

Review
of
the
Year

OTHER COUNTRIES

National Affairs

CANADA ENJOYED A YEAR OF economic and political stability in 1987; however, the Progressive Conservative (PC) government of Prime Minister Brian Mulroney continued to sag in popularity, as evidenced by various public opinion polls. In an unprecedented situation, all three major parties (PCs, Liberals, and New Democrats) appeared to be competitive, with the mildly socialist New Democratic party holding the lead in a late summer poll for the first time ever. The PCs hoped that their accomplishments in office—chiefly, the Meech Lake constitutional accord, the free-trade agreement with the United States, and a significant reform of the income-tax system—would persuade the electorate to give them another term in the 1988 election. Since all three issues were controversial, however, particularly the free-trade agreement, the PCs' prospects were not encouraging.

For a while during the year national attention was focused on the September 10 legislative election in Ontario. Some 17 Jews ran in the election, including Larry Grossman, leader of the opposition PCs, as well as Liberals and New Democrats. The Liberals, led by Premier David Peterson, scored a decisive victory, forming a majority government for the first time in over four decades. Grossman himself went down to defeat and retired from politics. Five Jews won seats in the legislature, all Liberals: newcomers Ron Kanter and Chaviva Hosek joined veterans Monte Kwinter, Elinor Caplan, and Steve Offer. All were elected in Toronto-area constituencies. Three were named to cabinet posts: Kwinter as minister of industry, trade, and technology; Caplan as minister of health; and Hosek as minister of housing. Offer and Kanter were appointed as parliamentary assistants to other ministers. Further, Martin Barkin and Elaine Todres were appointed deputy ministers in the new government.

REFUGEES; CITIZENSHIP

Jewish issues were generally not central in national politics, although the continuing sagas of the anti-Semitic hatemongers James Keegstra and Ernst Zundel continued to attract headlines (see below). One national issue on which Jews were

particularly outspoken was the question of refugee policy, especially in regard to illegal immigrants from such nontraditional places of origin as Sri Lanka. The government's inconsistent and often insensitive policies concerning the processing of claims for refugee status were criticized by, among others, Canadian Jewish Congress (CJC) president Dorothy Reitman, who recalled the unfair treatment accorded Jewish refugees from Nazism. MP David Berger joined in the criticism of the government's new, more stringent rules for determining refugee status, arguing that they amounted to a closing of the door to refugees. Minister of State for Immigration Gerry Weiner defended the policy, contending that its purpose was to curb illegitimate applicants and that "we are doing all we can to help real refugees."

In May the government introduced a controversial bill to deal with the issue, a major feature of which would allow applicants to be deported on the basis of a decision by a two-member screening panel. Joining other critics of the new law, Rabbi W. Gunther Plaut, who had earlier served on a commission that prepared a federal report on refugees, attacked the process as "badly flawed, probably not legal, and not humane." Other critics included professors Fred Zemans and Howard Adelman, the former a CJC committee chairman and the latter the head of York University's Refugee Documentation Center. CJC and B'nai B'rith worked with a number of other organizations in a coalition against the bill.

Ultimately Parliament passed two bills, the original one and another one providing severe deterrent and detention provisions. Jewish leaders opposed the bills to the end. Historian Irving Abella, coauthor of a notable book on Canadian refugee policy during the Nazi era, asked, "Isn't this bill an appeal to the innate racism of the Canadian people who responded so violently to the Sikhs and Tamils?" This and other contentions of unfairness and immorality were ignored.

The federal government raised concern among Jews with another piece of legislation, changes to the Citizenship Act. The proposals would make citizenship harder to obtain and easier to lose, with particular effect on dual citizens, such as Canadian Jews who had immigrated to Israel and who might now be unable to maintain dual citizenship. Among those groups vigorously opposing the suggested changes were the CJC, Parents of North American Israelis, and Jewish Immigrant Aid Services.

Relations with Israel

Bilateral relations between Canada and Israel generally continued on a favorable basis, although the uprising of the Palestinian Arabs, which began in December, seemed a likely source of future difficulty. One indication of possible tension between the two countries was the refusal of the Canadian government to allow Gen. Amos Yaron to be accredited as the Israeli military attaché in Ottawa. Yaron, who was accredited in Washington, had been found negligent in connection with the 1982 Beirut massacre by the Israeli Kahan Commission investigating that episode. On the other hand, Canada was the only one of the 40 countries represented at the Franco-phone Summit meeting, held in Quebec City in September, to resist the temptation

to support self-determination for the Palestinians or to endorse the idea of an international conference on the Middle East—both positions that received the support of the other 39 nations present.

The ambivalence of Canada's policy was underscored by the failure to invite Mayor Teddy Kollek of Jerusalem to an international conference of mayors of national capital cities, which Ottawa hosted in October. Kollek was not invited, presumably because of a reluctance of the organizers, including a federal government representative, to recognize Jerusalem as Israel's capital. Protests by members of the Ottawa Jewish Community Council, the Canada-Israel Committee (CIC), and others were to no avail. The fact that the mayor of Tripoli, Libya, was invited only highlighted the slight to Israel, because Canada generally did not include Libya in conferences that it sponsored.

Other official actions provoked disappointment in the community as well. The Liberal caucus in the House of Commons selected Marcel Prud'homme, an outspoken advocate of the PLO cause and one of the most pro-Arab MPs, as its chairman, arousing concern that the appointment might be the beginning of a shift away from traditional Liberal policy. On another front, Canada joined with 99 UN member nations in opposing the U.S. plan to close the PLO mission to the UN. Canada also abstained on a General Assembly resolution on UN activities on behalf of Palestinian rights that it had opposed in the past.

The Jewish community was also troubled about increasing expressions of anti-Israel and anti-Zionist attitudes in public discussions and in the media. At one of a number of symposia held to examine the question of media treatment of Israel, Ottawa columnist Ilya Gerol contended that many media people were ignorant about the Middle East and that Canadians generally were less sophisticated about world affairs than people of other nations. For these reasons, he said, it was necessary for the informed public to be particularly vigilant. One example of such vigilance was the protest launched by the CJC against a Vancouver radio station that ran a Voice of Palestine program that was intemperate in attacking Israel. The same station's newsletter also depicted an all-powerful Zionist lobby in Washington that insured American opposition to the Palestinian cause.

Supporters of Israel had some success this year in garnering backing in the Young Liberals and the Red Cross. In the former situation, a pro-PLO resolution that had been passed at a Quebec regional convention was defeated convincingly at the national convention. In the latter, the Canadian Red Cross Society expressed support for the Israeli Magen David Adom in that body's efforts to achieve international recognition of its emblem.

In an interesting historical note, recently released cabinet papers from the 1950s showed that the United States had urged Canada to sell arms to Israel in 1956, before the war with Egypt, because of fears that Israel was at a disadvantage against Soviet-backed Arab countries. At the time, the United States was not an arms supplier to Israel and wanted to avoid becoming too closely identified with Israel, in order to court the Arab states. The late Lester B. Pearson, then Canada's external

affairs minister, supported the proposal. Although some arms were shipped, the idea of selling aircraft was dropped after war broke out.

The year brought several changes in diplomatic personnel. Israel Gur-Arieh succeeded Eliashiv Ben-Horin as Israel's ambassador in Ottawa. Benjamin Abileah and Chalom Schirman became the consuls-general in Toronto and Montreal, respectively.

Anti-Semitism

The attention of Canadian Jewry continued to focus on three well-known anti-Semites: Ernst Zundel in Toronto, James Keegstra in Alberta, and Malcolm Ross in New Brunswick. (See AJYB, vol. 88, 1988, pp. 247–48.) In each case, most of the year's activity took place in the legal arena. Zundel and Keegstra were both appealing their earlier criminal convictions, while Ross waited to see if legal proceedings against him might be initiated.

Zundel's original conviction for "spreading false news"—publishing Holocaust-denial material—was overturned in January by the Ontario Court of Appeal, on procedural grounds. Citing errors related to jury selection, admissibility of evidence, and the charge to the jury, the court specifically rejected Zundel's contention that the law under which he was prosecuted for disseminating falsehoods about the Holocaust was unconstitutional. The unanimous decision left the prosecution with the choice of appealing to the Supreme Court of Canada, proceeding with a new trial, or dropping the charges. Attorney General Ian Scott of Ontario, who was urged by a number of Jewish organizations to take further action, decided to appeal to the Supreme Court. When that court declined to hear the appeal, Scott moved to hold a new trial, which was scheduled for January 1988.

Keegstra, who was convicted under the hate-propaganda provisions of the criminal code for using his high-school social-studies classroom as a forum for promoting anti-Semitism, took his case to the Alberta Court of Appeal. As with Zundel, he claimed both that the law under which he was convicted was unconstitutional and that there were errors in the trial. It was generally agreed that the appeal—which was still pending at year's end—constituted a major event in testing the limits of free speech under the relatively new Charter of Rights and Freedoms.

The Ross case was similar to that of Keegstra in that both were teachers who held anti-Semitic views. Ross had written several Holocaust-denial tracts and allegations of a Jewish conspiracy to dominate the world, but the provincial authorities in New Brunswick were indecisive about taking legal action. Julius Israeli, a concerned citizen, had been successfully publicizing the case for several years, but failed to persuade the authorities to act. He tried again when a new government took power in the province late in 1987, but was again rebuffed, the new minister of justice asserting that there was little chance of success in a prosecution. A major difference between the Ross and Keegstra cases was that Ross had not been accused of propagating his views in the classroom.

There were several anti-Semitic incidents in Canada during the year. In Hamilton, Ontario, a rash of vandalism was directed at synagogues and the Hamilton Hebrew Academy. The perpetrators were believed to be high-school-age members of a "skinhead" group. In Montreal, eight stores in a Jewish area were vandalized on the day before Yom Kippur, with swastikas painted in several places. Another tack was taken by anti-Semites in British Columbia, who circulated a flier in Toronto and Western Canada charging that non-Jews had to pay higher prices for food products because of *kashrut* certification, with the profits going to Israel and rabbis.

Holocaust-Related Issues

In response to criticism about its past handling of alleged Nazi war criminals, in 1984 the government appointed Justice Jules Deschenes to investigate the situation and make recommendations. His long-awaited report was submitted in March and proved to be a source of controversy. Deschenes's key proposals were three amendments to the criminal code: to allow alleged Nazi war criminals in Canada to be prosecuted, to expedite extradition of suspects wanted in other countries, and to establish more effective laws for the lifting of Canadian citizenship obtained under false pretenses. However, Justice Minister Ray Hnatyshyn indicated that the government would accept only the first of the three recommendations. Both the CJC and B'nai B'rith's League for Human Rights welcomed the report and its findings and urged that the recommendations be implemented. During the period when Deschenes held hearings, representatives of Ukrainian bodies raised questions about allegations made against members of their community, expressing the fear that their group as a whole was being maligned. Indirectly, this raised tensions between the Ukrainian and Jewish communities.

Deschenes's voluminous study showed that immigration authorities had not been vigilant in past years in excluding possible Nazi war criminals from entry into Canada, partly because of a relaxation of government policy a few years after the end of World War II. For example, relevant forms did not include questions that might have elicited information regarding activities during the war.

With regard to specific allegations, Deschenes received about 1,700 names of possible war criminals in Canada, most submitted by Jews or Jewish organizations. After deleting duplications, persons who had died, persons who had left Canada, and those who could not be located, fewer than 200 remained. Allowing for the submission of additional names late in the process, Deschenes recommended investigation of about 250 people for possible action by the government. Of these, about 20 warranted immediate legal action.

Although the effect of the Deschenes Commission report was to reverse 40 years of Canadian ambiguity on the subject of war criminals, undoing the effects of four decades of neglect was expected to be a daunting task, both organizationally and politically. Jewish representatives argued that it was certainly worth the effort. Prof. Irwin Cotler, counsel for the CJC at the commission hearings, stated that every time

a war criminal was brought to justice, "we strike a blow against the Holocaust denial movement, we repudiate all those who say that the Holocaust was a hoax or that this was simply a Jewish invention." After a few months of delay, late in June the government introduced a bill to provide for prosecution of war crimes. In addition, Hnatyshyn proposed changes to the immigration law that would bar suspected war criminals from Canada or allow them to be deported if found in the country. Quick passage of the bill was prevented by the objections of a few individual MPs, but the process was completed without amendments in September.

The first arrest of an alleged war criminal took place in December. Retired restaurateur Imre Finta was picked up as he attempted to leave the country and charged with forcible confinement, kidnapping, and manslaughter in connection with the deportation of about 8,000 Jews from Szeged, Hungary, in 1944. Earlier, Sabina Citron, founder of the Canadian Holocaust Remembrance Association, had won a libel judgment of \$32,000 (Canad.) against Finta, who had accused her of lying when she alleged his participation in the deportation.

A supplementary aspect of the work of the Deschenes Commission had a sensational impact when it became public knowledge. Ottawa historian Alti Rodal carried out a major research project for the commission, including detailed information about immigration practices and the wartime activities of various groups. One of her most startling revelations was that two alleged Nazi war criminals were allowed to immigrate to Canada in 1983 with the aid of government officials who acted contrary to regulations. Another was that the United States had withheld vital information about potential immigrants to Canada after the war, thereby enabling some of them to escape detection by Canadian authorities. She also documented examples of Canadian officials who had decided to overlook SS tattoo marks on potential immigrants. Some of her findings reflected badly on the country's highest politicians, such as a description of efforts by Prime Minister Pierre Elliott Trudeau to oppose action against war criminals. This section was heavily censored in the public version of the document. Overall, the study represented a stinging indictment of government policy and practice over a protracted period.

Perhaps the public emphasis on war criminals made the case of Austrian president Kurt Waldheim more salient than it would otherwise have been. In any event, the increased sensitivity was reflected in Prime Minister Mulroney's decision that Waldheim would not be welcome in Canada because of his wartime activities. Not that the decision implied shunning the former UN secretary-general altogether. A minor flap was created by the disclosure that Canadian diplomats at the Vatican and in Jordan attended functions in honor of Waldheim when he visited those places. There was also widespread Jewish community criticism of Pope John Paul's reception of Waldheim at the Vatican in June.

JEWISH COMMUNITY

Demography

The Jewish population of Canada remained at about 310,000. A recent study based on 1981 census data showed that Jews were the second largest ethnic group in metropolitan Toronto, after the Italians. The largest concentration of Jews was in the City of North York, where they constituted about 13 percent of the population. Overall, Jews represented about 4.6 percent of the Metro Toronto population.

Montreal's Jews faced specific demographic problems related in part to the political-economic environment of the province of Quebec. A matter of particular concern to the community was the low proportion of young adults. During the decade ending in 1981, about 9,000 Jews between the ages of 15 and 35 and 5,000 between the ages of 36 and 45 had left Montreal, out of a population of about 110,000. As a result, the relevant age cohorts were left badly depleted, with little likelihood that immigration would result in significant improvement. Although the community was unable to reverse the situation, it had introduced various programs aimed at stemming the tide of departures. These programs focused on employment and social needs.

The second problem resulted from the substantial Sephardic immigration that had entered Canada in the previous two decades. The estimated 20,000 Sephardic Jews in Canada, primarily in Montreal, were largely of North African—especially Moroccan—origin, and they had come either directly or after a period in Israel. Other Sephardim came from countries such as Tunisia, Egypt, Lebanon, and Iraq. While the influx compensated to a certain extent for the emigration losses, integrating the newcomers into the community had proved challenging. At first, the Sephardim, almost all of whom spoke French as their first or second language, concentrated on building up institutions to serve their own group. As they became more settled and confident, they began to make their presence felt in broader community settings. Substantial changes in the community's *modus operandi* were required in order to create an environment in which both Ashkenazim and Sephardim could work together effectively and comfortably. For example, major community bodies were making an effort to utilize French internally and externally and to offer services in French; Sephardic institutions became eligible for community funding; and steps were being taken to insure at least a modicum of Sephardic representation on community bodies.

Finally, the community faced a major challenge in dealing with a senior-citizen population that was probably, in proportional terms, second only to that of Miami among North American Jews. The increasing proportion of the elderly, compounded by abnormally small younger age cohorts, promised to place a great burden on community agencies for the foreseeable future.

The implications of structural changes in the community were another matter of concern. University of Toronto social work professor Benjamin Schlesinger found

that single parents constituted about 12 percent of the Toronto community. He suggested that phenomena such as delayed parenthood, unmarried couples, dual-career families, and other developments necessitated a reexamination of conventional communal assumptions concerning the nature of Jewish families. He also expressed concern about the Jewish birthrate, currently about 1.5 children per family, well below the replacement rate.

Another dimension of Jewish family relationships was investigated by Prof. Stuart Schoenfeld of York University, who found that about one-fifth of Ontario's Jews married non-Jews. Inter-marriage tended to be higher away from the large urban centers, and overall, Jews were still less likely to intermarry than others. Schoenfeld also reported that Reform and unaffiliated Jews and men were more likely to intermarry than more traditional Jews and women.

Somewhat contradictory intermarriage data were provided by Mitchell Jaffe of the JWB in New York, who estimated that the intermarriage rate for Canadian Jews was 8 percent. He also suggested that the average number of children per Jewish family was 1.9. Whatever the correct statistics, it was clear that Canadian Jews faced increasing problems of numbers and affiliation, as well as an age distribution that was skewed toward the higher ages when compared with the general population.

Community Relations

The issue of public funding for Jewish schools continued to dominate the area of community relations. Increasing costs of providing educational services had induced Jewish schools in several provinces to turn to government for aid. Unlike their American counterparts, Canadian Jewish schools were not barred automatically from consideration for constitutional reasons, and the decision of whether to provide funding was essentially political.

Quebec was the most active province in the field, funding the Jewish schools on a per capita basis, in some cases at 85 percent of the amount available to public schools. In 1987 the annual subvention for primary and secondary schools exceeded \$12 million (Canad.). Funding for private schools was available in several other provinces as well, though not always for Jewish schools. Ontario, which subvented the Catholic school system, declined to provide support to other private religious schools, many of which were Christian fundamentalist in orientation. The Jewish day-school system in Ontario, which educated some 8,000 students in 20 schools, was caught in the middle. Despite years of concerted effort, the community had been unsuccessful in the attempt to sway governments of both the PC and Liberal parties.

In the Supreme Court of Canada, groups representing Ontario's Jews faced stiff opposition in their appeal of an Ontario court's 1986 decision that upheld full funding of the Catholic schools but ruled out money for other religious schools. Particularly vigorous opposition to the Jewish position came from the Toronto public-school board, which feared that wider funding would weaken the public-school system. The Supreme Court upheld the lower-court decision, dashing Jewish

hopes that the equality provisions of the constitution might be used to compel public funding for their schools.

In Montreal, the United Talmud Torahs, the largest day-school system on the continent, faced the loss of a school building it had been renting from the Protestant School Board of Greater Montreal (PSBGM) for 14 years. The board expressed its intention not to renew the lease but to reclaim the property for use as a school with a special curriculum, one that would include enough Hebrew studies on an optional basis to attract some Jewish families. As a public school, there would be no tuition fees, aside from modest amounts for optional programs. The UTT, with the backing of the broader Jewish community, vigorously resisted the PSBGM initiative for two reasons: (1) no alternative site for the UTT school was available, especially on such short notice, and (2) the competition for the same clientele undercut the UTT's general efforts to provide Jewish children with a full Jewish education. A high-level task force combining a number of Jewish community organizations was activated to try to persuade PSBGM director-general Joseph Rabinovitch to reconsider the alternative school idea. An undercurrent in the UTT-PSBGM dispute was the conflict between a number of Jewish parental supporters of the alternative school who wanted some Jewish education for their children, but rejected day schools, and Jewish educators apprehensive that the alternative-school model might siphon off current day-school parents faced with rapidly escalating tuition fees. In general, feelings were running high as the end of the year approached, with a denouement anticipated early in 1988.

Another troubling question of minority rights related to Sunday store closings, especially in Ontario, where Jews and others had been struggling for years to find means to circumvent the highly restrictive Retail Business Holidays Act. A late 1986 Supreme Court ruling upheld the law despite the court's acknowledgement that it infringed on religious freedom. In a significant development, the Ontario provincial government announced in December that it would henceforth allow municipalities to decide whether stores could remain open on Sundays. This move was viewed as most promising by the Jewish community. The City of North York promptly announced that it was considering easing restrictions on Sunday shopping in order to accommodate its large Jewish population.

Communal Affairs

ISRAEL AND ZIONISM

One of the highlights of the year was the election of delegates to the World Zionist Congress. Conducted by the CZF in the late spring, the hard-fought mail-ballot election, featuring nine organizational slates, was preceded by a spirited membership drive to determine who would be eligible to vote. One useful by-product of the process was an updated membership list, albeit amid charges that questionable

mass-enrollment techniques had been used by some of the groups. Of the nearly 72,000 confirmed members, about one-third affiliated with the newly formed Orthodox United Torah Coalition. The Conservative Mercaz Canada was second, with about 14 percent of the members. Other groups that enrolled about 5 percent or more of the total included the Zionist Organization of Canada, Kadima (Reform) Canadian Sephardi Federation, Hadassah-WIZO, Na'amat Pioneer Women, Labor Zionist Alliance, and Herut Hatzohar of Canada.

Much of the intense interest in the membership drive was generated by the efforts of the Reform and Conservative religious groups to gain a foothold in Zionist politics and the Orthodox attempt to resist them. The formation of the United Torah Coalition was spurred by fears that any power gained by the Reform and Conservative Zionist groups could lead to diversion of funds from their traditional Orthodox destination, the Israeli *yeshivot*.

In the election itself, 3,871 ballots were cast for the United Torah Coalition (worth 5 of the 19 Canadian seats at the Congress); 3,134 for Kadima (4 seats); 2,274 for Labor Zionist (3 seats); 1,549 for ZOC (2 seats); and 1,297 for Mercaz (2 seats). Single seats went to a Hadassah-Sephardi coalition, a Herut-Tehiya combination, and Friends of Pioneering Israel. Compared to the previous election in 1983, the big winners were Kadima and Mercaz, while those that lost ground were Herut and the Labor Zionists.

An example of non-Orthodox assertiveness was the mission of North American Jewish leaders to Israel in August to try to dissuade members of the Knesset from voting for the "Who is a Jew?" amendment favored by the Orthodox. Donald Carr and Walter Hess of the United Israel Appeal, who represented Canadian Jews in the delegation, stressed to their Israeli interlocutors just how seriously Diaspora Jewry regarded the issue.

On the same question, a nasty conflict erupted in September when the CJC decided to align itself with other Diaspora organizations opposing any change in Israeli law related to the definition of a Jew. The move was immediately protested by the Orthodox rabbinate, which pointed out the CJC's inconsistency in claiming to be the representative body of Canadian Jewry while espousing a position that offended a major segment of the community. Nevertheless, the CJC Quebec regional executive narrowly defeated a motion to advocate rescinding the original decision. Efforts by Congress people to meet privately with key rabbis helped to defuse the situation to some extent, but the issue remained a divisive one.

OTHER COMMUNAL MATTERS

Whether it was desirable or even possible to maintain community unity in the realm of ideas was the topic of a one-day symposium, in September, on the topic "Must I Beg to Differ! Voices of Dissent and Non-Conformity Within the Montreal Jewish Community." The keynote lecture by Prof. Irving Abella of York University dealt with the history of dissent and pluralism in the Montreal community. Abella

argued that the community had passed through various phases in its toleration of dissent. After a long period of relative conformity, from about 1948 to 1978, he contended, dissent was again acceptable and becoming more common, though not as intense as it had been during the 1930s, for example. Among the more hotly debated issues at the conference workshops were criticism of Israel, religious pluralism, and Jewish attitudes toward Quebec politics. Speakers in the debate included Milton Winston, Ariela Cotler, Peter Shizgal, and Jack Wolofsky.

A number of smaller organizations tried to establish themselves during the year. A spokesman for Chutzpah, a Toronto homosexual group, criticized the lack of facilities for helping Jews afflicted by AIDS. Francophone Jews in Montreal were instrumental in the establishment of the Union Mondiale des Juifs d'Expression Française, formed to promote the common interests of French-speaking Jews and the preservation of their heritage. Several Ottawa Jews formed the Jewish Association for Development, designed to provide a response to world poverty. In Montreal, a Jewish home for battered women was founded. Finally, the Winnipeg *Jewish Post* purchased the rival *Western Jewish News*, leaving the city with only one Jewish newspaper.

Soviet and Ethiopian Jewry

Given the strong ties between Natan Sharansky and Canadian Jewry, his visit in September, preceded by his mother's visit in March, were the highlights of the year for those committed to the cause of Soviet Jews. Ida Milgrom met in Ottawa with members of Parliament, especially those who had been active in behalf of Soviet Jewry. Sharansky delivered the first Natan Sharansky Lecture in Human Rights at the Faculty of Law of McGill University in Montreal. He advocated a cautious stance toward the changes taking place in the Soviet Union, voicing skepticism about any real improvement in the protection of human rights and urging his listeners not to be lulled into complacency by the release of prominent dissidents. In Ottawa Sharansky met with Prime Minister Mulroney, External Affairs Minister Joe Clark, and opposition party leaders John Turner and Edward Broadbent. He received a standing ovation when he appeared in the gallery of the House of Commons and heard Prime Minister Mulroney pledge his government's continuing efforts to improve the state of human rights in the Soviet Union. Sharansky also addressed a cheering crowd in Toronto, where he finally received an honorary degree that York University had awarded him in 1982. At the ceremony, he recounted the history of the Soviet Jewry movement, stressing the contributions of Canadians.

In 1987 several of the Canadian families involved in the adoption of refusenik families were gratified to be able to receive their Russian "relatives" in freedom, among them Yuli Edelshtein, Alex Ioffe, and Lea and Alexander Mariasin. Other significant events during the year included a protest at a performance of the Red Army Choir in Toronto in February, a student meeting with the Soviet ambassador

in April, a symposium in Ottawa in May, observance of the 35th anniversary of the execution of Soviet Jewish writers in August, a Simhat Torah protest in front of the Soviet consulate in Montreal in October, and the participation of hundreds of Canadians in the march to Washington, D.C., in December.

Ethiopian Jews were not forgotten either. Human-rights activist Irwin Cotler organized an international appeal for the remaining Jews in Ethiopia to be reunited with their families in Israel. Fifteen internationally prominent human-rights lawyers and jurists from four continents joined in the appeal, which was announced by Cotler at a rally in Jerusalem in July.

Religion

Questions of religious practice were prominent in all three major movements. In a departure from conventional Reform behavior, Rabbi Dow Marmur of Toronto's Holy Blossom Temple urged his congregants to wear a *kippah* and *tallit* during services. He stated that "they are now badges of Jewish identity and characteristic features of Jewish worship." At Temple Emanu-El-Beth Shalom in Montreal, the policy on mixed marriages became an important factor in appointing a new rabbi. The congregation, which had tightened up somewhat its earlier liberal policy of allowing mixed marriages, rejected efforts by some members to relax restrictions. On the other hand, the temple insisted that its new rabbi be willing to perform mixed marriages, subject to specified conditions being met by the couple.

A dispute arose within the Toronto Orthodox community over the validity of the *eruv* (Sabbath boundary), although some observers suspected that the conflict only reflected broader religious differences between the right-wing and modern Orthodox.

The Union for Traditional Conservative Judaism, a breakaway Conservative faction, held its fourth annual conference in Toronto in September. The group opposed the decisions by the Jewish Theological Seminary of America to ordain female rabbis and cantors, which it regarded as a "clear breach" of Halakhah. Much of the conference was devoted to discussion of the women's issue.

The issue of pluralism continued to trouble rabbis and laity. Rabbi Marmur urged the creation of a joint rabbinical court (*bet din*) of all the religious movements in Toronto as a way of showing support for both pluralism and unity.

Culture

Montreal's Yiddish Theater of the Saidye Bronfman Center celebrated its 30th anniversary. Originally known as the Yiddish Drama Group, it was responsible for the revival of a vibrant Yiddish theater in Montreal. Much of the credit belonged to Dora Wasserman, the driving force behind the group's success over the years. On the occasion of the anniversary, the musical *The Rothschilds* was produced.

Aviva Ravel's new play, *Vengeance*, dealing with the relationship of Poles and

Jews during the Holocaust, premiered in Montreal. At Montreal's annual World Film Festival, which had become a major cultural event, several of the entries were of Jewish interest. *Late Summer Blues*, an Israeli film that questioned conventional Israeli attitudes toward the military, was the first feature-length entry from that country. It was accompanied by another feature, *Tel Aviv-Berlin*, which dealt with the agony and torment of a German Jew living in Israel. It was the first Israeli nondocumentary film on the Holocaust. A short film, *Boker Tov Israel*, was also entered. Among the other films with Jewish themes that were screened in the festival were *Farewell Moscow*, an Italian film about Ida Nudel's struggle for her rights in the Soviet Union; *To Mend the World*, a Holocaust documentary based on survivors' accounts, by Toronto filmmaker Harry Rasky; *Weapons of the Spirit*, a French-American production about a French village that resisted the Nazis by saving Jews; *The Testament*, a French work based on a book by Elie Wiesel; *Wedding in Galilee*, a French-Belgian venture about Israeli-Arab relations; and a Canadian short, *The Rock 'n Roll Rabbi*.

The University of Toronto and Bar-Ilan University in Israel established a computer link giving researchers in Toronto access to Bar-Ilan's Global Jewish Database, which contained major classical texts. It was the first such connection in Canada. The University of Toronto added two courses in Yiddish and another on Jewish religious studies, aided by funding from the Toronto Jewish Congress Berman Fund. An annual prize for a Yiddish or Hebrew work was to be awarded by the Dr. Hirsch and Dvorah Rosenfeld Foundation for Yiddish Culture.

Publications

A number of important books were published during the year. The noted philosopher Emil Fackenheim's *What Is Judaism? An Interpretation for the Present Age* is a popular treatment of his theological concerns, with elements of autobiography added. Michael Marrus, author of works on various aspects of the Holocaust, confronts that phenomenon in its totality in *The Holocaust in History*. Rather than presenting another chronological treatment of the subject, Marrus investigates several key questions, such as the emergence of the Nazi extermination policy, the absence of a written record of Hitler's involvement in the Final Solution, collaborationist governments, and the role of outsiders.

In *The Myth of the Jew in France, 1967-1982*, Henry Weinberg examines the intensification of Jewish consciousness at a time when public life in France was often problematical for Jews. Weinberg contends that the late president Charles de Gaulle's criticism of the Jews in 1967, after the Six Day War, legitimated a wave of anti-Semitic activities.

Anti-Semitism in Canada was treated in two new works. Cyril Levitt and William Shaffir examine *The Riot at Christie Pits*, an outbreak in Toronto in 1933 in which Jews who used recreational facilities in a non-Jewish part of town were attacked by

fascist thugs. Stanley Barrett's *Is God a Racist?* profiles extreme right-wing and anti-Semitic groups and their leaders.

Justice Delayed: Nazi War Criminals in Canada by David Matas is a timely examination of Canada's record of tolerating Nazi war criminals.

The often awkward relations between Jews and French-Canadians is the subject of *Jew or Juif? Jews, French-Canadians and Anglo-Canadians, 1759-1914* by Michael Brown. He contends that Jews have felt more comfortable in English Canada than in French Canada—despite considerable anti-Semitism among the English—and that an inability to integrate fully into either society led Jews to develop elaborate communal institutions.

Among other nonfiction works published during the year were the following: *The Jewish Thought of Emil Fackenheim* edited by Michael Morgan; *To Kill a Rabbi* by Rabbi Reuben Slonim; *Who Is a Jew: 30 Questions and Answers About This Controversial Issue* by Rabbi Immanuel Schochet; *The Best of Times, The Worst of Times* by Harry and Mildred Gutkin; *Derachim Vaderech B'Chinuch* by Rabbi Akiva Egozi; *Endurance: Chronicles of Jewish Resistance* by Amnon Ajzensztadt; *A Treasury of Sephardic Laws and Customs* by Rabbi Herbert Dobrinsky; *Shemot Exodus II*, by Rabbi Zvi Mond; *The Jew in Exile* by Rabbi Shmuel Yaakov Klein; and *The Main: Portrait of a Neighborhood* by Edward Hillel.

Ruth R. Wisse joined Irving Howe and Khone Shmeruk to edit *The Penguin Book of Modern Yiddish Verse*. Some 40 poets are examined in the work, 6 in detail. The poet Irving Layton published two books during the year—an autobiography, *Waiting for the Messiah*, and *Fortunate Exile*, a collection of poems on the theme of the Jews' encounter with history. *Lisa*, by Carol Matas, was a new work of fiction.

Personalia

The Order of Canada was awarded to Boris Brott, Dr. Richard Goldbloom, Mitzi Dobrin, Jake Superstein, Ed Mirvish, George Cohon, Allan Gotlieb, Monty Hall, Dr. Harry Bain, and Harvey Webber. David Rome, Phyllis Godefroy-Waxman, and Alexander Brott received the Order of Quebec. Libby Greenfield, Robert Sachter, and Rita Finestone were appointed to the Canadian Multiculturalism Council, and Rabbi Reuven Bulka joined the Ontario Advisory Council on Multiculturalism and Citizenship. Chief Justice Alan B. Gold of Quebec Superior Court was named chancellor of Concordia University. Judith Loeb Cohen became the president of the National Ballet of Canada. Dr. Saul Cohen received the Saskatchewan Order of Merit. Jonathan Schneiderman was elected president of the youth wing of the Liberal party.

Yeshiva University awarded honorary degrees to the chief justice of the Supreme Court of Canada, Brian Dickson, and to Quebec's chief justice, Alan B. Gold. Quebec premier Robert Bourassa received an honorary degree from Tel Aviv University. Rabbi Reuven Bulka received the Joe Tannenbaum Literary Award for Jewish scholarship. Dr. Victor Goldbloom was awarded the René Cassin Medal.

Other awards included the Bronfman Medal to Harry Steiner; the Citation of Merit of the Royal Canadian Academy of Arts to Gershon Iskowitz; the Educator of the Year Award of the Educators Council of America to Rabbi Jay Braverman; J.J. Segal Foundation arts awards to Miriam Waddington, Pearl Weissenberg-Akselrod, Tova Shimon, and Pinchas Blitt; and the Rebecca Sieff Award to Irwin Cotler.

Major appointments within the Jewish community included: Ralph Snow, president of B'nai B'rith Canada; David Azrieli, president of the CZF; Mel Dobrin, president of Israel Bonds; Judge Irving Halperin, chairman of the National Budgeting Conference; Dr. Victor Goldbloom, president of ORT; Naomi Frankenburg, president of Hadassah-WIZO; Alfred Segall, president of the Canadian Magen David Adom for Israel; William Belzberg, North American campaign chairman for Israel Bonds; Murray Koffler, chairman of the board of the Weizmann Institute; Rabbi Michael Stroh, chairman of Arzenu—World Federation of Reform/Progressive Zionists; and Salomon Oziel, president of the Communauté Sepharade du Québec.

Among leading Jews who died in 1987 were the following: noted lawyer and senator Lazarus Phillips, in January, aged 91; community leader and philanthropist Lawrence Freiman, in January, aged 77; London community leader Bernard Wolf, in January, aged 96; Max Wolfe, founder of the Oshawa Group, in February, aged 94; Phil Cutler, judge and former labor lawyer, in February, aged 67; Rosa Singer, former Hadassah-WIZO president, in February, aged 94; teacher and Yiddishist Shaindele Elberg, in June, aged 74; Sephardic leader Léon Oziel, in June, aged 49; businessman Sam Rubin, in July, aged 78; Ethel Grossman, wife and mother of prominent Ontario politicians, in July, aged 74; Kingston community leader Sheldon Cohen, in July, aged 82; actor Lorne Greene, in September, aged 72; Louis Rosenberg, pioneer demographer and "one of the greatest Jewish civil servants Canada has ever known," in September, aged 94; Toronto congregational rabbi David Landy, in September, aged 72; Toronto congregational rabbi Louis Cashdan, in September, aged 81; Harry Steiner, Toronto community activist, in October, aged 75; Miriam Lief, a founder of Emunah Women Canada, who had settled in Israel, in October, aged 82; long-time Toronto yeshivah teacher Rabbi Eliyahu Akiva Lipsker, in October, aged 70; linguistics professor Hans Stern, in October, aged 74; Dr. Ezra Lozinski, medical researcher and organizational activist, in November, aged 90; Philip Vineberg, prominent lawyer, teacher, and tax expert, in November, aged 73; David Kaye, Cornwall philanthropist, in December, aged 75; writer and former director of Montreal's Jewish Public Library Paul Trepman, in December, aged 71; and Herb Weinstein, social worker and director of the Hillel Foundation at McGill University, in December, aged 61.

HAROLD M. WALLER