Economic conditions in Canada during the year closely paralleled those in the United States. Inflation reached a peak of 12 per cent and seasonally adjusted unemployment rose to 5.5. The prime bank lending rate rose to the historic level of 11.4. The country was plagued by an increasing number of strikes as workers sought to keep pace with inflation.

The federal election held in July resulted in a smashing Liberal victory, which provided the party with an over-all majority. For the first time since 1926 a Liberal prime minister had returned with a majority, after suffering both reversal at the polls and defeat in the House of Commons. The party representations after the election stood at: Liberal 141; Progressive Conservative 95; New Democratic party 16; Social Credit 11.

The New Democratic party, which had held the balance of power, finally decided to end an 18-month alliance with the government of Pierre Elliott Trudeau. It was caught between sharing power with an opposition government or being true to its Socialist principles. The federal budget became the issue over which the 29th parliament was dissolved.

The one-note anti-inflation campaign of the Progressive Conservative party on wage and price controls was rejected by the Canadian electorate, which more than anything else seemed to crave stability.

After 19 years of involvement in Vietnam as part of the International Control Commission, and then as a member of the International Commission of Control and Supervision, Canada withdrew. However, at the request of UN Secretary General Kurt Waldheim, Canada doubled its peace-keeping contingent on Cyprus to 950. There has been a Canadian force on Cyprus since 1964.

Trudeau became the first Canadian prime minister to be officially received in Paris in ten years. After his visit he stated, "It is probably too early to talk of a contractual relationship" between Canada and the European Economic Community.

There was consternation and anger among Canadians when India detonated a Hiroshima-size underground nuclear device. The plutonium for the bomb came from a small research reactor that Canada had given India in the late 1950s. In addition to the research reactor near Bombay, Canada had, in recent years, provided India with two major nuclear plants. As a result of India's action, all nuclear assistance to India was terminated, and Indian scientists working in Canada were asked to leave. Canada feared that India's action would create difficulties in its foreign relations with Pakistan, and possibly China.

At the World Food Conference in Rome, Canada pledged a million tons of food
grains annually for each of the following three years. However, in a not unexpected move the government announced that it was reconsidering its immigration policy which, in recent years, had brought an annual influx of over 200,000 immigrants. A Green Paper on immigration was issued in 1975 for public consideration.

The government of Quebec passed Bill 22, which fulfilled a long-standing promise to establish the primacy of French as the language of education and work in the province. At the heart of the measure was the determination of Quebec Premier Robert Bourassa to force the children of immigrants into French schools. In the past such children, with an eye to the wider opportunities that a knowledge of English afforded, had overwhelmingly opted for English-language education. Troubled by the fact that the birthrate among Quebeckers is now the lowest in Canada and by the constant cultural attrition, Quebec was anxious to preserve both the French language and culture. The ambiguities in the bill which, in its final version, contained a guarantee for English language schooling met with widespread and strident criticism.

An ongoing controversy between the government and the oil-producing provinces of Alberta and Saskatchewan concerned rising oil prices. Should the two provinces that together produce 96 per cent of the country’s oil be allowed to reap the benefits from higher prices as they are constitutionally entitled to do, or should Ottawa use its overriding powers to distribute part of the increased income to Quebec and the Atlantic provinces? A compromise reached in March on the distribution of revenue from the federal levy on exports of Canadian oil left the problem unsolved, although it did make for higher gasoline prices across Ontario and the western provinces.

During the year the government introduced a bill which would revoke the provisions of the Income Tax Act affecting Canadians who advertise in *Time Canada* and *Reader’s Digest*. The present law allows advertisers to deduct from their taxable income as an ordinary business expense the cost of this advertising.

The government passed the Foreign Investment Review Act to regulate the $1.6 billion flowing into Canada each year. The real property currently held by foreign-controlled corporations was estimated at a book value in excess of $10 billion, about one-fourth of the total value of Canadian real-estate investments. In Ontario, a land transfer tax was instituted on property bought by non-Canadians. It was estimated that in Toronto alone, where $1 billion was spent in construction during 1974, up to one half of the city’s commercial property development was either financed or developed by foreign capital.

In 1974 Canada was also troubled by increasing militancy from native Indians in quest of greater political and social rights; the problem of where to install gas and oil pipelines to the North; violence in big cities, and the high price of housing. Canadians also had to live with the defeat of their professional hockey team by the Russians in a series that was marked by poor officiating and equally poor sportsmanship.
For the approximately 300,000 Jews of Canada, 1974 was a year of relative tranquility and progress, though not without anxieties and perturbations. Some noteworthy events were the 17th Triennial Assembly of the Canadian Jewish Congress (CJC); the International Colloquium on Judaism and Human Rights, held at McGill University; an encouraging start on the problem of national budgeting, and the proposal by the Ontario Minister of Education concerning tax support for private Jewish schools. Ongoing problems included the relationship of CJC to the growing power and assertiveness of Welfare Funds in major Canadian cities and the tensions in the Province of Quebec around the issues of language and education.

In the sweeping victory of the Liberal party in the July federal election, seven Jews were elected. Returned to office were: Herb Gray, Liberal (Windsor West); Barney Danson, Liberal (North York); David Orlikow, New Democratic party (NDP; Winnipeg North); Max Saltsman, NDP (Waterloo-Cambridge); and Jack Marshall, Progressive Conservative (Humber St. George's-St. Barbe), Newfoundland. Returned were, after his defeat in the last election, Robert Kaplan, Liberal (York Centre) and the first Jewish woman M.P., Sima Holt (Vancouver-Kingsway). A surprise defeat was that of David Lewis, NDP national party leader.

The appointment of Justice Bora Laskin as the first Jewish Chief Justice of Canada was widely hailed in the Jewish and general communities. A syndicated column of the Southam News Service referred to Laskin as "a firm believer that the Bill of Rights takes precedence over any other federal law which conflicted with its terms, and has said so in court judgments."

**Demography**

Much of the data on Canada's Jewish community, the seventh largest in the world, was obtained from the 1971 census and analyzed by Joseph A. Norland for CJC. Some of the information was released only in 1974. In 1971 the community numbered 296,945 Jews by ethnic origin, of whom 276,025, or 93 per cent, said their religion was also Jewish. (Canada is unique in identifying Jews by both religion and ethnicity.) Over 100,000 Jews, representing more than one-third of Canadian Jewry, have been admitted to the country since the end of the Second World War. Jews accounted for 1.28 per cent of the total population, close to the record high of 1.5 per cent in 1931. However, the growth rate of 8.5 per cent between 1961-1971 was considerably lower than the national rate of 18.3 per cent. Consistent increase in terms of actual numbers, but decrease in the rate, has been characteristic of the Jewish population since 1931. It has experienced the sharpest decrease in the proportion of children and the largest increase in the proportion of adults and aged persons. Persons over 65 accounted for 8 per cent of the Canadian population, but 11.5 per cent of the Jewish population. The median age of Jews was 33.8 years, the highest of all major ethnic groups. The national mean was 26.3 years.
Mean age at first marriage for Jewish males was 26.1; for females, 23.4. The national mean was 24.4 and 22, respectively. Ninety-three per cent of Jewish men and 96 per cent of Jewish women—notably more than the rest of the population—can expect to marry at some time in their lives.

As an ethnic group, 69.7 per cent of the Jews said English was their mother-tongue, and 3.8 per cent indicated French. There has been a steady decline of the percentage of Jews specifying Yiddish as their mother-tongue, from some 95 in 1931 to the present 16.8 (about 50,000), with the sharpest drop (39.5 per cent) between 1961–1971. A surprisingly high proportion of Jews were bilingual. Some 23 per cent spoke English and French, which was exceeded only by the French ethnic group of whom one-third spoke both languages. Only 13 per cent of all Canadians were bilingual.

Over 99 per cent of Jewish Canadians made their homes in urban areas; 95.7 per cent lived in cities with over 100,000 inhabitants. Of the total Jewish population, 92.4 per cent were concentrated in three provinces: Ontario had the largest community with 125,000 or 45.4 per cent; Quebec 110,900 (40.2 per cent), and Manitoba 18,800 (6.8 per cent). Almost 84 per cent of all Jews lived in Montreal (109,500), Toronto (103,700), and Winnipeg (18,300).

According to the Census Branch of Statistics Canada, the number of Jews in the Pacific Region, almost all residing in the Vancouver area, has increased by 20 per cent in three years, to some 12,000. This growth was due largely to migrants from other communities in North America, as well as emigrés from all over the world. Ten Russian families arrived in 1974, and many more were expected to settle there.

Michael Sheinert, executive director of the Co-ordinated Services to Jewish Elderly, indicated there were 11,000 Jewish elderly in Toronto—about 7 per cent of the total Jewish population—who were close to the poverty line of about $4,000 annual income.

Jewish Education

The newly-formed Reform all-day Leo Baeck School of Toronto, housed on the premises adjacent to Temple Emanu-El, appointed Morris Sorin, founder and head of the Agnon School of Cleveland, Ohio, as its director. The school, according to its executive administrator David Steinhauer, was to be “a model in the formation of liberal day schools.”

In a surprise move, the Council of North York, Toronto, passed a by-law requiring newly established private schools to have a minimum lot size of two acres “to assure proper access and exit areas.” Association of Jewish Day School Parents president Saul Koschitzky warned that, in view of soaring land prices, this requirement would prevent the establishment of new schools and the expansion of old ones—12 overcrowded schools, seven of which were on sites of less than two acres. The first Jewish school to be affected was the Bialik Hebrew Day School, which had spent $150,000 to purchase three adjacent lots only to discover that its future growth was threatened. At year’s end the by-law was under reconsideration.
The trustees of the North York Board of Education unanimously agreed to study the possibility of merging the general studies program in the public schools with that of the Jewish elementary and junior high day schools in the borough. This move would bring general-studies courses in Jewish schools under the jurisdiction of the public school board. The Toronto Board of Jewish Education has been attempting to obtain financial support for the Jewish day schools (AJYB, 1974-75 [Vol. 75], p. 337) to alleviate the double financial burden of public school taxes and tuition fees. The board hoped that, by September 1976, it would have control over the teachers, salaries, and the cost of books and supplies for the general studies program. Approximately 3,000 students were involved. Rabbi Irwin Witty, the board's executive director, argued that such problems of integration as admissions policies, certification of staff, classroom size, and length of school day for general studies could be eased if one or two Jewish schools were permitted to create pilot projects that would simulate union between the Board of Jewish Education and the public school system.

**Canadian Jewish Congress**

The CJC plenary assembly, held in Toronto June 15-18, focused, among other things, on future leadership, the status of Yiddish, religious affairs, new community structures, problems of smaller communities, Jewish education, Israel, Soviet Jewry, and Jews in Arab countries. The assembly elected Sydney M. Harris president of the board of governors and Sol Kanee board chairman. A highlight of the sessions was the banquet tribute to Saul Hayes, who retired as CJC national executive vice president. He was succeeded by Alan Rose. The assembly dinner was addressed by Prime Minister Trudeau.

In 1974 progress was made on two major CJC problems: national budgeting and amalgamation with welfare funds in larger communities across the country. At a national budgeting conference in April, CJC president Sol Kanee advocated the appointment of a committee of experts known for their sense of justice and objectivity, whose function would be to recommend priorities. In his view, "the very nature of its influence should make for good housekeeping and a much more logical and more fair use of community funds."

During the year the Jewish community of Winnipeg carried out a historic amalgamation of the local welfare fund with the Western Region of Congress, to establish the Winnipeg Community Council. This move presaged similar amalgamations in Toronto, Montreal, and possibly Vancouver. According to Donald Carr, member of CJC's national executive, such amalgamations would not only benefit the local community, but would also strengthen Congress, regionally and nationally. Equally important, it would eliminate the "present divisiveness, inefficiency and waste—of finances and manpower—which exist in the relationship between the local communal organizations and Congress in the large cities."

Despite scattered objections, it appeared at year's end that the Toronto welfare fund and CJC would merge by December 1, 1975. Plans were for a joint committee
representing both organizations to carry out the restructuring program for the formation of the Toronto Jewish Congress, a name which has met with little resistance from welfare fund leaders. The merger would head off an often threatened move by the welfare fund to implement By-law 100, which would give it a structure similar to that of Congress and thus further undermine CJC power.

Quebec

In July CJC representatives appeared before the Commission on Education, Cultural Affairs and Communications of the Quebec National Assembly at a hearing of the Congress brief on Bill 22 (Official Language Act). Stating that the bill did not reflect the sentiments of the predominant majority of Quebec and appeared to deviate from the previously announced policy of the government, the brief recommended that:

a) Bill 22 be amended to state that French and English should be the official languages, but French the preeminent language of work and communication, in the Province of Quebec;

b) All parents should have freedom of choice in the language of instruction for their children;

c) The provisions introducing a francization program as the basis of business competition for government contracts could lead to favoritism, discrimination, and abuse of authority, and should therefore be eliminated;

d) A number of articles should be amended to protect the rights of all Quebec residents to express themselves in either language.

The brief further stated that the Quebec Jewish community did not share the government view that "a bill of this nature and containing the coercive measures that appear in some articles, is appropriate or indeed required at this stage of the history of our province."

A study of the Montreal Jewish community by Harold Waller of McGill University, which was published in the Canadian Jewish News in November, revealed "continuing jurisdictional disputes" of CJC with B'nai Brith, the Canadian Zionist Federation (CZF), and the Allied Jewish Community Services (AJCS). Said Waller: "The existence of these challenges to Congress' hegemony probably indicates a weakening of that organization, and the authority with which it speaks." He further found that AJCS, regarding itself as the most important expression of local community needs, has rejected the role of Congress as the community's dominant organization; that rivalry and competition between the two agencies will continue "until one or the other emerges as clearly dominant."

A perennial source of antagonism among Montreal Jewish groups has been the complex question of Jewish education. Unlike Toronto's Jewish schools, those in Montreal have not been supported by a central Jewish funding agency; each institution has always raised its monies through tuition fees and its own special campaigns. During the past six years, the Quebec government has generously subsidized the general curriculum segment of the program.
Now, however, the provincial government was insisting that Jewish schools become francophone if they desired further subventions (AJYB, 1974-75 [Vol. 75], pp. 321-22). While AJCS has been wary of assuming any financial obligation for Jewish education, which could amount to several million dollars annually, it did seek a greater voice in educational policy. CJC's role in education on the local and national levels has been limited to sponsoring a teachers' seminary.

After prolonged discussion, AJCS and CJC set up a Joint Committee on Education. CZF, claiming involvement in education based on the mandate proclaimed by its world movement, joined the committee, as did the Association of Jewish Day School Parents and the Hebrew Teachers Union. The divergent interests of these groups, which were compounded by jurisdictional disputes and personality clashes, inevitably led to controversy, and several months later AJCS withdrew from the committee.

At year's end, AJCS was striving to create a Central Jewish Education Bureau. Representatives from various sectors of the Jewish community, who met to discuss the idea of a Bureau, approved in principle; but delegates from the day schools feared that such a body, conceived and funded by AJCS, could eventually dictate how schools should be run and what their ideologies should be. They were not convinced that the financial aid received would be worth the risk. They also had reservations about the composition of a proposed steering committee.

In the light of these constant tensions, a merger like that proposed between CJC, Central Region, and the United Jewish Welfare Fund of Toronto was not likely to take place in the near future. Said CJC Eastern Region chairman Leon Teitelbaum: "If we can't resolve our differences on the subject of education, how can we even contemplate taking such a step? I was hopeful when I became chairman that we could work together better, but I must say that it is not going well at all." The advantages of such a merger, according to AJCS president Charles Bronfman, would be avoidance of duplication of efforts; a united, and therefore stronger, voice; elimination of competition; considerable savings in staff and administration costs. A merger, he stressed, would imply a new structure; but "in no way would it be a 'take-over.' "

**Jewish-Christian Relations**

The first prosecution under Canada's Hate Propaganda Act (AJYB, 1970 [Vol. 71], p. 356; 1971 [Vol. 72], p. 277) resulted in the acquittal of 30-year-old Armand Siksa of Toronto, a member of the Western Guard arrested on charges of having painted racist slogans on construction boarding. The judge of the provincial court found the evidence before him not sufficiently clear for conviction. Under the law, incitement to hatred against an identifiable group in public statements that might result in a breach of the peace was punishable by a maximum of two years in prison. Commenting on the acquittal, Ben Keyfetz, executive director of CJC Central Region, said that it in no way undermined the legislation; that its validity will be upheld in any applicable case.
Pierre Brisson, a Department of Manpower and Immigration official who in November 1973 had written a letter to the Cairo French-language daily *Le Devoir*, maintaining that Jewish capital controlled Canada's foreign policy which favored Israel, was dismissed from the civil service. The official reason was that the letter "contravenes public service regulations concerning the release of information by the public service as regards government communications."

A blatantly antisemitic advertisement was published in the March 1974 issue of the *United Church Observer* under the caption "He as God sitteth in the Temple of God." The paper's editor, Rev. A. C. Forrest, apologized, "We confess we didn't read it carefully or we would have rejected it on the grounds of taste." CJC spokesmen accused him of treating the entire matter "rather casually." The *Globe and Mail* of June 29, 1974, editorialized, "The *United Church Observer* recently published an advertisement over the name of an individual of a certain religious sect which attacked the right of the Jews, on the basis of race, to run Israel and went beyond that to attack Jews throughout the world. This is an ad which any publisher with a proper sense of taste would have rejected instantly. Unfortunately, the Observer has not had such a sense of taste for a long time."

In an address on "Israel, Jews and the Canadian Church Establishment," delivered at the CJC plenary session, Rabbi W. Gunther Plaut of Holy Blossom Temple, Toronto, assessed the shortcomings on the part of both Christians and Jews that impair the Christian-Jewish relationship. The churches, he said, failed "to confront their own theology and its implications," to be "alert to the persistence of antisemitism in North America," and to be "fully aware of what Israel means to the Jews." Defects on the part of the Jewish community, he continued, "are primarily traceable to a continued *galut* psychology, which makes us defensive and oversensitive, which tends to make us identify criticism of Israel with antisemitism, and which causes us to lump all Gentiles together as potential or actual enemies of Israel and the Jewish people."

**Human Rights Colloquium**

More than 70 judges, lawyers, academicians, political scientists, and human-rights specialists from the United States, Canada, the United Kingdom, France, Mexico, and Israel attended the McGill colloquium on "Judaism and Human Rights" in Montreal on April 21-23, commemorating the 25th anniversary of the proclamation of the Universal Declaration of Human Rights. Sponsored by the Canadian Jewish Congress, the Jacob Blaustein Institute for the Advancement of Human Rights, the Consultative Council of Jewish Organizations, and the International Institute for Human Rights, the colloquium was intended to a) examine the significance of human rights in the Jewish tradition and experience; b) analyze the relationship between the development of human rights and major events and movements in Jewish history; c) contribute toward an understanding of the Jewish concern for human rights, both historically and contemporaneously; d) provide a
sound basis for the formulation of Jewish communal policies and programs in the field of human rights, and e) contribute toward an understanding of the nature, interpretation and justification of human rights, and to participate in the search for solutions of major human-rights problems in contemporary society.

**Soviet Jewry**

On his return home from a trip to Cuba in February, Soviet Communist party leader Leonid I. Brezhnev landed at Gander airport, Newfoundland, where he was met by a small delegation of Newfoundland Jews, which delivered a petition signed by 400 St. John's residents. It urged that exit visas be granted to Jews wishing to emigrate to Israel, and asked Brezhnev to intercede personally on behalf of Sylva Zalmanson. Canadian Minister of Regional Economic Expansion Don Jamieson, who headed the official reception group, supported this request. Following her release from Soviet imprisonment in August, Mrs. Zalmanson spent five days in Canada, speaking before large public meetings in Toronto, Montreal, Hamilton, and Ottawa.

On October 6 in Montreal, some 3,000 persons attended a public rally and solidarity march to commemorate the first anniversary of the outbreak of the Yom Kippur war and to express solidarity with the Soviet Jews. Speakers at the rally were Menachem Begin and William Korey, director of the B'nai Brith UN office.

**Israel and Zionism**

A delegation of the Canada-Israel Committee (AJYB, 1974–75 [Vol. 75], p. 349) met in Ottawa, October 25, with Secretary of State for External Affairs Allan J. MacEachen on matters affecting Israel and, in particular, on Canada's abstention on the UN vote to extend an invitation to the Palestine Liberation Organization to participate in the debate on the Palestinian issue. The delegation's brief stated that the abstention was "in accord neither with Canada's fundamental policy on the Middle East nor with our general foreign policy objectives." CZF president Philip Givens described the meeting as "a frustrating experience." MacEachen's attitude, he said, was that Canada had not changed its position on the Middle East and was not prepared to prejudge the PLO issue. "We received a very polite hearing," Givens continued, "and the minister was most attentive to what we had to say. But we accomplished nothing." B'nai Brith District #22 president Boris Moroz expressed his organization's dissatisfaction with the meeting, stating that it will mobilize its membership to campaign against the government's abstention decision.

At an open air demonstration at City Hall in Toronto, more than 3,500 persons protested the UN decision to hear Yasir Arafat and to give recognition to the PLO. Toronto led all other major North American cities in per capita sales of Israel Bonds. According to figures released in 1974, its campaign total of $23,420,350 in cash raised represented slightly over 50 per cent of the total for Canada. The fifth annual UJA 22-mile walkathon held in May raised approximately $100,000.
At a Brotherhood Week dinner at the Beth Sholom synagogue, Archbishop Philip Pocock of Toronto advocated that Jerusalem remain the capital city of Israel.

Saul Hayes spoke about the relationship of the Canadian Jewish community with Israel to the 500 delegates assembled in Toronto in June at the CJC Triennial Convention. "We must not," he said, "be deterred from planning for the continuity of Canadian Jewish life. We must not be termed anti-Zionists if we criticize certain trends and policies of the State of Israel. I think it will be a bad day for Israel and for Jews in Canada if freedom of speech means only freedom to praise, the freedom to extol, but not freedom to condemn and freedom to criticize. In this sense, the aftermath of the Yom Kippur war has been a good, if terribly costly, catharsis."

In a synagogue lecture, Rabbi W. Gunther Plaut suggested that Canadian Jews were just beginning to emerge into political self-awareness. Until recently, he said, Jews had rejected year-long efforts to develop a lobbying office in Ottawa to counteract Arab propaganda as a dangerous move that might antagonize the government.

Religion and Culture

Ground was broken in Toronto for Canada's first Sephardi Center for the city's approximately 6,000 largely Spanish-speaking Sephardim.

Rabbi Benjamin Friedberg, 46, a native of Toronto who had been spiritual head of Ottawa's Agudath Israel synagogue, was selected to succeed Rabbi Stuart E. Rosenberg as senior rabbi of Toronto's Beth Tzedec Congregation. Rabbi Rosenberg was dismissed in January 1973, and subsequently brought damage suits totalling $4.5 million against the synagogue and some of its individual members, but, at the end of 1974, the case remained unresolved. The Rabbinical Assembly had, on several occasions, forbidden any rabbi to preach or teach from the Beth Tzedec pulpit until the dispute with Rabbi Rosenberg had been settled. Therefore, it voted at its annual convention in 1974 to expel Rabbi Friedman from its membership.

The Canadian Jewish Congress received a grant of $25,000 from the Department of the Secretary of State under its multicultural program for the purchase from Soviet libraries of an old Hebrew and Yiddish manuscript and book collection, which it presented to the National Library in Ottawa in August. It consisted of 100 items, among them rare works of liturgy, Bible and Kabbala; anthologies and selections from the Bible and the Talmud; biblical commentaries; prayer books; Haggadas, and a number of volumes of Hebrew and Yiddish literature. The National Library is the depository of microfilms of rare books and manuscripts from Russian sources, making its Judaica section an important source of materials for scholars, researchers, and students. The library, it was announced, established a permanent Saul Hayes Collection of Hebraic Microfilm.

The Canadian Foundation for Jewish Culture in Toronto awarded 15 graduate fellowships to pre-doctoral students and one grant-in-aid to a scholar in Jewish
studies, totaling $40,000, upon the recommendation of the foundation’s academic review committee headed by Professor Lou Levine of the University of Toronto.

A collection of rare Sephardi manuscripts and texts from the 14th to the 19th centuries was presented to the University of Alberta library by the Harry R. Cohen Memorial Foundation. Rabbi Saul Aranov of Edmonton called it “a major contribution to the fields of Sephardic and Moroccan studies.” York University library of Toronto received a grant of $25,000 from the Charles E. Merrill Trust for the establishment of a Judaica collection.

The William J. Shroder award for 1973 was presented to Winnipeg by the Council of Jewish Federations and Welfare Funds at its general assembly, held in New Orleans in November, in recognition of “the special significance of the establishment of the Jewish Museum of Western Canada and its first exhibit, ‘Journey into Our Heritage.’ ”

The Canadian Jewish Museum, funded by the family of the late Samuel Bronfman and housed in CJC’s Bronfman House in Montreal, made progress in planning and organization. It will portray Canadian Jewish life from its earliest beginnings in the late 18th century to the present.

Publications

Multiculturalism program grants to CJC Central Region were for Dr. David Eisen’s *The Diary of a Medical Student*, recording his years at the University of Toronto (1916–1922) and containing valuable information on Jewish life and activities at the time, and for Morley Torgov’s *A Good Place to Come From* (Lester & Orpen), a volume of reminiscences about his youth in Sault Ste. Marie, Ontario, a small Jewish community.

Rabbi Plaut, in a project sponsored by the Union of American Hebrew Congregations, published a volume on Genesis, containing the Hebrew text, a new translation, a brief commentary on the text, a discussion of the theme in a given section, and an anthology of “gleanings.” Rabbi Gedalia Felder of Shomrai Shabbos Congregation of Toronto wrote *Pri Yeshurun* (Yesodei Yeshurun Publication Committee of Toronto), a commentary on the Tanya Rabati.

In *Religion: Love or Hate* (Balshon Printing and Offset Co.), Rabbi David Kirshenbaum eloquently wrote of antisemitism and Jewish-Christian relations throughout the ages. *Life in a Religious Community* by William Shaffir (Holt, Rinehart & Winston) is a provocative analysis of the Lubavitcher Hasidim in Montreal.

Leib Braverman's *In Captivity*, translated from the Yiddish by Isaac Halper, Musze Halper, and Carla Wolfe (*Jewish Dialog*, Summer 1974 issue) is a perceptive account of suffering in Nazi Europe. Chava Kwintz in *I’m Still Living* (Simon and Pierre) tells of her experiences as an adolescent under the Nazis in Poland and Germany.

Adele Weisman, in her novel *Crackpot* (McClelland and Stewart), related the adventures of a Jewish prostitute in Winnipeg a generation ago. In *Orphans of the*
Storm (Pitt), Harry Henig wrote his life story, a struggle to attain success over great adversity.

Poetry published during the year included The Collected Poems of A. M. Klein, compiled with an introduction by Miriam Waddington (McGraw-Hill Ryerson); Dream Craters, by Joe Rosenblatt (Musson Book Co.); and The Pole Vaulter, by Irving Layton (McClelland and Stewart).

A study in sociology was Family Planning in Canada, edited by Benjamin Schlesinger (University of Toronto Press). Dr. Thomas R. Verny, a Toronto psychiatrist, wrote a helpful treatise, A Practical Guide to Encounter Groups and Group Therapy (McGraw-Hill Ryerson). Merle Shain analyzed male-female relationships in modern society, in Some Men are More Perfect than Others.

Personalia

The 1974 Stephen S. Wise award of the American Jewish Congress was presented in December to Charles R. Bronfman, "for inspiring leadership and dedication in improving the fabric of life for his fellow Canadians and his fellow Jews," and to Edgar M. Bronfman "for distinguished achievement in fostering and enhancing human rights and the quality of life." Judge Harold Lande received an award of recognition and appreciation from the Quebec Association of Protestant School Boards for "distinguished service rendered to public education in the Province of Quebec."

Lorry Greenberg was elected the first Jewish mayor of Ottawa, and Frank Dolcort became the first Jewish mayor of Orillia, Ontario. In Toronto, Melvin Lastman and Philip White were returned as mayors of North York and York, respectively. Barney Danson was appointed Canadian Minister of Urban Affairs.

Saul Hayes was reappointed Quebec regional chairman of the National Advisory Council on Multiculturalism. Maxwell Cohen, former dean of McGill University's Law Faculty, was appointed chairman of the Canadian section of the International Joint Commission, which is concerned with water boundary problems involving the United States and Canada.

The Order of Canada, established by the Canadian government in 1967 as "an official method of bestowing recognition on worthy citizens," was awarded to John Weinzweig, one of Canada's leading composers who has been especially interested in Jewish music; Fred Mendel, a businessman of Saskatoon who has helped promote artistic endeavor; Alan Mills, a Montreal folksinger and actor; Harvey Harnick, a Toronto motion-picture executive; Harry Cohen, a Calgary businessman and civic leader, and Leon Katz, a physicist on the faculty of Saskatchewan university.

After 67 years of existence, the Toronto Zionist Council elected its first woman president, Helen Smolack, a long-time worker for many Jewish causes. Henrietta Chesnie was elected president of Holy Blossom Temple in Toronto, the first woman to hold this position in the temple's history. Dorothy Reitman of Montreal was elected the new president of the National Council of Jewish Women of Canada.
Leonard Warner, 14, a ninth-grade student at the Associated Hebrew Day School of Toronto who participated in the World Jewish Bible Contest held in Jerusalem, became the new Bible champion of the world.

Rabbi M. Celniker was appointed director of the Jewish Public Library of Toronto, succeeding Rabbi Israel Frankel who retired. Stephen E. Berger was honored as The Man of the Quarter Century at a dinner sponsored by the United Jewish Appeal-Israel Special Fund. F. Gordon Brown was presented with the 1974 Man of the Year award at a testimonial dinner sponsored by the State of Israel Bonds Organization. Murray B. Koffler, well-known philanthropist and community leader, received the Human Relations award from the Canadian Council of Christians and Jews. Abe Silver, Toronto Hebraist and well-known collector of Judaica, was honored at the annual meeting of the Toronto chapter of the Canadian Friends of the Hebrew University, and was made an honorary fellow of the university.

During 1974 Canadian Jewry mourned the loss of Harry Wolfson (64), distinguished Toronto community leader; Julius Benjamin Jaffe (84) of Vancouver, who in 1958 received the Centennial Award as the “best Jewish citizen of Vancouver”; Ben Sadowski (80), well-known Toronto philanthropist; Meyer W. Gassner (67), Orthodox spokesman and community worker; Dr. Harry Stein (71), Vancouver educator; Bernard Geldsaler (83), movie executive; Dr. Otto Schneid (74), noted art historian, painter, and sculptor; Bernard Laufer (63), long-time president of Toronto branch of World Federation of Bergen-Belsen Associations and member of CJC national executive committee.

BERNARD BASKIN