

# Canada\*

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**T**HE GENERAL ELECTIONS of June 18, 1962, brought a sharp setback for the Conservative government of Prime Minister John Diefenbaker. In the old parliament, the Conservatives had 208 of the 265 members; in the new they had only 116. The Liberal party increased its seats from 49 to 100. The successor to the Socialist Co-Operative Commonwealth Federation (CCF), the New Democratic party, elected 19 members as against the CCF's 8. And the Social Credit party, unrepresented in the old parliament, won 30 seats. The Conservatives remained the strongest party, but could form only a minority government.

The most remarkable feature of the election was the fact that the Social Credit party, which traditionally had its greatest strength in the western provinces of Alberta and British Columbia, where it controlled the provincial governments, elected 26 of its 30 members from rural French constituencies in the province of Quebec.

Unlike the Conservative, Liberal, or New Democratic parties, the Social Credit movement in Canada, as in England, had in the past frequently employed antisemitic propaganda against an "international Jewish financial conspiracy." Its former official weekly organ, the *Canadian Social Crediter*, had for many years featured violently antisemitic editorials and articles. In 1957, however, Solon Low, who was then its leader in parliament, officially repudiated antisemitism. It remained to be seen what attitude Real Caouette, the leader of the dominant French Canadian wing of the party in the new parliament, would take.

Leon Crestohl, Liberal member for Montreal (Cartier), P.Q., had been the only Jewish member of the old parliament. Four Jews were elected to the new parliament, the largest number in Canada's history. Two were Liberals, Crestohl from Montreal and Herbert Gray from Windsor, Ont.; and two were New Democratic party (CCF) members, David Lewis from Toronto (York South), Ont., and David Orlikow from Winnipeg (North), Man. In none of these constituencies were Jews in the majority.

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\* For meaning of abbreviations, see p. 433.

## JEWISH COMMUNITY

According to the 1961 census report, Canada's population on June 1 was 18,238,247. The Jewish population was 254,368, an increase of 24.2 per cent since the 1951 census, as compared with an increase of 30.2 per cent in the total population (Table 1).

Considering the Canadian population of English, Scottish, and Irish origin as a single Anglo-Celtic group, Jews formed the fifth largest ethnic group in Canada in 1921, sixth in 1931, seventh in 1941, eighth in 1951, and ninth in 1961, when it was exceeded in size by those of Anglo-Celtic, French, German, Italian, Ukrainian, Dutch, Scandinavian, and Polish origin. Jews comprised 1.4 per cent of the total population of Canada in 1961 as compared with 1.5 per cent in 1931, 1941, and 1951.

TABLE 1. DECENNIAL INCREASE OF JEWISH POPULATION IN CANADA, 1901-1961

<i>Decade</i>	<i>Total Jewish Population Increase</i>	<i>Net Jewish Immigration Increase<sup>a</sup></i>	<i>Natural Jewish Population Increase</i>	<i>Percentage Increase in Jewish Population</i>	<i>Percentage Increase in Population of all Origins</i>
1901-11	59,280	52,484	6,796	365.4	34.2
1911-21	50,515	32,635	17,880	66.7	21.9
1921-31	30,530	15,800	14,730	24.2	18.1
1931-41	13,515	2,176	11,339	8.6	10.9
1941-51	34,331	14,355	19,976	20.2	18.6
1951-61 <sup>b</sup>	49,532	29,332	20,200	24.2	30.2

<sup>a</sup> Immigration less emigration.

<sup>b</sup> June 30, 1961.

### *Immigration*

The 2,043 Jewish immigrants admitted to Canada in 1961 included 1,510 from overseas countries and 533 from the United States. This was the smallest number of Jewish immigrants since 1955.

Canadian immigration regulations were liberalized in February 1962. The old regulations admitted as unsponsored immigrants only those British subjects by birth or naturalization, and citizens by birth or naturalization of France, Ireland, and the United States, who had the means to be self-supporting until they secured employment. They also admitted citizens of West European countries and refugees from Europe selected by the immigration department for placement in agriculture, business, or industry. Immigrants from other countries were barred, regardless of qualifications or status. The new regulations removed restrictions on the admission of qualified, unsponsored, skilled immigrants from countries outside Western Europe.

The immigration of close relatives, previously limited to husbands and wives, children under 12, fathers over 65, and mothers over 60 years of age of persons legally resident in Canada, were changed to allow the immigra-

tion of their sons or daughters of any age, married or single, together with their wives, husbands, and unmarried children under 21; and fathers and mothers of any age, grandparents, and fiancées. This liberalization of the definition of close relatives did not apply to residents of certain East European countries or to those of Egypt, Israel, Lebanon, Turkey, or Central and South American countries.

The 16 years from 1946 through 1961 brought 61,681 Jewish immigrants to Canada, as compared with 14,570 in the 16 years between 1927 and 1943. Of the 61,681 postwar immigrants, 19.4 per cent came from Poland, 17.2 per cent from Israel (most of them born in Poland and Rumania), and 15.0 per cent from the United States.

Of the 29,960 Jewish immigrants who arrived between 1927 and 1943, 49.5 per cent were born in Poland, 16.0 per cent in Russia, and 12.5 per cent in the United States.<sup>1</sup>

While there were very few Jewish immigrants from Egypt and North Africa in the prewar period, there were 1,719 between 1946 and 1961.

In the period from 1925 to 1940, Ontario received 40.7 per cent of all Jewish immigrants, the province of Quebec 38.9 per cent, and the prairie provinces 17.1 per cent.

In the postwar period 37.0 per cent of the Jewish immigrants from overseas went to Ontario, 53.3 per cent to Quebec (almost all to Montreal), and only 5.9 per cent to the prairie provinces. In contrast, 52.2 per cent of all immigrants to Canada during the postwar period went to Ontario, and only 20.3 per cent to Quebec.

### *Civic and Political Status*

During the Federal election campaign of 1962 the Canadian Jewish Congress reiterated its established policy that

Jewish citizens of this community participate in municipal, provincial, and national elections as citizens of Canada, sharing with citizens of all other faiths and origins a common interest in the proper and efficient administration of our country's affairs. The Canadian Jewish Congress consequently rejects on principle any political appeal directed by a candidate based on racial or religious grounds, designed to give the impression that there is a bloc such as "the Jewish vote" or any other type of ethnic or religious grouping of the electorate, and which is aimed at attracting votes by favoring or discriminating against any group in the electorate.

### *Discrimination and Antisemitism*

In January 1962, the Anglican church rejected a legacy which would have established a home in Bowmanville, Ont., "for ladies of every race, whether white or colored, except those of the Jewish race" because it was "discrim-

<sup>1</sup> From 1921 to 1946 the official immigration statistics by ethnic origin were cross-classified by country of birth. Because of the displacement of European populations caused by the Second World War, the Canadian department of immigration began in 1946 to classify immigrants by country of last permanent residence rather than by country of birth.

inatory and contrary to public policy" and was a violation of the Fair Accommodations Practices Act of the Province of Ontario.

In an address before the Montreal chamber of commerce, Paul Emile Cardinal Léger of Montreal called for "removal of prejudice or ignorance with separate classes, ethnic groups and even men of different religions." He also declared that Canada "could welcome hundreds of thousands of immigrants without affecting its standard of living."

The Canadian Jewish Congress urged a commission appointed by the Quebec provincial government to revise the Quebec civil code to include a section declaring racial and religious discrimination to be against public order and policy.

The Federal minister of labor officially publicized in Canadian newspapers the provisions of the Canada Fair Employment Practices Act, and procedures for filing complaints. These provisions forbade refusal to employ a person or discrimination against an employee because of race, religion, color, or national origin; use of employment agencies practicing such discrimination; discriminatory employment advertising; and discriminatory questions, written or oral, in connection with applications for employment. The official notice also pointed out that in addition to the Federal legislation, several provinces had fair-employment-practices legislation protecting workers in industries under provincial jurisdiction. Provinces having such legislation were British Columbia, Manitoba, New Brunswick, Nova Scotia, Ontario, and Saskatchewan.

The Ontario Human Rights Code, consolidating all provincial antidiscrimination laws, took effect on June 15, 1962. It included the Fair Employment Practices Act, the Female Employees Fair Remuneration Act, the Fair Accommodation Practices Act, and the Ontario Human Rights Commission Act. All these statutes were administered by the Human Rights Commission.

In a 1962 survey of racial discrimination in apartment rentals in Montreal, jointly conducted by the Human Rights Committee of the Quebec Federation of Labor and the Jewish Labor Committee, 178 cases were investigated. Of these, 67.9 per cent reported no discrimination, 15.2 per cent maintained a color bar, 9 per cent were doubtful cases, and 7.9 per cent gave no response.

In December 1961 an article by the Rev. H. R. Rokeby-Thomas in the *Huron Church News*, the official organ of the Anglican church in London, Ont., questioned the loyalty to their countries of all Jews outside Israel. The article denounced Israel for its "injustice to Adolf Eichmann," excused Nazi Germany for its antisemitism, and declared that there could never be peace between Christianity and Judaism.

In response to protests by the Canadian Jewish Congress, Canon E. W. Scott, executive director of the Anglican social service of the diocese of Rupert's Land (seat of the Anglican primate of Canada), declared that the Rokeby-Thomas article did not speak for the diocese of Huron and certainly not for the diocese of Rupert's Land or the Anglican Church of Canada. Canon Scott added that the Canadian Council of the World Alliance

for International Friendship through the Churches had stated that it viewed "with great sorrow the spread of antisemitic propaganda in Canada by various agencies at the present time, and calls upon the leaders of our Christian churches to urge their people to ignore such propaganda, and so far as it bears the imprimature of Christian organizations, to repudiate it as utterly un-Christian."

In a Montreal radio broadcast, the moderator of an "Open Mind Show" on the Eichmann case suggested that all Jews should feel guilty for the execution of Eichmann, as no capital punishment was ever justifiable, no matter what the crime. He also insulted several Jewish listeners who objected to his remarks.

The president of the company owning the radio station subsequently broadcast an apology to the Montreal Jewish community, stating that he had asked for the resignation of the moderator.

### *Communal Affairs*

The 13th plenary session of the Canadian Jewish Congress (CJC), held in Toronto from June 21 to 24, was attended by 459 delegates. It was addressed by Major General Georges P. Vanier, governor general of Canada. The delegates unanimously declared that

whereas multiple appeals can be a destructive factor, wasteful of manpower and campaign results, the CJC reaffirms its belief in the coordination of community activities and fund raising, and in the recognition of total needs, and urges communities which have not already done so, to consider the benefits and advantages of maximum unification of community programs and fund raising, and to avail themselves of the services of the Joint National Committee of the CJC and the Canadian Committee of Jewish Federations and Welfare Funds, and the Joint Fund Raising Committee of the CJC and the Zionist Organization of Canada.

After 25 years as president of CJC, Samuel Bronfman retired from office and was elected first chairman of the newly constituted board of governors. Michael Garber, Q.C., one of the founders of CJC, was elected president to succeed him. Mr. Bronfman continued as chairman of the North American division and vice president of the international executive committee of the World Jewish Congress, and as vice president of CJMCAG.

The 1961 Combined Jewish Appeal of Montreal yielded a record \$3,565,546, 8 per cent more than in 1960. The 1961 Combined Jewish Appeals in Toronto, Winnipeg, and other Canadian Jewish communities also raised substantially larger sums in 1961 than in 1960.

### *Education*

A Canadian Institute of Public Opinion poll in July 1961 indicated that about 50 per cent of all Canadians wanted religion taught in the schools and about 40 per cent did not. Among Protestants 42 per cent favored religious education in the schools, and among Catholics 71 per cent favored it.

A resolution favoring religious education in the public schools, but proposing that the schools teach all religions and not just Christianity, was adopted at the annual meeting of the Ontario Urban and Rural School Trustees Association in June 1961.

Under Quebec provincial legislation, students attending independent high schools, including Jewish day schools, were entitled to receive annual *per capita* tuition-fee payments of \$200 from the Protestant School Boards. Recognized independent high schools—those whose curriculum and standards are approved by the Protestant School Boards—were entitled to additional grants of \$75 per child. In Montreal the Herzliah High School, Adath Israel Academy, the Lubavitch Rabbinical College of Canada, and the Beth Jacob School for Girls were recognized as eligible for such grants.

Quebec legislation also made government family allowances available for children over the age of 16 attending schools regularly. Children attending approved Jewish high schools were eligible to receive these allowances.

At the request of CJC and B'nai B'rith, McGill University, in Montreal, authorized college entrance examinations to be held on Sundays for Jewish students who could not attend examinations on Saturdays. In Montreal 67 Jewish students availed themselves of the Sunday center for college-entrance examinations in 1962.

A Royal Commission of Inquiry on Education, appointed by the Quebec provincial government, commenced its hearings early in 1962. One problem before the commission was the anomalous position of the Jews in the Quebec school system, particularly in metropolitan Montreal, where more than 97 per cent of the Jewish population of the province was concentrated.

In April 1962 CJC submitted a brief on the legal disabilities of Jews in the educational system of Quebec, pointing out that Jews were compelled to pay their school taxes to the Protestant school boards, but were not eligible for election or appointment to any of the school boards within the boundaries of Greater Montreal. It stated that "this was an inexcusable violation of even the most basic tenets of democracy." It urged amendment of that portion of the British North America Act of 1867 (Canada's basic constitutional law), which prevented action to establish equal status for Jews within the Protestant framework.

Since a constitutional amendment was not likely to be brought about easily or quickly, the CJC brief suggested, as interim measures, formal recognition by Protestant school boards that nominees of the Jewish community should be accepted as members, within the limits imposed by law, and be invited to all meetings of the Protestant boards where a Jewish population existed; the immediate appointment of Jewish representatives to the Provincial Protestant Council of Education, and the reinstatement of a Jewish school commission, which existed briefly in the 1930s, to represent the Jewish community to the Protestant school authorities. To assure the representative character of such a commission, CJC suggested that it be empowered to nominate the Jewish representatives.

CJC urged that the education of Jewish children should not continue to be

subject to the vagaries of an agreement, not rooted in law, renewable every 15 years, and terminable by notice of intention not to renew.

It asked automatic excuse from all religious instruction and exercises in classes with large numbers of Jewish children, without the written request required. CJC also asked that English literature, including biblical literature, be taught as such, and not as religious dogma; that a provision legalizing absences on Jewish holidays be fully observed by principals and teachers of all schools, and that the right of Jewish teachers to observe Jewish holidays be officially recognized, so that their employment and promotion would not be contingent upon violation of such observances. CJC further urged that Jewish day schools receive subsidies towards the cost of teaching secular subjects, from municipal and provincial tax revenues, on the same basis as tax-supported Protestant and Catholic public schools.

In representations before the commission, a number of important Protestant and Catholic educational bodies for the first time expressed themselves in favor of granting some form of representation to Jews on school boards.

The Protestant Committee of the Quebec Provincial Council of Education in its brief noted:

Non-Catholic, non-Protestant residents now represent a significant proportion of our total population . . . and demand with increasing determination the normal rights of citizens and taxpayers, namely the right to vote for school commissioners, and the right of representation on the bodies controlling and administering public schools.

The Protestants suggested that the Protestant Committee be authorized to "nominate six associate members, who shall not form part of the Council of Education; but shall have in the Protestant Committee the same powers as the members of such Committee; not more than two of the associate members may be persons professing a religious belief other than Protestant or Roman Catholic, providing that such appointees shall not vote in the Committee on any question affecting religious instruction in Protestant schools."

The Quebec Federation of Protestant Home and School Associations submitted that

Protestants would be willing to give up the rights specifically granted to them under the British North America Act, on condition that these rights would be re-extended to all non-Catholics residing here. . . .

The federation indicated that if an amendment to the British North America Act were the only way to bring this about, it would support such a move.

The Protestant School Board of Greater Montreal in its brief stated that it recognized that there is in our schools a large number of Jewish children in whose education the Jewish community has a strong interest. The maintenance of our rights and due attention to Jewish interests could be effected by the re-constitution of the Jewish School Commission originally established in 1930 by an Act of the Provincial Legislature.

The reconstituted Jewish school commission, the board suggested, would officially represent the views of the Jewish community to the Greater Mon-

treational Protestant School Board on all matters affecting the education of Jewish children, participating in the board's deliberations, but lacking the right to vote.

The Quebec Provincial Association of Protestant Teachers, in its brief, estimated that one-third of the pupils under the Protestant School Board of Greater Montreal were Jews, whose parents paid property taxes to the board but were excluded from membership in it. The teachers' association recommended reforms to give Jews and other minorities the rights now enjoyed exclusively by Protestants and Catholics to teach in, serve on the school boards of, and attend Protestant schools.

The Catholic Federation of Classical Colleges of Quebec in its brief stated that Jews and other Canadians who were neither Catholics nor Protestants were entitled to send their children to any type of schools they preferred, and that such schools should be financed from public funds. The Catholic spokesman also urged that non-Protestants and non-Catholics be appointed as associate members on the Provincial Council of Education, the supreme educational authority in the province.

The Commission of Inquiry on Education closed its hearings in July, but at the time of writing had not yet submitted its report or recommendations to the Quebec government.

In July 1961 in the town of St. Martin, a few miles outside of Montreal, a Jewish candidate was denied permission to stand for election as a member of the Protestant school board. An appeal was made to the magistrate's court, which ruled that Jews were eligible for election to the Protestant school board. Harold Schneider, a member of the Jewish community in St. Martin, was elected by acclamation.

### *Religious Activities*

A council of rabbis was formed in Winnipeg in May 1962, representing both Orthodox and Conservative congregations. A rabbinical fellowship for communal affairs was organized in Metropolitan Toronto in the same month, consisting of Orthodox, Conservative, and Reform rabbis and having three co-chairmen, one from each group. The fellowship declared that its purpose was "to establish close personal contact between the members and afford them opportunities for the exchange of views, and make it possible to act together in areas of communal concern." It made clear, however, that "it [did not] purport to be a Bet Din, nor [would] it issue pronouncements on Halakhah."

### *Zionism and Relations with Israel*

Canadian Hadassah-WIZO, held its 19th biennial convention in Jerusalem in February 1962. It was the organization's first convention to be held in Israel, and was attended by 540 delegates.

A Canadian government-sponsored trade mission made a two-week on-the-spot study of Israel's economy in March 1962, preparatory to developing closer economic relations between Canada and Israel. The mission included

representatives of Canadian manufacturing industries, large department stores and supermarkets, banks, the Canadian Labor Congress, and officials of the ministry of trade and commerce. An official Israel Trade Mission had visited Canada in November 1961.

Alpha Omega, the Jewish dental fraternity, which held its 54th annual convention in Montreal in 1962, undertook to raise \$250,000 for a graduate school of dentistry in Israel.

Four scholarships for Israeli students at Canadian universities, intended to promote understanding and closer relations between Canada and Israel, were established by John Basset, the non-Jewish publisher of the *Toronto Telegram*.

### *Social Services*

The Federation of Jewish Community Services in Montreal announced in its 45th annual report that it received \$664,960 in 1961 and spent \$662,857.

The federation obtained 45.3 per cent of its income from the annual Combined Jewish Appeal; 33.2 per cent from city, provincial, and Federal government grants; 16.2 per cent from fees for service and refunds from provincial and city funds for indigent clients' maintenance; 3.9 per cent from CJC for immigrant care, and 1.4 per cent from special contributions and investment income.

Health services and care of the aged accounted for 46.5 per cent of the expenditures; family and child care for 27.7 per cent; group work, recreation, and summer camps for 11.8 per cent; vocational services, including the sheltered workshop, for 8.7 per cent, and administration and planning for 5.3 per cent.

Construction commenced in the spring of 1962 on the new Maimonides Hospital and Home for the Aged in Montreal, to replace the former Montreal Hebrew Old People's Home, at a cost of \$3 million. It was to have 225 single and 38 double rooms, a separate wing with facilities for 36 acute cases, an X-ray room, surgery facilities, laboratories, a dental room, and facilities for physical therapy.

A new foster home for adolescent girls was opened in Montreal by the Baron de Hirsch Institute and Jewish Child Welfare Bureau, following a successful experience with a foster home for adolescent boys.

In Toronto, construction of an extension of the Jewish Home for the Aged and its Baycrest Hospital building was commenced, at a projected cost of \$4.5 million.

### *Cultural Activities*

The 13th plenary session of CJC in June 1962 proposed that CJC encourage the establishment of university and college chairs in Yiddish and Hebrew language and literature and in Jewish history and related subjects.

The following books were published during the year by Canadian Jewish writers with the aid of grants contributed by CJC: an autobiography in Yiddish, *Dos mayse buch fun mayn lebn*, by Melech Ravitch; a volume of Yid-

dish poetry, *Fun yener zayt lid*, by Rachel Korn; a Yiddish translation of the Midrash to the Book of Esther and the Book of Ruth by Samson Dunskey; a book, *Dos gezang fun Khasidus* ("The Song of Hasidism"), in Yiddish, by Nahman Shemen; a biblical study, *David, King of Israel*, by Dr. Henry Biberfeld, and a volume entitled *With Faith and Thanksgiving, the Story of Jewish Immigration to Canada, 1760-1960*, by Joseph Kage.

Also published was *The H. M. Caiserman Book*, containing the biography of the late H. M. Caiserman, by Bernard Figler and David Rome and "An Essay on Modern Jewish Times" by David Rome. Caiserman was one of the most active founders of the CJC and was its general secretary from 1919 until his death in 1950.

A novel by Dr. Abram Stillman, *Mariette*, reached the Canadian best-seller list during the latter half of 1961.

A biography by Bernard Figler of the late Lillian Frieman, first president of Canadian Hadassah, and her husband Archibald J. Frieman, president of the Zionist Organization of Canada from 1921 to 1944, was published.

A new issue of *Canadian Jewish Archives*, edited by Louis Rosenberg, contained a transcript of the "Prothonotary's Register of British Subjects in Montreal professing the Jewish religion," and other historical Jewish documents concerning Jewish congregations during the period between 1828 and 1890.

### Personalia

David A. Golden, Canadian deputy minister of defense production, became president of the Air Industries Association in June 1962. Golden was also a director of the defense research board of Canada and a governor of Carleton University.

Brigadier Robert Rothschild, commander of the Canadian army liaison establishment and member of the Canadian joint staff in England, was appointed quartermaster general of the Canadian army with the rank of major general.

Israel Nitikman, Q.C., was appointed judge of the court of queen's bench for Manitoba in February 1962. He was a former president of the Manitoba Bar Association, the Sharon Zionist Men's club, Winnipeg B'nai B'rith Lodge No. 650, and the Shaarey Zedek congregation.

Dr. David M. Baltzan, chief of staff of the department of medicine at St. Paul's Hospital, Saskatoon, Sask., and O. J. Firestone, professor of Economics at the University of Ottawa, were appointed members of a Federal royal commission on health services in April 1962.

Max Wershof, formerly Canada's permanent representative at the United Nations office in Geneva, was appointed deputy minister in the department of external affairs at Ottawa in March 1962.

Mrs. Saul Hayes was reelected by acclamation as president of the National Council of Women in Canada in June 1962.

David Rome, director of the Montreal Jewish public library, was appointed a member of the Quebec Council for Arts by the Quebec provincial

ministry for cultural affairs in November 1961, and Harry Katznelson, director of the Microbiology Institute of the Canadian department of agriculture, was elected a fellow of the Royal Society of Canada in June 1962, the highest distinction a scientist can achieve in Canada.

Sigmund Samuel, steel magnate, philanthropist, art collector, and connoisseur of Canadian history, died in March 1962 at the age of 95. He was born in Toronto, and endowed the Sigmund Samuel Library of the University of Toronto, the Chinese wing of the Royal Ontario Museum, and the Canadian Gallery of the Ontario Provincial Archives.

Marcus M. Sperber, Q.C., prominent lawyer and president of the Zionist Revisionist Organization in Canada, died in March 1962 at the age of 77. He was one of the founders of the Montreal YMHA, past president of the Baron de Hirsch Institute, and past president of District Grand Lodge No. 2 of B'nai B'rith.

Rabbi Abraham Kravetz of Winnipeg died in January 1962 at the age of 48. He had been a Jewish chaplain in the Polish army during World War II, chief rabbi of Lodz, principal of the Winnipeg Talmud Torah, and founder of the Herzlia Academy and Maimonides College in Winnipeg.

Ida Massey, author of several volumes of Yiddish poetry, died in June 1962 at the age of 69.

LOUIS ROSENBERG