



OTHER COUNTRIES

# Canada \*

**I**N 1959 the Canadian Jewish community celebrated its 200th anniversary. Although Jews had previously traveled and traded on Canadian territory, the first Canadian Jewish community was established in 1759 by a group of Sephardic Jews led by Aaron Hart, a British officer.

In the year under review (July 1, 1958, through June 30, 1959), Prime Minister John Diefenbaker continued to head Canada's Federal government. His Progressive Conservative party had 207 out of 265 seats in parliament.

The Canadian economy made a vigorous recovery in 1959 from the moderate recession of 1957 and 1958.

## *Jewish Population*

At the end of March 1959, Canada's population was estimated to be 17,340,000, of whom 250,000 were Jews. About 60 per cent of the Jewish population were Canadian-born.

Most Jews lived in the large urban centers. An estimated 103,000 Jews lived in Montreal, 85,000 in Toronto, 21,500 in Winnipeg, and 8,500 in Vancouver.

TABLE 1

GROWTH OF THE TOTAL AND JEWISH POPULATIONS OF CANADA, 1851-1959

<i>Year</i>	<i>Total Population</i>	<i>Jewish Population</i>	<i>Per Cent Jewish</i>
1851	2,346,000	451	0.02
1861	3,230,000	1,186	0.04
1871	3,486,000	1,333	0.03
1881	4,325,000	2,443	0.06
1891	4,833,000	6,501	0.13
1901	5,371,000	16,401	0.30
1911	7,207,000	76,199	1.06
1921	8,788,000	126,196	1.44
1931	10,377,000	156,726	1.50
1941	11,507,000	170,241	1.48
1951	14,009,000	204,836	1.46
1959 <sup>a</sup>	17,340,000	250,000	1.44

<sup>a</sup> Estimated.

## *Immigration*

In recent years it had been the general policy of the Canadian government to admit only immigrants who could be readily absorbed into the

\* For meaning of abbreviations, see p. 359.

country's economy. Because of this policy and the recession, only 124,851 immigrants entered Canada in 1958, a decrease of 55.7 per cent from 1957.

Jewish immigration from overseas countries in 1958 fell to 2,290, a decrease of 58.2 per cent from 1957. Another 550 Jews entered Canada from the United States, making a total of 2,840 from all countries.

Of the Jews arriving from overseas in 1958, 543 came from Israel, compared with 482 in 1957. There were press reports toward the end of 1958 that Jews from Israel were immigrating to Canada by illegally changing from student to immigrant status. Official investigation later showed that these reports had been greatly exaggerated.

In 1958 Jews were the 12th largest ethnic group among immigrants admitted to Canada. In the 13 years between 1946 and 1958, the 54,381 Jewish immigrants represented 3 per cent of the total number of immigrants admitted.

During the first half of 1959 total immigration was 57,089, compared with 67,744 for the same period in 1958. There were 1,166 Jewish immigrants, as against 1,146 for the 1958 period. Of the Jewish immigrants, 549 arrived from Israel; for the same period in 1958 there were 274.

TABLE 2

## JEWISH IMMIGRANTS ADMITTED TO CANADA, 1948-59

1948	9,892
1949	5,047
1950	3,006
1951	7,167
1952	5,682
1953	4,300
1954	2,036
1955	1,660
1956	2,190
1957	6,037
1958	2,840
1959 <sup>a</sup>	1,166

Total	51,023
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<sup>a</sup> First half.

### *Civic and Political Status*

Jews in Canada received all the rights and privileges of free citizens in 1832, when the parliament of Lower Canada adopted "An Act to Declare Persons Professing the Jewish Religion Entitled to All the Rights and Privileges of the Other Subjects of His Majesty in This Province."

On September 5, 1958, Prime Minister Diefenbaker introduced in the House of Commons "An Act for the Recognition and Protection of Human Rights and Fundamental Freedoms." This bill, which came to be known as the Canadian Bill of Rights, declared in its preamble:

It is hereby recognized and declared that in Canada there have always existed and shall continue to exist the following human rights and fundamental freedoms, namely, (a) the right of the individual to life, liberty,

security of the person, and enjoyment of property and the right not to be deprived thereof except by due process of law; (b) the right of the individual to protection of the law without discrimination by reason of race, national origin, color, religion, or sex; (c) freedom of religion; (d) freedom of speech; (e) freedom of assembly and association, and (f) freedom of the press.

The bill received its first reading and was sent to committee. It was expected to pass without opposition.

### *Discrimination and Antisemitism*

The Federal government continued to publicize widely the provisions of the Fair Employment Practice Act of 1953 (AJYB, 1954 [Vol. 55], pp. 167-68), designed to prevent discrimination in employment and trade-union membership on account of race, national origin, color, or religion. This was supplemented by a provision of the Federal Unemployment Insurance Act forbidding discrimination by the National Employment Service in referring workers to jobs.

All Federal government contracts prohibited discrimination in employment by contractors.

Six provinces—Ontario, Manitoba, Saskatchewan, British Columbia, Nova Scotia, and New Brunswick—had laws banning discrimination in employment. Three—Ontario, Saskatchewan, and New Brunswick—had laws against discrimination in public accommodations. Ontario and Manitoba had laws nullifying restrictive real-estate covenants.

### *Community Organization*

In the speech from the throne which opened parliament in January 1959, the government proposed "that the question of ensuring the use of humane methods in the slaughtering of animals be referred to the Standing Committee on Agriculture for consideration." The chairman of this committee announced that on this question the Canadian Jewish Congress (CJC) would be recognized as the spokesman for the Jewish community.

CJC submitted a brief requesting that in any legislation *shehitah* be specifically recognized as a humane method of slaughter. There was agreement on this point, but controversy developed over pre-slaughter handling of animals for *shehitah*. The animal-protection societies opposed as inhumane the hoisting and shackling of animals in preparation for the ritual stroke. The CJC brief stressed that prior rendering of the animal unconscious was expressly forbidden by Jewish law, which required the animal to be healthy, whole, and conscious at the moment of slaughter.

Some of the larger packing plants were experimenting with casting pens and other devices designed to satisfy both the requirements of Jewish ritual law and the demands of the animal protectionists. But such installations were large and expensive, and could not meet the needs of small packers or of the small and scattered Jewish communities.

In its report to parliament, the committee recommended

that the combination of shackling and hoisting of a food animal before rendering it unconscious shall be considered inhumane; humane methods of slaughter shall be deemed to include shooting, *shehitah* (the Hebrew term for slaughter) as practiced in compliance with the Hebrew religious requirements; humane methods of pre-slaughter shall be deemed to include stunning with a mechanical stunner, certain electrical stunning methods; the use of anaesthetising agents; that the operation of the proposed law be postponed for a reasonable period to enable all persons affected thereby to take the necessary steps to comply with the law when it becomes effective.

The Humane Slaughter of Food Animals Act eventually adopted by parliament did not specifically list acceptable or unacceptable practices, but provided for their establishment by regulation.

In 1944 an amendment to the Ontario Public Schools Act was passed providing for two periods of religious instruction per week in public schools of the province. From the outset the Jewish community opposed this. Early in 1959, for the first time, two leading newspapers, the Toronto *Daily Star* and the Peterborough *Examiner*, expressed editorial opposition to religious education in the public schools.

Between 1933 and 1957 Canadian Jewry raised \$105 million for overseas, national, and local Jewish causes. Of this total, \$47 million was raised for Israel, \$19 million for overseas relief outside of Israel, \$35 million for local needs including social service and Jewish education, and \$4 million for national Jewish organizations.

From July 1, 1957, to June 30, 1958, \$8.8 million was raised for all Jewish causes, exclusive of capital funds for building hospitals, schools, synagogues, etc. The total for 1958-59 was expected to exceed this sum. The Toronto UJA raised \$2.6 million in 1959 compared with \$1.9 million in 1958.

In the six years since the first issue of State of Israel bonds was put on sale in Canada, over \$20 million worth were bought by Canadian Jews.

In connection with the 200th anniversary of the founding of the Canadian Jewish community, CJC began publication of *Canadian Jewish Archives*, which presented documents relating to the history of Canadian Jewry.

CJC also published, during the period under review, three studies by Louis Rosenberg: *Jewish Children in the Protestant Schools of Greater Montreal in the Period from 1878 to 1958*; *A Gazetteer of Jewish Communities in Canada, 1851-1951*, and *Synagogues, Jewish Schools and other Jewish Community Facilities of the Jewish Population in Metropolitan Montreal, 1951-1956*, as well as *The Jewish Community of London, Ontario—A Self-Survey*, by Isidore Goldstick, Joseph Klinghoffer, and others.

## JEWISH EDUCATION

About 60 per cent of all Jewish school-age children in Canada received some kind of formal Jewish education. The Jewish day schools continued to expand. In Montreal over 30 per cent of the children attending all Jewish schools attended day schools.

In 1959 the Jewish community of Edmonton, Alberta, celebrated the 25th

anniversary of the founding of its Talmud Torah day school, which was attended by over 80 per cent of the Jewish children of school age.

Calgary, Alberta, with approximately 2,500 Jews, supported two day schools. A new building was completed for the school sponsored by the Yiddish-oriented Workmen's Circle.

In Toronto the two community-supported Talmud Torahs expanded their day-school facilities. A third day school, sponsored by the Labor Zionist Organization, was forced to close because of lack of support.

Teachers for the Jewish schools were trained at the Canadian Jewish Teachers' Seminary in Montreal and the Teachers' Training School in Toronto.

New educational summer camps for children were established in the Toronto-Montreal area. Camp Ramah was the first Canadian camp sponsored by the Conservative movement. Camps were also established by Agudath Israel and Mizrahi. Camps sponsored by the Zionist Organization and Keren ha-Tarbut had existed for a number of years.

#### RELIGIOUS LIFE

Of the Jewish congregations in Canada, about 170 were Orthodox, while 25 were affiliated with the Conservative United Synagogue of America and 6 with the Reform UAHC. Many of the Orthodox congregations were very small, some being in communities with as few as ten Jewish families. On the other hand, most Reform and Conservative congregations were in the large metropolitan centers, some having as many as 2,000 families.

From 1933 to 1958 the number of Jewish congregations in Canada increased from 153 to 200. Orthodox congregations rose from 140 to 170, Conservative congregations from 9 to 25, Reform congregations from 3 to 6.

A Sephardic congregation of North African Jews was organized in Toronto in 1958, reflecting their recent immigration. A similar congregation had existed for some years in Montreal.

In 1958 the Synagogue Council of Montreal and the Montreal Board of Jewish Ministers jointly inaugurated a downtown chapel for *minhah* (afternoon) services for the convenience of those who could not attend services in their own synagogues.

In Toronto members of the Orthodox community organized the first resident Jewish high school in Canada, to be operated as a branch of Ner Israel Rabbinical College of Baltimore. The school was to admit its first class in September 1959.

#### ZIONISM AND RELATIONS WITH ISRAEL

There was no change in Canada's policy of friendliness to Israel.

Israel's first supermarket, Supersol, was opened in the summer of 1958 by a group of Canadian businessmen, headed by Bertram Loeb of Ottawa. As a result of the success of this venture, a multimillion-dollar expansion program designed to open additional stores was launched. Shares in this enterprise were offered to Canadians, and the government of Israel agreed that they might be paid for largely with Israel bonds.

A Gallup poll in July 1958 showed that on matters in dispute between

Jews and Arabs in Israel and the Near East, 5 per cent of Canadians were sympathetic with the Arabs, 14 per cent were sympathetic with the Jews, and 81 per cent indicated no opinion.

#### SOCIAL SERVICES

In 1956 the Jewish Vocational Service of Toronto had launched an experimental rehabilitation workshop for the physically or emotionally handicapped, financed by a three-year grant from the J. P. Bickel Foundation. The project was a valuable and much-needed addition to the social services available in the community, and on termination of the original grant, the United Community Fund undertook to finance it.

In Toronto the YW and YMHA opened the initial outdoor facilities of its new branch, to be located on a large suburban site.

#### CULTURAL ACTIVITIES

In commemoration of the 100th anniversary of Sholem Aleichem's birth, the Canadian Broadcasting Corporation presented the author's story, "The Littlest King," as a one-and-a-half-hour television play in April 1959. CBC also featured readings from Sholem Aleichem's works on radio and television.

In celebration of Jewish music month in February the Toronto Musicians Union, through its Music Performance Trust Fund, presented a concert in cooperation with CJC. Works by Canadian and Israeli composers were performed by the Toronto Symphony Orchestra.

On the occasion of Israel's 11th anniversary, the Chamber Music Ensemble of McGill University in Montreal presented a concert under the direction of Alexander Brott.

*Small Patients*, by Alton Goldbloom, a Montreal doctor, became a national best-seller.

#### PERSONALIA

Judge Samuel Freedman of Winnipeg was named chancellor of the University of Manitoba in June 1959. He was the first Jewish university chancellor in Canada.

Elias Pullan of Toronto, industrialist and communal worker, died in March 1959 at the age of 93. He was a founder of the Federation of Jewish Philanthropies, the Talmud Torah, and other communal institutions in Toronto.

Dora Wilensky (Salsberg), one of the leading figures in the welfare field in Canada and for many years executive director of Toronto's Jewish Family and Child Service, died in March 1959 at the age of 56.

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