There was no change of national government in Canada in 1966. In Manitoba, the Roblin (Progressive Conservative) government was returned. Biggest upset was in Quebec where the Lesage Liberal government, which had been in power since 1960, was defeated by the National Union of Daniel Johnson, the Irish-French former leader of the Opposition. Johnson in getting the returns, expressed regret that the English and the Jews of Montreal had not voted for his party.

Four Jews were elected to Manitoba's legislative assembly: New Democrats Saul Cherniak, Q.C. (reelected), Sidney Green, and Saul Miller, and Progressive-Conservative Sidney T. Spivak, Q.C., who was also appointed industry and commerce minister in the Manitoba cabinet. Victor Goldbloom was elected to the Quebec legislature, and Harry Blank was returned for a third term. Samuel Lieberman of Edmonton, Alberta, was appointed to the Northern Alberta district court. Philip G. Givens, Q.C., Mayor of Toronto since 1963, was defeated in the 1966 elections by William Dennison. Charles Drukarsh, Q.C., was appointed magistrate in Toronto, and 11 other Jews were either elected or reelected to the city's municipal and borough councils, and to school boards. Max Silverman was elected mayor of Sudbury, Ontario. Sidney Buckwold was again elected mayor of Saskatoon, Sask., after an absence of several years, and Jack Freadman and Allan Barsky were reelected as mayors of Flin Flon, Manitoba and Prince Albert Saskatchewan respectively. The Winnipeg city council appointed A. Montague Israels to the city's police commission.

CIVIC AND POLITICAL STATUS

The report of the special justice department committee to outlaw hate propaganda, set up in January 1965, was issued in April by its chairman Maxwell Cohen, Dean of the McGill Law School. The 327-page document summarized the committee's investigation of hate propaganda in Canada, its social-psychological effects, the role of law and education as controls, and its examination of existing anti-discrimination legislation in Canada and elsewhere. The committee unanimously recommended an amendment to the criminal code which would make the advocacy or promotion of genocide, and public incitement to or the willful promotion of hatred or contempt of any identifiable group, punishable by imprisonment. (The maximum penalty of five years' imprisonment was recommended for genocide and two years' for the
other offenses.) The suggested draft placed hate propaganda or group defamation on the same legal ground as defamation of individuals.

In August Prime Minister Lester B. Pearson announced to the press that his government intended to introduce anti-hate legislation, but that the heavy schedule before parliament may prevent such action in 1966. Indeed, on November 7, a bill was introduced in the senate by government leader, Senator John Connolly, which was expected to go before a joint committee of both houses when parliament reconvened in 1967.

The bill differed from the draft recommended by the Cohen committee in that it did not include "religion" as a characteristic of an "identifiable group." The Jewish community felt that this would weaken their protection under the bill.

Alberta enacted its first anti-discrimination law barring denial of accommodation, public services, or employment to anyone because of race, color, or ethnic origin, and banning reference to racial or religious origin in advertisements for employment.

The legislatures of Ontario and Manitoba unanimously passed resolutions, on January 28 and March 22, respectively, urging the House of Commons to enact legislation to curb the dissemination of racial and religious hatred.

**Ontario**

A special six-member Committee on Religious Education set up in 1965 by Minister of Education William G. Davis, to review and recommend changes, if any, on the highly controversial religious instruction in Ontario's public schools, began work in April. By year's end it had received more than 40 briefs, including statements opposing religious teaching in the public schools from the Jewish communities of Windsor, Chatham, London, and Ottawa.

Earlier, in January, the Canadian Jewish Congress's (CJC) central region (Ontario) submitted a brief to the Ontario government's Committee on Aims and Objectives of Education. It expressed objection to the ethical aims of public education which were officially based on the "Christian ideal," dealt with education for citizenship and intergroup relations, and emphasized the necessity for improved teacher training. The brief also pointed to the inadequate treatment of the Nazi period in history instruction. It cited as a case in point the perfunctory line-and-a-half reference to Nazi racial persecution in one high school text that devoted three chapters to the Nazi period.

**Quebec**

Recommendations by the Quebec Royal Commission of Inquiry on Education for sweeping educational reforms were made public in its report of May 11. It stated that, while "the confessional nature of public education" was well enough suited to a population whose great majority was Roman Catholic or Protestant, the obvious growth of religious pluralism changed the
situation. "Even within the French and English populations," the report continued, "associations of citizens have demanded nonconfessional public education for their children." And since "the religious pluralism of society demands of everyone, believing or unbelieving, a respect for the opinions of others founded on recognition of the freedom and dignity of the human person," the commission recommended "the establishment of nonconfessional education whenever an adequate number of persons request it." In the report, the commission referred to the Jews who "accommodated themselves to the Protestant schools," except for "certain groups among them" who established in Montreal and its suburbs "a fairly important network of private Jewish schools."

In a brief analyzing the commission's report, CJC welcomed the recommendations that Quebec's educational system offer a choice of Roman Catholic, Protestant, and nonconfessional education, provided standards could be maintained in each instance. It subscribed to the proposed full choice between French and English as the language of instruction in all these schools. CJC further asked that biblical literature in confessional schools be taught not as religious dogma; that confessional elementary and secondary schools which accept pupils of other faiths offer them, if possible, appropriate moral or religious instruction; that interim measures be taken to do away with the legal disabilities of Jewish parents and taxpayers, and that the Jewish day schools in Quebec be recognized for grants on the pre-school and elementary level.

The superior court of Quebec invalidated a clause of a will intended to impose disinheritance in the case of a marriage "out of the Jewish faith," on the ground that "the provision was illegal as contrary to the principle of freedom of religion as declared in the Quebec Freedom of Worship Act."

**Antisemitism**

In the spring the Toronto city council passed an amendment to its parks by-laws making the granting of a permit to speak in certain parks mandatory, but subject to the provision that no person use language or engage in any form of conduct likely to stir up hatred against any group identifiable by color, race, religion, and ethnic or national origin. The amendment was soon to be tested in court. John Beattie, leader of the so-called Canadian Nazi party (AJYB, 1966 [Vol. 67], p. 278) spoke in Allan Gardens on June 5, and again two weeks later. The mounted police escort was increased at his second rally to prevent a clash between Beattie and groups of concentration camp survivors who picketed the meeting.

Beattie was later served with a summons for violation of the parks by-law. In December the case came before Magistrate C. A. Opper who, while acknowledging the Crown's arguments that Beattie had made offensive remarks designed to stir up religious and racial hatred and had thereby violated the parks by-laws amendment, dismissed the case. The decision was based in part on the ground that the right to restrict or to regulate free speech be-
longed only to parliament. (This, incidentally, was the first time the Canadian Bill of Rights was upheld in a court since its adoption in 1960.) The City of Toronto indicated it would appeal the decision.

A feature article by John Garrity, "I Spied On the Nazis," in Maclean's Magazine, October 1, 1966, told how he was engaged by CJC to infiltrate the small Toronto neo-Nazi group of John Beattie and how he gained the latter's confidence. Garrity also described meetings of the group, named some of its leaders, and revealed Beattie's link with George Lincoln Rockwell, leader of the American Nazi party, and meetings between the two at Niagara on the United States-Canadian border. CJC, in a statement, disavowed any responsibility for or prior knowledge of the article. It did, however, confirm the story's general accuracy insofar as it related to CJC.

Relations with Germany

In January CJC issued a statement in connection with the training of West German NATO personnel at Camp Shiloh in West Canada. Although CJC acknowledged that Canadian commitments necessitated such facilities, it pointed to the "inescapable fact of social and political life that emotions are deeply stirred when such obligations confront a large number of people who underwent unparalleled pain and suffering at the hands of Nazi Germany, of which the Wehrmacht was the symbol." The Congress therefore asked that the country refuse hospitality to elements that had helped bring about the suffering, and that the reactions and emotions of newcomers and other Canadians "not be flouted."

In January the Canadian Jewish News of Toronto issued a special supplement on West Germany, containing advertisements from West German manufacturing firms. The issue raised considerable controversy in the Jewish community.

JEWISH COMMUNITY

In 1965 there were 270,000 Jews in Canada, who formed 1.4 per cent of the total population of 19 million. Of these, 76 per cent lived in Montreal (110,000) and Toronto (95,000), where they formed close to 5 per cent of the general population. Winnipeg had a Jewish population of 20,000; Vancouver, 8,000, and Ottawa, 6,000. The remaining 31,000 Jews were scattered in some 160 cities, towns, and villages throughout Canada with a heavier concentration in Ontario (13,000 outside Toronto and Ottawa).

Intermarriage

Statistics on intermarriage among Jews in Canada, based on 1964 data released by the Vital Statistics Branch in Ottawa, were compiled by Louis Rosenberg. The study revealed that 286 intermarriages took place in 1964, involving 185 Jewish men and 101 Jewish women. Of these, 132 took place
in Ontario, 64 in Quebec, 34 in British Columbia, 25 in the two prairie provinces of Saskatchewan and Alberta, 20 in Manitoba, and 11 in the Atlantic provinces of Nova Scotia and New Brunswick. British Columbia had the highest percentage (50.7 per cent) of intermarriages, followed by 44.6 per cent in Saskatchewan and Alberta, 44 per cent in Nova Scotia and New Brunswick, 19 per cent in Ontario, 15 per cent in Manitoba, and the lowest (9.5 per cent) in Quebec which has no provision for civil marriage. The percentage of intermarriages among Jews in Canada increased from 3.7 per cent in 1928 to six per cent in 1939, to 11 per cent in 1944, fluctuated slightly from 1944 to 1952, when it continued to increase to 18.5 per cent in 1963, and dropped slightly to 17.4 per cent in 1964.

In 1964 the percentage of intermarriage among Jewish men was highest (41.7 per cent) in the Atlantic provinces, followed closely by 41.1 per cent in British Columbia, 36.7 per cent in Saskatchewan and Alberta, dropped to 12.2 per cent in Ontario and 9.6 per cent in Manitoba, and was lowest in Quebec (6.7 per cent).

The percentage of intermarriage among Jewish women in 1964 was highest (25 per cent) in British Columbia, followed by 18.4 per cent in Saskatchewan and Alberta, dropped to 8.8 per cent in Ontario, 6.7 per cent in the Atlantic provinces, and 6.6 per cent in Manitoba, and was lowest in Quebec (3.2 per cent).

**Jewish Education**

Quebec, which had no nondenominational school system, even in name, has become a fertile ground for the development of Jewish day schools. The Quebec provincial government, indirectly subsidized private high schools, including the Jewish day schools, with a $200 per capita grant to parents and $75 per capita to recognized schools. In other provinces, the question of government subsidies to Jewish day schools has become a controversial issue within the Jewish community. In Ontario parents' group of the various Jewish day schools (in Toronto, Hamilton and Ottawa) convened in December and planned to ask the provincial government for financial aid. A group of Orthodox students had picketed the Conference of CJC in November, criticizing its "neutrality" on this issue.

A study of Jewish education in Canada conducted in January by Joseph Klinghofer, director of Jewish education of CJC central region, yielded detailed data on the types of Jewish schools, their number, enrolment, and curricula. There were over 30 day schools, offering 12 to 25 hours a week of instruction in Jewish subjects; (13 in Montreal, 8 in Toronto, 5 in Winnipeg, 2 in Calgary, and one each in Edmonton, Ottawa, Vancouver, and Hamilton). In the smaller communities the percentage is much higher, ranging up to 90 per cent. In 1963, of some 23,000 Jewish children attending various types of Jewish schools, in communities with 25 or more Jewish families, 8,348 were attending Jewish day schools and some 14,500 supple-
mentary schools (Montreal: 4,358 of 7,300, or 59.7 per cent; Toronto: 2,500 of 9,565, or 26 per cent; Winnipeg: 56 per cent; Vancouver: 26 per cent; Ottawa: 58 per cent; Calgary: 76 per cent; Edmonton: 84 per cent).

The percentage of youths continuing Jewish studies on a high school level, usually from one to three years, was much lower, about 10 to 12 per cent of about 20,000 children in the 13–17 age group.

Programs and methods of instruction varied from school to school. In the yeshivot the emphasis was on Torah and Talmud; in the modern day school, on the Hebrew language and literature. Israel, Jewish history, and current events, taught either in Hebrew or English, received more attention in the modern schools. Methods ranged from old type mechanical reading and translation, to all kinds of oral and written exercises and projects using audio-visual aids.

The United Teachers' Seminary and other training institutions, maintained in Montreal by CJC, graduated some 200 teachers since 1946. The Midrasha L'Morim, established in Toronto in 1953 and supervised by the Bureau of Jewish Education, trained 102 teachers to date, and Maimonides College in Winnipeg had 67 alumni. There were also two rabbinical seminaries in Montreal and another Ner Yisrael, recently opened in Toronto. In Winnipeg, the University of Manitoba set up a department of Jewish studies. Altogether, approximately 680 professional teachers staff Canada's Jewish schools.

However, the Klinghofer study concluded that Jewish education suffered from a shortage of qualified teachers; limited financial resources for the growing day school movement; a lack of coordination of educational efforts in the larger communities; a drop in enrolment of children of post-bar mitzvah age, and little interest in Jewish studies among university students and adults. Yiddish schools functioned in Montreal (2), Toronto (3), Winnipeg, Calgary, Vancouver and Windsor (1 each). Hebrew afternoon schools, often called Talmud Torahs, offering up to 10 hours weekly instruction were largely under congregational auspices. The number of Sunday schools, usually sponsored by Reform temples, was diminishing. In general they had two to three hours of weekly instruction for younger children, and recently added several hours of Hebrew language classes for older children.

The total enrolment in all types of Jewish schools for elementary-school children was 40,000. In the larger cities, about half of the Jewish children received some kind of organized Jewish education: in Montreal, 7,900 of a total of 16,000; in Toronto, 8,208 of 14,000, and in Winnipeg, 1,950 of 3,000.

**Religious and Communal Activities**

Two rabbinical conferences were held in Toronto: the Rabbinical Assembly of America (May) at which numerous Canadian-born rabbis, now serving in the United States, played a major role, and the Central Conference of American Rabbis (June).

The French-speaking Jewish community of Montreal, engaged as its spir-
ritual leader the Swiss-born, French-trained Rabbi David Feuerwerker. The community's 15,000 to 20,000 members came from North Africa, the Middle East countries, Belgium, France, and Switzerland.

In the spring the Lincoln County Baron de Hirsch Jewish Congregation in Beamsville, Ontario, dedicated a new community center. The building was purchased with the aid of the Jewish Colonization Association and improvements and remodeling were financed with contributions from the Jewish farming community in the Niagara Peninsula, which the center served.

The synagogues and their central organs have had an increasing impact on every aspect of Jewish education; B'nai B'rith, the Y's, women's organizations and various ideological groups have assumed important roles in youth and adult education.

A national Leadership Conference on Jews in the Soviet Union, attended by 300 persons, was held in Montreal on May 29. Resolutions were passed on such matters as the equality of Jewish citizens in the USSR; the freedom to practice, enhance, and perpetuate their culture and religion; the reunion of Soviet Jewish families with relatives abroad; eradication of antisemitism, and freedom of contact and association with Jews abroad.

B'nai B'rith opened an ADL office in Toronto, the first in Canada.

Publications

*Through Narrow Gates* by Simon Belkin, a study of Jewish immigration to Canada from 1840 to 1940, was published jointly by the Jewish Colonization Association and CJC.

*Judaism* by Rabbi Stuart E. Rosenberg of Toronto, was published by the Paulist Press in Glen Rock, N.J., conducted by the Missionary Society of St. Paul the Apostle.

The Zionist Organization of Canada (ZOC) began publication of *Etgar*, a new quarterly, edited by Max Goody of Toronto.

The *Canadian Jewish Review*, which had been published weekly for more than 40 years, first in Toronto and later in Montreal, was purchased by the *Canadian Jewish Chronicle* in December 1966 and now appeared as the *Canadian Jewish Chronicle-Review*, with Stanley Shenkman, publisher, and David Novek, editor.

Samson Dunsky of Montreal received a $4,000 grant from the Canada Council for work on a Yiddish translation of the Midrashic commentary on Koheleth. He also shared with C. J. Newman, author of the novel *We Look After Our Own*, the H. M. Caiserman literary award of CJC.

Zionism

In December the various Zionist groups in Canada agreed on the establishment (in March 1967) of a Federated Zionist Organization of Canada to carry out an all-embracing Zionist program. It was hoped that this arrange-
ment would bring an end to controversy and conflict that had gone on for several years within Canadian Zionist organizational life.

ZOC and Keren Hatarbuth, the Canadian Association for Hebrew Education and Culture, were active in various projects, such as Ulpanim, a Bible contest, assistance to day schools, teacher exchange with Israel, teachers' summer courses, and youth camps.

**Personalia**

Professor S. Sinclair of Winnipeg was appointed to head an agricultural advisory team for the Kenya government, a project financed by the Ford Foundation.

Lazarus Phillips, Q.C., was elected vice-president of the Royal Bank of Canada.

Mrs. Newton Zemans of Calgary was named to the senate of the University of Alberta.

Maxwell Cohen, dean of McGill University law school, was appointed to the Board of Directors of the Canadian Broadcasting Corp. for a three-year term.

Lawrence Marks, Q.C., of Montreal was elected president of the Canadian Council of Reform Congregations to succeed Sydney M. Harris.

Arthur Siggner of Toronto was elected president of the Ontario region of the Canadian Conference of the Conservative Synagogue.

Morris A. Gray, veteran community worker, pioneer of Jewish life in Western Canada, and long-time member of the Manitoba legislature, died in Winnipeg on January 2 at the age of 76.

Samuel D. Cohen, national vice-chairman of the Joint Canadian Jewish Congress-B'nai B'rith Committee on community relations and chairman of the Cercle Juif de Langue Française, died in July.

J. Irving Oelbaum, Toronto businessman and leading member of the major Jewish agencies, who had acquired a reputation as the senior statesman of Canadian Jewry, died in Toronto in October, at the age of 66.

Max Silverman, mayor of Sudbury, Ontario, died on October 5 at the age of 60.

Kenneth Soble, chairman of the Ontario government Housing Corporation and national chairman of UIA, who, as owner of a television station, was known as the "dynamo of Canadian broadcasting," died in December at the age of 55.

**Ben Kayfetz**