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# CONGRESS BULLETIN

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## Laurentian Resort Sued by Two Men For Discrimination

Legal proceedings have been begun against the Mont Tremblant Lodge Ltd., in the Superior Court of the District of Terrebonne arising out of a case of alleged anti-Jewish discrimination by the hotel. The plaintiffs are A. Milit and Nathan Gollub, both of New York. Camille de Martigny, K.C., of St. Jerome, is acting for the plaintiffs.

The declaration alleges that there has been "malicious, inhuman and unwarranted breach of contract and inexecution of obligation. . . Also unjust and unwarranted discrimination because of race and creed of plaintiffs." It is claimed that there was a "denial of civil rights granted plaintiffs by law in addition to being a breach of contract. . . The defendant has no right to discriminate between its guests, its services being public services."

According to the declaration, reservation  
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## IRO to Reimburse JDC

Following the strong requests of the Canadian Jewish community, the Canadian representatives at the Provisional Committee of the International Refugee Organization (IRO) have moved — and their motion was accepted — that such Jewish relief organization as the JDC be reimbursed at least in part for their expenditures in moving

refugees from DP camps to Israel. The sum of \$4,000,000 is being made immediately available towards this end and a final settlement of the Jewish claims will be made soon. Future IRO policy on this question is being worked out in consultation with the United Nations Reconciliation Commission on  
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## NEWFOUNDLANDERS AT EASTERN REGION CONFERENCE

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The Eastern Region Conference of the Canadian Jewish Congress marked the first time that a delegation from Newfoundland attended such a meeting. Pictured in the photo, from left to right, are: J. Cohen, Grand Falls, Nfld., Mrs. Esther Wilansky, head of the Hadasah organization there, and Maurice Wilansky, honorary secretary of the Jewish Community of Newfoundland.



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# ACHIEVEMENTS...

The situation of world Israel is still such that it is too early for anyone to rest upon laurels or to slacken effort. We have not succeeded in achieving the fulfillment of all our decisions. For one reason or another, there are still areas of our responsibility with which we have not yet dealt. In other areas, the mere surveying and planning has taken all our time and energies. We do not yet have many specific and concrete achievements to report. If it is implied that we have done our job completely or have even drafted the outline of the full activities of the Canadian Jewish Community, I would consider that the surest sign of our failure.

We have had a measure of success. It would be blind and misleading if, out of modesty or a desire to be conservative, we minimized our own achievements. But these achievements should be merely proof of what we can do when we devote our energy and our resources to problems in which we are interested. They should be a spur to further, more binding commitments, rather than an occasion for relaxation or self-congratulation.

We have snatched out of the holocaust of war and massacre many precious Jewish lives. With unprecedented effort, we have helped to keep them alive during uncertain years in camps and on their difficult route to new homes. We have helped to keep their spirit high.

We have witnessed a lively renaissance in Jewish life, a renaissance that has taken many forms—the resistance to idleness in camps, the migration to Palestine over the greatest difficulties, the securing of international recognition—and, I am proud to add, Canadian recognition—for the Jewish State reconstituted after 2,000 years, the winning of a war simultaneously against seven long-established, well-armed and universally recognized nations, the transfer of scores of thousands of displaced persons to tiny Israel and their speedy absorption there, the rapid development of the machinery of government and of a truly democratic constitution for Israel.

It is essential for our self-respect and for a true picture of the entire saga of Jewish achievement in recent times to know that this positive development is not confined to Israel or to other overseas countries. Here in Canada we have seen a distinct change in the immigration policies of our country so that the past years have brought us over 10,000 Jews from Europe to add to the numbers of Canadian Jewry. As Congress and as individual citizens of this country, we welcome these new Canadians, we assist them as much as we can in the difficult problems of economic, social and psychological adjustment to their new lives here and we wish them well. We look forward to the day when each one of them will be an active worker with us for the welfare of the Jewish people everywhere.

This development in immigration policy is a reflection of a totally new situation in the area of our relations with our non-Jewish neighbours. We have passed through an anxious period since 1933 when we have become very conscious of the strength latent in racial and religious hatred and of the malicious activities of ambitious persons to exploit such prejudices for their own ends. Our systematic

# But a Long Road Ahead

and continuous surveys of the situation reveal how completely this has altered.

However, we must learn from our experience in the past. It is clear that we cannot afford the luxury of shrugging off even minor incidents. We must stamp upon each sprouting of this vicious weed and prevent its blossoming. Even more important, we must fight energetically for the legal, constitutional and social assurances that the rights of Canadian citizens will be respected in all forms at all times. If possible, we must have constitutional documentation for the thesis that racial and religious prejudice are inimical to the existence of the Canadian nation and the Canadian form of government. Many are the problems which we have faced and will probably continue to face in this work. It is a fundamental program which reaches into the heart of the Canadian nation. All in all our work in this direction has had some successful and encouraging signs.

Within the community the universal Jewish renaissance of which I speak has taken many forms. I believe that it is significant that for three years in succession the Lamed

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## BY MONROE ABBEY

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Literary Prize has come to Canada, first for the Yiddish poetry of J. I. Segal, then for the Yiddish translation and commentary by Dr. S. Petrushka of the Hebrew Mishnah, and now for the Hebrew volume of essays of Mr. Joshua Rabinovitch of Toronto. These are not accidental and individual achievements. They reflect the growing interest in Jewish education in this country which is evidenced by the increased enrolments, the new schools and the establishment of teachers' seminaries. The Canadian Jewish Congress has encouraged this development, is subsidizing these seminaries and has subsidized the publication of the three prize-winning books of which I have spoken. Never has Jewish culture stood in higher repute in Canada than it does today.

So we see that Canadian Jews have a more active and a more intimate part in the vast drama of Jewry in the 20th century than merely supplying of funds for overseas charity. There is a ferment and an activity in the hearts and in the minds of Canadian Jewry today which are both significant and creative. When you watch Canadian Jewry closely, you see that it is full of the ancient Jewish passion and of profound Jewish loyalties. As we observe this new Canadian scene and the activities of our Jewish community, we cannot help but note that this specifically Canadian development is at the same time in the ancient and continuous Jewish tradition. The culture which we are deepening is a branch of that ancient and all-inspiring Jewish culture which has had its beginning in the Hebrew Bible and continues to flourish today in many languages on every continent, a vast treasury of the Jewish people and of world civilization. Our humanitarian work for the stricken of our people and our so-called defence work for the assurance of rights are but concrete exemplifications of the universal principles of justice and of equalization which were ever

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## A JEWISH MUSEUM

# Treasure House In London

BY ALFRED WERNER

Once upon a time, the story goes, the Earl of Tankerville, traveling through some Mediterranean countries, acquired an ornate old cupboard made of Italian walnut and brought it to England. There, at Chillingham Castle, it was used as a wardrobe in the steward's room. In our days a London book-seller, attending a sale at the castle, happened to inspect this old piece of furniture closely and discovered to his great surprise that it was surmounted by a Hebrew inscription. He bought it and had it transferred to London.

To make a long story short, experts discovered that this "cupboard" was, in fact, an Ark of Covenant made in Italy's high baroque period. These scholars assert, furthermore, that it was used in the old Scuola Pagnuola, the synagogue of the Spanish-Portuguese congregation in Venice. They suspect, on account of the somewhat crude and inexpert form of the Hebrew characters on the Ark, that it was the work of a Marrano who had but a vague knowledge of the ancestral language.

The Ark was used from 1584 to 1636, for in the latter year the synagogue was enlarged and newly equipped. We do not know how this beautifully carved Ark, with its richly gilded doors, got into the antique shop where his Lordship picked it up. But we know that some of the most distinguished residents of the Giudecca must have prayed before it, such as the gifted, if unruly, Rabbi Leone da Modena and the physician Felipe Rodriguez, alias Elijah Montalto, who died in the service of Queen Marie de Medici of France. If Shylock and Jessica have lived, their eyes, too, would have been focussed at this Ark in the old Scuola Pagnuola.

Today this Ark, well over 360 years old, is at a proper place again, one of the prized possessions of London's Jewish Museum.

The Museum itself was founded in 1932, just a few months before Hitler's legions were to start their destruction of Jewish life and culture. Occupying a large, sunlit room in the famous Woburn House, which is the center of Anglo-Jewish organizational activities, the Museum is now one of the few places left in Europe where art treasures and precious documents pertaining to Jewish fears and hopes have remained intact. Just read the "Tentative List of Jewish Cultural Treasures in Axis-Occupied Countries," and shudder at how many valuable synagogues, libraries, museums and private collections had gotten into Nazi hands during World War II...

When I visited the Museum, last summer, I was more interested in the items of Anglo-Jewish origin than in the Italian, German or Asiatic exhibits, for I wished to acquaint myself with a chapter of Jewish past less often studied than the history of other Jewries. The Anglo-Jewish Exhibition, held at the Royal Albert Hall in 1887 displayed more than 2,600 items. Little is left from the Jews who came to England with William the Conqueror, and whose descendants were expelled by King Edward I in 1290. Well-documented and rich, however, is the story of English Jewry in the past three centuries.

This second period starts about 1657, when a burial ground at Stepney was leased to the first Spanish-Portu-

guese congregation. At first the Jews, being both aliens and dissenters, were not always treated with kidgloves. On one occasion a crowd of Jews was arrested at the Royal Exchange for not attending church! Even as late as 1833 Jews could not sit in Parliament, nor could they hold any civil or military office under the Crown or even any positions in corporate bodies.

To judge by the art objects from the period of 1650 to 1800 in London's Jewish Museum, it seems, nevertheless, that the Jewish minority, as a whole, did not suffer economically. Just look at the red velvet Torah curtain of 1727; how richly is it embroidered in gold and silver thread! It was made for the opening of the Hambro' Synagogue in London. Atop the parochet is a striking pair of silver rimonim (finials), made by Abraham Lopez de Oliveira, one of the earliest known Jewish silversmiths in England. In the same period belongs the Anglo-Jewish wedding-scene on a needle-binder: it seems to demonstrate that even for Jews life was not without gayety under the regime of King George II. Of considerable interest are the salvers, presented every year by the Spanish-Portuguese congregation to the Lord Mayor of London; the silver tray presented in 1702, shows in its center the Tent of Assembly in the wilderness guarded by a Jewish soldier, and beneath the inscription: "The Arms of the Tribe of Judah given them by the Lord." Professor Cecil Roth points out, humorously, that, although the soldier holds an ancient lance, he is wearing a coat of late 17th century cut...

We are being taken to the end of the 18th century by a Staffordshire jug with a peculiar picture on it: two pugilists are engaged in a duel, and the inscription beneath runs as follows: "Humphreys and Mendoza fighting at Odham in Hampshire on Wednesday, January 9th, 1738." Who was Mendoza? He was a London Jew who revolutionized and refined the art of pugilism, passing from one triumph to another.

He devoted his later years in propagandizing boxing instead of knifing or shooting as a method of self-defense.

Inevitably, the art treasures produced on the continent are of greater beauty. There are fine old silver rimonim made in Leghorn and in Augsburg. There are wonderful ritual objects from Greece (like the gorgeous Megillah case of silver filigree and ivory) and from Syria (a perpetual lamp, on which the Hebrew letters and ornaments painted in gold constitute a striking contrast to the bowl, while the links of the chains, having the form of the letter "S", terminate in a holder in the shape of a bell). And shall I forget to mention the rich baroque silver Hanukkah lamp, originating in 18th century Saxony, or the sophisticated spice-box with figures of synagogal functionaries (a rare deviation from the Second Commandment!) made in the Berlin of Lessing and Moses Mendelssohn?

The highest praise goes, of course, the Museum's illuminated manuscripts. Professor Roth singles out the delightful Haggadah, produced by a 17th century German Jew, Abraham of Eiringen: "every page is enclosed within an

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# A New Twist In News Control

By Rabbi Abraham Feinberg

"Time" not long ago topped its Cinema section with an account of the protest launched by American Jews against the Fagin-portrayal in the British (J. Arthur Rank) movie, "Oliver Twist." The article reported (with apparent approval) that the Toronto Jewish Congress "decided to drop the matter," after calling on Rank representatives to complain, and "one" was quoted as saying, "An Englishman has just as much right to complain about Bill Sikes." More than three weeks later, "Life" repeated the story, ascribing the "Bill Sikes" epigram to "B'nai B'rith". . .

"Oliver Twist" had been privately screened a month earlier for the Joint Public Relation Committee of the Canadian Jewish Congress and B'nai Committee. It evoked strong condemnation, as effectively-executed, if unwitting, crude anti-Semitic propaganda. The suggestion for a public protest was tentatively turned down; we believed that sensationalism would-merely lengthen the queues. Unfortunately, however, Toronto had been selected for the gala international premiere.

The Fagin image—a hopping, verminous, highly-costumed caricature—was profoundly disturbing. A psychologist of the Canadian Mental Hygiene Association, who had already seen it in London said that Rank's Fagin was "destructive of healthy group relationships, particularly among children."

The next day the Anti-Defamation League in New York requested a public statement of protest in support of American Jewry's anti-"Twist" campaign.

I informed Rank's Canadian branch in advance that such a statement was contemplated. Its public relations manager urged a conference which took place in my study next morning. Mr. Sidney Wynne, personal assistant to Mr. Rank, headed their delegation; the Jewish community was represented by the secretary of the Public Relations Committee and the writer, who quickly divested the conference of any shred of doubt as to the Jewish position. Fagin was a cinematic reproduction of the mediaeval Jew-Satan stereotype with a Streicher trade-mark and was likely to exert a pernicious influence, above all on youth. I said that our views would be transmitted to the Anti-Defamation League, for United States release. (Part of it appeared in the subsequent issue of "Variety"—unnoticed by "Time").

Mr. Wynne, while admitting that Fagin was overdrawn, ventured the opinion that most of the "Oliver Twist" characters displayed mean traits and declared, "An Englishman might have just as much right to complain about Bill Sikes."

"On the contrary," I replied, "Sikes evokes sympathy, as a drunken, slum-bred, irresponsible tool of his master—the diabolical Fagin." ("Time-Life" reversed the nub of this conversation).

The Rank spokesman evinced concern with the potentially anti-social effects of Fagin, and suggested certain ameliorative procedures. They proposed that an "adult" rating, as in England, be sought for the picture, although the Ontario Board of Censors had already approved it as

child entertainment. (These techniques for minimizing the evil were accepted in good faith, and the Rank firm later proved its full readiness to implement them in every case).

However, only a withdrawal of the film would really solve the problem! That was made clear. But an expenditure of \$1,600,000 and three years, as computed by Mr. Wynne, rendered such drastic action "difficult".

Mr. Wynne said he would inform Mr. Rank by trans-Atlantic phone about the reasons for the deep Jewish opposition to "Oliver Twist". Our statement was distributed widely.

Where did "Time" find authority for its story? When the Toronto representative was queried, he denied any knowledge whatever. It happened during his vacation; "another chap" had been on duty. (Later, he confided that the substitute contacted "a man close to the Jewish community").

"Time" had mentioned "the theatre manager" as a source. Rank officials insisted that was impossible: their managers were specifically forbidden to make any statements.

Immediately after the publication of the misleading story, I wrote to a "Time" senior editor, Mr. Francis Brown. I outlined the factual truth: the matter decidedly had not been "dropped"; at a conference the protest of the Jewish community had been unmistakably placed before Rank, in lieu of a public blast which would simply build up a larger "box-office;" withdrawal of the picture was indicated as "the only complete solution;" the "Bill Sikes" comment definitely did not emanate from any Jewish source during the "one official interview" that occurred. . . I asked that the "misleading" news report be "corrected".

The first "fruits" of that moderate retort to "Time" was revealed in its issue ten days later at the head of the letter column: three communications bitterly resenting the attempt of "minority" or "pressure" groups to bar "Oliver Twist." The first one applauded the "dignified" and "rational" tactic, by contrast, of the Toronto (Jewish) Congress! . . . No other letters appeared.

Three days later, in a long distance telephone conversation, Mr. Brown informed me that he had turned my complaint over to the Letter Department in "routine" fashion. I underlined the "un-routine" nature of a letter drawing attention to a serious error, especially since the error had generated confusion on an international plane. The approval of "Oliver Twist" for the American Zone of Germany was then stirring warm debate, and the reaction of Canadian Jewry had a bearing on the issue! Toronto alone, among the metropolitan centers in North America, had had an actual showing of the movie! Surprised inquiries to our Public Relations Committee indicated that the effort to reduce the unhealthy effects of "Oliver Twist" being made in many countries was being jeopardized by "Time"'s mistake! It had published corrections in the past! Why not now? Is not truth important? . . .

Mr. Brown switched the telephone call to Mr. Mills, another senior editor. After advising us not to protest pub-

licly and commending Toronto Jews for their course thus far, he promised that the offending story would be rectified in a forthcoming issue. He also remarked casually about the "mutual friendliness" of Rank and "Time".

The following week, "Time" representatives in Toronto conveyed an urgent appeal from the publisher that we give up our insistence on publication of my letter; in view of the laudatory stream of letters still pouring on his desk, its appearance now would be "embarrassing." I proposed, instead, a personal chat.

Only a few moments prior to the scheduled meeting I saw an astonishing paragraph in "Life": the original "Time" story had been re-printed there almost verbatim (surely late enough for correction!)

Toronto's "Time" representative, at the interview, did not explain this—but he no longer denied the obvious reluctance of his superiors to print my letter, and proposed that another be formulated, omitting any demand for "Oliver Twists" suppression. (Our letter did not contain such a clause!) I agreed, if "Time" guaranteed to give it space. He would phone the publisher for the commitment.

A week passed; the secretary of our Public Relations Committee asked for a reply. Yes, the publisher had been apprised; the decision, however, must await a conference of the "publication board". "Time" 's final verdict was submitted only after Toronto had conveyed a report of our impatience. It came as a letter from the publisher, Mr. Linen. It began by proffering sympathy, continued with the advice that a revival of the question would be "unsatisfactory, if not unwise." contended that in deciding to withhold a public statement "we did in effect drop the matter," and once more complimented the "Toronto Jewish Congress" for not interfering with distribution of "Oliver Twist". . .

English Jewry did not register a public official protest about "Oliver Twist", although Britain's Board of Jewish Deputies privately revealed to us its belief that the movie was harmful. Thus the Rank firm brought it to Canada in technical innocence, and a cycle of compromise and timidity got started. The Canadian Joint Public Relations Committee is unwilling to become the second link in this "chain reaction" whereby the twisted report of its attitude towards "Oliver Twist" may be exploited to weaken the Jewish position elsewhere. Therefore this little drama of "Time-Life" had to be unravelled, although its principal character seems to be journalistic amorality.

Is "Time" careless—or callous?

## ... London Treasure House

(Continued from Page Three)

architectural border in colors, enlivened by scenes representing the Exodus, while a rhymed appeal for a purchaser, written in colloquial Judaeo-German, is to be found at the beginning." An even more elaborate work of art is the Italian Renaissance Megillah, with cut paper work borders, showing scenes from the Book of Esther.

The committee directing has a good excuse to offer whenever the limited scope of the institution is criticized: the lack of space. For the Museum has to share its localities with the library of Jews' College, that famous rabbinical seminary which is nearly a century old. On the other hand, the Museum can take a pride in the series of monographs on Jewish history and art it has issued; this series includes a large, illustrated volume by Alfred Rubens: **Anglo-Jewish Portraits**, a biographic catalogue of engraved Anglo-Jewish and colonial portraits from the earliest times to the accession of Queen Victoria.



Dr. Joseph J. Schwartz, overseas director of the Joint Distribution Committee, listens attentively as a director of Yeshivoh in Jerusalem outlines the needs and problems of the rabbis and students under his supervision. During his recent visit to Israel, Dr. Schwartz investigated the conditions of the country's

Yeshivoh, which receive \$200,000 a year assistance from the JDC. Funds are being primarily used for the establishment of food kitchens, and for the support of the co-operative store where Yeshivah members and their families can make food purchases at low prices.

## ***Congratulations Sent Weizmann***

Samuel Bronfman, National President of Congress, sent the following telegram to Dr. Chaim Weizmann, President of the State of Israel:

¶ "The Canadian Jewish Community cannot recall any occasion which gives it greater pleasure and pride than in signaling your election as first President of the State of Israel.

"It is thrilling for Canadians that in their lifetime they have witnessed Destiny manifesting itself with such magnificent fulfilment.

"Your own part is large writ in history and we content ourselves with expressing our best wishes for your health, vigor and for many years of distinguished service. Accept our heartfelt congratulations on the supreme achievement in your life."

## ***Report On Youth***

In order to implement the decisions of the Canadian Youth Commission, a Provisional Committee of Youth-serving organizations in Toronto has been meeting now for many months and a report on its recommendations was presented at a meeting recently held in Toronto which was attended by representatives of various Youth-serving agencies.

Dr. G. Hallowitz, Director of the Y.M.H.A., and Dr. Reva Gerstein, of the University of Toronto, have been representing Congress on the Provisional Committee, which was under the chairmanship of Dr. Sidney Smith, President of the University of Toronto.

The committee recommended that the national Youth-serving agencies should associate themselves in a co-operative undertaking, so that together they can more effectively co-ordinate their field services; recruit and train personnel; implement the reports of the Youth Commission and maintain co-operative action with the government. The Canadian Welfare Council will be asked to make available its resources to the new association when formed so that it can begin to function.

Robert Ayre has written an appreciation of the paintings of Louis Muhlstock in the Northern Review of Montreal.

Harry Mayerovitch has written "Art and Stone", reflections on the pleasures of sculpture, for Canadian Art of Ottawa.

## **ONTARIO ZONE MEETS**

A meeting of the Southern Ontario Zone of Congress was held in Niagara Falls. Delegates from St. Catharines, Welland, Brantford, Guelph, Owen Sound and Niagara Falls attended. A representative of the IGUD addressed the meeting on Jewish education and the National Council of Y's on the role of Jewish centres in Canadian Jewish communal life. A resolution was adopted to recommend the establishment of an Institute for Jewish Teachers in the smaller communities which would develop a uniform curriculum.

The question of the very small communities unable to have full-time teachers was also discussed and representatives from key communities were appointed to contact those small localities in an effort to have their children come to the nearest larger community for Jewish instruction.

The Niagara Falls community arranged a reception for the delegates and the Sisterhood of the Beth Jacob Congregation was host to the delegates' wives.

Mrs. M. Hyman, of the Congress hospital committee visiting invalided war veterans, was invited to attend the reception at the Queen Mary Veterans' Hospital, Montreal, in honour of the Governor-General, Viscount Alexander of Tunis.

Monroe Abbey, J. H. Fine, K.C., M. Garber, K.C., Saul Hayes, S. Harvey and B. Robinson, K.C., will represent the Congress and the U. J. R. on the Montreal Combined Appeal Committee.

Congress sent the following telegram to the recent national conference of the British Section of the World Jewish Congress:

"Canadian Jewry is happy to greet your conference. Our community has regarded British Jewry with great affection and respect for decades. We are appreciative of the great contribution of British Jewry towards solution of problems of Jewish survival under very difficult circumstances. We are hopeful of continued close co-operation and wish you well in all your efforts."

When five seats on an airplane from Germany to Canada unexpectedly became vacant, arrangements were made for five Jewish war orphans to fly directly to Montreal as part of the war orphans project of the Canadian Jewish Congress.

## ***Survey Instituted On Immigrant Aid***

The volume of Jewish immigration into Canada during the past year and the extent of Congress responsibilities in settling them are so extensive that a survey of assistance to Jewish immigrants into Canada has been set under way. The Canadian Jewish Congress has authorized this survey of the assistance given to Jewish refugees to be made by Miss Mary Palevsky and Morris Zelditch, director of social planning of the Council of Jewish Federations and Welfare Funds.

This survey will be nation-wide and is expected to assist the Congress in establishing a more uniform and economical set of standards for social services new Canadians.

## ***Bequest for Archives***

The late Martin Wolff, chairman of the Archives Committee of the Congress, has left a bequest of \$1,000 "for the furthering of the objects of its archives department." It is planned to use these funds to acquire for the Congress a special collection of Canadian historical materials of Jewish interest. Mr. Wolff was chairman of the committee from its inception in 1934 to his death a year ago. He translated and edited an important excerpt from Benjamin II—the nom-de-plume of a 19th Century Jewish traveller—on the early Jewish community of Victoria.

## ***Named to Executive***

The following were elected to serve for the next two years as the Executive Committee of the Canadian Jewish Congress, B.C. Branch: Chairman, E. Lando; Vice-Chairman, D. Zimmerman; Treasurer, Moe Cohen. Hon. Secretary, Paul Heller.

The current issue of the Social Worker, the official publication of the Canadian Association of Social workers published at Ottawa, contains an abstract of the paper "Some Aspects of the Case Work Group Work Process" by David Weiss, executive director of the family welfare department of the Federation of Jewish Philanthropies, Montreal. The article is an abstract of an address delivered by Mr. Weiss at the national conference of Jewish social welfare.

## War Record Volume II Is Now Ready

The second volume of the War Record of Canadian Jewry is just off the press and is now available for distribution. Volume II of Canadian Jews in World War II is dedicated to the record of Jewish casualties during the conflict. It gives the biographies, and in many cases the photographs, of the 240 Jewish men who gave their lives, the 334 Jews who were wounded and 85 of those who were prisoners of war.

Heading off the volume is the story of Dr. Louis Slotin of Winnipeg who has been included in this volume even though he was not officially a member of the military. Dr. Slotin played a great part in the development of the Atom Bomb and gave his life under unusual heroic circumstances in the course of atomic research to save the lives of a number of his fellow workers. He is the only civilian included in the volume. The book has an introduction by Hon. Brooke Claxton, then Minister of National Defense, which states:

"As Minister of National Defence I join in this tribute to the Jews who served in the armed forces of Canada during the last war.

"This volume records the work of the Canadian Jews in the forces. It will remind all who want to know the truth of their willingness to take their fair part in a great cause.

"The task for which they worked, fought, offered their lives and died was particularly their own. To the normal call of country was added the call of race. Extermination of the Jews was an expressed aim of the war against freedom.

"By victory we have given freedom a chance to breathe and grow in lands less fortunate than our own. Our best tribute lies in our living and working for the eternal cause for which they fought and died—the true peace born of freedom."

The preface to the volume which is being published by the Canadian Jewish Congress states:

"This record of sacrifice recalls vividly the mood of those bitter days of war—the earnestness with which the finest of Canadian manhood and womanhood attested their identification with the country and their readiness to serve it; the silent pride of mothers bidding farewell to their sons; the hardihood of men essentially peace-loving undergoing formation for military discipline, yet abhorring the privileges of militarism; the agonizing sacrifices made during months of defeat and the no less costly months of victory.

"Above all, we remember the unuttered determination of the men in uniform and of those who remained at home that the entire bloody process be not repeated, that the attempt to throw humanity back into enslaved savagery shall not prevail.

"Canadians did not go to war to extend Canada's might over other peoples. Rather was it the prayer of Canadian

## CONGRESS BULLETIN

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## LONDON CAMPAIGN



The Jewish community of London, Ont., has just concluded the most successful fund-raising campaign in its history, with an objective of \$60,000. The campaign co-chairmen, Mayer Lerner (left) and Harold Vaisler (right) are shown with Captain Shimon Hacohen of Israel, who was the guest speaker at the Victory Rally. This year's campaign was a concerted interval drive directed by Ben Sugarman.

servicemen that mankind may not lose its God-given opportunity to advance towards its ideals and attain ever finer objectives. Above all, it was the ancient concept of justice which impelled Canadian men to give their best years, their fullest efforts and their very lives.

"To what extent were the sacrifices justified by events? The first objective was attained brilliantly, heroically and decisively. The armed might of Germany, of Italy and of Japan which were the immediate threat to all that is dear to Judeo-Christian civilization, was utterly destroyed. On V-E Day and on V-J Day all mankind was vouchsafed a broad opportunity such as history rarely records.

"Former enemies and former allies could read in the wreckage of countries and the annihilation of peoples a warning of what is destined unless a totally new approach began to govern the relations between man and man. Those who had made sacrifices left it to us to say whether they had purchased for mankind the future which God had promised when He created man in His own image and endowed him with life and with a soul.

"Events since 1945 do not permit us to face the memory of those who sacrificed with either self-righteousness or self-satisfaction. The enemy who faced Canadians in battle between 1939-1945 may have been crushed; but it is not at all certain that the perverse and vicious force which had animated him and which had caused so much suffering and bloodshed to be poured forth on the face of the earth has been dissipated.

"In Bialik's phrase, with their sacrifices they willed us life. In a very real sense our decisions and our actions will determine whether their sacrifices were in vain. Their memory is a command for us to continue to strive for their objectives. In this sense they endow with reality traditional Jewish dictum that 'the memory of a good man is a blessing'.

"The recollection of the sacrifices of Canadian men—and of Canadian Jewish men among them—is a powerful beacon light guiding Canadians during a period of confusion and doubt. For when we refer to their record we meet with a steadfast truth: their sacrifice was real, their objectives were valid. We cannot be wrong in following their light, in striving for their aims. Their powerful influence for good is still exerted."

# The Jewish Public Library

By RAE RESNICK

Two unique features face each other squarely in Montreal—Mount Royal and the Jewish Public Library, each unique on the North American continent—the only mountain around which a city is built and the only Jewish public library.

From a dream conceived thirty-four years ago by the writer Reuben Brainin and by the scholar Dr. Yehudah Kaufman who now lives in Palestine, the library has developed from circulating books to the sponsorship of children's story hours, adult education, musicales, lectures and other cultural activities.

Reuben Brainin's private library is part of the Jewish Public Library. The Brainin collection includes old periodicals, Brainin's manuscripts and the manuscripts of the "grandfather of Yiddish Literature," Mendele Mocher Sphorim, the tiny, rounded letters still in perfect condition, letters from renowned Yiddish and Hebrew writers, from Zionist leaders and three hundred pages of copies of letters Dr. Theodor Herzl wrote during his last year of life. The copies were made by Dr. Herzl's private secretary and signed by the founder of modern Zionism. There are twelve hundred books in the Brainin collection, nine hundred in Hebrew and three hundred in Yiddish.

Besides this collection, the library owns rare old prints and valuable first editions: a book by Rabbi David Kimchi, published by the original Soncino press in 1533. There is also a 400-year-old commentary on the Bible written by Don Isaac Abarbanel, the Jewish theologian of the period of the Spanish Expulsion. Another rare volume is a small dictionary defining 712 Talmudic terms, printed in 1541. The author is Elija Levita, who also wrote the famous old Yiddish "Bovo-Book."

Leading from the crowded archive room upstairs which contains the Brainin collection and the rare books are the reading rooms and hall, their walls enriched by authors' photographs and paintings by Regina Zeidin, Gita Caiserman and Alexander Bercovitch.

In the downstairs hall there is the small showcase, containing articles reminiscent of atrocities committed against our people. There is the Polish-language newspaper permitted in the Crakow ghetto, as well as the money used in the ghetto and a volume of songs sung in ghettos and concentration camps. There is a part of a sacred scroll which a German soldier used for wrapping a parcel which he sent to his wife; the addresses, stamps and the post office marks are brutally clear in every detail.

The main reading room has an average attendance of seventy every day who come to read the newspapers and periodicals. These come from many countries and in many languages according to J. Danielack, executive director of the institution.

Reading matter in seven languages are found on the library's shelves. These books require a special cataloguing arrangement; the cards are in Yiddish, Hebrew, English, French, German, Polish or Russian. Fortunately, Rochel Eisenberg, the librarian, knows several languages. She has

been with the library twenty-four years. When she first began, the library was housed in an unheated building on St. Urbain street. The inconveniences were great, yet the devotion of everyone connected with the library was greater. She had always been interested in the library and her work is a mission to her. In fact, because of this library, more Yiddish and Hebrew is read in Montreal than in any other North American city.

The Jewish Public Library functions as one of the city's public libraries. College and high school students find that it more than fills in the gaps in their own school libraries. Yet students form only the third group of the library's readers. Factory workers are the largest group, housewives the second; after the students, come office workers, merchants, professional people and those of no occupation (mainly elderly people) in that order. The library also supplies the patients at the Jewish General Hospital with reading matter and sends books to the D.P. camps in Europe.

The proudest members of the library are the children. One youngster admitted that the day he received the letter informing him that he was now a member of the library (to receive mail like an adult is itself a momentous experience) was the happiest in his life.

Saturday afternoons the library offers them a "story hour" with a teacher to tell stories, teach songs and lead in games.

The library sponsors lectures by writers and evenings dedicated to new books. During Jewish Book Month, there are exhibitions and lectures. On the annual Library Day, there are concerts and movies in the afternoon for the children and a literary and musical program in the evening for adults.

For the past eleven years, the library has sponsored musicales with Clarence Fink as organizer. They are held every Monday, the year round, indoors in winter and on the grounds in front of the library in summer. Mr. Fink has invited distinguished guests, among them Thomas Archer of the Gazette, H. P. Bell of the Montreal Star, Alexander Brott, the young composer-conductor of the C.B.C.; Frank Coleman, conductor; Lee Fortune, CJAD commentator; Joseph Berljawsky, violinist with the Concert Symphonique and Eugene Plavutsky, the choral director of the Ukrainian Choir. The library's collection of records has grown to 1800.

One of the most important undertakings of the library is the Yiddish People's University which provides evening education for adults under the direction of Melech Ravitch, poet and writer. There are twenty-five courses offered and a registration of 400. Those who take the courses range in age from 16 to over 60 and from those who can hardly read or write to university graduates who come to brush up on such subjects as Yiddish and Hebrew, Jewish history and literature. For the newcomers there are courses in elementary and in advanced English, on Canada and on the French language. There are courses on popular medicine, the Bible, modern art, psychology, solfeggio, ancient Greek philosophy, orchestral music, sociology of Jewish life, on basic Judaism and a series of reviews on new Jewish books. Some of the courses are given in English and others in Yiddish.

Great as the library's accomplishments are, the leaders of the institution do not rest on their laurels. They envision even greater things. Their rapid growth necessitates a larger building where they could have better classrooms, a large hall for open forums, stack rooms for hundreds of thousands of books, a special reading room for children whose noisy method of acquiring knowledge might disturb adult readers, and they would like a special room in which to display the Brainin collection and the writer's furniture.

# Leila Was a Palmachnik

By Molly Lyons Bar-David (Jerusalem)

She wore her pigtails for only such a little while. She never really had time to be a little girl. Something drove her. "I've got to do it, mother" she would say. Yet she was driven to her fate by something that transcended both impulse and compulsion. It was an urge that began as a heritage, but which developed in her by her analytical thinking, and by a fervor which soared from deep founts of right values.

Leila was a girl you never forgot. Pretty? It's hard to say—for there was something so scintillating about her that mere features didn't count. But one doesn't remember all that. There was a compelling charm about the girl. Yet she was gay, and created gaiety. That was it—she created. Even her death in bravery inspired, created gallantry. So that even when her parents asked for her body to be given in their charge the Palmach said, "No, she belongs to us".

It began as a heritage. Her grandfather in Canada—fifty years ago—gave all the \$350 he possessed when a call came from the Hovevei Zion for funds to purchase land in Palestine. His action was followed by all the Zionists then in Montreal—seven they numbered—who gave every penny they owned.

Her parents did as much. Her father studied law at McGill and when the Jewish Battalion was formed during World War I he recruited several hundred men in Canada and came with them to fight in Palestine. He was just 19 years old when he was stationed at Sarafand. Three years later—in Jerusalem—he married a Canadian girl, the first unattached young woman to come to the Holy City from an Anglo-Saxon country. They made their home in Palestine.

They had three children, of whom Leila was the youngest.

There's really hardly a year you can skip in Leila's life when you talk about her. At six, she would not allow her mother to go along to the doctor for a rather painful treatment of a wound, lest it distress her.

The ruddy life she lived—as a Palmachnik, a commando—worried her parents, but it was of her own choice.

From fourteen onwards she spent her summers working on the land, and drew rich rewards in balm from the soil. Patient with others, she was severely strict and demanded almost Spartan behaviour of herself in many things. Her teacher said, "In the fire of this strictness, she was branded pure."

Leila was hardly out of high school when she was learning about guns. She saw what lay ahead more clearly even than her own father who had been interned with thousands of others in a day's sweep by the British authorities.

When the hour she foresaw did come, Leila was at the very north of Palestine, among the scouts who went into Syria to spot out the invading troops and to report to Israel intelligence. The risks were double—as a soldier and as a woman.

She was at Ein Gev, across the Sea of Galilee from the rest of Israel, working in a banana grove and learning to use new weapons. At one time Arabs got right into the yard, killing six settlers before they were driven off.

She was among the gallant few on Mount Canaan, who knew hunger and ceaseless shelling for weeks before they broke through, helped rescue the Jewish community of Safed, and saved Galilee for Israel.

Leila got home to Jerusalem when the first truce began. Food had not yet got into the city and she helped distribute what was left in the Palmach stores.

She spent little time with her parents, both of them absorbed by war work. But in the evening they saw her radiant among her friends. Doobie was among them, just in from the frontline. They put him up that night and he refused the sheets because they'd need washing and there was so little water in Jerusalem.

Leila's parents were happy now. The house was full of youngsters. A group was listening to Brahms on the Victrola, others were talking of military operations. Leila, sitting cross-legged on the rug was talking of farming.

On her birthday, like her father at that age, she was stationed at Sarafand, in charge of several hundred girls in training for the Palmach. She never accepted her rank, never wore her insignia, and remained "Leila" to all her comrades-in-arms.

Leila went with her group to the Negev just before the big battles began. Before she reached her destination some strange still voice made her unhappy. It was not fear. She had been through this, and worse, before. But by the time she reached Dorot she was cheerful again, and volunteered to go beyond the settlement with a group to set up winter quarters.

At light on Saturday morning an Egyptian 'plane flew overhead. Leila and the others saw it, but nothing happened.

(In Jerusalem, exactly at eight sharp, Leila's mother lifted a shutter that banged down with a crash and broke. It terrified her. Until noon, the mother was frightened. At 11.45, while walking on the street, she suddenly tripped and fell.)

At 11.45 a.m. another Egyptian 'plane flew over Dorot and dropped a bomb. Leila and two of her comrades were instantly killed.

Doobie was one of those who laid her to rest. He put his foot upon her grave and swore revenge. He took vengeance within a week, and was also killed.

When the news of Leila's death reached Jerusalem, Consulates in the city lowered their flags to half-mast.

For Leila Joseph who laid down her life for her country was the daughter of the Military Governor of Jerusalem.

# A Canadian Sailor IN ISRAEL

By GENE DISON

I first met Dov in a little cafe in Haifa some two years ago. He was sitting in a corner, rather awkward in his brand-new suit and shoes at least two sizes too big. Every time anyone opened the swinging door he looked up furtively.

"He's one of the boys who brought in the ship," my friend told me. "Swam ashore with sixty of the refugees. There were others waiting at the shore to take them away. A naval patrol shone their torches and all they saw was an empty boat with nets laid out, like a shipping boat. Of course there was nothing they could do. But sometimes they raid the cafes to see if they can find the crew or any newcomers."

The next time when I met Dov he looked more assured. For two years, off and on, he had been bringing in boat, but now it was a straight business from Marseilles to Haifa. There was no longer any fear of interception or a bloody

## Lesson In Seamanship



Blume Hyman, 11, one of 426 Jewish refugee youngsters going to Israel on the Negbah, gets her first lesson in seamanship from Commander Steven Miller. It was the Negbah's maiden voyage under the Israeli flag. Blume and the others were originally brought to Holland and maintained in a children's village in Apeldoorn, by the Joint Distribution Committee. The JDC, which also paid their transportation costs to the Jewish state, receives funds for its child-care and emigration programs from the campaign of the United Jewish Relief Agencies in Canada.

skirmish with war-ships. There was no need to sneak out of strange ports in little hell ships bought on the Continent. The new immigrants now travelled with dignity in Israeli ships, the "Negbah" and the "Hatikva", converted from previous days.

Dov had gone through much since those early times, the days of the Exodus, Wedgwood, Galilee and Kadimah. Now as I looked at him—a tall, well-built boy of twenty-three—there was little to distinguish him from the Palestinian seamen he was with. They all spoke in fluent Hebrew and strode with the rolling step of seamen anywhere in the world.

When he first came, with eleven Canadians, they joined the Americans settled in Ramat Johannan, a flourishing settlement outside Haifa.

For a year he worked in the fields, in the kitchen or wherever an extra pair of hands was needed. He had spent a year on Hachsharah at Smithville, after his university course in engineering. He still says that the most useful preparation he got for Palestine, whilst at college, was sailing up the Great Lakes.

Dov was not able to adjust himself gradually to Israel life, to become accustomed to the dampness of the Chamseen. As a member of the Palmach he was sent from one centre of attack to another and took part in action enough to make one forget the severest Chamseen.

First there was the fight at Baal de Sheikh, in which Arab village was completely wiped out after its leaders had instigated the massacre of Jews at the Haifa refineries.

There were many battles to follow for Dov, at Acre, Nazareth and Kabul. The most serious fighting for Dov came when Ramat Johannan was attacked by Druses.

Dov will not be going back to Ramat Johannan now that he has finished with his career. Like so many from South Africa, Rumania, Argentine and Turkey they will go off to a spot of their own. For the first time—the entire American group will be together, for those in the army will be released to build up their settlement Faradyia, on the northern frontier of Israel.

It will be some time before they can cultivate the earth. All their attention will be occupied guarding this strategic position and building fortifications to protect it from attacks from the Arabs just across the border.

## Street in Halifax Named After Jewish War Hero

Morton Heinish Street has been named in the new Westmount sub-division in Halifax in memory of the late Sgt. Morton Ralph Heinish, R.C.A.F., who lost his life during air operations over Brest on December 18, 1941. The decision to name the street in his memory was made by the City Council of Halifax.

Sgt. Heinish, the son of Mr. and Mrs. N. Heinish of Halifax, was a graduate of the Quinpool Road School, the Morris St. School, the Halifax Hebrew Academy and the Halifax Hebrew School. He was active in the Boy Scout, the Young Judea and the AZA organizations. He enlisted in the Air Force immediately after his graduation from the high school in July, 1940, trained as an air gunner and went overseas in August, 1941. A scholarship in his memory has been established at the Queen Elizabeth High School and a memorial shelf of books of Jewish interest has been set up in the library of the city hall.

## Nova Scotia Statesman and Jewish Emancipation

Jews received full political emancipation in Lower Canada in 1832.

From 1847 to 1858 numerous attempts were made in the Parliament of the United Kingdom to permit Jews to take their seats as members of the House of Commons when elected. But although Baron Lionel de Rothschild was elected three times as Member of Parliament for the City of London by a large majority, he was refused permission to take his seat in the House of Commons on the ground that he could not take the prescribed oath "on the true faith of a Christian".

The question of the emancipation of the Jews was hotly debated in the House of Commons and the House of Lords and bills which would have given full political emancipation to Jews in Great Britain were twice given all three readings in the House of Commons only to be defeated in the House of Lords, until finally the "Emancipation Act" was passed by both Houses of Parliament in Great Britain in 1858.

Hon. Joseph Howe, editor and member of the Legislature of Nova Scotia and of the Canadian House of Commons after Confederation, visited in England in 1850 when a bill which would have emancipated the Jews in Great Britain was being debated in Parliament. The comment which he subsequently made upon this debate when he returned to Canada is of considerable interest.

It is contained in a volume entitled "The Speeches and Public Letters of the Hon. Joseph Howe," which was edited nominally by William Annand, M.P.P., but really by himself

### By Louis Rosenberg

(Boston, John P. Jewett, 1858, 562 Pp.). During a stormy political career, Joseph Howe did much to obtain responsible government for Nova Scotia in 1848.

In 1850, he visited England in an attempt to obtain a guarantee from the Imperial Government for a bond issue to finance the building of the Inter-Colonial Railway, and was subsequently appointed Chief Commissioner of Railways when the Inter-Colonial Railways was built. He was Premier of Nova Scotia from 1860-63, and advocated a federal union of the provinces of British North America. He entered the cabinet of Sir John MacDonald in 1869 as president of the council.

Howe was embittered by the treatment he had received from the British Government in his attempts to receive an Imperial Government guarantee for the bond issue to build the Inter-Colonial Railway.

The following is an extract from his speech as recorded in his "Speeches and Public Letters."

"How insignificant are many of the topics which they debate in the Imperial Parliament compared with this. I have seen night after night wasted, while both Houses discoursed the grave question, whether or not a Jew should sit in the House of Commons; a question that it would not take five minutes to decide in any Legislature from Canada to California. How often have I said to myself: I wonder if it ever enters into the heads of those Noble Lords and erudite Commoners, who are so busy with this Jew, that

## Clubs for New Canadians On Program of Y.M.H.A.

Nine clubs composed of new Canadians who have reached this country under the war orphans project of the Canadian Jewish Congress are functioning within the program of the Y.M.H.A. Special attention is being given to these groups by a staff member as part of the educational program which the Congress is providing for these young people in Montreal. The new Canadian dance class is meeting at the Y.W.H.A., where members help in the instruction of ballroom dancing. All other clubs meet at the Y.M.H.A.

As part of the athletics program, inter-club games in volleyball, water polo and ping pong have been held. Members are being taught basketball.

On some occasions joint meetings of all groups are held. At one a lecture on Jewish wit and humour was given; at another Palestinian films were shown; a third took the form of a splash party.

Y.W.H.A. clubs have invited new Canadian clubs to be their guests at socials.

In one month 600 new Canadians attended dance sessions.

Among the lecturers who addressed meetings of the new Canadians have been Prof. J. R. Mallory of McGill University, the Yiddish poet J. I. Segal and members of Congress staff. When the Jewish Junior Welfare League sponsored a concert of Israeli singers, 219 free tickets were distributed to members of these clubs.

**B**Y the end of the sixteenth century Hebrew was taught in the universities and in various public schools such as Westminster and Merchant Taylors' . . . One of the first Regis Professorships established by Henry VIII at Oxford and Cambridge was allocated to Hebrew . . . One Hebraist had written long and sustained letters in Hebrew; another had composed a Hebrew grammar in Latin hexameters as well as poems in Hebrew, Aramaic and Syriac on the occasion of the Gunpowder Plot. Some scholars had written Hebrew poems commemorating the death of Queen Elizabeth and in praise of James I on his accession. One saintly scholar even prayed in Hebrew. Queen Elizabeth, during one of her visits to Oxford University, attended a Hebrew lecture and was welcomed there in Hebrew by a notable English scholar.

**H**EBREW makes us one with the generations that are gone, with Rambam, with Rashi, with Rabbi Akiba, with Hillel, with Moses. Even as a river in its endless course carries along salts and minerals from the shores it washes, so does Hebrew ring with echoes of its long history. One can hear Abraham pleading for sinful Sodom; Jacob blessing his sons; the thunderous voice on Sinai's height; the martial beat of Deborah's song; the lyric devotion of the Psalmist; Isaiah's ecstatic vision of a world at peace; the lament of Kinot; the soothing comfort of prayer; the cheering charm of table Zemiroth.

Louis Feinberg in Jewish Spectator

there are two millions and a half of Christians in British America, who have no representative in either House." (Vol. 2, Page 205).

This speech was made several years before both the British Columbia legislature and the British Parliament admitted Jews.



Aaron Goldman has been elected president of the Winnipeg Senior House Council of the Jewish Youth Centre.

\* \* \*

The war services of the Canadian Rabbis who acted as chaplains were recalled by the investiture ceremony conducted in Montreal by the Governor-General at which Maj. S. Gershon Levi, formerly senior Jewish chaplain to the Canadian armed forces, was officially inducted into the Order of the British Empire. The announcement of the award to Maj. Levi was made in the King's birthday honours list in June 1946. Rabbi Levi is the spiritual leader of the Jamaica, N.Y., Jewish centre.

He is a native of Toronto and a graduate of the Jewish Theological Seminary, the University of Toronto and Columbia University. He was associated with the Shaar Hashomayim Congregation in Montreal before joining the Canadian armed forces. In 1941 he became the first rabbi to enter the Canadian chaplaincy service and in 1942 was the first to accompany a Canadian expeditionary force. His brother, Rabbi Eliezer A. Levi, was the first Jewish chaplain to serve in the Australian theatre of the war.

Rabbi Levi was honoured at a dinner in Montreal sponsored by the 197 Jews who were decorated in the war.

\* \* \*

Rabbi A. Papenheim has been installed in the pulpit of the B'nai Israel Congregation of St. Catharines, Ont., by Rabbi A. A. Price.

\* \* \*

A new synagogue and community centre are being planned in Sarnia, Ont., according to A. M. Lampel, chairman of the Canadian Jewish Congress committee there and of the building committee. Mr. C. Kirk is president of the community council.

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Mrs. M. Wolensky, president of the United Hebrew Social Services Bureau of Winnipeg, has succeeded S. B. Nitikman as chairman of the Western coordinating committee of the War Orphans Project of Congress. Mr. Nitikman has just been elected president of the Jewish Welfare Fund of Winnipeg.

Saul Hayes, national executive director of the Canadian Jewish Congress, has been named to the Board of Governors of the Training Bureau for Jewish Communal Service which was established in New York three years ago.

\* \* \*

The second annual conference of Bnai Brith lodges in northern Ontario took place at Timmins. J. W. Lieberman, co-ordinator for northern lodges, was chairman of the local arrangements committee.

\* \* \*

I. Rabinowitch of Montreal has published an article entitled "New Jewish Music; its pioneers and creators" in the current issue of Tzukunft, New York.

\* \* \*

Henry Wiseman of North Bay, Ont., chairman of the Northern Zone of the Central Division, Canadian Jewish Congress, has been elected chairman of the local Public Library Board and chairman of its financial committee.

\* \* \*

Joseph Rosenbloom, the oldest member of the Jewish community of Sherbrooke, was honoured at a dinner by the local congregation. M. Smith, president of the community, made a presentation on behalf of the assembly.

\* \* \*

Sol Kanee, president of the Canadian Jewish Congress in Western Canada, addressed a public meeting in Winnipeg on "Behind the Scenes in Israel" under the chairmanship of H. Sokolov.

\* \* \*

Dr. Jacob Tuckman has compiled a directory entitled "Where to find Vocational Training in Montreal," which was published by the Kiwanis Club of St. George, Montreal.

\* \* \*

Oscar Cohen, formerly executive director of the Central Division of the Canadian Jewish Congress, has resigned his position with the Jewish Community Council of Detroit to become director of administration for the Anti Defamation League in New York.

\* \* \*

The new volume of Yiddish songs with music by Lazare Weiner begins with the poem "Yiddish" by J. I. Segal of Montreal.

Rabbi Emil L. Fackenheim, formerly of the Anshe Sholom Congregation of Hamilton and now lecturer and philosopher at the University of Toronto, was honoured at a testimonial dinner at the Royal Connaught Hotel in Hamilton.

\* \* \*

S. D. Cohen, chairman of the Joint Public Relations Committee in the Eastern Division, addressed the Mt. Scopus Lodge, Bnai Brith, of Montreal, on "Basic Concepts of the Public Relations Program."

\* \* \*

S. B. Nitikman of Winnipeg has been appointed chairman of the Rehabilitation Committee, member of the inner executive of the Western Region and member of the Dominion Council of Congress.

\* \* \*

The Canadian Jewish Congress committee in Moncton is participating in the Red Cross Blood transfusion service.

\* \* \*

Rabbi Benjamin Groner has left the pulpit of the Shaar Hashomayim Synagogue at Windsor to accept a position with the Hyde Park Hebrew Centre at Chicago. Rabbi Groner has been at Windsor since 1942.

\* \* \*

Saul Hayes addressed the inaugural meeting of the Council for New Immigrants established in Montreal under the presidency of Mr. Justice Gerald Fauteux. Mr. Hayes' subject was "Immigration and our Community's Responsibilities." The Council has been formed to aid new immigrants to Canada and to co-ordinate the work of community committees and groups in this field. It was formed upon the recommendation of the Montreal Council of Social Agencies.

\* \* \*

The last meeting of the eastern region joint public relations committee elected the following executive: S. D. Cohen, chairman; A. H. J. Zaitlin, vice-chairman; Joseph H. Fine, K.C., Philip Abbey, Michael Garber, K.C., M. H. Myerson, Benjamin Robinson, K. C., H. J. Freedman, Julius Rosenbloom, A. Tafler, Charles Wolfson.

# Where Shall Herzl's Remains Lie?

Theodor Herzl's wish to have his remains transferred to Palestine have come nearer fulfillment. Since the founder of the Zionist Movement died 44 years ago efforts have been made to induce the Zionist World Organisation to remove Herzl's body from the Doeblinger Friedhof in Vienna to Israel.

Herzl often felt that he would not live very long. He was haunted by the thought that he would die in the middle of his work and, in consequence, drew up several testaments in his own handwriting.

In a letter to David Wolffsohn dated November 8th 1901—"Last will and testament of Dr. Herzl, to be opened after my death,"—Herzl requested of his most faithful friend and successor, that after his death a "National Endowment for the Children of Dr. Herzl" should be raised. This was carried out.

In his Testament (May 23rd 1900) Herzl asks for the "simplest and most inexpensive burial." Should he die in Vienna, he wished to be buried in the Doeblinger Friedhof "because there my children will have a pleasant walk." Should he die in some other large city he wished to be buried not in the central cemetery but in rural surroundings. A stone "without ornamentation" should bear the following inscription: "Dr. Theodor Herzl, son of Jacob and Jeannette Herzl, born May 2nd 1860, died. . . ." and underneath this his Hebrew name "Benjamin Zev".

After the death of his father Jacob, Herzl repeated in another Testament (March 5th 1903) his wish for a funeral of the simplest kind . . . "No speeches and no flowers." He wished to have a metal coffin and to be interred next to his father and "to lie there until the Jewish people transfer my body to Palestine." He also wished to have his father, his sister Pauline, who was buried in Pest in 1878, and his mother and children re-interred together with him.

Herzl did not specify the exact spot where he wished to rest in Palestine. This aroused discussions (Ussischkin-Sokolow-Reichenfeld, etc.) in the course of which three places were suggested: Jerusalem, Motzah and the Carmel, Tel-Aviv was not considered, as this city did not come into existence until after Herzl's death.

Motzah was mentioned because here Herzl in 1898 had planted a cedar tree and Wolffsohn a palm tree. Soon after the death of Herzl, the Viennese Students Group "Ivria" surrounded these trees by railings and a memorial tablet fixed to these. Dr. Wolffsohn, too, in his testament said: "I should like to acquire the place where Herzl and I in 1898 planted two trees in Motzah near Jerusalem."

By the way, today in Motzah there is only the Wolffsohn Palm left. The Herzl tree no longer exists.

Jerusalem? No, Herzl specially mentions that he "wishes to rest in rural surroundings."

Herzl intended the Carmel for his final resting place. A few days after Herzl's death, a large memorial meeting took place in Vienna. Among the speakers were A. Marmorek, N. Sokolow, Joseph Cowen, M. Ussischkin, Schemarya Lewin, Dr. Alfred Klee, Dr. A. Alkalay and Adolf Stand. Marmorek spoke of "Herzl's remains to be brought to "Alt-Neuland" so that they might rest beneath palms, his grave near the eternal sea with its ever recurrent music of the waves, shone upon by the sun of free Zion. . ."

Dr. A. Klee was much more definite and clear ". . . to work until we can carry his remains from the Doeblinger

Friedhof to that quiet village on the Carmel, which he himself has chosen, just as the remains of Joseph were carried, when Israel left Mizraim for the old homeland of our people."

Herzl refers to himself in his novel "Alt-Neuland," . . . "and when I die. . . put me up there in the Carmel cemetery, from where there is a view of my dear country and my dear sea. . ."

Even Moritz Reichenfeld, a relative of Herzl and nominated by Herzl as one of the executors of his will, mentioned to me Herzl's wish to be buried on Carmel. He also said that the place on Mount Carmel had either already been bought or that negotiations were proceeding.

The Zionist Executive or the Israel Government will have to decide whether Herzl is to be interred in Jerusalem, in Motzah or on Mount Carmel. Three names which recall a sentence of Herzl's spoken a few hours before his death. "These three places will have to be bought—pointing with one finger on his cover if it were a map. Did you make a note of it? he murmured to his secretary — These three places."

There is another Testament of Herzl's, dated February 12th, 1897, which deserves mention. Here Herzl speaks in such tones that no doubt can exist. He wishes a committee and a literary advisory council to be formed to collect all his writings and publish his diaries, plays, articles, feuilletons, essays and fragments. Except for the diaries and a few essays nothing has yet been published. Herzl wrote about 30 plays, hundreds of articles and feuilletons in the "Neue Freie Presse," "Die Welt," etc. Jewish Palestine and the Zionist Movement which both owe their existence to Herzl have hardly noticed this request.

His bones mould in foreign earth. Even his plays rot in foreign archives. The great men of modern Hebrew literature have translated Edgar Wallace, Conan Doyle, but not the dramatist Herzl; Works by converted Jews, by assimilationists appears in Hebrew, but not Herzl.

J. F. (London, England)

## ... Monroe Abbey

(Continued from Page Two)

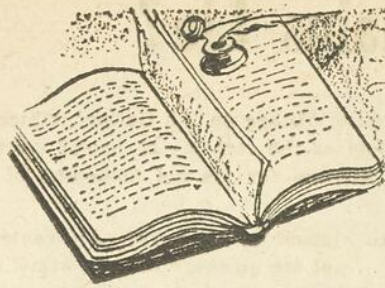
these works find their parallel in the best elements of Jewry central in Jewish thought and in Jewish deed. Furthermore, in all countries.

Here is confirmation that we are proceeding in the right direction. We are in step with militant loyal Jewry on its road to peace and to restoration. All our activities are under the sign of the great spirits of eternal Jewry as we dedicate ourselves to continued work towards the same objectives.

It is not difficult to find representatives of Germany's recent enemies who are now willing to look the other way. "You know, I don't believe the Germans killed any six million Jews," an American newspaperman in Frankfurt remarked. "Maybe two million," he said, "maybe even three million," and he shrugged his chubby shoulders.

On the barbed-wire fence surrounding the crematorium and the mass grave at Dachau, there is a sign that reads, "This Really Happened." It appears to be in some danger of being replaced by one that reads, "So What?"

ANDY LOGAN in the New Yorker.



# BOOKS

## *in Review*



## Jewish Pocket Books

★ ★ ★  
**The Problem of the Jew** by Isaac Breuer. **Tales of Yore** by Marcus Lehman. **The Book of Passover**, edited by Rabbi Joseph Elias, New York, Jewish Pocket Books, — 25¢ each.

Reviewed by Anne Berkson-Hirsh

**The Problem of the Jew** by Isaac Breuer is an intellectual presentation of the ever-present problem that assails each member of the Jewish community, with clarity and straight-forwardness. Rabbi Breuer dispels the ignorance that unwittingly envelops the Jew from the sight of his neighbours. One by one he answers the common questions which are generally hurled at us.

There is neither a "Jewish race" nor truly a "Jewish religion"; as Mr. Breuer states, "Jewish unity can only be explained and interpreted historically." It is through this historical approach that the author shows us the beginning of Zionism coming with the realization of Jewish national unity. He tells of the centuries-old need of the Jew for some national anchor upon which to secure their vessels of culture and religious ideas, some final island where they might set up a way of life free to all members of their own faith; where the basic laws of God could be upheld and strengthened—without fear and without prejudice—where a peaceful, healthy existence could be won, with eventual recognition of the Jew as a brother nation among nations, not as a scattered element in the lands of other men.

**Tales of Yore** by Rabbi Markus Lehman, episodes from life of Rabbi Joselman of Rosheim, is an entertaining series of stories authentically real. Rabbi Joselman emerges heroically from his trials undertaken on behalf of his fellow-Jews. Simply, in sublime faith, he performs the miracle of his age or any age — that of gaining protection and recognition of Jewish rights, saving his brethren from death at the hands of

the anti-semitic mob and gaining many a friend in the enemy camp by his display of common sense and truthfulness, his learning and his belief in the brotherhood of all men under one true God.

In **The Book of Passover**, edited by Rabbi Joseph Elias, the historical meaning of our holidays is simply and powerfully presented. The rituals and ideas that have formed the basis of Passover celebrations throughout the centuries are explained. The history of the Jewish Exodus from Egypt again comes to life.

Most important, this book, in its passing through the different ages — "From Yesterday to Tomorrow" — brings conviction and a sense of inevitability to the heart of the Jewish reader. Here we see the eternal similarity of situation and the strength of the ties which bind us to our fellow Jews — whether it be our ancestors in Egypt, our kinsmen in Warsaw or our friends and relations here in America. It brings back the pride, joy, nostalgia and family pride of childhood days. The intimate contents of this little guide to the Passover restored the "haemishkeit" of our white-clothed laden table bearing the "matzos", the bitter herbs and the "haroseth". The precious family reunion at the seder becomes a shining pearl onto the necklace of Jewry as a whole. A string of "sedorim" millions of miles long stretches throughout the whole world, with the shining clasp joined in Zion.

If all Jewish youngsters and their parents had access to the understanding and pride of heritage that is to be found in these three small volumes surely there would not be any 'heads turned away from the tables' nor any hearts absent from the Seder or from any gathering of Jewry.

Montreal with its Jewish population of 62,000 and Toronto with its 60,000 Jews, are the second and third largest communities in the British Commonwealth of Nations. Only London, with its 234,000 Jews being larger. These facts are stressed in a survey report issued by Samuel Godfrey, OBE., chairman of the Jewish War Memorial Centre of Toronto.

## Interesting Short Stories

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Jacob Hirsch Fishman, "Favrogette Yidn," Yiddish Short Stories. Shanghai, 1949, 66 pp.

Before leaving Shanghai for Canada, Mr. Fishman, a Warsaw newspaper executive, published this small volume of short stories to record the temper of the war-tossed Jews in Shanghai. Their problem is only being resolved by Israel, but this Chinese city was one of the first—and last—refuges for Jews after all countries shut their gates to the ever more desperate flight from Europe.

The community managed to live through the years of war, though not without paying a high toll in lives. But the survival was not at all secure. The treatment by the Japanese was increasingly brutal. A ghetto was set up on the European model and gas chambers were a-building. Nevertheless, as in other ghettos, group life continued, an odd society living under unprecedented conditions. The rather vigorous and well-financed religious element was unusually active there, to the point of issuing an entire library of Jewish learning and law under the most threatening conditions.

This is the society that Fishman describes—the longing for escape, the various reactions of individual Jewish men and women to the new environment and the new obstacles to living, the interplay of cultural groups and backgrounds, the degradations and humiliations that were part of the persecution and the tragedies and comedies that added up to ghetto life.

The five stories in the book offer an enlightening and interesting hour.

Peace is not made at Peace Conferences alone. (Sydney S. Silverman)

The struggle for the rights of man consists of a struggle between the rights of man. (F. R. Bienenfeld)

# Wherein I Glory

Wherein I Glory, a series of Jewish contributions on Moral Leadership, edited by R. N. Carvalho, with an introduction by the chief Rabbi of Great Britain, Israel Brodie, London for the Anglo Jewish Association, by Standard Art Publishing Co., 1948, 273 pp., 15/-.  
Reviewed by H. M. C.

Late in the war a series of lectures on "moral leadership", whatever the term may have been intended to mean, was given for some 2000 Jewish servicemen. These inspirational lectures were given by rabbis, scholars and community leaders.

In the nature of things these lectures could not be expected to add to knowledge; their level upon rereading does not, therefore, appear too high. Nevertheless it was a fine thought of the Anglo-Jewish Association to reprint the series. For servicemen, the book will bring back a period when young Jewish men were undergoing a period of spiritual and mental ferment, when the founts of Jewish loyalty of thousands of young people whose parents in many cases failed to convey this heritage to them was being tested.

It would be unfair to apply the usual forms of criticism to this book whose contents were prepared under such stress. Nevertheless certain omissions are striking. This book which deals to a large extent with the glories and inspirations of Jewry in crisis fails even to make mention of the massacre of the millions, Jewish resistance to Hitlerism, of the Jewish contribution to the allied war effort, of the saga of Palestine up-building, of the vast rescue and relief program of the JDC or of any other agency, of Zionism, of the "illegal" immigration to Palestine. It implies clearly that Jewish cultural activity ceased centuries ago and to-day Jews outside Britain and Palestine hardly fit into the picture of catholic Jewry. One suspects that the audiences for whom these lectures were prepared were quite ready for a wider view.

The publication of the present book offered the sponsors an opportunity to bring their ideas up to date. But they chose to remain faithful to the original lecture notes as prepared four years ago.

They fall into three sections; the first deals with early literary and religious creations of our people including the Bible as a whole, Isaiah, Jeremiah, Tobit, Micah, the Psalms, Psalm 90, Judas Maccabeus, the Pirke Aboth,

Hillel, Luzzatto, Messianism, the prayer book, Jehiel of Paris. The second treats of such general homiletical subjects as the Jewish conception of the home, the religious aspect of social leadership, civic duty, the race concept, Hebrew culture, Jewish health customs, education, civic duty, etc. The last outlines rather prosaically some institution of Jewry and of Anglo-Jewry, notably the Board of Deputies, the Anglo-Jewish association, the World Jewish Congress, the United Synagogues, the Hebrew University and developing educational institutions in British Jewry. The most notable essays in the volume are by the late Chief Rabbi Dr. J. H. Hertz on the Bible, by Cecil Roth on Jehiel of Paris and by Sir Robert Waley Cohen on "The Responsibilities of the Anglo-Jewish Community".

## A Unique Story

A unique story of a Governor-General of Canada being entertained at the home of a prominent Canadian Jew is told in the volume "My Canadian Journal, 1876-8, extracts from my letters written home, written while Lord Dufferin was Governor-General" by the Marchioness of Dufferin and Ava (London, Murray, 1891).

In the fall of 1876, the Governor-General and the Marchioness of Dufferin made a trip across the continent. This was before the building of the Canadian Pacific Railway and the party had to travel part of the way through the United States. From San Francisco H.M.S. Amethyst took the party north to British Columbia and on September 6th they reached Yale, where they were received by the Oppenheimers. In the words of the diary:

"A coach-and-six (in which we travelled for a week) took us up to Mr. Oppenheimer's house, where we are to sleep. On the way we stopped to receive a Chinese address, written on pink paper, and an Indian one. The decorations were wonderful for such a small place; the most original being a live horse, which was placed in the way, with a cloth over it, on which was written, "Good, but not iron," in allusion to the celebrated railway.

"The Oppenheims had a banquet for us, cooked by a Frenchman from Victoria—very good, but so plentiful that

Nowell managed to suppress some dishes behind the scenes.

"Mrs. Oppenheim, though French, is like a motherly English woman, and I liked her very much. They have a very nice house and no children, but have a nephew living with them, and I was so surprised when I asked her what profession the young man was; she said 'a blacksmith'. He did not dine with us, but with the servants, who did not know who he was until my maid discovered his photograph hung up in my bedroom.

"Thursday, 7th.—After breakfast we started on our journey."

The Oppenheimers were members of the distinguished Jewish family of Victoria, Yale, the Caribou and Vancouver who played a very large role in the history of the Province.

## An Early Settler

Irving I. Katz has investigated the story of the first Jew in the state of Michigan and has published his findings in the journal Michigan History. It so happens that Ezekiel Solomon (or Solomons), who holds that title, was one of the first Jews to come to Canada. His sister, Esther Solomon, married Moses Hart, the brother of Aaron Hart.

Ezekiel Solomon went far west of Montreal and came to Mackinac (michilimackinac) in what is now Michigan in 1761, before the British troops arrived. He was one of the few survivors of the massacre of the white men carried out by Pontiac and gave testimony in Montreal on that tragedy. He married a French Canadian girl in a Protestant church in Montreal in 1769. He resided in Montreal and Quebec, in 1773 and 1774, owned property in Montreal and appears in the records of the Spanish and Portuguese congregation. His name appears in various Canadian political and civic documents. Katz traces the fortunes of Solomon and of his children, several of whom married Indian women.

Abe Simkin was elected president of the Congress Council and R. Moser vice-president. Forty-eight organizations attended the election meeting which was addressed by Sol Kanee, national vice-president of Congress.

The sincere Jew cannot make peace with a reactionary government. He must always side with right and justice. (Robert Stricker)

The Jewish people regards Congress as its legitimate representative. (Kasteln)

# A Classic in Two Literatures

A unique book which is a landmark in both English and Jewish literatures is George Eliot's "Daniel Deronda." Two decades before Herzl it presented the romance and the sublimity of modern Jewish life so intensely and with so much subtle understanding that its translation into Hebrew became one of the great impulses of Jewish thought in Russia and throughout Eastern Europe.

The novel is unique in English literature, if not in the entire literature of non-Jews, in its elevation of approach and in its understanding of the quality of Jewish idealism. It certainly marks an early peak in the graph of English-Jewish understanding. It came before English liberalism and generosity towards the Jew found its political expression in the status of Sir Moses Montefiore and in the Balfour Declaration. But it also came before the caterwaulings of lunatic antisemitism began to act as a brake upon the free idealism of England. Indeed, George Eliot had a premonition of the gathering clouds and devoted an essay, "The new Hep! Hep! Hep!", to what her contemporaries might have estimated rather unimportant anti-Jewish reactionary manifestations in Germany. But George Eliot seems to have felt that an unreasoning, obfuscatory threat to all that was dear to her was hiding in that cloud no larger than the hand of a man.

It is one of the few books in English literature that a Jew reads with a totally different feeling than a non-Jew. Indeed the author commented on this from the beginning. Her Journal is full entries on the reception of the book. "The Jewish element seems to me likely to satisfy nobody." Yet Jewish readers and scholars all over the world were almost unanimous in praising it highly. "Words of gratitude have come from Jews and Jewesses, and there are certain signs that I may have contributed my mite to a good result."

The place that this novel occupies in her collected writings is illuminating. Unlike Dickens' "Our Mutual Friend," it is not written to correct a wrong. Unlike Chaucer's "Prioresses' Tale", Shakespeare's "Merchant of Venice" and Dickens' "Oliver Twist" it is not the exploitation and development of a popular fiction. It is George Eliot's last novel, a final work in a progressive series, a definitive presentation of a consuming view of society, an outlook which is essential for a sane approach. To deny this, she implies, is to pervert the common outlook on man and peoples. The Jew is central in the thinking of the modern man, she tells us. It is a deep conception of a Jew that she holds before us.

Readers of the literature on Jews are familiar with the writer who "bones up" on our complex culture, selects a number of exotic facts from our lore and emerges to pose as scholar and expert. To the indigenous Jew the superficiality of these hunters for the exotic become apparent not by their errors but by the very out-of-the-way character of their knowledge. Their Jewish balance is not maintained when they know both more and less of Jewry than do Jews, when they miss the common knowledge and parade their learning.

But George Eliot is heart-warming to Jewish readers. The way Daniel quotes sayings of rabbis, with or without quotation marks, the illustrative use of Bible passages — not necessarily as proof — the easy admixture of mish-mash and "Ruach-Hakodesh" in one character, the Sholem Aleichem-like naming of an amateurish and undignified Jewish musician Mr. Klezmer—all these give the Jewish reader a feeling of the familiar. A Jewish reader finds in her naming a bookseller Ram an echo of the Rome family of publishers in Vilno. (The very title that Daniel bought in Ram's bookstore, the Autobiography of Solomon Maiman, was on her own bookshelf). A Jewish reader is comfortable with her Deronda, apparently more so than the readers of her own literature.

Where did the author learn so much about the most intimate trends and loyalties of Jewish life, especially on the continent? Some critics ascribe it to her acquaintance with the Talmudist Emanuel Deutsch. Others say that she had sufficient Hebrew to open the treasury of the best of Jewish literature. She visited synagogues and Jewish institutions.

It may be that the key to this fascinating mystery lies in the biography of her intimate friend, George Henry Lewes. As Mary H. Deakin, author of "The Early Life of George Eliot" (Manchester, University Press, 1913, p. 87) tells it, "When he was nineteen he joined a small club which met weekly in Colborn for the discussion of philosophy and metaphysics. All kinds of thoughtful men from various classes of society met

## BY DAVID ROME

there, and among them was a Jewish watchmaker, poor, ailing, but possessed of unusual mental power and personal charm, who was an earnest admirer of Spinoza and made his writings known to Lewes."

Miss Deakin says, "To a mind not prepared there is much of dullness in this novel . . . We see the idealist, Mordecai, with his visions fulfilled, his longings gratified, and we, not being idealists, rather resent such attention being given to him. He bores us by his rhapsodies, his yearnings, and his bright faith in the future of a race, the rallying power of which we still disbelieve in. We get a little tired of his visionary talk, and long to get back to Gwendolyn . . . Jews say that the Jewish part of the book is finely done, but we prefer the other. We like our idealists presented either in reassuring and conquering atmosphere of realism or in visionary clouds; we are alarmed when they come in touch with our life and do not succumb to its influences; we feel uneasy at the thought of them walking our streets and leaning on a London bridge looking for a prophet coming down the Thames in the golden glory of the setting sun. This is really what is the matter with Daniel Deronda. It needs a different attitude of mind from that with which we usually approach her work, for here she has indulged a part

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# Our Debt to Yehoash

By ISIDORE GOLDSTICK

Fourteen years ago the heirs of the Yiddish poet and translator of the Bible, Yehoash, staged an impressive exhibition in New York, affording the public a glimpse into varied phases of the poet's life and work. Coupled with this event, held eight years after the poet's death, was the announcement of an ambitious literary program — the publication of five Yehoash books. These were to comprise his Yiddish translation of the Bible printed parallel with the Hebrew text, a book of the translator's commentaries on the Bible, a monograph on Yehoash with a supplement of his letters, a one-volume edition of all his poems (originally published in ten volumes) including some 300 of his posthumous poems, and a volume of his verse in English translation.

In the fourteen years that have since passed, only one of the five promises has so far been honored, the publication of the bilingual Bible. Nor is this book a true contribution since the text of the translation had already been published. In any event, the other four projected volumes still go abegging. In the twenty-two years since the poet's death neither his heirs nor any of the Jewish cultural organizations have managed to bring out a single one of his posthumous works.

A momentous book on the poet did appear four years ago, but it was done by neither of the above; it was a work of love of a disciple, Bernard Witt's *Yehoash, a Bibliography of his Works*.

Of the four proposed Yehoash books that have failed to materialize, the one most sorely missed is the one-volume edition of his poetical works, since it was to contain many of his priceless gems that have not yet appeared in book form, poems written between 1921, (when his last volume of verse was published) and 1927, the year of his death. Some of these have never yet appeared in print, while others are scattered in periodicals or miscellanea in half a dozen countries. While Yiddish printing presses are grinding out the works of versifiers big and small, the songs of a mastersinger lie mute and all but forgotten.

There is still another service to Yehoash left to be done. Though this was not included in the plans formulated by his heirs, it is fully as deserving a project as the promised one-volume edition of his poems. This veritable debt to his memory, is an edition of his select poems, the distillation of the best he wrote, his poetical masterpieces. And these can be found in rich abundance both among his published and unpublished verse.

Had Yehoash lived the normal span of life (He died at 55), or had he not been so completely engrossed in his translation of the Bible, it is possible that he would have brought out a definitive volume of his poems himself. This, it is safe to surmise, would have been made up largely of poems written after the first decade of this century — unless he had chosen, like Tennyson, to recast his early poems as drastically as he had revised his earlier versions of his Bible translation.

Had Yehoash lived to publish such a volume, the misconception that still lingers here and there regarding the essential nature of his work would have been dissipated. For this misconception stems, in the main from a failure

to discriminate between the work of his apprenticeship and transition period on the one hand, and that of his maturity on the other. The case of other poets who died as young as or younger than he — Byron, Shelly, Keats, Heine, Malarmé and others who did not live to complete their work — differs from that of Yehoash for two reasons. In the first place, Yehoash was not one of those poets who attains the height of their development at an early age. Coleridge, for example, is said to have reached the zenith of his poetic powers at the age of twenty-two. Secondly, the young English, German, and French poets had no linguistic hurdles to overcome. They found their literary tools ready-made. Yehoash had to forge his.

When Yehoash began to write, Yiddish was still in the course of crystallization as a literary medium. Only a short time before, two other Yiddish poets had lamented the refractoriness of the language for poetic purposes. Frug, the father of modern Yiddish poetry, had compared Yiddish verse to

An orphaned child of by-gone times  
That lugs about a bag of rhymes.

Similarly Peretz had complained that Yiddish lacked expressions for the subtler nuances of poetry and that it was ill-suited for love themes:

It has no winsome style; above  
All else it lacks apt words for love

Yehoash never complained of the linguistic inadequacy of Yiddish. On the contrary, to him the language was a mine of incalculable potentialities. One had but to dig deep enough to strike rich ore. This he did and brought to light inestimable treasures that have since become the heritage of Yiddish literature and speech. He rediscovered and freed from dross the pictorial and musical elements of the language. He injected into the veins of Yiddish poetry a new profusion of color and music.

Yehoash is as sensitively attuned to visual as to aural impressions; his word-pictures are as ineffably delightful to the ear as they are to the eye. His visual imagery varies from subtle, subdued hues to a riot of color, and his musical tones range all the way from a soft, drifting melody to a tempestuous symphonic crescendo.

Paralleling the period during which Yehoash perfected his linguistic instrument were the years when he refined his craftsmanship and raised his artistry to a height never before attained in Yiddish poetry. This period comprised about a decade and a half, beginning with his twentieth year. The want of a volume of his selected poems has led some readers (and even some writers) to confuse the earlier and intermediate with the later Yehoash.

There is fairly sharp division between the two, evident not only in the quality of his poetry but also in his subject matter. His early subject matter centered, for the most part, in Jewish legends, talmudic and others, and about national and love songs.

In his later verse he forsook these themes. He had found his true domain: his immediate world and the cosmos of which it was a fragment. Nature in her diversified

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# A Gift of a Book Brought a Refugee

By FERGUS CRONIN

It was an act of thoughtfulness which led Harry Hershman to send some 80 books to Europe to help replenish the libraries destroyed by the war. One of these books was responsible for the recent arrival in Montreal of Zemach Reis, his wife and 12-year-old son after three years in the notorious concentration camp of Bergen-Belsen, now a displaced persons centre in the British Zone of Germany.

The books sent by Mr. Hershman were part of some 10,000 sent by the Canadian Jewish Congress in a campaign headed by S. D. Cohen. Mr. Hershman, who is Montreal representative for several American Jewish newspapers, had stickers fixed to the inside of the gifts: "This book is part of a larger number of books being sent from Canada to help rebuild the destroyed libraries in Europe . . . It is interesting to know the peregrinations of a book; therefore I ask the reader to write to me where and under what circumstances he has read this one."

"Since then," says Mr. Hershman, "I have been getting mail from all over the world." Many have written in appreciation saying, as one said: "It is not so much the value of the present as the fact that there are still people in the world ready to do something for others."

During the summer of 1947 came this letter, dated from Bergen-Belsen: "Yesterday, when I read through Peretz Hirshbein's 'Green Fields', I found your note in which you ask to be informed under what circumstances the book was read. So I am doing that with pleasure. I am very pleased that there are still some people interested in our fate.

"The book was one of many that I have read when I was an inmate in a hospital in Bergen-Belsen for nine weeks. My heartfelt thanks, for we are hungry for serious Jewish books. It has relieved my lonesome hospital days and perhaps alleviated my pains. Please send me Z. Schneour's 'The Emperor and the Rabbi'. The one volume here is hard to get because it is always in circulation.

"You are being written by a refugee from Vilna, Poland, Zemach Reis, born 1903, who is here with his wife and 11-year-old son Bernard."

Mr. Hershman answered the letter and also sent some Canadian newspapers. Believing that a refugee might be happy to hear from people of his own home town, he gave Reis' name to the Vilna Society in Montreal. They wrote to Reis, learned that he had been a skilled knitter until 1941 when his world fell to pieces, and advised him to contact the Overseas Garment Workers Commission which was in Europe to find skilled workers for the Canadian clothing industry.

Reis did, and in due time arrived at St. Paul l'Ermite near Montreal with his family. Two weeks later, during which time he was looked after by the Vilna Society and the Jewish Congress, he had a job and was living with another D. P. family at 836 Outremont avenue, Montreal.

## ...Daniel Deronda

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of her nature with which we are not well acquainted, and has not only shown us the sadness of the usual lot of the idealist, but has pleased herself by gratifying his longings, fulfilling his visions, though still, true to her conviction, making all his hope centre in impersonal good."

Critics of English literature have been more prone to dwell upon the weaknesses of this novel, her last, and the only one to deal with the contemporary scene. Robert Louis Stevenson is harsh and calls *Deronda* a "melancholy puppy and humbug, the prince of prigs and the literary abomination of desolation in the way of manhood." Only a few — Professor Dowden may be taken as representative — are very much more enthusiastic. He saw that only a certain type of mind can feel its quality, a mind prepared specially for this theme. Instead of seeing the novel as the nadir of the artist's imagination he wrote that only in *Daniel Deronda* "for the first time the poetical side of George Eliot's genius obtains adequate expression."

It is clear that her study of Hebrew and of Jewish history, her interest in the restoration of the Jews in Palestine and her seeking out Jews during all her travels on the continent all contributed to a deep and balanced understanding which made "*Daniel Deronda*" a unique book — a classic in two literatures. It is reminiscent of several works of art painted during the present century each of which show an excellent and realistic scene when seen lengthwise and a totally different, equally meaningful scene when turned on the side.

His son, Bernard, already fluent in English, Russian, German, Hebrew and Yiddish, is learning both English and French at the Jewish People's School. For his tender years, he has many hardened memories, such as that of his uncle being taken from his home and told by the Germans that he, and 5,000 other Vilna Jews, were being sent to work. As soon as they had been marched outside the town, they were all shot.

Mr. Hershman, still an active man at 70, is keeping in touch with the family his note helped bring to Canada, and hopes that about 20 other European Jews who have written him after reading one of his books will also become eventually new Canadians.

One of the founders of the Canadian Jewish Congress, he had gone to Europe in 1920 as representative of various Canadian Jewish organizations and directed the choosing of 150 war orphans who were brought to this country for adoption. He adopted one of them himself, a three-year-old girl who became a doctor after a notable scholastic career.

He has recently published a book of poems by 25-year-old Chavah Rosenfarb, whom he has never met. She wrote her first poem in the ghetto at Lodz, Poland, in 1940.

In a foreward, Miss Rosenfarb tells how all the poetry she had written during her internment in various concentration camps during the war was torn from her hands at Auschwitz, just before she was to be executed. She was standing naked before the cremation chambers with her head shaven when American troops arrived to liberate the camp.

## ...IRO

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Palestine.

But IRO, as a matter of policy, pays the transportation costs of refugees and war victims who are its charges, such as residents of camps for displaced persons, when they go to settle in other countries. Thus the IRO has paid for the transportation of many DP's, Jewish and otherwise, who have come to Canada in recent months. However, when the migration of the Jews on a large scale to Israel began, the IRO refused to pay for their transportation, ostensibly because Palestine was not considered a safe or a permanent place of refuge.

Jewish institutions refused to stop this movement on these financial grounds and the JDC has been paying out millions of dollars to pay for this transportation.

The matter has been taken up by the Canadian Jewish Congress on several occasions and when the national president, Samuel Bronfman, together with S. Kanee and L. Becker, were in Paris for the international conference on overseas relief they were requested by the national executive to take up the matter with other Jewish groups who were represented there. Canada became an important factor in the entire IRO picture when Jean Desy, the Canadian representative, was chosen chairman of the executive committee of the IRO and presided at its session in Geneva when this question was on the agenda.

In the meantime, a joint delegation from the Canadian Jewish Congress and the Zionist Council of Canada headed by Mr. Bronfman called upon the Hon. L. B. Pearson, Secretary of State for External Affairs and presented him with a brief on the subject. This brief states:

"The American Jewish Joint Distribution Committee is the principal agency involved and since the Canadian Jewish Congress is associated with the Joint Distribution Committee in our overseas relief program, Canadian Jewry has a definite interest in assuring that its private resources are not used when international funds made available by the participating countries are in the budget for just purposes. The amount involved, moreover, is inordinately high for a private agency even if the principle were not involved. At the present time some seven to eight million dollars will

have been expended for the period from June 1948 to May 1949. It inevitably follows that if private agencies are called upon to spend money which an international organization ought to expend, a spirit of inequity has captured the viewpoint of those responsible for the administration of the IRO. The limited financial resources of voluntary agencies are sorely needed in other areas of relief and rehabilitation, and the IRO violation of its own mandate places unjustified burdens on these organizations without, it may be stated, achieving its declared objective.

"The Jewish community of Canada is, by the present action of IRO, the victim of double taxation. As citizens of Canada they pay their taxes, and from the general funds Canada makes its contribution to the work of the IRO as it did for the work of UNRRA. As citizens with a specific interest in the solution of homelessness afflicting Jews of other lands, it finds that it is called upon to pay again for relief and rescue work which, by the Charter of the United Nations and the Constitution of the IRO, is within the jurisdiction of the latter international organization. This is manifestly unfair and, if only from this strictly Canadian point of view, ought to be remedied."

The brief also "finds in the action of the IRO, a violation of the spirit and intent of the United Nations Charter in so far as it affects the freedom of Jewish refugees to make their homes in Israel. The IRO, by its policy of refusing to pay the costs of transporting and assisting displaced persons and war refugees in their plans for settlement in Israel, is the transgressor of fundamental rights of such refugees to settle in lands willing to receive them and where they wish to go . . . Canada's position in the IRO should be made very clear. It is respectfully submitted that Canada should insist that IRO do the work for which it was created and aid and assist those who are defined by the Charter, including Jewish displaced persons, irrespective of what country they wish to go to for permanent settlement."

The treasurer of the Congress reports that the war orphans project has necessitated an expenditure of \$398,000 to the middle of December, 1948, and the tailors' and furriers' scheme a further \$317,000, making a total of \$715,000 for these two UJRA undertakings.

## Statement Praises Brotherhood Week

Allan Bronfman, director of the Canadian Council of Christians and Jews, has endorsed the Brotherhood Week sponsored by the Council. Said Mr. Bronfman:

"In the midst of a world divided in interests, creeds and loyalties, it is inspiring to know that a week has been set aside by leading Canadians of all creeds and background as a period for the deepening of the sense of brotherhood of all mankind. It is fitting that this call for national and human brotherhood should come from the Council of Christians and Jews which is composed of men and women who believe sincerely in men's common Fatherhood in the Creator. Faith, as taught by each of our creeds, underscores the fundamental worth of every human being who is created in the Divine Image. This great concept is the true, original source of our national unity and of the movement for international peace and universal mutual respect upon which hangs the fate of the human race."

## Secretary of Co-op Saskatchewan Farm

Maurice Greenberg, formerly with the Canadian Army Intelligence Corps, is the secretary of a co-operative farming settlement established by Canadian war veterans in the Carrot River district of Northern Saskatchewan. The Department of Veteran Affairs reports that the settlement is a very successful co-operative, with social and family welfare activities as well as a farming and marketing operations pooled.

Greenberg is also supervisor of the Provincial Government Correspondence School, which is the only means at present of providing education for the children on the project. Instruction ranges to grade 12. A school is being organized for next year. Among the settlers are Canadians of various ethnic origins and various religious denominations. There are several English and Dutch war brides in the group. Greenberg speaks French, German and Hebrew fluently as well as English.

The mayor of Huntsville, Ont., is Israel Ginsburg.

# Letters to the Editor



## More Items for the List

Dear Sir:

I was very pleased to see the article by David Rome in your last issue on "Some Early Jewish Canadiana." You may wish to bring to the attention of your readers several other items on the same subject which are not generally known.

Irving I. Katz published a paper on Ezekiel Solomon the first Jew in Michigan, in the September issue of Michigan History. Mr. Solomon was a resident of Montreal before he went West.

Lewis A. Hart wrote a volume entitled "A Jewish Reply to Christian Evangelists," which was published by Bloch in New York in 1906. This originally appeared as a series of articles in the Jewish Times of Montreal during the years 1900-1904 prompted by "objectionable expressions in the local press report of the proceedings at meetings of the Protestant Ministerial Association of Montreal." At the end of the volume there is a lecture Mr. Hart delivered to the Young People's Society of the Shaar Hashomayim in November, 1905.

The Jewish Daily Eagle published a volume on Maimonides, "Der Rambam, Zein Leben un Shafen" by Rev. Chaim Kruger in 1933. The volume appeared off the press immediately after the passing of the author.

Mr. Rome writes of an unidentified pamphlet of 16 pages with the biographies of a number of early Montreal Jews and the story of the Spanish and Portuguese Congregation. He is probably referring to an off print from the Rev. J. Douglas Borthwick's "History and Biographical Gazetteer" of Montreal to the year 1892. Pages 465-480 of this book deal with the Jewish community.

I would like to correct the statement Mr. Rome makes about the authorship of the pamphlet on the Spanish and Portuguese Congregation published some 30 years ago. It was written not by Martin Wolff but by Clarence de Sola. I have this information from Mr. de Sola.

Sincerely yours,

B. G. SACK.

The Congress Bulletin is pleased to have this further information from Mr. Sack, the authority on Canadian Jewish History and author of "History of Jews in Canada" (Canadian Jewish Congress, 1945), "Geshichte fun Yidn in Canada" (published privately 1948), and of historical section in "The Jew in Canada" (Toronto 1926).

The editors take this opportunity to state for the interest of his many friends that Mr. Sack's health is happily much better than might have been conveyed by the article on him in our last issue.

Other Quebec Judaica to which our attention has been drawn may be found at the Gagnon Collection of the Municipal Library:

J. Ed. Plomondon, Le Juif, an address delivered to the Cercle Charest of the A.C.J.A., May 30th, 1910. Published in Quebec by La Libre Parole, 31 pp.

Abbe Antonio Huot, La Question Juive Chez-Nous, reprinted from L'Action Catholique of May 17, 18 and 19.

1926, with letter from a reader. Published in Quebec by Action Sociale, 1926, 16 pp. The same pamphlet was translated into English by Rev. John O'Neil, under the title "The Jewish Question in Quebec," without the letter from a reader. It was also published by Action Sociale in 1926, 12 pp.

Dr. P. Lalanne "Why We Should Oppose the Jew". A lecture delivered Sept. 15, 1935, under the auspices of the Native Sons of Canada, Ottawa district at Capital Assembly Headquarters. Published in Montreal in 1935, 15 pp.

An addition to the Jewish Canadiana collection of the Canadian Jewish Congress was recently made through the purchase of "A topographical description of the province of Lower Canada with remarks upon Upper Canada and on the relative connection of both provinces with the United States of America embellished by several views, plans of harbours, battles, etc." by Joseph Bouchette, surveyor general of Lower Canada and Lt.-Col. C.M., printed in London in 1815 for the author and published by W. Faden, geographer to His Majesty, Charing-Cross. The book contains a detailed four-page description of the seigniory of Becancour, which at the time was the property of Ezekiel Hart and Etienne LeBlanc.

The "Histoire Populaire de Montreal depuis son origine jusqu'a nos jours" by A. Leblond de Brumath, published by Granger in Montreal in 1890 with an introduction by Benjamin Sulte, contains the information on the military service of D. David, quartermaster-general in the First Division during the war of 1812-1814 and on his participation in the founding of the Bank of Montreal in 1817. —Ed.

## An Early Zionist Idea

Dear Sir:

I would like to add an item to the article on "Some Early Jewish Canadiana" by David Rome in your last issue of the Congress Bulletin.

The Library of the University of Toronto has an 11-page pamphlet published in London, Ont., in 1876 by the Rev. Dr. (J. W.) Beaumont, advocating a Jewish State in Palestine. The green-covered pamphlet is entitled, "Judaea for the Jews: Under a joint protectorate of the great powers of Europe. A letter addressed to the Rt. Hon. Benjamin D'Israeli, Her Majesty's prime minister". Rev. Beaumont was a Church of England minister of the Diocese of Huron. The pamphlet was published by Hart and Rawlinson, Toronto and E. A. Taylor and Co. London, Ont. It was printed at the Advertiser Steam Press in London, Ont., and sold for 5 cents. The letter is dated from Mitchell, Canada, in March, 1876. The library copy was presented by B. K. Sandwell.

Sincerely yours,

B. G. KAYFETZ,

Toronto.

## ...Debt to Yehoash

(Continued from Page Seventeen)

guises and moods became his constant refrain, nature outwardly diversified but inherently the manifestation of a unified reality.

For the sublimest specimens of Yehoash's verse, the compiler of his book of select poems must seek among his nature poetry. In this genre Yehoash has no peers in Yiddish and must be classed among the great masters in recent world literature.

Of the debts owed to the memory of Yehoash none are more pressing than the long-promised complete edition of his poetical works and the volume of his select poems.

# Jewish Periodicals In England

"The Jewish Times" is the only Yiddish daily paper appearing in London. Founded 35 years ago by Morris Myer, it was the only Yiddish daily published in all of Europe during the war. For some years it has been edited by Harry Myer who often writes articles about life in Whitechapel and more particularly about the Yiddish theatre.

The most influential Jewish paper in England is "The Jewish Chronicle" which can pride itself on its venerable age. Founded in the year 1841, it is the oldest Anglo-Jewish newspaper. Its weekly 24 pages are a Jewish diary which informs the reader about important events the world over. It contains contributions concerning religious, literary, national and political matters, book reviews, as well as special columns for children, for women, sport, local reports and "Letters".

It is difficult to determine the political tendency of the "Jewish Chronicle". It serves all parties and attacks them all — which is, perhaps, the best qualification for an Anglo-Jewish periodical. Half a century ago, before Herzl paid his first visit to London, he received good advice from Nordau "Try above all to gain the "Jewish Chronicle" and Israel Zangwill for our ideas." On November 26, 1895, he met Asher Myers, then the editor of the "Jewish Chronicle" who said "You, Herzl, are the man to lead the Jews... to Palestine..."

It also brought, Herzl's first Zionist article to English Jewry, but it featured equally attacks against him and his movement. In this respect, it has adhered to its tradition, not only as far as Zionism is concerned, but also with regard to other trends in Judaism.

Its present editor, John Shaftesley, is an excellent journalist who approaches his important and responsible task in an engagingly unassuming manner.

"The Zionist Review", published by the Zionist Federation, was founded in the year of the Balfour Declaration. It contains articles on political matters, on the situation of Jews in the camps and on Zionist affairs, as well as discussions of British Government policy and occasionally translations of Yiddish or Hebrew stories, also a special page for the "Jewish Woman", reports on

the "Joint Palestine Appeal" and a column for Hebrew crossword puzzles.

General Zionists and Poale Zion work together in the Federation. It is obviously not easy, in fact very difficult, for the "Zionist Review" to satisfy them both. The editor is Dr. S. Levenberg, a well known Poale Zion leader.

"THE JEWISH STANDARD" is a Revisionist weekly, founded before the war by Jabotinsky and subsequently "ruled" almost without interruption by A. Abrahams. He drafts the editorials, the comments, the reviews, the announcements — he is editor, reporter, diplomatic correspondent and foreign correspondent all in one. He attacks everybody, fearlessly, with truly "Abrahamian" vigour — governments, presidents, professors, saints and sinners. He defends his party and the Irgun and anyone else whom others are unable or unwilling to protect. Some people are always delighted anew by his arguments, whilst others find them a weekly cause of intense annoyance.

The Agudist paper "JEWISH WEEKLY" consists of 4 pages (3 of them in Yiddish) and contains religious news items and articles and a serial about miracle-performing rabbis and a Jewish minister of state. The fourth page, in English, features attacks against Zionists, against the World Jewish Congress and the Mizrahi.

"JEWISH REVIEW" the Mizrahi organ appears fortnightly. It is edited by B. Mindel and includes articles in Hebrew.

The monthly publication "NEW JUDAEA" is the official organ of the Zionist Organisation. Its files contain all Resolutions passed at Zionist Congresses and conferences, as well as the debates' questions and answers in the House of Commons and the Lords as far as they concern Palestine. It publishes serious comments on the Jewish Agency, reviews new publications in Hebrew literature and reminiscences of the classical age of Zionism. The editor is J. Hodess, a veteran of journalism, who also writes under the pseudonym "Hamabit". 'New Judea' or as it called 'Hodessia' informally, often comprises 40-50 pages.

The monthly journal "Jewish Affairs",

published by the World Jewish Congress, is now in its second year. It is edited by Karl Baum, who was a journalist in Czechoslovakia before the war. He served his apprenticeship in journalism with the J.T.A. and the Exchange Telegraph. 'Jewish Affairs' is a valuable addition to the Jewish press in England. It devotes particular attention to a field which had hitherto been rather neglected in this country — the political situation of the Jews in the various countries of the world. All aspects of the protection of Jewish rights in the different countries are dealt with. It brings articles on subjects like "Unesco", Bill of Rights the IRO restitution of properties' rehabilitation of war victims, the peace treaties, war crimes, genocide, etc. written by qualified experts, and publishes contributions by journalists like A. L. Easterman, statesmen like S. S. Silverman, M.P., economists like Dr. N. Barou, lawyers like Dr. F. R. Bienenfeld, historians like Dr. A. Steinberg, as well as by Lady Reading, Dr. L. Zelmanovits, Dr. C. Roth.

Also in its second year is "New Life" a well-edited and richly illustrated magazine. It deals with music, theatre and sport, writers, painters and politicians,

## By Joseph Fraenkel

D. P. Camps, England and Russia, Fascism, partisans, etc. The publishers are working in co-operation with the journalists the brothers David and S. Smith. They pursue a leftist course.

Another monthly publication is "Chayenu", in which Arleh Handler addresses religious workers who are close to the Torah Va'Avodah movement. "On Guard" appears bi-monthly as the organ of Hashomer Hatzair. Its competitor is "Darkenu" published by the Young Poale Zion. Communists derive their information from the "Jewish Clarion" and the assimilationists from "Outlook"

Those among the Zionists who are regular Synagogue-goers have a journal of their own, "Gates of Zion", edited by Dr. J. Litwin, whilst "T.A.C." under the direction of M. Orbach is the paper of the businessmen interested in combatting antisemitism. "The Jewish Monthly" is a fairly recent and very readable publication of The Anglo-Jewish Association, with H. Soref as editor.

Sportsmen read the "Maccabi", Bundists the "Jewish Socialist Voice", refugees the "A. J. R. Information" so-called Hebrews the "Legionnaire" and women Zionists the "Wizo Readers Digest".

Fans of the Yiddish Theatre subscribe to the illustrated review "Jewish Mirror", edited by Dorfsohn-Charendorf, the author of the "King of Lampedusa". Book-lovers and students of current political affairs regularly read the "Wiener Library". Ex-servicemen, the Anglo-Palestinian Club and several synagogues have publications of their own, and the Keren Kayemeth issues its weekly "J.N.F. News", ably edited by H. Friedenthal.

Mention must also be made of the journals of the various youth organizations, e.g. "Boneh", "Iton Habonim", "Binyan", "Youth Aliyah", "Yediot", "The Young Zionist", "Bulletin of Union of Young Israel Societies", etc.

"The Jewish Echo", a weekly appearing in Glasgow, is the only Jewish organ in Scotland. Edited by Z. Golombok, it contains Zionist news, stories and local reports. In Newcastle-on-Tyne, Rabbi Rabinowitz publishes "The Watchman", "The Jewish Recorder" is edited in Birmingham by Miss M. Samper and S. I. Simon. Magazines or bulletins are also printed from time to time in Manchester, Cardiff and Bournemouth.

The poet A. N. Sztencel is the champion of the Yiddish language. His kingdom is Whitechapel, the Yiddish tongue his Queen, his castle is the printing-room and his subjects the readers of his journal "Loshn un Lebn". For the last eight years he has been devoting himself to this monthly magazine for drama art and literature.

Another Yiddish review is the "Freie Yiddische Tribune", edited by Charles S. Klinger. Its contributions dealing mainly with social and literary topics. Of the Hebrew publications, "Tarbut" is issued regularly by Dr. Josef Heller. Perhaps one of the best Hebrew journals is the periodical "Metzuda", published in London and is printed in Paris but its contributors are scattered all over the world.

The gathering of Jewish news in England as elsewhere throughout the world is done by the Jewish Telegraphic Agency whose London Office is in the charge of Otto Schick. Great Russell Street is the seat of the Palcer News Agency and the Palestine Telegraphic service under J. Hodess, whilst the Jewish World News Agency is directed by Dorfsohn-Charendorf.

Sol Saper of Yorkton, Sask., was guest of the local Bar Association on his leaving Yorkton after 41 years to enter law practice in Calgary. Mr. Saper is a member of the Dominion Council of Congress.

## Keenleyside Lauds War Orphan Work

Referring to the progress of the war orphans project of the Canadian Jewish Congress, Dr. H. L. Keenleyside, Deputy Minister of Mines and Resources, said:

"The determination of these young people to become good citizens is gratifying to us and, I am sure, to you. The reports are very encouraging."

Dr. Keenleyside was referring in particular to the letter of thanks written by a group of the war orphans to Samuel Bronfman, national president of the Congress, on the first anniversary of the arrival of the group to Canada.

(The exchange of letters was published in the last issue of the Congress Bulletin).

A. L. Jolliffe, director of immigration in Ottawa, said: "It is gratifying to know that these children are making an effort to establish themselves in their new surroundings. I am sure the letter must be a satisfaction to your organization, which has put so much time and effort into the placement of these orphan children."

## Longevity of Jews Is Topic of Study

One of the most detailed studies of the Jewish community of Canada—in particular of its demographic and mortality factors—appeared in Cambridge, England, in a recent issue of Population Studies. It is written by Mortimer Spiegelman of New York under the title "The Longevity of Jews in Canada. 1940-42".

This study analyses the age and sex composition of Canadian Jews and includes an elaborate life expectancy table for Jewish men and women in Canada. There are detailed comparisons of these factors between Jewish and non-Jewish Canadians and with similar statistics for Jews in other communities insofar as they are available. The representative body of Jews in Germany published in 1937 a study on mortality experiences of Berlin Jews and the Bureau of Jewish Social Research issued a study on the New York Jewish population in 1928.

Mr. Spiegelman's study draws largely upon figures made available by the Research Bureau of the Canadian Jewish Congress and upon the writings of its director, Louis Rosenberg, to whom adequate acknowledgement is made.

## 1,000th War Orphan Arrives In Canada

When a recent group of 17 Jewish war orphans docked at Halifax on their way to new homes in Canada, an 11-year-old girl in the group, Ruth Miller, was welcomed with particular warmth and was presented with a large doll by Mrs. Charles Arron, convenor of the hospitality committee. This "preferential treatment" was extended to her because she happened to be the 1,000th war orphan brought to Canada under the special war orphans project of the Congress. An additional 210 are still to follow her.

Ruth Miller (her name in Europe was Ruzena Mueller-Gewuerzman) is with an older sister with whom she hid out during the years of Nazi occupation of her native Czechoslovakia. They escaped deportation by the Nazis in 1944 because they were away from home when the Germans seized their parents and carried them to their deaths.

They were hidden for some time by a Christian woman and later joined two uncles who were hiding in the mountains in northern Slovakia, each in a different place.

Ruth was hiding near a larger hut where several hundred Jews were living. In the course of the partisan fighting, the Germans found the larger hut and burned it, but the smoke blowing in the direction of Ruth's hide-out obscured it and she escaped. She remained in the woods until V-E Day, when she returned to her home.

They are both settled in Montreal now.

During their stay in Halifax, the group of 17 were entertained at a luncheon in the Robie St. Synagogue. Noah Heinisch, honorary national vice-president of Congress, presided and A. G. Christie, immigration inspector, was special guest.

Speaking of the 1,000 who have already been settled in Canada, Mr. Heinisch said, "It has been a task of great magnitude and the children have been given every care." Trained social workers under Congress auspices have been supervising the selection of the orphans in Europe and their settlement in Canada.

Albert Till, of the Public Relations Committee, recently addressed a group of 50 young people at the St. Paul United Church, Hamilton.

## A Suggestion

Congress Bulletin.

Dear Sir:

The writer of these lines is so deeply convinced of the importance and of the practical character of what he is suggesting here that if he were in a different position he would not be writing this but instead would be writing a cheque for the several thousand dollars needed to realize this idea which, incidentally, is not peculiarly his own but very much in the air. Many have already spoken about it but no one has set about in a practical manner to put it into effect so he must again resort to the way of the word, even though actions rather than words are needed. And such acts are rather simple and easily carried out.

The matter is important for all major Jewish communities on the continent, not least for Montreal, Toronto, Winnipeg and Vancouver. We are referring to the need of a popular Jewish cultural center for members of our community as a whole and particularly for recent arrivals to our country. Such a center would advance the continuity of the well founded Jewish social life under Canadian skies and under Canadian conditions.

What is needed is a popular club in a comfortable home conveniently situated near the centres of Jewish population, a home with atmosphere which could serve as a meeting place and as a social centre with generous open hours. Social rooms for chess, quiet meetings, magazines to read, etc., with a larger one that could hold some 150 people for meetings, lectures and occasionally a dance. Portraits of Jewish writers — although not of political figures — might well add to the character of the institution.

Group life is very strong within the Jew, particularly Jews from Eastern Europe. The traditions of the synagogues and chapels which were in effect meeting places for the public are an important part of their tradition. Those who have had a more secular background overseas are nevertheless accustomed to the active social and cultural life which was an important feature of European Jewry. This is a social virtue which might well be fostered in this country particularly for those who have been arriving in recent years.

My work brings me in contact with many of the new Canadians and very often I hear the same question: Where do we meet here? What is the gathering place? and I never have an answer for these questions. This has driven them

## Festival Planned Of Jewish Music

The Jewish Music Forum of Montreal, under the presidency of Adolphe Gardner, K.C., has announced a symphonic and choral festival of Jewish music.

The works to be performed are Ernest Bloch's monumental setting of the "Sacred Sabbath Service" for baritone cantor, chorus and symphony orchestra, and Jacob Weinberg's concerto for piano and orchestra "On Hebrew Themes."

Participants in the "Sacred Service" will be the Elgar Choir directed by Mr. Berkely Chadwick, Cantor Otto Staren of Temple Emanu-El, who will sing the baritone role, and a symphony orchestra of sixty-two musicians. In the Weinberg concerto Mr. Samuel Levitan will play the solo part.

Conducting the complete concert will be Mr. Lazar Weiner, the American Jewish composer and conductor.

to a closer relationship among themselves. You find them often on Fletcher's Field, especially Sunday mornings. Some join various organizations to meet this need but these do not serve their purpose well and do not bring the maximum good to the community as a whole. It is my opinion that the Canadian Jewish Congress might well take the initiative in organizing such an institution.

MELECH RAVICH.

The 24th annual National Conference of charities and correction which was held in Toronto on July 7-14, 1897, heard a report from Michel Heymann, superintendent of the Jewish Orphans' Home at New Orleans on "Jewish Child Saving in the United States." The paper appears in the Proceedings of the Conference edited by Isabel C. Barrows and published in Boston and in London.

The volume of Quebec Statutes of 7 Geo. V contain the charters of the Israel (Mount Sinai) Foundation, the New Adath Jeshurun Congregation and an amendment to the charter of the Corporation of Spanish and Portuguese Jews Shearith Israel.

The Statutes of Ontario 60 Vict. contain an amendment to the consolidated Municipal Act No. 892, providing for Jews who may object to writing on the Sabbath when a ballot is taken on Saturday. (Chap. 14, Sec. 83).

## Obituary

Morris Guss, old-time resident of Saint John, N.B., honorary life member and for 40 years warden of Congregation, father of B. R. Guss, at age of 71.

\* \* \*

Major Ralph Moster of the Israeli Air Force, of Vancouver, veteran of the RCAF, commander of Negev Air Group, later of Tel Aviv Air Group, at the age of 24.

\* \* \*

Lord Melchett, the son of the first Baron, Sir Alfred Mond, formerly deputy chairman of International Chemical Industries; director, International Nickel Co. of Canada Ltd.; honorary president, Maccabi World Union; chairman, Palestine Plantations Ltd.; director, Palestine Electric Corp.; served 8 years overseas during the first World War, member House of Commons; reared as Christian, he formally joined the Jewish faith in 1933 when Hitler came into power; author of "Thy Neighbour," a strong statement of the Zionist case; president of Council of Jewish Agency; in Florida, age 50.

\* \* \*

Joseph C. Hyman, formerly executive vice-chairman of the Joint Distribution Committee, leading authority on overseas relief, associated with the JDC for 25 years until his retirement in 1946, founder and secretary of the Palestine Economic Corp., secretary of the American Society for Jewish Farm Settlements in Russia in 1926, member of New York State War Council on discrimination, cited by President Truman for his distinguished service in relief activities, in Los Angeles, at age of 59.

## Youth Courses

The Toronto Youth Council is sponsoring courses aimed at providing an opportunity for members of youth groups to receive intensive training for leadership. The courses are being held at the School of Social Work, University of Toronto. The curriculum consists of nine sessions on the following topics: The Group; Understanding the Individual; Problems of the Jew as a Member of a Minority; Aims of Jewish Youth Groups; The Art of Discussion; Enriching Group Life Through Program; Planning a Purim Party; Purim Party and Discussion; Evaluation of Course.

## \$20,000 Pledged For Passover Aid

Over \$20,000 was pledged at the annual Moess Chittin conference at the Jewish People's Schools under the chairmanship of Louis H. Rohrlick, K.C., president of the Central People's Relief Committee. Rabbi Solomon P. Frank of the Spanish and Portuguese Congregation spoke on the religious tradition of Passover aid which has been central in Jewish life for many hundreds of years.

Norman W. Gilmovsky of the JDC staff in New York, reported on the full-hearted support which the masses of the Jewish people on the continent as organized in various Landsmanschaften have been giving to the relief program of the JDC.

Among the organizations which have announced their pledges for this annual fund of the Canadian Jewish Congress are the following: Federation of Roumanian Jews in Canada, the Ezra Ladies' Aid Society, the Pioneer Women's Organization, the Adath Yashurun-Hadrath Kodesh, the Pinsker Congregation Kinyan Torah, the Federation of Lithuanian Jews in Canada, the Federation of Ukrainian Jews in Canada, the Jewish National Workers' Alliance, and the Bucovina Ferband.

An enlarged executive meeting of the Central People's Relief Committee in Montreal was held before the meeting Louis H. Rohrlick, K.C. Chairman of the Committee, presided. S. Harvey, Chairman of the U.J.R.A. in Eastern Canada, participated in the meeting. A full report was given on the final figures of the 1948 Mo'Ess Chittin Appeal which resulted in \$45,292, and also on the Passover relief program conducted by the JDC; it was noted that the U.J.R.A. remitted \$10,000 out of the proceeds of the Mo'Ess Chittin to Palestine to be distributed among the refugee Rabbis and scholars and that the remittance was made care of the Mizrahi Organization.

The up-to-date figure on the Kol Nidrei Appeal which was run during the High Holidays jointly with the Aid to Israel Committee indicates that a total of over \$40,000 has been raised which has been divided in accordance with the original arrangements as follows: \$25,000 to U.J.R.A. and \$15,000 to Aid to Israel. Plans were made for the 1949 Mo'Ess Chittin Appeal. In view of the increased needs in Europe

## ... Mont Tremblant

(Continued from Front Page)

tions for the two Americans had been made by long distance telephone for February 21st, 1947. They arrived at noon of the 21st, were courteously received, shown to their rooms and had their baggage brought up. They availed themselves of their room and of the hotel services for meals and skiing in the ordinary manner as travellers or guests. The declaration claims that they "conducted themselves. . . in the most courteous and gentlemanly manner befitting the behavior of respectable gentlemen." At 11:30 in the evening they entered the bar in the hotel, sat down at a vacant table, ordered two bottles of beer and were served.

"While they were drinking their refreshments in a peaceful manner they were approached by the owner. . . in a gruff and unpleasant tone" and were asked whether they were guests. When he was told that they were guests he asked their names. Upon learning that they were Jews, the same person in a loud voice and in the hearing of all other guests in the bar allegedly insulted the plaintiffs "by means of malicious, defamatory, vituperative, profane and venomous declarations against plaintiffs and plaintiffs' Jewish ancestry and ordering plaintiffs out of the hotel at once adding, 'we do not want any American Jew Kikes here'."

It is alleged that he ordered the staff to see to it that the plaintiffs were put out of the hotel at once, "contrary to the said contract entered into between plaintiff and defendant." Their baggage was packed and carried out of the hotel by an employee and they were "expelled from their room and from the hotel notwithstanding that it was about mid-

## Toronto Campaign

The Administrative Committee of the United Jewish Appeal in Toronto announced that Mr. Arthur E. Gelber accepted the Chairmanship of the 1949 campaign. Mr. Gelber is the Chairman of the United Jewish Relief Agencies in the Central Region and a member of the National Executive of the Canadian Jewish Congress.

and in Israel the Mo'Ess Chittin Appeal will be run on a larger scale to make funds available to the U.J.R.A. for Passover relief in Europe and in Israel. The quota, campaign techniques, etc., will be worked out by a sub-committee which was struck at the meeting.

night, that the weather was extremely cold and that plaintiff would find it most difficult, if not impossible, to obtain accommodation elsewhere at that hour. . . . During the course of the search and the attendant excitement N. Gollub caught cold." The plaintiffs claim that they cut their visit to Mont Tremblant short and that they "suffered anguish, humiliation and extreme embarrassment as well as physical discomfort." They claim \$2,100 in damages including travel expenses.

The French language magazine of the Laurentians, *L'Avenir du Nord*, has commented on the court action against the Mont Tremblant Lodge instituted by two New York men for alleged breach of contract when the owner had them ejected from the hotel during the winter night because they were Jews.

*L'Avenir du Nord* wrote: "It is known that several hotels in the Laurentians do not accept Jews as guests. We also see in several places signs such as 'Christians Only.' In all justice, these anti-social and anti-Christian methods cannot be approved. We do not like to travel in Ontario and see signs in hotels which read: 'We Do Not Admit French Canadians.'"

"The Jew's dollar is as good as that of the Irishman, the Scotsman, or the Frenchman and the tourist industry on which our Laurentian hotels depend suffers enormously from such discrimination between guests. Jews behave properly and if there are exceptions it would be proper to expel them as one would any other undesirable guest."

M. H. Myerson, chairman of the legal committee of the Canadian Jewish Congress, points out that discrimination in resort areas constitutes one of the major problems of the committee.

The beginning of the final stage of the tailors' immigration project got under way when the final selection of DP tailors to come to Canada under this project was made at Butzbach in Germany. The Canadian Jewish Congress has given every encouragement and assistance to this project under which some 2-500 tailors as well as their families are entering the Dominion. Most of these have been Jews. A special overseas tailor's commission has been set up by the industry and by the labour unions operating in this field. However, the Congress, the Jewish Immigrant Aid Society, and other refugee welfare groups have contributed immeasurably to the success of this project.

