

# Canada

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THE PERIOD under review (July 1, 1953, through June 30, 1954) was marked by steady growth and consolidation. Canada's total population for the first time passed 15,000,000. The one-millionth immigrant since the end of World War II set foot on its soil. There were no political changes, federal or provincial, during the year. Large-scale development continued in mining, hydro-electric power, transcontinental oil, and natural gas pipe lines. All obstacles to the St. Lawrence Seaway project were at last removed. But there were difficulties in marketing Canada's enormous accumulated surplus of grain and its expanded industrial production in a world short of dollar exchange.

## *Jewish Population*

In 1954 the Jewish population of Canada was estimated at 230,000, of whom 92,000 lived in Montreal and 74,500 in Toronto.

### AGE DISTRIBUTION

Table 1 shows the percentage age distribution of the Jewish and total population of Canada by quinquennial age groups in 1931, 1941, and 1951. From the actual census statistics it is evident that in Canada the percentage of the population which was within the school-age group between five and fourteen years of age was lower among Jews than among the total population of all origins. Hence, an estimate of the Jewish population in Canada calculated on the Yom Kippur method—based on the assumption that children of school age form the same percentage of the population among Jews as among non-Jews—would have resulted in an underestimate of the Jewish population in Canada by 8.0 per cent in 1931, 30.2 per cent in 1941, and 26.5 per cent in 1951.

### MARITAL STATUS

The proportion of the Jewish population of Canada that was married had increased from 41.26 per cent in 1931 to 48.32 per cent in 1941 and 53.23 per cent in 1951. For the Canadian population as a whole, the figures were 38.27 per cent in 1931, 40.45 per cent in 1941, and 44.69 per cent in 1951.

TABLE 1

COMPARATIVE PERCENTAGE AGE DISTRIBUTION OF TOTAL AND JEWISH POPULATION OF CANADA BY QUINQUENNIAL AGE GROUPS, 1931, 1941 AND 1951

Age Group	1931		1941		1951	
	Per Cent All Origins	Per Cent Jews	Per Cent All Origins	Per Cent Jews	Per Cent All Origins	Per Cent Jews
0- 4 yrs.....	10.36	7.56	9.14	6.53	12.29	10.63
5- 9.....	10.93	9.36	9.08	6.71	9.98	8.45
10-14.....	10.36	10.35	9.66	7.69	8.07	5.82
15-19.....	10.02	12.69	9.73	8.97	7.55	5.67
20-24.....	8.78	12.48	8.97	9.41	7.77	6.62
25-29.....	7.58	8.89	8.44	10.88	8.07	8.15
30-34.....	6.83	7.26	7.33	10.04	7.48	8.53
35-39.....	6.64	7.23	6.60	8.19	7.13	9.80
40-44.....	6.23	6.53	5.88	7.06	6.19	9.09
45-49.....	5.64	5.79	5.52	6.39	5.32	6.72
50-54.....	4.71	4.33	5.14	5.68	4.73	5.98
55-59.....	3.54	2.89	4.40	4.51	4.07	4.17
60-64.....	2.84	2.02	3.54	3.27	3.61	3.76
65-69.....	2.23	1.32	2.67	2.19	3.09	3.03
70-74.....	1.65	0.85	1.80	1.43	2.25	2.14
75-79.....	0.95	0.28	1.18	0.67	1.34	0.94
80-84.....	0.47	0.11	0.62	0.27	0.69	0.40
85-89.....	0.18	0.04	0.24	0.09	0.28	0.14
90 plus.....	0.06	0.02	0.06	0.02	0.09	0.04
TOTAL.....	100.00	100.00	100.00	100.00	100.00	100.00

TABLE 2

PERCENTAGE DISTRIBUTION OF JEWISH POPULATION OF CANADA BY COUNTRY OF BIRTH IN 1931, 1941 AND 1951

Place of Birth	Percentage		
	1931	1941	1951
Canada.....	43.85	51.04	57.26
Other British Countries.....	2.64	2.44	2.51
United States.....	2.77	2.57	2.48
Europe.....	50.74	43.95	37.75
TOTAL.....	100.00	100.00	100.00

### COUNTRY OF BIRTH

Of the total Jewish population of 204,836 in 1951, 117,289 were born in Canada. Of the immigrants, 42.7 per cent came to Canada prior to 1921.

Although the Jewish population had increased by 12.8 per cent by immigration since 1946, the percentage of Canadian-born among the Jewish population had risen from 51.04 per cent in 1941 to 57.26 per cent in 1951.

### CITIZENSHIP

Three-fourths of all foreign-born Jews in Canada in 1951 had become naturalized Canadian citizens. Of those Jewish immigrants who had been resident in Canada for the minimum five-year period required for naturalization, 96.67 per cent had become citizens by 1951, as compared with only 66.55 per cent of non-British and non-Jewish immigrants with five years of residence.

### FAMILY SIZE

The average size of the Jewish family in Canada in 1951 was 3.2 persons as compared with 3.6 persons in 1941. For the Canadian population as a whole, the average family size was 3.7 in 1951 and 3.9 in 1941. Average Jewish family size was the smallest of any among the eight largest ethnic groups in Canada.

### LANGUAGE SPOKEN

The proportion of Canadian Jews able to speak English in 1951 was 96.6 per cent. Among the total population of non-British and non-French ancestry, 93.7 per cent could speak English in 1951. Canada was officially a bilingual country, but few Canadians not of French origin—unless they lived in the Province of Quebec—were able to carry on a conversation in French. Since, in 1951, 40 per cent of the Jewish population of Canada in 1951 lived in Quebec, which was predominantly French in language and culture, many of them were able to speak both English and French. In 1951, 15.9 per cent of Canadian Jews could speak French; 15.5 per cent spoke both English and French.

### LABOR FORCE

The 82,316 Jews gainfully occupied in 1951 constituted 53.5 per cent of the total Jewish population fourteen years of age and over, as compared with 54.2 per cent of the general population in the same age group.

Of 51,712 Jewish heads of families in 1951 in Canada, 42.1 per cent were employers of labor or were self-employed. Only 46.3 per cent were wage or salary earners, as compared with 70.8 per cent of the general population. The remaining 11.6 per cent were persons attending school; persons unable to work because of old age or chronic illness; and persons retired, or voluntarily idle.

TABLE 3

OCCUPATIONAL DISTRIBUTION OF JEWISH POPULATION  
IN CANADA IN 1951, BY MAIN OCCUPATIONAL GROUPS

Occupational Group	Number of Jews	Percentage	
		All Origins	Jews
Trade.....	29,446	10.05	35.78
Manufacturing.....	23,491	18.80	28.53
Clerical.....	10,746	10.45	13.05
Professions.....	7,066	6.65	8.57
Service.....	4,885	13.01	5.94
Communication.....	2,128	9.52	2.59
Construction.....	1,918	6.16	2.33
Unskilled Labour.....	1,210	6.25	1.47
Agriculture.....	406	15.96	0.49
Mining, Logging, Fishing.....	66	3.80	0.07
Others.....	954	1.25	1.18
TOTAL GAINFULLY OCCUPIED.....	82,316	100.00	100.00

The numerical and percentage distribution of the Jewish labor force in Canada in 1951, classified by main occupational groups, will be found in Table 3. From this table and the comparative information for the census years 1921, 1931 and 1941 (*see AMERICAN JEWISH YEAR BOOK*, Vol. 48, p. 50), it will be seen that trade, manufacturing industries, and clerical occupations were the largest occupational groups among Jews in Canada in 1951, as they had been in the census years 1921, 1931, and 1941. Next in number came those engaged in the professions, service occupations, communication, construction trades, and unskilled labor.

#### IMMIGRATION

During the nine postwar years, from April 1, 1945, to March 31, 1954, the total number of immigrants of all origins admitted to Canada numbered 1,004,830; of this number 40,672 immigrants were Jewish.

Although the Jewish population of Canada had increased 23.3 per cent by immigration since 1945, Jewish immigrants formed only 4 per cent of all immigrants admitted to Canada during the period (*see Table 4*). Despite the general impression that the majority of the immigrants admitted to Canada during this period were refugees, the largest number of immigrants were of British, German, Dutch, and Italian origin. For the period 1948 to 1953 inclusive, for which information is available, only 22.6 per cent were refugees or "displaced persons." Only 9.9 per cent of all refugees admitted to Canada during the postwar period were Jews.

TABLE 4

TOTAL AND JEWISH IMMIGRANTS ADMITTED TO CANADA  
IN THE POSTWAR PERIOD—1945-54

<i>Fiscal Year</i>	<i>Total</i>	<i>Jews</i>	<i>Per Cent</i>
1945-46.....	31,081	1,713	5.5
1946-47.....	66,990	1,205	1.8
1947-48.....	79,194	4,454	5.6
1948-49.....	125,603	8,957	7.1
1949-50.....	86,422	4,500	5.2
1950-51.....	85,356	3,561	4.2
1951-52.....	211,220	7,478	3.5
1952-53.....	144,692	5,092	3.5
1953-54.....	174,272	3,712	2.1
<b>TOTAL.....</b>	<b>1,004,830</b>	<b>40,672</b>	<b>4.0</b>

### *Discrimination and Anti-Semitism*

The Freedom of Worship Act, which was part of the laws of the Province of Quebec even before the Act of Confederation united the provinces into the Dominion of Canada, states that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, provided the same shall not be made an excuse for acts of licentiousness, or a justification of practices inconsistent with the peace and safety of the Province, are by the constitution and laws of this Province allowed to all Her Majesty's subjects living within the same."

On January 22, 1954, the Quebec legislature unanimously passed an amendment to the Freedom of Worship Act which the provincial government claimed "did not encroach on freedom of worship and . . . did not prevent anyone or any group from practising their religion. It placed all religious groups on the same footing. Injurious words cannot be the expression of worship."

The amendment prohibited and declared to be acts endangering the public peace and good order: (a) the distribution in public places or from door to door, of books, magazines, tracts, pamphlets or other publications containing abusive or insulting attacks against the practice of a religious profession or the religious beliefs of any portion of the population of the province, or remarks of an abusive or insulting nature respecting the members or adherents of a religious profession; (b) making, in speeches or lectures delivered in public places, of abusive or insulting attacks on the practice of a religious profession or the religious beliefs of any portion of the population of the province, or remarks of an abusive or insulting nature respecting the members or adherents of a religious profession, or (c) broadcasting or reproduction of such attacks or remarks by means of radio, television or the press.

Persons found guilty of offenses against this law were liable upon conviction to a fine ranging from \$100 to \$1,000 and costs in each case, and in case of failure to pay the fine, imprisonment for not less than 15 nor more than 180 days. The law also provided that an injunction might be issued by the Superior Courts of the province to prevent the commission, continuance, or repetition of the offense.

The purpose of this amendment to the Freedom of Worship Act was to attempt to do what the Supreme Court of Canada had ruled in October 1953 was beyond the powers of a municipal by-law. During recent years the Protestant sect known as Witnesses of Jehovah had intensified its missionary and evangelistic activities in Quebec, a province which was predominantly Roman Catholic. The Witnesses spread their doctrines by house-to-house solicitation, and by the distribution of books and pamphlets which often attacked the Roman Catholic Church. In an attempt to prevent and punish such activities, the city of Quebec and other towns and cities in the province took action under municipal by-laws prohibiting distribution of pamphlets without a police permit. The Witnesses refused to apply for police permits and appealed to the Supreme Court of Canada against the decisions of the Quebec courts which had sentenced their members, on the ground that the by-laws interfered with religious freedom.

On October 6, 1953, the Supreme Court of Canada ruled by a majority of 5 to 4 that the municipal by-law prohibiting the distribution of pamphlets without a permit was valid, but could not be extended to prohibit the distribution of any book, pamphlet, booklet, circular or tract by Jehovah's Witnesses. The Court held that the Jehovah's Witnesses were entitled to religious freedom and that their attacks on other religions did not bring them within the exception in the Freedom of Worship Act of "an excuse for licentiousness or a justification of practices inconsistent with the peace and safety of the Province." This was true "even where," in the words of the judgment, "[the attacks] are directed particularly against the religion of most of the Province's residents," since "the peace and safety of the Province will not be endangered if that majority do not use the attacks as a foundation for breaches of the peace."

It was as a consequence of this Supreme Court ruling that the Quebec provincial legislature passed the amendment to the Freedom of Worship Act described above. The validity of the new amendment had still to be tested in the courts. There was considerable speculation as to whether it might permit prosecution of persons charged with "group libel" against Jews and other religious denominations.

#### FAIR ACCOMMODATION PRACTICES ACT

As a result of representations made by forty-four organizations, including the Joint Public Relations Committee of the Canadian Jewish Congress and B'nai B'rith, the Association of Civil Liberties, the Trades and Labor Congress, the Canadian Congress of Labor, Negro Citizenship Association, and the National Council of Young Women's Christian Associations (YWCA's), the Ontario provincial government introduced an Act to Promote Fair Ac-

commodation Practices to replace the Racial Discrimination Act passed in 1944.

The new act, passed on June 5, 1954, stated in its preamble that "it is public policy in Ontario that places to which the public is customarily admitted, be open to all without regard to race, creed, color, nationality, ancestry or place of origin; it is desirable to enact a measure to promote observance of this principle; and . . . to do so is in accord with the Universal Declaration of Human Rights as proclaimed by the United Nations." The act prohibited the display or publication of discriminatory advertising against any person or class of persons because of race or creed, and stated that "no person shall deny to any person or class of persons the accommodation, services or facilities available in any place to which the public is customarily admitted because of race, creed, color, nationality, ancestry or place of origin."

The procedures of the Fair Employment Practices Act of 1951 as to complaints, investigation, and prosecution were adopted. Individuals violating the act might be fined up to \$50 and corporations up to \$100 (see AMERICAN JEWISH YEAR BOOK, 1952, [Vol. 53], p. 261-62).

#### RADIO BROADCASTS

The Federal Fair Employment Practices Branch of the Department of Labor, in cooperation with the Canadian Council of Christians and Jews, sponsored a series of seven weekly broadcasts, carried by fifty-four radio stations across Canada, commencing on June 27, 1954, on the various aspects of discrimination in employment practices.

#### *Community Organization and Communal Affairs*

The tenth plenary biennial session of the Canadian Jewish Congress (CJC), held in Toronto from October 10 to 12, 1953, was attended by 330 delegates elected by Jewish communities from the Atlantic to the Pacific. All phases of CJC activities, including community relations, overseas relief, immigration and refugee settlement, community organization, Jewish education, youth work, and research were discussed, and the main outlines of policies for the coming two years were laid down. For the first time in the history of the Jewish community in Canada, the delegates were addressed by the Governor General, Vincent Massey.

#### FUND RAISING

As a result of the efforts of the National Conference for Israel and Jewish Rehabilitation, all fund-raising campaigns in Canada for Israel, the United Jewish Refugee Agencies (JDC), and other overseas needs were combined into one United Jewish Appeal. This, however, did not include the Histadruth Campaign and the campaigns for local Jewish social services and education.

The decrease in funds raised for Israel and overseas relief which began in 1950 was halted, and during the fiscal year 1953-54 the United Jewish Appeal raised \$3,366,602, an increase of \$267,248 over the previous fiscal year.

## *Jewish Education*

Interest in Jewish education continued to increase. In Montreal the United Jewish Teachers' Seminary graduated fifteen teachers from its three-year course. In Toronto a Midrasha Lemorim, or Hebrew Teachers' Seminary, was opened in the fall of 1953 with twenty-three students. The Merkaz HaTorah Rabbinical Seminary in Montreal graduated its second class of rabbis on March 28, 1954. Its first group of three rabbinical students had been graduated in 1950.

In Montreal a Council of Jewish Educational Institutions was set up on June 10, 1954. It represented all types of Jewish schools in Montreal, including Orthodox, Conservative, and Reform congregational schools, afternoon schools, Sunday schools and day schools; *yeshivot*, modern Talmud Torahs, and secular Yiddish schools.

The functions of the council were: to coordinate administration policies, school fees, and salary scales; to initiate and conduct research projects of interest to Jewish schools; and to keep participating schools informed of developments in their field. The affiliated schools retained complete autonomy as to curriculum, program, and ideology.

In Canada, as in the United States, all legislation concerning education came within the functions of the provincial (state) governments, and not of the Federal government. In the provinces of Quebec and Newfoundland, the tax-supported public schools were either Catholic or Protestant, and there was legislative provision for secular public schools in those provinces. In the other eight provinces of Canada the tax-supported public schools were "neutral," nondenominational. However, the development of Jewish day schools in Canada did not arise primarily because of the absence of a secular public school system in Quebec. The first Jewish day schools in Canada had been established and continued in operation in Winnipeg, in the province of Manitoba, and in Edmonton, in the province of Alberta, where there had always been secular public school systems in which Jews had equal rights with all other residents.

The number of Jewish children attending all types of Jewish schools in Montreal in 1954 was 6,700, approximately 47 per cent of all Jewish children of school age. Of these, 49 per cent attended Jewish day schools, 46 per cent attended five-day afternoon schools, and only 5 per cent attended Sunday schools.

In Toronto 4,500 children attended Jewish schools of all types, forming 60 per cent of all Jewish children of school age, but the proportion of children attending Jewish day schools was quite small and the percentage attending Sunday schools comparatively large.

In the smaller Jewish communities of Ontario, a survey conducted in 1954 showed that approximately 80 per cent of all Jewish children of school age attended Jewish schools, of whom 58 per cent attended Talmud Torahs, 10 per cent attended Yiddishist Peretz schools, and 32 per cent attended congregational Sunday schools.

## *Religious Life*

The increase in the number of new synagogues erected since the end of World War II continued. During the period under review work commenced on the erection of five new synagogues—four Orthodox and one Conservative—in Canada. For the first time since 1882 a new Reform congregation, Beth Sholom, was established in Montreal and conducted services in temporary premises for the High Holy Days in 1953. The older Reform congregation, Temple Emanu-El in the Montreal suburb of Westmount, also launched an expansion campaign for \$450,000. In the suburb of Ville St. Laurent, adjoining Montreal, the site for the erection of a synagogue was donated to the Jewish community by a Roman Catholic.

### KASHRUT

Because of increasing dissatisfaction with the high prices charged for meat by kosher butchers, a study of kosher meat prices in Montreal was conducted at the request of the religious welfare committee of the Canadian Jewish Congress. The survey found that the per capita consumption of beef, veal, and lamb in Montreal among the Jewish population was 117 pounds per annum, as compared with 60 pounds among the total population of all origins. The percentage of the Jewish population in Montreal purchasing kosher meat fell to its lowest point of 67.3 per cent in 1952, when kosher meat prices were highest. Retail prices of kosher meat in Montreal were found to range from 6 cents a pound higher than non-kosher meat for the cheaper cuts, to 31 cents a pound higher for fancy cuts. Of this spread in cost less than 3 cents could be attributed to the cost of *shechita*. These findings were released in November 1953.

### SUNDAY OBSERVANCE

The Lord's Day Act, which governed the observance of Sunday as a day of rest in Canada, was Federal government legislation, but was administered by the provincial governments. In the Province of Ontario, its regulations governing the opening of places of business, manufacture, and amusement were interpreted strictly, and in June 1954 an Orthodox Jewish baker was fined for selling bread on Sundays. After representations were made to the provincial attorney general, who had to authorize all prosecutions for breach of the Lord's Day Act, an arrangement was approved whereby Orthodox Jewish bakers who did not keep open on Saturdays would be permitted to remain open in areas with a considerable Jewish population for three hours on Sunday mornings and three hours on Sunday afternoons.

## *Zionism and Relations with Israel*

The first Israel Bond Campaign, in which approximately \$7,000,000 worth of bonds were sold within one year, came to a close in the spring of 1954. The second Israel Development Bond Campaign was opened on June 22, 1954, with an objective of \$3,000,000.

Celebration of the sixth anniversary of the proclamation of the State of Israel elicited warm congratulations not only from the English-language press but also from the French-language press in Canada.

### *Social Services*

On May 19, 1954, fourteen girls, the first class of student nurses graduated from a Jewish hospital, received their diplomas from the School of Nursing of the Montreal Jewish General Hospital. The School of Nursing, which accepted its students on a nonsectarian basis, with no discrimination against applicants on grounds of ethnic origin, color, or creed, had twenty-seven student nurses-in-training.

### COMMUNITY CENTERS

Work commenced in 1954 on a Jewish community center in Windsor to cost \$300,000. In Regina, work commenced on an addition to the new House of Jacob Synagogue, which was to serve as a Jewish community center, and would contain classrooms for the Hebrew school, an auditorium, and a gymnasium; while in Sherbrooke work was commenced on an addition to the synagogue, which would serve as a community center. A new Jewish community administration building was erected in 1954 in Toronto to house the United Jewish Welfare Fund, the central region offices of the Canadian Jewish Congress, and the Jewish Family and Child Welfare Service; while the old building which was adjacent would house the Jewish Vocational Service, Toronto office of the Jewish Immigrant Aid Society, the Bureau of Jewish Education, and the Hebrew Free Loan Society.

Jewish community camps improved and expanded their service during the year in Montreal, Toronto, and Winnipeg. New and larger camps were purchased, complete with modern buildings, at Camp Wooden Acres in the Laurentian Mountains in Quebec, to serve the Jewish children of Montreal. In Ontario, Camp B'nai B'rith at Northland, originally conducted for Jewish boys from Toronto, had been expanded to include a camp for Jewish girls. To serve the Jewish children of Winnipeg, the old Camp B'nai B'rith near Lake Winnipeg, which had become too small and unsuitable, was sold, and a new and improved camp was purchased on an island in Lake of the Woods, near Keewatin in Ontario.

In Winnipeg the building and extensive grounds of the Jewish Children's Home had been converted into a Jewish youth center, to serve the recreational needs of Jewish youth in the large Jewish residential area in the northern section of the city.

### *Cultural Activities*

The Jewish Public Library in Montreal established a Bronfman Collection of Jewish Canadiana on December 15, 1953. This collection, which was housed in the new library building, included a wide variety of material

covering religious, political, economic, and social aspects of Jewish life, cultural topics, and biographical studies, and would endeavor to include all books published by Canadian Jewish authors, all books by Jews on Canadian topics, and all books on Jews or on Jewish life in Canada. The Canadian Jewish Congress had also taken steps to enlarge and improve its national Jewish archives.

Among the books published in Canada by Jewish authors during the period under review were a book of Yiddish poetry entitled *Der Kronung fun a Yidisher Poet in America* by Melach Ravitch, and an anthology of Melach Ravitch's poetry entitled *Der Lid Fun Mayne Lider*. A book of Yiddish poetry for children by Ida Maze, entitled *Vaksen Mayne Kinderlach*, was also published.

### *Personalia*

Jacob Isaac Segal, dean of Yiddish poets in Canada, author of more than a score of books of poetry and winner of the Louis LaMed Prize for Jewish literature in 1949, died on March 7, 1954, at the age of fifty-three.

Abraham Albert Heaps, Member of Parliament for Winnipeg North from 1925 to 1940, and subsequently a member of the Federal Government Unemployment Commission, died on April 4, 1954, at the age of sixty-eight.

Eva Abramovitch, for many years active in Jewish community work in Winnipeg, and the first Jewish student to graduate from the University of Manitoba, died on December 18, 1953, in Sarnia, Ontario, at the age of seventy-six.

David Vickar, one of the founders of the Jewish farm settlement of Edenbridge in Saskatchewan, and reeve of the rural municipality of Willow Creek for twenty-six years, died on October 31, 1953, at the age of seventy-five.

LOUIS ROSENBERG