As the midpoint of the decade approached, the Jews of Canada generally continued in directions that had been established for some time. The community was well organized and exhibited a strong sense of Jewish identity. Its formal operations were conducted mainly through the Canadian Jewish Congress (CJC) and the federations, as well as B'nai B'rith and the Canadian Zionist Federation (CZF), all of which continued to enjoy broad support. The community displayed a high profile in its relations with the general population and with the government in confronting such issues as public debate over the war in Lebanon, the demands for the prosecution or deportation of alleged Nazi war criminals living in Canada, and public manifestations of anti-Semitism.

National Affairs

Politically, the highlight of the 1983–1984 period was the general election, held in September 1984. Progressive Conservative leader Brian Mulroney won a landslide victory over Prime Minister John Turner, who had taken over the reins of the Liberal party a mere two months earlier, following the resignation of Pierre Elliott Trudeau. Mulroney's victory brought a decisive end to the Trudeau era (1968–1984), and opened the way for new emphases in public policy.

During the election campaign, Mulroney ignored the customary assumption of Jewish loyalty to the Liberal party and made a strenuous effort to attract Jewish support—an effort that met with some success.

In the new House of Commons, Jews were represented in the caucuses of the three parties: Gerry Weiner of Quebec—Progressive Conservatives; David Orlikow of Manitoba—New Democratic party; and Herb Gray and Robert Kaplan of Ontario and David Berger and Sheila Finestone of Quebec—Liberals. Weiner was later named parliamentary secretary to the secretary of state for external affairs. Jerry Lampert of Ottawa, who served as codirector of operations for the Progressive Conservatives during the campaign, was later appointed national director of the party.

Canada entered a new political era under the recently adopted constitution, which contained the country's first Charter of Rights and Freedoms. The Jewish community generally welcomed the charter as a progressive step.
In Quebec, despite the fact that the secessionist Parti Québecois remained in charge of the provincial government, all survey evidence indicated that public support for sovereignty was weak. The Jews of Montreal, virtually all of whom preferred to keep Canada intact, were somewhat reassured by the reduction in separatist agitation.

Although the economy had begun to recover from the 1981–1982 recession, the pace of recovery lagged behind that in the United States. While inflation had dropped considerably by the end of 1984, unemployment remained at a disturbing level. Continued demand for government services and inadequate growth of revenues resulted in record federal government deficits. The nation's economic plight was paralleled in the organized Jewish community, with federation budgets experiencing intensified pressure.

JEWISH COMMUNITY

Demography

The 1981 census reported 296,425 Jews, categorized by religion. (The Canadian Jewish total in 1984 was estimated to be 310,000.) Historical patterns of concentration persisted, with about 250,000 Jews in the two central provinces of Ontario and Quebec. The Jewish populations of the major metropolitan areas were Toronto—123,730; Montreal—101,365; Winnipeg—15,350; Vancouver—12,865; Ottawa—8,365; and Calgary—5,575. Communities of between 1,000 and 5,000 were found in Edmonton, Halifax, London, Kitchener, St. Catharines, and Windsor.

A major trend that emerged from the data was the movement of Jewish population from Montreal to Toronto, evidently in response to political and economic difficulties in Quebec. Montreal's Jewish community declined by about 8,000 between 1971 and 1981, and probably dropped by several thousand more since 1981. In contrast, the greater Toronto Jewish community grew by about 22,000 between the two censuses. The feeling in Montreal was that even the defeat of the Parti Québécois would not stem the Jewish population outflow, thereby ensuring that the already distorted age distribution of the city's Jews, with its large proportion of elderly, would continue. In a report issued early in 1984, the Long-Range Planning Committee of the Allied Jewish Community Services (AJCS)—Montreal's federation—concluded that an urgent situation existed and called for action to maintain the community's viability. A critical concern was the prospect of a severe financial crisis and its impact on services for the aging population. Suggested recommendations focused on encouraging young Jews to remain in Montreal, attracting immigrants from overseas, and finding new ways to provide services to the elderly.

Another notable feature of Jewish demography was the decline of Jewish life in very small communities. For example, the future of the 35 remaining Jewish families in Quebec City was in doubt, and the synagogue was put up for sale. The community
had been in existence for over 200 years, but its members gradually drifted away. The last Jewish family in Shawinigan, Quebec, moved away in 1984. The only synagogue in Newfoundland, with its membership reduced to 28 families, gave up its rabbi and was considering selling its building. In New Brunswick and Nova Scotia, Jewish life remained vigorous, if limited in scope. Representatives of the communities in the two provinces expressed determination to carry on despite the inherent difficulties of living far away from the main centers of Jewish activity.

Canadian Jews were concerned about the increasing rate of intermarriage, which, along with low levels of fertility, threatened the long-term viability of the community. According to one recent estimate, about one-half of the new marriages involving Jews in Montreal were of a mixed nature. In response, the Canadian Jewish Congress (CJC) established a Jewish Introduction Service, functioning on a national basis.

Communal Activities

The Canadian Jewish community prided itself on the breadth and complexity of its organizational structure, and on its ability to resolve internal conflicts through consensus. Thus, there was great consternation when a lockout of teachers began at four Montreal Hebrew day schools just after Passover 1984. The school administrations, feeling squeezed by limited revenues and increasing costs, had attempted to extract concessions from the teachers' union during protracted negotiations. The teachers, generally supported by their counterparts in the public sector, resisted giving up the gains of previous contracts. The situation was exacerbated by personal animosities that developed. The lockout ended the school year two months early for nearly 4,000 students, even though classes were resumed for a short time in June. When contracts were finally signed, neither side could claim victory. After the teachers resumed work, there were fears that residual bitterness would cause long-term damage to the quality of Jewish education in Montreal.

When the new school year began in August 1984, the Jewish People's and Peretz School in Montreal opened a new building for its Bialik High School, which enrolled over 500 students. The decision to construct the building was seen as an affirmation of the Jewish community's future in Montreal.

In Toronto, the Jewish community failed to secure government financial support for day schools. Community leaders met with Ontario premier William Davis and with the leaders of the two opposition parties, but were unable to obtain the commitments they sought. A decision to extend government support to Catholic high schools stimulated renewed Jewish demands for equitable treatment.

In Calgary, Alberta, the status of Jewish day schools was also at issue. When a Calgary school-board election brought to power commissioners who opposed public aid to religious schools, Jewish schools were required to leave the public-school system, through which they had been receiving public funds. Subsequently, the schools were allowed to affiliate with the Catholic board, thereby restoring most of
the funding. However, the agreement with the Catholic schools was only for two years and did not guarantee long-term stability. A hopeful move toward that end was the recommendation by a provincial government committee permitting private schools—including the Jewish day schools—that met certain conditions to be integrated into the public-school system.

Schools were not the only institutions with financial problems. Rampant inflation exacerbated by a recession produced a serious fiscal squeeze for federations and national organizations. One of the hardest hit was the CJC, which found that unanticipated demands necessitated an increase in expenditures. The resulting deficit led, in turn, to vigorous action to institute financial controls, consolidate or even eliminate some operations, and reduce the number of employees.

Milton Harris was elected president of the CJC at the Triennial Congress Plenary Assembly, held in Montreal in May 1983. Other national officers who were elected by acclamation included Dorothy Reitman of Montreal, chairman of the national executive; Laurence Bessner of Montreal, treasurer; and Edward Waitzer of Toronto, honorary counsel. In contested elections, Barbara Stern of Montreal became associate chairman of the national executive and Harry Steiner of Toronto won the post of secretary. Delegates to the plenary reviewed matters of national and international concern as well as organizational problems.

Another major convention was the General Assembly of the Council of Jewish Federations of North America, held in Toronto in November 1984, and attended by some 2,500 delegates. Among the highlights of the convention were an unofficial demonstration in behalf of Ethiopian Jewry, which disrupted the opening session, and, later, an official rally in support of Soviet refuseniks. While hosting the gathering, Toronto also celebrated the opening of its new community complex, the Lipa Green Building for Community Services, located in suburban Willowdale. The complex housed the Toronto Jewish Congress, the Jewish public library and archives, social service agencies, the board of Jewish education, several national offices, and a Jewish museum and Holocaust memorial. The location of the complex in Willowdale reflected the northward movement of Toronto's Jewish population over the past two decades.

An important Jewish population trend was the growing proportion of Sephardim in both Toronto and Montreal. In Toronto an Ontario Sephardic Federation was formed, while in Montreal the Communaute Sepharade du Quebec had been in existence for some years. Representatives of both Sephardic communities expressed concern that Ashkenazi-dominated federations and community organizations were not doing enough to integrate the Sephardim fully into community life.

A study carried out under the auspices of the CJC concluded that Jewish women were underrepresented in positions of power in Jewish organizations. While women were overrepresented in less highly paid positions, they held only a little over one-third of policy-making posts. Measures to rectify the imbalance were being considered by groups concerned with the status of women. It should be noted that during the two years prior to the study Dodo Heppner had been elected president
of AJCS in Montreal, while Anne Gross became chairman of the Canada-Israel Committee (CIC).

A study carried out by Yogev Tzuk of decision-making patterns in AJCS, the Montreal federation, produced some interesting findings. Tzuk, an independent researcher, interviewed both lay and professional leaders to evaluate the respective roles played by major donors to the annual campaign—who were not necessarily officials of AJCS, and by the officers and board members—who were not necessarily big givers. Tzuk found that access to positions of leadership and power did not necessarily depend on personal wealth. Tzuk also found that a new generation of professionals had achieved power in community affairs, based on personal talent and commitment.

One of the perennial issues in the Montreal community—the possible merger between AJCS and the Quebec Region of the CJC—was still under consideration, especially in light of similar mergers that had taken place in Winnipeg and Toronto. As of the end of 1984, no concrete decisions had been reached.

A major community initiative in Montreal was the Youth Retention Project, a job-placement service of the Jewish Vocational Service that was designed to stem the exodus of young Jews from Montreal. The project showed signs of modest success, eliciting growing interest from both employers and job seekers and making some 100 job placements in its first two years.

**Nazi War Criminals and Neo-Nazism**

A major concern of Canada's Jews during 1983-1984 was the fate of accused Nazi war criminals living in Canada. The CJC and other organizations made the matter a priority, putting great pressure on the federal government to take action against former Nazis who had apparently entered Canada as the result of lax immigration procedures after World War II. Various remedies were proposed, including trials in Canada, deportation, and extradition. The situation was complicated by the possibility that former Nazis who had acquired Canadian citizenship might be protected from deportation by the new Charter of Rights.

One major case involved Albert Helmut Rauca, a naturalized Canadian citizen wanted in West Germany for the murder of over 11,000 Jews in Lithuania. After an Ontario court issued an extradition order in 1982, Rauca filed an appeal to the highest Ontario court in 1983. The CJC was allowed to intervene in the appeal, to present legal arguments concerning Rauca's constitutional rights. The government, which had initiated the proceedings against Rauca, maintained that extradition was a reasonable limitation on a citizen's right to remain in Canada. The appeals court did eventually uphold the government's position, and Rauca was extradited to West Germany to stand trial. He died of natural causes, while in a German jail, before his case was heard.

The CJC continued to press for action against other accused war criminals, with President Milton Harris arguing for revocation of citizenship and deportation.
Despite strong pressure, however, the government seemed slow to act, and by the end of 1984 no additional legal proceeding had been undertaken.

An equally troubling issue was the propagation of Nazi-like ideas in Canada, with attention focused on Ernest Zundel in Toronto and James Keegstra in Eckville, Alberta. Zundel, a German citizen living in Canada as a landed immigrant, published antisemitic and Holocaust-denial literature for distribution in Canada and abroad. A first measure taken against him, at the request of the West German government, was a ban on mailing privileges, but it was subsequently rescinded.

Efforts to stop Zundel came to a head when Sabina Citron of Toronto, a survivor and founder of the Canadian Holocaust Remembrance Association, formally requested that Zundel be charged under Section 177 of the Criminal Code, which defined as a crime the willful publication of a false statement likely to cause injury to a public interest. Various preliminary proceedings were held during 1984, with the judge in the Ontario provincial court setting a trial date for early 1985. Zundel’s appetite for publicity threatened to convert the proceedings into a media circus.

The case against James Keegstra, in Alberta, centered on his career as a social-studies teacher in Eckville, a town that he also served as mayor. Keegstra had been dismissed from his teaching job in December 1982, after a parent revealed that antisemitism was central to his teaching and enlisted other parents in a protest. In 1983 Keegstra was defeated for reelection as mayor, because of adverse publicity. In June 1984, after a lengthy investigation, the government charged him with violating Section 281.2 of the Criminal Code by willfully promoting hatred against an identifiable group. During a preliminary hearing, former students testified that Keegstra had taught that Jews caused both world wars, the French and Russian revolutions, the U.S. Civil War, and the Great Depression; Keegstra also questioned the reality of the Holocaust. Defense attorney Douglas Christie—who took over the Zundel defense as well—invoked the principle of freedom of speech in his client’s behalf, but to no avail. The judge committed Keegstra to trial, which was to take place in 1985. While the prosecution was pursuing the case with determination, widespread concern was expressed over the following: that Keegstra had been allowed to teach his hate message for over a decade; that even after his dismissal some Alberta political figures were reluctant to take a strong stand against him; and that many of his fellow citizens in Eckville expressed support for him as a teacher and seemed insensitive to the larger issues.

In a related matter, a book purporting to demonstrate that the Holocaust was a myth was banned from importation into Canada by the government, largely due to strenuous efforts by the League for Human Rights of B’nai B’rith. The book, The Hoax of the Twentieth Century, by Arthur Butz, had been published in the United States by the Institute for Historical Review, an organization actively engaged in denying the reality of the Holocaust.
Community Relations

While the major focus in community relations was on war criminals and antisemitism, there were other important issues as well. One of these was the question of Sunday closing laws. Most businesses in Canada were required to close on the Christian Sabbath by virtue of the federal Lord's Day Act or similar provincial laws. The implications for Jewish Sabbath observers were such that Jewish organizations actively sought changes in the laws—either abolition or guaranteed exceptions for those who observed the Sabbath on a day other than Sunday. Particular concern developed in Quebec, where the provincial government amended its law to increase penalties for violation but failed to include an exception for Saturday Sabbath observers. Both the League for Human Rights and the CJC vigorously lobbied with the authorities on the issue, but to no avail. A concession to small businesses that close from Friday sundown to Saturday sundown was put into the Quebec regulations, but the law itself remained unchanged. There was dismay in the Jewish community when the CJC was asked by the provincial government to certify the religious bona fides of applicants for the exemption.

In September 1984 the federal Lord's Day Act was declared unconstitutional by the Ontario Court of Appeal. The decision, which was based on concepts of freedom of religion and multiculturalism in the new Charter of Rights and Freedoms, was subject to a future definitive judgment in the Supreme Court of Canada.

Jews in Montreal continued to face problems arising from the Quebec government's increasing intervention in matters traditionally outside its purview. One key issue was language, which had come under government regulation through passage of Quebec's drastic language law in 1977. Particularly nettlesome to the Jewish community were restrictions on access to English-language education, such that people moving into the province were required to send their children to French schools. Since the law had discouraged English-speaking people from settling in Quebec, it had been a major factor affecting the decline of Montreal's Jewish population after 1976. Without such restrictions, community leaders maintained, Jews from other parts of Canada, from the United States, and from other parts of the English-speaking world would be more likely to move to Montreal. In 1984 a long-awaited Supreme Court decision confirmed the supremacy of the federal constitution over the Quebec law, thereby guaranteeing English education to children of Canadian citizens from any part of the country. Immigrants, however, including English-speaking ones, were still required to attend French schools. For the Jewish community, the law's existence meant continued difficulty in recruiting newcomers, especially professional personnel needed to serve the Jewish community.

In a more subtle maneuver, a Quebec government agency sponsored public lectures designed to make the case to Jews that its so-called Francization policy (forcing more extensive use of French at the expense of English in the business world and public life) was roughly analogous to the process by which Hebrew had become the dominant language in Israel. Generally the arguments were greeted
with skepticism, not least because the compulsion of state power was a crucial feature of language policy in Quebec.

Another troubling matter was the Quebec government's effort to reorganize the delivery of social services in the province under centralized direction. Jewish Family Services, a federation agency, fought the plan because it would make it more difficult to maintain a specific Jewish focus in programming.

A positive effect of government intervention was the granting of over $500,000 to various Jewish groups over a three-year period. Nearly half the funds were used to help construct three community centers to serve the growing Sephardic community.

In May 1984 Rabbi Meir Kahane was denied permission to enter Canada to make a speech to a Jewish Defense League meeting in Toronto. The decision, which was defended by two cabinet ministers, was based on his criminal record in the United States, charges then pending against him in Israel, and his association with acts of violence. Supporters of Kahane charged the government with adherence to a double standard, whereby Palestine Liberation Organization officials were permitted entry but Kahane was barred. While not denying the charge, the government spokesman noted that Reverend Hilarion Capucci, a PLO supporter who had been convicted in Israel on gun-running charges, had been barred from Canada early in the year.

When Pope John Paul II visited Canada in 1984, arrangements were made for representatives of the Jewish community to meet briefly with him, in Montreal, for a discussion of topics of mutual concern.

**Zionism and Israel**

The fact that Canada's foreign policy over the years had been generally supportive of Israel was a matter of pride and satisfaction to Canadian Jews. Thus, they found it troubling when support for the Palestinian cause began to be openly expressed in Canadian public life. Early in 1983 two MPs attended a PLO National Council meeting in Algiers and had their picture taken with Yasir Arafat. A year later, seven MPs traveled to Jordan to meet with Arafat and hear his plea that Canada recognize the PLO. Both major party leaders disassociated themselves from the latter action.

On broader policy questions, the Canada-Israel Committee (CIC)—the Jewish community's voice on Middle East issues—was critical of Canadian government positions on a possible Palestinian homeland, Israeli settlements in the territories, and the long-term status of Jerusalem. While the government was praised for maintaining a policy of nonrecognition of the PLO, it was also found wanting. It seemed willing to condemn Israeli actions without a full understanding of their context, and Canada's UN voting policy was ambiguous and inconsistent. In addition, there was a growing perception that Israel was not getting fair treatment in the Canadian media.

Canadian attitudes toward the Middle East may well have been affected by endorsements of Palestinian rights put forward by the Parti Québécois and the
Ontario Federation of Labor. In August 1983 a major meeting of the World Council of Churches in Vancouver passed a resolution blaming Israel for a host of ills and strongly backing the Palestinian cause. As for the campus scene, there were anti-Israel polemics in student newspapers, attacks on Jewish student organizations, and other such incidents at the universities of Calgary, Waterloo, Ottawa, and McMaster.

On the positive side, a public-opinion poll commissioned by the League for Human Rights showed more support for Israel than for the Arabs among Canadians, although most people questioned had no opinion on the matter or did not know enough about it to respond. The degree of support for Israel was markedly higher among Anglophones than among Francophones. Subsequent to the appearance of the poll, a French newspaper columnist and commentator on public affairs, Pierre Bourgault, returned from a trip to Israel with a very positive report that was widely circulated.

The CIC maintained an ongoing program to influence Canadian foreign policy in a manner favorable to Israel. The centerpiece of this effort was an annual dinner for parliamentarians and members of the community at which party leaders were given an opportunity to explain their policy stands on the Middle East. In 1983 the question of support for the PLO was a major topic. Jake Epp, representing the then-opposition Progressive Conservatives, noted that supporters of the PLO position were now found in each of the three national parties, a development that gave the PLO a certain “aura of legitimacy” in Ottawa. External Affairs Minister Allan MacEachen spoke frankly about Canada’s contacts with the PLO but reaffirmed the government’s position of not recognizing the group. A representative of the New Democratic party sought to deal with the accusation that his party had moved close to the PLO position.

A general look at Canadian foreign policy in the Middle East was undertaken by a committee of the Senate, a rather weak body within the Canadian parliamentary system. Controversy erupted when the senators invited Zehdi Terzi, the PLO representative at the United Nations, to testify. The committee’s report was expected in 1985.

The PLO issue created a controversy in Montreal when it was revealed that the main Quebec teachers’ union was attempting to distribute pro-PLO propaganda in the public schools. The union leader, Yvon Charbonneau, was known to be a virulent anti-Zionist, with close ties to Libya. In June 1983 a demonstration against him was organized, at about the same time that anti-Zionist elements staged a protest against the visit of Ariel Sharon to Montreal to speak at a fund-raising dinner. The situation was decidedly tense during that period.

The Canadian Zionist Federation (CZF) elected new leadership in 1984. Prior to its convention in Montreal a deal was worked out between two of the candidates for the presidency, Neri Bloomfield and David Azrieli, both of Montreal, to share the office, with Bloomfield to serve for three years and Azrieli to become president in 1987. The third candidate in the race, Rabbi Michael Stroh of Toronto,
representing Kadimah, the Reform Zionist organization, protested vigorously against the arrangement, which was nonetheless approved by the delegates to the CZF convention. Major issues discussed at the convention included relations between Zionists and fund-raisers and religious pluralism in Israel.

Economic relations between Canada and Israel benefited from changes in Canadian banking laws, with several prominent Israeli banks establishing Canadian subsidiaries.

Eliashiv Ben-Horin assumed the post of Israel’s ambassador to Canada in 1984.

**Soviet and Ethiopian Jews**

Canadian Jews were active in various ways in behalf of oppressed Jews, especially those in the Soviet Union and Ethiopia. There was particular interest in the case of Anatoly Shcharansky, whose attorney was McGill University law professor Irwin Cotler. Shcharansky’s 35th birthday in 1983 was observed as a day of protest; his wife, Avital, visited Canada shortly thereafter to press her husband’s cause.

Several dozen Canadians attended the third International Conference on Soviet Jewry in Jerusalem in 1983. The delegation included members of Parliament from all three parties as well as representatives of the parliamentary spouses’ group. Further evidence of the interest of MPs in the plight of Soviet Jewry was the trip of three members, representing the three parties, to the Soviet Union in 1984. Accompanied by Alan Rose, executive vice-president of the CJC, and Barbara Stern, head of a key activist group, the MPs met with numerous refuseniks to learn firsthand about their problems.

The plight of Ethiopian Jews was a matter of deep concern to the Jews of Canada. The Canadian Association for Ethiopian Jews sent its president, Barry Weinrib, of Toronto, to Ethiopia, to check on the situation and deliver medical supplies. Later in 1984, two community leaders joined an American fact-finding mission, which concluded that while the situation was grim, Jews were not necessarily worse off than other Ethiopians. These leaders even speculated that relief earmarked for Jews might produce a backlash that could create serious problems. The observation reflected tension between mainline community organizations and the Canadian Association for Ethiopian Jews, which had criticized the Jewish establishment and Israel for allegedly committing insufficient resources to aid Ethiopian Jews. Despite differing views, as the dimensions of the evacuation effort known as Operation Moses became public, Canadian Jews responded enthusiastically to requests for funds.

**Holocaust Observances**

Canadian Jews continued to stress the importance of commemorating the Holocaust. The 1983 observances in Montreal featured an address by Nazi-hunter Beate
Klarsfeld. In addition, the Holocaust Memorial Center of the Jewish public library in Montreal sponsored a major exhibit devoted to Jewish resistance. The 1984 exhibit was devoted to the story of the Lodz ghetto.

In Toronto, a Holocaust memorial museum was under construction as part of the new community complex. One key exhibit would be an audiovisual display called Gates of Hope, funded in part by a grant from the Canadian government.

In 1984 the Canadian Broadcasting Corporation telecast an original drama, "Charlie Grant's War," based on the true story of a non-Jewish Canadian who was in Vienna during the period leading up to World War II. Grant arranged to obtain papers and exit visas for Jews trapped in Austria and was reputed to have saved some 600 individuals by his efforts. Eventually he was arrested and interned in a labor camp.

Religion

The 1983-1984 period saw a marked increase in tension between the three main religious groupings. This could be attributed to a variety of causes, including the Reform decision on patrilineal descent and the Conservative move toward religious equality for women, especially the granting of rabbinical ordination.

The role of women in Judaism became an issue in a Toronto court case when an Orthodox synagogue was sued for establishing an egalitarian minyan downstairs as a monthly supplement to its regular Sabbath service upstairs. Several members of the congregation challenged this on the grounds that the minyan contravened the Orthodox character of the synagogue. The court ruled against them.

At the Reform Holy Blossom Temple in Toronto, one of the leading congregations in the country, Rabbi Dov Marmur became senior rabbi, while Rabbi Elyse Goldstein accepted an appointment as assistant rabbi. In Winnipeg, Rabbi Tracy Guren Klirs became the first woman to occupy the main rabbinical post at a Canadian congregation when she was appointed to lead Temple Shalom.

For many Jews in Toronto and Montreal the visit of Israeli Sephardic chief rabbi Mordechai Eliyahu in December 1984 was an inspiring occasion. In addition to events within the Jewish community—including visits to day schools and the official opening of the Centre Sepharade Rabbinique Maghen David in Montreal, a community center—Rabbi Eliyahu met with political leaders in Quebec and Ontario. In a meeting with Premier Davis of Ontario, Rabbi Eliyahu stressed the importance of Jewish education, a message of particular relevance in a province where the issue of government financial aid to Jewish day schools remained unresolved.

Jewish Culture

While Jewish culture in Canada functioned on a small scale, it was actively pursued. Writing, both in Yiddish and English, was a traditional area of strength.
Two books by Montreal writers, Yehuda Elberg and Chava Rosenfarb, were included in a collection of Yiddish works distributed to subscribers by the World Council for Yiddish. Elberg received the Prime Minister of Israel's award for literature in 1984, in recognition of his many literary accomplishments. His novel *The Empire of Kalman the Cripple* was awarded the Fernando Jeno Prize for fiction by the Jewish community of Mexico.

In Montreal the Jewish public library opened an archive for material pertaining to people who were active in culture and the arts. The family of Rachel Korn, a noted writer and poet, donated her personal papers to the archive, which also contained material from 18 other collections.

In 1984 the city library of Lachine, Quebec, was officially named the “Bibliothèque Municipale Saul Bellow,” in honor of the Nobel Laureate, who was born in the Montreal suburb and lived there and in Montreal for nine years before his family moved to Chicago. In addition to the official ceremony at the library, there were other festive events, including a literary brunch attended by well-known Canadian writers and a street fair where Bellow autographed books.

Former Montrealer David Roskies, now a professor at the Jewish Theological Seminary in New York, returned to his hometown to lecture on Jewish artistic and literary reactions to Jewish suffering, primarily in Europe. Montreal photographer Edward Hillel exhibited his photographs at a show entitled “The Main—A Portrait of Life Around St. Lawrence Blvd.,” the area where Jewish immigrants traditionally settled. Cable television in Montreal presented a three-month series on the Jewish heritage early in 1983. The series was produced by Stanley Asher, using films obtained from the CJC.

**Publications**

*Viewpoints*, a periodical dealing with Jewish literary, religious, cultural, and political matters, adopted a new format early in 1983 and began distribution as a supplement to the *Canadian Jewish News*; it was edited by William Abrams. A new Montreal monthly publication was *Tribune juive*, edited by Ghila Benesty-Sroka, which planned to cover Israel, community events, and cultural matters. *Jonathan* was the more established French-language Jewish journal, edited for the Quebec-Israel Committee by Victor Teboul; its purpose was to portray Quebec Jewry and Israel in realistic terms to the Quebec intelligentsia. In Winnipeg, the venerable *Jewish Post* was purchased by its editor, Matt Bellan, his brother, Bernie Bellan, and advertising manager Gail Frankel.

Publication of material of Jewish interest in Canada was considerably aided by the emergence of Lester & Orpen Dennys as a successful publishing house. One of its best-known efforts was *None Is Too Many*, by Harold Troper and Irving Abella, which documented Canada's exclusion of Jewish refugees during the Nazi period. The book, which had a major impact in Canada, won a National Jewish Book Award in the United States in 1983.
Vengeance, by George Jonas of Toronto, was a controversial book claiming to be the personal account of the leader of an Israeli hit team that set out to avenge the Munich massacre of 1972. While some critics disputed the veracity of the story, Jonas insisted that it was authentic.

David Bercuson, a history professor at the University of Calgary, published The Secret Army, an account of the volunteers from abroad who joined the Israeli military effort during the War of Independence. A revealing work was The Strangest Dream: Canadian Communists, the Spy Trials, and the Cold War, by Merrily Weisbord. Canadian Communists were by no means all Jews, but a number were involved, most notably former MP Fred Rose, who died recently in Poland, where he had settled after his release from prison. Weisbord raised questions about due process in connection with Rose’s trial. She also discussed the impact of Khru- shchev’s revelations about Stalin on Jewish Communists in Canada.

An unusual Holocaust-related book was The Visitors, written by Suzanne Filiatrault, a non-Jew who taught French for a time in a Montreal Jewish day school, became intrigued by the Holocaust, and spent several years carrying out research on the subject. Her book is an account of a trip made to Germany and Poland with a Jewish friend, a survivor, and their visits to extermination camps. Published in French and English, the book was written to make non-Jews, especially French Canadians, more aware of the horrors of the Holocaust.

A moving memoir of Budapest Jewry during the Holocaust is Broken Silence, by Andre Stein, a Hungarian Jew who settled in Toronto after the war.

The Institut Québécois de Recherche sur la Culture, a body supported by the provincial government, published its second volume on the Jews of Quebec—Juifs et réalités juives au Québec, edited by Pierre Anctil and Gary Caldwell, a collection of essays examining various aspects of the Jewish community from a social-science perspective. Montreal Judaica, by Ghila Benesty-Sroka, published by the B’nai B’rith Hillel Foundation, was designed as a practical guide to Jewish living in Montreal.

Rabbi Stuart Rosenberg’s The Real Jewish World: A Rabbi’s Second Thoughts is a combination of autobiography and analysis of contemporary trends in Judaism. Rosenberg’s long career at Toronto’s largest synagogue, Beth Tzedec, ended acrimoniously.

Victor Teboul, director of the Quebec-Israel Committee, published The Emergence of Liberalism in Modern Quebec.

Leonard Cohen, the poet and singer, produced an unusual volume, His Book of Mercy, a type of literary prayer book using decidedly Jewish motifs.

Seymour Mayne, a younger Canadian Jewish writer with a number of poetry collections to his credit, spent 1983–1984 on sabbatical in Israel, where he published Vanguard of Dreams, a volume of poetry in Hebrew translation.

Among other recently published books by Canadian Jewish writers were The Spanish Doctor, by Matt Cohen of Toronto; The Mikveh Man, by Sharon Drache of Ottawa; and Stefanesti: Portrait of a Romanian Shtetl, by Ghitta Sternberg of

Dan Nimrod, of the Montreal suburb of Dollard des Ormeaux, operated a publishing house, Dawn Books, that was a source of many books and pamphlets on various issues relating to the Arab-Israeli conflict. In 1983 he published a book by a former Montrealer now living in Israel, Mordechai Nisan, entitled *American Middle East Foreign Policy*. Nimrod himself wrote a polemic against those whom he perceived as advocates of dangerous policies, *Peace Now: Blueprint for National Suicide*.

**Personalia**

Robert Kaplan of Toronto, Herb Gray of Windsor, and Sen. Jack Austin of Vancouver lost their federal cabinet positions when the Liberals went down to defeat in the 1984 election. In the new Progressive Conservative government, Gerry Weiner of Dollard des Ormeaux, Quebec, was appointed a parliamentary secretary. Stephen Lewis, former leader of the Ontario New Democratic party, became ambassador to the United Nations. Earlier, Leo Kolber of Montreal and Jerry Grafinstein of Toronto were appointed to the Senate.

Mickey Cohen was named deputy minister of finance, but resigned after serving only about two years. Gerald Caplan was appointed national secretary of the NDP.

In the judiciary, Alan Gold was named chief justice of the Superior Court of Quebec, the first Jew to hold that position. Harold Lande and Irving Halperin were appointed judges of the same court, while Sam Filer was appointed to a judgeship on the Ontario county court.

The nation's highest honor, the Order of Canada, was bestowed upon Nairn Kattan, Jacob Lowy, Victor Goldbloom, Naomi Bronstein, Albert Cohen, and Sheila Kussner.

A number of members of the community attained positions of note. Haviva Hosek became chairman of the National Advisory Council on the Status of Women. Jeff Rose was elected president of the Canadian Union of Public Employees. Moshe Safdie, the noted architect, was commissioned to design the National Gallery of Canada building in Ottawa. David Bloom became president of Shoppers Drug Mart; Daniel Oberlander assumed the same position with CN Hotels. Justice Allen Linden of the Ontario High Court of Justice took a seven-year leave of absence to head the Law Reform Commission of Canada. Phil Gold was appointed physician-in-chief of the Montreal General Hospital. Steven Applebaum became dean of Commerce and Administration at Montreal's Concordia University. Eric Maldoff, a young Montreal lawyer, headed Alliance Québec, the English rights group. Rabbi W. Gunther Plaut, rabbi emeritus of the Holy Blossom Temple in Toronto and former president of the CJC, was asked by the federal government to recommend policy changes with regard to handling applications for refugee status. Rabbi Plaut was also elected president of the Central Conference of American Rabbis.
In the Jewish community, the following individuals assumed new posts: Charles Bronfman as chairman and Morton Brownstein, followed by Allan Offman, as presidents of the United Israel Appeal of Canada; Morley Wolfe as president of B'nai B'rith; Steven Ain as executive director of the Toronto Jewish Congress; Shira Herzog Bessin as associate director of the CIC; Ted Greenfield as chairman of the Quebec-Israel Committee; Cecily Peters as president of Hadassah-WIZO; John Fishel as director of planning and then executive director of Allied Jewish Community Services in Montreal; Thomas Hecht as president of Israel Bonds; Manuel Prutschi as national director of community relations for the CJC, succeeding Ben Kayfetz, whose distinguished service spanned many years. Jim Archibald served for a time as executive director of the CJC but later resigned.

At the Maccabi Pan Am Games held in São Paulo, Brazil, Daniel Fedder won six gold medals and one silver, as a gymnast, while Gordon Orlikow won four gold and two silver medals in track and field. A former Olympic athlete, Abigail Hoffman, became director of Sport Canada. Jeremy Fraiberg of Montreal won the Canadian junior squash championship.

Irving Layton, the noted author, moved back to Montreal after an absence of 14 years.

Simcha Jacobovici, a young filmmaker, produced a documentary on the Jews of Ethiopia, which was televised nationally on the CBC network.

Among those who died in 1983-1984 were the following: Bora Laskin, chief justice of the Supreme Court of Canada, eminent legal scholar, and champion of human rights, aged 71; Rabbi Harry J. Stern, a leading Reform rabbi in Montreal noted for his interfaith activities, aged 87; Louis Bloomfield, international lawyer and philanthropist, aged 78; Bernard Bloomfield, business executive and philanthropist, aged 80; Nathan Steinberg, one of the Steinberg brothers who built their mother's Montreal grocery store into a major supermarket chain, aged 76; Hyman Pascal, former president of J. Pascal Inc., a large hardware and furniture chain, aged 80; Sam Maislin, founder of Maislin Transport, Ltd., one of the largest North American carriers, aged 64; Sam Shopsowitz, proprietor of the famous Shopsy's delicatessen in Toronto and benefactor of charitable causes, aged 63; Judge Harry Batshaw, the first Canadian Jew to be appointed to the Quebec Superior Court and a leader of the Canadian Friends of Alliance Israélite Universelle, aged 81; Jack Posluns, leading apparel manufacturer, aged 54; Cecil Solin, emeritus professor of mathematics and former dean of students at McGill University, aged 67; Fred Rose, a former Communist MP, later convicted of spying, aged 76; Norman Caplan, lawyer and agent for athletes and celebrities, aged 40; Daniel Mettarlin, legal scholar, aged 46; Rabbi David Klein, noted linguist and a member of the Order of Canada, aged 83; Rabbi Albert Pappenheim, former president of the Toronto Board of Rabbis, aged 62; James Senor, Jewish civil servant who headed the Toronto Israel Bonds office and was executive vice-president of the Canadian Society for the Weizmann Institute of Science, aged 62; Alexander Brown, Toronto educator, who served the board of Jewish education and the Jewish Teachers' Seminary, aged 75;
Max Wershof, one of Canada's first Jewish ambassadors, who headed embassies in Denmark and Czechoslovakia, aged 74; Stephen Barber, former executive director of the Canada-Israel Chamber of Commerce and founding president of Reconstructionist Congregation Dorshei Emet in Montreal, aged 72; and Toronto composer and teacher Samuel Levitan, aged 64.

Harold M. Waller