The conservative government of Prime Minister John Diefenbaker, which resulted from the elections of June 18, 1962, proved short-lived. Although Conservatives formed the largest group in parliament they did not constitute a majority. After less than 10 months in office, the government was defeated in parliament, and a new general election was held on April 8, 1963. Of the 265 members of parliament elected, 128 were Liberals, as against 96 Conservatives, 17 New Democrats (Labor), and 24 Social Credit party members. Liberal leader Lester Pearson, a Nobel Peace Prize winner, became prime minister.

The number of Jews in the House of Commons remained unchanged at four. Two of these were incumbents: David Orlikow, New Democrat, representing a Winnipeg constituency, and Herbert A. Gray, Liberal, representing a Windsor constituency. Liberal Milton Klein was elected in a Montreal constituency, replacing Leon Crestohl, also a Liberal, who died two weeks before election day; and Liberal Marvin Gelber was elected in the Toronto suburban constituency of York South, defeating incumbent David Lewis (also a Jew), deputy leader of the New Democratic party in parliament.

The Social Credit party, some elements of which had a record of antisemitic propaganda, elected only 24 members, six fewer than to the previous parliament. Raoul Caouette, the party’s leader in Quebec, had declared in October 1962: "I admire Hitler’s economic reforms and I am aware that he took his people out of misery." He subsequently disclosed that he had received a letter from Hjalmar Schacht saying that he "was very pleased to see this statement because it is justification of the economic policy with which I was entrusted in the years 1933 to 1938." Another Social Credit candidate, Neil Carmichael, made an antisemitic attack during his election campaign, and was defeated. In reply to a protest by the Canadian Jewish Congress, the national leader of the Social Credit party, Robert N. Thompson, dissociated his party from "any attempt to spread or implant the seeds of racial discrimination, class hatred or religious prejudice amongst the people of Canada." In August 1963 the Social Credit party announced that it would not renew the party membership of Neil Carmichael and that persons

* For meaning of abbreviations, see p. 361.
spreading antisemitic propaganda were ineligible for membership in the Social Credit League. A split developed in the Social Credit party between the followers of Caouette and Thompson and in October Caouette and his faction won recognition as a new political party.

In the Manitoba provincial elections on December 14, 1962, the Progressive Conservative government was reelected. Three Jews were elected to the legislature. Conservative Maitland Steinkopf became the first Jewish cabinet minister in Manitoba when he was appointed provincial secretary and minister of public utilities. The others were Morris A. Gray, an incumbent for 20 years, and Saul Cherniack, both members of the New Democratic party.

In the Ontario provincial elections on September 25, 1963, the three Jewish incumbents and a new Jewish member were elected to the legislative assembly. The incumbents were Liberals Joseph Gould and Vernon Singer and Conservative Allan Grossman, a member of the provincial cabinet. The new member was Stephen Lewis of the New Democratic party.

David Barrett, a member of the New Democratic party, was reelected to the British Columbia legislative assembly in the provincial election of September 30, 1963. Liberal Harry Blank was reelected to the legislature in the Quebec provincial election of November 18, 1962.

**JEWISH POPULATION**

The official decennial censuses conducted by the Canadian government have enumerated the population by religion and by ethnic origin. (The term "ethnic origin" is defined as the historical cultural group to which the father of the person enumerated belonged.) Jewish citizens of Canada, native or naturalized, were considered Canadians by nationality and Jews by ethnic origin, in the same manner as other Canadian citizens might be categorized as of English, Scottish, Irish, French, or Ukrainian origin.

In the 1931 and 1941 censuses, less than .2 per cent of Jews by religion reported themselves to be non-Jewish by ethnic origin, and less than 1.5 per cent of Jews by ethnic origin reported themselves to be non-Jewish by religion.

In the 1951 and 1961 censuses, however, the instructions to census enumerators suggested that where persons had difficulty in stating their ethnic origin, the language first spoken as a child or as a new immigrant could be taken as a guide to determine ethnic origin. Probably as a result of this interpretation, 11.3 per cent of the 204,836 Jews by religion enumerated in the 1951 census, and 31.9 per cent of the 254,368 in the 1961 census, were reported to be non-Jewish by ethnic origin. Hence the 1961 census figure of 254,368 Jews by religion was more significant than the figure of 173,344 Jews by ethnic origin.

The Jewish-population increase between 1951 and 1961 was by no means

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1 Population and intermarriage statistics are from the official records of the Dominion Bureau of Statistics. Percentages and analyses are from the Canadian Jewish Congress.
uniform throughout the provinces of Canada. While the total Canadian population increased in every province during the decade, the Jewish population increased in seven and decreased in five. In 1961, 84.2 per cent of the Jewish population lived in the two eastern provinces of Ontario and Quebec, which accounted for only 63.0 per cent of the total population of Canada. Jews were 2.2 per cent of the population in Manitoba, 2.0 per cent in Quebec, and 1.8 per cent in Ontario.

**TABLE 1. DISTRIBUTION OF JEWISH AND TOTAL POPULATION IN CANADA, 1961.**

<table>
<thead>
<tr>
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<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Jewish</td>
<td>Total</td>
<td>Jewish</td>
<td>Total</td>
<td>Jewish</td>
<td>Total</td>
</tr>
<tr>
<td>Ontario</td>
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<td>+35.6</td>
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<td>34.2</td>
</tr>
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<td>5,259,211</td>
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<td>+29.7</td>
<td>41.2</td>
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<tr>
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<td>921,686</td>
<td>+ 3.6</td>
<td>+18.6</td>
<td>7.9</td>
<td>5.1</td>
</tr>
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<td>+39.7</td>
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<td>TOTAL, CANADA</td>
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<td>+30.2</td>
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</tr>
</tbody>
</table>

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a Refers to 1961 census subjects who reported themselves to be Jewish by religion.
b Less than 0.1 per cent.

Jews lived in all but five of the 174 cities, towns, and villages in Canada whose population exceeded 10,000 in 1961. Of the exceptions, three were in the province of Quebec, one in Ontario, and one in British Columbia. There were 47 cities and towns in Canada in 1951 and 1961 in which the Jewish populations exceeded 100; of these there were three with Jewish populations of more than 19,000, two others with more than 5,000, and six others with more than 1,000. In 35 of these 47 cities and towns the Jewish population increased between 1951 and 1961.
<table>
<thead>
<tr>
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<td>21.1</td>
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<td>221</td>
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<td>0.4</td>
<td>15.1</td>
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<td>220</td>
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<td>0.4</td>
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<td>206</td>
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<td>-</td>
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<td>0.3</td>
<td>-</td>
<td>9.6</td>
</tr>
<tr>
<td>Victoria</td>
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<td>0.1</td>
<td>23.3</td>
<td>-</td>
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<tr>
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<td>0.6</td>
<td>3.8</td>
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<tr>
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<tr>
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<td>0.1</td>
<td>5.8</td>
<td>-</td>
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<tr>
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<td>124</td>
<td>1.6</td>
<td>1.4</td>
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<td>-</td>
<td>11.3</td>
</tr>
<tr>
<td>Brandon</td>
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<td>101</td>
<td>0.6</td>
<td>0.4</td>
<td>-</td>
<td>17.2</td>
</tr>
</tbody>
</table>

* Metropolitan areas.
There was a marked migration after World War II by the Jewish as well as the general population from older residential areas in the larger cities to the suburbs. In some instances this trend produced towns with Jewish majorities. In the city of Côte St. Luc, a suburb of Montreal, in 1961 Jews were 62.5 per cent of the population, and in Forest Hill Village, a suburb of Toronto, they were 53.8 per cent. Only 21.2 per cent of the Jewish population of metropolitan Toronto in 1961 lived in the city itself. In metropolitan Montreal 36.4 per cent, in metropolitan Winnipeg 35.1 per cent, and in metropolitan Windsor 31.7 per cent of the Jewish population lived in the new suburban areas in 1961.

**Biculturism**

The British North America Act, Canada's constitution, made both English and French official languages. In the province of Quebec more than 80 per cent of the population was of French origin and clung tenaciously to the French language; the rest of the country was predominantly English-speaking. (The appointment of a Royal Commission on Biculturism and Bilingualism by the Federal government in 1963 aroused great interest among the Jews of the province of Quebec, the home of about 41 per cent of the Jewish population of Canada.)

An analysis of the 1961 census data indicated that 18.4 per cent of Canada's Jewish population spoke both English and French. Both languages were spoken by 30.1 per cent of the population of French origin, 10.6 per cent of those of Italian origin, and by only 4.0 per cent of the Anglo-Celtic population.

In Quebec 36.2 per cent of ethnic Jews were bilingual, more than any other group in that province. In metropolitan Montreal, however, bilingualism was most prevalent among those of French origin (41.0 per cent), followed by ethnic Jews (35.8 per cent).

In 1961 English was spoken by 98.3 per cent of Jews in Canada as a whole, 97.1 in the province of Quebec, 97.3 in metropolitan Montreal; the percentage able to speak French was 37.1 in the province of Quebec, 36.6 in metropolitan Montreal, and 18.9 in Canada as a whole.

The percentage of Jews by ethnic origin reporting Yiddish as their mother tongue decreased from 95.4 in 1931 to 76.2 in 1941, 50.6 in 1951, and 32.4 in 1961, while those reporting English as their mother tongue increased from 2.4 per cent in 1931 to 19.2 in 1941, 42.8 in 1951, and 57.9 in 1961; those reporting French increased from less than .1 per cent in 1931 to 1.2 in 1961, and those with other mother tongues rose from 2.2 in 1931 to 9.5 in 1961.
Interrmarriage

There were 1,165 mixed marriages involving a Jewish partner between 1956 and 1960, the highest number in any quinquennial period since official intermarriage statistics for Canada were first compiled in 1921. The proportion of mixed marriages to all marriages in which one or both partners were Jewish increased from 3.8 per cent in 1928 to 16.4 per cent in 1959, when it was about the same for Jewish men as for Catholic and Protestant men. The intermarriage rate was more than twice as high for Jewish men as for Jewish women. Intermarriage by Jews was most common in British Columbia and the Atlantic provinces and least in the province of Quebec, where there was no provision for civil marriage and where the majority of Jews were concentrated in metropolitan Montreal.

Immigration

There were 1,840 Jewish immigrants to Canada in 1961, 1,349 from overseas countries and 491 from the United States, fewer than in any year since 1955.

From 1946 through 1962 there were 64,678 Jewish immigrants, approximately 25 per cent of Canada’s Jewish population in 1963. Of these, 18.2 per cent came from Poland, 17.2 per cent from Israel, 15.1 per cent from the United States, 12.3 per cent from Great Britain, and 7.9 per cent (5,097) from French-speaking countries: 2,552 from France, 1,003 from Belgium, and 1,542 from North Africa. While there were very few Jewish immigrants from Egypt and other North African countries before 1951, there were 1,815 from 1951 to 1962.

The Canadian Jewish Congress (CJC) and the Jewish Immigrant Aid Services (JIAS) of Canada submitted a brief to the Canadian minister of immigration at a meeting on September 11, 1963. It requested the admission of Jewish immigrants from Morocco and Tunisia, the addition of new categories of admissible immigrants to include immigrants from Rumania, immigrants formerly resident in Egypt and Algeria but now living temporarily in European countries, and immigrants from countries such as Greece and Italy for whose care and settlement CJC and JIAS were prepared to vouch. The minister of immigration subsequently informed CJC that his department would send inspectors to North Africa to examine prospective immigrants from Morocco and Tunisia, and that the immigration department would dispense with the customary background inquiries regarding such former residents of Morocco and Tunisia who had lived outside those countries for less than two years if they had close relatives in Canada to sponsor them. The other requests by CJC and JIAS “would be viewed in the most favorable light possible.”

CIVIC AND POLITICAL STATUS

A CJC delegation called on Minister of Justice Donald Fleming on October 29, 1962, and submitted suggested amendments to the Criminal Code of Canada, which was undergoing revision. One suggested amendment was that “injury or mischief to a public interest shall include promoting disaffection among or ill will or hostility between different classes of persons in Canada,” and another was that

everyone who publishes or circulates, or causes to be published or circulated, orally or in writing, any statement, tale or news intended to incite violence or provoke disorder against any class of persons or against any person as a member of any class in Canada shall be guilty of an indictable offense and liable to imprisonment for two years.

The Conservative government was defeated in the April 1963 election before it could submit any amendments to parliament, and CJC was expected to resubmit its suggestions to Prime Minister Lester Pearson’s new Liberal government.

Early in January 1963 representatives of CJC and 39 other organizations, including trade unions, social agencies, and religious and ethnic groups, met with Quebec Premier Jean Lesage and urged passage of legislation prohibiting discriminatory practices in employment and in hotel and restaurant services in the province. Following these representations, CJC sent a letter to the premier urging that

in advance of the enactment of a Fair Accommodation Practices Law, an anti-discrimination policy could be spelled out by adding a clause to the Quebec License Act, indicating that race, creed, color, nationality, ancestry or place of origin do not per se “constitute just cause” or “reasonable cause” for persons authorized to keep a hotel or restaurant to refuse lodging or food to a traveller.

It also proposed the insertion of a clause banning any notice or other representation indicating discrimination for such reasons, and recommended that

apart from the penalties for offenses against the act, provision should be made for injunction proceedings empowering the Minister, after the conviction of a person for infringement, to apply to a judge of the Superior Court for an order enjoining such person from continuing such infringement.

Early in July 1963 the Quebec legislative assembly unanimously passed a government bill making discrimination illegal in hotels, restaurants, and camping grounds within the province. The government law permitted hotels to refuse a person food or lodging for “just cause.” It was amended to provide that “no owner or tenant of a hotel, restaurant or camping ground shall directly or through his agent or third party discriminate against or refuse to provide any person or class of persons with lodging, food or any other service available to the public because of the race, creed, nationality,
ancestry, or place of origin of such person or class of persons”; any person found guilty of a violation was made liable to a fine of $20 to $100 for each offense, and in the event of subsequent offense within two years, to a fine of $50 to $200. Written authorization by the minister of tourism, fish, and game was required for prosecution. CJC called the provisions of this law “acceptable as interim measures until such time as more specialized legislation can be obtained.”

In March 1963 the Nova Scotia legislative assembly passed a Human Rights Bill banning discrimination against any person because of race, creed, or color in the rental of apartments in buildings containing more than four self-contained living units, and in public accommodation, newspaper and radio advertising, employment, and business.

Fair Accommodation Practices Acts were in force in all establishments under the jurisdiction of the Federal government and in Ontario, Saskatchewan, New Brunswick, Nova Scotia, Manitoba, British Columbia, and Quebec. Fair Employment Practices Acts covered all undertakings under the jurisdiction of the Federal government and had been passed in Nova Scotia, New Brunswick, Ontario, Saskatchewan, Manitoba, and British Columbia.

Protestant School Boards

The anomalous position of Jews in respect to the tax-supported Protestant schools in metropolitan Montreal continued to be a matter of great concern to the Jewish community. There are no nondenominational tax-supported public schools in Montreal and Outremont, and under Quebec laws, Jewish property owners paid school taxes to the Protestant School Boards of these cities. By virtue of a contract with the school boards, Jewish children could attend the Protestant schools and were exempted from Christian religious instruction, but no Jew was eligible for election to school boards or the Provincial Council of Education.

The Royal Commission of Inquiry on Education, appointed by the Quebec provincial government in 1962, made its first report on April 22, 1963. It recommended merger of the provincial department of education and the ministry of youth under a provincial minister of education, who would promote and coordinate educational services at all levels, including the public and private sectors; an associate deputy minister of education would be a Protestant. It also recommended that the government appoint a Superior Council of Education, with a Catholic president and Protestant vice president, and Catholic and Protestant committees empowered to make regulations concerning the teaching of religion and morals, to assure the religious character of the schools, and offer suggestions to the Superior Council of Education on religious problems which may arise when teaching certain subjects.

On June 27, 1963, Premier Jean Lesage introduced a bill based on the recommendations of the commission of inquiry. It was still under discussion in the legislative assembly in December 1963.
On August 28, 1963, a delegation of the Quebec division of CJC presented a brief which welcomed the general tenor of the bill but expressed concern over the lack of specific guarantees for Jewish residents of the province in the proposed new educational system. The delegation pointed out that Jews were the largest non-Catholic and non-Protestant religious group and one of the oldest ethnic groups in the province. It noted that the royal commission's report referred to the fact that

for the Montreal region, where Jewish children were more numerous, an Act of 1930, replaced by another in 1931, created a Jewish School Commission authorized to make and execute agreements with the appropriate school authorities for the education of these children in the Protestant schools.

CJC reiterated the position stated in its brief to the commission of inquiry in April 1962 that Jews in Quebec

faced one of the most glaring undemocratic situations, in that the Jewish community must pay its school taxes to the Protestant School Board, and yet Jews are not free to present themselves for election or appointment to any of the school boards, and that this was an inexcusable violation of even the most basic tenets of democracy.

Jewish children formed approximately 34\(^{3}\) per cent of all children attending the Protestant School Board's high schools and approximately 25 per cent of all children attending the Protestant elementary schools. They were a majority in 18 of the 88 Protestant elementary schools and 5 of the 19 Protestant high schools in metropolitan Montreal in 1963. About 75 per cent of the revenue of the Protestant School Boards of metropolitan Montreal from taxes paid by individual property owners came from Jews.

The delegation urged the Quebec provincial legislature to amend the bill to ensure the appointment of at least one Jewish member of the proposed Superior Council of Education and to recognize CJC as the central representative body of the Jewish citizens in the province of Quebec, on the same level as the authorities representing Catholics and Protestants, for the purpose of nomination of Jewish members to the Superior Council of Education. It also asked that the bill be amended to ensure the appointment of representatives of the Jewish faith to the Protestant Committee of Education by the Superior Council of Education after consultation with CJC.

Non-Jewish organizations, too, made recommendations that the bill stipulate that one member of the Superior Council of Education be a Jew. These included the Association Professionnelle des Industriels and two French Canadian Catholic organizations, the Chevaliers de Champlain and l'Ordre des Dames Hélène de Champlain. A conference of Roman Catholic, Protestant, and Jewish university students held at the French Catholic University of Montreal unanimously passed a resolution requesting that "at least one member of the Superior Council of Education should be Jewish"

3 Louis Rosenberg "Jewish Children in the Protestant Schools of Greater Montreal, 1878-1963."
and stated that “our overriding obligation is to protect confessional differences; every sizeable religious group deserves this consideration.”

Catholic Action leader Claude Ryan, in an editorial in the influential Catholic daily newspaper Le Devoir in August 1962, wrote that

in granting complete school equality to the Jews, who already bear heavy sacrifices to maintain their culture, we will show the entire country the true roots from which spring our attachment to our own cultural treasure . . . we will prove that what we ask for ourselves we also want others to have.

A special conference of the eastern region of CJC held in Montreal on December 1, 1963, attended by about 700 delegates, supported CJC's stand and called on CJC “seriously to consider the advisability of a Jewish panel [parallel with the Catholic and Protestant tax-supported school panels], if it is felt at any time that no other satisfactory, practical solution exists to the community’s educational problems,” and urged that existing legislation giving tax-supported financial assistance to independent Jewish secondary schools be extended to include elementary grades as well.

ANTISEMITISM AND DISCRIMINATION

A young Orthodox rabbi, employed as a teacher in a Hebrew school in Toronto, was picked up by the police as a burglary suspect on Friday night, January 26, 1962, on his way home from synagogue services. He later charged that when he refused to ride in the police patrol car because it was the Sabbath, he was forced into the car, struck in the face, and insulted by the police, who subsequently released him.

The incident was probed by a royal commission headed by Judge Dalton Wells. Briefs supporting the rabbi’s complaint were submitted to the commission by CJC, the Canada Bar Association, and the Association for Civil Liberties.

On February 2, 1963, the commission found that the rabbi had not been cooperative and had refused to answer reasonable questions put to him by the police. It absolved the Toronto police of intentional antisemitism, but severely reprimanded them for not understanding the legitimacy of the rabbi’s objection to riding in the car or signing documents on the Sabbath. It further found that he had been “arrested illegally, had been subjected to foul and abusive language, and had been struck in the face without any justification whatever.”

McGill University Chancellor Ray Edwin Powell, addressing the anniversary banquet of the Canadian Council of Christians and Jews in December 1962, denied rumors that Jewish students receiving high-school final-examination grades of less than 80 per cent were not admitted to McGill University. He stated that the percentage of avowedly Jewish students at McGill had increased steadily during the previous five years, from 22 to 25.3 per cent, and that in 1962 the university had 2,414 Jewish students,
most of whom had averaged less than 80 per cent on their final high-school examinations.

Regarding antidiscrimination legislation, he said, it was his personal opinion that it "may even generate sufficient resentment to make a bad situation worse" and that what was sometimes called discrimination might really be "merely a manifestation of a natural desire of compatible persons to work together. In business, as well as religion, education, and other human activities," he said, "there is a justifiable urge for compatible persons to work together."

CJC took issue with Powell's stand in letters to the editors of the Montreal daily newspapers, pointing out that the governments of six Canadian provinces had passed Fair Employment and Fair Accommodation Practices laws, and the Federal parliament had passed a Fair Employment Practices Act "in recognition of a widely accepted truth that legislation can and does act as a potent educational agent . . . and attacks discrimination as such, not the underlying prejudices, and by doing so corrects injustices, and weakens chances for further growth of prejudice."

The Canadian Council of Christians and Jews subsequently disclaimed responsibility for or agreement with the opinions of the guest speaker.

Early in January 1963 the Canadian Broadcasting Corporation (CBC) taped a television interview with the notorious prewar fascist leader and antisemitic agitator, Adrien Arcand. CJC discussed the matter with CBC, stressing that it was inappropriate for a government-owned and -controlled national television network to furnish a platform for the dissemination of Arcand's antidemocratic and antisemitic propaganda. On January 31 CBC announced that the taped interview would not be used "in whole or in part."

Antisemitic vandalism extending over a period of three weeks occurred in Toronto in May 1963. Swastikas and the slogan "Jew die" were smeared on the Shomrei Shabbat and Anshe Apt synagogues in downtown Toronto, and black swastikas were painted on the Borochov Center, housing a Yiddish and Hebrew school and Zionist group, and on a Jewish-owned variety store several blocks away. The Ontario provincial attorney general and the Toronto chief of police assured CJC that the police would continue to be on the alert against such activities.

A number of antisemitic incidents, including the smearing of swastikas on a synagogue building, a street attack on a 14-year-old Jewish youth, and the shouting of antisemitic slogans through a loud speaker mounted on an automobile, occurred in the summer resort of Winnipeg Beach in Manitoba in June 1963. The incidents were investigated by the Royal Canadian Mounted Police. Two youths, Kenneth Schultz and Phillip Warcinaga, 18 and 19 years old, were arrested and found guilty of attacking the Jewish boy, and were each fined $50 and costs. Brian Isfeld, aged 22, was found guilty of shouting antisemitic remarks over the loud speaker, and was fined $500 and costs. In the municipal election a few weeks later Lawrence E. Tapper, a prominent Jewish resident, was elected mayor of Winnipeg Beach. He attributed his election to "the non-Jews who formed the greatest majority of
electors, and who were ashamed and revolted by the defacing of the syna-
gogue, and the swastika contagion at the Beach."

During the second week in November 1963 thousands of antisemitic leaf-
lets reading "Hitler was right, Communism is Jewish," and bearing the
imprint of George Lincoln Rockwell's American Nazi party in Arlington,
Va., were scattered from the windows of some tall office buildings in
Toronto. Although the police were alerted, the culprits were not found.

A sermon on November 10, 1963, by the Reverend Gordon Hunter, a
United Church minister in a Toronto suburb, in which he criticized "the
efforts of Jews toward the abolition of religious teaching in public schools,"
was widely reported. He was reported as saying that Jews were waging a
campaign to make Canada a godless country, and that despite the probability
that Jews would suffer most from secularism, the leaders of the current
Canadian secularism campaign were Jews. In an official reply Sydney M.
Harris, chairman of the National Joint Community Relations Committee of
CJC and B'nai B'rith, charged the minister with "showing either deliberate
misunderstanding or ignorance of the position of the Jewish community on
religious teaching in public schools," and said that Jews were not opposed
to religious teaching but were opposed to seeing public schools used to
propagate Christianity.

JEWISH COMMUNITY

In Montreal the Combined Jewish Appeal, an annual fund-raising campaign
for local, overseas, and Israel needs, raised $4,000,275 by November 1963,
an increase of about $100,000 over the amount raised in 1962, and the
largest sum in its history.

The United Jewish Appeal in Toronto raised a record $2,808,750 in its
annual campaign ending in June 1963.

The Winnipeg Jewish Welfare Fund announced at its annual meeting on
January 30, 1963, that the annual UJA campaign in that city had raised a
total of $690,000, an increase of $50,000 over its previous record-breaking
campaign.

CJC, as agent in Canada of the United Restitution Organization, reported
in January 1963 that by December 31, 1962, it had secured awards of
$23,784,800 from German courts and administrative authorities for approxi-
mately 12,000 Jewish refugees resident in Canada.

JDC reported in June 1963 that CJC had raised more than $22 million
since 1940 for overseas relief and refugee aid, and had turned over to JDC
more than $9.5 million for aid to needy Jews in Europe, North Africa, and
Israel.

The national UIA and United Jewish Relief Agencies (JDC) quotas in
Canada for 1963, as approved by the joint UIA-CJC fund-raising commit-
tee, was set at $6.5 million.
Jewish Education

Twenty students were enrolled for the 1963-64 school year in the United Jewish Teachers’ Seminary in Montreal, maintained by CJC. This institution’s two-year course led to a Jewish teachers’ diploma recognized by all types of Hebrew and Yiddish schools in Canada. Its curriculum included the Bible, Mishnah, Jewish history, Hebrew language and literature, Yiddish language and literature, educational psychology, teaching methods and history of education, Jewish customs and ceremonies, arts and crafts, music, and kindergarten work. Since its establishment in 1954, the seminary had graduated almost 200 students.

A teacher’s seminary in Toronto, operated by the Bureau of Jewish Education and maintained by CJC, had an enrolment of 49 students for the 1963-64 school year; it had graduated 102 teachers since its founding in 1953.

David Goldmitz, a 15-year-old student at the Herzlia High School in Montreal, was one of the four first-prize winners in the world Bible contest for Jewish youth held in Jerusalem in April 1963.

A conference of Ontario Orthodox Jewish congregations, held in Toronto in November 1963, urged CJC “to see to it that Jewish day schools be given financial assistance from provincial and municipal funds for their general-studies program.” The decision followed an address by Joseph Diamond, head of Toronto’s Bureau of Jewish Education and immediate past president of the American Association for Jewish Education, who cautioned Canadian Jews against the notion that Canada was a society where church and education are separated. They are not; not in Ontario and Quebec. And it would take many an upheaval to reverse this situation which is a result of the British North America Act. (See p. 171.)

Religious Activity

The Wa’ad ha-‘Ir (city council) and affiliated Orthodox Rabbinical Council of Montreal celebrated its 40th anniversary on November 27, 1962. It supervised kashrut in metropolitan Montreal, the only community in North America where the supervision of kashrut and questions of Jewish religious law came under the jurisdiction not of individual rabbis, but of the Wa’ad ha-‘Ir and the rabbinical Beth Din (tribunal). The council also had a court of arbitration, consisting of rabbis and Jewish lawyers, to settle disputes between Jews on civil matters. All shohetim and supervisors of kashrut in metropolitan Montreal were employed and paid by the Wa’ad ha-‘Ir, rather than by the packing houses, manufacturers, caterers, hotels, etc. In Montreal the food services of the Jewish General Hospital, the YM and YWHA, and all the Jewish community camps and Zionist youth camps were under the kashrut supervision of the Wa’ad.

Synagogues were erected in new suburban areas of Montreal, Toronto, and Winnipeg. In October 1963 Canada’s oldest Jewish congregation, Shea-
rith Israel in Montreal, founded in 1768, dedicated its new building, the fourth since the congregation was founded. It was in the Côte des Neiges district, one of Montreal’s newer residential areas.

Zionism and Relations with Israel

At an Israel Bond conference in September 1963 it was reported that $40 million in State of Israel bonds had been sold in Canada since 1953, when their sale there began.

The Canadian Association for Labor Israel announced at its annual conference in 1963 that from 1953 to 1962 the Histadrut campaign in Canada had raised more than $4.7 million, of which $552,784 was raised in 1962.

On October 5, 1963, an agreement was signed by the Canadian minister of trade and commerce and the Israel chargé d’affaires in Ottawa for the purchase of $2.5 million worth of telephone equipment for Israel from Automatic Electric (Canada) Ltd., under a Canadian government-sponsored loan.

At its annual meeting in October 1963 Canada-Israel Developments Ltd., announced that it had increased its paid-up capital to $1,499,300, and had declared an interim dividend of $20 per unit.

Israeli exports to Canada increased from $2,496,000 in 1960 to $5,732,000 in 1962, of which $2,103,000 were industrial diamonds, $1,260,000 cotton yarn, $509,000 oranges, and the remainder plywood and textile products. Canadian exports to Israel rose from $6.2 million in 1960 to $8.4 million in 1962, including wheat to the value of $1,650,000, asbestos, aluminum, wood pulp, and lumber.

A JNF conference in Canada in May 1963 decided to develop a 21,000-acre tract of land in the Devir region of the Hebron hills in Israel with a loan of $1.5 million from Canadian banks, to be repaid from the proceeds of JNF fund-raising campaigns in Canada.

In October 1962 the Samuel Bronfman Biblical and Archaeological Museum, presented by his children on his 70th birthday, was completed and dedicated in Jerusalem.


A French-language organization, the Amitiés Culturelles Canada Français-Israel, was founded in 1963 with Monsignor Irenée Lussier, rector of the University of Montreal, and Judge Harry Batshaw of the superior court in Montreal as co-chairmen.

Social Services

The Jewish Convalescent Hospital in the Chomedey suburb of metropolitan Montreal became a constituent agency of the Federation of Jewish Community Services in Montreal in November 1962, as did the Golden Age Clubs program of the Council of Jewish Women in 1963.

The new Jewish community-center building in Vancouver was completed
at a cost of $1 million and was opened for use in November 1962.

Because of the migration of the Jewish population, the Montreal YM & YWHA vacated its Mortimer B. Davis building in the old area of Jewish settlement, which it had sold to the University of Montreal in November 1962, and opened branches in synagogue buildings in the suburban areas of Outremont, Côte St. Luc, and St. Laurent.

In July 1963 the Federal and Quebec provincial governments granted $2 million to the Jewish General Hospital, $1,073,226 to the Maimonides Hospital and Home for the Aged, and $550,000 to the Jewish Convalescent Hospital in Montreal to aid in the erection of new buildings or additions to existing buildings.

The Baron de Hirsch Institute & Jewish Child Welfare Bureau, founded as the Young Men's Hebrew Benevolent Society, celebrated its hundredth anniversary in July 1963. Its original objectives were to provide shelter for Jewish immigrants, maintain a school for immigrant Jewish children, assist Jewish immigrants and settlers, and "maintain all works of a charitable, patriotic, or philanthropic nature for the amelioration of the condition of the Jewish poor." Its current activities were concentrated in its family and child welfare, legal aid, and cemetery-services departments. The first Baron de Hirsch Institute building in Montreal was erected in 1890, the second in 1902, and the third in 1950—all convenient to the old area of Jewish settlement. In 1963 the Institute moved to new offices in the Côte des Neiges, where the majority of metropolitan Montreal's Jewish population now lived.

**Cultural Activity**

In October 1963 the Quebec ministry of culture awarded its first prize of $4,000 to Irving Layton for his volume of poetry, *Balls for a One-armed Juggler*. In November the ministry awarded a $3,000 grant to Moses Sambaton and granted subsidies for the publication of the *Shulhan 'Arukh*, edited and translated into English by Rabbi Hayyim Denburg; a volume of Yiddish poetry by M. M. Shafir, and a collection of English poems by David Weiss. In September 1962 Miriam Waddington was awarded a Canada Council grant for her poetry, and in December Melach Ravitch won the Zvi Kessel prize for his Yiddish autobiography, *Dos Mayse bukh fun mayn lebn*.

Other books by Jewish authors published in 1963 were the novels *The Favorite Game* by Leonard Cohen, *Confusion* by Jack Ludwig, and *Stick Your Neck Out* by Mordecai Richler; a two-volume work in Yiddish by Nachman Shemen entitled *Batziung tzu arbet un Arbeter* ("Attitude Toward Work and Workers"); *The Redeemed Children* by Ben Lapin, the story of the rescue and integration into Canadian Jewish life of 1,116 Jewish orphan children of World War II; and a bibliography of *Jews in Canadian Literature* by David Rome. A monograph by Louis Rosenberg on "Intermarriage Among Jews in Canada, 1921-1960" appeared in *Intermarriage and Jewish Life*, edited by Werner Cahnman.
CJC awarded a special grant to the Canadian Jewish sculptor Stanley Lewis for research in Israel preparatory to the publication of a portfolio of his stone-cut prints illustrating the Ten Commandments.

Mr. and Mrs. Samuel Bronfman of Montreal pledged $10,000 a year for five years to the Montreal Museum of Fine Arts for the acquisition of outstanding works by Canadian artists. Mr. and Mrs. Samuel Zacks of Toronto presented a collection of 90 contemporary Canadian paintings and sculpture to Queen's University.

On July 1, 1963, Canada's sole surviving daily Yiddish newspaper, the Canadian Adler of Montreal, founded in 1907, was compelled by financial difficulties to change from publication daily to three days a week. Increased costs of publication also troubled Dos Yiddishe Vort, published in Winnipeg for 53 years, formerly as a Yiddish but in recent years as a Yiddish-English weekly. In December 1963 it transferred its ownership and management to the Israelite Press Printing Cooperative Association, formed by readers and supporters who purchased a minimum of $50 worth of shares each.

**Personalia**

Abraham H. Lief, a Canadian Zionist and Jewish community leader in Ottawa, was appointed judge of the Supreme Court of Ontario and member of the High Court of Justice in July 1963. Nathan Nametz, chairman of the CJC-B'nai B'rith Joint Community Relations Committee for many years, and a member of the board of governors of the University of British Columbia, was appointed a judge of the Supreme Court of British Columbia in October 1963.

David A. Golden, former Rhodes scholar and deputy minister of defense production, and head of the Canadian Association of Aeroplane Manufacturers, was appointed deputy minister of the newly formed department of defense production in Ottawa in July 1963. Professor Maxwell Cohen and Judge Harry Batshaw of Montreal were appointed by the Quebec provincial government in April 1963 to the Quebec Superior Labor Council.

In March 1963 the Quebec provincial government appointed Carl Goldenberg vice chairman of a Royal Commission of Inquiry into provincial, municipal, and school-board sources of revenue. Louis M. Bloomfield, chairman of the Montreal Histadrut campaign and authority on international law, was appointed a member of the National Capital Commission, responsible for the planning and development of the national capital of Ottawa. Bernard Morris Alexander, an Ottawa lawyer and businessman, was elected president of the Canadian Welfare Council in August 1963. Ontario Premier John P. Robarts appointed Arthur E. Gelber, Jewish communal worker in Toronto and member of the national executive of CJC, to the newly formed Ontario Council of the Arts in October 1963. Air Commodore Maurice Lipton was appointed deputy vice chief of the air staff of the Royal Canadian Air Force in July 1963.

Dr. Alex P. Guttmann, Winnipeg physician, was elected president of the
Manitoba College of Physicians and Surgeons in November 1962, and Dr. Lawrence R. Rabson, an assistant professor of surgery at the University of Manitoba, was elected president of the Manitoba Medical Association in November 1963. In February 1963 Dr. Harvey Allen was elected president of the Manitoba Dental Association. Dr. Carl A. Goresky of the McGill University Medical Clinic was awarded the 1963 medal of the Royal College of Physicians and Surgeons of Canada in January 1963 for outstanding contribution to medical research in Canada.

Nathan Phillips, who in 1955 became the first Jew to be elected mayor of Toronto and held that office for the longest consecutive period in Toronto's history, was defeated in the municipal elections of December 1962; 15 Jewish candidates in metropolitan Toronto were elected in the same municipal elections. Among the 15 winners were Phillip G. Givens, who headed the polls, and Herbert Orliffe. Givens was subsequently appointed to fill the unexpired term of Toronto's Mayor Donald Summerville upon his death on November 19, 1963.

Harry Bronfman, industrialist, philanthropist, and communal worker, died on November 11, 1963, in Montreal at the age of 77. Dr. Louis S. Eidinger, Montreal dentist and president of the Mount Sinai Sanatorium, died on February 9, 1963, at the age of 69. Moshe Cantor, for many years a Jewish educator and during recent years executive secretary of the Winnipeg Congress Council of CJC, died in Winnipeg on April 7, 1963. Leon Crestohl, Zionist, Jewish communal worker, and member of the Federal parliament for the Cartier constituency in Montreal for 13 years, died on March 25, 1963, at the age of 62. Isidore Goldstick, Canadian educator, Zionist, Jewish communal worker, and translator of many of the works of Sholom Aleichem and Yehoash, died in London in February at the age of 73. Samuel Kronick, Zionist and communal leader for many years in Toronto, died in October at the age of 82. Rabbi Jesse Schwartz, for more than 27 years executive director of the Zionist Organization of Canada, died on August 20, 1963, at the age of 71.

Louis Rosenberg