In the three elections between 1962 and 1965, no party succeeded in electing a majority of parliament. After heading a minority Liberal government for 31 months, Prime Minister Lester B. Pearson called a new election for November 1965 in the hope of obtaining a majority. Although the Liberals increased their plurality to 129, they still fell short of a majority in the new parliament, which included 100 Conservatives, 21 New Democrats, 9 French Canadian Créditistes, 5 Social Credit party members, and one independent.

The number of Jews in parliament remained the same: reelected—David Orlikow and Max Saltsman, New Democratic and Milton Klein and Herbert Gray, Liberal; newly elected—David Lewis, New Democratic, regaining the seat he had lost to Marvin Gelber, a Jewish member of the Liberal party, in 1963. Four of the five were elected in districts where Jews formed a minority of the population; Lewis was the only Jew elected in a constituency where Jews formed the majority.

Population

The 1961 Canadian Census reported that there were 254,368 Jews in Canada. (The next census will be held in 1971.) According to an estimate by the Canadian Jewish Congress, the 1965 Jewish population was approximately 278,000, an increase of 23,632 since 1961. This increase was due equally to immigration and to the excess of births over deaths.

Immigration

Jewish immigrants admitted to Canada increased from 2,180 in 1963 to 3,113 in 1964, the largest number since 1959. Of these, 1,023 came from North Africa, 822 from Israel, 477 from the United States, 230 from Great Britain, 137 from France, and the rest from a number of European and Latin American countries.
CIVIC AND POLITICAL STATUS

In 1965 Gelber, Klein, and Orlikow, and one non-Jewish member, W. B. Nesbitt, introduced bills in parliament to make hate propaganda and incitement to violence against individuals or groups because of their color, racial or ethnic origin, or religious belief, a criminal offense. They were referred to the standing committee on external affairs for investigation and recommendations. In April the Canadian Jewish Congress (CJC) submitted a brief to the committee asking that the Canadian criminal code be amended accordingly. The brief also urged that, in support of the Genocide Convention, Canada's laws "be amended to characterize as criminal acts those which counsel and promote genocide in every phase." Parliament dissolved before the standing committee could report on the bills.

Quebec

In October CJC and the United Council for Human Rights, in a joint statement, urged the Quebec government to strengthen the province's anti-discrimination legislation by preventing racial, ethnic and religious discrimination in the province and establishing a human-rights code. They also asked for the adoption of a fair-accommodation-practices act and suggested that victims of employment discrimination should receive compensation. At the same time CJC also asked Provincial Justice Minister Claude Wagner for the "constant surveillance" of hate propagandists and the amendment of Quebec's civil code to make discrimination in employment, including the hitherto exempted categories of managers and foremen, an offense.

After several months of negotiation, the Protestant School Board of Greater Montreal and CJC agreed in February that five Jewish representatives be appointed to the previously all-Protestant 20-member board (AJYB, 1965 [Vol. 66], p. 325). The Jewish members were to be appointed by the Quebec government upon recommendation by CJC. It was also provided that a Jewish representative sit on the executive committee, that Jewish representation on the board would in no way be dependent upon the amount of school taxes paid by Jews, and that they were to have a voice in the administration of schools attended by Jewish students.

A bill incorporating the terms of the agreement was passed unanimously in June by the Quebec legislature, and Provincial Minister of Education Paul Gerin-Lajoie expressed his government's gratification at having representatives of Montreal's important Jewish community on the board. Conceding that "numerous obstacles had in the past prevented those of the Jewish faith from having complete freedom for the education of Jewish children," he said that the change in the board's membership was an expression of Quebec's desire "to assure the existence of schools where the minority groups can educate their children, and also enable them to administer those schools."
Employment and Housing Discrimination

The first case under the Quebec Act Respecting Discrimination in Employment was brought before the court in Montreal in May, after a young woman had charged that a company advertising for a typist refused to employ her when, in response to a questionnaire, she indicated that she was Jewish. The company pleaded guilty, and, since this was the first litigation under the act, was fined the minimum of $25 and costs. The Superior Court in Montreal in October awarded a Negro moral damages of $300 for discrimination in an apartment-rental case.

Antisemitism

An order of the postmaster general, banning the use of the mails by the National States Rights party of Birmingham, Ala., publishers of the antisemitic and anti-Negro paper Thunderbolt (AJYB, 1965 [Vol. 66], p. 326), was upheld by the Ontario court of appeals and made permanent in March. The judge stated that the paper and other propaganda distributed by the party was "an obvious offense against a section of the criminal code that bars the mails for the purpose of transmitting or delivering anything that is obscene, indecent, immoral or scurrilous." A similar order involving David Stanley of Vancouver, John Ross Taylor of Gooderham, Ontario, and the Natural Order, distributors of antisemitic literature, was issued in July.

In March two Montreal French-language newspapers reported that Brother René Lahaie, a young member of a Catholic teaching order, was using Nazi symbols and slogans in classroom work in a school of the Montreal Catholic School Commission. He had decorated his classroom with pictures of Jesus and Hitler, placing a crucifix above the picture of Jesus and a swastika above that of Hitler. On the blackboard he had written "Heil Christ," which he asked the boys to chant each morning instead of the customary prayer, and had placed a chart on the wall ranking them, according to educational and disciplinary merit, as private, SS trooper, etc. He explained to a reporter that he had hit upon the idea of using Nazi symbols when he discovered "similarities" in the characters of Hitler and Jesus. Both, he said, were leaders of men, and both had conquered the world.

The commission ordered the removal of the pictures, swastikas, and chart, and ordered a full investigation, which was followed by Lahaie's suspension for the remainder of the school year and the removal for an indefinite period of the school's principal and supervisor. The commission's director of education stated in a press interview that "the young teacher was completely unaware of the historical significance of the symbols he had employed to stimulate interest among his pupils," that he was young and naive, to say the least, and certainly careless, but that "his motives were good." The commission felt, however, that the school principal and supervisor were more mature and should have known better, and accordingly had dealt more severely with them. The teacher, principal, and supervisor sent a letter to CJC claiming
that the teacher had "never presented Hitler as somebody to be admired, but on the contrary as a symbol of perversion and evil, driven by hate and arrogance," and asking to be forgiven for "having tolerated the inconsiderate use of symbols and dramatizations which are so charged with painful memories."

The Brothers of Christian Instruction, the Catholic teaching order to which the teacher belonged, appealed against the suspension of the teacher and school principal. It claimed that the charges of indoctrinating children with Nazi principles were unfounded, and that the penalties were too severe because the offense involved only clumsiness and imprudence. The Montreal Teachers Alliance also called the penalties excessive, but the Montreal Labor Council of the Canadian Labor Congress applauded the suspension. An independent committee of French-speaking Catholics, consisting of three university professors and a businessman, was appointed by the Catholic School Commission to review the case. It reported in June that it found the first investigation by the commission "fair, objective, and impartial, that the methods used by the teacher were bizarre, in bad taste and dangerous, and that the tendencies of the teacher for over-simplification generally should be checked by his superiors." It felt, however, that the commission "was too slow in reacting, and that it cannot believe it has discharged its responsibility properly by imposing severe sanctions." The committee recommended that the teacher be reinstated without loss of pay and the principal with the loss of one day's pay, and that the school inspector be transferred to another position after suspension with loss of pay.

John Beattie, self-styled leader of the Canadian Nazi party, and a group of his followers tried to hold a rally in Allan Gardens, a small park in Toronto, in May. Although no permit to hold the rally had been requested or granted, Beattie's intention to hold the rally in the park had been widely publicized by the press, radio, and television. A group of anti-Nazis and former concentration-camp victims organized a counter-demonstration at which an unexpected crowd of 3,000 appeared. When Beattie and several others distributed antisemitic leaflets before the meeting began, fighting broke out; Beattie and some of his followers were beaten up. They were arrested by the police before serious injury resulted. Beattie was subsequently convicted of causing a public disturbance and fined $150. Of the three Jews who were arrested for attacking him, one was acquitted, another was fined $150, and the third was sentenced to 30 days in jail for assault. The Toronto Daily Star, commented editorially: "It would be asking too much of human nature to expect any racial or religious group to stand quietly by while their murder was publicly advocated in the parks. They are certainly entitled to assurance that Canadian law can and will protect their rights."

A second attempt was made by Beattie to stage a demonstration on July 26. After having alerted the press, he and seven of his followers carrying a bright red flag with a swastika marched quickly and silently past a growing number of onlookers at Allan Gardens. A fist fight ensued, which was soon broken up by the arrival of police. The demonstrators were arrested on a
charge of unlawful assembly and later released on bail pending trial. Only Beattie and three others were over 19 years of age. Beattie was sentenced to a $100 fine or 30 days in jail and two others to a $100 fine or 15 days in jail, while two were placed on probation for a year.

Another disturbing incident was the public reappearance of Adrien Arcand, a notorious fascist and antisemitic agitator and founder of the National Unity party in Quebec in 1935, who was interned in 1940 for five years under the War Measures Act (AJYB, 1940–41 [Vol. 42], p. 327). Among his followers before 1939 were the Casques d’Acier (Steel Helmets), a force of helmeted, jack-booted, uniformed toughs. He had lived in comparative seclusion in a small Quebec village since 1945. In May 1965, at the age of 66, he was reported to be advocating the formation of a party which he described as “federalist, Christian, corporatist, monarchist and pro-Western.” In September he called a press conference to mark the publication of his new book A Bas la haine (“Down with Hate”), in which he charged that “the only real spreaders of hate are the Jews, because the moment you say one word against them, they brand you as an antisemite.” In November he spoke in Montreal at a banquet arranged by his followers on the 25th anniversary of his internment. The hall, decorated with fascist flags and emblems, was filled by 750 persons who paid $3.50 per ticket. Among them were a delegation from Toronto and five representatives each of Polish, German, Italian, Czech, Hungarian, and Baltic ethnic groups in Montreal. Arcand was given a standing ovation. In a rambling 90-minute address he charged that Jews controlled the press and were responsible for his internment, for adversely influencing election candidates, for misleading Gallup polls and computers, and for controlling big business and Communism.

Jewish Community

The annual joint campaign of the Montreal Combined Jewish Appeal and United Israel Appeal raised the record sum of $4,435,440, an increase of $280,540 over 1964. In separate campaigns more than a million dollars was raised for the city’s Jewish schools.

In Toronto and Winnipeg, too, UJA raised larger amounts in 1965 than in the previous year. For the first time in more than a decade Vancouver, in 1965, conducted separate campaigns for local and for overseas needs. It expected to do the same in 1966, as did Ottawa, in the belief that more money could be raised for both causes in this way.

In May the Federation of Jewish Community Services of Montreal merged with the Combined Jewish Appeal, the YM and YWHA, and the Jewish Hospital of Hope to form the Allied Jewish Community Services of Montreal.

Jewish Education

The Hebrew Teachers’ Seminary in Toronto presented diplomas to 18 graduates in December, bringing to 121 the number of graduates from 1955 to 1965. The enrolment for 1965 was 45.
In January the second annual Jewish teachers' conference, sponsored by the Council of Jewish Educational Institutions of Greater Montreal, was attended by 400 teachers from 17 schools of various types.

Sixty students of the junior day high school and the first graduating class of sixteen students of the senior day high school of the Associated Hebrew Schools of Toronto received diplomas in December. Seven of the sixteen graduates of the senior high schools won scholarships at the University of Toronto and six continued their Hebrew studies at the Toronto Jewish Teachers' Seminary. The Associated Hebrew Schools of Toronto, with 2,900 students, was one of the largest single Jewish school systems on the continent. Its day-school system—the senior and junior high schools and an elementary school—was established in 1942 and had a total enrolment of 1,300 in 1965. In addition, it had four five-day-a-week afternoon schools. The day schools offered 15 hours a week of instruction in Hebrew studies, including Bible, Hebrew language and literature, Jewish history and religious practices, and Talmud, besides the general studies prescribed by the Ontario department of education. The Associated Hebrew Schools received financial support from the Toronto United Jewish Welfare Fund through its Bureau of Jewish Education.

In October the United Talmud Torahs of Montreal opened a new school building in the suburb of Chomedey, with 8 classrooms, a kindergarten and nursery school, library, gymnasium, lunchroom, and teachers' rooms. With the completion of 8 more classrooms in 1966, it would accommodate 600 day and 400 afternoon pupils. Altogether, the United Talmud Torahs had an enrolment of 3,000 in its four elementary schools in 1965.

In November the Jewish People's schools of Montreal opened an extension to its school building with 11 classrooms, a library, auditorium, laboratory, and nursery school.

Grants totalling $187,366 were made by the Winnipeg Jewish Welfare Fund in 1965 to the city's three Jewish community schools. These schools, the Talmud Torah, Peretz school, and Ramah school, served 1,530 children, of whom 890 attended the day schools; 280, kindergartens, and 360, the afternoon schools. In April the fund established a coordinating school board for Jewish education, consisting of representatives of each of the schools, the Zionist Organization, the Winnipeg council of CJC, and the fund. The Joseph Wolinsky Collegiate Institute, a Hebrew day junior and senior high school founded in 1957, offered a combined Hebrew and secular program of studies. Winnipeg also had two congregational schools, Rosh Pinah and the Herzlia Academy.

Religious Activity

The number of Reform congregations in Canada increased from 3 in 1954 to 10 at the end of 1965. New congregations, all named Temple Sholom, were established in 1965 in Windsor and Kitchener, Ontario; Vancouver,
British Columbia, and Winnipeg, Manitoba. The latter two were the first Reform congregations west of Ontario.

An Orthodox congregation was founded in the new Montreal suburb of Dollard des Ormeaux. A Reconstructionist synagogue to accommodate 300 worshippers, the first of its kind in Canada, was established in Hampstead, a suburb of Montreal. Six new Sephardi congregations were formed by recent Jewish immigrants from North Africa, 4 in Montreal, and 2 in Toronto. Rabbi Raphael Ohayon was brought from Morocco by the Jewish Immigrant Aid Services as spiritual leader of the Toronto community. There were about 6,000 North African Jews in Canada, mostly French-speaking and living in Montreal.

An interfaith conference was held in July to plan for the participation of religious groups in the 1967 Canadian centennial celebrations. It elected a board of 19 members, representing all faiths, with Rabbi Lavey M. Becker as chairman.

Cultural Activities

Four volumes of verse by Jewish poets were published in 1965: Collected Poems by Irving Layton; Journey of a Soul by Benjamin Herson; Sixty by N. J. Gotlib (in Yiddish), and God's Kaleidoscope by Steve Smith, a young Montreal author of religious poems who died in 1964. Other books written by Jews were a novel, We Always Take Care of Our Own by C. J. Newman, and the non-fiction works, Canada, the Uneasy Neighbor by Gerald Clark; The Case for the Chosen People by Rabbi W. Gunther Plaut, Quebec in Revolt: The Guibord Affair by Herman Buller; Disarmament and International Law by Allan Gotlieb, and In the Steps of Pope Paul by Reuben Slonim.

Melech Ravitch, the poet and essayist, was awarded the Shmu el Niger prize by the Yiddish Culture Congress in Buenos Aires for his autobiography Dos mayse bukh fun mayn lebn ("The Story Book of My Life").


Moshe Sambatyon of Montreal received a grant from the Quebec provincial ministry of cultural affairs for the publication of the third volume of his projected 10-volume Encyclopedic Dictionary of the Talmud. (The first volume appeared in Israel in 1955, the second in Montreal in 1964.)

A new edition of the first volume of Benjamin G. Sack's History of the Jews in Canada was subsidized by a $1,500 grant from the National Foundation for Jewish Culture in New York.

Elsa Rosenberg of Hamilton won the $500 National Belmont Award for her short stories.

A paperback edition of French essays, Les Juifs et la communauté fran-
çaïse ("The Jews and the French Community"), edited by Naïm Kattan, was published by CJC.

A comprehensive 525-page *Who's Who in Canadian Jewry*, compiled by Eli Gottesman and containing some 2,500 entries, was published by the Canadian Jewish Literary Foundation as a companion volume to the *Canadian Jewish Reference Book and Directory* (1963).

The first issue of a new Montreal quarterly magazine, *Viewpoints*, edited by Max Melamet, was published in November by the Labor Zionist movement "to introduce a Canadian presence and expression in Jewish thinking."

A portfolio of prints on Old Testament subjects by the Jewish artist Saul Field was published in a limited edition of 150 in January. Its publication was sponsored by the National Library of Canada in Ottawa, the Montreal École des Beaux Arts, the Montreal City Library, the Toronto public library, the University of Toronto, and York University.

**Social Services**

Hillel Lodge, a Jewish home for the aged in Ottawa, opened in December. Other homes for the aged were in Montreal, Toronto, Winnipeg, and Vancouver. Day centers for the elderly were opened in Montreal and Winnipeg in October to complement the work of the long-established Golden Age clubs.

The Neighborhood House and the YM and YWHA in the old Jewish residential section in Montreal merged, and new buildings to house them were being erected in the Montreal suburbs of Côte St. Luc and Chomedey. The Herzl Health Service Center and the Jewish Immigrant Aid Services in Montreal moved to new buildings in the newer Jewish residential areas.

The Jewish General Hospital of Montreal reported that of the 12,748 patients admitted in 1965, 40 per cent were non-Jews. Work began in October on a major expansion of facilities to provide 250 additional beds; more than 1,000 persons were on the waiting list for admission.

**Zionism and Relations with Israel**

The Labor Zionist movement, the most active element in Canadian Zionism, celebrated its 60th anniversary. It had established the first Jewish day school in Canada and flourishing Jewish People's schools and Peretz schools in Montreal, Toronto, and Winnipeg. It also played a prominent part in founding CJC and the Jewish Public Library in Montreal.

Canadian imports from Israel in 1964 exceeded $6 million according to the Canadian government department of trade and commerce. Jaffa oranges accounted for approximately $1 million of the total.

**Personalia**

Judge Samuel Freedman was appointed to a second three-year term as chancellor of the University of Manitoba. Professor Bora Laskin of the
University of Toronto law faculty, a member of CJC’s national executive for many years, was appointed a judge of the Ontario court of appeals.

Allan B. Gold was appointed judge-in-chief of the Montreal district magistrate’s court and assistant judge-in-chief of the provincial magistrate’s court in June. Irwin Dorfman of Winnipeg was elected president of the Manitoba bar association.

Milton Klein, one of the five Jewish members of the Canadian parliament, was a member of the Canadian delegation to the United Nations.

Saul Cowan, Jewish communal leader, was elected chairman of the board of education of North York, the largest suburb of Toronto.

Leizer Zuker, a founder of the Labor Zionist movement, the Peretz school, and CJC, died in Montreal in March at the age of 78. Joseph Kaufman, formerly senior physician of the Royal Victoria Hospital and one of founders and first physician-in-chief of the Montreal Jewish General Hospital, died in March.

Abraham Singer, a pioneer Jewish farmer who came to the Baron de Hirsch farm colony in the North West Territories in 1891 at the age of 20, died in Winnipeg at the age of 93.

LOUIS ROSENBERG