Review of the Year

OTHER COUNTRIES
Canada

National Affairs

Canada enjoyed a year of economic and political stability. Low inflation, strong economic growth, and declining unemployment produced a favorable economic environment. Substantial surpluses allowed the government to lower taxes for the first time in years. Interest rates were relatively low, especially compared to those in the United States, which contributed to another decline of the Canadian dollar to near-record lows.

Prime Minister Jean Chrétien took advantage of the favorable situation to call a federal election for November 27, over a year before the end of his normal four-year term. The risk paid off as his Liberal Party increased its majority in the House of Commons by 11, winning 172 of the 301 seats. The new Canadian Alliance (a reshaped Reform Party) came in a distant second with 66 seats, and the Bloc Québécois, Progressive Conservatives, and New Democrats trailed far behind. The comfortable majority, coupled with the divided nature of the opposition, promised smooth sailing for the Liberals for another term, barring an internal dispute over the timing of the prime minister's eventual retirement.

Six Jews were elected, all as Liberals: Anita Neville, a new MP from Manitoba, and incumbents Herb Gray and Elinor Caplan from Ontario and Irwin Cotler, Raymonde Falco, and Jacques Saada from Quebec. Gray and Caplan retained their cabinet posts.

Canadian Jews had long favored the Liberal Party, but that support was less assured than usual in 2000, for two reasons. First, the new Alliance leader, Stockwell Day, made a concerted effort to woo Jewish voters. Second, Canada's Middle East policy during the Palestinian uprising that began at the end of September angered members of the Jewish community, many of whom felt betrayed by their country's vote condemning Israel in the UN Security Council in October (see below).

Day had been courting Jews for months before the election was called. He declared in July, when he met with B’nai Brith Canada (BBC) leaders, that his Middle East stance “would be a supportive, friendly, pro-Israel policy . . . .” He continued to pursue that position through the fall campaign, by which time the issue had become much more salient. He also proposed an income tax credit for religious school tuition, a measure that would offer considerable financial relief to
Jews in Ontario, the only province that did not provide funds to Jewish day schools. Chrétien, in contrast, tried to smooth over his relationship with the Jews by reiterating his support for Israel even as his government backed UN resolutions that were widely perceived as hostile toward Israel. And on the day-school funding issue, he avoided the question by depicting it as a provincial matter for Ontario.

As a political and cultural conservative with deeply held Christian beliefs, Day was suspect in some sectors of the Jewish community. His party's roots, which contained elements of anti-Semitism, added to the anxiety. But Day went out of his way to court the Jews and seek their votes. In fact, conservative columnist David Frum characterized him as the federal party leader "who most effectively champions Jewish values and Jewish interests." In a November speech at a Thornhill synagogue he forthrightly refuted accusations of anti-Semitism, declaring that "I oppose racist and anti-Semitic views and those who propagate them, with every ounce of my being. The Canadian Alliance will have a policy of zero tolerance for these kinds of views." He continued to hammer the government for its insensitivity toward Israel, attacking its UN stance as "embarrassing and unsettled." And he stressed his determination to offer tax relief for religious school tuition. Despite his best efforts, his party proved unable to achieve any sort of a breakthrough with Jewish voters, not least because most Jews rejected its very conservative ideology. Jews generally continued to vote Liberal, with the governing party winning the districts with significant Jewish populations.

In municipal elections, also in November, Mel Lastman gained a second term as mayor of Toronto. Among city councilors elected were Erin Shapero in Markham and Mike Feldman, Howard Moscoe, and David Shiner in Toronto.

Jews joined Canadians across the country in mourning the death of former prime minister Pierre Elliott Trudeau, who died in September at the age of 81. Trudeau, who had represented a substantially Jewish district in suburban Montreal throughout his parliamentary career, was very popular with Canadian Jews despite some occasional differences over foreign policy. Jews particularly approved of his forthright stand on national unity. Barney Danson, one of his former cabinet colleagues, hailed him as "a great friend of the Jewish community." Former Canadian Jewish Congress (CJC) president Irving Abella stressed Trudeau's commitment to bringing minorities, including Jews, into high governmental positions. According to Abella, "he helped us take our proper place in Canadian society and for that we should be eternally grateful."

Israel and the Middle East

Canada's foreign policy with regard to Israel and the Palestinians was a major issue during the year. The community was outraged that Canada joined 13 other members of the UN Security Council in approving Resolution 1322 in October. Only the United States abstained. The one-sided resolution heaped all of the blame for the Palestinian uprising on Israel and condemned the Jewish state for
“excessive use of force.” In cities across the country Jews held rallies to protest what the Canadian Jewish News characterized as an “unconscionable vote.” CJC president Moshe Ronen spoke about “a lot of anger” and “a feeling of betrayal” in the community.

The proximity of the vote to the election ensured that Prime Minister Chrétien would devote considerable effort to mending fences. At a late October meeting with Jewish leaders, he assigned his top foreign affairs advisor to be his liaison with the community in order to forestall a repetition of the fiasco, and there were reports that Chrétien had been insufficiently aware of the significance of the vote beforehand. Canada-Israel Committee (CIC) chair Joseph Wilder told the prime minister that there had not been “such unrest and anxiety in the Jewish community since perhaps 1973” and that Jews felt “deserted” by their government. Israeli health minister Roni Milo met separately with Chrétien to express his government’s views on the recent events. In the weeks after the vote on Resolution 1322, Canada did vote against a UN Human Rights Commission resolution that labeled Israel’s actions as war crimes and crimes against humanity. It also abstained on a slanted General Assembly motion.

Canada’s vote on Resolution 1322 caused political difficulties for Liberal MP’s with significant Jewish populations in their districts. Ministers such as Elinor Caplan, Jim Peterson, and Art Eggleton were unable to speak out on the issue because of the tradition of cabinet solidarity. But backbenchers such as Irwin Cotler, Joe Volpe, and Carolyn Bennett did speak out forcefully against their government’s vote. Cotler was criticized by five members of his own caucus for his remarks, in which he denounced the Security Council resolution as “one-sided, misinformed, and prejudicial to the cause of peace in the Middle East.”

The prime minister finally put out a public statement on the matter in November, a few weeks before the election. He never apologized or expressed regrets for his government’s actions, though he did say that he regretted that Canada’s vote had added to the Jewish community’s “distress and frustration.” He reiterated his commitment to Middle East peace and his assurance that “one UN vote cannot define—or redefine—the deep and long-standing friendship that exists between Canada and Israel. Our commitment to Israel is long-standing and will remain a pillar of Canada’s policy in the Middle East.”

Nevertheless the government antagonized the community again in December, after the election, by voting in favor of a General Assembly resolution that stated that Israel’s imposition of its jurisdiction on Jerusalem was illegal. As a result, Stockwell Day, the leader of the opposition, attacked his country’s policy as “incoherent and inconsistent.” CIC executive director Rob Ritter expressed particular opposition to the wording of several resolutions that Canada supported. His organization also called upon the government to withhold support for unbalanced resolutions in the future. Rabbi Reuben Poupko called the vote scandalous and said that Chrétien’s commitment to the community prior to the election “proved to be nothing but empty rhetoric.”

On a more positive note, in May Israel was admitted to the Western European
and Others Group at the UN for the first time in its history. Canada had long worked for such an outcome and was praised by CIC chair Joseph Wilder for its efforts.

In April, Jean Chrétien became the first Canadian prime minister to pay an official visit to Israel, when he received an honorary degree from the Hebrew University of Jerusalem. He met with his counterpart, Ehud Barak, as well as with a number of other leading public figures. He also visited Yad Vashem and the grave of Yitzhak Rabin. Subsequently he met with Yasir Arafat in Gaza and traveled to several Arab countries. During his time in the Middle East, Chrétien made a number of impromptu remarks that generated controversy, such as his observation to Arafat that a unilateral declaration of independence might be a useful bargaining tool. Afterwards, MP Irwin Cotler, who accompanied the prime minister, issued a statement saying that the government believed that “the issue of Palestinian statehood should be settled through negotiations between Israel and the Palestinian Authority,” and that it did not favor a unilateral declaration of independence. In a June speech in Montreal, Cotler dismissed criticism of Chrétien’s gaffes, explaining that the prime minister had a “folksy” way of responding to questions.

In March the Royal Canadian Mounted Police uncovered an apparent plot to bomb Israeli diplomatic offices in Ottawa and Montreal. Aymon Bondok, a Canadian of Egyptian origin, and his girlfriend were charged with possession of explosive materials, and he was charged with extortion. Tarek Khafagy, an Egyptian refugee in Montreal, was also arrested after explosive materials were found in his apartment. In October, Bondok pleaded guilty to the two charges against him and was given a suspended sentence and two years of probation. Judge Claude Parent of Quebec Court was convinced that Bondok did not intend to hurt anyone. Khafagy, the refugee, went on trial for planning to bomb the Israeli consulate, but was acquitted when the judge decided that Bondok had probably framed him.

In an April lecture in Montreal, journalist Steven Emerson charged that Islamic terrorist groups such as Hezbollah were operating in Canada. He specifically pointed to a cell of Algerians in Montreal who were connected to the man picked up trying to smuggle explosives from British Columbia into the U.S. state of Washington in 1999. According to Emerson, the terrorist groups concentrated on membership drives and fund-raising, making it difficult for law enforcement agencies to file charges.

A long-standing issue between Canada and Israel that continued to fester, though with decreased intensity, was that of people coming from Israel to Canada and asking for refugee status on the grounds that they were victims of persecution in Israel. For a decade, Israel had vehemently denied the validity of such claims. According to Canada’s Immigration and Refugee Board, in 1999, 29 such refugees from Israel were accepted into Canada while 305 were rejected. The acceptance rate was the highest in three years, but considerably below that of the
early 1990s. Most of the claimants were former Soviet citizens. According to the Israeli government they were simply using Israel as a way station en route to Canada, and their claims of persecution in Israel had no foundation.

The case of Daniel Weiz led to some tension in Israel-Canada relations. Weiz, a 19-year-old Israeli with immigrant status in Canada who was visiting his father in Toronto, was charged with second-degree murder there in November 1999. Shortly thereafter he returned to Israel, from which Canada requested his extradition (see AJYB 2000, p. 270). In April, an Israeli judge decided that there was enough evidence to warrant a trial, and that he could therefore be extradited. Weiz's Israeli lawyer contended that the evidence against Weiz was false and that he had been framed, but the Supreme Court of Israel turned Weiz down, and he was extradited to Canada in October, where he remained in custody pending a trial in 2001. If convicted and sentenced to a prison term, Weiz would serve it in Israel.

In a talk in Toronto in November, David Bedein, bureau chief of the Israel News Agency, charged that Canadian aid programs to the Palestinians, and specifically Canadian aid workers in the Palestinian refugee camps, helped organize daily school lessons promoting the Palestinian “right of return” using textbooks funded, in part, by the Canadian government. He also charged that Canada, as chair of the Refugee Working Group, supported the “right of return” even though it represented an attempt to undermine Israel as a Jewish state.

The case of the 13 Iranian Jews who faced spy charges in their homeland was taken up by Foreign Minister Lloyd Axworthy. After a meeting with MP Irwin Cotler in March, he declared that the criminal accusations were “completely unfounded.” Canada made representations to Iran and put pressure on that country to release the prisoners. Later that month, addressing the CIC policy conference in Ottawa, Axworthy added, “If Iran wants to be recognized internationally, they have to show that they can live up to the international law of the land.” When ten of the Iranian Jews were convicted in July, Axworthy, speaking on behalf of the government, expressed “grave concern” over the “seriously flawed” trial. He promised that Canada would continue to follow the matter closely.

Anti-Semitism and Racism

Holocaust denier and anti-Semite Ernst Zundel was tied up in legal proceedings throughout the year. The case involving his California-based Web site, which began in 1996, was still before a tribunal of the Canadian Human Rights Commission, and when proceedings resumed in December it appeared to be nearing an end. Because of the novel issues it raised, the case was regarded as having the potential to become an important precedent. In a case heard by the Federal Court of Appeal, Zundel demanded judicial review of rulings against him by the commission on the grounds that one of its members was biased against him. In June the court turned him down. In yet another case, the Supreme Court of
Canada, in July, refused to hear his appeal of an Ontario court ruling that barred him from suing members of Parliament who had refused to allow him to hold a press conference in the Parliament buildings in 1998. In December Zundel received another rebuff from the high court when it refused to hear his appeal involving his claim of Canadian citizenship, and also rejected his charges against the human-rights commission. One positive development for Zundel during the year was a bequest from the estate of Boston lawyer Richard Cotter, who died in 1999. He left Zundel $100,000 and gave over $500,000 to other anti-Semites and hate groups.

A dispute within the Parti Québécois (PQ), which governed Quebec, took on a nasty anti-Semitic dimension in December. Yves Michaud, a PQ hardliner, had announced his intention to seek his party’s nomination in a Montreal district. He made a number of remarks about Jews during a radio interview, as well as in subsequent comments to the media, that the community regarded as deeply offensive, including an accusation that the Jews did not have a monopoly on suffering, and that B’nai Brith Canada and Côte St. Luc Jews deserved criticism for opposing independence for Quebec. Michaud was roundly denounced by Premier Lucien Bouchard, the leader of the PQ, and by Quebec’s National Assembly, which unanimously passed a motion censuring him. The affair escalated when some separatists rose to Michaud’s defense and criticized Bouchard and the National Assembly motion, thereby exposing a rift within the PQ. Meanwhile, Jewish organizations praised Bouchard for his forthright condemnation of Michaud. Michaud, for his part, claimed that he had been deliberately misinterpreted and targeted politically because of his commitment to Quebec independence. He would, he said, continue to criticize anyone who opposed independence.

The events surrounding the violence between Israel and the Palestinians in the fall sparked an upsurge in anti-Semitic incidents in various parts of the country. A number occurred in Ontario, where six synagogues were vandalized around the time of Yom Kippur. Rocks were thrown through the glass doors of Beth Shalom Synagogue in Ottawa in the early morning hours on the holy day. There was also vandalism at Beth Tefilah synagogue in London, Ontario. Three Toronto synagogues were vandalized, and anti-Israel leaflets were placed on cars parked at another Toronto synagogue. In Montreal, two Jewish boys wearing kippot (skullcaps) were assaulted at a subway station, and there were over a dozen incidents of graffiti and destruction of property. In mid-October, 29 headstones were knocked over at a Jewish cemetery, though officials declined to connect the incident to the Middle East situation. In November a firebomb destroyed a room at a funeral chapel, and another assault took place just outside a subway station. More serious incidents occurred in Edmonton, where two synagogues were firebombed early in November. Yousef Sandouga was charged with one count of arson for starting one of the fires, at Beth Shalom Synagogue, by throwing a Molotov cocktail inside. At the end of November, B’nai Brith Canada counted nearly 50 incidents since the beginning of October, more than double the figure
for the same months in 1999. In addition, the Canadian Security Intelligence Service reported that Hamas and Hezbollah were active in Canada, though no incidents had been attributed to them.

Earlier in the year, in March, a young woman in Winnipeg pleaded guilty to the desecration of over 200 monuments at a Jewish cemetery in 1999. In August a Montreal-area public school was defaced with racist graffiti that included slurs against Jews.

Bernie Farber, executive director of the Ontario Region of CJC, revealed in June the existence of a racist Web site called Anschluss Kanada, and the upgrading of the Heritage Front’s Web site. He expressed concern that these developments represented an upsurge in far-right activity in Canada. The Heritage Front had planned a Canada Day rock concert in Kingston featuring four skinhead bands, but protests by antiracist groups forced its cancellation.

Caricaturist Josh Beutel appealed a 1998 court judgment against him involving one of his cartoons in which former Moncton school teacher Malcolm Ross was compared to Joseph Goebbels. Even though the court acknowledged that Beutel could legally characterize Ross as a racist and an anti-Semite, depicting him as a Nazi went too far. Beutel was ordered to pay Ross $7,500 in damages for libel. Beutel’s case was argued in February in the New Brunswick Court of Appeal. Meanwhile Ross had lodged a complaint with the UN Human Rights Commission contending that Canadian courts had erred in 1995 in ruling that his anti-Semitic positions had “contributed to the creation of a poisoned environment” in the education system. But the commission rejected his contention, distinguishing between his beliefs and the “manifestation of those beliefs within a particular context.”

**Nazi War Criminals**

In a number of instances authorities took action against war criminals who had covered up their records when applying to immigrate to Canada after World War II. Vladimir Katriuk, who was to be stripped of his citizenship after a 1999 court finding that he had fraudulently misrepresented his background, took his case to the Supreme Court, which declined to hear it. Katriuk, a voluntary participant in the activities of Battalion 118, which operated as part of the Waffen-SS in Belarus, faced eventual deportation. In a similar case, Judge Andrew MacKay of the Federal Court of Canada ruled in March that Helmut Oberlander had misrepresented his wartime activities when he had applied for immigration. He had been an interpreter with Einsatzkommando 10a of the SD during the war. The judge stated that he did not find much of Oberlander’s testimony to be believable. The next step was for the government to strip him of his citizenship. Jacob Fast, an ethnic German from Ukraine accused of being an auxiliary member of the German Security Police, went before the courts in Ontario on the charge of fraudulently obtaining the right to immigrate to Canada by concealing his past.
Serge Kisluk was stripped of his citizenship in March after a court finding against him for concealing his collaboration with the Nazis when immigration authorities interviewed him. He was scheduled for a deportation hearing early in 2001.

Walter Obodzinski became the 17th man in Canada to face charges for war crimes. This native of Poland was accused of joining a Nazi unit in his homeland in 1941 that was responsible for the murder of thousands of Jews and partisans. His case was being heard by the Federal Court in Montreal, where he lived. In June his lawyers requested a permanent stay on the grounds that he was too ill to stand trial, a move opposed by prosecutors.

In the annual report of the War Crimes Program, released in June, Terry Beittner, the acting director of the war crimes section of the Justice Department, reported on the 17 cases that had been launched since 1995. He also acknowledged that the unit was far behind the target of 14 new cases in three years that it had announced in 1998, but expected several more to be launched within a year. A month before, in May, investigator Steve Rambam told a Montreal audience that there were still some 600 war criminals living in Canada. He contended that there was sufficient evidence to prosecute dozens of them, implying that the government was not pursuing matters with enough diligence.

**Holocaust-Related Matters**

Canada, joining 45 other countries, sent a high-level delegation to the international conference on Holocaust education, remembrance, and research held in Stockholm in January. Leaders of the delegation included Deputy Prime Minister Herb Gray and MP Irwin Cotler. By virtue of its participation, Canada undertook to recognize and commemorate the uniqueness, historicity, and magnitude of the Holocaust, to promote expanded knowledge about the events, and to observe an annual day of remembrance.

In line with those commitments, eight of the ten provinces decided to mark an annual Holocaust Memorial Day, the last being Alberta, which passed a Genocide Remembrance Act in November and adopted a Holocaust Memorial Day. In fact the day specified was the date on the Jewish calendar for Yom Hashoah, though that name was not used due to pressure from Ukrainian and Muslim groups on the provincial legislature.

The first Yom Hashoah observance in Quebec was held in May in the National Assembly. While 55 representatives of the Montreal Jewish community looked on from the gallery, the three provincial party leaders all spoke, after which all members of the legislature rose for a minute of silence. In his remarks, Premier Lucien Bouchard called on his fellow citizens to take "responsibility to make sure that such a thing will never happen again." Lawrence Bergman, a member and one of the sponsors of the bill to mark the day, termed it a "moving expression of solidarity" with Quebec's Jews.

A special ceremony was held in Ottawa in September to honor Holocaust sur-
vivors living in Canada. Part of the Zachor project, it was sponsored by several major Jewish organizations and the federal Department of Multiculturalism. Nearly 60 survivors and their representatives attended.

Two Ontario museums, the National Gallery of Canada in Ottawa and the Art Gallery of Ontario in Toronto, acknowledged in December that they owned works of art with uncertain provenances and that they would take measures to identify the proper owners. The announcement was a response to suggestions that paintings looted by the Nazis might have made their way to Canada. The museums suspected that as many as 100 paintings in the National Gallery and 20 in the Ontario museum might fall into that category.

**JEWISH COMMUNITY**

**Demography**

A new study confirmed assumptions about a substantial number of poor Jews in Canada. Allan Moscovitch, a professor of social work at Carleton University, found that about 17 percent of Canada’s Jews could be classified as poor, about the same proportion as in the general community. The study found that immigrants were particularly likely to be poor, especially those who came during the early 1990s. Senior citizens also tended to be disproportionately poor, with over 21 percent of those over 65 in poverty. In both Ontario and Quebec, which together account for over 75 percent of Canada’s Jews, the poverty rate exceeded that in the general population.

**Communal Affairs**

Steve Ain, a former top federation executive and now a consultant to UIA Federations Canada, looked back on 30 years of experience in Canadian Jewish community organizations. In an interview with the *Canadian Jewish News*, he observed that in earlier years the biggest donors to local campaigns also made the key decision on communal policy. Nowadays, in contrast, the wealthy donors were leaving the decisions to others.

Montreal’s Federation CJA considered a major restructuring to try to increase efficiency and reduce overlap in the responsibilities of constituent agencies. According to the plans set out in a task-force report, agency autonomy would be reduced and there would be some mergers and more focused coordination. Another recommendation was for greater collaboration between the federation and the synagogues. After years of budget stringency, increased donations enabled the federation to increase spending for local purposes by 7.9 percent.

The recently reelected president of the Communaute Sépharade du Québec, Moïse Amselem, speaking at his organization’s annual meeting in March, an-
nounced that the CSQ would move its offices to the new community campus but that it was determined to maintain its autonomy despite the centralizing pressures in Federation CJA. Acting in a spirit of “good will and solidarity,” the CSQ was joining the other organizations and agencies in a physical sense, while striving to retain a separate identity. Stating that the CSQ would not be “relegated to the role of a simple agency,” Amselem declared that it really represented a distinctive community whose interests had to be defended.

In Toronto, 80 employees of the Jewish Vocational Service went on strike in October, staying out about two months. The key issues were salary and time off for Jewish holidays. Compromises were reached on both issues and the employees returned to work.

The Jewish Public Library of Winnipeg, established in 1923, closed in June due to a lack of operating funds. The decision followed four years of efforts to establish a secure funding base. In the past the library had been supported by the Winnipeg Jewish Community Council, but the opening of the Asper Jewish Community Campus resulted in increased demands on the council’s resources.

On a more positive note, a new Jewish home for the aged opened in September on Ottawa’s community campus. The Zelikovitz Long-Term Care Facility joined a community center, day and afternoon schools, and most of the community organizations on the campus. In Toronto the UJA Federation announced plans to build a third community campus, this one in the rapidly growing suburban area of Richmond Hill, with its burgeoning Jewish population.

A two-year investigation by federal tax authorities uncovered a $60-million fraud and tax-evasion scheme that involved Tash Hassidim living in Boisbriand, Quebec, north of Montreal. A charitable organization run by these Hassidim pleaded guilty and was fined $400,000 in September. The fraud involved the issuance of inflated charitable receipts in exchange for a percentage of the amount supposedly donated.

Canadian Jews followed the incarceration, trial, and appeals of the Jews in Iran throughout the year. There were regular demonstrations and protests in a number of cities. Even after an appeals court in September reduced the length of the sentences for the ten men who were convicted, MP Irwin Cotler denounced the sentences in the House of Commons, referring to unjust charges, deprivation of rights, and “persecution of the innocent.” CJC president Moshe Ronen described the judgments as “the product of a flawed judicial process that has remained biased and is not consistent with international norms of justice.” He called for the prisoners to be released.

Israel-Related Matters

The community was active in supporting Israel during the last three months of the year, while the Palestinian uprising was at the center of Jewish concerns. Rallies and conferences were held, pressure was put on the Canadian government
to reverse its tilt toward the Palestinians, and efforts were stepped up to com-
municate information about Israel’s situation to the general Canadian popula-
tion. In Toronto, some Jews organized protests against the Toronto Star, the daily
with the largest circulation in Canada, for its Middle East coverage, which they
contended was strongly slanted toward the Palestinian side. CJC Ontario chair
Keith Landy asserted that the paper’s editorials suggest “that Israel and Prime
Minister Ehud Barak were largely to blame for the continuation of violence.” He
added that the effect of the regular columnists “is a continuous ganging up on
Israel.” As a result of the Jewish effort, the paper lost subscriptions and business
advertising.

During a calmer period, back in March, the Canada-Israel Committee (CIC)
held its parliamentary dinner in Ottawa. Over 1,000 people came from across the
country to meet with members of Parliament and to hear addresses from the
prime minister, representatives of the opposition parties, and Israeli elder states-
man Shimon Peres. Prime Minister Chrétien pledged to do whatever was possi-
bile to help the parties in the Middle East achieve peace. He added that “the se-
curity of Israel is foremost among the concerns of Canada and we seek
agreements that will allow Israel to live within secure borders.”

Thomas Hecht, chair of the CIC Quebec Region, speaking at a meeting of the
Canadian Institute for Jewish Research in August, urged the Israeli government
to take into account the views of Diaspora Jews before making any decision on
the future of Jerusalem. He proposed calling an “estates-general of the Jewish
people for that purpose.” Hecht added that “the potential division of Jerusalem
is not only an Israeli issue; it is an issue for every Jew. Jerusalem is the indivisi-
ble capital, not only of Israel, but of the Jewish people. It belongs to all Jews, not
only Israeli Jews.”

In January, Israeli state comptroller Eliezer Goldberg issued a report based on
an investigation of Ehud Barak’s ruling party, One Israel, that castigated it for
allegedly getting money from foreign sources for use in the 1999 election cam-
paign in a “flagrant breach” of laws that prohibit raising such outside funding.
His report made reference to an unnamed Canadian charity that sent 60,000
shekels to the campaign, a relatively small part of the 5.2 million shekels identi-
fied as suspect. The Kahanoff Foundation of Calgary was mentioned in an Is-
raeli newspaper as a possible source or conduit for the funds, but James Hume,
president of the foundation, denied the allegations, saying: “We don’t fund po-
itical activities. We only fund charitable activities in Israel.”

Religion

Montreal’s most prominent and prestigious synagogue, Shaar Hashomayim,
disassociated itself from the Conservative movement in October. The Shaar had
long been a member of the United Synagogue of Conservative Judaism, and its
rabbis through most of the 20th century had been ordained at the Jewish Theo-
logical Seminary of America. However the seminary’s 1983 decision to ordain women had been opposed by Rabbi Wilfred Shuchat, the Shaar’s spiritual leader and a minority member of the committee that had recommended the innovation. Moreover, the Shaar was left as the only Conservative synagogue in North America with separate seating for men and women. Since Rabbi Shuchat’s retirement in the early 1990s, the rabbis of the synagogue had all had Orthodox ordination. Rabbi Barry Gelman, the current spiritual leader, ordained by Yeshiva University, announced nevertheless that the synagogue had no intention of seeking formal Orthodox affiliation, and would remain independent.

The Shaar’s termination of its membership in the United Synagogue was only one indication of the Conservative movement’s problems in Canada, where religious practices were somewhat more traditional than in the United States. In recent years there had also been tension between Conservative synagogues in the Toronto area and the movement’s center in the United States. As Shaar vice president Jonathan Schneiderman put it, “I think that the changes in Conservative Judaism were made to meet the needs of American Jewry, which is different from our community, which is more traditional and observant.” He stressed that it was the Conservative movement that had changed, not the Shaar, which had remained consistent in its practices. In contrast, another Montreal Conservative synagogue, Shaare Zion, decided to embrace the egalitarianism between men and women that was fast becoming the Conservative norm in the United States.

In a panel discussion on tradition and modernity held at an Orthodox synagogue in Toronto in March, Rabbi Reuven Bulka of Ottawa, an Orthodox rabbi, urged the audience not to deal with non-Orthodox Jews by becoming more stringent and less involved and concerned. Rather, he urged them to engage in dialogue with the non-Orthodox.

A resolution permitting same-sex commitment ceremonies, adopted by the (Reform) Central Conference of American Rabbis in March (see above, pp. 236–37), created some controversy among Canadian Reform rabbis. Rabbi Paul Golomb, executive director of the Canadian Council for Reform Judaism, regarded the resolution as “modest and balanced,” allowing individual congregational rabbis to choose whether or not to officiate at the sanctification of same-sex unions. In contrast, Dow Marmur, the rabbi of Canada’s most prominent Reform congregation, Toronto’s Holy Blossom Temple, announced that he would not officiate at such ceremonies. “I believe in equal rights,” he said, “but when it comes to holiness I find it impossible to sanctify the relationship within the framework of Judaism.”

Montreal’s Vaad Ha’ir, the city’s main kashrut supervising agency, issued a compilation of rules in October pertaining to the granting of kashrut certification. This was the first time that such a comprehensive document had been published. What was noteworthy was the increased stringency, especially with respect to the supervision of caterers and rental companies. A rule prohibiting Vaad-certified caterers from serving functions at synagogues not on the approved list raised hackles in the Reconstructionist and Reform congregations. In addition,
the rules for functions in private homes were expected to make it more difficult to hold kosher catered events in such venues.

A Montreal woman sued her ex-husband, from whom she obtained a civil divorce in 1981, in Quebec Superior Court in March. She asked for $1.35 million in damages because he had refused to issue a get (religious divorce) for 14 years, until 1995. The ex-husband countered that the provision of the Canada Divorce Act under which she was suing was unconstitutional for two reasons. First, it dealt only with problems arising from recalcitrant Jewish husbands refusing to grant gittin and not with women refusing to receive them. And second, he said, it discriminated in that it applied to Jews and not members of other religions. The man had only issued the get when a court had dismissed his contest of child-support obligations, and the court decision had cited the relevant portion of the act.

The Reform Board of Mohelim (ritual circumcisers), based in Los Angeles, appointed a physician, Dr. Harvey Lupu, as its first mohel in Montreal in May. Rabbi Leigh Lerner of Temple Emanu-el Beth Sholom, who trained Dr. Lupu in the relevant Jewish practices, saw the emergence of Reform mohelim as an indication of the movement’s desire for self-sufficiency. There were already about ten other Reform mohelim in Canada, most of them in Ontario.

Education

Canada responded to a finding by the UN Human Rights Commission that Ontario’s refusal to fund non-Catholic religious schools was discriminatory (see AJYB 2000, pp. 280–81). In a February announcement, the government reaffirmed its position that education was purely a provincial responsibility and that the federal government had no power to do anything about it, despite Canada’s avowed commitment to human rights exemplified by its signature on the 1976 International Covenant on Human and Political Rights. Keith Landy, Ontario Region chair of CJC, reflected the community’s long-standing outrage with the situation, describing it as a “shameful and disappointing” stance. Attorney Anne Bayefsky, who handled the case, termed it “an embarrassment for Canada.” In April the day schools in Ontario decided to form a united front to pursue government funding and began to search for new strategies.

Ontario education minister Janet Ecker, in a response in May to a question in the provincial legislature, restated her government’s commitment to public education as superior to private schools in terms of standards, quality, and accountability. She said: “When we were challenged by the United Nations and by the federal Liberals to back off that commitment, we stood firm and said no.” Landy was quick to respond by reminding the minister that Ontario was the only Canadian jurisdiction “to publicly fund the schools of one religious denomination and not those of other religious denominations” and that it was treating those who attended non-Catholic religious schools as “second-class citizens.”

In July a representative of the UN Human Rights Commission met with Cana-
dian officials at the country's UN mission in Geneva and informed them that Canada's arguments had been rejected. Christine Chanet of the commission said: "we have asked them to find a way to end this discrimination." The problem had arisen in the first place because Catholic education in Ontario was constitutionally guaranteed. The Ontario government, obligated to fund the Catholic schools, had for decades resolutely refused to consider funding any other religious schools.

An innovative program in Montreal involving the Torah and Vocational Institute (TAV), and the Université du Québec à Montréal (UQAM) came under fire in March. TAV was established to enable Hassidim to obtain marketable skills in a familiar religious environment. The agreement with the university was designed to lead to undergraduate degrees in computer science or business administration. However during its first year of operation the professors' union of the university filed grievances because most of the courses were taught in English rather than French, and the Hassidic students, about a quarter of the total, were offered classes segregated by sex. TAV's academic coordinator, Eli Meroz, lamented the action because "it took a tremendous effort to convince 150 Hassidim to go to university. We will lose these people if we cannot have separate classes, and that would be very unfortunate." Meroz felt that UQAM was missing an opportunity to help integrate a minority group into Quebec society.

Although administrative officials of UQAM had signed the agreement in 1999, the university's senate voted in April to cancel it. In May TAV went to court, asserting that UQAM had improperly terminated the agreement and that it did so "on the basis of pure discrimination and intolerance . . . ." In August a judge of Quebec Superior Court rejected TAV's request for a permanent injunction, essentially ending the attempt to find a legal remedy.

In order to meet the needs of Jewish communities in western Canada for teachers for Jewish schools, the Western Canadian Coalition for Jewish Education joined with York University in Toronto to train local people as Jewish-studies educators. The move was in response to a lack of willingness on the part of suitable teachers to relocate to the relatively small western communities. Funding for the program was provided by New York's Covenant Foundation and by four local federations — those in Winnipeg, Calgary, Edmonton, and Vancouver.

When the University of Toronto awarded honorary doctorates to Edward Said and Noam Chomsky in June there were protests from some sectors of the Jewish community because of the recipients' anti-Israel activities. For example, university benefactor Rose Wolfe, who had endowed a chair in Holocaust studies, complained that conferring the degrees "showed real insensitively to the Jewish community." CJC Ontario chair Landy also criticized the action.

Community officials in Montreal were concerned about the decline in the number of students graduating from Jewish elementary schools who continued on in Jewish high schools. Many appeared to be choosing expensive private high schools instead. In order to address the question of whether the Jewish high schools could be made competitive with their private counterparts, a Forum on Jewish
High Schools was set up, but it had not reported before the end of the year. Meanwhile, in November, labor problems developed in the Montreal Jewish schools. The Quebec government had given the Association of Jewish Day Schools about $1 million to pay for a retroactive salary adjustment for the teachers of secular subjects. School administrators sought to divide the money among all the teachers, including those teaching religious studies, a move that would put the compensation of secular teachers below the public-sector wage scale. Their union complained, and negotiations were still going on at the end of the year.

Community and Intergroup Relations

The issue of prayer at official government events was a matter of continuing concern. In 1999, the Ontario Court of Appeal ruled that reciting the Lord’s Prayer at town and city council meetings was unconstitutional (see AJYB 2000, p. 282). In February the question was raised in the small town of Carleton Place, Ontario. In response to a complaint by a Jew who lived nearby, the mayor declared that it was “extremely offensive” not to be able to recite the prayer. The question achieved a higher profile in March when the CJC asked the provincial government to abide by the court decision and notify municipalities about it. In a letter to the municipal minister and the legislative speaker, CJC Ontario region chair Landy also asked that the prayer no longer be recited in the provincial legislature. The response was that the legislature would continue to open with the Lord’s Prayer because most members wished to continue the practice despite the court ruling about municipalities.

The Quebec Human Rights Commission ruled in January, on constitutional grounds, that the Montreal Urban Community (MUC), a regional government, and two towns within the region should no longer recite nondenominational prayers to open council meetings. However, the commission declined to order the removal of religious symbols such as crucifixes from council chambers, though it suggested that their presence “poses the fundamental question about relations between the state and citizens of diverse beliefs and traditions.” Public prayer, in contrast, was held to be inherently more coercive, and thus should be banned. Decisions of the commission, however, were not binding, and the prayers continued. The six Jewish members on the MUC council were split on the issue of the nondenominational prayer recited there, three voting against it, two voting to retain it, and the sixth, absent from the vote, said he would also have voted for retention. Perhaps the most prominent Jewish member to vote in favor of retaining the prayer was Saulie Zajdel, a member of the Montreal executive committee and an adherent of Chabad-Lubavitch, who explained why he did not find it offensive: “There are no Christian overtones. I showed it to rabbis and they felt the same way.” In Outremont, council member Sydney Pfeiffer, an Orthodox Jew, joined the majority in voting to retain the nondenominational prayer.

Controversial far-right Austrian politician Jörg Haider paid a short visit to
Canada in February, ostensibly to attend a wedding in the Tash Hassidic community near Montreal. At the last minute the invitation was withdrawn, but he did manage to arrange a meeting with several individual members of the Montreal Jewish community to discuss compensation for Holocaust victims. CJC president Moshe Ronen dismissed the meeting: "It's a stupid move in my view." Brahmi Campbell, one of those who met with Haider, responded that he did it for the good of the community because it is "better to talk." Official Jewish bodies boycotted Haider, and his request to visit the Holocaust Memorial Center was rejected. Meanwhile, Toronto Jews picketed the Austrian consulate to protest the inclusion of Haider's Freedom Party in the government. Rabbi Gunther Plaut drew an analogy between the party and an infectious disease that requires isolation to prevent the "spread of its deadly poison."

In March, however, Rabbi Lionel Moses of the Shaare Zion congregation in Montreal dissented from the community's position and regretted, in an article published in the synagogue's bulletin, that Haider had not been given a tour of the Holocaust Center. The rabbi saw the decision as "a missed opportunity" and a "public relations fiasco." CJC Quebec Region chair Dorothy Zalcman Howard demurred, claiming that she had received considerable positive feedback from both Jews and non-Jews for CJC's stand. At a panel discussion in April, two of the people who had met with Haider defended their actions, claiming that the meeting was a necessity if Jews want to understand what is happening on the far right in Europe. Leaders of the CJC and BBC countered that Haider had cynically used the publicity generated by the meeting to enhance his credibility.

The city of Outremont and adjoining areas of Montreal, home to several Hassidic groups, continued to be the site of difficult relations between Jews and the general population. Celine Forget, a member of the city council, had been carrying on a running battle with a small Hassidic congregation over the location of its synagogue. The latest event was her lawsuit against the city to rescind the granting of a building permit to remodel an existing building into a house of worship. Jack Hartstein, a spokesman for Congregation Amour pour Israel, suggested that Forget had been trying to make life difficult for the Hassidim for years. In July, in a separate matter, Forget was charged with assaulting a teenage girl from the Hassidic community. Outremont decided in October that it would not allow the construction of an eruv (symbolic boundary to enable carrying on the Sabbath) using wiring attached to public property. Even though other municipalities in the Montreal area had gone along with similar requests, Mayor Jerome Unterberg contended that provincial law did not allow towns to authorize religious use of public space. The CJC and BBC backed the request.

Belz Hassidim encountered difficulty when they asked to convert a house into a synagogue in Montreal. Not only was this contrary to a city policy discouraging such conversions, but neighbors also objected to having the synagogue in a residential area. The Belzers claimed that they needed additional space to accommodate their growing community. Despite the opposition, the Montreal city
council approved the expansion in December in exchange for written assurances from the Belzers that there would be no further requests for additional space on that block.

In Côte St. Luc, the predominantly Jewish suburb of Montreal, the saga of the search for a location for a Chabad center continued (see AJYB 2000, p. 283). The city council rejected a request for a building permit—for a fourth time—in July, because encroachment on a snow dump raised environmental concerns. However in January 2001 that site was finally approved.

Toronto police reported that hate-motivated crimes increased 28 percent in 1999. Of the 292 reported cases, charges were filed in just 49. Of the 32 hate crimes motivated by religious hatred, most were directed against Jews. The police also concluded that an August 1999 incident in which two Toronto men were attacked on their way to Friday evening services (see AJYB 2000, p. 272) was not a hate crime.

CJC in Montreal tried to prevent the appearance of David Icke, who had a long record of Holocaust denial and promoting negative stereotypes about Jews, at a local college. The event went forward nonetheless, in May, but Icke was very circumspect in his remarks.

Quebec’s highly nationalistic St. Jean Baptiste Society made an effort to reach out to the Jewish community, hosting a kosher reception to mark the launch of three French-language books on Jewish themes. Dorothy Zalcman Howard, the regional CJC chair, did not rush to grasp the symbolically outstretched hand, noting that “our community still has many old wounds that heal slowly... Where there is a true spirit of rapprochement it is important to address the past in a direct way in order to move forward.” Robert Libman, B’nai Brith Canada’s regional director, was more blunt, charging that the initiative was part of a public-relations strategy to improve the image of the separatist movement. In contrast, Thomas Hecht, CIC regional chair, welcomed the society’s new openness.

Quebec’s deputy premier, Bernard Landry, speaking to a Jewish business group in May, compared Quebec to Israel and urged the Jewish community to accept Quebec’s nationhood. He contended that Quebec was not a province like the other nine but rather a nation in its own right. Landry added, “I hope that no one in this room equates Quebec nationalism in any way with anti-Semitism.”

The question of whether a menorah was an exclusively Jewish symbol was raised in a case in Toronto Federal Court. The Chosen People Ministries, a messianic Jewish group, had succeeded in registering the menorah as an official “mark,” or symbol, of the organization. The CJC went to court to try to prevent the group from using the menorah in its logo, arguing that allowing such use would confuse people and devalue the significance of this Jewish symbol. The director of Chosen People Ministries, however, argued that “the real issue here is whether a Jewish person can believe that Jesus is the messiah.” Several hearings were held on the case during the year.

Rabbi Eli Gottesman of Montreal was sentenced in February to six months of
home detention by a U.S. federal judge in Binghamton, New York, after pleading guilty to one count of conspiracy to defraud the federal government by smuggling drugs and other contraband into a prison where he served as chaplain. He was placed on probation for two years and required to perform 500 hours of community service.

A coroner's report in Montreal found that physicians at Jewish General Hospital did not have informed consent when they removed Ernest Krausz from a respirator in 1998. The patient, who suffered from an incurable lung disease, died four days later. The coroner accused the doctors involved of a breach of ethics, but hospital officials interpreted the report differently. In a written statement, the hospital said that the coroner had stated "that all decisions about Mr. Krausz's care should have been his own" and the coroner had been satisfied "that Mr. Krausz repeatedly indicated that he wanted his tubes removed and that these tubes would otherwise prolong his agony."

Radio personality Dr. Laura Schlessinger, a traditional Jew, ran into problems with Canadian authorities. Gay and lesbian groups contended that remarks made on her show, which was carried in Canada, might trigger violence against homosexuals. The Canadian Broadcast Standards Council censured her in May on the grounds that her critical characterizations of homosexual behavior violated the code of ethics of the broadcasting industry.

Culture

Donald Winkler made a documentary film about Solly Levy, which premiered at the Montreal Jewish Film Festival in May. *Un Voyage Sépharade: Solly Levy . . . du Maroc à Montréal* told the story of an immigrant from Tangier who came to Montreal after the Six-Day War, and subsequently had a varied career as cantor, public-school teacher, member of a Sephardi singing group, theater director, and one-man comedy show.

Batia Bettman produced *Let Memory Speak*, a documentary featuring 27 Holocaust survivors who relate how their lives were transformed by the experience, focusing on people who were children during the war, including Elie Wiesel and Aharon Appelfeld. Another Holocaust documentary was *Timepiece*, by Valerie Weiss, which was based on her mother's experiences. The Toronto International Film Festival in September saw the premiere of *Into the Arms of Strangers: Stories from the Kindertransports*, by Mark Jonathan Harris.

Among the films exhibited at the Montreal World Film Festival in August were Zuzana Justman's *A Trial in Prague*, an account of the Slansky show trial in 1952, and *Tzomet Vulcan* by Eran Riklas. The latter, which had its Canadian premiere at the festival, told the story of a rock band in Haifa at the time of the Yom Kippur War. Three Canadian short films with Jewish themes were shown at the Toronto International Film Festival in September: Aubrey Nealon's *Abe's Manhood*, Francine Zuckerman's *Passengers*, and Elida Schogt's *The Walnut Tree*. 
The world premiere of *The New Klezmorim: Voices Inside the Revival of Jewish Music*, by David Kaufman, was a highlight of the Toronto Jewish Film Festival in May, along with a number of top recent Israeli films. Kaufman’s film was shot at the KlezKanada festival in 1998. The Montreal Jewish Film Festival, also in May, included *Village of Idiots*, a short film by Eugene Fedorenko and Rose Newlove based on the Chelm stories, and *Zyklon Portrait*, Elida Schogt’s tribute to her grandparents who died at Auschwitz.

Montreal's Yiddish Theatre featured a production of *The Great Houdini* by Mel Shavelson in April. The Yiddish musical exposed varied aspects of the great magician’s family life as well as his public career.

Tamara Gentles and Dorothy Ross won the Spertus Judaica Prize competition for their original design for a Torah mantle.

The world premiere of *Resistance*, an original dance work by Allen Kaeja, was performed at Toronto’s Harbourfront Centre in February. With original music by Egardo Moreno, the work was based on Kaeja’s father’s life in Poland before and during World War II. It included portrayals of uprisings against the Nazis.

*Nuremberg*, by Yves Simoneau, had a world premiere in Montreal in August and was then shown on the CTV network in September. The compelling film not only recounted the famous trial of Nazi war criminals but also delved into important ethical and philosophical issues.

Yolande Cohen and Joseph Levy produced a CD-ROM history of Moroccan Jews entitled “Les Juifs du Maroc à travers les ages. Traditions et modernité.” It covered 2000 years of Moroccan Jewish history organized in several categories, including religious life, culture, personalities, creative arts, communal and social life, and history and context.

Conductor Pinchas Zukerman led the National Arts Centre Orchestra in two concerts in Tel Aviv in October, beginning a tour that also stopped in Jordan and several European countries. This was the first tour of the Middle East by a Canadian orchestra.

**Publications**

Rabbi Gunther Plaut wrote an extended reflection on the process and consequences of aging in *The Price and Privilege of Growing Old*. In addition to ruminating about day-to-day problems, he offered insight on the meaning of a religious life.

James Atlas’s biography, *Bellow*, delved extensively into Saul Bellow’s early years growing up in the Montreal suburb of Lachine, and Atlas ascribed considerable impact to those early years: “Bellow’s being Canadian had a huge influence on his writing. The shtetl-like Jewish life in Montreal, the French and English atmosphere and the lost paradise of Lachine, although part myth, shaped him. If the family had gone straight from Russia to America, Bellow would not be the writer that he is.”
The late Matt Cohen left a memoir, *Typing: A Life in 26 Keys*, telling of his struggle to make it in a discouraging literary environment. Also published posthumously was *Getting Lucky*, a book of Cohen's stories.

There were several books on aspects of the Canadian Jewish past. Rabbi Wilfred Shuchat's chronicle of the distinguished congregation that he led for so many years told the story of an unusual synagogue at its 150th anniversary. *The Gate of Heaven: The Story of Congregation Shaar Hashomayim of Montreal, 1846–1996* recounted just how the clergy and the members grappled with the dilemmas of reconciling tradition and modernity, as they were admonished to do by Solomon Schechter when he visited in 1908. Guy W. Richard traced the history of Quebec City's Jews by investigating the people buried in their cemetery. Appropriately, *Le cimetière juif du Québec: Beth Israel Ohev Sholom* focused on the dead in a once thriving but small Jewish community now severely diminished in numbers. Bryan Demchinsky and Elaine Kalman Naves wrote *Storied Streets: Montreal in the Literary Imagination*, a collection of various accounts of the city by leading writers. Joe King's *From the Ghetto to the Main: The Story of the Jews of Montreal* contained a number of previously unpublished photographs. King's focus was on how the thousands of Jewish immigrants worked their way up in a society that was often inhospitable. Pierre Anctil translated a Yiddish memoir of the Montreal experiences of Hirsch Wolofsky, founder of the Yiddish newspaper *Kanader Adler*, into French in *Mayn Lebns Rayze: Un demi-siècle de vie Yiddish à Montréal*. Anctil joined Ira Robinson and Gerard Bouchard in editing *Juifs et Canadiens Francais dans la Societe Québecoise*.

In *Long Shadows: Truth, Lies and History* Erna Paris tackled the problem of the historical memory of Nazism in countries such as France and Germany. Janine Stingel examined the efforts to contain a dangerous movement in *Social Discredit: Anti-Semitism, Social Credit and the Jewish Response*. Morris Biderman's account of *A Life on the Jewish Left: An Immigrant’s Experience* focused on Canadian Jews who enlisted under the banner of Communism between the wars. Benjamin Freedman's posthumous *Duty and Healing: Foundations of a Jewish Bioethic* dealt with a number of perplexing issues at the intersection of Judaism and modern medicine and attempted to synthesize values derived from both perspectives. Rabbi Elyse Goldstein edited *The Women’s Torah Commentary: New Insights from Women Rabbis on the 54 Weekly Torah Portions*. *Motion Sickness* by David Layton gave a son's view of growing up with a famous father, the noted writer Irving Layton. Other nonfiction books in 2000 included *The Nature of Economies* by Jane Jacobs; *Bloody Words: Hate and Free Speech* by David Matas; *The Perfect System* by Syd Kessler; and *La Mémoire Vivante*, edited by Sarah Arditi Ascher.

There were several books on Holocaust themes, including *Odyssey of a Survivor* by George Barta; *Dangerous Luck: A Hunted Life* by David Makow; *The Cantor’s Voice* by Solomon Gisser; *Unauthorized Entry, The Truth About Nazi War Criminals in Canada, 1946–1956* by Howard Margolian; and *Delayed Impact: The Holocaust and the Canadian Jewish Community* by Frank Bialystock.
Works of fiction included Allan Levine's *Sins of the Suffragette*; Rebecca by Carol Matas; *By a Frozen River: The Short Stories of Norman Levine*; L'anniversaire by Nairn Kattan; and Victor Teboul's *Que Dieu vous garde de l'homme silencieux quand il se met soudain à parler* (God Protect You from a Silent Man When He Suddenly Begins to Speak).


Winners of the Jewish Book Awards, presented in Toronto in June, included Nancy Huston for *The Mark of the Angel*; Arthur Schaller for *100 Cigarettes and a Bottle of Vodka*; Naomi Kramer and Ronald Headland for *The Fallacy of Race and the Shoah*; Simcha Simchovitch for *The Remnant*; Kathy Kacer for *Gabi's Dresser*; Sara Silberstein Swartz and Margie Wolfe for *From Memory to Transformation: Jewish Women's Voices*; Bruce Muirhead for *Against the Odds: The Public Life and Times of Louis Rasinsky*; Adele Reinhartz for *Why Ask My Name? Anonymity and Identity in Biblical Narrative*; Rabbi Shlomo Zalman Elazer Grafstein for *Judaism's Bible: A New and Expanded Translation*; Malca Janice Litovitz for *To Light, To Water*; and Seymour Mayne and B. Glen Rotchin for *A Rich Garland*. The J. I. Segal Awards, announced in November, went to Avner Mandelman, Benjamin Freedman, Marc-Alain Wolf, and Tzvi Eisenman.

**Personalia**


Myra Freeman was named lieutenant governor of Nova Scotia. Governor General's Awards for literature went to Robert Majzels and Ghitta Caiserman-Roth. Heidi Levenson Polowin was appointed to the Superior Court of Justice of Ontario and Suzanne Handman to the Quebec Labour Court. Morris Zbar became deputy minister of correctional services in Ontario. Ben Weider was named a chevalier of the Legion of Honor by the French government. Paul Brumer won Canada's highest scientific award, the Killam Prize, while Jack Diamond won the gold medal of the Royal Architectural Institute of Canada.

Haim Divon was named Israel's ambassador to Canada while Meir Romem and Shlomo Avital became consuls general in Toronto and Montreal respectively.

The C.D. Howe Institute named Jack Mintz president, while Victor Rabinovitch was appointed president of the Canadian Museum of Civilization Corporation. Bernard Langer was elected president of the Royal College of Physicians and Surgeons of Canada. Alliance Québec elected Anthony Housefather president.

Marion Mayman was elected president of Hadassah-WIZO and Erez Anzel as copresident of Canadian Friends of Peace Now. Sheva Medjuck became the pres-
iden of the Atlantic Jewish Council and Leo Adler the Canadian representative of the Simon Wiesenthal Center. Montreal's Jewish Public Library named Eva Raby executive director. Sheila Kussner was awarded the Samuel Bronfman Medal.

Members of the community who died this year included controversial rabbi and journalist Reuben Slonim, in January, aged 85; real-estate mogul Jacob Ghermezian, in January, aged 97; former judge and community leader Mayer Lerner, in January, aged 93; seniors advocate David Reinhart, in February, aged 65; Monica Bergman, founder of Montreal's Gilda's Club for cancer patients, in March, aged 52; former Canadian chess champion Abe Yanofsky, in March, aged 74; Julius Hayman, publisher and editor of the Jewish Standard for 63 years, in March, aged 92; social-work professor Karol Steinhouse, in March, aged 47; community leader Ralph Snow, in March, aged 78; neurobiologist Chaim Niznik, in March, aged 43; Louis Applebaum, a composer for television, films, and ballet and a leader in the arts community, in April, aged 82; real-estate executive and philanthropist Irving Zunenshine, in May, aged 73; builder Teddy Libfeld, in June, aged 72; Ben Katz, a philanthropist for the elderly, in June, aged 92; community activist Marion Vickar, in June, aged 85; author, singer and Yiddish folklorist Ruth Rubin, in June, aged 93; former Canadian welterweight champion boxer Maxie Berger, in August, aged 83; funeral director and businessman Max Paperman, in August, aged 93; advocate for women's and workers' rights Lea Roback, in August, aged 96; doctor, coroner, politician, and investment writer Morton Shulman, in August, aged 73; retailer and author Henry Henig, in September, aged 91; Yiddish journalist Sam Lipshitz, in September, aged 90; community leader Dena Wosk, in September, aged 84; champion boxer and referee Sammy Luftspring, in September, aged 84; Labor Zionist leader Josef Krystal, in October, aged 74; Yiddishist, poet, and educator Israel Hirsh Shtern, in October, aged 87; businessman and community leader Larry Rollingher, in December, aged 69; and Yiddish journalist Noach Witman, in December, aged 96.

HAROLD M. WALLER