THE PERIOD under review (July 1, 1960, to June 30, 1961) the Progressive Conservative government of Prime Minister John Diefenbaker continued in office. There was no change in Canada's policy of maintaining active membership in the British Commonwealth of Nations and NATO and close ties with the United States.

A dispute over policies for dealing with Canada's trade deficit and serious unemployment led to the dramatic resignation of James Coyne, governor of the Bank of Canada, the country's central bank. He was succeeded by Louis Rasminsky, the bank's 53-year-old deputy governor, an authority on international finance and foreign exchange and a director of the International Monetary Fund and the International Bank for Reconstruction and Development.

JEWISH COMMUNITY

At the end of 1960 Canada's estimated population was 18,000,000. The Jewish population of about 275,000 was concentrated in the larger metropolitan areas—about 105,000 in Montreal, 90,000 in Toronto, 22,000 in Winnipeg, and 9,000 in Vancouver.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Jewish Immigrants Admitted to Canada</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950</td>
<td>3,006</td>
</tr>
<tr>
<td>1951</td>
<td>7,167</td>
</tr>
<tr>
<td>1952</td>
<td>5,682</td>
</tr>
<tr>
<td>1953</td>
<td>4,300</td>
</tr>
<tr>
<td>1954</td>
<td>2,036</td>
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<tr>
<td>1955</td>
<td>1,660</td>
</tr>
<tr>
<td>1956</td>
<td>2,190</td>
</tr>
<tr>
<td>1957</td>
<td>6,037</td>
</tr>
<tr>
<td>1958</td>
<td>2,840</td>
</tr>
<tr>
<td>1959</td>
<td>2,686</td>
</tr>
<tr>
<td>1960</td>
<td>2,385</td>
</tr>
</tbody>
</table>

The government continued to limit immigration to those who could be absorbed readily into the country's economy. The 104,111 immigrants ad-

* For meaning of abbreviations, see p. 497.
mitted in 1960 included 2,385 Jews, the respective figures for 1959 having been 106,928 and 2,686. Jews were the ninth largest ethnic group among immigrants admitted to Canada in 1961. A majority of the Jewish immigrants—1,532 in 1960 and 1,561 in 1959—came from Israel.

Civic and Political Status

On August 4, 1960, the House of Commons passed an Act for the Recognition and Protection of Human Rights and Fundamental Freedoms, commonly called the Canadian Bill of Rights. The bill, first introduced by Prime Minister Diefenbaker in 1958, declared:

It is hereby recognized and declared that in Canada there have existed and shall continue to exist without discrimination by reason of race, national origin, color, religion, or sex, 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 equality before the law and the protection of the law; (c) freedom of religion; (d) freedom of speech; (e) freedom of assembly and association; and (f) freedom of the press.

Representatives of the Canadian Jewish Congress, which had long advocated the adoption of such a bill, appeared at committee hearings to advocate its adoption and make specific recommendations, including the establishment of a human-rights section in the department of justice.

On November 8, 1960, the House of Commons amended the National Housing Act (NHA) to prevent discrimination on grounds of race, color, or creed. An independent arbitrator was to examine any allegations of discrimination in housing constructed with NHA assistance, and any builder or operator of NHA-assisted rental accommodation found to have practiced discrimination was to be barred from receiving an NHA loan for three years. A clause to this effect was to be inserted in every NHA-guaranteed mortgage.

Premier Leslie M. Frost of Ontario personally introduced an amendment to that province's Fair Accommodation Practices Act to prohibit discrimination in the renting of apartments in multi-unit buildings. At the same time the name of the Ontario Anti-Discrimination Commission, the enforcement agency for the Fair Employment and Fair Accommodation Practices Acts, was changed to the Ontario Human Rights Commission. British Columbia, too, adopted a bill prohibiting discrimination in public accommodation on account of race, color, or religion.

On Sunday, October 30, 1960, the Canadian Broadcasting Corporation's weekly television program "Newsmagazine" reported on Nazi-Fascist activities in the United States and Canada. Among those interviewed on the program were the American Nazi George Lincoln Rockwell, his Canadian counterpart André Bellefeuille, and a Hungarian immigrant to Canada, who was interviewed at Rockwell's headquarters in Washington. Rockwell boasted that Bellefeuille, a Federal civil servant, derived his inspiration and instructions from him and followed his party's policies and directives.

The program aroused a good deal of discussion in the House of Commons and throughout the country. The Montreal Daily Star commented:
Canadian televiewers must have been shocked and dismayed on Sunday night to discover that Canada has a full-fledged Nazi movement whose idol is Hitler. . . . No decent Canadian will associate himself with Bellefeuille's movement. . . . It is unthinkable that there should be no legal remedies against revolting disseminators of hate.

The Montreal Gazette said:

Dealing with such persons requires careful judgment. If they are ignored, they might become able to create festering sores in this country. . . . Whatever may be the state of the world, hatred in Canada should be something that perishes in scorn.

The Toronto Star said:

The likes of André Bellefeuille, the Canadian fuehrer, will bear watching. The moment they pass from subversive words to illegal acts will be the time for the police to act.

The Federal minister of justice commented that "if it is true that there is a Nazi party in Canada, Federal police probably have it under observation."

Eichmann Trial

The seizure and trial of Adolf Eichmann caused some misgivings in the Jewish community. There was some fear that the trial might stir up latent antisemitism. But with few exceptions Canadian newspaper editorial comment stressed the bestiality of the Nazi crimes and the fairness of the trial.

The German embassy in Ottawa circulated a document to all members of the Federal parliament quoting official German sources on the meaning of the trial. The statement said:

The disclosures of the horrifying and frightful truth will serve as a warning and an admonition to all the world, but especially to Germans for all time to come. It will show that man, when he renounces the religious and moral principles which give meaning and dignity to his existence as a human being, becomes capable of the most horrible crimes.

On April 9, 1961, before the Eichmann trial began, the CBC television network carried two programs dealing with the background of the trial and its significance. Editorially, some Canadian newspapers questioned whether Eichmann could get a fair trial in Israel and whether that country had a right to try him.

The Toronto Globe and Mail, probably Canada's most influential morning paper, asked:

Is its purpose the strengthening of justice, or the exacting of vengeance? Or is it, perhaps, also intended to prove to the world that the new nation of Israel cannot be treated lightly, that it has a long memory and a long arm? A great deal about Adolf Eichmann is mysterious and contradictory, but some things are reasonably clear: He was never a resident of Israel; the crime charged against him did not take place in Israel; the victims were not Israeli citizens; the State of Israel was not then in existence. The jurisdiction of the Israeli government and court accordingly is open to question, on legal grounds. The Israeli government, moreover, obtained custody of Eichmann not by any legal process, but by
kidnapping him from his home in Argentina in defiance of Argentine law. Where then, does international law and justice stand? The precedent is a dangerous one, for it argues that any State has the right to seize anyone, in any country—Canada perhaps—whom it regards as an enemy of its people and to carry him off for trial under laws created for the occasion.

The Chatham, Ontario, Daily News, on the other hand, commented:

In a British court, Eichmann would be regarded as innocent till the last hour of proof. From all indications, Jewish law and court procedure adhere to the same high principles. Eichmann has, since his arrest, and will have in court, the benefit of legal counsel, with every opportunity for defence. "What we are concerned about is to make this a criminal trial just like any other," an Israeli official is quoted as saying. That may sound impossible; but that, to their credit be it said, is what the Israeli authorities have in mind.

The Montreal Star said:

Israel is making a show trial out of it. This is understandable and not without precedent in western countries . . . where a moral principle is involved. It does not seek vengeance. Executing Eichmann would not avenge the 6,000,000 Jews killed in Hitler's "final solution" of the Jewish problem. It does seek to show what the Germans did, to place on record for posterity the method of the most ghastly murder in human history. It is said that this trial will revive hatreds best forgotten. It may indeed do that. But it may also reawaken the moral conscience of a world that has signed the Genocide Convention without being fully aware of the horror that brought it into being.

The trial itself received substantial coverage in the Canadian press, especially in its early days and whenever particularly shocking or otherwise significant disclosures were made. Even those newspapers most critical of Israel for holding the trial carried many feature articles and syndicated reports discussing various aspects of the case. The general theme of these articles was that the fate of Eichmann was not really the issue in the trial, but rather that it must serve as a warning to the world's conscience.

Religious Activities

The Humane Slaughter of Food Animals Act adopted by Parliament in 1959 specifically listed "shehitah as practiced in compliance with the Hebrew religious requirements" among the humane methods of slaughter, but banned as inhumane the pre-slaughter shackling and hoisting of the animal in preparation for the ritual stroke. Jewish communities were therefore faced with the necessity of finding before December 1, 1960, a method of preparing the animal for shehitah that conformed both to Jewish ritual law and to the requirements of the new act.

In the spring of 1960 Canada Packers Limited, with the official encouragement of the Canadian Jewish Congress, developed a device for the pre-shehitah restraint of animals meeting all ritual and legal requirements. The system was approved by a group of the leading Orthodox rabbis of North America, headed by Rabbi Eliezer Silver of Cincinnati and Rabbi J. B. Soloveitchik of Boston, who visited the Toronto plant of Canada
Packers in July 1960 to observe the device in operation. Canada’s Veterinary Director General K. F. Wells also approved the device. In response to requests from communities in Canada and elsewhere, Canada Packers made diagrams and information about its system available to other interested meat packers. The device was subsequently installed in all large Canadian packing houses serving substantial Jewish populations.

**Education**

The question of religious education in public schools received increasing attention in the year under review. In 1944 the Province of Ontario passed an act providing for two periods weekly of religious instruction, based on Christian doctrine, to pupils in its public schools. The organized Jewish community opposed this act and sought to mobilize public opinion to have it rescinded or modified. In the spring of 1961 many newspaper editorials and citizens’ groups called on the government and on local school boards to eliminate religious teaching altogether or to restrict it to the 3:30-to-4:00 p.m. period so that those children who did not wish to participate could leave school. But many Christian groups opposed any change in the regulations.

In Manitoba a Royal Commission on Education recommended the introduction of religious education in the province’s schools and called on the government to provide tax funds to such organized religious minorities as wished to set up private schools which would offer both the official curriculum and religious instruction.

In Quebec, tax-supported public-school education was available only through local Catholic and Protestant school boards. Most Jewish children attended either the tax-supported Protestant school board schools or the privately sponsored Jewish day schools; many Jews felt that the province should support Jewish day schools out of tax funds.

When Premier Jean Lesage announced that a Royal Commission on Education would be appointed to study the whole educational problem in Quebec, the Canadian Jewish Congress appointed a committee to consider the Jewish position.

Without waiting for his Royal Commission’s recommendations, the Quebec premier introduced a bill requiring local school boards to provide up to $200 per pupil plus $12 per pupil for books for students attending privately supported high schools. Jewish day schools, recognized as private high schools under the terms of this bill, would thereby be the first Jewish schools to qualify for provincial assistance.

**Zionism and Relations with Israel**

In 1960 Canada exported $6,184,215 worth of goods to Israel, compared with $4,556,540 worth in 1959. Wheat was the most important export, 1,500,000 bushels being shipped in 1960.

Israel’s Bar Mitzvah anniversary was greeted by Canada’s ambassador Miss Blanche M. Meagher, with a statement lauding Israel’s achievements,
pointing out similarities in the developmental processes of both countries, and reaffirming the close ties between the countries.

Jacob Herzog became Israel’s ambassador to Canada in June 1960. In January 1961, Ambassador Herzog debated the well-known historian Arnold J. Toynbee at the Hillel Foundation of McGill University in Montreal on an earlier statement by Toynbee at the foundation that the treatment of the Palestinian Arabs by the Jews in 1948 was as morally indefensible as the slaughter of six million Jews by the Nazis. Herzog maintained that the only relationship between the German acts in the Hitler period and the Jewish acts in 1948 was that in both cases Jews had been assaulted, and in the Palestine conflict the Jews acted in self-defense. He also argued that if the Jews of Israel were guilty of atrocities during the conflict, so were various other nations in the course of history. This drew an assent from Toynbee. However, he insisted that the moral implications were the same in all atrocities, and still maintained that while the treatment the Arabs received was not comparable in quantity to the crimes of the Nazis, it was comparable in quality.

In April 1961 Israel established its first consular office in Toronto and named Eliezer Dembitz as consul.

On Wednesday, May 24, 1961, Prime Minister David Ben-Gurion paid his first official visit to Canada. He met with Prime Minister Diefenbaker and members of his cabinet as well as with Jewish leaders.

**Cultural Activities**

On May 14, 1961, the Toronto YM and YWHA opened its new northern branch. Built at a cost of over $2.5 million, the new branch was designed to serve the large Jewish population of the city’s new northern suburbs.

As part of Jewish Book Month, from November 13 to 27, the Canadian Jewish Congress and the Toronto YM and YWHA sponsored an exhibit of wood sculptures by Berl Satt depicting East European Jewish life.

In observance of Jewish Music Month, the Toronto Jewish community sponsored a festival of Jewish music from January 27 to January 30, 1961. This included a Friday-evening service of liturgical music composed by the Canadian Jewish composer Raymond Jessell and a symposium on creative Jewish music with the participation of Canadian composers John Weinzeig and Louis Applebaum and the United States composer Lazar Weiner. The Montreal Jewish Music Council, aided by a grant from the trust fund of the Recording Industries and Musicians’ Guild of Montreal, presented a concert of Jewish and Israeli music.

The H. M. Caiserman Literary Prize, established by the Canadian Jewish Congress in memory of its first general secretary, was awarded to Arthur Chiel for his book *The Jews of Manitoba*, which was to be published in the fall of 1961 by the University of Toronto Press.

The Montreal Jewish writer Herbert Steinhouse was awarded the Province of Quebec Prize for English Fiction for his novel *Ten Years After*.

On Monday, May 1, 1961, the Canadian Broadcasting Corporation pre-
presented a one-and-a-half-hour television performance of S. An-Ski's *The Dybbuk* on its Festival '61 series of great plays.

**Personalia**

In March 1961 the Jewish community of Canada tendered a 70th-birthday dinner to Samuel Bronfman, long-time president of the Canadian Jewish Congress and internationally renowned philanthropist. Louis Rasminksy was appointed governor of the Bank of Canada (see p. 286). Allan Grossman was named minister without portfolio in the Ontario government. Rabbi David Monson of Beth Sholom Synagogue in Toronto was appointed to the Canada Council, the national cultural foundation established by the Federal government. Jacie Horowitz of Ottawa was appointed by the attorney general of Ontario as official arbitrator for the city of Ottawa. Ben Robinson of Montreal was appointed by the Federal minister of justice as Quebec superior-court judge. Frank Goldblatt, a prominent industrialist of Hamilton, Ont., was named to the board of governors of McMaster University in Hamilton. Simon Mark Selchen of Winnipeg, for many years editor of western Canada's leading Jewish newspaper, the *Israelite Press* of Winnipeg, died in December 1960 at the age of 75.

*Murray Shiff*