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Tendencies Behind Iron Curtain Are Causing Concern to Congress

A Congress deputation headed by Samuel Bronfman, National President of Congress, and Michael Garber, Q.C., Vice-Chairman of the National Executive, met with the Hon. Lester B. Pearson, Secretary of State for External Affairs, and asked that the Government of Canada censure Soviet Russia for its anti-Semitic tendencies, both in Russia and in its satellite countries.

The Congress submission said, "The Canadian Jewish community is greatly disturbed that Russia should imperil the mental and physical security of the Jewish residents and citizens behind the Iron Curtain.

"Our particular recommendations are that:

Toronto Meeting

A public meeting is being convened in Toronto at Massey Hall by the Canadian Jewish Congress on Feb. 15 to alert the Canadian public to the implications of the anti-Jewish policies now becoming apparent in eastern Europe.

"The Canadian Government obtain all the facts so that Canada be able continuously to assess them and be in a position to take such action as may at any given time appertain.

"The Canadian Government censure the U.S.S.R. for its actions now and at the appropriate sessions of the United Nations. Canada lend the considerable weight of its influence in the world forum of discussion. It is of the greatest moral importance that Canada indicate its stand, not only to Russia and its satellites, but also to the western

nations so that all may be encouraged to protest the heinous crimes being engineered against the defenseless of the Iron Curtain countries. If the voice of the civilized world is not raised in protest, courage and hope will diminish. It may even be of greater consequence for countries such as Canada to take the lead in censure of the offending actions than for the great powers to do so.

"Canada take whatever action it can to give succour and assistance to those who may be allowed to leave that orbit. The western world will surely recognize that such people, as victims of political persecution, are entitled to asylum in any country which will have the moral courage to offer it. Insofar as the Jewish victims are concerned Israel will be the principal country of immigration. The countries to which these people may be able to go should be aided in receiving them."

At the same time a submission of the United Zionist Council of Canada placed before the Minister the Canadian Jewish community's "most deeply felt concern for the threat to the people of Israel, to the political and military stability of the near East and to the moral and political position of the western powers that arises out of the present and prospective sale or shipment of arms to the Arab States of the Near East."

Montreal Meeting

In Montreal a meeting is scheduled for March 8 at Her Majesty's Theatre sponsored by the Congress in conjunction with the United Zionist Council and the Jewish Labor Committee.

Canada Moves Towards Fair Employment

Congress Long Urged Such Federal Law

The long-heralded federal bill "to prevent discrimination in regard to employment and membership in trade unions by reason of race, national origin, colour or religion" has been introduced into the Canadian House of Commons by the Minister of Labour. It received its first reading and is expected to come up for further debate at an early date.

The explanatory notes to the bill stipulate that "the basic principle of human rights as enunciated by the United Nations Charter is the motivating factor. The bill applies only to works, undertakings and business within the legislative (Continued on page 8)

NCI Meeting In Toronto

MONTREAL — The second country-wide meeting of the National Conference for Israel and Jewish Rehabilitation will be held in Toronto March 14-15, according to an announcement by Samuel Bronfman of Montreal, president of the Conference, and Edward E. Gelber of Toronto, vice-chairman.

Details of the agenda and the actual meeting place are currently being worked out by representatives from the United Zionist Council of Canada, the Canadian Jewish Congress, Bnai Brith and the Canadian Council of Jewish Federations and Welfare Funds.

The meeting will be the second held since the NCIJR was founded by Jewish community leaders at a conference held in Montreal in March, 1951 to coordinate fundraising for Israel and for needy Jews in Europe and Middle East.



Opening of Montreal Conference : (left to right) Councillor Max Seigler, Rabbi Samuel Cass, Samuel Harvey, U.J.R. chairman, Harold Lande, chairman of arrangements committee and Monroe Abbey, chairman of sessions.

Montreal Conference Studies Trends

One of the most enthusiastic conferences ever held in Montreal devoted a full day to a consideration of the growth of the Montreal Jewish community and to the need for planning its future development.

The conference convened by the Canadian Jewish Congress under the chairmanship of Monroe Abbey heard a paper prepared by Saul Hayes which outlined the measure of services planning now in effect in the community and urged extension of this planning in the fields of education and synagogue construction. A special afternoon session under the chairmanship of S. D. Cohen was devoted to public relations. Abraham Harman, formerly consul general of Israel in Canada, addressed the luncheon session. A report on finances by Joseph H. Fine, Q.C., national treasurer of the Congress, was also a feature of the luncheon meeting.

Among others who took part in the conference were Harold Lande, Lavy M. Becker, Rabbi Samuel Cass, Harvey Golden, Rabbi S. Herschorn, Donald B. Hurwitz, Louis Rosenberg, F. R. Econ. S., Jos. Shapiro, Q.C., Michael Garber, Q.C., Councillor Max Seigler, Michael Rubinstein, Chas. Wolfson Nathan Gaisin, Bernard Shane, Prof. Maxwell Cohen, Mrs. H. J. Freedman, Rabbi Solomon Frank, Kalmen Kaplansky, Samuel Moskovitch, Q.C., M. H. Myerson, Benjamin Robinson, Q.C., Abraham H. J. Zaitlin, Leon Cresthol, Q.C., M.P., Melech Ravitch, J. Grossman and S. Rosenberg.

In his statement Mr. Hayes postulated a number of facts about the educational problems of the community:

"The Jewish parents of Montreal are interested in giving their children the benefit of a Jewish education.

"The growth of school facilities suggests that we will soon have an aggravated situation relating to the supply of Jewish teachers adequately prepared for the task.

"The Jewish Teachers' Seminary must be strengthened and activated to make certain that Jewish teachers will be trained not only for Montreal, which is our specific interest, but for the general community of Canada.

"The congregational schools are taking a lead in the enrollment of children. Will this mean that contributors who now give to such congregational schools will be less likely to contribute to the community schools?

"There is a growth in parochial schooling and this trend may continue since Montreal, in the sociological milieu in which it finds itself, is particularly hospitable to this development. But the matter of costs becomes seriously involved and the tax situation must be studied.

"With the growth of Jewish Education, with the congregational school development, with fund raising problems uppermost, certainly for the future it would appear to be most useful to have a Bureau of Jewish Education or some such organization — without any powers, if you will, but certainly as a means of trading information, of assembling data — so that the Jewish community of Montreal will not be caught in a chaotic position because

of its failure to foresee the end results of the developments now taking place.

"The growth of the synagogues in the community is very heartening but also leads to a considerable number of problems.

"There is a disfranchisement, if you want to call it that, of areas of large Jewish population while others have innumerable synagogues. These are all crowded for a few days a year but no thought is given to the best use of resources including the physical facilities for education.

"There does not appear to be much planning in the development of the synagogical facilities. There is a shift of synagogues from one area to another but this shift is not simply that of buildings. Many synagogues east of Hutchison were designed for the particular set of religious and cultural values inherent among the population using such synagogue. In many cases this meant no officialdom but simply a House of Prayer. When these synagogues move to the west, a whole new set of values comes into being and a large apparatus is required for the functioning of the same synagogue where none was required before.

"There will be ample facilities for the High Holydays but unless some plan is given to proper use of physical facilities, this will be about all.

"Finally, there is a need for a Council of Synagogues, again without any power to be given to it, but simply as a means whereby the Canadian Jewish Congress, let us say, can bring facts and studies to the attention of those interested in the development of synagogical facilities. It is hoped that this will prevail and that as a result of the maintaining of such a Council of Synagogues a more orderly develop-

ment of the community can take place than is apparently taking place now.

"There is much to be said for the laissez-faire attitude and an overscientific development can be very sterile, but surely there is a point between reckless abandon and a strict control.

Spiritual Values Vital — Abbey

Mr. Abbey spoke on the cultural assets of Montreal Jewry and urged that as careful attention be given to the spiritual development of the community as to the physical plant required for its services. In his remarks he stated:

"We are told by polite visitors — and I like to accept this literally—that the Jews of Canada are distinct from other Jewries of the western world in a very positive manner and that Montreal in Canadian Jewry excels in this regard even above other Canadian communities. We are told that there is a greater measure of Jewish creativity in this city than in other centers. We are told that Jewish cultural values are accorded greater dignity and more general respect. Certainly our schools, our library, our press can bear comparison with those of any other center of the same size or even considerably larger.

"If this is true, I would like to know to what extent this is reflected in the daily life of how many Jewish citizens of our city; or, per contra, to what extent our progress and our status in the cultural area results from this more profound rootedness of Jewish values in the thinking of our citizenry.

"If it is true that Montreal Jewry is culturally distinct from other Jewish communities, I think we should all be interested to know whether the trend is toward the strengthening of these formative elements or whether they are in danger.

"The study of facilities and resources in the community leads to a basic conclusion — Montreal is growing fast but all of us may not like too much the way in which it is developing. It would, therefore, be useful before we are loaded with projects which are not carefully planned, to have the abundant advantage of full discussion."

"I wish it were possible to know more exactly the extent and the manner in which the cultural traditions of our people actually enter into the daily home life, into the thinking and into the social relationships of our citizenry. To what extent is the daily life of each one of us affected by our affiliation with the Jewish community? We may even make so bold as to ask ourselves which areas of our living should properly be affected by this our Jewish heritage and which are properly the area of influence of other traditions to which we owe loyalties.

"I have asked many questions which do not permit of easy answers and which perhaps could not be usefully discussed at a conference such as this at the present stage. However, I am anxious to draw to your attention a question that is nearer the ultimate issue of this conference and of others like it which I am confident will follow in the months and years to come. The conviction grows upon me that we have grown well beyond seeking definitions of what it is that united us as Jews. Now we are prepared for a more deliberate fostering of the proper and germane elements of our common heritage.

"In addition to the studies of how many Jews we have in our city, I think that we shall soon be able to consider the question of what kind of Jews how creative they are, how active, how rich they are Jewishly and how they respond rationally and emotionally to the call of the Jewish spirit.

"In addition to the location and the sponsorship of our schools, the time has already come to examine the quality and the subject matter of their teaching, what it is that we shall teach to our children.

"In addition to the number of our synagogues and to the quality of the brick and the mortar that we are piling up in beauty and in dignity, the time may soon be coming when we shall examine critically and constructively the quality of our rabbis, the measure of inspiration which we derive from our centers of worship and the extent to which they enrich the constantly growing organic religious heritage of our people to which our community will also have to add its portion.

"Montreal had for many years been a center of Jewish literary and scientific creativity of a high order. Unfortunately, only too often the makers of our poetry and the researchers in our vineyards have had to work on a system of private initiative. This is a polite way of saying that they have been neglected by their fellow-citizens and have been left to do the work with relatively little interest from their neighbours. I believe that these men of spirit, of esprit and of spirituality will come into their own in the time to come as our community will learn its own importance and its duty to itself, to its children and to their children and to the totality of Jewry.

"From my personal observation of the Montreal Jewish scene in my private capacity and as president of the Congress here, from what I have seen of the leadership of this community organizationally, intellectually and financially, from the little reading which I have done in the history of Jewish communities — and perhaps to some extent from the inspiration of this conference itself — I dare conclude that my confidence in Montreal Jewry and in its future is not misplaced."



Among the experts who were called upon for guidance by the Montreal Conference: Rabbi S. Herchorn, Harvey Golden, A. H. J. Zaitlin, Nathan Gaisin, Michael Rubinstein and Charles Wolfson.

Growth of Montreal Jewry

In 1853 there were not more than 40 Jewish families in this city. One congregation, the Spanish and Portuguese Shearith Israel, served all their needs. Their spiritual leader was the distinguished Sephardic Haham Abraham de Sola.

Even by 1900 there were not 7,000 Jews living in Montreal.

Since those days, the community has grown to 80,788 in 1951.

PERIOD OF GROWTH

The period of great increase in population was from 1901 to 1921, largely as the result of the immigration of Jews fleeing pogroms and political persecution in Russia. After 1921, this immigration slowed down considerably because of government policy restricting all immigration to Canada.

Since 1941, there has again been a considerable increase in Jewish population—more during the 10-year period of 1941-51 than during the 20-year period of 1921-41.

The increase during the past decade has been due as much to the natural increase—that is, the excess of births over deaths—as to immigration.

Montreal now has the second largest Jewish community in the British Commonwealth, second only to London. Among the Jewish communities on this continent, it is in the same category as Detroit, Cleveland and Baltimore.

THE COMMUNITY MOVES

Before 1901 the Jewish population of Montreal was largely concentrated in the area south of Duluth Street and between Bleury Street and Sanguinet Street.

As the community grew the area of

Jewish settlement advanced northward within the same eastern boundaries, first to Mount Royal Avenue, then to Fairmount and Bernard Avenues and, having passed the barrier of the mountain by 1921, moved westward into Outremont.

During the period from 1901 to 1921 the Jewish population of suburban Westmount had increased from 8 to 1,002 and Jews began to settle in the adjoining suburb of Notre Dame de Grace.

The development of new residential areas in the Snowdon, Côte des Neiges and western Notre Dame de Grace areas began after 1931 and gathered momentum in the post-war period. With it the area of Jewish settlement has spread westward through Mount Royal Ward and Notre Dame de Grace to the most westerly boundary of the city of Montreal.

THE COMMUNITY DISPERSES

With this population movement has come a change from concentration to dispersion of the Jewish population. In 1901 approximately 42% of the total Jewish population of Montreal lived in St. Louis Ward and 31% lived in St. Lawrence Ward, while in 1951 no more than 17% of the Jewish population lived in any one ward or suburb of metropolitan Montreal.

With the exception of a small group of 1,000 in Westmount and 450 in Notre Dame de Grace practically the entire Jewish population of metropolitan Montreal in 1921 lived within a narrow strip half a mile wide from Hutchison to Elizabeth Streets and two miles long from Sherbrooke Street northward to the Canadian Pacific Railway tracks, and in adjoining Outremont.

By 1951, while the Jewish population in the older eastern area of settlement had increased by approximately 10 percent, the Jewish population of Montreal had developed and spread into a new residential area extending westward 4 miles from the Outremont boundary, and two miles northward from Sherbrooke Street to the C.P.R. tracks.

In 1921, 87.5% of the total Jewish population of metropolitan Montreal lived in the older area of settlement east of Hutchison Street. Only 12.5% lived west of that street. Even as late as 1941, the proportion of the Montreal Jewish population living east of Hutchison Street was 65.1%

WEST OF HUTCHISON ST.

To-day, ten years later, only 54.7% of the total Jewish population of Montreal live east of Hutchison Street and approximately 36,600 Jews forming 45.3% live west of that street in Mount Royal Ward and Notre Dame de Grace.

There are approximately 13,000 Jews now living in Mount Royal Ward and 7,000 in Notre Dame de Grace. The Jewish population of Outremont has increased from 10,338 in 1941 to 11,566 in 1951.

The loss in Jewish population of the area east of Hutchison Street caused by removal to the new eastern residential area has been more than counterbalanced by the influx of new Jewish immigrants into the older, eastern of settlement.

Statistics indicate that of the 6460 students at McGill University, 1205 are Jewish, or over 18%.

Where Montreal Jews Live

Ward or Suburb	1901	1911	1921	1931	1941	1951
St. Louis	2,899	11,523	12,224	9,671	10,481	11,000
Laurier	—	1,211	7,289	8,198	10,188	10,500
St. Michel	—	—	—	9,871	12,741	14,000
St. Jean Baptiste	124	2,954	11,712	10,828	5,073	5,500
St. Laurent	2,131	7,733	5,342	1,360	1,127	1,200
Sundry Eastern	371	1,989	3,561	3,560	1,996	2,000
Total, Eastern Section	5,525	25,410	40,128	43,488	41,606	44,200
Outremont	—	41	1,195	6,783	10,338	11,566
Westmount	8	381	1,002	1,780	1,625	1,675
Notre Dame de Grace	—	4	449	3,290	4,267	7,000
Mount Royal Ward	—	—	—	329	3,610	13,000
Lachine	26	342	536	266	155	69
Verdun	22	67	149	344	471	465
Hampstead & Cote St. Luc	—	—	24	47	98	658
Mount Royal Town	—	—	1	4	12	298
Sundry Western	1,337	2,593	2,376	1,709	1,706	1,857
Total, Metropolitan Montreal	6,918	28,838	45,860	58,031	63,888	80,788

	1901	1911	1921	1931	1941	1951
St. Louis	41.8%	40.0%	26.7%	16.7%	16.4%	13.6%
Laurier	—	4.2	15.9	14.1	15.9	13.0
St. Michel	—	—	—	17.0	19.9	17.3
St. Jean Baptiste	1.9	10.2	25.5	17.7	7.9	6.8
St. Lawrence	30.8	26.8	11.6	2.3	1.7	1.5
Sundry Eastern	5.4	6.9	7.8	6.1	3.3	2.5
Total Eastern Section	79.9	88.1	87.5	74.9	65.1	54.7
Outremont	—	0.2	2.6	11.7	16.2	14.3
Westmount	0.1	1.3	2.2	3.1	2.5	2.1
Notre Dame de Grace	—	*	1.0	5.7	6.7	8.7
Mount Royal Ward	—	—	—	0.5	5.7	16.1
Lachine	0.4	1.2	1.2	0.5	0.2	0.1
Verdun	0.3	0.2	0.3	0.6	0.7	0.6
Hampstead & Cote St. Luc	—	—	*	0.1	0.2	0.8
Mount Royal Town	—	—	*	*	*	0.4
Sundry Western	19.3	9.0	5.2	2.9	2.7	2.2
Total Metropolitan Montreal	100.0	100.0	100.0	100.0	100.0	100.0

EDUCATION

Jewish Children in Montreal Schools

Figures prepared by the research bureau of the Canadian Jewish Congress for the Montreal Conference show that more than a fifth of the Jewish school children of this city are attending parochial schools (day schools) where they receive a general education and special instruction in Jewish lore within regular school hours.

The survey shows that 11,128 Jewish children attend the schools of the Protestant School Commission in Greater Montreal and 3,094 attend Jewish day schools. In 1931 only 28 students attended the Jewish schools while 12,890 were enrolled in the Protestant schools. Even though the total number of Jewish children attending school in this city has increased, the number attending Protestant schools has actually declined in the past 21 years.

The survey also shows that whereas 60 years ago school children formed 20% of the total Jewish population, today they constitute only 17.3%.

The number of children receiving some type of Jewish education in the city of Montreal has been increasing continuously from the beginning (except for a drop during the depression years of 1932-39). The number today is at a peak of 6,655 out of a total population of school age of 14,264. This continuous increase has been holding good in spite of the fluctuations in the number of the Jewish children in the community.

Before 1925 most Jewish education was given in privately-sponsored "Chadorim" or at home by private teachers. Today only a small proportion receive this type of education; all the rest attend organized schools. This school enrollment has increased from 923 in 1901 to 6,555 at present.

About half of the children receiving Jewish education attend day school (parochial school) and the other half are in afternoon schools.

The number of children attending Sunday schools only has been reduced from 964 twenty years ago to 300.

In Canada, unlike the United States, the parochial schools or the day schools were introduced first by the Hebrew-Yiddish type of folk schools which were followed by the Talmud Torahs and, in more recent years, by the congregational schools. The ultra-orthodox schools, which in the United States pioneered parochial school education, in Canada are the latest to develop such schools.

Tax-Supported Jewish School In Montreal In The 1890's

The Baron de Hirsch Day School established in 1890 on Elizabeth Street by the Young Men's Hebrew and Benevolent Society was a Jewish "parochial" or day school; it gave instruction to Jewish children in English in all the elementary secular subjects of the common school curriculum, as well as in Hebrew and in Jewish religious subjects. Instruction in Hebrew was given only one hour each day and was on a very elementary standard.

The Baron de Hirsch Day School was also the first free school in Montreal conducted in the English language. It did not even charge nominal tuition fees.

The Baron de Hirsch Day School received an annual subsidy from the Montreal Protestant School

Board of \$8 per annum for every child attending the school from the time of its establishment as a "Free school for the Poor Children of the Jewish Faith" in 1890. The subsidy was discontinued, and the school became an afternoon supplementary Hebrew school, in 1908.

This annual subsidy from the Montreal Protestant School Board reached a peak of \$2,795.20 in 1898. After that date it was fixed at \$2,000 per annum.

Even before the establishment of the Baron de Hirsch Day School in 1890, the Montreal Protestant School Board granted an annual subsidy to the Congregational Hebrew Schools of the Spanish and Portuguese Congregation Shearith Israel and the Shaar Hashomayim (German and Polish) Congregations to pay the salaries of 2 teachers of Hebrew and of the Jewish religion from 1874 to 1882.

Taxes Paid for Hebrew Teachers

These subsidies, paid out of school taxes received from Jewish property owners to the Protestant School Board, ranged from \$154 in 1874 (when there were only 409 Jews resident in Montreal and only 89 Jewish school children) to a peak of \$1,232.40 in 1880, when there were 811 Jews in Montreal.

In 1882, when the Montreal Protestant School Board discontinued its subsidy to the Hebrew and Religious Schools of the Jewish congregations, the Protestant School Board undertook to admit all Jewish children to the Protestant schools on the same conditions as Protestant children and to exempt them from Protestant religious instruction and exercises. At that time the Protestant School Board also offered to provide room and time for Hebrew and for Jewish religious instruction to Jewish children attending the Protestant schools, and to pay the salary of a teacher of Hebrew nominated by the Jewish congregations.

At the beginning of the century 42% of all children attended some type of Jewish school but the percentage fell to 11.5 in 1911. It has since increased to 46.7% which is the highest in any Jewish community of equal or greater size on this continent. Moreover, when we take boys alone into consideration, we see that 68.6% attend Jewish schools, which is probably higher than in many European countries before the war.

Unlike American and other centres, Montreal Jewish school pupils receive a much more intensive education in that they spend over 8 hours a week in class instead of the 2 or 3 hours a week which is common elsewhere.

Number of Jewish Children attending Protestant and Jewish Day Schools in Montreal:

	Protestant Schools	Jewish day Schools	Total	% attending Jewish Day Schools
1891	269	227	496	45.8%
1901	1,543	373	1,916	19.4 "
1911	6,090	—	6,090	— "
1921	12,777	—	12,777	— "
1931	12,890	28	12,918	0.2 "
1941	9,272	426	9,798	4.4 "
1948	9,024	1,933	10,957	19.2 "
1951	10,493	2,795	13,288	21.0 "
1952	11,128	3,094	14,222	21.8 "

A Great Private Library

By Lillian Nelson

One of the best private libraries in Canada's history was assembled by a member of the country's oldest Jewish families, Gerald E. Hart, in Montreal in the middle 1800's.

This library was dispersed at a widely-heralded auction held by C.A. Libbie & Co., in Boston from April 15th to April 19th, 1890. The sale attracted hundreds of buyers. When the auctioneers' hammer struck for the last time and the last "sold" was heard, this remarkable accumulation of rare books was no more. Very few of the books returned to Canada at that time. The Canadians of 1890 were not yet bibliophiles.

Gerald Hart was more than a book collector. A deeply erudite man, he was deeply interested in Canadian history. He strove to preserve for Canada her historical documents. He tried to create a temple for books, maps and engravings, which portrayed the rise of Canada from wilderness to Dominion. He attempted to bring to the young country the book-culture of other nations and other ages. As president of the Society for Historical Studies the author of "The Quebec Act," "Rebellion Notes of 1837," and "The Fall of New France," had access to rarities of all kinds in the world of books. His fine taste was amply shown in the library he assembled.

It is no wonder that the 300-page catalogue of the sale listing 3,189 items is prefaced:

"The true bibliophile will recognize in the Hart Library, even from a casual perusal of the catalogue, a collection of great importance, containing treasures seldom found, even in great European private libraries, and it would seem superfluous to call attention to any of the many desirable items. The collection is rich in artistic and literary treasures which appeal to the taste, not only of the bibliophile and bibliopelist, but also the collector of objects of true art, and to the seeker after rarities in general."

Hart was not a collector of Judaica and Hebraica. Nevertheless there were a number of books of specific interest to Jews. Thus for example, we have item 1138: "History of the Five Wise Philosophers; or, the wonderful relation of the Life of Jehosaphat, the hermit;" This was printed in London in 1704. Item 1139 was the "History of

the Hebrew Monarchy from the administration of Samuel to the Babylonish Captivity." Item 1266 was "Jewish and Eastern Customs, or an illustration of the sacred scriptures, by an explanatory application of the customs and maners of the Eastern Nations." The Library contained a rare edition of Josephus.

Among the most beautiful books were Du Seuil's "La Sagesse de Solomon" published in 1635 and the "Psalmi Davidis" published in 1581. Of the former the catalogue said "The Panels on the back are tooled in a geometrical pattern, surrounded by dotted gold, the sides are in compartments formed by gold fillets and dotted lines, with small pointille ornaments in the corners, the edges are gaufered gilt, and painted in an exquisite manner."

A special place in the collection is held by the exquisite 'I Salmi di David' by Eve. This is a copy formerly owned by Marguerite de Valois. On the leaf of this book there was an autograph motto in the handwriting of Catherine de Medicis, wife of Henry II, and mother of Marguerite de Valois.

In this section of the collection were many maps of Palestine and there were engravings of various scenes of interest to Jews. There was a Hebrew Bible printed in 1550, a 1755 "Psalms of David" and many others.

If the Hart Library was not so rich in specific 'Jewish and Hebrew' books, it was exceedingly rich in rare chronicles, incunabula and original manuscripts on vellum. Here is the Jewish gem of the collection: item 1533, a manuscript of Maimonides done in the 15th century.

Other manuscripts on vellum includ-

ed the exceedingly rare and wonderfully-illustrated "Heures de la Reine Marguerite de Navarre." This manuscript alone is worth many thousands of dollars. There were eight other Books of Hours. Among the manuscripts was one made in 1150 by Lawrence of Durham. And a manuscript by Egidio Colonna copied in 1300.

Among the very great rarities of the library were its shakespeare volumes. There was the second folio now valued at \$3,000, the fourth folio valued at the same amount and the "Tragedy of Othello" which is so rare that there is no auction record for it in America in the past 10 years. Of such writers as Boccaccio there were no less than seven copies. The best of these was published in Paris in 1531. The library's Froissart, the famous "Cronycles of Englande, Fraunce, Spayne, Portyngale, etc." is now worth more than \$2,000.

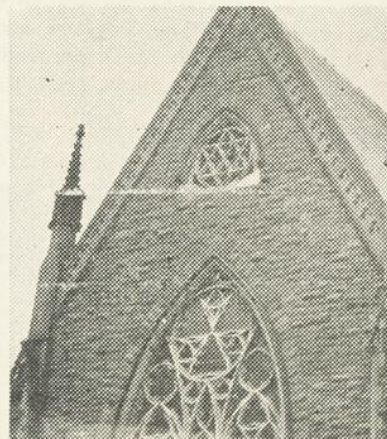
But one cannot even begin to list the great rarities of the collection.

Still, it is in its Canadiana that one marvels at the library. There is no rare Canadian book that it lacked. It had wonderfully preserved copies of Capt. Vancouver's Voyages, of the Voyages of Mackenzie and all the rare books on Indians. There were 18 volumes on Indian languages alone.

The total amount realized by the sale of this remarkable library is not known. In today's terms the value would be very great. A chosen fifty items priced at today's catalogue values would bring more than \$15,000. A librarian has estimated that the total collection if sold today would bring no less than \$500,000.

In addition to this collection of books Mr. Hart also possessed an important numismatical collection and medals comprising coins of Greece, Rome and Judea, medieval and modern coins, chiefly of France and England, historical medals of America, etc. This collection was catalogued by E. Brossard and was auctioned off at Boston by Geo. A. Lensitt & Co., in 1888. The catalogue of the collection ran to 118 pages.

It is a great pity that these collections did not remain in Canada as a foundation for a national library, but whatever the case the bookplate of Gerald E. Hart, Esq., has gone far and wide to proclaim the great intellect and the world-mindedness of the extraordinary Canadian Jew.



A Magen David forms one of the decorative motifs in the design of an important Protestant church in down-town Montreal.

The New Centre of Montreal Jewry

A new area of settlement, covering some eight square miles, extending westward from Outremont, is now the home of approximately 25,000 Jews, or approximately 31% of the total Jewish population of Metropolitan Montreal.

Prior to 1941 there was only one synagogue (the Shaare Zion) in this area, and no Jewish community institutions with the exception of the Jewish General Hospital. There were no facilities for Jewish education in this area.

Within this new residential area there are now 4 Orthodox and 2 Conservative synagogues, and plans are already far advanced for 2 additional synagogues.

Three parochial schools are operated by congregations in this area and building sites have been purchased by the United Talmud Torahs and by the Jewish People's Schools.

Classes are now conducted in YMHA, Van Horne and Iona Schools. Within this new residential area is also the Snowdon building of the YM and YWHA.

The Jewish population is by no means uniformly distributed in this new western residential area, and it is too large to be serviced by community buildings grouped in any one center.

The area may be divided into 7 distinct geographic sub-districts,

1) Snowdon: Queen Mary to Cote St. Catherine, Cote des Neiges to Decarie.

2) Van Horne West: Cote St. Catherine to McKenzie, Cote des Neiges to Decarie.

3) Van Horne East: Cote St. Catherine to Bedford Road, De Vimy to Cote des Neiges.

4) Iona-Cote des Neiges: Queen Mary to Westmount, Circle Road to Cote des Neiges.

5) Macdonald-McLynn: Decarie to Dufferin, Queen Mary to Plamondon.

6) Eastern N.D.G.: Decarie to Grand Blvd, Queen Mary to Cote St. Luc to Sherbrooke.

7) Western N.D.G.: Grand Blvd., Cote St. Luc to Sherbrooke.

Two of these sub-districts are al-

most complete in their development as residential districts: Eastern Notre Dame de Grace and Snowdon. The remaining five are only partly developed, and a great deal will depend upon the extent to which they become built up in the next few years, and the extent to which Jewish residents move into the areas at present undeveloped.

Educational Facilities

The following Jewish educational facilities are already available or planned for the various sub-districts:

1) Snowdon

Congregational Parochial School of the Spanish and Portuguese Congregation.
Talmud Torah Kindergarten at Y.M.H.A.

(Planned)

Talmud Torah site at Victoria and Dupuis Avenues.

2) Van Horne West

Jewish People's School, afternoon classes in Van Horne School

(Planned)

Jewish People's School at Van Horne and Westbury
Talmud Torah Classes in Beth Hamedrash Hagadol (Mackenzie and Lajoie)

3) Van Horne East

Congregational Parochial School of Young Israel Congregation.

4) Iona-Cote des Neiges

Jewish People's School, afternoon classes at Iona School.

Synagogues Facilities

There are 51 Jewish congregations in Montreal. In addition two are planned for the near future in western Notre Dame de Grace and Town of Mount Royal. These 51 are situated in the following districts.

Old area of settlement (East of Hutchison St.)	37
Outremont	4
Westmount	2
Verdun and Lachine	2
N.D.G., Cote des Neiges and Snowdon	6
Total	51

Of these synagogues only the one in Park Extension is a new congregation. All the other new synagogue buildings have been erected by congregations which have been established for a number of years and had moved to new areas.

The 37 synagogues in the older area of settlement are situated on 12 streets, and there are as many as 9 synagogues on one street (St. Urbain Street), and 4 in one city block.

The following synagogue facilities are already available or are planned for the various sub-districts within N.D.G. — Mount Royal Wards.

The New Synagogues

	No. of Jewish Families	Jewish Pop.
1) Snowdon Area, Spanish and Portuguese Congregation Shearith Israel (Development practically completed)	3,229	11,300
2) Van Horne West Area, Beth Hamedrash Hagadol (Lavoie and Mackenzie) (Situation fluid. District incomplete and growing rapidly)	1,515	5,200
3) Van Horne East Area plus Western portion of Outremont a) Young Israel (Hillsdale Ave.) (Situation fluid. District incomplete and growing rapidly)	3,884	13,600
b) Shevet Achim, Cote des Neiges (Situation fluid. District incomplete and growing rapidly)	1,237	4,300
4) Eastern Notre Dame de Grace	1,594	5,500
a) Shaare Zion (Cote St. Luc)		
b) Shilo Congregation (Clanranald St.) (Development of this area practically complete)		
5) Western Notre Dame de Grace Proposed Western N.D.G. Synagogue (Mariette St.)	500	1,750

Bill Outlaws Job Bias

(Continued from page 1)

authority of Parliament to regulate and to crown corporations . . . The proposed bill relies largely on conciliation for its effectiveness. However, provision is made for resort to the courts should conciliation process fail."

The bill specifically includes within the application of the act works or businesses in connection with navigation, shipping, railways, canals, telegraphs, aerodromes, ferries, radio stations and banks. It specifically prohibits any employer to refuse employment or to refuse to continue employment or otherwise discriminate against any person because of his race, national origin, colour or religion. No employer shall use in the hiring of persons any employment agency that discriminates on this basis. No person shall publish any advertisement in connection with employment that expresses directly or indirectly any limitation, specification, or preference as to race, national origin, colour or religion. The bill provides for fines up to \$500 for violation of the act.

The measure is the latest in a series urged by the Canadian Jewish Congress and other bodies to render antisemitism illegal in this country.

Peretz Record Issued in Canada

By JACOB SISKIND

The centenary of J. L. Peretz, great figure of Hebrew-Jewish literature, celebrated this past year has been most effectively marked by the release of two of his songs sung by the well known Montreal cantor Eugene Goldberger, with Herbert Ruff at the piano.

The songs, 'Dos Gebet' (The prayer) with music by Roskin, and "Drei Neitorins" (Three Seamstresses), effectively arranged by Mr. Ruff, are sung in a manner that realizes the full significance of the words and the music. The unusually fine studio recording has captured every detail of the artistry of both performers.

Cantor Goldberger's long familiarity with traditions of this genre has made these records definitive presentations. It is obviously a labor of love for both artists. Their enthusiasm is forcefully transmitted by the recording.

The disc has been released in a specially prepared centenary cover with a short biographical note and with the text of the songs in both Yiddish and English.

The Signatures That Set Off the Bond Drive



Signing the agreement which made possible the flotation of the Israeli bond issue in Canada: Saul Hayes (centre) signing for the directors of the Canada Israel Securities Ltd.; Henry Montor, vice-chairman of the American finance corporation responsible for the sale of the issue in the U.S. (left) and Sydney Green, advisor to the Israeli Treasury in New York. The sale the bond issue has already commenced in Montreal. The national sales organization is headed by Samuel Bronfman and Edward E. Gelber. The Montreal organization is being led by Hyman Grover.

Maritimes Notes

Noah Heinisch of Halifax participated in a panel discussion on "Citizen Varek" over the CBC Maritime network on the invitation of the National Film Board.

Michael Baig of Moncton was the guest of the Jewish Community of St. John's, Newfoundland at its annual United Jewish Appeal dinner.

Matthew Ram of Halifax took part in the panel on "Racial and Religious Discriminations" before the Nova Scotia Society for Mental Hygiene.

DR. SINGER HEADS WELAND JEWRY

Dr. H. O. Singer was reelected president of the Welland Jewish community.

In the course of his address at his installation into office, Dr. Singer said, "I sincerely feel that our community is alive, vibrant, progressive. We work under difficulties at times, we lack numbers, perhaps funds; but on the whole, we are no different from other Jewish communities.

"Jewish community life today is in a process of evolution. The past 25 or 30 years have seen tremendous changes wrought in the warp and fabric of Jewish life everywhere. As in the past, religion is still the predominant basis of Jewish interest and association. The changes which modern life has produced

OUR CHILDREN IN SCHOOL

The number of Jewish children in Metropolitan Montreal attending all schools has increased from 496 in 1891 — when they formed 20 percent of the Jewish population of all ages — to 14,222 in 1952, 17.3 percent of the Jewish population.

There has been a great growth of enrollment in congregational schools, up from 1.6% of all Jewish children in 1911 to 16% in 1952. The proportion attending Yeshivah-type schools has increased from less than 1% twenty years ago to 7.6%.

A third of all parochial school pupils attend congregational schools, a quarter attend the Talmud Torah, a quarter attend the Peretz and Jewish People's Schools and one sixth attend ultra-orthodox schools.

All the congregational day schools are situated in the newer residential area and many of the pupils of the other parochial schools live there and come to schools which are located in other parts of the city by buses.

Harry Moscoe of Kirkland Lake was elected president of the Temiskaming Law Association.

Samuel Wahl has been elected mayor of Palmerston in west central Ontario.

in the scope and functions of religious organization have made it necessary for Jews (as well as for people of other faiths) to develop and to participate in many different kinds of voluntary associations now essential for meeting important needs of day to day living."

