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NJCRC

Herman, Zaitlin Elected



Louis Herman, Q.C.

Louis Herman, Q.C. of Toronto and A.H.J. Zaitlin, Q.C., of Montreal were elected chairman and vice-chairman respectively of the National Joint Community Relations Committee of Canadian Jewish Congress and B'nai B'rith at a meeting held in Montreal recently.

Mr. Herman, who has been very active in Canadian Jewish life for many years, is also president of the Jewish Immigrant Aid Services as well as being a veteran member of B'nai B'rith having held many important executive offices in that organization. Mr. Herman is also a member of the Council of Christians and Jews in Toronto.



A.H.J. Zaitlin, Q.C.

Mr. Zaitlin is well known for his involvement in Jewish community work. He is a member of B'nai B'rith and the national executive of Canadian Jewish Congress and is a former chairman of Congress Community Relations Committee, Eastern Region. He is an executive member of the Human Rights Commission of Montreal as well as being a member of the Joint Labour Advisory Committee.

The National Joint Community Relations Committee has the unique distinction of being the only committee of its kind on this continent. Initiated in 1938, it is formed through a partnership of

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Cohen Elected



Dean Maxwell Cohen

Dean Maxwell Cohen of McGill University was elected chairman of the National Foreign Affairs Committee of Canadian Jewish Congress at a meeting of the committee held in January. Dean Cohen, well-known student and commentator on international affairs, was formerly chairman of the Public Relations Committee of the United Zionist Council for a period of 12 years. Formerly a Canadian representative at the United Nations, Dean Cohen is very active in all facets of Canadian community life and has important international connections.

1966 Agenda

The 1966 agenda of the National Foreign
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Mo'ess Chittin Drive Launched

The annual Mo'ess Chittin Appeal to provide kosher Passover supplies to the needy overseas is officially underway in major Canadian communities under the auspices of Canadian Jewish Congress.

It has been a long-standing tradition for the leaders of Jewish communities to collect and distribute Mo'ess Chittin (wheat money) to those in need, and during the past number of years this Passover charity has been directed to overseas communities principally as part of the Joint Distribution Committee Passover program. Jewish organizations and synagogues cooperate with the United Jewish Relief Agencies of Canadian Jewish Congress in conducting the Mo'ess Chittin campaigns.

This year a special meeting was held in New York to discuss increased needs by Jewish communities overseas. Mr. Samuel Lewin, Congress staff member, attended the deliberations.

Although the Passover holidays this year commence on April 4, the Mo'ess Chittin campaign is already underway, since kosher Passover supplies must be purchased and shipped overseas to arrive in time for the holiday season.

The funds raised in Canada for this cause are distributed through two major channels. The largest portion is designated to the Joint Distribution Committee which, as far back as Chanukah placed orders for matzos, matzo meal

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CJC DELEGATION MEETS MARTIN

The Canadian Jewish community's concern over the spread of hate propaganda and the recently adopted United Nations International Convention on the elimination of all forms of racial discrimination were brought to the attention of the Canadian Government by a special delegation of the Canadian Jewish Congress to Ottawa last month.

In an interview with the Hon. Paul Martin, Secretary of State for External Affairs, who also was Acting Prime Minister in the absence of the Rt. Hon. Lester B. Pearson who was in Nigeria at the time, the Congress delegation reiterated the Jewish community's concern over the spread of hate propaganda and requested effective steps be taken to curb all possible future attacks on Canadian minority groups.

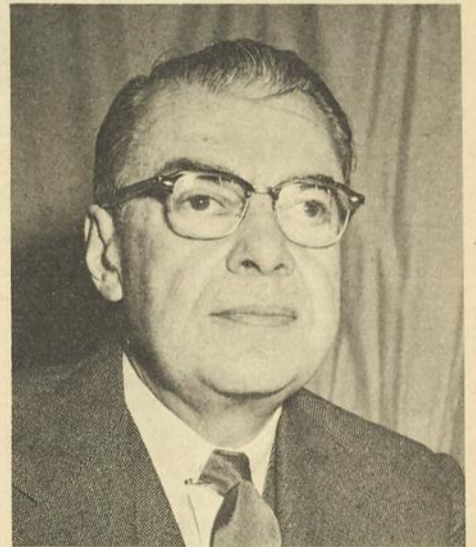
Mr. Martin, in his capacity of Acting Prime Minister, indicated that the Government is presently studying the entire matter and will soon publicize the report which was submitted to it by the Special Committee of Seven Experts, headed by Dean Maxwell Cohen of McGill University who was recently appointed chairman of Congress Foreign Affairs Committee, following which the Government will make its decision. Mr. Saul Hayes, Q.C., executive vice president of Congress, is also a member of the Special Committee.

U.N. Convention

The delegation further submitted to Mr. Martin, as Secretary of State for External Affairs, a request that Canada ratify the international convention on the elimination of all forms of racial discrimination, which was recently adopted by the General Assembly of the United Nations.

The Convention defines "racial discrimination" as applicable to all persons or groups of any race, colour, descent or national or ethnic origin. It orders specifically, among the many rights:

1. The right of education and training;
2. The right to equal participation in cultural activities;
3. The right of any individual to leave his own country or to return to that country;
4. The right of any individual or group to file a petition directly to a special 18-member United Nations Committee, complaining against violation of human rights by the country in which the individual or group lives;



Hon. Paul Martin

5. Protection of an individual filing a complaint against his own country from disclosure of such an individual's identity;
6. The right of a state to file complaints against another state accused of violating human rights.

The Convention also orders all states ratifying the instrument to prohibit formation of or practices by all organizations based on theories of racial or ethnic superiority. It condemns all such ideas and practices and calls upon states to make organizations of that type illegal and to punish practitioners of racism. It prohibits the state itself, as well, from engaging in any practices of that kind, outlaws racist propaganda and bans incitement to racial discrimination.

A United Nations draft that would forbid all religious intolerance is still pending. However, the present Convention protects many groups, like the Jews in the USSR, from many discriminations because the instrument protects all ethnic and national groups. In the USSR, Jews are considered a national group, while at the United Nations Jews are considered by many experts and delegations as an ethnic group.

Delegation

Mr. Saul Hayes, Q.C., was the spokesman of the delegation which included: Mr. Sam Bierstone (Toronto-Anti Nazi Committee); Mr. Saul Berlin (Toronto - executive vice president District #22 of

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CJC STATEMENT ON TRAINING OF GERMAN SOLDIERS AT CAMP SHILOH, MANITOBA

The Jewish citizens of Canada recognize with other Canadians the value to Western democracy of the Atlantic Alliance as well as the necessity of the NATO Treaty. They fully understand that Canadian commitments necessitate obligations in the creation of a military establishment and facilities for its training. At the same time it is an inescapable fact of social and political life that emotions are deeply stirred when such obligations confront a large number of people who, personally, or whose families underwent unparalleled pain and suffering at the hands of Nazi Germany, of which the Wehrmacht and allied military units were the symbol.

The Canadian Jewish Congress must assume that, in the discharge of Canada's treaty obligations whereby responsibility exists for the training of military personnel by a cadre of German officers, care is taken that this country is not hospitable to those very forces which were integral parts of the machinery of death and destruction of millions of innocent civilians. It is therefore hoped that the understandable emotions and reactions of a large number of newcomers to this country, particularly, as well as of others of our population, will not be flouted by a disregard of the principle involved.

Jewish Music Month — Feb. 5-March 5, 1966

HEINZ FRANK TRIBUTE



Heinz Frank, retiring Executive Director of the Western Region of Canadian Jewish Congress, is seen here with some of the Western and National officers of Congress as he receives the plaque presented to him at the Tribute Dinner held at the Rosh Pina Synagogue, Winnipeg. (Left to Right): Saul M. Cherniack, Q.C., MLA, national vice president; David Levin, Q.C., Western chairman; Mr. Frank; Lavy M. Becker, chairman, national executive, and Sol Kanee, member of the Board of Governors.

More than 300 people gathered at the Rosh Pina Synagogue in Winnipeg to participate in the well-deserved tribute dinner to Heinz Frank on the occasion of his official retirement as executive director of the Western Division of Canadian Jewish Congress, after more than 21 years of service.

Lavy M. Becker of Montreal, chairman of the National Executive of Congress, represented the national office. Mr. Becker expressed the great regret felt by Mr. Frank's many friends over the fact that he was giving up his professional association with Congress. At the same time, he said, "We know that this is a great simcha for Mr. Frank and his family. He certainly deserves the recognition accorded him and we felt all along that he was a truly wonderful person, even though it took an occasion such as this for us to say it in public." Mr. Becker presented Mr. Frank with an illuminated scroll framed in silver, expressing the sentiment of the Jewish community and the Congress leadership for the service which he rendered.

Sol Kanee, member of the Congress Board of Governors, who was actively associated with Mr. Frank for many years as chairman of the Western Region, spoke on behalf of the Western leadership and reviewed some of the accomplishments

of Congress while Mr. Frank was its director in Western Canada. Mr. Kanee presented a silver tea service to Mrs. Frank in appreciation of Mr. Frank's services over the years.

Other speakers who expressed their appreciation to Heinz Frank were David Slater, also a past chairman of the Western Region of Congress, and chairman of the Vaad Ha'ir which Heinz Frank served as secretary, and Rabbi Meyer Schwartzman, honorary chairman of the Vaad Ha'rabbonim. Gordon McDonnell, a past president of the Manitoba Citizenship Council expressed appreciation to Mr. Frank for his services to the community at large. Mr. Frank is also a past president of the Citizenship Council. Nachman Selchen spoke on behalf of the Winnipeg Congress and the Yiddish speaking element of the community.

Herschel Fox expressed special appreciation to Mr. Frank with a number of appropriate vocal selections which added much to the enjoyment of the evening.

David Levin, Q.C., chairman of the Western Region presided. Many telegrams and messages of greeting were received from the national leadership of Congress as well as from Mr. Frank's many friends throughout Canada who could not attend and from such far away points as Jerusalem, Paris, Casablanca and New York.

Teacher Training Program

At the Eighth Commencement Exercises of the Midrasha L'Morim in Toronto, which was held December 27, diplomas were awarded to 18 graduates, 7 of whom constituted the 1964 class and 11 the 1965 class. The guest speaker for the occasion was Rabbi Isadore Breslau, president of the American Association for Jewish Education. Mr. David E. Newman, Q.C., chairman of Congress Central Region Educational Committee, presided.

During the 12 years of its existence, the Midrasha has graduated 112 teachers, of whom 42 are teaching in Toronto and 7 in Ontario communities. A number of graduates hold teaching positions in the USA and 5 are in Israel.

Cultural Foundation Created

A Canadian Foundation for Jewish Culture was recently constituted and the following were elected to hold offices: Rabbi Stuart E. Rosenberg—president (Toronto); Jacob M. Lowy—vice president (Montreal); Samuel Belzberg—Treasurer (Edmonton); David Newman, Q.C.—Honorary Secretary (Toronto) and Messrs. Michael Garber, Q.C., Arthur E. Gelber, Wolfe Goodman, Dr. Ralph Halbert, Saul Hayes, Q.C., Florence Hutner, Joseph Wolinsky—members of the Board of Directors. Additional members up to 24 will be named at a later date.

The executive work will be carried out from the offices of the Canadian Jewish Congress in Toronto by the Director of the Joint National Committee on Community Services.

Youth Committee

A meeting of the Youth Committee, Eastern Region, was recently held. Discussed were plans for a leadership training program; survey; services to smaller communities and unaffiliated youth, etc. Mrs. F. Malus was re-elected chairman for another term.

Tribute

A dinner honoring Mrs. Anna Raginsky marking 50 years of distinguished service to the Jewish community was held February 6, 1966, at the Chevra Kadisha-B'nai Jacob Synagogue, Montreal.

Greetings

Mr. M. H. Myerson, Q.C., chairman of Congress National Committee on Archives & Research, on behalf of Congress spoke at a tribute arranged in Montreal to Mr. Yaacov Zurbavel by the Achdut Avodath Poale Zion on the occasion of his recent visit to Montreal.

Correction

It has been brought to our attention that the Toronto showing of ART-ISRAEL has been scheduled to take place April 14 to May 4, 1966 and that the exhibition in Toronto is under the joint auspices of the Canada-Israel Cultural Foundation and The Art Gallery of Toronto. The assemblage of the collection was originated by and under the auspices of the Women's Committee of the America-Israel Cultural Foundation. Mrs. Samuel Bronfman, OBE, was the convener for the Montreal showing.

The Canada-Israel Cultural Foundation is a parallel organization to the America-Israel Cultural Foundation. ART ISRAEL is touring under the joint auspices of the Museum's International Council and the America-Israel Cultural Foundation, Inc.

Cohen

(Cont'd from page 1)

Affairs Committee of Congress, as it is possible to project at this time, will comprise mainly the following:

The Conference on Jews in Russia—following the unanimous opinion of the National Executive Committee at a meeting held in late November, it was agreed that a conference of representatives of Jewish organizations be held to bring the general community up to date on the position of the Jewish population of Russia having regard to certain matters as contrasted with the situation when Congress sponsored a Rabbinical Conference in Ottawa. It is hoped that such a conference will be held in early May.

War Criminals—certain war criminals, who have been in Canada for some years and are now Canadian citizens. A comment on this subject appeared in CONGRESS BULLETIN, December 1965 issue, and fully explains the position. The problem will be how to deal with it in the light of formidable legal obstacles. The National Foreign Affairs Committee is compiling as much factual information as possible from its international affiliates.

Mid-East Problems—a very successful partnership has existed for nearly 15 years between the Public Relations Committee of the United Zionist Council (which, of course, is initially responsible for this phase of international problems) and the National Joint Community Relations Committee representatives. This coordination and combined activities have resulted in many useful and effective representations being made in the past at the United Nations and Ottawa. Mid-East problems are by no means off the agenda: anti-Israel, anti-Zionist materials which from time to time appear and methods of counteracting them; manifestations of Arab anti-Semitism; the aftermath of the debate of the Third Committee of the United Nations General Assembly when discussions centred on the subject of anti-Semitism and Zionism resulting at that time in the resolution on Anti-Semitism being deferred, as well as that of the USSR and its supporters on an anti-Zionist resolution. It is anticipated that it may be necessary to have a joint delegation to meet with External Affairs on certain aspects of the problem in the future.

The United Nations General Assembly recently accepted recommendations of the Third Committee on a draft of the Convention to eliminate various forms of racial discrimination (see page 1, which sets out in some detail the subject matter of this proposed convention). Canada, as a federal state, has certain constitutional problems which we will urge be quickly settled so that Canada can ratify the Convention and thus take a general step forward in bringing its laws in harmony with the spirit and intention of this Convention.

German Reparations—further action will have to be taken to bring home to the German Authorities the unfortunate decision of Germany's action in deferring the payment of certain claims under its laws. Initial representations were made late last year to the German Ambassador and follow up on this will be made.

In addition, there is a large agenda internationally which the World Jewish Congress and the Conference of Jewish Organizations deals with. Canada is a founding member of COJO and is represented at its meetings. The next one will probably take place in late July just before the World Jewish Congress meet-

Jewish Community of Montreal

A compilation has been made by Louis Rosenberg, Congress Research Director, of vital statistics for the Jewish community of Montreal for the year 1964 based on the Annual Report of the Superintendent of the Division of Vital Statistics for the City of Montreal for the year ending December 31, 1964, which has just been published.

The birth rate of the Jewish population in the city of Montreal during 1964 was 14.3 per thousand as compared with 21.2 per thousand among the population of French origin, and 16.3 per thousand among those of Anglo-Celtic origin.

The death rate among the Jewish population was 13 per thousand as compared with 7.6 per thousand among the population of French origin and 11.6 per thousand among those of Anglo-Celtic origin and the excess of births over deaths was 1.3 per thousand among Jews in Montreal, as compared with 13.6 per thousand among the French, 4.7 per thousand among the Anglo-Celtic and 23.3 per thousand among all others not of French, Anglo-Celtic or Jewish origin.

The infant mortality rate among Jews in the city of Montreal in 1964 was one per thousand live births, as compared with 23 per thousand live births among the population of French origin, 18.2 per thousand among those of Anglo-Celtic origin and 12.1 per thousand among all other ethnic groups.

The statistics are for the Jewish population of the City of Montreal itself, and do not include the Jewish population of Cote St. Luc, Outremont, St. Laurent, Chomedey, Westmount and other suburban areas outside Montreal's city limits. Montreal is the only city on the American continent or in the British Commonwealth for which annual official statistics of Jewish births and deaths are available.

Global Jewish Population

The World Jewish Congress announced the results of a global survey of Jewish communities, conducted by its Institute of Jewish Affairs, which indicates the total number of Jews at 13,887,000.

The survey noted that the number of Jews in the USA was 5,612,000; USSR—3,000,000; Israel—2,273,000; Argentina—550,000; France—500,000; Britain—450,000; Canada—262,000; Brazil—150,000; South Africa—116,000; Rumania—100,000; Iran—80,000; Morocco—75,000; and Australia—70,000.

ings in Brussels at which Congress will also be represented.

The foregoing are highlights of the National Foreign Affairs Committee's agenda for the year but, if the past proves anything, any agenda approved in the early part of the year is bound to be considerably augmented by events and certain unforeseeable crises.

The National Foreign Affairs Committee is made up as follows: officers of Congress, chairmen of regional Foreign Affairs Committees; chairmen of regional Community Relations committees; chairmen and vice-chairmen of National Community Relations Committee; some members of the National Executive of Congress and members appointed by regions.

The Steering Group in between national meetings will be made up as follows: Dean Maxwell Cohen; Mr. Michael Garber, Q.C.; Saul Hayes, Q.C.; Lavy M. Becker; Leon Kronitz; Prof. P. Meyer; Rabbi S.M. Zambrowsky; Samuel Lewin (secretary) (Montreal); Harry Wolfson (Toronto) and A. Steinberg (Winnipeg).

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

Israel's Cultural Highlights 1965

by Pinchas E. Lapide.

"Behold how good and how pleasant it is for brothers to sit together in unity" runs a verse from the Psalms. "Let thy house be wide open to all!" exhort the Saying of the Fathers, and the Voice of the Lord, throughout the ages, has in-joined the Jewish people to "gather the people together... also the stranger within thy gates, that they may hear that they may learn."

Joy in brotherhood and the spirit of hospitality—these twin characteristics, so deeply rooted in Israel's time-honoured heritage, help to explain Renascent Israel's growing popularity with the conveners of international conferences and cultural events of all types. Within the past twelve months alone, over a dozen international gatherings, ranging from scientific symposia, sports competitions, Bible quizzes to arts festivals have been held in the Land of the Bible.

On the cultural scene the outstanding event of 1965 was undoubtedly the "Fifth Israel Festival of Music and Drama." Held during three unforgettable weeks in the country's three main cities — Jerusalem, Tel Aviv and Haifa — and in the recently excavated Roman amphitheatre of Caesarea, it brought to Israel a galaxy of stars: George Balanchine and his New York City Ballet; Thomas Schippers, the well-known American conductor; the Marlboro Players under the musical direction of Rudolf Serkin. And, last but not least, the world-famous all-Negro James Baldwin theatre which performed "The Amen Corner" to packed houses from Galilee to Beersheba. "I couldn't resist seeing "The Amen Corner" in Israel—which is, after all, where it all began," author James Baldwin told a recent press conference in Tel Aviv.

If not for Jewish history, Mr. Baldwin stated, there would have been no Negro spirituals such as "Swing Low Sweet Chariot" or "Let My People Go". His own background was deeply steeped in the Old Testament, he observed.

Claudia McNeill, who had previously delighted a press conference by her knowledge of Yiddish, put on a powerful performance as Sister Margaret, while Julius Harris was moving as the husband who seeks to inject a sense of humanity into her tortured life.

The Festival was followed—with a bare week's respite for Israel's music-lovers—by the third International Harp Competition, which drew top-flight harpists from four continents to the city of King David, the harpist.

In the world of science, too, the summer of 1965 was a busy time. A World Symposium on Bible Studies had scarcely wound up its sessions, when the International Commission on Irrigation and Drainage took over the Hebrew University Conference Halls in Jerusalem—only to be replaced in late July by the fourth World Congress of Jewish Studies.

The World Power Conference brought 74 experts on atomic energy, hydroelectric and fuel power to Haifa, whilst World University Service ran a global seminar in Jerusalem on student self-help and co-operative projects.

The biggest eye-catcher of all was the "Rechovot Conference on Fiscal and Monetary Problems in Developing Countries". For ten days some of the developed world's leading economists—such as Former Premier Mendes-France; Kenneth Galbraith, the US diplomat and author of the "Affluent Society" and Prof. Simon Kusnets of Harvard argued and debated with Cabinet ministers and bank presidents from 36 developing states how best to narrow the gap between "haves" and "have-nots". Needless to say, no definite conclusions were reached—nor any high-faluting resolutions signed—but all participants felt that the "South-North" dialogue had been creative and thought-provoking.

These, any many other gatherings of seekers of truth and lovers of beauty from the four corners of the earth could not help but stimulate Israel's own endeavours in the manifold fields of human culture.



One of Israel's favourite pastimes is the subterranean search for roots. Pictured above: excavations at Hazor.

Israel Stage

The Israel stage has of late been the scene of a "duel" between critics who claimed that Shakespeare, Ibsen, Lorca and Sophocles, well translated into classical Hebrew are a spiritual menu far superior to the mediocre efforts of our budding authors, whereas Israeli playwrights maintained that the Israel theatre had forsaken its true mission by preferring "cheap imports" to the better quality "local Product."

The battle has now subsided. The past theatrical season has brought a spate of original Hebrew plays, some still smacking of provincialism, but quite a few of a literary standard which may invite comparison with contemporary international drama.

Foremost among these is Nissim Aloni's "The King's Colthes," recently staged by the Habimah National Theatre. The plot of the poet who called out 'the King is naked' when he saw King Caspar VIII in his underclothes, but was naked himself when he ascended the throne as husband of the King's daughter—is charged with intellectual tension, yet not devoid of lyricism. Mr. Aloni, a relative newcomer to the theatre, shows warmth, humanity and wit, as well as the ability to write some very pithy Hebrew dialogue.

Aharon Megged is enjoying another successful season with his Biblical satire "Genesis" at Habimah's "Little Theatre". To transplant the plot of the snake, apple and Eve into present-day Tel Aviv, without sounding ludicrous, took quite some ingenuity and "stage-sense". But Mr. Megged acquitted himself of his task admirably.

Natan Altermann's "The Tale of Pythagoras" which deals with a golem-like computer and a group of scientists striving hard to retain their humanity, continues to play to full houses at the Chamber Theatre. Properly speaking, this a drama at all, but since Mr. Altermann writes so movingly of humans and in-humans, "Pythagoras" has become an important stage event in its own right.

Finally there is Ephraim Kishon's incredible satire "Pull out the plug, the water's boiling", now in its fifth month and still going strong. No other comedy has made Israelis laugh louder or more heartily—and all about a hoax perpetrated on a gullible public by an unholy alliance of talentless artists, corrupt critics and unscrupulous art dealers. The hero is a young old-fashioned painter and the butt; abstract pop-art. Mr. Kishon may not be a second Moliere, but he has certainly shown that he knows his people and can present their foibles in a hilarious manner.

With the completion of the handsome Haifa Theatre, the New Chamber Theatre and Habimah's Little Theatre, Israeli playwrights now dispose of eight first rate modern stages in order to develop a truly Israeli theatre.

Art

The past year has in many way been an exciting period for art in Israel, for it has

seen the opening of Israel's National Museum in Jerusalem with a unique exhibition of "The Bible in Art" which drew almost half a million sightseers during its first twelve weeks. For a country of 2½ million people this is not bad. It has brought also first exhibitions of contemporary painting from Venezuela and Greece, of rarely seen Daumier sculptures, of Yugoslav graphics and of international applied arts. As far as Israel's own production is concerned, there was no diminution in tempo; one exhibition followed another and new galleries were opened not only in the three main cities but in such towns as Natanya and Tiberias, while the artists' villages of Ein Hod and Safed set up their own academies of arts.

Among the exhibitions of local painters which were particularly worthy of note were the impressive retrospective of Moshe Mokady at the Helena Rubinstein Pavillion, covering some 40 years of work, and the Steinhardt retrospective, covering some 60 years of creation, which showed the solidity of his achievement. The big show of Tumarkin "assemblages" was undoubtedly interesting while the small exhibitions of watercolours by Striechmann and Steimatzy will not be quickly forgotten. The painter Paul K. Hoenich recently showed the press the first experimental film of abstract art created with the rays of the sun and manipulated optical instruments.

The 25-minute film, partly in black and white, partly in colour, shows what he termed "robot art"—moving shapes and shadows resulting from the projection of sunlight on various objects, the effects enhanced by optical instruments.

The film, entitled "Design with Sun-rays", is part of Mr. Hoenich's work in this experimental art form and was sponsored by the Technion's Faculty of Architecture.

The beauty of line and colour and the speed of producing an abstract art film designed with sunrays makes it particularly suitable for TV programmes as visual accompaniment for modern music. It seems we shall soon hear more from Paul Hoenich.

Archaeology

People who dig holes in the ground in most parts of the world do so because they search for gold, oil or diamonds. Not so in Israel, whose sub-soil is rather poor in economic wealth, but incredibly rich in remnants of a past, stretching back some 500,000 years.

No wonder Israel's favourite pastime is the subterranean search for roots. Back in their homeland after 60 generations abroad, Israelis are using spades and shovels to find tangible links with their Biblical ancestors.

It is perhaps fitting that the last Jewish New Year should have been ushered in, archeologically speaking, by the discovery of a new Synagogue in Beisan. It is an exciting discovery for while we know that there was a large Jewish community in Beisan during the fourth to sixth century CE, hardly any physical remains have

been revealed so far. The Beisan Synagogue is the first to have been discovered in the area since the accidental discovery of the one at Beit Alpha, five miles to the west in 1929.

Findings believed to date from the period of the Kings of Israel and the early Persian period have been recently uncovered near Haifa. The most interesting finds among the mass of potsherds, amphora, votive figurines, and bronze instruments are two small pieces of broken terra cotta, apparently parts of amphorae, with Hebrew inscriptions in ink, still partially legible to the naked eye. They are probably customs receipts—or were they contributions to the Temple in Jerusalem? On one of them the word "Lamelech" (to the King) is clearly discernible.

It is thought that the four small votive figurines, one of them a man, may date from the days of Isaiah—probably the kind of idols against which the Prophet inveighed so eloquently. Scarab seal rings and a spearhead from the Hasmonean period were among the more important finds—as well as a painted cup, in black and red, which was made and used in King Solomon's times.

From the traces of houses found, it is now possible to reconstruct a city plan of early Persian Haifa, which clearly shows that it was built according to exact town planning principles.

In the Byzantine remains, large houses with six to seven rooms each were found, including a kitchen, with a furnace type of baking oven still used today in Israel by wheat-cake bakers.

The year's archeological activities ranged, as indeed they had in past years, from the distant south—at Eilat on the Red Sea—to the far north—near Dan in Upper Galilee; from the coastal plain to the mountains. Many are the pieces which go to make a legible mosaic of history in the country. Everywhere the spade of the archeologist and sometimes the accidental blade of the bulldozer, span the millenia—from prehistoric times to the Arab period: at Yas'ur and Yif'at in Galilee, at Caesarea with its lists of priestly watches and crusader arms and at Kfar Kama with its Byzantine church found by a Finnish expedition.

A bronze hoard of weapons from around 3000 BCE at Kfar Monahs, church and monastery mosaics at Appolonia and a jar belonging to Ezra's wine-steward at Ein Gev—many are the rewards of the patient student. But many more are the problems remaining unsolved.

Where was the city of Ein Gedi in Bar Kochba's days? Who brought and buried the Kfar Monash armoury? And elusive Gath—where was it located? Perhaps next year's archeological roundup, while raising new questions, will answer some of last year's intriguing queries. — — —

A survey recently undertaken by several leading Jerusalemite booksellers produced two interesting results: Israeli youth—nicknamed "Zabraz" or prickly pears, for their proverbial roughness—do not only write a plethora of poetry, but booklets of local lyrics are national bestsellers—right after the Hebrew University's "required reading lists". Dalia Ravikovitz's "Love of oranges", Nathan Sach's "He and She" and T. Carmi's "The brass snake" are slim little volumes, ably illustrated, which sincerely try to give expression to this generation's problems and doubts, carving out for themselves a new style, in a language still thought dead a mere sixty years ago.

Literature

A literary certificate of coming-of-age for the reborn Hebrew language recently made its appearance in Tel Aviv: "The Dictionary of Hebrew Slang" contains 260 pages full of those cheeky, often witty expressions which serve amongst youth, soldiers, students, and other groups both to enliven speech and to show one "belongs". Hebrew writers in their thirties and forties considered slang so much a must of a living language that they invented it, quite unaware that all around them a healthy slang was spring-

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Hebrew Incunabula and Early Hebrew Printers

by Jacob M. Lowy

Incunabula

Incunabula is a Latin word meaning "cradle" or "birthplace" and so the beginning of anything. The term "Incunabula" is generally used for books printed in the 15th Century, and is applied to all books printed before the year 1501.

Printing

The term "printing" is applied to any process by which a print is obtained, but it usually refers to typography which is generally termed as "letter press printing", and includes not only printing from type, but also impressions obtained from wood-cuts, lino and half tone blocks in monochrome or in colour.

History

There is no certainty as to the actual date of print from movable type, or its invention in Europe. It is, however, assumed that the invention of print of movable type took place around the year 1440, most probably in Germany. There are many contenders claiming to have invented printing, the most important amongst them, being Johannes Gutenberg originating in Strasbourg, at the time residing and working in Mainz; Lawrence Koster, a Dutch printer; Johann Fust of Mainz and others. Whilst there is no certainty as to who the actual inventor of printing was, the Latin Bible, published in Mainz, is nevertheless attributed to Johannes Gutenberg, and the date of the publication of this Bible is assumed to be 1456. The first copy of this Bible was found in the library of Cardinal Mazarin, and is, therefore, designated as the Mazarin Bible, or the 42-line Bible. Later on in 1457 a Book of Psalms was printed in Mainz, which is known as the Mainz Psalter. This Mainz Psalter is the first book to bear the name of the printer, the place and date of production. The printers were Johann Fust and Peter Schoeffer. The latter one is known as one of Gutenberg's workmen.

The 42-line Bible is certainly the first printed work on a large scale; up until 1456 only small pamphlets or booklets were produced, and so Gutenberg's accomplishment must be recognized as having been the first printer of this magnificent achievement.

The oldest known book printed from blocks was discovered in the year 1900 in the Chinese Province of Kansu, and it bears the statement "Printed on May 11th, 868, by Wang Chieh." The Encyclopedia Britannica mentions that some older books printed in the year 770 were found in Japan. Whether these dates are reliable or not, it is difficult to state.

Jews in the Beginning

In a humble way the Jews were connected with the beginnings of printing for they helped Gutenberg to finance his enterprise. When Gutenberg needed money he applied to his former associate in Strasbourg, Andrea Dnitzehen, who negotiated the loan from the Jews of Ehnheim in Alsace. His associate, Johann Fust, likewise borrowed money from Jews, and advanced it to Gutenberg.

Another perhaps more important date of Jewish participation in printing is to be found in the Book of Job. In chapter 19, verse 23, the martyred Patriarch says, and I quote:

*"Oh, that my words were now written
Oh, that they were printed in a book
That they were graven with an iron
pen and lead,
In the rock forever."*

Dr. Abraham Portaleone, who lived in the 16th Century, and who was a distinguished physician and scholar claims that this passage could not mean anything that the Patriarch, Job, knew all about the art of printing. Dr. Portaleone accuses all the contemporary scholars of the 17th Century of an error in accepting the view that book printing was invented in the middle of the 15th Century. Whether this view is right or wrong, I leave it to more qualified scholars to decide. In any case there is nothing to indicate in the Book of Job that movable type was then already known. It is now a question as to whether block printing was originally invented by

the Chinese, Japanese, or was known to contemporaries years before the common era.

Hebrew Printing

Records exist of a transaction in Avignon (France) between Waldvogel of Prague and a Jew named Davin of Caderousse, whereby Waldvogel taught Davin the art of printing, and obliged himself to give Davin 27 matrices for Hebrew letters in return for instruction in the art of dyeing. Davin broke his contract, and he was compelled to return the matrices to Waldvogel, and to oblige himself to keep the art of printing secret within a radius of 30 miles.

Spain might also have contested the primacy of Italy in Hebrew typography, but as a result of the Spanish inquisition in 1492 and the burning of all Hebrew books by the Church of Spain, sufficient documentary evidence is not available to substantiate such a claim in favour of Spanish Jewish printers.

Book Printing in Italy

Book printing was brought to Italy subsequent to the capture of the City of Mainz by Adolph of Nassau, by two German printers named Conrad Schweinheim and Arnold Panartz, who in the year 1464 knocked at the friendly doors of the monastery of Santa Scholastica, and who were received with open arms by the abbot and his monks. Thus began the holy work in Italy. Christian printers, however, gradually introduced non-Christian literature, and it is to the glory of Jewish printers that they made no such breaches in the tradition of Jewish learning, but they merely made books accessible to be studied by generations of scholars for the glory of God.

In the monastery of Santa Scholastica, founded by St. Benedict in the 7th century 850 years later there was established the first printing press in Italy. In northern Europe, the monks preserved chiefly religious literature; in Italy, however, the traditions of Greek and Roman culture never died out, and in monasteries many a fine soul found rest and happiness in preserving the classical tradition of copying, with loving care, the best works of antiquity.

Hebrew Printing in Italy

The Hebrew press was born in a marshy hamlet among the Venetian lagoons, in an earthquake-torn city, by the Straits in Calabria. Here in Italy, Hebrew printing was started, where European science found its new birth, and where Jewish learning and Jewish men so often found refuge from persecution. Italy was the

cradle of Hebrew printing, and it attained its fullest and most perfect maturity. Interest in culture for its own sake characterized the 15th century in Italy; combined with Italian decorative instinct, skill in all kinds of handicraft, it made Italy the land of all lands where the new art could yield its richest fruits. Spanish and Portuguese Hebrew typography was throttled in its cradle by the Church and inquisition. In Turkey although printing may have flourished it was in a less perfect form. Hebrew printing also spread to Germany, Prague, France, Holland and England, but for beauty and artistic perfection we must always go back to the productions of early Hebrew printers in Italy.

Of the men who produced the first Hebrew Incunabula in Italy we know nothing. Abraham ben Garton ben Isaac of Reggio di Calabria and Meshulan Cuzi of Pieve di Sacco have inscribed their names in single books that each of them have left us. Who they were, of what famous families, what made them engage in the holy work of printing, who were their patrons, perhaps we may never be able to answer. The only memorial to their existence are the books which they have left us, and perhaps we would not have known of their products if not for one of the Zadikei Umoth Ha-olam."

Giambernardo de Rossi of Parma, Professor of Oriental languages at its University, is this righteous stranger who should be held in affectionate memory by Jews. While others pursued Jews through hooting mobs, exacting golden tributes for favours and mercies, de Rossi sat in his library, and with loving care, as if he were himself a Jew, studied the words of the sages of Israel. With a scholar's care and loving patience this noble Christian scholar sought the cradle books of Hebrew presses, and he left a lasting memorial in the splendid books he wrote describing the result of his research in the history of Hebrew Incunabula in the period from 1475 to 1540. Before his death de Rossi bequeathed his collection of Hebrew books to the library of the Grand Duke at Parma.

Abraham Ben Garton Ben Isaac, Reggio Di Calabria

Now in this library at Parma there lies a time-stained, tear-stained, and much mutilated volume whose 116 pages can tell a tale much sadder than stands printed there in the clear type, on its pages. This is the book which Abraham ben Garton ben Isaac set in Reggio di Calabria in the year 1475. Alone of all its brethren this precious book survived. A kind fate sent it to de Rossi's loving hand; with him it lay in safety until it found its

eternal rest under the guarding eye of the librarian of the Grand Duke of Parma. The flames of funeral pyres, blazing on the market places in Italy destroyed thousands of Hebrew books, but this small volume of 116 pages, containing the first printed commentary on the Pentateuch, written by Rashi 400 years earlier this single copy is a living memorial to Abraham ben Garton and to the fact that he was a master printer in Reggio di Calabria.

Meshulan Cuzi of Pieve Di Sacco

The other one of the two printers from whom only single books have been left is Meshulan Cuzi whose existence is known only by the book he left. It is a much more comprehensive work known as The Pillars of Turim by Rabbi Jacob ben Asher, which is the basis for our Shulchan Aruch. Meshulan Cuzi could, however, print only the first three volumes, and he passed away before commencing the fourth volume. The fourth volume, however, was completed by his two sons, Shlomo and Moshe, His widow, Deborah, wrote the colophon of the last volume "Eben Haezer", and expressed gratification and pride in accomplishing the completion of the Turim, the life work of her husband, coupled with the hope and pious prayer that her two sons, Shlomo and Moshe, who were imprisoned by the Church authorities, in connection with a blood libel before Pesach, would soon be released from prison. Unfortunately, this hope did not materialize, and we do not know of any other printed books by Cuzi or the sons.

Another small volume containing Shlichot has lately appeared as having been published by Cuzi, probably by the father before printing of the Turim; I can, however, not trace any detailed information of this book, nor a date when it was printed. Neither the British Museum nor the Bodlian Library has a copy of it.

Obadyah Ben Moshe, and Menasse & Benjamin Bnei Elchanan of Roma

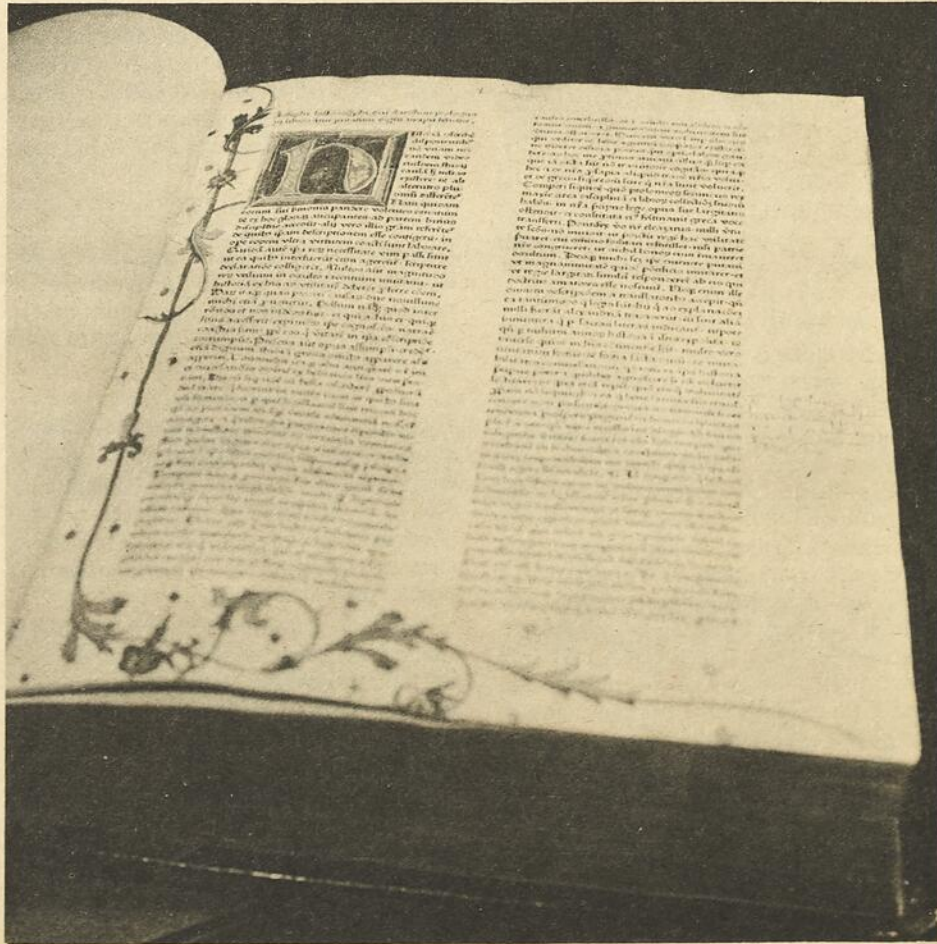
Whilst very little is known about the printers, Obadyah ben Moshe, Menasse and Benjamin bnei Elchanan, they have, nevertheless, left us quite a selection of prime works printed by them. No exact date is available of their printing press, and none of the books have a date. It is assumed that they commenced printing some time after 1475, and most of their works were printed before 1480. To mention just a few of their publications, they are:

1. Rashi's commentary on the Pentateuch, on Vellum, 212 p.
2. Commentary on Daniel by Ralbag, 41 p.
3. Aruch by R. Jachiel ben Nathan of Roma, 308 p.
4. Commentary on Pentateuch by Ramban, 242 p.
5. Hashrashim by Kimchi, 183 p.
6. Responsa by Rashba, 160 p.
7. More Nebochim by Maimonides, 154 p.
8. SeMAG by Moses of Cury, 274 p.
9. Mishna Torah by Maimonides, 177 & 170 p.
10. Pentateuch with Targum & Haf-toth, 184 etc.

Dr. Abraham Conath of Mantua (Montaba)

Dr. Conath professionally a physician, was a distinguished scholar, philosopher and writer, and greatly esteemed by Jews and non-Jews alike. He was unique amongst all the printers as he was the only one who was associated in his printing press with his wife, Estelina. As a matter of fact, the first book printed by the Conaths was printed by his wife, Estelina, who writes in the colophon of the Bechinath Olam "Path of Life" that the book was printed by "Estelina, wife of Dr. Abraham Conath, her husband and master". Recital of the 6 books known to have been printed by the Conaths between 1476 and 1480 indicates the variety of his interests and his general knowledge, as he printed for example books dealing with:

"Jewish Law, Travels, History, Bible Exegy, Astronomy, Rhetoric, etc."



First page of Josephus Flavius, first Latin edition published in 1470 by Johan Schussler in Augsburg, Germany. This book is considered of great rarity, and is only 14 years younger than the Gutenberg Bible.

His works are:

1. Path of Life — Bechinath Olam (Printed by his wife)
2. Eldad Hadani (Travel Description)
3. Josphin (popular version of Josephus)
4. Astronomical tables by Mordechai Finzi
5. Nofeth Zifim—Drippings of the Honeycomb
6. Commentary on Pentateuch by Ralbag
7. Tur Orach Chayim and Joreh Deah by R. Jaacob ben Asher.

Abraham Ben Chayim of Pesaro

Abraham ben Chaim of Pesaro, known as a dyer, purchased types from Dr. Conath, and set up a printing shop in Ferara and later on in Bologna. De Rossi surmises that Abraham ben Chaim of Pesaro, the dyer, came to Ferara, which was the residence of the Duke of Ercole, who was in his day known as a most distinguished lover of art and culture amongst Italian Princes. His Court was a gathering place for the best spirits of his age, for scholars, philosophers, artists, poets and musicians. In Ferara resided at that time a great number of Jews, and the splendours of the Jewish Academies, and the fame of its Rabbinical Doctors was certainly an attraction for the setting up of a printing press. The books printed by Abraham ben Chayim of Pesaro are:

"A" — in Ferara:

1. Commentary on Bible by Ralbag
2. Tur Yoreh Deah

"B" — in Bologna:

1. Psalms
2. Psalms (small size)
3. Pentateuch with Rashi & Targum

Soncino

The family Soncino traces its origin to one Moses of Speyer in Alsace, who lived about the middle of the 15th century, the family lived in Speyer, and when in 1435 the Jews were expelled from that City, the family moved to Furth in Bavaria. Moses of Speyer is mentioned in Tosaphoth, of Rabbi Eliezer M'Toch.

When the crusading Franciscan Giovanni de Capistrano in his fanatical hatred of Jews started their oppression, Moses of Furth also known as Moses Mentzlein, appealed, however, vainly, to the scholars and princes of Furth to save his co-religionists. His final fate is not known, but his son, Samuel, fled from Bavaria and settled in a small village across the mountains, in Orzinovi near Brescia, under the Dominion of the Republic of Venice. Samuel's abilities did not permit him to remain long in Orzinovi, and in 1454 Francesco Sforza, the Duke of Milan, issued to him Letters Patent to settle with his family in the fortified City of Soncino, which was then a flourishing commercial centre. Samuel and his family were the only Jews in Soncino and the Duke permitted them to open a Bank, and to lend money. Israel Nathan Soncino, the son of Samuel Metzlan, was a practising physician, and it is characteristic of the period that so many distinguished bankers and physicians devoted their leisure to the cultivation of sciences, literature, law and poetry. In 1480 he turned his attention to the new art of printing and he became the founder of the great Hebrew Printing Press bearing the name of Soncino.

The Soncino family presents a typical medieval picture of an entire family at work in the family business; one of the sons was in general charge, the other sons and grandsons amongst the workers, all under the direction of the scholarly grandfather, Rabbi Israel Nathan. The aged founder of the press enjoyed to see the first fruits of his establishment, the publication of the first Tractates of the Babylonian Talmud, the great Soncino Machzor, the first complete Hebrew Bible. Israel Nathan died in 1489 and his son, Moses, only one year later. With their death, the family press came to an end, and the family tradition was picked up by the survivors of the family, Joshua Salomon and Gershon Soncino. It is worthwhile noting that the first Tractates of the Babylonian Talmud were published and dated R-M-D, the numerical value of Gemerah, spelled G-M-R-A, that is in the year 1484 (1240 plus 244). The Talmud has later on been reprinted many times in Venice, Lublin, Salonica, Constantinople,



Mr. Jacob Lowy is pictured above holding the Machzor Lipsia (lithographic copy of a manuscript in the Museum of the City of Leipzig) which dates back to the 13th or 14th century.

Basle, Cracow, Amsterdam and many other European cities. The Soncino copies are second to none, in press work, paper or ink, and are equalled only by the Bomberg Editions, especially in correctness of text. Altogether 24 different tractates have been published by the Soncinos between 1484 and 1519. Once Bomberg commenced to print the Talmud in 1520 Soncinos dropped Talmud-printing altogether and concentrated on other Hebrew publications.

The Soncino family must be considered the most important of the early Hebrew printers; they have carried on printing in 13 different cities at various times, and have published about 140 Hebrew books, between them the first complete Hebrew Bible, the Tractates of the Babylonian Talmud, the First Machzor, the first illustrated "Mashal Hakadmoni", the first Hebrew poetry book (Machbereth Emanuel HaRomi); and they also published books in Latin and in Greek. The most important printer in the family was Gershon Soncino. The Soncino Press in England today is a tribute and fitting memorial to their achievements.

Daniel Bomberg of Venice

Another non-Jew, of Christian faith, was Daniel Bomberg, who has made a considerable contribution to Hebrew printing. Daniel Bomberg was born in Antwerp around 1480, he learned something of typography in his native city, where printing was first established in 1482 and he came to Venice early in the 16th century. In 1515 he began his career as a printer, by publishing a Latin translation of the Psalms in the press of Herman Liechtenstein. Venice in those days was a centre for commerce and culture, and attracted a great many immigrants, particularly also Jewish immigrants from the Iberian Peninsula and Germany.

Only members of patrician houses could obtain permission to establish printing houses, and the many Jewish printers of the day carried on under the name of Christian publishing houses, e.g., Di Gara, Zanetti, Bragadin, Vendramin. Bomberg made the acquaintance of some Jewish scholars, and surrounded himself also with Jewish printers, proof readers, etc., between them Eilahu Levita and Cornelius Adelkind, and became known as the "Aldo" of Hebrew printing, Aldo having been the finest type cutter of Italian and Latin. In 1515 he applied for a patent in his Hebrew type, and copyright for Hebrew books, which was granted, and he soon thereafter set up his Hebrew press. In 1517-18 his first great work, the Rabbinical Bible, known as "Mikraoth Gdoloth" was published, which is the complete Bible with many old and new commentaries and additional liturgical matter. This was an outstanding success. According to Zunz, without Bomberg it might have taken more than another hundred years to publish the great Mesorah.

Bomberg came from a wealthy family,

and had unlimited means at his disposal. According to some estimates, he invested nearly 3 million gold ducats in his Hebrew printing. His connections also helped, and he soon obtained permission from Pope Leo X, who was a very liberal man, to publish the Babylonian Talmud. In a short period of 27 months, Bomberg published the complete edition of the Babylonian Talmud with commentaries by Rashi, Tosaphoth and others; the first tractates came out in 1520 and the last in 1523. He then repeated these publications with a second and third edition, and in 1523 he also published the Talmud Yerushalmi. Bomberg himself was a man of letters, and sincerely interested in publishing Hebrew books, not only for profit's sake. According to Scaliger, Bomberg lost in his printing enterprises 3 or 4 million in gold.

In some respects it is worthwhile to point out the contrast between the two outstanding Hebrew printers, i.e., Daniel Bomberg and Gershon Soncino.

Bomberg: A rich Christian, permanently established in flourishing Venice, printing splendid Hebrew books for Jewish readers, within a short period of 41 years no less than 217 titles.

Gershon Soncino: A wandering Jew, wandering from place to place, labouring sometimes with success, and at times with failure, with so paltry a clientele, that in order to make a living he turned to the publication of Italian Latin books; the whole family over a period of 64 years published only about 140 titles in Hebrew.

There is no doubt that Daniel Bomberg in another one of the Chassidei Umot H'Olam, who deserve the gratitude of the Jewish people for his accomplishments.

There were many more famous Hebrew printers, Jewish and non-Jewish, and I cannot mention all of them. There is, however, one I would not like to leave unmentioned, and that is Cardinal Madrucci of Rivo de Trento, who was born of a noble family of Madruz, and after becoming Bishop of Trent and Prince Bishop of Brescia, was created a Cardinal in 1492. Cardinal Madrucci was a scholar and a gentleman, free from the prejudices of the Church, and he was the founder of a Hebrew press in Rivo di Trento in 1558 at the same time, when the Church confiscated and burned in public places the Talmud and a great many other books. Later on, Cardinal Madrucci was on the list of the Heretics prepared by the Inquisition. This list contained the names of 13 Cardinals.

The most important listings of Incunabula are:

1. Hain's Reportarium Typographicum (a monumental work in 4 volumes)
2. Robert Procter's Catalogue of Early

Prints in the British Museum.

3. Gesamt-Catalog der Wiegnerucke (published in Germany)

4. Census of 15th Century books, published by the Bibliograph. Soc. of America, and compiled by R. Guff, Chief Librarian of Congress.

The last edition of the American Census, published in 1964, contains 127 different Hebrew Titles out of a total of 12,599 titles altogether. In 1964 there were on the American continent a total of 47,188 copies of Incunabula; these were held by 464 institutions, and 296 private collectors.

Reliable estimates assume that altogether some 40,000 different books or titles were printed before 1500, and if we allow that some Hebrew books may have disappeared altogether, there might have been published in total perhaps 150 or 160 Hebrew titles, perhaps even 200. This would bring up the share of Hebrew books to half of one percent, which is certainly not very impressive for the Jewish people, who are known as the people of the book. For this there are many reasons, i.e.:

1. Jews were prohibited from engaging in trade and crafts, and Hebrew book printing commenced only in 1475, some 35 years later than general printing.

2. The discovery of printing made less impression on Jews who were literate. Amongst the Jews there were hand-written books in every home. It has been proven that subsequent to the invention of printing, culture was advanced and many new schools and academies opened, however, there was no increase of Jewish Schools and Yeshivoth, as they never lacked any hand written books.

3. The cost of printing was very high, and Jews could not afford to buy printed books.

4. And perhaps the most important reason may have been, in my opinion, that Jews considered writing of books a "mizvah" and were reluctant to introduce machines for a job, which was considered holy. You will find that even today, Torah scrolls must be hand-written on parchment, and that Orthodox Jews insist on "Zizith" to be hand-made and not produced by machines, and that women will light candles for Shabbath and not electric bulbs. It may also have taken some time until printing of Hebrew books became acceptable to the Jewish people.

(Paper given at the Institute of Judaica held in 1964 at the Shaar Hashomayim Congregation, Montreal.)

Mo'ess Chittin (Cont'd from page 1)

and other Passover products which would be distributed to needy Jews in Europe and the Moslem countries. JDC's MAL-BEN institutions in Israel buy their products locally.

A part of the Canadian funds is also used in cooperation with Mizrahi and other organizations here to furnish kosher Passover supplies for refugee rabbis in Israel as well as for Yeshivoth students there.

Cuba

The United Jewish Relief Agencies of Canada has directly helped Cuban Jewry every year since 1961 by sending kosher supplies such as matzos, wine, canned meat, oil, etc. for the Passover holidays.

Martin (Cont'd from page 1)

B'nai B'rith); Rabbi Simon Eckstein (Ottawa); Rabbi J.B. Friedberg (Ottawa); Mr. Marvin Gelber (Toronto - Anti Nazi Committee); Mr. Myer Gasner (Toronto-chairman, Central Region of Congress); Mr. A.H.J. Zaitlin, Q.C. (Montreal-Vice Chairman, National Joint Community Relations Committee of Congress and B'nai B'rith); Mrs. L. Metrick (Toronto-National Council of Jewish Women); Hyman Soloway, Q.C. (Ottawa - member of the national executive, CJC); David Orlikow, M.P., and the Director of the National Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith.

During the interview Mr. Martin read a telegram received from Mr. Herb Gray, M.P. (Windsor), associating himself with the delegation and related that he received a telephone call from Senator David Croll to the same effect.

Participating in the interview was also Mr. Max Wershof, a senior official of the Department of External Affairs.

ZIMBALE TO EDENBRIDGE

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

Part II
The Journey

Edited by Louis Rosenberg

While I was in St. Petersburg my older brothers Louis and David had gone to South Africa, and during the Boer War they had a hard time getting established, but when the war ended they bought a store and bakery four miles from the city of Wynberg in partnership with another man from our village in Lithuania. They wrote urging me to come to South Africa, so finally in March 1902 I left St. Petersburg and returned home, where I stayed until after the Passover holiday, and then left for South Africa with my sister Fanny. We first went to Wilkomir where we bought tickets to Cape Town from Knee Falk & Co. It took us three nights and two days to get across the border between Russia and Prussia. We got to Eidkunen in Prussia and thence to Bremen, where we boarded a ship to London. The sea voyage took three nights and two days. In London we had an uncle and aunt with whom we stayed for two weeks, during which we saw the sights of the city, visited the museums, art galleries and the zoo, and then sailed for Cape Town on the Union Castle steamer "Gascon."

After a sea voyage which lasted twenty days we landed in Cape Town where our brothers met us at the dock, and two days later I was given a two-wheeled cart loaded with bread to deliver, and a twelve-year-old Negro boy to guide me, and thus I became the driver of a bread delivery cart in the country four miles from Wynberg. A few months later my brothers bought a bakery in Wynberg, and dissolved their partnership with our fellow-countryman Aronowitz. Six months later I got tired of delivering bread from door to door during the rainy season, and being met with the complaint "Baker, your bread is wet," and my brother David and I opened a store in Wynberg.

One night in December 1904, I happened to read an article by a man named Miller in the American Yiddish weekly newspaper "Der Amerikaner," in which he described his former life as a worker in a New York clothing factory, where he had been in poor health. The doctors had told him to move out to the country, so he settled on a homestead in North Dakota. He had lived on the farm for twelve years and advised everybody who wanted a healthy life to settle on a farm, but since there were no more free homesteads available in North Dakota, he advised those who wanted to settle on free homesteads to write to the Department of the Interior at Ottawa in Canada.

I ran into the room at the back of our store, where my brother David was playing cards with some of the bakery drivers, and my sister Fanny was making "Latkes" for them, and cried out "I am going to Canada." They said I was crazy, but I showed them the article in the Yiddish newspaper about the free homesteads in Canada.

The next day I spread the news about Canada, and a few of us, consisting of my two brothers and myself, Jacob Sweiden, who was engaged to my sister Fanny, and the three Broudy brothers decided to write to the Department of the Interior in Canada, to tell them that we would like to take up farming in Canada, that we were Jews who kept Saturday as our day of rest and asked whether we would be welcome in Canada.

In about six weeks we received a reply that there was freedom of religion in Canada, and that everybody was welcome, so we got busy and formed a group of prospective Canadian Jewish farmers, with about forty members, and everyone of us began selling out in readiness for the journey.

The news spread to Cape Town and the Rev. Bender, the minister of the Jewish congregation in that city, asked a delegation from our group to see him, and he told them that he did not want us young men to leave South Africa, and that he would try and get us some land in South Africa, but we were determined to go to Canada. The first group consisting of my

brother Louis Vickar, his wife and little daughter two years old, my sister Fanny and her husband Jacob Sweiden, who were married on January 15, 1906, together with nine other Jews from Symston, Cape Town and Wynberg left South Africa the first week in February 1906 for Winnipeg, where they were to await instructions as to where they were to take up homesteads.

My brother David and I could not go with them, for we had difficulty in selling our store in Wynberg. We advertised our store for sale through several real estate agencies, and finally sold it to a Hindu. The sale was completed on a Tuesday in April, and on Thursday we left for Cape Town and stayed with a friend of ours, until Saturday afternoon, when he took us to the docks, and we went on board the Union Castle steamship "Galician." Our friend bade us goodbye, and said he would see us back in Cape Town in six months, for he believed we would find nobody in Winnipeg except Eskimos and wolves, but we told him that he would not see us return even after six years.

We went to our cabin, and a little later the ship left Cape Town. At first about half of the passengers on board were seasick, but after a few days all were feeling better. We arrived at last at Southampton in England, where we went ashore and went by train to London. From Victoria station we took a cab to where our uncle, Mr. Dunn, lived, but since the cab driver did not know where St. Anne's Court was, we told him to drive along Oxford Street to Dean Street, and I would tell him when we got to St. Anne's Court, where my uncle had a grocery store at the corner. There we found some letters awaiting us from our father, telling us that our sister Annie was coming to London to meet us and travel with us to Canada.

We learned that ships from Rotterdam arrived at the London docks every second day, so one morning I got up early and went to the docks, and found that the ship from Rotterdam had arrived. I went into the office and asked whether a girl named Annie Vickar had arrived on the ship. I was told that she had arrived, but had been taken to the Immigration office at the Old Bailey Court House, so I went there, but was told that I could not see her. They asked me who I was, and whether there was someone who could identify me. I told them that Mr. A. Dunn from St. Anne's Court was my uncle, and that my sister did not intend to stay in London, for she was going to Canada with us.

The man shook his head and said that something was wrong. I asked him to let me see my sister and talk with her, but he told me that my sister would have to appear before the court, and would be sent back to Rotterdam. He was the interpreter, and I asked him whether he knew my uncle, Mr. Dunn, and he told me that he knew him, for my uncle had been the president of the Jewish Immigration Society until the previous year, and was still the chairman of the Jewish Shelter Committee.

I told him that I would go and call my uncle and my brother, with whom I had come from South Africa; that we had already bought steamship tickets on the White Star Line, and that my brother and sister and I were all going together to Canada, but the interpreter told me that there would not be time to call them as the court was about to open.

Three men then came in, one with a sheaf of papers which he put down on the table. One of them, an elderly man, sat down at the table, placed what looked like a golden chain around his neck, and said the court was now open. One of the men called out a name, and the interpreter went to the door and came back with a man, an immigrant, and the court dealt with his case. He was a tailor by trade, and had the address of a man in London who was going to employ him, so he was admitted.

Then my sister's name was called out, and I heard the magistrate say she could not be allowed to land, as she had no relatives in England and no employer. When I heard that, I asked permission to say something, as she was my sister, and my brother and I had come from South Africa, and had been awaiting the arrival of my sister so that we could travel together to Canada, where some of my relatives were settling upon farms.

I was given permission to speak, and asked why they intended sending my sister back to Rotterdam. I was told that she had said while on board ship that she was going to London, and since she had no relatives there, she could not be allowed to land.

I asked the magistrate to have my sister brought in, and that I would speak with her in the presence of the interpreter, who would confirm what I had said about her meeting my brother and myself in London, and travelling to Canada with us. I told him that my uncle was Mr. Dunn, that my brother and I were staying with him in London awaiting my sister's arrival, and that I expected they would soon arrive in court.

The door was then opened and my sister was brought in. She told the court through the interpreter that she had come to London to meet my brother and me, and travel with us to Canada, and that she had said on board the ship that she was going to London, as she had been told that if she said that she was going to Canada, she would be sent back to Rotterdam.

I asked that my sister should be permitted to go with me to my uncle's home, and that they could send someone to my uncle's home to verify my statements. The magistrate then said that my sister was released and could go with me. While we were talking my uncle and my brother David came into the court room, and my uncle came up to the table and shook hands with the magistrate and the other men, and asked what was going on, and the judge told him that this young man, meaning me, had got his sister admitted, so we all thanked them and went with my uncle to his home.

Going to Canada

After a few days' rest for our sister, we began to plan on leaving for Canada, and went to the steamship office and told them that we were ready to sail, and were allotted berths on the steamship "Canada." A few days later we packed up ready to go, and said goodbye to our uncle and aunt and went to the railway station to take the train to Liverpool. As we put our baggage in our compartment we noticed a Jewish family consisting of an elderly couple and two young women in the next compartment, and they told us in Yiddish that they were going to Liverpool to board the steamship "Canada" on their way to Canada. They were the Ratner family, who settled first in Winnipeg, later in Edenbridge, and then in Regina. We were all glad that we would be travelling on the same ship to Canada.

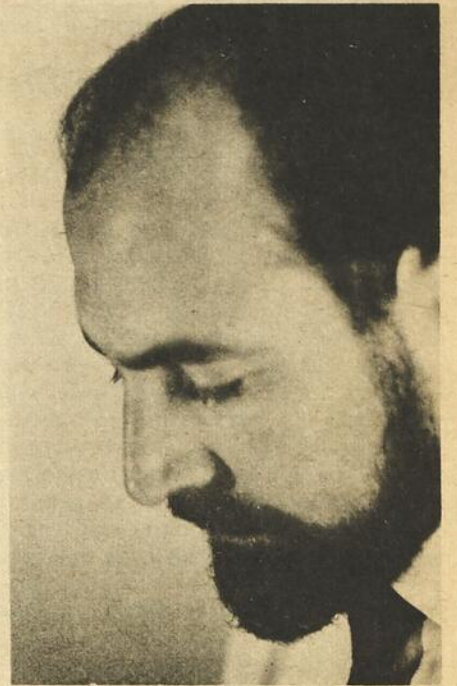
We got to Liverpool and from then on we were like one family. We got cabins on board the ship near each other, and we decided not to eat at the tables together with the large number of other passengers, of whom about 400 were Doukhobors. My brother David and I arranged to get the kosher food, and the women would do the cooking.

After the ship sailed, and we were on the open sea, I went on deck, and to my surprise saw a Jewish woman sleeping on her baggage, and lying beside her were her two boys, one about 12 and the other about 8 years old. I awakened the older boy, and asked him why they were lying on deck, and he told me that they had no other place to go. He awakened his mother, and I asked her why she did not go down below to the cabins, where everybody had a place to sleep. She began crying, and said she did not

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Books in Review

Journey of a Soul by Benjamin Herson
Redpath Press of McGill University,
Montreal



Benjamin Herson

This first volume of poems constitutes a spiritual biography. Though but part of a larger structure envisioned by Mr. Herson, it is in itself a whole—of which, the leitmotif embodies a movement from an origin to a destiny. Inter-woven and at the same time highlighted in sharp focus are the two main protagonists of this odyssey—the epic figure of Abdiel—the particular or subjective Man, and Korban who represents the Universal Man.

The poetic narrative is unrolled and laid bare within the framework of the ever-changing face of Nature; and here the author's lyric passages have full sway, his deep awareness of the beauty inherent in peaceful, pastoral scenes, contrasted with the stern, unyielding harshness of relentless sea and sky and storm.

The Journey spans two continents, from the little town in Lithuania where a certain nostalgia lingeringly recreates the homeliness, the simplicity, the intimacy of a known milieu, to the vast stretches, great rivers and bewildering yet beckoning sounds and sights of the New World—Canada.

But it is not just a physical voyage that the poet is undertaking. It is an earnest attempt to arrive at a philosophical way of life—a quest for the ultimate answer through faith—a soul-searching that has not yet been resolved.

The mood is conditioned by the writer's knowledge of our troublous times. The tragedy of murdered millions, the cruelty of man to fellow man, the crass absorption with material gain and the ever present harassment of the spirit as opposed to the rare oases of tranquillity that line the wayfarer's path, are delineated with painstaking candour.

The main theme is that of the eclipse of God and the attendant search for a renewal of belief.

An underlying strain of unrequited love permeates the book and an echoing refrain reveals the innocence of childhood affection with its accompaniment of sheer wonder and delight. Family relationships embracing deep-seated loyalties and commitments are lovingly dwelt on and the pater familias plays a strong and resolute role.

The deep reservoir of Biblical and Talmudic lore is the primary source of the poet's inspiration; and yet Benjamin Herson has also drawn on the moderns in his writing—for there are ringing overtones of Shelley, T.S. Eliot and A.M. Klein both in the style and content of these poems.

The format of the book is a delight to the eye and a tribute to the artistry of the Redpath Press of McGill University Press. The illustrations, many by the author himself, are in keeping with the spirit of the text and enhance it immeasurably.

There is a deep sense of religious feeling throughout the book as well as a recurrent

(Cont'd on page 8)



poems and drawings of the children of Terezin

Yes, That's the Way Things Are

I.
In Terezin in the so-called park
A queer old granddad sits
Somewhere there in the so-called park.
He wears a beard down to his lap
And on his head, a little cap.

II.
Hard crusts he crumbles in his gums,
He's only got one single tooth.
My poor old man with working gums,
Instead of soft rolls, lentil soup.
My poor old grey-beard!

Koleba



The Garden

A little garden,
Fragrant and full of roses.
The path is narrow
And a little boy walks along it.

A little boy, a sweet boy,
Like that growing blossom.
When the blossom comes to bloom,
The little boy will be no more.

Franta Bass.

Fear

Today the ghetto knows a different fear,
Close in its grip, Death wields an icy scythe.
And evil sickness spreads a terror in its wake,
The victims of its shadow weep and writhe.

Today a father's heartbeat tells his fright
And mothers bend their heads into their hands.
Now children choke and die with typhus here,
A bitter tax is taken from their bands.

My heart still beats inside my breast
While friends depart for other worlds.
Perhaps it's better—who can say?—
Than watching this, to die today?

No, no, my God, we want to live!
Not watch our numbers melt away.
We want to have a better world,
We want to work—we must not die!

Eva Pickova, 12 years old, Nymburk



The Little Mouse

A mouse sat upon a shelf,
Catching fleas in his coat of fur.
But he couldn't catch her—What chagrin!
She'd hidden 'way inside his skin.
He turned and wriggled, knew no rest,
That flea was such a nasty pest!
His daddy came
And searched his coat.
He caught the flea and off he ran
To cook her in the frying pan.
The little mouse cried, "Come and see!
For lunch we've got a nice, fat flea!"

Koleba—26.11.1944

... We got used to standing in line at 7 o'clock in the morning, at 12 noon and again at seven o'clock in the evening. We stood in a long queue with a plate in our hand, into which they ladled a little warmed-up water with a salty or a coffee flavour. Or else they gave us a few potatoes. We got used to sleeping without a bed, to saluting every uniform, not to work on the sidewalks and then again to walk on the sidewalks. We got used to undeserved slaps, blows and executions. We got accustomed to seeing people die in their own excrement, to seeing piled-up coffins full of corpses, to seeing the sick amidst dirt and filth and to seeing the helpless doctors. We got used to it that from time to time, one thousand unhappy souls would come here and that, from time to time another thousand unhappy souls would go away...

From the prose of 15 years old Petr Fischl (born September 9, 1942) who perished in Oswietim in 1944.



The Butterfly

The last, the very last,
So richly, brightly, dazzlingly yellow.
Perhaps if the sun's tears would sing
against a white stone...

Such, such a yellow
Is carried lightly 'way up high.
It went away I'm sure because it wished to
kiss the world goodbye.

For seven weeks I've lived in here,
Penned up inside this ghetto
But I have found my people here.
The dandelions call to me
And the white chestnut candles in the court.
Only I never saw another butterfly.

That butterfly was the last one.
Butterflies don't live in here,
In the ghetto.

Pavel Friedmann—4.6.1942

Terezin, or Theresienstadt, was a fortress and garrison town built in 1780 at the junction of the rivers Ohre and Elbe, north of Prague. In February 1942 it was emptied by the S.S. of all its normal inhabitants. The fortress was in the main a prison for political offenders and the town became a ghetto for elderly and privileged people of Jewish descent. It was originally intended that the ghetto should be a show place of the "kindly" treatment meted out to the Jews and in 1944 the Red Cross was invited to inspect a small part of Terezin, which had been specially window-dressed for them. But the gas chambers were ready, and the "final solution" agreed upon. As the transports came in, room had to be found and corresponding numbers were sent to Auschwitz. Terezin became a transit camp on the road to death.

Two hundred thousand Jewish men, women and children passed through the ghetto in this way. Most of them were sent to Auschwitz to die. Among them were 15,000 children, of whom 100 survived—one of these was, miraculously, the young son of the painter Fritta. How these little ones lived we know from the publication of their drawings and poems by the Jewish Museum of Prague.

In Terezin overcrowding was intense, sanitation was indescribable. There was often no water or soap. The scanty bread ration was frequently not available. In the depth of winter there was no heating. One in four of the inmates died of hunger, dysentery, or typhus.

In June 1944 a random inspection of the cells by the S.S. uncovered some of the drawings done by the inmates. All were confiscated and sent to Berlin where orders were issued to destroy all such works and for exemplary punishment to be meted out to the artists for disseminating "gruesome propaganda." Despite all this a number of drawings and paintings escaped destruction. They were hidden by members of the camp resistance groups who either walled them in or buried them in the ground. These paintings remain as a testimony to the realities of life in Terezin.

Through special arrangements with the Jewish State Museum in Prague the Terezin Children's Art Exhibit will be shown in Canada in 1966 under the auspices of the Canadian Jewish Congress.

This unique exhibit of drawings and paintings of Jewish children in the Terezin Concentration Camp (1941-44) was shown in various European and Asian countries, in Sweden, Holland, Denmark, Great Britain, France, Greece, Switzerland, Belgium, West and East Germany, Japan and Israel, and everywhere created great interest and acclaim.

It consists of 51 panels with 60 original drawings and paintings, photos and poetry, with English and French sub-titles. It will have its first showing on this continent in Montreal at the Museum of Fine Arts during March 1966, after which it will be sent for showing in Ottawa in April and Toronto in May 1966 through special arrangement with the Ottawa Community Center and the National Council of Y's in Toronto.

It would be available for Western Canada in the Fall of this year.



At Terezin

When a new child comes
Everything seems strange to him.
What, on the ground I have to lie?
Eat black potatoes? No! Not II
I've got to stay? It's dirty here!
The floor—why, look, it's dirty, I fear!
And I'm supposed to sleep on it?
I'll get all dirty!

Here the sound of shouting, cries,
And oh, so many flies.
Everyone knows flies carry disease.
Oooh, Something bit me! Wasn't that a bedbug?
Here in Terezin, life is hell
And when I'll go home again, I can't yet tell.

"Teddy"
L 410 - 1943



UJA

Mr. David S. Kaufman has been named Chairman of the United Jewish Appeal in Winnipeg for the year 1966.

The 1966 UJA in Edmonton will be again headed by Mr. George Levine.

The Jewish Community Council in London, Ont. announced the appointment of Mr. Norton P. Wolfe as chairman of its 1966 UJA.

NJCRC

(Cont'd from page 1)

Canadian Jewish Congress and the B'nai B'rith to conduct a unified approach on all matters concerning Canadian Jewry on a community relations level.

Among decisions taken at the meeting were the following: to renew representations to Government by submitting definite recommendations for a formulation of protective clauses against spread of hate propaganda. Discussed were regional reports; separate action by a Committee member and an affiliated group and cooption procedures. Mr. Ben Medjuck of Fredericton was coopted to the Committee and a Committee was set up to work out recommendations for further cooptions.

Attending the meeting were Messrs. Saul Berlin, J.A. Geller, Sydney M. Harris, Q.C., L. Herman, Q.C., Dr. A. Lipson, J.S. Midanik, Max Shecter, Mrs. A. Wolfe, Harry Wolfson and the Director of the Central Region of Congress and the Director of the NJRC (Toronto); O. Antel and the Director of the Western Region of Congress (Winnipeg); Monroe Abbey, Q.C., Henry Blatt, Dean Maxwell Cohen, Michael Garber, Q.C., P. Goldstein, Boris Levine; Prof. P. Meyer, M. H. Myerson, Q.C., J. Pinsky, A. Selick, Murray Spiegel, Saul Hayes, Q.C., the Executive Treasurer, the Associate Community Relations Director, the Associate Education Director and the Secretary of the Cercle Juif (Montreal).

Israel

(Cont'd from page 3)

ing up. Like almost every slang, Hebrew too borrowed heavily, in this case from Arabic, Yiddish and English, but much of it is home-grown and can serve as subject for a study of the Israeli's outlook on things.

To those who love sabra (native Israeli) speech, even if they dare not use it, this book will give hours of enjoyment, to others it may be a wholesome introduction to the way the younger half of Israel expresses its feelings.

In the presence of a large crowd of writers, teachers and publishers, the annual Hebrew Bookweek drew again many myriads of book lovers from all over the country and helped popularize the 1500 volumes published during the current year. Of these about three quarters were original works, written by over 600 local authors, whilst the rest were translations of such world classics as Dante's "Divine Comedy", Virgil's "Aeneid" and Hobbes' "Leviathan".

The failure of love as a personal experience and the failure of hatred by a whole people are paralleled in a new novel called "Growing pains" by a relatively new writer: Hanoeh Bartov. The theme of the novel—a twofold journey into the loss of innocence, deals with a young soldier in the Jewish Brigade who, whilst shedding his father's moral and religious strictures, faces the death of his first pure love with a plunge into debauchery. The novel begins with the radio announcements of the German surrender. As the first day of peace dawns, the entire Brigade has only one wish: to be sent as Occupation troops to Germany. For weeks they talk of the great vengeance they will wreak, bragging of all the SS they would kill, the girls they will rape: "That's what we're here for, not for Truman nor the British Empire—nor for Stalin! We're here to avenge Jewish blood, One wild Jewish revenge—just like the Tartars; like the Ukrainians...we'll all enter one town and raze it, street by street, house by house, German by German. Why should it be only us who remember Auschwitz? Let them remember that one town which we shall wipe off the map!" An on the canvass of their trucks, in big letters on the outside they write "Die Juden kommen" and "Kein Reich, kein Volk, kein Fuehrer..."

Professional Distinctions

Among those named Queen's Counsels by the Attorney General of Ontario were included Messrs. Edwin Pivnick, Reeve of Forest Hill, member of the General Region JCRC and Regional Council; Louis J. Zuker, member of the Regional Council, Orthodox Division of Central Region, and former president of Toronto section Canadian Federation of Polish Jews; Milton Cadsby, member of Central Region JCRC, and former chairman Social Action Committee, Holy Blossom Temple.

The Manitoba list of lawyers named Q.C.'s included Mr. Sidney Joel Spivak of Winnipeg, chairman of the local JCRC and Messrs. Harold Buchwald, Jack Morley Chapman and Max Wolinsky.

Prof. S. Sinclair of Winnipeg, who is the head of the Agricultural Economics Department of the Faculty of Agriculture of the University of Manitoba, was named to lead an Agricultural Advisory team to the Kenya Government.

Tribute

Congress associated itself with a tribute paid in Calgary to Mr. & Mrs. Ted Riback, guests of honour at the annual Negev Dinner, sponsored by the Jewish National Fund.

Books (Cont'd from page 6)

impatience with sham and hollow lip service. The "heart of the matter" is difficult to come by, and despite moods of exaltation and conviction there remains a sense of spiritual isolation. The final lines of one of the most trenchant poems in this collection, "Requiem", voices this feeling.

"O Lord! show me the way to your Presence.

I am in exile".

Riva Golden

"But when it comes to the point, Bartov's Jewish soldiers are incapable of any wholehearted pagan brutality, shrink back from murder or rape. Even after their meeting with the first concentration camp survivors, when they have seen with their own eyes what has been done to their brothers, they themselves cannot commit even one "innocent" murder.

It is a courageous and honest book based on unpalatable facts, which carries a good deal of emotional conviction.

The fact that "Growing pains" made the best-seller list—and is still on it—during the week when Bonn's first Ambassador presented his credentials in Jerusalem, is perhaps the novel's most significant aspect.—Hand in hand with the search for a genuinely autochthonous Hebrew literature, there goes a Arab-literary revival which during 1965 accounted for 24 new books by Israeli Arab authors.

Twenty one Arab newspapers, including two dailies, cater for all tastes and professions, from agriculture, poultry-raising to social welfare.

Poetry, however, is the most flourishing in Arabic, to which all periodicals dedicate at least four pages per issue. The most constant theme treated by the poets is that of peace between Israel and her Arab neighbours. Thus Rashid Hussein, in his message to a Jewish poet, published in "At dawn" declared that they both must forget what was bitter in the past and seek out the sweetness of future brotherhood.

The Arab short story, too, shows welcome signs of progress. Like its Hebrew sister, it strives for realism. Concentrating upon Arab society and the hardships and hopes of the "fellahin". Mrs. Naswa Qa'war Farah—perhaps the only lady in Arab letters today—is distinguished by her powerful personality and penetrating studies of human emotions. Her volume of short stories "Wayfarers" is well on the way to becoming a bestseller. "Odours and Echoes"—a collection of blank verse and "The King of Glory"—a play based on the life of Jesus of Nazareth, are about to be translated into Hebrew and English.

It seems that "The People of the Book", back in its ancient Homeland, has become a nation of many books—and as Samir Farid, a promising young Arab Israeli author puts it, "the bridge to peace might well be made of paper."

Zimbale

(Cont'd from page 6)

know where to find a place for herself and her boys, so I went down and called our group together, and we managed to put her and the boys into one of the cabins near us.

Next day the woman did not come out of her cabin to eat, so some of the women in our party went to see her, and found that she and the boys were seasick. About ten or eleven o'clock the next night the woman opened her door and cried that one of her boys was very sick. We went in and found him very feverish. I said I would call the doctor, and I went up on deck, and started calling for somebody. Finally a sailor came up, and I told him there was a sick boy in one of our cabins, who needed the doctor.

We waited and waited, and could see that the boy was very ill, and finally about two o'clock in the morning I went up on deck, and began to call and whistle until the officer on deck heard me, and wanted to know what was the matter. He told me to go back to our cabin and stay there, so that the doctor would know where the sick boy was.

This time it did not take long until the doctor and another officer came. The doctor looked at the boy, and then went away, and soon after he came back with two sailors and a nurse, and the sailors carried the boy away on a stretcher. Next morning the nurse came and took the woman and her boy with her. We asked her how the sick boy was, and she told us that he was very sick, and that she was taking the mother and the other boy to the hospital. She locked the cabin in which they had been, and hung a sign on the door that it was quarantined. This was the last we saw of them.

Some time after dinner, the first officer and the doctor came looking for me and my brother, since we could speak English, and told us that they had had news for us, that the boy who was sick the previous night had died, and told us that if we wanted to conduct a funeral according to Jewish religious rites we could do so. We told them we would have to talk it over with the older people on board, so we called them together and it was decided to hold a Jewish funeral service.

The officer told us that we should assemble at the stern of the ship's deck, and that the ship would be stopped. After a while, a low whistle was heard, and the ship began to slow down. The captain announced that a funeral was about to be held, and asked for silence. The ship then stopped. Four sailors came on deck, carrying the body which was tied up in heavy, white canvas, lying on two planks, with a heavy stone tied in a sack in front.

The sailors held the body while we read a few psalms, and looked to us to tell them when we were finished. Then they raised the body with the feet first, and lowered it down into the sea with a

Music Month

Suggestions were sent by the Educational and Cultural Committee, Central Region, to Jewish organizations in Toronto and Ontario communities for observance of Jewish Music Month (Feb. 5-March 5).

The central theme of this year's observance as recommended by the National Jewish Music Council in the USA is cantorial music.

Among the events scheduled by Congress are a concert of Cantorial Music (February 21) and Festival of School and Youth Choirs, sponsored by the Toronto Bureau of Jewish Education and Congress (February 20).

Communities of Niagara Falls, Port Colborne, St. Catharines, Welland, in cooperation with the Joint Adult Education Committee representing B'nai B'rith, Canadian Jewish Congress, Council of Y's and Community Centres, Labour Zionist Movement and Zionist Organization of Canada, will sponsor a Jewish Music Festival February 20.

A special pamphlet entitled "Planning Aid for Celebration of Jewish Music Month" was issued by Congress, listing projects, bibliography and musical talent available in Toronto.

splash, and the ship resumed its voyage immediately. Thus we held a funeral at sea.

On the fourth day of the voyage we encountered foggy weather, which became thicker. The ship's foghorn kept sounding at intervals, and we learned that we were passing through an area of floating ice. The ship stopped moving. Many of the elderly people began to pray, and some Doukhobors who were passengers on board knelt on deck. Later in the day the fog lifted, but the sea became rough, and we saw many icebergs floating by. A few days later we entered the St. Lawrence River and were able to see the shores and buildings in the distance, and soon we docked at Quebec. We landed in Canada on July 18, 1906.

Before getting off the ship we were told to buy some food in Quebec before we got on the train which would take us to Winnipeg. After buying supplies we went to the Immigration Hall, and later in the evening our immigrant train left for Winnipeg. We travelled on the train for three nights and two days, and arrived in Winnipeg on Sunday morning, where Max Broudy, one of our South African members was to meet us.

After we had said goodbye to the Ratner family, Max Broudy took us to the Cohen family on Selkirk Avenue. Mrs. Cohen was a very friendly woman. She told us that my brother Louis' little daughter had died while in Winnipeg. That was a shock to me and my brother David, for we had loved her very much.

Our first Sunday evening in Winnipeg, Max Broudy took us out for a walk in the city. On Selkirk Avenue the street car tracks at that time were laid on ties in the mud.

Max Broudy told us that he had received a letter from our brother Louis in Star City, Saskatchewan, where they were located, and with them were all the South African members of our group, Mr. and Mrs. Max Raisin, Mr. and Mrs. Dave Stein, Mr. and Mrs. H. Katzef, H. Wolfovitz and his brother Eli Wolfovitz, Kadish Fenster, Jacob Broudy, our brother Louis Vickar and his wife, and our sister Fanny and her husband Jacob Sweden.

Max Broudy told us that they had looked at land at Hirsch and at Lipton, and did not like it for there was no wood there, so they were told to go to Star City, where land had just been surveyed the year before, and there they had settled.

He told us we had to bring high knee boots with us, for there was lots of water in the neighbourhood, and that we should buy some household remedies for there was no drug store in Star City. On Wednesday morning we left on the Canadian National Railway for Star City. We were on the train until Thursday morning, July 26, 1906, and then the conductor told us to get ready to get off, as the next stop was Star City. We expected to see a real city, but we were soon disillusioned.

(to be continued)

In synagogues and temples of Greater Montreal special Shabbat Shirah Services and concerts of Liturgical Music have been scheduled and in honor of Jewish Music Festival Month, programs ranging from talks and lectures with musical illustrations to recitals, chamber ensembles, symphonic and choral presentations have been arranged by various groups, national and community organizations, cultural and educational institutions. The Department of Adult Education and Cultural Programming of Canadian Jewish Congress provides material and assists in the preparation of most of the programs.

A community-wide festival of Jewish Music and Folk Art opening the Music Month celebrations is being presented in the new community of Chomedey under the auspices of the Music, Arts and Letters Council of the Inter-Organizational Council for Adult Education and Cultural Programming of Canadian Jewish Congress Eastern Region, in cooperation with the Chomedey Council for Adult Jewish Education which is comprised of the Shaar Shalom and the Young Israel Congregations, B'nai B'rith and the YM-YWHA-Neighborhood House in Chomedey. Participating in the Festival will be Nahum Nardi, Israeli composer and pianist, with Miriam Jacoby.