

Review
of
the
Year

OTHER COUNTRIES

National Affairs

THE GULF WAR

WITH THE OUTBREAK OF THE GULF WAR in January 1991, Canada became an integral member of the coalition that was arrayed militarily against Iraq. Indeed, three Canadian ships and a number of planes participated in the conflict. Although opinion within the country was divided with regard to the question of whether military action was justified at that particular time, the government was forthright in its determination to proceed with the military option once the decision was made. Most MPs supported that position, with the House of Commons voting 217–47 on January 22 to support the United Nations efforts. In the opposition, New Democratic party (NDP) leader Audrey McLaughlin opposed the war as being an inappropriate way to end an international dispute, but Liberal opposition leader Jean Chrétien and most of his party did support the war after considerable soul-searching.

The unprovoked Iraqi missile attacks on Israel were roundly condemned by Canadians of all backgrounds and political persuasions. Prime Minister Brian Mulroney's government denounced the attacks and expressed strong support for Israel, as did many other politicians. The significance of the war for Israel was assessed sympathetically by *Montreal Gazette* editor Norman Webster in a widely disseminated column in which he concluded that the Israelis "will rely on none but themselves. They will do whatever is necessary. Masada shall not fall again."

SEPARATISM VS. NATIONAL UNITY

Since the failure of the Meech Lake package of constitutional amendments in 1990, Canada had been troubled by renewed threats of Quebec separatism. The government of Quebec was actively exploring constitutional options and had committed itself to a referendum by October 1992. Thus the year 1991 was spent investigating the issues and testing mass and elite opinions on the subject. One focus for such activity was Quebec's Belanger-Campeau Commission. Three broadly

based Jewish organizations in Quebec—Canadian Jewish Congress (CJC-Quebec Region), Allied Jewish Community Services (AJCS), and the Communauté Sépharade du Québec (CSQ)—submitted a joint brief to the commission on behalf of the community. The brief reflected the general Jewish preference for the maintenance of Quebec as part of Canada in some form, a commitment of the community to remain in Quebec, and a desire for the recognition of minority rights regardless of the constitutional outcome. The community representatives who presented the brief to the commission were very careful to tone down the strong federalist leanings of their constituents, in order not to be seen as simply in opposition to Quebec's nationalist aspirations. The entire exercise of producing the brief made evident the contradictions with which Quebec's Jews were living.

Later in the year, the Quebec Region of CJC launched a campaign to make Jews across the country aware of the stakes in the national-unity struggle. The same body also undertook an initiative with comparable Greek and Italian organizations to sensitize their respective members to the constitutional issues from the perspective of Quebec minorities. The three groups later endorsed the idea of "distinct society" status for Quebec while maintaining federal links and sent representatives on a cross-country tour to meet with politicians and community leaders in order to promote their views on renewed federalism.

Within the Montreal Jewish community, differences on the national-unity issue between Ashkenazim and Sephardim remained a source of possible tension, despite efforts to have a unified front for external purposes. For example, CSQ president Salomon Oziel stated publicly that separation "would be a non-event, in the same way as when Norway separated from Sweden." He contended that the mainly francophone Sephardim were much more comfortable with Quebec's evolution than their mainly anglophone Ashkenazi counterparts.

ELECTIONS

As Canadians began to look ahead to the next federal election, expected in 1993, the alignment of political parties was shifting. For the first time, a separatist party, the Bloc Québécois, was expected to contest the election in Quebec. Out west, the populist Reform party was becoming a major force, threatening to attract votes in Ontario, the largest province. The right-wing character of the group led Jews and other minority groups to express concerns about possible racism and anti-Semitism. These allegations were denied strenuously by party leader Preston Manning, who told a Jewish audience in Calgary in July, "I despise racism in general, and anti-Semitism in particular. . . ." He promised that his party would be insulated against extremism and invited Jews to participate in its activities.

In the British Columbia general election in October, the New Democratic party won a strong majority, including two Jews: legislative newcomer Bernie Simpson and Dr. Tom Perry, who was appointed minister of advanced education, training, and technology. Attorney Douglas Christie, who represented accused anti-Semites

such as Ernst Zundel, James Keegstra, and Malcom Ross, lost in his effort to be elected as a candidate for the Western Canada Concept party.

Municipal elections were held in Ontario and Quebec in November. Mel Lastman was elected to a record ninth straight term as mayor of North York, Ontario. In Outremont, Quebec, Sydney Pfeiffer was elected to the city council. An Orthodox Jew, he claimed that he was drafted by several Hassidic sects to represent their interests in a Montreal suburb that has had several confrontations in recent years between Hassidim and French Quebecers or municipal officials. Zoning regulations were a matter of particular contention, and Pfeiffer was hopeful that increased dialogue between the Hassidim and non-Jews would help to improve the situation.

OTHER MATTERS

After a great deal of pretrial maneuvering, Patricia Starr, a prominent member of the Toronto community, pleaded guilty to charges of fraud and breach of trust based on her political activities while directing the Toronto section of the National Council of Jewish Women (NCJW). She was sentenced to two concurrent six-month terms. However, all charges against the organization were dropped. Between 1986 and 1988 Starr had applied to an Ontario government ministry for certain grants that were supposed to have been matched by the NCJW but never were. In addition she pleaded guilty to having diverted some \$33,000 from the NCJW's charitable foundation's trust fund for personal use. She also was convicted separately on eight counts of violating Ontario's Election Finances Act by using NCJW money for political campaign purposes. She was fined \$3,500 for those offenses.

Relations with Israel

In the aftermath of the Gulf War there was a flurry of diplomatic activity, during which major policy differences surfaced between Prime Minister Mulroney and Secretary of State for External Affairs Joe Clark. In their conviction that the defeat of Iraq had created a remarkable opportunity for peacemaking, Canadian officials turned their attention to the Arab-Israeli conflict, with the prime minister advocating an international conference to deal with what he referred to as "the most worrisome fault line" in the Middle East. He also asked that the "legitimate interests of the Palestinians be respected." Clark visited Israel in March and called upon the Israelis to be prepared to trade territory for peace. He argued that the Gulf War had demonstrated both the inadequacy of conventional defenses and the necessity for negotiated settlements. In meetings with Prime Minister Yitzhak Shamir and Foreign Minister David Levy, Clark praised Israel for its restraint in the face of severe provocation.

The crucial difference between Clark's and Mulroney's positions was over the role of the PLO in any future peace negotiations. Clark maintained that "the PLO retains an important role in these matters," despite a diminution of its authority as a

consequence of its role in the Gulf War, while Mulroney responded that "the PLO and its leader, Mr. Arafat, have been substantially if not completely discredited as a result of their own actions." He added that "our enthusiasm for the present PLO leadership is zero," while stressing the necessity of Palestinian participation. It was unclear exactly how much effect the public rebuff had on Clark's standing, but he was replaced by Barbara McDougall at the end of April, in a move that was generally welcomed by Canada's Jews. On the issue of the PLO, the Canada-Israel Committee (CIC), the community's official representative on Israel-related matters, had called for an end to Canada-PLO relations in light of Arafat's support for Saddam Hussein.

At the annual parliamentary dinner of the CIC in March, Barbara McDougall, then employment and immigration minister, reaffirmed Canada's inalienable friendship for Israel in the context of an argument that the end of the Gulf War presented an unusual opportunity to move toward Arab-Israeli peace. The NDP's Audrey McLaughlin made an effort to persuade the Jewish community that her party's position was balanced and not definitely tilted toward the Arabs, while Liberal Sheila Copps tried to compensate for her party's initial ambivalence about the Gulf War by strongly urging repeal of the UN resolution on Zionism as racism and backing fundamental pro-Israel principles with regard to the peace process. When the repeal of the UN resolution was passed in December, Canada was among the majority. Mulroney and McDougall were commended by the CIC for their leadership on the issue.

When McDougall was named later to succeed Clark as external affairs minister, the appointment was well received within the Jewish community. CJC president Les Scheininger described her as "a strong supporter of Israel and, I think, more reflective of the Prime Minister's own position. . . ." In a speech delivered just before assuming her new post, she strongly resisted the idea of an imposed settlement in the Middle East.

The government appointed Michael Bell as ambassador to Israel. In Ontario, the Canadian Arab Federation protested plans to twin the town of Vaughan with the Israeli town of Ramla.

Canada hosted a controversial UN meeting in Montreal in June, the Eighth Annual North American NGO Meeting on the Question of Palestine. This was the first such meeting outside the United States. Nongovernmental organizations that wished to participate had to subscribe to a number of pro-Palestinian positions. Backers of the conference, which was vigorously opposed as one-sided by the Jewish community, viewed it as an opportunity to raise consciousness in Canada and to encourage Canada to take a position different from that of the United States. The conference attracted about 250 delegates and observers but did not receive the media attention that its organizers had anticipated.

OTHER MATTERS

In Israel, Yasser Hijazi, a Hamas member from a West Bank town, was convicted in the bombing murder of Marnie Kimelman of Willowdale, Ontario, on an Israeli beach in 1990. Hijazi was sentenced to life in prison. He said that his sentence was "a great honor." A former PLO official's request for political asylum in Canada was turned down by the Department of Immigration on the grounds that he was a security threat. Mahmood Abo Shandi, who arrived in Montreal from Norway in October, claimed to have been a high-ranking member of al-Fatah. A new Canadian Parliamentary Group for Syrian Jewry was formed with representation from all political parties, based on the model of a similar group that aided Soviet Jewry.

Anti-Semitism

The long-running cases of Ernst Zundel, James Keegstra, and Malcolm Ross continued to wind their way through courts and other legal bodies. (See previous volumes of AJYB.) Zundel, who was appealing his conviction in Canada, ran into trouble in his native Germany. He was convicted in Munich of denigrating the memory of the dead and inciting racism and was fined about \$7,500. The actions that prompted the charges involved an extension of his Canadian Holocaust-denial activities. As a result of his German convictions, CJC and B'nai Brith asked Canadian authorities to consider whether he had violated the terms of his bail, which were in effect while his appeal was pending. Meanwhile, prosecutors decided to retry Keegstra on hate-mongering charges. After a conviction and a successful appeal on technical grounds, Keegstra had to face a new trial in the light of a 1990 Supreme Court of Canada decision upholding the constitutionality of the antihate statute.

The Malcolm Ross case, involving his fitness to teach in the public schools of New Brunswick because of the anti-Semitic attitudes that he had expressed in print, finally reached a conclusion. The human-rights board of inquiry decided in August that the school board, by employing Ross, fostered a climate of discrimination. Ross, who had written books denying the Holocaust and contending the existence of an international Jewish conspiracy, asked a court to review the board's decision. In a December court hearing, attorney Douglas Christie depicted his client as a victim of persecution and an "inquisition." In the meantime, the school board relieved Ross of his teaching duties at the beginning of the academic year and made him a program developer.

British writer David Irving, whose books also questioned accepted views of the Holocaust, again encountered difficulties in carrying out a speaking tour of Canada. Both the Marriott and Novotel hotels in the Toronto area canceled planned events in October, when the nature of the speaker was made clear to management by Jewish groups. Earlier in the tour, he had encountered similar difficulties in Vancouver after addressing a surreptitious meeting in Victoria that was chaired by Christie. Irving did manage to speak in Kitchener but found his Ottawa meeting canceled.

B'nai Brith Canada's League for Human Rights found that the number of anti-Semitic incidents in 1990 was 19 percent higher than in 1989, with a total of 210 recorded. There was another 20-percent increase in 1991, to a total of 251, of which 201 were classified as harassment and 50 as vandalism. The most incidents by far were in Toronto, with 130. Furthermore, there were signs of greater use of violence. The Gulf War spawned a series of incidents, especially in the Toronto area. In the first four weeks of the war, some 60 incidents were reported in metropolitan Toronto alone. There were synagogue and school desecrations, bomb threats, and harassment of children. Karen Mock of B'nai Brith contended that economic conditions and increased immigration helped to produce a climate in which hostility toward minority groups was more likely to come out.

Among the anti-Semitic incidents that occurred during 1991 were the fire-bombing of a Jewish memorial chapel in Calgary and the desecration of a Jewish cemetery in Sherbrooke. A teenager was arrested in Hamilton for a series of cemetery desecrations carried out in 1990. In another case from 1990, five Quebec teenagers convicted of attacking Hassidic Jews in Outremont were sentenced to 35 hours of community service plus seven hours to be spent getting to know the Jewish community.

A special national survey of attitudes toward six minority groups, commissioned by B'nai Brith and carried out by Environics, showed that anti-Semitic attitudes were more prevalent in Quebec than elsewhere in Canada, and particularly among francophones. Moreover, unlike the rest of the country, in Quebec the incidence of such attitudes did not decline with higher education. In commenting on the survey, Prof. Stephen Scheinberg, chairman of the League for Human Rights, pointed out that the existence of anti-Semitic attitudes constituted a "latent" problem, and that overt anti-Semitism was not a cause of immediate concern in Quebec.

Nazi War Criminals

Despite efforts by the government to move ahead with war-crimes prosecutions, the attempt to bring alleged criminals to justice appeared to be far from realization. The greatest success was achieved in the case of Jacob Luitjens, who was accused of having been a Nazi collaborator in his native Holland. Based on evidence that Luitjens had belonged to Nazi organizations and had participated in shootings and arrests, a judge of the Federal Court ruled that his Canadian citizenship should be revoked. Shortly after the court decision, the federal cabinet stripped Luitjens of his citizenship, and deportation proceedings were initiated.

Former Nazi rocket scientist Arthur Rudolph was barred from entering Canada by an immigration adjudicator. He was found to have committed war crimes and crimes against humanity through the use of slave labor at a V-2 rocket factory. Subsequently, Rudolph was allowed to appeal the ruling to the Federal Court.

A procedural decision by the judge in the trial of Michael Pawlawski constituted a major setback to the prosecution. The Crown wanted to send a commission to gather evidence in Russia and Germany, but was turned down by the judge. Paw-

lawski had been charged with four counts of murder for actions in the Minsk area in 1942.

Imre Finta, who was acquitted in a war-crimes trial in 1990, faced an appeal of the verdict by the Crown. A panel of the Ontario Court of Appeal heard arguments as to whether to order a new trial. Among the grounds for the appeal were the status of certain evidence and allegedly inflammatory statements by defense counsel Christie.

Stephen Reistetter, who had been accused of kidnapping Czech Jews and sending them to concentration camps while a member of the paramilitary Hlinka Guard, was released when the Crown decided that it lacked the necessary evidence to prosecute. Sol Littman, Canadian representative of the Simon Wiesenthal Center, expressed doubts about the government's commitment to the prosecution of war criminals. Speaking about the Justice Department, he claimed that "they opposed prosecution for 40 years and when told by Parliament to go ahead, they did it without any sincerity and zeal." Other Jewish spokespersons were less harsh but nonetheless disappointed, especially since the charges had been dismissed with prejudice, meaning that they could not be brought again should fresh evidence materialize. The decision on how to proceed was made by Justice Minister Kim Campbell on the advice of the war-crimes unit.

JEWISH COMMUNITY

Demography

Canada conducted its decennial census on June 1, 1991; information on ethnicity and religion was expected to be released early in 1993. In the Canadian census, "Jewish" has usually been an option both under religion and under ethnicity, with people counted as Jewish who list their religion as Jewish or list no religion but claim Jewish ethnicity. While this method has provided the community with a wealth of information, it has also caused some confusion about the exact number of Jews in the country. In the 1991 census, instead of asking an individual to specify his or her own ethnic identity, the question asked about the ethnic identity of ancestors. In the 1981 census, the total of Jews came to 312,060.

The Council of Jewish Federations (CJF) planned to use the census to create a data bank on social and demographic trends within the community. Prof. Jim Torczyner of McGill University, who was analyzing the data for the CJF, said that he expected the census to show increasing poverty among Jews, increased migration from Montreal to points west, and more elderly Jews than in the previous census.

In late 1990, the CRB Foundation commissioned a major survey of Canadian Jewry that was carried out by the Goldfarb polling organization. The sample consisted of 409 people in Toronto, 352 in Montreal, and 210 elsewhere, for a total of 971. An analysis of the data by Steven Cohen, a consultant to the CRB Foundation,

showed that Canadian Jews are more traditionally observant and more highly organized than American Jews. They are also more Zionist, more closely identified with Israel, and more conversant with Hebrew and Yiddish. Goldfarb noted that 55 percent of Canadian Jews do not feel totally accepted in Canadian society, despite the fact that "Jews have participated in virtually every stream of Canadian society: in every field and at every level. We participate fully, but we still have feelings of anxiety that it will not always be that way."

Allied Jewish Community Services (AJCS) in Montreal carried out further analysis of the CRB data. Their study showed that Montreal Jews come out even more strongly than the Canadian Jewish average on most measures of Jewish identity, involvement, and practice. Among the more noteworthy statistics: 71 percent have visited Israel, 60 percent work as volunteers in Jewish community organizations, and 86 percent fast on Yom Kippur. According to AJCS official Nancy Rosenfeld, "The sense of philanthropy, attachment to Israel, strong support of Jewish education and commitment to Jewish life continue to be the main factors which make Montreal one of the top Jewish communities in North America."

On the other hand, despite its evident virtues, the Montreal community continued to suffer from an exodus of younger people due to economic, linguistic, and political considerations. The CRB survey indicated that about half of the Jews between the ages of 20 and 40 and about 40 percent overall were considering leaving Quebec. AJCS expected the 1991 census to show a decline of Quebec Jews from 96,000 in 1986 to about 90,000. There was also growing concern that the departure of young Jews entering their productive years would leave the community with an inadequate base to support the young and elderly in the dependent age groups. The president of AJCS, Maxine Sigman, estimated that about 44 percent of Quebec Jews were either under 18 or over 64 years of age. Both she and her successor, Harvey Wolfe, indicated that the community might reconsider its funding allocation to national and overseas causes because of the pressing local needs caused by demographic shifts. Immigration, perhaps of Soviet Jews, was seen as one option for rebuilding the community. Wolfe also made youth retention one of the top priorities for his administration.

The CRB data additionally showed that only about 5 percent of Montreal Jews support Quebec independence; 73 percent of Ashkenazim and 69 percent of Sephardim claim to be bilingual; and some 19 percent live below the poverty line.

Growth continued in the Sephardic community in Montreal. The Sephardim had a higher birthrate than their Ashkenazi confreres and a younger age distribution. The Communauté Sépharade du Québec (CSQ) estimated that there were about 25,000 Sephardim in the province, accounting for nearly 30 percent of the Jewish population.

Jewish Immigrant Aid Services estimated that 1,000 to 1,200 Soviet Jews came to Canada in 1990, about 150 of them settling in Montreal. Most went to the Toronto area. Some additional Soviet Jews came to Canada as tourists and then sought refugee status. Meanwhile, Montreal Jewish community representatives and

the Quebec minister of immigration, Monique Gagnon-Tremblay, were exploring ways to encourage Soviet Jewish immigration to the province, which both parties saw as a means to bolster sagging population. On a visit to Moscow, the minister met with Soviet Jews to discuss immigration possibilities.

Communal Affairs

The economic recession weighed heavily on the Canadian Jewish community, with a serious impact on fund-raising and budgeting. The budget crunch was exacerbated by the needs of Operation Exodus for the resettlement of Soviet Jews in Israel, compelling policymakers to reexamine priorities carefully. National organizations, which often depend on the local federations for support through the National Budgeting Conference (NBC), were particularly vulnerable in the competition for funds between local agencies and services, on the one hand, and Israel needs, on the other.

At the local level, the Toronto federation, then known as Toronto Jewish Congress, had to make program cuts because of a diversion of funds to Operation Exodus. There was also a budget crunch in Vancouver, and Ottawa had to streamline its operations. In Montreal, local agencies had to absorb cuts of about 6 percent. The Jewish Community Center in Toronto had trouble making payments on its nearly \$7-million debt, which was incurred during an expansionary phase. B'nai Brith Canada also felt the pressure and decided to cut its funding of the B'nai Brith Youth Organization.

Despite the financial difficulties, a number of new projects were under way. In Vancouver, a Holocaust Center, to be attached to the Jewish Community Center, was started. The initial funding came from survivors and their children, who had been accumulating money for that purpose for some years. In Winnipeg, Congregation Rosh Pina, with funds contributed by the Manitoba government, built a senior citizens' home at a cost of about \$4.5 million. The Jewish community in Kelowna decided to build the Okanagan Jewish Community Center to serve the Okanagan Valley area in the interior of British Columbia. About 40 percent of the funding came from the provincial government. The new Mount Sinai Hospital in Cote St. Luc, Quebec, was opened by Health Minister Marc-Yvan Cote in October. The hospital, which moved from St. Agathe, specializes in respiratory care.

In Montreal there were two closings. The Davis Branch of the YM-YWHA in suburban Cote St. Luc was shut down and the property sold to the Hebrew Academy. The building was subsequently demolished and a new school erected. In addition, the Jewish Introduction Service ran out of money and closed. It was a nonprofit matchmaking service that was unable to obtain regular community funding and relied on private support.

The Communauté Sépharade du Québec had been playing an increasingly active role in community affairs, was a constituent agency of AJCS, and was active in the Sephardi division of the Combined Jewish Appeal. The CSQ helped to develop a

second campus for Ecole Maimonide, in St. Laurent, complementing the existing facility in Cote St. Luc. One measure of the increasing importance of the largely French-speaking Sephardi community was the introduction of regular French articles, written by French-speaking reporters, in the *Canadian Jewish News*. The CSQ election of a new board of directors in November was marked by some discord. An insurgent group headed by Michel Abessera denounced the "antidemocratic practices of a small clique" that had dominated the community for 25 years, charges that were denied vigorously by Salomon Oziel and other leaders of the CSQ.

The decision by the administration of the Jewish Family Services Social Service Center in Montreal (JFSSSC) to remain open on Shemini Azeret, Simhat Torah, the seventh day of Passover, and the second day of Shavuot highlighted the dilemma of Jewish institutions increasingly dependent on government funding. In a city where community bodies generally are closed on all Jewish holidays, the decision created an uproar, especially in the rabbinate. JFSSSC director-general Leon Ouaknine defended the announced policy on the grounds that "staying closed has caused a lot of problems. Social service care . . . [is] just as important as medical care." Rabbi Yonah Rosner, president of the Rabbinical Council of Canada's eastern region, described the decision as a "desecration" and contended that it amounted to JFSSSC "dissociating itself" from the community. Eventually the center decided to remain closed for the two holidays in the fall of 1991, with further discussions to follow. Ouaknine claimed that the problem was primarily financial, based on the center's obligations regarding vacation pay under collective agreements.

Canadian Hadassah-WIZO formally affiliated with Hadassah International, a six-year-old grouping of Hadassah organizations outside the United States.

Israel-Related Activity

Although Canadian Jews were generally pleased with their country's role in the Gulf War, they continued to be divided and in many cases apprehensive regarding Canada's general policy toward Israel and the Arab-Israeli conflict. Canadian Jewish Congress, holding its first national executive committee meeting in Israel, in January, heard Israeli deputy foreign minister Benjamin Netanyahu criticize Canada's UN voting record, especially support for hostile resolutions. Defense Minister Moshe Arens echoed the theme in very strong terms, calling for an improvement in relations. Labor party leader Shimon Peres also expressed concern about Canada's UN positions.

McGill University professor Ruth Wisse delivered a strongly worded speech in June in which she attacked Jewish critics of Israel for serving Arab or anti-Semitic ends. Speaking to the annual meeting of the Association of Jewish Community Organization Personnel meeting in Montreal, she contended that the worst thing for Jews to do was to focus attention on alleged Israeli misdeeds rather than persistent Arab hostility. She was particularly critical of fellow academics who were "crawling under their chairs" to avoid the political fight on behalf of Israel, and firmly opposed

Diaspora Jews engaging in divisive and demoralizing debate on Israeli policy.

In the economic sphere, businessman Charles Bronfman's Claridge Investment Ltd. bought one-third of Osem, the Israeli food company. In addition, it was announced that the success of a \$4-million private loan fund that Bronfman developed to help Israeli small businesses had stimulated the Israeli government to carry the idea further with a loan fund of its own. In his capacity as honorary chairman of Canada-Israel Securities Ltd., Bronfman was also involved in Israel's launch of the first Canadian-dollar Israel Bonds issue. The variable interest rate would be slightly less than on Canadian government bonds of similar maturities.

Education

Existing conditions in Jewish education continued as in the past. Toronto Jewish schools maintained their growth but remained unsuccessful in the long quest to obtain government funding. Legal actions based on contention of unequal treatment were contemplated. The twelve elementary schools and eight high schools in Metro Toronto increased their enrollment from 9,258 to 9,608. With 5,996 students in supplementary programs, the total of 15,604 receiving Jewish education was at a record level. Some of the schools were among the largest on the continent, with over 3,000 students in Associated Hebrew Day Schools and over 1,000 each in the United Synagogue Day School and Eitz Chaim. But educators were concerned that about half the students left Jewish schools by ninth grade, and only 10 percent completed Jewish high schools. The three government-supported schools in Alberta enrolled a total of 766 students.

In Montreal, the total day-school enrollment at the primary and secondary levels was 6,623, with 1,084 students in supplementary schools. These figures were virtually identical to the previous year's in the case of the day schools, with the supplementary schools down slightly. The venerable Montreal day-school system, United Talmud Torahs, turned itself around with managerial and financial help from the federation and then began an expansion and renovation of one of its two campuses.

In Vancouver, the federation increased its support of the three day schools, and the British Columbia government provided support at 35 percent of the public-school cost per student. There were 649 students in day schools and 594 in supplementary schools, for a total of 1,243.

There were at least two negative notes on the educational scene. The Torah Academy in the South End of Winnipeg closed at the end of the school year because of declining enrollment. The federal government's Heritage Language Program was reduced, thereby eliminating subventions for Hebrew and Yiddish instruction for nearly 23,000 children in Jewish schools. Tuition increases were necessary to offset the shortfall.

Community Relations

Mordecai Richler's September 23 *New Yorker* article about the foibles of Quebec's language policies became a cause célèbre during September and October, threatening to disrupt relations between Jews and French Quebecers. The prominent novelist's sharp pen and satirical style produced a penetrating critique of the evolution of Quebec politics and public policy since the election of the Parti Québécois in 1976. In a society that is exceptionally sensitive about public criticism, especially to an external audience, this was seen as a serious betrayal. Even though Richler was writing on his own account, the fact that he is Jewish led to calls for the Jewish community in Quebec to disavow his views, thereby creating a major community relations problem for communal agencies, especially Canadian Jewish Congress. The problem was compounded by Richler's contention that anti-Semitism is an integral component of modern Quebec nationalism, even though the evidence he cited was regarded by many as out of date. The flap over his accusations of anti-Semitism, which were in fact a relatively minor part of a lengthy article, distracted attention from his main message. This was that the language laws were petty and silly, and that nationalist policies in Quebec exceeded the bounds of common sense and now constituted a danger to the well-being of the country. He charged that non-francophones felt unwelcome in his native province and would continue to move away regardless of the outcome of the referendum that was scheduled for October 1992.

The response in the French media was surprisingly intense. Lise Bissonnette, publisher of *Le Devoir*, suggested that legal action might be taken against the writer. A Quebec diplomat in New York was quoted in the same newspaper as saying that Richler's opinions were not surprising and were "largely known and shared by the New York Jewish milieu." Jewish themes were prominent in many of the attacks on Richler, thereby artificially creating a Jewish issue when Jewish matters were really peripheral to Richler's argument. Thus Hy Goldman, a founder of the Jewish-French Dialogue St. Urbain, stated that Richler was "in a time warp" on the question of anti-Semitism and lamented the author's attempt to connect the anti-Semitism of the 1930s and 1940s with contemporary Quebec nationalism. CJC issued a carefully crafted public statement defending Richler's right to express his views but taking issue with him on the anti-Semitism question.

Richler was unrepentant in several media appearances, attacking his critics for "intellectual dishonesty, hysteria, and vulgarity" and reiterating his contempt for Quebec's language policies. Furthermore, he contended that the anti-Semitism element of his argument was essential because we must understand "our roots. . . . The point is we are riding dark, tribal horses. It could be unpleasant. . . . We are playing dangerous games." McGill University professor Ruth Wisse carried that theme further by arguing that Quebec seemed to be departing from the model of tolerance that characterized North America, in contrast to Europe. "Quebec is the first place in North America to use the 'protection of the collectivity' as an excuse to limit certain rights of its citizens. . . . Quebec, then, may be a test case of minority

influence in North America" (*Canadian Jewish News*, October 10, 1991).

Sunday shopping persisted as an issue, particularly in Ontario, which had quite strict prohibitions and a long history of contention over them. The legal developments in 1991 included a decision of the Ontario Court of Appeal in March overturning a lower court decision that had invalidated the existing law. By the end of the year, the legislature passed a new law, which made some modifications but still prohibited Sunday store openings in most cases. Thus Sabbath-observing consumers remained inconvenienced. Moreover, store owners who wanted to close on Saturday and open on Sunday were still compelled to make a religious declaration to the government. Jewish organizations remained dissatisfied but were hopeful that continued consumer pressure might bring about changes in the future.

There was a brief flurry of interest in *shehitah* (ritual slaughter) in Quebec and Ontario. For a time in the spring there was some indication that the Quebec government might go along with an interest group's recommendation on an animal-protection law that would effectively ban kosher slaughter, but prompt and vigorous Jewish community action helped to forestall any action. In the Ontario government sector, two Jewish employees succeeded in their fight against the supervisors' refusal to grant them time off without pay to observe Rosh Hashanah. The Ontario Crown Employees Settlement Board ruled that they had suffered discrimination. In another case, an Orthodox woman denied a term job with an Ontario ministry because of her Sabbath observance received an apology from the minister.

Ontario's Science Center was found guilty in April of violating an antidiscrimination law by virtue of its contract with Oman for a children's science exhibit that called for a boycott of Israeli goods and services. The center was ordered to cease and desist in any such action, make public all relevant documents, and ensure through administrative changes that there would be no recurrence. The center also agreed to mount an exhibit showing the contributions of different cultural groups to science and how science can help to overcome discrimination.

Religion

The issue of the role of women in the synagogue remained contentious. Several Ontario members of the Conservative Cantors Assembly broke away from that body and formed a new group to protest the assembly's decision to admit female cantors to membership. They claimed that a woman leading public prayer was a violation of Jewish law. Cantor Eliezer Kirshblum was one of the leaders of the traditionalists; other prominent Toronto cantors involved were Louis Danto, David Bagley, and Paul Kowarsky.

Montreal's Conservative Shaare Zion Congregation inaugurated an alternative Sabbath service in which women were allowed to read the Torah and have *aliyyot*, which was not the practice in the main service. Rabbi Lawrence Perlman saw an openness to alternatives "within the framework of Jewish law" as a sign of spiritual growth in the congregation.

A conference on the future of Reform Judaism in Canada, held at Ottawa's

Temple Israel in October, discussed the possibility that a decline in interest in Orthodoxy in the country would create greater opportunities for Reform. Rabbi Elyse Goldstein called for Reform to redefine the meaning of *mitzvot*, while Rabbi Daniel Gottlieb urged Reform Jews to take greater responsibility for their institutions.

Culture

A number of films of Jewish interest appeared this year. Among the most noteworthy was *Deadly Currents*, directed by Toronto filmmaker Simcha Jacobovici and produced by Ric Bienstock and Elliot Halpern and winner of the Grand Prix gold medal at the International Documentary Festival of Nyon in Switzerland. The film, which was shown on CBC television as well as in theaters, explores the conflict between Israelis and Palestinians from the perspectives of both groups within the context of the *intifada*. Another documentary, by Montrealers Howard Reitman and Sid Goldberg, is a record of the 1990 March of the Living, which focuses on the 340 Canadians among thousands of Jewish youngsters who march from Auschwitz to Birkenau and visit several other death camps in Poland.

Two films set in Montreal attempt to make the lives of Hassidim more relevant to viewers in a period when tension between them and Québécois neighbors has become an important issue of community relations. *Moïse*, written by Michelle Allen, produced by Ina Fichman, and directed by Howard Goldberg for the National Film Board and Radio Quebec, tries to break down the stereotypes and illuminate the inner lives of the Hassidim of Outremont through the story of a young Hassidic couple. The documentary *Bonjour! Shalom!* directed by Gary Beitel, which has a similar purpose, contains interviews with both French Quebecers and Hassidim as well as scenes of Hassidic life. The juxtaposition of a group of Jews trying to preserve their traditions while living among Québécois intellectuals and artists who have thrown off religious constraints and see themselves as the avant-garde of their society is particularly graphic.

The Quarrel, a Canadian production with Canadian actors and an Israeli director, is based on a story by Chaim Grade. The film depicts the ongoing argument between two old friends who survived the Holocaust, were reunited in Montreal, and there resumed the intense dialogue that had characterized their friendship in prewar Poland. Fundamental theological and philosophical issues raised by the destruction of European Jewry are brought to life in spirited disputation between the two friends, one who remained devout and the other who rejected religion. Sondra Gottlieb's book about Winnipeg in the 1950s was made into the film *True Confessions*, written and directed by Gail Singer. It is the story of a young Jewish girl's coming of age and her struggle against the conformity of her family. The late Montreal artist Sam Borenstein is the subject of a documentary by his daughter, Joyce Borenstein, *The Colours of My Father*. The film shows how the painter's art enabled him to overcome tremendous adversity in life.

In theater, *Bitter Friends* by Gordon Rayfield opened in Toronto in January. It is a fictional drama based loosely on the Pollard case. Arthur Milner's controversial *Masada* had its premiere in Toronto in April.

Seymour Mayne and Shel Krakofsky launched a new magazine, *Parchment*, for Jewish creative writing, with Krakofsky as editor. Israeli-Canadian poet Rafi Aaron gave readings of his poetry in several North American cities, including Montreal, Toronto, New York, and Los Angeles during a 45-day tour in January and February. Much of the material came from his recently published collection *The Lost and Found*.

In commemoration of the 500th anniversary of the expulsion of the Jews from Spain, André Elbaz created a series of 23 silk screens, entitled *Of Fire and Exile*, that were exhibited at the University of Ottawa. They depict the history of the Inquisition and the exile and their impact on Spanish Jewry.

The new Musée des Religions in Nicolet, Quebec, which seeks to promote greater understanding and tolerance between religions, contains a considerable amount of Jewish material, much of it donated by Jewish institutions and private individuals in Montreal. Another Quebec institution, the Musée du Québec, purchased 28 works of art by five Montreal Jewish artists who worked in the 1930s and 1940s.

Yehuda Elberg served as writer-in-residence for the Yiddish Studies program at Oxford University, England. The National Library selected Cheryl Jaffee to be curator of the Jacob M. Lowy Collection of Hebraica and Judaica. The J.I. Segal Awards of Montreal's Jewish Public Library were conferred on Sylvia M. Gelber and Sam Simchovitch. Arlazar Eliashiv won the Jacob Zipper Education Prize.

Publications

The almost legendary Samuel Bronfman, founder of the Seagram's liquor business and one of the great leaders of Canadian Jewry, is the subject of *Mr. Sam: The Life and Times of Samuel Bronfman* by Michael Marrus, a comprehensive biography by a noted historian, who was given access to Bronfman's personal papers by his family. Marrus examines the personality of Bronfman, his business style, generous philanthropy, confrontations with anti-Semitism, his central role in the building of the Canadian Jewish Congress and later, after the Six Day War, his role in raising large amounts of money for Israel. In the author's view, "He was a mythic figure, a business genius. . . . He was a kind of Jewish prince."

The saga of another Montreal Jewish businessman named Sam, who built his family grocery business into one of the major retailing operations in central Canada, is related in *Steinberg: The Breakup of a Family Empire* by Ann Gibbon and Peter Hadekel. The book chronicles the family feud that led to the business being sold to outside interests after Steinberg's death.

Mordecai Richler collected a number of his essays, reviews, and articles and published them as *Broadsides*. Most of the book consists of his views on other writers. Richler himself is the subject of Rachel Feldhay Brenner's *The Response*

to the Holocaust in Mordecai Richler's Writing. She analyzes the tension between the particularism due to the effects of the Holocaust and the writer's attempt to identify with universal values.

Other noteworthy new works this year were: Rabbi Dow Marmur's *The Star of Return: Judaism After the Holocaust*; *Burn This Gossip* by Sheldon and Judith Godfrey, a biography of the 19th-century Canadian Jewish politician George Benjamin; *Gathering Rosebuds* by Abraham Lief, an autobiographical memoir by a former Ontario Supreme Court justice, which also provides much information on the history of the Ottawa Jewish community. *From Lebanon to the Intifada—The Jewish Lobby and Canadian Middle East Policy* by Ronnie Miller concludes that "the intifada intensified the divisions within the Jewish community which first emerged in 1982," in an alignment roughly parallel to what exists within the Israeli political system. In *Les Partis Religieux en Israël*, a study of those parties from the founding of the state until the present, Julien Bauer confronts the problems of trying to accommodate religious interests in a formally secular state. Jacques Langlais and David Rome collaborated on *Jews and French Quebecers/Two Hundred Years of Shared History*. The authors take pride in what they see as a model of cooperative living between different peoples, despite the existence of anti-Semitism in the society. Louis Levendel wrote a comprehensive history of a surprisingly diverse subject in *A Century of the Canadian Jewish Press 1880–1980*. A much longer historical story, this one of a prominent Jewish symbol, is told by Rabbi W. Gunther Plaut in *The Magen David*.

Harold M. Waller and Daniel J. Elazar received the National Jewish Book Award in the United States for *Maintaining Consensus: The Canadian Jewish Polity in the Postwar World*. The Central Jewish Community of Mexico presented the Fernando Jenó International Award of Literature to Nachman Shemen for *Batziung Tzu Mensch*. The Toronto Jewish Congress Book Committee Awards were presented to Ibolya Grossman and Martin Lockshin.

Personalia

Dr. Victor Goldbloom was appointed commissioner of official languages for the federal government. Stephen Bornstein became Ontario's senior representative in Quebec. Rose Wolfe assumed the post of chancellor of the University of Toronto, and Stephen Fienberg became vice-president (academic affairs) of York University. Bernard Ostry was reappointed as chairman and CEO of TV Ontario and was elected chairman of the Shaw Festival. Murray Koffler and the late Ray Wolfe were elected to the Junior Achievement Canadian Business Hall of Fame. The Order of British Columbia was presented to Jack Diamond, Dr. Vivien Basco, and Jack Bell.

David Rome received the Prix d'Excellence du Québec for his work in fostering intercultural relations. The Metro Toronto Council presented the Gardiner Award for community service to Susan Cohon. Jean Charles-Chebat was awarded the Prix Jean-Jacques Rousseau by the Association Canadienne Français pour L'avancement des Sciences.

In the community, Maureen Molot became the first female president of Ottawa's Jewish community council, the Vaad Ha'ir. Gloria Levitt was elected president of B'nai Brith Women/Canada, and Esther Matlow assumed the presidency of Hadasah-WIZO. J. Stephen Lipper was elected president of Canadian Friends of the Hebrew University. In Montreal, Harvey Wolfe became president of Allied Jewish Community Services and Stephen Vineberg president of the Jewish General Hospital. Canadian Jewish Congress presented the Samuel Bronfman Medal to Barbara Stern for her outstanding work on behalf of that organization. Dr. Harvey Sigman received the Samuel Bronfman Award from AJCS for his service to the Montreal Jewish community.

Among leading Jews who died in 1991 were the following: Moe Abramowitz, longtime YMHA basketball player and coach, in January, aged 87; William Gittes, fund-raiser and community leader, in January, aged 95; Marie Berdugo-Cohen, author of a book on the Jewish experience in Morocco, in February, aged 63; Col. Yehoshua Bar-Am, JNF *shaliah*, in February, aged 60; Ann Steindel, historian of the Winnipeg community, in March, aged 80; Dr. Joseph Sternberg, nuclear medicine pioneer, in March, aged 79; Nina Cohen, former president of Hadassah-WIZO, in March, aged 84; Min Heft, community leader, in April, aged 86; David Peters, former president of the Toronto Zionist Council, in May, aged 79; Luciano della Pergola, music professor, opera singer, and cantor, in May, aged 80; Sen. David Croll, trail-blazing politician and member of Parliament, known as Canada's social conscience, with three Jewish "firsts" in Canada—mayor, provincial cabinet member, and senator—in June, aged 91; Rabbi Chaim Denburg, noted scholar and synagogue leader, in August, aged 73; Max Federman, prominent labor union organizer, in August, aged 89; Walter Hess, executive vice-president of the United Israel Appeal and former educator, in September, aged 53; Allan Grossman, former Ontario cabinet minister and the first Jew in a Conservative government in Ontario, in September, aged 80; Dr. Jack Shekter, Hamilton physician and community leader, in October, aged 67; Fagel Gartner Krolitzky, pianist, teacher, and choir director, in October, aged 79; Dr. Tovi Cheryl Comet-Walerstein, physician, researcher, and lecturer on Jewish and medical topics, in November, aged 38; Shmuel Isackson, educator and former principal of Herzliah High School in St. Laurent, Quebec, in December, aged 61; Dr. Levi Jacober, a founder and former principal of the Associated Hebrew Day Schools in Toronto, in December, aged 88; and Patricia Appleton, organizational volunteer, in December, aged 47.

HAROLD M. WALLER