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Court Decision Advances Democracy

Supreme Court Voids Restrictive Clauses

Michael Garber, K. C., of Montreal, chairman of the national executive of the Canadian Jewish Congress, welcomed the decision of the Supreme Court of Canada ruling illegal restrictive clauses in property deeds on grounds of race or religion. He called it an important step towards abolishing racial and religious discrimination in this country.

The Supreme Court has reversed the judgments of two Ontario courts and has upheld the right of Mrs. Noble of London, Ont., to sell to Bernard Wolf of that city a property in the Beach O'Pines area in Southern Ontario in spite of the opposition of neighbouring property owners who maintained that a 1933 clause in the property deed forbade the transfer of the property to Jews or Negroes.

Among the reasons given for declaring invalid the restrictive covenant attached to the property at Beach O'Pines was that the clause was personal and did not run with the land through future transactions beyond the original one between convenantor and covenantee. Another was on the grounds of

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L. M. Becker
Examines
Memorial
Volumes



Congress Warns Against Admitting Nazi Immigrants

"The presence of Nazis among any German immigrants who may be allowed into this country will endanger the harmonious pattern of Canadian life and will complicate the security problems of the country," said the Canadian Jewish Congress in a letter to Prime Minister Louis St. Laurent urging the utmost care in the admission of German and of Ukrainian immigrants. These representations were followed up by a delegation which called on the Hon. S. Garson, minister of justice.

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DISTRIBUTE BOOKS OF EUROPE JEWS

The Canadian Jewish Congress has received 1,500 volumes from the homes and the libraries of European Jews who had been massacred by the Germans for placement in Jewish institutions and libraries in Canada where they will be preserved as memorials to their previous owners. A Canadian Jewish Congress committee headed by Lavy M. Becker of Montreal is at present sorting the books and making arrangements for their distribution and preservation.

"These books are a tragic reminder of the fate of millions of Jews and of ancient communities which have been

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National Emergency Conference for Israel in January

Samuel Bronfman, national president of the Canadian Jewish Congress has called a national conference of Canadian Jewry for January 21 and 22nd, at the Mount Royal Hotel in Montreal to deal with the emergency situation confronting Israel arising out of its vast immigration and resettlement program. Associated with the Canadian Jewish Congress in sponsoring this conference are the Zionist organisations in Canada, the Canadian Committee of Welfare Funds and the Canadian lodges of the Bnai Brith. The distinguished Israeli diplomat, Aubrey Eban, and Robert Nathan, Jewish Agency economist, will be the guests of the National Conference for Israel. Michael Garber, K.C., and S. E. Schwisberg of Montreal and E. E. Gelber and B. Sadowski, M.B.E., of Toronto will be vice-chairmen of the sessions. Saul Hayes and Rabbi J. J. Schwartz are the directors.

A preliminary conference is being convened in Montreal for December 17th, to finalize plans for the January conference.

The conference is being convened for the purpose of calling upon every Jewish community in Canada to collect quickly outstanding pledges, to intensify support for campaigns and to set early dates for the 1951 campaign. The sponsors of the national conference point to Israel's need for private capital investment, government aid to Israel and the proceeds of voluntary campaigns on a larger scale than heretofore. The conference will decide on the goal for 1951 United Israel Appeal and the setting up of machinery to implement the resolutions adopted.

The urgency of this conference was emphasized at a meeting of the Canadian delegates to the recent Washington Conference on Israel Reconstruction. The Zionist organizations of Canada requested the Canadian Jewish Congress to convene such a conference. After the Congress executive voted to take the leadership on this question the Canadian Committee of Welfare Funds was invited to act as co-sponsors. Plans for the January conference were formulated after the national meeting of the welfare funds in Washington at the beginning of December.

Vast Festival of Jewish Culture Is Staged by Toronto Community

One of the most effective educational projects in the history of the Canadian community centred the attention of Toronto Jews and non-Jews on all phases of Jewish culture during the Congress-sponsored Festival of Jewish Culture. Congress was associated with the United Jewish Welfare Fund and the Assembly of Jewish Organizations in the preparations for Jewish Community Month.

In the words of the Toronto Star: "It is the first time in the history of this country that an entire minority group has attempted such self-analysis. The project would seem to be the first of its kind on the North American continent. The major aim is to acquaint the rising generation and the newcomers in the Jewish community with their cultural heritage, the status and achievements of Jews in Canada and the historic reasons for the progress that has been made.

"For the program of events, the planning committee has been able to draw upon leaders in Canadian music, art and scholarship. Among Canada's growing roster of creative artists, significant writers and speakers, able composers, performers and conductors of music are a considerable number of Jewish origin."

Not only have the major Jewish resources of the Canadian community been utilized in this program, but the cultural institutions of Toronto were also integrated.

"An equally distinctive feature of Jewish Community Month in Toronto is the cooperation its planners have received from all community resources. Exhibits on Biblical lore have been arranged by the Royal Ontario Museum. Concerts and art displays have been held at the Art Gallery of Toronto and other galleries. Lectures were given in the museum theatre as well as at the King Edward and Royal York hotels," wrote the Star.

The 65,000 Jews of Toronto were enabled to:

Examine Jewish and Palestinian antiquities dating back 2,000 years at the Royal Ontario Museum including ancient manuscript, silver work, old books, mosaics, astronomical tables, synagogue plans, handicrafts, coins, seals, Bible scrolls, ceremonial objects, prayer books, community record books and stonework from synagogues in China.

See the modern works of art of Israel and the paintings of Canadian Jewish artists.

Hear the specially-commissioned orchestral suite, "Credo," written by Morris Surdin and based on Jewish themes, performed by the Canadian Little Symphony Orchestra.

Witness the premiere performance of John Weinzwieg's Israel Sonata composed as a tribute to the Jewish State.

Hear the Yiddish poet, J.I. Segal, Lamed Prize winner of Montreal.

Study Jewish music with Israel Rabinovitch of Montreal, author of "Music Among Jews."

Hear A.M. Klein's poem "Psalm XXVI" set to music by Harry Freedman and sung by Evelyn Pasen.

See an exhibition of Jewish books in a variety of languages at the Jewish Public Library.

Attend the national convention of the Labor Zionist movement.

See the exhibition of Jewish community work as arranged by the Jewish Welfare Fund.

Take part in a symposium on the history of the Jewish community of Toronto.

Hear the Jewish Folk Choir in a program which included Zeisl's "Requiem Hebraico" with Verda Hall Borowski as soloist.

Listen in on a round-table discussion on Jewish art led by Dr. Stephan S. Kayser, curator of the Jewish Museum in New York.

Examine the ceramic sculpture of Dora Wechsler and the art-

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Leaders in the Festival of Jewish Culture which was sponsored by the Canadian Jewish Congress in Toronto: (seated) Mrs. Beatrice Fisher who arranged the art exhibits; Dr. Anna Gelber, popular painter who introduced the Israel art exhibit; Mrs. Tutzi Seguin who is active on the sub-committee on arts. (Standing) Mrs. Dora Wexler, chairman on the sub-committee on visual arts; Dr. Eli Borovsky, archeologist and historian on the staff of the Royal Ontario Museum who is chairman of the sub-committee on Letters; and Mrs. Bailey Leslie, worker in artistic pottery.

CONGRESS LAUDS DECISION AS VICTORY FOR FREEDOM

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uncertainty of intention of the parties as to the amount or degree of the prohibited race or blood. The Supreme Court took the decision in a 6-1 vote.

The ruling marked an important stage in the battle to render illegal the practice followed in some areas of inserting in property deeds a clause forever forbidding the transfer of the property to Jews or to other victims of discrimination such as Negroes, Japanese, etc. This has been one of the instruments used by anti-semites to prevent Jews from settling in certain areas and has been in effect an important form of discrimination against Jews and a serious diminution of Jewish equality in matters of residence and of property ownership.

In 1945 Justice McKay had ruled such a clause in a Toronto deed invalid on general grounds, but in the Beach O'Pines case Ontario courts had upheld the validity of such clauses. The Canadian Jewish Congress has made it an important part of its program to combat this practice.

Since this case first appeared before the courts, the Ontario legislature has enacted a law forbidding the introduction of such clauses in property deeds, but this legislation was not retroactive and does not apply to such clauses already inscribed in deeds.

Robert Taylor, Ottawa correspondent of the Toronto Star reported that:

"Most legal experts said that the judgment and the new rule of law spells for all Canada the end of real estate covenants that bar people because of race or religion."

The judgment was written by Mr. Justice Ivan C. Rand and was assented to by Mr. Justice Ray Kellock and Mr. Justice Gerald Fauteux.

Effects Far Reaching

Mr. Garber said "that the Supreme Court decision is the clear voice of democracy which will re-echo in the hearts of the majority of Canadian citizens. Since the case came to the courts, several provincial legislatures have made it illegal to insert such discriminatory clauses in property deeds. The present ruling renders invalid such existing clauses in the Province of Ontario and will doubtless stimulate legislative and judicial action in this direction in other provinces of Canada. The Jewish community in this country considers this judgment a reaffirmation of the ideal of equality of all citizens within a democracy."

Refugees From China May Go To U.S.

After considerable effort by the Canadian Jewish Congress and by other interested organizations, American immigration authorities agreed to the entry under existing DP immigration regulations of a number of refugees who arrived in Canada sometime ago from Shanghai. The Jewish Immigrant Aid Society of Canada has cooperated with the Canadian Jewish Congress in much of the preparatory work including documentation, case work, etc., on this group.

These refugees had spent the war years in the Far East as refugees and had been interned for a time by the Japanese as enemy aliens. When hostilities broke out in the Far East, the Canadian Jewish Congress made every effort to rescue them and to bring them to this side of the Pacific. The Canadian Government granted permission for several hundred of these to come to this country. They were brought over by air with assistance of the JDC. Many of them left Shanghai when the city was already in flames as a result of invasion attacks.

A number of these refugees have made application while in Shanghai for U.S. immigration.

"All people of good will will hail this judgment with deepest satisfaction," said Irving Oelbaum, president of the Ontario Region, Canadian Jewish Congress. "It is further evidence that there is no place in Canada for racial or religious intolerance. The judgment gives force of law to a moral principle."

The Montreal "Star" commented editorially on the decision:

"Such a contract, the court holds in declaring it invalid, is against the public interest. There are other stated grounds of illegality, but from the published reports it appears that the court's principal reason for rejection is that a discriminatory agreement of this kind — a restrictive covenant, as it is called — is socially immoral."

"There will be some heart-burning over this decision, for many such agreements barring Jews and Negroes exist. Some inconvenience may result, too; but surely it is good and proper in a country like ours to refuse to permit the enshrinement of race and color

Eastern Region Conference Held On December 10th

The possible consequences which the re-admission of Germany into the family of nations may have upon racial tensions here and whether it can constitute a threat to the status of the Jewish community were discussed at biennial conference of the Canadian Jewish Congress in Eastern Canada held in Montreal December 10.

Delegates from all Jewish organizations and institutions in Quebec, New Brunswick, Nova Scotia and Newfoundland attended the sessions under the chairmanship of Monroe Abbey, president of the Congress in this region.

The sessions were devoted to reports and discussion of civic rights, community organization, interfaith goodwill activities, youth program, education, fund-raising, social research and other activities of the Canadian Jewish Congress.

The morning and afternoon sessions were devoted to business discussions. During the luncheon, Dr. S. Margoshes of New York City addressed the delegates.

A list of squadron navigators on the Pacific airlift operations of the R.C.A.F. mentioned in a Tokyo despatch, included the names of Flt. Lt. H. Spector of Toronto, F.O. Abe Finkelstein of Ottawa and F.O. A. Glustein of Montreal.

prejudice in a contract. We have long enjoyed a healthy tolerance, both legal and social, of religious minorities; we take another democratic step forward when we extend this tolerance to racial and color minorities. To do anything else would be retrograde.

"It should not be assumed that the court, in ruling as it has, has declared against freedom of contract. Such freedom is still one of the bases of our social structure. But contracts have always been affected by public interest and it is a general rule of law that where a contract affects the public interest adversely it cannot be enforced. It is illegal because it is immoral.

"Control of group prejudice has been described as 'the unfinished business of democracy'. We can be thankful that here, where we subscribe to ideal of human brotherhood and the principles of equality enshrined in the Four Freedoms and the Declaration of Human Rights, we are enjoined to practice what we preach."

Jews in Egypt

By Meier Faerber

Israel welcomed the change which has taken place in Egypt as a result of the last elections there. The Wafd is known as a party whose tendencies are progressive in comparison with the platforms of other political groups in the country and it is considered quite possible that peace talks may be started in the near future.

Up to the declaration of war with Israel, there were some 80,000 Jews in Egypt; 40,000 of them lived in Cairo, 30,000 in Alexandria, the remainder in Port Said, Tanta, Mansura and other small towns. A number of families, such as the Circurels, the Cattauis, Mosseiriss, Suares, Rolos and Zagduns had occupied leading positions in the economic life of Egypt. Only a few were able to acquire Egyptian citizenship. Most of the Egyptian Jews lived in the uncertain status of "local subjects."

When Egyptian xenophobia became predominant, Jewish industrialists and businessmen were compelled to take non-Jews as partners. The majority of Jewish employees in Egyptian firms were given notice and had to leave their jobs. After the Declaration of Independence of the State of Israel, this situation developed into an open anti-Jewish campaign.

Martial law was imposed upon the whole of Egypt and the Italian school in Cairo, which during the war harboured Italian internees, were transformed into an internment camp for suspect Jews. Arrests of Jews, according to lists prepared by the Political Bureau, were carried out in Cairo, Alexandria and the Suez Canal Zone. Those arrested included Zionists and non-Zionists, Egyptian citizens and foreigners; among the latter British, Italian, French and Greeks subjects. 1,000 Jews, including young women, were arrested in Cairo alone during the first twenty-four hours of "operations." Alexandria was the scene of another 141 arrests, whilst fifty more Jews were arrested in Port Said and the Suez Canal Zone. Another 1,000 Jews were interned up to the end of May 1948.

Jewish property was put under Government "custody." In addition, the assets of organizations and companies were put under control even if a single of their members had ever been to Israel. Jewish property thus seized amounted to several million pounds.

The Egyptians were not pacified by the statement of the Chief Rabbi of Egypt that the Egyptian Jews were backing the "Holy War" of their Egyptian fellow-citizens against Zionism. And Egypt's Jews tried in vain to prove their loyalty by collecting \$275,000 for the Egyptian Soldiers' Welfare Fund.

The residential quarter of the most assimilated of Egyptian Jews was blown up. Forty-four Jews, most of them women and children, were killed and over sixty severely injured. The authorities charged that the explosion had been caused by the Jews themselves and a new wave of searches in Jewish houses and arrests by the police started. The mob of Cairo thus received encouragement for fresh attacks against Jews in the streets; and nearly 100 Jews were murdered and about 500 injured.

A short time later two big Jewish department stores in Cairo (Circurel and Oreco) were destroyed by explosions. About five hundred shops in the neighbourhood suffered damage. Three people were killed as a result of this ex-

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Israel's Bus Co-operatives

By DAVID KRIVINE

Dan and Egged are the largest bus companies operating in Israel and both are complete co-operatives.

Dan has 700 members and owns about 330 buses. It is a most striking feature of Israel economy that the bus company has not a single employee.

The principle of the co-operative is put severely to the test at present. Employment of labour is considered in Israeli labour circles as the exploitation of labour. No person who employs anyone may be a member of the Histadruth. If a member takes an employee, he must resign from the Histadruth.

Some years ago, Dan began to use hired labour as practical necessity dictated. The cost of membership in the co-operative had risen and there was a need for employed clerks, fitters and even drivers.

But this indulgence was very soon brought to a halt. It was decided to turn over the garages to Solel Boneh, the building co-operative, and to confine Dan to the actual bus crews, who should all be members of the co-operative.

At the same time the question arose, how could a rapid inflow of new members be secured?

Sixteen years ago, the cost of entry into the co-operative was £650 (less £50 for one who had served full time in Hagana). But by now the value of such a share had gone up to £3,500 and demobilized soldiers—the major source of new manpower—could scarcely afford even the reduced figure of £3,000.

It was decided, therefore, to reduce the cost of a share to £2,000 (£1,500 for ex-soldiers) by the simple means of paying out the difference to existing members. Each member, therefore received a lump sum of £1,500 from the co-operative.

The sum of money for this disbursement was raised by sales of surplus land. For example, a garage in Tel Aviv was sold because it had become too small and a larger one was bought outside town. But the larger garage was cheaper than the one that was sold because land values inside Tel Aviv had risen so high. Again, 15 dunams of land were sold to the Histadruth on which to erect their new Va'ad Hapoel (Executive Committee) building.

The new members were helped by the Co-operative Fund to raise the capital with which to become shareholders. Fellow-members assisted in a fraternal way. Members of the co-operative lent £10 each to the would-be member who repaid in instalments from income. Now the only hired help in Dan are those whose membership is pending.

And so the members of Dan themselves work out their own destinies. They have an annual meeting to elect their officers. They vote for a Council of 33 people and a management of 11. Outside Tel Aviv, an attractive housing project is going on. This is paid for out of the Pension Fund. Each man may draw his share out of that Fund for building a house (but not for any other purpose).

French-Canadians Appreciate Jews' Interest in French

The article on Jewish students at the University of Montreal ("Cross Over the Open Door" by Betty Sigler) in the last issue of the Congress Bulletin proved one of the most widely discussed features we have published in recent months.

At least two students at the university were not too happy with the article, largely because they resented the subject being considered newsworthy. They accepted their attendance at the university as a matter of course.

On the other hand, a prominent surgeon dentist at Montreal wrote to Miss Sigler:

"I have just completed looking over the Congress Bulletin which arrived this morning and enjoyed reading your splendid article about my old Alma Mater.

"This thoughtful article about the U. of M. was inspired no doubt in appreciation for the benefits and other considerations received from the professors. By writing this article you have done something which I should have emulated thirty years ago: express openly my sentiments for the splendid co-operation and assistance I received from everyone from the moment I entered its portals in 1916 to the time I received my Doctorat.

I have the distinction of being the first English-speaking, and definitely the first Jewish student, to enter the Faculty of Dentistry of Laval University, as it was then called. They accepted me as their equal in spite of religious and language barriers. I shall never forget the day when the late Monsignor Gauthier who was then rector, sought me out prior to taking the final examinations, and after a short interview sent me away with our priestly benediction ringing in my ears and—most wondrous—he repeated it in Hebrew."

At Muenster, Sask., the friendly Catholic weekly published by the Benedictine priests, "The Prairie Messenger", reprinted the article on the front page.

In Montreal, *Le Devoir*, carried a column by P. V. dealing with "The Jews in our Midst":

"This homage to the University of Montreal might be no more than an

expression of the sympathy towards us on the part of the author, Miss Betty Sigler. But the fact that it was published in the official organ of the Canadian Jewish Congress gives it quite another import. It indicates that the Jews are beginning to consider their relations with French-Canadians much more realistically. They are apparently beginning to realize that the frictions that may arise between the two groups as a result of the keen economic competition that their merchants and industrialists offer to our own and the quite normal differences of opinion on such questions as immigration do not justify the cry of anti-semitism. They may finish by according greater importance than they have to the French language which is still the language of the population whence they draw most of their customers."

Joseph G., front page columnist of the *Jewish Daily Eagle*, agrees with the *Le Devoir* writer (whom he identifies as Pierre Vigeant, one of the editors of the Catholic daily), particularly in regard to the French language.

"The *Le Devoir* editor would like to see greater interest among Jews in the French language and in the culture of our French-Canadian neighbours. This is a wise approach, even if only from the purely cultural point of view, not to speak of the practical value of such a development for the establishment of a more friendly *modus vivendi* with French-Canadians who are our permanent fellow-citizens, not our temporary hosts. It is significant that the suggestion comes from a source whence we had, in the past, heard altogether different comments in regard to the Jews. P.V. represents a point of view among French-Canadians which considers the preservation of the French language and its equality with English as cardinal and not subject to compromise. Whether, with all the good will in the world, we can satisfy the autonomist-nationalist group in the province for whom P. V. speaks is another question."

S.D. Cohen, chairman of the joint public relations committee in eastern Canada and who also heads the committee on French-Canadian affairs, wrote to the *Eagle* columnist:

"I quite agree with you that there is great merit in the suggestion that the Jewish community of this province in-

terest itself to a greater extent in the French language and in the noble culture which is given expression in this tongue. As you say, this is true quite aside from the practical effect this would have in bringing us into a more close relationship with French-Canadians.

"Apparently your point of view, with which I agree, is also shared by quite a number of other Jews in this city, for there has been an increased interest in French in recent months as is evidenced by a number of developments. I understand that the Bnai Brith lodges of Montreal have established courses in the French language for their members and friends.

"I also understand that the YMHA of Montreal is now making plans to provide their many members with the same educational facilities.

"Perhaps the most impressive accomplishment in this direction to date has been the organization last year of the *Cercle Juif de Langue Francaise* under the presidency of Dr. H. R. Witkov and with the active participation of such community figures as Rabbi Solomon P. Frank, A. J. Rosenstein, Louis Benjamin, Miss Enid Goldstine and Miss Daisy Casdim.

"This organization had a number of meetings last season which were addressed by Father Stephan Valiquette, S. J., who spoke on the Jesuit colleges of French Canada, and by Pierre Juaneau who spoke on Catholic Action.

"This year Madame Germaine Guevremont, the outstanding French-Canadian novelist, has been the guest of the *Cercle* and the next meeting with the group will hear Father Emile Legault, who has founded and directed the world-famous dramatic group, *Les Compagnons*.

"In addition to these public meetings with invited speakers, *Le Cercle Juif* holds meetings of its members which provide them with an opportunity to speak in French among themselves. I believe these developments prove the soundness of your point of view. It would be well if they were more widely known within and without the Jewish community."

B.G. Sack, historian and student of French-Canadian affairs, writing in the *Jewish Daily Eagle*, drew attention to the radio broadcasts and *La Patrie* ar-

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The First Jew in Western Canada

By DAVID ROME

Frank Sylvester or, more formally, Francis Joseph Sylvester, was one of the small group of pioneers who were the first Jews to come to Western Canada. They came to Victoria on Vancouver Island, now the capital of the province of British Columbia, in the summer of 1858 after word of the discovery of gold on the Fraser River reached California and set off the historic Fraser River Gold Rush.

The number of Jews who came to Victoria at this time was relatively small, probably several score. But they were an unusually active group and within a few short years they established in Victoria a Jewish community which ranks in interest with many of the larger Jewish settlements in Canada. They all came to Victoria from California, which at that time was practically the last frontier, the westernmost home of the world's wanderers. Only the most venturesome went further to the northern settlement of Vancouver Island.

It is rather remarkable that this small group included many who were to play so important a part in every phase of the life of the country. Among these Jewish pioneers who came in 1858 and the following several years were—the Oppenheimer brothers: Charles, who helped to build the Cariboo Road; Isaac, the civic leader of Barkerville; David, later mayor of Vancouver, and Godfrey, the merchant prince of Victoria; the Sutros of California fame; Joseph Boscowitz, who developed the sealing industry; Henry Nathan and his son, Henry Jr., who was to be the first Jew to sit in the Ottawa House of Commons; Selim Franklin, who sat in the Colonial Assembly; his brother Lumley, Mayor of Victoria; H. A. Belasco with his son David, whose name is written in the history of the American theatre; John Malowansky, Bering Sea adventurer; Morris Moss, famed Indian agent, and a number of other civic leaders who contributed to every aspect of life in Victoria, including its rowdy phases.

Of all these pioneer settlers of Victoria, the one about whose daily life we know most is Frank Sylvester who appears frequently in contemporary records. We are fortunate that a part of his Victoria diary and many of his personal papers in the Provincial Archives of British Columbia of that period have survived. These portray an unusual picture of the life of a typical Jewish resident in Victoria of that time.

Frank Sylvester was born in New York in 1837, (1) and came to California in 1853. He left San Francisco in July 11, 1858, and arrived at Esquimalt on July 17. He is thus the first Jew to our certain knowledge to settle in what is now western Canada. Other Victoria Jewish pioneers of 1858 may have come aboard the same vessel with him and it may be that some may have come even earlier but we have no clear record of this.

Tragically enough, the only two Jews who, we know, preceded him to British Columbia both lost their lives on the way.

During the latter part of May 1858, Eugene L. Dennery

was drowned while ascending the Fraser River when a canoe with four others overturned. (The name Dennery is connected with a Jewish family in Metz, France—See Archives Israelites, 1861, P. 177). Dennery was one of the founder of the Hebrew Young Men's Literary Society of San Francisco and occupied several important positions therein. . . the last one as librarian, which he resigned upon the eve of his departure. (San Francisco Gleaner, June 25, 1858).

The other was Isaac Rosenbaum, of the firm of Rosenbaum & Van Allan, who was drowned when the sailboat Alcatraz capsized on June 21 at the entrance of the harbour of Victoria (Victoria Gazette, June 25, 1858). The San Francisco Gleaner reported that he had drowned from a canoe while going up the Fraser.

Sylvester's papers describe his voyage to Victoria and his first day in the city and in the gold fields.

His first night in Victoria was spent in a tent on the site of Yates St. Shortly afterwards he leased a narrow, 15-foot lot from Amor De Cosmos at \$100 per month. He built a small store there, but with lumber \$125 a thousand and carpenters at \$8 a day, the store cost him \$1,500. Business was poor because of the strong competition and he surrendered the building to De Cosmos for rent. In July, 1859, Sylvester went to the gold fields on the Fraser and further into the interior, and his diaries and papers preserve thrilling descriptions of his experiences. "I had to cross a narrow saddle, on a trail not less than 1,000 feet above the river, a trail not over one foot wide, and the least misstep would have sent me into the boiling river, faintly seen below."

Sylvester must have returned to Victoria before 1862, for September 12, 1861, he joined the Tiger Engine Company of Firefighters and was elected secretary on January 7, 1862. (Hart is in error when he states on P. 118 of "The Jews in Canada" that Sylvester returned in 1863). It was in this capacity that he signed the following advertisement in the Colonist of July 21, 1862:

"Attention Tigers

"Your engine being out of order, you are requested to run with the Hose Carriage of your Company, and to assist the Deluge Engine until further orders."

On September 18th, he called his company to attend the trial of their new engine.

As secretary of the company he also called upon "the active honorary and contributing members" to assemble for the funeral of J. D. Carroll on July 31, 1862, (See Colonist Sept. 3, 1862) and to the Finance Committee of the Board of Delegates on Sept. 10th. He was secretary of the Tiger Company in 1868, when a new engine was purchased and he signed the list of subscriptions towards this cause.

As secretary of the Victoria Fire Department, he signed the address of welcome to Governor Musgrave in the fall of 1869.

The records which he kept as secretary of the Tiger Co. from January 1862 to July 7, 1863, and from January 5, 1864, to January 3, 1865, and as secretary of the Fire Department are preserved in the Government Archives of the

(1) Arthur Daniel Hart, *The Jew in Canada* (Toronto, 1926) P. 118. One press obituary also gives this date, but another newspaper gives 1835, and information supplied by the family to the Provincial Archives of British Columbia give the year 1834.

Province of British Columbia. These records contain a thrilling story of the participation of the Jewish citizens of Victoria in the firefighting organization of the city. We find there the names of Lewis Rosenberg, A. F. Keyser, Samuel Harris, Joshua Davies, Henry Moses Cohen, George W. Cohen, J. Fried, L. Levy, Marcus Meyer, Saul Shannon, D. Kaufman, Samuel Joel, Emanuel Levy, John Allen, John Malowansky and Nathan Koshland. Sylvester was secretary of the Fire Department at least until 1871.

In the fall of 1864, he was appointed Victoria agent for M. Prag. By 1869 he was employed by Henry Moses Cohen and later became accountant for Judah Philip Davies, and we find him appearing as a witness in a minor suit in this capacity on Nov. 1, 1870. The Victoria Directory for 1877 describes him thus. At that time, he resided on Pandora Street (Voters' List of 1876).

As is evident from the diary, he was an active member of the Masonic Lodge.

The diary frequently mentions Miss Davies. The reference is to Cecelia Davies, daughter of Judah Philip Davies. Sylvester married Miss Davies at her father's home on January 27, 1869. The formal notice in the Colonist was followed by the following from the editor.

"The happy pair, in the fullness of their joy, forgot not the printer; and if the good wishes of our staff avail anything, Mr. and Frank Sylvester will be long spared to each other and will 'increase and multiply abundantly'. —Ed."

A news item in the same issue of the Colonist (Jan. 28, 1869) reported that "the flags were flying. . . yesterday as a . . . mark of respect for the union of Mr. Frank Sylvester with Miss Cecelia Davies, daughter of J. P. Davies, Esq., the well-known auctioneer."

The Sylvesters resided in Victoria for many years, respected in the business community and in the social life of Victoria.

Sylvester took some interest in congregational affairs, as the diary indicates. He was re-elected Secretary of the Chevrah Bikur Cholim Society on January 12, 1864 and as late as 1885 we hear of him at a meeting of the congregation opposing the installation of an organ in the synagogue as a step towards reform.

He took some slight interest in political affairs. He was urged to stand for office but was too retiring by nature to enter the hurly-burly.

When the question of British Columbia entering the Canadian Confederation came up, he opposed the proceedings of the Yale Convention which supported this step and was one of the "foreign residents" who disavowed the Victoria representatives at this conference. He probably remained an American citizen until his death on December 25, 1908.

Mrs. Sylvester, who was born in Sydney, New South Wales, on Jan. 22, 1848, was socially prominent and active in the congregation and presided over a fine Jewish home. She was one of the first members of the I.O.D.E. in Victoria and served on the executive of the Royal Jubilee Hospital. She survived her husband until November 6, 1935. The family resides in Victoria.

Their children are Miss Louise Sylvester, Mrs. M. Menkus, Mrs. Rachel Campbell, Mrs. Lawrence Macrae, Mrs. A. B. Ellis, William Sylvester (died 1931), Jesse Sylvester, Clarence Sylvester (for many years secretary of May 24th Celebration Committee, died in 1933 at the age of 57) and the Sylvester twins who died in infancy.

500,000th Person Helped by JDC

By RICHARD COHEN

Last month, eleven years after she first faced the German troops marching down her street in Warsaw, Mrs. Fanny Kirshenberg, her husband and their two children left Paris on their last trip—to Israel.

For the Kirshenbergs, the trip to Israel was promise of a new future. For the Joint Distribution Committee, Mrs. Kirshenberg was the 500,000th Jewish victim of the war whom the JDC had helped reach a permanent home since the guns of World War II were silenced.

The tragedy in Simon and Fanny Kirshenberg's life was long and merciless. Before their marriage 20 years ago, Simon and Fanny had lived in different cities in Poland. She worked as a librarian in the famous Yiddish Scientific Institute (YIVO) of her native Vilno. He was an up-and-coming young lawyer in Warsaw. After their marriage, the young couple settled in Warsaw and looked forward to a comfortable life. Simon's practice flourished. Fanny gave birth to a boy, two years later to a girl.

But the prospect of a peaceful future ended abruptly one day in September, 1939, when the German armies broke across the Polish border.

Then followed the long years of suffering and insecurity that are only now beginning to end for the Kirshenberg family.

An officer in the Polish Army, Simon Kirshenberg was forced to leave his family and move eastward before the German advance. When Warsaw fell, his wife and her young children remained alone. For a year, the mother and her children hid in cellars, foraged for food at night, slept fitfully. Then one day, after long and careful planning, she fled east and found her husband in Vilno.

The Kirshenbergs were sent by Russian authorities from Soviet-occupied Lithuania to Kazakstan, in Siberia, and put to work on a government farm as laborers.

This ordeal ended a few months later when the Soviet and Polish Governments signed the Sikorsky Treaty and all Polish citizens in Russia were amnestied. The Kirshenbergs moved into a small city in the region and lived by selling their clothing and whatever other possessions they had. Mr. Kirshenberg became apprentice to a bellmaker.

In March, 1943, all Poles in Russia were ordered to become Russian citizens. The alternative was a prison sentence of two years. Assigned to different camps, the Kirshenbergs were all separated from each other. The children, who remained in a nearby town, lived by selling and bartering the last of the family possessions.

The war ended and the Kirshenbergs were repatriated to Poland in 1946. But, early in 1949, the Kirshenberg family again gathered up its belongings and packed its bags, hoping to begin life again in Israel.

Simon Kirshenberg hopes to pass examinations which will permit him to hang out his shingle and resume his law practice in Israel. Fanny Kirshenberg—never one for the kitchen—is certain that her office experience can be put to good use. Eighteen-year-old Joseph, who just received a coveted degree in a French lycee, hopes to continue his studies in engineering and find a new life with the help of Canadian and American Jewry through the J.D.C.

Hebrew University Medical Student

By Molly Lyons Bar-David

Ami is the typical Israeli medical student.

He has fought in two wars and had about six years cut out of the best years of study and play in his life. He's had very little campus life and on his return to the University to pick up his studies where he left off he is far more serious then when he entered. Ami is a *sabra*, and therefore shares with a third of his classmates certain advantages of language and integration which the others still have to attain. They are 130 medical students in all of whom 25 are women.

Although the Hebrew University Medical School had been blueprinted for many years, and eventually will fit into the Medical Centre on Mount Scopus, its establishment actually arose out of an emergency with a good deal of improvisation as a result. Fifty medical students were fighting in Israel.

About half of them were from Europe and had come to Israel the hard way through Cyprus and Latrun. They had abandoned all hope of pursuing their medical career. The other half were young Israeli boys and girls who had been studying abroad and had come home to fight. Most of the Israeli students were World War II veterans and were studying with the help of government grants. They lost these grants when they left their universities to go to the defence of the Homeland.

"Seven of us were stationed in one military hospital in Jerusalem", said Ami. "We used to meet every Saturday. The question came up of returning abroad after the war. We wanted to remain in Israel, and we began to count on the proposed Medical School opening in time for us."

"Wasn't that a pretty bold idea," I asked, "considering that the university was home-hunting?"

"Maybe, but the Army saw eye-to-eye with us, not only for our own needs, but for those of the country. As a matter of fact they were ready to open an Academy for the purpose. But this wasn't necessary. The University and Hadassah took over the scheme as an emergency measure. The staff and the students were available, and the other things could come."

"How was it possible to begin without equipment and without a library, without classrooms, and all that?"

"The opening of the course was typical of the whole set-up. It's just a year that the course began, even before the school was opened. That opening was held only a stone's throw from the enemy lines, amid barbed wire and dragon's teeth. All our beginnings fitted into that picture perfectly. One class of a clinical course was held in the library of the Zeev Hospital, and one in our lodgings. We scrounged equipment and microscopes from laboratories and clinics all over the country. We found a skeleton in an abandoned foreign hospital, and we rescued a medical library just as it was to be thrown out with rubbish that had been cleared out of military barracks. We had all sorts of windfalls in those days. Luck played into our hands whenever we seemed to despair. Of course stuff was rushed over from America. We are pretty well equipped right now."

"What handicaps are you up against?" I asked.

"Some of the students are married and have children—for we range in age up to 37 as a result of the European odysseys and the war in Israel. Practically all the students have to earn a living as well as attend school. Some are night watchmen, and some work at night in the hospital. It would be a great thing if we could have some alleviation here."

"I remember that in my day it was quite customary for the students abroad to act as waiters and take on other jobs to help put them through college..."

"Yes. And I wish there were more jobs like that here, of a kind that could fit in with the curriculum. The men sometimes get work at loading and other odd jobs, but the income is erratic. This summer many of us are going to the Negev to plant trees in the afforestation scheme. Meanwhile we hope to increase our loan fund."

"What sort of human material have you at the school, Ami?" I asked. "I mean, aside from their being good Israelis..."

"Their experiences make them all unusually good material. Most of them have suffered abroad, and see in their profession a great chance to alleviate suffering. Their backgrounds are very varied. We have students not only from Israel, but from South Africa, Holland, Bulgaria, Rumania, Poland, Hungary, Yugoslavia, Syria and Russia."

"Even from Russia?"

"Yes, a girl whose family was exiled to Siberia for Zionist activity. She was very gifted and served as a nurse—the only one within 200 miles—and the Russians gave her a scholarship in Moscow. She got here somehow, via Cyprus, and served as a frontline nurse with the Palmach. She always wanted to be a doctor, and now she is going to be one. She fell in love with one of our other medical students and married him. How's that for a story?"

"We have the advantage of stress being laid on the problems we will have to face as doctors in Israel, the problems brought in by immigration, tropical diseases and our own laboratory diagnosis in immigrant camps and fields. We are being trained to practice and to appreciate preventive medicine on Israeli lines..."

"Our sources of medical men in Europe have dried up, and numerous *clausus* in many other Universities must surely discourage proud Jews from taking up medicine in other countries... Our people have given the world many outstanding medical men, and will continue to do so—this time from Israel."

Vancouver labor has organized a local Joint Labor Committee to combat Racial Intolerance, following the pattern already set in Montreal, Toronto and Winnipeg. J. Bury heads the local committee and Knute Buttedahl is secretary. Among the groups participating in addition to the Jewish Labor Committee are the International Ladies Garment Workers Union, the Retail, Wholesale and Department Store Union, the International Woodworkers of America, the Home Service Employees and the United Fishermen and Allied Workers.

Doors Are Opened To Leave For Israel

Exodus from Iraq

By Joseph B. Schechtman

For a number of years the 150,000 Jews in Iraq have lived virtually behind hermetically-closed doors. Restrictions on Jewish migration to Palestine have always been particularly severe. After the establishment of Israel in May, 1948, emigration to the young State became a capital offence.

Nevertheless, a considerable number of Jews succeeded in escaping from Iraq to Israel via Iran. The Iraqi authorities were unable to stem this clandestine emigration. An official Iraqi spokesman frankly admitted that there was "practically no possibility of stopping it." The Iraqi Minister of the Interior reported to the Parliament that the "Iraqi Jews had resorted to unimaginable devices to get out of the country."

This played a considerable part in the sudden decision of Iraq's rulers to reverse their traditional policy and legalize Jewish emigration from the country. In March, 1950, the Iraqi Parliament passed a law which reads:

"The Council of Minister is empowered to deprive any Iraqi Jew of Iraqi citizenship who, of his own free will, chooses to leave Iraq for good, after he shall so signify in writing before an official designated by the Minister of the Interior."

When introducing the bill, the Government accompanied it with the following comment:

"Consideration was given to the fact that many Iraqi Jews are using all illegal ways in order to leave Iraq for good; indeed many of them have already left Iraq illegally. Since the presence of such citizens (who are forced to remain in the country and retain their Iraqi citizenship) is bound to produce results which will adversely affect security and create social and economic problems, it was found that there was no alternative but not to hinder those desiring to leave Iraq for good, and to deprive them of the Iraqi citizenship. It is for this purpose that the present law was enacted."

Iraq's decision to permit Jewish emigration was reached only after a stormy debate and much opposition. Senator Omari demanded that the law also determine the disposal of Jewish property. He proposed that all Jewish assets be frozen. Ex-Premier Musahim Amin Pashashi urged that the Iraqi Government first consult with the other Arab states with a view to common legislative measures concerning a general exodus of Jews from the Arab lands. At the same time he declared that serious consideration ought to be given to the question of exchanging the Jewish population of the Arab countries for the Arabs of Israel.

Legalization of emigration precipitated the rush among Iraqi Jews to leave the country. At first, when notices appeared that every Jew desirous of leaving the country should register at the Central Synagogue in Baghdad, many thought this was a trap to round up suspected Zionists. Only 4,000 registered.

When it became known that the government actually permitted emigration, the mass movement started. Very soon, additional registration centres were established. Jewish Agency sources estimate that between 50,000 and 60,000 Jews will be transferred from Iraq to Israel in the first phase of the migration.

For the time being, many of the wealthier Iraqi Jews (the number of well-to-do Jews in Iraq is estimated at

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Rabbi in Korea

By Chaplain Joseph B. Messing

The pleasant pace of occupation duty in Japan was rudely disrupted on June 25, 1950, when the North Koreans crossed the 38th Parallel.

Just before midnight on July 5, the phone awoke me and I was informed that I should prepare to leave within 24 hours. The next few hours were a maelstrom of action as I prepared to move with the Tropic Lightning Division.

Unification has accomplished many wonders for the armed forces but it has not eliminated "hurry up and wait." It was not until July 9 that I received the written orders to leave Kobe.

We sailed to Korea on a Japanese ship. The Japanese rendered immeasurable aid to us during the first, dark days of this military action. Without their ships and without their port personnel we would have been unable to transport men and sorely needed supplies to the front.

During the trip I spent much time among the officers and men. There was resentment amongst them at being ordered into a fight which seemingly had no bearing on their future. Much of this resentment was expressed openly and freely. Sarcastic jibes about "cops and robbers" were bandied back and forth. There were some men—very few, I might add—who actually had an insight into the situation and the possible implications which might arise from the first UN police action in history.

At Pusan motor travel was severely restricted by atrocious roads, roving Red patrols behind our lines, guerrillas and decapitation wires. The latter device is a rather murderous implement. We were not permitted to travel on the roads except in convoys with sufficient fire power to stave off guerrilla attacks.

For the first four weeks in Pusan there were only three Chaplains in this area. We worked as a close team. Every ship that docked was boarded by the "Pusan Team" and we contacted the men of our faiths. I distributed prayer books, Bibles and mezuzoth. Mezuzoth particularly were in great demand among Jewish servicemen. Services were held on board ship or on the piers after the men debarked.

The Evacuation Hospital was the only one in Korea at that time and was flooded with patients. The hospital was so short of personnel that we often worked as surgical assistants and litter bearers in addition to performing our religious duties. It was gratifying to see the light of joy in the eyes of the Jewish wounded when their rabbi visited them. I had known most of these men in Japan.

Regular Friday evening services were held in the Base Chapel. Attendance varied with the military situation. Each service was followed by an Oneg Shabbat and a long bull session with garnished corned beef and gefilte fish. The pressure of work usually prevented a good attendance.

High Holy Day services were held in Pusan and the Jewish men were brought from the lines to Pusan. The situation at that time was such that it would not have been feasible to conduct services in the field. The Air Force placed a C-47 at our disposal and the men stationed in the Taegu area were able to fly to services and return to their fox-holes quickly.

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The Jews of Kai-feng-fu

By PETER BLUMENSCHN

One of the first Europeans to report on China, the famous Venetian merchant and explorer Marco Polo, wrote in 1286 that he met Chinese Jews who exercised an astounding political influence in China and Mongolia. In 1605 another European occupied himself with the incredible history of China's Jews. He was Matteo Ricci, a member of the Jesuit mission in Peking.

Many years after his coming there he happened to meet a strange-looking man, named Ngai, who sought out the Jesuit; Ngai came from the interior of China and, to judge by his costume and language, was a typical Chinese. He had heard that strangers had arrived on the coast who believed in one God and Ngai was sent to welcome them.

The astounded priest asked his visitor into the chapel, where there were pictures of Mary, Christ and John the Baptist. The guest bowed respectfully, adding that although it was not his custom to worship pictures, he liked to show his reverence towards religious history! Another painting showed the four evangelists and the visitor asked whether they were among the "twelve men," which the Jesuit confirmed. In the course of the further discussion it became evident that Ricci's guest was a Jew! He had mistaken the Madonna and Christ for Rebecca with her sons, Jacob and Esau. By the "twelve men" he meant not the apostles but the twelve sons of Jacob. Neither he nor his co-religionists knew where they had come from. They had never heard of the Christian religion and certainly not that Christians were persecuting Jews in the occidental countries.

Following this meeting a friendly relationship developed between the Jews of Kai-feng and the Jesuits of Peking.

During the second half of the 19th century, a Russian merchant whose name was Liebermann was the first European Jew to see the town of Kai-feng, with its conglomeration of races living peacefully together. At the same time, Protestant missionaries learned about this Jewish segment. In a most interesting booklet issued in London in 1843, James Finn deals with "Jews in China". He had lived for quite a while among them before he was appointed British consul in Jerusalem.

A Dr. Smith was sent out to China in 1850 to act as Bishop of Hong-Kong. He was also instructed to investigate the truth concerning the Chinese Jews and to convert them to Christianity if possible. Soon after his arrival in Hong-Kong, the Missionary Society in Shanghai sent two Chinese converts into the interior of Honan. After a few months both returned to Shanghai and brought two Jews from Kai-feng dressed in Chinese style, speaking Chinese, behaving according to Chinese customs and bearing Chinese names. One of them had an undeniable Jewish appearance, however. Both were circumcised. Eight manuscripts, copies of the Hebrew Old Testament on silk scrolls and on sheepskin were also brought.

In the course of many hours of conversation, Rev. Milne secured a thorough knowledge about Kai-feng's Jews and their past history. His report was published in one of his

books on China in 1857 in London under the title "Life in China". It told an astounded world about the existence of Jews in China, where no Jews were known to be. More descriptions and essays followed, published among others in the "Japan Chronicle", "Israel's Messenger" and the "Journal Chinoise".

The town Kai-feng-fu or Kai-fang is the capital of Honan, about 700 miles northwest of Shanghai. For a time during the Sung Dynasty, Kai-fang has been the capital of the Chinese Empire. In the course of the war between Japan and China, Japanese planes destroyed the Anglican Church but a stone tablet with Chinese characters only 50 yards from the cathedral was not even touched. The text had been engraved in 1489 and is one of the most important clues in connection with the past of these Chinese Jews. It reads as follows: "Our religion came to China during the reign of the Han Dynasty between 200 B.C. and 200 A.D." The inscription continues with the names of the 70 Jewish families who had migrated from India to China.

When Rev. Milne met the two Jewish men, only seventy families consisting of 200 souls had survived. They lived in the center of the town near their synagogue. Some were storekeepers and other were farmers, but the greater part lived in dire need, so poor that from time to time symbols and Jewish relics from the synagogue had to be sold. Their outward appearance did not offer any hint as to their descent. Yet they felt different somehow, owing perhaps, to a certain close union emphasized by their religion.

Originally they called themselves adherents of the Tientschu religion (Tientschu is the Chinese name for India), because they believed they came from India. In the following centuries they changed their name to Tiau-kin-kiau, which means "these who tear out the sinew or tendon"—because they removed the sinews of anything they ate from sheep, cattle or poultry, which appears to be another form of kashrut. Aside from the rabbi, whom they called Mwanlah—the Mohammedan-Arabian term for Mullah, the religious head of a community—the "Tearer of Sinews" was a most important functionary. They did not eat pork. The boys were circumcised at the age of one month. They observed the Sabbath.

The last Jew who still could read and write Hebrew died about 1800. When they went to their religious service they covered their head with a blue, turban-shaped cloth, hence their name "Mohammedans with the Blue Turban." Most Chinese historians termed them as a Moslem sect.

Some very remarkable studies have been made about their religious ideas by Joseph Edkins, who had the rare opportunity to know some members of the community. They knew of no promised Messiah and had no conception of a future life after death, at least no other theory than that held by the Chinese. To express the concept of God, they used the Chinese idiom Ti-in, which means heaven, without attempting to distinguish between the visible sky and the Honorable Master of Heaven. One of their inscriptions read: "There are, indeed, some deviations of minor importance

between our doctrine and that of Confucius, but the basic fundamentals of both religions are exactly the same, they serve the purpose of teaching devotion and love toward parents, fidelity to the emperor, traditional respect toward the forefathers and the reverence of heaven, the universe." The Chinese character of these thoughts is undeniable and predominant.

A hundred years have elapsed since the Protestant mission first met these Jews of Kai-fang. Since then, their physical and spiritual characteristics have gradually become more and more obliterated. First of all, they lost their synagogue. The first one we know of might have been established between 1163 and 1166. Under the Mongols, who opposed Chinese culture and Confucianism and therefore preferred other religious beliefs, the Jews were in a more favorable position.

In 1279 they were permitted to build a new temple, more beautiful than the previous one. At the same time Jewish communities were thriving in other cities, too. After the dispersion of the Mongols, the Jews lost their preferential position, although even under the succeeding Ming Dynasty Jews became high government officials as well as holders of high military posts.

The year 1642 was a crucial point, a year of catastrophe for the small Jewish group. In the course of the rebellion which defeated the Ming regime and assisted in bringing the Manchu Dynasty to the throne, the dykes had to be opened. Those who escaped the terror of war and famine fell victims of the flood. Only a small group could save their lives.

After eleven years the first refugees returned, among them many Jews. Again they re-established a synagogue but they neglected the religious education of their children to such an extent that more and more mixed marriages occurred. By the turn of the 17th century, only few had a slight knowledge of Hebrew. A century later no one among them could read the Bible any longer or was able to interpret it.

Parallel with the religious decline went the economic one. Some years after the visit of the two Protestant Chinese, the Jews had no other choice but to sell their synagogue to the Mohammedans. The new owners pulled down the temple and used the magnificently square-hewn stones for the erection of their mosque. The site still remained in Jewish hands, but in 1914 they were forced to sell it, to the Anglican mission, which had already bought two tombstone-like pillars with ancient Hebrew inscriptions. One of these stones reads: "Certificate of origin in memory of the rebuilt temple of Purity and Truth". The only condition the Jews made was that these stones were not to be removed from the province of Honan. These important antiquities are now to be seen in the courtyard of the Anglican Mission. Harrison Forman, a leading expert on Chinese history, photographed them recently.

We have ample documentation about Jews in Chinese literature and find the term "Temple of Yih-sse-lo-li-nie", which means "synagogue". Yih-sse-li-li-nie is nothing else than the word Israel pronounced by the Chinese. Most interesting is the fact that the Kai-feng Jews never admitted to being Jews, but insisted on being called Israelites instead. All the facts and many hypotheses were submitted to a mixed commission of experts on Chinese history who met in the former Imperial Palace in Peking in 1931. They concluded that the development of the Chinese Jews dates back to a time when there was still a Jewish nation, the greater part of which was in exile in Assyria. A group separated from the main body and travelled across all Asia until they arrived at what is known today as the Pacific. This would explain why they did not know of the Christian religion, for Assyrian

Exile occurred between 722 B.C. and 586 B.C. Some of the sinologists voiced the opinion that these ancient splinter-groups might constitute one or more of Israel's "lost tribes". Certain evidences support the idea that in the first century after the beginning of the Christian era, Chinese Jews exported silks from China to the Roman Empire. Historians know that the silkworm came to Europe as late as 600 A.D., but silk fabrics were known long before that time!

Today, more than 2000 years after the Jew's coming to China, a few hundred fully-assimilated Jews are the deplorable remainder of the ancient community. They differ only slightly from the Chinese and their language, clothes and customs coincide to the last detail.

In 1920, a German motion picture company produced a picture called "The Mistress of the World", a colossal study of ancient times with a cast of tens of thousands. A young Chinese, whose name was Li, played the leading role. During an adventurous trek deep into the interior of vast China, the heroes of the picture happen to meet a small community of Jews with a wise rabbi as their leader who, later in the plot, helped them out of much trouble. The spectators might have ascribed the Jewish village to the imagination of the script writer. Only few knew that a real phenomenon was the basis of this incident—a scant handful of Jews living among a nation of 500,000,000 but who had, deep in their hearts, an undying flame of adherence to the same religious principles that had maintained their brothers and sisters in other parts of the globe for 2000 years.

Jews In Egypt...

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plosion, which the authorities ascribed to an air raid by sounding the air raid alarm and by the fire of anti-aircraft guns. Official reports referred to an "unidentified plane" and the newspapers on the following morning headlined a "criminal Jewish air raid in violation of the truce." A new wave of fierce terror against the Jewish population started and was brought to an end only by strong representations of the diplomatic representatives of the United States, Great Britain and France.

Later other big Jewish department stores (David Ades, Gattegno and Benzion) were badly damaged by explosions. 27 more Jews were killed and 70 injured by an explosion in the Jewish quarter of Harat-el-Yahud. In all these cases, the Cairo police charged the Jews with responsibility for the crimes and fifty Jews were arrested.

After the victory of the Wafd party at the elections of January the new Premier of Egypt abolished a number of anti-Jewish Government orders. Jewish internees were released and their property refunded. About 20,000 Jews succeeded in leaving the country, although in doing so, they not only forsook their assets, but also risked their lives. The major part of these emigrants went to France and Italy.

Rabbi In Korea...

(Continued From Page 8)

During the services one inevitably felt the sincerity of these men—but a short time ago callow youths—as they recited the immemorial prayers of their ancestors in this strange land. Stacked rifles, rows of steel helmets, piles of combat packs gave a strange emphasis to our prayers for forgiveness and peace for all men. These men, refreshed by their spiritual experience during the High Holy Days, returned to their deadly tasks with courage and faith in the Glory of God.

World Congress Appreciative Of Canadian Effort

Leaders of the World Jewish Congress are appreciative of the success attained by the Canadian Congress and are grateful for its support, Michael Garber, K.C., vice-chairman of the National executive of Congress, told the eastern members of the Dominion Council of Congress in his report on the sessions of the executive of the world body which he attended.

Mr. Garber said that the New York sessions included a general analysis of the situation of the World Jewish Congress, past achievements and the program for the future.

Discussion was held on the position of the Jewish community in Germany within the World Jewish Congress structure. The prevailing opinion was that the World Jewish Congress ought to have contacts with the Jews who chose to stay in Germany.

The Canadian delegation was of the opinion that the World Jewish Congress ought to carry on as a functioning agency, developing closer contacts with affiliated and associated communities. It was generally agreed that the existence of the World Jewish Congress was important for the Jewish communities, Mr. Garber reported.

Monroe Abbey, who presided, welcomed Irving Riddell, chairman of the Montreal Combined Jewish Appeal, who participated in the meeting.

S. Harvey, chairman of the United Jewish Relief Agencies, reported on Congress representations in regard to the contemplated admission of the Ukrainian Nazi Halichyna Division and of Germans. Congress submitted evidence on Nazi activities of the Ukrainian group. The Minister has delayed consideration of the application. However, it appears that the Department takes the view that each member of the group will have to be dealt with separately and the Department would not consider membership in the group as sufficient proof of Fascist and Nazi learnings. Congress made renewed representations on this issue, reiterating the request that the group as a whole be ruled inadmissible. There was general agreement that Congress ought to continue representations in regard to the Ukrainian group and also in regard to the contemplated admission of large numbers of Germans.

M. Dickstein reported on the meeting

CONGRESS OFFICIALS VISIT WEST CENTRES

Lavy M. Becker of Montreal, chairman of the National Education Committee and member of the National Executive of Congress, visited the Jewish communities of Western Canada in the interests of Congress and the U.J.R.A.

Among the centres where he spoke were Regina, Moose Jaw, Lethbridge, Medicine Hat, Calgary, Edmonton, Saskatoon and Prince Albert.

Dr. Heinz Frank, director of the Congress in Western Canada, also visited Weybury and Estavan.

A number of Western communities were visited by Ephraim Rosenzweig, national Public Relations Director, for consultations on public relations issues. Mr. Rosenzweig examined local problems in this field in Vancouver, Regina, Moose Jaw, Medicine Hat, Lethbridge, Calgary, Edmonton, Saskatoon, Prince Albert and Melville.

Milton C. Meritzky was elected president of the Windsor, Ont. Jewish Community Council. Other officers elected were: Eli C. Goldin, Nathan Tepperman and William Hurwitz, vice-presidents; Miss Frances Geller, secretary, and J. M. Cohen, treasurer. Executive committee: A. D. Cherniak, H. M. Cherniak, Mrs. I. B. Ezra, A. F. Goldberg, William Goldstein, Rubin Madoff, Joseph Ozad, Mr. and Mrs. Jacob Rash, Harry Rosenthal, M. M. Sumner, Saul Bottler, Mrs. H. G. Gray and Boris Nosenchuk.

of the National Youth Committee of Congress. The Committee approved of the formation of a separate Youth Department of Congress, of which Montreal Jewish Youth Council and the National Council of YMHA's would be integral parts.

Dr. S. Levenberg of London, England, member of the Executive of the World Jewish Congress spoke on the organizational set-up of the Anglo-Jewish community, referring to the considerable improvement of the position of the Jewish community in England after the establishment of the State of Israel. Dr. Levenberg spoke about the close ties between the Anglo-Jewish Community and the Jews in Israel. He also referred to the situation in Germany, pointing to the deep concern of Jewish organizations over the developments in Germany and the resurgence of anti-semitism in Germany.

Red 'Peace' Appeal Is Denounced In CJC Statement

In their genuine pursuit of peace, the Canadian people should not allow themselves to be misled into signing the so-called Stockholm Peace Appeal, the Canadian Jewish Congress declared in a statement denouncing the petition as Communist-inspired and the latest in a series of moves designed to weaken the effectiveness of the democratic nations of the world.

To sign the petition, or to join in common effort with those who promulgate it, "is to strengthen the hands of the anti-democratic forces," the statement warned.

Full endorsement is given by the Canadian Jewish Congress to the joint statement recently issued by Protestant, Roman Catholic and Jewish leaders in the United States on the question of genuine peace and the steps necessary to achieve it.

The full text of the Congress statement follows:

"During recent months there has been widely circulated a so-called 'Peace Appeal' whose central proposition is that the atom bomb must be banned.

"This appeal stemmed from a series of conferences sponsored by Communist elements and was given final formulation in Stockholm in March, 1950, by the World Committee in Defense of Peace, a communist-front organization. This appeal is but the latest in a series of moves designed to weaken the effectiveness of the democratic nations of the world. It trades on humanity's innate love of peace to make it appear that opposition to Soviet policy with regard to the controls of atomic weapons is tantamount to warmongering. It deliberately omits reference to other necessary conditions for the resolution of our contemporary problems.

"The true way to peace is to eliminate the basic causes of conflict. In this connection, the Canadian Jewish Congress endorses the joint statement of Catholic Protestant and Jewish leaders in the United States that genuine peace requires of every people: (a) renunciation of the use of war or threats of force as an instrument of national policy, acceptance of international agreements for the effective reduction and regulation of armaments, including atomic weapons, by all nations through a trustworthy system of international inspection and control, and loyal adherence to

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Old Friends
In A New Setting
Stir Deep Memories

Books In Exile

By J. I. Segal

I recall from my days of studying in the Bet Midrash between childhood and youth, the ever-fascinating figure of Reb Zorach, a profound scholar who would often interrupt his studies or his teaching when he would see that somewhere quite far away, a scholar was not being too careful with a volume of the Talmud, was leaning on it carelessly, or was accidentally bending a corner of the page with his elbow as he pored over it.

Reb Zorach built an entire philosophy about his meticulous care of books, and he would say that whoever does not notice when he folds the corner of a page is insensitive, and the flaw he makes in the book may well become an inner defect, a deviation from the standard and from the law, a tendency away from wholeness and from perfection in living and in learning. His inquiring mind and his unconsciously artistic temperament brought forth a flood of examples and illustrations, parallels and conclusions, to fortify his argument about the supreme importance of respect for books.

Indeed, his teachings proved effective. We became more careful and we made a point of not leaving the volume on the large table or on the narrow study stand when we were through with our studies but would respectfully restore them to their position in the high bookcase at the wall near the heater stove. Reb Zorach used to watch us from the corner of his eyes and his satisfaction grew visibly. It was apparent from his bearing, his walk, the dignified quiet of his steps as he walked past the bookcase and nodded approvingly, "That is proper and fine. It is quiet on these shelves. No book is in the wrong place, no book is out of line. The Gemarot are in their proper order and none of them stand disharmoniously." Reb Zorach would stroke his chin silkily and would leave serenely.

I thought of the gentle and refined scholar, Reb Zorach, when I visited the offices of the Canadian Jewish Congress several weeks ago and I was admitted into a room which was crowded with books—on table, chairs, against the wall, in crates, in packages—everywhere books, books as if a storm had heaped them here from the four corners of the earth. Nor is this a figure of speech; for it is the simple tragic truth, the most fantastic reality imaginable.

As I entered the room I found it impossible to say anything. A strange speechlessness overcame me. There was nothing to ask. The origin of this Sinai of old books and the history of their wonderings here was all too familiar. The brown, old-leather volumes struck me with an almost physical reconstruction of old home, of chapel and of synagogue courtyard. Yet I knew by the presence of these volumes that these realities of old are no more. I knew that it was not the passage of time that had removed those ancient landmarks and holy sites but wickedness corporeal which had pogromically attacked them, assaulted their purities, tore their sanctities and their aura, and left them to shame and mockery on the highroads of mankind. At the moment I could again visualize the conflagration in all the minor temples and lesser tabernacles, where the spirit of our people has rested and had grown and had surpassed all the

pettinesses of the world, had smoothly crossed from generation to generation, remained in life through all changes and had given meaning to life which else tended to slip into senseless darkness and oblivion.

Here was no advertised exhibition; but from man to mourning man the word went that the books are here, and hearts in pain longed to see these monuments of the only Jewish reality in our lives. Inevitably an old man would find the Talmud volume from which he had studied in the Yeshivah; another would find the prayer book he had used during the Days of Awe as a child.

I wanted to be alone in my sorrow, in communion with these books, but I also remembered that the others in the room with me—who disturbed the quiet of my mourning—were also seized with the same thoughts and the same emotions. All of us in that library felt again the magnitude of the great destruction of the diaspora. It was a sight—not a vision—which is among those destined to remain ineffable never to be given the dress of words or colour or sound, never to be redeemed or completed through expression. The high and noble arts will pass these lowly huts and will not deign to set foot on their doorposts.

Each book I took in my hand reminds me of another Jew in our chapel where I had studied between Minchah and Maariv. I do not remember what had become his fate, I do not think of what was done to the pure and to the holy. For the moment I live with them and they live with their books. I take up book after book, look at the title pages—the "gates"—I calculate the date of publication and note the place of issuance. It is an everlasting wonder.

In how many towns and villages there were Jewish printing presses! Here is "Darkai Chaim al Hilchat Sefarim" printed in some small town in Poland, Bilgurai. "Sefer Chelko shel Yoseph" printed in Kaidan in Lithuania. Books, prayer books, High Holiday liturgies printed, perhaps a century ago, in Koretz. Here is an entire collection of Reform books. Here is Maimonides' "The Book of Mitzvot of the great eagle our Rabbi Moses the son of Maimon, may the memory of the saint be a blessing." A pale rubber stamp on the book reads, "the Society for the Purchase of Books of the High Synagogue of Cracow." Another inscription: "From the chapel of the Gaon of Vilno, Rabbi Elijah." An endless number of inscriptions of towns, congregations, communities, scholars, institutions. They move you unto anguish with the recollection that only ashes and shadows remain of this generations-enriched Jewish life.

Only a small part of the heritage of books that have survived in Europe has reached Canada. Certainly larger collections were sent to New York and other American centres and even more to Israel. Certainly there is a history to this collection, a history of wandering and hiding and seizure and rescue. Abraham Sutzkever is probably not the only man who hid—and recovered—treasures of our culture, manuscripts, books. Books with such a history should for ever be kept apart and should not mingle with other books in a library, not out of pride but out of respect to their extraordinary fate.

One of the great mitzvot of our time must be the remembering and the public recollection of what had happened to us in the broad daylight of the middle of the twentieth century. So that Jewish men and women may come and remove a volume from the shelves and gaze at it and think, even as they read or study, of him who had once owned this book. Let him find a distant kin or a kindred spirit in the inscriptions on these volumes, a man from the home city of the family or a native of the district whence his own grandfather came. Such books can well draw us away from the bustle of our daily life in which we tend too easily to forget our woes. Alone with these books, we can more readily dwell upon the continuity of the generations and come closer to the newest books where the Jewish spirit rests.

These books can awaken within us a greater reverence for ourselves. They can remind us that we should insist upon our dignity and our good name in the world about us as the ancient people of the book. We are more than the recipients and the heirs of a cellar of leaves and fragments from an overseas holocaust. They will warn us that we must treasure every spiritual remnant of our kin and that we must enter even more deeply into the refined and the gentle values which the Germans wanted to destroy—and failed. It was their belief that by setting Jews on fire they would also burn up Jewishness, that wonderful totality of eternal ethical ideas which are the foundations of all human culture in all its forms and manifestations.

By maintaining the great continuity we will more fully comprehend the transformations of the human spirit and of the Jewish ethos. There is great sanctity in the midst of man, but mankind does not yet recognize it as a purifying and redeeming force. Some attempt to act in accord with this impetus. They hide it within themselves, conserve it in the pages of books. Gaonim are aware of this and are tireless in their exploration of these treasures. Modern man speaks of artistic yearnings. The old, pious men had other names for them. But in essence the meaning of the symbols is the same: the search for hidden meanings, the full intent of the word and of the passage, the complete, revealing thought. The aesthetically hungry man is convinced that the unuttered part of the world lives about the word. We need only listen more intently, more spiritually, with all our faculties, for the secret thought and it will come to us.

There is neither old nor new in the genuine and creative thought. As we read the Bratzlaver and steep ourselves into his thoughts we are often struck by the shiny newness that emanates from his seemingly old words. A new-old, eternally novel, aesthetical structure rests on the basis of his ideas. You forget that he had once lived and died. You live to-day in the permanent, eternal shelter of his youthful thoughts. Honesty and genuineness are the criteria of truth and sanctity, and this is the bond between Jewish creation of days of old and of today. So the newest Jewish book is an old sefer.

In the offices of the Congress this became even clearer as I found the old books and the new books together, heaped together by the storm of destruction. In one opened case there was a new book by the Nistar and an old Mishneh volume. It seemed as if the Nistar had hid behind the Mishneh as a young man seeks cover behind the dignity of his rabbi against the trembling and wickedness that rages about them. I took up the two books together and put them down together. I would not be the one who separated them.

Elsewhere I saw the poems of Michah Yoseph Levenson issued in Berlin in 1884 and a criticism of David Bergelson issued in Kiev in 1934. I left them together. I know not who brought them together, but I could feel the hand of fate behind it. The rustle of the wings of history was almost audible. Living human spirit was trembling in fear and awe in these bookcases. Almost without intent I consoled them,

"The storm and the anger have passed. Raise your heads, straighten your backs—trembling, frightened books. Open your eyes upon the world. Jewish hands hid you, saved you, preserved you and brought you to a secure home where you can live again with living Jews."

My lips probably did not move and I only half listened to my own words, but I soon found myself consoled and quieted. I was alone with the living books in the offices of the Congress.

Iraq Exodus...

(Continued from Page 9)

20,000) are refraining from registering because they face difficulties in disposing of their property. Those who have decided to leave may not remain in Iraq for more than two weeks after having obtained their exit visa. As a result the market has been flooded by those anxious to sell their property. Already it was reported that at the end of March prices of houses had dropped by about 80 per cent. Prices of furniture had also dropped rapidly and the market of second-hand household goods was flooded. In addition, propaganda went on among the Moslem population not to buy anything from the Jews, as their property would in any case remain in Arab hands. A leader of the Moslem hierarchy issued a proclamation forbidding Moslems to buy goods, furniture or property from Jews.

There is also difficulty in the transfer of money. Jews leaving the country have to prove that they owe no taxes. Often they have to surrender all their cash to satisfy the tax authorities. Emigrants are allowed to carry with them only thirty Iraqi dinars (\$84) per head. They are permitted 66 lbs. of luggage per person or up to 400 lbs. per family, and must leave behind all jewelry, including jewels for ordinary wear.

During the first weeks after the legislation a thin stream continued to trickle via Iran.

After long negotiations, the Iraqi Government granted permission to fly the Jews from the country. It attached, however, a rather troublesome string to this permission: Planes must not fly directly to Israel, but must land first in some "neutral" country. Nicosia in Cyprus was chosen as such a neutral landing place and the first planes which left Iraq were accompanied by Iraqi police officials whose duty it was to ascertain that they would really land in Nicosia. The Cyprus authorities granted permission for use of their airfields on condition that passengers would immediately move along on the second leg of their journey to Lydda in Israel.

Later, the Iraqi authorities put new difficulties in the way of air evacuation. They insisted that the planes taking Jews from Iraq should not fly on to Israel at all, demanding that a number of planes be employed to fly Jews only from Baghdad to Cyprus, and that different aircraft should then transport them from Nicosia to Lydda. The Jewish Agency had to comply with this demand.

Observers of the Middle East scene believe that the decision of the Iraqi Government to let the Jews go was made largely to increase the economic embarrassment of the State of Israel. It costs some \$2,500 to settle an Iraqi Jew in Israel and between 125 and 150 million dollars will be required for the 50,000—60,000 Jews from that country who are expected to arrive. At present only the poor and the young and discontented Iraqi Jews are coming over. The wealthy Jews of Baghdad and Basra, whose number has greatly decreased in recent years, find themselves torn between their longing for freedom and their natural reluctance to abandon what they and their ancestors have built in the course of many years.

They may yet remain in Iraq, temporarily...

Three Poems

By Phillip Acker

MEETING THE BOAT-TRAIN

This strange city has its familiar landmarks
To the retina
Sensitized through aeons of personal cognition
Of the utter sameness from sheep path to autobahn
That go from Chaldee to Auschwitz...

How is Montreal, city of new beginning,
Terminal to liberated wandering beheld?

Eyes stare wisely, with the wisdom
Even youthful survivors cannot keep
Yet have... these motley epigone,
Scions of pogroms, heirs of the Shema

Blinkless and calm,
Eyes rest in restive skulls
And fidgetty bodies, the clutched baggage of survival.

Is this the New World? The journey
By every diplomatic grace and connivance;
Every pulse of train, plane, ship, conveyance
Over?

Behold the new home
Entered by subterraneous trains...
Trains. Trains and rails
And destinations... To Treblinka where I was;
To Montreal where I am... Trains and rails
And different destinations,
Travelling on different gauges
To peoplelessness and peopledom...

These eyes are not fixed
On the bustling, flustered committee.
Eyes in bodies indeterminate:
Children and ancient at once.
The plangent sounds of the city,
Of arrivals and departures alien and local,
Do not echo the dead space
Between refugee children
And the Receiving Committee.

Can it be so? Is it food the travellers want?
Here it is. The lounge is ready for resting.
The baggage safeguarded; the welcoming beds
And homes prepared.
With what kindness shall we soften
These relentless eyes; soften the looks;
Change the visions foreseen in aforesaid times?

Will not refugees accept asylum
Graciously. How can this be?
The ceremony of welcome
To connect the coming and the persons
Other celebrations freely offer.

These eyes do not light the casual words
The motions seem right but distort
The event, and there is a difference
That will not be swallowed.

What do these eyes say and want?
They do not beseech; that could be given.
They do not question; that could be uttered.
They do not mingle, they do not relent.
They look at, time:
The road from Ur to Babylon...
From hooves of sheep to diesel horses..

These eyes look with the wisdom
Youthful survivors cannot attain
Yet possess; the truth must dawn:
All of us have part both in Abel and in Cain.

And there is someone whose glance
Trips these eyes into visual speech,
Whose retina reacts with its own lance,
Of memoried pain, and — Shema Yisroel —
Conversation flows. Only the covenanted learn and teach.

THE RAMBAM

"What doeth the Lord require of thee?"
Said Micah.

"Will guiding the perplexed never end?"
Questioned the Rambam.

Why require? If chosen, why not indulged;
Given, not giving; received, not resisted?

What is the gift of life, if man does not breathe?
Does not the awakening complete the sweet dream?

SECULAR PRIEST

The Rambam in his orient atelier
Makes *Din*:
Speaking of things to come,
Of things yet unknown;
To Arabic speech yet new;
Marks out his eight steps...

The ladder to future pulpits
Which shall be anonymous,
Tended by secular priests.

The Rambam muses now:
Who will they be? Who shall know them
On the Ladder the Creator has builded
And the Chosen must ascend?

Books for a Quarter

By Harold D. Ribalow

The impact of the fantastic success of the 25-cent book reprint industry on the American reading public is becoming more and more apparent. While the average trade edition of a book does well when it sells 10,000 copies, the sales of quarter books often exceed 1,000,000 copies; even "poor" sellers go above 200,000. Millions of Americans, many of whom never before bought books, are now buying 200,000-000 quarter books a year.

Many of the 25-cent titles deal with Jewish themes, contain Jewish characters or reflect Jewish problems. What is the influence of such novels of Jewish interest on people who casually pick up a 25-cent book because they are attracted to the garish cover?

More than a score of novels of Jewish interest have been issued in quarter editions. Each of them have sold upwards of 200,000 copies. Some have gone as high as 850,000 copies; on the average, their sale has exceeded half a million copies each. This is a large cut above the usual sale of 3,000-6,000 copies of a "problem novel" in the trade edition.

Some of the most important "Jewish content" novels in these editions are:

What Makes Sammy Run? by Budd Schulberg, deals with a Hollywood producer who is a Jew, an unscrupulous person, a "heel;" has sold more than 850,000 copies in a Bantam edition;

Focus by Arthur Miller, a study of anti-Semitism recently issued by the Popular Library;

Earth and High Heaven by Gwethalyn Graham, which describes the intermarriage of a Jew and a Gentile girl in Montreal;

Eagle At My Eyes by Norman Katkov, another novel of intermarriage, newly-published in a 25-cent reprint edition;

What's In It For Me? and **I Can Get It For You Wholesale**, both by Jerome Weidman, deal with garment industry Jews in New York City;

Peony by Pearl Buck, a novel about Chinese Jews;

The Amboy Dukes, by Irving Shulman and **The Burial of the Fruit** by David Dortort, both dealing with Jewish gangsters or juvenile delinquents;

See What I Mean? by Lewis Browne, a novel about dictatorship and anti-Semitism in America.

The Wine of Astonishment by Martha Gellhorn, a novel which describes the war in Europe and the impact of Dachau on a Jewish GI.

These are the more important books which deal almost exclusively with Jewish matters. There are, in addition, a larger number of books in which Jewish themes are discussed but are not the major issue.

Among the volumes which more than tangentially deal with Jewish themes are:

The Vehement Flame, (formerly *Stanton Escott*) by Ludwig Lewisohn, in which a Jewish couple is idealized;

The Sun Also Rises by Ernest Hemingway, in which Robert Cohn, a neurotic Jew is described and analysed;

The Hucksters and **The Saxon Charm**, two novels by Frederic Wakeman which have a number of Jewish characters;

Alexandra by Gladys Schmitt, in which the narrator is a Jewess;

The Edge of Doom by Leo Brady, in which a Jewish detective plays a significant role;

The Gallery by John Horne Burns, which contains a vignette of a Jewish soldier;

The Underworld by Ira Wolfert, originally published under the title of *Tucker's People*;

The Love-Making of Max Robert by Robert Shaplen, formerly called *A Corner of the World*, which contains a fine Jewish story;

Big Sol by Henry Von Rhau, which deals with Jewish gangsters;

They Move with the Sun by Daniel Taylor, a novel about Jews and psychiatry;

Opus 21 by Philip Wylie, which includes a portrait of a rather vulgar Jew.

The books chosen for the 25-cent editions deal, in the main, with violence and with sex and feature negative Jewish characters. You will not find in the writings of Jerome Weidman, or Norman Katkov or David Dortort much of the dignity of Jewish living. You will not find, for example, a reprint of *Joey* by David Lord, or *Father and the Angel* by William Manners, or *When I Was a Boy in Boston* by Charles Angoff — all of them quiet, pleasant, penetrating books, of the positive aspects of American-Jewish life. In simple terms, the good works of a rabbi (as described in the Manners book) is not as "meaty" to these publishers as a novel by Weidman or by Katkov. Even Laura Z. Hobson's *Gentleman's Agreement* has not yet been issued in a 25-cent reprint edition. One editor said that the book had reached a saturation point through heavy sales in other editions (which can easily be refuted by showing that other good sellers have sold just as well after they were made available for a quarter); a second editor said it was of "poor literary quality," a statement which must have been made with tongue in cheek, considering the uniformly high literary caliber of all quarter-books.

The quarter books can be a powerful force for education, and even a "poor" sale in these editions is still far larger than a satisfactory sale in other editors. James Parkes' *An Enemy of the People: Anti-Semitism* sold badly in the cheap reprint edition; it sold "only" 75,000 copies. Had it sold so widely in the cloth edition it would be classed among the national best-sellers. Even when these books do not do as well as expected, their educational value is immense.

RACIAL HARMONY IN LONDON'S EAST END

By C. C. Aronsfeld

The East End of London is a peculiar place, for it is in many ways so "un-English." Here you have a world in miniature, a miscellany of many nations and many religions. While the rest of the country is English, here it is British; while the rest is the proud, exclusive Mother Country, here is the pattern of the British Commonwealth whose unity was founded not on uniformity but on diversity unified in liberty.

There are first of all, apart from the very considerable native population, the Jews who, on their arrival from Russia 60 years ago, were the first to make Whitechapel a fit place to live in. Then there are the Catholic Irish, Moslem Egyptians, Indians, Chinese, African Negroes, gypsies, and, moving freely amongst these landlubbers, that vagrant population of seamen who carry the spice of variety wherever they go.

Not all have left a permanent mark, and some were scattered by the German bombs. But all have raised the challenge which is the abiding test of freedom — how, being divided in race, colour and religion, do we bear with one another?

The question is tackled bravely by an enterprising Council of Citizens of East London. They are a group of social workers, teachers, clergy, and club managers who appreciate that political democracy, like patriotism, isn't enough. There must also be what they call a "cultural democracy" which will consider the problem of group relations in English society and "adjust the discrepancy between our political and our social achievements... learn here in England, not merely to avoid judgments based on skin colour, creed or national origin in situations where these factors are irrelevant, but also to cherish them in situations where they are pertinent," to put it in their own words.

The East End Council has come forward with a few well-designed bulletins to teach the necessary lesson. One tells "How We Came Here," another the growth of East London's religions. Each bulletin stresses the totality of which our different ethnic and religious groups are parts.

Naturally, the differences must be blurred. Religious tolerance, the East Londoners say, is "often based less on a concern and interest in religion than on an ignorance of and indifference to it." This may be very well in times of prosperity and peace, when an aristocratic tolerance and imperial generosity can serenely regard all modes of thought as equally true, or equally false, or equally useful. But the prospect is obviously very different when the grandeur of Empire has been reduced and power passes from secure people who wish to enjoy their independence to people hitherto without security who look to the state to provide it.

Then tolerance becomes a precarious proposition. Having hitherto been regarded as a virtue, it is now treated as an expedient. That experience is universal. England cannot hope to escape from it, although in England religious toleration is at the heart of a democracy achieved not by revolution but through the gradual progress of public opinion. The East End of London in particular has a fine tradition

as the home of the persecuted. The Huguenots came here from France and Queen Elizabeth enjoined that "such gentle and profitable strangers ought to be welcomed and to be grudged at." The Irish were given refuge from the scourge of the potato famine 100 years ago and between 1880 and 1910 nearly 100,000 Jewish fugitives from Czarist oppression — one quarter of all Jews now in the United Kingdom — settled around Whitechapel.

The Huguenots have almost entirely disappeared, but the other two remain to bear living witness to those group prejudices which died hard even in England. It is quite true that much of the hostility aroused by the Jews during the first years of their sojourn has long relented, and enterprise and initiative has won them considerable appreciation. Yet below the surface the old jealousies persist. When the British Fascists began, they carefully examined the reaction of the ordinary East End working man; they found that "his reason would argue that the Jews are his rational allies, but his sentiment would recoil from the idea of active combination with them."

Much the same sentiment is frequently encountered by Roman Catholics. It is now 170 years since the No Popery riots in East London, and exactly 100 years since the establishment of a Roman Catholic hierarchy in England aroused the Anglican and Free Churches to pass solemn resolutions condemning the "alarming measures adopted by the Pope," etc.

Nor has the colour bar been raised to any appreciable extent. "There is no colour prejudice in England," said a Sudanese engineer, "but there is strong colour-consciousness." A Nigerian student considers that "in theory, there is no colour bar here: in practice it is as strong as in America." Actually, in the East End it is growing. Bona fide seamen who happen to be black — and there are many of them in London — are kept out of the British Mercantile Marine. Few landladies will spare a room for Negroes, though Borough Council, trade unions and the Church endeavour to alleviate what might possibly become an ugly situation and provoke riots.

In seeking to educate the educators, the Council is offering its own relief. It has arranged an absorbing exhibition explaining all the facets of East End life, and it has now produced a serious of film strips called "One God — the Ways He is Worshipped and Served," presenting Anglicanism, Catholicism, the Free Churches and Judaism. Such aids provide teachers with a unique opportunity to foster among children understanding of different groups and faiths, for to some degree anti-Jewish feeling is kept alive by the manner in which children learn the Gospel stories. Teachers are told that in any teaching about Judaism it would be wrong to conceive of the subject as a "dry, legalistic and arid religion" since "the lives of innumerable Jewish saints and scholars in all centuries testify to the reality of their faith."

How for these praiseworthy efforts will have any success remains to be seen.

Genocide Pact Gains Support By Ratifications

When the governments of France, Korea, Haiti and Costa Rica ratified the United Nations Convention on Genocide they brought to a successful conclusion a project in which the Canadian Jewish Congress and other Jewish institutions took a deep interest.

The ratifications of these governments brought the total number of subscribing governments past the 20-mark, and the convention will automatically become legally operative on January 14, 1951.

The international agreement is intended to write into international law specific condemnation of any program of mass killings such as the Germans perpetrated upon the Jews of Europe. In the convention genocide is defined as "any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group such as:

"Killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; forcibly transferring children of the group to another group."

The convention makes punishable not only the crime itself but also "conspiracy, complicity and direct and public excitement to commit genocide". Persons guilty of the crime are responsible whether they are "constitutional rulers, public officials or private individuals." The contracting governments have undertaken to enact, in accordance with their respective constitutions, the necessary legislation to give effect to the provisions of the convention and to establish appropriate penalties.

The Canadian Jewish Congress has urged the Canadian government to ratify this United Nations convention in a letter to the Secretary of State for External Affairs. Hon. L. B. Pearson has written to the Congress that: "It is the view of the Canadian Government that everything should be done to promote the humanitarian cause which is given expression in the convention and that the bringing into force of the convention would be a step in that direction."

Another convention which cannot

come into effect until two governments ratify it (as of Congress Bulletin press time) seeks to protect civilians in time of war. The Canadian Jewish Congress has on several occasions urged the Canadian government for speedy ratification, emphasizing its crucial importance at this juncture of international relations.

This international convention, the fruit of the thinking of many governments and such voluntary agencies as the World Jewish Congress, seeks to forbid the drafting of civilians into slave labor and to protect the right to communicate with next of kin, the right of the Red Cross and similar institutions to render services, etc. Some 60 nations, including Canada, have signed this convention.

An immediate problem awaiting resolution by similar international action is that of missing persons. The murder of millions of Jews en masse, without death certificates or even record of names or dates, has created many situations where surviving husbands or wives cannot remarry, for instance, for lack of evidence that their mates are no longer alive. Similarly, the estates in many cases are tied up, heirs cannot recover estates and property cannot be disposed of for lack of evidence that the owners are dead. It has therefore been proposed that an international convention be entered into whereby these missing persons could be declared legally dead.

Ottawa delegated an observer to the United Nations Conference on the Declaration of Death of Missing persons.

The Canadian Jewish Congress urged the government to ratify the convention adopted at this assembly.

A Canadian, Leslie Chase of the Department of External Affairs, was the chairman of a United Nations Committee appointed to study another problem of keen interest to the Canadian Jewish community, the status of refugees. This UN committee agreed on a draft of an international convention which would create legal rights for refugees who, for one reason or another, do not enjoy the protection of any government.

The Canadian Jewish Congress has urged that Canada give its support to the most efficacious and speedy procedure for the implementation of the views of the UN Committee.

High Praise Is Accorded Edelstein Poems

Uncommon praise is being showered upon the latest volume of the pioneer among Canadian Jewish poets, Hyman Edelstein.

When Padraic Colum, foremost Irish literary figure, visited Ottawa recently he was presented with the first copy of "The Spirit of Israel" which Ryerson Press had just published. The presentation was made before a distinguished gathering of Ottawa citizens, including scholars and leaders of Canadian thought. As soon as he was presented with the volume, Mr. Colum recited five pages from it and expressed a keen appreciation.

Mr. Colum and Mr. Edelstein had first met in Dublin 40 years ago when they both addressed a meeting of the Jewish Literary Society.

Mr. Edelstein's volume is prefaced by a tribute from Prof. A. J. Leventhal, lecturer at Trinity College in Dublin and secretary of the PEN Club of Ireland, who states that the newly published poems "truly express the spirit of Israel... It has a distinctive note... a true marriage of the English and Hebraic muses with a nice fugal sense of the music of both languages."

The Canadian Poetry Magazine has written that "Edelstein shows equal concern with the form and idea in everything he writes... If the thought can be expressed or the picture painted in four lines he leaves it at four lines, and the poem loses nothing of its strength or impressiveness... A striking originality marks the work of this poet."

Anne Marriott, winner of the 1941 Governor-General's Award for poetry, said that Edelstein "contributes a dash of unique flavour in Canadian poetry, a subtle flavour and colour which are definitely 'different'... reminds us of Yeats and Colum. Not that Edelstein is derivative of either; he remains always unmistakably himself."

Similarly the Dublin Magazine, commenting on the work of Edelstein, says that "there is an uncommon blend of classical, Biblical and modern culture... 'Killiney' shows his mastery of image and vowel sounds... His 'Epitaphs I and II' have sincerity as well as technique and give evidence of Mr. Edelstein's mastery of his medium and undoubted poetic talent."

"Edelstein had a religious as well as a literary training; there is, therefore, a width and depth, a passion and a restraint about his writing which sets it apart from these other skilled and sensitive people's work," writes the British Weekly.

Abbey Presents Memorial Books To Y Library

Old books are "a reminder of the continuity of the traditions of a people," Monroe Abbey, president of the Canadian Jewish Congress in Eastern Canada, said at the opening of the YMHA lecture series in Montreal as he presented a number of memorial volumes to the Y library. Bram Appel, chairman of the lecture committee, accepted the books which had formerly been the property of European Jews who were murdered by the Germans.

"Old books were the escutcheon that has ever been testimony of the wisdom and learning of our ancestors. Thus they have proven the deep roots in family and in nation of which our culture boasts", said Mr. Abbey.

"These volumes in particular merit care and reverence, beyond their age and contents. More than other volumes whose paper and bindings date back from a certain calendar date and who have imprinted on them the words and text which may be found here, these books have a personality and a biography which should be remembered for generations. They remind us of our responsibility to ensure eternal life for the dead, the continuation of the spiritual essence of those who have been done to death. We know beyond a fleeting doubt that it was the wish of the former owner of each of these books, above all other wishes, that Jewishness, Jewish learning, Jewish literature, Jewish spiritual values, Jewish consolations, Jewish experiences and the totality of the Jewish spirit, shall continue through time and in all lands where Jews shall live," Mr. Abbey said.

"This is the challenge and the injunction, the deathbed wish of millions of our brothers and of our kin that these volumes will forever convey to all who cherish them."

LAMED PRIZE WON BY RACHEL CORN

The Lamed Prize for Jewish Literature has again come to Canada.

After it had been brought to this country by the late Dr. Simcheh Petrushka for his work on the Mishneh, Jacob Isaac Segal of Montreal for his Yiddish lyrics and Joshua Rabinovitch of Toronto for his Hebrew essays on literature, the Lamed Prize has again been bestowed upon a resident of Canada—Rachel Corn, the world famous Yiddish poetess who is now living in Montreal.

A review of the poems which won her the Lamed Prize appeared in a recent issue of the Congress Bulletin.



Monroe Abbey, (left) making presentation to Bram Appel (right) in the presence of Dr. Abraham Leon Sachar.

HAYES ADDRESSES INTER-RACE COUNCIL

Saul Hayes, national executive director of Congress, addressed the annual meeting of the Windsor Council on Group Relations (formerly the Inter-racial Council), on which the Windsor Jewish Community is represented. He spoke on the part that legislation — federal, provincial and municipal — plays in creating the fundamentals of a charter of rights and privileges. A question and answer period followed the address.

The chairman was Lyle Talbot, a member of the Negro community and president of the Windsor Council on Group Relations. Alderman Monroe represented the City Council. All religious and ethnic sections of the community were represented.

Mr. Hayes also met the executive of the Windsor Jewish Community Council. Milton Meretsky, president of the Council; J. Rash, past chairman; Rubin Madoff, former president; M. M. Sumner, former president and member of the National Executive of Congress, and others participated. Mr. Hayes discussed the situation in Germany in the light of the resurgence of anti-semitism, the return of Nazis to positions of power and the failure of the de-nazification policy of Western Powers. Mr. Hayes also spoke on the Canadian program of Congress.

A. M. Klein has visited the Jewish communities of Timmins, Kirkland Lake, North Bay, Sudbury and Sault Ste. Marie on behalf of the Canadian Jewish Congress.

Jewish Community Of Hamilton Subject of Study

The research director of the Canadian Jewish Congress has prepared a summary study of the Jewish community of Hamilton which is being published locally in conjunction with the festivities attendant upon the opening of the new community centre.

The director of research is publishing 45 tables on the number and density of the Jewish population of Hamilton from 1851 to 1950, sex and place of birth, rate of increase of total and Jewish population, occupational statistics, etc. There are 22 chapters dealing with the growth of the Jewish population, ethnic pattern, professions, schools, etc.

The earliest record of Jewish community life in Hamilton is found in 1856 when the site for a Jewish cemetery was purchased by the Hebrew Benevolent Society. The first Congregation was establishing on May 15th, 1863. There were four Jewish residents in Hamilton in 1851. It is estimated that the present Jewish population numbers 3,000.

A paper on "The Multiple Services of a Case Work Group Agency in a small Community" was prepared for the occasion by Manuel Batshaw, Director of the Jewish Community Council in Hamilton.

Editor Apologizes For Short Story Critical of Jews

Several weeks ago a short story entitled "The Ethics of Israel" appeared in the Verdun, P.Q., weekly, The Messenger. The story gave offence to a number of Jewish and non-Jewish readers who expressed their feelings to the editor, Henri Duhamel. The editor felt that there was considerable justification for the complaints of his readers, but claimed that he had acted in good faith and that the offending item had appeared in his paper without benefit of what he characterized as "our usually careful scrutiny of editorial matter."

In the following issue of The Messenger he published the following apology and retraction which was written on his own initiative and without any representations being made to him by any group:

"Through the type of accident which must sometimes happen in the best-regulated establishments—the result of personal circumstances and human fallibility—The Messenger last week published an item which gave offence to many of our readers because it appeared to be a criticism—an unjustified criticism—of an element of the population of the Canadian community. We hurry to tender our apology to the aggrieved and to all our readers who resent attacks and slurs upon any creed or upon any ethnic group. We wish to assure them that, within the limits of human fallibility and the conditions of newspaper publishing, no such oversight will occur again and no such material will be circulated under our authority.

"We want to take this opportunity of restating our policy on this issue:

"We sternly and militantly oppose racial and religious prejudice, or any agitation against any group of Canadian citizens—Catholics, Protestants or Jews; French-Canadians, English-speaking Canadians or neo-Canadians.

"The very languages in which our newspaper is published—English and French—proves our close attachment to the ideal of unity among all groups which constitute the population of our country. We respect all Canadians, regardless of their language, creed or origin.

"As the newspaper of the Verdun community, we seek to promote peace and goodwill among all citizens. The files of our newspaper are full of information which we have published

K. Z. PALTIEL GETS CONGRESS POST

K. Z. Paltiel of Montreal has been appointed by the Canadian Jewish Congress and by the Joint Public Relations Committee as Director of Community Service for the prairie provinces with headquarters in Winnipeg.

Mr. Paltiel received the Allen Oliver Gold Medal in Economics and Political Science when he graduated from McGill University in 1943 and held the Alexander Mackenzie Fellowship at the University of Toronto where he received his M.A., in 1944. He has lectured on comparative government, political science and economics at McGill University and at Sir George Williams College and has served with the National Film Board of Canada, the American Economic Committee for Palestine and the town planning project of the School of Architecture at McGill University. Mr. Paltiel has also been on the staff of the Canadian Press in Toronto, was research assistant to the Royal Commission on Coal and has conducted research on the teaching of philosophy at McGill University.

Before his appointment to the western position, Mr. Paltiel had been secretary of the Aid to Israel Committee and manager of the Canadian Palestine Trading Corporation.

The Bnai Brith has appointed its representatives on the Eastern Region Joint Public Relations Committee: A. H. J. Zaitlin, A. Tafler, C. Wolfson, Max Zifkin, Dr. M. Weissberg, Louis Freedman, K.C., H. Franklin, K.C., Abe Seidman, P. Myerovitch, K.C., H. Greenwood, J. Teitelman, Julius Rosenbloom, Jerry Rose, Joseph Roy Hoffman, H. Wittes, George Abrams, D. Albin, P. Segl, Mrs. Ruth Genser, Mrs. W. Bloomberg, Mrs. A. Dalfen, Mrs. J. W. Golden, Miss Rose Seiger, Mrs. M. Zifkin, Mrs. P. Polonsky, Mrs. S. Frank, Mrs. H. J. Freedman and Miss Midge Skulsky.

towards the advancement of this ideal.

"We feel that every citizen ought to discourage every source of strife and discord among the citizenry of Canada. Such discord only serves the purposes of the common enemy.

"The Messenger has always played an active role in this effort for civic peace and progress. We propose to maintain this tradition by combatting racial and religious prejudice and by advancing the unity and the concord of all citizens in Verdun and throughout Canada."

Jobs In Canada Being Sought For Skilled Refugees

An effort is now being made by the Canadian Jewish community to place a number of skilled refugees who are still in Europe in employment in various Canadian communities. Towards this end the Canadian Jewish Congress, which is co-operating in the project with the Jewish Immigrant Aid Society of Canada, the Joint Distribution Committee and other groups, has requested business people and community leaders to ascertain whether there are openings in their communities for workers in the following occupations:

Bookkeepers, chemists, confectioners, bakers, electricians, jewelers, mechanics, tailors, rabbis, furriers, tanners, milliners, butchers, dressmakers, photographers, woodworkers, textile workers, glaziers and printers.

Arrangements have already been made to contact such workers for whom there are sponsors in Canada and personal data on each of them is available. Prospective employers who wish to sponsor such immigrants are requested to communicate with their local Congress committee or with the national headquarters of the Canadian Jewish Congress or of the Jewish Immigrant Aid Society of Canada. The responsibility for the immigration costs is being carried by the JDC or other institutions and the reception and housing of these immigrants will be the responsibility of the local community.

This immigration project has become feasible as a result of the new order-in-council on immigration issued by the Canadian Government during the summer. The Canadian Jewish Congress estimates that several hundred immigrants should be able to secure entry into Canada under these arrangements.

The Federation of Jewish Philanthropies in Montreal placed with Congress Archives the pen used by members of the Jewish School Commission to sign the agreement with the Montreal Protestant School Board (December 3, 1930); agreement with the Outremont Protestant School Board (January 16, 1931); and also the release of the legacy of \$100,000 by the late Sir Mortimer B. Davis (October 29, 1940).

Nathan Nemetz, chairman of the joint public relations Committee of the Congress and the Bnai Brith in Vancouver, has been named King's Counsel.

Zionists' Functions In Years To Come Clarified By Frish

On the Road to Zion: selected writings of Daniel Frish, edited by Trude Weiss-Rosmarin, New York, Zionist Organization of America, 1950, 240 pp.

REVIEWED BY BETTY SIGLER.

American Zionists have at least as big a job ahead as they have behind them, the late president of the Zionist Organization of America never tired of telling his public again and again.

Every activity that will keep Jewish life and the Hebrew language alive is part of Zionism, Daniel Frish declared throughout his 25 years of communal work. It is a necessity for Jews in America to support Israel. From the Homeland will come a major part of the spiritual force American Jewry needs to prevent it from vanishing.

"The melting pot isn't nearly as good a symbol for the United States as the symphony orchestra," the author says, adding that one has to be a Jew by training as well as by birth to draw strength from Israel's achievements.

Digging into his pocket, then, is not the American Zionist's only duty. He should give his child a Jewish schooling and a Jewish home. Otherwise the blows of the anti-Semite are likely to be the American Jew's only portion in the inheritance of his people.

Mr. Frish was much concerned with the organization of American Jewry. Born in Rumania in 1897, he came to America shortly after World War I. In Indianapolis he prospered and soon took an active part in Jewish welfare work. He found that families established in America for nearly a century dominated boards of directors. Anti-Zionists or non-Zionists, they were a minority among the Jews of Indianapolis, Minneapolis and St. Paul, to mention a few midwestern cities. Still, they had inherited a tight grasp on the local Jewish institutions.

When he died in March, 1950, one of Mr. Frish's unrealized dreams was to see community councils in America where each Jewish group was represented in proportion to its strength. Such assemblies, he felt sure, could not fail to strengthen American Zionism.

The English language was a keen tool in the author's hands, whether he was using it as a speaker or a writer. Ideas and impressions stand out bright and clear, set off, not weighed down, by the words used to express them.

Mr. Frish's readers will gain little

Quebec Command Warns Government Against Fascists

The Quebec Provincial Command of the Canadian Legion has unanimously urged safeguards against the entry of "Germans who have given no evidence of purging themselves of Nazi doctrine and totalitarian philosophy".

The resolution urged intensive screening of all Germans seeking admission to Canada, including "non-German elements who have served in the Wehrmacht or any other German military formation." It directs the government's attention "to the very serious danger to the country in any policy that allows entry of German immigrants without thorough and efficient weeding out of political undesirables."

Alleging denazification in Germany to be a failure, the Legion predicted that the Canadian Government's "intended admission of substantial numbers of German immigrants at this time will result in widespread propaganda directed against Canadian and democratic ideals."

"We recognize that many Germans admitted in previous decades have made good settlers and have become good Canadian citizens, but we do not believe that the present time is promising for obtaining desirable settlers from Germany, where great masses of people still retain the arrogant and dangerous mentality developed by years of Nazi indoctrination. Canadians did not go through two wars to entertain with any willingness the dilution of their ideals of Canadian democracy through such immigration."

Monroe Abbey, president of the Congress in eastern Canada, took part in a radio panel discussion in connection with the Combined Jewish Appeal of Montreal under the chairmanship of Samuel Bronfman, national president of the Congress. Other participants in the program were Irving Riddell, Mrs. David Jacobs, Jack A. Klein, O.B.E., A. L. Mailman, David Kirsch and Samuel S. Cohen.

new knowledge from his selected writings, particularly if they are General Zionists. What they are likely to come away with is a stronger and clearer belief that the Zionist on American or Canadian soil has by no means outlived his usefulness.

BRIEFS

The research bureau of Congress has revealed that the largest number of Jewish immigrants who entered Canada from 1939 to 1949 settled in the province of Quebec, followed—in that order—by Ontario, Manitoba, British Columbia, Alberta, Nova Scotia, Saskatchewan and New Brunswick.

Male adult immigrants were more numerous than female adults. Nearly a fourth of all immigrants were children under 18.

Arthur E. Gelber, member of the Dominion Council of the Canadian Jewish Congress and leader in the relief work of the U.J.R.A. has been elected president of the United Jewish Welfare Fund of Toronto.

V. Samuels was elected president of the Regina branch of the Canadian Jewish Congress and S. Karby vice-president. The election meeting was attended by Sol Kanee of Winnipeg and Lavy M. Becker of Montreal.

Sol Granek of St. Catharines, Ontario, member of the Central Region executive and chairman of the Southern Ontario Zone Council, addressed the Lions Clubs, the Optimists and a number of other groups on his visit to Israel.

Mayor Jackson of Hamilton, Ont., took part in the memorial services for the Jewish men who died on the battlefield. The services took place under the auspices of the Macabees Branch of the Canadian Legion at the Beth Jacob Cemetery.

Sol Kanee, president of the Congress in Western Canada, spoke at the dedication ceremony of the J.L. Peretz People's School in Winnipeg.

The convention of the Canadian Congress of Labour in Winnipeg called for federal and provincial legislation barring discrimination against workers on the ground of race, colour or creed. The convention voted to continue its efforts against racial and religious discrimination.

Marvin Gelber, chairman of the Zionist public relations committee, has been invited to serve on the national joint public relations committee of the Canadian Jewish Congress and the Brith.

Congress Warns . . .

(Continued from Front Page)

The Congress said: "The coming of any Nazis will affect adversely the community of Canadians of German origin whose record of contribution to our nation's life is so creative. The Government must be aware that the admission of any immigrants with a racist and Fascist background will complicate the security problems of our country at a time when the entire western world is giving the most anxious concern to this problem, as is evidenced by recent American measures to prevent the entry of any person who at any time was a member of any totalitarian organization. Moreover, it would be a grave menace to Canadian democracy if such an immigration brought to our shores those with so vile a heritage."

"We fear that unless the greatest caution and reserve will be exercised in the face of these issues, Canada may be faced with grave moral, political and administrative problems which can be avoided at this time," wrote Samuel Bronfman, National President of the Canadian Jewish Congress.

The Congress urged the greatest reserve in all questions regarding Germany and German nations. "The wounds inflicted only a short time ago in an inhuman war initiated by the Nazis and conducted by them in a most horrendous manner are not yet healed in the hearts of the citizens of our country who have made great sacrifices in order that the philosophy of the Nazis shall not prevail. Nor is it possible readily to forget the massacre of more than eight million Christian civilians and of six million Jewish civilians during the German occupation of a large part of Europe. To ignore these inhumanities in the formulation of Canada's national policies is to ignore the sacrifices of our fighting men and of their kin and to raise a doubt about the consistency of Canada's war aims during the conflict," the Canadian Jewish Congress said.

"Furthermore, it is universally recognized that the educational and political measures taken by our allies to denazify the German population have been anything but successful. Nazism still poisons the minds of very many Germans. There is no regret and no repentance and there is not the slightest assurance that the evil forces are not ready to continue their havoc at the first opportunity. The effects of two decades of totalitarian teachings, of racist and anti-religious propaganda, do

JEWISH NURSING SCHOOL OPENS IN FEBRUARY

With the approval of the Association of Nurses of the Province of Quebec, the first class of 20 students nurses will begin to live and train in the new School of Nursing of the Jewish General Hospital in February, 1951, Allan Bronfman, president of the Hospital, announced.

Mr. Bronfman also announced the appointment of Evelyn Kessler, R.N. as director of nursing.

"The School of Nursing is the first under Jewish auspices in Canada. It is a distinct achievement for the Jewish community of Montreal," Mr. Bronfman said on the 16th anniversary of the dedication of the Jewish General Hospital.

The School of Nursing is now receiving applications for admittance from candidates all over Canada. Qualified applicants of all races and creeds will be admitted to the school. The nursing equipped with the most modern facilities available.

Library Books . . .

(Continued from Front Page)

destroyed by the totalitarian forces," said Mr. Becker. "We who have survived have a great responsibility to preserve these cultural treasures of our European kinsmen and to continue the cultural traditions which they represent. The Jewish institutions in Canada to whom they will be entrusted will honour and cherish them and will derive inspiration from them."

The memorial collection contains all types of books from children's picture books to prayer books and classics of religious philosophy and literature. The books are in Hebrew, Aramaic, Yiddish, English, German, French. Many of them contain the names of their former owners and in some cases family genealogies. Others have inscriptions from the authors or former owners.

A large number of these volumes contain the records of early persecutions which the Jews of Europe had survived.

Among the books which have now reached Canada is a volume of the

not appear to have been checked.

"The Canadian Jewish Congress therefore urges that our Government use its good offices to delay admission of Germany to the family of nations until it is clear that such an act will not imply the glossing over of the wicked record of the Nazis and until it is certain that such a reinstatement will not strengthen the forces of totalitarianism in the world."

French Canadians . . .

(Continued on Page 5)

ticles of Leon Trepanier, O.B.E., on Jewish personalities in Canadian history, to the article by P. V. and to other friendly expressions in the current French-language press and compared them with the powerfully anti-semitic propaganda that flooded and polluted these organs of French Canadian opinion.

"The goodwill work of the Canadian Jewish Congress, carried out so faithfully and efficiently over a period of years, has borne fruit," he concluded. "It is not long since spokesmen of French Canada sought to poison the atmosphere of our country with anti-semitism, since hatred of Jews—the fire set by Arcand and his followers—inflamed the entire country and set the general French-Canadian public against us. The results of this hate brought no credit to French Canada. But conditions have improved considerably. Today the leaders of French Canadian thought provide us with innumerable examples of friendship. The Arcand gangs have been silenced, we hope for good. It is now evident that they had never had the mandate to speak for the true sentiments of French Canada. Today this is apparent to every observer."

Dr. M. Etziony of Montreal has published a review of "The Epitome" of Vesalius, as translated and edited by Dr. L. R. Lind, in the Journal of the History of Medicine and Allied Sciences.

Talmud published in Montreal in 1917 which had been used by pious Jews in Europe until its owners lost their lives. The book has now been returned to its place of publication as a tragic memorial of its owners.

Many of these books had been taken from the homes of the persecuted Jews by the Germans and had been placed in a central library of Jewish learning which the Nazis had set up to further their anti-semitic program. Some of these sacred books contain the Swastika stamp of the Nazi library at Frankfurt am Main. After the war this book collection was found by the allied military and was turned over to Jewish authorities. The Committee for Jewish Cultural Reconstruction has distributed these books to various Jewish representative organizations including the Canadian Jewish Congress for final placement.

Culture Festival...

(Continued from Page 2)

Listen in on a round-table discussion on Jewish art led by Dr. Stephen S. Kayser, curator of the Jewish Museum in New York.

Examine the ceramic sculpture of Dora Wechsler and the artistic pottery of Mrs. Bailey Leslie.

Compare the artistic achievements of Jewish painters across Canada, including Lilian Freiman, Louis Muhlstöck, Henry Orenstein, Oscar Cahen, Ghitta Caiserman and Alexander Bercovitch.

Attend the opening of the School of Jewish Studies sponsored by the Toronto Jewish Young Council and Bureau of Jewish Education, with the participation of Mortimer Teicher of the Toronto Psychiatric Hospital.

Hear a discussion on loyalties in Jewish history with the participation of Dr. Eli Borovsky, Dr. M. L. Dymant, Prof. F. M. Heichelheim, David Newman and David Breslove.

Witness a music recital including the YWHA dance group and chamber music.

As the Globe and Mail put it, in a paraphrase of community leaders who delineated the objectives of this project:

"For the past generations, Jewish people have made up an appreciable part of Toronto's population, but never before have they attempted to show officially their unique contribution to Canadian life.

"Now for the next month, the 65,000 people of Jewish descent in the city stress the multitude of ways in which their members have added to the development of the heritage of this young nation. In a series of activities sponsored by the three major Jewish organizations in Toronto, they point with pride to the accomplishments over the centuries of Jewish people both in Canada and other parts of the world.

"Religion is so interpretative with Jewish culture and culture so interpretative of religion that it is often hard to distinguish between them. As a result, often neither rabbi nor people can discriminate between what is religion and what is more generally culture.

"Jewish life in its entirety is both culture and religion, and that is why this community month is presenting the entirety of Jewish life.

"The main fact is that through their heritage of internationalism Jews have brought a treasure of world habits—as well as their own unique culture—to Canada. It is the hope of Toronto Jewry that these gifts will become part

NOVELIST ADDRESSES LE CERCLE JUIF

Mme Germaine Guevremont, foremost novelist of French Canada, whose trilogy *Le Revenant* has won prizes and acclaim from three nations both in its original French version and in its English translation ("The Outlander"), addressed the opening meeting of the 1950-51 season of *Le Cercle Juif de Langue Française* in Montreal.

Dr. H. R. Witkov presided. Miss Enid Goldstine introduced the speaker, who was thanked by Abbe Ronald Charest, lecturer at *Seminaire Marie Mediatrice*.

Mme. Guevremont spoke on the French language of Canada, pointing to its unique character as well as to the dangers of corruption that it faces through the distinctive sociological and geographical conditions of French Canada. She urged a more general appreciation of its qualities and careful development of its resources by the artists of this country.

Le Cercle Juif de Langue Française was organized a year ago by a number of Jewish citizens who seek to advance their knowledge of French Canada and of France and their cultures. Among the programs already carried out by the *Cercle Juif* were lectures by Miss Enid Goldstine on student life at the Sorbonne; Father Stephane Valiquette, S. J., on the Jesuit colleges of Canada; and Pierre Juneau on Catholic Action. Several meetings of the *Cercle* have been devoted to discussions of the history and sociology of French Canada.

Mr. Samuel Bronfman, national president of the Congress, extended greetings to the Convention of the National Council of Jewish Women of Canada in Winnipeg.

of the many strands that eventually ought to give Canada a culture that is exceptionally her own.

"To his end Jews from this city, as well as from Montreal and other Canadian cities, demonstrate the vitality of their way of life as it has become fused with the ways of life of people of many differing traditions."

As Israel Rabinovitch, editor of the *Jewish Daily Eagle* of Montreal, put it in a front page column: "The Jewish community of Toronto has put all other communities in the country to shame by the great advance it has made and the great forward position it has assumed above them all through the implementation of this program on a scale that is unknown in the annals of the Montreal community, for example".

"Peace" Appeal...

(Continued from Page 12)

the solemn obligations of the United Nations Charter for the maintenance of international peace and security and the peaceful settlement of disputes; and (b) respect for an observance of human rights and fundamental freedom for all as well as participation in positive programs of the United Nations for the common welfare and better standards of life.

"The Canadian Jewish Congress urges the Canadian Jewish community to give the fullest measures of support to these objectives. In their genuine pursuit of peace, they should not allow themselves to be misled into signing the so-called Stockholm Peace Appeal or to join in common effort with those who promulgate it. For that is to strengthen the hands of the anti-democratic forces."

Rabbi Samuel Cass, director of the Bnai Brith Hillel Foundation, which serves the Jewish students at McGill University, the Université de Montréal and Sir George Williams College, has been awarded the degree of Doctor of Hebrew Letters by the Jewish Theological Seminary of America in New York. His doctoral thesis was a sociological study of the experiences of a Jewish chaplain with the Canadian forces in Canada and overseas.

Montague Raisman of Toronto has been appointed to the Bnai Brith National Commission on Americanism. This is the first time a Canadian has been named to this body. Mr. Raisman is chairman of the Canadian Bnai Brith Committee on Civic Affairs, and of the Joint Public Relations Committee of Congress and Bnai Brith. During the war he was Congress representative on the Greater Toronto War Service Council and was co-chairman of the Military Committee of the Congress.

Mrs. Harold Lorie of Toronto was re-elected president of the National Council of Jewish Women of Canada at the sixth national conference of this organization. Other officers elected were Mrs. Benjamin Robinson of Montreal, Mrs. N. I. Zemans of Calgary and Dr. Reva Gerstein of Toronto, vice-presidents; Mrs. Samuel Lerner of Toronto, recording secretary; Mrs. Gordon M. Percy of Toronto, corresponding secretary, and Mrs. A. M. Clavir of Toronto, treasurer.

Terrible Choice Forced on JDC By Lack of Funds

A terrible choice—whether or not to cut off tens of thousands of sick and needy Jews from its relief rolls in order to help thousands of other Jews reach Israel before their emigration deadlines expire—faces the Joint Distribution Committee, Moses A. Leavitt, JDC executive vice-chairman, revealed at a Paris conference.

Mr. Leavitt said that the choice was being forced by "a cash crisis more serious than any situation which the JDC has faced since its founding in 1914."

The JDC leader said that either choice may result in disaster for tens of thousands. A decision to keep essential relief going for the sick, orphaned and needy now served by the agency will deprive large numbers of would-be emigrants of the opportunity they have for a limited time to leave Iraq, Rumania, Poland and other countries for Israel. But if all help is concentrated on emergency emigration work, thousands of desperately needy will be thrown on their own resources.

"Only the Jews of America, by immediate and increased support can help JDC avert having to make this dreadful decision as to where its help should go," Mr. Leavitt said.

Morris Laub, JDC's co-ordinator for migration to Israel, said that none of the 100,000 Jews of Iraq will be able to leave their country after March 1951, when the Government deadline for emigration to Israel expires.

He said that tens of thousands of Jews in Rumania are hopeful of leaving while present favorable emigration conditions exist there. They are coming out at the rate of 8,000 monthly with JDC aid. More than 15,000 Jews in Poland also have an opportunity to leave, but this opportunity may not continue indefinitely.

Dr. I. Pearlman of Winnipeg was elected President of the College of Physicians and Surgeons of Manitoba.

Obituary

Rabbi Hirsch Zwi Cohen, dean of the orthodox rabbinate of Montreal; for nearly 60 years rabbi in the Canadian metropolis; one of founders of Canadian Jewish Congress; opened first session in 1919 with a prayer; leader in central War Relief Fund during first world war; founder of Talmud Torah system; founder of Va'ad Hair; venerable scholar and elder statesman of Jewish community; at Mount Vernon, N.Y. at age of 90.

Samuel Bronfman, national president of Congress, wrote the family to express the condolences of Canadian Jewry:

"Rabbi Hirsch Cohen, the dean of Canada's rabbis, has passed on to an eternal reward. His entry in the Book of Life is of imperishable achievements for the community he loved so well and which universally reciprocated this in genuine respect and affection.

"No eulogy can be too extravagant nor can praises be heaped too high to press the tone nature of the influences which this learned and venerated leader radiated.

"It was the good fortune of Canadian Jewry that it was privileged to have Rabbi Cohen so long in its midst. His passing can only limn his long record against a background of years of service and devotion. His family will maintain as their most precious possession the memory of his deeds, his loves, his spirituality and his perseverance in the causes which he held so close to his mind, heart and soul."

Esmond Lando, national vice-chairman of the Congress, is serving as chairman of the United Jewish Appeal of Vancouver. S. Heller is secretary and S. Rothstein treasurer. Other officers are I. Lipsky, campaign co-ordinator and M. Waterman and J. Diamond, members of executive. Harold Freeman is chairman of assessment committee and M. Cohen is chairman of the Steering Committee.

Congress Leaders Attend Conference In Washington

Congress leaders including national vice-president Monroe Abbey of Montreal and Sol Kanee of Winnipeg, and honorary vice-president Edward E. Gelder of Toronto attended the Washington conference devoted to planning for Israel and Jewish reconstruction.

The conference urged the United States Government to help Israel through grants-in-aid, loans and "other avenue of financial support that have been mobilized by the U. S. Government to further the cause of democracy everywhere."

The program also called for an intensified United Jewish Appeal campaign, more private investment in Israel and widespread support of any bond issue the Israeli Government may decide to launch.

The delegates called on American Jewish communities to make available \$50,000,000 to the United Jewish Appeal by the end of this year and to initiate 1951 campaigns immediately.

TORONTO YOUTH BODY PLANS ACTIVITIES

Dr. J. Diamond, director of the Bureau of Jewish Education in Toronto, addressed the first general meeting of the local Jewish Youth Council.

The program of activities for the coming year projected by the council includes a drama festival, an oratorical contest and a program of Jewish studies to be arranged jointly with the Bureau of Jewish Education.

J. Weinberger, chairman of the committee in charge of the School for Jewish Studies, reports that more than 100 applications have already been received for courses in Hebrew, Yiddish, history, Bible, religion, Jewish biography, Jewish literature, Israel and the background of Jewish current events.

CONGRESS BULLETIN

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