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# Congress

BULLETIN



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## Comment: The Issue of Germany and the Jews

The most complex problem facing Jews in all parts of the world arises out of the degree to which Jews can accept as a fact of life that Germany is a member of the comity of nations and its existence will induce tensions and emotional reactions wherever Jews live.

Even the most sophisticated person has to recognize that it is not easy to draw a line as to the time when expiation is considered complete and atonement acceptable. There are no guidelines since the unique character of the great cataclysm that affected European Jewry initiated by Nazi Germany has no parallel in modern history and there are no learned tomes to consult nor precedents to pursue.

The matter is further complicated by the existence of the State of Israel. It should be taken for granted that Israel's position vis-a-vis Germany and its many confrontations with it as a State do colour the views of many people but nevertheless represent an entirely different aspect of the problem.

It may be necessary for Israel to welcome German diplomats and for Israeli representatives to attend functions given by them but that is not necessarily the same code of conduct which may be expected from Jews of other jurisdictions.

The negotiations by representatives of Jewish communities and delegates from West Germany resulting in the German legislation and the acceptance of claims monies was also important in giving a new complexion but cannot be a factor in determining the relationship of Jew and German. All that the claims money represents is token payment for despoliation and damage and does not affect the moral issues.

What brings the matter in particular focus today are two recent Canadian incidents: one is at Camp Shiloh in Manitoba where a unit of the German Army trained under Canadian winter conditions with Canada acting as host country in conformity with its obligations under the NATO Treaty and resultant commitments. Certainly a large number of soldiers in this army group were born after Hitler's regime or were so young as to know nothing about S.S. troops, the Wehrmacht, Nuremberg Laws and the like but it is also true that some of the officers training the troops were members of the former German Armed Forces; the other is the action of a Canadian Anglo-Jewish newspaper in devoting an entire supplement to extol the virtues of West Germany and propagandize the value of its exports and its new look.

The difficulty lies in the fact that perpetual hates are not good, least of all for the hater, even though the enormity of the crimes justify a pretty long memory. One thing is clear that you cannot go on hating forever no more than Jews hate the Persians of today because of Haman or the Egyptians because of Pharaoh (there are other reasons for this latter dislike.) But then again 1930-1945 is not ancient history.

But it is not necessary to hate in order to refuse to forgive. So the question comes back full circle. It is no more truthful to say that every German is bad than to say that "the only good Indian is a dead Indian." Certainly, it is unethical to visit the guilt of the German people of 1930-1945 on millions of people who were not then born or who were infants or were in opposition to the regime or who were in concentration camps themselves or who were in silent opposition.

We are faced with a Santayana aphorism that all problems can be divided into two: the simple which are soluble and the insoluble which are the important ones. We may well be faced with an insoluble problem and no amount of logic or rationale or analysis will do much to provide the equation. Every individual will be guided by his own conscience and by his emotional reaction tempered as far as possible by exigencies of common sense.

We cannot obtain a consensus as to policy because we cannot advance a definite view. We cannot obtain a preponderant judgment because it is too soon after the event to assume that this can be done. What we must avoid at all costs is the stupidity of picking particular incidents as expression of a community judgement. In the interest of justice for which Jewish heritage stands we dare not indict the wrong people. Our position should be that all those we know who were mature and active or servile servants of the Nazi machine are enemies of the Jewish people and there in nothing in the record yet to indicate their atonement or expiation.

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## Jewish Immigration Statistics

Louis Rosenberg, Research Director of Canadian Jewish Congress, has compiled a table showing the provinces of destination of Jewish immigrants from overseas to Canada during the post-war period from 1946 to 1964 inclusive. Statistics for the province of destination of Jewish immigrants who came to Canada from the United States are not available.

The Province of Quebec received 49.1 percent of all Jewish immigrants from overseas, while 41.7 percent reported Ontario as their province of destination, 5.5 percent went to the Prairie Provinces, 2.9 percent reported British Columbia and less than one percent reported the Atlantic Provinces as their destination.

Province of Destination of Jewish Immigrants to Canada via Ocean Ports during the Post-War Period from 1946 to 1964 inclusive.

	Calendar Years				Total	Percent
	1946-1960	1961	1962	1963		
Quebec	23,374	770	750	961	1,900	27,755 49.1%
Ontario	20,882	620	473	593	1,007	23,581 41.7
Prairie Provinces	2,796	77	78	81	102	3,134 5.5
British Columbia	1,419	19	39	40	78	1,595 2.9
Atlantic Provinces	366	18	9	12	26	431 0.8
Total	48,837	1,510	1,349	1,687	3,113	56,496 100.0

## ROSENBERG COLLECTION PRESENTED TO CONGRESS

An important collection of over 300 books, in addition to manuscripts, clippings and files were recently presented to Canadian Jewish Congress by Louis Rosenberg, Congress Research Director. The collection will be incorporated into the National Library and National Archives maintained by Congress and will be made readily accessible to scholars and research workers.

The books, which formed a major part of the extensive library Mr. Rosenberg has collected over the past 50 years, consist particularly of works on Sociology of the Jews in various countries; Jewish history and biography; and Anti-Semitism in Canada and various other countries. One section of the collection is particularly comprehensive covering the growth and early connections of the Social Credit Party with Anti-Semitic propaganda.

In addition Mr. Rosenberg, who was for 21 years Executive Director of the Jewish Colonisation Association activities in Western Canada, has presented the photographic survey of pioneer Jewish farm life he made during his tenure. The collection also includes a complete record dated from 1915 to 1940 of the progress reports he compiled which show the development of the farming settlements throughout Manitoba, Saskatchewan and Alberta.

It was during his years in Western Canada that Mr. Rosenberg was able to track down and compile an invaluable collection of early reports dealing with farm settlement life from 1882 to 1915 which are now to become part of the National Jewish Archives of Congress.

Mr. Rosenberg came to Canada from England in 1915 and started out in the field of education, first as a Teacher



Louis Rosenberg

then as a Principal and from 1938-1939 was chairman of the Regina Public School Board.

From 1919-1940 he served as Manager for Western Canada of Jewish Farm Settlements for the Jewish Colonisation Association. In 1940, he was appointed Executive Director of the Western Region of Congress and in 1945 became National Research Director of Congress, which position he still holds.

A graduate of the Universities of Leeds and London, Mr. Rosenberg is the author of various publications, including "Canada's Jews" and "Canadian Jewish Population Studies," and is a frequent contributor to European, American, Canadian and Israeli journals. He has played an important part in the studies of Jewish demography of Canada and is one of the world's most prominent Jewish sociologists.

### Hate Propaganda

## NJCRC Submits Further Proposals

Canadian Jewish Congress on behalf of the National Joint Community Relations Committee of Congress and B'nai B'rith recently submitted additional proposals to the Canadian Government in the matter of legislation against hate propaganda.

The latest submission synthesizes the resolutions adopted at the last Plenary Session of Congress and the recommendations of the Committee and is contained in a letter addressed to the Rt. Hon. Lester B. Pearson, Prime Minister of Canada, dated February 14, 1966 over the signatures of Michael Garber, Q.C., Congress president and Louis Herman, Q.C., chairman, Joint Community Relations Committee of Congress and B'nai B'rith.

The text is as follows:

"The Canadian Jewish Congress, on behalf of the Jewish community of Canada, on several occasions presented its view on the need for legal remedies to group hate propaganda and proposed consequential texts for amendments to the Criminal Code.

"More recently (April 2, 1965) it submitted its views to the then Standing Committee on External Affairs of the House of Commons to which had been referred a number of private bills on this subject matter. Pursuant to this

submission we informed the Honourable Guy M. Favreau, at the time the Minister of Justice, that the views represented the official position of the Canadian Jewish Congress and requested that action be taken by way of legislation.

"Since we made the submission referred to in the previous paragraph, the United Kingdom Race Relations Bill has been enacted. This Act represents an historical landmark in the evolution of legislation dealing with expression in legitimate debate and the restraints on unbridled expression of views. In the light of this legislation and the debates carried on in the British House of Commons we suggest that in addition to the two proposals regarding Section 62a and 166 previously submitted, a further suggestion which we would like you to consider as an additional or alternative approach to this matter.

"We propose now that the spirit and intent of that section of the Criminal Code (Section 153), which prohibits mailing of scurrilous material, be made a 'mise au point' of the entire field of hate mongering by constituting it an offence to publish, whether orally or in writing, anything that is scurrilous.

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# ZIMBALE TO EDENBRIDGE

(The Autobiography of Samuel Vickar, a pioneer Jewish Farmer in Canada)

Part III  
Pioneer Farm Life

Edited by Louis Rosenberg

When we got off the train at Star City the first men we met were Tony Riederer and Dr. Brigham. Tony told us that our family were up north of the Carrot River and had asked him to drive us out, and that he would have his team of horses ready in a short while. While Tony went to get his team ready, Dr. Brigham told us that the men from the north were working about three miles north of the town digging a ditch to drain a slough through which the road was to pass.

After a while Fred Riederer drove up to the station platform, and we loaded up our baggage and started for our new homes. After following a zigzag trail through bush and sloughs we came to the Carrot River, and to our surprise we saw our sister Fanny and our sister-in-law Rachel Vickar on the other side of the river. Our driver told us to watch our baggage in case the water would get into the "democrat" when he drove his team of horses into the river. We got across the river safely and jumped off the "democrat" and hugged and kissed our sisters, and asked them how they knew where to sit waiting for us. They told us they had been expecting us every Tuesday and Thursday for the past two weeks, from the letters we had sent them from London and Winnipeg, and which Max Broudy had sent on to them in Star City.

We unloaded our baggage and paid the driver, and he left us to return to Star City, promising us that he would drive

past the place where our men were working, and would tell them that we had arrived. We walked to the log cabin built by Harry Wolfovitz, which we nicknamed Edenbridge Hotel, carrying our baggage. The sun was beginning to set, and the mosquitoes were unbearable, so Eli Wolfovitz, who was at home as he was a sick man and could not work on the ditch, started a fire and threw lots of green grass on it, to make a smoke which would chase the mosquitoes away. This was the first thing we learned about pioneering in Saskatchewan. We spent our first night upstairs in the so-called hotel, which had no doors to keep the big yellow mosquitoes out, and we could not sleep at all.

The log cabin was built of poplar logs with walls about five feet high, and had one window ten by twenty inches in size, with two panes of glass. The ceiling was made of small poplar logs laid across poplar joists two feet apart, with sod and clay laid on top of them to keep the heat during the winter. The building was only five feet high because both the Wolfovitz brothers were short men.

It was Friday afternoon, and the sky began to cloud up, and we heard thunder. Before sunset the women lit and blessed the Sabbath candles, and told us to come and eat supper. They served us rice soup on a rough table made of three poplar branches with a board from a grocery box nailed on top of them. There were no chairs to sit on, so we stood while eating,

when suddenly a chunk of mud fell from the ceiling into my plate of soup. It is difficult to describe how I felt at that moment. I began to cry and ran outside into the bush, but could not stay there long, for it was raining, and my brother Dave and my sisters began calling me to come back in.

For a while I thought I would tell them that I would not stay there, but would go back to South Africa, or I would go to Winnipeg, where the people had told us to stay, as that city was just beginning to grow, but I reminded myself that I had told our friend Tepper before the steamship "Galician" left Cape Town that I was going to Canada to settle on a farm, and that I would not come back before six years, instead of the six months he had said, and that made me stay on the homestead.

On Saturday morning the sun shone, the air was fresh, and everybody was up and around. Later in the day my sister Fanny and my sister-in-law suggested that we should all go down to the river and wait for our men who were coming home from work, as they would perhaps be bringing mail and some groceries from Star City.

We went down to the river, and after a while we saw our brother Louis and our brother-in-law Jacob Sweiden, together with two other men, Harry Wolfovitz and Kadish Fenster, coming down hill from the south, and waving to us. They crossed the river on poplar logs, which they had laid across stones in the river. All except Fenster walked across the river on the poplar logs, but he could not walk on the logs, so he went into the water and waded across, the way he always used to do. We kissed our brothers, and took some of the loads they carried and walked with them to the log cabin which we called the hotel. All the men went upstairs on a ladder made of poplar poles, which was placed outside the cabin.

On Sunday morning everybody got up and we began to make plans about going to Melfort. That afternoon my brother David, my brother-in-law Jacob Sweiden and I started out to go to Melfort. We kept on walking until we came to Sam Coburn's house, where we saw some people sitting around a fire which produced smoke to drive the mosquitoes away. They asked us to join them in drinking a cup of coffee, and we told them who we were, and that we were settling north of the Carrot River. We then went on walking until we got to Melfort, and got a room in the Ozark Hotel.

Next morning we went to Hatton's Livery Barn to find out if they knew of a pair of oxen for sale. Dr. Hatton told us that a man called Cliff Roach who lived 12 miles south-west of Melfort had oxen for sale, but first of all we went to see Mr. A.E. Wild, who was the postmaster and government land agent in Melfort, where my brother David filed an application for a homestead for which he paid ten dollars. My brother-in-law Sweiden said he knew the land as it was on the same section as his own homestead. We got a map from Mr. Wild showing what land was open for homesteading. At that time only even-numbered sections of land were open for homesteading.

After dinner we started out on a journey to Mr. Roach's farm, and got there before dark, when he came home from the field with four oxen. We sized up the oxen and decided to buy a pair from him, but stayed there overnight, and next morning we got up, had breakfast and paid him one hundred and twenty dollars for the two oxen. He told us to be sure to call the oxen by their right names. The one on the right he said was Star, and the one on the left was Diamond. We saw that they had some kittens and puppies, so we asked Mrs. Roach for a kitten and a puppy, and she gave me a little black puppy which she called Baby, and a little pussy, and we started towards

## Max Feldman Appointed



Max Feldman

Max Feldman, president of the St. Henry Syndicate, will serve as chairman of the 1966 Joint Campaign for Combined Jewish Appeal and United Israel Appeal of Montreal, it was announced by Jacob M. Lowy, president of Allied Jewish Community Services.

Mr. Feldman has been an associate chairman of the Joint Campaign for the past four years, heading up the key divisions of Special Names and Country Clubs during that period.

Mr. Feldman is on the board of directors of Allied Jewish Community Services, the Maimonides Hospital and Home for the Aged, and the YM & YWHA and Neighbourhood House Services, and is honorary president of the St. Henry Merchants Association.

Melfort. Sweiden drove the oxen. I carried my puppy, and my brother carried the kitten. We got to Melfort, put the oxen in Hatton's barn, and bought some milk for the puppy and kitten.

We stayed overnight in Melfort, and next morning bought a wagon from Duff Nesbitt, and a few 2"x4" scantlings from the lumber yard. Then we went to Turner's mill and bought five sacks of flour and started for home.

We got as far as Myer's Corner, one mile west of Star City, when it began to thunder and rain, so we unhitched the oxen and let them feed on the grass. We all took off our South African jackets and covered up the sacks of flour, and went under the wagon to keep off the rain. The shower only lasted a few hours, but the mosquitoes were terrible, so we started for home and got to the Carrot River, but the oxen would not go into the river. We managed to get the oxen to ford the river at last, and we got to the top of the hill, but there was no place to drive in and unload, so we unhitched the oxen, put the bell which we had bought in Melfort on them and got out three axes which we had bought there, and began cutting down poplar trees where Sweiden wanted to build his house.

Next morning Sweiden went to Star City and took Isaac Brass with him to buy lumber for a house, while my brother David and I kept on clearing the trees from the place where the house was to be built. After we had cleared enough land for the house, we decided to clear another piece of land north as far as the ravine for a garden for next year.

There we built the first frame house north of the Carrot River. While working at building the house we arranged with Isaac Brass that we would buy a plough, and he would buy three sections of harrows, as he would be breaking the piece of land which he had cleared of scrub with our oxen, in return for the help he had given us in building the house.

When the house was finished I went into Star City with Isaac Brass and bought a Verity steel plough, and Isaac bought three sections of harrows. We moved into the new house and all the surrounding settlers gathered for a party to wish Mr. and Mrs. Jacob Sweiden good luck. Now we had oxen, a plough and harrow, and the next job was to break that piece of

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## JEWISH TEACHERS MEET



(Top): Head table guests at the Sunday evening dinner session of the Third Annual Teachers' Conference held in Montreal are from left to right: Israeli Consul B. Sela; Mrs. Sela; Rabbi W. Shuchat; Mrs. Shuchat; Dr. H. Ballon; Dr. Judith Sinai; Israel Consul-General of Montreal, Col. Dov Sinai; Samuel Lerner; M. Magid; Dr. Eisig Silberschlag; Mrs. S. Lewin; Dr. Samuel Lewin; Rabbi L. Kramer. (Bottom left): Partial view of delegates. (Bottom right): Table of literature on display at the conference.

The curricula of Jewish Day Schools and Afternoon classes came up for a thorough review at the Teachers' Conference, which was held at the Shaar Hashomayim Congregation, February 13 and 14, 1966. The Conference was sponsored by the Council of Jewish Educational Institutions of Greater Montreal, which was established by the Canadian Jewish Congress and which includes 24 Jewish educational institutions in Montreal.

Dr. Eisig Silberschlag, Dean of the Hebrew Teachers' College of Boston was the guest lecturer and consultant at the Hebrew sessions, which dealt with teaching of Hebrew and Yiddish as living languages; teaching of Literature in Day Schools and Afternoon classes and factors determining the degree of success of our educational efforts. Separate sessions were held in English and French for the teachers of general courses in Jewish Day Schools, dealing with teaching of French in kindergarten and primary grades; new Maths; teaching of Canadian History in Day Schools; initial training alphabet method and flexibility in Reading.

The need for and the pedagogical approach to Jewish education on a High School level was emphasized by Dr. Sil-

berschlag in his opening address, who deplored the fact that Jewish education, for all intents and purposes, stops at the Bar Mitzvah age. Dr. Silberschlag suggested that the curriculum ought to be made more exciting and, for instance, classes in Bible ought to include "all the exciting discoveries of recent years — the Dead Sea Scrolls and other archaeological findings, which throw a light on the Biblical text."

Col. Dov Sinai, Israeli Consul General, and Dr. Judith Sinai, the wife of the Consul General, were hosts to the teachers at a reception prior to the dinner session, which was presided by Mr. Samuel Lerner. Col. Sinai addressed the session, at which the main speaker was Mr. M. Magid, who recently retired from the post of the Educational Director of the United Talmud Torahs in Montreal, which position he had held for close to 40 years. Dr. H. Ballon, president of the Shaar Hashomayim Congregation, greeted the Conference on behalf of the host synagogue. Participating in the various parts of the program were Messrs. A. Rosen, N. Wilchesky, A. Wilcher, Mrs. Shifra Krish-talke, M. Michaeli, H. Ralbag, M. Husid,

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Mrs. E. Hecht

# Seven



Mrs. Jean Newman



Mrs. S. Ender

# Jewish

# Women



Mrs. A. Dresdner-Israel



Mrs. Jason Teff



Mrs. F. Millman

by Lawrence Sabbath

The role that contemporary women play in the arts is no longer regarded as the eighth wonder of the world. Society takes it for granted that all the professions, from politics to painting, are fair game to the female species.

As the phenomenon of the feminine mystique becomes clearer (to women, not yet to men), through the "hip" explanations of a Betty Friedan, the subtle reflections of a Simone de Beauvoir and the anti-Freudian revelations of a Karen Horney, there would seem to be small room left for surprise. However, the extent to which some of the professions have been quietly taken over by women is cause for little wonderment.

Since the end of the war, female participation in the arts has extended to the running of art galleries. Outside of New York, Montreal probably has more galleries operated by women than anywhere else on the continent. Toronto has only a few, nothing in size or influence to compare with those here.

All forms of the arts in this metropolis are heavily and thoroughly practiced, especially in painting, sculpture and graphics. For Jewish women of all ages and social classes this field has become what is obviously a satisfying source for the expression of a deep-rooted interest in all matters cultural. Some create works of art, others collect them and not a few engage in the highly complex and competitive business of selling.

The figures for the latter are quite astonishing. At the moment, nine, or one quarter of the commercial art galleries in town, are owned and operated by women. Six of these have Jewish proprietors. Their role is not that of dilettantes. They buy and sell in an international market where millions of dollars trade hands daily, where a system of communications keeps them informed much in the manner of the stock market.

The importance of their individual and collective roles in a community where the

Jewish population is only around 110,000 out of some two millions, has become daily more far-reaching and there is every indication that what has happened in a few years is only just the beginning. There are, of course, a number of women who use their homes as galleries but they are not considered here. The further intriguing fact is that Jewish prominence in the arts takes place in a Greater Montreal area that has expanded out of proportion to the Jewish population whose physical numbers have not kept pace with the general increase.

The women dealers in question do not see themselves as Jews, per se, in their commercial function. Undoubtedly, their religious heritage and personal background play a fundamental part in the careers they follow and the varying degrees of success they experience. However, if they are asked what role their "Jewishness" performs in their business, they are apt to respond with a quizzical look, as though this had never occurred to them. Let sociologists and historians find the answer.

Oldest of the six galleries owned by Jewish women is the Artlenders in Westmount. It is unique in its function, the only one of its kind in the city. Mrs. Jean Newman began it 12 years ago, after reading one day about the loan division of the Vancouver Art Gallery. She wrote to the Museum of Modern Art in New York which provided her with the information that enabled her to get into business, operating from home until several years ago.

She has two children, her husband was at one time in public relations, and her service to both public and artists has been invaluable. She adds to her community contribution with the occasional exhibition by local artists but says her "chief interest is in loaning pictures." "Sometimes she has as many as 60 paintings out on loan at a time, most of them for a few dollars monthly, an amount that can be applied to the eventual purchase.

Co-proprietors of the West End Art Gallery on Greene St. are Mrs. Florence Millman and Mrs. Hazel Sayre. The latter, an English woman, joined Mrs. Millman a little over a year ago in a venture about which they are very happy. Both with children, they find time to manage about five exhibitions during the year, the works are mostly figurative and landscape because of the residential English area which seems to prefer this style. They note that they "set out to create a gallery for everybody, a place like Steinberg's where people can walk in off the street and browse."

The heart of the city's thriving art world is located on a few streets in the vicinity of the Montreal Museum of Fine Arts. Newest and handsomest of the lot is the upstairs Gallery 1640 that is run by co-owners Estelle Hecht and Mrs. Sylvia Ender. Miss Hecht is a professional printmaker with a national reputation in her own right. She began Gallery 1640 five years ago, in two minuscule rooms west of Guy St. It is the only print gallery in town and deals with contemporary artists from all over the world, although the majority of artists represented are Canadian.

She notes that the market is expanding but that there are still too many people who think of prints as reproductions. She is Montreal-born and was trained at the Montreal Museum and by Albert Dumouchel at the Ecole des Beaux Arts. To expand her previously inadequate quarters she joined up last summer with Mrs. Sylvia Ender, a university graduate from New York. Mrs. Ender has been a Montrealer for some time, she has two children, a businessman husband, and she says she is in love with her first commercial try. She adds that she has no illusions about making any quick money in the arts and has budgeted carefully for the long haul ahead.

Close by is Galerie Irla Kert also a newcomer to the Sherbrooke St. art scene. Mrs. Kert holds an M.A. in fine arts from Columbia University, has taught high school here, her husband is a realtor, there are two boys, and she remarks that "the bug gets worse, I just can't stay away from this place, even on Sundays." She began modestly in the west end of the city several years ago with American

artists but has added Mexican and Canadian paintings and sculpture.

Landscapes and the figurative are her prime concern though she has found it necessary to have a sprinkling of many other styles as well in order to meet the tastes of a growing clientele. "I don't think," she says, "that women envy me, because this is a big responsibility...you need complete dedication and there's little time for social life...it's a struggle but I don't permit myself to think negatively, but realistically."

Around the corner is the Art Den, just a few months old. Mrs. Adela Dresdner-Israel took over the eight-year old Galerie Dresdner from her brother who moved to Toronto. She was born in Bucharest, came to Canada in '51, married shortly after and has been in a number of business activities. The Art Den is her first attempt with an art gallery although her writings - her first book was published when she was 17 - and a strong family interest in the arts, furnish an adequate background to her present occupation. She observes that she is "a fatalist by nature. I took this place by chance but hope to carry on for another 30 years... religion has nothing to do with this business. The only discrimination is between rich and poor."

Youngest of these art entrepreneurs is Mrs. Joyce Jason Teff. She has one daughter, and a husband in public relations. She majored in fine arts at Sir George Williams University, paints professionally and is working towards a Ph.D. Her one-room Galerie Jason Teff is on St. Paul St. in the Historic Area and after a year of concerts, poetry reading and movies, she observes that she "is not sure whether the educative process is what is needed to sell art...this business is a fight. You get involved and there is nothing else you want to talk about. Except, perhaps, men and politics from time to time." She exhibits young Canadian and American artists.

None of these art dealers think of themselves as women undertaking male roles. They all agree that they have no trouble combining business with being homemakers, wives and mothers. Ranging in age from the mid-twenties through to the fifties, they have discovered within themselves a fresh source of elan and interest they had not previously thought possible.

### NJCRC

(Cont'd from page 1)

"The definition of scurrility should provide that 'scurrilous matter' include matter, a principal purpose of which is to promote hatred or contempt of or hostility against a class of persons or against any person as a member of a class by reason of the particular race, nationality or ethnic origin, colour or religion of such class or person.

"To preserve the nature of legitimate debate and publication, it should also provide that no person shall be convicted of an offence by reason only of having published in good faith and in decent language statements relating to controversial social, economic, political or religious beliefs or opinions.

"We are encouraged in our belief that such an amendment would be in harmony with the mores of the community by the recapitulation of the general law of this country on matters of freedom of speech which were expressed by the advisory opinions of two Postal Boards of Review supporting the action of two Postmasters General who banned the use of the mails early in 1965. Mr. Justice Dalton Wells, speaking for a three man board in one of these cases, stated:

"... it is proper to record that the right of free expression is not absolute in Canada or in any other democratic society.

*In the interests of fairness, decency and public order there are many well recognized restrictions upon the right of free expression. The civil law protects citizens against libel and slander. The criminal law prohibits the destruction of the fabric of our democratic society by the expression of treasonable and seditious views. These are but examples of the fact that ours is a freedom which exists under law...* (pages 43-44); and:

*"The rights of public discussion, and in that is included freedom of speech and freedom of the press, are subject to legal restrictions."* (page 55).


"It would surely be superfluous, after so much debate on these issues, so much legal opinion offered and so much official argumentation advanced as to the dangers of permitting hate propaganda to flourish, to dwell further on the motivations of the Canadian Jewish Congress and the Jewish community in charging Parliament with the responsibility in the interests of a more perfect democracy to take adequate steps.

"We therefore urge your government to introduce appropriate legislation and respectfully suggest that our original submission, referred to above, refined by the substantive proposals of this letter, offer a framework for the legislation required within the ambience of the total Canadian community."

### Comment (Cont'd from page 1)

We must protest the continued existence and even proliferation of Neo-Nazi groups and movements in present-day Germany. We must expose the strange mildness of many German courts in the punishment of convicted war criminals. We must show our anger whenever former Nazis, patently unreconstructed, still occupy positions of influence and high rank in the public and private affairs of the Federal Republic. We must also be alert to prevent Nazi fascist philosophy from recapturing men's minds. These are things that must absorb our energies and not senseless preoccupations of fighting Plato's shadows on the walls of the caves.

# Congress



**BULLETIN**

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**National President** ..... Michael Garber, Q.C.  
**National Executive Vice-President** ... Saul Hayes, Q.C.  
**Press Officer** ..... Jean Sadler

Zimbale (Cont'd from page 2)

land for a garden, but who was going to do it?

I didn't know how to plough new breaking. My brother David didn't know how, nor did Jacob Sweiden, but Harry Wolfowitz said he knew how, for he had worked on a farm in Russia. So we decided that all three of us would try. I harnessed up the oxen and Sweiden set the plough in the ground at the place where he was to start. My brother David laid the double-tree on the ground and I brought up the oxen and hooked them up, and we shouted "Away we go! Get up, boys!" After trying to make adjustments to the plough to get it into the ground, we finally got it going, and went down as far as the ravine. Then came the problem of getting back. The poor oxen went in the furrow all right, but we were covering up the furrow that we had just opened.

Harry Wolfowitz came running and puffing, and asked what was the trouble. We told him, and he said that was nothing, and we turned the poor oxen around a few more times, and it was still no better, so we called Isaac Brass, and he came and showed us how to make a start when ploughing. That was when we found out that it was harder to be a farmer than a store clerk.

Rosh Hashono was approaching, and we had to make preparations for the High Holy Days. We held a meeting at Sweiden's house. The first problem was to obtain a Sefer Torah. We decided to write to Max Broudy in Winnipeg, and ask him to borrow a Sefer Torah and send it to us in Star City, and we would return it after the High Holy Days. We wrote to him, but to our surprise we received a telegram from him that the people in Winnipeg wanted forty dollars for the loan of the Sefer Torah for the holy days, so we had to collect forty dollars and wire the money to Max Broudy, for the Sefer Torah, which was shipped to us by express, which cost us three dollars. We had a "minyan" and the services were held in Sweiden's house.

The day before Rosh Hashono we got a surprise when a man drove up to the Sweiden house, and after saying "Hello," he said in Yiddish that he had come here for the Rosh Hashono holiday and that his name was Isaac Buckwold. He told us that he lived on a farm north of us, that he came from Dauphin, Manitoba, that his father had written him that we had a Jewish settlement here, and that he should come to us to attend the religious services. So here we had another Jewish farmer to join us.

After the Holy Days, Isaac Buckwold told us that he was going to Melfort, as he had heard that there was some threshing going on there, and there would be a chance to earn a few dollars, so I said that I would go and Fenster and Harry Wolfowitz said they would come too, so we all went to Melfort, and put Isaac Buckwold's team of horses in Dr. Hatton's livery barn, and asked whether anyone knew somebody who needed men to work. Dr. Hatton showed us a white house north of the town, where a threshing machine stood, and told us that the thresher, a man named Walker had been there that afternoon, and had asked him to send any men looking for work to him at John Wittig's farm.

We had supper at Mrs. Fisher's restaurant, and after supper walked out to John Wittig's farm. It was a Sunday and the threshing machine was not working. Two men came out and we told them that we were looking for work. Isaac Buckwold said he wanted to work with his team, so Mr. Walker told him to go three miles west, where there was another threshing machine that might need a man with a team, and that he could take two of us. Then John Wittig looked at me and said that he would take the young fellow, meaning me, and Walker took Fenster and Wolfowitz. They told us to go upstairs in the barn to sleep and that they would wake us up for breakfast.

We worked on the threshing gang for two days and then the threshing machine moved away and Wittig asked me if I wanted to stay and work for him for a couple of months. I agreed and he asked me how much I would want for wages. I told him he should pay me as much as I would be worth, for I wanted to learn farming.

He showed me that evening how to feed his horses, twelve of them, together with seven cows and a bull, and how to bed them down for the night. He had 14 pigs within a log fence where there was a water trough and a feed box. Water had to be carried from the Stoney Creek down the hill. He told me that all this work, which he called chores, had to be done before breakfast, and after breakfast we would be hauling hay, and then digging potatoes.

He called me into the house and told me that I would have a room upstairs and he went up with me to show me my room and gave me an alarm clock and told me it was set. I went to bed and the alarm clock rang at 4 o'clock in the morning. I got up, went to the barn, fed the animals, cleaned the barn, brought up two large wooden pails of water for the pigs, and poured them over the fence, and did the same with two pails of chop.

When Wittig got up I told him it was all done, then he took some milk pails and told me to come and milk the cows. I told him I did not want to learn to milk cows and he asked me why, and I told him that where I came from, men did not milk cows, as it was considered to be women's work. I also told him that if he wanted me to work for him, he would have to look after his pigs himself. He told me that his hired men had always looked after everything, so I told him that I had not yet been hired by him, and would bid him goodbye.

He told me that I was an independent fellow and that I should come to the house and have breakfast with him and talk it over. We went in and had breakfast. They had fried pork on the table three times a day, and all I ate was bread and butter, potatoes and tea. That is what I lived on while I worked for him.

After breakfast, he told his wife in German what I had said to him about the pigs. While talking, they looked at me once in a while, and she told her husband to let me go and get another man. He took another look at me and told her that he kind of liked me and would let me stay, as he thought he could get along with me.

While they were talking together, I stood at the door, ready to leave. Then he turned to me and said that I had better stay, and he would see about the pigs. So I stayed, and hauled hay all day and next day. On the third day he ploughed up a few furrows of potatoes and told me to pick them and put them in piles. At dinner time he came out to call me for dinner and told me he had brought out another fellow to pick potatoes. In the meantime, while he was in town he had sold a carload of potatoes to be loaded for the Greenbush Lumber Camps.

After dinner we picked potatoes again, and at supper time, Mrs. Wittig told him in German that she had been watching us picking potatoes, and said that I had kept on picking without stopping, but that the other man had been sitting and smoking most of the time. She had a pair of binoculars lying on the kitchen window.

When I heard what she said about me I asked him after supper what wages he was going to pay me, and he told me he would pay me ten dollars a month, and that I could stay until Christmas. I told him I would stay, for I wanted to learn farming.

On Sunday Mr. and Mrs. Wittig went to church in Melfort, and when they came back, Mrs. Wittig told me that I would have to go to church with them next Sunday. She told me that she had told the other women in church that she had a young boy from South Africa working for them, who had told them much about that country, and that the women had asked her to bring me with them to church. I did not say anything, but next Sunday morning Mr. Wittig told me to hitch up the roan mare in the buggy, and when I brought the mare and buggy to the house Mrs. Wittig told me to get ready to come to church with them. I told her I could not go to church in the clothes I was wearing. She agreed and said that during the week I should go home and bring my Sunday clothes and she would tell the women that I would come to church next Sunday.

The next week I asked Mr. Wittig for

## NATIONAL JEWISH ORGANIZATION

Requires

### Executive Staff Member

For its Eastern Region Headquarters. Complete fluency in French essential. Experience in interviewing an asset also speaking and writing ability. Academic background preferred although other factors can compensate. Age under 40.

Write **CONGRESS BULLETIN**  
493 Sherbrooke St. West,  
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a horse and buggy to go home. He said that I could have the use of it for one evening for five dollars, so I said that I would not go. When Sunday came around again, Mrs. Wittig told me to come to church with them that day, and I said I could not go because Mr. Wittig had wanted five dollars from me for the use of the horse and buggy in going home and that I could not afford it, for I was only getting ten dollars a month.

Mrs. Wittig gave her husband an angry look and asked him what could she tell the women in church. Then I told Mr. Wittig that I would pay him five dollars out of my wages for the use of a team of horses, and asked him how much he would charge me for 25 bushels of potatoes and 25 bushels of oats to feed our oxen and chickens at home. I would take the oats home and bring my clothes when I came back. He looked at me and told me he would charge me 25 cents a bushel for the potatoes, as that was the price he was getting, and he would also charge 25 cents a bushel for the oats, and I could have the use of the team of horses for five dollars to take the oats and potatoes home.

Next morning we filled the bags of potatoes and oats and weighed them, loaded up and I started the journey home. After zigzagging around every slough on the trail, I finally came to the four corners of the homesteads of my brother Louis, Raphael Rosenberg and Pendleton, where I got stuck, so I unloaded the oats in the bush, and left the potatoes on the wagon to take home. It was freezing already at night, and I managed to pull the load out and cross the river, and by the time I did so it was dark.

To my surprise, both my sisters came out and told me that our oxen were gone and that my brother David and brother-in-law Sweiden had gone to look for them. They had been away for two days and had not yet returned. I unloaded the potatoes, and next morning went to bring the oats, and then returned to the Wittig's near Melfort.

The next Sunday I got the horse and buggy ready for Mr. and Mrs. Wittig to go to church. Mrs. Wittig told me to get dressed and come to church with them, and I told them I was not going, and when she asked me why not, I told her that there was not a Church in Melfort to which I belonged. When she asked me to what church I belonged, I answered the Jewish synagogue. Then Mrs. Wittig said that I could not belong to the Jewish synagogue, for I was not a Jew, to which I replied that I was a Jew.

Her husband was upstairs getting dressed for church, and she called to him to come down; which he did hurriedly, and told him "Sam says he is a Jew." Wittig looked at me and said to him wife that I was joking, but I told him I was not joking, that I was a Jew, and was not going to church with them. Mrs. Wittig then became angry and asked me "If you really are a Jew, where are your horns?" I began to laugh and she told me not to laugh, saying "I will show you. I have pictures of Moses and Aaron," and they both called me into their bedroom and showed me a picture, saying "Look at Aaron. He has horns." I tried to explain that Aaron did not have any horns. The picture showed Aaron blessing the people, for he was the High Priest, and had his arms outstretched with his fingers spread out to hold up his "tallith" or prayer shawl.

They stood for a while and looked at me, and then Mr. Wittig said, "Sam, the best thing you can do now is to unhitch the mare, and we won't go to church, Ma."

So we sat and talked practically all day about South Africa. I told them how surprised I was, that I had sat at their table about four weeks, and eaten nothing but bread and butter and potatoes, and they had never asked me why I did not eat pork. From then on I got eggs at mealtime.

Some time afterward, I walked into Melfort, went to the land agent, Mr. A.E. Wild, and filed my application for a homestead on the south-east quarter of Section 6 in Township 48, Range 16 west of the Second Meridian, and paid the ten dollar homestead fee, and became the owner of a homestead of 160 acres of land with plenty of wood on it.

I kept asking Mr. Wittig every time he went to town whether there was any mail for me, until one day I received a postcard from home telling me that Sweiden was going to Melfort, and that he would buy another pair of oxen, and if the oxen we had lost were found we would have two pairs of oxen, and could sell one pair if we wished.

Several days later Sweiden came to the Wittigs, and the next day we walked into Melfort and looked at some oxen that some French farmers from St. Brieux had brought in with their loads of wood for sale. We bought a pair from them for one hundred and twenty-five dollars, and Sweiden went home with them.

(to be continued)

#### Tribute

Mr. Michael Rubinstein, Q.C., chairman of the Jewish Labour Committee, was tendered a tribute dinner sponsored by the Jewish Labour Committee. Congress is associated with the Jewish Labour Committee in Community Relations work in the labour field.

#### Central Region

The Educational and Cultural Committee of the Central Region of Congress convened the Tenth Regional Conference on Jewish Education for June 5. The Conference will be held in St. Catharines.

#### Conference (Cont'd from page 2)

L. Tenzer, Dr. A. Mittelman, Shloime Wiseman, Samuel Lerner and Rabbi L. Kramer.

Guest lecturers at the English and French sessions were Miss E. Aziza (Ional School); Prof. H.O. Purdy (Macdonald College); Prof. Roland Wensley (Department of Education, McGill University); and Miss Kathlene Cumming (Montreal East School). A special demonstration and film on the initial training alphabet method was given by Mr. M. Pitman of Toronto. The sessions were chaired by Mr. J. Leibovitch, Mrs. S. Lewis, Mrs. A. Moss, Mrs. S. Lubitch, Mrs. P. Clein and Mrs. Aviva Ravel.

The Conference proceedings were summarized by Dr. Samuel Lewin, Associate Education Director of the Canadian Jewish Congress, who emphasized that "the Jewish community aims at universal Jewish education as projected at the recent Plenary Session of the Canadian Jewish Congress, which implies the enrolment of every Jewish child in a recognized Jewish educational institution throughout elementary school grades and, wherever possible throughout High School grades. However, we are equally concerned," he stated "with the quality of Jewish education and Jewish schools spare no effort to give children the best possible training and the best possible teachers."

Over 300 teachers of Jewish schools in Montreal were in attendance. Also participating were teachers of Jewish schools in Ottawa.