

**T**HE WORDS which most aptly describe Canadian economic and social conditions during 1975 and the early part of 1976 are turbulence and uncertainty. Inflation fluctuated between 10 and 12 per cent; national unemployment jumped sharply to 7.4 per cent of the work force. Over-all, the number of jobless reached 769,000.

Strikes were called in many sectors of public life: in the schools of Ontario; in the police force of Moncton, New Brunswick; in British Columbia's forest industry, and in the airports, involving radio operators and air traffic control assistants. In what became the longest postal strike in Canadian history, inside postal workers struck against the government for 42 days causing widespread disruption and consternation.

A political sensation in the fall of 1975 was the resignation of Finance Minister John Turner, the ablest politician in the cabinet. After 13 years in parliament and ten in the cabinet he had a substantial personal constituency in all parts of the country. It was widely rumored that his resignation resulted from government vacillation over wage and price controls.

After eight years in office, the Trudeau government appeared increasingly vulnerable and unpopular. The prime minister was regarded by many as an impetuous "philosopher king" who was contemptuous of both voters and parliament. The price and wage controls that the government had ridiculed in the 1974 campaign were introduced in the fall of 1975 as the only realistic method of dealing with inflation and unemployment. But 54 per cent of Canadians indicated that they had little or no confidence in the government's handling of inflation. The imprecise application of the controls angered both labor and business.

A call by Prime Minister Pierre Trudeau for a "new society" that would involve basic changes in the Canadian economy came under intensive criticism. Outlining his ideas in a series of 1976 New Year's interviews and messages, he said that the failures of the free enterprise system, bringing simultaneous inflation and unemployment, had necessitated "massive intervention" by the government "into the decision-making power of the economic groups." In a television interview Trudeau said that indefinite continuation of wage and price controls, enacted by the government for a three-year term, would be necessary unless there was a fundamental change of attitude by business, labor, and the general public.

After a 17-day trip to five European capitals, the prime minister promised some form of "contractual link" with members of the European Economic Community.

However, few specifics were indicated. Trudeau spoke optimistically of a "foot in the door of Western Europe" and cautioned that "what's good for the U.S. is not necessarily or automatically good for Canada."

After External Affairs Minister Allan MacEachen returned from a mission to Asia, he indicated that Ottawa has been negotiating to sell a \$300 million CANDU (Canada-Deuterium-Uranium) reactor to South Korea. Negotiations were tightened to include a promise by Seoul never to produce weapons or explosive devices, and to submit to inspection by the Vienna-based International Atomic Energy Agency. MacEachen told the Commons that President Park Chung Hee had assured him that South Korea had no intentions "to opt for the nuclear route." Another Canadian reactor worth \$300 million, including local labor and supplies, was under construction in Argentina. Here, too, Canada was insisting on a treaty committing Argentina not to use any of the byproducts or technology for military purposes.

The UN conference on "Crime—the challenge for the last quarter of a century" was due to attract 3,000 delegates to Toronto in September 1975, including accredited observers of the Palestine Liberation Organization. The PLO participation put the government in a peculiarly sensitive position. On the one hand, in a widely applauded move, Ontario's Premier William Davis had called for the exclusion of PLO as a terrorist organization. On the other hand, Canada had never before backed out of a UN obligation. After weeks of cabinet agonizing External Affairs Minister Allan MacEachen announced the government's decision neither to proceed with the conference, nor to say unequivocally that Canada no longer felt able to host it. The government, he declared, had asked UN Secretary-General Kurt Waldheim for a "postponement" of the congress to a more propitious time. Said MacEachen, "there has been a steady deterioration of the atmosphere in which international conferences are held," leading to "excessive confrontation on issues that were not related to the subject matter of [such a] conference." The government, however, did not oppose the UN Habitat Conference which was to take place in Vancouver, B.C., on May 31, 1976, and to which PLO representatives had been invited.

The government was plagued by scandals including influence peddling in the granting of airport concessions and accusations against two cabinet ministers for "unwarranted attempt to interfere with the judicial process."

Intensified Canadian nationalism forced *Time* magazine, after a third of a century of publication, to discontinue *Time Canada*, its Canadian edition, when the government declared the cost of advertising in the magazine no longer tax deductible as a normal business expense (AJYB, 1976 [Vol. 76], p. 250). Part of the same pattern were loud demands that only Canadian citizens be allowed to teach in the country's universities or be members of their boards of directors. Several universities introduced a differential in fees between native-born and foreign students.

Racial tensions across the country increased. Minister of Manpower and Immigration Robert Andras reported that the percentage of Asian immigrants had risen to 23 per cent. The Government Green Paper on immigration (AJYB, 1976 [Vol. 76], p. 250), which stirred a national debate, suggested more restrictive policies. The

government curtailed the immigration of doctors, and those admitted would be forced to work where most needed, as determined by each province.

In February 1976 the Progressive Conservative party chose an aggressive national leader, Joe Clark, M.P. from Alberta who, at 36, was the youngest party leader in Canadian history.

After 32 years of majority rule in Ontario, the Conservative government under Premier Davis was reduced to a minority in the 1975 provincial elections. And in a surprising upset in British Columbia, a resurgent Social Credit party under its leader Bill Bennett ousted the New Democratic party after more than three tumultuous years in power. David Barrett, colorful Jewish NDP leader, lost his seat.

In Quebec, Premier Robert Bourassa's Liberal government continued to meet with hostility on both sides of the Franco-English divide over controversial Bill 22 passed by the government in 1974 (AJYB, 1976 [Vol. 76] p. 250). A fundamental challenge was mounted when ten Protestant school boards filed motions in seven Superior Courts attacking the law on constitutional grounds. The briefs challenged, among other things, the law's cardinal principle recognizing French as the only official language in Quebec. The school boards also argued that Section 93 of the British North America Act, which guarantees the right to denominational schools, ensures the privilege of any school board to choose French or English as the language of instruction. The issue was certain to go eventually to the Supreme Court of Canada.

After several years of intense negotiation the country's two largest Protestant denominations, the Anglican and United Churches, decided not to amalgamate. Thirty-five Anglican bishops from 28 dioceses were unanimous in rejecting the proposal. The major stumbling block was the power of the Anglican episcopacy, whose conservative stand contrasted sharply with the more democratic structure of the United Church.

For Canada, which has long prided itself on being relatively free of crime and violence, the 16 months under review brought unwonted anxiety as muggings, stabbings, and shootings occurred on the streets of big cities, in schools, and on the Toronto subway. There was no diminution in the number of bank robberies. A Royal Commission report of its investigation of the Quebec construction industry disclosed unions that were gangster-ridden. Quebecers were shocked to discover that they had been eating tainted meat for almost a decade and horrified by a fire in a Montreal bar—set by feuding gangs—that left 10 men and three women dead in a storage closet.

Problems that continued to agitate Canadians included debate over capital punishment, stricter gun control, violence in professional hockey, and the elusive search for a Canadian image and identity.

## JEWISH COMMUNITY

*Organizations*

After seven years of negotiation, the highly-debated plan of merging various activities of the United Jewish Welfare Fund of Toronto and the Canadian Jewish Congress (CJC), Central Region, was finally carried out. The Toronto Jewish Congress, as the new agency was called, came into effect officially on January 25, 1976, when new executive members and officers were chosen. It now incorporated the following programs of the Canadian Jewish Congress: archives, chaplaincy services, youth, adult education, kashrut, Yiddish committee, and cemeteries.

Programs in which the Congress has been partner with other national organizations and which remained with the CJC, Central Region were: community relations, Canada-Israel work, foreign affairs, i.e., Soviet Jewry, Jews in Arab lands, etc. CJC, Central Region, will also be responsible for the full load of former Congress programs for the region, i.e., smaller communities and formal Jewish education.

As a result of decisions at the 1975 National Budgeting Conference, the Jewish communities throughout Canada will share in the financial support of national organizations on a more "rational basis," and participate in their policy decisions. A "fair-share" formula for the Canadian Jewish Congress communities was developed after a year's negotiation and budget studies by the Conference. Accordingly, representatives of the national organizations, including Canadian Jewish Congress, United Jewish Relief Agencies (UJRA), the Jewish Immigrant Aid Services (JIAS), and of ten Jewish community funds across Canada approved the budgets of CJC-UJRA and JIAS at a Toronto meeting in March 1975. The total budget for national organizations in 1975 was \$3,456,073, compared with \$2,744,478 in 1974.

In recent years there has been a gradual shift in Jewish organizational life from Montreal to Toronto. The suggestion made by Phil Granovsky, president of the Canadian United Israel Appeal, at a Negev dinner in Toronto in December that all national Jewish organizations move to Toronto was almost unanimously opposed by Jewish leaders. Alan Rose, national executive director of the Canadian Jewish Congress, said that his organization has no intention of moving, and added: "From a public relations point of view the whole suggestion would be blown up by the French Canadian press and cause great embarrassment to the Canadian Jewish community."

*Demography*

In 1975 the Jewish population of Canada stood at about 300,000. A study by Montreal sociologist Morton Weinfield revealed that one in five Canadian Jews intermarried. This compares with one in 20 during World War II, and one in ten in 1965. Jewish intermarriage has been increasing since 1925, with a pronounced upturn in the 1960s and early 1970s. In 1973 (the last year statistics are available)

of 4,541 Canadian Jews who married, 807 married a non-Jew, an intermarriage rate of 17.8 per cent. The intermarriage rate in 1926–1930 had been 2.5 per cent; in 1961, 7.4 per cent. These figures represent unions where no conversion to Judaism took place up to the time of marriage. For all the years from 1961 to 1973, the intermarriage rate for Jewish males exceeded that of Jewish females. Statistics from British Columbia indicated an intermarriage rate in that community of approximately 42 per cent.

Toronto community leaders differed widely in their interpretation of the rising intermarriage rate. Orthodox rabbis advocated more traditional education and expressed faith that the Jewish community would remain strong and vital. Sydney Harris, national president of the Canadian Jewish Congress, had “some doubt” as to whether the usual panacea—more and better Jewish education—was really the answer. He said he would like to see a study delineating the relationship between Jewish education and intermarriage. He “had a feeling,” he added, that the level of Jewish education did not have much bearing on the intermarriage rate.

Rabbi Stephen Franklin, associate rabbi at Holy Blossom Temple, Toronto, said “an open liberal society triggers intermarriage and it is worth living in such a society even if the rate increases.” He was confident that “The Jews will survive.”

A population study commissioned by the United Jewish Welfare Fund of Toronto and conducted in 1975 by consultant actuary Murray Segal revealed that in the last decade the birthrate of Toronto’s 110,000 Jews has dropped by 46 per cent, and that, discounting immigration flow, a continuation of this trend means the community will have reached zero population growth in 1986. The study further indicated that in the 1961–71 decade the population below the age of ten decreased by 30 per cent, while that 65 years of age and over increased by 42 per cent.

### *Immigration*

The brief on behalf of the Jewish community regarding the Green Paper on Immigration, prepared by the Canadian Jewish Congress and the Jewish Immigrant Aid Society, called for changes in Canada’s selection criteria. It was suggested that the age ceiling be increased, less emphasis be placed on formal schooling, and increased consideration be given to the presence of relatives in Canada and on the occupational and social history of the immigrant. The present criteria encourage the immigration of those with high educational background and professional skills.

In 1974 a total of 179 Russian families came to Toronto. Altogether 315 families arrived in 1974 from 23 countries, compared to 243 in 1973. In 1975, 456 Jewish immigrant families, numbering 1,105 persons, made Toronto their home. In the first quarter of 1976, 98 families arrived. Charles Kent, president of JIAS, Central Region, reported that of the 1975 newcomers, 324 families arrived from the Soviet Union. Others came from Roumania, Hungary, Morocco and a range of other countries, including South Africa, Argentina, and Uruguay.

Minister of Manpower and Immigration Andras indicated in 1975 that Canadian

immigration officers were dealing with applications from about 600 Soviet Jews in transit in Rome, who were originally destined for Israel. He said that another 122 Soviet Jewish immigrants, who had lived in Israel up to three years, had already arrived from Brussels, and 63 more were expected in May 1976.

### *Community Activities*

Following a visit to Cuba Lavy Becker, chairman of the World Jewish Congress Commission on Small Communities, reported that the Jews in that country expressed their gratitude to the Canadian Jewish Congress for having supplied the community with Passover products for the last 40 years.

The Canadian government has failed to take action on a request by the Canadian Jewish Congress in May 1975 to revoke the citizenship of 12 suspected Nazi war criminals presently residing in Canada. Their presence in Canada was reported by Simon Wiesenthal, head of the Jewish Documentation Center for Nazi War Crimes in Vienna, several years ago. Several were said to be living in the Toronto area. A delegation led by Aba Beer, chairman of the National Holocaust Committee of the Canadian Jewish Congress, met with Canadian Secretary of State Hugh Faulkner to protest conferring Canadian citizenship on suspected war criminals. They discussed the moral and legal aspects of the matter. It was agreed that Undersecretary of State Jean Boucher, and Alan Rose, national executive director of the Canadian Jewish Congress, meet to pursue the matter further and report back to Faulkner.

The United Restitution Organization (URO) in Canada, working within the framework of the Canadian Jewish Congress, instituted registration of Jewish Nazi victims who left their homes in Eastern European countries after December 31, 1965. These people, until now ineligible for indemnification, could become eligible under new arrangements now being worked out with Germany by the Conference on Jewish Material Claims Against Germany.

### *Social Welfare*

The first report of the Jewish Organizing Project (JOP) of Montreal, which came into existence in May 1975, was critical of the community's handling of the Jewish poor, particularly the elderly. Some 18,000 Montreal Jews live below the Senate's definition of poverty, an annual income of \$5,000 for a family of four. Jack Isenberg of JOP thought the actual number may be as high as 20 per cent of the Jewish population. He stated:

It is difficult to ascertain the exact number of poor in Montreal for a number of reasons. Many low-income Jews are poorer than their income would lead one to believe because of the high cost of maintaining a Jewish identity which means buying kosher food and providing a Jewish education for their children. Also there is a great deal of hesitance among poor Jews to admit that they are poor and consequently they don't make use of the services available to them. Many are prevented from doing so because services are not close to their place of residence.

In 1974 almost \$2 million of the Allied Jewish Community Services budget went to poor and marginal-income families. Of this \$754,670 was for direct cash assistance to the Jewish poor, an allocation that was raised to a record \$1 million for 1975.

### *Jewish Education*

After several years of negotiation, the Ontario Ministry of Education rejected a proposed pilot plan for merging the general studies program of two North York, Toronto, Jewish day schools with that of the public schools in the borough (AJYB, 1976 [Vol. 76], p. 253). Objections to the plan revolved around admission policy, length of school day, and pupil-teacher ratio. The decision indicated, however, that "officials of the Ministry are willing to continue discussions with the appropriate spokesman for the North York Board to determine if a limited experiment could be undertaken" to achieve "full and effective integration consistent with the principles on which our public schools are based." The Board of Jewish Education intended to ask the North York Board to explore the issue further.

The controversy over By-law 24551, requiring private schools in residential neighborhoods to have a minimum two-acre lot as a means of protecting the rights of ratepayers, was not resolved (AJYB, 1976 [Vol. 76], p. 252). The by-law was stopped by the Ontario Municipal Board after private school interests, including Jewish day schools, protested it to be punitive and prohibitive in the light of spiraling land and education costs. A community meeting to discuss the by-law, attended by approximately 450 ratepayers and private school supporters, adopted a resolution which further delayed action to resolve the situation.

The Quebec Superior Court ruled in 1975 that the province's Official Language Act was not in violation of constitutional guarantees written into the British North America Act of 1867. The decision established that Article 93 of the Act guaranteed religious but not linguistic rights in education; that the choice of language in education was strictly the prerogative of the National Assembly, and that this power was not affected by the restriction in Article 93(1) concerning denominational schools.

Regulations promulgated by the Quebec Minister of Education stipulated that English-speaking students wanting to enroll in French schools would not have to pass a language test, but would be offered crash courses in French to prepare them for regular French classes. Boards were prohibited from reducing or ending English instruction as long as there was a sufficient number of students requesting schooling in English, "whether they be of English mother tongue or otherwise qualified." The criteria defined pupils "otherwise qualified" as non-Anglophones with a sufficient knowledge of English to be taught in that language. French students, however, were barred from entering English schools.

The Montreal Jewish community established the Jewish Education Council of Greater Montreal, a 16-member centralized educational organization, in recognition of the escalating costs of Jewish education and its importance in assuring the

survival of the city's Jewish population. Marden Paro, executive director of the Council described it as "the first central body of Jewish education in the community with support and funding from all sectors." The Council allocated close to \$650,000 for various forms of Jewish education in the city.

### *Religion*

Some years ago the Court of the Queen's Bench in Winnipeg had ruled that the right to a Jewish divorce constituted a legal civil right. It ordered a husband, who refused to give a Jewish divorce (*get*) to his wife from whom he had been civilly divorced, to comply with the requirements of Jewish law. The husband appealed the ruling, and the Manitoba Court of Appeal upheld the husband's case by a 4 to 1 decision (the dissent opinion was written by Chief Justice Freedman). However, it granted leave to appeal to the Supreme Court of Canada, which will ultimately decide the issue.

A settlement was reached by Toronto's Beth Tzedec synagogue with Rabbi Stuart E. Rosenberg who had sued the congregation for \$2.5 million. According to reports, the settlement came to over half a million dollars. Rabbi Rosenberg's contract, which had 14 more years to run, was cancelled when a new board sided with an assistant rabbi who had been ousted at Rabbi Rosenberg's request.

### *Culture*

"Journey Into Our Heritage," an exhibit reflecting the history of Jewish communities in Western Canada, was on view in a number of Western communities in March and April 1975. The exhibit, consisting of photos, documents, and objects of cultural and religious significance, was prepared by the Jewish Historical Society of Western Canada and funded by the National Museum of Canada as well as by private subscription.

An Education Resource Centre, which will house a variety of teaching materials for Jewish schools, was established in Montreal by the CJC education committee and the Canadian Zionist Federation, Eastern Region, in conjunction with the Principals' Council of Montreal. Stephen Speisman was appointed full-time director of the CJC, Central Region, archives department, a position entailing the collection, acquisition, and cataloguing of material on the history of Ontario Jewish communities.

The Jewish Public Library of Montreal, marking its 60th anniversary, was hailed as "a treasure house of knowledge and wisdom" for the Jewish community.

Shir Hashirim, an original musical composition by Milton Barnes of Toronto, based on ancient biblical cantillations, was commissioned by Holy Blossom Temple under a grant from the Ontario Arts Council. In February 1975 the CJC, Eastern Region, Jewish Music Committee sponsored two performances of Milton Barnes's *Survivor from Warsaw*, in which the Montreal Symphony Orchestra and 15 cantors

participated. In March the committee presented the premiere performance of the specially commissioned work of Srul Irving Glick, *The Suite Hebraïque No. 3 for String Quartet*.

*The Hearing*, a play by David Lewis Stein, received good press notices in Toronto. *Lies My Father Told Me*, a movie set in Montreal's East End and made in Canada, was widely shown throughout North America. The Yiddish Drama Theatre Group of Montreal received a \$5,000 grant to help finance the production of a drama based on Isaac Bashevis Singer's *In My Father's Court*.

### *Soviet Jewry*

Efforts on behalf of Soviet Jewry, including synagogue meetings, youth rallies, calls and letters to Russian Jews, and representations to the Canadian government, continued unabated. In Montreal, a Simhat Torah festival was attended by over 4,000 people, and a petition with more than 5,000 signatures was handed to the Soviet consul. In Toronto, over 3,000 persons attended a similar rally, which was preceded by a torchlight parade starting from the parliament buildings.

A committee of lawyers and jurists for Soviet Jewry was established in 1975 under the chairmanship of Judge Emmett Hall, a retired Canadian Supreme Court justice. The press reported on the formation of the committee and its decision to send Justice Hall to the Soviet Union to "determine whether Jews are given fair treatment in Soviet courts." Hall will be accompanied by Arthur Maloney, a Toronto attorney. The same report also stressed that the committee "will start a campaign to help Soviet Jews leave the country or get fair trials," planning "its attack on the ground of human rights and legal aspects under the Soviet constitution."

On May 1, 1975, an estimated 2,000 persons in Montreal participated in a solidarity march for freedom for Soviet Jews. The crowd silently marched behind a coffin symbolizing the genocide practiced on the Jews by Soviet authorities. In September the group of 35s and the Montreal Committee for Soviet Jewry staged a demonstration on behalf of Soviet Jewry during the opening performance of the Moscow Beryozka dance troupe at the Place des Arts. One hundred front-row seats were purchased by the group, whose members marched two-by-two into the auditorium and took their seats. When the lights were dimmed, the group walked out, but made certain that their seats remained empty. A pamphlet was distributed, pointing out the harassment of Jews in the Soviet Union.

### *Interfaith Relations*

In March 1975 CJC's National Religious Affairs Committee met with the Canadian Catholic Conference to follow up earlier discussions. They dealt with areas of common concern: Canada's immigration policy; poverty; the reaffirmation of basic human rights and elimination of all discrimination. They also considered holding a national conference on the new Vatican guidelines for Jewish-Christian ties and

the Jewish community's position on it, as well as a multifaith conference devoted to the concept of justice.

An Interfaith Media Council was established in Montreal in 1975 for "the promotion of the reflection of Christian and Jewish beliefs and moral values in the mass media." Represented on the Council were the Board of Jewish Ministers of Greater Montreal, the Anglican Church of Canada, the Quebec Baptist Federation, the Montreal Lutheran Church, the Roman Catholic Church, the Salvation Army, and the United Church of Canada.

Sidney Spivak, leader of the Progressive Conservative party in Manitoba, charged in what became a local furor that Charles Husband, new leader of the province's Liberal party, had slandered the Jewish community by suggesting that two Jewish party leaders were "regrettable disabilities." The other party leader referred to was Isadore Asper. Most observers, including members of the Jewish community, felt that Spivak had been impetuous and unjust to Husband, who has a long record as a civil libertarian.

A meeting of the Joint Community Relations Committee of CJC and B'nai B'rith, Eastern Region, was held in Montreal in April 1975 to discuss the reports which appeared in the press on the defamation of two Jewish doctors by Camil Samson, leader of the Ralliement des Cr ditiste, an offshoot of the Social Credit party. After the meeting, the following statement was released to the press:

The conscience of all Quebecers must be outraged by the spurious remarks of Camil Samson before the Social Affairs Committee of the National Assembly, to the effect that some Jewish doctors, among others, are contributing to the destruction of the Quebec people by performing legal abortions. By drawing a parallel with the atrocities committed in Nazi Germany, Samson has evoked the same perverted reasoning which fosters racism and bigotry. These utterances which reveal an unqualified ignorance are an obscene distortion of history and constitute an insult, not only to those referred to, but to all decent citizens of this Province.

Recent manifestations of antisemitism in Toronto prompted Rabbi Jordan Pearlson, chairman of the Joint Community Relations Committee of CJC and B'nai B'rith, Central Region, to state:

It is expected that at a time of social change the Jew will be a barometer of tensions and pressures. These are storm warnings now indicating with some realism that this is so. The typical cartoon strip distributed locally by the same hate-mongering group that perpetrated a vicious physical attack on a York University principal reveals the classic anti-Semitic tendency to define the Jew as the force responsible for the economic failures of the non-Jew. This being so, we may expect a situation to arise where synagogues, institutions and homes are subject to attack—something that can easily be done by cowards in the stealth of night. However, this should not stampede us into overreaction, though at the same time, we should not underreact.

In an historic move the Ontario government passed the "Act to Regulate Holiday Closings for Retail Businesses" (Bill 5), an amendment to the controversial law regulating Sunday store hours in the province, which came into effect January 1,

1976. The provisions with regard to Sabbath observers were that a retail business establishment may be open on Sunday 1) if it was closed to the public and sold or offered for sale no goods or services during 24 consecutive hours within a 32-hour period immediately preceding the Sunday; 2) if the number of persons in the establishment servicing the public on the Sunday does not at any time exceed seven. The enactment of the amendment followed representations by the Joint Community Relations Committee and a meeting of a deputation, including rabbinic leaders, with the Solicitor-General urging provisions for Sabbath observance.

### *Israel and Zionism*

One of the surprises of the year was the government's decision to postpone the UN Conference on Crime in which the PLO was to be represented. CJC president Harris commented: "Despite the allegations of the press, the postponement was not a caving-in to so-called Jewish pressures. It was a realization that international conferences no longer have meaning if there is a feeling that the scoring of political points are more important than their objectives."

In March 1976 a Canada-Israel Committee (CIC) delegation met with External Affairs Minister MacEachen and, in a broad-ranging discussion, conveyed Jewish concern over Canada's voting record at the UN. For several years now Jewish leadership has been uneasy about what seemed to be Canadian policy of not taking sides in the Middle East and maintaining friendly relations with both the Arabs and Israelis. A CIC brief to the minister suggested that the tactic of abstention was not a proper approach in light of Canada's commitment to the UN as an important tenet of foreign policy, and urged the government to oppose resolutions whose negative elements outweigh the positive features.

CIC national director Myer Bick described MacEachen as "uncomfortable with the posture of abstaining. He recognizes that our community is distressed by the government position on many resolutions." Commenting on the meeting, Bick said: "I went away . . . feeling he will think about it. I won't say they will vote 'no' the next time, but they will think about it." Remarked B'nai B'rith District 22's director Herb Levy: "While we do not agree with the abstention policy, we were encouraged by the fact the minister was sensitive to some of the criticism. . . . We had the feeling there was a kind of reciprocal understanding."

In May 1976 Jewish leaders and organizations were heartened when Canada was the only nation to vote against an ECOSOC draft resolution approved by a vote of 40 to one, which echoed last year's General Assembly condemnation of Zionism as a form of racism. The United States did not take part in the Council session, while Britain, France, West Germany, Denmark, and Italy abstained. Canada had usually abstained under such circumstances.

However, barring any unforeseen turn of events, the organized Jewish community was expected to take a different approach to the UN Habitat Conference in Vancouver, scheduled for May 1976, than it did to the Crime Conference which had been

scheduled for Toronto. Rabbi W. Gunther Plaut, vice-chairman of the Canada-Israel Committee, echoed the sentiments of other Jewish spokesmen when he declared that while an aggressive approach to PLO presence at the Crime Conference may have been warranted, a conflict with Ottawa at this time over Habitat was definitely undesirable and could, in the long run, jeopardize the relationship. "We are not giving up on the principle and the government knows this. But it becomes self-evident that our priorities must change. We can't afford to throw our strength into a battle with our own government on the issue of the PLO."

Ambassador Mordechai Shalev was appointed to succeed Theodor Meron as Israeli ambassador to Canada.

The Toronto Jewish community set an international precedent with the appointment of a woman, Mrs. Norine Daniels, as general chairman of the State of Israel Bonds drive. Sam Shefsky, well-known sports figure in the city, was presented with the Canada-Israel Friendship award at the Sports Celebrity Interfaith Testimonial Dinner held on behalf of State of Israel Bonds. Toronto businessman, Murray Goldman, in March 1976 purchased Israel's only beer producer, National Breweries, for approximately \$8 million. The all-cash deal was described by Israeli Trade Commissioner Ephraim Raviv as "one of the largest" in Canada-Israel commercial history.

### *Press and Publications*

The *Jewish Post* of Winnipeg observed its 50th anniversary. On that occasion, a statement from the Canadian Jewish Congress lauded the *Post's* invaluable service to Jews in Western Canada by publishing authoritative articles and reports on Canadian and world Jewry.

The Canadian Jewish Congress cosponsored with the Opera Guild of Montreal Ruth Brotman's *Pauline Donalda: The Life and Career of a Canadian Prima Donna*. It is based on Mme. Donalda's recollections as told to the author, with additional background information from her scrapbooks and other memorabilia.

*Voices from the Holocaust* records the experiences of five survivors who were interviewed by the author, Professor Howard Roiter. *Poems for My Mother*, a collection of poems and prose by Joseph Rogel of Montreal, recounts Nazi death camp experiences by a former Auschwitz inmate.

Rabbi Ernest Klein's *Comprehensive Etymological Dictionary of the English Language* was hailed by scholars as one of the great intellectual achievements of the decade.

*Decisions in Israel's Foreign Policy*, by Michael Brecher of McGill University, is an analysis of the vital political decisions made over the years.

*The Swastika and the Maple Leaf*, by Lita-Rose Betcherman, is a well-researched account of how fascism established a foothold and developed a following in Canada in the period preceding World War II.

*Call Me Sammy*, by Sammy Luftspring, is an autobiography about the struggles

of a pugilist growing up in the Jewish section of Toronto in the twenties and thirties.

Among novels published during the year were Harry Pollock's *Gabriel*, a colorful, often erotic, account of the adventures of a Jewish adolescent growing up in Toronto in the turbulent thirties, and Bess Kaplan's *Cornerstone*, which shows through the eyes of a nine-year-old girl the hopes, dreams, struggles, and problems of a Jewish immigrant family in Winnipeg's North End in 1936 during the depression.

Several volumes of poetry included *The Collected Poems of A. M. Klein*, Canada's most esteemed Jewish poet, edited by Miriam Waddington; Shulamis Yelin's *Seeded in Sinai*, and Seymour Mayne's *Name*, on the subject of Jewish tradition; *For My Brother Jesus*, by Irving Layton, perhaps the best known of modern Canadian poets, an excoriation of traditional Christianity for its treatment of Jews throughout the centuries, and Nancy-Gay Rotstein's *Through the Eyes of a Woman*, an evaluation of today's modern woman both inside and outside the family.

### *Personalia*

Re-elected to the Provincial Parliament of Ontario were: Stephen Lewis (leader of NDP), Vernon Singer (Liberal), and Philip Givens (Liberal); newly elected members were: Larry Grossman (Progressive Conservative, Marvin Shore (Liberal), and Stuart Smith (leader of the Liberal party).

Among those named to the Order of Canada were Jacob Finkelman of Ottawa, a distinguished public servant, and Arthur Pascal of Montreal, well-known merchant and communal leader.

Jules Leavitt and Perry Meyer of Montreal were appointed as judges of the Superior Court of Quebec; Horace Krever and Sidney L. Robins of Toronto were appointed to the Supreme Court of Ontario. Four other Jewish judges of the Supreme Court were Abraham Lief, Charles Dubin, Mayer Lerner, and Allan Goodman. Irwin Dorman and Harold Buchwald of Winnipeg were elected, respectively, presidents of the Canadian Bar Association and the Law Society of Winnipeg.

Rabbi Harry J. Stern of Montreal and Rabbi W. Gunther Plaut of the Toronto Holy Blossom congregation were honored at Jewish National Fund functions in May. The Jewish Theological Seminary of America awarded honorary degrees to Rabbi Allan Langner of Montreal and to Rabbis Erwin Schild and Albert Pappenheim of Toronto. Charles Kent was elected president of the Jewish Immigrant Aid Services of Canada, Central Region.

Among Canadian personalities who died in 1975 were: Lena Newman, author of *The John A. MacDonald Album* and other published works; Rabbi Samuel Cass of Montreal, chaplain of the Canadian forces during World War II, in an automobile accident; Louis Fine of Toronto, who for some years shaped the direction of the Ontario Anti-Discrimination Commission; Rabbi Shalom Epstein of Winnipeg who, until September 1974, had served as Jewish chaplain for Winnipeg and vicinity; Dr. Samuel Hurwich, who had occupied leading positions in the Canadian Jewish Congress and was a leader of the Labor Zionist Movement, in Israel; Mrs. Rivka

Hurwich, founder of the Pioneer Women's Organization in Toronto and active in many communal, welfare, and Zionist causes; Leo Basman, long-time teacher and activist for the Yiddish language in Toronto and other Canadian cities; Joseph Starkman, president of the Jewish Immigration Aid Services, Central Region; Shmayah Reichman, well-known Orthodox spokesman and philanthropist; Nathan Phillips, mayor of Toronto for eight years; Hye Kirshenbaum, chairman of the Toronto Labor Zionist Federation; Stanley A. Vineberg, well-known Montreal philanthropist; Rabbi Jacob Eisen of Toronto, senior Jewish chaplain of the Royal Canadian Air Force during World War II and for some years assistant rabbi at Holy Blossom Temple.

BERNARD BASKIN