Two major factors affecting Canada's Jewish community in 1967 were the Israeli-Arab war in June and the growing manifestations of unrest in Quebec, reflecting the renewed separatist aspirations of the nationalists in that province.

1967 was Canada's centennial year, and its Jews shared both in the satisfaction and concerns engendered by this event. Expo 67, the world's fair in Montreal, was part of this celebration.

No national elections took place in 1967. There was a general election in the province of Ontario in which the Robarts (Progressive Conservative) administration was returned with a larger opposition, the New Democratic party (NDP), showing marked gains. Jews in the Ontario legislative assembly were Minister of Reform Institutions Allan Grossman, Stephen Lewis (NDP) and Vernon Singer (Liberal) in Toronto-Downsview, all returned to office, and Morton Shulman (NDP), a controversial former coroner, who was newly elected. No Jews were among the candidates in the New Brunswick general election.

Reaction to the Middle East Crisis

In June, shortly after the six-day war ended, 120 prominent persons placed an advertisement in the press, condemning genocide, supporting Israel's right to exist, and asking for aid to Arab refugees. The signatories, calling themselves Committee of Christian Concern, were prominent professors, theologians, editors, and Catholic and Protestant churchmen, mainly from the Toronto and Southern Ontario area.

Several days before the war erupted, a smaller group of Catholic and Protestant leaders, among them Marshall McLuhan, well-known exponent and interpreter of the "new communications media"; Mark MacGuigan, dean of the Windsor University School of Law; Father John Kelly, head of St. Michaels College; Derwyn Owen, provost of Trinity College; Rev. Emlyn Davies, Baptist leader, and David Demson of Emmanuel College divinity school, had endorsed a plea sent to Soviet Premier Alexei Kosygin, President Lyndon Johnson, and other world political and church leaders, asking them to save Israel from destruction:
Once before in this century the leader of a nation proclaimed the aim of destroying Jews. The world did not believe him. The world stood by. Again the leader of a nation has proclaimed the aim of destroying Jews—this time the State of Israel. Let us not believe that the unbelievable cannot happen again. This time let us not stand by. The undersigned speak as Christians who remember with anguish the Nazi holocaust and are filled with deep apprehension about the survival of the State of Israel.

Public reaction in general was sympathetic to Israel, except for two incidents. On June 20 a letter appeared in the Toronto Globe and Mail and the Toronto Star from H. L. Hunt, suffragan Anglican Bishop of Toronto. It cited a communication from Mrs. Nancy Abu Haydar of Lebanon, which enumerated a long list of alleged Israeli atrocities in Old Jerusalem, ranging from attempted rape and a deliberately planned program of starvation to bringing dogs and stench bombs into Christian shrines. Within 24 hours a reply from Gershon Avner, Israeli ambassador in Ottawa, appeared in the Globe and Mail. He specifically refuted 13 points, pointing to the difficulty of correcting “all the misstatements, some of which border on willful atrocity-mongering.” Also, a deputation representing the organized Jewish community visited Bishop Hunt, and, on June 23, a letter from Bishop Hunt, modifying the original statements appeared in the press.

The United Church Observer, organ of Canada’s largest Protestant denomination, devoted much of its October 15 issue to the reports of its editor, A. C. Forrest, on the new and old Arab refugees. Center piece of the articles was an editorial with the one-word title, “Injustice.” The article made certain concessions regarding Israel’s treatment of refugees under its direct jurisdiction. But the main burden of the issue was that, after the June war, “Israel stands condemned” in the eyes of the world. On November 15 the Observer carried responses from Ambassador Avner and Rabbi W. Gunther Plaut. Avner rejected acceptance of Forrest as the “supreme objective conscience of Christians in Canada who dispenses edicts of condemnation,” for “we must all recognize him for what he is . . . , a basic and consistent opponent of the State of Israel.” The Rev. Forrest addressed groups in Belleville, Toronto and elsewhere, repeating his allegations.

**CIVIC AND POLITICAL STATUS**

**Anti-Hate Measure**

Parliament adjourned in 1967 without dealing with the bill outlawing genocide and the dissemination of racial hatred (AJYB, 1966 [Vol. 67], p. 276; 1967 [Vol. 68], pp. 265–66). When the new session opened in the fall, the Senate gave it second reading and referred it to a Special Senate on the Criminal Code. That group did not meet by December 31.

In April the Canadian government’s Department of Manpower and Immigration announced that henceforth all questions regarding race and reli-
gion would be eliminated from applications for immigration to Canada as "not pertinent to the immigrant's selection."

In Ontario in April the fair housing provision of the Human Rights Code was amended to prohibit discrimination, based on race, color, or creed, in the rental of all housing accommodations. Previously it applied only to multiple dwellings of three or more units. The employment discrimination section also was made more stringent by removing exemption for employers having five or fewer workers. A statement by Michael Rubinstein, president of the Jewish Labor Committee, read at a founding session of its Committee for Human Rights in April, revealed that, despite the official policy of non-discrimination and the federal Fair Employment Practices law, officials in 17 of 21 federal government manpower offices accepted job orders discriminating against minority groups.

In the fall the Middlesex County (Ontario) Law Association voted against holding its social gatherings or meetings at clubs which practiced racial and religious discrimination in their choice of members. The faculty association of the University of Western Ontario passed a similar resolution.

Religious Education in Public Schools

In February the central region of the Canadian Jewish Congress submitted a 165-page brief to the Committee on Religious Education in the Public Schools of Ontario, headed by the Hon. J. Keiller Mackay. The brief, specifically dealing with "various proposals that courses be introduced in the 'objective' teaching of religion either in the senior grades or in all classes," maintained:

In principle it may be within the competence of the public school to present knowledge about religions. However, this must be done by properly trained and qualified instructors to pupils mature enough to appreciate such instruction. Considerable doubt persists in many quarters whether in practice truly objective teaching of religion is possible, and there are within our community some who maintain that it is not possible. Information about the religious factor in human development can certainly be conveyed within the existing courses in history, geography, art, music, etc.

It also expressed approval of moral and ethical values in "the existing aims of social studies as outlined by the Ontario Department of Education for experimental use," which it found "quite satisfactory for the inculcation of ethical and moral behavior." These goals, "set forth by the Department without reference to a religious or sectarian sanction," could certainly be implemented "through pedagogic techniques."

In October the Jewish community of Calgary, Alberta, submitted a brief to that city's board of education, opposing the introduction of religious instruction in the city's schools.
Divorce

A brief urging the relaxation of the existing divorce laws was presented in February by the Canadian Jewish Congress to the Special Joint Committee of the Senate and the House of Commons on Divorce. Emphasizing that “laws governing the divorce procedures which recognize adultery as the sole ground of divorce are completely inadequate,” the brief concluded:

We respectfully submit that our goal ought to be the creation of a sound and sensible divorce law designed for the prime purpose of saving a marriage, where there is hope that it can be saved or otherwise dissolving it with the least possible turmoil, with the fewest obstacles and with the least expense. Such laws must moreover be designed in a fashion as to provide the maximum protection of minor children.

Neo-Nazism and Antisemitism

The growing strength of Adolf von Thadden’s Nationaldemokratische Partei Deutschlands (NPD) in West Germany affected communal relations in Canada. Shortly before the beginning of the year the news that the Canadian Broadcasting Corporation, the government-owned radio-television system, was planning to bring von Thadden to Canada for an interview on a public affairs program aroused considerable protest. The Canadian Jewish Congress issued a statement emphasizing that it “would have no complaint about a program presented in depth and in perspective which examines the resurgence of political extremism of a neo-Nazi type,” but that its objections were to a program built around the figure and personality of von Thadden.

CBC spokesmen responded that von Thadden was not scheduled to appear on any of its programs. However, shortly thereafter it became known that, while he would not be brought to Canada, CBC personnel would travel to Germany to interview him at his home. The president of CBC pointed out that “The corporation has reluctantly concluded that it can’t bring von Thadden to Canada without undue risk to his safety and that of others.”

On January 22, the evening of the broadcast, a silent vigil took place in front of the CBC studios in Toronto. Three thousand persons filed by in an orderly procession over a period of several hours. None would speak to reporters or CBC personnel. The general reaction to the broadcast itself was that the two interviewers were ill-prepared, made no serious attempt to confront von Thadden with the implications of his attempt to revive Nazism, and dealt with him as their personal host, projecting an image of affability and charm. The independent Toronto daily Globe and Mail, which generally reflects a civil libertarian viewpoint, published the following comment before the broadcast:

Too delicate consideration for the feelings of every section of its audience would certainly result in wishy-washy programs on CBC. But surely weighing all the considerations, it would be better to avoid action which would insult many Canadians, tangle external relations and serve no really useful purpose.
On January 29 a mass rally in Toronto's Exhibition Park was attended by 6,000 persons protesting the rise of neo-Nazism in West Germany. Co-chairmen of the committee in charge were the Jewish community leader Louis Herman, Q.C., and labor leader Eamon Park. Speakers were David Lewis, Q.C., M.P., Minister of Labor Jean Marchand, and Arthur Hales, M.P. After the rally, several thousand persons walked half a mile to the Shriners' international monument of peace and cooperation for a service in memory of Nazi victims. Two days later a delegation of the Canadian Jewish Congress, the Canadian Polish Congress, and the Czechoslovak National Association handed to the West German consul-general in Toronto a statement of concern over the reemergence of neo-Nazism in Germany for transmission to his government.

In April Martin Weiche, a former German national in the real estate and construction businesses in London, Ontario, reconstructed the Canadian Nazi party (AJYB, 1967 [Vol. 68], p. 267), now called Canadian National Socialist party, with himself as president and John Beattie of Toronto as "organizer." For several Saturdays in March and April he and Beattie distributed leaflets on the streets of downtown London, creating much disturbance until Beattie's imprisonment on other charges put an end to it.

Beattie was sentenced in Toronto on May 5 to six months' imprisonment for defacing with swastika signs the properties of 12 Toronto Jewish leaders, constituting conspiracy to interfere with their property rights. Sentenced to three months each along with Beattie, were John Rese and Robert Wood, the latter already serving a prison term for the attempted abduction of an 11-year-old girl. Evidence was given by John Garrity, a private investigator, who said he was hired by the Canadian Jewish Congress (AJYB, 1967 [Vol. 68], p. 268.)

After Beattie's release from prison in October, it became known that Weiche and he had split, each "expelling" the other from the "party."

In June the Quebec publication Alerte de l'Occident was refused the use of the Canadian mails for distributing "hate propaganda against the Jews." A similar postal ban was placed on Western Front, an extremist publication emanating from Los Angeles.

An unpleasant incident occurred in the Quebec legislature in April. In a heated interchange on the floor, members of the government party interjected remarks directed to Claude Wagner, attorney-general in the former Liberal government: "In Jewish how do you say that? In German?" (taken to be an allusion to Wagner's partly Jewish ancestry). Opposition members took up the matter in a later session, and ensuing polemics in the House and in the press raised charges of anti-Jewish prejudice in the government.
JEWISH COMMUNITY

Reaction to Middle East Crisis

Canadian Jewry responded quickly to the critical situation in Israel in mid-May. A national meeting of the community leaders, called for June 4 in Montreal by Samuel Bronfman, president of the Canada-Israel Securities, set a goal of $25 million for aid to Israel in the crisis. When war broke out the following day, the goal was declared no longer valid, as maximal efforts were extended by all. That same day a meeting of Toronto community leaders raised $2 million. Emergency fund-raising sessions were held throughout Canada, including communities constituting barely a minyan. By the end of the summer, the total raised was $25,383,966. The following sums were raised in the larger centers: Toronto: $10,549,100; Montreal: $8,594,996; Vancouver and Victoria: $1,118,636; Winnipeg: $2,814,917; Calgary: $500,000; Edmonton: $489,500; Ottawa: $765,000; Halifax: $72,353, and Hamilton: $479,463. This money was quite apart from the normal United Jewish Appeal campaign, held in the various centers either in the spring, or in the fall. In some of the larger communities fund raising was centered in the local welfare fund; materials, medical supplies, blood banks, and the recruitment of manpower was handled by the Federated Zionist Organization of Canada, and public information by the Joint Committee of Canadian Jewish Congress and B'nai B'rith. In Toronto, activities were directed and coordinated by a special committee.

Communal Activities

The estimated Jewish population of Canada has remained at 270,000, constituting 1.4 per cent of the total population of 19 million. About 76 per cent live in Montreal and Toronto, 8 per cent in Winnipeg, and the remaining 16 per cent are scattered in 160 smaller cities and towns.

An interim analysis of the mother tongues and languages spoken by Jews in Montreal (based on the 1961 census figures) was prepared by Louis Rosenberg. In Metropolitan Montreal 30.2 per cent of the Jews reported Yiddish as their mother tongue, a decrease from 99.6 per cent in 1931; 53.8 per cent reported English as their mother tongue; 3.4 per cent Magyar; 3.3 per cent Polish; 2.7 per cent French; 2.2 per cent German, and 1.7 per cent Russian.

The percentage of Metropolitan Montreal Jews, who were able to speak English and French, the official languages in Canada, was 36.1 per cent—higher than among any other ethnic group, except the French. It ranged from a low of 32.7 per cent in Chomedey to a high of 54.9 per cent in Westmount. Comparative figures for persons of Anglo-Celtic origin (English, Scottish, Irish and Welsh) was 26.9 per cent, ranging from 31.4 per cent in Chomedey to 61.1 per cent in Outremont.
Centennial Celebration

The Pavilion of Judaism at Expo 67 was erected by the Foundation of Judaism, under the chairmanship of Samuel Steinberg of Montreal; Mordecai Kessler was executive director. The exterior of the building had quotations from traditional Jewish writings in Hebrew and a passage in Yiddish from the writings of Isaac L. Peretz. An estimated two and a half million persons visited the pavilion. Jewish communities and organizations throughout Canada participated in the centennial in a wide variety of projects commemorating the event. Canadian Hadassah-WIZO, which marked its own golden jubilee, presented full sets of the Talmud in English (Soncino edition) to the libraries of 27 universities across Canada. The Canadian Jewish Congress presented a collection of 4,000 books, films, newspaper files, and documents in English, French, Hebrew, Yiddish, and other languages, to the National Library of Canada in Ottawa.

Quebec Separation

The effect of the Quebec separatist agitation on the Jews in the province was discussed in the Canadian Jewish Chronicle-Review of October 6 by its editor David Novek. Shortly thereafter, a televised Canadian Broadcasting Corporation interview with Novek gave his views national coverage. He maintained that various affluent Jewish citizens of the province were transferring their businesses to Ontario or depositing their liquid assets abroad. Though he stated that businessmen and investors of all religions acted similarly, the impression was that he spoke of a “flight of Jewish capital.” Adverse comment appeared in the Quebec French-language press, and one humorous weekly printed a story illustrated with rather ugly cartoons. The Canadian Jewish Chronicle-Review carried an official statement reaffirming “the confidence of Quebec Jewry in the province’s future and its creative role in that province’s quiet revolution,” and stating that Novek “was speaking as a private citizen and presented his own personal opinion.”

Soviet Jews

In July several hundred Toronto and Ottawa Jewish youths took part in a demonstration in front of the Soviet Embassy in Ottawa, protesting the role of the USSR in the Middle East. In October and November youth protest demonstrations in Toronto and Ottawa called to public attention the plight of the Jews in the Soviet Union. Both took the form of “dance rallies,” emulating the growing practice in Soviet Russia of public dancing on Simhat Torah.

War Criminals

A joint delegation of the Canadian Jewish Congress, the Polish ex-Political Prisoners Association, and the Association of Survivors of Nazi Oppression,
urging the extradition by Brazil of war criminal Franz Paul Stangl to Germany, visited the Brazilian Consulate in Toronto (p. 415).

As for alleged war criminals living in Canada, Donald MacDonald, parliamentary secretary to the Secretary of State for External Affairs, stated that these persons could not be deported for alleged crimes committed abroad. In 1967, as in previous years, Jewish organizations asked the government to extradite a number of Latvian nationals convicted *in absentia* of war crimes in what now was Soviet Latvia.

**Education**

A bill introduced by the minister of education of Alberta, permitting government grants to private schools—the first such legislation in Canada—was passed in February. It authorized a $100 grant per pupil for recognized private schools up to grade twelve. Alberta had the highest concentration of smaller Protestant sects, many conducting their own day schools, as well as three Jewish day schools.

The Jewish day schools of Montreal came a step closer to official recognition and subvention. The Protestant School Board of Greater Montreal agreed, in principle, to negotiations with such schools, applying for "associate status" in accordance with legislation (Bill 37). This meant that the Protestant Board was prepared to give financial assistance to private schools meeting established standards of physical setup, instruction, and admission of pupils. Grants were limited to secular education. Earlier in the year arrangements for such subsidies were worked out between the United Talmud Torahs of Greater Montreal and the Protestant School Board of Greater St. Martin, for the Chomedey branch of the United Talmud Torahs. This was the first such contract to be signed in Quebec; it awaited approval by the Quebec Department of Education.

At an annual meeting of the Quebec Federation of Protestant Home and School Associations, a resolution was adopted for the election of all Quebec school boards by popular vote in the district serviced by a "particular board" because it was "highly desirable that the school boards become more representative of the population they serve." The resolution reflected the growing dissatisfaction with the current practice of preventing the election of non-Protestants to the Protestant School boards. This was particularly irritating in certain Montreal suburbs where a large majority of pupils was Jewish. In some areas, such as Westmount and Greater St. Martin, where the Protestant Schools were the common schools, Jews did serve on the Protestant School boards.

**Publications and Films**

Among books on Jewish subjects, or by Jewish authors, published in 1967, were: *Child of the Holocaust* by Jack Kuper (General Publishing Co.); a French translation of Stuart E. Rosenberg's *Judaism* (Les Messageries du
Saint-Laurent, Montreal); the second volume of *A Comparative Etymological Dictionary of the English Language* (Elsevier) by Rabbi Ernest Klein; *The Meeting Place*, a novel on Negro-Jewish relations, by Austin Clarke, a Canadian novelist of Barbadian origin; *Beautiful Losers*, the first novel by the Montreal poet Leonard Cohen; *An Historical Canadian Almanac* by Lena Newman, a Montreal journalist writing for a Jewish weekly. Books in Yiddish included: *Dos amolike yidishe Varshe* ("Jewish Warsaw That Was"), a 900-page anthology, edited by Melech Ravitch (Farband of Warsaw Jews, Montreal); *Lider un Erd* ("Poems and Soil"), a selection of poems and a short story in Yiddish-Hebrew edition by the Montreal poetess Rachel Korn (Published in Tel Aviv); *Oyf mayn fidele lied* ("The Song on My Fiddle"), collection of poems by M. M. Shaffir of Montreal.

*The Jewish Eagle* (*Kanader Adler*), a Montreal Yiddish paper, which had been appearing three times weekly, discontinued regular publication in mid-May, shortly after marking its 60th anniversary. It was revived as a weekly in the fall, with Joseph Gallay resuming his post as editor. A communal committee undertook responsibility for its publication.

A filmstrip on the Pavilion of Judaism was produced by Samuel Grant. *Scenes from Canadian Jewish History*, a film for use as a teaching aid in schools, was prepared by Heinz Warschauer of Toronto and produced by the Union of American Hebrew Congregations. *The Gossamer Thread* (part 1) showing the development of the synagogue in the post-biblical period, was produced by Felix Lazarus of Montreal and Toronto.

**Zionism**

A reorganization of the Federated Zionist Organization of Canada took place in Toronto at the end of March, with the participation of all affiliated groups: the Zionist Organization of Canada, Labor Zionist Movement, the Poale Zion-Ahdut Ha-avodah, Canadian Friends of Pioneering Israel, Zionist-Revisionists, and Hadassah-WIZO of Canada. Samuel Chait, Q.C., of Montreal was elected first president of the new Federation.

In the summer, after the Arab-Israeli cease-fire, the National Committee on Israel Public Relations was reconstituted as a joint committee of the Federated Zionist Organization and the Canadian Jewish Congress-B'nai B'rith community relations committee, with regional committees in Toronto, Montreal, and Winnipeg. Alan Rose of Montreal was appointed its executive director, and Ray Wolfe of Toronto, chairman.

**Personalia**

Jacob Finkelman, Q.C., national vice president of the Canadian Jewish Congress, was named chairman of the Canadian government's Public Service Staff Relations Board. Kalmen Kaplansky was named Canadian head of the International Labor Office (ILO) in Geneva.
Louis Dubinsky, Q.C., of Glace Bay, Nova Scotia, was named to the Superior Court of that province, the first appointment of a Jewish judge in the Atlantic provinces. Roy Matas, of Winnipeg was appointed Justice of the Court of Queen’s Bench for Manitoba. Jacob H. Blumenstein was named Justice of the Supreme Court of Quebec, Montreal district, succeeding Justice Benjamin Robinson.


Leo Paperny of Calgary, a founder of the Calgary Peretz School and active in Yiddish cultural affairs, died in Calgary in February, at the age of 74. Benjamin G. Sack, historian of Canadian Jewry, died in April at the age of 79. Isadore M. Bobrove, Q.C., Montreal attorney and president of the Labor Zionist movement of Canada, died in Montreal in April, at the age of 60. Manfred Saalheimer, a lawyer and national staff member of the Canadian Jewish Congress died in Montreal in June, at the age of 61. Heinz Frank, lawyer, linguist, community worker, and executive director of the Canadian Jewish Congress’ Western region, died in Winnipeg in June, at the age of 56. Charles Gavsie, Q.C., former deputy minister of national revenue and president of the St. Lawrence seaway authority, died in Montreal, at the age of 60. Herbert Orliffe, Q.C., member of Toronto Board of Control and former alderman, died in Toronto in July, at the age of 62. Max Bookman, Ottawa civil servant and journalist, died on a visit to Israel in October, at the age of 55. Noah I. Gotlib, Montreal Yiddish poet died in Montreal, at the age of 64. Manuel Zive, Halifax civic and Jewish community leader, died in Halifax, at the age of 68.

Ben Kayfetz