

**Review  
of  
the  
Year**

**OTHER COUNTRIES**

## *National Affairs*

**A**LTHOUGH CANADA IN 1986 ENJOYED continued economic expansion and a modest decline in the unemployment rate, the governing Progressive Conservative (PC) party of Prime Minister Brian Mulroney did not fare well politically. Beset by an image of bungling and incompetence, it also saw some of its leading members become involved in scandal. As a consequence, by the end of the year the Conservatives trailed both the Liberals and the New Democrats (NDP) in public-opinion polls. The most surprising political development of the year was the surge in popularity of the NDP, whose socialist outlook had previously consigned it to also-ran status but which now emerged—largely because of the personal appeal of its leader, Ed Broadbent—as a serious contender against the other two parties.

One of the most difficult issues for the government was refugee policy. Canada's generally humanitarian approach had made it a popular destination for growing numbers of refugees, especially from South Asia, including many who entered the country illegally and then claimed refugee status. Canadians seeking to stem this flow sought to distinguish those who were genuine refugees from political persecution from those who were simply seeking a better life, but this distinction was not universally accepted. The issue was dramatized in August, when 155 Tamils were found in a small boat off Canada's Atlantic coast, after having been brought from West Germany by freighter. The question of admitting the fugitives proved divisive in the country, with Jews, mindful of the hostile posture of Canada toward Jewish refugees during the Nazi period, generally supportive of the Tamil case. The striking contrast between public attitudes in the present and those of the 1940s was noted by many observers. In 1940, Jews, desperate for a haven, were refused admission to the country; in 1986, Tamils—also desperate—entered illegally and were permitted to stay.

The Tamil case served to highlight the changes that had taken place in Canadian society generally over the previous 45 years, changes that for Jews had been nothing less than monumental. Whereas before World War II they suffered from innumerable forms of discrimination, especially in education, employment, and housing, by 1986 they enjoyed complete equality in all areas. Human rights had become the

policy of the federal and provincial governments, and Jews were active in the debates over refugee and other civil-libertarian issues. One of the most outspoken voices on general refugee policy was Rabbi W. Gunther Plaut of Toronto, who chaired the Canadian Commission on Refugees.

A number of Jews ran for office in municipal elections in Winnipeg and Montreal. In Winnipeg, councillors Larry Fleisher and Helen Promislow were reelected. Montreal voters surprised everyone by electing the reform-minded Montreal Citizens Movement (MCM) in virtually a clean sweep of the mayoralty and 58 city council seats. Among the veteran MCM councillors who were reelected were Michael Fainstat, Arnold Bennett, Marvin Rotrand, Sam Boskey, and Abe Limonchik. Fainstat was appointed chairman of the executive committee, the second most important post in the city government. Saulie Zajdel became the first Lubavitcher to be elected to the city council.

In the federal cabinet, Gerry Weiner was appointed minister of state for immigration. Weiner, who represented a suburban Montreal constituency for the PCs, had served as mayor of Dollard des Ormeaux, Quebec, before entering federal politics.

Canadians of all faiths joined Jews in mourning the victims of the September massacre at Istanbul's Neve Shalom Synagogue and in voicing their outrage. Memorial services were held in Toronto, Montreal, and Ottawa, the last of which was addressed by Deputy Prime Minister Don Mazankowski.

Fear of terrorism prompted Toronto filmmaker Simcha Jacobovici to sue the government in order to force it to remove an entry for birthplace from Canadian passports. Jacobovici argued that such information might result in the holder being singled out by terrorists, with people born in Israel especially at risk but members of other national groups vulnerable as well. Subsequently, Secretary of State for External Affairs Joe Clark announced that passports without country of origin would be available on an optional basis.

The federal government named its first honorary citizen, Raoul Wallenberg, in recognition of his heroic efforts to save Jews in Budapest in 1944.

### *Relations with Israel*

Relations between Canada and Israel remained good, despite some differences of opinion over the occupied territories and related matters. In April External Affairs Minister Clark included Israel in a Middle East itinerary. In his meetings with Israeli officials, Clark stressed his support for Israeli security but also endorsed a homeland for the Palestinian Arabs in the West Bank and the Gaza Strip. He indicated, too, that Canada would maintain low-level contacts with the Palestine Liberation Organization (PLO), although it would not recognize the PLO until that body officially accepted Israel's existence.

Prime Minister Shimon Peres of Israel paid a successful visit to Canada in September, stopping in Ottawa, Toronto, and Montreal. He discussed commercial and political issues with Prime Minister Mulroney and also met with various

opposition politicians. In Montreal he addressed a Jewish community rally, attended a reception tendered by the Sephardic Jewish community, and had lunch with leading Quebec businessmen and political leaders. Throughout his trip he was received with enthusiasm.

Political efforts in Israel's behalf were the focus of the annual parliamentary dinner of the Canada-Israel Committee (CIC) in November. Joe Clark addressed the conference, adding little to stated positions of the government but stressing Canadian opposition to international terrorism and a willingness to undertake bilateral or multilateral action to combat the threat. There was also some discussion at the meeting of the government's policy toward PLO members who applied for admission to Canada for various purposes, whose applications were treated on an individual basis and generally granted. Government spokesmen declined to endorse Jewish community demands that Canada cut off ties to the PLO and bar PLO members from entering the country on the grounds that they belonged to a terrorist organization.

An important development was the inauguration of direct Toronto–Tel Aviv air service by El Al Israel Airlines, previously limited in Canada to Montreal. There was also expansion of trade between the two countries, especially in the area of Israeli exports to Canada.

### *Anti-Semitism*

Although the trials of James Keegstra of Alberta and Ernst Zundel of Ontario had concluded in 1985, with both men convicted under separate provisions of the criminal code of anti-Semitic actions, debate continued over the ultimate benefits and costs of the process. (See AJYB, vol. 87, 1987, pp. 197–99.) While there was a certain degree of satisfaction within the Jewish community regarding the outcomes, there was also unhappiness over the extensive publicity given the two men and their Holocaust-denying and anti-Semitic views. Countering the pessimistic view, Carleton University political science professor Conrad Winn argued, based on his study of Canadian public opinion (see "Publications," below), that the Zundel trial was worthwhile because people learned about the Holocaust from it and developed greater sympathy for the Jews as a result. He claimed that approximately half of the Canadian population knew about the trial, of whom some 37 percent changed their views about Jews, generally becoming more positive.

Winn's contentions were supported by a study of Canadian newspaper coverage of the Keegstra trial conducted by Sol Littman, who represented the Simon Wiesenthal Center in Canada. Virtually all of the editorials and opinion columns that he examined condemned Keegstra and what he represented, and many of the newspapers expressed approval of the conviction. Those who questioned the wisdom of bringing charges against Keegstra believed either that freedom of speech should take precedence over antihate laws or that the best way to deal with types like Keegstra was to relegate them to obscurity. In an analysis of both trials, Manuel Prutschi,

director of community relations for the Canadian Jewish Congress (CJC), found encouragement in the decisive way in which the hatemongers were dealt with, despite the pain aroused by the trials. The support of Canadians at large was seen as a gratifying by-product of the two cases.

Keegstra and Zundel both appealed their convictions, on the grounds of free-speech rights and various procedural questions. The hearing on the Keegstra appeal was delayed beyond the end of the year. The Zundel appeal was heard late in 1986, with the decision still pending at year's end.

Other incidents of anti-Semitism came to light during the year. In New Brunswick, Malcolm Ross, a teacher and official of a right-wing Christian group, was charged under the criminal code with wilfully promoting hatred against Jews, the same charge under which Keegstra had been convicted in Alberta. The charges, which were filed by a retired Jewish professor, were based on a number of anti-Semitic booklets written and distributed by Ross, in which he promoted Holocaust denial and the notion of a Jewish conspiracy to dominate the world. After a year of investigating the matter, the provincial attorney general decided not to prosecute, citing technical reasons. Despite subsequent evidence of official foot-dragging and fresh accusations based on newspaper articles written by Ross, no action had been taken by year's end. Some Jewish organizational representatives were hesitant to press the matter, based on their assessment of the likelihood of acquittal and the effects of such an outcome.

A more dramatic and less ambiguous episode occurred in Alberta, where an avowedly racist group that operated on both sides of the U.S.-Canadian border, the Aryan Nations, became active and announced plans to set up a training camp. A coalition of opponents of the group gave wide publicity to its anti-Semitic and white-supremacist teachings, thereby arousing public antagonism to the group. As a result, all the political parties in the Alberta legislature unanimously condemned the Aryan Nations and its activities. The camp was set up but proved to be an insignificant venture.

General levels of anti-Semitism were measured in a survey conducted by the League for Human Rights of B'nai B'rith. Prof. Taylor Buckner of Concordia University in Montreal, who analyzed the data, said that about 16 percent of the total Canadian population could be considered anti-Semitic, but that the proportion was higher in Quebec, at about 22 percent. In a survey of Jewish attitudes in Toronto, conducted by public-opinion specialist Martin Goldfarb for the *Toronto Star*, 85 percent of the respondents believed that there was prejudice against Jews, and 55 percent said they had personally experienced prejudice or discrimination.

### *Holocaust-Related Issues*

The Deschenes Commission, established in 1984, continued to study the situation regarding alleged Nazi war criminals living in Canada and to consider recommendations for legislation to allow their investigation and prosecution. The commission's

report was expected early in 1987. Even as its investigation was under way, however, the commission became a source of controversy when several Eastern European ethnic groups accused it of engaging in a witch-hunt. Representatives of the Jewish community, which strongly supported the inquiry, pointed out that individuals would be investigated not because of membership in particular ethnic groups but because of their own actions during World War II. Regarding the role of the Canadian government in the matter of war criminals, lawyer David Matas, representing B'nai B'rith's League for Human Rights, described a historical "record of inactivity, of obstruction of justice, of obfuscation of the law, of destruction of documents" that needed to be rectified by immediate and vigorous action and the pursuit of justice.

The international controversy over Austrian president Kurt Waldheim's past spilled over into Canada, where Waldheim had served as ambassador from 1960 to 1962. CJC legal counsel Irwin Cotler charged that the government had known about allegations of his involvement in war crimes at the time that he was accredited but had failed to act. According to Cotler, Canada had signed a 1948 UN document in which Waldheim was identified as a suspected war criminal. Notwithstanding various protests during and after the Austrian election, as well as calls for an international investigation of Waldheim and for barring him from entering Canada, the Canadian ambassador in Vienna attended Waldheim's inaugural ceremony in July and an official congratulatory telegram was sent by the governor-general.

## JEWISH COMMUNITY

### *Demography*

The Jewish population of about 310,000 was essentially stable, its low growth rate typical of an industrial society but exacerbated by a higher proportion of older people than the Canadian population as a whole. The growing concentration of Jews in metropolitan Toronto, enhanced by the move of nearly 10,000 Montreal Jews during the Parti Québécois era (1976–1985), seemed likely to continue. Younger people drifting away from small communities in the eastern half of the country contributed to the growth in Toronto. Together, Montreal and Toronto accounted for about three-quarters of the country's Jews.

The Jewish community of Vancouver, with about 20,000 members and still growing, had surpassed Winnipeg in size. The latter community continued to decline; a significant proportion of its youth had moved away, and its population of about 15,000 had an overrepresentation of older people. The two Alberta communities, Edmonton and Calgary, with Jewish populations respectively of about 5,560 and 4,300, had grown rapidly during the boom in the oil patch in the 1970s; however, the decline in economic opportunity during the glut period of the 1980s arrested the growth of both cities and their Jewish communities.

The major sources of Jewish immigration during the previous two decades were North Africa and Israel. It was estimated that about 11,000 Canadian Jews had been born in North Africa, mainly Morocco, and another 7,000 in Israel. Over 2,000 Soviet Jewish families had settled in Canada during the preceding 15 years. Finally, some 2,000 South African Jews had arrived during the 1970s, settling mainly in Toronto.

In both Montreal and Toronto, the Sephardic communities were becoming more visible and more active in the affairs of the entire Jewish community. This was especially true in Montreal, where the Sephardim constituted as much as 25 percent of the Jewish population.

Demographic analysis of the Jewish community would henceforth be more difficult because of a decision by Statistics Canada to drop the religion question from the mid-decade 1986 census. However, the ethnicity question, which included Jewish ethnicity as a possible response, was retained on the long form administered to a 20-percent sample of the population. Authorities indicated that efforts would be made to reinstate the religion question for the 1991 census.

### *Community Relations*

Relations with various levels of government were a major concern to Jews, either because of community needs that only government could respond to or because of government regulations that impinged on minority or individual rights. Several current issues, such as Sunday closings, school prayer, and government aid to parochial schools appeared similar to ones fought over in the United States; in Canada, however, with its more tolerant view of the relationship between church and state, the issues were framed quite differently.

The lack of provincial government financial support for Jewish day schools in Ontario continued to be a source of disappointment to the community. While Catholic schools were supported, and that support had recently been extended to the final three years of high school, Jewish schools received no government aid. Moreover, long-term efforts by community leadership to change the policy had not borne fruit. In February, in a major legal decision, the Ontario Court of Appeals ruled 3-2 that the extension of government funding to the Catholic high schools was constitutional and, further, that the omission of other private schools, such as the large Jewish system in Toronto, was not unconstitutionally discriminatory. In its decision the court upheld the traditional preferential treatment accorded the Protestant and Roman Catholic religions in Ontario and Quebec schools and rejected Jewish arguments based on the concept of equality for other religions under the new Charter of Rights and Freedoms. Jewish groups found some consolation in the fact that the dissenting opinions responded positively to the equality argument. The Ontario Jewish Association for Equity in Education pledged to continue the fight for funding in both the legal and political arenas.

Jewish groups sought government aid to deal with the perennial problem of

ensuring that Jewish women received a *get* (a religious divorce decree) when they were divorced. The passage in January of Ontario's Family Law Reform Act, which contained a provision that parties to a civil divorce would have to certify that they had "removed all barriers . . . that would prevent the other spouse's remarriage" in order for the civil divorce to be granted, represented a major breakthrough in Canadian law. It was anticipated that the new law would reduce the power of husbands to demand a favorable property settlement in exchange for a Jewish divorce. The broad coalition of Jewish organizations that had pushed for the provincial legislation vowed to press for comparable amendments to the federal Divorce Act, and Justice Minister John Crosbie promised "sympathetic and careful consideration" of the Jewish proposals.

Problems arose for Jews in several areas in which religious observance came into conflict with existing laws. Ontario's strict law curtailing Sunday shopping—which hampered Jewish Sabbath observers—was challenged in the Supreme Court of Canada by merchants who claimed that it violated constitutional guarantees of freedom of religion. The cases before the court were bound to set precedents because they were the first to test certain provisions of the Charter of Rights and Freedoms, which had come into effect in April 1985. While the decision of the Supreme Court was still pending, a provincial court in Toronto, ruling on another case, declared the Ontario law unconstitutional. However, in December the Supreme Court upheld the constitutionality of the Ontario law by a 6-1 vote. The court essentially concluded that individual assertions of freedom of religion in such matters had to defer to a compelling state interest in providing a uniform day of rest.

In a related issue, Justice Minister Crosbie announced the government's intention to accommodate employees whose religious holidays kept them away from work on regular working days; however, he declined to offer specific legislation for achieving that objective.

Quebec Jews pressed their provincial government to eliminate provisions of the law that prevented people other than Catholics and Protestants from voting in school-board elections. (The boards in Quebec were not neutral; they were either Catholic or Protestant.) Both Premier Robert Bourassa and Education Minister Claude Ryan promised the necessary changes in the law, and these were in fact made during the year.

Another troubling issue was that of bilingual labeling of kosher food products. Although food products made in Canada routinely carried labels in English and French, many kosher products imported from the United States used English only, and their sale violated Quebec's language law. Since strict enforcement of the law reduced the choices available to the kosher consumer, it was seen by some as interference with religious practice. However, because the language question in Quebec was extremely sensitive, and also because there was a substantial minority of Francophones in the Jewish community, efforts to seek an exemption from the law for kosher products were promoted cautiously. The election of the Liberal government in Quebec in late 1985 was viewed as an opportunity to reopen the issue

in a friendlier environment than existed under the Parti Québécois, which was strongly opposed by Jews. In fact, the minister in charge of the language law, Lise Bacon, agreed to look into the matter.

Segments of the Jewish community came into conflict with government over other issues which, while seemingly narrow, nevertheless held broad significance. Two such issues were municipal taxation laws and zoning. In Montreal, the national headquarters of the CJC was the subject of a dispute with significant financial implications. Congress authorities contended that the building was exempt from property tax because it was owned and used by a nonprofit charitable organization. The city argued differently and assessed back taxes for three years. The YM-YWHA was the subject of a similar dispute. Between the two organizations, the amount of back taxes claimed totaled nearly \$1 million. While an appeal to the Quebec Municipal Commission was pending, the city put the Congress building on the bailiff's block for a tax sale; however, attorneys for the CJC were able to forestall the sale pending a final determination of the tax liability in the courts.

Zoning issues involving synagogues arose as new congregations attempted to operate in residential neighborhoods over the opposition of local homeowners. In Toronto a group of Russian immigrants purchased a former electricity substation with the intention of converting it into a synagogue. Neighbors opposed a proposed zoning variance before the Ontario Municipal Board, arguing that the synagogue would bring about congestion and noise. Although the board disregarded the objections and authorized the change, the borough of North York, in which the dispute occurred, began considering passage of a by-law that would prohibit religious institutions on residential streets in the future.

A bitter zoning dispute took place in Cote St. Luc, a Montreal suburb, when a new congregation of Moroccan immigrants purchased a home for use as their synagogue. Although the city turned down a request for a zoning change to permit the use of the building as a house of worship, the Groupement Sepharade de Cote St. Luc continued to hold religious services there. Opposition from some residents of the area led to heated debates in city council meetings, as a result of which the congregation was charged in municipal court and a trial was planned.

An internal dispute in another Cote St. Luc Sephardic synagogue resulted in a landmark decision in Quebec Superior Court, the first instance of civil intervention in an internal synagogue matter. The judge ruled that the newly elected president had to resign because he was not qualified under the congregation's own by-laws. The legal case was the outcome of intense conflict within the congregation, during which the board member who brought charges against the president was physically barred from attending the service. An appeal was planned.

### *Communal Affairs*

Canadian Jewry's central body, the Canadian Jewish Congress, met in its triennial plenary assembly in Toronto in May. Delegates from across the country gathered

to elect the leadership and set policy directions. A spirited fight for the presidency ensued between Dorothy Reitman of Montreal and Moshe Ronen of Toronto. Reitman, a woman in her 50s who had served Congress for many years, including nine as a national officer, was the candidate of the Congress veterans, while Ronen, only 27, was perceived as a youth candidate and an insurgent, challenging the established way of doing things. Reitman, who stressed her experience and the importance of continuity in the organization, won the election and became the first female president of CJC. Both candidates highlighted the need to broaden participation in Jewish community affairs, with Ronen emphasizing the benefits of active student input. Ronen also called for a more activist stance on Israel-related issues, a greater stress on Jewish education, and more intense efforts to deal with the problems of the Jewish poor. Reitman urged greater involvement in broader Canadian social issues, such as capital punishment.

Although Ronen lost the race for the presidency, 24-year-old Alan Feld of Toronto was elected associate chairman of the national executive, running on an activist and youth-oriented platform. Mira Koschitzky of Toronto won the post of chairwoman of the national executive.

Jewish education remained a major issue of concern in the community, particularly its financial aspects. In a most significant development, the Montreal federation—Allied Jewish Community Services (AJCS)—agreed to a substantial increase in funding for Jewish day schools. This followed a campaign by parents and educators concerned about the fact that even with funding from the Quebec government the schools confronted large deficits, and the resulting sharp tuition increases threatened to affect enrollments. The elevation of Jewish education to a high community financial priority represented a major shift from past practices, which tended to favor health and welfare activities. In practical terms, the intention of AJCS was to offset a major portion of the schools' scholarship needs.

At the Jewish National Education Conference, held in Montreal in March, Stephen Lipper, an AJCS officer and former president of the Association of Jewish Day Schools, questioned the benefits of government subsidies in Quebec, characterizing the experience of 18 years as a mixed blessing at best. Lipper argued that the linguistic strings attached to the grants had a negative effect on the quality of education at the elementary level. (Schools were required to teach at least 14 hours per week in French, which for Jewish day schools meant lengthening the already long day and cutting back Hebrew and English instruction. The law also limited attendance at English-language schools to children who had at least one parent educated in English schools in Quebec, with nearly all others—including newcomers—required to attend French-language schools.) Critical views of the present system were also expressed by Harold Waller, a former day-school president, who argued that the long-term implications of the subsidy system had not been analyzed sufficiently. He called on the community to support schools that would operate without government grants.

A new source of funding for certain types of community projects came into being

with the establishment of the CRB Foundation, named for its benefactor, Charles R. Bronfman. With an initial capitalization that made it one of the five largest foundations in Canada, the fund planned to make grants in two main areas, Canadian affairs and international Jewish affairs. In the latter area the foundation planned to support projects dealing with Israel-Diaspora relations or with overcoming polarization within the Jewish community. The foundation was headed by Stephen Cohen, former professor of social psychology at CUNY, and was based in Montreal.

A training program that had existed in the United States for over 15 years, whose purpose was to develop executives for Jewish community federations, was expanded this year to include Canada. The Federation Executive Recruitment Program, operating in affiliation with the University of Toronto, offered courses in social work and Judaic studies. A major motivation for extending the program to Canada was to encourage more home-grown talent to staff key federation positions, which were often filled, of necessity, by Americans.

The Canadian Zionist Federation (CZF) was caught up in a conflict over the application for membership of Tehiya Canada, which had been pending since 1981, when the organization was founded. The organization claimed that its application had been subjected to bureaucratic stalling, due to political opposition within the Labor-dominated CZF. Eventually the federation relented and Tehiya was admitted to membership—in time to contest the elections for the 1987 World Zionist Congress.

The elections themselves became the subject of controversy within the CZF, the question being whether they were needed at all or whether the number of delegates could simply be allocated among the constituent organizations by consensus. Although there was some opposition to the holding of elections on the ground of cost, several constituent organizations—in particular Kadima, the Reform Zionist body—insisted that elections be held, and that view prevailed.

### *Soviet Jewry*

Since the plight of Natan Sharansky had been a major focus of efforts in behalf of Soviet Jews for years, Canada's Jews rejoiced at the news of his release from Soviet prison in February. Human rights lawyer Irwin Cotler, who played a major role as Sharansky's attorney, was present at Ben-Gurion Airport in Israel to join in the welcome.

In a major effort to publicize the plight of Soviet Jews, the Jewish Students' Network Caravan for Soviet Jewry traveled across Canada in May, from Halifax to Vancouver, ending the two-week journey at the international exposition in Vancouver, where there was a Soviet pavilion. The 50 student participants organized demonstrations in many cities along the route.

Canadian Jewish leaders participated in the International Council of the World Conference on Soviet Jewry in Paris in September. Canadian Jewry was appointed

to the executive of the organization and played a central role in the formulation of policy. Barbara Stern and Martin Penn of the CJC led the delegation.

## *Religion*

Two of the largest congregations in Canada celebrated significant birthdays this year: Congregation Shaar Hashomayim in Montreal its 140th and Beth Tzedec in Toronto its 100th. The Beth Jacob Synagogue in Hamilton also observed its centenary.

Toronto was the site of a meeting of the World Union for Progressive Judaism in April. At this first international conference of the body to be held in North America, delegates discussed patrilineal descent, the place of Reform in Israel, and other key issues. Later in the year Canadian Reform congregations met in a biennial conference in Montreal to consider such matters as the funding of non-Orthodox institutions in Israel by the Jewish Agency, relations with Israel, and involvement in the Canadian Zionist Federation.

A disappointment to Canadian Reform Jews was the departure of Rabbi Kenneth Segel from the pulpit of Montreal's Temple Emanu-El-Beth Shalom after only two years. Rabbi Segel disclosed his frustration with the lack of acceptance of Reform Judaism in Montreal, which he attributed to the community's strong traditional leanings. Another Reform rabbi who left Canada after a fairly short stay was Tracy Klirs of Winnipeg, Canada's first woman rabbi.

In other developments: shifts in population led to the sale of Congregation Beth David in Portage La Prairie, Manitoba, the last rural synagogue in that province, and of Congregation Beth Aaron in Montreal; in Toronto, an egalitarian Conservative congregation, Kehillat Ahavat Hesed, began functioning; an *eruv* was established to enclose the Montreal suburbs of Cote St. Luc and Hampstead, thus enhancing the towns' attractiveness to Orthodox families; and locally produced kosher wines went on sale in Toronto.

## *Culture*

Both Toronto and Montreal supported lively Yiddish theatrical groups, as well as other activities in Yiddish. In Montreal, audiences saw such plays as *The Megillah*, *In My Father's Court*, *The Agunah*, and *The Rothschilds*, while the Toronto group produced *Kuni Leml*. Additional evidence of the vitality of Yiddish culture in Canada was found in the outdoor concerts held in Toronto, Winnipeg, and Montreal during the summer. Several thousand people attended the concerts, which were annual events. Much of the impetus for Yiddish cultural activity came from the National Committee on Yiddish of the CJC, which stimulated the creation of Yiddish groups, consisting mainly of Canadian-born Jews, in Ottawa and Winnipeg as well as in the two major cities. Over 700 people participated in an evening of Yiddish culture held at Montreal's Concordia University in November. Noted

writer Yehuda Elberg chaired a program that included dramatic performances and readings.

Montreal playwright Mike Gutwillig's first play, *The Special*, was staged professionally in New York. The story concerned a relationship between a Jewish man and a French Canadian woman during the period of intense political activity in Montreal around 1980.

Habimah, Israel's national theater company, performed during the biennial drama festival in Quebec City, the Quinzaine Internationale du Théâtre Québec. The troupe presented the first North American performance of director Steven Berkoff's adaptation for stage of *The Trial* by Franz Kafka.

In Toronto, Jewish writers helped to observe Jewish Book Month by reading from their own works at a public gathering. Among the writers who participated were Carol Libman, Leo Orenstein, and Helen Weinzweig. Montreal writers Irving Layton and Mordecai Richler were the subjects of two of three films made by the National Film Board in a series entitled "Life Transformed: Montreal Writers on Film." After premiering in Montreal, the series was shown in cities from coast to coast.

Montreal hosted its fourth annual International Jewish Film Festival, at which over 20 films were screened.

Harry Rasky's film *Homage to Chagall: The Colours of Love* won an Emmy International Award for its television showing in the United States. It had previously won numerous other honors.

### *Publications*

Canadian Jewish writers published a number of notable books during the year, two of particular relevance to Canadian life. In *Hate on Trial: The Zundel Affair, the Media, and Public Opinion in Canada*, Gabriel Weimann and Conrad Winn conclude that the trial publicity hurt Zundel's cause and generally increased sympathy for the Jews. *Juifs et Québécois Français: 200 ans d'histoire*, by Jacques Langlais and David Rome, analyzes the situation of the Jews in Quebec in the period 1880–1980, attempting to explain the presence and nature of anti-Semitism in that province.

In *The Christian Problem: A Jewish View*, Stuart Rosenberg explores the religious foundation of anti-Semitism. Rosenberg argues that the traditional notion of the rejection of Jesus by Jews should be turned around, that it was the Christians who rejected Judaism, and that the reasons for their departure from rabbinic Judaism antedated the birth of Jesus. The persistence of anti-Jewish attitudes after the Enlightenment is explored in *The Image of Jews and Judaism in the Prelude to the French Enlightenment* by Arnold Ages, covering the period 1685–1715.

*Community and the Individual Jew: Essays in Honor of Lavy M. Becker*, edited by Ronald Aigen and Gershon Hundert, is a festschrift marking the 80th birthday of a leading Montreal personality and the moving force behind the establishment

of Reconstructionism in Canada. The Canadian contributors include Rabbi W. Gunther Plaut, Michael Brown, and Morton Weinfeld. Bernard Avishai's *The Tragedy of Zionism* is a critical study of recent developments in Israel. *The Unwanted* by Michael Marrus is a comprehensive study of European refugees—Jewish and non-Jewish—in the twentieth century.

David Mendel Harduf published a paperback English-Yiddish, Yiddish-English dictionary—believed to be the only such dictionary available in the pocketbook format. Another new Yiddish publication was *A Drop of Consolation in My Misery*, a collection of poems by Moishe Shaffir.

Other noteworthy books published during the year were *Nazi Germany* by Allan Hux and Frederick Jarman, the first high-school textbook for the Canadian market to provide an extensive treatment of the Holocaust; *6,400 Questions About Judaism and the Jewish People* by Edmond Lipsitz; *Essential Words: An Anthology of Canadian Jewish Poetry*, edited by Seymour Mayne; *The Letter*, a novel by Rabbi W. Gunther Plaut; *Working Without a Net: My Intimate Memoirs*, the autobiography of Toronto actress Lynne Gordon; *Dance with Desire*, a collection of poetry by Irving Layton; *Ancient Judaism* by Irving M. Zeitlin; and *The Dimensions of Orthodox Judaism* by Rabbi Reuven Bulka.

### *Personalia*

A number of Jews were appointed to the prestigious Order of Canada, including leaders of the Jewish community. The new members were Dr. Phil Gold, Dr. Samuel Freedman, Victor Feldbrill, Joseph Shoctor, Mitchell Franklin, Anne G. Ross, Milton Harris, Ben Kayfetz, Alan Rose, Moshe Safdie, Dr. Arthur Vineberg, and Samuel Berger. Mira Spivak was appointed to the Senate, bringing to eight the number of Jews in the 104-member upper house of Parliament. Joseph Rabinovitch became the first non-Protestant director-general of the Protestant School Board of Greater Montreal. Dr. Phil Gold garnered another award, designation as a "Great Montrealer." William Miller was appointed to the federal government's Human Rights Tribunal; R. Lou Ronson was appointed vice-chairman, and Jack Diamond, a member, of the Ontario Human Rights Commission. Albert Hershkovitz retired as vice-president of the Ontario Federation of Labor, and Elinor Caplan resigned from the Ontario cabinet, amid allegations of conflict of interest involving her husband.

The first endowed chair in Jewish studies in Canada was established at McGill University, and Prof. Ruth R. Wisse was appointed to occupy it. Prof. Barry Glickman of York University was awarded a prestigious E. W. Steacie Memorial Fellowship for his work in cell mutations. Tom Beck was elected president of the Toronto Symphony Orchestra, and Tevie Miller became chancellor of the University of Alberta.

Within the Jewish community, major appointments included: Andrea Stringer, president of the Hamilton Jewish Federation; Judge Irving Halperin, member of the

board of governors of the Jewish Telegraphic Agency; Leon Oziel, president of the Canadian Sephardic Federation; Sidney Spivak, chairman of the Canada-Israel Committee; Marjorie Blenstein, president of the Winnipeg Jewish Community Council; Ronald Appleby, president of the Toronto Jewish Congress; David Azrieli, president of the Canadian Zionist Federation (CZF); Rabbi Meyer Krentzman, executive director of the CZF; Jack Rose, chairman of the Canadian Committee of the Council of Jewish Federations; Martin Levine, president of the United Israel Appeal; Michael Davis, president of the Canadian Friends of Hebrew University; Phil Granovsky, chairman of the board of Bank Hapoalim (Canada); and Tom Beck, president of Canadian Friends of Weizmann Institute.

Among leading Jews who died in 1986 were the following: World War II flying ace Albert Cohen, in January, aged 69; Joe Zuken, longtime Winnipeg city councillor, in March, aged 74; Henry Papernick, veteran Toronto community leader, in March, aged 88; Nathan Urbach, Toronto Hebrew teacher, synagogue president, and community activist, in March, aged 85; actress Tony Robins, in March, aged 55; Rabbi Yisroel Weber of Hamilton, in April, aged 53; Alan Borden, past president of B'nai B'rith, in May, aged 44; Dr. Wilfrid Yaphe, McGill University microbiologist, in May, aged 65; Bert Baruch Migicovsky, retired government biochemist, in May, aged 71; Jacob Monbaz, former Israeli consul-general in Montreal and Toronto, in May, aged 72; Montreal restaurateur Lou Kirsch, in May, aged 62; actor David Ellin, in June, aged 61; singer Charles Jordan, in July, aged 71; Mark Levy, Toronto community leader, in August, aged 82; Imrich Yitzhak Rosenberg, former Jewish community leader in Czechoslovakia, who was instrumental in the rescue of Jews from the Nazis, in August, aged 73; Moshe Waxman, Hamilton synagogue leader, in September, aged 108; Bert Pearl, radio personality, in September, aged 73; Moshe Sambatyon, Talmud scholar, in September, aged 73; Hillel Michaels, Yiddish journalist, in September, aged 99; Morris Moscovitch, Montreal businessman and community worker, in September, aged 71; Rabbi Abraham Feinberg, rabbi emeritus of the Holy Blossom Temple in Toronto, in October, aged 87; Michael Franklin, the first Jewish senior Crown prosecutor in Quebec, in October, aged 87; Roy Matas, judge of the Manitoba Court of Appeal, in November, aged 66; Gerald Bronfman, philanthropist and community leader, in December, aged 74; Rabbi Neil Rosenbloom of Toronto, killed by a gunman during a holdup while visiting in Pittsburgh, in December, aged 23.

HAROLD M. WALLER