Review of Other Countries
As 1989 began, Canada appeared to be making slow but steady economic and political progress. The reelected government of Prime Minister Brian Mulroney looked forward to the implementation of the free-trade agreement with the United States, proposed a value-added tax for the country in order to increase revenues and improve economic performance, and anticipated a happy conclusion to the Meech Lake constitutional initiative. By the end of the year, although the situation appeared to be stable, beneath the surface there was growing concern about the continuing objections of three provinces to the Meech Lake accord. Without the unanimous approval of the provinces, the accord, which promised a way to get Quebec to adhere to the constitution, was scheduled to die in late June 1990.

Quebec saw Meech Lake as satisfying its “minimal” demands, especially by legitimating its character as a “distinct society” with a special vocation to protect and promote the French language and culture, even if that meant subordinating individual rights to collective needs. Underlying its position was the implicit threat that if Meech Lake were not approved, more radical demands, possibly for some form of sovereignty, might emanate from that predominantly French-speaking province.

The political imbroglio over Meech Lake discomfited the Jewish community, especially in Montreal, which was home to some 30 percent of the country’s Jews. Montreal’s Jews, particularly the majority who are English-speaking, were adamantly against the idea of an independent Quebec and fierce partisans of a united Canada. Jews in other parts of the country were also concerned about the prospects of dislocation for such a significant portion of the countrywide community. Many Jews across the country also sided with opponents of Meech Lake who argued that the deal was bad for Canada because it gave too much power to the provinces at the expense of the federal government.

In the period leading up to the September provincial election in Quebec, several Jews were instrumental in forming the Equality party, with Montrealer Robert Libman, a young architect, as leader. The impetus for the establishment of the new party was the Quebec government’s move (by use of the “notwithstanding” clause
of the constitution) to override a 1988 Supreme Court decision applying the right of free expression to the language of commercial signs—thus making mandatory the exclusive use of French on signs. Libman recruited about 20 candidates to run in constituencies with large Anglophone populations. Few of the candidates were Jewish, but the president of the party and many contributors were. Thus the party came to be seen in the eyes of many French Québécois as a Jewish party and a party that was disliked because it opposed the broad consensus of French opinion. The combination contributed to the exacerbation of French-Jewish relations.

Libman himself ran in the heavily Jewish district of D'Arcy McGee, where his opponent was Gary Waxman, the candidate of Premier Robert Bourassa's Liberal party. Waxman clearly had the support of the high-profile Jewish communal organizations, while Libman ran a sort of populist campaign designed to appeal to average voters who were concerned about the infringement of their rights. Despite his elite backing and his argument that the Jewish voters of D'Arcy McGee needed to be represented in the highest councils of the government by a member of the governing party, Waxman encountered considerable hostility, including loud booing at one meeting, and ultimately lost to Libman. The Equality party won three other seats as well.

In Vancouver, British Columbia, Michael Levy ran unsuccessfully in March for the legislature on the Social Credit ticket. He would have been the first Jewish "Socred" legislator. This was noteworthy because the governing Social Credit party had been traditionally inhospitable toward Jews and was known for its overtly Christian orientation. In October Levy attended the Socred convention and attempted to force a debate on the party constitution's reference to "Christian principles." When he was roundly booed and jeered by the delegates, he stormed out of the convention (and subsequently resigned from the party). The Toronto Star reported that anti-Semitic jokes had been common at the convention, including one told publicly by Premier William Vander Zalm. Vander Zalm and another minister later apologized for their jokes. F. David Radler, president of the Canadian company that purchased the Jerusalem Post and a Socred supporter, criticized Levy's timing in raising the Christian-principles issue and opined that the party was not anti-Semitic.

Three Jews ran in the Alberta election in March. Liberal Sheldon Chumir of Calgary was reelected to a seat in the opposition. British Columbia MP Dave Barrett, a former premier, contested the leadership of the federal New Democratic party unsuccessfully.

In Toronto, the National Council of Jewish Women (NCJW), Toronto section, found itself the center of an unwanted storm of adverse publicity because of dubious financial practices by Patricia Starr, president of the organization's charitable foundation. Starr, a prominent Liberal and community fund-raiser, stepped down as president amid allegations that her foundation had made political contributions of at least $85,000 to all three Ontario political parties. There was speculation that criminal charges might be brought in the case. In the meantime, a judicial inquiry
was set up to look into relations between Starr, certain elected officials, and the land developer Tridel Corporation. In addition, the NCJW expelled Starr and two other directors of the foundation for violation of an internal by-law, and the president of the Toronto section resigned. NCJW national president Gloria Strom dissolved the foundation and declared that “these three women are not emblematic of our organization.” At year’s end a court was deciding whether the judicial inquiry could proceed or should be quashed, as requested by Starr and Tridel.

Relations with Israel

The highlight of the year was the state visit of President Chaim Herzog at the end of June, which came at a sensitive time in Canada-Israel relations. Many members of Parliament were unhappy with Israel’s response to the uprising of the Palestinians in the occupied territories, and media criticism of Israel was growing. The Israeli president addressed a joint session of Parliament in Ottawa, met with government officials, including the governor-general, and visited the Jewish communities in Ottawa, Toronto, and Montreal. Although the position of president is above politics, Herzog spoke out vigorously in defense of Israel’s handling of the intifada and its foreign-policy positions. In his speech to the MPs, he attacked the hypocrisy evident in much of the criticism of Israel and was particularly negative toward the media. Characterizing Israel’s struggle with the Palestinians as one for existence, he said, “The choice is between maintaining law and order . . . or allowing the situation to deteriorate into a new edition of Beirut or Teheran.” Herzog lauded the Israeli army for exercising restraint in the face of great provocation. He also praised Mulroney as “a tried and trusted friend.”

Prime Minister Mulroney spoke to Parliament in Herzog’s presence. He urged Israel to be moderate and reasonable in its actions, while vowing Canadian support for Israel coupled with a “profound conviction that human rights must be respected.” At a private meeting, Secretary of State for External Affairs Joe Clark pressed harder on the question of Israel’s actions in the territories in relation to the Geneva Convention and reports by human-rights organizations. At another meeting, Liberal leader John Turner emphasized his party’s view that the Palestinians should have a homeland on the West Bank and Gaza Strip. He praised the Israeli proposal for Palestinian elections and the PLO move to an apparently more moderate position.

Herzog was fulsome in his praise for Canada after the visit. He described Mulroney as “one of the most sincere friends of Israel” and Turner as a “tried friend.” He also detected a “basic undercurrent of great friendship” throughout his visit, which helped to make it a tremendous success.
Despite the enthusiasm of President Herzog, there were many points of contention between the two countries during the year. Additional tension was injected into the relationship because Canada began a two-year term on the United Nations Security Council in January, which made its foreign-policy positions all the more significant.

Early in the year there were rumors that Canada was about to upgrade its relations with the PLO. Up to that point, formal contacts had been limited to middle-level bureaucrats, excluding higher officials, such as ambassadors, and External Affairs Minister Clark indicated that Canada felt isolated as one of the few countries that did not deal with the PLO at a higher level. Thus, it was not surprising that Clark announced in April the removal of restrictions on top-level contacts, but he went even further by endorsing the concept of Palestinian self-determination. The Israeli government expressed deep disappointment and denounced the move as "counterproductive for peace." Most of the Jewish community was also firm in its opposition, the Canada-Israel Committee (CIC) labeling the move a "deeply disturbing departure" and Canadian Jewish Congress (CJC) president Dorothy Reitman accusing Canada of joining "the herd" of Western countries who supported the PLO. Virtually alone, Canadian Friends of Peace Now welcomed the move.

The initiative was seen as the culmination of an effort within the Department of External Affairs, aided by changing public attitudes caused by the intifada. Although the CIC and CJC characterized recognition of the Palestinian right to self-determination as a fundamental shift in Canadian policy, Clark claimed that Canada did not necessarily support the idea of an independent Palestinian state and certainly did not recognize the state declared by PLO chairman Yasir Arafat in Geneva in late 1988. Arab partisans, however, lauded the decision, claiming that indeed Canada had endorsed a Palestinian state. For his part, Clark tried to limit the damage with supporters of Israel by stressing Canada's support for Israel and her security, claiming that the new policy would actually help Israel find peace. In contrast, Eliahu Ben-Elissar, chairman of the Knesset's Foreign Affairs and Defense Committee, who was visiting in Canada at the time of the announcement, termed the change an unfriendly act toward Israel. Some Jewish leaders saw the move as prompted by a desire to be more in step with the European countries while Canada was serving on the Security Council. But former Canadian UN ambassador Stephen Lewis called the change "absolutely necessary. . . . It brings us back into the international picture. We had excluded ourselves by our intransigence on dealing with the PLO."

Canada's higher profile in the UN led to careful scrutiny of its votes by the Jewish community. Early in the year Canada generally voted against or abstained on resolutions hostile to Israel. However, it did support a Security Council resolution, vetoed by the United States, that strongly deplored Israeli policies and practices, particularly shooting to maintain order. And at the end of August it joined in a
condemnation of the Israeli deportation of five Palestinian activists, which was adopted 14–0 with the United States abstaining. A similar resolution was adopted by the same vote in July. The CIC termed the government’s “repeated endorsements of such resolutions . . . shocking and unacceptable.” The CIC also criticized the double standard by which Canada was prepared to condemn Israel while the UN ignored even more serious threats in the Middle East. In November Canada was again one of 14 countries supporting a resolution—vetoed by the United States—that condemned Israeli actions in the occupied territories and called for the return of confiscated property. Despite explanations that the vote was prompted by dissatisfaction with Israel’s human-rights policies, the CIC was sharply critical of what it called Canada’s “slide away from Israel” by voting for a “one-sided and grossly unfair” resolution.

Canada’s standing in the eyes of supporters of Israel was redeemed somewhat by its vigorous opposition to a move to elevate the PLO’s status to that of an observer state. Nevertheless, the Israeli Foreign Ministry was concerned about the perceived deterioration of bilateral relations. In general, the year saw increasing disillusionment within the Jewish community’s mainstream over the evolution of government policy, despite the efforts of officials, including UN ambassador Yves Fortier, to soft-pedal the changes.

OTHER ISRAEL-RELATED MATTERS

The fact that two Canadians died as victims of a terrorist bus incident on the Tel Aviv–Jerusalem highway in July seemed to have little lasting impact. Dr. Shelley Halpenny, a Vancouver dentist who had come to Israel to watch her father compete in the Maccabiah, and Fern Rykiss, a Winnipeg teenager visiting Israel on a summer program, were killed when a terrorist diverted the bus and sent it crashing into a deep ravine.

Israel encountered considerable criticism from Canadian religious groups during the year. The Canadian Council of Churches submitted a brief to the Department of External Affairs in February that accused Israel of “massive” violations of international human-rights agreements. The council recognized “the intifada to be a legitimate struggle of the Palestinian people under Israeli occupation to free themselves from the yoke of oppression.” A similar statement issued by Canada’s Catholic bishops took Israel to task for “violently repressing the popular movement which animates the intifada.” Both statements were attacked by CJC and other Jewish organizations for being one-sided and biased and for distorting reality. In October the Canadian Council of Churches issued a statement on the Middle East that called for Palestinian self-determination and reiterated the theme of Israeli violations of Palestinian human rights.

In other Israel-related matters, Canada-Israel trade continued to grow at a rapid pace; a Canadian company, Hollinger, purchased the Jerusalem Post and installed
its president, F. David Radler of Vancouver, as chairman of the board; and a new Israeli embassy was opened in Ottawa. In November a conference involving Palestinian representatives and academics, along with Jews and Israelis who generally supported a Palestinian state, called for direct talks between Israel and the PLO. One of the four sponsors of the conference was Canadian Friends of Peace Now. The conference was picketed by Jewish protesters who opposed its underlying premises.

**Anti-Semitism**

The case of Malcolm Ross, a New Brunswick public-school teacher who had expressed anti-Semitic views in various publications, continued to wind its way through a complex legal and political process. The issue of Ross’s fitness to teach arose in response to a complaint by a Moncton parent that Ross had interjected anti-Semitism into the classroom, but the local school board investigated and found no evidence to support the charge. A proposed human-rights inquiry was initially quashed by a court, but various legal moves ultimately cleared the way for one to begin. In the meantime, Ross appeared on a cable television show in Moncton and challenged the veracity of historical accounts of the Holocaust. That incident angered the school board and threatened to lead to new legal actions as the year ended.

York University historian Irving Abella spoke out on several occasions on the growing acceptance of anti-Semitism. In a February speech in Toronto, Abella charged that Israel-bashing was serving as a means to legitimize anti-Semitism. “The poison of anti-Semitism has been decanted from the old Czarist bottle and put into a new one,” he asserted. He condemned as dishonest the media’s use of the Holocaust image, comparing the Israelis to the Nazis. In particular he called attention to the increase in racist attitudes within Canada, citing a recent poll in which some 6 percent of Canadians admitted to being anti-Semitic, while another 20 to 25 percent displayed varying degrees of anti-Jewish prejudice.

Convicted anti-Semite Ernst Zundel appealed his conviction on charges of spreading false news by publishing Holocaust-denial material. Arguing in the Ontario Court of Appeal, defense attorney Douglas Christie contended that the trial judge had erred by accepting as fact that the Holocaust had occurred.

In another legal battle, the Supreme Court heard appeals of two cases in which the constitutionality of the country’s anti-hate law was at issue. One case involved James Keegstra, whose conviction had been overturned by the Alberta Court of Appeal. The other concerned the convictions of two white supremacists in Ontario, Donald Andrews and Robert Smith of the Nationalist party. Their conviction was upheld by the Ontario Court of Appeal, necessitating a Supreme Court decision to resolve the conflicting rulings of the two appeals courts.

During the year there was a rash of anti-Semitic incidents in different parts of the country. The most publicized was the defacing of a major Toronto synagogue, in June, with swastikas and anti-Semitic slogans. A male skinhead and his female
associate were charged with the crime. In July a synagogue in Saskatoon was defaced, and there was a similar incident in a Vancouver suburb in August. At about the same time, a Vancouver church official received an anti-Semitic pamphlet in the mail. In September the Shaar Hashomayim cemetery in Montreal was vandalized and 53 tombstones were desecrated.

In a tenaciously fought quasi-judicial battle at Montreal's Concordia University, Jewish students ultimately failed in their attempt to have the university discipline Palestinian students who had put up an anti-Semitic display, ostensibly as a political statement. The Jewish students contended that the display was not an exercise of free expression but rather represented the promotion of hatred. A special appeals committee of the board of governors declined to overturn a lower ruling in favor of the Concordia Collective for Palestinian Human Rights.

Evidence of neo-Nazism met with stiff resistance. A July hate rally of neo-Nazis and skinheads in Minden, Ontario, was met by a counter-rally in the same town, spearheaded by war veterans, Holocaust survivors, and B'nai Brith members, who were joined in their protest by some local citizens. A similar hate rally, scheduled for August in Sherbrooke, Quebec, was aborted after B'nai Brith officials alerted the owner of the property on which the rally was to be held to the true nature of the event.

**Nazi War Criminals**

There were several proceedings under way involving alleged war criminals. The main war-crimes case was that of Imre Finta, who immigrated to Canada from Hungary after World War II. He was charged under the new war-crimes legislation with aiding the Nazis in their deportation of Jews to concentration camps. The specific allegations included forcible confinement, kidnapping, manslaughter, and robbery, involving 8,617 Jews in Szeged, Hungary. Pretrial legal maneuvers occupied most of the year, with the trial itself beginning in November. As a police captain, Finta was involved in cramming Jews into freight cars so that they could be transported to the death camps in 1944, according to one witness.

Jacob Luitjens, a former botany professor at the University of British Columbia, was accused of being a Nazi collaborator in Holland and was subjected to a denaturalization hearing. The government contended that his citizenship should be lifted because he had failed to disclose, when immigrating to Canada, his membership in Dutch Nazi support groups.

In December Michael Pawlowski of Renfrew, Ontario, was charged with eight counts of war crimes and crimes against humanity for his part in the killing of nearly 500 Jews and Poles in the summer of 1942 in Byelorussia.

The pace of government action on war criminals was criticized in some Jewish quarters. B'nai Brith blamed the slow course of prosecutions on government footdragging, and Irwin Cotler attacked the government's alleged inaction. But William Hobson, head of the war-crimes unit in the Department of Justice, defended the
government's conduct, especially in comparison to other countries and in light of the difficulties in putting together cases that would stand up in court. Moreover, it was noted, Canada had become a party to an international agreement for the sharing of information that would aid in the apprehension and prosecution of war criminals. The other countries involved were Britain, Australia, and the Soviet Union. Meanwhile, the Simon Wiesenthal Center provided Hobson with a list of 21 Lithuanian immigrants who were allegedly members of a notorious murder squad, the 12th Lithuanian Police Battalion.

JEWISH COMMUNITY

Demography

In a controversial article,1 University of Toronto sociologist Robert Brym asserted that the core of Canada's Jewish community was shrinking, even though the nominal Jewish population appeared to be on the increase. He attributed the increase to a "rediscovery of suppressed identity" on the part of assimilated Jews, but discounted its long-term significance. He claimed that in fact the high-identity ethnic group (those identifying themselves by ethnicity rather than religion on the census) had been dropping at a 1.4-percent annual rate since 1971. In his view this portended a dangerous future for the community, which, he suggested, should reach out and make itself more attractive to its peripheral members.

Charles Shahar of the Montreal federation, Allied Jewish Community Services (AJCS), completed a demographic study of Montreal Jewry based on the 1986 mid-decade census. He found an ethnic Jewish population (there was no religion question in 1986) of 96,470. This was higher than what many people had expected, but it was well below the peak of about 115,000 reached during the 1970s, before the Parti Québécois took power. Between the census of 1981 and that of 1986, the population of the key 15–34 age group declined by 3.1 percent, largely due to emigration, and immigration dropped by more than a third. Moreover, the proportion of senior citizens remained high, about double that of the general population. Thus, the community faced serious problems of providing services for the growing senior population and the prospect of a declining financial base in the younger groups.

Shahar's report also provided data relevant to the long-standing debate over the number of Sephardic Jews in Montreal. For years the Moroccan Jews who dominated the organizations representing Sephardic Jews had claimed that they were undercounted and thus denied an adequate voice in community decision making. On the basis of the census data, Shahar found that the population of Francophone

Jews—who comprised some 80 percent of the Sephardic community—was not nearly as large as spokespersons for that community often claimed. He showed about 10,000 Jews with French mother tongue, while nearly 60,000 listed English, and the rest listed another language. Some of those in the “other” category were undoubtedly non-French-speaking Sephardim (such as Iraqis), but Shahar’s analysis gave reason to question the claims made by some of 25,000–30,000 Sephardic Jews in Montreal. The fact that virtually all Ashkenazi Jews in Montreal use English as their primary language, while most Sephardi Jews are French-speaking, created a persistent problem in community relations. During the year, the Communauté Sépharade du Québec announced plans to conduct its own census with a federal government grant. It was hoped that this count would clear up some of the ambiguity resulting from conflicting interpretations of the official census.

The Ontario Region of the CJC sponsored a study entitled “Assimilation, Intermarriage and Jewish Identity in Ontario.” Based on 1984 data, the study estimated that about one-quarter of Jews who married did so outside the faith. Nevertheless, as York University sociologist Stuart Schoenfeld (the study’s author) pointed out, Jews were less likely to intermarry than other religious groups and more likely “to maintain their cultural traditions and social distinctiveness.” At the same time, he found Jews to be currently less involved in Jewish life than at other periods in Jewish history. Schoenfeld noted that unaffiliated Jews were more likely to intermarry than affiliated Jews, that Jews in central Canada (Ontario and Quebec) were less likely to intermarry than Jews in the other provinces, and that divorced Jews were more likely to intermarry than other Jews. The report called for a number of policy initiatives to stem the tide of intermarriage.

In February Statistics Canada released data from the 1986 census that showed incomes for 76 different ethnic groups. At $47,000, Jewish men had the highest average income in the study. B’nai Brith Canada attacked the release of such information, claiming that it would “only invoke tensions [and] jealousies between ethnocultural communities.”

Communal Affairs

There was considerable focus this year on the formal structure of community organizations. Changes in the community and in its relationship to the external world that had occurred over a period of many years necessitated a reexamination of some key assumptions about the various bodies representing Canadian Jewry.

RESTRUCTURING OF CJC

Some of the most important changes involved the Canadian Jewish Congress, which was finding it increasingly difficult to remain independent of the federations because of its need to obtain funds from them. At the same time, Congress was
criticized for occasionally overspending its budget and for getting involved in too many causes, such as abortion, the environment, and arms control, which did not represent strictly Jewish concerns. This dissatisfaction led to the establishment of a task force headed by Carleton University economics professor Harvey Lithwick. The report by that body, issued after two years of study, was quite critical of CJC, asserting that CJC's structure had been weakened, its mandate confused, and its legitimacy undermined. It called for greater CJC accountability to the National Budgeting Conference (NBC), the budgeting arm of the federations. In particular, CJC was admonished to stick to issues on which there was a clear Jewish interest and position. Furthermore, the report called for CJC to limit itself to genuinely national matters, leaving local issues to the federations rather than to Congress regions. Thus CJC would become "the key national programming arm of the federations and hence of NBC." It would engage in national advocacy and national planning, but would be responding to the priorities set by the federations rather than by an independent CJC constituency, as had been the case in the past.

The CJC held its triennial plenary assembly in Montreal in May. In addition to electing the relatively youthful Toronto team of Les Scheininger and Moshe Ronen as president and chairman of the national executive, respectively, the assembly deferred discussion of a restructuring plan that would have increased federation involvement but was not as broad as the Lithwick report.

In November both CJC and NBC negotiators agreed on the report's recommendations, which then had to be approved by the respective organizations. However, the national executive of Congress expressed a number of reservations at its December meeting. Among these were fears that the changes would lead to a takeover of Congress by the federations, apprehension that the needs of the small communities, especially those outside of Ontario and Quebec, would be overlooked in the new structure, and concern that some aspects of current CJC programming would be terminated. As the year ended, the CJC executive was studying the report and deciding what to do.

OTHER ORGANIZATIONS

Congress was not the only national organization whose future was in limbo. The Canada-Israel Committee (CIC), a partnership of CJC, B'nai Brith, the Canadian Zionist Federation (CZF), and the federations, was also being reevaluated. The motivation for the establishment of a five-member review committee headed by Toronto lawyer Donald Carr was the increasing willingness of the constituent organizations to embark on their own initiatives, instead of going through CIC, at a time when many saw a need for the community to represent Israel with a unified voice. The pressures associated with the intifada exacerbated an already tense situation. One of the issues before the committee was whether CIC should have the exclusive responsibility for public advocacy; another was whether it had sufficient human and material resources to carry out that task.
The Canadian Zionist Federation, one of the community's main national bodies, faced serious organizational and financial problems. It had been operating for a prolonged period without a top executive, partly because of a resource squeeze resulting from a sharp drop in support by the World Zionist Organization and a substantial accumulated deficit. The organization consolidated its staff and physical resources in order to cope with the new problems.

Financial problems were not limited to the CZF. The United Israel Appeal (UIA), which shared in the central community fund-raising campaigns on behalf of Israel, was unhappy that its share of the money collected had been declining in recent years, dropping below half by 1988. Part of the reason for this was a squeeze on total collections, which meant that UIA had to compete with local needs for increasingly scarce resources.

ISRAEL

Community positions on Israel continued to be a source of division, especially in light of the media attention focused on Israel because of the intifada. Some 80 Canadian Jews participated in Prime Minister Yitzhak Shamir's Solidarity Conference in Jerusalem in March, several in prominent roles. However, some Canadian Jews dissented from the dominant community position that opposed negotiating with the PLO and the establishment of a Palestinian state. The most notable dissenter was Milton Harris, former president of CJC, who asserted that community groups did not necessarily represent all Canadian Jews. He told the annual meeting of Canadian Friends of Peace Now in Toronto in September that many Jews were alienated from the mainline organizations and from leaders who supported Israel's policies without question. Harris expressed his belief that peace could not be achieved without the establishment of a Palestinian state. At the meeting, Peace Now president Mel Shipman called for a national poll of Canadian Jewish opinion on Israel-related issues in order to determine whether Harris was right about the existing community leadership being out of touch with the grass roots.

Similar issues were debated at a Montreal meeting in March between Prof. Frederick Krantz of the Canadian Institute for Jewish Research and Dr. Frank Guttman of Canadian Friends of Peace Now. Krantz argued that publicizing dissent beyond the community undermined Israel's political situation, while Guttman countered that dissent existed and could not be covered up. A further clash occurred at a Montreal meeting in October, where Stephen Cohen and Henry Weinberg debated issues related to various Middle East peace plans, especially the implications of the "land for peace" concept.
Education

Jewish education appeared to be flourishing in Toronto, despite the continuing failure to obtain government funding, but was running into some serious problems in Montreal. Toronto's Jewish day schools reported an increase in enrollments, with 9,039 children attending 12 day elementary schools and 7 day high schools. An additional 6,049 attended supplementary schools. The total of 15,088 compared to 10,892 pupils 11 years earlier. Approximately half of the Jewish children at any time were enrolled in Jewish education; however, the high dropout rate in the higher grades continued to be a matter of concern.

In Montreal, the United Talmud Torahs (UTT) system of day schools, once the largest on the continent, encountered a number of significant problems. The most prominent was the inability to find a location to build a new school in the suburb of Cote St. Luc to replace leased premises that were no longer available. On two occasions UTT bought an option or land itself, but was unable to obtain the necessary zoning clearance from the authorities in the predominantly Jewish town. Ultimately it was decided that the school would close in 1990 and would not be replaced. The elimination of this key feeder school threatened the viability of one of UTT's two Herzliyah High Schools. UTT also closed a school in the suburb of Chomedey, leaving itself with a sharply reduced base. Ultimately the 93-year-old UTT, faced with crippling financial problems, agreed to submit to a joint management committee in which AJCS, the federation, would be the dominant partner. The committee's mandate was simple: "to ensure the continued viability" of the system. Toward the end of the year, plans were announced for a renovation of UTT's Snowdon campus. It was hoped that new physical facilities would help to stem the enrollment decline in the Herzliyah High School located there.

The Joseph Wolinsky Collegiate Institute, a Jewish high school in Winnipeg, suffered serious fire damage in June. The school was rebuilt and reopened in the fall.

Community Relations

Several community-relations issues had to do with schools. As already noted, Ontario's Jews were still unsuccessful in obtaining government funding for their day schools. However, a small victory was achieved when the North York board of education agreed to fund "heritage language classes" in Hebrew—30 minutes per day—in Jewish private day schools. In Calgary, the Calgary Jewish Academy signed an agreement with the Catholic school board that allowed the school to receive government funding through the board. The aid was expected to amount to about $400,000 per year for the five-year period of the agreement, which essentially continued an arrangement that had been in existence since 1984 but with a longer time frame. The other day school in Calgary, Akiva Academy, received government aid through a different method.

Another innovative method of financing Jewish education was proposed by Jewish parents and the Laurenval school board in the Montreal suburb of Laval in the
wake of the closing of the UTT school in Chomedey. Faced with an absence of Jewish schools, the Laval Jewish Community Council proposed that Jewish education, supervised independently by a Jewish body, be offered within the context of a Protestant school. The plan was going ahead, despite reservations among some Jewish educators that the new model, if successful, might undermine the existing day-school structure in Montreal, especially since fees were expected to be lower at the new school. The Jewish Education Council agreed to help with planning the Jewish component of the curriculum.

In Toronto a proposed Beth Jacob school in North York ran into opposition over land-use issues. Eventually the $10-million project, to be built by the Reichmanns' Olympia & York company, was approved by the North York board of education for a site formerly occupied by a public school that had been closed.

Prayer in the public school continued to pose problems for Canada's Jews. For example, Lincoln County, Ontario, persisted in using Christian prayers and Bible readings, despite a Court of Appeal decision that banned them. By contrast, the Ottawa board of education dropped daily recitation of the Lord's Prayer and substituted the singing of the national anthem and a minute of silence. Recitation of the Lord's Prayer at Metro Toronto and Toronto City Council meetings was also discontinued, after which Jewish councillors who had backed the move were subjected to harassing hate mail and telephone calls. The government of Manitoba, the only remaining province that required daily prayer in the public schools, was defending the practice against civil-libertarian efforts to abolish it. In Montreal, the efforts of Norman Spatz resulted in a decision to remove crosses from the walls of municipal courtrooms.

Jews were busy during the year building bridges to other ethnic groups. In the wake of a number of incidents that soured relationships between Jews and French Québécois, in September about 50 people from the two groups spent a day together in dialogue. Issues such as the language question and the attitude of the majority Francophones toward minority groups dominated the discussion, which was held in Montreal. Participants were business people, academics, professionals, clergy, community workers, and representatives of the arts. The discussions were characterized by an unusual degree of frankness and a willingness to grapple with difficult matters. Plans were made to continue the dialogue and perhaps to publicize the results.

Jews and Italians in Montreal joined to protest a November interview by the president of the Quebec Chamber of Commerce, in which he was sharply critical of groups that did not integrate into the Quebec mainstream and expressed the hope that Quebec would remain "white and Francophone." The Quebec Region of CJC and the National Congress of Italian Canadians protested the words and the underlying sentiment as a "divisive and disturbing message to send to Quebeckers and potential immigrants." Also in Montreal, and Toronto as well, the newly formed Polish-Jewish Heritage Foundation initiated a regular dialogue between members of the two groups.

In legal developments of interest to the Jewish community, the federal govern-
ment proposed amendments to the Divorce Act that would bar the granting of a civil divorce in a situation where one spouse was preventing the conferral of a get, a Jewish religious divorce document. (This tactic was often used as a bargaining chip, especially by men, in order to obtain a better settlement.) At least 233 such cases were documented between 1982 and 1985. The amendments, which were welcomed by Jewish groups, were expected to be enacted in 1990.

Montreal's YM-YWHA won a major victory in Quebec Superior Court, gaining exemption from property and school taxes that constituted a serious threat to its financial integrity. A back tax bill of $2.5 million was at stake, in addition to future obligations. The judge found that the Y was available for public use and therefore was tax-exempt. The city of Montreal decided to appeal, while Cote St. Luc and Laval, two municipalities with Y branches, agreed to accept the decision.

Soviet Jewry

Canadian Jews were active in a number of ways in behalf of Soviet Jewry. Politically they continued to press the federal government to intervene with the Soviet Union. A delegation from a major Toronto synagogue, Beth Tzedec, met with External Affairs Secretary Joe Clark in September to push for a freer Soviet emigration policy and more rapid decision making on emigration requests. They also met with Soviet embassy officials while in Ottawa.

In order to meet the increasing financial demands of Jewish emigration, the National Budgeting Conference provided funds to help support refugees in transit who were waiting to come to Canada. The appropriation replaced ad hoc budgeting arrangements. Officials of the Jewish Immigrant Aid Services (JIAS) estimated that the cost of supporting a person in transit in Italy was $3,600, while the first year in Canada for a family of four cost $17,000. The total cost to JIAS for settling Soviet Jews in 1989 was estimated to be about $2 million beyond the normal budget.

In 1988, some 350 Soviet Jews settled in Canada. Most Soviet Jews were attracted to Toronto, but a surprising number went to Edmonton, where Soviet Jews were estimated to comprise about 700 of the community's 4,500 Jews. About 40 to 45 additional families were expected in 1989.

Prof. Yakov Rabkin of the Université de Montréal was working with Jews who remained in the Soviet Union. He was instrumental, along with Israeli talmudist Rabbi Adin Steinsaltz, in establishing a program of advanced Jewish studies in Moscow, which opened in February and represented the first genuine yeshivah and university-level courses in Judaica offered since 1917.

Religion

A dispute over access to a mikveh in Toronto led to the construction of a new facility. When the Sheppard Avenue ritual bath was declared unavailable for conversion purposes in 1988, non-Orthodox rabbis believed that the move was aimed at
them, because other mikvehs were available for Orthodox conversions. As a result, the Toronto Board of Rabbis decided to build a new one, which was named the Toronto Community Mikvah.

In Montreal, the Quebec Region of the Rabbinical Council of Canada created a commission and Beth Din (rabbinical court) to oversee and certify all conversions directed by Orthodox members of the council. Whereas previously witnesses were not all rabbis, conversions would henceforth have to be witnessed by three Orthodox rabbis. The impetus for the change came from the Chief Rabbinate in Israel, which sought to insure uniformity of documentation of converts who might settle in Israel. In Ontario, conversions were not carried out by individual Orthodox rabbis but by the Beth Din of the Vaad Harabonim (Rabbinical Council) of Toronto.

The Montreal community expanded its eruv, previously limited to only parts of the metropolitan area, to include virtually all areas where Jews lived. (An eruv is an unobtrusive boundary marker around an area that permits observant Jews within its limits to carry objects on the Sabbath.) The move required the cooperation of Mayor Jean Doré and the city council, which agreed to it in November. The new eruv, which was expected to be one of the largest on the continent when it went into operation in 1990, would be maintained by the Vaad Ha’ir, an Orthodox communal body. Montreal city councillor Saulie Zajdel played a major role in convincing the municipal authorities to cooperate.

The Harry Crowe Memorial Lectures at York University in Toronto in October were devoted to “The Current Religious Debate: Exclusiveness or Inclusiveness.” Rabbi Dow Marmur’s (Reform) call for a joint unity Beth Din of both Orthodox and non-Orthodox rabbis was supported by Rabbis Reuven Bulka (Orthodox) and Benjamin Friedberg (Conservative) but opposed by Rabbi Immanuel Schochet (Orthodox). Marmur’s motivation was to try to counter tension among the different movements. A similar theme was voiced at the Toronto convention of the United Synagogue of America in November. That organization decided to launch a campaign for a unified conversion policy at the local community level in order to deal with what was described as the most urgent problem facing Jewry.

In April Canadian Jewish women organized prayer services to demonstrate their solidarity with the women who prayed at the Western Wall in Jerusalem and were objects of harassment and violence. In Toronto, some 70 women prayed together and then marched to the Israeli consulate to protest the treatment of the Jerusalem women. The Toronto women, from six different synagogues, were joined in their march by several men. A similar number of women participated in a prayer service at a Montreal synagogue.

The Grand Rebbe of the Belzer Hassidim, Rabbi Isachar Dov Rokach, visited his followers in the Montreal suburb of Outremont in June, where he officiated at the ground-breaking ceremony for a new school. One Outremont city councillor protested that a parade by the Belzer Hassidim on St. Jean Baptiste Day, Quebec’s national holiday, was an affront to Quebecers, but he was sharply criticized by several fellow councillors. The parade, with some 5,000 people participating, took
place late Saturday night and lasted until the early hours of Sunday morning. A letter to the editor of a Montreal newspaper argued that a unilingual Hebrew banner on Durocher Street, welcoming the Rebbe, constituted a "profound insult to our nation" and a "degradation of the city of Outremont by foreigners."

**Culture**

The Marc Chagall exhibit at the Montreal Museum of Fine Arts, which opened in late 1988, attracted over 250,000 visitors before it closed in February. It was the first major Canadian exhibition of Chagall's work.

Montreal architect Phyllis Lambert helped to design and finance the Canadian Center for Architecture, which opened its doors in Montreal in May. The objective of the project was to further the development of the study and art of architecture and to demonstrate its relevance to human values. (Lambert is the daughter of the late Samuel Bronfman and the sister of Edgar and Charles.)

The Saidye Bronfman Center, the cultural focus of Montreal's Jewish community for over two decades, built an annex financed by the Bronfman family. The annex housed six fine-arts studios and administrative offices.

The University of Toronto established a center for Jewish studies, to be financed through a $1-million campaign. The acting chairman was Prof. Arthur Kruger. Queen's University in Kingston, Ontario, received an endowed chair in Jewish studies, only the second such chair in the country.

David Rome, archivist and historian of Canadian Jewry, was honored for nearly five decades of work. CJC's National Archives chairman Irving Abella presented him with a plaque at a September ceremony in recognition of a lifetime of accomplishment, including a lengthy publication list on many aspects of Canadian Jewish life. Abella observed that "no one has done more to keep alive and vibrant the study of Jewish life than David Rome," whom he described as a "national treasure."

Three Canadian cantors, David Bagley and Louis Danto of Toronto and Yaacov Motzen of Montreal, participated in two different concert tours of the Soviet Union and Eastern European countries, to introduce the Jews there to modern cantorial music. Serge Ouaknine's play *Marianne—Intérieur Nuit*, which opened in Montreal in May, commemorated the bicentennial of the French Revolution but also dealt with revolutions in general. The play ends in Auschwitz because, as Ouaknine put it, "the French Revolution was the beginning of the automatization of death." *The Courting of Sally Schwartz*, by another Montrealer, Aviva Ravel, opened in December. It depicts a romantic relationship between an American and an Israeli.

*Half the Kingdom*, a National Film Board production directed by Francine Zuckerman and Roushell Goldstein, is a documentary about the role of women in Judaism. It profiles seven women, three of them Canadian: Toronto columnist Michelle Landsberg, Ottawa religious studies professor Naomi Goldenberg, and Montreal feminist scholar and activist Norma Baumel Joseph. The film premiered in Halifax in November and had openings in Toronto and several other cities in.
December. Morley Markson's film Growing Up in America opened and won a prize at the Chicago Film Festival.

Publications

University of Toronto historian Michael Marrus edited The Nazi Holocaust, a 15-volume work containing some 300 scholarly articles on the subject.

The 18th-century false messiah Jacob Frank is the subject of Rabbi W. Gunther Plaut's historical novel The Man Who Would Be Messiah. Naim Kattan, the Iraqi-born writer now living in Ottawa, published a novel, La Fortune du Passager ("The Traveler's Fortune"), on the theme of changing cultures without losing one's identity.

Canada's foreign policy on the Middle East is analyzed in The Domestic Battleground: Canada and the Middle East Conflict, edited by David Taras and David H. Goldberg. In general, the contributions show the difficulties encountered by pro-Israel forces in attempting to influence Canadian policy.

Wild Gooseberries: The Selected Letters of Irving Layton, edited by Francis Mansbridge, contains a number of outspoken pieces by the controversial poet, dating back to 1939.

New works of fiction include: Solomon Gursky Was Here by Mordecai Richler; Winter Tulips by Joseph Kertes; A Gift of Sky by Linda Ghan; and Ritual Slaughter by Sharon Drache. New nonfiction works include: The Garden and the Gun: A Journey Through Israel by Erna Paris; When Freedoms Collide by A. Alan Borovoy; Whence They Came: Deportation from Canada by Barbara Roberts; Jesus and the Judaism of His Time by Irving Zeitlin; Walking Toward Elijah by Rabbi Dow Marmur; Rites of Spring: The Great War and the Birth of the Modern Age by Modris Eksteins; What You Thought You Knew About Judaism by Rabbi Reuven Bulka; This Is New York, Honey by Michelle Landsberg; Some People, Some Time Ago by Mitchell Wagner; and Third Solitudes: Canadian Jewish Authors by Michael Greenstein.

Personalia

Sidney Altman shared the Nobel Prize in Chemistry. Gerry Weiner was given a new cabinet post: secretary of state. Justice Bonnie Helper became the first woman appointed to the Manitoba Court of Appeal, that province's highest court. Morris Fish was appointed to Quebec's top tribunal, the Court of Appeal, while former Quebec justice minister Herbert Marx joined Quebec Superior Court. Gerald Berger was appointed to the new Free Trade Review Board. Euninie Cohen was elected a vice-president of the Progressive Conservative party. Prof. Marsha Hainen became president of the University of Winnipeg. Rose Sheinin was appointed vice-rector (academic) at Concordia University. Dr. Morrie Gelfand was awarded the Order of Canada. Steve Goldman became the coach of the Ottawa Rough Riders.
Within the community: Joann Smith was elected president of Women’s Canadian ORT; Ian Kagedan was appointed governmental affairs director of B’nai Brith Canada; Karen Mock became national director of the League for Human Rights of B’nai Brith Canada; Patricia Rucker was appointed editor of the Canadian Jewish News; Morris Zilka was appointed executive vice-president of the Jewish National Fund of Canada; Dr. Eli Rabin was elected president of Ottawa’s Vaad Ha’ir; Eric Slavens and Goldie Hershon were chosen as chairpersons of CJC’s Ontario and Quebec Regions, respectively; Lionel Goldman was elected president of the Montreal YM-YWHA; Sidney Indig was appointed director of the Edmonton Jewish Federation; Rabbi Bernard Baskin retired after 40 years in the pulpit of Temple Anshe Shalom in Hamilton; and Dr. Elaine R. S. Cohen was appointed director of educational services at UTT in Montreal.

The J.I. Segal Awards for literary or educational accomplishments were presented to Yiddish literature professor Ruth Wisse, for A Little Love in Big Manhattan, and to Raizel Fishman Candib and Batia Bettman, Jewish educators. The book awards of the Toronto Jewish Congress Cultural Council were presented to Michael Marrus for The Holocaust in History and to Szloma Renglich for When Paupers Dance. Garth Drabinsky became the first Canadian to win the B’nai B’rith International Distinguished Achievement Award. Dr. Victor Goldbloom was awarded the Samuel Bronfman Medal by AJCS, for his work in behalf of the community. Prof. Arthur Lermer received the Rosenfeld Foundation for Yiddish Culture Award for the promotion of Yiddish language and culture. Seymour Levitan won the Robert Payne Award for his editing and translation of Rachel Korn’s poems in Paper Roses.

Among leading Jews who died in 1989 were the following: longtime journalist Charles Lazarus, in January, aged 71; Rabbi Joseph Rodal, bookseller and former principal of the Rabbinical College of Canada, in February, aged 75; labor lawyer and community leader Louis Orenstein, in March, aged 76; Arnold Finkler, partisan leader, Holocaust survivor, and philanthropist, in April; former journalist Anne Lerner Notkin, in April, aged 86; immigration lawyer Eli Michael Berger, in May, aged 77; Leon Weinstein, supermarket executive and community leader, in May, aged 81; Rabbi Samuel Sachs, who served Goel Tzedec Synagogue in Toronto from 1927 to 1946, in May, aged 96; Joseph Berman, community leader, in May, aged 90; television broadcaster Phyllis Switzer, in July, aged 57; noted theatrical director John Hirsch, in August, aged 59; Sholem Goodman, educator and principal, in August, aged 86; sculptor Alice Winant, in August, aged 60; Kitchener leader Rabbi Phylve Rosensweig, in November, aged 58; engineer and business executive Abbey Sankoff, in November, aged 80; Ruth Frankel, first woman Companion of the Order of Canada, in November, aged 86; Mattie Rotenberg, pioneer physicist and Toronto day-school founder, in December, aged 92; and Ralph Hyman, former editor of the Canadian Jewish News, in December, aged 83.

Harold M. Waller