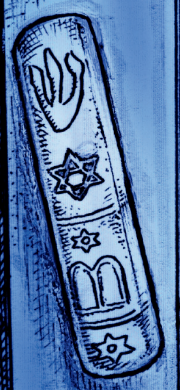


# The White and Blue

November 4, 2024

GLASS SHATTERS  
EASILY,  
COMMUNITIES  
DO NOT.



# Are Jews Still At Home in Montreal?

## Dylan Ifrah

Staff Writer

Montreal's Jewish community has a long and storied history. The Spanish and Portuguese, Canada's first synagogue was established by Sephardic Jews in 1768. Today, 90,000 Jews, who make up approximately 2.5% of Montreal's population, live in the city, where they continue to maintain synagogues, schools, community organizations, and more. In certain neighborhoods such as Cote-St Luc and Hampstead, Jews make up 62% and 75% of the population respectively.

However, recent events surrounding the October 7th massacre, and the resulting protests in prestigious schools such as McGill and on the streets of Montreal; as well as a changing Quebec society, in which French becomes more dominant have made many Montreal Jews question if their status in the city, as well as in Quebec and Canada is still what it once was.

Since the events surrounding October 7th and the subsequent war in Gaza, Jews in Montreal have experienced an unprecedented rise in violence that targets them. In May, Montreal's Jewish community were shocked and terrified when, for the second time in only a few days, a Jewish school was shot at. Additionally, over a dozen synagogues and places of worship were placed on an "at risk" list of Jewish institutions in Canada. A report by the SPVM, Montreal's police force has shown that Jews are the people most targeted for hate crimes.

As a result, Synagogues and Jewish institutions across the city have been forced to hire more security for events during which they would have felt completely safe only a few years ago. This environment of discomfort and fear is upsetting to many Jews, even those who are not religious.

In Cegeps and universities, pro-Palestinian groups have continued to hold frequent protests such as the months long McGill encampments; where chants of "go back to Europe" were hurled at Jewish students. At Concordia University, a school whose reputation as a hotbed for anti-Israel students and Jew haters precedes it, incidents of intimidation and violence against Jewish students led to numerous restraining orders against pro-Palestinian groups and individuals.

Additionally, off-campus protests by groups such as Montreal4Palestine have featured explicitly antisemitic speakers. For example, at a protest in October, 2023, Montreal Imam Adil Charkaoui prayed that "Allah, take care of these Zionist aggressors. Allah, take care of the enemies of the people of Gaza. Allah, identify them all, **then exterminate them.** And don't spare any of them." Incredibly, the RCMP declined to press hate speech charges against Charkaoui, claiming that after a "rigorous" investigation, it had concluded that Charkaoui's statements did not constitute a criminal offense.

Events such as these have made Montreal's Jewish community feel increasingly isolated. Whereas when growing up, most people never imagined that they would have to worry about sharing their identity publicly, many now feel that it is unsafe to be openly Jewish, and that as a result they must hide their identities. This reflects the unfortunate reality many Jewish communities around the world are beginning to grapple with. For example, 86% of French Jews say that they "live in fear". In times past, many French Jews leaving France chose to settle in Montreal for its warm community as well as its safety. However, that may sadly no longer be the case.

Additionally, Quebec's decades' long saga of French protection laws have already affected Montreal's largely anglophone Jewish community. Following Quebec's first set of French laws in the 1970s, an estimated 30,000-40,000, mostly young and well-educated Jews left the city to resettle in Ottawa, Toronto, New York, or even Israel.

With Quebec's current ruling party, the Coalition Avenir Quebec's latest French laws, (notably Bill 96 which ensures that French is the only official language of Quebec and restricts the ability of many students to access education in English Cegeps), the situation of Quebec's historic minority communities has become even more precarious.

Surely, these increasingly unpleasant conditions will force many young members of the Jewish community to reconsider their futures in Montreal and to ask themselves: do I really want to live in a place where I don't feel safe being myself?

For more sources, visit [thewhiteandbluenews.com](http://thewhiteandbluenews.com)

**"Do I really want to live in a place where I don't feel safe being myself?"**



Art by: Zach Gross

# Being Uncomfortable in Israeli Society Immersion

Sara Hamaoui

In-the-Aretz Correspondant



Art by: Zach Gross

When moving to a new country, most people tend to focus on the technicalities. Do I have a job, do I understand the political system, do I know the language, can I afford this, what's the bureaucracy like, etc. All of these questions are extremely important and need to be dealt with, but another one that many forget is, "where do I fit into this society/community". This is not to say that everyone has to adapt to and become a carbon copy of everyone who lives where they do. However, finding one's place should be just as much of a priority as the technical stuff. If your banking is settled, and your healthcare is under control, but you feel uncomfortable and out of place in every situation that you encounter, no amount of meetings and research can fix that.

When moving to Israel, this was a huge concern of mine. I knew that I loved the country and the people and the ideology, but that didn't mean it would welcome me with open arms.

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Of course, looking back, this was a ridiculous concern of mine, because Israel has some of the most welcoming and amazing people that I've ever met. But this was never a guarantee.

The day that I arrived, I was more scared and uncomfortable than I've ever been in my life.

Every other time that I landed in Israel I had a return flight booked. I'd always had a stable structure to lean on. This time, I was stepping off the plane into an entirely new life, knowing that it could never be how it was before. This was it, I'd left home, the fateful day had arrived.

Because of this fear of falling through the cracks, I pushed myself to integrate immediately. I would not be an olah chadasha who cried every night, who still struggled with basic Hebrew years into the move, or who lived in dread because of loneliness. I decided to be a bat sherut for exactly this reason (see article on Sherut Leumi if confused), and I chose to work in a completely Israeli environment.

Someone recently told me that growth can only come through discomfort. They told me about the observations of Rabbi Dr Avraham Twersky: when a lobster grows, they fill their shell until they eventually experience pain and they can't get any bigger. When this happens, they remove their shell and grow a new one, in order to keep developing. This is the exact metaphor for the human experience. The only way to grow and develop as a person, or to become the person we want to be, is through discomfort. This discomfort encourages us to leave behind the piece of ourselves that was holding us back. Though painful and hard, it will only give us more space for what is worth focusing on.

This metaphor helped me a lot throughout the process of my aliyah. The only way to properly find my place in this new and foreign country was to make it hard for myself. I surrounded myself with Hebrew at my job and night classes, I moved into my apartment and started living independently for the first time, and I really concentrated on learning about my surroundings and the people around me.

Now, only two and a half months later, I can confidently say that I know where I belong and who I am. Enveloping myself in the culture has not only improved my language skills exponentially, but it has made me more connected than ever to my land, history, and people.

This is the special thing about Israel. If you want it, it will always want you too.

This is the special thing about Israel. If you want it, it will always want you too. If you fall, it will always pick you up. If you feel lost, it will show you the way. This may sound like I've eaten one too many mushrooms on my farm, but one only has to experience it to understand it. Before I came here, I wasn't praying or learning at all. Within the first few weeks of living here, I felt the intense desire to start learning again. During the month of Elul I prayed every single day. Nobody told me to do this, except for the land.

Being here, and actively focusing on the fact that I am here, has changed who I am as a person. Practicing awareness is so important, especially when moving to a new country alone. Every single day I need to remind myself why I am doing what I am doing, or else it may become too hard. Through these reminders I am developing a deeper connection with my surroundings, the people in my life, my job, and myself.

Of course, I could talk about this forever. Discovering my place among society as someone doing national service, as a recent olah, as someone who moved alone, I had and still have many simultaneous identities. In the interest of not droning on and on, the only thing that I can really add is that the only way to discover is to experience. Many people expect that feeling of belonging to drop into the palm of their hand because this is Eretz Israel, and it's our land. While this is correct, and this land is ours, it's not as easy as meets the eye. In order to feel, exposure is necessary. Nobody has ever felt the human experience by staying in their comfort zone. To be uncomfortable is to be alive, and when we emerge from the other side it is as a new and more developed version of ourselves. Nobody has ever regretted pushing themselves towards growth and belonging.

I still have an endless amount of learning and development to do, but for now, my certainty in my decision to come here is stronger than ever. Every day I shed my shell and work on getting a new one, and I could not be happier or more grateful that this is where it has led me.

# McGill Cowes to Anti-Israel Terror On the Anniversary of October 7th

Emmy Rubin  
Editor-in-Chief

October 7th, 2024 marked exactly one year since Hamas invaded the southern borders of Israel and perpetuated the most brutal massacre of Jews since the days of the Holocaust. In the global Jewish community, however, October 7th has never ceased, as there are still 101 hostages held in captivity in Gaza.

On this day of commemoration, the Montreal Jewish community surrounded itself with the faces of the kidnapped. On the fence encircling the downtown entrance of McGill University, posters of the hostages have been put up in an impossibly long line. Across the street, more of the faces in captivity look back at the crowd in a tribute to the display at the Nova festival site. On a screen placed in the middle of the street next to the stage, slide after slide displayed images of those murdered a year ago. But how can a community properly honor and grieve the lives lost on October 7th when faced with the reality that there are still more lives at stake?

Blocked off from regular traffic by the SPVM, Sherbrooke street was awash with Israeli flags and those Jewish community members and allies waving them.

Current Jewish students in university and Cegep took to the stage, calling for community unity and demanding accountability on the educational institutions that have allowed for antisemitism to fester on their campuses over the past year.

However many students and community leaders addressed the crowd that day, one individual's speech struck the community more than any other. A young Israeli reservist soldier who has been called to reserve duty seven times this year spoke of the realities of those around her in Israel who have lived through October 7th. Moreover, how everyone, including herself, is still living through the aftermath. Through overwhelming emotion and tears, she recounted the story of her friend, Daniel Weiss, who was living with his girlfriend in Kibbutz Be'eri during October 7th.

"When everything began, they were hiding in his room, clutching on to a piece of wood from their bed frame that they never got to finish. He lost contact with his parents who were declared missing by the end of the day.



Photographed by: Emmy Rubin

**“How can a community properly honor and grieve the lives lost on October 7th when faced with the reality that there are still more lives at stake?”**

Not long after, his father's body was found and his mother was identified as one of the hostages. Daniel and his siblings sat shiva for his father. Exactly thirty days later, during the shloshim for his father, his mother's body was found, naked, in a refrigerator, riddled with bullet holes...during his mother's funeral, while holding a guitar, Daniel smiled and consoled everyone around him.

Despite everything, he kept his strength and courage. I'm telling you this because we must keep ours.”

Looking through the crowd, the tears onstage were mirrored in every face turned towards the soldier in shared grief. The lived experiences and devastation unearthed in the five minutes the Israeli soldier spoke on stage punctuated her initial statement: “We have to do everything we can to ensure that this never happens again.”

Photographed by: Emmy Rubin



After a moment of silence, the mourner's kaddish, and prayers for the soldiers in the IDF fighting to protect the land of Israel, wreaths were laid on stage by Jewish students in commemoration of all the lives taken on October 7th, and all of those we are hoping to see brought home.

Not even two hours after the Jewish community had dispersed after the end of the October 7th vigil, hundreds of masked anti-Israel agitators stormed the downtown McGill campus. Running through McTavish and the library where students were studying for midterms, Jewish students were barred from leaving the library by the police.

During this time, the SPVM swarmed the area, making several arrests. As the mob of keffiyeh-clad protestors

**“Not even two hours after the Jewish community had dispersed after the end of the October 7th vigil, hundreds of masked anti-Israel agitators stormed the downtown McGill campus.”**

made their way to Fieldhouse and the gym, the police set off smoke bombs and ultimately succeeded in dispersing the crowd.

Unfortunately, by the time the SPVM had decided to fight back, the damage was already done.

Throughout their march through campus, the anti Israel mob vandalized countless buildings by spraying antisemitic graffiti, shattering dozens of windows, and breaking doors.

Most concerning through all of these events is the fact that prior to the ‘week of rage’, McGill had sent out communications to the McGill community stating that campus would be closed on October 7th in order to prevent dangerous activity of this nature. The communication professed that, “During this period of heightened tensions and of mourning, events are being organized that call for significant numbers of people from outside the McGill community to gather on or around campus. In recent months, the University has seen many peaceful protests and commemorations. We’ve unfortunately also seen incidents on campus that have crossed the bounds of the law and McGill’s policies, upsetting people, disrupting access to our learning and work spaces, and damaging property.”

After the violence enacted by the anti-Israel agitators on October 7th, the McGill administration filed for and received an injunction against SPHR McGill, barring them from engaging in activities of protest such as “blocking or otherwise obstructing or hindering, in whole or in part, any entrances or exits to buildings and streets or walkways directly connected to entrances or exits of building, setting up tents or other structures, and making excessive noises.”

The very night that this injunction was filed and approved, individuals masked with keffiyehs waving Palestinian flags gathered not five feet away from Roddick Gates, blasting music, writing antisemitic phrases on the ground and the gates in chalk, and chanting the same phrases that punctuated their destructive march through campus.

At the most critical moment on campus this year, the McGill administration has failed in protecting its Jewish students. At the very least, it has failed in protecting itself and its property. What confidence can students hold in an administration that is willing to succumb to terror? If McGill cannot protect itself and its own interests, there is a serious concern as to how they will ever protect Jewish students.

# The Jewish Hitchhiker's Guide to Food

## Around the Globe

Sam Levkovsky

Op-Ed Editor

The Jewish people have been dispersed for nearly two thousand years. However, this tragic diaspora has allowed for different aspects of Jewish culture to adapt and transform to the cultures of the countries they lived in at the time. That cannot be more exemplified than through the different cuisines that the Jewish community cooks and eat around the world. Jewish diets have always been strictly regulated through Kashrut, the specific and strict dietary laws. Therefore, wherever they may be, Jews adapted to local cuisines and integrated themselves into the cultures – while maintaining Kashrut. These foods are both examples of the tragedy of the diaspora and Jewish resilience that persists even through oppression and erasure.

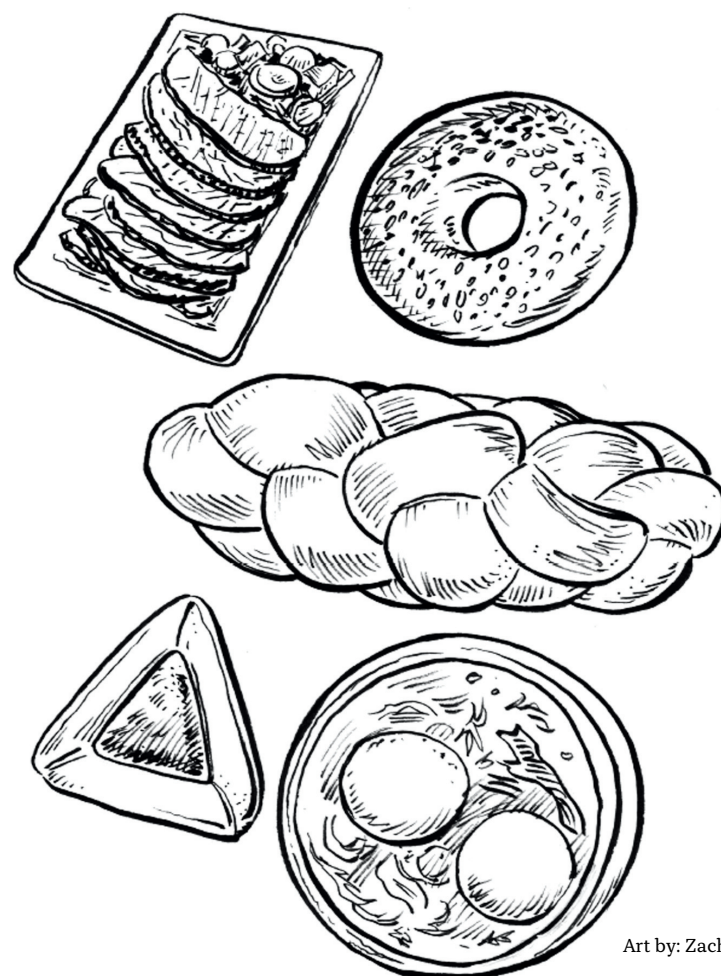
Let's begin with the place of my family's origin: Ukraine and eastern Europe as a whole. Ashkenazi Jews (the ones who come from eastern European communities) often enjoy Pirushkes, or turnovers, which is usually a fried dough with either savory or sweet elements within the hot dough shell. Kugel, which is a type of casserole that is also widely popular in Ashkenazi homes, is usually made with either noodles (usually slightly sweet and parve) or potatoes (which is usually meat based). When it comes to fish, the infamous Gefilte fish is commonplace on Ashkenazi Jewish tables. Gefilte fish translates in Yiddish as 'stuffed fish', and is traditionally made by skinning the fish steaks, de-boning the flesh, mincing it and sometimes mixing with finely chopped browned onions, eggs, salt or pepper and vegetable oil.

Moreover, lox is also extremely popular throughout the Ashkenazi world. Also known as brined and salted salmon, lox is a delicious dish, commonly paired with bagels and cream cheese. Another dish that is commonplace on my table at home is

Kobachki, which are stuffed cabbage rolls, usually filled with ground beef. However, hundreds of years ago, since it was more worthwhile to have a live cow than making ground beef, Jewish families used fillers such as breadcrumbs and vegetables to mix with ground beef. Another personal favorite of mine are Knishes, dough filled with potatoes and/or meat and usually baked until crispy perfection. Finally, a classic dish found across Jewish tables on Saturdays is the classic Cholent. A stew that cooks itself throughout the Sabbath – while abiding to sabbath laws of not creating fire during the holy day – and becomes tastier and more tender due to the long preparation time. The main ingredients usually consist of some combination of whole grains, meat, beans, potatoes and eggs.

**“During Hanukkah, Jews eat Latkes, a fried potato pancake, binded with egg and onion is a delicious cultural staple.”**

This segues me to the next and prominent part of the Jewish community: the Sephardic community. The Sephardic version of Cholent, also known as Dafina is said to be the original Sabbath stew and comes from Iberian Jews. Sephardic Jews also have what is known as Bourekas, similar to Knishes, they stem from the Ottoman region and are usually baked puff pastry filled with cheese, spinach, potatoes, and/or eggplant. A North-African matbucha is also common across North-African Jewish families, a dish consisting of a cooked salad of tomatoes, roasted bell peppers, garlic,



Art by: Zach Gross

and chili pepper, served as a dip, side dish or as a base for Shakshuka. Another classic dip commonly found across Sephardic Jewish homes is hummus, a delicious garlic, chickpea and lemon emulsion that is an excellent addition to the table.

Lastly, there are a lot of foods that are generally universal for all Jewish homes no matter where your family is from. For example, every Jewish home has experienced the goodness of Challah, a beautiful egg based bread usually braided and typically eaten on ceremonial occasions such as Sabbath and major Jewish holidays. Wine is also an integral part of Jewish ceremonies, being drunk at nearly every event and holiday. During Passovers across the diaspora, Matzah, a thin piece of unleavened bread is consumed. During Hanukkah, Jews eat Latkes, a fried potato pancake, binded with egg and onion is a delicious cultural staple. Moreover, Sufganiyot is basically a giant jelly filled donut that is

customary to eat during Hanukkah. Another classic Jewish dessert is Rugelach, a baked pastry filled with raisins, walnuts, cinnamon, chocolate, marzipan, poppy seed, and/or fruit preserves – originating in the Jewish shtetls of Poland. Last but not least, a staple during the holiday of Purim are the Hamantaschen cookies, cookies formed in a triangular shape, and filled with jam or jelly.

**“These foods are both examples of the tragedy of the diaspora and Jewish resilience that persists even through oppression and erasure.”**

# Survivor's Guilt

**Allan Hoffman**  
**Staff Writer**

Shirel Golan was only 21 years old when she witnessed and survived the largest massacre of Jews since the Holocaust. Sunday, October 20th was supposed to be her 22nd birthday. Yet, she will never be able to live more than that, as she took her own life that very same day. On October 7th, her world was horrifically flipped upside down, and yet she survived thanks to her own intuitions, wit, and perseverance to keep on going. However, the mental wounds that plagued her mind over a year later were far too powerful.

For the typical person, it is almost impossible to truly comprehend the scale of fear and death that was blanketed over that infamous day. While most of us were safe across the diaspora and were frantically calling our relatives over in Israel to ascertain their situation, people of all walks of life, Jewish, Arab, Israeli, Palestinian, and countless other nationalities, were mercilessly killed or fortunate enough to have been spared, but not without inflicting physical, mental, and spiritual damage. While a documentary like "Supernova: The Music Festival Massacre" does an amazing job at recording the terrible tragedy of October 7th and dispersing the true scenes of that day, many of us will ultimately forget the videos and recordings since we did not personally live it.

Yet, for those who did, they not only are tormented by it every day, but their dreams are infested with nightmares of masked gunmen and terrorists killing their family and friends. Even more traumatic are the questions that plague survivors like Shirel Golan: why me? Why was I saved while the others around me were killed? Shirel's family recalls that on October 7th, she was initially in a car with 11 other people, but a gut feeling told her to leave.

Later, it was discovered that the other 11 people were murdered, while she managed to escape. Why was she the one who was able to leave? If she had not done so, would she have met the same fate as those around her? Those questions starting with "why" and "if" not only destroy one's inner psyche, but continuously damage the spirit and soul of people who are already lost and tortured.

For years, Western media and society have put forward these ideals of helping those who suffer from traumatic experiences. Yet, it seems as though the people who lived through the worst moments ever are being overlooked and told to fend for themselves. While states and governments are always having the finger pointed at them, there is another group that should also do better: ourselves. We directly know what happened to our closest friends and family, what they had to experience, and how excruciating it must be to relive those memories, and yet with all that background, we continuously let down those who are most vulnerable.

A report this past April revealed that over 50 survivors of the Nova Festival, ground zero for Hamas's cowardly and terrible attack, have died by suicide six months after the fact, and the numbers continue to rise. From soldiers in the IDF who cannot live on after fighting a deadly war against Hamas and Hezbollah and seeing their compatriots die, to innocent civilians who just wanted to dance and sing the day away at the Nova Festival: there are all kinds of people suffering and paying the ultimate price. Moreover, these unfortunate stories of people surviving with PTSD (and other mental illnesses) and others dying by suicide are not the first time this has occurred: countless survivors of the Holocaust lived through those exact feelings of survivorship guilt and sadness.

My great-grandmother, a survivor of Auschwitz-Birkenau, was a fierce warrior who unfortunately could not keep the demons away, dying of Alzheimer's and PTSD two years before I was born.

Yet, when I am told her story and read her testimonial, there is a feeling of pride, perseverance and hope that builds inside me. While we can never revert people back to the days prior to October 7th, what we can do as a community is to help all those in need. When we remember Shirel Golan and all those that lost their lives, we must promote their bravery in the face of evil and their light that can never be extinguished. The wounds in our hearts from October 7th and their early departure may never truly heal,

**"[...] over 50 survivors of the Nova Festival, ground zero for Hamas's cowardly and terrible attack, have died by suicide [...]"**

but what we must promise ourselves is to remember their names, their obstacles, and their stories.

If you would like to help out fellow survivors like Shirel Golan, donate to The Tribe of Nova Foundation:

"Founded by the producers of the Nova Music Festival, the Tribe of Nova Foundation was initiated following the atrocities on October 7th. The foundation was formed to provide assistance for those impacted by the massacre. The goal of this initiative is to save lives, help heal and empower the community, prevent suicides and create a community-based outlet for all attendees. This includes financial aid, social integration, mental and occupational therapies for the survivors and their families. In addition, the Tribe of Nova foundation provides the survivors with weekly therapy meetups, healing concerts, and memorial events for those lives lost on October 7th."

We unfortunately started too late to save Shirel's life from the demons that plagued her, but now, we can make sure every survivor, **The Bravest Among Us**, gets the attention and help they need and deserve.

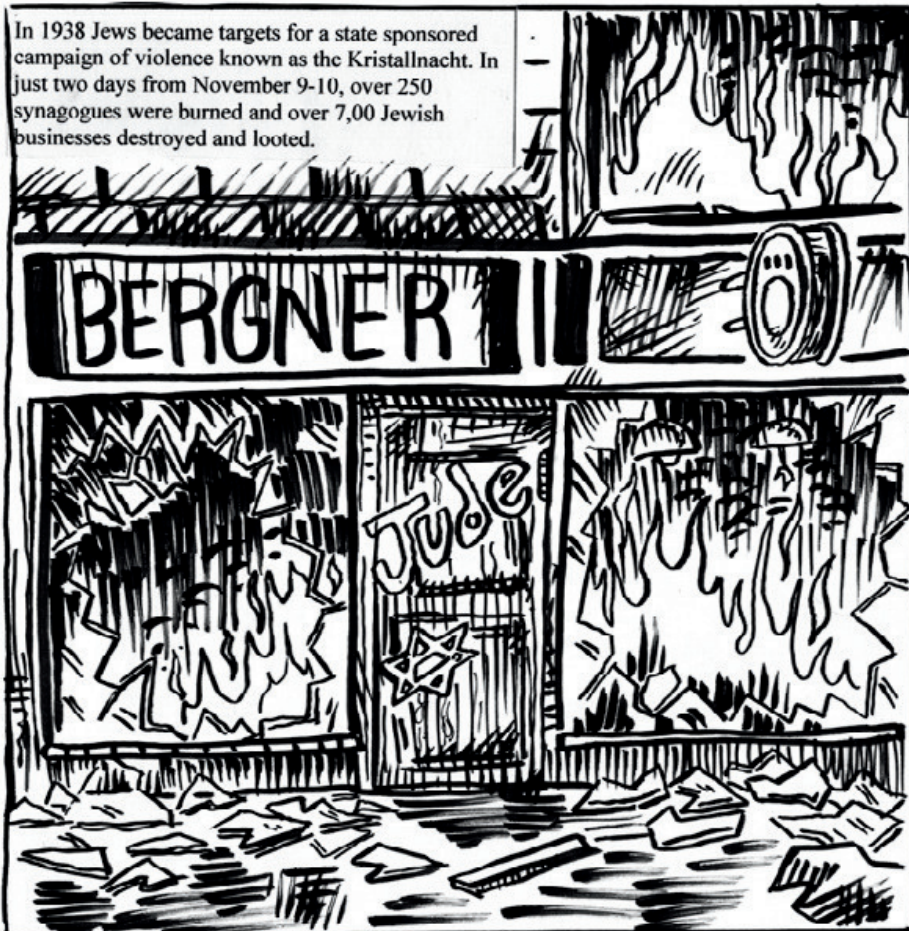
May Shirel Golan and all the others rest easy and peacefully. Am Israel Chai.

For more sources, visit [thewhiteandbluenews.com](http://thewhiteandbluenews.com)

In September of 1935, the Nuremberg Laws were introduced by the Nazi party, diminishing Jews to second-class citizens due to their 'impure' bloodline. In 1937, anti-Jewish propaganda was in full force. Joseph Goebbels created a traveling exhibition of propaganda casting Jews as the enemy.



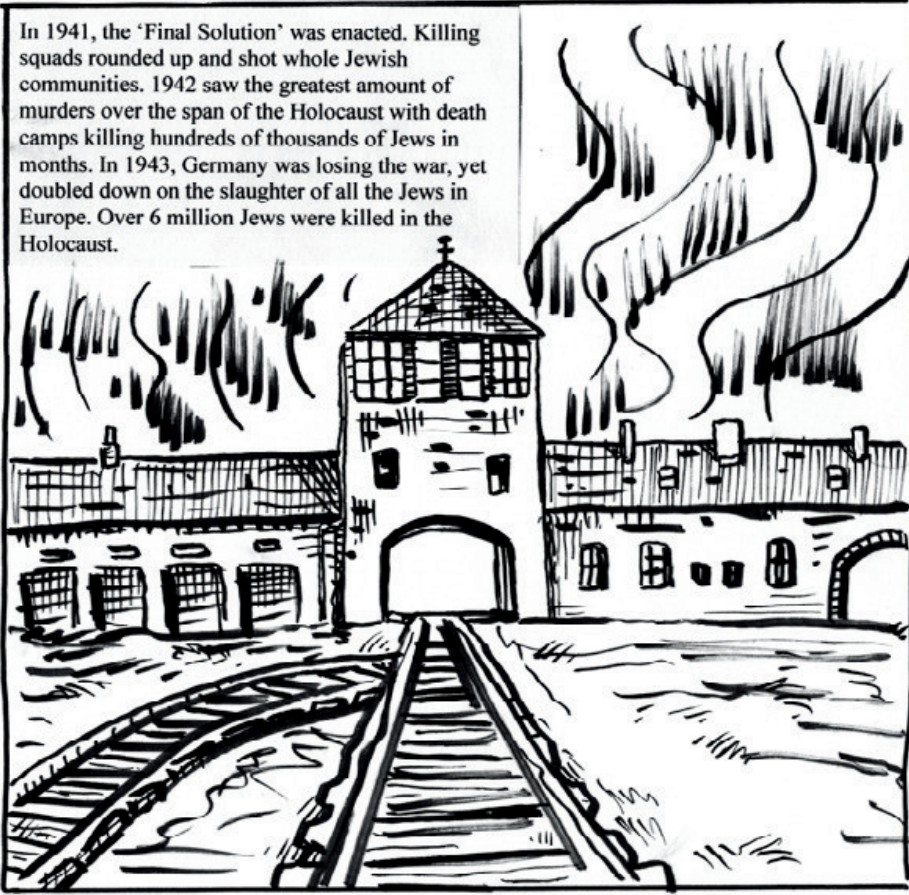
In 1938 Jews became targets for a state sponsored campaign of violence known as the Kristallnacht. In just two days from November 9-10, over 250 synagogues were burned and over 7,00 Jewish businesses destroyed and looted.



In 1940 concentration camps were constructed for the sole purpose of holding Jews. Jews in Poland were relocated to Ghetos, anyone who tried to escape would be shot.



In 1941, the 'Final Solution' was enacted. Killing squads rounded up and shot whole Jewish communities. 1942 saw the greatest amount of murders over the span of the Holocaust with death camps killing hundreds of thousands of Jews in months. In 1943, Germany was losing the war, yet doubled down on the slaughter of all the Jews in Europe. Over 6 million Jews were killed in the Holocaust.



Art by: Zach Gross

November 9, 1938, also known as Kristallnacht, was a night in which the Nazis attempted to destroy the Jewish community. The Nazis' hate for the Jewish people was reflected a thousand times over in the broken glass of Jewish Synagogues and businesses. We promised then Never Again. But on campuses in Canada today, anti-Israel protestors are littering the ground once again with broken glass, broken out of hate for the state of Israel and the Jewish people.

But we have not forgotten. Never Again is now.