For the Canadian economy the period from July 1, 1955, to June 30, 1956, was one of record activity. Production increased more rapidly than in any other postwar year. There was a large increase in investment and exports, and the textiles, clothing, and other secondary industries recovered from their recession of the previous year. Most of the increase in exports was accounted for by larger shipments of forest, mineral, and bulk chemical products.

Elections for the legislatures of three provinces were held in June 1956. The parties in power retained substantial majorities—the Progressive Conservatives in Nova Scotia, the Union Nationale in Quebec, and the Cooperative Commonwealth Federation (Social Democrats) in Saskatchewan.

Jewish Population

The total population of Canada in 1956 was estimated at 16,000,000 and the Jewish population at 233,000, or 1.46 per cent of the total. Metropolitan Montreal had a Jewish population of 95,000, Metropolitan Toronto 77,000, Winnipeg 20,000, and Vancouver 7,000.

Marriage and Fertility

In 1951, as in 1941, there were fewer spinsters among Canadian and foreign-born Jewish women in Canada than among the non-Jewish population. There were also fewer late marriages above the age of forty, fewer marriages below the age of twenty, and fewer childless women among the Jewish population than among the non-Jewish population. A standard pattern appeared to prevail among Jews in Canada to a greater extent than among other ethnic groups. The typical Jewish girl in Canada was marrying between twenty and twenty-four years of age and having from two to four children. The fertility rate was slightly higher among Jewish women in Canada than among women of Anglo-Celtic origin, and was lower than among women of French and Slavic origin. Jews in Canada who had been born in European countries were having larger families than those who had been born in Canada, the United States, or the United Kingdom.

1 Population and vital statistics are from the official records of the Dominion (of Canada) Bureau of Statistics. Immigration statistics are from the annual reports of the Canadian Department of Citizenship and Immigration. Population estimates, intermarriage rates, etc., have been calculated by the Bureau of Social and Economic Research of the Canadian Jewish Congress.


**Interruption**

As previously reported in the *American Jewish Year Book*, 1956 (Vol. 57, p. 301), the intermarriage rate among Jews in Canada had more than doubled during the period from 1926 to 1953. It was not uniform throughout Canada, but varied considerably with the province of residence and the size of the community.

With the sole exception of the period from 1926 to 1930, the intermarriage rate among Jews had been higher in British Columbia than in any other province in Canada. Above average rates characterized the western prairie provinces of Saskatchewan and Alberta, and the Atlantic provinces of Nova Scotia, New Brunswick, Newfoundland, and Prince Edward Island, where many Jewish communities were small and far from the larger Jewish urban centers. In the provinces of Ontario and Manitoba, where the rate closely approximated the average for Canada, it had increased from 4.7 per cent in 1921-25 to more than 12 per cent in 1951-53.

Interruption was lowest in the Province of Quebec, where the overwhelming majority of the non-Jewish population was Roman Catholic, and where there was little intimate social contact among the predominant French Catholic majority, the British Protestant minority, and the Jews, who formed a minority among the English-speaking minority.

It should be borne in mind that these were minimum rates, as reported to the Vital Statistics Branch of the Dominion Bureau of Statistics, and did not include those marriages in which the Jewish groom or bride did not declare his or her religion, or marriages in which the Jewish or non-Jewish partner had become converted before marriage.

**TABLE 1**

**Percentage of Intermarriages to Total Marriages Among Jews in Canada, 1921-53**

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>British Columbia</td>
<td>28.9%</td>
<td>26.9%</td>
<td>23.1%</td>
<td>33.9%</td>
<td>33.7%</td>
<td>37.6%</td>
<td>34.0%</td>
</tr>
<tr>
<td>Saskatchewan</td>
<td>11.0%</td>
<td>10.7%</td>
<td>20.7%</td>
<td>13.8%</td>
<td>24.1%</td>
<td>23.3%</td>
<td>27.6%</td>
</tr>
<tr>
<td>Alberta</td>
<td>18.5%</td>
<td>11.0%</td>
<td>22.8%</td>
<td>16.0%</td>
<td>29.4%</td>
<td>19.3%</td>
<td>19.4%</td>
</tr>
<tr>
<td>New Brunswick</td>
<td>17.6%</td>
<td>34.1%</td>
<td>15.4%</td>
<td>14.5%</td>
<td>31.6%</td>
<td>10.0%</td>
<td>14.7%</td>
</tr>
<tr>
<td>Nova Scotia</td>
<td>11.2%</td>
<td>13.4%</td>
<td>13.5%</td>
<td>6.4%</td>
<td>32.3%</td>
<td>16.2%</td>
<td>18.2%</td>
</tr>
<tr>
<td>Manitoba</td>
<td>5.1%</td>
<td>4.7%</td>
<td>6.9%</td>
<td>6.6%</td>
<td>10.5%</td>
<td>9.0%</td>
<td>12.1%</td>
</tr>
<tr>
<td>Ontario</td>
<td>5.9%</td>
<td>4.7%</td>
<td>4.6%</td>
<td>6.5%</td>
<td>9.8%</td>
<td>9.1%</td>
<td>12.6%</td>
</tr>
<tr>
<td>Quebec</td>
<td><em>a</em></td>
<td>3.0%</td>
<td>2.9%</td>
<td>3.1%</td>
<td>4.7%</td>
<td>5.6%</td>
<td>5.5%</td>
</tr>
<tr>
<td>Canada</td>
<td><em>a</em></td>
<td>4.9%</td>
<td>5.1%</td>
<td>6.2%</td>
<td>9.6%</td>
<td>9.1%</td>
<td>11.0%</td>
</tr>
</tbody>
</table>

*a* Information unavailable.

**Mother Tongue**

The number of Jews in Canada reporting Yiddish as their mother tongue decreased from 149,520 in 1931 to 105,593 in 1951, while the number reporting English as their mother tongue increased during the same period from 3,691 to 87,669.
In 1931, 95.4 per cent of the Jewish population of Canada reported Yiddish, 2.4 per cent English, and 2.2 reported some other language as their mother tongue. In 1951 those designating English had increased to 42.8 per cent and those reporting Yiddish had decreased to 50.6 per cent. The percentage of Canadian-born Jews whose mother tongue was Yiddish decreased from 95.8 per cent in 1931 to 37.8 per cent in 1951; for those not born in Canada the percentage was 99.4 per cent in 1931 and 83.5 per cent in 1951. (The mother tongue is defined by the Canadian census in the instructions to census enumerators as the language a person first learned in childhood and still understands, and in the case of infants is the language commonly spoken in the home.)

**Immigration**

Canada admitted 1,655 Jewish immigrants in 1955. Of these, 576 came from the United States and 1,084 from all other countries. This was the smallest number admitted to Canada in any postwar year, 83.2 per cent below the postwar peak of 1948, and 18.5 per cent below the number admitted in the previous year (1954).

Immigrants of all origins admitted to Canada in 1955 showed a decrease of 43.4 per cent from the postwar peak of 1951, and 28.7 per cent from the number admitted in 1954.

Of the 2,036 Jewish immigrants admitted to Canada in 1954, the latest year for which detailed official statistics were available, 34.6 per cent came from the United States, 25.1 per cent from Great Britain and Ireland, 16.9 per cent from Israel, and 5.4 per cent from France.

Among Jewish immigrants admitted to Canada in 1954, former owners and managers of business and manufacturing enterprises ranked first in number, followed by clerical workers, stenographers and typists, needle-trade workers, commercial travelers, salespersons, domestic servants, and carpenters. Among non-Jewish immigrants unskilled laborers were most numerous, followed by farm laborers, domestic servants, clerical workers, carpenters, stenographers and typists, auto mechanics, and bricklayers. Wives and children accounted for 48.6 per cent of the Jewish immigrants, as compared with 44.3 per cent among immigrants of all origins.

The number of immigrants admitted to Canada from Israel during the six years from 1949 to 1954 inclusive was 6,032, of whom 5,414 were Jews and 618 non-Jews (see Table 2). During that period 22.7 per cent of all Jewish immigrants admitted to Canada came from Israel. At their 1952 peak of 2,439, immigrants from Israel constituted 42.9 per cent of all Jewish immigrants to Canada; they decreased to 344, or 17.3 per cent, in 1954.

A study 2 of a sample of seventy Jewish immigrant families from Israel, forming approximately 15 per cent of all immigrant Jewish families from Israel living in Toronto, found that most of them had come to Canada with the object of improving their personal fortunes or to join relatives living in Canada. Approximately 76 per cent had come to Israel after World War II,

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TABLE 2

IMMIGRANTS FROM ISRAEL ADMITTED TO CANADA, 1949-54

<table>
<thead>
<tr>
<th>Year</th>
<th>Jewish Immigrants</th>
<th>Non-Jewish</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>From All Countries</td>
<td>From Israel</td>
</tr>
<tr>
<td>1949</td>
<td>5,047</td>
<td>53</td>
</tr>
<tr>
<td>1950</td>
<td>3,006</td>
<td>105</td>
</tr>
<tr>
<td>1951</td>
<td>7,167</td>
<td>676</td>
</tr>
<tr>
<td>1952</td>
<td>5,682</td>
<td>2,439</td>
</tr>
<tr>
<td>1953</td>
<td>4,300</td>
<td>1,797</td>
</tr>
<tr>
<td>1954</td>
<td>2,036</td>
<td>344</td>
</tr>
<tr>
<td>TOTAL</td>
<td>27,238</td>
<td>5,414</td>
</tr>
</tbody>
</table>

18 per cent had lived in Israel for periods ranging from twelve to twenty-four years, and 11 per cent had been born in Israel.

Civil and Political Status

On July 28, 1955, Prime Minister Louis St. Laurent appointed David Croll as the first Jewish member of the Canadian Senate. Croll had previously served as mayor of Windsor, as a member of the Ontario legislature and the Canadian House of Commons, and as a minister in the Ontario provincial cabinet.

In announcing Senator Croll's appointment, the prime minister stated that although he was being named as a representative of the city of Toronto in the Senate, Senator Croll "will be looked upon as a representative of our fellow-Canadians of Jewish origin throughout the country." Senator Croll's appointment left only one Jewish member in the Canadian House of Commons, Leon Crestohl.

In the provincial election of August 1955 A. W. Miller of Edmonton was elected a member of the Alberta provincial legislature, the first Jew to hold that office.

Nathan Phillips, who in 1955 became the first Jew to be elected mayor of Toronto, was re-elected for a second term in 1956, as was Leonard Kitz, elected in 1955 as the first Jewish mayor of Halifax.

Discrimination and Anti-Semitism

During the week of April 23-27, 1956, the first constitutional convention of the Canadian Labor Congress, formed by the merger of the Trades and Labor Congress of Canada (AFL) and the Canadian Congress of Labor (CIO), passed several resolutions dealing with human rights. It pledged itself to support the maintenance and expansion of freedom in Canada and to combat any threat to civil liberties, endorsed the United Nations (UN) Universal Declaration of Human Rights, and urged adoption of a Canadian Bill of Rights.
Other resolutions called upon the Federal Department of Labor to appoint a Citizens Advisory Committee representing labor, management, and community groups to assist in setting up an effective educational program for the elimination of racial and religious discrimination in employment; recommended strengthening the Federal Fair Employment Practices Act and providing severer penalties for infractions; urged amendments to the Federal National Housing Act prohibiting discrimination because of race, creed, color, or nationality, in the sale or rental of houses built under its provisions, and providing penalties for any builder, real estate firm, or agent practicing such discrimination; and called for the repeal of clauses in the Immigration Act which prohibited the admission of prospective immigrants to Canada solely on the basis of race, creed, or color.

**Court Decisions**

An Ontario court in February 1956 convicted a restaurant keeper in Dresden, Ont., of practising racial discrimination by refusing to serve Negroes, and ordered him to pay the maximum fine. His previous conviction before a magistrate for the same offense had been quashed by Judge H. E. Grosch on technical grounds.

The Supreme Court of Canada, in a unanimous judgment on November 15, 1955, awarded damages to a member of the Witnesses of Jehovah against three Quebec policemen who had broken up a religious meeting at his home in 1949. The judgment stated that since Canada had no official state religion, no one religious group had the right to impose its will on a minority, and that police officers had no right to interfere with religious gatherings, except to prevent an infraction of law:

> All religions are on an equal footing, and Catholics as well as Protestants, Jews, and other adherents to various religious denominations enjoy the most complete liberty of thought. The conscience of each is a personal matter and the concern of nobody else. It would be distressing to think that a majority might impose its religious views upon a minority, and it would also be a shocking error to believe that one serves his country or his religion by denying in one province, to a minority, the same rights which one rightly claims for oneself in another province.

After protracted litigation which had commenced in 1951, the Supreme Court of Canada on October 19, 1955, unanimously invalidated the Holy Day Closing By-Law passed by the Montreal City Council on November 2, 1951, and the Quebec Provincial Act of 1949 upon which it was based. These had obliged 20,000 retail stores in Montreal to close on four Roman Catholic holy days in addition to Christmas and New Year’s Day. This decision confirmed the original judgment of the Superior Court in Montreal and reversed a decision of the Quebec Court of Appeal in 1954. The court held that neither the province nor the City Council could pass legislation compelling the observance of religious holy days or feast days. The appeal against the Holy Day Closing By-Law was made by seven of the largest stores in Montreal, all of them non-Jewish.
The number of Canadian provinces that had passed antidiscrimination laws was increased to six in March 1956. Three provinces, New Brunswick, British Columbia, and Saskatchewan, passed Fair Employment Practices (FEP) acts in 1956 prohibiting discrimination in employment and trade union membership on grounds of race, religion, color, nationality, ancestry, or place of origin, and barring questions as to race, religion, etc., in application forms, advertising, or written or oral inquiries. The only remaining provinces without their own antidiscriminatory laws were Prince Edward Island, Newfoundland, Quebec, and Alberta.

The Province of Saskatchewan also passed a Fair Accommodation Practices Act, which together with the new FEP act replaced sections of the provincial Bill of Rights passed in 1947. The new acts carried over from the Bill of Rights a general guarantee of the right to employment and admission to public places regardless of race, creed, religion, color, and ethnic or national origin.

Unlike the Ontario FEP act, that passed by the Saskatchewan legislature provided for government-initiated educational programs and inquiries and did not rely on complaints filed by individuals. Penalties for job discrimination increased with the number of offenses. Where it was established that the accused had deprived, abridged, or restricted any person’s rights, the onus was on him to prove that it was not because of race, religion, color, or national origin.

Other provisions of the Saskatchewan Bill of Rights, which had been in force since May 1, 1947, included guarantees of freedom of speech, worship, and association, freedom from arbitrary arrest and imprisonment, and the right of individuals to own or rent property and to engage in business and professions without discrimination. All provisions of the act were binding on the government as well as on private individuals and corporations.

**Community Organization and Communal Affairs**

The agreement by which the National Conference on Israel and Jewish Rehabilitation was set up in 1951 to combine all fund-raising campaigns in Canada for Israel, United Jewish Relief Agencies (JDC), and other Jewish overseas needs into one United Jewish Appeal throughout Canada expired in December 1955. The United Israel Appeal, the United Jewish Relief Agencies (JDC), and the Canadian Jewish Congress decided to continue the United Jewish Appeal, the United Israel Appeal receiving 65 per cent, and the Canadian Jewish Congress and the United Jewish Relief Agencies 35 per cent, of the proceeds of the annual campaign.

In the larger Jewish communities such as Montreal, Toronto, Winnipeg, and Vancouver, the annual campaign was conducted by the community’s Jewish welfare fund or combined Jewish appeal, in conjunction with the campaign for funds for its local Jewish institutions. In the smaller Jewish communities the United Jewish Appeal was conducted under the auspices of the Joint National Fund-Raising Committee of the Zionist Organization of Canada and the Canadian Jewish Congress.
While the results of the 1955–56 fund-raising campaigns were better than in the preceding year, particularly in the larger Jewish communities, they were still below the peak reached in 1948–49.

**Jewish Education**

The number and proportion of Jewish children in Canada attending Jewish schools of various types continued to increase. Approximately 60 per cent of all Jewish boys and 40 per cent of all Jewish girls of school age in Canada attended some type of Jewish school for an average of seven hours a week. The largest enrollment was in the modern Talmud Toras and congregational Hebrew schools using the direct method of instruction in modern Hebrew. Next in number of pupils came the Farband schools, where Hebrew and Yiddish occupied equal places on the curriculum. Since 1941 the type of school known as the mesihta or yeshiva k'tana (modified yeshiva) had shown rapid growth, particularly in the city of Montreal.

The percentage of children in Canada whose Jewish education was limited to the Sunday school was comparatively small, while children attending Hebrew or Yiddish day schools where they also received their education in the public school subjects formed from 20 to 40 per cent of all children attending Jewish schools in such cities as Montreal, Winnipeg, Edmonton, and Calgary.

Whereas in the United States the majority of Jewish day schools or “parochial” schools were yeshivot katanot maintained by Orthodox groups, the first Jewish day school in Canada was established by the Peretz Folk School in Winnipeg, and the majority of the Hebrew day schools in Canada were conducted by modern Talmud Toras and Conservative congregations.

The Canadian Jewish Congress maintained two Hebrew teachers’ training schools, the United Jewish Teachers’ Seminary in Montreal and the Midrasha l’Morim in Toronto. Nine teachers graduated from the United Jewish Teachers’ Seminary on June 13, 1956, and fifteen teachers who had graduated in 1954 received their permanent teacher’s diplomas after two years of teaching. Most of the students were graduates of the Hebrew and Yiddish day schools in Montreal.

**Religious Life**

The building of new synagogues in the suburban areas of Canadian cities reached a peak during 1955–56. In Montreal two new synagogues, one Orthodox and the other Conservative, were completed and dedicated, and building was commenced of five additional Orthodox synagogues and one Reform temple. In Toronto two new synagogues, one Orthodox and the other Conservative, were erected and dedicated in the new suburban area of North York, and another Orthodox synagogue erected a new youth recreational centre. New synagogues were completed and dedicated in Niagara Falls, Ontario, and Lethbridge, Alberta, and a new Orthodox synagogue was planned for the Winnipeg suburb of West Kildonan.

There had been no rabbinical seminaries in Canada prior to 1941, but in 1955–56 there were three yeshivot in Montreal, the Lubavitcher Tomchei
T'mimim, the Merkaz HaTorah, and the Meor Hagolah. Since 1950 the Merkaz HaTorah and Lubavitcher Yeshiva in Montreal had graduated twenty-two rabbis. Twenty-three Canadian students had graduated from rabbinical seminaries in the United States since 1946. Of these, twelve graduated from the Orthodox seminaries of Yeshiva University in New York, the Hebrew Theological College in Chicago, and the Ner Israel Rabbinical College in Baltimore; ten graduated from the Jewish Theological Seminary in New York, and one graduated from the Hebrew Union College in Cincinnati. Most of these forty-five new Canadian rabbis were Canadian-born, or had lived in Canada since early childhood. There were forty-eight Canadian rabbinical students attending seminaries in the United States in 1955-56. Thirty-five were in Orthodox yeshivot, ten in the Jewish Theological Seminary of America, and three in the Hebrew Union College—Jewish Institute of Religion.

Zionism and Relations with Israel

It was reported at the biennial national convention of the Zionist Organization of Canada held on March 8 to 11, 1956, that $3,950,000 had been raised in Canada for the United Israel Appeal and $650,000 for the Jewish National Fund during 1954 and 1955, making a total of $4,600,000 for that two-year period, as compared with a total of $5,000,000 raised in 1952 and 1953.

In March 1956 an Emergency United Israel Appeal Fund was launched with a quota of $2,000,000 over and above the annual objective of the United Israel Appeal; efforts were being made to equal or even exceed in 1956 the amounts raised in Canada for the United Israel Appeal in the peak year of 1949.

The goal of $7,000,000 within three years, set in 1953 when the Israel Bond Campaign was inaugurated in Canada, was surpassed when sales by May 1956 totalled approximately $12,000,000 in less than three years.

The Canada-Israel Corporation, established jointly by the Zionist Organization of Canada (ZOC) and the Canadian Jewish Congress (CJC) with a capital of $500,000, financed the purchase and export of Canadian wheat to Israel valued at more than $2,800,000 during a period of six months from July 1, 1955, to December 31, 1955, with the aid of the Canadian Government Exports Credits Insurance Corporation.

Canadian Hadassah, affiliated with the Women's International Zionist Organization (WIZO), had 300 chapters in 80 Jewish communities throughout Canada. Its 13,000 members raised slightly more than $1,800,000 in the two years 1954 and 1955; $659,000 was earmarked for Youth Aliyah, and the balance went for Canadian Hadassah projects.

The Canadian Friends of the Hebrew University undertook to erect a building to house the law faculty in Jerusalem at a cost of $750,000, and its president, Allan Bronfman, announced a personal gift of $100,000 for the erection of an amphitheatre on the university's new campus.

The Mizrachi Organization of Canada undertook the erection of a Canada House on the campus of the new Bar-Ilan University at Ramat Gan at a cost of $300,000.
The ZOC and the CJC in June 1956 made representation to Prime Minister Louis St. Laurent and Secretary of State for External Affairs Lester B. Pearson, urging the Canadian government to make an immediate and favorable decision to sell Israel the jet planes it had requested.

Social Services

A new wing of the Jewish Hospital of Hope, a hospital for chronic invalids in Montreal, was to be completed in August 1956, at a cost of $265,000.

The new hospital wing of the Jewish Old Folks Home of Winnipeg opened on June 24, 1956, providing accommodation for thirty-four beds, a pharmacy, and a solarium. The home housed 180 persons whose average age approximated ninety years. Plans for the erection of a new Jewish home for the aged in Vancouver, at a cost of $200,000, were announced on May 11, 1956.


The Central Division of the CJC also published in February 1956 a Self-Survey of the Jewish Community of Peterborough, the tenth of a series of self-surveys of small Jewish communities in Ontario, and a Study of Newcomers from Israel, by David Savan and Moshe Katz, a survey of recent Jewish immigrants from Israel to Canada.

Cultural Activities

The Jewish Music Council in Montreal, sponsored by the CJC, had a very active season and presented a number of well-attended concerts and recitals. These included one of contemporary Jewish music, featuring the McGill Chamber Music Ensemble, conducted by the well-known Jewish composer and conductor, Alexander Brott; one of Jewish music for children, conducted by Ethel Stark, founder and conductor of the Women’s Symphony Orchestra in Montreal; a festival of folk art, consisting of Jewish and French folk songs and dances; and on May 30, 1956, before an audience of more than 1,200, a festival of synagogue music featuring the first performance of Shiro Chadosho composed by Lazar Weiner, sung in Hebrew by the Elgar Choir of Montreal, and conducted by the composer.

The Central Division of the CJC in Toronto commissioned in 1955 an original composition entitled A Suite of Israeli Dances by Raymond Jassel, a Jewish composer in Toronto.

Exhibitions of the paintings of the late Alexander Berkovitch (1892-1951) and his daughter, Sylvia Ary, were sponsored by the CJC during the latter half of 1955, as was an exhibition of Jewish religious art objects at McGill University.

Among the books published by Canadian Jewish authors during 1955-56 was a novel of Montreal Jewish life, entitled Son of a Smaller Hero, by Mordecai Richler, which was greeted with much greater acclaim by non-Jewish
critics in London than by Jewish critics in Canada. A Yiddish translation of the Midrash Lamentations was also published by Shimshon Dunsky in Montreal, and a book of historical essays by Arthur A. Chiel, entitled *Jewish Experiences in Early Manitoba*, was published in Winnipeg.

**Personalia**

Moishe Dickstein, veteran Labor Zionist leader and one of the founders of the CJC and the Jewish People's Schools in Montreal, died on February 26, 1956, at the age of sixty-five. Louis Fitch, veteran lawyer, prominent Zionist leader and former member of the Legislative Assembly of Quebec, died in Montreal on April 13, 1956, at the age of sixty-seven. Israel Hoffer, one of Canada's pioneer and successful Jewish farmers and founder of the Jewish settlement of Sonnenfeld in Saskatchewan, died March 20, 1956, at the age of sixty-nine.

*Louis Rosenberg*