

National Affairs

THE NEWLY ELECTED Progressive Conservative (PC) government, headed by Prime Minister Brian Mulroney, introduced a number of changes in 1985, chiefly in the area of economic policy. As expected, the Conservatives were more business- and free-market oriented than their Liberal predecessors. At the same time, they maintained a commitment to providing traditional welfare-state protection for all Canadians.

Despite the long-standing tendency of Jewish voters to vote Liberal, the Jewish community felt more comfortable with the Conservative government than it had with some earlier Liberal ones. Even though Jewish representation in the Conservative caucus was low, the government appeared to be sympathetic to Jewish concerns, particularly with regard to foreign policy. In general, Jews were actively involved in all three national parties, as well as in provincial politics.

Ontario politics underwent upheaval during the year, beginning with a leadership contest within the long-dominant Progressive Conservative party. Frank Miller won the top position by a narrow margin over Larry Grossman, amidst speculation that Grossman's Jewishness and urban background were viewed negatively by the small-town conservatives who formed the backbone of the party. Grossman continued in his post as provincial treasurer and was joined in the cabinet by David Rotenberg, also of Toronto. Early May elections to the provincial legislature produced an upset, with the Conservatives failing to win a majority, and the opposition Liberals and New Democrats working out an agreement for a Liberal minority government. Thus ended 43 years of Conservative control of the Ontario government. Within a few months, Miller was forced out of the PC leadership and, at a second convention, Grossman emerged victorious, thereby becoming the first Jew to lead the party. The Liberals had three Jews in their new caucus, including two cabinet ministers, Monte Kwinter and Elinor Caplan.

In a change welcomed by Montreal's Jews, the ruling Parti Québécois (PQ) was defeated by the Liberals in the Quebec election in December. Since its first victory in 1976, the PQ's nationalist and secessionist politics had had a deleterious effect on the vitality of the English-language community in the province, including most

of the Jews, an estimated 8,000 to 10,000 of whom moved away between 1976 and 1985. Even French-speaking Jews opposed the PQ, preferring that Quebec remain part of Canada and not seek independence. Montreal's Jews actively supported the Liberal party in the election and were therefore delighted with the party's sweeping victory. Herbert Marx, the only Jew in the National Assembly, was appointed minister of justice in the new government, the first Jew to hold that important position.

Relations with Israel

Although Canada was viewed as generally supportive of Israel, a potentially damaging development was the lengthy investigation of Canadian Middle East policy conducted by the Senate Foreign Affairs Committee. After many hearings, including testimony by the Palestine Liberation Organization's (PLO) UN representative, the committee produced a report that stopped short of supporting formal recognition of the PLO but showed considerable sympathy for its cause. At the same time, the report was highly critical of Israeli policies in the occupied territories, suggesting that those lands belonged to the Palestinian Arabs, though not explicitly endorsing establishment of a new state there. Two senators, both Jewish, dissented from the committee majority's support of the final report, and the Canada-Israel Committee (CIC) charged that the document downplayed Arab opposition to Israel and presented a distorted picture of the PLO. Shortly after the report was issued, Prime Minister Mulroney publicly reaffirmed his government's "unshakeable commitment to the integrity and the independence of the State of Israel," and made other remarks that were interpreted as a repudiation of the report. Since, in the Canadian system, the Senate has very little power, the committee's report was considered unlikely to have much impact on policy, though it did cause a stir in the media.

Government policy became an issue in the House of Commons after the Israeli raid on PLO headquarters in Tunis, in October. External Affairs Minister Joe Clark condemned it as a violation of the UN Charter, and supporters and opponents of Israel in the House clashed over what response the government should make to Israel's action.

Foreign Minister Yitzhak Shamir of Israel visited Canada in March to discuss trade and commercial as well as political matters. In meetings with his Canadian counterpart, Joe Clark, Shamir requested Canadian troops for the multinational peacekeeping unit in the Sinai. The two foreign ministers agreed on an exchange of trade missions to encourage commerce between the two nations and also to hold talks on El Al's request for landing rights in Toronto (in addition to Montreal). Following meetings with Prime Minister Mulroney in Ottawa, Shamir met with Ontario premier Miller to pursue his search for markets for Israeli exports. In addresses to Jewish community gatherings in Montreal and Toronto, Shamir called for increased *aliyah*. Later in the year, the El Al negotiations were

concluded successfully, and further steps to expand Canadian-Israeli trade were undertaken.

A group of five MPs took part in a fact-finding tour of Israel sponsored by the CIC, one of a series of trips designed to foster greater understanding of Israel's situation among the country's political leadership. Some 120 MPs—42.5 percent of the House of Commons membership—belonged to the Canada-Israel Parliamentary Friendship Group, headed by Bill Attewell of Toronto, who joined the trip to Israel.

In a public-opinion survey conducted for the government, 82 percent of respondents preferred that Canada remain neutral in the Middle East conflict, reflecting an established Canadian tendency to avoid taking sides in foreign policy. Among those willing to take sides, 10 percent favored Israel and 5 percent, the moderate Arab states. Even those professing neutrality, when pressed, divided heavily in favor of Israel—though still urging government neutrality.

The UN Conference on Women, held in Nairobi, Kenya, provided a major challenge to Canadian supporters of Israel, since previous conferences had been forums for virulent attacks on Israel and Zionism. Twenty-two Canadian Jewish women, including several from Hadassah-WIZO, attended in various capacities, some as members of the official Canadian government delegation. A well-organized effort by supporters of Israel succeeded in eliminating a reference to "Zionism is racism" from the final conference document—a feat regarded by the delegates as a significant victory.

Anti-Semitism

The year saw a rise in the number of overt anti-Semitic incidents, including the firebombing of Vancouver's Temple Shalom, arson attacks against a Jewish funeral chapel and a kosher butcher in Vancouver, and vandalism incidents in Toronto. Despite the increase, Victor Goldbloom, president of the Canadian Council of Christians and Jews, maintained that anti-Semitism was a much smaller problem in Canada than in other Western nations. Moreover, he asserted, there had been significant improvement in the situation of Canadian Jews during the last 50 years.

The long-awaited trials of Ernest Zundel and James Keegstra for anti-Semitic activities took place during the year, both receiving extensive national media coverage.

Zundel, a German immigrant who had lived in Toronto for some time without obtaining Canadian citizenship, ran a publishing house that specialized in material denying the historicity of the Holocaust. The charge against him was that he willfully published "a statement, tale or news that he knows is false and causes or is likely to cause injury or mischief to a public interest." In order to substantiate the charge of spreading false news, the prosecution had to establish by eyewitness testimony that the Holocaust actually happened. Jewish community organizations actively aided the Crown in the preparation of its case, among other things helping to secure authoritative witnesses like Holocaust scholar Raul Hilberg, who spent

over three days on the witness stand. The star prosecution witness was Rudolph Vrba, a survivor of Birkenau, whose detailed testimony about the workings of the extermination camps refuted Zundel's published assertion that no authentic eyewitness account of gassings was available.

Defense attorney Douglas Christie subjected prosecution witnesses to aggressive cross-examination, calling Vrba a liar after the latter testified that he had seen 1,765,000 people go into the camp and none come out. The defense also called witnesses who asserted that the Holocaust never happened, among them Prof. Robert Faurisson of France, a familiar figure in the Holocaust-denial camp. Other defense witnesses testified that Jews at Auschwitz-Birkenau enjoyed a swimming pool, a theater, and dancing, and claimed that it was scientifically impossible to use Zyklon B to gas millions of people. Zundel, testifying in his own defense, attacked the Nuremberg trials as "a travesty of justice" and presented his ideas about a world conspiracy of Jews and Freemasons.

On February 28, after an eight-week trial, Zundel was found guilty by the jury and sentenced to 15 months in jail and three years' probation. As a noncitizen, he faced possible deportation if his conviction were to be upheld on appeal.

The trial of James Keegstra, which began in April and ended in July, was similar to Zundel's in many respects, even though the charge was somewhat different: willfully promoting hatred against an identifiable group. Keegstra, a former high-school social-studies teacher in a small Alberta town which he also served as mayor, had used his classroom to promote anti-Semitic views. Much of the prosecution testimony was from former students who told the court what they had learned from Keegstra about Jewish control of the media and governments and the Jewish role in fomenting wars and revolutions and promoting communism. Some of the students withered under the tough cross-examination of defense attorney Douglas Christie, but others withstood the pressure. While the students' testimony, backed up by evidence from school notebooks, was very persuasive, probably the most damaging testimony was Keegstra's own. During the 26 days he spent on the witness stand in his own defense, the beliefs he expressed were so absurd as to subject him to ridicule. In addition to claiming that Jews were the dominant players on the world historical stage, responsible for all manner of evil, he denied that gas chambers had been used by the Germans and referred to innumerable public figures as Jews, ranging from Robespierre to David Rockefeller.

Even after hearing the prosecution summarize Keegstra's record as that of a hater, the jury required 30 hours of deliberation before reaching a guilty verdict. The judge fined Keegstra \$5,000 (Cdn.) but declined to impose the jail sentence demanded by the prosecution. Afterward, the jury foreman offered to contribute to a fund to help pay Keegstra's fine.

While many within the Jewish community expressed satisfaction over the convictions, others expressed doubts about the wisdom of prosecuting hatemongers. Debate centered on the opportunities afforded the defendants to disseminate their views through the media as well as on the justification for limiting freedom of expression.

As a result of the attention focused on the Zundel and Keegstra trials, and increased public sensitivity to the issue of hate literature, Parliament passed a bill banning the importation of material advocating or promoting genocide or hatred against an identifiable group. Earlier in the year, James Keegstra had successfully challenged a government attempt to prevent him from importing a Holocaust-denial book. The new law precluded a recurrence of such a situation.

Nazi War Criminals

The government finally took action on the long-simmering issue of Nazi war criminals living in Canada, appointing Justice Jules Deschenes a one-man commission to recommend procedures for handling allegations about such individuals. Several unresolved questions prevented Deschenes from reporting before the end of the year, among them the validity of evidence that might be gathered in Soviet-bloc countries. Doubts were also voiced about the legal basis for action, although briefs from the Canadian Jewish Congress (CJC) and B'nai B'rith's League for Human Rights suggested ways to deal with legal impediments.

The background to the appointment of Deschenes included an interdepartmental committee of the federal government that had met in 1981 to consider action against former Nazis. That body had concluded that there was insufficient evidence to prove that the accused lied about their wartime activities. In the course of his investigation, Deschenes discovered that the committee had been unaware of the existence of certain crucial immigration files, and that subsequently those files had been destroyed. The present justice minister, John Crosbie, claimed the destruction of the files as the reason for his government's inability to institute denaturalization proceedings against suspected war criminals.

The revelation of the missing documents was only one of the factors that prompted human rights attorney Irwin Cotler to charge that Canada's failure to act on Nazi war criminals who came to the country during the 40 years following the war was an obstruction of justice. Cotler also cited a secret agreement between Canada, Britain, and six other Commonwealth countries in 1948 to cease prosecuting Nazi war criminals and contended that Canada had provided sanctuary for a number of war criminals, including an associate of Klaus Barbie. Finally, he accused the government of quashing judicial deportation orders that had been issued against alleged Nazi collaborators some years earlier.

JEWISH COMMUNITY

Demography

The Jewish population of Canada was estimated to be 310,000. Trends that had been under way for some years continued, primarily the movement of Jews from

smaller centers to large metropolitan areas, mainly Toronto, and the change in the balance of the Montreal and Toronto populations, also in favor of Toronto. Minor but noteworthy data confirming these general trends came from a report on the settlement of Soviet Jewish immigrants to Canada between 1977 and 1984, issued by Jewish Immigrant Aid Services. During that period, of the 3,345 Soviet Jewish families who arrived in the country, 2,129 settled in Toronto, with a few going to other Ontario cities. Only 452 went to Montreal, and the balance settled in Winnipeg, Edmonton, Calgary, and Vancouver.

A study comparing the social and demographic characteristics of young adults born to Holocaust survivors and those born to native-born Canadians or non-Holocaust immigrants was carried out by two Montreal researchers, Morton Weinfeld, a McGill University sociologist, and John Sigal, a psychologist at the Jewish General Hospital. In interviews with over 500 young Jewish adults in Montreal, the researchers found that the survivors' children had attained levels of educational and occupational achievement at least comparable to those of the other two groups.

Prof. Leo Davids of York University continued to conduct demographic research on various aspects of Canadian Jewish life. In a recent study, based on 1981 census data, Davids found that the younger age groups of Canadian Jews were characterized by a relatively high age at marriage and low fertility. The only conspicuous exceptions to this pattern were the ultra-Orthodox and Sephardic groups.

Community Relations

Educational policy was high on the community relations agenda, especially in Ontario, where the long fight to obtain public funding for Jewish day schools continued unsuccessfully. (In Montreal, 60 percent of Jewish children attended day elementary schools, 30 percent, day high schools; in Toronto, the percentages were 40 and 12, respectively.) A provincial government decision to extend government funding to the final three years of the Roman Catholic high schools (earlier grades were already subsidized), without some corresponding gesture toward the Jewish schools, caused great disappointment within the community.

In order to defuse some of the controversy over demands for public aid to Jewish private schools, the government appointed Dr. Bernard Shapiro, director of the Ontario Institute for Studies in Education, as a one-man commission to recommend policy on the issue. After studying the matter for over a year, Shapiro presented his report late in 1985. Disregarding the strong objections of the public school boards of metropolitan Toronto, all of which condemned expansion of public funding, Shapiro recommended that all private schools, including Jewish day schools, be entitled to government funds, if they affiliated with public school boards. (Such an arrangement would be similar to one operating in Alberta and British Columbia, but unlike the one in Quebec, where Jewish schools received direct government grants without school-board intervention.) Shapiro's plan would, however, prohibit schools that received aid from charging tuition; from restricting enrollment on the

basis of race, ethnic background, or religion; and from employing any but certified teachers. As the year ended, with the government concentrating on the legislation for funding of the Catholic schools, the outlook was gloomy for Jewish schools in general and for the Shapiro report in particular.

In Quebec, the Jewish community fought another kind of political battle over education. In an inexplicable move that it contended was necessary to comply with a court decision, the Parti Québécois government passed a law barring anyone other than Catholics or Protestants from voting in school-board elections or serving on school boards. There were no "neutral" boards in Quebec, only Protestant and Catholic ones, and Jews had only obtained the right to vote for their members in the 1970s, after a long struggle. Since then, Jews had also been serving as commissioners on the Montreal Protestant board. Despite widespread opposition from non-Jews as well as Jews, the bill was initially passed; subsequently it was suspended by the courts and eventually repealed by the new Liberal government. Nevertheless, the fact that a government of the day could treat Jewish legal rights in such cavalier fashion was deeply disturbing to a Jewish community already feeling on the defensive as a result of nine years of nationalist rule.

Two cases involving religion arose in Ontario schools. A Jewish parent of a child in the Windsor Catholic school system charged that its religious teachings reinforced traditional views of Jewish complicity in the crucifixion. The board agreed to exempt non-Catholics from religious instruction but refused to change the content of the curriculum, which contained New Testament references to Jewish responsibility for killing Jesus. In Sudbury, a group of parents went to court to challenge the regular recitation of the Lord's Prayer in the public schools on the ground that it favored one religion and therefore violated the Charter of Rights and Freedoms. The parents lost the case on a split decision and entered an appeal.

The Supreme Court of Canada ruled that the federal Lord's Day Act, a Sunday-closing law, was an unconstitutional infringement on religious freedom. However, since the court's decision only invalidated the federal law, not the laws of individual provinces, the effect on Jewish business people who were Sabbath observers was problematic.

Another legal matter of some significance was raised in Montreal, when the city denied a property-tax exemption for the nonprofit YM-YWHA and assessed the organization \$725,000, plus interest for three years' back taxes. The "Y" appealed the case to the Quebec municipal commission, which issued a largely unfavorable ruling, in effect classifying the "Y" as a private club. The Jewish group then took the matter to court, where the case was still pending at year's end. Meanwhile, the CJC ran into similar problems with its national headquarters' building in Montreal.

Communal Affairs

Because of the exodus of nearly 10,000 Jews from Montreal—beginning with the 1976 election of the separatist Parti Québécois—the very perpetuation of the

community had become a matter of great concern. Carl Laxer, on taking office as the new president of Allied Jewish Community Services (AJCS)—the Montreal federation—asserted that community viability could no longer be taken for granted. He called for a greater commitment to educational, cultural, and religious matters, possibly implying a departure from the community's traditional emphasis on health and welfare.

A major study of the state of Jewish education in Montreal, conducted by Prof. Morton Weinfeld of McGill University for the Jewish Education Council, was completed this year. In addition to recommending greater community funding of the day schools, Weinfeld proposed a controversial two-tier system in which the lower tier would offer minimal Jewish content and a reduced emphasis on instruction in Hebrew. Weinfeld's plan was designed to meet the needs of students who had difficulty with the intensive multilingual curriculum or whose parents had a weak commitment to Judaism but sent their children to day schools for other reasons. Some Jewish educators, as well as many parents, feared that the two-tier system would harm the quality of the education, and that the values of less committed parents would carry too much weight in determining the curriculum.

Although the community's educational leadership was still considering the extensive report as the year ended, the day schools moved quickly to request substantial increases in funding from the federation. A strong case was made that the decline in real terms of government grants had put the schools in a financial squeeze that could be alleviated only by a substantial injection of community funds. It was also pointed out that Montreal had traditionally devoted a smaller portion of its communal resources to day-school education than other communities, because of its reliance on government grants.

The United Talmud Torahs of Montreal was one of four day schools in the world selected by Israel's Melton Center as testing sites for a pilot program in teaching Jewish values. The new curriculum, developed for schools whose student body was not necessarily Orthodox, related the teachings of Judaism to contemporary issues.

A number of unusual meetings and conferences were held in Canada during the year, among them the Congress of Secular Jewish Organizations, meeting in Toronto, and the Commonwealth Jewish Council Conference, which brought representatives from many parts of the world to Ottawa to discuss such matters as Jewish identity in small communities and human rights. At the inaugural meeting of the World Assembly of Moroccan Jewry, held in Montreal in October, over 150 delegates from several countries, including Israel and Morocco, were urged to "strengthen our attachment to Morocco" and to foster peace between Arabs and Jews. The conference, which was endorsed by both the Moroccan and Israeli governments, established a permanent organization, the Rassemblement Mondial du Judaïsme Marocain, with headquarters in Paris. Organizers of the conference received strong criticism afterward from some Moroccan Jews in Montreal who questioned the representativeness of the delegates, the political goals of the conference, and the praise expressed for Morocco and its monarch during the proceedings.

The major Holocaust observance of the year was a gathering of some 5,000 survivors and their children in Ottawa in April. The three-day conference, including ceremonies on Parliament Hill, focused on the importance of perpetuating the memory of the Holocaust and also of taking stands on current issues, such as Holocaust-denial activity and Nazi war criminals in Canada. Another observance was a march and rally that took place in Toronto shortly after Ernest Zundel's conviction. Some 3,700 people jammed the O'Keefe Center, where they heard speeches affirming the memory of the Nazi victims and denouncing those who denied the reality of the Holocaust.

The Holocaust Memorial Center opened in Toronto in September, situated in the complex of community offices in Willowdale. One purpose of the center was to serve as a permanent witness to the destruction of European Jewry.

Soviet and Ethiopian Jews

Canadian Jews continued to work actively in behalf of Soviet Jews. In addition to public demonstrations, such as a major rally in support of Anatoly Shcharansky held in Toronto in January, the community's efforts were directed at getting the Canadian government to put pressure on the Soviet Union to allow Jews to emigrate. The Parliamentary Group for Soviet Jewry, chaired by David Kilgour, in fact persuaded Secretary of State for External Affairs Joe Clark to raise the matter of Jewish emigration with the Soviet leadership during his trip to the Soviet Union in April.

A group of Canadian MPs, led by Kilgour, spent a week in the Soviet Union meeting with several dozen refuseniks. Upon their return, they publicized the plight of the refuseniks and their families and of those who were incarcerated. The International Conference of Parliamentary Spouses for Soviet Jews, held in London in June, attracted six wives of Canadian MPs, representing the three national political parties. The conference took forthright stands on both the issue of Jewish rights within the Soviet Union and the right to emigrate. Another active group was the Canadian Committee of Lawyers and Jurists for Soviet Jewry.

The Canadian Jewish Congress (CJC) found itself embroiled in a controversy with the Canadian Association for Ethiopian Jews (CAEJ) over the state of that community and the means to be used to help it. CAEJ president Jack Hope contended that the Jewish establishment had not shown sufficient commitment to the cause of Ethiopian Jewry and criticized Israel's handling of the matter as inadequate. In response, CJC leaders accused the CAEJ of distortions and errors in its charges and defended Israel's rescue efforts as being both appropriate and effective.

Religion

A proposal to deal with the problem of the recalcitrant husband who refuses to grant his wife a *get* (religious divorce) in conjunction with a civil divorce was

presented to a parliamentary committee by representatives of B'nai B'rith Canada and the Vaad Harabonim of Toronto. Similar to plans already enacted in the United States, the proposal would bar a civil court from granting a divorce if barriers existed to the remarriage of either spouse. In their brief to the Justice and Legal Affairs Committee, the two organizations claimed that there had been "an alarming number of cases in which a couple was granted a divorce decree in civil court, but one of the parties refused to cooperate in the execution of a *get*," thus preventing the other from remarrying under Jewish law. Since Jewish religious authorities were unable to compel the issuance of a *get*, the proposal to utilize the power of the state was viewed as a promising approach. The plan would have to be implemented by amending Canada's divorce laws, which were under the authority of the federal Parliament.

In Montreal, the YM-YWHA experimented with opening its main building on Saturday afternoons for a limited range of activities. The "Y" had traditionally been closed on the Sabbath, but the leadership decided that there was a need to have some recreational facilities available. Guidelines for the program were designed to prevent Sabbath violations, but objections were voiced by the president of the Quebec region of the Rabbinical Council. After discussions with representatives of the Orthodox rabbinate, the "Y" decided to scale down the scope of the Sabbath activities.

In Saskatoon, the membership of Congregation Agudas Israel voted to allow women to be counted in the *minyan* and to be called to the Torah. However, about one-quarter of the congregation expressed disaffection with the decision and indicated that they would no longer attend services. In Toronto, female cantors chanted the High Holy Day liturgy in one Conservative and one Reform synagogue. They were Esther Ghan-Firestone and Katrina Rimler. Phyllis Cole became the first woman cantor of Montreal's leading Reform congregation, Temple Emanu-El-Beth Shalom.

Culture

Toronto experienced an upsurge of interest in Jewish theater, with several companies presenting works in Yiddish or English. Some of the productions staged during 1985 were *Di Narishe Moid*, a musical comedy; *Mein*, a new play by Richard Rose; Eric Blau's *Dori*—a musical based on the life of Theodor Herzl—which premiered in Toronto; and *Einstein* by Gabriel Emanuel. In Montreal, Lionel Rocheman presented his own one-character play, *Zaida Schlomo*.

Srul Irving Glick's new choral symphony, *The Hour Has Come*, had its premiere in Toronto. Glick was one of three composers who presented new liturgical works on the occasion of *Shabbat Shirah* at three Toronto synagogues. The others were Paul Kowarsky and Abraham Kaplan. In Winnipeg, a new *klezmer* band, Finjan, began making appearances.

Five Canadian films were screened at a Jewish film festival in San Francisco. Particularly noteworthy was *Spadina*, a documentary about the immigrant Jewish community in Toronto, directed by David Troster.

"The Precious Legacy," an exhibit commemorating the pre-Holocaust life of the Jews of Czechoslovakia, was shown at the Royal Ontario Museum in Toronto, where it drew large crowds. A major academic conference on Maimonides was held in Montreal on the occasion of the 850th anniversary of the philosopher-rabbi's birth. Scholars from a number of countries delivered papers on the theme "Maimonides: The Master as Exemplar."

Five Jews were elected to the executive of the Writer's Union of Canada: Matt Cohen, Frank Rasky, Michael Gilbert, Donn Kushner, and Sharon Drache.

Publications

David Bercuson and Douglas Wertheimer produced a timely book on the Keegstra affair, *A Trust Betrayed*, in which they lamented the opportunity that Keegstra had "to spew his garbage all over the media." An analysis of the reaction of the Jews of Alberta to the exposure of Keegstra's anti-Semitism is a particularly valuable section of the book. Bercuson also published *Canada and the Birth of Israel*, documenting the ambivalence of Canada's policymakers, between 1945 and 1948, over proposals for a Jewish state. (Although Canada did vote for partition, it was not without reluctance on the part of Prime Minister W.L. Mackenzie King. Lester Pearson, later to lead the country, was instrumental in formulating Canada's pro-partition policy.)

The Nazi period was the subject of several new works: Frances Henry's childhood memoir, *Victims and Neighbors: A Small Town in Germany Remembered*; Alan Abrams's *Special Treatment*, dealing with the fate of so-called *mischlinge* Jews, the products of mixed marriages, under Hitler; and Erna Paris's topical study, *Unhealed Wounds: France and the Klaus Barbie Affair*, an exploration of French ambivalence about the Nazi war criminal whose trial had been delayed for an extended period.

Rabbi Basil Herring confronted a number of vital religious issues in *Jewish Ethics and Halakhah for Our Time*. Rabbi Stuart Rosenberg produced *The New Jewish Identity in America* and *Christians and Jews: The Eternal Bond*. The growing differences between the three main religious groupings were analyzed by Rabbi Reuven Bulka in *The Coming Cataclysm*, which also suggested steps for resolving some of the conflicts. Rabbi Abraham Price's third volume of *Sefer Mitzvot Gadol* appeared this year, as did *Zichron Meir al Avelut* by Rabbi Aaron Levine. *You Can Be Your Own Rabbi—Most of the Time* by Rabbi Aron Horowitz combined memoir with an analysis of the state of Jewish life.

Other new works on Jewish subjects included an anthology of Canadian Jewish literature, *Mirror of a People*, coedited by Elaine Newton and Sheldon Oberman, and *Treasures of a People: The Synagogues of Canada*, a photographic study by three architecture students, S. Levitt, L. Milstone, and S.T. Tenenbaum.

A Canadian Jewish politician was the subject of a new biography, *Unlikely Tory: The Life and Times of Allan Grossman*, by Peter Oliver. Grossman, who served as a member of three Ontario cabinets, was the father of the present Progressive Conservative leader of Ontario. The poet Irving Layton was the subject of a biography by Elspeth Cameron, *Irving Layton: A Portrait*.

Personalia

Stanley Hartt was appointed to the position of deputy minister of finance in the federal government. Judge Rosalie Abella of Ontario Provincial Court, serving as a one-person Ontario Royal Commission, produced a report on equality in employment. Hershell Ezrin was appointed principal secretary to the premier of Ontario. Martin Chernin became a member of the Economic Council of Canada. Mark Resnick resigned his executive position at the CIC to become director of policy development for the federal Liberals. Mel Lastman was reelected to his seventh term as mayor of North York, part of metropolitan Toronto. Max Teitelbaum became the first Jew to serve on the Federal Court of Canada, Trial Division. Philip Cutler and Henry Steinberg were appointed judges of Quebec Superior Court. Lou Ronson and Mayer Levy were appointed to the Ontario and Quebec Human Rights Commissions, respectively. Michael Goldbloom became president of Alliance Quebec. David Cohen was elected president of the Winnipeg stock exchange.

In the educational and cultural fields, new appointments included Harry Arthurs as president of York University, where Joyce Zemans was appointed dean of fine arts; Gary Polonsky as president of Red River Community College; and John Hirsch as director of the Stratford Shakespeare Festival. Phil Gold won the Killam Prize for cancer research; the Order of Canada was conferred on Phyllis Lambert and Morris Saltzman; and Lambert and Phil Gold received the Order of Quebec.

Within the Jewish community, some of the major appointments included Harry Bick as president of B'nai B'rith Canada; Herb Abrams as executive director of Jewish Immigrant Aid Services; John Fishel as executive vice-president of AJCS in Montreal; Harriet Morton as president of Women's Canadian ORT; Phillip Leon as chairman of the League for Human Rights and Alan Shefman as its national director; Saul Zitzerman as president of the Jewish National Fund of Canada; Shira Herzog Bessin as national executive director, Robert Willmot as national director of government relations, and David Weinberg as director of research of the CIC. Three new appointments at the CJC were Ian Kagedan, national director of religious affairs; Janet Bendon, national director of communications; and Jeff Kushner, Quebec region executive director. Marvin Garfinkel was elected president of the Vaad Ha'ir of Winnipeg; Charles Bronfman and Allan Offman were reelected chairman and president, respectively, of the United Israel Appeal; while Morton Brownstein and Joe Ain were named to the board of the Jewish Agency. Glenna Uline became national program director of the Canadian Zionist Federation and Victor Goldbloom became chairman of the Community Relations Committee of

Congress, Quebec Region. George Kantrowitz retired as director of planning in the Montreal federation.

Among those who died in 1985 were the following: Leon Kronitz, community leader and executive vice-president of the Canadian Zionist Federation, aged 68; Shloime Wiseman, principal of Montreal's Jewish People's Schools for nearly 50 years, aged 86; Hy Hochberg, executive vice-president of the Ottawa Jewish Community Council, aged 62; Herbert Levy, longtime executive vice-president of B'nai B'rith Canada, aged 72; Rabbi Isaac Hechtman, executive vice-president of Montreal's Vaad Ha'ir for 30 years, aged 67; Ben Beutel, former president of United Talmud Torahs of Montreal and the man who negotiated the first school grants with the Quebec government in 1969, aged 83; Theodore Richmond, philanthropist and Toronto community leader, aged 67; Rabbi Phillip Sigal, a Toronto native who held a pulpit in Michigan and was a Conservative authority on Jewish law, aged 58; Louis Lockshin, community leader in Toronto, aged 69; Jack Steinberg, one of the five brothers who established a leading supermarket chain, aged 82; Harry Pullan, a founder of the United Jewish Appeal in Toronto, aged 92; Frank Goldblatt, Hamilton philanthropist, aged 88; Baroness Aileen Minda Bronfman de Gunzberg, an active worker on behalf of public causes, especially in the field of art, aged 60; actors Paul Kligman, aged 62, and Paul Mann, aged 71; Dr. Harry Paikin, Hamilton communal and civic leader, aged 79; Gershon Golan, national administrator of Canadian Friends of the Hebrew University, aged 56; Monty Raisman, a founder of Toronto's Congregation Beth Tzedec, aged 87; Hyman Share, a communal fundraiser, aged 65; Albert Cohen, World War II flying ace, aged 69; Rabbi Ephraim Carlebach, who revived and led the only congregation in Quebec's Laurentian Mountains, aged 73; Fred Lebensold, prominent Montreal architect, aged 67; and Dr. Abram Stilman, physician, community leader, and author, aged 82.

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