

# Canada

THE atmosphere in Canada was one of confidence. In a world of crisis, political and economic conditions in Canada remained stable, and the Jewish community, like all elements in Canada's population of 14,000,000, benefited from this feeling of comparative security and stability.

The character of the Canadian economy had changed materially during the past quarter of a century. Though the raising and export of wheat still occupy a position of great importance, they no longer dominated the Canadian economy to the extent that they did during the first quarter of the twentieth century. The growth of the country in more recent years had been in manufacturing, mining, and extraction of essential base metals, and production of lumber, pulp, and paper products. Since the end of World War II there had been a marked shift of Canada's exports from the countries of the British Commonwealth and Europe to the United States; the remarkable development of Canada's oil and iron deposits also promised a strengthening of trade relations with the United States.

## *Jewish Population*<sup>1</sup>

The decennial census of Canada was taken on July 1, 1951, but the results were not expected to be available until 1952. In the absence of this information, the Jewish population of Canada in 1951 was estimated to be 201,000, or a little less than 1.5 per cent of the total population.

TABLE 1  
JEWISH IMMIGRATION AND NATURAL INCREASE IN  
CANADA, 1926-1950

<i>Quinquennial Period</i>	<i>Immigration</i>	<i>Natural Increase</i>
1926-1930	22,000	6,963
1931-1935	3,870	5,916
1936-1940	4,367	5,432
1941-1945	1,924	8,220
1946-1950	22,469	9,980
TOTAL	54,630	36,511

The number of Jewish immigrants entering Canada during the five-year period from 1946 to 1950 was higher than in any other such period since

<sup>1</sup>The sources of the statistics cited in this section are as follows: Statistics of Jewish births, deaths, and marriage are from the annual reports of vital statistics of the Dominion [of Canada] Bureau of Statistics. Immigration statistics are from the annual reports of the Department of Immigration, Ottawa, and from the annual volumes of *The Canada Year Book*. Annual birth rates and death rates have been calculated by the Research Department of the Canadian Jewish Congress.

1915, but was not as large as during the period from 1906 to 1910, and less than half the number in the period from 1911 to 1915. The natural increase of the Jewish population in the period from 1946 to 1950, was, for the first time since 1931, less than the number of Jewish immigrants to Canada during the same period. In each of the quinquennial periods from 1931 to 1945 the natural increase of the Jewish population exceeded the increase by immigration.

### *Immigration*

The post-war flow of immigration continued, although Canada's policy remained "selective," favoring farm, mine, forest, and construction workers, and skilled workers in heavy industry.

A total of 3,561 Jewish immigrants entered Canada in the fiscal year ending March 31, 1951, of whom 587 came from the United States. This represented a decrease of 21 per cent as compared with Jewish immigration into Canada in the previous year; whereas total general immigration into Canada during the year decreased slightly by 1.2 per cent.

During the period from 1947 to 1951 approximately 23,000 Jewish immigrants came to Canada, most of them refugees and displaced persons; of this number the Canadian Jewish Congress (CJC) assumed responsibility for 1,150 Jewish war orphans, Jewish displaced persons admitted under the trade group immigration projects, various students groups, and the refugees from Shanghai. It disbursed \$2,000,000 during the period of three and a half years for the settlement of these immigrants in Canada.

In addition, 250 Jewish dressmakers and their families were admitted from Europe during 1951.

### BIRTHS AND DEATHS

The crude annual Jewish birth rate in Canada had always been lower than that of the total population, while the crude annual Jewish death rate had always been higher than that of the total population, so that the rate of natural increase, or excess of births over deaths, was lower for the Jewish population than for the total population.

The crude annual Jewish birth rate fell from 15.0 per 1,000 in 1926 to a low of 12.5 in 1937, from which it rose to a peak of 19.2 per 1,000 in 1947. The birth rate was high during the war years from 1940 to 1945, and remained high during the post-war years.

The crude annual Jewish death rate rose from a low of 4.4 per 1,000 in 1926 to a high of 7.6 per 1,000 in 1943; fell slightly to 7.3 in 1944, 1945 and 1947; and rose again to 7.7 per 1,000 in 1948.

### INTERMARRIAGE

The ratio of intermarriage in Canada among Jewish grooms, comparatively low and fluctuating within narrow limits from 1926 to 1939, increased rapidly during the war years. Although it fell off slightly just after the war, it was again showing a tendency to rise, and was more than twice as high in 1949 than in 1926.

The ratio of intermarriage among Jewish brides in Canada remained less than half the intermarriage ratio among Jewish men in almost every year since 1926. It was very low and fluctuated within narrow limits from 1936 to 1940; increased rapidly during the war; and reached an all-time peak in 1946. But since then it had decreased to a ratio lower than the average for the entire period of twenty-four years.

The rate of intermarriage among Jews was by no means uniform throughout Canada. It was generally higher in those provinces with smaller and more scattered Jewish population, and lower in provinces with a larger Jewish population concentrated in one main community.

Intermarriage among Jews was highest in British Columbia and in the Maritime Provinces. It was also high in Alberta and Saskatchewan, where a considerable proportion of the Jewish population was scattered among very small towns and villages offering few opportunities for Jewish community life and social contacts.

The lowest ratio of intermarriage among Jews was found in the Province of Quebec, where it was slightly more than half the rate prevailing in Canada as a whole.

#### LONGEVITY OF JEWS

A "life table" calculated by Mortimer Spiegelman,<sup>2</sup> Assistant Statistician of the Metropolitan Life Insurance Company, established that average expectation of life at birth in Canada in 1940-1942 was 67.53 years for Jewish males, and 59.89 years for Jewish females. These figures were greater than those for the general Canadian population by 4.58 years for males and 4.60 years for females.

Jewish infants in Canada, in their first year, showed a mortality rate only two-fifths of that for the general population. This difference continued to exist throughout childhood, adolescence, and early maturity, decreasing with the advance of age, until shortly after fifty years of age Jews begin to show higher mortality rates.

#### REPRODUCTIVITY OF JEWS

A study of the reproductivity of Jews in Canada during the period 1940-1941, made by Mortimer Spiegelman<sup>3</sup> and published in December, 1950, brought out the fact that age for age, the birth rates among Jewish women in Canada were far below those for women of French origin and also below those for women of English origin.

The net rate of reproduction of Jews in Canada, based upon female fertility and mortality in 1940-1942, was only 0.65, as compared with 1.27 for all females in Canada. Similar low Jewish rates had been found in Chicago and a number of European cities.

The changes in birth rates in the decade from 1931 to 1941 indicated that Jewish families in Canada restricted their size to a greater extent than do other ethnic groups, and that this tendency increased with the duration of marriage. Spiegelman concluded that the Jewish community in Canada, in

<sup>2</sup> See his article, "The Longevity of the Jews in Canada, 1940-42," *Population Studies*, December, 1948.

<sup>3</sup> See his article, "The Reproductivity of the Jews in Canada, 1940-42," *ibid.*, December, 1950.

the absence of any substantial rise in fertility or immigration, would age rapidly and ultimately decline in numbers.

### *Discrimination and Anti-Semitism*

At the Conference of the Dominion and Provincial Governments held in November, 1950, the Saskatchewan Provincial Government reiterated its request that a Bill of Rights be written into the Canadian Constitution. The Attorney-General of that province stated that his government "has contended that a Bill of Rights guaranteeing the fundamental freedoms and the rights of the individual is long overdue and should be approved at this Conference." He referred as an example to the Bill of Rights enacted by the government of Saskatchewan in 1944, which in addition to the traditional freedoms of speech, assembly, conscience, etc., further provided that "every Saskatchewan citizen, without regard to his or her race, creed, religion, color or national origin, shall enjoy, without discrimination, the right to carry on business; the right to employment; the right to own and occupy property; the right to enter public places; the right to membership in professional and trade associations and the right to an education. Penalties are imposed by the Act for violations of any of its provisions. Such penalties may be enforced by any person or class of persons affected."

#### ONTARIO'S FAIR EMPLOYMENT PRACTICES ACT

Following repeated representations made to the Ontario provincial government by the Association for Civil Liberties, trade unions, and the CJC, the Ontario provincial government introduced and passed a Fair Employment Practices Act which came into force on June 4, 1951.

This act forbade discrimination in Ontario "against men and women in respect of their employment because of race, creed, color, nationality, ancestry or place of origin." Maximum penalties on conviction were \$50 for an individual and \$100 for a corporation, trade union, employers' organization, or employment agency. It provided that a person discharged from or refused employment by an employment agency, employers' organization, or trade union for the reasons made punishable by the act might take his complaint to the Ontario Labor Relations Board. On the board's request the labor minister would then appoint a conciliation officer to inquire into the matter. If the conciliation officer's attempt to effect a settlement failed, the labor minister should, at the board's request, name a commissioner to make further efforts. The commissioner had the power to recommend to the board that a person discriminated against be reinstated, with or without compensation for loss of earnings and other benefits. If the commissioner's attempts failed, the labor board was empowered to issue the necessary order to carry his recommendations into effect. Prosecution for any offense under the act could be instituted by an individual only with the written consent of the board. The act's provisions did not apply to domestic servants, nor to exclusively religious, philanthropic, educational, fraternal or social organiza-

tions operating on a non-profit basis. Neither were they binding on employers having less than five employees.

Similar legislation was introduced in the House of Commons at Ottawa by Ellen Fairclough, a Conservative Member of Parliament, on June 18, 1951; but because of the small amount of time allotted to private member's bills, and the fact that it was not a government measure, the bill did not get beyond a first reading.

A bill submitted to the Manitoba Provincial Legislature during the 1951 session of the legislature by M. A. Gray, a Jewish member of the opposition party, was entitled an "Act to Protect Certain Civil Rights"; it dealt with "rights to freedom of conscience, employment, access to public places, education, religious instruction, etc." The bill was not passed for reasons similar to those cited above.

Among local government bodies the City Councils of Kitchener and Hamilton, following the example of Toronto, Oshawa, and Windsor, passed a by-law banning racial and religious discrimination by business establishments dealing with the public and licensed by the city.

#### SUMMER RESORTS

The Supreme Court of Canada on November 20, 1950, reversing previous judgments by the Ontario Supreme Court and Ontario Court of Appeals, ruled that a restrictive covenant prohibiting the sale of certain properties in the Beach O' Pines resort in Ontario to "any person of the Jewish, Hebrew, Semitic, Negro or colored race or blood" was invalid. Legislation passed by the Ontario legislature on March 22, 1950, declared that covenants restricting sale or ownership of land because of race or creed were void. This law had no retroactive force.

Ontario's Department of Travel and Publicity directed the annual convention of the Ontario Tourist Association, held in April, 1951, not to mention in its advertising and to exclude from its distribution facilities all hotels and tourist camps advertising "selected" or "restricted clientele," for thus to sanction the practices of such establishments was contrary to provincial legislation banning restrictions based on race, color, or creed.

A survey of brochures and folders distributed by summer resorts in the Laurentian and Eastern Township areas of Quebec made by the Joint Public Relations Committee of the Canadian Jewish Congress and B'nai B'rith in May, 1951, showed that many hotels which had made discriminatory references in their advertising materials in previous years had now eliminated such references. Of thirty-five pamphlets examined, only one still advertised "selected clientele."

#### UNEMPLOYMENT INSURANCE

Canada's Department of Labor in the October, 1950, issue of its official *Labour Gazette* published the following instructions to all offices of the Government Unemployment Insurance Commission: "No applicant seeking work will be discriminated in favor of, nor against, by reason of his or her racial origin, religious belief or political belief."

In October, 1950, a Jewish shoe worker in Toronto was ordered by the

Unemployment Insurance Officer to refund unemployment compensation paid to him for fifteen Saturdays during a period of unemployment. The officer ruled that the unemployed worker as an observant Jew would not work on Saturdays, and was therefore not "available for work within the meaning of the Unemployment Act."

The applicant in an appeal to a Court of Referees on January 2, 1951, contended that he worked in a plant operating on a five-day-a-week basis, and that refusal of a full week's unemployment compensation because his religious beliefs did not permit him to work Saturdays was tantamount to discriminating against those minority religious groups observing the sabbath on Saturday. The Court of Referees dismissed the appeal and sustained the ruling of the Unemployment Insurance Officer.

An appeal supported by the Canadian Jewish Congress, B'nai B'rith, Canadian Congress of Labor, and Seventh Day Adventists was then made to an umpire appointed by the Unemployment Insurance Act. A hearing was held in Ottawa on April 19, 1951. The decision of the umpire was still pending on June 30, 1951.

### *Organized Anti-Semitism*

The periodical *Social Credit*, organ of an anti-Semitic group of Social Creditors which was disowned by the official Social Credit Association of Canada in 1950, appeared in January, 1951, under the new and ambiguous name of *The Canadian Intelligence Service*, and edited by Ron Gostick. It was reported to have a circulation of less than 1,000.

In its issue of July 5, 1951, the *Canadian Social Crediter*, official organ of the Social Credit Association of Canada, wrote this about anti-Semitic Social Crediters: "We refuse to countenance acts or words which violate Christian charity. We want to keep Social Credit running in harness with Brotherly Love."

Ron Gostick and his *Canadian Intelligence Service* continued to distribute an anti-Semitic pamphlet imported from the United States entitled, "Know Your Enemy." A Dr. P. E. Lalanne resumed his sporadic anti-Semitic activities from Montreal in conjunction with a small group who claimed to have met in Montreal on April 28, 1951, as the "Canadian Gentile Congress."

### *Community Organization and Communal Affairs*

The outstanding event in the field of Jewish communal endeavor during the period under review was the National Conference for Israel and Jewish Rehabilitation, sponsored by the Zionist Organization of Canada (ZOC), the Canadian Jewish Congress (CJC), the Canadian Council of Jewish Welfare Funds, and the Canadian B'nai B'rith. Under the chairmanship of Samuel Bronfman, president of the CJC, this national conference was held in Montreal from March 24 to March 26, 1951; it was attended by approximately four hundred community leaders from all parts of Canada.

The conference aimed at mobilizing Canadian Jewry to assist in meeting urgent and increased needs for the development of Israel, absorption, and integration of Jewish immigrants in that country, and for overseas relief and rehabilitation. A sum of \$5,250,000 was approved as representing the amount to be raised to meet the needs of the United Israel Appeal and the United Jewish Relief Agencies of the CJC for the year.

In the majority of Canadian communities, the customary United Israel Appeal and United Jewish Relief Agencies Campaigns were combined for the first time into one United Jewish Appeal; some of the larger Jewish communities' campaigns for local and national Jewish social services and welfare funds were also made part of the united drive.

#### REPRESENTATIONS TO THE GOVERNMENT

On April 13, 1951, delegations from the CJC made representations to the Canadian government on a number of important problems of vital interest to the Jewish community. Among the subjects dealt with were the International Covenant on Human Rights, the Genocide Convention, and the status of refugees. A joint delegation of the CJC and ZOC urged the Canadian government to protest against the persecution of the Jewish community in Iraq, and also to support the demand that all arrangements made with Germany by the United States of America, United Kingdom, France, and Soviet Russia be made contingent upon Germany's acknowledgement of the claims for reparations on behalf of the Jewish people presented by the state of Israel.

The CJC protested against the admission into Canada of Ukrainians of the Halychyna Division, who had served as volunteers with the Nazi SS infantry during the war and had been guilty of attacks on Jews; it also urged the utmost care be taken lest Canada admit German immigrants with Nazi records.

#### *Jewish Education*

The proportion of Jewish children receiving a Jewish education in Canada was high as compared with the United States and Great Britain. According to a national survey completed by the CJC in 1951, it was found that of an estimated Jewish population of 27,500 children of school age, 13,326, or 48.6 per cent, were attending Jewish schools, in addition to a considerable number receiving instruction from private tutors at home.

What was particularly noteworthy was the large proportion of children attending modern all-day Hebrew schools and week-day afternoon schools as against the comparatively small number attending Sunday schools. Of all Jewish children of school age in Canada, 12.7 per cent attended all-day Jewish schools where they received both their secular and Jewish education; 27.6 per cent attended week-day supplementary classes five days a week; and only 8.3 per cent attended Sunday schools.

Of all Jewish children of school age, 19.6 per cent attended modern Hebrew schools; 8.6 per cent attended Labor Zionist schools in which Hebrew

and Yiddish were taught; 6.6 per cent attended Orthodox yeshivot; and 3.9 per cent attended secular Yiddish schools.

### *Zionism and Relations with Israel*

Canadian Jewry had always been strongly Zionist in its sympathies; the proportion of Jews actively affiliated with Zionist organizations was comparatively high. The largest Zionist organizations in Canada in order of size of membership were the Hadassah Organization of Canada, the Pioneer Women's Organization, the Zionist Order, Poale (Labor) Zion, the Mizrahi Organization of Canada, and the Mizrahi Women's Organization.

Among Zionist youth organizations in Canada, the largest were the Young Judaeans, Habonim (Labor Zionist Youth), and Hashomer Hatzair. All three Zionist youth organizations maintained summer camps in Eastern Canada and the prairie provinces; the registration in Canadian Young Judaea camps was 600. Camp Massad, a modern Hebrew-speaking children's summer camp with a registration of seventy-four, was maintained by the Keren Hatarbuth Haivrith of Montreal. A well-equipped hakhshara farm at Smithville on the Niagara Peninsula in Ontario had been in operation for several years and had trained and sent to Israel sixty-six Canadian chalutzim since January, 1950.

The annual United Israel Appeal was stimulated by the holding of the National Conference for Israel and Jewish Rehabilitation, and an objective of \$5,250,000, exceeding the maximum achieved in previous years was set. In addition, the Histadruth Campaign raised the sum of \$555,000, the largest amount it ever obtained.

On January 28, 1951, the Palestine Economic Corporation of Canada purchased a half interest in the Central Bank of Co-operative Institutions in Palestine for \$800,000 and the bank was renamed the Canada-Israel Bank.

In accordance with the decision of the National Conference for Israel and Jewish Rehabilitation, a non-profit corporation under the name of the Canada-Israel Trading Corporation was set up with the approval of the Canadian government, with authorized capital of \$1,000,000. The CJC and the ZOC each contributed \$250,000 through loans negotiated for the purpose. Both organizations were represented by six nominees apiece on the Board of Directors of the corporation; Samuel Bronfman was elected its president.

The Canadian government gave assurances that it would approve certification of the Canada-Israel Trading Corporation as entitled to receive the benefits of the Export Credit Insurance Act of Canada; in this way 85 per cent of the value of all products purchased and exported by the corporation would be insured, and it would be able to obtain the necessary bank credits to finance its purchases. With a capital of \$500,000 serving as a revolving fund, the Canada-Israel Corporation could thus carry on an annual trade of \$6,300,000 with Israel.

The Canadian government was also asked to authorize the flotation of an

Israeli government bond issue in Canada; the matter was still pending at the time of writing (July, 1951).

On November 9, 1950, Moshe Yuval, former First Secretary of the Israel Embassy in Washington, assumed his duties as consul general of Israel in Montreal, succeeding Abraham Harman. Hanan Einour was appointed Consul to Israel.

### *Social Services*

Activity in the erection and expansion of Jewish social service and community facilities throughout Canada continued during 1950-51. In Montreal the Jewish General Hospital opened its new wing, and also the first Jewish nurses' training school in Canada. The Jewish Public Library in Montreal commenced the erection of its new library building at a cost of \$125,000. In Toronto the erection of a new Jewish Old Folk's Home was commenced, while in Winnipeg ground was broken for the erection of an addition to the Jewish Old Folk's Home at a cost of \$250,000.

#### COMMUNITY SURVEYS

During the year surveys of the Jewish communities of Hamilton and Windsor were completed by the Bureau of Social and Economic Research of the Canadian Jewish Congress, and self-surveys of the St. Catharines, Kingston, and Welland communities were undertaken under the supervision of the Research Committee of the Central Region of the Canadian Jewish Congress, in order to supply the community councils with the information necessary to make use of their newly expanded community facilities.

### *Cultural Activities*

Jewish cultural festivals were sponsored during the year by the CJC in Toronto (October 1-31, 1950), Montreal (January 20-March 6, 1951) and Winnipeg (April 15-May 13, 1951). These festivals lasted from two to six weeks and included lectures on Jewish literature, history, music, and art; concerts, art exhibits, and an exhibit of books of Jewish interest written in Yiddish, Hebrew, English, and French by Canadian authors and published in Canada.

On April 15, 1951, the *Yiddishe Vort*, a semi-weekly paper published in Winnipeg, celebrated the fortieth anniversary of its publication.

Rachel Korn, noted Jewish poet living in Canada since the end of World War II, was awarded the Louis LaMed Prize for a new book of poems, *Basher kayten*. New books by J. Giladi Gelfarb (*Hoveret avodah*) and N. J. Gottlieb of Montreal (*A mensh in a heymland*) were published during 1950-51.

The Jewish Public Library of Montreal, in submitting its thirty-sixth annual review, reported that it had added 548 new members during the year, and now had 2,410 readers, of whom 400 were students. Books circulated during the year numbered 24,304, of which 13,892 were in Yiddish,

7,918 in English, 1,005 in Hebrew, and 1,489 in other languages. The erection of a new library building was commenced.

### *Personalia*

Sydney D. Pierce, who was appointed Associate Deputy Minister of Finance of Canada in 1950, was named as Director of the Canadian Department of Defense Production in Washington, with the diplomatic status of Canadian Minister to Washington. Mr. Pierce formerly held the position of Canadian Ambassador to Mexico.

A Jew was appointed Deputy Minister of the Income Tax Division of the Department of National Revenue, in the person of Charles Gavsie, formerly Assistant Deputy Minister of Taxation.

Professor Maxwell Cohen of McGill University was appointed counselor to Dr. H. L. Keenlyside, Director-General of the Technical Assistance Committee of the United Nations.

In the annual municipal elections, Aaron Horovitz was elected mayor of Cornwall—his thirteenth term in this office. In Winnipeg, Saul Cherniak was elected a member of the Public School Board, and David Orlikow was elected an alderman. In Toronto a Jewish father, Nathan Phillips, and his son, Howard Phillips, were both re-elected aldermen, as was Joseph Gould; Herbert Orloff was re-elected a member of the Toronto Public School Board. For the first time a Jew became an alderman in Hamilton when Louis Ross was so elected in December, 1950.

### NECROLOGY

Hanania Meyer Caiserman, general secretary of the Canadian Jewish Congress and long a prominent figure in Zionist and Jewish cultural life in Canada, died in Montreal at the age of sixty-seven.

Rabbi Zvi Hirsch Cohen of Montreal, dean of the rabbinate in Canada, and the leading figure in orthodox Jewish life, died at the age of ninety. He came to Montreal from Lithuania in 1889.

Shabetai Rappaport, prominent Jewish educator and scholar, died in Toronto at the age of fifty-two.

Alexander Bercovitch, well-known Canadian painter, died suddenly at the age of fifty-four in Montreal while on his way to the opening of an exhibition of his work.

LOUIS ROSENBERG