

Congress

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Comment:

A Friend In Deed



Senator Cairine Wilson

Messages of condolence, newspaper editorials and resolutions of organizations have eulogized Senator Cairine Wilson who died recently after being in ill health for a few years.

Senator Wilson was a unique character whose penchant for humanitarianism was linked with her desire to do things. She was one of an unfortunately small breed whose consciences were deeply stirred by Nazism and Fascism. Early in the Thirties when Hitler was really giving the world an object lesson in how to manipulate populations to create homeless, uprooted and desperate people, she waged a tireless fight in

Canada to befriend these people. Mrs. Wilson born and bred in luxury, an heiress and wife of a very rich man, was deeply troubled by the fate of penniless, homeless, discouraged humanity. She helped create the Canadian Commission on Refugees and Victims of Political Persecution and as its active President tried to convince the Canadian people of the urgent necessity of rescuing some refugees from the dismal hardships they were facing in order to impress a rather hard-hearted Government (one very senior member of which had earlier stated publicly that Hitler was rather a decent chap). By persistency, by almost daily pilgrimages to the Department of Immigration (then Mines and Resources), by persuasive discussions with cabinet ministers, she succeeded to some degree in creating immigration projects for some fortunate few.

In 1941 she created with the Canadian Jewish Congress the Committee for Interned Refugees which, despite the enormous handicaps which it faced, did a great deal to solve this one special problem.

These are the real monuments to her greatness. The marble bust in the hall of Parliament will instruct future generations that she was a pioneer in obtaining equal rights for women through her fight to be permitted in law to sit in the Senate of Canada—but as long as the history of that dreadful period of Nazi-Fascist demolition of human values is recounted, Senator Wilson's name will be writ in imperishable letters of memory and understanding. Her concept of Christian duty and conscience sanctifies her name.

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a letter, a problem, and comments

Elsewhere in this issue there is a letter from Dr. Harold Rosen of Saint John, N.B., who exposes difficulties facing his community and in which he asks some pointed questions and justifiably—in part—delivers some criticisms of national organizations. Substitute the name Rosen by a hundred different names and Saint John by more than a score of other cities from the Straits of Belle Isle to those of Juan de Fuca and you have problems of some interest. The problem, let us say, even if parenthetically, is not a new one. It is an old-age battle of the small communities fighting for cultural survival. Moreover, it is not only a Jewish problem nor one endemic to this continent. Edith Hamilton, erudite authority of the age of Greece, accents that as a feature of that magnificent culture was the aggrandizement of the metropolis almost by the impoverishment of the small city states. Other studies have shown the syndrome of the metropolis while the surrounding areas become colonies. Even a state of mind develops of colonialism and inferiority on the part of the small town. Paris, London, New York become cultural giants and the small communities painfully appear even more dwarfish. While this is no consolation to the good people of Saint John, it is germane to the issue.

To narrow the comment down to the smaller Jewish communities in Canada in the year 1962, we must start with the synagogue as the fulcrum with which community life obtains its leverage. The rabbi has become the operative factor but, by and large, rabbis are bound to find more attractions in or, at least, near cultural centres and where there are other rabbis. Occasionally and through happenstance, you can come across a situation where a rabbi prefers the solitude—intellectual—of a small town and, indeed, prefers small town life. But this is exceptional and this also goes for teachers as well. For reasons too complicated to go into, there is in fact little of the missionary spirit from which even remote non-Jewish communities derived their priests and ministers. Secondly, for a small town the rabbi has to be an all-purpose functionary. To use a market-place term—he must come as a package deal and be a mohl, shochet, teacher, guide inspiration, cantor, public relations counsellor, student, orator and, perhaps, serve other functions as well. This is not only difficult, it is well nigh impossible, on many occasions, to obtain such a combination of required talent. The incumbent cannot come from one of the well-known seminaries since they have no such training and an "old-fashioned" appointee is perforce selected. Then come the frustrations, vexations and other difficulties because no one can really be a jack of all

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Anti-Semitism, Restitution, Jewish Education, Topics at Copenhagen

The increase of anti-Semitic activities in Europe, the forthcoming first World Jewish Assembly on Jewish education in the Diaspora, and the distribution of funds to needy Nazi victims in 25 countries were among topics discussed by leaders of world Jewry at recently-held Jewish international agencies' meetings in Copenhagen. The organizations concerned were: World Conferences of Jewish Organizations (COJO); World Jewish Congress; Conference of Jewish Material Claims Against Germany. Canadian Jewish Congress was represented at the meeting by Samuel Bronfman, president, CJC, and Monroe Abbey, Q.C., chairman of the national executive, CJC.

COJO

anti-Jewish references

A memorandum appealing to Pope John to eliminate anti-Jewish references from Catholic texts, liturgies, inscriptions and pictorial representations was one of the main results of the COJO meeting.

The memorandum was signed by all the constituent members of COJO with one exception—the British Board of Deputies. Dr. Nahum Goldmann, president of the World Jewish Congress, and Label Katz, world president of B'nai B'rith, are co-chairmen of COJO and in a joint statement expressed the hope that "although the memorandum is addressed to Pope John in person" that it will be sent to the Ecumenical Council with the Pope's approval.

The memorandum states that world Jewry is "deeply convinced that the time has come for a sustained effort to master this evil—anti-Semitism—on the part of all who believe in human rights, we think that the struggle against anti-Semitism is the struggle for emancipation of all mankind."

If COJO addressed itself to the Catholic Church in particular, the memorandum continues, it is because "there are references to Jews in liturgical texts. It is unfortunately not to be denied that the ignorant, or malicious, may misunderstand, distort, and exploit such references, foment hatred of others and promote conflict with the Church's doctrine of the brotherhood of man."

The memorandum then draws attention to "allegations by Churches in various parts of the world of ritual crimes by Jews." The charges were perpetuated in inscriptions, pictorial representations, and even in commemorative services. It doubted whether those who saw such inscriptions or attended such services were aware that they had been "the subject of repeated Papal condemnation."

After thanking the Pope for his recent historic decision to remove objectionable phrases from the liturgy, COJO asked the Church "to undertake such measures as may seem appropriate" to alert those within and outside its ranks to the great spiritual and social dangers inherent in racism.

education

The Conference also adopted a program to be presented for discussion and action at the forthcoming first World Jewish Assembly to be held in Jerusalem this coming August under the sponsorship of COJO. The assembly will discuss problems of Jewish education in the diaspora, with particular emphasis on a program for "counteracting the trends of assimilation and cultural disintegration which are making serious inroads in Jewish life in all countries outside of Israel." Such problems as the

responsibility of Jewish communities for Jewish education, the place of Israel in Diaspora education, teacher education and welfare, elementary and secondary education, as well as adult and higher education will be featured on the assembly's agenda.

soviet jewry

COJO also issued a statement saying that the organizations represented at the meeting were "deeply disturbed and saddened by the recently reported denial to Jews in the Soviet Union of facilities hitherto accorded for the baking of matzoth which are indispensable for the observance of Passover." The statement called the reported ban an administrative act which was not only "a violation of the rights of religious freedom" embodied in United Nations instruments and policies but that it was also "in contradiction with the oft-repeated claims of Soviet authorities that religious groups enjoy the right to the free practice of religion under the Soviet Constitution."

future of COJO

The value of COJO's work and whether its existence should be continued or disbanded has been slated for discussion at the organization's next meeting.

COJO was established in 1958 at Rome and Canadian Jewish Congress has been a member organization since its inception. The aims of COJO are to exchange information and discuss problems of common interest to member organizations, as well as to coordinate policies on such matters and to take such action as is unanimously agreed upon.

World Jewish Congress

political

Delegates to the meetings of the World Jewish Congress considered and discussed a variety of problems confronting Jews today. Among them the plight of Russian Jewry in the light of recent disturbing news which has appeared in the world press, as well as the situation of Jewish communities in other Eastern European countries, was a major topic.

The meeting discussed the future of Algerian Jewry, consequent upon the Franco-Algerian agreement, and the statement issued in New York by Dr. Nahum Goldmann. The statement expressed the satisfaction of Jews all over the world at the achievement of a cease-fire in Algeria and "the decision of the Algerian leaders to accord to the Jews of Algeria the same right of option as European Frenchmen in deciding on their future status."

The statement read: "In common with men of goodwill everywhere we have received the news of the cease-fire in Algeria with the deepest satisfaction. It represents the triumph of statesmanship and patient diplomacy over the gravest

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CJC 13th PLENARY SESSION—TORONTO—JUNE 21-24, 1962

Full Agenda for Plenary Session

Provisional program plans, just released by Sydney M. Harris and Sheldon Kert, of Toronto, co-chairmen of the National Arrangements Committee, for the forthcoming Plenary Session of Canadian Jewish Congress to take place in Toronto, June 21-24, disclose a schedule of proceedings full of features and events designed to appeal to the interests of every section of the Canadian Jewish community.

Preparations

A major focus of pre-convention interest will be the Resolutions Committee, a 50-man body made up of persons named from the four Congress regions across Canada, who will have the task of digesting a flow of resolutions from individuals, organizations and communities on the issues they wish discussed at the Plenary Session.

Delegate Participation

Underscoring the democratic character of the convention, the provisional program plans include two separate time areas during which resolutions will be "on the agenda" for discussion by delegates. In addition, the issues involved will be up for discussion during the various sessions, with a "built-in-guarantee" through special time assignment—for delegates to have extended opportunities to make their views known.

COPENHAGEN (Continued from Page 1)

difficulties, and both parties to this agreement have achieved an understanding which is of far more than regional significance.

"The World Jewish Congress, to which the Algerian Jewish community has been affiliated for many years, is naturally concerned about the fate of this community which faces distinctive problems of its own. We are deeply gratified by the decision of the Algerian leaders to recognize for the Jews of Algeria the same right of option in determining their future as is being granted to European French citizens in their country. I know that our appreciation of this act of human insight and statesmanship will be shared by Jews throughout the world, who will attach special importance to the recognition of the right of emigration for Algerian Jews implicit in the agreement.

"The new Algeria will inevitably face many problems. It is our sincere hope that all its inhabitants, irrespective of race or creed, will now unite in the support of every effort to bring violence and bloodshed to a speedy end, and find a new hope in the development of a common national purpose and a renewed community of interest."

ecumenical council

Delegates were informed of the steps taken concerning the presentation of a memorandum to the Vatican in connection with the Ecumenical Council. Future policy in this connection in the light of recent discussions in Rome were also discussed.

council of europe

At its last meeting WJC discussed whether it should apply for consultative status at the Council of Europe. A decision was postponed pending further enquiries with the Federation of Jewish Communities of Yugoslavia and with certain non-governmental organizations having consultative status with the Council. Delegates heard a report on the outcome of these investigations.

anti-Semitic incidents

The European Executive reviewed at its recent meeting in Milan, the increase of anti-Semitic activities in Europe and decided that a special conference should be convened in June, 1962, which should take the form of a meeting of the European Executive to which experts on Jewish defence against anti-Semitism from the Jewish communities should be invited. Delegates at Copenhagen were informed of the latest efforts which have been made to counter these anti-Semitic outbursts.

Israel

Measures were considered to ensure a more satisfactory coordination of activities on matters of common concern be-

Highlights

Among other highlights of the convention proceedings will be:

Canada's Governor General, accompanied by Madame Vanier, will formally open the proceedings at an official dinner session Thursday evening, June 21. Samuel Bronfman, president of Congress and Canada's outstanding Jewish leader, will address the dinner.

A "general debate" session on "New Needs and New Perspectives" on Friday morning, June 22, will hear Saul Hayes, Q.C., executive vice-president of Congress as keynote speaker, leading off a discussion expected to be the liveliest of the entire proceedings of the convention.

Israel Ambassador Herzog will bring the delegates up to date on the world situation as it affects Israel, in his principal address to the luncheon session Friday.

A "confidential session" on world Jewish affairs Friday afternoon will delve into issues and problems of mounting concern to Jews everywhere.

Two Oneg Shabbat of an "unusual nature" are being planned for Friday night and Saturday afternoon, involving some of Canada's leading Jewish creative talents and thinkers, as well as notable personalities from abroad.

tween Israel and the World Jewish Congress.

Other points on the agenda included a survey of the position of Jews in South America; a report on the recent conference of Central American and Caribbean leaders of the WJC and the forthcoming World Executive meeting in 1962.

German Claims Conference

The Conference of Jewish Material Claims Against Germany held its annual Board of Directors' meeting at Copenhagen with Dr. Nahum Goldmann presiding. Dr. Goldmann in his report indicated that to date, \$79,566,000 had been distributed for the benefit of surviving victims by the Claims Conference and that some 200,000 Jewish men, women and children had benefitted from this distribution.

In 1961 the Conference distributed \$10,108,000. The total amount which the Claims Conference is to receive from the West German Government under the restitution agreement is to reach \$107,000,000. The Claims Conference is recognized by the West German Government as the official spokesman for Jews throughout the world who are entitled to individual restitution under laws drawn up by the Federal Government and various West German states.

Individual restitution payments to date under present Federal law reached \$2,598,000,000 on December 1, 1961. In addition, the West German states paid out \$173,938,000 before the Federal law was enacted in 1953 to reach a grand total of some \$2,772,000,000. Of the total sum about \$556,000,000 came in 1961, preliminary figures indicate.

Dr. Goldmann said that "the record makes impressive reading but it must be weighed against the cost of the entire indemnification program. Those costs will run to \$4,300,000,000, West German authorities have estimated. Should the figure prove correct, only 60% have been paid to date."

Although the largest part was spent in Europe on cultural projects, \$137,400 of this budget was spent to help transplanted European yeshivah in the United States and Canada, Mr. Leavitt stated. "As transplanted yeshivah they were eligible for the receipt of Conference aid in whatever countries they chose to reopen."

In Canada, the following transplanted yeshivah are scheduled to receive allocations during 1962: First Mesifita of Canada (Klausenburg), Montreal—\$2,100; Yeshiva Merkaz Hatorah, Montreal—\$1,000; Rabbinical College of Canada, Montreal—\$6,500; Yeshiva Torath Moshe (Satmer), Montreal—\$1,500.

Warsaw Ghetto Uprising— Faith in Freedom

Before World War II, Warsaw was the home of the largest Jewish community in Europe and the centre of Jewish cultural, social and political life in Poland. In 1939, this gigantic reservoir of Jewish strength was occupied by the Nazis. They created in Warsaw the largest ghetto in history. Into its crowded area they jammed the three hundred and fifty thousand Jews of Warsaw and thousands of Jewish expellees and refugees from various Polish provinces, and even from Western and Central Europe, until the Warsaw ghetto overflowed with more than five hundred thousand inhabitants.

Although they faced inevitable deportation to death camps and gas chambers, the spirit of these free human beings was not daunted. The Jewish inhabitants of Warsaw, though eventually reduced to one-tenth of their original strength by the Nazis, were determined not to surrender; they made up their minds to exact a heavy toll from their oppressors and murderers. The Jewish insurrection in the Polish capital was a bold challenge to the Nazi tyrants—a historic manifestation of faith in freedom and in the innate rights of man against slavery, oppression and degradation of the human spirit.

Nineteen years have elapsed since the Warsaw ghetto uprising; yet the great historical issue symbolized by this heroic battle is still real. More than ever the world is in need of a warning reminder of the ruthless and coldly calculated crimes, including genocide, which stirred the inhabitants of the ghetto.

Canadian Jewish Congress calls on the entire Canadian Jewish community to



On April 19, 1943, the inhabitants of the Warsaw Ghetto, who were condemned to annihilation, took up arms. Pictured above are women members of the Jewish Fighters' Organization which led the uprising. The unequal battle lasted 27 days.

honour the memory of the Warsaw martyrs and, at the same time, to pay tribute to the millions of Jews who lost their lives through Nazi oppression for to perpetuate the memory of the Warsaw ghetto uprising is not to seek vengeance for the past but to sound an everlasting warning for all future generations.

At press-time we are informed of the following Community Observances: Vancouver, April 29 at the Park Theatre; Toronto, April 30 at 8:15 p.m. Beth Tzedec Sanctuary and April 29 a special major event directed to the Toronto Jewish youth will take place under the auspices of the YM-YWHA, with the participation of all Jewish youth organizations in Toronto; Montreal, April 30, 8:30 p.m. Montreal High School.

COMMENT (Continued from Page 1)

trades. Yet the facts do show that, at least for a few years at a time, a community is assisted by a rabbi and many a fine spiritual leader has well served a small community. Now let's get to cultural matters. Here a law operates that the intensity of wasteland is in reverse ratio to the size of the community. The smaller the community the larger the wasteland. Before anyone gets insulted let us amplify the statement. True, there are as many amotzim per fifty families in New York, Boston, Montreal or Toronto as there are in Saint John or any other small community, however, since there are thousands of batches of fifty families in a metropolis, here one can afford a cultural life and, indeed, find the effectives to pursue it.

The Canadian Jewish Congress has made a contribution to the ongoing life of the communities—it has sent cavalcades and speakers, promoted a series of cultural events, arranged conferences, sent down education missions, helped out at the Yom Tovim, not any of which projects were related to fundraising. By the way, let no one denigrate the value to a community of sound fundraising techniques. The money asked for is not for the Canadian Jewish Congress or the Zionist Organization, or this or that organization. People are asked and people should be gratified to be asked, to maintain their interests, 'keep alive' their identifications and be part of the parade of Jewish life. Many of the small communities simply do not want any other functions except these fundraising ones—when we try to do otherwise we can muster but a corporal's guard. But give the community a fundraising event with a comedian who cracks jokes (which if uttered by a non-Jew would be considered insulting and even anti-Semitic) and we get a full house. This is not only true of small communities but also of New York, Los Angeles, Montreal, Miami and Toronto where arranged cultural conferences produce empty chairs. Facing the ugly facts does not turn the Beast into Beauty. The problem remains a serious one, and with due respect to Dr. Rosen, it will not be solved by refusing to assist causes which are dedicated to the preservation of Jewish values and identities in order to pay a high salary to a rabbi. The supply of the rabbis contemplated is limited and only under exceptional circumstances will the price-tag overcome the reluctance of a candidate to prefer Sparta to Athens or Palermo to Rome or Grand Forks to Chicago. Salary demands are not really the issues, Santayana cynically stated that problems can be divided into two types: a) the simple ones which are soluble and: b) the insoluble ones which are the important ones. While we need not go quite so far as the eminent philosopher, we must admit that the problem is a most vexing one not admitting of very easy solutions.

The needs of a small community with one or at best two synagogues, orthodox by mihag, are obviously serious; and national organizations, particularly the Canadian Jewish Congress, cannot shrug a shoulder and refuse to assist in finding a solution. But money is really not the problem.

The obligation of taking part in this generation's great privilege to assist in the building of Israel; to come to the rescue of Jews in benighted lands; and the creation of a strong Canadian Jewry is entirely a different thing. Talmudic writ gives warrant for the injunction that "charity begins at home" but commentary being the practice of generations of Jews surely attests its elliptical quality and inherent in the homily is the phrase "but it doesn't end there." Saint John is right and everyone is right who recognizes it as a problem. No one is right who believes it is simple or even necessarily quickly soluble by assuming it to be solely a financial matter and that divorcing oneself from the duties and privileges of other commitments will solve it. There is a need for a serious Conference by the Religious Welfare Committee of the Canadian Jewish Congress with the leadership of the small communities to maintain the vigour of the synagogal functions. Dr. Rosen, therefore, in part has a valid point in evoking his problems for national consideration. Saint John is important but what is more important is the recognition of the possible attrition of small communities and the consequent loss of Jewish effectives in Canadian life, if matters drift and leadership communally and nationally fail to meet to find some solutions. We have to accept the challenge inherent in the valid part of Dr. Rosen's letter.

The Premier who began his career in a Jewish school

The Rt. Hon. James G. Gardiner, who died in 1962, was a member of the Provincial Legislature in Saskatchewan for 22 years, and subsequently a member of the Federal Parliament at Ottawa for 22 years, from 1935 to 1958.

He was first elected to the Provincial Legislature in 1914, and was twice Premier of Saskatchewan, from 1926 to 1929 and from 1934 to 1935, when he entered Parliament at Ottawa and held the position as Federal Minister of Agriculture from 1935 to 1958.

Prior to his election to the Saskatchewan Legislature in 1914 he was a public school teacher, and the first school he ever taught was in the Jewish farm settlement of Hirsch, in Saskatchewan, in 1905.

When he was elected to the Saskatchewan Legislature and subsequently to the House of Commons in Ottawa he represented the constituency in which the Jewish farm settlement of Lipton was situated.

The following extract from his biography entitled "None of It Came Easy," by Nathaniel A. Benson, tells the story of his early experiences in the Jewish farm settlement at Hirsch. Congress Bulletin is indebted to the publishers of his biography, Burns and MacEachern, for permission to reprint this extract, which we believe will be of interest to our readers.

Gardiner had made two life-long friendships when he graduated from Normal School in the Spring of 1905. These were persons who operated teachers' agencies in Regina City. Mr. and Mrs. Colbert lived where the Saskatchewan Hotel now stands, and operated an agency which the students visited regularly. Jimmy had long conversations with both while checking over possible schools. He, McKee, and the Colberts remained staunch political friends throughout life. It was Colbert who referred young Gardiner to the school at Hirsch, a rather remarkable settlement of Jewish people from European countries. The station about which the settlement existed was called Hirsch after Baron de Hirsch who had entered into an agreement with the Interior Department under which he was to settle the lands. Hirsch is the second station from Estevan along the Souris-Estevan branch of the C.P.R. It sounded like an excellent place to the hopeful young pedagogue, as with both high heart and hopes he packed his few belongings and headed for Hirsch and his first rural teaching appointment in April, 1905.

Hirsch

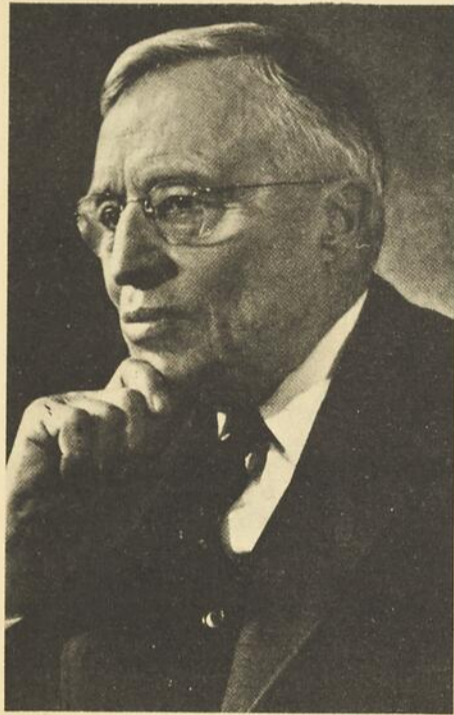
From April to December of that momentous year (1905) that the Province of Saskatchewan came into separate and autonomous being, Jimmy Gardiner was a 22-year-old pedagogue teaching at the tiny village of Hirsch. That April day of his arrival at Hirsch Station, he had trudged his way to Hirsch School a mile out in the country and all but passed up the educational opening there to locate at nearby Munro, only because at first he could find no living quarters at all at Hirsch.

He did not get properly organized till he met the sage Rabbi Berner, and finally under the auspices of that kindly scholar began teaching his school of forty-four pupils: two Canadians, two Norwegians, the remaining forty Jewish, of Russian or Rumanian origin. These pupils were divided among all the Grades up to VIII. That little school of polyglot virtues taught Gardiner much of how varied races and peoples can exist in perfect harmony if no racial dissonances are sounded.

Unlike in Ontario schools, there were only two weeks of summer holidays, and because of bad roads, the school closed down at Xmas until the following spring.

Gardiner arrived at Hirsch toward the close of April, 1905. The little school was located about a mile north of the station. Rabbi Berner lived about half-way between the station and the school, and was secretary-treasurer of the school district. Gardiner arrived there on a Saturday and Rabbi Berner walked with him to the school, explaining that they always walked on this day, their Sabbath. He pointed out that the building was the only one suitable for a synagogue, and that it was utilized Saturdays for that purpose. Rabbi Berner took a curtain down from the top of a cupboard at the end of the teacher's platform and hung it on a wire which stretched the full length of the school-room to separate the men from the women while the service was being held.

The Rabbi indicated that the cupboard was divided into three sections, one rather commodious central section, and



The Honorable James G. Gardiner

two narrow sections, one on either side running up and down. He said the one to the right was for the library books, and the one to the left was for chalk, slates, paper, pencils and school books, and handed the teacher the keys. He then said: "This central section you must never open—the regalia, scrolls, and other necessities for our religious services are kept there."

The new teacher remained for the service that day, and had his first impressive lesson in the solemn religious practices of Canadians of Jewish faith.

Community Life

Rabbi Berner, who had come to Hirsch from London, England, had lost his wife just before Gardiner arrived. The family and household duties were performed by his twelve-year old daughter, Cissie. Everyone both in the Jewish and Gentile communities spoke of the late Mrs. Berner as a perfect lady, and her daughter showed proof of that fact in her every act. The other members of a rather large family were a credit to the fine training which they had received. The Rabbi was a lonesome man and spent much time in the company of the new teacher, explaining the relationship of the Rabbi to his people through the ceremonies in the synagogue, the slaughtering of cattle, sheep and poultry, and the application of the health regulations. On occasions when it became necessary to draw up agreements in English with persons who were not Jewish, Rabbi Berner called in the school teacher to act as secretary at their community meetings.

On one of those occasions it was the hiring of a Scotch mason to build a tomb, in accordance with their beliefs, in the cemetery. On another, it was to build a bath, in accordance with the regulations laid down in the Old Testament.

When the meeting was called to discuss the building of the bath, the mason, the Rabbi and Gardiner sat on the platform at the teacher's desk. The Rabbi would explain what it was proposed to put in the agreement in Yiddish. Then there would be an animated discussion, all in Yiddish, none of which Mr. Gardiner understood. The discussion often became wildly controversial, with two or

more men attempting to hold the floor at one time. Eventually all of them would sit down, and Rabbi Berner would interpret to the mason in English the decision on the matter under consideration, and Gardiner would write into the agreement just what was to be done and the payment the mason was to receive. The bath was finally built and utilized as outlined in the exacting Old Testament Scriptures.

Lasting Interest

There were a number of these Jewish settlements in this area of Assiniboia which eventually became Saskatchewan. There was one at Oxbow which was also served at times by Rabbi Berner. There was another at Lipton which was in the constituency later represented by Gardiner in the Legislature of Saskatchewan, and then in the Federal House of Commons. There was still another Jewish settlement in the area north of Melfort.

One of the most interesting interchanges of correspondence was with Cissie Berner the Rabbi's daughter, who married a Mr. I. Brounstein. He came to Hirsch from Montreal, married Cissie, lived afterwards at Kamsack and later near Prince Albert.

Thirty years later Mr. Gardiner went to Britain in 1936 at the time of the unveiling of Canada's Vimy Monument. His main mission in Europe at that time was to discuss the marketing of farm products in Britain. After his return he had a letter from his one-time school pupil Cissie Berner, written on behalf of her daughter, who had married a young graduate in Medicine from Manitoba University. Mrs. Brounstein said her son-in-law desired to take a post-graduate course in Dublin College, but would find it difficult to do so unless his wife could secure employment in Britain or Ireland. Could her



The oldest marked grave in the Western Prairies is that of Judah Blank, who died December 18, 1894, and is to be found in the Hirsch cemetery.

old school teacher help at all, as a result of his recent trip to Britain?

Mr. Gardiner remembered that the most helpful person he had met in London was a Mr. S. Swaab, a man with a Jewish name who ran the London office of Cargo Superintendents (London) Limited, who had offices in every grain-grading capital of the world. They insured most of the grain which moved in international trade. He wrote telling Mr. Swaab of his long association with the Berners. He advised Cissie to send her daughter over with a copy of the letter as an introduction to Mr. Swaab. She arrived the morning that his secretary notified him she was leaving to be married. Swaab at once took Cissie's daughter on as his new secretary, and advised Mr. Gardiner, just before World War II began, that she had been most capable and efficient secretary, and that she and her husband were now on their way back to Canada.

Letter to the Editor:

The Fault is Not All Our Own

During the past several months I have had the opportunity, along with others, of coming in closer contact with some of the problems which beset the Saint John community at the present time. One of the major problems being that of providing an adequate financial base for our Congregational activities and services. However, I feel certain that this matter is well on the way to a satisfactory solution, under the direction of our Finance Committee, and that practically all, if not all, of the members of the community will cooperate fully in this respect. The Finance Committee has given assurance that a fair hearing of grievances—real or supposed—is available to every member, on request. Those who decide not to cooperate with the majority in this respect will have to do so after a thorough search of their own consciences and the long-term welfare of their families.

In the opinion of many of us, the more pressing problem facing the Saint John Congregation just now is the absence of a Rabbi and spiritual leader. To date, our efforts to attract such a man have been to no avail, and at the time of this writing I cannot foresee a solution to this need within any reasonable period of time. It is in this context that the words heading this communication apply—"the fault is not all our own." I believe, instead, that one must find serious fault with the entire system of provision of spiritual leadership in Judaism. When that system can only answer the needs of large and presumably wealthy congregations, in large cities, with modern synagogues and fancy pulpits, while completely neglecting the needs of most of the smaller Jewish communities, there must be something radically wrong with it. A letter recently received from the central office of the United Synagogues of America tells us very bluntly that they are completely unable to provide us with any leads towards finding a suitable Rabbi, and that there can be no prospect for such help in the foreseeable future. Moreover, practically in the same breath, the same writer reminds us that according to their records we have not yet prepaid all our dues to their office for the coming year. Presumably, therefore, we are still to be left to deal as best we can with that group of unaffiliated rabbinical "free-lancers" whom we know so well by now. We are all fully aware of the grief and turmoil that this has brought us, again and again, in recent years.

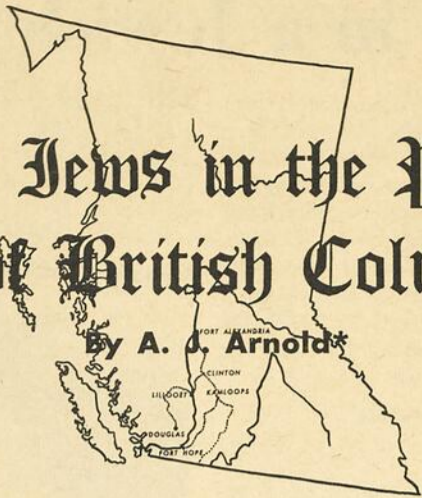
I have often heard our community eulogized as one of the foremost Jewish communities in Canada. However, this would usually occur at some fundraising campaign dinner, and was evidently merely meant to signify that we have been—and should continue to be—an excellent fundraising agency. I contend that if the Canadian Jewish Congress, the United Jewish Appeal Organization, the Israel Bond Organization and B'nai B'rith do not recognize and do something to relieve the plight of communities such as ours, in the realm of Judaic leadership, they will soon lose us completely, even as fundraising agencies. For our present situation, if continued, must in the end lead to two disastrous trends—firstly, that of apathy and disinterest, and secondly, the gradual but relentless assimilation of ourselves and of our children.

I do not really know the answer to our present predicament. Some have voiced the opinion that, if money is the only means of attracting better religious and spiritual services for our Congregation, we should begin to divert the monies we send elsewhere each year and use them for our own needs. Perhaps that is what we should do. The point I wish to stress again, however, is that the various organizations that profess to guide us in our Jewish life should recognize our position, and do something to alleviate it. This must happen soon, or it may be too late.

Dr. Harold J. Rosen

Pioneer Jews in the Political Life of British Columbia

By A. J. Arnold*



Who was the first? In recording the history of the Jews in Canada, this has naturally enough been a primary question. Who was the first Jew to reach Canadian shores? Who was the first Jew to settle on Canadian soil? Who was the first Jew elected to public office? In recent years new historic discoveries have upset some of the earlier established firsts on the list of Jewish achievements in Canada.

A major misconception has been that all important firsts with regard to Jews in public life in Canada have occurred in the populous eastern centres. It is well known, for example, that Ezekiel Hart was the first Jew in Canada to be elected to legislative office, but he was expelled on two occasions and was never permitted to hold his seat in the Quebec legislature. The first Jew who actually was permitted to hold a legislative seat in the colonial days of British North America, was Selim Franklin who became a member of the Vancouver Island Assembly from the city of Victoria.

Another popular misconception was that the first Jew to be elected mayor of a city in Canada, was Aaron Horowitz who served as chief magistrate in Cornwall in the 1920. Even if we take into account only the events since Confederation, we discovered that David Oppenheimer was elected mayor of Vancouver in 1888. But Canadian history properly goes back, not only before Confederation, but before any part of the country came to be known as Canada. It is, therefore, proper to claim that the first Jewish mayor of a city in the history of Canada was Lumley Franklin, brother of Selim, who won the top civic post in Victoria for the year 1866.

When it comes to Jewish members of the House of Commons there is a natural tendency to assume that the first was the late S. W. Jacobs who was returned from the riding of Cartier, a populous Jewish area of Montreal in 1917. Again, however, British Columbia more properly takes the honor of electing the first Jewish MP. When British Columbia entered Confederation in 1871, one of the first two members elected to the House of Commons from Victoria, was Henry Nathan, Jr. Nathan had previously served as a member of the last colonial House of Assembly in British Columbia.

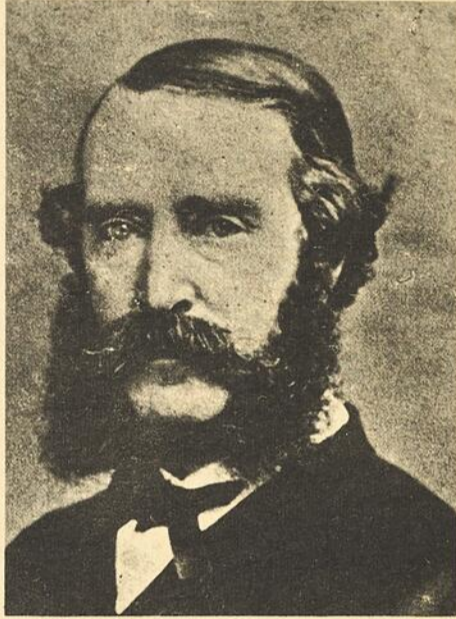
Who are these three men, Selim and Lumley Franklin and Henry Nathan, Jr., each of whom deserves a far greater share of the limelight of Canadian Jewish history than has hitherto been accorded?

Selim Franklin—First MLA

Selim Franklin enjoyed a successful business career in England and in San Francisco before he came to Victoria in 1858 to become an auctioneer and real estate dealer. In 1860 he was elected to the second Legislative Assembly of Vancouver Island as a member for Victoria and a government supporter.

Selim Franklin's opponent in the 1860 election was Amor De Cosmos, the fiery and colorful founder of the *Colonist*, the first British Columbia newspaper. De Cosmos was an outspoken opponent of Governor James Douglas and a leader of the British Columbia reform movement. He challenged Franklin's election on the grounds of fraudulent procedures relating to the enfranchisement of a group of Negro settlers. The Negroes were virtual refugees from California where they had been subjected to in-

creasing persecution in the years before the American Civil War.



Selim Franklin

De Cosmos charged, and not without justification, that the Negroes had been granted voting rights as a measure of political patronage and without being properly naturalized.

Franklin beat De Cosmos by 106 votes to 91 and the 18 Negroes who voted were all registered for Franklin. This was in the days before secret ballot. The De Cosmos appeal to invalidate the election was turned down however and Franklin proceeded to enter the legislature.

Once in the assembly, Franklin ran into difficulties which were similar to those experienced by Ezekiel Hart in Quebec in 1807-1808. He was accused of not taking the proper form of oath since the legislative oath "on the true face of a Christian" had not yet been changed. This caused some legislative debate, but the majority of members were afraid of creating a public religious controversy.

The matter was glossed over, although not without some personal barbs being directed at Selim Franklin himself. Eventually, however, the legislative form of oath was changed to conform with the practices which had been introduced earlier in the British House of Commons.

In spite of these problems, Selim Franklin enjoyed special government favor. The year before the election in 1858, Franklin was named by Governor Douglas as the official government auctioneer. One of his first duties was to conduct the sales of the British Columbia mainland lots which became the townsite of New Westminster. These sales took place in Victoria and Selim Franklin promised, on behalf of the government, that the proceeds were to be used for civic improvements.

It appears, however, that this promise was not kept to the satisfaction of the early residents of New Westminster. Later on when Selim Franklin travelled to the mainland to conduct another land sale at New Westminster, the towns-people gathered at the sale expressed their dissatisfaction in vocal terms. Franklin was unable to proceed with his duties and had to return to Victoria without conducting the sale. That same evening a militant group of New Westminster businessmen held a public meeting to protest the actions of the governor with regard to the development of the mainland, including the appointment of Selim Franklin to conduct the sales of land.

The question of anti-Semitic influence in this protest action has been ruled out

by British Columbia historians after very careful consideration. Among other things, it was pointed out that some Jewish pioneers of New Westminster also joined the protest movement and that the meeting to demand a better deal from the governor was held in a building owned by pioneer Jewish merchants, Meyer Reinhardt & Co.

Selim Franklin continued to be a controversial figure in the political life of the colony for a number of years. In 1863 when he ran for re-election to the assembly, he was narrowly defeated and this time it was Amor De Cosmos who won the seat by a few votes.

During this election and in the by-election six months later in which Franklin regained an assembly seat, the major issue was again the rights of alien voters of whom a large number were Negroes. A proper naturalization act had been introduced in 1861 and many of the Negroes had become citizens. But this act did not permit them to run for public office. In 1863 there was a movement to remove this restriction against naturalized aliens. Selim Franklin had declared himself opposed to aliens running for legislative office. Later he equivocated his position by saying he would support the move if the whole country was in favor of it. But the American Negroes who had voted for him in 1860 now regarded him as an opponent of their demands for full political rights and this was the probable reason for his defeat in 1863.

In the by-election of 1864, however, there was an apparent split in the Negro community which now included a group of Jamaican-born Negroes who were British subjects. The American Negroes all voted for Franklin's opponent, W. M. Searby, but Franklin won the by-election with a majority of seven votes apparently due to the support of the Jamaicans.

In 1862 Selim Franklin and Company made one of the biggest contributions \$100 towards the building campaign for the Victoria synagogue. That he was highly regarded by his Jewish compatriots is attested to by the fact that he was invited to preside at a meeting of the Victoria Jews in honor of the world traveller Benjamin II (I. J. Benjamin) who came to Victoria in February 1861. However when a serious issue of concern to the Jews arose in the colony Selim Franklin was found wanting.

Jewish concern over the problem of religious education in the schools first arose in Victoria in 1861. The London Jewish Chronicle reported that on this occasion the Jews of Victoria withdrew their children from the public school because the teachers who were members of the Church of England were attempting "to seduce them from the religion of their fathers."

The issue of religious instruction in the schools arose in the legislature in October 1864 in connection with a discussion on the School Bill. The Catholics, as well as the Jews, opposed Bible studies in the classroom. Selim Franklin took part in the general debate on the School Bill, but he avoided any mention of the religious issue and did not vote on this point. Selim Franklin was not elected to the legislature as a Jewish spokesman, but nevertheless his "neutrality" on such a vital issue is a rather sad reflection on his character.

In 1864, the question of union between Vancouver Island and the mainland colony of British Columbia, also came up for debate in the legislature Selim Franklin was among those who voted against it. Franklin retained his seat in the assembly until early 1866 when he resigned just prior to his departure from the colony.

Lumley Franklin—Mayor of Victoria

Lumley Franklin came to Victoria shortly after his brother Selim and became associated with him in the auction and real estate business. In the years when Selim was a member of the assembly and an active participant in the public life of the colony, Lumley seems to have remained in the background.

In November, 1865, however, Lumley agreed to be a candidate for mayor of Victoria. Like his brother before him,

Lumley also won office in a disputed contest in which he received a majority of only five votes. During the election campaign, Lumley Franklin was accused of being an "agent of the Bishop" in view of a then-current controversy over church reserve lands concerning which he had attempted to take a cautious position. His major opponent made two unsuccessful attempts to have him unseated.

After Lumley Franklin was confirmed in his election as Mayor of Victoria for the year 1866, his political career turned out to be far different from that of his brother.

Lumley only held office for one year, but it was a most important year in the history of Vancouver Island and British Columbia. At the end of January, Mayor Franklin was petitioned to call a public meeting on the question of the union of the two colonies. He acceded to the request by calling a meeting for the next day and opened the gathering by speaking in favor of union. This was in contrast to the position against union taken by Selim Franklin earlier in the assembly.

Another significant event which occurred during Lumley Franklin's term of office as mayor of Victoria, was the successful laying of the first Atlantic cable which made possible direct communication all the way from England to Vancouver Island. This event took place on July 30, 1866, and Mayor Franklin proclaimed a special celebration for the occasion. A half holiday was declared and the mayor presided at special ceremonies on the steps of the City Hall.

"Gentlemen: This is a remarkable day", the mayor said. "We must really celebrate it. This day we are brought within a few hours of our homeland; just think of it! No longer are we isolated from England—this place is no longer lonely. We can communicate with our loved ones in a few hours. No longer must we wait for weeks for the post. The world grows smaller each day. Victoria must not be lacking on this day of wonders. It is a day Victoria must never forget."

Mayor Franklin read the congratulatory dispatches which came over the wire and also the first news dispatch received by the local newspaper office which announced the signing of a peace treaty between Prussia and Austria.

In the fall of 1866 when civic election time again arrived, Lumley Franklin was urged on all sides to stand for re-election, but he steadfastly refused.



Lumley Franklin

Even Victoria *Colonist* which had opposed him when he first ran in 1865, now endorsed him wholeheartedly:

"We agree with the friends of Mr. Franklin," a *Colonist* editorial stated, "no better candidate for the office can be found. He has proved true to pledges given before election and his course has been so impartial and honorable as chief civic officer that the gentlemen who have served under him as counsellors—although differing with him in politics—have unanimously tendered their hearty support in case he should consent to stand again."

At the last council meeting at which Lumley Franklin presided as mayor, he was presented with a unanimous address

of appreciation signed by the six other members of the council.

Although he rejected all further efforts to persuade him to run for public office, Lumley Franklin retained an active interest in the public affairs of the colony.

In January, 1867, he was again involved in one of those lively public meetings which were a feature of the colony's political life in those years. This was a meeting on the question of the location of the capital of the newly-united colonies of Vancouver Island and British Columbia.

Lumley Franklin was one of the platform guests together with the political leaders of the day including Amor De Cosmos, Dr. J. S. Helmcken and Robert Burnaby. And it was Franklin who was called upon to move a resolution for action to keep the capital in Victoria.

At this time the all-important issue of British Columbia's entry into Confederation with Canada began to come to the fore. Many Jewish pioneers who had close ties with San Francisco were said to be in favour of annexation to the United States. But Lumley Franklin was one of those who took a firm position in favor of Confederation.

In January 1868, he took a leading part in a public pro-Confederation meeting in Victoria which was at that time a stronghold of pro-United States annexation sentiment. At this meeting Lumley Franklin was named to a committee together with Amor De Cosmos, Dr. I. W. Powell and several others, to call on the governor and press for action in favor of confederation.

In July, 1873, Lumley Franklin left for San Francisco on a business trip. During this trip he was fatally stricken and as the *Colonist* reported, he was "lying paralyzed in San Francisco with little or no hope of recovery." He passed away on August 3, 1873, at the age of 53.

The *Colonist* carried an obituary eulogizing him in glowing terms:

"Both here and in San Francisco, Mr. Franklin was regarded as one of the most public spirited men. In 1865 he was elected mayor of Victoria by an almost unanimous vote. He discharged his duty with fidelity and ability, but declined a re-election . . . Mr. Franklin was a most amiable gentleman. He possessed a kind and genial disposition and was always foremost in good words. His loss is greatly deplored by our citizens."

Lumley Franklin's exemplary public career from the time when he was elected as Mayor, was so noteworthy that it completely obscured the controversy which surrounded him on his election in 1865. Lumley Franklin did indeed earn for himself a most praiseworthy record in his years of public service on the Pacific coast.

Henry Nathan, Jr.—MP for Victoria

Henry Nathan, Jr., who was the first Jew to hold a seat in the Canadian House of Commons, was born in Maida Vale, London, in 1842, and educated at the London University School. He came to Victoria in 1862 and went into business as an importer and wholesale merchant.

In the fall of 1870 at the age of 29, Henry Nathan offered himself as a candidate for election from Victoria to the colonial Legislative Council. This was the last Council to be elected before British Columbia entered Confederation.

The question of British Columbia's future had already been settled in favor of Confederation, but the official entry of the new province into the Dominion was not to be consummated until the following year. In the meantime the terms of confederation had yet to be worked out in practice and the question remained one of considerable controversy.

In a statement to the electors, Henry Nathan expressed the view that the terms of confederation negotiated with the Dominion government "are of a most liberal character." He pledged himself, however, "towards bringing the terminus of the Canadian Pacific Railway as near the capital of British Columbia as practicable." He also called for "largely increased" grants for "non-sectarian education" and declared further: "In-

creased representation and responsible government I would strenuously advocate."

Henry Nathan's candidacy had strong support including some of the leading political figures of the day. Among them were James Trimble, the Mayor of Victoria, Dr. I. W. Powell, Robert Burnaby, G. W. Higgins, and M. W. T. Drake. His supporters also included three prominent members of the Jewish community, Lumley Franklin, Alexander Phillips and Judah P. Davies.



Henry Nathan

Nathan's political mentor was Dr. J. S. Helmcken, long-time political leader in the colony, who was also a candidate for the council. They were both supported by the *Colonist* and opposed by the *Victoria Standard*, a new paper founded by Amor De Cosmos after he gave up his interest in the *Colonist* some years earlier.

There were four candidates for the two seats in Victoria district number two, in the colonial election of November 14, 1870. When voting was completed, Henry Nathan was elected to the top of the poll with 398 votes. He even beat the political veteran Dr. Helmcken, who was elected in second place with 351 votes. According to a press report, Dr. Helmcken thanked the electors for having returned his pupil.

Early in February, 1871, Nathan sold out his business interests to devote his full time to the political and economic affairs of the new province. A few weeks later, it was reported that Nathan would be a candidate for election to the House of Commons, although that election was not to take place until November 25, 1871.

In August of that year, Amor De Cosmos wrote a long editorial in the *Victoria Standard* claiming that Henry Nathan was unqualified to sit as a member of the House of Commons. The *Colonist* came back with a short editorial rejoinder proclaiming that the *Standard* editorial "has gained Nathan at least 100 votes and lost De Cosmos a corresponding number . . ."

De Cosmos was also a candidate for the House of Commons and undoubtedly had some hope of defeating Nathan. The election campaign was vigorously fought, as was the custom in those days, and the rival papers each supported its candidate to the hilt.



Henry Nathan (second from right) is pictured above with other members of the last Colonial Legislative Council of British Columbia in 1870, just before British Columbia entered Confederation.

When election day arrived, however, it turned out that there were only two candidates for the two seats. Thus Henry Nathan and De Cosmos were declared elected by acclamation. In an acceptance speech, Nathan stated that he would "give an unqualified support to the present ministry." He thus signified his intention to sit as a supporter in the government of Sir John A. McDonald.

When he entered the House of Commons for the session of 1872, Nathan was given the honour of moving the address in reply to the speech from the throne. This was not only his maiden speech, but apparently the only address he ever made in the House of Commons.

Parliament was dissolved immediately after this session and Henry Nathan returned to Victoria to face another election. In the new campaign, the *Colonist* praised his performance in the recent session and declared:

"... he acquitted himself in such a manner as to win golden opinions on all hands, even extorting a marked compliment from the leader of the opposition, a gentleman little given to compliment political opponents . . ."

"That he did not indulge much in speech-making, we admit," the *Colonist* added. "But what is of far more practical importance to the country, he was indefatigable as an unostentatious worker with the government, and was instrumental in obtaining many valuable concessions for the Province and at the same time succeeded in securing the friendship and confidence of men of influence and power . . ."

"Both in his own right and by virtue of the large amount of English capital of which he will be the immediate representative, Mr. Nathan will undoubtedly exert the powerful influence in connection with the route and terminus of the Canadian Pacific Railway . . ."

In the course of his vigorous campaign for re-election, Nathan disclosed that he had become associated with the plans of Sir Hugh Allen of Montreal for the building of the Canadian Pacific Railway.

He had been named a provisional director of that company.

This time there were three candidates for the two Victoria seats. Henry Nathan again found himself elected at the head of the poll with 402 votes, just four more than Amor De Cosmos who won the second seat.

Jewish candidates for political office in British Columbia have never had a "Jewish riding" to run in. To this very day the Jewish population of the Pacific province has not yet exceeded 10,000.

After Henry Nathan, Jr., not another Jew was elected to legislative or parliamentary office in British Columbia for 89 years. This was undoubtedly due just as much to lack of interest in political office among B.C. Jews, as to any other reason. In the provincial election of 1960, however, Dave Barrett, a young Jewish social worker, won a seat for the CCF in a Fraser Valley riding where he defeated the sitting member who was the Minister of Labour. In that riding there are probably no more than half-a-dozen Jewish voters—and possibly less. Barrett is today the only Jewish member of any legislature west of Manitoba.



In 1863 the Jews of Victoria, organized as the Congregation Emanu-El, built their own synagogue which is shown above.

First "Jewish Incident"

In 1858 about 100 Jews were among the early settlers in Victoria. They came with the first flood of population to reach the British Pacific colonies of Vancouver Island and British Columbia following the discovery of gold in the Fraser River Valley. One year after the arrival of these pioneer Jews there occurred the first "Jewish incident"—one in which no Jews were directly involved.

On May 14, 1859, James Douglas, the Governor of Vancouver Island and British Columbia (then two separate colonies) introduced an Aliens Act for the naturalization of foreigners in British Columbia.

The Aliens Act included the oath "on the true faith of a Christian." Immediate reaction to the oath provision came, not from the Jews, but from Amor De Cosmos, the founding editor of the *Victoria Colonist*, who was an outspoken opponent of the Governor. In a sharp editorial rebuke on May 20, De Cosmos declared:

"Governor Douglas is again behind the age in which he lives. He has issued a proclamation, affording facilities for the naturalization of foreigners, but with an illiberality worthy of a bigot, he has excluded members of the Jewish persuasion from its benefits. . ."

A few days later Governor Douglas issued another proclamation, called the Oath Act, providing exemption to the regular form of Christian oath to Catholics, Jews, Quakers and any others who objected to it on religious grounds.

When De Cosmos discovered that the Oaths Act was dated May 19, one day before the editorial in which he first attacked the Aliens Act, he wrote another stinging editorial stating that the Oaths Act had been "ante-dated" and calling the inclusion of exemptions for Quakers and others "a miserable subterfuge to conceal a forced concession to the Jews!"

Some historians have accepted the De Cosmos view that Governor Douglas showed religious bias in this incident.

It is closer to the truth, however, to say that he merely acted in a hasty and clumsy manner.

The fact is that Douglas had asked the first Chief Justice of British Columbia, Matthew Baillie Begbie, to prepare a draft for the Aliens Act. In a letter dated May 16, 1859, Judge Begbie wrote to the Governor setting forth his proposals and raising the matter of the oath as a special problem. The Chief Justice pointed out that the oath:

"... in one part is not adapted to the case of Jews: in another it might be objectionable to the Papists. Quakers and Moravians object to swear altogether."

Begbie therefore recommended the issuance of a separate proclamation "declaring in substance that all oaths whatever may be taken in the way most binding on the swearer's conscience." He also recommended that the Oaths Act "should be kept quite separate and be of a different date."

From the text of the Aliens Act and the Oaths Act as proclaimed by Governor Douglas it appears that he did, in fact, follow the advice of Judge Begbie.

*Abe Arnold served as editor and publisher of the *Jewish Western Bulletin* in Vancouver from 1949 to 1960. In 1958 he was commissioned by the B.C. Centennial Committee to research and write the early history of ethnic groups in British Columbia. Mr. Arnold is presently director of publicity and public relations for the Federation of Jewish Community Services and the Combined Jewish Appeal of Montreal.

The Boy Scout Movement in Israel

(The following article on the Boy Scout Movement in Israel was prepared by Mr. Aryeh Kroch, Chief Scout of Israel, and Major General D. C. Spry, Director of the Boy Scouts International Bureau, has kindly consented to its publication in CONGRESS BULLETIN. The article was made available to us through Mr. Norman Friedman.

Mr. Friedman's life-long interest in the Boy Scout Movement was officially recognized in 1947 when he was awarded the Silver Acorn for especially distinguished service. In 1955 he was appointed Assistant Regional Commissioner for the Island of Montreal—a position he still holds.

On a recent trip to Israel, Mr. and Mrs. Norman Friedman presented a lifeboat to the Israeli Sea-Scouts. (Photographs recording this event are shown below.)



A group of sea-scouts trying out their newly-acquired boat which was presented to their group by Mr. and Mrs. Norman Friedman.

The Boy Scout Movement of Israel is in a constant state of growth; this growth is due to two factors.

Firstly, the Scout Movement acquires an ever-increasing appreciation from the public; parents are interested in their children belonging to the Movement, and we are being inundated with requests and demands from towns and villages and development areas to form additional Scout troops, while the existing troops are constantly expanding through the acquisition of new members.

Secondly, the uninterrupted immigration into Israel and the growth of the population creates the need for further extending our work, as seen by the following figures: when the State was established there were 5,000 boy and girl scouts (as we are a co-educational movement we cannot separate the members according to sex); today we have 20,000 scouts. Even this is a limited figure for the 13 years, as had we responded to all the demands made on us we could certainly have doubled or trebled this number.

Another important factor to be taken into consideration in connection with the growth of the Scout Movement in Israel is the development of the Scout Movement among the national minorities in the country. In the past Arab Scouts were organized in religious groups—Catholic, Druze and Moslem. Latterly, especially during the last two years, Scout Troops of the minorities have been attached to Government Schools in towns and villages; this proved very successful, and whereas these groups numbered only 300 just two years ago, today they number 1,000 and the number is increasing.

Problems

In view of this development, which is most gratifying and encouraging, the Scout Movement is faced with many problems and the solution of which depends upon our ability to continue this program uninterruptedly and to maintain the larger Scouts Organization.

As long as the Scouts of Israel were few in number we were able to carry on the Movement with the help of volunteers only, never employing professionals. Now that the number has reached 20,000 it is impossible to maintain the Israeli Scouts Organization without a regular administrative body

employing professional personnel. Our problem, therefore, is personnel and budget. It will be essential to start permanent courses for adults interested in the Scout Movement who desire to acquire a thorough knowledge of its workings, to enable them to cooperate with the Organization. For such courses we require suitable staff, and the maintenance of these courses cannot be covered entirely by the fees of the participants. Considerable financial aid is, therefore, necessary.

The financial position, without going into details, is as follows: the present budget of the Scouts of Israel Organization is \$80,000. Towards this we receive a Government grant of \$30,000 and the remainder is collected in the form of contributions from individuals and institutions in the country. But in order to provide the Movement with the necessary personnel, organization and training this budget must be increased by at least \$50,000.

As far as the courses are concerned, we have in mind two different ones: local courses and central courses carrying on all through the year, particularly during the summer holidays.

We did establish a Training Centre near Haifa, but owing to lack of financial means were unable to develop it properly. We are short of equipment and structures. We sent our Chief Scout to the United States for training and we should have sent another few leaders for training in England and the States and these could have formed the permanent staff of teachers on the above-mentioned courses. We can easily solve the problem of personnel as we have many candidates, but we are unable to use them for lack of funds.

When the Chief Scout of Israel visited the United States in the summer of 1960, he tried to interest the Friends of Scouting in the U.S.A. and in Canada to establish a Society of Friends for Israel Scouts and through them raise a sum of \$100,000. This support would only be temporary as it is very probable if the Scout Movement became well-established in Israel, it would be able to become self-supporting within five to ten years. However, until such time we must get some support from outside in order to be able to cope with the demands for the further expansion necessary as mentioned as the beginning of this article.

Books in Review

Spoliation and Remedial Action by Dr. Nehemiah Robinson World Jewish Congress, New York

European Jewry was despoiled by the Nazis of about \$27 billion—at values then applicable—in property, assets and income, according to a study made by the World Jewish Congress in New York. The value of restituted property and payments in reparations, restitution and compensation, principally by West Germany, is about \$6 billion, whereas the actual value of the despoiled property today would be 60% to 80% higher than the estimated \$27 billion.

The figures for damages suffered by the Jews are contained in a new pamphlet, "Spoliation and Remedial Action" that has just been issued in New York by Dr. Nehemiah Robinson, Director of the World Jewish Congress' Institute of Jewish Affairs.

The World Jewish Congress, a global body representing Jewish communities in 64 lands, placed Jewry's human losses under Nazism at 6,000,000.

Main Targets

The main targets of Nazi and Fascist spoliation were the available assets—real estate, businesses, valuables, furniture, money—mostly by direct confiscation or by forced sale. The Nazis were not satisfied—Robinson notes—with Jewish assets in the respective countries and they forced many Jews to transfer foreign holdings to them.

There were other means of spoliation such as huge taxes imposed on entire communities: the Jewish levy and emigration tax in Germany, and a billion franc tax on the Jewish community of France, just to mention a few; ransom; vast sums, sometimes as much as a million dollars, to allow certain families or groups to escape.

Even when the Jews arrived at the concentration camps they were plundered.

"Nothing was too small for them (the Nazis), not even the hair of the victims," Robinson notes, adding that gold bridges and fillings from victims' teeth provided 17 tons of gold for the Nazis.

"Even deportations and killings became a source of income for the Nazis," the pamphlet states. "The Germans were paid large amounts for deporting Hungarian Jews. Cases are known where the Jewish community was forced to pay to the Germans the value of the bullets used to kill part of the community or for the urns containing the ashes of deported and gassed leaders."

Robinson, who is the World Jewish Congress' expert on the Nazi era, puts Jewish losses in property and other identifiable assets at about \$12 billion according to values at that time.

But there was also a considerable loss in income. There is little detail available as to the value of lost earnings of Jews but, after a study of all available information and statistics, Dr. Robinson states that "the amount of lost income may be estimated at between \$10 and \$15 billion," at prices of that time.

Compensation

Remedial action to offset Jewish losses fell into four categories: General indemnification; restitution; compensation for losses; reinstatement, principally to positions previously held. In all, Robinson estimates that restitution and compensation to the extent of about \$6 billion have been paid or are being paid, principally by West Germany, in reparations, restitution and compensation to the victims of Nazism.

Commenting on restitution legislation, Dr. Robinson notes, "nowhere were the remedies as complete as the

spoliation. In most cases they were restricted to restitution (restoration) of the alienated or confiscated property which was still available at the time of restitution, leaving unrecompensed the values of dissolved enterprises and the damages inflicted on returnable property, failing to provide remuneration for non-receivable assets."

Individual compensation claims filed by December 31, 1961 in West Germany totalled 3,071,662 and in 2,200,000 cases which have been adjudicated by the administrative authorities, West Germany has paid, under the various laws, about three-and-a-half billion dollars in compensation. The total amount paid in restitution and reparations as distinct from compensation is about two-and-a-half billion dollars, giving a total of \$6 billion for the spoliation that took place.

Dr. Robinson's survey is part of a book, "The Institute Anniversary Volume" due to be published shortly. The survey was issued as a special pamphlet in connection with a gathering of Jewish leaders in Copenhagen in March, 1962, who were attending a session of the administrative committee of the World Jewish Congress, a board meeting of the Conference on Jewish Material Claims Against Germany, and a meeting of the Conference of Jewish Organizations.

Monty Jacobs

The Accident by Elie Weisel Hill & Wang, Inc., New York \$3.00

In concentration camps man drained the cup of misery to the dregs. Subjected to Nazism's unbridled rampage of bitterness and hate, survivors of the ordeal emerged indelibly marked.

Elie Wiesel, author of "The Accident," was one of the few who "came back,"—although some of his family were left behind—and he would have us understand the tragic fate of those who returned. In his two previous books, "The Night" and "The Dawn" and again in "The Accident" he assumes the role of "messenger of the dead among the living" and writes in a fictionalized autobiographic style—it is difficult to separate the fact from the fiction, but this is unimportant. His thoughts cast a gloom over the heart. He feels guilty at being left alive and a painful preoccupation with death permeates his work.

"The Accident," originally written in French and published under the title "Le Jour," has been well translated into English and retains much of Mr. Wiesel's disciplined, powerful style.

Flashback Form

Set in New York City, the story opens with the narrator being knocked down by a taxi-cab with near-fatal results. As he slowly recovers in hospital, highlights of his life are related in flashback form. We gradually become aware that the narrator has lost his will to live and love because he was suffocated by death in the past. We learn of his relations with Kathleen, the woman who loves him and who is being destroyed by her inability to rekindle his life-flame—for the narrator sees himself as a wind which carries the regrets and prayers of dead souls and believes they have more to say than living ones. He recalls a chance meeting with a young Parisian prostitute named Sarah who is tortured by the memory that at the age of twelve she was given as a birthday present to a drunken German officer in a concentration camp and her subsequent dilemma and naked suffering are poignantly conveyed. Gentle memories of his martyred grandmother and spent youth in Transylvania, the dialogue with a stranger on a French ship bound for South America to whom he compulsively relates his innermost feelings, these thoughts and others are interwoven into the narrative which reaches a climax when Gyula, his Hungarian artist friend,

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David and Bathsheba

Saul Field—symbolic expressionism

One of the most interesting trends of the last two decades has been the turning back by artists for inspiration from the Bible, whether in strictly liturgical work for sanctuaries or in easel pictures on biblical subjects and characters. Among modern examples, one has only to mention a few names such as Chagall, Matisse or Graham Sutherland and his tapestry for the new Coventry Cathedral. Both Hebrews, who feel their cultural heritage in the Old Testament, and others from the non-Hebrew world seemed spurred to seek out the Bible as a source of spiritual truth at a time when philosophy is threatened in a world afraid of bombs.

In Toronto there is an example in a new set of easel pictures by Saul Field, artist, commentator and, with his wife, owner of the Upstairs Gallery. He is a second-generation Canadian, brought up in Montreal but, although raised in respect for the Hebrew cultural tradition, he tells us that it was art itself, and the search for essentials, which sent him back to study the Bible.

His paintings eschew dramatic realism on the whole. In what might be called symbolic expressionism, he uses spontaneous plastic paint to convey meaning by treatment rather than by set symbols. A figure called "Esther," for example, representing a happy period, rises luminous, almost opalescent, a clear embodiment of goodness and joy. But one entitled "Bricks Without Straw" has a threatening background with pyramid shapes over which there is a floating shape in clear, high key, which represents the spirit of the Hebrew people.

Mr. Field has ability to distinguish between historical detail, religious philosophy, the miraculous, and what was merely episodic. "Potiphar's Wife" is an episode and peers from a kind of capsular form. The picture of "Samson and Delilah" has sensuous realism. "Samson and the Jawbone of the Ass" has almost Futurist treatment. The canvas representing survival by "Noah's Ark" comes near to being landscape. The panel representing "David" as king and man seems to be too stuffed with symbols, and the "Burning Bush" too much on the way to rather irrelevant action painting. But these opinions are open to question, and we understand that the present "Burning Bush" is to be scrapped and another done. All the canvasses speak richly to the observer.

As far as I know, the Bible has not been given similar artistic treatment. It is a precarious field requiring tremendous sincerity, but this is a quality Mr. Field has never lacked. When the series is completed, one would imagine that at least part of it might well hang in the halls or auxiliary rooms of a temple or synagogue.

—Pearl McCarthy

(Miss McCarthy is art critic for *The Globe and Mail*, Toronto).



The Survivor (Noah's Ark)



Potiphar's Wife



Bricks without Straw



Samson and the Jawbone of the Ass

Congress

BULLETIN



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National Executive Vice-President Saul Hayes, Q.C.
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Community Briefs

Montreal

At the annual meeting of the Montreal Jewish Music Council, under the chairmanship of Morris Chaikelson, Cantor Otto Staeren was re-elected president of the Council. Cantor Moshe Ganchoff of New York was the guest artist and the Montreal Hadassah Choir also participated in the concert program of the meeting.

HIAS

Mr. James P. Rice, executive director of the United HIAS Service, submitted to Congress copies of resolutions which were adopted at the recent annual meeting of HIAS and which include an expression of appreciation of Canadian Jewish Congress for "sympathetic and indispensable support of United HIAS Service in its vital work of Jewish migration and resettlement."

Western Region

Monroe Abbey, Q.C., chairman of the national executive of Congress, was in Winnipeg recently and participated in a Conference of Organizations convened by the Congress Council in Winnipeg to discuss the forthcoming Plenary Session and the United Jewish Appeal in Winnipeg.

Montreal

At the invitation of the Rabbinical College in Montreal (Lubavitch Yeshiva), the executive vice-president of Congress visited the new building which has been completed by the College to house its various school departments. The new building will officially be opened May 27.

Hamilton

A series of functions are now being held in connection with the 1962 United Jewish Welfare Fund Drive in Hamilton. Mr. Lewis Ross is chairman of the campaign.

Western Communities

As part of CJC Community Services program, under the auspices of the Joint National Committee on Community Services, visits were arranged by the Director of the Committee to Regina (May 6-May 9); Saskatoon (May 9-May 12); Calgary (May 12-May 21); Vancouver May 21-May 29); Winnipeg (May 29-June 8).

JDC

"The Saving Remnant" by Herbert Agar, which deals with Jewish life since World War I and the work of the JDC, has now appeared in a paperback edition.

BOOKS

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shows him his portrait which has captured the narrator's past. The eyes painted on the canvas belong to a man who has seen God commit the most unforgivable crime: to kill without a reason. At this moment the past and the present—the living and the dead—come face to face and the narrator must make a choice.

Powerful

"The Accident" is a powerful book and is well worth reading for it plunges deep into man's psyche and familiarizes the reader with the dreadful mental aftermath of surviving the horrors of the concentration-camp. However, obsession with death and excessive mourning is unhealthy and as Gyula says "If your suffering splashes others, those around you, those for whom you represent a reason to live, then you must kill it, choke it. If the dead are its source, kill them again, as often as you must to cut out their tongues."

Mr. Wiesel, who is in his early thirties, currently lives in New York where he covers the United Nations for a major Israeli newspaper. Earlier, he was a French reporter in the Arab-Israel war. One can only hope that in any forthcoming novels Mr. Wiesel may write his fine talent is released from its present elegiac metre.

Gayna Klare

From CJC Archives

The Jewish Times, August 15, 1902: First Synagogue in Ottawa—With all proper ceremony, the cornerstone of the new synagogue of the United Hebrew Brethren of Ottawa, on Rideau Street near Friel, was laid last Tuesday afternoon by Ald. Rosenthal. A neat and substantial structure in brick will be reared to replace the adjoining building which is at present occupied by the members of the congregation.

The date chosen for laying the cornerstone was the 9th of Ab. Preceding the placing of the stone a very impressive service was held in the temporary synagogue, the devotions being conducted by Rabbi Louis Doctor. At the conclusion of the service the worshippers repaired to the vacant lot in the rear upon which the building is erected.

Mr. E. Pullan there made a brief address in Hebrew and introduced the young city father who was to officiate at the laying of the cornerstone of the structure. Alderman Rosenthal then placed the cornerstone in position and declared it well and truly laid.

In the open air the rabbi then chanted in Hebrew the prayer for the King and the ceremony for the day was over.

* * *

The Jewish Times, April 11, 1902: Dreyfus—The eminent Danish author, Georg Brandes, has contributed to the Copenhagen Journal Politiken, an account of a recent meeting with Alfred Dreyfus, whom he found almost completely restored in health. The Captain said little about his past and his sufferings, but spoke with enthusiasm about the charms of the tropics.

* * *

The Jewish Times, January 3, 1902: Boer War—Five thousand six hundred and sixty-one Jews of all ranks have served in the British Army in the Boer War. Of these the killed in action and died of wounds numbered forty-six, died of disease or accident forty-nine. This does not include the two Jews belonging to Montreal who served with distinction in the war—Dr. Lightstone and Dr. Harris.

Brief Submitted to Education Commission

Canadian Jewish Congress has submitted a brief to the Royal Commission of Inquiry on Education in the Province of Quebec stating the position of the Jewish community on matters affecting the education of Jewish children in Quebec Province.

The following is a summarization of the salient points of the Congress brief:

The Jewish community firmly believes that a public school system is a bulwark of democracy. It realizes, however, that in view of the special circumstances which obtain in the Province of Quebec, a public school system in the sense in which it has been accepted in modern society would not be acceptable to the population of Quebec.

Close Cooperation

Jewish citizens cherish a long and proud history of close association and cooperation with their fellow citizens of other religious denominations and origins in every phase of civic, cultural, economic and philanthropic activities. In the field of education an historical process has resulted in a closer affinity to the Protestant school system and the consistent acceptance of the Protestant schools as being the closest to a system of a public school education.

The Jewish community wishes to continue its association with the Protestant schools. It does not suggest a separate school system for the Jewish community. While one school system would be preferable to two systems, it believes that two systems are preferable to three or more systems and does not favour a further fragmentation.

Canadian Jewish Congress asks that legal disabilities for Jews within the Protestant school system as far as membership on their Boards be removed. Jewish children attend Protestant schools and the Jewish community pays its school taxes to the Protestant School Panel and yet Jews are not free to present themselves for election or be appointed to any of the Boards. Despite the many complications, legal and other, the salient fact remains that this is an inexcusable violation of even the most basic tenets of democracy.

BNA Act

Congress realizes that no relief can ever be granted unless the British North America Act (Constitution) has been amended and, therefore, urges the Royal Commission to recognize this situation and to recommend that the B.N.A. Act be amended to establish equal status for Jews within the Protestant framework. The brief also requests that the attendance of Jewish children at Protestant schools be rooted in law and not subject to the vagaries of an agreement. A new reference to the Supreme Court of Canada on matters affecting the position of the Jews within the Protestant school system is also suggested.

As a change of the B.N.A. Act is not likely to be brought about easily nor quickly, Congress suggested a number of interim measures to remedy the situation immediately without waiting for the constitutional changes. As such interim measures, Congress suggested the necessity of a formal recognition by the Protestant School Board that nominees of the Jewish community should be accepted as members within such strictures as may be imposed by law; that arrangements be made for an immediate appointment of a Jewish representative to the Protestant Committee of the Council of Education and the reinstatement of the Jewish School Commission to deal with matters affecting the education of Jewish children in the Protestant schools. Congress further recommended that, in order to assure the representative character of Jewish nominees, the Canadian Jewish Congress be entrusted to advise as to the nomination of such representation.

Statutory Subsidies

The Jewish child population in the Province of Quebec numbers 22,083 of whom 17,725 attend the Protestant schools and 4,358 Jewish Day Schools. Congress submitted that the Jewish Day Schools are entitled to assistance in conducting secular programs by granting them the statutory subsidies which the Province provides on a per capita basis to elementary schools under the jurisdiction of the Protestant and Catholic Commissions. Last year, Jewish Day Schools have been recognized for such assistance on a high school level only. Congress asked that the legislation be extended. The brief also submitted that consideration be given to the problems of Jewish schools in financing new school structures.

Reappraisal

The brief also called for a reappraisal of the system of teaching French and English languages in schools in order to further develop bilingualism in Quebec; that French be taught not as another language in the Protestant schools nor English in the French language schools, but that all efforts be made now so that within a generation every graduate of every school will be perfectly bilingual. Anything less than a basic change in the method of the teaching of the two languages will be poor statesmanship and, as importantly, a deprivation of what could be two cultural acquisitions of enormous importance and value.

The brief also notes that in a multicultural society such as ours, there can be no doubt that a special stress is needed on that aspect of public education which aims at the deepening of our concept of citizenship and which will tend to a more profound and enduring mutual understanding of the various racial, cultural and religious differences in our make-up.

The brief submitted on behalf of Canadian Jewish Congress was signed by Harold Lande, Q.C., chairman, Eastern Region, CJC; Monroe Abbey, Q.C., Congress National Executive chairman; Ben Beutel, chairman, Congress Education Committee; Saul Hayes, Q.C., Congress executive vice-president and Dr. Samuel Lewin, Congress associate education director.

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