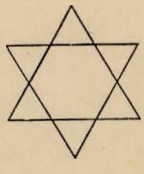
THE JEW IN CANADA

A COMPLETE RECORD OF CANADIAN JEWRY
FROM THE DAYS OF THE FRENCH
RÉGIME TO THE PRESENT
TIME



COMPILED AND EDITED BY
ARTHUR DANIEL HART

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AARON HART
Born London, Eng., 1724. Died Three Rivers, Que., 1800
The First Jew to Settle in Canada

This book is dedicated to the pioneers who unfurled the banner of Judaism in Canada, commemorating their protracted struggle for civil, political and religious rights, today the inalienable heritage of all citizens of the British Empire.

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PREFACE

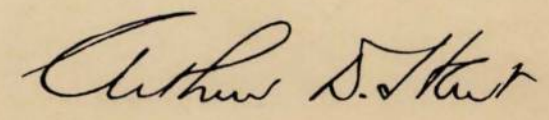
IN undertaking the publication of THE JEW IN CANADA, we have been influenced by a desire to give to the world the glorious record that belongs to the Jews of Canada; to hold up before the young the inspiring example of worthy men and women of the Jewish faith in Canada; and to perpetuate the names of those who, by their sterling character and untiring zeal, have helped to build up our country. In commerce, in educational and professional life, in the arts, and in communal endeavour, our people have played a noble part in the history of Canada.

In writing the history of the Jews of Canada, many years have been spent searching archives in Canada, Europe, and the United States. Old diaries have been delved into, old portraits resurrected where possible, and all information thereby acquired, thoroughly sifted as to its authenticity and accuracy. Unfortunately, many of the congregations have not kept records, others have been destroyed, and in such cases it has not been possible to furnish any details. The acquirement of the needed information has meant an expenditure of time and labour, in many cases covering a tremendous amount of effort and much expense and it was necessary that all sections of Canada be visited and hundreds of persons interviewed.

Any man or woman who has in any conspicuous way contributed to the moral, intellectual, industrial or political growth of the country, or to philanthropic endeavour therein, has been deemed worthy of inclusion in these pages. The biographies gathered embrace more than a history of individuals, for in the life and record of these is written the growth of a great people in the land of their adoption. In the selection of subjects we have acted upon information furnished us by leading citizens of each community. We have tried to do our part thoroughly and well, and have spared neither pains nor expense in our efforts to make this a book of which the Jewish people of Canada shall be justly proud; in fact a book in which all Canadians shall take pride, for it is a record of achievements benefiting the whole community.

Its compilation has been an arduous task of long duration, but if it preserves the names of worthy men and women whose deeds deserve to be remembered, it will surely have well repaid the time and anxiety that have been expended upon it. Prejudices, indifference and imperfect records are among the obstacles which have retarded the progress of the work. In the preparation of the manuscript, our hands have often been tied by requests that sketches should appear just as written, and that incidents which to us have not seemed important, should be retained. This problem has been satisfactorily solved. Dates and facts have all been verified, either by reference to the best published authorities or to the persons themselves.

Our contributors are acknowledged to be the best posted sources of information on the various subjects on which they have written, and we offer them our sincere thanks and appreciation for the splendid manner in which they have treated their subjects, and for the help and assistance they have given us. We wish to thank those gentlemen who have acted as our Honorary Board of Advisory Editors, for the whole-hearted support we have received from them, and our thanks are also due to all those who have so liberally subscribed towards the production of this volume. We fully believe that our work will meet a much needed want, and will be of great value not only to the Jews of Canada, but also to members of the race and others in all parts of the world.



CONTENTS

HISTORY OF THE JEWS IN CANADA — PAGE

The Jews under the French Régime.

Chapter I. The First Contact with the Land ... 1
Chapter II. Jews in Early Canadian Commerce ... 5
Chapter III. The Seven Years' War ... 9

In the English Colonial Period.

Chapter IV. The Beginning of Jewish Settlement ... 13
Chapter V. The First Jewish Community Founded ... 16
Chapter VI. The Jew in Canada during the American War of Independence ... 20

The Formative or Sephardic Period.

Chapter VII. The Question of Jewish Disabilities first raised ... 24
Chapter VIII. The Stormy Debates in the House, and Ezekiel Hart's second expulsion ... 28
Chapter IX. Jews Attaining a Status of Political Equality ... 32
Chapter X. During the Time of Transition ... 36

The Period of Greater Jewish Activity.

Chapter XI. Beginning of German-Polish Immigration ... 41
Chapter XII. A Glimpse of Social Relations ... 46
Chapter XIII. New Communities Founded ... 50
Chapter XIV. Communal Activity and the Settlement on the Pacific Coast ... 54
Chapter XV. Before the Immigration Tide of the Eighties ... 58

The Russian Period of Immigration.

Chapter XVI. After the Pogroms of 1881 ... 62
Chapter XVII. An Interesting Agricultural Plan ... 66
Chapter XVIII. Practical Efforts and New Activities ... 70
Chapter XIX. The Broader Aspect of Jewish Life ... 74
Chapter XX. At the End of the Century ... 78

SYNAGOGUES IN CANADA ... 81
Corporation of Spanish and Portuguese Jews, Montreal ... 83
Shaar Hashomayim Congregation, Montreal ... 93
Holy Blossom Toronto Hebrew Congregation ... 105
Congregation Emanu-El, Victoria ... 117
Temple Emanu-El, Montreal ... 121
Shaary Zedek Congregation, Winnipeg ... 127
Goel Tzedec Congregation, Toronto ... 131
Chestnut Street Synagogue, Toronto ... 139
McCaul Street Synagogue, Toronto ... 140
Hebrew Men of England Congregation, Toronto ... 141
Edmonton Hebrew Congregation ... 143
Calgary Congregation ... 147
Saskatoon Congregation ... 147
House of Jacob Congregation, Winnipeg ... 149
Beth Jacob Congregation, Hamilton ... 149
B'ne Israel Congregation, London ... 149
House of Jacob Congregation, Regina ... 155
Congregation Emanu-El, Vancouver ... 155
Shaarey Zedeck Congregation, Vancouver ... 155
Beth Jacob Congregation, Toronto ... 156
Bay Street Synagogue, Toronto ... 159
Adath Israel Congregation, Toronto ... 159
Rosh Pina Synagogue, Winnipeg ... 159
Ben Judah Congregation, London ... 159
Beth Israel Congregation, Kingston ... 159
Anshe Sholom Congregation, Hamilton ... 161
Additional List of Synagogues ... 166

HEBREW EDUCATION ... 170
Winnipeg Talmud Torahs ... 175
Regina Talmud Torah ... 179
Saskatoon Talmud Torah ... 180
Edmonton Talmud Torah ... 181
Toronto Hebrew Free School ... 182
Simcoe Street Talmud Torah, Toronto ... 183
Jewish Folks' School, Toronto ... 183
Euclid Avenue Talmud Torah, Toronto ... 184

PAGE

Vancouver Hebrew School ... 184
Quebec Talmud Torah ... 185
Calgary Talmud Torah ... 185
United Talmud Torahs of Montreal ... 187
Jewish People's Schools of Montreal ... 189

CHARITABLE AND WELFARE WORK ... 193
Federation of Jewish Philanthropies of Montreal ... 195
Baron de Hirsch Institute ... 201
Montreal Hebrew Orphans' Home ... 209
Mount Sinai Sanatorium ... 211
Herzl Dispensary ... 212
Hebrew Maternity Hospital ... 212
Hebrew Free Loan Association, Montreal ... 215
Federation of The Jewish Philanthropies of Toronto ... 218
Hebrew National Association, Toronto ... 220
Toronto G'milath Chasodim Association ... 221
Jewish Children's Home, Toronto ... 222
Mount Sinai Hospital, Toronto ... 223
Hebrew Consumptive Aid Association, Montreal ... 223
Toronto Jewish Old Folks' Home ... 224
Hebrew Burial Society, Toronto ... 224
United Hebrew Relief, Winnipeg ... 226
Jewish Orphanage and Children's Aid of Western Canada ... 227
Jewish Old Folks' Home of Western Canada ... 232
Vancouver Hebrew Free Loan Association ... 234
Winnipeg Free Loan Societies ... 234
Hebrew Aid Society, Vancouver ... 236
Ottawa Charitable Organizations ... 238
Hamilton Charitable Organizations ... 238

ACTIVITIES OF CANADIAN JEWISH WOMEN ... 240
Ladies' Hebrew Benevolent Society, Montreal ... 244
Ladies' Montefiore Benevolent Society, Toronto ... 244
General Activities of Montreal Jewish Women ... 247
Jewish Chapters, Imperial Order Daughters of the Empire ... 250
Montreal Council of Jewish Women ... 252
Council of Jewish Women, Calgary Section ... 253
Council of Jewish Women, Edmonton Section ... 253
Council of Jewish Women, Toronto Section ... 255
Council of Jewish Women, Vancouver Section ... 255
Ottawa Ladies' Hebrew Benevolent Society ... 258
Other Ottawa Institutions ... 258
Hebrew Young Ladies' Boot and Shoe Society, Toronto ... 261
Ezras Noshem Society, Toronto ... 261
Toronto Hebrew Ladies' Aid Society ... 262
Hebrew Ladies' Maternity Aid Society, Toronto ... 264
Daughters of Israel, St. John ... 266
Halifax Women's Activities ... 266
Calgary Ladies' Aid Society ... 267
Saskatoon Ladies' Aid Society ... 26
Auxiliary of Temple Emanu-El, Vancouver ... 26
Jewish Endeavour Sewing School, Montreal ... 26
Women's Organizations in Hamilton ... 26
Jewish Girls' Club, Toronto ... 26
Hebrew Ladies' Sewing Society, Montreal ... 26
Auxiliary of the Maternity Hospital, Montreal ... 27
Sisterhood of the Holy Blossom Congregation, Toronto ... 27
Sisterhood of the Shaary Zedek Congregation, Winnipeg ... 27
Auxiliary of the Goel Tzedec Congregation, Toronto ... 27
The Hadassah Organization ... 27
Activities of Hadassah ... 28

FEDERATION OF YOUNG JUDAEA OF CANADA ... 2

ZIONIST ORGANIZATION OF CANADA ... 2

THE JEW IN THE COMMERCIAL LIFE OF CANADA ... 3

THE JEW IN PUBLIC AND POLITICAL LIFE OF CANADA ... 369-5

THE JEW IN THE LEGAL LIFE OF CANADA ... 3

CANADIAN JEWS IN THE MEDICAL AND OTHER PROFESSIONS ... 4

PAGE

THE SOCIAL LIFE OF THE JEWS IN CANADA 431
The B'nai B'rith in Canada 433
Mount Sinai Lodge, A.F. & A.M. 439
Palestine Lodge, A.F.& A.M. 440
Mount Sinai Chapter, R.A.M. 441
Jewish Interests in Masonry in British Columbia 441
Young Men's Hebrew Association, Montreal 442
Young Women's Hebrew Association, Montreal 444
Young Men's and Young Women's Hebrew Association, Toronto 447
Big Brother Movement, Toronto 450
Concordia Club, Vancouver 451
Baron de Hirsch Book Club, Montreal 451
Montefiore Club, Montreal 453
Montefiore Club, Winnipeg 454
Primrose Club, Toronto 454
Hebrew Friends' Lodge, Winnipeg 455
Grand Order of Israel, Hamilton 455

THE JEWISH PRESS IN CANADA 457

THE JEWISH LABOR MOVEMENT IN CANADA 460

LEGISLATION IN CANADA AFFECTING JEWS 461

THE CANADIAN JEWISH CONGRESS 465

JEWISH COLONIZATION IN CANADA 483
The Federated Jewish Farmers of Ontario 489
The Jewish Immigrant Aid Society of Canada 490

POPULATION OF THE JEWS OF CANADA 496

THE JEWISH QUESTION IN THE SCHOOLS OF QUEBEC 497

DESECRATION OF THE JEWISH CEMETERIES AT THREE RIVERS 499

ATTEMPTS AT PROSELYTISM 501

THE JEW IN THE MILITARY LIFE OF CANADA 503

MENORAH SOCIETIES IN CANADA 512

WAR ORPHANS' RELIEF WORK 513

ASSOCIATED WAR RELIEF WORK 524

THE JEW IN THE CULTURAL ARTS 529

CHRONOLOGICAL TABLE 534

CALENDAR 544

ADDENDA 547

APPRECIATION 576

BIOGRAPHICAL INDEX

	PAGE
Abramowitz, Rabbi H.	92
Adaskin, H.	528
Aiken, M.	403
Albert, M.	452
Ansell, D. A.	200
Baltzan, Dr. D. M.	414
Benjamin, A. D.	110
Benjamin, Chas.	366
Benjamin, F. D.	111
Bercovitch, P., K.C., M.P.P.	381
Berger, Rabbi J.	167
Berner, Rev. M.	146
Bernfeld, M.	401
Bilsky, M.	151
Bilsky, Mrs. M.	548
Birnbaum, S. J.	573
Blackstone, M.	528
Blumenthal, A.	363
Blumenthal, R. H.	360
Brainin, R.	456
Breslin, Dr. L. J.	417
Brickner, Rabbi B. R.	104
Brodey, Dr. A.	419
Brodey, I.	568
Brody, M.	138
Bronfman, E.	169
Brookstone, A.	438
Caplan, C.	153
Caplan, L.	569
Cherniack, J. A.	407
Cohen, Abraham	394
Cohen, A. C.	346
Cohen, Harry	401
Cohen, Rabbi H.	186
Cohen, I.	567
Cohen, Jacob	101
Cohen, Jos.	400
Cohen, Magistrate J.	372
Cohen, Lazarus	99
Cohen, Lyon	339
Cohen, Mrs. Lyon	246
Cohen, M.	553
Cohen, M. M.	559
Cohen, S. W.	429
Corcos, Rabbi J.	82
Darwin, R. A.	558
Davies, J. P.	561
Davis, Harry E.	352
Davis, Henry	114
Davis, Sir Mortimer B.	337
Davis, Mrs. S.	243
Davis, Samuel	123
De la Penha, Rev. I.	89
Denberg, D. S.	405
DeSola, Rev. Dr. A.	86
DeSola, A. C. M.	385
DeSola, Clarence I.	314
DeSola, Mrs. C. I.	245
DeSola, Rev. Meldola	87
Diamond, Wm.	142
Dobrofsky, J. A.	357
Donalda, Madame Pauline	531
Dover, Dr. H.	418
Dover, J.	561
Draimin, C.	565
Dunkelman, D.	162
Dunkelman, Mrs. D.	288
Edelstein, H.	532
Eisen, S.	409
Endleman, H. M.	358
Enzer, J.	367
Enzer, Miss J.	528
Factor, S.	404
Finberg, I.	573
Fineberg, N. S.	217
Fineberg, Z.	214
Finkle, H. M.	402
Finkelstein, C. E.	408
Finkelstein, M. J.	382
Finkelstein, M.	128
Finkelstein, Mrs. M.	272
Finkelstein, Dr. M.	422
Fox, B.	404
Frankel, L.	354
Franklin, A.	113
Freedman, I.	349
Freiman, A. J.	290
Freiman, Mrs. A. J.	276
Friedman, D. S.	103
Friedman, H. A.	386
Friedman, N.	96
Frumharz, P.	557
Gardner, A.	409
Garfield, Dr. B. D.	425
Garfunkel, Chas.	157
Gelber, L.	133
Gelber, M.	319
Gintzburger, S.	237
Gintzburger, Mrs. S.	254
Gittleson, A. L.	199
Glanz, J. A.	158
Glass, J. J.	404
Goldberg, A. H.	145
Goldberg, A. M. P.	556
Goldenstein, I. S.	90
Goldfield, B.	399
Goldman, L.	320
Goldstein, A.	124
Goldstein, J.	171
Goldstein, Maxwell, K.C.	378
Goldstick, I.	148
Goldstine, S. L.	407
Goldston, S. A.	178
Gordon, H.	365
Gordon, Rabbi J.	130
Gordon, J. M.	403
Gordon, Nathan	125
Green, N.	552
Green, S. Hart	387
Green, Mrs. S. Hart	274
Greenberg, J. H.	403
Greenfield, S. M.	365
Greisman, H.	347
Grossman, M. M.	391
Gurofsky, A. M.	572
Harris, J.	446
Harris, Dr. Wm.	422
Hart, A. J.	348
Hart, Dr. D. A.	411
Hart, G. E.	530
Hart, L. A.	376
Hart, S.	550
Herlick, C. M.	402
Hermant, P.	345
Hirsch, J.	97
Hirsch, Michael	194
Hyams, Dr. B. L.	426
Hyman, M.	395
Hyman, W.	333
Illievitz, Dr. A. B.	416
Isaacs, Dr. H. D.	560a
Isaacs, J. M.	560a
Isaacs, M. J.	365
Isserman, Rabbi F.	555
Jacobs, A.	98
Jacobs, J. A.	341
Jacobs, L. W., K. C.	393
Jacobs, N. W.	400
Jacobs, S. W., K.C., M.P.	379
Jacobs, Rabbi S.	108
Jacobs, Mrs. (Rabbi)	256
Joseph, A.	332
Joseph, A. P.	430
Joseph, J. H.	330
Joseph, Jesse	331
Joseph, K. de S.	430
Joseph, Montefiore	340
Joseph, Mrs. M.	251
Kahanovitch, Rabbi I. I.	154
Kamins, A. A.	406
Kaplan, H. S.	430
Kaplansky, A. L.	91
Kaufman, S.	571
Kellert, H.	102
Kert, I., N.P.	385
Kert, L.	573
Keyfetz, M. L.	405
Keyfitz, N.	136
Kirschberg, A.	88
Kirschberg, I.	91
King, C.	335
Kliman, D. B.	409
Kronick, S.	225
Landsberg, Mrs. A.	263
Landsberg, F.	116
Landsberg, Dr. H. A.	425
Lavine, Dr. J. J.	425
Lehrer, H. M.	572
Leiser, S.	119
Leo, J. S.	315
Lepofsky, S.	406
Lesser, Al.	210
Levin, A.	316
Levin, N. C.	408
Levinsky, L.	135
Levinson, S.	100
Levy, G. H., K.C.	380

	PAGE
Levy, H.	361
Levy, Mrs. Camilla	257
Lieberman, M. I.	398
Luxenberg, B.	403
Maldaver, L. A.	572
Margolick, M.	350
Marks, J. J.	560
Markus, M.	522
Merritt, Rabbi M. J.	120
Meyerovitch, P.	401
Michaels, J.	551
Miller, H.	336
Mintz, Rabbi M. J.	150
Mohr, S.	427
Mond, Rt. Hon. Sir A., M.P.	344
Montefiore, W. Sebag	511
Morris, M. L.	206
Moss, Dr. S. I.	425
Nathan, Henry	371
Nathanson, Dr. J. N.	421
Nathanson, N. L.	368
Nordheimer, A.	334
Palter, E.	362
Papernick, H.	405
Pearson, Dr. H. H.	426
Pearlstein, J. D.	402
Perlman, Dr. S. I.	426
Phillips, L.	401
Phillips, N.	397
Phillips, P.	406
Pivnick, Dr. M.	424
Pullan, E.	134
Rabinovitch, G.	364
Rhinewine, A.	458
Rittenberg, M.	208
Roback, Dr. A. A.	533
Robinson, Rev. N.	112
Robinson, R. S.	231
Rosenbaum, Dr. J.	574
Rosenthal, Aaron	239
Rosenthal, Mrs. A.	259
Rosenthal, H.	449
Rotenberg, Harry	353
Rothbart, I.	365
Rubenstein, I.	152
Rubenstein, Dr. J.	422
Rubenstein, L.	373
Rubin, Dr. J.	423
Rubinovich, J. B.	560b
Rudolph, A.	213
Rusen, I. D.	407
Sabbath, J. L.	359
Samuel, Rabbi H. J.	126
Samuel, L.	109
Samuel, S.	355
Saxe, M.	570
Scheuer, E.	115
Schott, M.	406
Schwartz, Mrs. L. M.	521
Schwartz, Rabbi J.	554
Schwob, M.	207
Seiden, Miss R.	528
Selick, Mrs. A.	275
Shaffer, N. W.	408
Ship, Dr. A.	574
Ship, F.	563
Shultz, Justice S.	377
Siderski, H.	566
Siegel, Mrs. I. H.	265
Siegel, Dr. M.	560a
Silverman, F. A.	404
Silverman, Lyon	206
Singer, A.	402
Singer, Dr. B.	422
Singer, E. F.	392
Singer, Jacob	163
Singer, Joseph	390
Singer, L. M.	384
Slobinsky, A.	233
Smith, N.	173
Smith, Mrs. N.	549
Solway, Dr. L. J.	415
Sommer, A.	343
Soskin, M.	408
Sperber, M., K.C.	388
Sperber, Dr. S. S.	413
Sprachman, A.	430
Steinkopf, M.	389
Sugarman, E. R.	396
Sugarman, I.	153
Sukloff, L. N.	405
Sweet, D.	160
Sylvester, F.	118
Tobias, W. V., M.C.	407
Vineberg, A. M.	523
Vineberg, Harris	342
Vineberg, M. A.	562
Waisman, M.	235
Weber, S.	137
Weidman, H. L.	174
Weidman, M. S.	129
Weidman, N. J.	560
Weinfield, H.	383
Wener, S.	351
Wershof, Dr. E.	420
Wilder, H. E.	318
Wilder, Mrs. H. E.	274
Williams, M. E.	560
Willinsky, Dr. A. I.	412
Willinsky, Mrs. M. L.	260
Wolfe, L.	356
Wolff, M.	428
Wolff, Mrs. M.	249
Wolofsky, H.	459
Wood, P.	564
Workman, M.	338
Zimmerman, B.	177
Zlotnik, Rabbi J. L.	317

HISTORY OF THE JEWS IN CANADA

By Benjamin G. Sack

THE JEWS UNDER THE FRENCH RÉGIME

(1534-1760)

CHAPTER I

THE FIRST CONTACT WITH THE LAND

The Dim Beginnings—The First Historian of New France Who Made Use of Hebrew—The Legend Concerning the Duke of Ventadour (Henri de Lévy—Descendants of the Marranos—The First Jewish Woman Immigrant and Her Strange Story—The Intendant's Delemma—A Letter from Louis XV—An Echo of the Inquisition.

THE further the perspective lines along which history has developed are removed from us, the dimmer and the less perceptible do they become, until they appear to have faded into some distant region and to have lost the first connecting thread which held them together.

This is especially true with regard to the history of the Jews in Canada. Its origins are traceable not only to a period previous to the beginning of British rule of the country, but run back to the distant period of the French régime, about the time when France first attempted to establish a foot-hold in the New World, to a point where everything begins to be shrouded in mystery, bordering on the romantic and the legendary. Things become nebulous and indistinct; certain isolated facts become less and less comprehensible, so that it becomes as difficult to unravel them, to discover where the fictitious ends and the real begins, as it is to extricate oneself from a thickly-wooded forest. And yet all this history is of a most absorbing interest. It is a chapter remarkable in content, affording a wealth of scope for the play of our imagination. It is a story which, when unfolded, reads like a chapter out of the history of the Jews in general, blended in certain parts with that Jewish characteristic of silent spiritual suffering. It tells, in its broad outlines, of the tremendous role which Jews have played in the development of French interests in Canada and in the work of strengthening France's position on the North American Continent, when one of them, in the words of a great French historian, did more "to protect and represent France than royalty itself,"[1] despite the fact that Jews were, by a royal decree, forbidden to settle in the colonies.

It is that decree which explains the absence from the French colonies of the time of any Jews *living as Jews*, although they had come into direct or indirect contact with the colonies from the earliest times. It also explains the reason why we find them mentioned in certain documents pertaining to the period under names which sound English, French, Dutch and, in some cases, Spanish. But if they were, under these circumstances, prevented from having direct, personal contact with New France, they maintained, nevertheless, an indirect intercourse with it from a distance. Thus we find a ship sailing under the French flag, but bearing the biblical name "*Benjamin*", owned by a Jew, and equipped and provisioned by the same Jew, bringing relief to the French colony at a critical period of famine when, according to a report from the Intendant to the French Minister, dated September 9, 1752, the inhabitants had been reduced "for six weeks to a quarter of a pound of bread a day".[2]

Of especial interest is the fact that one of the first and most notable historians of New France leaves us with the impression that, among the first French colonists, and especially among those who acted as the spiritual leaders, there were quite a few possessing Jewish traits. We gather this particularly from Marc Lescarbot's interesting accounts of New France,[3] written in strikingly poetical vein, and strewn at frequent intervals and in characteristically Jewish fashion with discursiveness, Jewish sophistry and numerous passages and phrases from the Bible, as well as many words written in Hebrew script, as, for example: (?) סנן, בספרד, תיבה, איש, אשה, שלום, and others.

The first historian of New France was seemingly not only well acquainted with the Hebrew tongue or even with the Talmud, but with Jewish history generally, from which he is constantly endeavoring to draw a thought, a meaning and an explanation. He cites Flavius Josephus and certain passages from the *Gemora*. All this he does with a peculiar love for the old People of the Book, striving particularly to prove what many a traveller and historian have asserted, viz., that the Indians were descendants of the lost Ten Tribes. He attempts to prove this identity both by comparing the Hebrew language with that spoken by the Indians and by the study of certain customs and manners among the Indians, which customs he thought could be traced to some biblical source.

Further evidence of his natural sympathy for the Jewish people may be seen from the passionate hatred which he evinces towards the Spaniards for their brutal and inhumane treatment of the natives of this country. Considering that this was written about one hundred years after the expulsion of the Jews from Spain, his portrayal of the Spanish people as a people devoid of any character and of any spark of humanity must have reflected the state of mind existing among the Jews of the period. In one place he says:

"They (the Spaniards) have completely exterminated the natives of the land by the most inhumane tortures the devil has been able to invent, and by their cruelties they have made the name of God a disgrace to these unfortunate people... The Romans... have made many wars upon the nations of the earth in order to obtain their riches, but the Spaniards' cruelties have

[1] "Pour protéger et représenter la France plus que la royauté elle-même."—Camille Jullian, Histoire de Bordeaux (1895), in-4°, p. 542.

[2] Archives Nationales. Archives des Colonies. (Archives of France relating to the Colonies.) "Canada—Correspondance Générale", Vol. 98, Fol. 141.

[3] Marc Lescarbot, Histoire de la Nouvelle-France, suivie des Muses de la Nouvelle-France. Paris (Tross) 1866, 3 vols. The first edition appeared in 1609.

never been equalled in the history of the Roman wars. They contented themselves with plundering their vanquished, but they never murdered them. . ."[4]

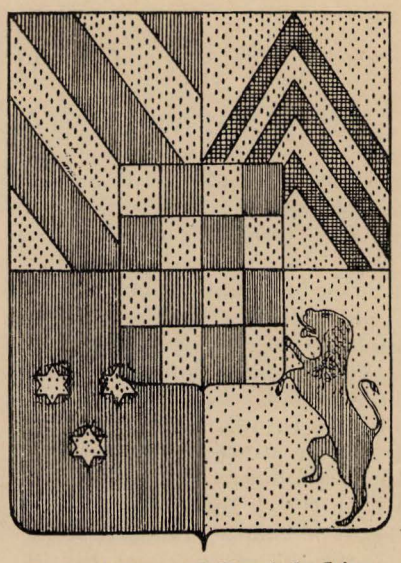
Little is known of Marc Lescarbot himself, even the place and dates of his birth and death being unknown. All that is known is that he was an advocate by profession, but it is not to be inferred from this fact alone that he was necessarily a Jew. One thing, however, seems to be indisputable, and that is that he owed a considerable part of his education to Jews, with whom it appears that he befriended both intellectually and socially. Whether or not they were interested in his adventurous voyage to the distant and unknown world remains unanswered, although it is permissible to conjecture that at least some of the Jews with whom he came into contact must have had some knowledge of his contemplated adventure.

To this period also may be ascribed the remarkable legend around which are woven the early beginnings of the history of the Jews in Canada. This legend concerns *Henri de Lévy*, Duke of Ventadour, who was Vice-Roy of New France (1625-27) and who is reputed to have been of Jewish descent.

The name "de Lévy", or "de Lévis" is closely associated with various periods in the history of Canada, and has remained to the present day in the form of geographical designation of several places in the Province of Quebec. In the earlier times the name was spelt in a form which clearly indicated a Hebrew derivation.[5] It was difficult for certain people to understand at first how that name could be found in the geographical nomenclature of the country. But already in 1629, Champlain, in a description of his voyage to Canada, mentions a place bearing that name. In one place he relates:" When my servant arrived with four small sacks of roots, he told me of his having seen the English ships at a distance of a mile from our house, behind the Cap de Lévy."[6] The name of this place was later changed to "Point de Lévy", and it has since then designated the region comprising the whole of the right bank of the lake opposite the City of Quebec. This name in New France at that time had reference to the Duke of Ventadour, and it is an error to confuse it with, or attribute it to the later name of the French General Chevalier de Lévis, his descendant, who had won for France the last victory in Canada, and after whom the present city which is situated opposite Quebec is named.[7]

Around these circumstances was built the legend that the representative of the French King in Canada, although a descendant of a highly aristocratic family, had yet some connection with Jews. Those who have endeavored to study the matter, trying to distinguish the real from the legendary, have not gotten beyond the stage of conjecture or speculation regarding the various versions of the story, all of which, however, reveal the same mythical background of de Lévy's Jewish origin. Particular color is attached to the legend by the story which relates that in the family chapel of the de Lévy's in France there was a picture representing the Virgin Mary and one of the de Lévy's standing before her with uncovered head and hat in hand. "Cover your head, cousin," the Virgin is supposed to have urged him, according to the inscription below the picture. To which he is supposed to have replied: "I am more comfortable this way, cousin." Another version of the same legend has it that Mary says to de Lévy: "Be seated, cousin". To which the answer is supposed to have been: "No, cousin, I am standing for my convenience."[8]

Of unique interest, too, is the presence on the coat of arms of the Duke of Ventadour of three stars which differ in their design from the usual form and which look very strikingly like "Mogen Davids." This remarkable fact must be considered in conjunction with the rest of the facts concerning him and which invest him with a strange mysticism. Many important incidents of his life remain unknown to the present day, a situation which adds considerably to the legendary character of those facts of his life which are known. Thus, for example, some assert that he died at the age of 35, while others believe that he had lived to the ripe old age of 85 years. Again, it would be difficult to explain psychologically the strange attitude of the Duke of Ventadour in encouraging the work of the Catholic missions in this country, to which work he devoted himself with an extraordinary zeal and an incredible enthusiasm, excelling both his predecessor and those who followed him. Upon his return to France (1627), he renounced the worldly life and entered a monastery.



Coat of Arms of Henri de Lévy, Duc de Ventadour

We reach more direct traces of the early contact of Jews with Canada when we meet here and there certain names which sound neither Gallic nor yet Anglo-Saxon and which can only be explained etymologically as being of Jewish origin. Thus, for example, it can be definitely established that one of the first Catholic missionaries who came to this country, the Jesuit Biart (arrived in Port Royal in 1611), was a descendant of the Maranos. His name recalls a place in Spain where there lived before the expulsion in 1492 a Jewish community. This name had been brought over to France by the Spanish-Jewish Marranos who lived, wherever they came, under the names of the places from which they had been expelled. Thus, those from Toledo called themselves "Toledano", those from Valencia "Valenci", those from Almeri "Almereydo", and so on. The Jews from Bejar (pronounced "Bekhar" or "Bechar")—a place situated south of the Spanish province of Salamanca—who had gone to Auvergne and from there migrated to Lorraine, were scattered throughout France, where the name they brought with them underwent various transformations, as Bérard, Brard, Bérardi, Bérardo, Bart, Biard, and so on.[9]

Considering that all this happened at a time when a

[4]"Ils ont tout touez les originaires du païs avec des supplices les plus inhumains que le diable a peu excogiter. Et par leurs cruautés ont rendu le nom de Dieu un nom de scandale à ces pauvres peuples. . .Les Romains. . .ont bien guerroyé les nations de la terre, pour avoir leurs richesses, mais les cruautés Hespagnoles ne se trouvent point dans leurs histoires. Ils se sont contentez de dépouiller les peuples qu'ils ont vaincus, sans leur ôter la vie. . ."—Histoire de la Nouvelle France, Tome 2, pp. 431 and 432.

[5]In French: de Lévy, and even de Lévi. The Historian J.-E. Roy has some time ago clearly established the Hebraic etymology of the name. (In "Le Quotidien", Levis, Que., December 31, 1883).

[6]Voyages de Champlain, édition Laverdière, p. 1386.

[7]See: J.-Edmond Roy, Histoire de la Seigneurie de Lauzon, Vol. 1, p. 20 et seq.

[8]Le Moniteur Universel (Paris), 19 décember 1881. Cf. also Max J. Kohler in Publications of Am. Jew. Hist. Soc., Vol. IV., p. 87.

[9]Le Mercure de France, Mars 1, 1922. (Molière's wife had a similar name and the opinion has been expressed that she was descended from a Spanish-Jewish family.)

great number of the fugitive Spanish Marranos in France had become weary of the struggle against an intolerable condition and had begun to drift with the stream of assimilation, it is not at all surprising that one of the first Jesuit missionaries who came to Canada to preach Christianity to the Indians should be the descendant of those Marranos.

Under the French régime, however, Jews had become established in Canda—although by what combination of circumstances it is difficult to assert—to such an extent, that we find a number of Jewish names in the militia of the country. Joseph Langi and Joseph de Langi are both of them mentioned in a document dated July 6, 1739, containing the names of the members of a militia division which had been dispatched from Montreal to Louisiana.[10] The same name, often spelt *Lange*, reappears in several other documents pertaining to the French régime, and we find that a family bearing that name was at that time living in France. Moses Lange is mentioned among the French-born Jews of Avignon who were to be expelled from Bordeaux, in accordance with a decree dated February 21, 1722. The same name appears again in the petitions addressed to the King of France praying for the withdrawal of that decree.[11]

The name Maranda, which seems to be merely some form of the name *Miranda*, appears in a register of 1711.[12] One J. B. Loatman was about that time a land-owner in Montreal. In the official register containing the names of those who owned property there at the time, his name is entered under the date of August 30, 1717.[13] One Jacob Coste (Costa?) is mentioned in a declaration of November 4, 1744, to the effect that the garrison of Port-Royal was ready to surrender whenever the French flag should appear there, and on a similar document dated 1760, when the French surrendered to the English at Fort Cumberland, we find, among others, the name of Abraham Dugaz.[14]

These isolated facts establish beyond dispute that descendants of the Marranos, who had cast off their ancient Jewish heritage, were to be found in Canada at various periods during the French régime. It is from these unrelated incidents that a collective view of the whole must be formed.

Mention of the Jews who set foot on Canadian soil as Jews is made for the first time in connection with two very strange occurrences, one of which reads like a fairy tale and the other is reminiscent of the times of the Inquisition.

The first story concerns a Jewish girl who arrived in Quebec at the beginning of September, 1738, on the ship "*St. Michel*," disguised as a boy under the name of "Jacques La Fargue". The startling discovery was made a little while later that this handsome, gay and refined young "man" was in reality not a man, but a woman, and that her name was not "Jacques" but Esther—Esther Brandeau. The Intendant ordered her arrested, but, there being no suitable place for her confinement, she was placed in the General Hospital at Quebec, where she was kept under close surveillance, although she was allowed a certain amount of freedom. The Intendant then took up with the French Minister for the Colonies the question as to what to do with this woman, and finally the King himself was forced to intervene in the matter and settle the question of the cost of transportation for the return of the girl to France.

This incident is regarded as one of the most remarkable in the early history of Canada, and is detailed very fully in the archives. In his first communication to the Minister for the Colonies, reporting the case of Esther Brandeau, the Intendant, Hocquart, says: "Since her arrival in Quebec she has maintained a great reserve, and seems to be desirous of being converted to Catholicism, but fears lest her relatives should come here and discover her."[15]

The girl's presence in Canada embarrassed the Intendant. After detaining her in the hospital for a short time, he was obliged to find a more suitable place for her. The story told by Esther Brandeau herself was a very strange one, as is revealed in the following statement made by her on September 15, 1738:

"This day, before the undersigned, Commissaire de la marine, chargé à Québec de la police des gens de mer, appeared Esther Brandeau, aged about twenty years, who embarked at La Rochelle as a passenger, dressed in boy's clothes, under the name of Jacques La Fargue, on the vessel '*St. Michel*', Sieur de Salaberry commander, and declared her name to be Esther Brandeau, daughter of David Brandeau, a Jew, trader, of St. Esprit, diocese of Daxe, near Bayonne, and that she is of the Jewish religion; that five years ago her father and mother placed her on a Dutch vessel, Captain Geoffroy, in order to send her to Amsterdam, to one of her aunts and to her brother; that the vessel having been lost on the bar of Bayonne, in the moon of April or May, 1733, she was happily brought safe to shore with one of the crew; that she was received by Catherine Churiau, a widow living at Biaris; that two weeks thereafter she started, dressed as a man, for Bordeaux, where she shipped as a boy, under the name of Pierre Alansiette, on a vessel commanded by Captain Bernard, destined for Nantes, that she returned on the same vessel to Bordeaux, and there shipped again in the same capacity on a Spanish vessel, Captain Antonio, for Nantes; that on reaching Nantes, she deserted and went to Rennes, where she took service as a boy at the house of one Augustin, a tailor, where she remained six months; that from Rennes she went to Clissoy, where she took service with Récollets as a servant and to run messages; that she remained three months in the convent and left without warning for St. Malo, where she found shelter at the house of a baker named Seruanne; that she next went to Vitre to get a place there and entered the service of Sr. de la Chapelle, an ex-captain of infantry; that she left the situation because her health rendered her unable to watch the said Sr. de la Chapelle, who was always sick; that when returning to Nantes, and when one league from Noisel, she was taken for a thief and confined in the prison of Noisel aforesaid; that she was set free, after twenty-four hours, because it was found that a mistake had been made; that she then went to La Rochelle, where, assuming the name of Jacques La Fargue, she took ship as a passenger on the said vessel, '*St. Michel*'.

"Upon which declaration we called upon the said Esther Brandeau to state for what reason she had so concealed her sex during five years. Whereupon she said: 'That when she escaped from shipwreck and reached Bayonne, she entered the house of Catherine Churiau, as above stated; that the latter made her eat pork and other meats the use whereof is forbidden among the Jews, and that she thereupon resolved not to return to her father and mother in order that she might enjoy the same liberty as the Christians.'

"Whereof we have indited these presents as our

[10]Rapport de l'archiviste de la province de Québec, 1922-23, pp. 181, 182.

[11]T. Malvezin, Histoire des Juifs à Bordeaux (1875), pp. 177, 188, 192, 193, 197 and passim.

[12]J.-Edmond Roy, Histoire de la Seigneurie de Lauzon, Vol. 2, Appendice, p. XXXIX.

[13]Livre-Terrier de la Seigneurie de Montréal. (In "Mémoirs et Documents" of the Montreal Historical Society, Vo. 11.)

[14]Archives Nationales. Archives des Colonies. (French archives for the colonies.) "Ile Royale—Correspondance Générale", Vol. 25, Fol. 43, and "Canada—Correspondance Générale", Vol. 87, Fol. 408.

[15]Joseph Marmette, in Report on Canadian Archives, 1886 (Introduction, p. XXXIII).

procès-verbal and the said Esther Brandeau hath signed with us on the day and in the year aforesaid.

"Collated.

"(Signed) VARIN."[16]

This protocol, together with other details concerning Esther Brandeau, were forwarded to the French Colonial Minister, who replied in a letter to the Intendant, dated at Versailles, April 21, 1739, saying that he placed little credence in the girl's story. "I do not think", he writes, "that one ought to believe the entire story of Esther Brandeau who came to Canada last year on board the ship "*St. Michel*", in the diguise of a boy, saying she is a Jewess. Be that as it may, I approve your action in placing her in the Quebec General Hospital, and would be greatly pleased to hear that she had become a convert to our faith. You should deal with her in accordance with her own conduct in the colony and with the information which the Sieur de Pelissier, the Ordinator of Bayonne, will convey to you".[17]

This information was later received by the Intendant and, it appears, strong efforts were made to persuade the girl to become converted. All attempts, however, seem to have been fruitless, and it was finally decided to return the girl to France. On the 27th September, 1739, the Intendant informs the French Minister: "Monsieur Pelissier, to whom I had written about the Jewish woman Esther Brandeau, informs me she must be an illegitimate daughter of David Brandeau, a Jew of Bayonne...The girl is so flighty, that she could not adapt herself to any place, neither in the hospital nor in any of the private houses in which we had placed her. Her conduct was not altogether reprehensible, but she is of such an uneven temperament, that at times she was quite dutiful and obedient to the instruction given her by the priests, while at other times she was very obstinate. I cannot do anything but send her back. Sieur Lafergue, Captain of the ship "*Le Comte de Matignon*", from La Rochelle, will undertake to deliver her to Monsieur de Bélamy."[18]

The question then arose as to who should bear the cost of returning her to France, and it appears that the problem had become quite a delicate one, for we find that Louis XV was finally compelled to intervene, by guaranteeing to indemnify the owner of the vessel for the cost of transporting the Jewish woman back to France. In a letter addressed to the French Admiral, the King writes from Versailles, January 25, 1740; "My cousin, the Sieur Hocquart, Intendant of Canada, having, following my orders, caused the Jewess Esther Brandeau to be returned to France by the ship "*Le Comte de Matignon*", from La Rochelle, the Sieur La Pointe, owner of the vessel, addressed himself to me for the payment of the passage-money...[19]

In a later document, which closes this interesting episode, we find the name Brandeau appearing as "Brandon". The document in question is a letter from the French Minister to the Intendant, dated May 2, 1740, in which he writes; "You have done well to return the woman Esther Brandon to France. From her own story, it was quite clear to me that you would be obliged to do it."[20]

Another very curious episode is the one which occurred in 1752 and which relates to a Jew of Dutch nationality, who, by some kind of accident, happened to be a passenger aboard the ship "*La Fripponne*", bound for Quebec. Of this Jew a certain document tells us that he was converted while the vessel was still on the high seas. There would seem to be some element of fate in this episode, for it does not appear credible that a Jew should have undertaken a journey to Canada in order to become converted. That there was very little of a voluntary character in the entire transaction also appears from the fact that those who had used their influence upon the Jew could not wait until the landing of the vessel at her port of destination, and also from the fact that the Jew was later brought to Louisburg, where the conversion was celebrated in a solemn ceremonial. Indeed, the whole story savors of the methods of compulsion employed by the Inquisition, when Jews were compelled to embrace Christianity and when those who refused were burned at the stake. Presumably, it was considered necessary to convert Jews in the French Colony of that period, in view of the fact that they were forbidden to settle there as Jews. In France proper there were still living at the time some of those who were called "New Christians" (Christianos nuevos).

The above-mentioned document relates that on April 1, 1752, a Jew born in Holland, aged "48 years and three months", was brought to Louisburg, after he had embraced the Catholic faith on board the ship "*La Fripponne*", while on her way to Quebec. In Louisburg, the ceremony of baptism was repeated with great pomp in the Royal Chapel of St. Louis. The Jew swore on the gospel that he would remain a true Christian all his life, "after he had been enlightened with the truth of the Roman Catholic and Apostolic faith and had recognized the falsehood and horror of the Judaic religion in which he had thitherto professed faith." In the little chapel there were present on that occasion, in addition to various priests and ecclesiastics, some very high dignitaries from neighboring settlements, among them the Comte de Raymond, Governor and Commander of Acadia, who acted as "godfather" to the new convert, and others.

Four signatures testify to the baptismal ceremony, being those of the "godfather", the "godmother", who was dame de Gannes de la Galernerie, the wife of a naval Lieutenant and high military personage; one Prevost, and Bro. Isidore Caulet, R.R., who performed the ceremony.[21]

[16]Public Archives of Canada: Archives Nationales, Archives des Colonies. (Duplicates of the French National Archives), Séries F, Vol. 70, pp. 66-69. See also Joseph Marmette, *op. et loc. cit.*

[17]Public Archives, etc. Series B, Vol. 68-1, p. 140.

[18]Public Archives, etc. Series F, Vol. 71, p. 132. Also "La Petite Histoire", in La Presse (Montreal), February 6, 1924.

[19]Because of the documentary importance of this letter, we reproduce it in full:

"Lettre du Roy a M. l'Amiral.

A Versailles, le 25 Janvier 1740.

"Mon Cousin le Sr. Hocquart intendant en Canada ayant fait embarquer A Québec sur le Navire Le Comte de Matignon de La Rochelle la noée Esther Brandeau Juive qu'il avoit a renvoyer en france en exécution de mes ordres, et le Sr. La Pointe, propriétaire et armateur de ce navire m'ayant fait représenter que pour l'indemniser des fraix de ce passage il demandoit a estre dispensé d'embarquer sur le premier navire qu'il armera pour le Canada deux Engagez sur le nombre qu'il serait tenu d'y embarquer aux termes de mon Reglement du 15 Novembre 1728, j'ay accordé cette dispense a cet armateur, et je vous fais cette Lettre pour vous dire que mon intention est que nonobstant ce qui est porté par ce Reglement, il soit exempt d'embarquer ces deux engagez de moins, sans estre tenu de rien payer pour raison de ce, et que les expeditions necessaires pour la Navigation de Son Navire Luy soient delivrées au Siege de l'amirauté de La Rochelle. Et La pointe n'estant a autre fin &c. Ecrit a Versailles le 25 Janvier 1740." (Public Archives of Canada: Archives Nationales. Archives des Colonies, Série B, Vol. 71, p. 13).

[20]Public Archives, etc. Série B, Vol. 70-1, p. 181.

[21]Public Archives, etc: Etat Civil-Louisburg. 1752-1754. Série F, Vol. 179F, p. 16.

CHAPTER II

JEWS IN EARLY CANADIAN COMMERCE

The Early Jewish Traders—Jews, and French Colonial Commerce—The Gradis Family—Abraham Gradis—His First Ship to Quebec—The "Society of Canada"—The Mission for the Relief of New France—The Interest of Abraham Gradis in Canada's Trade Development and Security—The Service He Rendered France.

ALTHOUGH New France was a place which held little attraction for travellers in general, and especially for traders, the latter having come here rarely,—it is nevertheless permitted to believe that trade was the motive which brought Jews into direct contact with this country for the first time. Yet that contact must have been a very loose one, in spite of the important position which Jews occupied in the commercial world at that time.

The reasons for this were two: in the first place, communication with New France was very difficult, and in the second place, Jews were not tolerated in the French colonies by the decree mentioned above, so that their sojourn in this country for any length of time was therefore rendered impossible. Under these circumstances, it could not have been expected that an occasional visit by one of them in the interests of trade—which must have been a very rare occurrence—should result in establishing those close commercial ties which existed with the Dutch and English colonies in the new world.

Without, however, going further into hypotheses, we find that Jews have from early times played a certain role in the development and extension of France's commercial interests, and participated in the trade with the French colonies in America. These were principally Poruguese Jews who had for the greater part settled in Bordeaux, Toulouse and Bayonne, and who showed an extraordinary ability and initiative in commercial pursuits.

Gradually this role of theirs increased. Their commercial enterprises were conducted on a steadily larger scale, rendering France invaluable services by establishing more intimate relations between her and the distant colonies. In this wise they gained more and more the confidence of influential circles as well as of high personages who stood in close touch with the King, who granted them special privileges. As early as 1724 we hear of the French-Jewish firm of "David et Mendes", which was founded in San Domingo, and three years later in one of the smaller French Antilles.[1] However, Jewish trading vessels, under such names as "*David*" (sometimes also called "*Roi David*") and "*Ange Mikaël*", maintained intercourse between France and her American islands long before that.[2] French colonial commerce generally grew in proportion as Jewish participation therein increased, which participation was rendered possible by the special grants of January, 1716, and the royal letters-patent of April, 1717, which regulated French trade with the Colonies.

Outstanding among those who were engaged in the colonial trade was the Gradis family, the foremost Portuguese Jews then living in France. In the hands of that family,—a family which furnished France with some of her leaders in commerce, created her navy and her merchant marine, built and protected her colonial empire; men who gained the greatest admiration and recognition for their ability, their great love for France, and for the unparalleled patriotic services they rendered her,—it was in those hands that lay the most important interests of France, her very destiny, and practically the destiny of the two continents then engaged in keen rivalry. From the year 1744, and down to the day when the last shot was fired in France's struggle for the possession of Canada, the name of Gradis is closely linked with the history of this country. Later, when François Bigot, the Intendant in Canada, was, on his return to France, arrested on the order of the King, dated December 17, 1761, "to bring to trial the authors of monopolies, abuses, vexations and prevarications that have been committed in Canada", and who by their acts contributed to the defeat of Montcalm, Abraham Gradis (1699-1780) was invited by the Government at Versailles to furnish certain evidence bearing on the trial. Abraham Gradis was one of the most prominent men of France at the time and occupies a special place in the history of French rule in Canada as one of those who, in the last phase of that rule, made the greatest efforts to maintain France's prestige on the continent.

The famous Jewish banking and commercial house of Bordeaux,—which institution was to render such inestimable services to France both in time of war and in time of peace, —was founded by David Gradis, whom the city of Bordeaux later honored by naming a street after him.[3] He was familiarly known as "the Portuguese merchant", and had commercial relations with England, Holland, Southern France, and many of the French colonies. Up to the year 1760, only a few Jews enjoyed the honor of being received as citizens of Bordeaux. David Gradis was one of these, the honor having been bestowed upon him on January 29, 1731.

His position as head of the "House of Gradis" was later assumed by his eldest son, Abraham Gradis, who followed in the foot-steps of his father, and who rose even higher than his forebear on the ladder of fame. He was a man of extraordinary abilities, possessing a remarkably Jewish keen mind, great energy, a strong will, firmness and trustworthiness. These qualities brought him at an early age in contact with the most influential people of his time, among them Monsieur Maurepas, the most trusted minister of Louis XV. With his gift of envisaging great events, and his natural impulse himself to undertake great enterprises and to do for France all that was within his power, he immediately became interested in the problem of the security of the French empire.

At that time the French colonies, and especially New France, were very badly protected. The government was not particularly concerned with it, leaving it largely to individuals who from time to time sent over their ships and, on special commission of the government, sometimes transported to Canada various commodities for the population, as well as troops. Abraham Gradis became engaged in that transportation work. He, however, understood his duties to France in such an important matter in a different light. Gradually he brought France into closer relation with Canada, by equipping more and more ships which he sent over with

[1] T. Malvezin, Histoire des Juifs à Bordeaux, p. 241.

[2] Jean de Maupassant, Un grand armateur de Bordeaux, Abraham Gradis (Bordeaux, 1917), p. 7.

[3] The street "David-Gradis", near the Medical Faculty.

various shipments ordered from him on behalf of the King. In this manner he not only strengthened French interests in the distant colony, but he also laid the foundations for the defence of Canada during the later wars for her possession, by placing at the service of his country all that he possessed. In France it was well known that Gradis was the man who could be relied upon to do great things; and it was he who was destined later to organize and make possible the defence of New France.

Toward the end of the month of December, 1744, Gradis fitted out and sent over to Quebec his first ship. That was the ship *Fort-Louis*, commanded by Captain François Drouilhet, who, on his homeward voyage made a round-trip through Martinique, arriving at Bordeaux in October, 1745. The following year this ship again set out for New France, this time as part of a military convoy accompanying the expedition of the Duke of Anville, who had been commissioned by the King to drive the English out of Louisburg, shortly after the English occupation of that city. The agreement entered into by Abraham Gradis and a representative of the King provided that Gradis undertook, if the expedition should be successful, to land at Quebec about 250 tons of various articles and to deliver them over to Monsieur Hocquart, the Intendant of Canada. The entire squadron, however, after having safely reached Chibouctou (now Halifax), was scattered about by violent storms. Part of it succeeded in returning to France, while another was lost on the high seas. Owing to the lack of provisions, France was unable to provide for the defence of Louisburg, which the English besieged, following a mutiny among the garrison troops guarding the city. Although the garrison later offered a valiant resistance, the English succeeded in capturing the city (June 26, 1745), thus gaining the key to Canada.

The powerful Minister of Louis XV, Maurepas, sought to correct that mistake, and for that purpose sent to New France a transport consisting of soldiers and ammunition. Among the ships sent over was the *Fort-Louis* which, after the squadron had been dispersed by the storm at Chibouctou, had proceeded to the French islands in America. Not far from San Domingo she had been attacked by three British vessels, but she defended herself heroically, her captain having resolved that she should rather sink than fall into the enemy's hands. In the war which followed later for the possession of Ile Royal (the Island of Cape Breton), with Louisburg as the principal point, Gradis was very active, providing France with more ships and personally supervising the manner in which they were fitted out for the mission. His ships, the *Superbe* and the *David*, distinguished themselves conspicuously during that struggle. The ship *David* in 1748 made several successful return voyages, carrying to New France ammunition and provisions.

As we have already noted, the first war with England found the French colonies in America in a condition in which it was not to be expected that they should offer any adequate resistance. Canada, for instance, was very weakly protected, lacking soldiers, ammunition and foodstuffs. Nor was there any satisfactory communication between her and France. It was necessary to remedy all this, and above all, to create a regular intercourse between the two lands.

Gradis undertook to accomplish that task. He laid his plans before the official personages of France with whom he came in contact. He also wrote about it to François Bigot, the Intendant of Canada, and to Jacques-Michel Bréard, the French controller of the marine at Quebec. These negotiations resulted in the formation of the "Society of Canada", which he founded the 10th of July, 1748. The main object of the Society was to develop commercial relations with Canada on a systematic basis. For this purpose Gradis caused to be built large warehouses at Quebec, which served as magazines for the provisions, ammunition and other articles which he shipped from France.[4] The cost of this work was later defrayed by the French government, but "David Gradis et fils" had a conspicuous share in the success of the enterprise. The objects which the "Society of Canada" aimed to accomplish are set out in the eight clauses of its statutes, and their effects would have been to confer upon France inestimable benefits, had she been represented in Canada by officials other than Bigot and Bréard.[5]

Gradis' first concern was the creation of a regular intercourse between France and her American colony. According to the statutes of the "Society", he undertook, for a period of six years, to maintain a certain communication between Bordeaux and Quebec, and to transport various articles to Canada, each time in accordance with a memorandum which was to be furnished him from Quebec. The ship's captain had the power to sell the entire cargo, or deliver it to the Intendant and Controller, who on their part, had to furnish a credit note for a certain sum of money or supply certain goods in exchange. Another clause provided that the activities of the "Society" could be extended, so as to establish relations between Quebec and the Antilles. For this, however, a written agreement between the Intendant and Controller and Abraham Gradis was necessary.

"It was agreed between Messieurs Bigot and Bréard, Intendant and Controller of Canada, respectively, on the one part, and 'Messieurs David Gradis et fils', merchants of Bordeaux, on the other part", the introduction to the statutes reads, "to found a special company for trade with Canada, in accordance with the following articles which we undertake to carry out faithfully."[6]

The ship *Renommée*, which Gradis placed in the service of the "Society", was specially designated for the trade with Canada. She made her first voyage to the St. Lawrence in the month of April, 1749, with a cargo valued at 106,000 pounds, consisting of various wares, provisions, etc., which was landed in the warehouse of the "Society", in accordance with the instructions of Bigot. Bigot had the right—a right which, as was proved later, he seriously abused—to dispose of the cargo as he deemed necessary, and, of course, he later began to order only such articles as were useful to himself. Gradis sent to Canada only that which was ordered of him, according to the memoranda furnished him, and charged all goods according to the prices current in the port of Bordeaux, while he submitted his accounts to the government.

This lasted until the outbreak of the Seven Years' War. Until that time the *Renommée* used to make regular trips to New France, and fulfilled the mission which Gradis had set for himself, namely to develop communication with the French colony. Later he fitted out additional ships, which he sent out to America, on commission from the French government. However, each time that a cargo arrived, the Intendant took it over and did with it whatever he pleased. Neither Gradis nor his ship captains had any control over them, nor could they say anything as to how they should be disposed of.

Under such conditions, the enterprise could not produce the hoped-for result. Meanwhile the condi-

[4] T. Malvezin, Histoire des Juifs à Bordeaux, p. 241.

[5] Jean de Maupassant, Un grand armatuer, etc., p. 38.

[6] A duplicate copy of the statutes of the "Society of Canada", with the signatures of Bigot and Bréard, is to be found in the Archives of the Gradis family (3, 35).

tion in Canada was growing worse and worse. If there were in New France people who had looked forward to the establishment of communication with the motherland and hoped that this would result in ameliorating the material condition of the colony, their hopes dismally failed of realization. The conditions under which the inhabitants of the colony lived were very difficult ones. There was a terrible dearth of food-stuffs, and the people were reduced to a state of famine. An urgent appeal for relief was sent out to France. It was then that the French Minister of Marine summoned Abraham Gradis to confer with him on the measures to be adopted for the relief of the colony. Gradis remained in Paris from December, 1751, until the end of January, of the following year. The French government found it particularly necessary to consult with him, because it felt that he was one of the very few who not only could afford that relief, but was willing to aid France in every possible way. It was agreed that Gradis should ship a cargo of flour to afford immediate relief to the starving population of Canada. It was not possible, however, to send out a ship earlier than the spring. Abraham Gradis accordingly ordered a cargo of flour from England and shipped it to Canada by the vessel *Benjamin*. Gradis executed this transaction without any commission for himself, and left even the cost of transporting the cargo to be settled by the French Secretary of State.

In many of the letters which he wrote to various friends, Gradis relates about placing ships in the service of the King without any advantage whatever to himself. In one letter he writes:

"I chartered them (the ships) at the same rates, *and often at even lower rates* than I could have obtained from others, who would pay immediately... There is due me today a sum of over eight hundred thousand pounds, not reckoning the amounts of overdue notes for many commercial transactions, which sums I have advanced to various persons both in France and in America, without my having received a sou in payment Naturally, this has caused me considerable embarrasment, obliging me to conduct my business with restricted means, a condition to which I am unfortunately not accustomed."[7]

The relief ship *Benjamin*, with a cargo of 32,000 barrels of flour for the population of Canada, left on April 17, 1752, a month after the *Renommée* had left for Quebec, on a commission from the "Society of Canada". It was on the arrival of that relief ship that the Intendant had written to the Colonial Minister in France that the inhabitants had previously been forced to live for six weeks on one-quarter pound of bread a day.[8]

Gradis began to devote himself entirely to the work of maintaining and developing the communication with New France. From the time that the advisers of Louis XV had deemed it necessary to acquaint him with the deplorable state of communication with New France, a situation which caused the latter great hardships, he became interested in everything which tended to improve that situation. He fitted out as many ships as he could and sent them to Canada.

This lasted throughout the year 1753, in the course of which he made every effort to extend the colonial commerce of France and thus to bring France and her American possessions into closer contact. In a letter which he wrote to M. Marin, of Guadeloupe, on March 26, of that year, he said:

"I was loaded with the work of equipping and dispatching various vessels to Quebec. Four ships left in one month. I still have the *Superbe*, which will sail for the same port in a week, and the ship *David*, which sails for Louisburg, the Minister having asked me to furnish him a cargo of flour. He also ordered me to ship 140 tons of flour on the *Superbe*. The balance is for my own account."[9]

Notwithstanding the greatness of the burden which he had taken upon himself, he felt a decided natural inclination for it, because he felt that it afforded him the means whereby he could aid France in a very material way, and thus express his gratitude to the country which had conferred upon him many privileges. In addition, there was a certain personal satisfaction which he could not, as an experienced man of affairs, altogether renounce,—viz. the lesser risks involved in the ventures. Although the advantages and the gains to himself might be small, yet his accounts were secure, even though he constantly had to fill the orders placed with him on credit. He did nothing more gladly than come to the aid of the government with financial assistance whenever it needed it, and it was this that won for him the respect and confidence of the King's closest friends and of the most influential circles of France generally.

Such was the satisfaction of the government officials with the manner in which he carried out his commercial transactions, that when he supplied some provisions for the personal use of the Marquis Duquesne, the then Governor of New France, the latter wrote to the Minister of Marine not to delay paying the Jewish ship-owner for the cargo delivered to him.[10]

Evidently Gradis was not contented with merely having established communication between France and her North American colony, but desired to establish a similar communication between France and Louisiana. This is to be seen from the fact that he tried to put himself into correspondence with the Governor of Louisiana, to whom he submitted his plan, telling him at the same time of the commission he had received from the late Governor of Canada (La Jonquière) to furnish the latter with all the necessaries. He also told him of the fact that at that very time he was doing the same for the then Intendant of Canada, Bigot, and that he had received the same commission from the Marquis Duquesne for the following year. "The usual custom is for them to address themselves for that purpose to the Minister of Marine, who orders Monsieur de Rostan that such and such quantities of goods be shipped to the Governors and Intendants.."[11] It is quite possible that he was aiming at founding a "Society of Louisiana", on the pattern of the organization which carried on the trade with New France. Nothing, however, resulted from these negotiations.

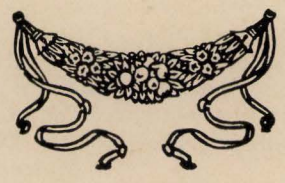
Meanwhile, it became more and more apparent that a breach with England was inevitable. There were many signs pointing to an approaching war. Gradis' ships were, nevertheless, still able to cruise safely in the distant waters. In the month of March, 1755, the *Renommée* left on her last voyage in time of peace, in the interests of the "Society of Canada". The ship, commanded by Captain Jean-Joseph Rozier, one of the most valiant sailors who was later to lead the ships of Abraham Gradis through the high seas which were covered by English cruisers, arrived safely at Quebec with her valuable cargo, which consisted of wines, flour, etc. The cargo was landed at the warehouse of the "Society" which, on February 16, 1756, was dissolved, after the term of its existence had, at the request of the Intendant, been extended another year.

By that time the name Gradis had become well known in Canada. Many people knew that it was he who in the main kept up the communication with France.

[7]Jean de Maupassant, Un grand armateur, etc., p. 40.
[8]See the first chapter of our present work.
[9]Jean de Maupassant, Un grand armateur, etc., pp. 40, 41.
[10]Jean de Maupassant, *op. cit.*, p. 41.
[11]Jean de Maupassant, *op. cit.*, p. 42.

In the critical period which the French colony was then passing through, this was regarded not only as an act requiring great courage and daring, driven by a strong patriotic impulse, but also as an exceptional service rendered to his country. It was not, however, until the outbreak of the Seven Years' War that Gradis demonstrated what he could do. For under the most difficult, almost impossible conditions he provided the means for France's defense of her colony against the pressure of the oncoming English forces. That rendered his name unforgetable in those years which were so dark and strenuous for France, and the most prominent Frenchmen of his time speak in terms of high praise and warmth about his great sacrifices and loyal services,[12] for which he won for himself a special place in the early history of the Jews in Canada.

[12]A characteristic estimate of Gradis is to be found in the replies which the Abbé Grégoire and Ad. Thierry sent some years later to the "Royal Society of Science and Art" at Metz, in connection with the investigation it was then making into the Jewish Question in France. See Ad. Thierry, Dissertation sur cette question, est-il des moyens de rendre les Juifs plus heureux et plus utiles en France—(ouvrage couronné), Paris, 1788.



CHAPTER III

THE SEVEN YEARS' WAR

When War was Declared—Canada Defenseless—The Efforts of Gradis to Send Help—The Robuste among the First Squadron He Equipped—Gradis Recruiting Soldiers—His Second Large Expedition—Aids French Prisoners—An Audience with M. Berryer—His Last Commissions for Canada—Louis XVI Expresses Gratitude to Gradis—A Few Anecdotes.

THE outbreak of the Seven Years' War found France as little prepared for it as before, owing to the indifference of Louis XV's ministers, whose minds were preoccupied with the court intrigues which were going on at Versailles. This was the first European conflict in history for the possession of the North American colonies, and France was not only not prepared to defend her possessions in North America, but also not very eager. She accepted the fray without enthusiasm, and therefore also without adequate preparations for it. And when war was declared (May 18, 1756), it appeared as if the courtiers and advisors of Louis XV were willing to let the Canadians defend themselves without any aid from the Mother Country. But Canada was not equipped for war. Those who could have, or should have seen to this were incompetent, corrupt officials who, from the Intendant down, were all of them engaged in exploiting the inhabitants for their own personal interests.

Under these circumstances, it was again Abraham Gradis who came to the aid of France at a most critical period, and he proved himself to be the man of the hour. The great French historian, Camille Jullian, who was recently elected to the French Academy, writes of him at that time in terms of high praise for having demonstrated a greater patriotism and devotion to France, by endeavoring to offer the means for resistance against the attacks upon her colony, than the court politicians of the King.[1]

The defence of Canada was almost entirely undertaken by private individuals—ship-builders or shipping merchants, who placed in the service of their country all that was possible. In this work Gradis distinguished himself above the rest, for, while he was less daring, he was nevertheless more methodical and more calculating. In the course of (what was for that period) a short time he equipped and dispatched to Canada twenty-six vessels, which transported troops, ammunition and provisions for the population. Montcalm mentions him often in his Journal, citing the arrival of various ships of his, bringing relief and reinforcement, as well as keeping Montcalm informed of the happenings in France.[2]

During the years which followed the outbreak of that prolonged war for the possession of Canada, Gradis made the greatest efforts to protect France's hold upon North America. He devoted to this work all his time, all his energies, all his means. He was constantly in close contact with those who were nearest to Louis XV, with the ministers, officers, and functionaries, seeking to organize new expeditions, to increase the number of ships, and in general to strengthen the French naval prestige.

He spent a long time in Paris, where the government gave him the most important commissions. On his part, Gradis threw himself into the work with the greatest energy and determination. He practically became the marine agent of Louis XV, vested with the authority and the privileges of an official who had an important mission, and came to be looked upon, after Monsieur de Rostan, the Ordinator of Bordeaux, as the most esteemed personage in naval matters. The latter was instructed to do everything in order to facilitate the operations conducted by Gradis.[3]

The first squadron which he equipped for departure for New France consisted of several ships, among which was the famous *Robuste*, which distinguished itself in so many engagements with the English fleet, and the ship *Black Prince*, which belonged to another Jew—David Alexander, of Bayonne, a close relative of Abraham Gradis. During the course of the war Gradis enlisted the services of other French Jews, whose trading vessels were employed in the expeditions sent out to Canada.

The first expedition was successful, and this had the effect of increasing the confidence in Gradis, who was commissioned to fit out a larger transport of ships. This he did without any great delay, but he found the new task a much more difficult one. It was necessary for the government now to send not only ammunition and food-stuffs for the population of New France, but also reinforcements for Montcalm's brave but small army. The government, however, found it difficult to secure soldiers, while those who might have been willing to enroll in the army were unwilling to sail for Canada. It fell to the lot of Gradis to recruit an army, equip it with all the necessary outfit and transport it to Canada by his ships. Thanks to his untiring efforts, he succeeded in accomplishing this task. He assembled 400 soldiers and sent them over to Canada in command of a few officers.[4] This time, however, it was impossible for the entire squadron to reach Quebec: two of them fell into the enemy's hands, the ship *David* (which had reached Quebec) was captured by the English on her homeward voyage, while the others had the good fortune to return home from Canada in safety, although one of them, the *Robuste* had to engage in several encounters on the high seas before she could make her way through the English patrols. The *Robuste* put up a heroic resistance, and succeeded in disabling an English ship. Herself badly damaged, she was forced to engage in another encounter with an English warship before reaching a French port. Abraham Gradis, her owner, was naturally well pleased with her heroic exploits, and still more pleased with her Captain, Rozier, who distinguished himself in that manner. (In this connection it is interesting to note that there is an opinion to the effect that Rozier was consanguineously near to Jews.[5])

In official circles in France, the situation began to be regarded more earnestly. It was realized that Canada was a country with a small population and rather difficult to defend, especially from a distance. A situation had arisen for France, calling for the greatest efforts

[1] Camille Jullian, Histoire de Bordeaux, p. 542.

[2] Journal du Marquis de Montcalm, p. 215. (In Vol. VII of Casgrain's collection of MSS. of Maréchal de Lévis.)

[3] Jean de Maupassant, Un grand armateur, etc., p. 56.

[4] Jean de Maupassant, Un grand armateur, etc., p. 61.

[5] Jean de Maupassant, op. cit., pp. 63 and 64.

in order to send reinforcements to the colony, where the plight of the inhabitants was growing worse and worse, both on account of the pressure of the enemy and of the lack of food-stuffs and other necessities. Gradis naturally could not but feel his obligation to participate in the common effort, and he therefore applied himself to this problem with a large and systematic plan commensurate with the great need. He accordingly began to equip a new and large expedition with a view to bringing the French in Canada speedy and effective relief. Many of his ships had already been sunk or captured by the English, but he could not halt in his work, although the losses had put him in a difficult position, owing to the fact that France had become so impoverished by the long war, that she was for a long time unable to liquidate her debts.

Abraham Gradis began purchasing ships in all ports. He also chartered many ships owned by others, among them those owned by Raphael Mendes and Benjamin Gradis. When he had assembled these ships into a fairly large squadron, he dispatched them to Quebec (1758) with food, soldiers and ammunition. The squadron consisted of fourteen ships (of which eight were owned by Abraham Gradis), and, with the exception of one which was attacked by an English cruiser, reached Canada in time to render the assistance so sorely needed by the brave fighters on the French side. The same good fortune did not, however, attend the squadron on its home voyage, for it was attacked several times by the English fleet which was more numerous and better armed. Nevertheless the small flotilla fought bravely, until it was almost entirely annihilated, only one of the fourteen ships reaching the port of Bordeaux, while the rest were either sunk or captured. Among the ships which were lost, the following belonged to Gradis: *l' Aigle*, the *Cheval-Marin*, the *Foudroyant*, the *Charmante-Nancy*, the *Jason*, the *Prudent*, the *Marguerite*, and the *Mars*. Most of the ships were either not insured, or only partially insured, and it is therefore easy to imagine what a great loss he must have suffered and what an embarrassing situation it must have created for him. Gradis, however, maintained his usual calm, and, with the same diplomatic skill, extraordinary tact, patriotism and devotion, continued to contribute to the means of defence that France had at her disposal.

One of the noblest and most extraordinary of his deeds, which strikingly disclosed a remarkable Jewish as well as personal characteristic in him, and which called forth in France a feeling of gratitude and warm admiration, was his efforts on behalf of the French prisoners detained in England, whom he assisted in every way, providing them with money and other necessaries. This he was enabled to do through an influential friend of his in London, Benjamin Mendes da Costa. On one occasion, Gradis writes to him that he had just learned of the defeat of certain French ships by the English and, as it is possible that many French prisoners might have been captured, he requests da Costa to do everything in his power for these unfortunates, at his (Gradis's) expense, to alleviate their condition.

"I rely upon your friendship sufficiently", he writes, "to hope that you will be good enough to render me this service. I do not know of any greater service that you can render me, since I have such great obligations towards all that body of men...." [6]

This fact is also dealt with on a few occasions by Graetz, who devotes considerable space to the Gradis family, which played such a prominent part in France for many years. [7]

It was but natural that Gradis should see his fortune diminishing as France continued to suffer more and more defeats in her struggle with England. The hopeless situation in which the government found itself profoundly affected him, not so much on account of the losses which France was sustaining and which she was not in a position to cover, as on account of the incompetency of the ministers of Louis XV. How deeply Gradis felt concerning this, is evident from a letter which he wrote to M. Marin, at Guadeloupe, on November 25, 1758, in which he says:

> "For twenty months nothing has been done except to allow our marine to be destroyed. We have just lost Isle Royale, and now Canada is threatened. We have not a single warship left; they have all been captured. The price of food-stuffs is enormously high, and it is impossible to send a single ship to the colonies." [8]

Nevertheless, he did not lose heart, but continued to take the keenest interest in all the work done by the Minister of Marine in his effort to maintain communication with the fighting forces of Canada. He managed to secure somewhere a few ships, which he placed in the service of the government. He also helped to obtain for the government fresh credits, continued to interest himself in the condition of the French prisoners of war, and made every effort to keep the Marquis de Montcalm informed of events at home. Both in Paris and at Versailles he was constantly having audience with important officials. Among the very rich private correspondence which he left, and which is preserved in the archives of the Gradis family in France, there is a very curious letter which he wrote to his nephew, Moses Gradis, in which he relates of an audience he had had with M. Berryer, the Minister of Marine, who was reputed to have been a stern and fierce individual. That was at a time when the government was his debtor to the amount of many millions of pounds, and Gradis felt that his means were being exhausted. The minister, however, had told him that one "had to adapt oneself to the times", and to continue to wait, while all the others who were present at the meeting,—among whom there were several prominent marine officials, many of whom Gradis did not know,—covered him with very flattering compliments. [9]

Concerning the same audience, a very interesting anecdote is related in the "Secret Memoirs" of Louis Petit de Bachaumont, namely, that Berryer had received Gradis with insulting remarks, at which Gradis, greatly aroused, sprang to his feet and, looking straight into the Minister's face, proudly declared: "The name Gradis, better known in the four quarters of the globe than that of the French Minister, is clear of all blemish. No taint of any kind covers its escutcheon!" [10]

The Seven Years' War was approaching the decisive stage. Although it still continued for several

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[6] Jean de Maupassant, op. cit., pp. 90, 91.

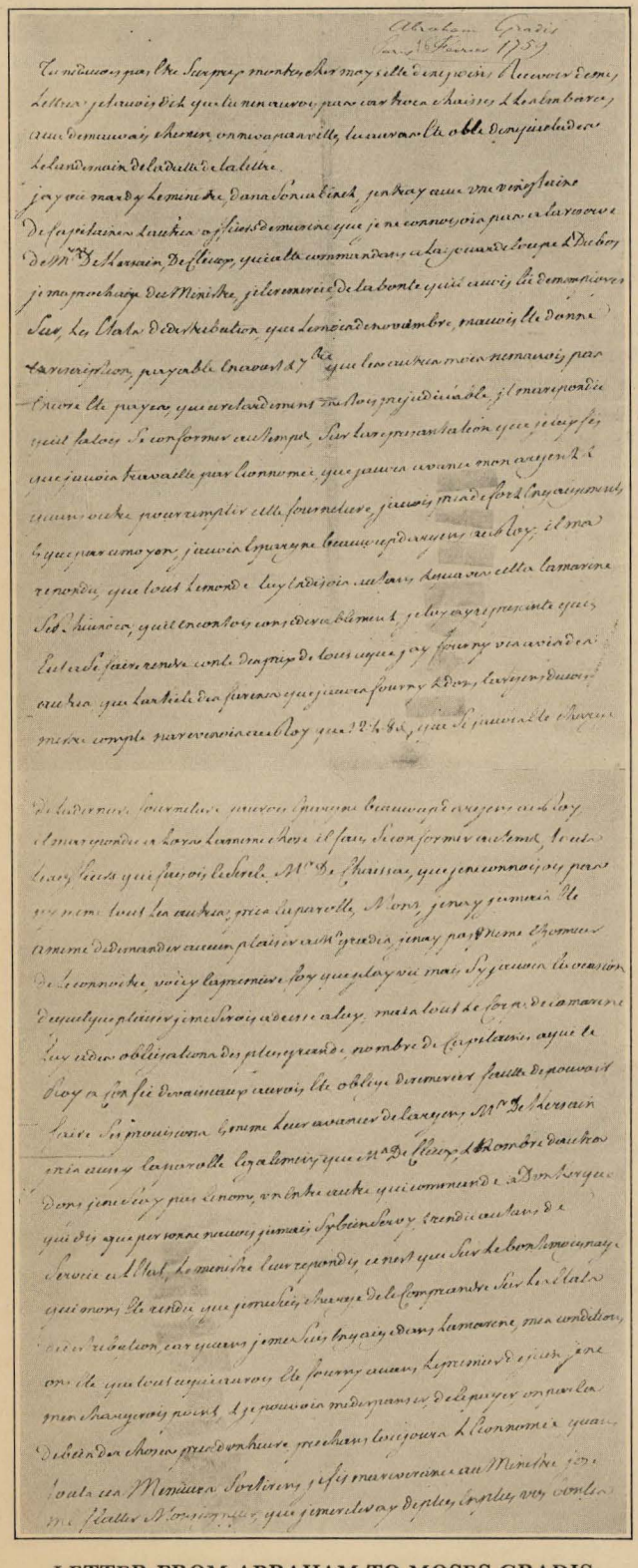
[7] It is strange that neither in the English translation of his "Geschichte der Juden", nor in the Hebrew one by "Sapir", this episode is referred to, although Graetz himself considered it sufficiently important to record in the original German edition of his monumental work. (See Vol. XI, p. 190.) Cf. also Graetz, in his "Monatsschrift fur Geschichte und Wissenschaft des Judentums", where he writes: "....Abraham Gradis gab einem Geschaeftsfreunde in Jondon den Auftrag, den gefangenen franzoesischen Capitaenen und Commandanten auf seine Rechnung Alles zu verabreichen, was sie noethig haben sollten, um ihre lage zu erleichtern". (Ibid., Vol. XXIV, p. 452.)

[8] Jean de Maupassant, Un grand armateur, etc., p. 76.

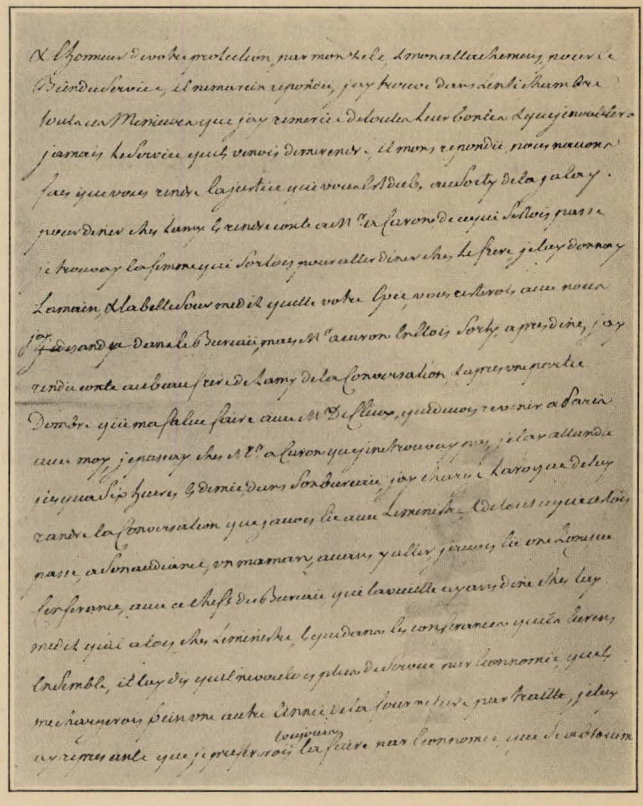
[9] For the letter, a facsimile of which is reproduced here, I am indebted to M. Raoul Gradis, of Bordeaux, who was kind enough to have a photostat made of it, and to whom I wish here to express my thanks.—B.G.S. (See facsimile of letter on page 11.)

[10] The above-mentioned "Secret Memoirs", Vol. XV, pp. 260-261. (London, 1784). Cf. also Simon Wolf, The American Jew as Patriot, Soldier and Citizen, p. 480, where the same is related according to Graetz.

years, yet Canada's fate was already sealed, for it became evident to everybody that France could not defend her much longer and that superior numbers, coupled with superior organization and equipment, would eventually win. In France efforts were still being made to send reinforcements for the army and supplies for the starving population of the colony; it was the last act performed on behalf of Canada before the bond was finally broken and Canada was permanently lost to France. And even this last attempt was not made without the intervention of the Jewish shipping merchant of Bordeaux, whose vessels did not cease sailing back and forth with various commissions for Canada, facing increasing dangers of encounters with the enemy's ships which began to appear more and more numerous in the waters around New France. One such encounter figures prominently in the history of that period as among the attendant circumstances which led to the end of French domination in North America. That was shortly before the siege of Quebec and the decisive battle in which both Wolfe and Montcalm fell. An English fleet, consisting of twenty ships, and carrying a force of 11,000 men appeared at the entrance to the St. Lawrence River. The army was that of General



LETTER FROM ABRAHAM TO MOSES GRADIS



Wolfe which subsequently besieged and stormed Quebec. The English experienced great difficulty of navigation, owing to their being unfamiliar with the course of the channel. Having encountered a frigate belonging to Gradis, they captured her master, Denis de Vitré, of Quebec, who was known as an expert pilot and, threatening to hang him, compelled him to guide the English ships through the channel of the St. Lawrence.

De Vitré had once before been captured with one of Gradis' ships, when the *Renommée* fell into the hands of the English. He did not show as much courage and heroism as did Rozier, and the French never pardoned him for his treasonable act of conducting the English invading forces to Quebec.

The English immediately commenced the siege of the city (July 26, 1759). On September 13th occurred the famous battle on the Plains of Abraham, where both Wolfe and Montcalm fell, and on the 18th of the same month the City of Quebec capitulated.

With the fall of New France and the beginning of the British régime came to an end the relation which Gradis had for a long time maintained with Canada. Nothing expresses more effectively the feeling of warm gratitude which France had for his loyal services than the royal letters-patent, dated August 21, 1779, and signed by Louis XVI. This document summarizes the whole range of activities of the Gradis family, for which services, as the letter states, France is so deeply indebted;

it declares that "David Gradis et fils" had been charged "*with the provisioning of Canada and of Isle Royale, from the year 1748 until the time when these vast regions had the misfortune to fall into the hands of the English.*" [11] The letter goes on to state that by their devotion, they called forth the praise not only of all the ministers, whose confidence they enjoyed at all times, but also that of the administrators of the French colonies; that, in time of peace as well as in time of war, they furnished large sums of money and provisions to commanders of squadrons as well as to other marine officials, to enable them to carry out the missions with which they were entrusted by the government, etc., etc. [12]

By the terms of these letters-patent the fullest measure of civil and political liberty and equality is accorded the Gradis family, including the right of owning immoveable property in the colonies, and the enjoyment in the colonies of the same rights as those enjoyed by all French nationals, "all commands, ordinances, decrees and regulations to the contrary notwithstanding." This happened a short time before the National Assembly granted the Jews of France full civil rights. But Canada no longer belonged to France at that time, and that is the reason why Gradis was unable to enjoy in this country, for which he had striven so untiringly, the recognition which his services won for him. It also accounts for the fact that he left here nothing commemorative of his name, other than the imperishable place which he won for himself in the history of this country in the last phases of the French régime, and to which the Jews of Canada will always point with pride.

[11] ". . . . .les dits sieurs David Gradis et fils auraient été également chargés de tous les approvisionnements du Canada et de l'ile Royale depuis mille sept cent quarante-huit jusqu'au temps où ces vastes contrées ont eu le malheur de tomber sous la domination des Anglais, etc., etc." (Archives Gradis, 11, 128.)

[12] Ibid.

Concerning the personal life of Abraham Gradis, it is important to note that he felt himself closely attached to his people, whose traditions he cherished. In connection with this, Graetz relates an interesting anecdote about him and the Duc de Richelieu. [13] The latter once went out riding and, sighting Gradis, ordered his equipage to stop and invited Gradis to come along with him. The latter, however, declined, because it was Sabbath. "In that case", the Duke said, as he stepped out of his carriage, "we shall both walk."

Not less characteristic is the fact that his personality has given rise to all sorts of legends. Particularly interesting is the anecdote related about him, and which is referred to in different versions, to the effect that, when he was on his death bed, surrounded by his family, he took out of a locked drawer of his writing table a small, closed box, declaring that it contained promissory notes of persons whom he had helped in times of great need; that he had never demanded payment of those sums of money; and that, now that he was dying, he feared that his repose in the grave would be troubled if his heirs acted differently. Whereupon he took out all all the papers contained in the box and burned them in the presence of all his family. [14]

Abraham Gradis died July 17, 1780. Yet so strong did the patriotic instinct continue among the Jews of Bordeaux, that we find that during the war of American Independence, as it is told in the records of the Portuguese Jewish community there, they collected a fund for the acquiring of a warship with which France should come to the aid of the American colonists in their fight against the English. The list containing the names of those who contributed to this fund is dated June 9, 1782. [15]

[13] In his "Monatsschrift", etc., Vol. XXIV (1875).

[14] Eliacin Carmoly, Archives Israélites, 15 mars, 1875.

[15] Revue des Etudes juives, Vol. XXV, p. 104.

IN THE ENGLISH COLONIAL PERIOD

CHAPTER IV

THE BEGINNING OF JEWISH SETTLEMENT

America as a Haven for Jewish Sufferers—Fantastic and Practical Plans for Jewish Settlement in Canada—Interest Displayed by Jews towards Canada—Their Preference for the English—Captain Schomberg—Jewish Purveyors to the British Troops—Aaron Hart and the Other Pioneer Settlers—Whence the Jews Came—Their Mercantile Role—The First Jewish Land-owners in Montreal.

AT no stage of the history of the world have the great events of the time failed to react upon the course of Jewish life, which has at all times been so closely and so directly bound up with those historical events by the hands of destiny. It was not a mere coincidence that at the same time that Jews were expelled from Spain, Columbus should have started on his voyage for the discovery of America, which was later to become a haven of refuge for the Jewish people. And in similar manner, the rivalry of the European powers for colonial supremacy in America was to prove a beneficent cure for the sufferings of the Jews, by providing a shelter for them in different parts of the New World.

For while Jews were barely tolerated in England, and a second expulsion from that country was always within the realm of possibility, they were well received in the English-American colonies, in which their sojourn was made possible by certain privileges granted them. And the Jews everywhere contributed their fullest share, helping to develop a very flourishing trade there, and distinguishing themselves in various other branches of activity. It was through the American colonies that Jews came at any early period into contact with the English portion of Canada which, by the Treaty of Utrecht, 1713, included the present Province of Nova Scotia and part of New Brunswick. The first Jews who came to Canada after the British occupation, or who had any kind of connection with the country, were Jews whose names recall certain well-known families then living in America.

Here perhaps belongs the strange story reported in a document found among the English archives. It is a report from Colonel David Dunbar, dated August 25, 1732, in which he mentions the presence at Louisburg of "six French men-of-war full of Jews, to settle the Island of St. John's (now Prince Edward Island) in Bay Verte", and that the French who were already settled there would "supply and maintain this new intended settlement of St. Johns with bread, corn and live cattle, if not prevented".[1]

The story sounds decidedly fantastic and it is needless to add that there is not a shadow of reality in it. It is very likely that the story is founded on the fact that merchant ships belonging to French Jews, and especially as some of those ships bore biblical names, plied between France and her colonies. However, no such ship appeared at Louisburg until about fifteen years later.

A fact which had in it more of the practical was the idea entertained by English Jews in the year 1749 that it might be possible to settle certain Jews in Nova Scotia. Around about that time a plan was on foot in England to colonize certain parts of Acadia with Englishmen, Scots, and Irishmen, particularly Protestants, who were encouraged to go there. The Jews saw in this the opportunity for establishing a new Jewish abode. Special attention was given poor families, who were enjoined to proceed thither, and to induce them to do so an offer was made of three years' charitable allowance. [2] We do not find, however, a single Jew among those who came over at that time, the majority of the immigrants being Protestants.

It will be remarked that the Province of Nova Scotia was from the earliest time the place which most attracted the interest of Jews who came in contact with it, chiefly as purveyors to the English troops who were stationed there, while under the item: "Halifax, October 18, 1752", mention is made in the archives of a proposal to the Lords of Trade, at London, by one Israel Abrahams, who offered to produce potash in the Flemish manner, and forwarding several samples of the same, he emphasizes the importance of such an industry for the Canadian Province.[3]

It is assumed, although on very weak evidence, that the first Jews who settled in Canada came over with the colonial troops under General Braddock in 1755, and that they later participated in some encounters with the Indians. There were also one or two Jews in Washington's army, when the latter undertook, the previous year, an expedition to the Alleghany Mountains against the French.[4] It is difficult, however, to find anything positive to indicate that these were the real beginnings of the Jewish settlement in Canada.

There is more conclusive evidence to prove that, long before Jews had commenced to establish themselves in this country, they displayed a lively interest in the commercial opportunities which Canada offered, as may be seen from the fact related by Michael Gratz that between the years 1759-1763 he made "on his own account and risk" his first experiments with the coast trade between Halifax and Georgia.[5]

These, it is true, are isolated instances. But it is possible to obtain from them an idea as to how, during the period of English colonial rule in America, Jewish interest towards Canada began to awaken gradually, and to see how in this manner the possibility was being brought about for a permanent Jewish settlement in this country later on. Canada was at that time passing through the difficult period of transition from French to British rule. It appears that the Jews showed a marked preference for the English, with whom they were glad to throw in their lot. Nor did they fail to take their part

[1] Public Record Office, "Board of Trade, Nova Scotia, Vol. VII, E29".

[2] A. M. Hyamson, A History of the Jews in England, (London, 1908), p. 267.

[3] Report on Canadian Archives for 1894, p. 185.

[4] Dr. C. Adler, in Jewish Encyc., Vol. I, p. 503.

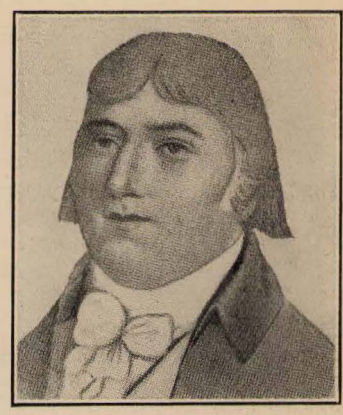
[5] The Gratz Papers, in *Publications*, Amer. Jewish Hist. Society, Vol. XXIII, p. 4.

in the events of the period, but quite the contrary, they contributed their full share toward the common enterprise.

It is of especial importance to record here the fact that General Wolfe's war-staff included a Jew, Sir Alexander Schomberg, who was commander of the frigate *Diana*, and took part in the siege of Louisburg and in that of Quebec, as well as in the numerous encounters which took place at the entrance to the St. Lawrence between the years 1759-1760. Sir Alexander Schomberg was a son of Dr. Meyer Löw Schomberg, a well known physician of London, at the beginning of the 18th century, and a member of a family of eminent medical men and scholars. This family also distinguished itself in the naval service of England, and furnished the English navy several vice-admirals and ship captains. Captain Alexander Schomberg was born in 1716, and at the age of 27, enrolled in the English navy, where he was steadily promoted. He was transferred from the *Richmond*, of which he had been named captain in 1757, to the *Diana*, with which he took part in the operations against Quebec. He was later appointed commander of a warship, the *Essex*, a ship of 64 cannons, and in 1761, assisted in the reduction of the Straits of Belle Isle. He died in Dublin on March 19, 1804. In his Journal, in which he describes his participation in the siege of Quebec, from July 11, until September 10, 1759, there are four pages of notes written in pencil by General Wolfe with a plan drawn by him. [6]

The advent of the British in Canada, after the fall of Quebec and with the surrender of Montreal, coincided with the coming of Jews to permanently settle in this country. They came with the intention of planting their abode here. In that historical drama which was enacted on the American continent, when the role of France in the northern part of the New World ended and that of England began, there were a few of them who played a part. These were the small Sephardic group of Jews who reached Canada just as the French régime was drawing to a close, some of them attached to the army of Lieutenant-General, Sir Jefferey Amherst, and who were the first Jews to set foot on Canadian soil with the desire to remain here and build in this country a home for themselves. By that time, Canada was no longer unknown to Jews. David Franks, a relative of David Salesby Franks, together with his partner, Isaac Levy, and his father and brother, Jacob and Moses Franks, were chief purveyors to the British forces in Canada and in the American colonies before Canada was conquered by the British, during the war with the French and the Indians, and during the years which followed. In the official memoranda of General Monckton, General Amherst, General Gage and Colonel Bouquet frequent mention is made of the Franks family, with warm praise for their efficient conduct of that branch of the army service. David Franks was in almost continual correspondence with them, communicating to them various important information. He was often commissioned to provide the means for transporting troops. The Franks resided in New York and Philadelphia, but their business of furnishing supplies to the British forces in Canada brought them here frequently, and in this manner early acquired a knowledge of this country. Thus we find among the first applicants for land in Cape Breton the names of Moses Franks, Jacob Franks, Isaac Levy and Mathias Bush, of Philadelphia, and Napthaly Franks.[7]

Foremost among the Jews who came over to Canada at the time of its conquest by the English, was Aaron (also called Aaron Philip) Hart, who was born in London, England, in 1724. Mr. Hart was a lieutenant in the English army, serving with the "German Legion", as it was called, and came over from England together with Sir Frederick Haldimand and Colonel Bouquet in 1745, when he visited the American colonies, afterwards remaining in New York. He later again enlisted with the British forces, and was appointed commissary officer to the army of Sir Jefferey Amherst. When the latter approached Montreal, with his invading army, Aaron Hart was a member of his staff, and when the city surrendered (September 8, 1760) and Amherst triumphantly rode through the old city gates, Commissary Hart was one of the officers who rode alongside of him.



JACOB FRANKS

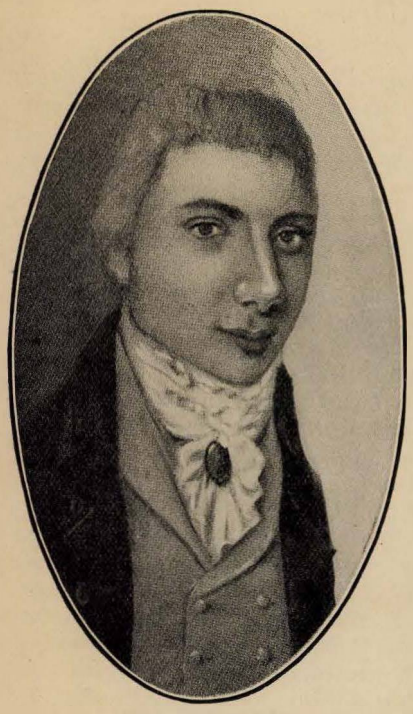
At about the same time came Isaac Miranda, Emanuel De Cordova and Hananiel Garcia, who held military offices, serving in the regular army, and who had participated in various operations of the colonial troops in the war against the French and had witnessed many of the stirring events of those times. Samuel Judah, a near kinsman of Aaron Hart, also came over here at the same time, he and Hart having crossed the Atlantic from England to the American colonies together. They both settled in Three Rivers, where Hart continued to hold his military post, and later, when Haldimand took command of the troops stationed in Canada, was appointed by him as his Commissary General. Three Rivers was at the time an important fur-trading post, and both Hart and Judah engaged in this trade, which they extensively carried on with England. Samuel Judah, however, later moved to Montreal where he soon became a prominent member of the young Jewish community, the ground for which had been laid in the interval by the arrival of several other Jews. Some years later, Judah left this country, to settle in New York.

Among those who came here during the first years following the capitulation of Montreal, and who may be regarded as the pioneers of the Jewish settlement in this country, should be mentioned, in addition to those already referred to, Lazarus David, Uriel Moresco, Abraham Franks, Levy Solomons, Ezekiel Solomons, Manuel Gomez, Simon Levy and Fernandez da Fonseca, who were soon joined by others that arrived later. At the same time several Jews settled in the city of Quebec and at other points. The majority of them were able and experienced merchants who were intimately acquainted with all the branches of the colonial trade, and who had come over here on the invitation of General Amherst. Most of them were men of means, and the English Governor saw in them a helpful element for the development of the country. Among the first Jews to respond to the invitation of General Amherst and who settled outside Montreal, soon after the fall of that city in 1760, was Samuel Jacobs, who established himself at Saint-Denis on the Richelieu, where he soon became a prominent resident. In addition to carrying on an extended trade, he was engaged in furnishing provisions to the English troops. His reputation for wealth and character was widespread in Canada. He owned real estate in Sorel, Montreal, Quebec, St. Charles, St. Denis, Albany, New York and Philadelphia, and lent large sums of

[6] "Navy and Army", Loudon, April, 1898; Jew. Encycl., Vol. XI, p. 106; Report of the Public Archives of Canada for 1923, *Miscellaneous*, p. 18.

[7] Report on Canadian Archives for 1894, p. 296.

money, not seldom gratuitously. One of his means of making his debtors respond with alacrity was curious, and to us amusing: nothing less than a proclamation in the churches, summoning the good Christians to pay their bills. The name Samuel Jacobs appears on a petition that was signed in 1764, in connection with the Walker incident of that time. There are about twenty other signatures on that petition, and Jacobs is mentioned there as "principal merchant".[8]



LEVY SOLOMONS

Jacobs was also a large trader in wheat, and on one occasion, despite the esteem in which he had been generally held, the good St. Denis folk smashed his rafts to bits for "cornering" the wheat market. He was Food Commissioner to His Majesty's forces in Canada from 1771 onward, and, notwithstanding a few unavoidable disputes, was highly respected. A letter of Colonel Moses Hazen, Commander of the District of Montreal, pays tribute to Mr. Jacobs' excellent qualities, which the army he provisioned could manifestly appreciate with gusto. Even when he was near death, he showed his patriotism by surrendering his house as a barracks for His Majesty's troops.

It is to be observed, however, that Jacobs, who died in 1787, was not of the type of Jewish pioneers of that period, who had the courage to carry with them everywhere that Jewish consciousness for which their ancestors had made so many sacrifices. Thus we can account for our losing all trace of him later on. He married a French-Canadian girl, and his offspring were educated in the Ursuline convent, at Quebec. His will, which is dated October 7, 1775, bears the signature of one "Thomas Jacobs", his brother. The latter also married a Christian woman and, according to an old register, the marriage took place on the 26th of February, 1781, in the Roman Catholic cathedral at Quebec. To the same family belonged a Captain Jacobs, who was commander of the ship *Defiance* and was in intimate relationship with Haldimand, for whom he carried important despatches from Bic and Halifax to New York.

Among those who first made their homes in Canada at that period, should also be mentioned Andrew Hays, Jacob de Maurera, Elias Seixas and Joseph Bindona. Abraham Franks early moved over to Quebec. Much earlier, however, we find the name of Eleazer Levy on a petition addressed from Quebec to the King of England for the recall of General Murray.[9] But conditions prevailing in the country at the time were not such as to encourage either a greater number of Jews to settle here, or as to make it possible for those who had already come, to remain here. Many of them, after staying here a short time, moved to New York, Philadelphia and other places. We find the same Eleazer Levy several years later as a member of the "Shearith Israel" congregation of New York, as well as a few others who were among the early pioneers of the Jewish settlement in Canada.[10]

Not only was the circumstance which we have already alluded to above—viz., that the first Jews who came to Canada after the British conquest, or who had any relation with the country, were such as recall certain well-known Jewish families then living in America—a factor upon which Jewish life here depended very largly, but also the communal relations between the Jews of both countries were close and manifold. And it was this that to a very great extent helped give to the life of the small group of Jews who had assembled in Montreal, a certain form. The majority of them who first came over to this country were, as their names indicate, of Spanish and Portuguese origin, and came from the American colonies, whither they, or their ancestors had gone at various times from different parts of the Old World. It is worth noting here that, proportionate to the extent of English colonization in the West Indies, Jews may be said to have settled in very small numbers in the American colonies. This may be explained by the fact that there were few Jews in England at the time America began to be colonized, and that later on when there were more Jews living there, they were too well satisfied with the conditions at home, to seek their fortune in the New World, although a small number of them did go to Canada, which had become an important colonial center for the English and which, being comparatively little known, aroused the interest of many.

The Jews did not fail to prove very soon their usefulness to the country, by their energy and their enterprising spirit. Arriving here in the very midst of the troubled conditions in which the country found itself, during the disturbed period of the war and the transition to a more normal state, feeling almost like aliens in a strange and unknown land, they nevertheless adapted themselves rapidly to this country, where they were more than content to remain and to enjoy its tranquillity and freedom, and where they were met by an atmosphere of friendliness. The great majority of them engaged in commerce, and were very successful. It appears from old letters and other documents relating to the period that they carried on a very extensive and important trade with many parts of America and England. Thus, for example, from a letter telling of a business transaction between Samuel Judah and friends in London,[11] we learn that one of his London friends had as much as £30,000 invested in his fur business at one time, which was certainly a large sum in those days. In a comparatively short time some of them attained positions of great prominence, and were regarded as men who played an important role in the life of the country. The first Jewish land-owners in Montreal at the time were Lazarus David (born in England, in 1734, and died in Montreal, October 22, 1776) and one Levy Simon, who is none other than the previously mentioned Simon Levy. Both of them are inscribed in the register of land-owners in the city of Montreal in the year 1767. After them come Ezekiel Solomon (1780), Solomon Levy (1782), the largest Jewish real estate owner, as may be gathered from the fact that his name is inscribed on the old register under three different numbers. After these come Samuel David, Samuel Judah, Samuel Jacobs, and others.[12]

[8]Report on Canadian Archives for 1888, p. 7.

[9]The Archives, Series B, Vol. 8, p. 6.

[10]The Lyons Collection, in *Publications*, Am. Jew. Hist. Soc., Vol. XXVII, p. 40.

[11]This letter, together with many other old papers and documents belonging to the period, was for a long time in the possession of the late Lewis A. Hart.

[12]Livre-Terrier de la Seigneurie de Montréal, in *Mémoirs et Documents* of the Montreal Historical Society, Vol. II.

CHAPTER V

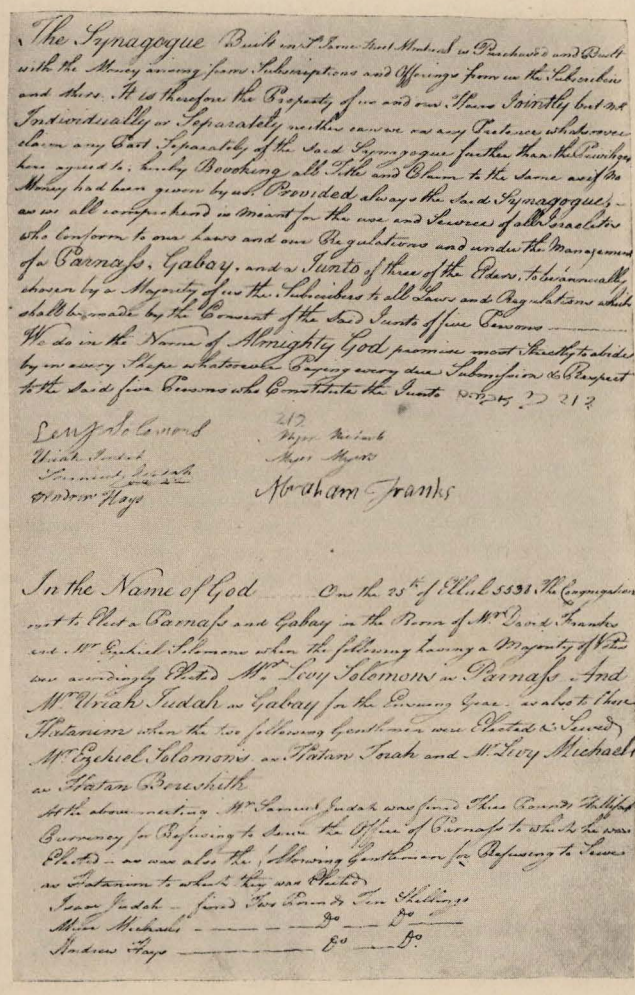
THE FIRST JEWISH COMMUNITY FOUNDED

Jews Achieving Prominence—The Conspicuous Role of Aaron Hart—The Marriage Problem—The First German Jews—First Congregation Formed—The First Synagogue and Cemetery—The Jewish Settlement Becoming Stronger—Regulations of Synagogue as Code of Laws for the Community—The First Minister—A Jew as Bailiff in Montreal—Jews and Slavery in Canada—A Jewish Dispute Brought to Court—Minister demanding his Salary and is Suing Parnas.

THINGS were very opportune for the Jews in Canada at that time and this opportuneness was commensurate to their fervent desire to contribute their utmost towards the common welfare of the country, in which quite a number of them had by then made their permanent home. It was under these circumstances that many of them not only attained success, but reached a position of special prominence. They were regarded as very desirable members of the community, were respected in all circles, and stood on terms of intimate relationship with the most influential personages of the time. The adventures of these early pioneers, some of whom have left behind them traces continuing up to the present time, would in themselves afford material for an interesting chapter. Among them were to be found men of education and refinement, men whose cultured manners, personality and keen Jewish mind helped to open all doors to them. A great number of them clung tenaciously to the traditions and faith of their fathers not considering it necessary to sacrifice those ties so dear to them, in order to retain the esteem of their Christian neighbours, or to participate in contemporary life about them.

As already remarked, Aaron Hart remained in Three Rivers, where he soon became a man of great influence and won for himself the esteem of all. In recognition of his services to the British army, when the country began to return to a more settled condition, he was given large tracts of the crown lands there, and became seignior of Becancour, seignior of Ste. Marguerite and owner of the Fief Marquisat-Dusable, which made him practically the most extensive and wealthiest holder of land in the country. He was engaged principally in trade, his mercantile operations being carried on in a manner which at the time could be regarded as very considerable, and he contributed in a large measure to making Three Rivers an important trading centre. The second post office to be opened in Canada for the purpose of establishing communication with England and certain points on the American continent, was the one opened in Three Rivers, and it was located in the house of Seignior Hart.[1]

He was a notable figure in Canada, and so popular in certain circles, that when Edward, Duke of Kent (father of Queen Victoria) came over to Canada in 1791 as commander of the 60th Regiment, he went to visit Hart, who received the royal visitor in his house with all suitable dignity. That visit was not only a personal compliment to Mr. Hart, but in general indicated the regard in which the Jews were held at that time. From numerous documents and private letters of Hart's many of which are at present preserved in the British Museum it is to be seen that he was in intimate relations with the military circles, high officials, and with the leading men in the commercial and social life of the country, having been held in the greatest respect by them. In notices of his death appearing in the "Gentlemen's Magazine" and other English publications of the time, he is spoken of as one of the wealthiest British subjects living outside of the British Isles. The French Canadians were often wont to call him the "Pope of Canada."



First Page from Minute Book of Shearith Israel Congregation

Despite the high position he occupied, Hart never compromised his Jewish conscious ness, nor did he permit that that feeling in him to become obtuse by surroundings. Among the Jews of Canada at that time, inter-marriage was a frequent occurrence, as may be seen from the old marriage registers in the municipal archives of Montreal. Hart solved the problem for himself in a different manner; he went to London, where he married his cousin, Dorothea Judah, a sister of Samuel and Uriah Judah, the latter of whom was Prothonotary of Three Rivers.

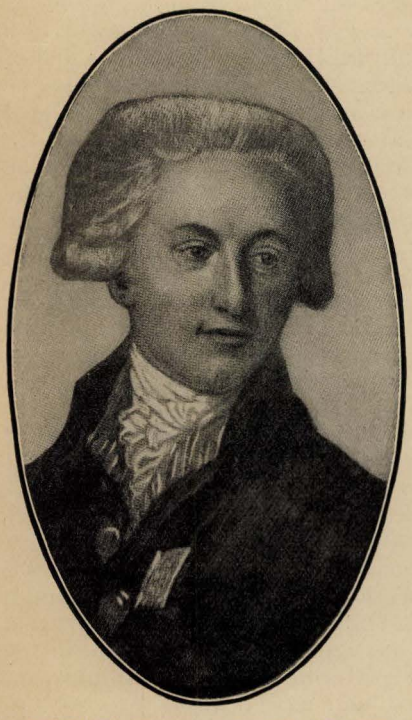
It is interesting to note that Aaron Hart was one of the first freemasons in America. His certificate of membership is dated New York, June 10th, 1760. It is a remarkable document, written on a large piece of parchment, now somewhat faded with age, but its terms can still be deciphered. It is unknown, however, whether

[1] "Memoires et Documents," Montreal Historical Society, Vol. 5, p. 268.

this is the original certificate, making him a member of his lodge or a dimit on his joining Amherst's army when it set out for Canada.

Aaron Hart died at Three Rivers, December 28th, 1800, leaving eleven children, of whom only eight are mentioned in his will. The Hart family in later years played and still plays one of the most prominent roles in the life of the Jews of this country.

Although Montreal was not the only place in Canada which attracted Jews during the early years, yet those Jews who had settled at other points have left very few traces behind them, they having very largely become intermingled with the Christian population. Some idea of this is obtained from the old registers of the city of Montreal. It is not known what has become of the early registers, i.e. those for the years 1760-1765, which were kept by the Army Chaplains. But from the later registers of Montreal, it is to be seen that marriages between Jews and Christians were quite ordinary occurrences, and this must have been especially the case in certain small places where there were only a few Jews. Thus, for instance, the Jews who had settled in the Quebec district were neither American nor English, but German Jews, who, it appears, came over together with other German immigrants. They, however, were completely submerged by their environment, becoming assimilated, and not a single vestige of them now remains, except their names which are inscribed in old Catholic registers, as, for example, one Joseph Scherer, a Henry Kremer, (not Kramer) and several others. We also find one or two Jewish names among a group of German colonists who obtained a land concession in a district in the same region, on October 14th, 1783.



COLONEL DAVID SALESBY FRANKS

Of the internal life of the Jews in Montreal in those days, not much can be said. Although, as it is easy to believe they stood in intimate relations with their Christian neighbours, they nevertheless kept themselves distinctly apart as Jews. This holds true, of course, only of those who could not go as far as to break their ties with their people, and who accordingly sought to maintain among themselves the closest possible bonds. This attitude had no small effect upon the course of Jewish life at the time, and it explains why for many years Jews preferred to settle in Montreal, rather than in other places in Canada. Nowhere, however, were they looked upon by their Christian neighbours as strangers or foreigners, but were regarded by them as British subjects, and they therefore felt themselves mentally free, secure and, in particular, at home.

It was this feeling that gave birth in them to the desire to fulfil their spiritual functions as Jews. They began to feel the need of a place where they could meet their co-religionists, and worship together on Sabbath and holy days. With a view to realizing this, they held a small gathering, and in 1768, founded the first Jewish Congregation in Canada, under the name of "Shearith Israel," a name so dear to the Jews of Spanish and Portuguese descent, who had come here from England or from the English and Dutch colonies, from Barbadoes, Jamaica, Curaçao, and other places. This was the first attempt made to place the young Jewish settlement on a sounder footing, by giving it a Jewish complexion, and it was successful. The Jewish community founded in the north of the American continent was not one of temporary duration, as was so often the case with the Communities established in various parts of America, the West Indies, and even a few places in Canada in later years. This can perhaps be attributed to the nature of the environment in which the new community was founded, and especially to the very liberal treatment which the Jews here enjoyed, even though at that time they did not yet possess autonomy in civil matters affecting their own community.

During the first few years, they used to meet in a place on St. James Street, and there hold services according to the rites and customs of the Sephardic Jews. They appear to have always maintained communications with the Portuguese Jews of London, who presented them with two scrolls of the Law, which are still to be found in the Spanish and Portuguese Synagogue of Montreal, while Dr. Raphael Meldola, the Chief Rabbi of England, acted as their spiritual guide from afar, all points of ecclesiastical law having been referred to him for decision. But the place of worship proved to be unsatisfactory, and a movement began for the erection of a regular synagogue. A fund was created from contributions of the members of the young community, while a plot of land was donated for the purpose by David David (born in Montreal in 1764, died in 1824) who had inherited the same from his father, Lazarus David, and in 1777 was erected the first and, for the following eighty years the only synagogue in Canada. It was situated on Notre Dame Street near the site of the present Court House in Montreal. It was a low stone structure, with a high red roof and a high, white-washed wall fencing it around.

A tablet placed by the Numismatic and Antiquarian Society now marks the site where the old synagogue stood. Shortly before erecting that synagogue, the congregation also acquired a piece of land on St. Janvier Street, in the vicinity of the present Dominion Square, for a burial ground. Lazarus David (died in 1776) was the first to be interred there. His remains were subsequently later transferred to the present Spanish and Portuguese cemetery, where the original headstone still stands by the side of a newer one, and is considered to be the oldest Jewish gravestone in Canada.

The old minutes of the Sephardic Congregation throw some light upon the events of that epoch, which is now covered with the dust of a past age. Every occurrence which affected the little Jewish group was closely bound up with the synagogue, which was the Jewish centre. Jewish life in those days was, however, so poor in events that it was almost wholly confined to the happenings in and around the synagogue. The "Sephardic Custom," besides, gave the tone to everything, and this "Custom" was marked by a severely aristocratic, conservative and orthodox attitude. The internal life of the community, as again may be gathered from the same minutes, was guided by the communal heads, who consisted of the Parnas, the Gabay and three others who were styled the "Junto." In the synagogue, these sat apart from the rest of the congregation, on a raised dais which was called "Banca." Those who were honoured with being selected as "Junto"

were called "Gentlemen of the Mahamad," or "Elders." This was an exceptional honour, carrying with it privileges which invested the holders of this position with extraordinary, almost autocratic powers over the other members of the community. These venerable Elders could not forget that they were descendants of ancient families, whose forebears frequented royal courts, or were those who stood prepared to throw themselves into the auto-da-fe rather than abjure the faith and traditions of the Jewish people. They were proud of this distinction, and sought their ideals in the past. It was inevitable, therefore, that this spirit of aristocracy should for a long time have influenced the entire course of Jewish life. Immersed in themselves and in their traditions, they were zealous adherents of orthodoxy and conservatism, as they moved about in their powdered wigs, high collars and large ruffles, according to the prevailing fashion of the day. The original founders of the Congregation were accorded the privilege of a double vote at all communal gatherings, which privilege was also extended to their eldest sons, when these reached the age of twenty-one years.

This reverence with which people regarded those who rendered themselves outstanding because of special merits, and the special privileges which were bestowed upon them, cast a characteristic side-light on Jewish life in those days, and on the relations which obtained among the Jewish community. The latter had set up for itself things in such a way that everything was characterized by internal unity and cordial discipline. Thus, for example, we learn from the old by-laws of the "Shearith Israel" Congregation that the Elders had instituted a kind of a "Beth-din" which had the right to call upon every member of the Congregation to appear before it and even to impose penalties for any misdemeanor of which any one might be guilty. In the minutes of the 25th Elul, 5538 (September, 1778) it is recorded that on that day Ezekiel Solomons and Levy Michaels were respectively selected "Hatan Torah" and "Hatan Bereshith," for the year, and that Isaac Judah, Myer Michaels and Andrew Hays were each condemned to a fine of two pounds and ten shillings for declining to accept these offices. Samuel Judah, it is recorded in the same minutes, was condemned to pay a fine of three pounds for refusing to serve as Parnas. In general, the decrees of the synagogue served as a sort of code of laws for the community, the aim being to maintain that internal unity and the strongly orthodox spirit. One clause, for instance, decreed a penalty upon "any person absenting himself from the House of God on any frivolous pretence." Some of the other regulations were equally remarkable. For the violation of any article, or in general for anything that tended to impair the harmony of the community, the offender was subjected to severe penalties. Nevertheless, we find that when, several years later, a dispute arose which did impair that harmony, the leaders were unable to compose it themselves, and the trouble had to be aired before the sitting magistrates in Montreal. The original by-laws of the congregation, long since rescinded, bear the signatures of Levy Solomons, as Parnas; Uriah Judah, Gabay; David David, Abraham Franks, Andrew Hays, and several others, and are dated the 3rd day Tebeth, 5539 (1778).

As we remarked above, the young Jewish Congregation of Montreal was constantly in touch with the Portuguese Jews of London, and referred all questions relating to Judaism to the Chief Rabbi there. Gradually however, the need for a spiritual leader grew stronger and accordingly a request was sent to London that they designate someone who might fill that post. As a result, an arrangement was entered into on February 13, 1778, between Hyam Meyers, on behalf of the Jews in Canada, and Rev. Jacob Raphael Cohen, who undertook to act for the Jewish Congregation of Montreal in the capacity of "Shochet, Hazan, Teacher and Reader." He came over to Canada in the same year to assume his duties, and the little Sephardic congregation was thereby brought to a position in which it could be regarded the equal of its sister congregations in America.

The condition of Jewish communal life in Canada at that time may be considered to have been on the whole satisfactory, especially when compared with the circumstances then confronting those of other denominations, as may be gathered from a report sent to London, complaining of the deplorable state in which the Church of England found itself. "At Quebec," the report reads, "the only clergyman is a very old Swede, who cannot speak a word of plain English. At Montreal the case is the same. At Three Rivers the situation may be called shameful; the conduct of the clergyman would disgrace the meanest profession. He speaks English worse, if possible, than the others, and was expelled for some flagitious act from a community of friars."[2]

Although the Jews in Canada did not yet at the time possess the essential political rights of British subjects, it did not prevent them from occupying a position of respect in society or from holding certain public offices. We find Jacob Kuhn acting as bailiff and Court Cryer of Montreal in 1777, which post he held for a period of ten years or more, as may be judged from his declarations at the hearings held in 1787 for the reform of the administrations of justice in the country.[3] He was later made what would to-day be called chief Police Commissioner, which position he appears to have held in Montreal for a considerable time.[4] Jacob Kuhn was an immigrant German Jew, who had previously served with the British forces, his name appearing also among those who fought on the side of the Loyalists. Two similar names appear on the roll of the 2nd Battalion of the King's Royal Regiment, in 1785.[5]

An idea of the social relations which subsisted at that time, which relations, as may be expected, could not fail to make their influence felt in the life of the Jews, may be obtained from a consideration of the slave trade which was then in full swing both in America and in Canada. Thus, Samuel Judah is mentioned several times in connection with the traffic in human slaves.[6] A striking illustration of this is the case related by Borthwick,[7] that "in the courts of 1781, held in the month of April of that year, one Samuel Judah makes a complaint that a negro man named Jacob was sold to him by Mr. Lauzon, having lived with him as his servant slave for about five months, that he did assault him and take him by the collar, etc., etc. The Court ordered poor Jacob, the negro man, to be committed to prison for assault, and to find security for his future behavior."[8]

It is to be observed that the exemplary order and unity which had marked the life of the Jewish community of Montreal did not last long. In a few years a dispute arose over the salary of the minister, and not even the stringent discipline which was enforced against all the members of the congregation could prevent the con-

[2]Report on Canadian Archives, 1890, p. 168.

[3]Public Archives of Canada, Series Q, Vol. 30-2, p. 536.

[4]Rev. J. D. Borthwick, Montreal History and Gazeteer, 1892, pp. 47 and 477.

[5]Dr. Wm. Canniff, History of the Settlement of Upper Canada (Appendix).

[6]Report for Canadian Archives for 1888.

[7]Montreal, History, and Gazeteer, p. 27.

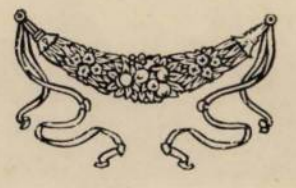
[8]It is worth noting here that no mention is made of this trial in the Court Archives for the district of Montreal and that Mr. Francis J. Audet, who was kind enough to look it up, could find nothing concerning the same affair in the Quebec Gazette for March, April, and May, 1781.

troversy from becoming a public matter. The congregation was split into two parties, the lesser of which sided with the Rabbi, who was finally forced to hail Levy Solomons, who was then Parnas of the synagogue into court, for refusing to pay him his salary. The occurrence is brought out in a document preserved in the archives, containing a complete report of the case. According to brief of the plaintiff, Rev. Jacob Cohen demanded from his congregation, or from the Parnas, the sum of forty-nine pounds, six shillings and seven pence, "as his salary and wages for acting in the duties of Shochet, Hazan, Teacher and Reader to the Jewish Congregation, for three years according to agreement in writing signed and sealed on the thirteenth day of February, one thousand seven hundred and seventy eight by Hyam Myers of London acting for and on behalf of the Jews in this Province; that of the said Sum above mentioned the sum of thirty pounds, sixteen shillings & three pence, was a Balance that remained due for the term of three years, and for officiating as Hazan or Reader at the instance of the Defendant for four months, at the Rate of fifty pounds a year the sum of eighteen pounds, ten shillings & four pence half-penny became due to him, making in the whole the sum of forty-nine pounds six shillings & seven pence....."[9]

The dispute continued for several years, and among the witnesses who appeared for the Rabbi are mentioned Simon Levy, and Samuel and Uriah Judah. At the first trial, the court rendered a judgment in favor of the plaintiff. The case was appealed and, finally, on May 6, 1784, the Appeal Court reversed the original verdict, and dismissed the action with costs.

After this incident, Rev. Jacob Cohen left Montreal, and went to Philadelphia, where he was engaged by the Sephardic congregation "Mickve Israel," with whom he remained thereafter, for a period of twenty-six years, or until his death in 1810. For a long time after the departure of Rabbi Cohen, the Montreal congregation did not engage a permanent Rabbi, and during that interval they were in touch with the Portuguese Jews in New York, whose spiritual leader paid frequent visits to the Montreal congregation, ministering to their religious needs on various occasions, as at circumcision ceremonies, weddings, etc.

[9]Public Archives of Canada, Series Q, Vol. 33-1, pp. 17-30.



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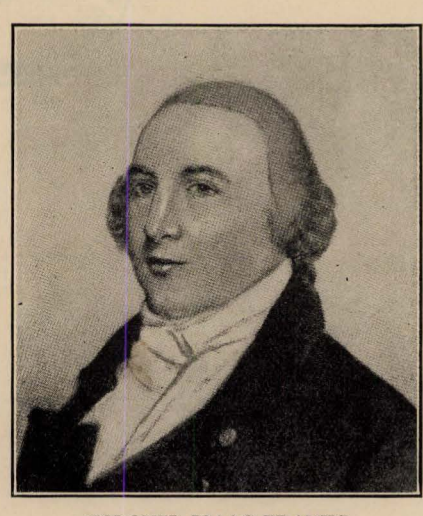
CHAPTER VI

THE JEW IN CANADA DURING THE AMERICAN WAR OF INDEPENDENCE

The Jewish Interest in Contemporary Events—Outbreak of American Revolution—Proof of Jewish Patriotism—Jews among United Empire Loyalists—The Franks Family—David Franks, the "Tory"—A Troublesome Occurrence in Montreal—David S. Franks Arrested for "Revolutionary Utterances"—His Military and Diplomatic Career—The Case of Levy Solomons and his Memorial to American Congress—Jewish Community only slightly Affected—Jews of Montreal among Signers of a Petition to His Majesty.

THE Jews of Canada, apart from the concern displayed in their own affairs and in those affecting their community as a whole, also evinced a lively interest in everything pertaining both to the general public weal and the country in particular. A movement was at that time on foot in certain quarters in Canada, which had its origin in the manifest dissatisfaction with the then existing governmental form and which aimed at obtaining from the British Crown the prerogative of an Assembly for this Province. This movement recruited its followers from among many classes. The Jews could not but give their support to it, and in a publication which appeared in 1775, giving an account of the "proceedings of the British and other inhabitants of the Province of Quebeck in North America, in order to obtain a House of Assembly in that Province", we find among the names of the many prominent citizens who were heading the movement, those of David Salesby Franks, Aaron Hart, Joseph Bindona and Jacob de Maurera who, as may be seen, were strongly in favor of such a course.

It was shortly after that movement had resulted in the passing of the Quebec Act, and when affairs in Canada seemed to be settled for the time, that the American Revolution broke out. As was but natural Canada could not escape being drawn into the conflict, and the American invasion, led by Montgomery and Arnold, soon began. The Jews could of course not remain indifferent to the struggle which was visibly becoming more pronounced and were carried away by the turmoil and disquietude prevalent throughout the country. Though few in number, they nevertheless played a part, and some of them rendered their names ineffaceable from the pages of the history of that period. It was a hard and trying time for the small Jewish community in Canada, but its foundation, though severely shaken up, was, however, strong enough to withstand it, and the untoward events did not very deeply affect the Jewish congregation in Montreal.



COLONEL ISAAC FRANKS

Only some few hundred volunteers responded to the call of Sir Guy Carleton to come forward and help repel the invading American army, and among those who espoused the Loyalists' cause, showing thereby their patriotic devotedness, were Aaron Hart and several other Jews, who actively participated in the operations to drive back the enemy. The provisioning, too, of the Loyalist troops both in Canada and in America, was almost exclusively—or to a considerable degree—carried on by Jews. We learn however, more fully of the devotion and zeal displayed on the part of Jews for the British cause, when we look through the names of the United Empire Loyalists, as they were called, who either fought during the American Revolution on the side of the British or otherwise sought to prevent the breaking up of the Empire, and who ultimately had to seek refuge in Canada. Among those patriots we find some who, according to their names, were undoubtedly Jews. From the Official Returns of Lieut.-Colonel de Peyster and the lists of applicants for land, many thousands of acres of which were then distributed to Loyalists and others who had lost their homes during the war, they may easily be traced in different parts of Canada where they settled, very often removing from one place to another.

Moses Hart (unrelated to the Hart family in Canada, originally from Rhode Island, and who is mentioned as a Jewish Loyalist[1]), we find years after the American Revolution among the applicants for land in Lower Canada. His name is inscribed under two different numbers.[2] Subsequently, however, he removed to Upper Canada, where a village in the Province of Ontario, presumably in that section where he was alloted a piece of land, today bears the name.

Among the Loyalists who came over to Canada and who, according to the Nominal Returns of Disbanded Troops and Loyalists, had settled in the Eastern Townships of Quebec, we find the following, who appear to be Jews of undoubted identity, viz., Isaac Fridenberg, Herman Valentine, David Huffman, Abraham Snyder, John Jacobs and some ten others who bear what may be called names sounding more or less Jewish, but which we exclude here.[3]

An important part in the events of that period was played by the Franks family, of which mention has already been made, and upon whose relation to the events of the day we must dwell somewhat more at length. The Franks were Sephardic Jews who a long time after the expulsion from Spain went to England where they had settled, and where their original name of Franco and Franco-Dacosta had become Anglicised. They subsequently came to America where their activities for many years embraced a wide field of human interest and endeavor, and it was in that manner that some members of the family came early in touch with Canada where they settled. When the American Revolution broke out, the Franks, as was to be expected from their social rank and the influence they exerted, displayed the keenest interest in the events which marked that epoch.

The case of David Franks, who suffered so much for his loyalty to England, is of special import. He was one of those who manifested the strongest opposition

[1] *Publications*, Am. Jew. Hist. Soc., Vol. XXIII, p. 97.

[2] Public Archives of Canada, Series Q., Vol. 72-73-1, p. 86, and Vol. 72-73-2, p. 370.

[3] Ibid., Series B., Vol. 168, pp. 77, 81, 85.

to the course pursued by the colonists and was unwilling to break away from the Mother Country. He lived in Philadelphia and would from time to time come to Montreal where he often sojourned for weeks and months taking all the while a deep interest in the affairs of the Jewish community. As far back as in 1748 he was a member of the Pennsylvania Assembly. Some years later, we find him mentioned as one of the subscribers to raise the sum of £5000, in order that the good cause might not suffer[4] after the defeat of General Braddock in 1755. In 1775 he favored the continuance of the colonial currency, and added his name to a long list of petitioners who made the same request.[5] His "Toryism", however, became more pronounced in the course of the same year, as he acted as the commissary of the British war-prisoners whom he provided with all necessaries. In the following year, in May, 1776, he is referred to with the title of "agent for the contractors for victualing the troops of the King of Great Britain", and that he has taken it upon himself to supply the prisoners with provisions and other necessaries.[6] His loyalty to England, which he in no wise sought to conceal, ultimately caused him the loss of his high social position and considerable wealth. On the 2nd of October, 1780, he was arrested on the charge of rendering secret aid to the British. He was ordered to leave the country forthwith and as security that he would not return during the war, his entire fortune which amounted to the sum of £200,000 was confiscated. The most incriminating evidence against him was a letter which he had attempted to transmit to England and which was intercepted by the Americans. "Resolved", we read in the charge against him, "that the contents of the said letter manifest a disposition and intentions inimical to the safety and liberty of the United States; and Mr. Franks, having endeavored to transmit this letter by stealth within the British lines, has abused the confidence reposed in him by Congress, to exercise within the jurisdiction of these states the office of commissary to the British prisoners.

"Resolved, that Major-Gen'l Arnold be directed to cause the said David Franks forthwith to be arrested, and conveyed to the new gaol in this city (Philadelphia), there to be confined till the further order of Congress".[7]

After his expulsion from the United States, David Franks came to Montreal, where he remained for some time, and subsequently sailed for England. He was, however, permitted to return to the United States when the War of Independence was over, and he died in Philadelphia in 1793. It has been stated that in his younger years he had renounced the faith of his fathers on being joined in marriage to a Christian woman.[8] We find him, however, at a much later date as one of the contributors to the fund which was raised for the erection of the Montreal synagogue. A document, too which makes mention of him and bears the date of the year of his demise, explicitly states that he is a Jew and that he has taken the oath upon the five Books of Moses.[9]

Other members of the Franks family remained equally attached to Britain. Moses Franks was in 1774 and 1775 one of the principal purveyors for the British troops in Quebec, Montreal, Massachusetts, Illinois, New York, etc.[10] Ardent patriotism was displayed by Abraham and Jacob Franks, the former of whom removed, upon the outbreak of the American war, from Quebec to Montreal, they both remaining consistently loyal to England. Strangely enough, it would seem that it was only an incident by which young David Salesby Franks, son of Abraham Franks, was led to join the American rebels in whose ranks he subsequently distinguished himself. He was born in England and came to Canada at any early age. Here he was educated, acquiring a good knowledge of the French language, which knowledge was later on, in his political career, of great use to him. During the years 1774, 1775, and in the first half of 1776 we find him in Montreal, keenly interested in local Jewish affairs. He was also for some time Parnas of the congregation. A man of high temperament, of an impulsive nature and with an inward urge to participate in contemporary life about him, he was easily carried away by an incident which took place in Montreal. There was at the time a bust of His Majesty, George III, erected in the Place d'Armes Square. One morning this bust was found all daubed and dirtied with tarry paint, a chaplet of potatoes was placed on it, and on the breast was a notice which read thus: "Behold the Pope of Canada and the English Sot".[11] Although the words were in French, one of the Americans then in Montreal was suspected of being the culprit, but he was never discovered. That was on May 2, 1775, and in a contemporary periodical which appeared in England, the following is told of the circumstances of the affair, and how David S. Franks came to be affected by it:

".....A reward of 100 guineas was offered for the discovery of the perpetrator, and much indignation was expressed among the French inhabitants, eager to manifest their loyalty to England, one French gentleman even expressing his opinion that the act ought to be punished by hanging. Upon hearing this severe opinion, a young English merchant of the name of Franks, who had settled at Montreal, and who at that time happened to be near the speaker, replied to him in these words: "In England men are not hanged for such small offences", which he repeated twice or three times. This provoked Monsieur de B.—(de Bellestre), the former speaker, to such a degree, that, after giving the young man much opprobrious language, he at last proceeded to blows, and struck him in the face and pulled by the nose; upon which the other gave him a blow that knocked him down. The next day, May the 3rd, upon a complaint of M. de B.—to three officers of justice of a new order, called the Conservators of the Peace for the district of Montreal, not of the blow he had received from Franks (for to this he was conscious he had given occasion by striking him first), but of the words pronounced by the latter, that "in England people were not hanged for such small offences", the Conservators issued the warrant for committing young Franks to prison. He was accordingly carried thither by a party of soldiers with bayonets fixed, and £10.000 bail, that was offered to procure his liberty, and be security for his appearance to take his trial for the offence, was refused. And there he continued for a week, at the end of which time, the same Conservators of the Peace (by the direction, as it is supposed, of Governor Carleton) ordered him to be discharged without any bail at all."[12]

In the warrant for his discharge which is dated the 9th of May, 1775, and is signed by the three justices of Montreal, his name is given in full as "David Salesbury Franks"[13], which leaves no doubt as to his being, some years later, the statesman, diplomat and fervent American patriot, whose name is perpetuated in American history.

This incident, as was afterwards so evident, deeply

[4]T. Wescott, History of Philadelphia, Vol. II, p. 1002.

[5]Ibid., Vol. I, p. 366.

[6]*Publications*, Am. Jew. Hist. Soc., Vol. I, p. 70.

[7]Ibid., p. 71.

[8]Markens, The Hebrews in America, p. 71.

[9]*Publications*, Am. Jew. Hist. Soc., Vol. I, p. 103.

[10]Ibid., Vol. X, p. 165.

[11]J. D. Borthwick, History of Montreal, p. 21.

[12]"The Remembrancer or Impartial Repository of Public Events", Part I, for 1776, London, 1776, pp. 100-6.

[13]Ibid.

impressed him. His arrest for "seditious utterances" roused in him an ardent love for civic freedom and led him to espouse the American cause. When Montgomery occupied, in November, 1775, the city of Montreal, he joined the colonists and even advanced funds for provisioning the Revolutionary Army. In 1776, General Wooster appointed him paymaster to the garrison at Montreal, and when the Americans were forced to retreat, he enlisted as volunteer and joined a Massachusetts regiment. The Americans, as it appears, granted him in the same year (the 29th of June, 1776) permission to enter the United States[14], and from that time on, most historians identify him with the cause of the colonists, implying that his relations with Canada were then severed. One year after this date, however, we still find him in Montreal, as may be inferred from a letter written by Sir Guy Carleton on the 9th of May, 1777, to Lord George Germaine, in England, referring to David Salesbury Franks as an American among those in this country, who are in sympathy with the American rebels. The names of the latter are given in this dispatch, referring to them in the following words:—"Inclosed your Lordship will receive a list of the principal leaders of sedition here. We have still too many remaining amongst us that have the same inclination, though they at present act with more caution and so much subtility as to avoid the punishment they justly deserve"[15]. Franks afterwards again went to the United States where he enlisted in the army and was appointed aide-de-camp and private secretary to General Arnold. Henceforth he became a notable figure in leading American circles and was entrusted with most important missions. At the trial of General Arnold for improper conduct, he was honorably acquitted and was then raised to the rank of Colonel. In 1871, he was delegated by the American Congress with an important diplomatic mission to Paris. A few years after that he again offered his services to the United States in that capacity, stating that his knowledge of the French language and French manners, which he had acquired during his residence in Canada, made him especially fit for a diplomatic post.[16] His request was granted and he was delegated by Congress once more as its emissary, being sent to Europe with triplicates of the ratification of the definite treaty of peace, whereby American independence was recognized. At the end of the same year, in September, 1784, he was appointed American vice-consul at Marseilles, and being a personal friend of the first President of the United States, we find him some years later among those who were closely identified with his fortunes and as one of the six marshals in charge of the inauguration ceremonies, when Washington took office.

Another member of the same family, Col. Isaac Franks, also distinguished himself during the American War, becoming aide-de-camp to General George Washington. Although Col. Isaac Franks generally resided in Philadelphia he maintained close contact with his kinsmen and acquaintances in Canada whom he often visited, and on one occasion he remained in Montreal for a more prolonged period when his co-operation in the affairs of the local Jewish community was of great assistance to the latter.

The part played by Levy Solomons during that eventful period calls for special mention, he being the only other Jew who enlisted his services with the colonists and then not of his own accord. We have already referred to Levy Solomons several times before. Previous to his coming to Montreal he had resided in Albany whither he would afterwards return from time to time for commercial purposes. As with most Canadians his sentiments were on the side of the British, and even after the declaration of war against the motherland he had hoped that the conflict would be amicably settled, and did not wish to see the Colonies severing their ties with England. When Montgomery invaded Canada and occupied Montreal, he considered Solomons as a former American and ordered him to furnish provisions for the army and provide hospital accommodation for the wounded American soldiers. He, (Solomons) accordingly procured and furnished a large house for this purpose, and sometime after two other houses for smaller infirmaries, the whole expense of fitting up and furnishing the said hospitals as well as that of providing everything necessary for the wounded and sick, being supported entirely by himself—as he subsequently complained in the memorial he submitted "to the United States of America in Congress assembled".[17] When the Revolutionary army, however, was defeated and forced to withdraw, the animosity of the British toward him became manifest, since they regarded him as one of those who had openly shown his sympathy with the enemy. To boot it, the Americans upon their retreat had requisitioned and appropriated mostly everything he possessed. "After the Continental forces had retired from Montreal", he complains in the same memorial, "General Arnold sent a party from Laprairie who without the consent or privity of your memorialist seized and carried off from La Chine a quantity of Brazil and Carrot Tobacco with other Indian goods, the property of your memorialist and by him destined for Michilimackinac for which he never obtained a receipt or any acknowledgement whatever". A few days afterwards, he further states there, he received an order from General Burgoyne, the British commander, "to quit his house, and he was turned into the street by an Ensign of the 29th Regt. and a party of soldiers, himself, his wife and children, destitute of everything, except the clothes on their backs, etc.", and that because of the aid he rendered the Americans he was exposed to the contempt even of his own co-religionists ("to insults and injuries from people of *every denomination* in the Province".)[18] He was, in effect, driven out of Montreal. After many trials and tribulations he was in the end permitted to return to his home, which permission indeed proved that the British were more considerate and magnanimous than the Americans, who treated the United Empire Loyalists with the utmost severity. The American government never compensated him to any degree for the losses he had sustained or for the assistance he had rendered the Revolutionary troops. Levy Solomons died in Montreal on the 18th of May, 1792.

Thus it may be seen from the instances adduced that the Jews of Canada were far from being a unit in their attitude towards the political problems of the day. The majority of them, however, it must be said, were attached to the British and firmly and loyally stood at their side, thus showing how grateful they were for the hospitality accorded them in this country.

Though the American War of Independence and its vicissitudes wrought no changes in the internal life of the Jewish community, they nevertheless left their imprint. The first years after the birth of the American republic saw a few newly-arrived families, chiefly from England, who came to settle in Canada. On the other hand, however, a number of Jews, from among those who had but recently arrived and had not as yet succeeded in striking root in this country, went to the United States. But the majority of them were not visibly

[14] *Publications*, Am. Jew. Hist. Soc., Vol. XI, pp. 190-191.

[15] The Archives, Series Q., Vol. 13, p. 98.

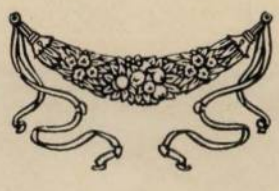
[16] Papers of the Continental Congress, No. 79, Vol. III, p. 267.

[17] Ibid., No. 35, pp. 149, a.b.c.

[18] Ibid.

affected, finding conditions quite easy of adaptation, and continued to display at all times a keen interest in surrounding problems. In the month of November, 1784, most of the Jews of Montreal, together with other citizens, signed and addressed a petition to His Majesty and both Houses of Parliament, praying to "relieve them from the anarchy and confusion in the Laws and Courts of Justice in this Province, etc...." This petition led to an investigation into the judicial system of the land. Many leading citizens were examined as to their opinions on the subject, and at one of those hearings we find Uriah Judah figuring very prominently. Mention is made of him in this connection as having been a merchant in Montreal for upwards of 17 years and who, being a Jew, was sworn on the five Books of Moses.[19] Thus it may be seen that it was also but natural for the Jews to manifest much sympathy and interest, in the movement for a Constitutional form of government for Canada, which was at that time started. This movement later consummated in the passing of the Constitutional Act of 1791, by which Canada gained so much politically.

[19]The Archives, Series Q., Vol. 30-1, p. 249.



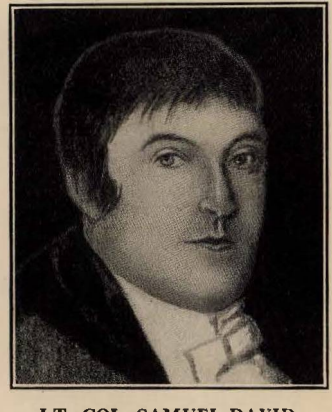
THE FORMATIVE OR SEPHARDIC PERIOD

CHAPTER VII

THE QUESTION OF JEWISH DISABILITIES FIRST RAISED

Characteristic State of Jewish Communal Life—A Standstill Setting In—A Few early Contributions to Canada's Development—Myer Michaels as Juror—French Agent Provocateur Hiding Under Jewish Name—Early Applicants for Land—The "Jewish Question" looming Up—Ezekiel Hart Elected to Legislative Assembly—Issue Over His Oath—His Petition—Heated Proceedings in House—Hostile Majority Decreeing His Expulsion.

IT may be readily seen that Jewish life in Canada for a long time was but an echo reflecting the political and social conditions of the Jews in America. These influences made themselves felt even after the United States had become an independent republic, the Montreal community continuing to maintain its intimate relations with American Jews. This may partly be attributed to the inchoate nature of Jewish life in Canada and its narrow sphere, and partly too, explained by the fact that life as expressed in American Jewry was much richer in scope and substance. In keeping with conditions and their capacity for it, the Jews of Montreal therefore tried to keep up those activities upon which the existence of the congregation largely depended. This was deemed sufficient, gratifying as it did their needs; but such a state of things could not make for any independent initiative or appreciable contribution to spiritual Judaism. The Judaism, or Jewishness, of the Jews in Canada was, and continued to be, purely orthodox. Nor did the secular education received undermine or enhance Jewish life, which evolved slowly and imperceptibly, maintaining the same monotonous pace well into the first half of the nineteenth century. During this interval we notice a standstill in many respects, this being chiefly expressed in the slackened physical growth of the Jewish community. The lack of new blood was strongly felt; there were very few, if any, new arrivals, while the natural growth for many years was insignificant.



LT.-COL. SAMUEL DAVID

Jewish energy, however, by compensation as it were, gained expression in another direction. The Jewish element was not slow in contributing its share toward the general development of the country, many Jews becoming noted for their achievements in the field of commerce, industry and in other domains. In this respect the David and Joseph families figure very prominently. Henry Joseph, who was born in England in 1775, came to Canada at the instance of his uncle, Aaron Hart, at a comparatively early age and obtained, shortly after his arrival, a post with the Commissariat of the British troops garrisoned at Fort William Henry, at the mouth of the Richelieu River. Some years afterwards he resigned his military commission and settled in Berthier where he established one of the largest chains of trading posts in Canada, venturing into undertakings which were considered particularly enterprising at that time, when Canada's trade was only at its dawn. He may indeed be regarded as being among the founders of Canada's Merchant Marine, since he was the first, and to his day, the only one, to carry on considerable traffic up and down the waters of the Great Lakes and the St. Lawrence, and to charter ships directly and exclusively for Canadian trade with England[1]. Among the vessels he controlled was the *Ewretta* which brought many a cargo to Canada, and of which mention is made as early as in March, 1801.[2] That is to say, that many years before the first Canadian steamer had left Montreal for Quebec (in 1809) Henry Joseph had already established communication between Canada and England by means of a direct steamship line. Other members of his family gained equal merit as pioneers in the construction of railways, in organizing the first telegraph lines in Canada and other important public utilities. Of these, however, we shall have occasion to speak later.

A participator in many of the enterprises into which he ventured was Jacob Franks, the younger, who for a number of years was his associate in business. As early as in 1792, he was at Green Bay, Wisconsin, where he opened up an extended trading post. Two years later he came to Canada where the Indians granted him a large tract of land.[3] From that time on his activities in this country extended so far that he penetrated into the remotest wilderness of the North-Western regions, which had not at that time as yet been trodden by the foot of any white man. In 1805, he erected in Canada the first saw and grist mills, and he was particularly successful in launching many other enterprises which contributed to the early rise of Canadian industry. In 1817, we find him, as may be inferred from a few documents of that year, as a military purveyor.[4] An interesting fact in this connection is that the founder of the Astor family (in New York) was one of his early employees. Jacob Franks spent the declining years of his life in Montreal.

A high degree of prominence was also attained by David David, in his day one of the most noted citizens of Montreal, who has already been referred to before. He was intimately associated with every philanthropic, social and commercial undertaking and few men played a more prominent role in the public affairs of his city than he. He was the most active among those who founded the Bank of Montreal, and was at the first meeting of the Board, held the 27th February, 1818, made one of its directors, continuing to be so till his death in 1824. We find him as one of the charter members of the Montreal Board of Trade, when that body was originally founded as "Committee of Trade", April the 11th, 1822. He was also one of the first life governors of the Montreal General Hospital, and was generally

[1] J. D. Borthwick, Montreal History and Gazetteer, p. 470.
[2] Diary of Samuel David (in MSS.).
[3] *Publications*, Am. Jew. Hist. Soc., Vol. IX, pp. 151-152.
[4] The Archives, Series O., Vol. 143, pp. 215, 217.

interested in everything that concerned the public welfare. Among the merchants of Montreal who have addressed a petition to the Home Government dealing with matters of trade, were also David David and his brother, Samuel David. This memorial was of paramount importance, as it complained of the impediment to Canadian trade due to there being no other Custom House than that at Quebec, a commercial centre by far less significant than Montreal, and it was finally instrumental in bringing about a remedy when Montreal was made a port of entry.

Quite naturally, Jewish merit in public life influenced to a considerable degree the feeling among Jew and Gentile and tended to engender a broad-minded sentiment towards the first one. Long before the question of Jewish disabilities was raised we find therefore Myer Michaels as juror in Montreal, appearing among other gentlemen who were to act in that capacity, at the opening of the Court of Sessions of the Peace, and it would seem that nobody objected to his being a Jew.

It will perhaps at this juncture be of interest to mention the incident which is well known in Canadian history, but not generally so in its relation to what was, to all intents, a Jewish name. At the beginning of the month of May, 1797, a stranger of handsome stature and prepossessing personality made his appearance in the Province of Quebec. No one knew who this stranger was. He declared his name to be Jacob Felt and, as it seemed, gave many the impression of being a Jew. His strange conduct, however, his mysterious coming and sudden disappearing soon aroused general suspicion. To one or two persons only he confided the secret of his mission, telling them that he was a French general representing M. Adet, the ambassador of France to the United States, and that he had come here to stir up a rebellion which would tend to bring Canada back under French rule. He, together with those to whom he had divulged his hidden design, endeavoured to enlist the services of some citizens, but that was of no avail. On coming to the city of Quebec they made the acquaintance of one John Black, a member of the Assembly, whom they sought to win over to their cause. He indeed declared himself willing to help them; but instead of doing that, he thought it better to denounce the stranger. The latter was arrested, and "Jacob Felt", was found to be one David McLane, an American who, evidently, wanted to disguise himself as a Jew and had come to Canada to incite the population to revolt against British rule. He was sentenced to death, and was within a few days executed in the manner characteristic of the period.[5]



HENRY JOSEPH

Though few in number the Jews, it appears, began early to spread over certain parts of Lower Canada. This was, however, only of a temporary nature and did not result in any extending of the Jewish settlement. Thus we find many Jewish names among the great number of applicants for land at the end of the 18th and the beginning of the 19th century, which helps us to form an idea as to when the Jews first began to settle in Upper Canada or attempted to do so. Among those names we find such as Moses David[6], David Jacobs, Samuel Phillips, David Valentine, B. Nathan, Dr. Solomon[7], Abraham Hersha, Jacob Finkle, Thomas Gohen (Cohen?), Jacob Levitz, Abraham Cutler, Benjamin Herche and many others, who appear among the applicants for land between 1796 and 1803.

The centre, however, of the Jewish community was and remained the Province of Quebec which from the outset was of especial import to Jewish life in Canada and where, consequently the "Jewish question" in this country, in some form, first came into prominence.

In this connection it is interesting to note that though the New World began to write its history long after the Old World, it did not remain behind in the road of human progress. This is especially borne out by the treatment accorded the Jews, to whom political equality was here granted at a time when even in England, one of the most civilized and progressive countries, they were still discriminated against.

It is a noteworthy fact, indeed, that Canada extended full political rights to the Jews more than a quarter of a century before Britain did, and that the latter in this respect, could not keep pace with her colony. But in Canada, just as in the Mother country, the whole question mainly revolved around political and certain civil rights of Jews with regard to communal matters, they not being discriminated against in any other respects and having, from the very outset, the right of settling wherever they wished and of exercising all avocations as tradesmen or artisans.

It chanced that this question coincided with the first Legislative Assembly, having come to the foreground under circumstances which made it, at one time, the most burning political issue around which the French and English members of the Assembly bitterly fought, with Ezekiel Hart, a very outstanding Jewish figure in Canada at that time, as the centre of the strife.

Ezekiel Hart (born in Three Rivers in 1770, died in 1843), the second son of Commissary Aaron Hart, was one of the most prominent citizens of Three Rivers, where all respected him highly. The esteem in which he was generally held was eloquently expressed when he was in 1807 elected there to the Legislative Assembly, the seat having become vacant through the demise of Hon. M. Lees. Of the three candidates he was the most popular, obtaining 50 votes as against the 41 polled by Thomas Coffin and the 10 given Mathew Bell, his two opponents whom he defeated[8], despite the fact that the first one attempted to arouse racial hatred and appealed to the prejudices of the populace denouncing Ezekiel Hart as a Jew.[9] His success, which was perhaps a surprise to himself, was however, shortlived, since this happened long before Jews in Canada had been granted equal political rights. The disappointment came immediately, and strange as it may appear, his arrival at Quebec in order to take his seat coincided with the prorogation of the Parliament of Lower Canada, which was only to be reconvened the year following.

The reopening of the Assembly took place on the 29th of January, 1808, but Ezekiel Hart refused to take the oath in the manner and form in which it was proposed to him. He insisted upon an oath according to the Jewish custom—hand upon the Old Testament and head covered—and on the 30th of January, on the morning of

[5]J. Edmond Roy, Histoire de la Seigneurie de Lauzon Vol. III, p. 279 et seq.

[6]Is also mentioned in Diary of Samuel David as having been in Sandwich, Ont., in 1813, but, as we may see, he was in Upper Canada long before that year.

[7]The Archives, Series Q., Vol. 282-2, p. 415.

[8]R. Christie, A History of the late Province of Lower Canada, Parliamentary and Political, p. 256.

[9]T. P. Bedard, Histoire de Cinquante Ans (1791-1841) Quebec, 1869, p. 71.

the reopening of Parliament, he appeared and occupied his seat. This aroused much agitation. Protests and objections were heard from different parts of the House and Ezekiel Hart soon realized that the majority was anything but friendly to him.

Though a Jew, he had not come to Quebec as one representing the Jews, but the party to which he belonged and he was looked upon as an English member. Relations, however, between the English minority and the French majority of the House were more than strained. Both factions were hostile and combated each other on every possible occasion. It was, therefore, quite natural for the French members of the Assembly to grasp this opportunity, to wreak their revenge upon their rivals—to take vengeance in a brutal, somewhat rude manner upon one of the English section, and practically eject him from the House.

It cannot be said that the objections to Ezekiel Hart's occupying his seat in the Assembly had any racial or religious motive. His opponents, and by political partisanship, as it seems, simply wanted to make use of the fact that he was a Jew, in order to deprive the English minority of a member and also, incidentally, to strike at Sir James Craig, the Governor-General, who was a personal friend of Ezekiel Hart and much at odds with the French Canadians. There is some evidence to this in an analogous case, several years later, when Robert Christie, the historian and Parliamentarian had a few times been elected as member of the Legislative Assembly and he was not allowed to take his seat. The French majority would not tolerate him and he was repeatedly excluded from the Parliamentary sessions. But whatever interpretation we may put upon the proceedings against Ezekiel Hart, the fact remains unaltered that the member representing the borough of Three Rivers had had to fight the issue and everything that revolved about it, as a Jew, since all objections and heated discussions which his presence in the House aroused centered round his race and faith, questioning the legality of a Jew enjoying the privilege of sitting in Parliament and taking part in its deliberations.



DAVID DAVID

The French members contended that the oath of Ezekiel Hart was not in conformity with the Constitution and that a deputy whose religious persuasion did not allow of taking the oath in the usual form and on "the true faith of a Christian", could not legally sit in Parliament as representative of the people. After prolonged and heated debates the House finally decided on the 12th of February, by 25 votes against 5 to receive the petition which Ezekiel Hart had presented, and to deliberate upon it. In this petition, consisting of 5 concise paragraphs, Hart insists upon retaining his mandate, setting forth:—

That to his deep regret, a resolve of this House has been communicated to him, expressive of the petitioner's not having taken the oath in the customary manner.

That on the 29th day of January last, he duly did take the Oath as prescribed by Statute 31st of his present Majesty, chapter 31st, Section 29th, to qualify the petitioner to a seat in this House.

The said Oath was administered to the petitioner in a conscientious and lawful manner as directed by His Majesty's Commissioners, and that the petitioner regards the said oath on his part legal, binding and sacred to every purpose whatsoever.

That however sensible he is that he has taken the Oath according to the true meaning of the Constitutional law of this Province, yet he will not object to have the same re-administered to him in the usual form.

The Petitioner therefore humbly solicits, that the House will be pleased to admit the petitioner to take his seat accordingly.[10]

For two days, the 15th and 16th of February, the Assembly was the storm-centre of the most vehement discussions relating to Jewish rights as interpreted or to be interpreted by English law. The debate revolved essentially round the petition which Ezekiel Hart had presented, and the merits of which were taken up by a general committee of the House. At one time it seemed as if the efforts of his friends would be crowned with success, as they succeeded, at a sitting of the 17th February, to prevail upon the members to adopt a resolution expressing the opinion of the House, "that the manner in which the said Ezekiel Hart, Esquire, took the said oath is that practised in Courts of Justice, when oaths are administered to persons professing the Jewish religion."[11] That was to say his oath cannot from the legal view-point be considered invalid and that the legality of his seat in Parliament cannot therefore be contested. His adversaries, however, soon got the upper hand and though they consented to allow him to appear before the bar of the House in order to enable him to present his plea, they nevertheless did not desist from their attitude and on the 20th of February submitted the follow- resolution: "Resolved, that it is the opinion of this Committee that Ezekiel Hart, Esquire, professing the Jewish religion, cannot take a seat, nor sit, nor vote in this House."[12]

The English minority protested strongly and energetically against this measure, fighting it most bitterly, but its strenuous opposition was of no avail. It did not mitigate the attitude of so much bitter hostility displayed by the French members, and when the resolution was taken to a vote it was carried by 21 votes against 5. This was tantamount to a declaration by the Parliament of Lower Canada that Jews in this country had not the same rights and privileges as Christians and that no Jew, therefore, can sit in the Legislative Assembly as representative of the people.

Not easily or calmly, however, was this resolution sustained by the House. It raised an unprecedented storm and aroused the fighting spirit of both parties. The debates were protracted, heated and tumultuous, largely reflecting the friendly as well as the adverse attitude towards Jews as it then obtained in many quarters. This attitude can best be gauged upon evok-

[10]Journaux de la Chambre d'Assemblee du Bas-Canada, année 1808, p. 77.

[11]Ibid.

[12]Ibid., p. 121.

ing the atmosphere in which Ezekiel Hart's friends had to champion the cause of equality and upon analyzing in detail some of the contentions of their opponents. In them there re-echo all, or most of the mediaeval prejudices as directed against Jews. There is so little of the modern spirit in these arguments and whatever there is of that is so reminiscent of the age-old Christian antagonism toward the Jewish people. The whole reasoning is most characteristic of that period. A flagrant example of this bias is instanced in the opinions expressed by the Attorney-General of the Province, who most bitterly disputed the right of the Jewish member to sit in the House, contending that whilst the administering of the oath in the Courts of Justice according to Jewish custom, to those who profess the Jewish religion was a matter of necessity, the sitting of a Jew in the Legislative Assembly was hardly necessary.

The opposition of the French members under the leadership of Pierre Bedard which soon assumed a decidedly antisemitic character, was more based upon technicalities relative to the "invalidity" of the Jewish oath than upon sound reasoning and took into account the letter and spirit of the law only insofar as this was compatible with what they wished to read into it, viz., that Ezekiel Hart, as a Jew, cannot sit in Parliament and that his oath is inadmissible. To support this thesis, the Attorney-General adduced evidence from the Canon Law, from which he cited a passage to the effect that all oaths must be taken upon the Evangels. Since Canon legislation was recognized by English law, he attempted to deduce therefrom that the oath of Ezekiel Hart could not be considered valid even in English law and that he cannot, therefore, retain his mandate.

The friends of Ezekiel Hart, led by Mr. Richardson, on the other hand, contended, and dwelt at length on the constitutional principle, that no Jew can be excluded from Parliament because of his being a Jew, that according to English law, which must be considered in this case, a Jew in Canada cannot be deprived of the right to be elected a member of Parliament, and that Ezekiel Hart is therefore as much privileged to sit in the Legislative Assembly, as any Christian elected would be. Quoting from a statute passed under George II (Statute 12, George II Chap. 7), he pointed to that law as granting the Jews the privileges of natural born British subjects, with the exception only of the right of sitting in the Privy Council, and in the English Parliament, of filling military and civil offices and of receiving land concessions in the United Kingdom. Mr. Mure and Ross Cuthbert, two other English members, displayed as much warmth in defending their Jewish colleague, and appealed to the House not to hearken to the voice of prejudice and animosity towards Jews, but to solve the contentious question placed before it in a spirit of probity and justice.

But all this had the least effect. Prejudice, born at first of an issue which had little to do with Ezekiel Hart—the embittered strife between the English and the French members of the House, and between the latter and the Governor General—finally triumphed, and the door of Parliament was shut upon him. This was the first act in the struggle for equal rights for the Jews, and a prolonged struggle it was. It was not before more than a quarter of a century afterwards that it was ultimately crowned with success, a success to which Ezekiel Hart undoubtedly contributed no small part.

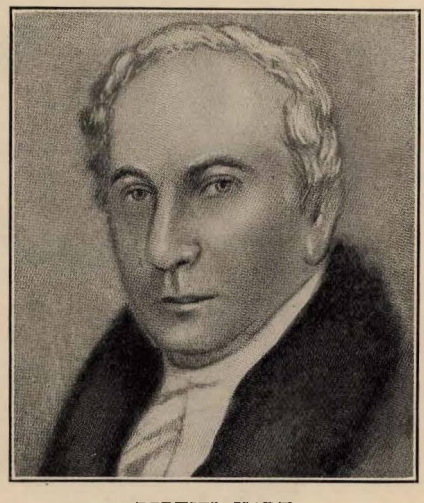
CHAPTER VIII

THE STORMY DEBATES IN HOUSE, AND EZEKIEL HART'S SECOND EXPULSION

Fight in the Assembly—Bitter Attack on Jews—English Members Defending their Jewish Colleague—Opinion of British Jurists—Press Voicing Strife of House—"Mercury" Violently Attacking Catholics—Ezekiel Hart is Re-elected—Resolutions Directed Against Him—Is Expelled Once More—An Embarrassing Point—Sir James Craig Dissolving House—Official Comment on Conduct of French Majority.

WHAT had taken place in the Legislative Assembly where Jewish rights were so bitterly contested and the reaction it had throughout the country, or in certain quarters particularly, is the most gripping part of the episode which eventually led to the dissolution of the House. Those debates deserve our attention here both for their documentary importance and for the thorough grasp they give us of that period of political agitation which brought in its wake at so early a time the idea of Jewish emancipation in Canada.

Violent and venomous were the arguments and eloquence of Pierre Bedard, leader of the French majority and with the most impossible logic did he endeavour to contest the principle of equal political rights for Jews. His speech was a concoction of subtle dialects, oratorical gymnastics and juristic technicalities which emphasized his profound hatred of Jews, a section of the population which he hardly knew, or knew only more from hearsay than from personal contact, since the number of Jews was so small at that time in Canada. This speech was reproduced in "Le Canadien"[1], the first French periodical to appear in the country and from which it had been quoted by the historian Benjamin Sulte. Pierre Bedard was one *of the founders* of that weekly which was the organ of the militant French representatives in the Assembly and which, too, excelled in combating the Jewish member and his English-speaking friends. Later on, when the attack of "Le Canadien" became more pronounced and began to assume scandalous proportions, Sir James Craig, the Governor-General, found himself constrained to suppress it as well as to seize its printing material and paper and to arrest its publishers.



EZEKIEL HART

Bedard's efforts were especially directed to extract evidence from the English law which would deny the Jews the right of sitting in Parliament. He contended that it was impossible and illogical for naturalized British subjects to have more rights than natural born subjects. Ezekiel Hart, it is true, was not a naturalized subject but one born in a British colony; but that mattered little to Bedard. The law declared in no uncertain terms that every naturalized Jew had all the rights and privileges of one born even in England. How then can a Jew living in a British colony, whether or not he be a naturalized or born British subject, be given privileges, such as that of sitting in the Assembly, which the Jews in England proper do not enjoy? True, the law invoked (Statute 13, George II Chap. 7) does not allow Jews to sit in the English Parliament, and no reference is made therein to the colonies. But it is not reasonable that a Jew in Canada be permitted to sit in Parliament and that this same Jew be disallowed from exercising such a privilege in England. If such were the case, an injustice would be done to the Jews who live there. From England proper they had once been banished and never before their banishment had they the rights of British subjects, they being considered as mere property of the King who could imprison them and also purchase and sell them. Even after their return under Cromwell they were still given a limited legal status. Nor is their status higher in other Christian lands. In no country were they accorded equal political rights with other subjects, this inequality, not resulting, however, from discrimination or prejudice, but simply from the attitude of the Jews themselves who do not wish to be the citizens of any land or the subjects of any prince. Bedard seems to have borrowed a great deal from the "father of anti-semites" in the Book of Esther, for he argues very much in his vein. The Jews, he asserted, are dispersed all over the world, but they consider no land their own and settle only where they are sure of doing good business. The country in which they live is not thought of as their fatherland. It is only a temporary abode. They are bound to such attitude by their faith and religious conviction according to which they are expecting their Messiah, their own King, and until such time as he will come, they will not swear loyalty or allegiance to any King or Kingdom.[2] He, therefore, seeks to prove that no Jew born in the United Kingdom can enjoy the right of sitting in any Parliament of the King's Dominions, and that Jews naturalized by Act of Parliament cannot be granted such a right. The person in question is born in a colony and it is therefore altogether superfluous to refer to the said law which is certainly inapplicable in such case.

Curiously enough, the arguments and objections presented against the Jews in Canada were some twenty years afterwards repeated in the English Parliament when Jewish political enfranchisement was discussed. Those who opposed the Jewish cause, sought therewith to prove that Jews were not eligible to sit in the House of Commons. The Jews, they contended, belong to no country, are aliens everywhere and out of sympathy with all peoples. They unswervingly believe that God, as he had promised them, would return them to Zion, and they, therefore, consider themselves not as citizens of any country but merely as temporary residents, as transients. What right had they then to ask that they be allowed to sit in Parliament?[3]

It was now the turn of Richardson, Mure and Cuthbert to undertake the defence of their Jewish colleague, and they warmly and enthusiastically espoused the cause of justice where so much was at stake. Richardson

[1] "Le Canadien," 2 mars, 1808.

[2] La Revue Canadienne, 1870, p. 415.

[3] Sir Erskine May, Constitutional History of England, Vol.II, pp. 474-75.

refuted the alleged contentions of Bedard, pointing out that anything which tended to limit the rights of a British-born subject was but inane or idle talk. With facts and cases which he cited, he proved that such interpretation of the English laws was contrary to the construction given them by British jurists and officials. Every Jew born in a British colony, he claimed, is deemed the equal of all natural born subjects, and that every British subject had the right of discharging a mandate in the Legislative Assembly. The law, was the contention of Richardson, Cuthbert and Mure, allowed Jews to occupy military and civil posts in all British territories with the exception of Great Britain, which clearly indicates that they may sit in the Legislative Assembly. Crushing, indeed, to the opponents of Ezekiel Hart, was the reading of several memoranda of British jurists among which was the statement of the English Solicitor General that the Jewish member of the House could not be deprived of what he is privileged to enjoy. The opinion of the latter reads as follows:— "I see no legal objection to the eligibility of a Jew who was elected to and sits in the Legislative Assembly, after he had taken the required oath.

("Signed V. Gibbs, Solicitor General
London September 24th, 1807.")[4]

The French majority who sought to wreak their vengeance upon the English members began, however, to realize that their cause was lost, since it was not easy in questions of law to disprove the opinion of authorities such as the Solicitor-General of the Home Government. They therefore, rapidly changed tactics and assumed a different attitude. They were ready to admit that in the Colonies Jews were allowed to fill military and civil offices. But does it follow, was their contention, that such offices include the office of representative of the people in the Legislative Assembly? Moreover, the Parliament of Great Britain could never have intended to allow the Jews in Canada to make laws for Christians. It may safely, therefore, be deduced that Jews, not excepting the member of Three Rivers, are not permitted to sit in the Assembly. Thus the political adversaries of Ezekiel Hart bitterly and obstinately argued until they succeeded, with the aid of their overwhelming majority, to expel him from the sittings of the House

The contentious issue which was raised in the Assembly, and which afforded the French Canadian members so much fighting ground, could not, however, be confined to the House alone. It also gained expression in the press. Here the champions of the Jewish cause felt more at liberty to present their views, and they condemned in the harshest terms the action of the majority in the Assembly. The part played by the English weekly "The Mercury" was just as characteristic as, on the other hand, that played by "Le Canadien". The English organ plunged into the combat and defended Ezekiel Hart warmly, passionately, designating his expulsion as "an act of tyranny of ignorant fanatics". One of the adherents of Ezekiel Hart, who signs "An Elector of Three Rivers" voices his opinion in the paper[5] and writes with much bitterness and virulence, when he is designating Canada as "a cold desert", where attempts are made to deprive Jews of their rights. The attitude assumed towards Ezekiel Hart he ascribes to the impulse of an ignorant and fanatical populace and calls it the greatest outrage against the electors of Three Rivers whose representative has as much right to sit in the Assembly as any Catholic or Protestant.

The same writer takes up the cudgels again, in "The Mercury" of February 29, when he arraigns the Catholics more vehemently than before. He points out that the British constitution is so framed as to give Jews more rights than the Catholics and that it is only in the "Quebec Act" that the latter are placed upon a footing of equality with Jews. In this Act there is a proviso that the Assembly shall not have the right to disqualify any of its members without the assent of the English Parliament. The resolution directed against the Jewish representative, he states, is in contradiction with the laws in force in the Province, does not rest upon any precedent and has no parallel in the history of Parliamentary procedure. "What is there", he exclaims, "that empowers the Catholics by a mere vote of the House, to deny the just rights to a people more sympathetic to the English than they are"?

"Will the Governor-General allow", he asks further, "the Legislative Assembly to overrule the Legislative Council, the King, the House of Lords and the English Parliament in such questions of law? Ezekiel Hart has been legally elected, has taken his oath and could therefore not be deprived of his rights as member of the Legislature. If the members of the Assembly deem a Canadian Jew unworthy of sitting in their midst, if the Catholics altogether wish to deprive the Jews of their natural rights, let them state it expressly in a bill and not in a resolution framed in such cowardly fashion. Let the Catholics remember that they are themselves gathering the sticks with which they shall later on be trounced. It is reported", he continues, "that some members of the Legislative Assembly were talking about the religious superstititions of Ezekiel Hart. These superstitions cannot however, be compared to the idolatrous worship of the Catholics, who expose wooden images on public roads. Let these gentlemen remember that they are more superstitious than he. Many a Jew in South America has fallen a victim of the fanatical frenzy and the wild superstitions of Catholic monks! The present tyrannical dictator of France (he refers to Bonaparte) seeking means of saving his ruined finances has deprived the Jews under his rule of many rights which they previously enjoyed, while other Jews were raised to the Legion of Honor. Were Ezekiel Hart an ignorant Catholic, one of those who sell their produce on the market place, he would be received solemnly and with profound respect by the Assembly."

"The Jewish member has the right of sitting in Parliament until a bill shall have been passed depriving him of it. Our city is otherwise denied of its constitutional representation and all proceedings of the Assembly are unlawful. The adopted resolution has even robbed the Jews of the right of being heard and of presenting their case, which right Parliamentary practice has given even to the humblest slaves when laws concerning them are about to be enacted".[6]

Thus was concluded the first act of the contest which the question of Jewish disabilities in Canada had occasioned. It did not take long before the second act was started, and with the same figure on the scene. In May, 1808, new elections were held in Three Rivers, and Ezekiel Hart again presented himself as a candidate, despite the fact that Parliament had annulled his mandate, the citizens of Three Rivers had the same regard for and trust in him as before, and with a handsome majority he was re-elected, defeating his two opponents, Pierre Vezina and L. Foucher. His triumph was the greatest slap at his foes, who clearly realized that the people would not be blinded by anti-Jewish prejudice.

The opening of the Legislative Assembly took place on the 10th of April, 1809. Ezekiel Hart again appeared and took his seat among the English members. This so confused and surprised his opponents that for some time he was left undisturbed, they hesitating perhaps as to

[4]La Revue Canadienne, 1870, p. 419.

[5]The Mercury, February 22, 1808.

[6]Quoted according to Joseph Tassé.

the attitude they were to assume towards him. His name is found among those who voted in several of the first Parliamentary divisions at the time. But he was not allowed to enjoy for long his well deserved success which was too much for his enemies.

Nine days after the reopening, on the 19th of April, Mondelet, representative of East Montreal, drew the attention of the House to Ezekiel Hart's presence, and the question as to his right of sitting there was once again raised. Motion after motion was framed and presented for adoption in order to deprive him of his mandate. The leader of the movement was now Mondelet himself and he ingeniously exploited the voting majority he had behind him. The first resolution which he presented read as follows:

"Resolved, that Ezekiel Hart, Esquire, returned as one of the representatives of the Borough of Three Rivers, to serve in the present Provincial Parliament, and who is now sitting in the House, is the same Ezekiel Hart, who was returned to serve in the fourth session of the Provincial Parliament in the room of the late Honorable John Lees for the aforesaid Borough."

With 24 as against 12 votes the motion was carried. But Mondelet was as yet unsatisfied, and he soon presented another resolution, to wit—

"That Ezekiel Hart, Esquire, who sits in the present Parliament as one of the representatives of the Borough of Three Rivers, is the same Ezekiel Hart, who was returned as one of the representatives of the said Borough, in the last Parliament, and was declared incapable of sitting and voting in the last session as he professed the Jewish religion."

This second resolution was passed by 35 to 5 votes and was but the prelude to a renewed attack upon the rights and privileges of Ezekiel Hart to discharge the mandate with which he was vested. During several succeeding sittings the House was busy discussing his oath and what right a Jew could have of sitting in the Quebec Assembly where laws are made for Christians. The majority was not favorably disposed to him and he soon realized that the scandal of the preceding session would be repeated. He did not have to wait very long. No sooner did Bedard come to the aid of his party than the proceedings in the House took a definite turn. On the 5th of May, Bedard presented a motion for his expulsion from Parliament, as was the case in the year previous. The present resolution differed from the one of last session, in that it did not merely express an opinion but was a definite resolve that—"Ezekiel Hart, Esquire, professing the Jewish religion, cannot sit, nor vote in this House."

By 18 to 8 votes the decision was carried and for the second time Ezekiel Hart was compelled to leave Parliament.

It should be noted here that one point in the proceedings which led to his second expulsion from the Assembly is not sufficiently clear. The point in question relates to his oath. According to certain evidence which may rather be designated as indirect than direct, it is said that on his second return to the House, he had taken his oath upon the Evangels and with head bared. Only two French members, from among those who always voted against him, testified as having seen that the oath was thus administered. "He held his hand upon a book", they said. When the same book was handed Mr. Blackwood, the Solicitor General, the latter asked: "What book is this?" Whereupon the commissioners administering the oath replied: "The New Testament." Blackwood then took his oath upon it and gave the same back to Mr. Hart[7] This seems, however, a little incomprehensible. First, it is said, that Hart took his oath on some book; the book is then handed the Solicitor General; and after the latter, it is said, Hart has taken it again.

Thus the incident was recorded in the Journals of the Assembly nine days after it had taken place. But it is hardly credible that one who was not ashamed of his religion and had at the outset so bravely insisted upon his rights as a Jew, should afterwards recant, and go back on his racial pride for his personal honor, by taking the oath of a non-Jew. The Journals do not tell us why only the testimony of his two opponents was taken while Mr. Blackwood and the Commissioners who administered the oath were not heard, though they were in a position to offer impartial evidence. On the other hand, we also have the characteristic testimony of Justice Foucher, as produced during the proceedings directed against Hart in the year previous. The Judge declared that "he had known Mr. Hart since 1803 as a Jew, that he had never taken an oath otherwise than in the Jewish custom and that he had even asked him, Justice Foucher, for the privilege of being dispensed from coming to Court on Saturday, his day of rest and the day of rest of all Jews."[8]

The expulsion of Ezekiel Hart from the Assembly for the second time, though a triumph for the French majority, did not, apparently, completely satisfy the latter. There was no safeguarding for the members led by Bedard and Mondelet against his re-appearance in the House, should the citizens of Three Rivers again entrust him with their mandate, as was not altogether to be unexpected. They presently, therefore, introduced a bill to disqualify Jews from sitting in Parliament and at the same time to strike, also, at Justice de Bonne who at the eleventh hour made a volte-face in favor of Ezekiel Hart. This proposed measure aroused the ire and indignation of the Governor-General, Sir James Craig. He could no longer indifferently regard the scandalous spectacle which was enacted in the House and the arbitrary power which the majority sought to assume. The third reading of the bill was fixed for the 15th of May, and to prevent the scandal from becoming greater, he quite brusquely dissolved the Assembly on the same day, addressing the members in harsh terms. "You have dissipated your time," said he, "in passing acts which appear to be unconstitutional infringements of the rights of the subject, and repugnant to the very letter of the statute of the Imperial Parliament under which you hold your seats, and to have been matured by proceedings which amount to a dereliction of the first principles of natural justice." At the same time, the Governor-General declared that he gratefully acknowledged the services of a considerable number of representatives who endeavoured to combat the unjust activities of the Assembly.[9]

It is interesting to note that on May 5th, 1909, an address of thanks to the Governor-General was opened in Montreal, for his firmness in dissolving the House of Assembly, to be signed by the public. It was signed by almost everybody in Montreal.[10]

Here is an example of how in the official correspondence exchanged between Quebec and London comment was made on the action of the French members, with special reference to Ezekiel Hart's expulsion from the Assembly.

"With a view to try how far they would be permitted to go, motions were frequently made implying a right in the Assembly to superintend and control the Executive power, and more particularly to decide by their own

[7]La Revue Canadienne, 1870, p. 422.

[8]Journaux de la Chambre d'Assemblee du Bas-Canada, 1808, p. 121.

[9]T. P. Bedard, Histoire de Cinquante Ans (1791-1841), pp. 84-87.

[10]Diary of Samuel David.

resolves on the privileges to which the House might lay claim. The right of prohibiting not only individuals, but certain classes of his Majesty's subjects from being elected members of the Assembly, was attempted in the sessions of 1808 and 1809, to be carried by a simple resolve of the House, and such was the nature of the proceedings on the occasion, that the Governor, with the unanimous advice of the Executive Council, dissolved Parliament and issued writs for a new one."[11]

On this occasion, too, Ezekiel Hart, displaying remarkable courage and firmness, refused to yield to his adversaries and to give up the contest which he and his election had raised. In October, 1809, new elections took place and for the third time he put up his candidature in Three Rivers. For the third time he would have been elected. Realizing, however, in advance that he would again have to go through the bitter experience of the last two sessions and not wishing to become an object of continuous strife between the English and the French people in the Province, as would have probably been the case, he withdrew his candidature the day after he had presented himself, and thus his political career came to an end. What, however, he had given rise to, when it became apparent to everyone that Jews here were still laboring under certain disabilities, could not be done away with so easily, nor was action on it postponed very long. The occasion for that came a few years later.

[11]Robert Christie, History of the Late Province of Lower Canada, Quebec, 1854, Vol. VI, pp. 193 and 328.

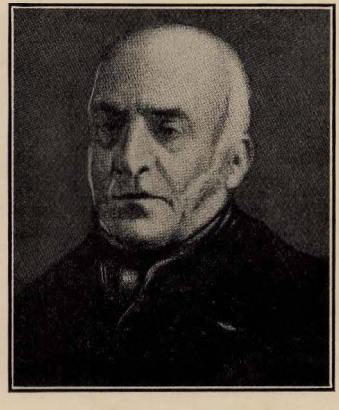
CHAPTER IX

JEWS ATTAINING A STATUS OF POLITICAL EQUALITY

An Idyllic Trait—Jewish Religious Life—War of 1812-1814—Part Taken by Jews in War—Benjamin Hart Disallowed from Joining Militia—His Appeal to the Governor—His Grievance Redressed Eight Years Later—His Patriotism Proved—Demand for Jewish Civil Register—Bill Adopted to that Effect—Second Jewish Petition—Assembly Petitioned by Samuel Becancour Hart—Bill According Full Rights to Jews—Bill is Passed and Becomes Law.

HOWEVER circumscribed and wanting in significant events Jewish life in Canada may have been at this time, it had its interesting sides which invested it with the idyllic atmosphere surrounding the life of true pioneers. Despite the fact that they were few in number, the Jews did not cease to group together, to live in close proximity; and though here and there one could find an isolated Jewish family, it, too, tended in the remote, forsaken spot, to surround itself with Jewish traditions, to observe the tenets of the Jewish religion and thus to create about itself a Jewish home atmosphere.

A salient example of this spirit is found in Henry Joseph, whom we have referred to in previous chapters. He lived at Berthier, a place where but few Jews might visit in years. Both he and his wife, Rachel (Solomons) Joseph, were very pious. In order to strictly follow the Jewish dietary laws he learned for himself the rules of killing cattle and fowls in the Jewish manner.[1] He also devised a Jewish calendar which would enable him to know the date of each Sabbath and of holy days, lest he or his family should forget to observe the days of rest and festivity. The danger, however, of being submerged by the surroundings was still great. Only one other Jewish family lived in the locality, and they were so far away from each other that they could but seldom come in contact. In her religious zeal, Rachel Joseph then taught her children to listen attentively to their father reciting his prayers. She repeatedly told them that she and her husband were Jews and in this wise endeavoured to educate them. She taught them all the Jewish virtues and told them that they might have intercourse with their Christian neighbours but that they should never go so far as to break away from the ties of their fathers.[2]



LT.-COL. BENJAMIN HART

This religious spirit was, in general, deeply inculcated to a remarkable extent, though the frequent absence of a permanent spiritual guide even in Montreal, the Jewish centre, was a considerable handicap, which was often strongly felt. New York generally supplied this want, the head of the Spanish and Portuguese congregation of that city occasionally ministering to the spiritual needs of the Jews in Canada. Due to transportation, the distance, however, between New York and Montreal was at the time considered very great. The journey would take a week and sometimes more and the Rabbi could but seldom come to Canada. In the Minute Book kept by Rabbi Lyons of the congregation "Shearith Israel", New York, we therefore find such curious entries: "Tuesday 4th Iyar, 5570. Circumcised a son of Mr. Ezekiel and Mrs. Frances Hart, of Canada, aged 8 months and 2 weeks and named him Ira James Craig.... On the 19th of October left New York for Canada. Arrived at Montreal on the 27th. On the 28th circumcised a son of Mr. Samuel David and called him by the name of Eleazor David. On the 4th of November at Three Rivers circumcised a son of Mr. Benjamin Hart, named Aaron Uri. On the 8th of November I circumcised a son of Mr. Henry Joseph at Berthier, naming him Benjamin Solomon and on the 14th of November I left Montreal and arrived safe home on the 21st of November 1811."[3]

We have thus a picture of a certain phase of Jewish life typical of that period as well as of the circumstances that attended it. Despite the fact that New York was at such considerable distance from the present Canadian metropolis, the Jews of this country endeavoured to keep in contact with the American centre of Judaism, as if what New York had to offer them in this regard was of a nature to bring them in closer touch with Jewish matters and with the more spiritual affairs of the Jewish people. Some of the active members of the Montreal Jewish community belonged also to the New York congregation "Shearith Israel" and had pews in the synagogue there, though they would go to the American city but once or twice a year.

At that time the Napoleonic wars had begun to rage in Europe and insofar as England was affected by them, they were in a degree also felt in Canada, where the atmosphere had become rather warlike. In January 1806, the news was received of Nelson's victory at Trafalgar where the French and Spanish fleets with which Napoleon intended to force a passage to England, were almost destroyed. This event was a cause of rejoicing in all British colonies, and in Montreal, too, a special celebration was held. Only a certain number of persons were invited to participate in the festivity and among them were David David and Samuel David as representatives of the Jewish community. Later on however, the European situation and its vicissitudes reacted more definitively on the New World, where the trend of events inevitably led to a conflict between England and the United States. On the 18th of June, 1812, the latter declared war and three armies were prepared to march on Canada which the Americans now wished to occupy. The population of Canada at the time was insignificant as compared with that of the United States while England was too absorbed in her life and death struggle with Napoleon to render, at the outset, any appreciable aid to her colonies. That fact gave the Americans a certain advantage. They expected, moreover, that a great number of malcontents from among those that championed greater political liberties in Canada would espouse their cause. The advantage which they enjoyed was slight while their other calculations proved to be deceptive. The Canadians for the moment forgot any of their own grievances

[1] A. Harkavy, "Hazefirah", 1888, No. 29.

[2] The Occident, January, 1856, p. 469 et seq.

[3] The *Lyons* Collection, in *Publications*, Am. Jew. Hist. Soc. Vol. XXVII, pp. 76-77.

and rallied like one man against the invading enemy. Here and there volunteers enlisted and regiments were organized to beat back the Americans. It was thanks to this energetic action that Canada was not lost to the British Empire, as would otherwise undoubtedly have been the case.

For the Jews in Canada the war was an event of great import and they, like their neighbours, were carried away by the patriotic tide. Many of them enlisted in the army and were actively engaged in different operations. Henry Joseph joined a battalion near the Richelieu and saw active service, taking part in the fighting in that district. Jacob Franks likewise fought on the side of the British and the Americans wreaked their vengeance on him by pillaging his home at Mackinac. Ezekiel Hart distinguished himself as an officer in the militia in whose ranks were also his brother, Alexander Hart, and Isaac Phineas, of Three Rivers. Samuel David was captain of the 2nd Montreal Battalion of volunteers and was later made a major and placed at the head of the same regiment, which was composed of French-Canadians. David David was captain in the 1st Division, and in chief command of a regiment of English-Canadians in active service at the frontiers of Lower Canada.[4] Myer Michaels was Lieutenant in the same regiment. Joseph Herse was an officer in the 3rd Division, and a number of other Jews were found in other detachments of the Militia. They all took part in the great battle at Chateauguay where De Salaberry, commander of the Canadian Voltigeurs, so distinguished himself, and which ended in the complete defeat of the Americans under General Hampton.

The fervent Jewish interest in the welfare of the country was also evident in many other respects. The poorer elements of the population were the greatest war-sufferers and a special relief fund was raised to aid them. Most of the Montreal Jews during the month of April 1813, liberally donated to this fund, while a number of Jewish names are also found on the list of those who materially contributed to a Patriotic Society which was formed and whose aim it was to help the war-sufferers in Upper Canada.

Though socially the Jews were in intimate relations with their neighbours there was nevertheless a certain biased attitude towards them, and in some quarters the idea that they were to be found in the Militia could not be tolerably looked upon. The case of Benjamin Hart is in this connection most characteristic and very striking. It is true that this discrimination was attributable to purely personal motives; still the fact remains patent that it was directed against him on racial grounds. On the 12th of February, 1811, he wrote to Sir George Prevost, the British commander and Governor-in-Chief, asking him that he be allowed to enroll in the Militia. The question as to whether Jews may fill military and civil offices in the Colonies had long been settled and no one was now in doubt about it. Benjamin Hart's request was therefore referred to Col. Coffin, commander of his district, for attention. The latter, however, seems to have ignored the matter entirely, and only replied to the Governor one year later, advising against such permission upon the ground, as he put it, that the Christian soldiers would not tolerate a Jew in their midst. This reply was forwarded to Benjamin Hart who then addressed to the Governor the following petition:

> "To His Excellency, Sir George Prevost, Baronet, Captain-General, and Governor-in-Chief in and over the Provinces of Lower Canada and Upper Canada, Nova Scotia, New Brunswick and their several dependencies, Vice-Admiral of the same, Lieutenant-General and Commander of all His Majesty's Forces in the Provinces of Lower and Upper Canada, Nova Scotia and New Brunswick and their several dependencies and in the Islands of Newfoundland, Prince Edward, Cape Breton, Bermuda, etc., etc. May it please your Excellency.
>
> Your Memorialist though impressed with the sentiment that the present urgency of time leaves to your Excellency few moments to be spared on private concerns, yet is emboldened to recall to your Excellency's consideration the representation lately made to your Excellency, by your Memorialist of having been omitted in the promotions of the Militia of Three Rivers. Your Memorialist having been informed by an indirect but credible channel, that Colonel Coffin's objection of your Memorialist being promoted was that it would give dissatisfaction to people in general and more particularly to the Roman Catholics on account of your Memorialist's Religious Profession. Your Memorialist conceives it to be his duty to submit to your Excellency that this objection (if made) is without the least foundation and a misrepresentation.
>
> Your Memorialist begs leave to refer your Excellency to the enclosed certificate from the Hon. L. C. Foucher, Judge of this District and Lieut.-Colonel of this Division, from the Rev. Francois Noiseux, Grand Vicar of this District, from the Rev. Doctor Short, and as well one signed by Major Courval and the Officers and Privates of this Town.
>
> To prove how insincere has been Colonel Coffin in his representation, your Memorialist will point out to your Excellency a public fact, that your Memorialist's brother Ezekiel Hart was twice elected a Member of the House of Assembly and once to the exclusion of Col. Coffin himself. And to show to your Excellency how inconsistent is this representation of Col. Coffin with his own conduct, your Memorialist will recall to your Excellency's memory that but lately Mr. Isaac Phineas was promoted as Ensign in the Division under Col. Coffin, though of the same religious persuasion as your Memorialist.
>
> If Col. Coffin made such a representation he followed only the dictates of some private resentment against your Memorialist.
>
> Your Memorialist in making this application for a commission is induced by his zeal and loyalty in supporting the cause of his King and Country, and whatever may be your Excellency's pleasure, your Memorialist will feel gratified in having expressed the truth to your Excellency.
>
> And your Memorialist as in duty bound will ever Pray.
>
> Three Rivers, 26th Aug., 1812. Benjamin Hart."

The certificates mentioned in the petition are very characteristic for the manner in which they reflect the attitude of the different social strata to the Jews. Despite the fact that discrimination could have been shown by some against an individual for his being a Jew, and to the extent of disallowing him from joining the militia, public opinion was in general friendly and unbiased towards him.

> "Mr. Benjamin Hart having asked me" writes Justice Foucher, "If I am aware of any prejudices existing among the French Canadians against him because of his religion or other motives, which (as he was told) should be the cause of his being refused a commission in the militia, and wishing to have my testi-

[4] Archives Israelites, 1842, Tome III, Mai (p. 295).

mony regarding this, I state that to my knowledge no such prejudices exist, and, on the contrary, that for the many years that I have lived in the same city as Mr. Hart, he appeared to me as being generally beloved. I further state that his conduct has always been that of a loyal and devoted subject of His Majesty.
Three Rivers, 25th Aug., 1812. L. S. Foucher."

On the same date F. Noiseux, Vicar-General of Three Rivers writes:—

"I the undersigned, certify that for sixteen years I have been residing in Three Rivers, and that I have always known Mr. Benjamin Hart with whom I have often had business connections, to be an honest merchant, a good citizen and a loyal subject of the King."

In the same tenor also writes Rev. F. Short, Rector of the Protestant Episcopalian Church of Three Rivers and acting Chaplain to the garrison in the same city, the latter declaring that he knew of nothing "to justify any calumny against him or his loyalty as a citizen." What in a very striking manner exposed the partiality and the groundlessness of the objection against him was the following statement by members of the Militia:

"Nous les soussignés certifions que nou n'avons aucune objection, ni repugnance, à servir dans la Milice avec M. Benjamin Hart soit comme officier ou autrement. Trois Rivières Août 26me., 1812."[5] (47 signatures follow).

Upon the petition being forwarded, Benjamin Hart received on the 23rd of September, 1812, a reply from the Governor to the effect that his request would be duly taken into consideration, and that the decision would be communicated to him. Thereupon Mr. Hart, in answer, wrote to the Governor on the 29th of the same month, stating that he hoped that the Governor would do him justice and not be prejudiced against him on account of his being a Jew. He particularly expressed his belief that the Governor would pay little attention to the opinion of Colonel Coffin, "for your Excellency well knows that should I have failed by merit, I would gladly have become a volunteer in the line, rather than apply for a commission. But inasmuch as I am a very loyal subject I would rather seek a commission . . . I was also informed recently that I was undesirable because I was a Jew, yet I have sent you a number of names of the militia who are very willing to serve with me in the ranks."

Strange as it may appear, the matter seems to have been forgotten and his request for a long time remained unfulfilled. Benjamin Hart triumphed, however, over his personal adversary when he, eight years later, obtained a commission in the army in another district, for on the 15th of October, 1820, he was made a lieutenant in the first battalion of the Militia in Montreal, whereto he had removed by that time.

Even though this unpleasantness had occurred, it did not effect the loyalty of Benjamin Hart in any way, which he showed in a most practical form in 1812, at a time that Sir George Prevost was desirous of arming 100 men to form a garrison at Fort William Henry (now Sorel). Colonel Battersby informed the Commander-in-Chief that it was impossible to carry his wishes into effect without money to pay the recruits their bounty and daily pay, and the Paymaster, Mr. Leslie, was called forward and stated that £1,000 at the least would be required and that he could not obtain one dollar in either Three Rivers or Quebec. In this emergency, Benjamin Hart offered the amount to His Excellency, which was accepted with thanks, and which was returned later by the issue of Army Bills, as the dearth of money continued.

[5]The documents respecting Benjamin Hart, which we are quoting, are found in the Internal Correspondence, series S.

In November, 1813, Benjamin Hart, hearing in Montreal that the volunteers of that city had crossed the river to meet General Dearborn's army, then advancing against Montreal, joined Captain Ogilvy's company of Light Infantry as a private, and for some days remained on duty day and night, until on Colonel Battersby's orders he was instructed to proceed to Three Rivers, ordering all the militia to hold themselves in readiness to march against the enemy.[6]

Though the Jewish community in Canada did not show any noticeable increase in number, it gradually began to realize the anomaly of a situation which did not make for the proper administration of the affairs affecting the Jews themselves. A movement was therefore set on foot to find means and ways of improving this undesirable state of conditions. It took several years, however, before this idea gained practical expression.

On the 4th of December, 1823, a group of Montreal Jews petitioned Parliament and prayed that the Jewish community be allowed to keep an official register of marriages, births and burials. Six years later, in 1829, a bill to that effect was introduced in Parliament, rather lengthily entitled, "An Act to extend certain privileges therein mentioned to persons professing the Jewish faith and for the obviating of certain inconveniences to which others of His Majesty's subjects might otherwise be exposed." The question as to what was the civil status of Jews in Lower Canada was therefore again raised, but without the controversy it formerly occasioned, and the bill soon passed. It may be of interest to note that it was Louis J. Papineau, the leader of the subsequent rebellion, who had some years previously, in the Assembly of Lower Canada, voted for the expulsion of Ezekiel Hart, and who now as Speaker, assisted the passage of the measure, as if anxious to efface the impression left by the former unjust act against the Jews. The purport of this bill was, however, so vague and its framing so indefinite that after its adoption by both Houses it not only raised a juridical difference of opinion with regard to the formalities necessary in order to obtain the signification of the King's assent thereto, but the Attorney-General also declared that the provisions of the bill were "inexpedient, imperfectly and insufficiently framed and not such as would be required to answer the purposes intended."[7] In accordance with this opinion the same bill, but in a modified form, was again submitted during the session of 1830 and was immediately passed. The preamble to the bill is especially interesting. It states that the Jews labour under serious difficulties as they are unable under the existing laws to keep registers of births, marriages and burials, that this may injuriously affect the interests of other subjects of His Majesty and particularly so, those acquiring immovable property which previously belonged to Jews. It is therefore desirable, the Bill sets forth, to adopt a law which would permit them to keep registers of civil status as they would be permitted if they professed other religions. The bill with an address by the Legislative Council was sent to Sir James Kempt, the Governor of the Province, stating that it was a measure "of the highest importance to a great portion of His Majesty's subjects in this Colony", and praying therefore that he cause the Bill "to be transmitted to England without delay, for the purpose of being laid before both Houses of the Imperial Parliament previous to the signification of His Majesty's assent thereto." On the 13th of January, 1831, the Bill was sanctioned and from then on became a law which is to this day in force.

The Jewish community in Montreal considered this enactment an important step toward complete political

[6]The Archives, Series Q. 1840, p. 382.

[7]The Archives, Series Q. Vol. 188-2, p. 294.

emancipation, and as an indication that the time was both favorable and not distant for the Jews to be accorded all the rights of British subjects. Encouraged in their efforts by the measure passed in Quebec and realizing that a more liberal spirit was prevailing in the country, they determined to persist in the task they had commenced until they would be recognized as fully privileged British subjects. A second petition was framed, which on the 31st of January, 1831, was presented by Mr. Neilson, one of the English group in the Assembly, who was also editor of the "Quebec Gazette". In this petition, referring to the just and liberal dispositions manifested by the Government of Great Britain towards those professing the Jewish religion, as shown by two acts of Parliament, the Jews express the belief that their religious principles cannot be a sufficient reason to prevent them from accepting and occupying whatever office or place of trust, whether civil or military, in this Province,—to which they may be elected or appointed, and they therefore humbly pray that their situation be taken into serious consideration by the House which should afford them such relief, as it will, in its wisdom, find it convenient.[8]

A few days later, on the 7th of February of the same year, another petition, one more lengthy than the former, and coming from Samuel Becancour Hart, a son of Ezekiel Hart, was submitted to the Legislative Assembly. In this petition Samuel Hart complained that he was refused a commission as magistrate of the peace on the ground that as a Jew he could not, according to the decision of the Executive Council, take the required oath. The office was offered him by Lieutenant-Colonel Yorke, Secretary to Sir James Kempt, Governor of Lower Canada. He drew the attention of Parliament to this, declaring it an anomaly "in an age of liberalism and universal tolerance", and contended that the English laws which accord privileges to Jews were never observed in Canada, since, according to these laws, even a foreign-born Jew, after a residence of seven years in the Province, may become naturalized and thus acquire the right of filling various offices. He therefore "humbly prays that the House shall take his grievances into serious consideration and relieve him and his brethren from every disability to which they are now subjected through the illegal acts of the Colonial Executive."[9]

There can be no doubt that the spirit of the time had changed. The struggle for liberty in 1837-1838 was keenly sensed in the political atmosphere of the country, and in Parliament, too, a more liberal disposition towards Jews was born. Their demands were therefore met with sympathy and a warm response on the part of the Canadian legislators. It was evident that both Houses of the Legislative body had agreed upon giving the Jews greater freedom and upon taking the necessary steps which would place them upon a level of equality with all other subjects. It was the psychological moment, and it was fully taken advantage of.

On the 16th of March, 1831, Mr. Neilson, the member who had presented the second Jewish petition and also that of Samuel Becancour Hart, introduced a Bill in Parliament whereby Jews would be granted the same rights and privileges as those enjoyed by other subjects in the Province. This Bill which the Jews of Canada considered as their "Magna Charta", passed the Lower and Upper House practically without discussion. On the 18th of March it went through its second reading and on the following day, the 19th, this procedure was repeated. Thus it was only a matter of three days for the Bill to be adopted by the Assembly. It seems that the Provincial Parliament wished to redress its former wrongs. Only thus can we account for the prompt manner in which the Bill dealing with Jewish rights was adopted in order that it might the sooner become law. On March 31st, it was reserved "for the signification of His Majesty's pleasure thereon", and on the 5th of June it was promulgated and declared a law. By this Act the Jews of Canada became recognized as British subjects, who are entitled to enjoy all the rights and privileges of other subjects.

This statute which was subsequently confirmed by other laws passed, in order to give it a broader application, established the fundamental rights of Jews in this country and declared that every Jew, whether British-born or domiciled in the Province, shall have the rights and privileges enjoyed by other subjects of the King, his heirs and successors, on all occasions and to all intents and purposes, and shall be allowed to accept and fill every public office or trustworthy post in the Province of whatever importance. This statute is known as 1st William IV Chap. 57 and is entitled "An Act to declare persons professing the Jewish religion, entitled to all the rights and privileges of the other subjects of His Majesty in this Province".[10] Thus the Jews of Canada have been since the year 1832 on a footing of equality with other British subjects in this country. With the granting of complete political and civic freedom to the children of Israel, Canada made a great step forward upon the path of human progress. Joseph Tasse, in touching on this subject, once expressed himself in the following words:

> "The Jew, Ezekiel Hart, lived long enough to see the passing of the law and how far ideas have progressed from the days that parliament closed its doors to him and forced him to renounce his political life. Canada by the political emancipation of the Jews was greatly in advance of England in the ways of justice and liberality; in fact they were still discussing in Westminster in 1847, 1850, 1857, 1858, the question as to whether they ought to accord to Jews political rights, while our Provincial Legislature had accorded to the Jews full plenitude from 1832. Thus an English colony, which has been too often reproached as modelling its laws upon the Imperial Legislation, this time set an example to the Mother Country which she thought wise enough to follow later on. It was not the first political lesson which our country gave to the English, and we believe it is not the last."[11]

There is, however, nothing extraordinary in the historic fact that the Jews of Canada attained political equality before their brethren in England. It can be accounted for by the particular conditions then prevailing here, which did not fail to influence the minds of the lawmakers. Those who represented in Parliament the English section of the people could not but act in the spirit of their traditional attitude towards Jews, while the French-Canadians, who were themselves struggling for more freedom and for a greater measure of political justice, seized the opportunity of giving a direct and tangible expression to their principles. The application of the enacted statute was, nevertheless, in some respects quite vague. Some points regarding the enjoyment of the rights accorded the Jews were rather ill-defined and it was necessary to clear them up. At a later stage this gave rise to protracted official correspondence, until the late Queen Victoria intervened and brought about a redress of the situation, when all questions of dispute were set at rest.

[8]Journaux de la Chambre d'Assemblée du Bas-Canada, 1831, pp. 37-38.

[9]Ibid., pp. 102-103.

[10]Provincial Statutes of Lower Canada, 1832, p. 83, William IV, Chap. LVII.

[11]La Revue Canadienne, 1870, p. 425.

CHAPTER X

DURING THE PERIOD OF TRANSITION

Early Jewish Statistics—Crisis in Jewish Community—Jews Erecting New Synagogue—Outbreak of Cholera—Special Committee Enquiring as to Rights of Jewish Subjects—Question of Oath Raised Once More—Lord Aylmer's Proposal—Some Interesting Correspondence—Benjamin Hart and Moses J. Hays Raised to Magisterial Bench—Rebellion of 1837-38—The Great Part Taken by Jews—A Noteworthy Role—An Experiment in Banking—English Jews Emigrating to Canada.

IN the course of nearly three quarters of a century the Jewish population in Canada had increased so imperceptibly that the religious census of 1831 indicated that in Lower Canada there lived but 107 Jews, the majority of whom were found in Montreal, while the rest resided in other parts in the Province. It was this small number, divided socially and economically into several categories, that maintained the Jewish community and endeavored to give to it a Jewish atmosphere. During the succeeding years a small increase in this number is shown, for the census of 1844 indicates 154 Jewish souls in Lower Canada. But this, too, is an insignificant figure. The unimportant physical growth, mainly the result, on the one hand, of the practical non-existence of Jewish immigration and, on the other hand, of the occasional emigration of some of the new-arrivals who settled in the United States, was therefore an appreciable factor in the local trend of Jewish events. The influence of this group, however, made itself felt, as we have seen, in several respects, and was to a certain degree closely associated with all political and economic vicissitudes in the country.

The inner state of the Jewish affairs in Montreal became at that period somewhat upset or perturbed by a slight crisis, which affected the congregation considerably. The latter was on the point of being disintegrated, many of its activities having fallen into decay, and it was thanks only to the untiring efforts of several of its zealous workers that this calamity was averted. The lot upon which the synagogue had been built having reverted to the heirs of its former owners, it became necessary for the congregation to remove to another site. The edifice, for almost half a century a permanent Jewish House of Worship was therefore demolished and the Jews once more had to congregate in some private place for their prayers, generally at the home of Benjamin Hart. This condition continued for several years, during which the more important work of the community became utterly neglected. A movement was at last started to raise a fund for the erection of a new synagogue, as well as to reorganize in conformity with the legal formalities required by legislative enactments. It is of interest to note that among the donors for this purpose appears also the name of Moses Montefiore, of London, England. In 1835, a lot was bought on Chenneville and Lagauchetière Streets, where a new synagogue was erected, the inauguration of which took place in 1838. This was a small but beautiful stone edifice, the inside being decorated in a characteristically Jewish style. The corner-stone was sold for £50 to Moses E. David, a grandson of Lazarus David, who was buried in Montreal in 1776. One of those who most devotedly interested himself with the planning and erection of the new Sephardic synagogue was Moses J. Hays, a son of one of the first Jews who came to Canada. He was a man of energy, whose spirit of enterprise led to his originating many important public improvements. His name is closely allied with the history of the founding of the Bank of Montreal. It was he who first established Water Works in Montreal, and managed them for several years. He was also for some time Chief Commissioner of Police.[1]



MOSES JUDAH HAYS

The outbreak of the calamitous cholera in 1832, which raged so appallingly in Europe and America, bringing death to countless numbers, did not spare the small Jewish community in Canada. Many Jews fell victims to the epidemic and one of them was Henry Joseph who died on the 21st of June, 1832, soon after his eldest son had been stricken down by the fell disease. On the same day 150 persons died in Montreal from the terrible scourge which sowed in its wake not only desolation and woe but left many families, who had lost their bread-winners, in dire need.

As was already observed, the adoption of the Bill which placed the Jews upon a footing of equality and declared them "entitled to all the rights and privileges of the other subjects of His Majesty in this Province," was not sufficient to dispose of the Jewish question in Lower Canada. The political franchise of the Jews was still in doubt, the extent of the application of the new statute being not clearly defined. This was a problem which occasioned frequent inconvenience and was a source of embarrassment both to Jews and to many officials. It was necessary to disentangle this complicated matter and to clarify that part which was somewhat obscure. A special committee was therefore appointed by the Legislative Assembly, upon the recommendations of Lord Aylmer, the Governor, who directed it to take up this question and deliberate upon it, and to tender an opinion which could be regarded as more or less conclusive. On the 8th of February, 1834, the Governor sent a message to the Assembly to this effect and a committee was forthwith formed to inquire into the matter. Many persons appeared before this body and they all endeavoured to acquaint the members thereof with their personal opinions, dealing with the question from the viewpoint of their own experiences. Moses Judah Hays and Benjamin Hart spoke as representatives of the Montreal Jewish community and on its behalf. There also appeared before the committee Samuel Becancour Hart, and Adolphus Mordecai Hart of Three Rivers, Aaron Ezekiel Hart of Quebec, and Aaron Philip Hart of Montreal who viewed the question from the juridical stand-point. On the 28th of February, 1834, the committee presented its report in which it dwelt carefully upon the rights enjoyed by Jews in England, and especially in the American colonies, and reached the

[1] J. D. Borthwick, History and Gazetteer of Montreal, p. 477.

conclusion that in Canada Jews possessed all the rights and privileges of British subjects.[2]

To what extent the law enacted in 1832, which granted the Jews political equality, remained vague and indefinite in its application, was clearly seen when it was realized that the statute did not provide for the form of oath to be tendered to them on their entering upon any public office. Such an instance presented itself when Lord Aylmer offered to two Jews, Moses J. Hays and Benjamin Hart an appointment on the Commission of the Peace. They had to decline the honor since the Act passed by the Legislature did not say anything as to the oath to be taken by Jews on accepting a public office. The Executive Council was therefore placed in a difficult position as regards this. In a comparatively brief space of time two bills had been passed and put into force with the object of placing the Jews upon a footing of equality. Yet no Jew could assume a civil post which the administrator deemed fit to offer him. Lord Aylmer indeed complained of this anomaly in a letter addressed to the Secretary of the Colonies in England, pointing out the embarrassing situation created, and inquiring if the Imperial Parliament could not do something to rectify matters. On the 18th of June, 1833, he wrote to the Minister in charge of the Colonial Office—

> "Being about to issue a new Commission of the Peace for the Province of Lower Canada in which the names of several gentlemen not in the existing commission will be introduced, I proposed to two individuals, Messrs. Benjamin Hart, and M. J. Hays, resident of the City of Montreal, and professing the Jewish religion, to become magistrates, an office which they are now competent to fill by Law—it appears, however, that the omission of the word "upon the true faith of a Christian" in the oath which must be tendered to them on entering upon office, not having been provided for, this circumstance operates as a bar to their acceptance of my proposal, which they have accordingly declined.
>
> "I have now the honor of transmitting herewith a copy of the joint letter addressed by these gentlemen to my Civil Secretary to that effect, and of the legal opinion of the Professional Gentleman who it appears has been consulted by them upon the subject, and I take leave to submit to your consideration the expediency of affording relief in this particular to these parties, and others who may be under similar circumstances in the Bill in favour of persons professing the Jewish religion, which is understood to be now in progress through the Imperial Parliament, more especially as *any enactment on this subject in this Country, would not (as I am informed) avail.*
>
> "I have the honor to be, Sir,
> Your most obedient Humble Servant,
> AYLMER."[3]

The letter of Benjamin Hart and Moses J. Hays to which Lord Aylmer referred, read as follows:—

> "Since we had the honor of signifying to you for the information of His Excellency the Governor-in-Chief our willingness to qualify ourselves as Justices of the Peace for the District of Montreal in acceptance of the Office tendered to us by His Excellency, we have in consequence of doubts arising in our minds respecting the possibility of our taking the Oaths of Office as required by Law, consulted a Professional Gentleman, whose opinion we beg to enclose with this, and who does not think that we can possibly omit the words "upon the true faith of a Christian", which form part of the abjuration oath which is obliged to be taken by Justices of the Peace, the Provincial Legislature not having gone far enough in the Act 1, Wm. 4. C. 57 which was passed "to declare persons professing the Jewish religion entitled to all the rights and privileges of the other subjects of His Majesty in this Province", nor having provided for the omission of the above words in the taking of the abjuration oath.
>
> "We must therefore beg of you to signify to His Excellency the Governor-in-Chief that finding it impossible under the present existing circumstances that we can as Jews take the oath of abjuration in accepting the office of Justice of the Peace, we must request respectfully that we may not be included in the New Commission; at the same time we must tender to His Lordship our sincere acknowledgment of the honor intended us, and we pray that His Excellency will be pleased to bring the question in some way before the Imperial Parliament so that this only remaining disqualification of the Jews in this Province may be removed, and that no objection to their hereafter accepting offices or places of trust in this Province may remain."
>
> "We have the honor to be, &c., &c.,
> Benjamin Hart.
> M. J. Hays.
>
> "Lieut. Col. Craig
> Civil Secretary
> Quebec."[4]

The "professional gentleman" mentioned in both letters is Aaron Philip Hart, who was then a practising advocate in Montreal, and to whom the question was seemingly referred as to one versed in the law. After going carefully into the matter and citing various Acts related to Jews, he delivered the opinion that "under existing circumstances I am decidedly convinced that persons professing the Jewish faith cannot take the oath of abjuration necessary to be taken by Justices of the Peace until some legislative enactment be made providing for the omission in the abjuration oath of the words in Question".[5] It was in this sense that Lord Aylmer wrote to the Secretary of the Colonies, trusting that the Home Government might do something to remove this last obstacle which stood in the way of the Jews in Canada and which prevented them from enjoying all rights of British subjects.

Despite the fact that the matter was perfectly clear and the Executive Council of Lower Canada was convinced that it was necessary to remedy the injustice to which the Jews in the Province were exposed, relief was not afforded for some time. The matter was protracted for several years. Some forgot it in the course of time, while others thought that little could be done, especially in this country, about it. In the month of June, 1837, Arthur Wellington Hart, a son of Benjamin Hart, who happened to be then in England, received a letter in the name of Lord Glenelg, dated the 22nd of that month, in which it was stated, in reply to a communication of his, that the Home Government could unfortunately do nothing in this entangled matter and that "it rests with the Legislature of Lower Canada and not with Her

[2]Journals of the Assembly of Lower Canada, 1834, appendix G.G.

[3]The Archives, Series Q. Vol. 209-1 p. 68.

[4]Ibid., p. 70.

[5]Ibid., p. 72.

Majesty's Government to alter the oath required of persons appointed to act as Justices of the Peace within the limits of that Province, and that however much we may regret the exclusion of persons professing the Jewish religion, it is not in his Lordship's power to afford them relief".[6]

The efforts made in this direction were, however, of some avail, for the exertions to bring about a remedy of the matter were at last crowned with success. On the 5th of August of the same year, that is shortly after the exchange of the above correspondence in England, Moses J. Hays and Benjamin Hart were both gazetted as Magistrates for the District of Montreal, being the first Jews in Canada upon whom such honor was bestowed. And an honor indeed it was, as the document which raised them to the Magisterial Bench was signed by Queen Victoria herself. Among the Jews in Canada it aroused a feeling of joy and deep gratitude and they showed their high appreciation of this gracious act of the Queen, in extending to them in this country a privilege which the Jews in England did not at the time as yet enjoy. In a letter dated from Liverpool, the 24th of December, 1837, which he addressed to Lord Glenelg, Arthur Wellington Hart expressed the thankfulness of the Jews in Canada in the following words:—

> "The receipt of an important communication from Canada at the present moment when the country is in a state of open rebellion incites me to copy such parts as may be considered of importance to the Government, and laying the same under your inspection. Ere I do so, my Lord, I have a duty of a personal nature to perform, and I can in doing so, quote as my motto on this occasion, "That the heaviest debt is that of gratitude when 'tis not in our power to repay it". The first act of our gracious Queen on issuing the Commission of the Peace, subsequent to my letter to your Lordship of June last, for the District of Montreal, was placing the name of my estimable and worthy parent on the list and his consequent elevation to the Magisterial Bench. My Lord, the Israelites of the North American and West Indian Colonies are deeply indebted to you for gratuitous exertions in endeavouring to extend civil and religious liberty, and in granting them immunities and privileges unextended to the Hebrews of this Kingdom. On behalf of my father, I tender, my Lord, my heartfelt thanks for the honor conferred and in assuring your Lordship that the confidence of Her Majesty and yourself in the loyalty and devotion of the Jewish residents in Canada is not misplaced. The struggle now unhappily existing will prove their attachment to the Government under which they have the happiness to receive protection".[7]

And he, no doubt, in this regard rightly conveyed the sentiment of the Jews in the North American Colony. Early in the autumn of 1837, the rebellion broke out in Canada, as a result of the political discord and the dissatisfaction which had so long been rampant here, and the Jews amply did their duty to the country to which they had reason to feel grateful. They entered the loyalist ranks at the very first signs of revolt, determined to stand at the side of those who were faithful to England, and who were ready to defend to the last the existing bond between her and Canada.

The rebellion was in reality but the repercussion of what was happening elsewhere, for many a country at the time was rent with civil strife. It was a great Reform era, and with reform often goes rebellion as a complement. In Canada the discontentment prevalent among certain sections of the people on the one hand, and the attitude of the Government which did not realize the advisability, nor see the possibility of granting the reforms asked for on the other hand, presented a fertile soil for revolutionary seed. Thus local issues which culminated in a rupture between the French and the English, plunged the country into civil war, the rebellion assuming the nature of a struggle for independence from England. The Jews played an important part in those events. Insofar as their number permitted, they were to be found wherever means were rapidly organized to defend the cause of adherence to Britain, rendering that cause every service possible. They displayed an unflinching patriotism and a remarkable devotion to the interests of the country which were at stake. They were to be found in many of the battalions which the loyal citizens had formed. Some were in command of the main guard at many important points, or in command of various militia detachments, and many of them participated in the fighting with the rebels. On the 7th of November, 1837, Captain Eleazer David was ordered to patrol the streets of Montreal, in charge of cavalry. On the 10th of November, Lieut. Moses S. David was despatched to St. John with cavalry to arrest the leaders of rebellion there. Dr. Aaron H. David was attached to the Montreal Rifle Corps, serving on the medical unit. At the battle of St. Charles which took place on the 25th of November, Capt. Eleazer David had his horse shot under him while in command of the cavalry.[8] Fortunately he escaped injury. He distinguished himself so much that Sir John Colborne thought fit to duly reward him by raising him, a few days later, to the rank of major. Aaron Phillip Hart personally organized a company of militia, and at one time carried despatches from Sir John Colborne to the British Ambassador at New York. Aaron E. Hart's and Abraham Joseph's names were mentioned some time previously as being among the committee of a few prominent citizens at Quebec who were planning to form a British Rifle Corps there.[9] Jacob Henry Joseph served with the troops at Chambly and the Richelieu, and was entrusted with the duty of conveying despatches between Sir John Colborne and General Wetherall at night, the papers being hidden in leather linings to avoid the risk of their capture by the rebels. He was officer in a regiment regularly enrolled under Colonel Dyer, forming part of the battalions employed to garrison Hochelaga, Laprairie, Chambly and St. Johns at the time that the troops were despatched to resist the attack from the American line at Lacolle. His brother, Jesse Joseph, also served in the militia. In a letter to friends in London, dated the 5th of July, 1838, the President of the Montreal congregation wrote: "The various troubles that we have experienced for the past nine months have caused us to forget all civil duties to perform military ones, and I am sorry to add our troubles are not yet over."

The following interesting entry we find in the diary of Moses Samuel David:—"1838, Jan. 13th, at 5 p.m. Sir John Colborne sent for me to go to Toronto with despatches for Sir F. B. Head. Started in a caleche at 8—reached Lachine at 9—Pointe Claire 10—St. Annes, 10.30—Cascades 11.30—Coteau du Lac at 3—stopped at Hays and he drove me from there to Cedars as the horse that took me from Cascades had gone lame—reached Cornwall on 14th at 1 p.m.—travelled all day and night and reached Prescott on 15th at 1 a.m.—rained most of the night—

[6]Ibid., Vol. 242-3, p. 827.

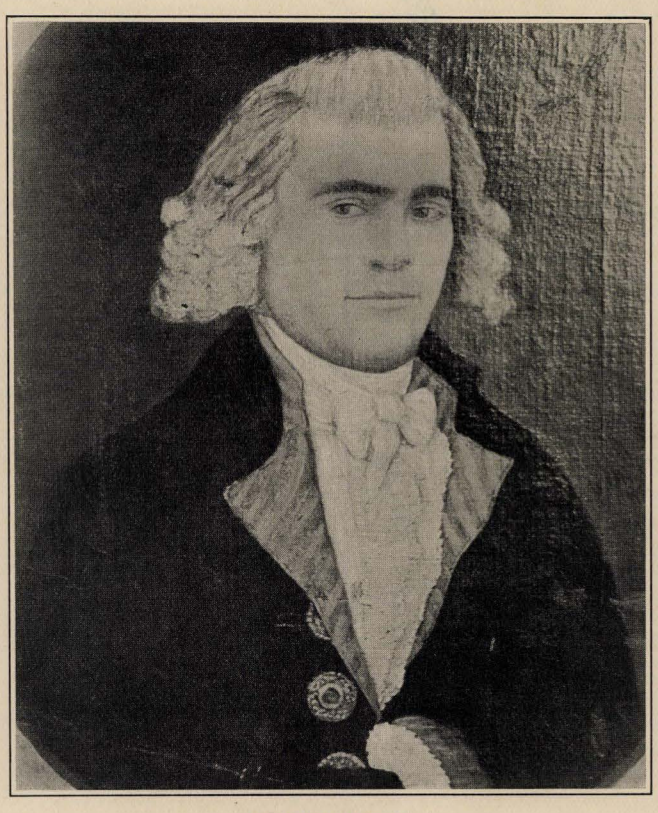
[7]Ibid., p. 852.

[8]Archives Israelites, 1842, Tome III, mai (p. 295).

[9]The Archives, Series "Q", Vol. 226-1, p. 70.

went on to Brockville and arrived at Kingston at 11.30 and slept at McDonell's Hotel. 16th, passed through Bath, Richmond, Belleville, River Trent, raining fast, travelled all night and 17th passed through Brighton, Colborne, Cobourg, Port Hope, Darlington and Pickering, and reached Toronto the 18th at 1.30 p.m.—raining and the roads in a most awful state. Went immediately to Sir F. B. Head and received answers to despatches and left Toronto for Kingston by boat at 12 p.m."

Throughout the period of unrest through which Canada was passing the Jews were exceptionally active in all branches of military service and often discharged duties which involved great danger, as for instance keeping guard at certain points at night, or carrying despatches through places which were most unsafe. During the night of February 9th, 1838, an entire Jewish family living at Caldwell's Manor was attacked by a group of rebels and was seriously wounded. The family consisted of Abraham Vosburg and his son and daughter. The rebels, after plundering everything at hand, set the house and all they had not seized, on fire.[10]



MOSES HART

Particularly noteworthy was the role played by Benjamin Hart in those years of unrest in Canada. His office of Justice of the Peace invested him with important functions other than those incumbent upon him as army officer. In 1837, as Magistrate, he took, on November 4th of that year, the first deposition as to the treasonable intent of the rebels, and on the 6th, when the rebels made their first attack on the dwellings of the Loyalists, he followed them and found that they amounted to several hundreds, headed by one Naysmith. He read the Riot Act and making his way into the centre of them, secured Naysmith a prisoner and then signed a requisition to the commandant of the garrison, calling out the troops, as the work of destruction had commenced. The house of Louis J. Papineau was attacked, the Vindicator office was totally destroyed, and no doubt the houses of the rebels would have been fired or demolished that night but for his firmness as a magistrate.

On the nights of the 6th, 7th, 8th, and 9th he remained on duty at the main guard-house with the military in the capacity of magistrate in charge, it being considered unsafe to trust the City and military in the hands of a French-Canadian magistrate. For almost three months he remained at the Clerk of the Peace office, taking nearly every deposition and issuing upwards of one hundred warrants at the Attorney General's request against persons charged with high treason.

An opinion prevailed at this period that no official protection would be afforded by the Government to the magistrates, in the event of suits being brought for false arrest. Many of the British magistrates withdrew from acting, and Benjamin Hart who was deputed by the merchants of the city to request that he would not be intimidated, was called upon by Solicitor-General Day to continue his services, and in the event of any action at law and awards of damages being given against himself, to consider Day his Law Counsel, free of fee or reward, as the merchants would indemnify him against all loss.

The secret service agents who operated in the United States all addressed their information to Benjamin Hart, which information was by him handed over to the Government. He took almost every one of the voluntary confessions of the prisoners in the common gaol and devoted months of his time to this and similar duties.

On the 4th of November, 1838, General Clitherton, in the name of Sir John Colborne, requested Benjamin Hart to cause to be arrested every man that he (Hart) suspected to be a leader of the rebels as he feared a general rising. This order Hart obeyed by arresting that day upwards of twenty of the leaders. In the month of May, 1839, Lieut.-Col. Barnard of the Guards and Major Dickson of Sir John Colborne's staff were attacked by the rebels. Both were felled and would have been murdered, had not Hart, at the risk of his own life, run to their assistance.[11]

Several other instances may be produced whereas as a magistrate he had often exposed himself to risks while performing his duty, thus greatly lightening the task of Her Majesty's troops in coping with the uprising. For an uninterrupted period of almost forty years, Benjamin Hart also filled the duties of Grand Juror on the Grand Inquest of the District of Montreal and Three Rivers. He was also for some time one of the executive officers of the Montreal "Committee of Trade", now known as the Board of Trade.

It was indeed a period of great agitation and distress, and in its grip the country suffered politically as well as economically. Many merchants and traders were especially affected by the situation, and in this connection it is interesting to tell of the financial experiment of Moses Hart, an experiment which made him rank among the pioneers of banking in Canada. Moses Hart was the eldest son of Commissary Aaron Hart. He established a bank which issued its own notes of different denominations. The bank was in existence from 1835 to 1852 when Moses Hart died and it discontinued operations. It did not fail nor suspend payment, but simply called in its outstanding bills. About that time the Government of Lower Canada had, at the request of the leading merchants, suspended specie payments. A number of wealthy merchants started their own banks, issuing bills which were, among the French-Canadians more readily accepted than those of the Bank of Montreal, since the owners of these private banks were

[10]Report on Canadian Archives, 1904, pp. 394-395.

[11]The Archives, Series "Q", 1840, p. 382.

mostly known to them personally. Moses Hart also operated the steamers "*Toronto*", "*Montreal*", and "*Hart*", between Montreal, Three Rivers and Quebec.

Whether it was but in the natural order of things, through the long run of years passed, or the result of more favorable circumstances, it must be admitted that the decade which was marked by the rebellion in Canada, was the beginning of a new and more important era for the Jews in this country. It was for them a period of transition, characterized by certain changes through which Jewish life in this country assumed quite another aspect, showing more salient features than before.

In the Diary of Moses Montefiore there is an interesting note to the effect that in 1838 many Jews began to emigrate to New South Wales and Canada.[12] It may safely be concluded then that it was the emigrants he refers to and who had settled here, who gave more impetus to the social and national progress of the Jews already living in this country.

[12] "Diaries of Sir Moses and Lady Montefiore", edited by Dr. L. Loewe, 1890, Vol. 1, p. 167.



BILLET DE CHANGE

Used in connection with Hart's Bank. Fac-similes of Bills of Hart's Bank are shown on page 322.

THE PERIOD OF GREATER JEWISH ACTIVITY

CHAPTER XI

BEGINNING OF GERMAN-POLISH IMMIGRATION

First Jews in Toronto—Jews and the Liberal Professions—Dr. Aaron H. David—Death of Ezekiel Hart—Rev. A. de Sola Coming to Montreal—His Influence as Rabbi and Scholar—Is Appointed to McGill—A Few Press Comments—First Jewish School Formed—The "Hebrew Philanthropic Society"—Jewish Immigration "Unprecedentedly Large"—Work of Jewish Benevolence and an Interesting Account of it.

AS shown in a preceding chapter, it was at the end of the 18th century that Jews began to come to Upper Canada, now and then visiting certain localities in this part of the country. In some of the more settled places, they would sojourn for a longer time, and in some localities had even tried to plant their abode with the intention of remaining. They did not, however, succeed in taking root and such attempts did not broaden the Jewish sphere in Canada, though conditions were gradually becoming more favourable to such steps.

It may therefore be readily presumed that Jews were in York (the name of which was in 1834 changed to Toronto) many years before some of them had definitely established themselves in that town. This must have occurred in the first years of the nineteenth century, though it is difficult to ascertain the exact time thereof. Early reference to Jews in Toronto is made in a document dated 1817. It was a message transmitted by the Attorney-General to Mr. Cameron, the Government-Secretary, together with the statutes governing the celebration of marriages by all except Quakers and Jews, whom it is stated are governed by the same rules which were in force in England.[1] That is to say, that the Attorney-General deemed it necessary to point out the exception which must be made in the application of certain civil laws, insofar as they affected Jews (as well as Quakers), and it may be inferred from this that his attention was drawn to them in this circumstance although the civil status of Jews was as yet not defined even in Lower Canada.



JUDAH G. JOSEPH

The first Jew known to have established himself at an early date in Toronto is Arthur Wellington Hart, mentioned in a former page, and who according to the York Town Directory for 1833, was in the insurance business in Toronto in that year, doing business under the name of "A. W. Hart and Company."

In 1834, L. Joseph had a general store in Toronto. A William Myers, though his name is not so Jewish-sounding, is mentioned in the Directory as Deputy-Secretary and Registrar. A year afterwards, in 1835, we find Goodman and Samuel Benjamin (who subsequently went to Montreal) doing a wholesale dry goods business in Toronto under the name of "Benjamin Bros." During the time of the Mackenzie rebellion they received a contract from the Government to supply the troops with coats. In 1838 there arrived in Toronto Henry A. Joseph and Judah G. Joseph, who were distantly related to each other. The latter was born in England (in 1798) and in 1830 emigrated with his family to the United States. In 1838 he came to Canada and settled in Toronto, where he built up in the course of time a very successful business. He was an optician and jeweller and had his establishment at 56 King Street East. His advertisement of 1840 reads thus:

J. G. JOSEPH
Optician
Spectacle and Mathematical Instrument Maker, Jewellery, Watches and Silverware made and repaired to order.

Mr. Joseph was highly respected by all who knew him. He was a strict Jew and had made it a principle to close his business every Friday at sunset. He was an active Jewish worker and was instrumental in laying the foundation of the Toronto Jewish community, the progress of which in the early years of its inception was slow. Of this, however, we shall have occasion to speak later. It is interesting to note that among the first subscribers of the "Occident", which in the early '40's began to appear in Philadelphia, were J. G. Joseph and Joseph Benjamin, of Toronto. Henry A. Joseph was a native of Sorel, Quebec, and in 1838 he settled in Toronto where he engaged in the fur business at 70 Yonge Street. He married an English lady, an adherent of the Episcopalian Church and thus drifted away from Judaism. It is worth mentioning here that the first literary work, if it may be so called, which a Jew produced in Canada, appeared in Toronto. This was a pamphlet of 61 pages which was published in 1844 and purports to be a "review of the teachings and the prophetic chronology, of Mr. William Miller", as the title is styled. The name of the author is, however, unknown, as he shields himself under the pseudonym "An Israelite".[2]

In the thirties of the last century we also find in Toronto Gershom Joseph, first as a student in the Upper Canada College which he entered in order to prepare himself for a professional career, and subsequently as an undergraduate at the University of Toronto where he registered at the beginning of the year 1838. After graduating from the Arts' Faculty and receiving the degree of M.A. he took up jurisprudence, and graduated as B.C.L. In addition he studied for five more years under Chief Justice Meredith and Judge Mondelet in

[1] The Archives, Series Q., Vol. 332, 1-2, page 216.

[2] Review of the Doctrines and Prophetical Chronology of Mr. William Miller. By an Israelite. Toronto, 1844. 61 pp.

order to complete his knowledge of law. Gershom Joseph was one of the first Jewish advocates in Canada to be honored with the distinction of being appointed a Queen's Counsel. He was, however, not the first one among them, as Henry Judah had obtained that distinction several years before him. Two other Jewish barristers who also preceded him as Queen's Counsel were Frederick T. Judah, who was created a Q.C. in the year 1887, and Lewis N. Benjamin. The latter was a partner of the Hon. J. C. C. Abbott, afterwards Prime Minister of Canada, and was far renowned as a commercial and marine lawyer. He died in 1887.[3]

There was among the Jews in Canada at that period, a marked cultural leaning and a tendency to enter the liberal professions. The Jewish community, however small, was nevertheless gradually increasing, which condition helped to broaden its sphere in many respects. While for the most part Jews were previously engaged in business or certain trades, some of them now sought their vocation in medicine and law. Insofar as is known, Aaron Philip Hart was the first Jewish advocate and he practised in Montreal as early as the year 1830. In 1837 he was acting as examiner for the admission of candidates to the practice of law. Aaron Ezekiel Hart, Eleazer and Samuel David, Henry and Thomas Judah and Adolphus M. Hart, also completed their law studies at an early date and were more or less engaged in the legal profession. Dr. F. Hart was the first Jewish physician to graduate in Canada. He pursued his studies at McGill College, whence he graduated on the 25th of May, 1835 with a diploma in medicine. Dr. Hart died on the 18th of June, 1842. Dr. Aaron H. David (born in Montreal in 1812; died in 1882) also graduated in 1835. He, however, studied chiefly abroad, after going through a preparatory medical course in Montreal. In 1833 he left for Edinburgh in order to continue his studies. In 1834 he became a licentiate of the Royal College of Physicians and Surgeons, and one year afterwards he graduated from the Edinburgh University with a Doctor's degree. He then returned to Montreal, where he devoted himself to the medical practice.

These were the first Jewish professional men in Canada. None of them, however, had attained such great prominence or contributed in the same measure towards the welfare of the Jews in this country, as did Doctor David. He was a scholar with an almost international reputation, and was in his day considered one of the most renowned medical men in this country. He also had a facile pen and frequently contributed to several Anglo-Jewish periodicals as well as to the local press. It is owing to him that we are informed of many incidents in Canadian Jewry that occurred in those days, for Dr. David deemed it necessary to occasionally apprise the Jewish world of local events.

But though he attained fame, his way to success was at first beset by many obstacles. It appears that medicine was not at that time a very remunerative profession. Dr. David removed at an early date from Montreal to Three Rivers, since he found it difficult, as he tells us in his diary, to meet the expenses of living in Montreal. It seems that in certain quarters of the Canadian metropolis somewhat of an antipathy was beginning to show itself toward Jews. Dr. David emphasizes this in an unmistakable manner, and also speaks with bitter sarcasm of his own friends whose attitude towards him was anything but warm. We quote from his "Diary" the following characteristic passage.

June 1840. Three Rivers.

"Most important events have occurred since I last opened this Diary. I and sisters have left the place of our nativity and have come down to Three Rivers to live. My reasons for doing so are very numerous. I was living far beyond my means in Montreal and without any prospects of my practice increasing sufficiently to enable me to meet the required expenses of an increasing family; the reason for which I attribute religion. *People have such an aversion to a Jew. There is a capital opening here and people have not the same aversion to our religion as in Montreal* and it is a reasonable place for living in, home rent low, wood cheap and everything in the same ratio. After living so long together as we all had, to think we were breaking up our establishment and separating was dreadful. However things had turned out, I do not regret in the slightest degree the steps I have taken. Eleazer has gone off, never in all likelihood will he come to this part of the world again. We have now been nearly a month and a half here. All well and all pleased. I chartered the Hart steamer when we came down and nothing was broken. I lost a small toy which was stolen after we landed. I brought Gershom Joseph down to assist me. *Our friends in Montreal were very kind. Not one of them but my old friend Tom Judah asked us to their houses. Never mind, to some of them I will have it in my power to return this great cruelty.* Here the Harts and the Judahs could not do enough for me.....Since we have been here, have had visits from Abraham and Jacob Joseph and now have Mrs. Joseph on a visit who arrived here last Thursday."[4]

Dr. A. H. David did not, however, remain very long in Three Rivers but returned after a few years' residence there, to Montreal, where he subsequently rose very high in his profession. He was appointed professor in the Faculty of Medicine at the University of Bishop's College, later being appointed Dean of the Faculty at this University, where he also received the degree of Doctor of Civil Law. He was president of the Natural History Society of Montreal, corresponding member of the Literary and Historical Society of Quebec, General Secretary of the Canada Medical Association, extraordinary member of the Royal Medical Society of Edinburgh, and a member of many other British and American Science Associations. In 1849 Dr. A. H. David was appointed attending physician at the Montreal General Hospital. He was also physician in another city hospital and was in the same year honoured with the appointment of Secretary to the Central Board of Health of Canada, an office for which special qualifications were required.[5] Despite, however, his many professional duties and responsibilities, he devoted a great part of his time to Jewish matters. He was for many years president of the Sephardic Congregation. He was an active worker, and took a keen interest in everything which concerned the Jewish community.

An occurrence which had a somewhat depressing effect among the Jews in Canada was the death in 184 of Ezekiel Hart, who in former years had aroused so much interest and such political excitement with his election to and expulsion from the Legislative Assembly of Lower Canada. Ezekiel Hart died in Three Rivers on the 16th of September, 1843, at the age of 73, beloved and respected by all. The city gave him one of the most impressive funerals which was ever seen in that locality, thus expressing general regret at the loss of a prominent citizen. Most of the stores were closed

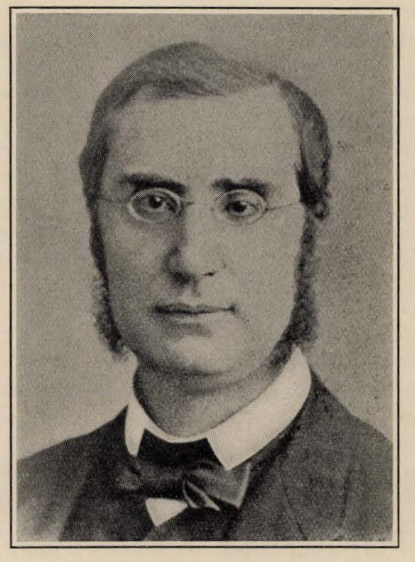
[3]The Montreal Star, April 11, 1887.

[4]The diaries of the David family in MSS.

[5]The Occident, Vol. VII, September, 1849, pp. 331-332.

and a feeling of gloom seemed to be cast over the town. The Judge of Her Majesty's Court of Queen's Bench, the members of the Bar, the heads of the public offices in the district, the reverend minister of the Episcopal Church and the officers of Her Majesty's 81st Regiment stationed at Three Rivers, in full uniform, all attended the deceased to his last resting place, thus testifying to their appreciation of the moral and religious character of Ezekiel Hart through life.[6]

Though the older Sephardic element continued to exercise its influence on the course of Jewish events, having left a strong imprint upon the various features of the Jewish community, still it was discernible that a new factor was beginning gradually to come in. This new factor was English, German and Polish Jews, who had begun at that time to emigrate to Canada, and who were bringing with them much that added to Jewish activities here. The following few years were therefore of particular significance for the Jews in Canada. During this short period it gained many an offshoot. The sphere of Jewish social and intellectual life expanded, and in Montreal as well as in other localities there were visible signs of a transformation which had taken place. The slow pace gave way to a more pronounced and enlivened Jewish activity, under the influence of the ideas and aspirations which the newcomers had brought with them. An attempt was even made to organize a second congregation, that of Ashkenazim, and the foundation for it was indeed laid. But the new congregation could not, in its early days, make its way, and it was about the same time too, that Rev. Abraham de Sola came to Montreal, having been appointed to fill the duties of minister of the Sephardic Jews, whose spiritual guide he remained to his last day.



REV. DR. A. DE SOLA

After the departure of its first regular minister, the Spanish and Portuguese congregation remained without one to regularly act as its spiritual guide. It was only in 1840 that Rev. David Piza was invited to become the religious head of the Sephardim, and for some years he discharged in that capacity the duties in Montreal. Before him Hazen de Lara, Myer Levy and Isaac Valentine at different times officiated at services, namings, etc., and performed the tasks commonly incumbent upon ministers. In 1837 a Mr. Bernstein, too, was engaged as Hebrew teacher in order to instruct the children as well as adults, in certain religious and other Jewish subjects. Rev. David Piza remained with the Montreal congregation until 1846, when he was appointed one of the ministers of the Sephardic congregation of Bevis Marks, London. On his retirement, Rev. Abraham de Sola was asked to assume the duties of minister; Myer Levy being in the meantime again invited to come and assist the congregation until his arrival. Levy's services were appreciated and, as a mark of tribute, he was presented with a handsomely chased silver goblet with a fitting inscription which bore the date of October 16th, 1846.[7]

Rev. A. de Sola took over the task of minister in Montreal at the end of January, 1847. Upon his arrival from England he stopped at New York for a short while, being the guest of Rabbi Lyons, and afterwards proceeded to Montreal. A young man barely over 21 years, he soon became a pillar of great strength to his congregation. Throughout his career he was a strong and invigorating force in Canadian Jewry, as minister, as scholar, and as one who had a profound and far-reaching grasp of Jewish knowledge. It was during his pastorate that the Sephardic Congregation in Montreal reached the highest peak of its glory, a glory which was an outwardly one, rather than an inwardly one, and which centred more about the Rabbi than about the congregation itself. Rev. A. de Sola was born in London, England, on the 18th of September, 1825, a descendant of an ancient Spanish-Jewish family of great scholarly renown. His father was senior minister of the Portuguese Jews in London, and was the author of several works as well as the first English translator of many portions of the *Mishna*. Abraham de Sola received, at an early age, a thorough Jewish education, at the same time being instructed in worldly subjects. He especially became absorbed in the study of oriental languages and literature, theology and Jewish history. He was also a very prolific writer, which, coupled with his versatility and intellectual endowments, made him a very prominent figure. He indeed became one of the most distinguished Jewish men of his time. Abraham de Sola was also a remarkable speaker, and his lectures were considered an intellectual event in Montreal.

One year after his arrival, he published his "Notes on the Jews under Mohammed Shah", and also "A History of the Jews of Persia". Within the same year appeared his work on "Scripture Zoology." Shortly afterwards he was appointed professor of Hebrew and oriental languages at McGill University, which chair he occupied with distinction throughout his life. He was also professor in the faculty of arts and lecturer on Spanish literature. His literary work was many-sided and displayed a brilliant Jewish mind as well as deep, great learning. As one of the most active members of the Natural History Society of Canada, and a close collaborator of Sir William Dawson and Sir William Logan, he was also its President for a number of years. Rev. Mr. de Sola married in 1852, Esther Joseph, youngest daughter of Henry Joseph, of Berthier, Que.

The Jewish press in America of that time, as well as the organs of public opinion in Montreal, commented in the warmest terms on his appointment as professor at McGill. One Jewish periodical appearing in the United States wrote of it: "An honourable distinction had been conferred on the Rev. A. de Sola of Montreal, by his election to the professorship of Hebrew and rabbinical literature of McGill College (McGill University) of that city. It is the first time a Jewish minister has obtained a public appointment in any town in America, and it is more to the credit of both, the appointing power and the appointed, that he was chosen without regard to creed." The *Montreal "Transcript"* and *Montreal "Herald"* greatly praised the action of the McGill Governors in creating a chair for Hebrew and rabbinic literature and for appointing Reverend de Sola thereto. *"The Herald"* wrote in part: "We are happy to have this further pledge given to a numerous and highly respectable class of our fellow-citizens, that all prejudices of class and

[6]Ibid., Vol. I, November, 1843, p. 408. (Rabbi J. J. Price is wrong in stating that the letter to the "Quebec Gazette" regarding the death of Ezekiel Hart, and which he is reproducing in Vol. 26 of the "Publications" of the Am. Jew. Hist. Soc. as an "unpublished letter," was never given publication. That letter, slightly modified, *was* published in the "Quebec Gazette" of Sept. 22nd, 1843, and also reprinted in the "Occident" of the same year, which we are adding here.—B.G.S.)

[7]Ibid., Vol. IV, 1846, p.406.

creed have ceased among us. Mr. de Sola enjoys a high reputation for learning, as well as for attention to the spiritual interests of his flock. We could wish him a better appointment; but we hope that, at least, he may have the gratification of seeing his acquirements turned to some valuable account".[8]

The first concern of the Rev. Mr. de Sola and to which he devoted himself whole-heartedly, was the spiritual and social needs of his congregation. He therefore organized a Sunday School where children could once a week be instructed in the principles of their faith. That was the first Jewish school in Canada, and a short while after it was opened, it numbered 21 pupils. In those days this was no small number. In the course of time their number increased and ultimately grew to be over thirty. The school was superintended by the minister, who himself taught the older boys, the curriculum consisting of translating passages from the Mishna, Bible, prayers, and so forth.

Another task which he accomplished and which was of no lesser import than the first was the founding of the "Hebrew Philanthropic Society", the first Jewish society to be organized in Canada, and which aimed at helping and supporting the poor and needy, particularly interesting itself with the new arrivals, many of whom were in dire want. The Society came into existence in 1847, and for several years it was the centre of all Jewish social activities, a centre around which every undertaking of a communal nature was accomplished. Moses J. Hays was the President of the Society and Rev. A. de Sola, Secretary and Treasurer, while the annual members' subscription was $3.00. The first meeting which was called for the purpose of organizing this Society, was attended by almost every Jew in Montreal.

Some idea of both the economic and social condition of the Jews in those days can be gathered from an account of the first annual meeting of this Society, which account is, in itself, a very interesting and important document of the period. The Society was also concerned with the lot of the sick and provided for them. We learn that "during the past summer many poor Jewish immigrants, mostly from Germany, to the number of 30, many of them with their families, have received the bounty of the benevolent Society", and that Jewish immigration had lately become "unprecedentedly large". The mode of philanthropy of that time was rather rigorous and severe, and the attitude of the wealthier class of the community towards the Jewish immigrant could not be regarded as friendly. Incidentally we learn too, that it was as early as those days that the United States applied certain restrictions on immigration. We consider this report as highly interesting. It is indeed a significant historical document, and we therefore reproduce it here in full. It reads as follows:

> "The first annual meeting of this Society which has been formed through the instrumentality of the Rev. Abr. de Sola, was held on Sunday, June 18th, 1848, when the annual report etc. was submitted to the members. M. J. Hays, Esq. the President, occupied the chair. In the report, the Committee do, in the first place, return their most fervent thanks to the Almighty Dispenser of all good, that, although humble in origin and limited in means, they had, nevertheless, been enabled during the past year to alleviate the distress and satisfy the present wants of almost every Israelite, compelled by destitution to seek the charitable aid of their brethren in Montreal. They remark that the cases requiring their charitable consideration were unexpectedly numerous, but before proceeding to particularize these cases, they would beg to say a few words in connection with the origin, design, and utility of the Society.
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> "The Montreal Hebrew Philanthropic Society," says the report, "was established from the same motives which have given birth to similar societies in other places. It has resulted from the deeply-felt conviction, that 'Union is Strength,' and that if Israelites would combine in their acts of charity, that they would effect a much greater amount of good, and would be enabled to afford such an extent of relief to deserving cases, which, individually they would find impracticable. It has originated in the belief that while the respectable, but decayed, has suffered from a modest unwillingness in forcing his claims upon the attention of his co-religionists, the professed and sturdy beggar has, by repeated and pressing importunity, obtained an undue amount of relief, that an executive whose duty it is, and whose opportunities would necessarily be numerous, to inquire into the worthiness of applicants, was a desideratum, and that most persons are satisfied with giving their alms, without caring or inquiring whether they are properly bestowed or not. The object of the Montreal Hebrew Philanthropic Society is to promote a more just and efficient mode of relief. This Society is not satisfied with disbursing certain moneys to certain persons professing to be poor Israelites; but it uses every possible precaution, and institutes every possible inquiry to assure itself that the applicants are really what they pretend to be. Its object is not to relieve the pecuniary difficulties only of the poor Israelite in Montreal, but it seeks at the bedside of the sick, in the attic, the loft, the hospital, even at the grave to prove that Jewish benevolence, when invoked by the plaintive voice of suffering, is not invoked in vain; that it has no limit, and that mercenariness can erect for it no barrier over which it will not gloriously and triumphantly pass".
>
> "The report then proceeds to state that the unprecedented number of the arrivals of poor Israelites last summer arose from the circumstance of immigration to the United States having been rendered more expensive and select; since that government in consequence of the fatal visitation,[9] which more or less accompanied the immigration of last year, had taken the precautionary measure of allotting a certain number of square feet to each person, whereby they might secure the arrival of the better and healthier class of immigrants, the result of which step was to pour into Canada an unprecedented amount of immigration, and that too, of the worst possible description, as the awful extent of distress and sickness but too fatally proved. The Committee, therefore, felt themselves bound then to relieve all the worthy objects of this class, making twenty-nine persons relieved, exclusive of those already resident, or not arriving as immigrants in Canada, making in all thirty-nine persons relieved during the year, at an expense of one hundred and eleven dollars. Besides these the Society had contributed towards the support of one pensioner. The report then

[8]Ibid., Vol. VI, September, 1848, p.306 et seq.

[9]The ravaging typhus epidemic of 1847.

speaks in laudatory terms of the very great interest, attention, and readiness displayed by the Honorary Secretary, the Rev. Abraham de Sola, in the performance of his duties, and in promoting the best interests of the Society, as also of the valuable services and extensive kindness of A. H. David, Esq. M.D., who most feelingly and attentively visited the sick immigrants and dispensed medicines to them gratuitously."

"In concluding their report, the Committee pray, 'that the Guardian of Israel will be pleased to bless with his countenance the future operations of the Society, so that, when an indigent brother arrives amongst them, he should have no cause to ask, "Is there no balm in Gilead, is there, indeed, no physician there?" that every son of Jacob will not refrain from 'lending to the Lord'; that they will not fear but that their interest shall be a thousand-fold, and that they will use their best endeavours to obtain further support for their infant Society, so that they might be enabled to anticipate the happy period when 'sorrow and sighing shall forever flee away'."

"On the motion of Mr. J. G. Ascher, seconded by Mr. E. Moss, "that the report be received", and it having been put to the meeting, the report was adopted *nem. con.* (nemine contradicente). The meeting then proceeded to elect officers for the ensuing year, when the following gentlemen were returned:—M. J. Hays, Esq., President; Messrs. Simon Hart, David Moss, and Joseph Lyons, Committee; and Rev. Abraham de Sola, Secretary-Treasurer."[10]

[10]The Occident, Vol. VI, October, 1848, pp.368-370.

CHAPTER XII

A GLIMPSE OF SOCIAL RELATIONS

An exaggerated Opinion—The Social Attitude toward Jews—A Messenger from Persia and His Mission of Woe—Calls forth General Sympathy in Montreal—Lecture by Rev. A. de Sola which excites Great Interest—Remarkable Words by Unitarian Clergyman—Samuel Benjamin elected Alderman—A Jewish Circuit Court Officer—Further Contributions to the Progress of Canada—In Foreign Consular Service—Achievement of Jewish Engineer.

FROM the casual remark of Dr. A. H. David in his diary, as quoted in the previous chapter, it might be assumed that the disposition shown to Jews in certain quarters was not too amicable. That such a conclusion, however, would not be quite justified, we may gather from many isolated instances which contain much to show us the social atmosphere of those days in quite a different light. The attitude towards the Jewish element was not only one of tolerance but also one of friendship and respect. Many a Jew was entrusted with the performing of certain public duties to which great honor was attached; and socially, they were never considered as inferior. Thus we find that at such an occasion as the reading of the proclamation of Queen Victoria which under great civil and military array took place in Montreal on the 4th of August, 1837, Captain Eleazer David was in command of the cavalry. Six months later, on February 27, 1838, it was his brother, Samuel David, who was in charge of the cavalry escort at the swearing in of Sir John Colborne as Governor-General. We may also learn from the same memoirs of the David family that generally the Jews were regarded with esteem and were in close intercourse with the best classes of society. Mention is made there of a large musical soirée held at Mrs. Henry Joseph's on June 24th, 1834, at which some two hundred guests were present, among them being the Governor-General and Lady Aylmer. There is a reference also made that on the 17th of April, 1840, General and Lady Clitherton attended services at the Spanish and Portuguese synagogue. Several other incidents are recorded there which clearly illustrate to us the intimate social relationship which at that time existed between the Jewish community and its neighbors. At different times many Jews also held high offices in various Masonic lodges.

The following episode, however, reveals to us, more than anything else, the mutual feelings prevailing among Jew and Gentile at that time.

On the 6th of October, 1848, there came to Canada Rabbi Nissim ben Shelomon as a messenger of the Jews of Persia, who were suffering cruelly from the attacks and bitter persecutions of an intolerant Shah, and an ignorant and bigoted populace. The Rabbi's mission was to interest Canadian Jews in their behalf and to collect funds for their relief. That was on the eve of Yom Kippur. Rev. Mr. de Sola, whose guest the Rabbi remained during the five weeks he stayed in Montreal, made a stirring Kol-Nidre night appeal to his congregation and in warm, passionate language asked for assistance for the less fortunate co-religionists in the Mohammedan country. This was responded to by an offering of about seventy dollars. As this sum was considered too trifling to repay the Rabbi for travelling so far north, the trustees later met to consider in what way this amount could be increased. On the suggestion of the President, the Rev. Mr. de Sola was asked to deliver a public lecture asking for relief, the proceeds of which were to go to alleviate the hardships of the Persian Jews.

It was this undertaking which created a lively interest among Montrealers and became the topic of discussion in the metropolis of Canada. Jew and Christian alike expressed sentiments of deep sympathy for Rabbi Nissim's charitable work. In the various churches clergymen spoke to their congregations, calling on them to support the relief effort and to attend the lecture. Every newspaper came out with editorials, alike creditable to the writers as complimentary to those connected with the lecture, and pointing out to the readers the oppressed state of the Jew in the distant country.

The "Montreal Transcript", of October 26, 1848, had the following to say on the matter:

> "Independently of the great interest excited of late years by everything relating to the Jewish people, to whatever land they may belong, there will be this evening a strong provocative administered to the curiosity of the visitors in the appearance of an "accredited messenger" from his oppressed brethren in Persia. A crowded audience is anticipated, so much so, that the Temperance Hall has been selected in preference to the old News Room, in St. Joseph Street—at which place the lecture was previously announced to be delivered.
>
> "In the course of lectures given before the Mercantile Library Ass'n last winter, was one from the same gentleman who proposes to speak this evening, his previous lecture having had for its theme the persecutions endured by the Jews for centuries in Great Britain and other nations of Europe—now happily unknown and unfelt, except among the semi-barbarous Sclavonian nations of Russia and Poland—in England, France and Germany, and in southern Europe the Jews being now generally acknowledged among the most loyal, and in many cases, the most respected subjects of these empires.
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> "We recollect with what a feeling of interest the lecture we speak of was regarded—although the lecturer spoke only of sufferings long and patiently endured, but now passed away for ever. With how much more eagerness then, will the discourse of this evening be listened to? It will refer to a people, the oldest as a distinct race, that the world had known: commercially and politically amalgamating, yet socially distinct from other nations—unchangeable, though all but themselves have changed—adhering still to that faith whence we derive our own, and to the customs and forms of worship of their forefathers, alike through prosperity and adversity—through good and through evil report; while that portion of this people to whom it will more particularly refer, are still the suffering victims of persecution, of the most cruel and degrading character.
>
> "There is something in the mission of the Rabbi which calls for a more than usual exercise of generosity, for in the words of the "Herald" of yesterday morning, we may say:

'after centuries of changes, one of the people most stable in their faith, comes from Persia, a land most stable in its manners, to a country inhabited by the two most restless nations in the world. After ages of enmity, a member of one of two hostile faiths comes from a country where the antagonists are alike oppressed, to plead for both, where each is equally free, and both are friendly.'

"We hope the plea will be responded."

On the evening of the lecture, October 26th, 1848, the hall was crowded with one of the most respectable audiences that had until then ever assembled to listen to a public discourse in Montreal. Both the theme to be dealt with and the charitable purpose of the affair attracted the widest interest from all sides, and the most prominent citizens of Montreal were to be seen gathered there, among them being the Speaker of the House of Assembly, the attorney and solicitor generals, judges, heads of colleges, clergymen, scholars, journalists—in fact, all the *intelligentsia* of Montreal. The speaker, for his part, ably fulfilled the expectations of the audience and deeply impressed his hearers. The thrilling details of persecution and suffering to which the Jews were exposed in the kingdom of the Shah, were listened to with the deepest attention and excited the profoundest sympathy. An example of how the Christian gathering became impressed by the tale told and was practically carried away by it, might be drawn from the notices in which the newspapers reported the lecture. Remarkable, too, were the facts cited by the speaker, and it is evident that the description of the horrible cruelties inflicted on the Jews by the Mohammedans, must have stirred everybody deeply. We quote again from the "Montreal Transcript" the following significant lines in which a vivid account is given of what had transpired that evening:—

"Mr. de Sola commenced his lecture by alluding to the sad and sorrowful cause which had lead the learned and pious Rabbi to come on a mission of woe, to his co-religionists in various portions of the globe, in the hope of obtaining from them the means of alleviating in some degree the intolerable persecutions under which the Jews of the Persian Empire labored.

"The reverend gentleman entered into a brief but very interesting description of the city of Shushan, more especially of the Christian and Jewish quarters of the city, describing minutely the manners and customs, the garb, modes of worship, household and domestic economy etc., etc., of this distant and interesting people. He also gave a glowing description of the interior of the markets, bazaars, and places of public worship, and prisons of this populous Eastern city—the description which may be considered as a type of all the rest. After amusing and interesting his audience for some time with details of this nature, Mr. de Sola proceeded to give some information as to the treatment of Jews and Christians by the Mohammedan portion of the population, and of the cruelties and indignities daily perpetrated by Mohammedans of all classes, for mere love of wanton barbarity on their unhappy and unresisting fellow-countrymen and fellow-citizens, of an opposite faith.

"The Jews and Christians, he observed, were both hated and despised by the Mohammedans—perhaps the Christians were the objects of a deeper hatred than the Jews, although they did not so generally feel the effects of the persecutions so deeply, as the Jews inhabited the towns chiefly, while the Cristians were spread abroad in the country. A mutual feeling of oppression and ill-treatment has caused a strong feeling of friendship, and a desire mutually to aid one another in their distress, to spring up between these two oppressed classes of the subjects of Mahmoud Shah, and, as generally happens among the persecuted of any race, the oppressed Jews and Christians were always ready to afford such aid and shelter as lay in their power, each to the other.

"We have not space to enter into the various interesting details mentioned by Mr. de Sola; we will therefore merely state a few of the oppression practices of the Mohammedans, in the City of Shushan. Among other grievances, every family of Jews is compelled to pay to the Shah—be that family rich or poor—the sum of three dollars weekly, as a poll tax, with the exception of four months in the year, answering to March, April, May and June, in the Christian calendar—these months being those during which several important phases occurred in the life of Mohammed. It must be recollected that the relative value of money is widely different in Persia and in Great Britain and Canada, and that three dollars is a very much larger sum there than it is here—from this, the dreadful oppression of this tax may be conceived. The method of collecting this tax is also of a tyrannical character. A Mohammedan officer, on the day appointed for receiving this tax, goes into the quarter inhabited by the Jews, accompanied by a guard of soldiers, and the tax collector. Having seated himself in the middle of the street, he sends his myrmidons to the different houses to receive money from the hands of the oppressed. The soldier, having knocked at the door of the enclosure containing the domestic offices of the families, immediately demands the amount, frequently in this style:—"Come forth, dog of a Jew, and pay your tax!" This the master of the house immediately runs out to deliver, holding his hand open that the money may be seen, or the brutal soldier would not wait until he came to him, but he would be immediately seized and dragged to a place of punishment, and in all probability cruelly bastinadoed, often to the great risk of his life.

"When a Jew or a Christian in Shushan goes to market, he dare not touch the articles he sees exposed for sale in the bazaars but modestly inquires the price of the vendor, standing at a distance; on being told the value, he spreads a cloth on the ground, on to which the purchase is thrown—the purchaser depositing his money in a basin of water that it may be purified before it touches the palms of the follower of Mohammed. Two or three special acts of the grossest barbarity which have occurred of late years were related, from information received on good authority, by Mr. de Sola. One was that in the year 1840, a Mohammedan child was lost, and some Jews being near the place where the child was last seen, they were immediately charged with having murdered the child for the purpose of obtaining the blood for the celebration of Passover. In vain the Jews remonstrated; one was seized and condemned to be burnt alive by a slow fire. His brother endeavouring to gain his pardon, was condemned to the same

punishment, and both suffered amidst the tears and lamentations of the whole of their fellow-citizens—many of the Mohammedan spectators being compelled to retire, struck with horror, from the scene. A Jewish goldsmith, also, of great skill in his handicraft, was seized on a false charge of having dared to kiss a Mohammedan lady, in consequence of having some weeks before offended the lady by refusing to repair a ring, because of a press of business. He was condemned to a most cruel death.

"The circumstances which immediately led to the determination of sending forth messengers of their tribe, to endeavour to stimulate the sympathy of their foreign co-religionists in their behalf, was the imprisonment, with grievous corporal punishment, of the whole of the inhabitants of the Jewish quarter, in consequence of a child having been killed by falling from the roof of a house in the Mohammedan portion of the city, and carried to the Jewish quarter out of sheer enmity, for the purpose of enabling the parents to charge the Jews with having caused his death. Remonstrance, of course, was useless; and the jail, with the most cruel privations and inflictions, was the doom of the oppressed. The king's brother purchased the captives for the sum of $48,000—an immense sum in Persia—and then going to the jails, he offered them their liberty on embracing the tenets of Mohammed, or otherwise on promising payment of the whole sum with 20% interest, after 3 years. After some time, seeing no prospect of relief, and their friends and relations dying around them, the unfortunate Jews consented to the terms of their oppressor, and were liberated, only to find on returning to their homes, that robbery and spoliation had been at work, and that they were reduced to utter beggary. Then it was resolved, in a conclave of the almost maddened victims, to send forth messengers to pray for succour and relief; lots were cast, and three trustworthy, learned and pious members of the community chosen, who departed on different routes, in hopes, by the recital of the sufferings by their tribes, to awaken a sympathy that might lead to an amelioration of their abject condition. The Rabbi was chosen to travel westward, over Europe and America. Some of his own family have been crippled for life by the cruel application of the lash. This was in 1843. Since that period he has travelled through the principal cities of Europe and the United States, and has now come to Canada to solicit that aid which, in the cause of humanity, be it Jewish or Christian, has never been withheld.

"Mr. de Sola related some particulars of the result of the mission, especially the interest that the Rothschild family and Sir Moses Montefiore the celebrated Jewish philanthropist, had taken in the behalf of their suffering countrymen. The Queen of Great Britain had also sent a letter to the Shah of Persia, requesting him, in consideration of the friendship existing between the two Courts, to take into consideration the oppressed state of the Jewish and Christian subjects, and devise means for the amelioration of their unhappy condition. The result of this application is yet unknown as the Rabbi left Europe shortly after the missive had been sent.

"In America, his success has exceeded his hopes, and he has everywhere met with kindness and sympathy.

"Mr. de Sola concluded his very interesting lecture with the expression of a hope that in the cause of charity the Jews and Christians of his country might ever be, as now, united. He thanked the assembly for the kindness and attention they had shown, and said if the Christians should ever need relief, the Jews would not be backward in the holy work of charity.

"The Rabbi then thanked the assembly in the Hebrew language—which was translated to the audience by Mr. de Sola—for their kindness, and made his obeisance in the oriental style. The large and highly gratified assembly then separated."[1]

The following Sunday many clergymen took occasion to refer once more to the subject, the words of the Rev. Mr. Cordner, of the Unitarian Church, being particularly expressive of the liberal Christian view. "The feelings of Christians toward Jews in former times" he said, "were absurd and wrong. The Jewish authorities in Jerusalem caused "Our Lord" to be put to death some eighteen centuries since. But even their descendants should not be held by us as responsible for this, still less the Jews of other times and places. We might as well hold all Catholics responsible for the massacre of Bartholomew's day, or all the Episcopal Protestants for the rigour and tyranny of Laud, or all Scotch Presbyterians for the murder of the Bishop of St. Andrews, or all Calvinists for the murder of Servetus. Christians are bound by the law to treat all men kindly and with paternal sympathy."

We have dwelt at some length upon this incident, though much of it has no direct bearing on the subject of Jewish history in Canada, because it serves to show, and in a very striking manner, how the Jew at that time was looked upon, more especially by liberal-minded and educated Canadians. It is proof of the fact that all former prejudices against the Jew if any such existed, had by that time disappeared. If any further proof were needed we find it in the fact that only shortly afterwards a Jew in Montreal was for the first time honored to occupy a municipal office in Canada. This honor was bestowed upon Samuel Benjamin, who on November 5th, 1849, was elected a member of the Montreal City Council, largely by the non-Jewish vote. The significance of this was much greater by reason of the fact that Samuel Benjamin was an immigrant Jew who had come from England, and not one born in Canada. For a considerable time he was one of the most active men of the Montreal civic body. Several years later he returned to England, and when news of his death reached this country, the flag over the Montreal City Hall was lowered to half-mast in sign of mourning.

On the 20th of July, 1849, that is, a few months before Samuel Benjamin was elected a member of the Montreal administrative body, another Jew, Samuel David, of whom mention was made here several times before, was appointed Clerk of the Circuit Court of St. Johns, Que., a fact which at that time was warmly commented upon by many. "It will be regarded with additional satisfaction," one wrote, "as evincing the absence in the Canadian Government of that illiberality and bigotry which would exclude the worthy from offices of honor or public trust, merely because of their religious convictions."[3]

This bright phase of Jewish life in those days, which was filled with many an incident of Jewish worth and posi-

[1]The Montreal Transcript, October 28th, 1848.

[2]"Occident", Vol. VI, No. 10, January, 1849.

[3]Ibid., Vol. VII, No. 6, September, 1849.

tion, and the honors paid to Jewish citizens, nevertheless had at one time another aspect, too; that, however, was more in the natural course of events than the result of anything else, and no special significance should be attached to it. A change in the British tariff code had seriously affected Canadian industry, and a period of depression followed. As a result, a movement for annexation with the United States was started in Canada, and several hundred merchants and other prominent citizens drew up an annexation manifesto and signed it. Among those who signed the manifesto was also Benjamin Hart, who in common with all others, was penalized by Lord Elgin, the Governor-General. Officers were struck off the lists, while advocates holding the "Q.C." title lost their silk gowns; and undergoing the same penalty, Benjamin Hart was struck off the Commission of the Peace and as Lt.-Col. of the 1st Battalion Montreal Militia, both of which honors he could not so easily attain. A tardy act of justice was done one week before his death, the Government having offered to restore him to his rank and position, which was respectfully declined. Mr. Hart died in New York, February 28th, 1855, at the age of 76 years.[4]

Generally speaking, the influential and leading social circles of the day displayed a marked liberal tendency toward the Jews in Canada, so much so, that by way of contrast their position in this country was much better than the position of their co-religionists in England, where the Jews were still struggling for equal political rights, and against the last vestige of the prejudices directed against them. This fact was emphasized by Rabbi A. de Sola in a lecture on the Jews of England, which he delivered on April 19th, 1848. He pointed with pride to Canada's record for religious liberty and tolerance, and paid a marked tribute to the press and to the people of this country for the liberal opinion they had ever expressed and acted upon for the complete and thorough emancipation of the Jews from any kind of political thraldom. Incidentally, he also alluded to the public spirit shown by them, especially in Montreal, observing that to that spirit the metropolis of Canada stood indebted for some of its greatest improvements.[5]

That was by no means exaggerated. It was, however, more so proven and exemplified in the following years, when the names of several Jews became intimately linked with many and varied phases of Canada's progress. Circumstances offered a favorable field for their participation in the country's development, and the extent to which they did participate in it, was indeed remarkable, considering that their number in Canada was still small. In the fields of commerce, industry and in other branches of national life, the Jews were not behindhand in contributing their part, so much so, that the achievements and services of some of them were recognized and fittingly appreciated by foreign countries.

Mention of the Joseph family has already been made in a previous chapter, this family having given Canada the pioneer of her merchant marine. In later years members of the same family distinguished themselves no less in other public enterprises. Jacob Henry Joseph was connected with several of Canada's first telegraph companies, railways and banks. He very materially assisted in the construction of the Champlain-St. Lawrence Railway, one of the earliest railroads built in Canada, which was opened on July 21st, 1836. He was one of the original group of thirty who organized the first telegraph company here, and was also one of those that built the first line to the United States *via* Plattsburgh. He was likewise, partner in the Newfoundland Telegraph Company, that formed the last link in the first Atlantic cable line. In the establishing of many of Canada's banking houses he played a very prominent part. (See p. 330.)

His brother, Jesse Joseph, built and operated the Theatre Royal when it was the leading playhouse in Montreal. He was President of the Montreal Gas Company, with which he was associated for about forty years; was President of the Montreal Street Railway Company in the days when horses furnished the motive power, and retired when the demand for electricity became general. He insisted that electric cars could not be run in Montreal in winter, having in mind the difficulties encountered in horse-driven conveyances. He was also a bank director, an original director of the Great North Western Telegraph Company, and founder of the People's Telegraph Company. One of his very notable public successes was the establishing of close commercial relations between Canada and Belgium, becoming the earliest pioneer of commerce between the two countries, and he chartered the first vessels between Canada and Antwerp. The Belgian Government fully appreciated his services, in recognition of which he was appointed Consul for Belgium, the first one to be appointed to that office in Canada. He acted in the capacity of foreign representative in this country for over half a century, until his death in 1904. He was created a *Chevalier of the Order of Leopold* by the King of the Belgians, and in 1890 he was further honored by the King conferring upon him the *Décoration Civique of the First Class*. (See pp. 331-2.)

It is to be noted that the Josephs particularly distinguished themselves in Belgian consular service in Canada. Abraham Joseph, a brother of the two mentioned above, was Belgian Consul at Quebec for over thirty years, retaining that office until his death in 1886. Abraham Joseph was one of Quebec's most prominent men, having settled in that city in 1832. Among the many important positions he held we may remark that he was President of the Quebec Board of Trade, President of the Dominion Board of Trade, a director of La Banque Nationale, and President of the Stadacona Bank, which failed. It is on record that he paid every depositor in full out of his private purse. He was also a director of the Quebec and Gulf Ports Steamship Company, and for a number of years sat in the Quebec City Council. So popular was he with the French-Canadians, that he was once asked to stand for Mayor, and was defeated only by a few votes. After his death he was succeeded as Vice-Consul for Belgium in the ancient capital by his son, Andrew C. Joseph (died in 1921), who likewise held that position of trust for three decades. During his term as Consul, Mr. Joseph was made a *Chevalier d'Honneur* by the King of the Belgians, was decorated with the *Order of the King Leopold* as well as the King Leopold anniversary medal.

Especially noteworthy was the career of another Jew, Mr. Sigismund Mohr. He was born in 1827 in Breslau, Germany, where he was brought up and received that scientific training which in later years he put to such good use in Canada. He graduated from the university of his native city in electrical engineering, and a few years afterwards came to this country, settling in Quebec in 1871. He was among the first to recognize the importance of Canada's water-powers, and indeed the first one to convert these powers into energy which could be harnessed to the wheels of modern industry and modern use. He thus became the father of Hydro-Electricity in Canada and practically of everything electrical in Quebec City. He planned and installed the City and District Telegraph Company and gave Quebec its first telephone service by operating the first set of telephones sent to him by Dr. Graham Bell. He was in close touch with the latter. He also founded the Quebec and Levis Electrical Company from which Quebec derived its electric light system. Mr. Mohr died in that city in 1893. (See p. 427.)

[4]New York Times, March 1st, 1855.

[5]Montreal Transcript, April 21st, 1848.

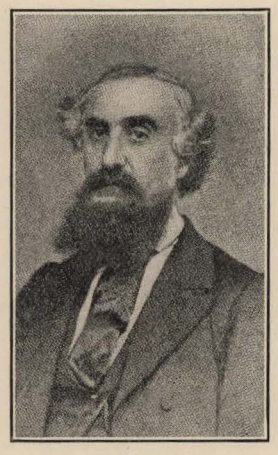
CHAPTER XIII

NEW COMMUNITIES FOUNDED

The Wider Area of Jewish Settlement—First Jew as Mayor in Canada—The German-Polish Congregation and Its First Synagogue—Incident Over Laying of Corner Stone—The Moss Family—Jewish Congregation Formed in Toronto—The Nordheimers and Rossin Brothers—Lewis Samuel—Lancaster, Hamilton, Ottawa—Jews Settling in Maritime Provinces—Day of Mourning Over Indian Mutiny.

THE small but steady influx of Jewish settlers in Canada was a factor which was making itself felt quite strongly. At this period Jews could not only be found in places such as Montreal, Quebec, and Toronto, where they had securely established themselves, but also in localities where their sojourn was, until the end of the first half of the 19th century, mostly of a temporary nature. This was but the natural outcome of things, for many of the newcomers were spreading themselves over a much wider area, settling wherever possible, and they thus laid the foundation for the Jewish communities which later sprang up in the same localities.

According to the census of 1851, there were 351 Jews at that time in Lower and Upper Canada. Of this number, Montreal alone had 181, Toronto and vicinity 77, and Quebec 40. This goes to show that to some extent the Jew was already an urban dweller, who preferred the more populated centres to those less populated. That, however, was quite natural, since in the outlying and remote districts he experienced great difficulty in the minute observance of his faith. Nevertheless, we find that Jews were living in more than fifteen towns and villages of Canada. It is interesting to note that some of them were living at such points where even today a Jew can scarcely be found. Thus, for instance, there were 6 Jews at Cap des Rosiers, in the Gaspe Peninsula, in 1851. The same village had in 1858 elected the first Jew as mayor in Canada, in the person of William Hyman, who settled in the Gaspe district in 1842 and founded the fishery industry there. Yet, according to the census of 1921, not one Jew was then living at Cap des Rosiers. (See p. 333.)



ALEX LEVY

In the fifties of the last century the Jewish community became richer by several new congregations which about that time came into being. These congregations had to struggle against all sorts of circumstances before they at last gained a firm footing. None, however, of these newly-formed congregations grew as strong and later became of such potent influence in the communal life of Canadian Jewry, as the one organized in Montreal by English, German and Polish Jews, followers of the Ashkenazic Ritual, who had desired a place of worship for themselves, since the mode of service in the Sephardic synagogue was alien to them.

As early as 1846, they were incorporated as a separate congregation of "English, German, and Polish Jews" (9th Victoria, Chap. 96). But that accomplishment for a long time existed more by name than in reality. Lacking a synagogue of their own, the members of the new congregation assembled for several years in a private room to conduct services. For a long time they had such a room on St. James St., for the use of which, according to the Minute Book of this congregation, the sum of ten dollars per month was paid as rent. Later on, a room on St. Gabriel Street was the centre of their religious activities.

On September 12th, 1858, a meeting was held of all those in favour of erecting a permanent synagogue "in which the forms of prayer shall be conducted after the manners and customs of the English, German, and Polish Jews." The object of the meeting was to devise means for erecting such a synagogue, and amongst the 36 persons present were L. Ollendorf, M. Ollendorf, B. W. Warner, S. Silverman, S. Hoffnung, A. Hoffnung, I. Cochenthaler, M. Kortosk, B. Kortosk, and others. Mr. M. Ollendorf was in the chair, and Mr. A. Hoffnung acted as secretary. It was decided to issue an appeal through the medium of the London *Jewish Chronicle* and the *Jewish Messenger*, of New York, to the Jews of England and America to assist this congregation in carrying out its aim, while amid great enthusiasm the announcement was made that David Moss and Edward Moss had signified their willingness of heading contributions by donating the sum of five hundred dollars each. In all, a total of about three thousand dollars was collected at the meeting. At the same time Samuel Hoffnung, who was formerly minister of the Hebrew congregation of Cheltenham, England, gratuitously offered his services in that capacity, volunteering also to instruct a class of Jewish youths in Hebrew twice a week.

According to the Act of incorporation, this congregation could not be properly organized, unless its members were British subjects, and duly registered, previous to being privileged to vote or hold office therein. This formality, however, was easily overcome. A site was bought on St. Constant Street (now Cadieux), and an important step was thus made to set the new congregation on a firm basis. On this site, which bore the street number 41, a handsome brick edifice was raised, capable of seating 150 men worshippers, and having a front gallery for 50 ladies. It was also proposed to build a school house at the back of the synagogue, and a dwelling suitable for a minister.

The Portuguese Jews were informed, or rather "officially notified," of a sister congregation having come into being, at the same time enquiring as to the position of its members in reference to the burial ground. The reply is not given, but the congregation later acquired its own burial ground alongside that of the Portuguese cemetery.

It is to be surmised that the Sephardim were not looking with favor on the growing importance of the recent arrivals, who, by their increase in number, had created the need for another congregation with its own synagogue. It was a clear sign of the influence they were beginning to exercise over the Jewish community. To the efforts of the German and Polish Jews some of them therefore displayed a cold and almost unfriendly spirit We may infer this from the fact that the trustees of the Portuguese congregation as well as Rev. A. de Sola himself declined to take part in the laying of the

corner stone of the German and Polish synagogue, which was to take place on July 12, 1859.

Invitations to be present at that occasion were extended to the Spanish and Portuguese congregation, to Rev. A. de Sola, and to Hon. Charles S. Rodier, mayor of Montreal. The latter accepted, and his acceptance thereof was acquiesced in by the City Council at a meeting which was held on the day before (July 11th). The others, however, turned down the invitation proffered them. The replies received and which do not give the reason for refusal, are very characteristic, and we reproduce them here. They were addressed to Mr. A. Hoffnung.

The following was the answer which was sent by the Secretary of the Portuguese congregation:

"Montreal, July 8th, 1859

"Sir,

At a meeting of the Trustees of the Portuguese congregation held this afternoon, your letter of this day's date was laid before them by the President, Mr. Alex Levy, and I beg to hand you a copy of the resolution adopted in relation thereto.

Resolved, 'That the Trustees of the Portuguese congregation beg to decline the invitation of the President and Trustees of the congregation of German and Polish Jews, to be present at the laying of the corner stone of their synagogue on Tuesday, the 12th inst., and that the secretary notify the same to the Hon'ry Secretary of the said congregation.'

I have the honour to be, Sir,
Your obedient sevant,
A. H. David, Sec. K. K.S.I."

The reply received from Rev. A. de Sola declining the same invitation, read:

"Montreal, July 10th, 1859.

"Dear Sir,

I duly received yours of Friday afternoon, informing me that you had been 'instructed by the President and Trustees of the English, German and Polish congregation to invite' my presence at the laying of the corner stone of their synagogue on Tuesday next, the 12th inst., at 3 o'clock p.m., and I employ the earliest leisure to request that you will inform the President and Trustees of the German and Polish congregation that I cannot accept this invitation for that occasion.

I have the honour to remain,
Your most obedient servant,
Abraham De Sola."

It was presumed that the reason for their refusal to attend was due to the fact that the Rev. Morris J. Raphall, of New York, had been invited to participate in the ceremony before the Rev. A. de Sola was asked to be present. A committee of the new congregation therefore went to talk the matter over personally with Rabbi de Sola, asking him to change his mind, but their efforts were fruitless.

The corner stone of the new synagogue was laid by Mr. David Moss, and about ten months later, on May 22nd, 1860, the synagogue was dedicated. Thus the second Jewish congregation in Canada, and the first in British North America to conduct its services according to the Ashkenazic custom, came into existence, and was put on a proper basis. Its first President was Mr. M. Ollendorf, while Rev. Mr. Fass succeeded Rev. S. Hoffnung as spiritual leader, and was a few years afterwards followed by Rev. Dr. Cohn. When the latter left, the Rev. E. M. Myers was appointed as Hazan, lecturer, reader, and teacher. The synagogue had also its own "shochet." (See pp. 93-95).

The new congregation had much to thank for what it was able to achieve during the early years of its existence, and for the strong position it had thus assumed, to the Moss family. The brothers David, Edward and Lawrence Moss, who came from England, were noted for the great generosity they had shown in assisting every worthy Jewish cause. They, and later other members of the family, contributed liberally towards the synagogue. They were also very munificent towards the free school of the congregation. When David Moss returned to England, in 1865, he left as a parting gift for the school the sum of $800. A still larger gift was bestowed on it by Edward Moss, when the latter left for England in 1869. In addition, David Moss bequeathed a certain sum, the interest of which was to be given away every year as prizes to the two leading Sunday School pupils.

Despite the unpleasant incident which arose over the laying of the corner stone, relations between the two congregations were harmonious and cordial, the Trustees and members of both cooperating in matters concerning the Jewish communal welfare. A few years later, however, another dispute arose, which this time had to be dragged into court, and ended in a verdict being rendered which was favourable to the German and Polish Jews. The City of Montreal, having decided to expropriate the land of the old cemetery in order to carry out certain improvements, it became necessary to remove the remains to another burial ground. The Portuguese congregation was asked to cooperate, and it agreed to remove the bodies at $6 each. As the city paid for the expropriated land which belonged to the Jewish community, a dispute arose between the two congregations over the share coming to the German and Polish synagogue. This resulted in a lawsuit against the Trustees of the Sephardic congregation, which on the 24th of August, 1864, was won by the complainants, the decision of the court favouring the latter.

Jews have lived in the city of Quebec since a very early date, but so slow was their growth there, that it was very difficult for them to organize for communal purposes. As early as 1763, Eleazer Levy settled there and engaged in business. In 1767, Abraham Franks took up his residence in Quebec, and it is known that his son, David Salesbury Franks, was in Quebec prior to 1774. In 1784, Elias Solomon, David Jacobs, and Hyam Myers lived in that city. In the thirties of the last century Abraham Joseph, who became so prominent in the public and commercial affairs of Quebec, settled there, also Henry Benjamin, and several others. It was not, however until the end of 1852, that the Jews of Quebec attempted to form a congregation. They acquired a plot for a cemetery, and quarters were rented as a temporary synagogue, where services were occasionally held. They also engaged a religious head, who acted as reader, preacher, etc. But it was not till many years afterwards, in fact, not before 1892, that the Quebec congregation was placed on a firm basis, and the first permanent synagogue, the "Beth Israel", established there.

No easier proved the task of organizing the Jewish community in Toronto. We have already referred in a previous chapter to those who were the first Jewish settlers in that city. According to the religious census of 1846 there were that year only twelve Jews living in Toronto. The first evidence of any sort of communal life there is a deed in the registry office, wherein under date of September 1st, 1849, the Hon. Beverley Robinson conveyed to Judah G. Joseph and Abraham Nordheimer, merchants, as Trustees of the Hebrew congregation of Toronto, in trust for a burial ground for the use of the congregation, the land on Pape Avenue, which is still used as a Jewish cemetery. The deed provides that in

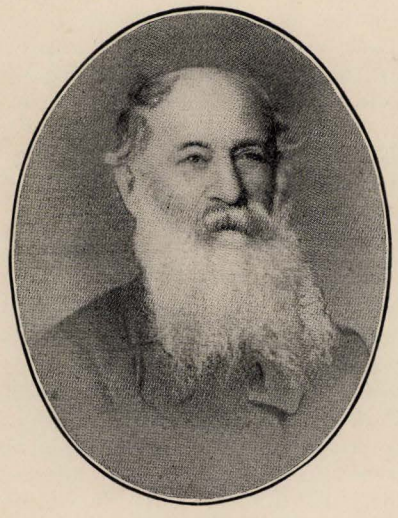
the event of the death, resignation or departure from Toronto, of either of the trustees, a new trustee is to be appointed by a majority of the males over the age of 21 years of the congregation at a meeting called for that purpose. The consideration paid for the land was twenty pounds sterling. The oldest Jewish tombstones in the cemetery are those of Simeon Alfred Joseph, Lewis Lyons, and Judah G. Joseph, belonging to the years 1850-52. (See pp. 105-7.)

The above mentioned Abraham Nordheimer, with his brother Samuel, early came to Toronto, and there founded the famous Canadian music house which still bears their name. They were born in Memsdorf, Bavaria, and in 1839 went to New York. Some time afterwards Abraham Nordheimer was appointed music instructor in the family of Sir Charles Bagot, Governor-General, and with his brother came to Kingston, the then capital of Canada. There they established the music house of A. & S. Nordheimer, subsequently removing it to Toronto, where Abraham Nordheimer was of much help to the embryo Jewish community, looking after its needs. It is thus that the "Sons of Israel" came to be formed, which later became the Holy Blossom congregation. A book bearing on its title page 1856-5617, Minute Book of the Sons of Israel of the City of Toronto, is the oldest one referring to the synagogue. But it was not, however, until much later, when they had sufficiently increased in number, that the Jews of Toronto were able to erect a permanent house of worship. (p. 334.)

Abraham Nordheimer did not remain in Toronto, and in the sixties returned to Germany, where he died in 1869. His brother, who was in 1887 appointed German consul for Ontario, and was for many years president of the Toronto Philharmonic Society, drifted away from Judaism, becoming an adherent of the Anglican Church. When he passed away, in 1912, he left very little of his large estate for charitable purposes, and but a paltry sum for the Toronto Jewish Benevolent Society.

In the forties there also came to Toronto the Rossin brothers, who were natives of Germany, and who opened up a "Jewellery, Watches, and Fancy Good Establishment" at 32 King Street, E. In the course of a few years they came to be regarded as prominent citizens of Toronto. In 1855, Marcus and Samuel Rossin built the famous "Rossin House" at the corner of King and York Streets, which became Toronto's most exclusive hotel. There was accomodation in it for over 500 guests, and during its existence it sheltered many of the distinguished visitors of Toronto, amongst them H.R.H. the Prince of Wales and suite in 1860; General Slistel, acting Lieutenant-Governor, who stayed there over a year; and many of the nobility of England, foreign authors, dramatists, artists, and others. The Rossin brothers, however, met with little financial success in several of their enterprises, and a few years later Marcus Rossin returned to Germany, while Samuel Rossin went to the United States.

The first Russian Jew to settle in Toronto appears to have been Isaac Davis. He was born in Moscow (in 1806) and came to Toronto in 1854, after residing for several years in Montreal and Quebec. Mr. Davis who became a Canadian citizen in 1837, was indeed among the first Jews from Eastern Europe, if not the first one of them, naturalized in this country. He was of no small assistance to the young Jewish community of Toronto, which was then "in the making" and interested himself with all matters pertaining to its welfare



G. I. ASCHER

About that time several other Jewish families settled in Toronto, and thus the need of a permanent place of worship for the small Jewish community there became rather great. Due to the untiring efforts of Lewis Samuel (born in England, 1828; died in Toronto, 1887) this became possible of accomplishment, and in June of 1856 the first regular congregation was formed with its place of worship in a room above a drug store at the southeast corner of Richmond and Yonge Streets.[1] A Mr. Hyman Goldberg was engaged to perform all the duties about the synagogue. On April 8th, 1857, Mr. and Mrs. Gottschalk I. Ascher, of Montreal, presented the new congregation with a Sepher Torah, and in recognition of this gift a resolution framed and engraved on vellum was sent to them electing also Mr. and Mrs. G. I. Ascher as "honorary members of the congregation for life".

The Ascher family had come to Canada from Glasgow, Scotland, in 1841, and settled in Montreal. They engaged in the jewellery business and were quite wealthy. About the year 1851, a branch of the business was opened in Toronto, and the two brothers, Jacob G. and Albert Ascher, sons of G. I. Ascher, came to live in that city, the first one, however, remaining there only for a few years. Mr. G. I. Ascher, who lived to the grand old age of 96 years, was strictly Orthodox, and when presenting the Toronto Jews with their first Sepher Torah, a condition was made that their congregation should always remain true to traditional Judaism, and should not drift to Reform. The "Holy Blossom" synagogue, in the Ark of which these scrolls of the laws may still be seen, did not, however, strictly live up to this condition.

It may be of interest to note that many of those who were at that period settling in Toronto came from Montreal and Quebec, where they had at first taken up their abode. The majority were of Anglo-Jewish origin, and amongst them Lewis Samuel, who is referred to above, played in his day the most prominent part in the life of Toronto Jewry, his name being intimately linked with all local Jewish activities at the time. He was one of Toronto's foremost citizens, was prominent in masonic lodges and fraternities, and a very active member of the Mechanics' Institute. He was for a number of years on its executive, was for some time its Vice-President and in 1877 was also honored with the office of President of the Institute—the first and until now the only occasion of that honor being conferred upon a Jew. No less noteworthy was his reputation in business circles, and he was generally regarded with esteem by Jew and Gentile alike.

Mr. Samuel devoted much time to matters affecting the Jewish community in his city, and in looking after its various needs. In 1875, when the quarters, used until then as a synagogue, became too small, owing to the increase of the Jewish population of Toronto, Mr. Samuel—who was "president, vice-president, treasurer, and everything," in the words of one of the Jewish old-timers of Toronto[2]—took upon himself the task of collecting funds for the erection of a more suitable religious centre, capable of accomodating the whole of Toronto Jewry. His efforts were effectual, and in 1876 the first permanent synagogue in that city was opened on Richmond Street, east of Victoria. The Jews of Montreal liberally assisted this undertaking, and in the Minute

[1] S. J. Birnbaum in Canadian *Jewish Times*, December 20, 1912.
[2] Ibid.

Book of the German and Polish synagogue we read that Lewis Samuel, president of the Toronto congregation, had written to the officers and members of the congregation in Montreal, thanking them for generously contributing towards the fund for purchasing the Toronto synagogue. (See p. 109.)

At about the same period that the small Jewish colony was formed in Toronto, the Jewish community in Canada as a whole began to noticeably expand itself. In 1857, Noah Friedman settled in Lancaster, Ont., followed afterwards by William Jacobs, the Kellerts, Levinsons, and several others. Some of these settlers arrived in Canada with considerable means, and they took up their residence near Lancaster when the Indian lands in that locality were opened up. At that time Jews were already to be found in Hamilton, where Herman Levy had in 1857 established the firm of Levy Bros., wholesale jewellers, still in existence there. In the same year Moses Bilsky came to Ottawa, being, as far as is known, the first Jew to settle there. But while the number of Jews in that city remained insignificant for a long period, in Hamilton they were able to form a congregation, the "Anshe Sholom," at an early date, this congregation being incorporated by Parliament in 1863.

In 1858, Henry Jacobs and Michael Michaels started the first cigar factory in Canada, which they operated at Dundas, Ont. They afterwards removed to Montreal, and the factory they started is still in existence. At approximately the same time the first Jews came to the Maritime Provinces—Nathan Green, Solomon Hart and Henry Levy, who settled in St. John, N.B., between the years 1858-60 They were related to each other and had come from England, first taking up residence in the United States; it was from there that they afterwards moved to St. John. Solomon Hart came from a family from Alsace Lorraine, where the name originally was Hertz.

We cannot say how the immigrant Jew was generally looked upon, but we may safely presume that everywhere in Canada he was hospitably received and was quite welcome; and everywhere, too, he was a factor in contributing towards the common good of the country. The mutual regard of Jew and Gentile was indeed very high, and evident to a marked degree, while the press was not behind in warmly upholding this spirit, always expressing itself in terms of sympathy about the Jewish people.

The same sentiment was amply reciprocated by the Jews themselves, who showed deep concern in all matters affecting their country. Thus we read of their observing a fast day as a token of sorrow for the many British killed in the Indian Mutiny in 1857. The 27th of November of that year by an official proclamation having been declared a day of national mourning in Canada, the Jews observed it as a day of abstaining from food. They assembled in their respective places of worship and offered their prayers for the dead with much feeling, while in the Portuguese synagogue, at Montreal, Rev. A. de Sola delivered a touching and impressive sermon taking as his text: "And a time of distress it is unto Jacob; yet out of it shall he be saved" (Jeremiah, XXX, 7), moving everybody with his vivid tale of the pitiable conditions in India and of the time of stress and apprehension through which the Empire was passing.[3]

[3]The Montreal "*Gazette*", November 27, 1857.

CHAPTER XIV

COMMUNAL ACTIVITIES AND SETTLEMENT ON THE PACIFIC COAST

A Great Event Acclaimed by Canadian Jewry—Jewish Lord Mayor of London Congratulated upon his Success—Speeches and Resolutions at Meeting in Montreal—Dr. de Sola's historic roles—Young Men's Hebrew Benevolent Society Formed—Its Origin and Those Who Organized It—I. G. Ascher and J. G. Ascher—The Difficulties in Early Years—Jews in Far West—Community at Victoria Formed—Its "School Question"—A Noteworthy Role Played—Laying of CornerStone for Synagogue Unparalleled Event for Victoria—Jews in Canada from "Coast to Coast."

ALTHOUGH the Jews in Canada were perceptibly increasing in number, a fact which was also attended by the gradual awakening of a sort of communal consciousness among them, it was no less significant to note how everything which occurred in the Jewish world re-echoed here and did not fail to react upon the sentiments of local Jewry.

In 1855, David Salomons was elected Lord Mayor of London, England, this being a unique instance of a high honor attained by a Jew. There was salient proof in this fact of the inroads democracy was making in England, and of the progress which the movement for civic and religious liberty had thus marked. Throughout the British Empire, and also in America, this was joyfully hailed and considered a worthy compliment paid the Jewish people; and the same feeling was also shared by the Jews in this country who, in Montreal, made it the occasion for a festive gathering which was held on the evening of November 1st of that year—to honor and acclaim the great event in British Jewry.

The gathering, which was held under the chairmanship of Dr. A. H. David, was one of the greatest held in Montreal, and the spirit which animated those present was most enthusiastic. The chairman briefly stated the object of this meeting, pointing out the progress which liberal principles were making. The first speaker was Rabbi de Sola, whose words profoundly impressed his listeners. They were the expression of a proud Jewish consciousness and clearly showed the mode of thinking of the Jewish citizen of a free and democratic country. He said that the Jews (of Montreal) had gathered not to express their joy over "a favor" done their brethren in England, but to congratulate those of their faith who had won their rights as loyal and peace-loving citizens through enlightenment. More especially, said he, should the Jews in Canada joyfully acclaim this event, since they enjoy the blessings of a sane and unbiased legislation in this great, happy and enlightened country ("colony") which has opened for them the door of Parliament, of its seats of learning, and all dignified and trustworthy offices. The command: "Let there be light; and there was light," said he, resounded once more. He told the assembly of the injustices to which the Jews in England had been subject, and of the fight they had to make for their emancipation, reminding also his hearers of the indefatigable efforts of the Jewish Lord Mayor in behalf of this cause, which was for many years a source of humiliation and obloquy, until he came out victorious and finally attained the highest of civil offices.

Of especial interest is that passage in his address where he related the history of the now well known oath having the words "On the true faith of a Christian," which so frequently was, for the Jews in England and in other parts of the Empire, an obstacle in their way to political equality. In the first quarter of the 19th century, British law denied, according to the oath of abjuration, almost every civil or military office or other post to Jews. In 1828, Sir Robert Peel and the Duke of Wellington attempted to remedy the situation; but to no avail. Only nineteen years later, in 1847, did the British Government, under Queen Victoria, introduce a bill in Parliament for the "Relief of Persons of the Jewish Religion elected to Municipal offices," eliminating the words "On the true faith of a Christian," which bill became law four months later. That was a great step forward toward the complete emancipation of the Jews in England.

"No more yellow badges!" Rabbi de Sola exclaimed at the conclusion of his address. "No more Ghetto; no more Judenstrasse; no more civic disabilities; no more religious tests. The Jews wish to hold their heads as other men do, as God has created them. They want to be the equals of their fellow-citizens of other creeds."[1]

In almost the same proud and energetic manner the other speakers of the evening expressed themselves. Alexander Levy drew a parallel beween England and Canada where all are equal irrespective of creed. "The Jews," he said, "have had here Magistrates and Justices of the Peace and only a few years ago a Jew was elected Alderman in Montreal." There was no doubt in his mind but that if the same gentleman had presented himself as candidate for the mayoralty he would not have been rejected.

Edwin Morris, who followed, spoke in particularly strong terms. "It is of import," he declared, "that the Jews hammer their way through to freedom; that they do it incessantly until the aim is reached, just as David Salomons, who was undaunted by all obstacles, who struck one blow after another, and stormed and destroyed the bulwark of intolerance." Similarly spoke William Benjamin, who expressed the hope that the day was not distant when enlightenment will put an end to narrow-minded prejudices and the Jews everywhere will enjoy the fullest civic and political liberty. Incidentally, he also referred to the fact that Jews were being cruelly persecuted in "despotic and barbarous Russia."

Before the meeting was closed there were adopted four resolutions congratulating the Jewish Lord Mayor of the British Metropolis, upon his great victory. One of these resolutions, which was presented by Rabbi de Sola and seconded by David Moss, read as follows:

> "Resolved, that this meeting learns with the most complete satisfaction of the election of David Salomons, Esq., to the dignified office of Lord Mayor of the City of London; and that while they tender to their esteemed and distinguished co-religionist their warmest felicitations on the gratifying event, they would convey to him the high appreciation they entertain of the zealous, untiring and important services which, during a period of more than a quarter of a century, he has rendered to the cause of civil and religious liberty, and more especially of the efforts he has made to obtain for British Jews complete immunity from the disabilities under some of which they still suffer."

A copy of the adopted resolutions together with a

[1]Montreal "Herald," November 3, 1855.

report of the meeting, was forwarded to the Lord Mayor of London.[2]

There is no doubt but that Rabbi de Sola contributed largely to the fostering of that feeling with which the Jewish community in Canada was generally regarded. He was a sort of a link which brought about closer relations between the two sections; and it was through him, the intellectual Jew, the man of great learning, that Christians in Canada learned to appreciate more keenly the Jewish race.

In 1858, McGill University conferred upon him the honorary degree of Doctor of Laws (L.L.D.) and this was undoubtedly a well deserved honor. His reputation as a man of letters and as a scholarly Jewish rabbi was by then well established. He was known among literary men and to the Jewish world particularly for that profound knowledge which won for him so prominent a place among scholars. His intense literary activity was now at its height, and he contributed to several Jewish and other periodicals many of his interesting studies and essays. We learn also that the McGill authorities once honored him by having him address the graduates at their annual convocation, and upon leaving their "Alma Mater" to give them their parting moral advice.[3]

In 1860, Dr. Hall, editor of the "British American Journal," invited him to assist that periodical with his pen, and he contributed to it many an interesting article which showed how deeply the author had penetrated into scientific as well as rabbinical paths of learning.



WM. BENJAMIN

No less popular was he also as a speaker and lecturer, and his public discourses were commented upon far beyond the frontiers of Canada. Two events in his life are particularly noteworthy because of their national and international importance. The first is also a link between the past and the present for it affected a future governor-general when he visited Canada in 1870. At that time Dr. de Sola as President of the Natural History Society, entertained the Prince, who, as Duke of Connaught, is still so well known to Canadians. He afterwards gave a lecture on "The Study of Natural Science." The Prince asked for a copy which he sent to his mother, Queen Victoria, who sent the lecturer a letter of approbation.

The second event took place in 1872, when he was invited by General Grant, President of the United States, to open the American Congress with prayer, a task which he performed according to the Jewish custom (with head covered). This was an extraordinary honor for a Jew who was, moreover, not a citizen of the United States, and it was favorably commented upon in all quarters. It was the first compliment paid to a British subject by the American Government since the strained relations which had occurred as a result of the Alabama Claims, and Sir Edward Thornton, the British Ambassador at Washington formally extended to Dr. de Sola the thanks of the British Government, while Mr. Gladstone—then Prime Minister—also personally communicated his satisfaction.

The social conditions confronting the Jewish community in Canada during that period were, on the whole, quite gratifying. This could well be seen in many instances. In telling us of the state of Canadian Jewry in those days, the "Jewish Chronicle," of London, remarks that Jews were living here under favorable conditions, and were highly respected by their Christian neighbors.[4]

At the same time, along with the influx of Jewish immigrants, many of whom were precariously situated, the need of an organization which would take care of the new arrivals made itself felt—a need which had hardly existed before. This was realized more with the outbreak of the American Civil War which induced many Americans, including a considerable number of co-religionists to come to Canada, the latter adding to the task of the local Jewish community to provide for the needy in their midst.

Under these circumstances the "Young Men's Hebrew Benevolent Society" of Montreal, was born. It was organized on July 23rd, 1863, by a group of prominent members of the local Jewish community who wanted to form a Society to assist the needy poor of the Jewish faith. The late David A. Ansell tells us a few interesting facts about the origin of this Society, in his reminiscences of those days.

"In the year 1863," he relates, "there lived in Chenneville St. a remarkable woman whose name was Mrs. Roman. She kept a Jewish boarding house and during the American Civil War her house was the rendezvous for a large number of men from the U.S. who found a home under her hospitable roof. Quite frequently old inhabitants of Montreal would also come to dine there or to while away a few hours.

"An optician, named Franklin, likewise lived at Mrs. Roman's, and this Mr. Franklin may truly be said to be the instigator of the Young Men's Hebrew Benevolent Society. This young man, who was about thirty years old, and who witnessed the number of poor coming from the United States to Canada, asked me if I would assist in establishing a young men's Hebrew benevolent society in Montreal. I at once coincided with his views and forthwith drew up a circular giving the object of the society, and the late Messrs. David and Edward Moss were the first subscribers on my list.

"At that time we had two synagogues in the City of Montreal, one for the Portuguese, and the other for the German, Polish and English Jews; but I regret to say that the feeling between the two congregations was not that of brotherly love—caused by each congregation trying to get any new member that arrived in Canada to their synagogue.

"When I called upon the members of the Portuguese congregation they thought the object a good one and much needed in Montreal; but they would have liked to have their own benevolent society. I replied that we were quite willing to join them in their undertaking; if it was for them a matter of honor, they could have all that honor. At last the important meeting for the election of offices took place. I recollect going to that meeting about 8 o'clock at night, and as no gas was on the premises we had to use a coal oil lamp.

"Among those present were Dr. David, J. Samuel, M. Gutman, I. G. Ascher, Levy Brothers, L. A. Hart, Dr. de Sola, B. Kortosk, and others. The election took place, and you will note that all persons elected were members of the Portuguese synagogue. I was perfectly satisfied, however, for I had obtained what we wanted—a Young Men's Hebrew Benevolent Society, but the credit will ever belong to Mr. Franklin, the optician, who first conceived the idea of it."

From this small beginning arose that organization which was later incorporated under the name of the Baron de Hirsch Institute and Hebrew Benevolent Society, ultimately growing to a foremost place amongst the charitable institutions of the American Continent, and to the proud distinction of being the largest institution devoted to charity in the Dominion of Canada.

It was the opinion of the organizers that the Society should be under the supervision and control of unmarried

[2]Ibid.

[3]"Occident," Vol. XXII, No. 4, p. 191.

[4]"Jewish Chronicle," London, February 7, 1862.

men only; from a desire, it appears, to release the married members of the community from all financial responsibility in the undertaking and also from the onerous duties coincident with the administration of charitable institutions. Another reason given at the time was that this would have the effect of stimulating interest in communal work amongst the Jewish young men of the city. These suggestions, which were embodied in a resolution, evidently met with the approval of the gentlemen present at the first meeting, for they were carried unanimously. Several years later however this clause in the by-laws was amended so as to admit as members married co-religionists as well.

The first officers to be elected were—L. L. Levey, President; L. B. Davis, Vice-President; S. G. Levey, Treasurer; and H. Moss, Secretary. As members of the Committee were chosen:—S. Littauer, I. Ascher, M. Gutman, J. Samuel, Lawrence Cohen, S. Ollendorf, L. Silverman, H. L. Levey and B. Kortosk. They were all active communal workers, and the names of some of these were closely linked with many an undertaking of Montreal Jewry.

It is worthy to note here that I. Ascher, who is mentioned as a member of the Committee and as one who participated in the first meeting for organizing the society, is Isadore Gordon Ascher, the poet and novelist, a son of Mr. G. I. Ascher. He was born in Glasgow, Scotland, in 1835, and came to Canada with his parents at the age of six, settling in Montreal. He was educated at the Montreal High School and also followed a course in law at McGill, graduating from that University as B.C.L., in 1862. He early displayed literary leanings and as a student he was already known for the poetical pieces which he contributed to the local press. In 1863, the year in which he figures as one of the organizers of the Young Men's Hebrew Benevolent Society, appeared his "Voices from the Hearth and other Poems," a volume which was warmly received by critics in Canada and England. In 1864, he removed to England where he devoted himself exclusively to literature, becoming a frequent contributor to the London press, his contributions including short stories, dialogues, poems, editorials, etc. His sonnets on events of the hour in *Public Opinion* awakened much interest in literary circles, particularly one entitled "Canada," which will be preserved in the Dominion as a masterpiece. He died in 1912.

Much more active, both in the organized society and in Jewish communal work in general, was his brother Jacob G. Ascher, who has also been mentioned before. He was for many years connected with the Young Men's Hebrew Benevolent Society, being secretary, vice-president, president and one of its most active members. In the Minute Book of this Society he figures constantly from 1864 on for more than two decades. Several years later, when the Roumanian persecutions broke out and appeals were made all over the world for aid, under the auspices of Sir Moses Montefiore, Mr. J. G. Ascher was appointed Secretary-Treasurer for the funds collected in Canada. Jacob G. Ascher, like his brother, was a connoisseur of literature and employed his pen from time to time for the writing of lighter essays, poems and other literary work.

As already remarked, the organization formed set itself the task of helping their poor co-religionists. In the first years of its existence, however, it was often in financial difficulties, and it is interesting to note that at the Annual Meeting held in July, 1867, the Treasurer had only to account for twenty-nine cents, that amount being the balance in his hands at that time. But the organization which was later to become the Baron de Hirsch Institute nevertheless kept growing, and in spite of the embarrassments, it had at certain periods to encounter, its means gradually increased. Simultaneously too, its activity in the field of social aid kept pace with the exigencies of the times. It is worth noting that the "Montreal City and District Savings Bank," of which Henry Judah was then President, made this institution an annual grant at an early period, and so did the Provincial Government of Quebec.

In 1869, the question of incorporation was raised, and Lewis A. Hart (born at Three Rivers, 1847; died at Montreal, 1923), the first Jewish notary in Canada, together with Gershom Joseph, who was then practising law in Montreal, took it upon themselves to have the society incorporated; these gentlemen bearing the expense in connection with the work. On November 16th, 1870, the charter was granted, and the Young Men's Hebrew Benevolent Society became an incorporated body, taking its place among the other charitable institutions in Canada, whereby it was also prepared for the great national task which it was later called upon to perform for Canadian Jewry.

Although the older part of Canada was still the point of particular interest for all Jewish new arrivals who were being attracted there, the presence of Jews slowly came to notice also in another part of the country —in the far Canadian West, when they began to come at the end of the 50's of the last century. It was in this part of Canada, too, that some of them played from the very outset a varied and most conspicuous role.

To say when the foot of a Jew had for the first time trodden the soil of the Canadian North-West may be a matter of conjecture only. Similarly it is hard to state with anything approaching exactness who was the first one of the Hebrew race to take up residence in those remote regions. The great rush to British Columbia of fortune-seekers who were attracted there by the discovery of gold in 1858, had also brought a number of Jews to that part of Canada, and it was on the Pacific Coast therefore that a small Jewish community was early formed. The Jews mostly settled in Victoria. Thus, one year after that city was incorporated, they were able there to organize themselves into a congregation and to build a synagogue, the corner stone of which was laid on June 2nd, 1863.

Most of those who in the first years settled in British Columbia had come from California. The first among them were the brothers, Godfrey, Charles, David and Isaac Oppenheimer. Born and brought up in the old German town of Frankfort-on-the-Main, they left Germany in 1851 for the United States and went to California by the Panama route where the discovery of gold in '49 had attracted people from all parts of the world. Rumors of the finding of gold in British Columbia began to reach San Francisco about '56 and the Oppenheimers left California for British Columbia in that year and started in business in Victoria. It was in '58 that gold was discovered on the Fraser River and the rush from all parts of the globe commenced. The Fraser led to Cariboo and Yale soon became the "hub" and starting point for the Cariboo mines. The Oppenheimers accordingly moved to Yale the same year and their firm was one of the first to be established there. Five years later, when the importance of Yale as a business centre began to diminish they returned to Victoria where they carried on for many years.

After the Oppenheimers, there followed, in 1858, Kady Gambitz, the brothers Lumby and Seilim Franklin, Gustav and Emil Sutro, and others. In the Jewish press of America it was then reported that "many Jews" had settled during that year in Victoria.[5] This small colony increased in numbers the following year or two. But its increase, strange as it is, gradually brought with it a

[5] "Occident," December, 1858, page 459.

problem which became quite embarrassing. In this connection it may be noted that the "School Question" for the Jews in Canada did not first arise in the Province of Quebec, but in British Columbia. In 1861, the Jews of Victoria in a demonstrative manner withdrew their children from the local public school, the reason being a characteristic instance, as it was then reported in the *Jewish Chronicle*, of London We quote from that organ the following lines regarding this matter:—

". . . Let us cast a glance, in the extreme West, at a Jewish settlement, quite of recent date, which is far distant from all others. We allude to the small congregation at Victoria, British Columbia. The gold discoveries in Vancouver's Island have brought to notice these remote possessions of the British Crown and, no doubt, drawn to the capital a number of co-religionists who have formed themselves into a congregation. Little beyond this fact is known of them. All that has transpired quite recently is that its members have in a body withdrawn their children from the public school in consequence of the attempt made by the teaching staff—members of the Church of England—to seduce them from the religion of their fathers."[6]

Owing to the geographical situation of the place, and being at a distance of a few thousand miles from the rest of Canadian Jewry, the Jewish community of Victoria could not considerably grow and has therefore, remained small in numbers—even to this day. That did not, however, impair its influence. The Jews of British Columbia in those days indeed played a most remarkable role. They were the pioneers and path-blazers of that region to such an extent, that half the history of that province is interwoven with Jewish names

Most exemplary, too, was the feeling—a feeling of tolerance and warm friendship—which their Christian neighbors had for them. They were regarded with the highest esteem. The third Mayor of Victoria, after its incorporation, was Lumby Franklin, who was elected in 1866 as chief magistrate of that city by a very large majority. He was congratulated upon his election by the Chief Rabbi of England, in a letter written in Hebrew. His brother, Seilim Franklin, was elected in 1870, a member of the Colonial Legislature and was thus the second Jew, after Ezekiel Hart—though the latter was deprived of that privilege—to sit in a Provincial Parliament of Canada. Henry Nathan, who was born in London in 1842 and came to Victoria in 1862, was the first and thus far, the only one of the Jewish faith to sit in the Legislative Council of any Canadian Province. In the month of November, 1870, he was elected a member of the Upper Chamber of the Legislature of British Columbia, and was thus able to assist in bringing the colony into the Canadian Union. He was thereupon returned to the House of Commons at Ottawa as one of the representatives of the city of Victoria, being elected with Mr. De Cosmos by acclamation. He was again returned at the general elections in 1872, and sat until the expiration of the second Parliament as a supporter of Sir John A. Macdonald. (See p. 371.)

What proved, however, the intimate relationship between Jew and Christian and the profound appreciation the latter had for those of the Jewish persuasion, was the occasion of the laying of the cornerstone of the synagogue in Victoria, which took place, as mentioned above, on June 2nd, 1863. This was an event in which everybody participated—an event accompanied by an uncommon ceremony and public pomp and carried out under circumstances unparalleled in Canada.

For the people of that city the whole affair was a sort of a gala occurrence. The band of H.M.S. *Topaz* came from Esquimalt to take part in the ceremony. The members of the Hebrew congregation were met in open procession by the Germania Sing Verein, the French Benevolent Society, St. Andrew's Society, Masonic lodges, fraternal societies, officers and others, who marched in parade to the site where the cornerstone was to be laid.

John Malowansky, one of the early Jewish settlers in Victoria, read a prayer in Hebrew. Samuel Hoffnung, in speaking for the congregation, pointed out the wonderful accomplishment which it could show in so short a time. "Who would have thought," said he in his address, as reported by the press of that day, "that in the short space of five years we should have a temple erected where aborigines were then lords of the domain? Who would have dreamt that in this isolated part of the globe, where, ere now, feet of white men have hardly trod, a comparatively large city would spring up, studded with magnificent edifices and inhabited by a large concourse of intellectual people? Who would not have ridiculed the idea that where, ere now, naught but the hunter's step and wild beast's roar disturbed the wilderness, should at this early day be erected a synagogue to the scattered tribes of Israel? With feelings almost amounting to envy we behold erection of churches of almost every denomination extant; but what could we, a handful of people, do to gain a similar edifice? It is easy to remember the advent of the first Israelite. Nevertheless, scattered as our race is over the world, and limited in numbers as we generally are, compared to our Gentile brethren, I am proud to say that since we first made our appearance, one by one, we have each and all striven manfully to uphold the religion which has been handed down to us by our forefathers."

The *British Colonist*, of June 3rd, 1863, devoted a large part of that issue to a report of the ceremony, concluding:

"Thus terminated an eventful day in the history of the Jews in Vancouver Island, and it must be a source of infinite gratification to that body, that the ceremonies of this day, partaking as they did of a purely denominational character, were participated in by all classes of our community with a hearty goodwill and brotherly feeling, evidencing in acts more powerful than words the high esteem in which they are held by their fellow townsmen of the City of Victoria."

And this was indeed a day of special significance—not only for the Jews of Vancouver Island alone. It seemed to mark an important mile-stone for them in Canada generally, for they were now established not only in the Maritime Provinces but also in the remote region by the Pacific Ocean—from "Coast to Coast" of the future Dominion.

[6] "Jewish Chronicle," (London), February 7, 1862.

CHAPTER XV

BEFORE THE IMMIGRATION TIDE OF THE EIGHTIES

In Pioneer Days in British Columbia—Interest in Public Life—The Movement for Confederation and Jewish Delegates at National Convention—D. A. Ansell—More Organizations Formed—Difficulties Arising out of Unpreparedness to Receive Immigrants—Young Men's Hebrew Benevolent Society Protesting to Jews in England—First Signs of School Question—German-Polish Congregation Establishing a Secular School—N. L. Steiner—Deaths of Rev. Dr. A. de Sola and Dr. A. H. David.

As we have seen, the Jews in British Columbia in their pioneer days in that province indeed played a unique and quite remarkable part. The importance of this role of theirs did not diminish in the slightest degree in the following years. The majority of them were engaged in business, were well represented in the import trade as also in the industries which at that time saw their dawn in British Columbia.

It may well be said that there was not one important public enterprise in the Pacific Province with which some of them were not connected. One of the first railway lines in British Columbia, an important section of the Cariboo road, was built through the efforts of Charles Oppenheimer. When David and Isaac Oppenheimer removed from Victoria to Vancouver, they took a leading part in the incorporation of that city and in the negotiations for the extension of the C.P.R. from Port Moody. Neither David nor Isaac were members of the first city council of Vancouver, but both were aldermen in the second council, being elected by acclamation for Ward Five. The following year David was elected Mayor and Isaac was re-elected Alderman, being chairman of the finance committee for that term. David Oppenheimer was honored with the office of chief magistrate of Vancouver for three more successive terms, retaining that office until the end of 1891. His brother, while a public-spirited citizen in every sense of the word, had a great dislike for public life, and therefore retired from the municipal arena, devoting his attention to the numerous enterprises in which their firm had become interested. These embraced almost every sphere of commercial and industrial activity which would advance the interest and prosperity of the young city.



DAVID OPPENHEIMER
(1832-1897)

The Oppenheimers were amongst the first to realize that speedier and better means of communication were needed between Vancouver and New Westminster. They accordingly formed a company and with three others, also Cariboo pioneers, secured a provincial charter for that purpose and constructed an electric railway between the two cities. The industrial development of Vancouver and British Columbia in general was in part due to them. Of the two brothers, however, David Oppenheimer was the more active. He was President of the Vancouver Improvement Company, of the Westminster and Vancouver Tramway Company, the B.C. Dredging and Dyking Company, the Vancouver Board of Trade, Vancouver Club, and of numerous other commercial and social bodies. His brother, Isaac Oppenheimer, some years later removed to Spokane, Wash., where he died (in 1922) at the age of eighty-eight.

No less active were many others of the early Jewish settlers in British Columbia, among them being the Leaumeisters, who held a contract from the British Government for certain military supplies; Moses Sperberg; the Sutros, one of whom was subsequently mayor of San Francisco; Nathan Keshland, and others. Simon Leiser was looked upon as one of Victoria's foremost citizens. For fifteen years he was an executive officer of the Board of Trade of that city, and at one time he was also President of that body for two terms in succession. He was a director of the Royal Jubilee Hospital, was actively connected with the Victoria Opera House Company and took a leading part in the building of the Royal Victoria Theatre. One other of the Jewish old-timers of British Columbia, J. P. Davies, who was associated with the beginning of the Jewish congregation in Victoria, took a prominent part in public and social life. In 1878, he presented himself as a candidate for the House of Commons at Ottawa and was defeated only by a few votes. He died the following year.

But not in the Pacific Province alone did the Jews take a keen interest in the public affairs of the country. This was also the case in the older provinces, though Sir John A. Macdonald, then Prime Minister, had once asserted that "the Jews as a body," as he said, "have taken perhaps a wiser course in avoiding the worries of political life." It is well known that many of them closely followed the movement which gave birth to the Canadian Confederation. At the great National Convention held in the Music Hall, Toronto, on the 27th June, 1867, on the eve of Confederation, there were a few Jewish delegates, among whom the identity of Mark Solomon, a tobacco manufacturer of Toronto, was particularly evident.[1]

In this connection we may also tell something of the friendship which existed between David Abraham Ansell (b. in London, 1834; d. in Montreal, 1914) and the great Canadian statesmen of the time, viz., Sir George Etienne Cartier, Sir Charles Tupper and Sir John A. Macdonald. With the latter he was particularly intimate, their friendship dating from pre-Confederation days, when the future Prime Minister of the Dominion had on more than one occasion discussed with him the great national plan of uniting the provinces, and other matters he had in view. While yet in England, Ansell was already a familiar figure in political circles there, being a supporter of the Unionist Party, and he did not sever his political affiliations on coming to Canada, where he had become a staunch follower of the Conservative leaders.

[1]Hon. James Young, "Public Men in Public Life in Canada," Vol. I, appendix VI.

The promulgation of the idea of economic Imperialism was much the work of Mr. Ansell who enunciated that idea long before Joseph Chamberlain had as yet conceived it. He is the author of a work entitled "Welding the Links of Union," in which he unfolded a scheme of preference for the Empire which was in all essential details the plan afterwards advocated by the British statesman in order to economically unite the Mother Country with the Colonies.

Mr. D. A. Ansell at an early date also engaged the interest of Macdonald in a project according to which England was to recognize the republic of Mexico. He took upon himself the initiative of presenting the matter to Lord Gladstone and entered into a correspondence with him through the intermediary of Sir Alexander T. Galt, the Canadian High Commissioner in London. The result of this was that Great Britain consented to the recognition of the Mexican Republic and sent an Ambassador there.

For his services, he having also largely promoted the trade between Canada and Mexico, Mr. D. A. Ansell was, upon the recommendation of the British Government, as it was generally understood, in 1888, appointed Mexican Consul-General for the Dominion, which post he occupied for twenty-five years and resigned (in 1913) only on account of old age.

In the seventies and also at the beginning of the eighties several Jewish philanthropic and social organizations were formed in Canada, most of which are still in existence. The first philanthropic society organized in Toronto was the Ladies' Montefiore Benevolent Society, founded in 1878. During the same year the Deborah Ladies' Aid Society was organized in Hamilton, through the efforts of Mrs. Herman Levy, who was its first President. The first B'nai B'rith Lodge to be established in Canada was formed in Toronto over fifty years ago—on June 13th, 1875. Magistrate Jacob Cohen, a past president of this lodge, is the only surviving charter member. Early in 1877 another philanthropic society was organized in Montreal, that of Jewish women, under the name of Ladies' Hebrew Benevolent Society. In the Minute Book of the Young Men's Hebrew Benevolent Society mention is made of that body on May 13th of the same year, Mr. Jacob G. Ascher reporting that he had been attending meetings of that society of late, with a view to amalgamation.

At a meeting of the Young Men's Hebrew Benevolent Society which was held on November 4th, 1877, a communication from Mrs. John Moss, Secretary of the Ladies' Hebrew Benevolent Society, was read, announcing the foundation of such a society for the purpose of relieving women of the Jewish religion, resident or strangers, and recommending the co-operation of the two societies to the extent of giving each other immediate information of all cases relieved, with the view of preventing either society from being imposed upon by applications for assistance already granted by the other society.

The second lodge of the B'nai B'rith was organized in Montreal on June 5th, 1881, while one year previously, in the month of September, 1880, the Social and Dramatic Club bearing the name of the great Jewish philanthropist Montefiore, which later was in some way the centre of many an event that took place in the local Jewish community, was formed in Montreal.

As may readily be perceived, it was not difficult at that period to see the first signs of the coming influx of immigrants during the eighties. The number of Jewish arrivals from Europe, most of whom were in a destitute condition, was steadily increasing, so much so that the Jewish community in Canada was hardly prepared to receive them and to help them find their way in their new surroundings. The effect therefore was as expected, many of the immigrants becoming a burden upon the limited means of the fledging charity organizations. The Young Men's Hebrew Benevolent Society, despite the co-operation and help it was receiving from the other society, was faced with a very serious situation and the matter was taken up at each successive meeting of its members.

In the year 1874, a movement was afoot in Montreal for the formation of a Colonization Society in which all the national and charitable organizations of the city were to take part. The Government granted for that purpose the sum of twelve thousand dollars, and though the amount fell far short of what was required to alleviate the suffering of immigrants passing through Montreal, the Young Men's Hebrew Benevolent Society nevertheless decided to join the other organizations in order to share in the benefits that might accrue from the formation of the new body. This question was brought to the fore at a general meeting of members of the Y.M.H.B.S. held on January 25th of the same year (1874), and was quite lengthily discussed, and the decision reached was that the President, together with Mr. M. Lesser, act on behalf of the Society in looking after the matter and should as such participate in all the activities of the organization to be formed.

At the annual meeting of the Jewish benevolent society which took place on November 14th, 1875, the question of immigrant aid was again raised. In his annual report the President pointed out that the society had traversed a critical year and that the number of applicants for aid had been unusually large. We do not know what became of the plan for a Colonization Society with which the Jewish charitable workers of the time wanted to affiliate themselves in order to benefit in some way from the Government grant. Nothing more in connection with that is mentioned. The President, however, stated that the society itself had a substantial deficit which the treasurer was obliged to cover. He also complained that the Ladies' Emigration Society, a Jewish organization in London, had been sending to this country entire families of Jewish emigrants who arrived here absolutely destitute and helpless, and that the relief committee had already made representations in the matter to the Jewish bodies in England.

At the same meeting the Rev. Dr. de Sola, chairman of the relief committee, presented a more detailed report of the situation, and stated that their protest against further immigration had appeared in the form of a card in the London *Jewish World* and *Jewish Chronicle*, and had called forth editorials which joined in the reasonableness of the protest.

The condition, however, as can be seen, did not improve. Immigrants from the other side who were economically in great distress and whose only hope was the aid which might be given them by their Canadian brethren, did not cease to arrive. During the following year, we further read in the Minute Book of the Y.M.H.B.S. that this organization had to support from week to week entire families who were literally in a state of starvation. In order to relieve the burden placed upon the Jewish community extreme means, such as would induce those dependent upon charity to leave Montreal, had to be considered. It was thought by some that it would be advisable that such families who made regular and constant demands on the society for relief be sent away during the summer months of the year, or be wholly refused all relief, if they declined to remove from Montreal to some other place where they might perhaps find friends or relatives to assist them, or constant work the year round.

If the protests against the continuous sending of emigrants to these shores by the London Jewish Society did have some effect, it was not, however, of a lasting nature. Conditions in the Old World were such, that

the Jewish masses were driven in despair to emigrate and to seek a home elsewhere, and Canada could not avoid getting its quota of these wanderers. In 1877 Jewish immigration into Canada had, owing to the activities of the London organization, so increased that Jewish charity workers in the Dominion began to view the situation with alarm and decided once more to publicly express their dissatisfaction with this unwarrantable method on the part of Jewish leaders in Britain, who thus sought to solve the serious problem which the migration of East-European Jews had created for them. The secretary of the Y.M.H.B.S., we read, was instructed to communicate with the London Jewish organization and to strongly protest against its practice of sending to this country emigrants and families in a state of destitution and generally incapable of self-support, notwithstanding the fact that the local Jewish community was not in a position of affording them sufficient relief. In order also to acquaint the Jewish public in England with the situation thus created for the Jews in Canada, the Reverends Dr. de Sola and E. M. Myers were asked to send a joint communication to the Anglo-Jewish press and to voice the strong feelings of Canadian Jewry on this subject.

The problem, as may be readily presumed, was one of inordinate difficulty for the Jews of Montreal, a problem against which they were utterly helpless. But that was not the only problem which taxed the minds of local communal leaders. It was about that time that the first symptoms of the Jewish school question in Quebec were beginning to show themselves. As long as the number of Jews in Montreal was small no one could find fault with the condition as it existed; but with its increase owing to immigration, things assumed quite a different aspect, it having become evident that provision must be made where formerly such provision was hardly necessary. According to the Education Act of 1841, as is well known, the entire school organization of the Province of Quebec was divided into two systems, Catholic and Protestant, the rights of the so called denominational schools in this province being more clearly defined by the British North America Act of 1867. Nothing with regard to the school rights of the Jews is contained in these legislative acts. According to a law passed in 1870 and which remained in force for over thirty years, they were, however, free to pay their school taxes into either of the two existing panels. With but a few exceptions the Jewish ratepayers contributed the tax levied by the municipality towards the Protestant panel and thus secured the right of children of Jewish parents to attend the Protestant schools.

But such arrangement, practical as it proved in many instances, did not entirely gratify the needs of Jewish education. The public school could not give the Jewish child all that was required, and both congregations therefore maintained their own *Cheder* where children were instructed in Hebrew and certain religious subjects. It was thus that people having the interests of Jewish education at heart came to think about establishing and maintaining a secular or common school for Jewish children. In 1874 the subject was seriously considered. At a meeting held on August 30th of that year by members of the German-Polish synagogue, a letter from the school committee of the Portuguese congregation was laid before those present which called for both sections to unite and jointly devise a plan by which a Hebrew Institute might be established. The project put forth aroused no small interest among the different classes of the community. A committee was appointed, consisting of Messrs. B. Kortosk, M. Lesser, L. Abrahams, N. Friedman and L. Silverman, who were to confer with the Portuguese committee with a view to studying the plan outlined. It seems, however that nothing resulted from the discussion taken up. Two and a half months later a report was submitted from which it may be gathered that the two committees could not reach an understanding. As a sequel to this the German-Polish congregation appointed a committee of nine to consider ways and means of establishing a secular school of their own. They entered into the subject thoroughly and reported a few days afterwards that they deemed it advisable that the members of the German-Polish synagogue take the education of their children into their own hands and open a school where the latter would receive instruction in different branches of knowledge conjointly with purely Hebrew subjects. The following is an extract of the Minute Book of the German-Polish congregation in which reference is made of the report which the said committee of nine submitted on November 29th, 1874. In this report the committee recommends that:

> "This corporation do establish a secular school in connection with the Hebrew school, where children of both sexes be taught at least the rudiments of the English, French, and German languages, geography, writing, arithmetic, and receive a thorough knowledge of the Hebrew language, the Mosaic faith, and Scriptural history."

The proposal thus outlined raised a lively discussion among those present and it was finally adopted. We quote again from the original Minutes with regard to the same subject:

"It was then moved and seconded that the second (next) clause be adopted. Moved in amendment that the second clause be so altered as to read:

> 'That this school be under supervision of the school committee annually elected by this corporation according to the by laws.'

This was moved to be adopted by Mr. Levitus, seconded by J. Moss and carried unanimously. It was then moved by A. Benjamin, seconded by M. Schwob, that the following clause be adopted:

> 'That children be admitted to receive education in all the above branches of knowledge, from the age of 5 years to that of 13, after which age and until they attain that of 15, they be admitted only for the purpose of completing their religious and Hebrew education.'

"Several amendments having been moved and withdrawn, the clause was adopted without alteration. The remaining clauses for consideration were then read. Moved by M. Sternberg, seconded by Mr. Lipman, that clause 4 be adopted; moved in amendment by M. Lesser, seconded by M. Schwob, that in its stead the following be adopted:

> 'That this school be a free school, according to the School Act of this Province.'

"Moved in amendment to the amendment—by E. M. Levitus, seconded by B. Kortosk—that the following be adopted in its stead:

> 'That all children of proper age be admitted to the school upon payment of fees, such fees being limited to those allowed under the Free School Act, power being, however, reserved to the school committee to grant absolutely free admission in such cases as they deem fit.'

"After a lengthy debate the amendment to the amendment was carried by a vote of 13 for and 5 against.

"The estimate of the committee was then considered, when it was moved by M. Kortosk, seconded by M. Sternberg, 'that the expenditure of the school be limited to $2000 per annum,' which was carried unanimously. It was then moved by Mr. Sternberg, seconded by Mr. Lipman, that clause 3 and the recommendation of the committee to ascertain how much funds could be raised by private subscriptions, be adopted.

"It was moved in amendment by Mr. Lesser, seconded

by M. Schwob, that the following resolution be adopted instead of those recommendations and clause 3, viz.:

> 'That this meeting appoint a committee of three to open and canvas a subscription list for the purpose required and that as soon as the amount of $1500 be subscribed, the committee with the assistance of the officers of this corporation establish a school as heretofore decided upon.' "

The resolution was unanimously approved of by those taking part in the meeting and thus the members of the German-Polish congregation, temporarily at least, solved the school problem for themselves, settling also for the time being the financial side of it. In less than a month and a half they were able to raise the sum required and at once proceeded to the opening of a school intended to give the Jewish child a general as well as a traditionally Jewish education. This took the place of the Hebrew Institute which was originally planned. The new school, however, encountered great difficulties and in 1876 the two Jewish bodies again took up the question as it had at first presented itself to them. Through the intermediary of Alderman G. W. Stephens of the Protestant School Board, representatives of the Jewish community met the Protestant School Commissioners and together studied the matter at some length. After a series of conferences a compromise was reached and the problem was again temporarily solved for the Jews of Montreal.

No other events of importance in the communal life of Canadian Jewry came during that period to the foreground. The Jewish social sphere in Canada became somewhat broadened owing to the accession of those immigrants who were, so to speak, the forerunners of the great wave of Jewish migration which a few years afterwards rose from Eastern Europe. All problems which occasionally confronted the Jews in Canada were somehow disposed of; for circumstances were such that adjustments were easily effected and the needs of the community were fully gratified. In 1881 a new congregation, the "Goel Tzedec," was organized in Toronto, and the next year saw the establishment of the first reform congregation in Canada, with the founding of the "Temple Emanu-El" in Montreal. These were about the only new congregations formed up to the year 1882, in addition to those already existing.

The first Jew to hold a municipal office in Toronto was Newman Leopold Steiner (b. in Bohemia, 1829; d. in Toronto, 1902). He moved to the United States in 1851 and resided there for several years, learning also the sculptural profession. It was about the year 1856 that he came to Toronto.

From the outset Mr. Steiner took no small interest in municipal affairs, and received many honors at the hands of the citizens of Toronto. In 1880 he was elected alderman for St. James Ward, and was returned again in 1881, obtaining on both occasions the largest vote ever polled for an alderman in Toronto up to that time. He then withdrew from local politics, but in 1883, 1884, and 1885 he was re-elected alderman, being always at the head of the poll. He also served an aldermanic term in 1897, as representative for Ward Three, retiring after two years of service.

Mr. Steiner was the first Jew to be commissioned a Justice of the Peace in Ontario, being raised to the magistracy sometime in the seventies. He was not, however, the type of Jew possessing a strong national consciousness, as was evident from a certain incident which occurred in 1883. In that year a new thoroughfare was opened in Toronto. It required a name, and Mr. Steiner was given the honor of christening it. He could find no better name for it than that of Bismarck Avenue, after the German statesman—a mark of respect paid by a Jew to a Jew-hater.

The two more outstanding events in Canadian Jewry in 1882 were the deaths of the Rev. Dr. Abraham de Sola and Dr. Aaron H. David. Their passing made a deep impression in all circles, their loss being keenly felt and deplored by Jew and Gentile alike. Dr. Abraham de Sola died on June 5th of that year and Dr. A. H. David passed away five months afterwards. Both were during their lifetime a strong, morally-invigorating and salutary force in Canadian Jewry, and added considerably to its prestige and influence. At a meeting of the medical faculty of Bishop's College held on November 9th (1882), the following resolution was adopted:

> "That in the death of Dr. A. H. David the medical faculty of the University of Bishop's College have to deplore the loss of their respected dean, who, from the inception of the faculty until the last moments, took the deepest interest in the welfare of the college and contributed largely to its success."[1]

A like resolution was adopted by the McGill University, expressing regret at the death of the Rev. Dr. de Sola, who was for over thirty years connected with this Canadian seat of learning. Dr. Abraham de Sola died in New York and his remains were brought to Montreal and there interred. Realizing that he was not yet fully fifty-seven years when he passed away, in the midst of a fruitful literary and spiritual career, we can readily understand what great loss the Jews in Canada sustained in his death. A chronicler expressed himself in the following words:

"His self-sacrificing devotion to the service of his race, his ceaseless labor in everything which could elevate and promote both their moral and intellectual welfare, his quick readiness to assuage, with kind counsel and help, the lot of those in adversity, and the rare talents which he had displayed in his multifarious writings, had won for him the warmest admiration and attachment of his people, and had gained him a reputation among them that was world-wide. His loss, indeed, was scarcely less regretted by Gentile than by Jew, for the prominence which his scholarly attainments had acquired for him among Canadian *littérateurs*, the active role which he had for thirty-five years played in our various learned bodies, and the distinguished position which he held in our leading University, achieved for him an illustrious place among Canada's public men."[2]

[1] Montreal *Star*, November 18, 1882.
[2] Borthwick, History and Gazetteer of Montreal.

THE RUSSIAN PERIOD OF IMMIGRATION

CHAPTER XVI

AFTER THE "POGROMS" OF 1881

The Force of Anti-Semitism—Outbreak of Anti-Jewish Riots in Russia—The Small Jewish Colony in Winnipeg—Jewish Colonists in Northern Ontario—Committees Organized for the Relief of Russian Refugees—First Party of Immigrants to come to Winnipeg—Their Sad and Bitter Experiences—Story of Their Plight Told in "Hamelitz"—Their Condition Ameliorating—Arrival of More Refugees a Problem for Montreal Jews—Beginning of Jewish Colonization—An Unsuccessful Attempt to Make Farmers out of the Immigrants.

ANTI-SEMITISM has been at all times a mighty factor in Jewish life, a factor that urged and impelled the Jewish masses forward, and ofttimes completely changed the complexion of Jewish history. It was thus also at the beginning of the eighties when anti-Jewish riots and persecutions in Russia materially affected Jewish conditions on this side of the Atlantic—when the Jewish masses of the land of the Czars, with staff in hand, broken in spirit and in body, came to the shore of the New World, seeking a place of refuge, a home.

The rise of the tide of persecution in Russia and the anti-Semitic reaction which followed in the other eastern European countries, led a considerable number of Jews, who emigrated to the shores of America, to settle in different parts of the far Canadian West, where, save in Victoria and Vancouver, but few Jews had, before the close of the seventies, established themselves.

The first Jew, as far as is known, to settle in Qu'-Appelle, in the District of Assinaboia now (Saskatchewan) was Max Goldstine, who had gone there in 1877. It was also in the '70's that Jews began to settle in Winnipeg, though this latter city was known to them at an earlier date, when it was merely a small Hudson's Bay Post, called Fort Garry. But it was with the arrival of Reuben Goldstein and Hyman Miller in 1879, and in the following year of Philip Brown, David Ripstein, Samuel Ripstein, A. Biber, George Frankfurter and Louis Wertheim, that the Jewish community was started. According to the census of 1881 there were in Manitoba at the time 31 Jews, the majority of whom lived in the metropolis of the Province.

These were the more or less permanent Jewish settlers constituting the small Jewish colony in Winnipeg which was to receive the refugees from Russia, victims of Czarist persecutions, who with the aid of their brethren and also with the help afforded them by generous Christians, had found their way to this country. Among them were some who, later on, became prominent citizens of Winnipeg.

It was in the seventies too, that, following the construction of the Canadian Pacific Railway, Jews commenced to settle permanently in Northern Quebec and Ontario. Among the first to locate in this section were the Rothschild brothers, Max, Manuel, Jacob, and Dan, who were in Gatineau, Mattawa, Chapleau and North Bay in 1877-79. They were soon followed by others who settled in the then small communities, where they worked on the construction of the railway, or did business as traders and storekeepers. Copper Cliff, Massey, Sault Ste. Marie and other northern towns early numbered Jews among their residents, the Kerts, Sadowskis and other still well-known names in that part of the country being among the early pioneers.

The first of the pogroms in Russia took place in Yelisavetgrad on April 27th, 1881. Another outbreak in Kiev followed on May 8th, and there were tens of towns and villages in which cases of riot, rapine, murder and spoliation occurred during the last nine months of the same year.

In many Jewish centres in Europe, committees were speedily organized in order to come to the aid of the victims, and in order also to receive them at the different Atlantic ports whither they had fled, looking everywhere for the brotherly assistance of their co-religionists.

In London it was the Mansion House Committee which took it upon themselves to help the Russian refugees who had succeeded in reaching the shores of England The same body, with the cooperation of Sir Alexander T. Galt, the then Canadian High Commissioner in London, also directed the relief of those Russo-Jewish wanderers who were sent to Canada. A relief committee was at the same time also being formed in Montreal, at the instance of the local branch of the Anglo-Jewish Association, which, together with the other charitable Jewish bodies in the city (the Young Men's Hebrew Benevolent Society and the Ladies' Hebrew Benevolent Society (founded the Jewish Emigration Aid Society, the first Jewish organization of its kind in Canada, which was, however, some months subsequently dissolved, leaving the task of relieving the remaining Russian refugees in Montreal in the hands of the Young Men's Hebrew Benevolent Society. A committee to afford relief to the unfortunate immigrants was also launched by a number of Judophile Christians with Archbishop Bond as Chairman.

It should be noted here that the Canadian High Commissioner in London took a very keen and sympathetic interest in the lot of the Jewish refugees from Russia whom he endeavoured to help by all the means at his disposal. In the Minutes of the Y.M.H.B.S. of that period his name appears quite frequently. It was mainly due to his efforts that a stretch of land was secured, in 1882, in the North West Territories for the purpose of Jewish colonization. The object was to combine the plight of these unfortunate Jews with a practical plan of assistance and thus make of them economically independent individuals upon the soil of a new and free land.

Through united efforts it was possible early in 1882 to send the first party of Russian-Jewish immigrants to Western Canada. On May 24th, of that year, the Canadian Pacific Railway brought to Winnipeg this first group of refugees consisting of about 60 men, of whom some were with their families. Among them were Philip Radin, Tobias Kinkelstein, the Weidman brothers and their father, Simon Lechtzier and his sons, Wolf Lerner, Wolf Moscowitz, Benjamin Zimmerman and others, whose names are now familiar to many Winnipegers. Two more parties arrived in the following few weeks. The immigrants were met at the railway station by Mr. L. Weinstein and other members of the Jewish

colony who had received word from Montreal to be on hand to welcome the new arrivals. They were all led to a barracks located in the north end of the city which was to serve them as a temporary home. It was a long and narrow wooden structure which the Provincial Government had provided specially for this purpose. The atmosphere within it was quite in keeping with the dejected spirits of the weary wanderers. The air in this new home of theirs was soon filled with heavy sighs and the new planks of the floor at that moment became wet with Jewish tears.[1]

The cost of living was at that time extremely high in Winnipeg. A bushel of potatoes cost as much as five dollars, and when the poor and hungry immigrants sat down to enjoy their first meal in Winnipeg, they were each given half of a potato. One of the old-timers of Winnipeg, who was among that first party of refugees, has referred to this "feast" in these terms.

> "We had by then wandered about over a year and endured and suffered more than enough. I have now forgotten everything. But I shall never forget that early period in Winnipeg. Quite often as I sit at my table, where, thank God, nothing is wanting, I remember that first meal and it seems to me that I still see those hungry, wearied faces staring at the food before them."[2]

We can thus readily picture not only the situation of the new arrivals, but also what were the preparations that had been made for them. Their condition was horrible. There were among these immigrants men of education and of high intelligence who had come to this country animated by great hopes, but their despair and dejection were boundless when faced with the cold reality which had little prospect for them of their earning their daily bread. Many of them endured untold sufferings, breaking stones, digging canals, or working on railway construction in order to satisfy their hunger.

A very vivid picture of the condition of these refugees can be obtained from a characteristic account published by one of them in the "*Hamelitz*," which we deem important enough to reproduce here. The style is somewhat rhetorical, but the words bear the imprint of a galling experience. The writer represents himself as one of the first party that was sent by the London Committee, and who reached Winnipeg "a small town of some seven thousand souls which had been but lately built up and settled."

"There are not as yet any factories or shops here" he continues, "and hence it is difficult even for an artisan to earn his livelihood; the more difficult it is for those who have never done any work, and who, with their families are exposed to starvation.

"I know not in what to dip my pen, in the inkstand before me, or in the flow of tears running from the eyes of the unfortunates who have come hither with me, in order to describe their lamentable condition. One hears nothing but weeping and bewailing one's youth destined to be wasted and vainly spent in this desert of Winnipeg. The sighing and moaning are heart-rending. See—one hears—how people, good, honest people have failed us. They told us that they only had in view our welfare, and in the end they have sent us to a wilderness in order that we sell ourselves as slaves and domestics. They will build themselves palaces over there, while we shall labour with mortar and brick, that we may earn our bread and have a roof over our heads. Why have they deceived us so much? Go to Winnipeg—they said to us—there a committee will give to each of you a fertile piece of land, build for you houses, and provide you with all the implements that a farmer needs. You will lead a happy life out there. And now that we have come here we have not seen so much as one of the Committee. Like sheep without a shepherd we have wandered about seeking a resting place for our weary limbs."

Here the correspondent describes at length their experiences throughout the long and wearisome journey, how unkind the elements were to them, how their steamer struck a giant iceberg, and how miraculous was their escape; and he continues:

"Ill-fated we were from the very first night that we arrived here. All day long we did neither eat nor drink, simply because we had not a cent to buy anything with. Hungry and thirsty we lay on the floor of our sheltering home, and the progeny of Pharaoh's third plague preyed upon us. Thus we were tormented all night, and with the rise of dawn we hastened to work in order to earn the means to buy bread for our families. Before our limbs had as yet rested from our protracted and wearisome journey, before we could stand upon our feet, we had to haul heavy sacks of wheat from the steamer into the sheds. . . We had not been accustomed to perform such hard labor. Sixty men we are here, all learned and educated Jews; all are well versed in Hebrew and many of us also in some European language. We wanted to come here in order to honestly earn our livelihood in a land where we would not be exposed to the mockery and ridicule of our Gentile neighbors because of our faith and looks. We were exiled to a desert. Even such work as chopping wood, hewing stone or digging soil is not to be found, and the cost of living, to boot it, is extremely high here.

"One does not so much as see the shadow of a committee that would come to the aid of the wretched immigrant during the first days of his stay in this country. We shall perish from hunger and cold, which here reaches 40 degrees below zero during the winter. What is worse still is that there are very few regularly built houses There are only canvas tents, in which we, too, live, for only the very rich people can afford to rent or build a house. Thousands (?) of Jews have been sent to desert regions, with an unbearable climate, where they are compelled to work at hard labor even on Saturdays and holidays in order to earn the barest livelihood. (And when sent to the remotest and most uncivilized regions to work at the construction of some railway line, they must eat stale and "*trefah*" meat so as to have the necessary strength to carry on their backs the heavy loads, or to do the pick and shovel work, and so forth.)

"It is evident that under such circumstances no one can think of anything of a higher order, such as the reading of a newspaper or of a book, as we were accustomed to do at home. Nor have we enough time to do our daily prayers. We come home at night and, wearied and exhausted, sleep overtakes us before we have even eaten. We shall all perish here and not have so much as a Jewish burial. The child of an immigrant died here today and there is no burial ground for it.

"We have but one thing left—to pour out our hearts before you, dear Editor, in the hope that our brethren in other lands may hear our cry of distress, and come to our rescue, for out of our earnings we shall not have, even in two years, enough to pay for our return."[3]

As may be inferred, this correspondent has in some details, greatly exaggerated. He speaks of the situation with unwonted despair and paints everything in black. In a comparatively short period these Jewish immigrants in Western Canada, had, through their own efforts, attained a fair degree of success and established themselves upon a sound economic basis. In a very

[1] A. Asovsky in "Kanader Yid" May 16, 1912.

[2] A. Asovsky, Ibid.

[3] "Hamelitz" No. 29, 1882.

short time they were firmly attached to the new land. In fact, their condition had improved to such an extent that the same correspondent found it necessary to correct the impression of his first article, and in a second letter from Winnipeg, (dated September, 17th, 1882) which he published some months later in the "*Hamelitz*," he voices his satisfaction with the changed order of things. Incidently, his words give us a picture of the environment of these Jewish pioneers and their mode of living.

"I know" he writes, "that my first letter was a source of pain to many of our people. Perhaps I have somewhat exaggerated and, in truth, our living conditions in the first months after our arrival, were, indeed, unendurable. The situation has, however, thank God, partly improved. We have gradually become inured to our hard labours, whether they be the construction of some new railway lines, the carrying of mortar and cement for the erection of some new buildings, or the laying of sewers in the streets of Winnipeg and similar other work. We are paid from $2.50 to $3.00 per day and we have found favour with our employers. The New York and Winnipeg newspapers have nothing but words of praise for the Jewish refugees in Canada, and compare us favourably with those of our brethren who have gone to the United States. The former, willing to work, endeavour with their own hands to earn their livelihood without relying upon the generosity of strangers, while the latter are still idling in the New York sheltering house for immigrants, are expecting to be fed, and disinclined to work, thus become a burden upon the Committee.

"Here, in this new country, even the cultured and wellbred among us have soon discarded their starched shirts and lacquered shoes, and have set themselves to work. In other cities, such as St. Paul and Chicago, they say that for the hardest day's work, one receives but a dollar and a half. We are thus, it seems, economically in a better position than our fellow immigrants who have found their way into the United States. One is grieved however, with things educational and spiritual, which are growing worse daily. Our children wander recklessly about the streets and humiliate us in the eyes of our neighbours. None of us is concerned with engaging teachers for them to give them a religious education or otherwise to establish some school for them. . . ."

The writer complains of the old Jewish residents of Winnipeg, who take no interest in Jewish education and recounts the following about the life of the Jewish refugees in Western Canada.

"Rosh Hoshanah was celebrated in our tents near the railway station, some forty miles from Winnipeg. Each of us donated three dollars and thus we collected the sum of one hundred dollars, which we have sent to New York ordering a Sefer Torah and a Shofar. We have all stopped from work and gathered in a large tent and poured out our hearts in prayers, before God, during the Day of Atonement. The Christian inhabitants who had never seen nor heard the like before, collected in groups without, and admiringly said: 'Away from the city and from human society, they still remember the God of their ancestors'."[1]

Socially and in other material respects the small number of Jews which then lived in Winnipeg benefited very much by the advent of these new immigrants. Although the older residents, as can be seen from the account which appeared in the "*Hemalietz*," treated the new arrivals rather coldly, this new element did not fail to exert a salutary influence upon their surroundings. The small Jewish colony there grew, in a short time, to be a whole community; not a large one but one equipped with all that a Jewish community needs. "A minyan" was made possible, they engaged a person to act as Shochet and Hazan, and towards the end of 1882 the Jews of Winnipeg had their first congregation, "B'nai Israel," organized. A few months subsequently they also organized their first fraternal society, "Ahavath Akhim." Politically the influence of Winnipeg Jews was for many years insignificant, but as early as 1883, Louis Weinberg was appointed a Justice of the Peace, being the first Jew in the Province of Manitoba to be raised in the magistracy. Hyman Miller, another of the very early Jewish settlers there, for many years held office in the Board of Trade of Winnipeg. It was in 1882 that he formed in that city the wholesale hardware company that still bears his name. He also took a very active part in the promotion of the Winnipeg Street Railway. (See p. 336.)

While the Russian refugees in the Canadian West were engaged in their struggle, doggedly forging ahead, other groups of immigrants were arriving. Montreal was their point of transit, and was also to render them every assistance required. For the Jews of the Canadian metropolis this became a tremendous problem. While the number of applicants for relief continued to increase all funds were almost exhausted. It was therefore decided to communicate with the Canadian High Commissioner in London and to acquaint him of the situation in which the Montreal Jews were placed, at the same time requesting of him that the Mansion House Committee contribute to the relief work. A similar communication was sent to the Committee itself, which, as it seemed, was not very much concerned with the lot of the immigrants after their arrival in Canada. The reply, however, was not received for some time, and it appeared that in London they were satisfied to let the immigrants shift for themselves. When the question was raised at a meeting of Jewish charity workers in Montreal, Mr. Moses Vineberg did not hesitate to make a "business-like" motion that "unless a remittance is received from England by the 25th inst., (Feb. 25th, 1883) the immigrants, in so far as the funds permit, be sent back."

Such was the philanthropy of some of the charity workers in those days. It was a hard, cold, rigid philanthropy that barely took into account the human nature of those who depended upon it. Fortunately, the Mansion House Committee realized the gravity of the situation and forwarded the sum of five hundred pounds, which was quite sufficient to carry on the relief work among the destitute refugees who were then in the city.

Though a considerable number of the immigrants who arrived in 1882 and 1883 remained in Montreal, the majority of them were distributed all over the Dominion, particularly in the West, where they settled, thus forming the nucleus of new Jewish communities which, in the course of time, grew up in that part of the country. It would be no exaggeration to state that they laid the corner-stone of the present day Canadian Jewry. The immigrants of that period and of the following few years carried with them the seed of the future Jewish life in this country, and gave it the imprint which it bears today. They, who had come over, fleeing the terrors of Russian Czardom and the anti-Semitic reaction which then prevailed in Europe, spread wherever possible and penetrated into such places where no Jew was formerly to be found, where industries and communications were unknown, and the population was very sparse.

It is important to observe here that just as the growth of Canada at large is mainly attributable to the rise of the West, so the upbuilding of Canadian Jewry is closely related to that early immigration, at first directed towards the Prairie Provinces, which proved to be a mighty factor in the progress of Jewish life in the Domin-

[1] "Hamelitz" No. 43, 1882.

ion. This influence was slow and gradual, but did not fail to leave deep roots. What Western Canada was for the country as a whole, which today points with pride to the Prairie Provinces as the granary of the British Empire, it was, in part, also for the Jews of the Dominion. The beginnings of Jewish agriculture in Canada were made in the western regions where Jews for a time lived in close proximity to nature, and where the type of farmer among them, little by little, became a reality.

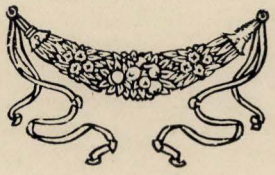
This initial beginning was, however, not very successful, and could therefore not be of great encouragement to those who wished to make it the starting point of a Jewish colonization movement. As has been previously stated, the venture was made possible through the efforts of the Canadian High Commissioner in London who had helped to obtain a considerable tract of land for Jewish colonization purposes in the North-West Territory. A Jewish colony was to be established there, some twenty miles from Moosomin, and was symbolically named "New Jerusalem."

The object was a laudable one, but nothing resulted, owing to the means adopted to carry it into practice. This was partly due to the fact that method and order were wanting in the whole enterprise. The failure, however, is mainly attributable to the refugees themselves, who, after having lived for centuries within the choking walls of the Russian Pale, estranged from nature and denied the care-free life of the farmer, could not assist in carrying the experiment any distance. They simply could not adapt themselves to farming in surroundings that were new and strange to them, in a region so remote from civilization and untrodden by the foot of a white man, where summer was so short and winter so unbearably long.

Most of these early Jewish colonists in Western Canada were those who had come to Winnipeg with the first group of Russian refugees, and who from the outset were persuaded to settle upon the land. For some time they obtained employment in the construction of the Canadian Pacific Railway, and did not shirk the hardest physical work in order to earn their bread, Later on they availed themselves of the land grants and determined to try their fortunes under new conditions. According to the names of the first 26 Jewish "homesteaders," they were almost all members of the first immigrant group which originally came to Winnipeg.

These Jewish farmers could not, however, remain very long upon their land. There was no such thing as a body that would be interested in them and would be ready to help them, financially or morally, in their stringent need. Gradually, therefore, they deserted their homesteads and returned to the city. In the course of a few years the experiment had proved to be a complete failure. It is interesting to note that though there were some hundred souls in the district of Moosomin, where the colony "New Jerusalem" was situated, in the eighties, there was but one Jew in that region in 1901, according to the census of that year.

Some of these Russian immigrants drifted to the older provinces. Others left for the Uniter States; but the greatest number of them settled in Winnipeg, with the intention of remaining there. They were of a sturdy and hardy nature, and, having cleared forests, hewed stones, and worked on the land, have like true pioneers become hardened by experience and gradually adapted themselves to conditions in Canada.



CHAPTER XVII

AN INTERESTING AGRICULTURAL PLAN

Winnipeg Becomes a Jewish Centre—First Immigrants from Roumania—Plan to Settle Jews on Land—"The Montefiore Agricultural Aid Association," and Its Purpose—An Interesting Circular—Immigration Continues—First Division into "Uptown" and "Downtown" Jews—New Communities and the Addition of More Synagogues—A Letter from Sir John A. Macdonald—The School Question Becomes Complicated.

THE active side of the communal life of the Winnipeg Jews first found expression only in and around the Synagogue, and had to do chiefly with religious activities, just as was formerly the case with the older Jewish communities of Montreal and Toronto. To the Congregation "B'nai Israel," which was founded there at the end of 1882, there was added three years later another chevrah, "Beth El," founded by the new immigrants. Both communities united in 1889 under the name of "Shaarey Zedek," and built a synagogue on King Street.

Later, however, when persecutions and economic misery began to drive Jews to emigration in masses not only from Russia, but also from Roumania and Galicia, and Jewish immigration to Canada began to increase in general, the Jewish community in Winnipeg assumed a broader and a more diversified appearance, and before even the close of the eighties, the Jews there had already established several relief organizations and a few small communal institutions.

Due to the fact that the Jewish immigration to Western Canada was for a long time directed chiefly to the Province of Manitoba, the Jewish element in Winnipeg became more and more noticeable. In the course of a few years that city became the Jewish centre of the Western provinces and today occupies the position of one of the most prominent Jewish communities of the country.

The Jewish settlements in the older provinces, however, still remained the centre around which the life of Canadian Jewry grouped itself, and the members had their own problems and cares, due to the circumstances by which they were surrounded. The question of caring for newly-arriving immigrants occupied the Jewish communal leaders in Montreal to a great extent, and immigration, which did not cease, proved to have a powerful impetus, creating and confronting the resident Jews with ever new conditions and making upon them ever-increasing demands.

The persecutions of the Jews in Roumania brought to the shores of Canada, in 1884, a new stream of Jewish immigrants, the first from that country to arrive here. While the Jewish philanthropic organizations in Montreal had, to some extent, the necessary experience to meet the situation, they did not have the financial resources. This difficulty was intensified because of the existing untoward economic conditions in Montreal, and the consequent difficulty, almost impossibility, of procuring work for the immigrants. Besides, there was being constantly felt, and more and more acutely, the need for some institution that could serve both as a temporary asylum for arriving refugees and as a home for the aged, the feeble and all other dependants upon charity. The extent to which the matter was a pressing emergency for the Jews in Montreal, can be judged from the fact that Rabbi S. Marks of Temple Emanu-El found it necessary to take upon himself the responsibility of inquiring from Jewish communal workers in the United States, whether there was a possibility of the American Jewish institutions sharing the responsibility of caring for such needs. The decision at which the Jewish philanthropic workers of Montreal finally arrived was to establish such an institution themselves. But that decision was not to be carried out in practice, until years later.

At the time with which we are now dealing, the Jewish immigration into the country was not limited merely to immigrants from Russia or Roumania, although the latter made up the largest part of the number arriving. It was at about this time, in 1885, that the Jewish philanthropic workers in Montreal first began to keep a statistical record of those applying to them for support, classifying them according to the countries of their nativity. Among those applying for aid, there were also English and even American Jews. A large share of the distributed relief was for transportation tickets for transmigrants, who wished to be sent from Montreal to some other place where they hoped to obtain work. In most cases, the prospect of finding employment at these other points was not much better than in the metropolis; but their removal relieved the situation at least temporarily, although the problem presented itself only more manifestly and more sharply to the Jewish leaders in the smaller localities with each new application for aid.

It was under these conditions that some people conceived the interesting plan of a broad colonization enterprise, a plan which they undertook to carry out on a very large scale. It is interesting to note that that project coincided with the failure of the first Jewish colony which was founded in Western Canada at Moosomin, as related in the preceding chapter. It was not possible to see at this time the disappointing result in which the first attempt to bring Jews closer to nature in the new country would end. The belief that "the plough brings good luck" carried away those who had been seized with the idea of turning the immigrant Jewish urban inhabitants into independent farmers, to such an extent, that they enthusiastically plunged headlong into the project. The initiators studied their plan well and proposed it to the Jewish public in a form which demonstrated not only that they understood both the problem and its difficulties, but also that they had made a thorough study of the whole matter, particularly from the standpoint of the general Jewish situation.

Besides, they desired also to combine the whole idea with another purpose, which had in it a truly fine motive, and that was to commemorate the hundredth anniversary of the birth of the great Jewish communal leader and philanthropist, Sir Moses Montefiore (1784-1885) who was then still living. It was thought that an agricultural movement, arising from among various parts of the Jewish masses, would be a particularly fitting manner in which to express the regard and esteem with which the great representative of the Jews was everywhere looked upon.

It was in this way that the Montefiore Agricultural Aid Association was founded in Montreal in the latter part of 1884 by some Jewish social workers, with Mark Samuel, of Toronto, as President, and Lewis A. Hart,

Montreal, as Secretary, both of whom placed themselves at the head of the movement which that Association was to conduct. It appears that the idea which was expressed through it was strongly encouraged by the Montefiore Social and Dramatic Club, which had greeted the great Jewish philanthropist on his hundredth anniversary and had in 1884 held a special celebration in Montreal in honor of the event.

As for the aims which the Association had set out to reach and the tasks which it undertook, we learn from a circular dated January 8, 1885, signed by the President and the Secretary, which was sent to various individuals, largely in Montreal and Toronto, who were invited to be present at the first important meeting which was to take place a month later. Membership dues were only one dollar a year, and everybody was invited to join.

As we consider that document throws special light on this chapter of our history in this country, telling as it does about the very beginnings of Jewish colonization in Canada, we reproduce it here. It reads:

The Montefiore Agricultural Aid Association

Montreal, 8th January, 1885.

Sir:

This Association has been formed in commemoration of the Centenary of Sir Moses Montefiore and for the purpose of promoting agricultural pursuits among the Jews. The amelioration of the condition of our people has been the life-long aim of our venerable and distinguished philanthropist; and the recent celebration of the one hundredth anniversary of his birth has seemed to furnish a favourable opportunity to do something for the benefits of our people that will be in harmony with his views, and serve to perpetuate his memory.

For many ages the circumstances of our people have tended to restrict them to commercial, to the exclusion of agricultural, pursuits; and it is desirable at the present stage of our relations with other races and peoples to make organized efforts to direct the enterprise and industry of our co-religionists into practically new fields of labor. And principally, we should devise and direct means of enabling them to share in the great and abiding source of the prosperity of nations—the benefits arising from the cultivation of the soil, and kindred pursuits.

On religious grounds our people cannot be wholly isolated from one another. They must dwell more or less together in communities, so that any plan of getting them to enter in large numbers in an agricultural life must include a plan of settling them in colonies. It is proposed by means of this society to devise such plans and overlook their execution.

It is not intended, at first, to do more than to gather all the information necessary to learn how a system of colonization among Jews can be successfully begun and carried on. We can find out from the promoters and leaders of the various Jewish colonies now in existence what have been the errors they have made, the difficulties they have had to encounter and the losses from which they have suffered, and thence learn how all these can be best avoided. We can study the systems followed by successful non-Jewish colonies and adopt whatever parts of their system may be suitable to our needs. We can ascertain from various sources where the best lands are situated, and where the most suitable surroundings can be had, and all details as to climate and modes of agriculture, etc. We can learn the best means of giving to our young people the agricultural education necessary to make them successful farmers. We can acquire a great deal of valuable information on these and other points and transmit the information thus obtained and our views thereon to the various Jewish societies and communities in other countries, and then see what financial arrangements can be made with them to further colonization by Jews and their settlement on farms. And it may be here stated that in order to make the work of this association a matter of interest to all Jews, and to enlist the co-operation of all, it is intended that the ministers, presidents and treasurers of all Jewish congregations shall be, *ex-officio*, members of the governing body or council of the association, and that all Jewish congregations shall have the right to appoint each a deputy to represent them at all meetings of the council. Again, we could furnish information and advice to persons who might be desirous of entering upon agricultural pursuits and of investing their means in farms, etc. We could advise and direct the movements of a suitable and desirable class of immigrants; and we could prevent those from coming who might otherwise be induced to emigrate under erroneous and exaggerated impressions as to the prospects awaiting them, and whose consequent disappointment might only affect themselves injuriously and impose additional burdens on the community here. As a society we could achieve all this and a great deal more that we could not do as efficiently, nor as usefully, were we acting only individually and without proper organization.

It is confidently expected that the objects of the association will meet with your approval, and that you will join it as member and actively co-operate in the work to be done. The minimum yearly subscription of members has been fixed at the nominal sum of one dollar; and a meeting of the members, for the general business and further organization of the association will be held at the rooms (upstairs), No. 242 St. James on Sunday, the 8th February next, at 10.30 A.M. This meeting you are cordially invited to attend.

MARK SAMUEL

President.

LEWIS A. HART

Secretary.

It may be seen, first of all, that those who took it upon themselves to initiate and call forth an agricultural movement among the Jews of Canada, did it with great enthusiasm and assiduity. They regarded it as a great national ideal, and like true idealists who wished to change the economic conditions of Jewish life, they sought the practical end, the welfare of the Jewish immigrant, taking care at the same time that there should be laid a sound basis for what the Jews of Canada would build.

Unfortunately it is impossible to find anything else about the colonization undertaking planned at the time, outside of the circular which we have just reproduced. It seems that the whole matter did not go any further than the meeting which took place in Montreal on February 8, 1885, and which led to nothing.

The problem which confronted the Jewish communal workers by reason of the continuous Jewish immigration in various parts of Canada, did not cease to occupy an important place in internal Jewish life. It was far

beyond the resources even of the more well-to-do classes to deal with all the emergencies which called for relief, and for which relief was absolutely necessary. The number of such cases increased in proportion as the pressure of anti-semitism in Europe did not abate; and as in Russia, Poland, Roumania and other countries the living conditions of the Jews became more and more unbearable, the Jewish masses were driven to emigrate.

The largest part of the funds spent for relief purposes at the time by the Jewish philanthropic and social organizations in Montreal, Toronto and other centres, was not for the indigent at home, but for the penniless among the newly-arrived immigrants. What aggravated the situation still more was the abuse of the wretched and helpless Jewish immigrants at the hands of the unscrupulous steamship agents at every European port, where the Jewish immigrants were robbed of every cent and were persuaded to go to Canada, instead of to the United States where they had their relatives. A number of them were swindled in the most despicable manner. Some, for example, were induced to go to Montreal instead of to Chicago or New York, their original destination, it being explained to them that to go there from Canada cost only a few cents. Broken-down, discouraged and without a farthing in their pockets, they became a special burden on the local Jewish charity organizations. A committee of Montreal Jews had a conference upon the matter with the German Consul. The question was also taken up with the Anglo-Jewish Association, until the English Government finally interfered and took the necessary steps to the end that the immigrants in the European ports would be protected.

Although the care of the new immigrants was in many cases a burden for the Canadian Jews, the latter nevertheless benefited by the considerable increase in numbers and also in many other material respects. The older Jewish communities in the country grew larger, while in the places where formerly few Jews lived, the Jewish element began to be more noticeable. It is characteristic that regardless of the fact that Montreal, for instance, had at the time Sephardic, Ashkenazic and Reform Jews, the division which had existed in the former years between them, seems to have disappeared entirely. On the other hand, there began to be noticed little by little a new alignment, between the older-settled and Canadianized Jews, on the one hand, and those that had only recently arrived in the country, on the other. Theoretically, the difference was only in the few years which had elapsed between the arrival in the country of the first group and the coming of those who landed later, but that difference was of great significance in life. There began to be formed an "uptown" and "downtown" which divided the one from the other. Nevertheless, they could not long remain separated entirely one from the other; there did not exist that spirit that was felt formerly in the attitude of the Portuguese Jews to the first East-European Jewish immigrants. On many occasions they got together; they met frequently, and the intelligent Jew from among the new immigrants was ever received with great respect by the older Montreal Jewish leaders.

As a result of the growth of the Jewish population in the Canadian metropolis about the middle of the eighties, a considerable number of Jewish inhabitants began to move to the upper and more western part of the city. This was partly due to the general growth of the city. But with the removal of the older settlers from the Jewish quarter into neighborhoods where Jews were not numerous, it was necessary that the synagogues maintained by them be also moved thither. As early as 1883 there had arisen a movement among the members of the Shearith Israel Congregation to build a new and more spacious synagogue in a better section of the city. A committee had been appointed for that purpose, and was given charge of the financial end as well as of the finding of a site, etc. Because of the lack of funds, however, the work could not be begun before 1887, when a plot was bought on Stanley Street (where the Portuguese Synagogue now stands) for a new synagogue building. The cornerstone of the new synagogue was laid that same year by the president, Gershom Joseph, and on August 31, 1890, the consecration of the house took place.

The German-Polish Congregation also decided to move its synagogue to a different part of the city. A site was purchased on McGill College Avenue, and a fund was started to erect a new building there. In the list of contributors we find the names Rothschild, Samuel Montague and Sir Julius Goldschmidt, all of London, England. It is interesting to note that among the contributors to the fund were a number of Christians, among them being Sir Donald Smith, later known as Lord Strathcona.

In 1885, the cornerstone of the new German-Polish synagogue was laid by John E. Moss, a son of David Moss, who had laid the cornerstone of the first synagogue, and the following year the consecration took place. At the same time it was also decided to give a name to the new synagogue; the first proposal to meet with general favor was that the name be "Beth-El," but the name finally agreed upon was "Shaar Hashomayim." It was not until more than 30 years later, however, that the synagogue was incorporated under this name.

Toward the end of the eighties several more congregations were established throughout the country; among them the Chevrah "Beth Jacob" in Hamilton, (Ont.) incorporated in 1887, and another one which was founded in London, (Ont.) in 1888. The old Portuguese Synagogue in Montreal was bought by the Roumanian Jews, and was named by them "Beth David," while the synagogue on St. Constant Street was taken over by the Russian Jews in 1886, who founded there the "B'nai Jacob Synagogue." (Today this congregation is located on Fairmount Avenue and Esplanade). In 1889, there was also founded in Montreal the "Shaarey Tefillah," chiefly by Austrian Jews. This all means, therefore, that by the end of that decade Montreal had five synagogues, besides a Reform Temple, and that at that time one could perceive that tendency in Jewish communal life which later found expression in the establishment of all sorts of *landsmanschaft* associations.

It seems, however, that the conditions surrounding the Canadian Jews were not satisfactory in every respect. Politically, they stood at the time removed from the life about them, and the impression this situation made was that the cause was perhaps not with them, but in the attitude towards them of certain Canadian circles. It was on that score that Col. Arthur W. Hart lodged a complaint in letters to the Premier, Sir John A. Macdonald, and also to Lord Lansdowne, who was then Governor-General of Canada. Under date of January 11, 1888, the Premier replied to him as follows:

Earnscliffe, Ottawa, June 11th, 1888

"I have to acknowledge receipt of your letter of the 18th ult., which pressure of business prevented my answering before. His Excellency, Lord Lansdowne sent me your note to him and I have it before me. I can only say that I am quite unaware of any prejudice on the parts of the various cabinets that have administered the affairs of the old province of Canada or of the Dominion against the employment of Jews in the public service. The fact is, however, that the Jews as a body have taken perhaps a wiser course in avoiding the worries

of political life and have preferred to push their fortunes in the various professions and industries open to everybody in Canada. Of course no person can interfere with the free exercise of the franchise by the electors of the country and they cannot help it if the electors have not hitherto selected any Israelite as their representative. The late George Benjamin of Belleville was a Jew, though I believe he had become a Christian. His son is now in one of the public departments and a year or two ago I got an appointment for one of your race in the Post Office service at Toronto. As to the appointments of honour to which you allude, they are at the sole disposal of the Crown, the fountain of honour, and they are usually conferred for public service."

(Signed) John A. Macdonald.

It was in this way that Sir John Macdonald attempted to explain the situation which was brought to his attention. The defence was perhaps a poor one, especially since in another British colony, a Jew in the person of Sir Julius Vogel, had occupied as far back as 1873 the highest post in New Zealand, that of Premier. But we may assume that there was some ground for Macdonald's statement that the Canadian Jews themselves had little desire for politics and that it was not altogether a question of discrimination against them.

As a matter of fact, they were too much preoccupied with matters of an entirely different nature, too much absorbed by their own needs which were placed on the order of the day for immediate attention, and which from time to time became more urgent, to leave them time to devote themselves to any extent to political questions of the day. Immigrants did not cease to arrive; it was necessary to provide for them, to help them to adjust themselves to their new environment, and these were problems not very easy to solve. In addition, the Jews of Montreal were being confronted with the school question, which became more and more acute and of increasing complexity. It was a delicate matter, difficult to adjust, and again it had become an issue which divided not only the population in general, but concerning which even the Jews themselves were not quite united.

The temporary compromise which the representatives of the Montreal Jewish community, through the intervention of Alderman Stephens, had made with the Protestant School Commissioners, could not long satisfy the parties concerned. A sort of controversy arose, which at once drew a line between them, and which planted, it would appear, the seed of future disputes about the same question.

The controversy originally arose in consequence of the fact that some Jewish rate-payers, who lived in predominantly Catholic neighborhoods, and whose children could not therefore attend the Protestant schools, found it more convenient to pay their school taxes to the Catholic School panel. The Protestant Commissioners were not much pleased with this, because they wanted to have the full share of the Jewish taxes. The result was, consequently, that Jewish children began to be discriminated against in their schools, at first slightly and then more and more. About 1886, the issue reached a climax. A large number of Jewish parents came to the conclusion that it was not a very dignified thing to send their children to schools where there was so much objection to them, not because of any faults of the children but merely because public instruction in Quebec depended on a financial compact between Catholics and Protestants. These parents, in protest against the Protestant school management, withdrew their children and sent them to Catholic schools, at the same time also transferring their taxes to the Catholic panel. This went on for about a half-year. A temporary school was established, whither some of the Jewish children were sent to study. Some Jews advocated combining with the Catholics, and the payment by all Jews of school taxes into their panel, which would have given the Jews a right to send their children to the Catholic schools. In fact, Rabbi Meldola de Sola (1853-1918), who was one of the committee of the Portuguese Jews which negotiated on the school question, was more inclined to negotiate with the Catholic Commissioners than with the Protestant.

What made the matter still more intricate was the decision of the Protestant school administration to accept children of tax-payers only. But, as not all Jews possessed real estate and therefore were not able to be in that privileged class, a number of Jewish children were deprived of the school facilities that they had had before. The question was discussed at great length at a Jewish conference in Montreal, and it was finally decided to try to secure the best possible adjustment of the difficulty.

The Protestants were induced to make a slight concession. As those negotiating with them were the representatives only of the Sephardic and the German-Polish congregations, they were willing to accept children of both tax-payers and non-tax-payers, provided these were members of one of these congregations. After more bargaining, they conceded another point; namely, that such children should be admitted to their schools with the same rights as children of Protestant parents. There was not much concern, it seems, about the children of the more recently arrived immigrants who did not belong to either one synagogue or the other. Their number was not yet large enough to enlist any considerable interest in their educational needs, and as for the future, that was certainly not given a thought. So the conditions were accepted, and the school question in Montreal was again solved for the time being.

CHAPTER XVIII

PRACTICAL EFFORTS AND NEW ACTIVITIES

A Closer Bond With World Jewry—Harkavy in Montreal—Publishes First Yiddish Newspaper—His Literary Activities in Canada—"Choveve Zion" Society Formed—The Baron de Hirsch Fund—New Efforts at Colonization and an Offer of Homestead Land—Interview with Premier Abbott and His Ministers—Ottawa Sympathetic towards Project—Offer also made by Russo-Jewish Committee, London—Hirsch, Oxbow and Wapella—The Baron de Hirsch Free Day School—New Communities and Social Activities.

FROM early in the eighties onward, a new tendency in the aspect of Jewish life in Canada is noticeable; from then it became intimately bound up with Jewish life in the old world, and a closer relationship between the old and new lands was formed. There had of course always existed a bond of interest; but that interest gained its greatest impetus as the stream of immigrants increased, for this influx, whether it was small or large, did not cease to instill new, fresh life into Canadian Jewry.

The immigration at this period consisted of people of every class. There were among them men and women who, in the old world had belonged to the *intelligentsia*, filled with an urge for all things of a higher nature and imbued with a feeling of love and devotion for things of Jewish cultural value. Immigrants of this class, in the course of time, and without being conscious thereof, gradually and ever more intensely left the stamp of their influence on the existing life.

In the Hebrew press in Europe there began to appear every now and then reports about the life of the Jews in Canada. There began to be heard in the Jewish world a voice from a new quarter, from the distant, practically unknown country, a voice which was now listened to, in Jewish circles, with great interest. This was the voice of the immigrant, who spoke and wrote in Hebrew, the language of the Jewish *intelligentsia* of the time. We read in the "Correspondence and Letters from Canada," which could be found about that time in "Hamagid," "Hazefirah" or "Hamelitz," greetings which the newly-arrived sent back to their native homes, telling about the conditions they found there, about the hopes and dreams which they had secretly cherished, and about the hard, bitter struggle they were obliged to make in order to adjust themselves to the grey, unfamiliar reality about them. It was not merely a desire to tell about themselves and about the conditions in the new country that prompted them to write; there was also the desire to keep in touch, so to speak, with the outer world.

Toward the end of the eighties, there lived in Montreal a Jewish young man who, on account of his intellectual abilities and remarkable erudition, began to attract the attention of wider and wider circles, and it was not long before he won a great name for himself and became renowned far and wide in the Jewish world. This man was Alexander Harkavy, the scholar who has contributed so much to the education of the Jewish masses on this side of the ocean. His interesting philological works, that in course of time brought him so much fame, were begun by him upon his arrival in Canada.

Born in Novogrudok, Russia, in 1863, Harkavy, at the age of nineteen, arrived in America, and towards the end of 1886, settled in Montreal, whither he was summoned to accept a position as teacher with the German-Polish Congregation. The young man, who later became the greatest Jewish lexicographer and philologist of his time, and who even at that time showed the traits of a scholar, was referred to by the chairman of the school committee of the German-Polish Congregation as "not the most desirable teacher to be recommended." No wonder, therefore, that Harkavy had but little regard for some of the Montreal Jewish leaders of that time, as evidenced in a few of his contributions to the columns of "Hazefirah."

Alexander Harkavy soon attracted to himself a group of Jewish intellectuals, scholars, Hebraists, and even the ordinary folk who admired learning and the men who possessed it. He was in close contact with a number of the more important events which occurred in those days in the Jewish life in Montreal, and his name is especially connected with the first beginnings of the social-cultural movements launched among Canadian Jews. Another important accomplishment of Harkavy was to help form the first "Choveve Zion" Society in the country, in this way being instrumental in leading Canada at an early date to join the Jewish national movement.

Besides contributing to those Hebrew papers for which Harkavy was Canadian correspondent, he wrote also for the local English press, particularly for the "Witness," and chiefly on Jewish subjects. "My principal aim in writing at the time for the English press," he explained to the writer of these lines, "was to keep bright Jewish honor, to reply to attacks, etc." He was destined, however, to be the real pioneer in Canada not only in the field of the Jewish newspaper, but also in the realm of Jewish publishing in general. In 1887 he conceived the idea of publishing a Jewish paper in Montreal. The paper was called "Die Zeit," and its motto was "Education and Colonization." The paper was published by Harkavy lithographically, written for the stone in the "square style" by himself, because there was no Hebrew type in Canada at the time. But the first issue of that paper, which was the forerunner of the later Canadian-Jewish press, was also the last, not so much on account of the expense, which was very small, but because of the hard work required to produce it.

Another interesting experiment attempted by Harkavy was to print the language of the Jewish masses in Latin characters. This experiment, which was made by him even before Ludwig Zamenhof broached the same idea, coincided with a parliamentary election campaign. One of the candidates desired to circulate an address directed especially to the Jewish voters. This address was given to Harkavy in English, and he was asked to render it into Yiddish. As there was no Jewish type then, as mentioned above, Harkavy translated it into Yiddish, which he transliterated into Latin characters, and in that form the circular was published by "Lovell and Son."

It is important to note here that Harkavy had begun to occupy himself assiduously with the question of the language of the Jewish people in general when yet in Montreal, where he published a treatise on Yiddish under title of "A Dissertation on the Judeo-German Language" (in English), which was printed in Montreal in 1888 by the "Witness." Unfortunately, not a single

copy of that interesting work is left. From Montreal Alexander Harkavy was also contributor to Goldfaden's "Yiddishe Illustrierte Zeitung," where there appeared his "Letters Concerning Our Language," "General Rules for Jewish Orthography," etc.

In the field of national-social activities, Harkavy again showed himself to be a man of initiative. On January 16, 1887, together with Joseph Bernstein, one of the prominent leaders in Montreal at the time, who was also a collaborator of the "Hamelitz," he formed a Choveve Zion Society. In the course of three weeks' time the membership of the Society had considerably increased and included the Rev. Elias Friedlander. The officers elected were as follows:—Harkavy, Chairman; Schliosberg, Vice-Chairman; Bernstein, Secretary; and Shindler, manager.[1] It was this Society, around which there had grouped themselves those believing in Jewish aspirations and in the Jewish national renaissance, that prepared the ground for the Zionist movement which saw light in the country eleven years later.

The leaders of "Choveve Zion" in Montreal decided shortly afterwards to unite with the "Mazkereth Moishe" in Warsaw. A committee of seven was elected, to work out the by-laws, which were to be in both English and Hebrew. It was also decided to establish a library consisting of only Hebrew books. About that time the "Choveve Zion" had a membership of over thirty, including David Ansell, Henry Jacobs and others. Once a month they met in the school-room of the German-Polish synagogue, where various matters of national interest were discussed. But the association did not exist long, and was later disbanded.

The few years following became for the Jews of Canada a period of intensive work, a period during which great practical projects were undertaken by them. The Jewish leaders here were suddenly confronted with the problems of all-world Jewry, and they were brought face to face with the concrete questions which required quick decisions and immediate attention. It was about this time that Baron de Hirsch donated a sum of one hundred and twenty thousand dollars ($120,000) for philanthropic organizations in America, and becoming interested in the activities of the Young Men's Hebrew Benevolent Society of Montreal, he also contributed a fund of twenty thousand dollars ($20,000) for relief among the Jewish immigrants in Canada, which relief work that Society was to start at once, and on a large scale.

In August 1890, when the sum was received in Montreal, a conference was held in Mechanics' Hall, at which various plans for its use were proposed. A committee was appointed, invested with the responsibility of supervision over the whole work, and it was decided, as a beginning, to concentrate upon the local needs of the arriving immigrants, the education of their children, the establishment of a sheltering home, which should at the same time serve as a school for children, etc. Interest in the project of colonization was also reawakened, but it was decided that this had to be left for later consideration.

A building was purchased, which was located at No. 7 St. Elizabeth Street, and on the first of December, 1890, that building was officially opened as the "Baron de Hirsch Institute," by the Hon. James McShane, Mayor of Montreal. At the same time, the Young Men's Hebrew Benevolent Society at once set to work to maintain close relations with the Jewish Colonization Association, and with the Alliance Israélite Universelle.

The year 1891 brought to Canada a large stream of Jewish immigrants and in order to help them constructively, the Baron expressed the wish that they be settled on the land, preferably in the North-West Territories, and that they be established there as a Jewish agricultural colony. At the annual meeting held by the Baron de Hirsch Institute on November 1, 1891, Mr. Lyon Cohen (born in Suwalki, 1868) was elected honorary-secretary, in place of S. W. Jacobs (born in Lancaster, 1871), both of whom became closely connected with the work carried on by the Institute. The resolution which was adopted by the Montreal Young Men's Hebrew Benevolent Society, thanking the Baron for his generous gift, was inscribed in the Minute Book of that association by Mr. S. W. Jacobs, who at the time was a student at McGill University.

That same year there was formed a Colonization Committee, with Mr. David A. Ansell as chairman, which undertook to carry out the task as part of the general relief work which it was planned to do among the Jewish immigrants.

It is interesting to note here that in the political circles of the country there was manifested a genuine interest in the project. Quite characteristic is a letter sent by the Government representative in the North-West Territories to the Jewish Committee in Montreal, embodying an offer to settle Jews in the vicinity of Regina.

The letter reads as follows:

Regina, N.W.T., January 15th, 1891.

Sir:

I notice by the papers that you are contemplating settling Russian Jews in the N.W.T.

I take the liberty to inform you that the Russians already in the Regina district are all doing well, and that we have still a large quantity of Homestead land within a radius of ten miles from Regina.

Any information you may desire will be cheerfully given.

I have the honour to be, Sir,

Your obedient servant,

(Signed) JOHN J. STEMSHORN

Gov. Img. Agent, Regina.

This offer, it appears, led the Jews of Canada to enter into the necessary negotiations with the Canadian Government, which from the outset showed itself favorably disposed to the idea of settling Jews on land. A year later, the Jewish representatives had an interview with Sir J. C. Abbott, the Premier, the Minister of Agriculture, and the Minister of the Interior, with whom they considered and discussed the various details of the project. The results of this interview were very satisfactory. The Colonization Committee had in the meantime received a letter, dated November 3, 1891, from Dr. Sigmund Sonnenfeld, the Director of the "Ica" in Paris, containing a request for information of every sort concerning the possibilities of colonizing Jews in the northwestern part of Canada. In the interview with the Premier and his two Ministers, the various points raised in this letter were discussed. And it was on the basis of the questions contained in the same letter, that on January 16, 1892, two days after the interview, the Montreal Committee sent to the Premier a memorandum, in which there were formulated fourteen questions embracing various particulars upon which the successful execution of the plan depended.

The reply was quite lengthy, each question being discussed in great detail and fully answered, and in a tone which showed that a warm interest was being taken in Ottawa, that, in other words, the Government was ready to co-operate with and actively help the Canadian Jews in their enterprise.

"Your letter of the 16th ultimo," we read in the lengthy reply, "addressed to the Prime Minister, on the subject of Jewish colonization has been referred to this

[1] "Hamagid," February 16, 1887.

Department. Some of the questions you ask relate to the business of the Department of the Interior, and I am directed to say that the following answers have been prepared by authority of and under instructions from the Minister of Agriculture after consultation with the chief officers of the two Departments:—

Question 1. "What available land have the Government upon which a colony say of 2,000 families, or say 10,000 persons, could be established?"

"There are several points in Manitoba and the North West Territories where desirable land could be found upon which such a colony could be established, but there are three main points within easy reach of railway communication to which special attention may be called, namely, the Prince Albert, Red Deer and Edmonton Districts. It might be well, however, for the Committee themselves to appoint some competent person to make an examination on their behalf of the localities mentioned and of any other localities which, on consultation with the officers of the two Departments, and on further consideration of the aims and objects to be accomplished and the nature and kind of the agricultural knowledge and experience of the people they propose to place, may be considered suitable for the purpose. It has always been thought advisable that selections of land for settlement should be made by the intending settlers themselves or their accredited agents. Every facility for making this selection will of course be afforded by the Department of the Interior through its officers and agents in the North West."

As can readily be seen from the foregoing quotation from the letter of the Government, which serves at the same time as a reply to question No. 1, the prevailing sentiment in official circles in Ottawa was to gladly give "every facility" to those who would undertake to direct the relief for Jewish immigrants in an entirely new course. No less interesting is the fact that the Jewish Committee had originally been contemplating a very extensive plan—the founding of an agricultural settlement of some two thousand families, or approximately ten thousand persons, at a time when the total Jewish population in Canada numbered only some seven thousand.

Another offer of help in the enterprise was received by the directors of the Baron de Hirsch Institute from the Mansion House Committee in London, who proposed to transfer all its land at Moosomin to the Institute, for the purpose of Jewish colonization. In a letter dated November 16, 1891, the secretary of the Russo-Jewish Committee in London wrote that "the trustees of the Mansion House Fund for the relief of Russo-Jewish refugees are the owners of some land at Moosomin on which they placed a large band of emigrants in 1882." This colony, he states, failed, after being supported and maintained for three years by the Mansion House Fund; but as the land, which was cultivated in parts, has some value, the leaders of the Russo-Jewish Committee are glad to turn it over for the use of Jewish colonists, without, however, at the same time taking upon themselves any further financial obligations.

Being thus assured of the first prerequisite for Jewish colonization work on a large scale in Western Canada, in view of the possibility of obtaining land, the committee of the Baron de Hirsch Institute again got into communication with Paris, with the result that the financial requirements were also assured, although this was not effected until after long and protracted negotiations. In this way was created the Jewish colony in the district known today as "Hirsch," in Saskatchewan, where an initial group of forty-seven families was settled.

In the beginning, the colonists, a number of whom were without much experience as farmers and utterly unadjusted to the agricultural and climatic conditions, had to experience the most severe hardships. The situation of the colony was such that in Montreal it could not be regarded without the "gravest perplexity," as we read in the annual report of the Baron de Hirsch Institute for 1893; and we can conjecture that much more was to be read on the subject between the lines of that same report. That this was no exaggeration is attested by the fact that a short time later there remained but nine of the whole group of colonists.

The same year (1893) the colony was visited by Mr. Lazarus Cohen (born in Suwalki, 1844; died in Montreal, 1914), who had at about that time been elected chairman of the Colonization Committee. Mr. Cohen became closely interested in the fate of the Jewish colonists, and sought to help them in various ways. A man of energy, and with a sincere wish to work for the welfare of the people, he spared no effort to the end that the conditions in the colony be improved as far as possible, and although it had looked as if the Jewish settlement in Hirsch would end in a complete failure, following his visit conditions began to improve little by little. Uncertainty continued to prevail, however, for several years longer, but with the material aid rendered the colonists by the J.C.A. in Paris, as a result of the intervention of the Baron de Hirsch Institute, the colony survived many vicissitudes, until it finally reached a secure position.

In general, farming among the Jews in Canada became a fact the first half of the nineties. The experience acquired in connection with the unsuccessful experiment at Moosomin some ten years previous proved of much benefit to those who now desired to assure the success of Jewish agricultural settlement. In 1892, a few Jews settled in Oxbow, about 25 miles from Hirsch. The first Jewish colonists settled there on their own initiative, and almost without any means to enable them to pull through. The first Jewish pioneers in Oxbow were Jacob Pierce and his sons, who went there in 1888, encouraging also other Jews to settle there and to engage in agriculture. Due to their perseverance and strong determination to achieve their aim, they succeeded in overcoming the hardships which they had to suffer at the beginning.

The first farmer in the Jewish colony in Wapella, was a Russian Jew by the name of John Hepner, who arrived in Canada in 1886, from London, England. Individual Jews began to settle in the nineties at other points in the Northwestern Territories also, so that Jews began gradually to get accustomed to living outside of towns, and ceased to be afraid of the village environment. Their desire to live in the healthful surroundings of nature became stronger than the trials, privations, and difficulties that were involved. In most instances, they could call for support from the Committee in Montreal, which was in constant communication with the Ica leaders in Paris.

The work of the Baron de Hirsch Institute, which had become the centre of a large part of Jewish activities in Canada, were not limited, however, to colonization relief alone. An important branch of its work was the education of the children of Jewish immigrants, a matter to which the greatest attention was given. The day-school which had been established made very good progress. In 1893, 316 children, boys and girls, were receiving instruction at the Institute in various elementary school subjects, and also in Hebrew. The same year the Institute was visited by Lord Aberdeen, the Governor-General, and by Lady Aberdeen, who commended the good work done on behalf of the immigrants and their children, who were being brought up to be good Canadian citizens. In 1895 the Institute was also visited by Mme. Chapleau, the wife of the

Lieutenant-Governor of Quebec, who presented the institution with a banner.

Notwithstanding the fact that the school played such an important part in the education of the children of immigrant parents, and that a number of Jewish boys who later became physicians, lawyers, professionals and prominent figures in the country were receiving their first education within its walls, the Institute had serious difficulties to cope with at the beginning. The school received support also from the Alliance Israélite, but even with this help, its means were not sufficient for its purposes. The advisability even of closing the school was brought up for discussion, and as a way out of the difficulty, it was decided to endeavor to procure for it a larger part of the school-taxes of Jews.

In the report of the Baron de Hirsch School Committee for 1893 we read the following:

> "Last year a compromise was effected in relation to the distribution of the Hebrew School taxes, by which the committee received the sum of $800 towards the support of their school, but this sum is quite inadequate, and at least $1500 per annum must be provided . . . To close the school will undoubtedly be a calamity, not only to our own body but to the general public of our city . . . The children on their arrival in this country were not fitted to take their place in the public schools, and without an institution of this kind they would be deprived of all means of education to enable them to become good and useful citizens."

And a year later, Mr. Maxwell Goldstein (born in Quebec, 1863) in connection with the same matter stated:

> "After many years of fighting to obtain a fair and equitable adjustment of the Hebrew School tax, there was now a probability of our school getting its proper proportion, and arrangements were being made which would ultimately lead to that; but no principles would, however, be sacrificed."

Surrounded with these problems, local and general, the sphere of Jewish life the country over grew ever larger. In 1891, the Jewish population in Canada numbered 6414, scattered all over Canadian territory. From the census of that year, it can be seen that the Jews lived in about a hundred towns and smaller localities in the country. We find Jewish communities existing at the time in Burrard, and New Westminster, B.C., besides those which had existed in Victoria and Vancouver. Brandon, Lisgar and Provençar in Manitoba, had quite a large number of Jews. In Halifax, N.S., Cornwall, Glengarry, Lambton, Nipissing, Labelle, Sherbrooke, and dozens of other places, besides those already mentioned, small Jewish communities had sprung up. A large number of the Jews living in the distant, remote settlements were engaged as peddlers and small-traders, but there were also a number of artisans of every variety among them.

The increase of Jewish arrivals brought about not only the growth and spread of the Jewish population, but also a ramification of Jewish activities in every field, particularly in the field of philanthropic work and social relief. The first Hebrew Sick Benefit Society in Canada, was founded in September, 1892, in Montreal, by H. Feigelson, David Sack and others. The same year, H. Bernstein, (born in Russia, 1841; died in Montreal, 1923) together with Dr. Minz of New York, established in Montreal a second Zionist Society, under the name of "Choveve Zion Number 2," whose aim it was to devote its interests to the colonization of Palestine, in a practical way. The Society existed several years, and only went out of existence a short time before the Zionist Organization of Canada was established.

Jewish organizations having for their program national, philanthropic or communal work, began to appear also in Toronto, Winnipeg, Hamilton and London. The number of such associations was particularly large in Montreal, where we find that, in the course of the year 1896, the following organizations held their meetings regularly at the Baron de Hirsch Institute:—The Ladies' Aid Society, Ladies' Benevolent Society, the Hebrew Citizenship Association (of which Maxwell Goldstein was the first president), the Palestine Colonization Society, the Hebrew Benevolent Loan Society, the Sons of Benjamin, the Young Ladies' Work Society, and others.

It was these forms, so to speak, that gave to Canadian Jewry a certain appearance of unity, externally and internally, although a strong division into groups still continued to exist among the Jewish population.

CHAPTER XIX

THE BROADER ASPECT OF JEWISH LIFE

More Varied Conditions and Newer Requirements—Birth of "Jewish Times"—The Dreyfus Case and the Zionist Movement—"Agudath Zion" formed in Montreal—Death of David Oppenheimer—Jewish Students at Universities—A Few Successful Graduates—Medicine, Art, and Literature—Jules Helbronner—The "Sweating System" Prevailing in the Clothing Industry and the Economic Conditions of the Jewish Working Class—The Neglected State of Charities—Talmud Torah Founded in Montreal—St. John, N.B.

AS we have seen, the characteristics of Jewish life in Canada gradually assumed a definite form, these qualities giving to it a certain completeness, but the process was slow and gradual. It commenced about the beginning of the last century and before the traces became clearly visible many had instinctively felt its workings and sensed the new needs and requirements that suddenly sprang forth.

A need commenced to be felt to care for things a little more cultural and spiritual, and to devote attention to affairs of wide national importance. Among these things the question arose of establishing a Jewish newspaper in the country, with the result that the end of 1897 saw the "Jewish Times" started in Montreal, as a bi-weekly, the first issue appearing on the 10th of December of that year. It appeared at a time of the utmost importance when it was particularly urgent for the Jewish people to have their own publication to defend their honour and interests.

The editor of the "Jewish Times" was Captain Carrol Ryan, a Christian friend of the Jewish people, and one of the veterans of Canadian journalism, who had been associated with the "Montreal Herald" and "Witness." The purpose of the paper, in the words of Lyon Cohen who with S. W. Jacobs, were the founders, was primarily educative as well as to mirror everything which concerned the growth and development of Canadian Jewry.[1]

The chief cause among the motives which inspired the desire to establish a Jewish journal was the anti-semitic agitation which certain Christian newspapers carried on on account of the Dreyfus case. This agitation could not be allowed to pass unchallenged. It became necessary to reply to the scandalous anti-Jewish libels with which a portion of the press was suddenly filled, and the reply was primarily to establish a medium of Jewish expression in the country. We read in the editorial that introduced the first number of the "Jewish Times," "At the present juncture of affairs it is doubly important that the Jews of Canada should have a reliable vehicle for the expression of their sentiments. The anti-semitic movement in Europe is not without an echo in this country. It is to be found daily in those newspapers which take their old world inspiration largely from those organs of opinion which are inimical to the Jewish people. This unjust and dangerous influence must be met and combated in the proper manner setting out the Jewish side of the question and guarding, as far as possible, against the spread of the moral poison which is not only a danger to us Jews alone but also dangerous, as experience has taught us, to those who absorb it as well."

The struggle against the spread of this anti-semitic poison was undertaken in a spirited manner in the next issue of the "Times," which made a stand against the Irish-Catholic publication "True Witness," a paper that undertook with great diligence and in the style of the "Libre Parole" to interpret for Canadian public opinion all that revolved around the Dreyfus affair. This case had fanned the flame of anti-semitism, not only in the old world, but it also yielded material for the Jew-baiting propaganda carried on by some papers in this country, under the influence of Goldwin Smith on the one hand, and of the anti-semites in France, on the other.

If, however, the Dreyfus scandal gave such an impetus to the forces of reaction it also created the anti-semitic antidote, and caused throughout the Jewish world a strong national awakening, and the consequences thereof began to be felt no less amongst the Jewish people in Canada, who with great enthusiasm heeded the call to Zion which at that time was heard and so warmly re-echoed in so many Jewish hearts.

On January 30th, 1898, a large mass meeting was held in the Sons of Jacob Synagogue, Cadieux Street, in Montreal, which was called for the purpose of forming a Zionist Society. The synagogue was filled with a large assemblage that was addressed by Rabbi Aaron M. Ashinsky (born in Reigod, Poland, 1866), Rabbi Meldola de Sola, and others. In an oration of some two hours, Rabbi Ashinsky painted Jewish conditions—the sufferings, pogroms and persecutions—and pointed to Zionism as the practical movement that made its object the establishment of the Jewish people in Palestine. In the same tenor was the address of Rabbi de Sola, who, with all his powers as a public speaker, and with the same fearlessness with which he had for several years attacked the Reform Movement, sought to defy all assimilatory arguments, proving that Jews could be faithful citizens of the country and at the same time also support Zionism. A provisional committee was appointed with instructions to work out the constitution of the society and to generally promote the movement, and shortly afterwards the Agudath Zion, the first Zionist Society in Canada, was established, with a membership of 201. Dr. David A. Hart, (born at Three Rivers, 1844; died at Montreal, 1925) was elected president, and Clarence I. de Sola, (1858-1920) as corresponding secretary and who later became the president of the Zionist Federation of Canada. A propaganda Committee was also appointed, consisting of Messrs. Hyam Bernstein, M. Roebuck, M. Coviensky, and others.

It is interesting to make note of the letter which Clarence de Sola received from Dr. Herzl, expressing great satisfaction with the initial success of the Montreal Zionists. In this letter the great Jewish leader mentions the Congress which was to be held in Basle, in August, and he states that the necessary instructions would be sent by the Congress Bureau to Montreal, regarding a delegate to the Congress. Dr. Herzl writes in English for the purpose, as he explains, of showing that the Jews of all countries can understand one another.

Although the unhealthy influence of anti-semitism began to be strongly felt in some circles in this country, it was, for the most part, of a local and limited nature. True, one could clearly see the prejudice in some public

[1] "Canadian Jewish Chronicle," June 6th, 1924.

organs in their commentaries on the events of the day, in the way that they tried to interpret such events for their readers, but this applied to only the older Canadian provinces. In the rest of the country it was reflected but little, or not at all. The populace there, on the contrary, was liberal and friendly to the Jews.

At the end of 1897 occurred the death, in Vancouver, of David Oppenheimer, who had been the mayor of that city, and who, as mentioned in a previous chapter had held there the position of Chief Magistrate for several terms, up to 1892. Mr. Oppenheimer died on the 31st of December, (the anniversary of his birth), at the age of sixty-five years. He left surviving him one daughter, now Mrs. David Hirsch of New York. The City of Vancouver did him great honour and arranged a public funeral such as the Pacific province had never seen. To perpetuate his memory, the citizens subsequently, in 1911, erected a monument in Stanley Park. On the day when the unveiling of the monument in memory of the Jewish mayor took place, a civic holiday was declared in the city, and at the unveiling ceremony were present the most prominent men of the Province, all city officials, members of the Legislature, and representatives of the Provincial Cabinet headed by Mr. McBride, who was at the time the Prime Minister of the Province. Mr. McBride delivered an address in which he lauded the great achievements of Mr. Oppenheimer, and his efforts on behalf of the City of Vancouver, and the Province of British Columbia.

Regardless of the high stage of development reached at this time by Canadian Jewry, their spiritual forces were limited, and this was visible in many respects. Nevertheless, these forces had great energy and impulse, and had the will-power to somehow supply that deficiency. In Montreal, as well as in Toronto and other cities there appeared social clubs and Jewish young people's literary societies, with programmes of educational activities and literary discussions, etc. In the well-known Canadian universities, Toronto and McGill, Jewish students began to be more noticeable. These were immigrants, or the children of immigrants who filled the faculties of Arts, Law, and Medicine, and who drank avidly from the fountains of knowledge. In most cases Jewish students did not put to shame their Alma Maters. For some years past some of the graduates of McGill University had made names for themselves. The second Jewish student to obtain his degree of Doctor of Medicine in Canada was Dr. Levi, who received his certificate in 1874, the same year in which Dr. David A. Hart, (mentioned before,) received his degree from the University of Bishop's College. Dr. Levi subsequently went to New York, where he took up a course in jurisprudence, and he was as successful as a barrister as he had been as a doctor. He is a prominent figure in the social life of England, where he is now residing. Another Jewish graduate of McGill of that time was Dr. Hiram N. Vineberg, (born in Russia, 1857), and who received his diploma in 1878. Dr. Vineberg, on leaving Canada became identified with some of the greatest American hospitals, and acquired a very high standing in the medical world.

The first Jew to obtain his Arts diploma from McGill (1866), and the second to obtain his degree in jurisprudence (1869) from the same University, was Lewis Alexander Hart, whom we have mentioned on several occasions. In 1880, he was appointed Lecturer on the Theory and Practice of Notarial Deeds and Proceedings at McGill, and a member of the Law Faculty. The Montreal press at the time made warm commendations on his appointment. "The appointment," one newspaper wrote, "is a further pledge to the friends of civil and religious liberty that no prejudices of class or creed find place in our chief seat of learning. Mr. Hart is of the Hebrew faith, and his name is but one of a list which has already done honour to McGill."[2]

The first Jewish woman doctor in Canada was Regina L. Landau, who is 1896 graduated from the Medical Faculty of Bishop's College. For some time she practised medicine in Montreal, where she was also one of the organizers of the Jewish Young Ladies' Literary Society. Another Jewish woman, Miss Caroline Hart, (a grand-niece of Benjamin Hart) was identified with the kindergarten movement and helped to introduce into Canada this institution of modern education. Miss Hart came to Toronto from St. Louis, Mo., at the invitation of Sir George Ross, who was then the Minister of Education for Ontario. From 1885 to 1892 she had the supervision of the Model School for kindergarten teachers in that city. In 1890 she was also appointed Inspector of the kindergartens of the Province. In the official organ of the kindergarten movement in America, one of her closest collaborators in that field of education wrote about her, "The rapid extension of the kindergarten throughout Ontario and the Dominion of Canada has been mainly due to her ability and enterprise. Her appointment to the position of Provincial Inspector of Kindergartens, 1890, gave added opportunities for furthering the cause so dear to her heart, and it is not too much to say that from the Great Lakes of Ontario to the Pacific Coast, wherever the kindergarten has gained a foothold, Miss Hart's influence and the inspiration of her life have gone with it; and Canadian kindergartens speak her name with pride and gratitude."[3]

It is also interesting to mention here that the Palmerston Avenue school, in Toronto, had, in 1897, a Jewish assistant Principal, in the person of Miss Etta Birkenthal.

A familiar figure in Canadian Art circles prior to the close of the nineties was William Raphael (born in East Prussia, 1833; died in Montreal, 1915). Mr. Raphael studied painting at the Royal Art Academy, Berlin. He immigrated to Canada in 1860 and from then on resided in Montreal, where he devoted himself to Art, and acquired a name as one of the most famous Canadian painters. Many of his portraits and landscapes are now found in private collections, and one of his paintings decorated the walls of the Parliament Buildings in Ottawa. Mr. Raphael was a reformed Jew and a member of the Temple Emanu-El. He contributed much to the development of Art in this country, and was one of the earliest members of the Royal Canadian Academy.

While speaking of the Jewish contribution to Art in Canada, a few words should be said about the theatre. As early as in the forties of the last century Moses J. Hays operated a theatre in Montreal, of which he was also the owner. Jesse Joseph operated and owned the Theatre Royal, in its day the most important playhouse in Montreal. Much more, however, was achieved in the development of the Canadian theatre by H. R. Jacobs, who founded the firm of Sparrow and Jacobs, which firm controlled the leading theatres in Montreal and Toronto. Mr. Jacobs was a man of restless energy, who took a leading part in the elevating of the theatrical stage.

The beginning of the Yiddish theatre in Canada can be reckoned from the year 1896, when there arrived in Montreal the American-Jewish playwright, J. Solaterevsky, for the purpose of staging Jacob Gordin's *King Lear*. The performance took place at the Monument National Theatre, but did not create the desired impression. A second effort was made when Goldfaden's *Shulamith* was staged, which proved a great success, so

[2]Montreal "Daily Star" July 8, 1880.

[3]Morgan's "Canadian Men and Women of the Time," for 1898, pp. 444, 445.

much so, that at the general request it was resolved to stage *Bar-Cochba* which was produced as a benefit performance for the Franz Josef Lodge of the Sons of Benjamin. From these three performances actually dates the origin and development of the Yiddish theatre in this country.

In the field of literature also we meet with a few Jewish names, before the close of the nineteenth century. We have previously told of the literary works of Dr. de Sola, and also, briefly, of the writings of the Aschers. Well known as a Canadian author is Gerald E. Hart, (born in Montreal 1849) who acquired prominence in historical research work. Apart from his many lesser works, he wrote "The Fall of New France," "Notes of 1837," and "The Quebec Act, 1774." The first work is amongst the best ever written on the subject in Canada. Touching upon that historic period, Gerald Hart also made a most valuable collection of autographs, old paper money and bank notes. He was one of the earliest members of the Numismatic and Antiquarian Society of Montreal, of which he was a vice-president, and he was a founder and president of the Society of Historical Studies. After leaving Canada he lived in New York for many years, and at present resides in France.

It is also necessary to make mention here of the journalistic career of Jules Helbronner, who was the editor of the large French daily, *La Presse*. Helbronner was an Alsatian Jew. who in 1874 came to Canada as a young man. He was a great student of economic problems, and early took to journalism. In 1887, jointly with a friend, he commenced in Montreal the publication of a commercial weekly *Le Prix Courant*. It was shortly after this that he joined *La Presse*, subsequently becoming the chief editor of this paper. In 1896 he resigned his position in order to publish the new Liberal paper *Le Soir*, but he again returned to *La Presse* as its editor. Helbronner was a very capable journalist and used his pen frequently, especially during the Dreyfus trial, in defence of the Jews against anti-semitic attacks.

What was the economic condition of the majority of the newly arrived immigrants in the country at this period? We do not know if the conditions prevailing in Montreal can be quoted as an example of other cities and industrial centres where Jews lived, but it is most likely. In the metropolis of the Dominion conditions were indeed frightful as can be judged in the report of the Commissioner of Public Works for the Province of Quebec for the year 1897. We learn of the existence of a "sweat-shop system" under which they were employed, and of an amazing condition prevailing in the Jewish clothing industry. The conditions of the Jewish laboring class, particularly in the needle trades, were truly terrible. They were exploited in an unheard of manner, being forced to work in close, dark, dirty and nonventilated shops housed either in old buildings where the regulations regarding industrial plants were not observed in the least, or in private houses situated in lanes and back-yards, or in garrets. In these places the workers, amongst whom were women and girls, worked long hours for a small wage and under the most unsanitary conditions. The whole industry was controlled by the larger clothing manufacturers, who played the part of philanthropists only during the annual meeting of the Baron de Hirsch Institute.[4]

In the report for the following year the subject is again mentioned. Mr. Lessard, the Inspector of Industrial Establishments tells about the very sad conditions he was confronted with in the Jewish shops, dwelling particularly on the bakery shops. "What we saw in some bakeries," he states, "is beyond description. . . . In such sorry places we listened to the complaints of the workmen, borne down by 80 or 90 hours of work, instead of sixty per week." He observes an improvement in the Jewish tailoring shops as compared with the previous year, and says about it the following: "The population of Montreal contains at least ten thousand Jews, the majority of them established in small shops where coats, pants, vests, caps, etc., are manufactured. Since, however, we exposed certain facts regarding the 'sweating system' a great improvement is noticeable. All declare that they are prepared to observe the law. We met with many places in a very poor condition and where at first they hardly allowed us to enter, but we succeeded, however, in making the law observed."

From all this we can gather a full conception of the economic conditions of the Jewish laboring masses in Montreal at that time. It can readily be realized that such conditions could not very well contribute towards the material well-being of the Jewish populace, or towards the creation of better living conditions, particularly of the poorer class of people. In the course of a few years immigration had brought a large number of those who helped to aggravate the existing needs of the Jewish population, and also to create the slum district through the fact that they mostly settled in the thickly populated and poorer sections of the city. As to the wealthier class, it is to be seen that apart from a few energetic social workers, some of whom subsequently have become central figures in Canadian Jewish life, a great number of them did not bother in the least or take to heart the conditions of their poor newly arrived brethren. The Jewish charities were very much neglected, and the better-off class of Jewish people was not of material assistance, this not infrequently causing some sharp comments in the columns of the "Jewish Times." This organ of public expression, which sought to give voice to Jewish opinion, criticised the well-to-do Jews who did not seek to follow the example of the Rothschilds and Schiffs, and to take advantage of the opportunity to help their poor immigrant brethren to become good and useful citizens of this great and free country, and at the same time be a credit to the Jews themselves.

Gradually, however, the "poor co-religionists" of the Eastern European countries made their own way and in due time assumed their part in the land where they had sought a refuge, and whither they had come to make their home. They helped cement the foundations of Jewish life and gave it added expression. They created organizations and societies with varied aims and different purposes. They strengthened the communities of which they became an integral part and gave them a more salient Jewish character. All this was in keeping with the natural law of the majority exerting a decided influence upon the minority, and this influence was sound and wholesome, such as was needed to fortify Judaism. Hebrew schools (Chedorim) were opened, synagogues were erected, and a Talmud Torah, too, the first one to be founded here, was then established in Montreal.

Although an attempt had been made some years previously to establish and maintain a school for the instruction of Jewish children in Hebrew and religion, it met with little success. It was only upon the arrival of Rabbi Ashinsky in Montreal, in 1896, and his assumption of the ministerial charge of the B'nai Jacob Congregation, that the contemplated school became a reality. Realizing the urgent need which existed for religious instruction among the children of the poor who received little of a traditional Jewish education, he enthusiastically took up the cause. He wished to raise the means which would help to inculcate a Jewish spirit in the future

[4] "Canadian Jewish Times" 1903, p. 73.

leaders of Canadian Jewry, and his efforts were crowned with success. The maintenance of this institution was, in subsequent years, made possible through the generosity of the late Lazarus Cohen. That Talmud Torah is in existence to this day, the largest in Montreal.

Farther east, the gradual progress which the small Jewish community of St. John, N.B., was making, could be noticed. Mention has been made in a preceding chapter of the first Jews to settle there. To this should be added that Nathan Green was the last person to be given the freedom of the city of St. John, prior to Confederation, and that the first Jewish marriage solemnized in the Maritime Provinces took place in 1882, with an officiating rabbi brought from Boston.

Early in the nineties Jews began to settle in that city in larger numbers. Most of them hailed from Russia and Poland and a few came from England. In 1896, a Jewish Immigration Society was organized which, through its own initiative and independent of outside aid, set itself the task of helping the immigrants in every possible way, upon their landing at St. John. The Society had thirty-six members, and all its funds were made up of membership dues.

About the same year, too, the Congregation "Ahavath Achim" began to contemplate the erection of a synagogue of its own. It obtained considerable contributions from New York, Montreal and Toronto, and in 1898 the building was completed. On January 11th, 1899, the inauguration took place, which was celebrated with great religious solemnity, participated in by Rabbi Nieto of the "Shearith Israel" Congregation of New York, in the presence of the Mayor of St. John, of many prominent Christian ministers and laymen, and of the entire Jewish community of that city. The new House of Prayer was a handsome building with a capacity of 300 seats, and it also had a Sabbath school, lecture hall, etc. It is interesting to note that the chief participant in the inaugural ceremony was Master S. Hart Green, subsequently the Winnipeg Jewish representative in the Legislature of Manitoba.

CHAPTER XX

AT THE END OF THE CENTURY

A Characteristic Change—Jews in Yukon Territory—Some Queer Plans for Colonization—Activity of Missionaries—The "Jewish Reply"—Letter from "Maskil El Dal" Society—Death of Baroness de Hirsch—School Question a Controversial Point—A Neglected Opportunity—Anti-Semitism of No Effect—Large Jewish Immigration from Roumania—Lord Aberdeen Presented with Address.

AT the end of the nineties of the last century Jewish conditions in Canada were in a transitional stage. It was evident that they were undergoing a characteristic change which was gradually giving the environment of Canadian Jewry a different aspect.

Certain features, which later on became quite salient in Jewish life in the Dominion were already discernible. There was a greater sense of security and orderliness felt in all activities undertaken. Communal leaders and workers in social and charitable endeavours displayed more initiative than in former times, while the "younger set" among them, some of whom have subsequently become prominent figures in Canada, had before them the opportunity to study from close observation the Jewish problems of the day.

However, there still was something in all this which, to the observer, did not as yet present the appearance of a definite and integral entity. The Jewish population of Canada being yet small, and scattered over so vast an area, it was impossible to effect a close contact and union between the Jews of one city and those of another. Everywhere they had local problems of smaller or greater import to occupy their minds. Thus the Quebec congregation, for example, inserting an announcement in the New York "Jewish Gazette" that they wanted a Shochet, found it necessary to specify that the applicant must not be a "Litvak." A shochet hailing from Lithuania appeared taboo to the Jews of Quebec and the engagement of one who was not a "Litvak" therefore was to them an important issue. Small wonder, then, that Montreal was the centre of greater Jewish interest and that the history of the Jews of that city, until the close of the last century is, to a considerable degree, also the history of the Jews of the entire Dominion.

The discovery of gold in the far Yukon in 1896 attracted to those parts many fortune-seekers, among them being some Jews. They were at first few in number; nor was there much probability of a Jewish community being congregated in that far and cold northern region of Canada. But in the course of a few years a small Jewish colony was formed there and we read about the first Divine services which it held in Dawson City during the high holy days in 1898, when some forty worshippers congregated in a store which one of them had given for that purpose.[1] As everyone else, the Jews lived in their tent covered houses. Most of them had come from Russia and Poland and were engaged in small trading, but the Jewish population in the Yukon did not grow, and although the census of 1901 indicated that there were 163 Jewish souls in that territory, this number gradually decreased every year.

It is difficult to conjecture what was then the idea prevalent in leading Jewish circles concerning Canada. As a centre of immigration the Dominion could by no means be compared with the United States. But the efforts at colonization which were made here and the accompanying success which, though very costly, was becoming evident, helped in no inconsiderable degree to make the name of Canada known throughout the world. The agricultural experiments in Western Canada aroused great interest and many saw uncommon possibilities for the Jews in the northernmost American country. Upon Sir Wilfred Laurier's visit to London during the Diamond Jubilee celebration of Queen Victoria, Anglo-Jewish leaders met him and inquired into the prospects of Jewish colonization in Canada, and the then Premier of the Dominion expressed himself very favourably upon the plan, stating that his Government would afford it every opportunity, not being opposed to a mass settlement of Jews upon the land.

These possibilities and opportunities were, however, greatly exaggerated, and were responsible for the hazy opinions held by some about the situation, and also gave rise to some curious schemes of extensive colonization. Very characteristic was a despatch from Winnipeg which circulated in the Press at the beginning of the year 1899. The despatch stated that a Rabbi had arrived in Winnipeg, from Ottawa, with the purpose of investigating on the spot the possibilities of establishing in Western Canada, according to a definite plan, a mixed colony of Jews and Gentiles. His plan called for a thousand Jewish families from Austria who would be brought over and immediately settled on the land, if his investigations of agricultural conditions, etc., in that region should warrant such a venture. The report also stated that both the Government and the heads of the Canadian Pacific Railway were in sympathy with his project. It is, however, superfluous to say that the story did not contain the slightest vestige of the truth.

Somewhat similar to this, with an added mixture of misrepresentation as regards Canada in general, was the story which the "B'nai B'rith Messenger" of Los Angeles, had published. This was a curious report about some plan of extensive colonization which the J.C.A. of Paris would carry out in Canada. The B'nai B'rith Order was dissatisfied at the great attractions the Jewish Colonization Association paid "ice clad Canada," while this Association might, with greater advantage, have far better chosen land elsewhere as, for example, in the United States. "An agent of that Society," the "B'nai B'rith Messenger" wrote, "is now travelling in the Canadian Northwestern Territory for the purpose of examining the available land there. A million (?) dollars is to be devoted for colonization purposes there if conditions are found suitable. It is strange that the United States is overlooked in this respect. We have large tracts of land in our own State of California awaiting the necessary capital and willing hands to cultivate them. We have here a climate akin to that of Palestine. We have neither thunder nor snowstorms, and the husbandman can ply his vocation in the open field in January as well as in June. Why the wise heads of the administration shall go from one extreme to the other, from the tropical deserts of Argentine to the freezing zone of ice-clad Canada, when the finest country in the world under the most liberal government in existence is at their disposal, is an unsolvable anomaly. We

[1] "Jewish Times," 23rd December, 1898.

understand that Mr. Ansell of Montreal who is a member of the Association drew the attention of those in authority to the adaptiveness of his country."

Notwithstanding, however, the possibilities that Canada offered, and the speculative manner in which the whole subject had been treated, the immigrants that arrived sought to solve in the best practical way they could, the problem for themselves. Those who had taken upon themselves the task of helping them adjust themselves to their new surroundings, could not in any way accomplish that; in most cases the new arrivals were left to their own lot, beset by difficulties and obstacles and even exposed to certain dangers.

Those were the typical children of the wandering people, who felt themselves helpless, and forlorn and whose dejected appearances often told the tale of dread experiences and persecution. Not all of them had friends or relatives to whom they might apply, which made conditions in this land much worse for them.

It was to these misery stricken immigrants that those kindhearted Christians who were concerned so much with the salvation of Jewish souls turned their eyes. A net was spread for them, and missionaries on all sides sought to ensnare them. The poor immigrants were offered "friendship" which became a sordid instrument of pestering them. Such was the case, not only in Montreal, but also in Toronto, Winnipeg and Hamilton. It aroused in the Jewish people a feeling of resentment, for the missionaries were not discriminating in their methods, but even tried to lure children and to persuade them to conversion.

It was at this time that a Jewish voice was heard which almost paralyzed the missionary activity and created a panic in the camp of those who were out after Jewish souls. There was now a possibility that the good Christians who gave unstintingly for this wasteful venture would think twice before doing so again. The defiant voice was that of Lewis A. Hart who, with the passion and ardour of the Jewish zealots of old, plunged into the fray and made war on those who wished to turn away Jews from their people and faith.

It was in the columns of the "Jewish Times" that Mr. Hart took issue with the modern "apostles" of Christianity. His arguments were couched in a language unprecedented for dauntlessness and daring in the discussion of such subjects, shattering all Christian dogma and showing the fragile basis on which Christianity rests. This was the retort against those who preached conversion to the Jews, and also an answer to those naive, pious Christians who donated for that purpose; and a crushing answer it was.

All that Mr. Hart then published on the subject he subsequently, in 1906, issued in a separate volume entitled "A Jewish Reply to Christian Evangelists." In the middle ages such a book and its author would both have been burned at the stake. In Czarist Russia the Censor would not have allowed its publication and the author would have been severely punished. There are libraries in Canada where the book is not in circulation, Christians being disallowed from reading it.

This "Reply," at the time it was published created a furore among those who read it. Preachers, evangelists and others engaged in proselytising work became confused before the facts presented. But they did not relinquish their work for long. If some Christians in Canada became more careful about donating money for conversion purposes, apostasy among certain Jews was turned to a profitable profession, and it was mainly owing to these renegades, who became a pest in the Jewish neighbourhoods, that mission houses were maintained in Montreal, Toronto and other cities. In many instances, for example, evidence was shown that those who frequented the mission-house in Montreal also came to the Baron de Hirsch Institute for charity. Such was the morally degrading effect of the work carried on by the missionaries.

Of interest in this respect, was a letter received by Rabbi Meldola de Sola from the Central Committee of the "Maskil El Dal" Society of Safed, Palestine, in which his courageous stand against the missionary activity is very much praised. This Society was organized for the purpose of combating missionary work in Palestine, and its leaders were very much impressed with the fact that a Canadian Rabbi—Rabbi M. de Sola being indeed the first Canadian born Jewish minister—had so frequently protested from the pulpit against the insidious propaganda carried on at the Jewish door.

The Baroness de Hirsch died in Paris, on the first of April, 1899, three years after the passing of the Baron, and her death caused profound grief in Canada, as it did throughout the Jewish world. A memorial meeting was held in the Shaar Hashomayim Synagogue in Montreal and was attended by a large part of the population. The late baroness was eulogised in their addresses by Rabbi de Sola, Rabbi Caplan, and Rabbi Ashinsky. Among those present were the Honourable James McShane, Mayor of Montreal; the Consul and Vice-Consul of Austria; the French, Swiss and Belgian Consuls; and many prominent Christians. In Canada the name "Baron de Hirsch" was perpetuated by the Montreal Institution which was first located on St. Elizabeth Street, and by a colony in Saskatchewan, as well as by different philanthropic activities. The late baroness had exhibited great interest in the charitable work carried on by the Institute in Montreal and assisted it with large sums. In her last will she bequeathed to the Institute the sum of six hundred thousand francs, or one hundred and twenty thousand dollars.

The school question in the Province of Quebec did not, meanwhile, cease to be a matter of controversy between the Protestants and the Jews. The issue was constantly recurring and frequently in a more acute form. There were negotiations; there were different compromises made; but these were only temporary measures in order to solve the problems which arose from the existing conditions in the Province and, one may say, in the country at large. Hence the unconsequential nature of all the understandings arrived at.

The Protestant commissioners seriously began to present this question from the financial standpoint, contending that the education of Jewish children was a charge upon them. The number of Jewish children in the Protestant schools in Montreal was then about 600, of whom 350 attended Dufferin School, 120 Aberdeen School, 100 Mount Royal School, and the rest of them a few other schools. For the year 1897, for instance, the Commissioners claimed to have received the sum of $4,678 as school taxes from but 60 Jewish taxpayers. That the number of Jewish property owners was then so small was hardly believable and this contention was challenged on the part of the Jews. It was also pointed out that it was not the landlords who paid the school tax, but the tenants who paid the rent, and that as long as the Province of Quebec had no uniform educational system, the rights of the Jewish minority must be recognized as were the rights of the Protestant minority.

According to a previous arrangement which had been in force for several years the Jews paid their schooltsxea into the Protestant panel. In return the Baron de Hirsch school received from this fund eight dollars yearly for each child that attended it. The Protestant Commissioners had also engaged a teacher in Dufferin school, (Rabbi M. de Sola) to instruct Jewish children in Hebrew, but after some time they began to regard this educational task as a burden imposed on them. Both in the Press and at the meetings of the School

Board one might observe a decided dissatisfaction with the existing order of things and thus the former relations, little by little, became strained.

The Protestant Commissioners were not pleased with Hebrew, a "language that appeals to nothing" as they stated, being taught in a Canadian public school. They therefore applied to the Attorney-General of Quebec for a decision as to whether or not they were obligated in this respect to comply with the needs of Jewish education. The reply of the Attorney-General was that they were not. This, however, did not tend to solve the other phases of the problem, which gradually became more complicated.

The Quebec school question came up at a time when the stir created in Canada by the Manitoba school question was still fresh in the memory of the people. Public opinion in Quebec was very much in favor of minority rights being respected. But the Protestants were quite differently disposed and though they could afford to waste thousands of dollars on missionary work they displayed great monetary concern in so important a matter as education. Their grudging economy was, therefore, questionable. It was evident from the attitude they assumed in this question, which had become a public one, that they were unwilling to have the Jewish children in their schools. Some characterized it as savouring of anti-semitism, as was the opinion voiced by Lewis A. Hart, in the Press of Montreal. In a letter addressed to "The Witness" he compared the Protestant attitude with that of Spain before the expulsion.[1]

The controversy, however, did not lead to an open breach. A Bill had been introduced at the same time in the Quebec Legislature which many thought would in some manner, solve the question. It was a measure in favour of compulsory education which might have ultimately led to the Government assuming some responsibility in the solution of the financial difficulties of the school problem As was expected, the Bill was voted down. The majority of the Legislators were personally not opposed to the principle of compulsory education; but they qualified their refusal to adopt the measure by saying that conditions in the Province did not allow of such reform, since Quebec had not a system of free public schools for all.

Under such circumstances the controversy continued without the slightest prospect of unravelling the entangled matter to the satisfaction of all concerned. As an alternative separate schools for Jewish children were suggested, and, strangely enough, even those who would not countenance such an idea admitted that it was the only way to remedy the situation. The occasion for settling the perplexed matter in this manner was then excellent. There was the necessary machinery for it, while the comparatively small number of Jewish children would have made it quite easy to carry out such an undertaking. In the Baron de Hirsch school where children were instructed in elementary subjects there was the nucleus for such a system and with the experience acquired therein the realization of it would have been simple. Nor would the Provincial Government have hesitated to grant the Jews a certain school autonomy, no objection to it being raised from other quarters as was the case a quarter of a century later. But the Jews did not avail themselves of the opportunity and the solution of the whole knotty problem was left to the future.

Another problem which began to occupy Jewish minds was the growth of anti-semitism. The tenor of certain utterances in a section of the Press was decidedly anti-semitic in character. The task undertaken with so much zeal by Goldwin Smith in the columns of the Toronto "Weekly Sun" was systematically followed by a few sheets in the Province of Quebec, endeavouring unremittingly to sow the seeds of anti-Jewish prejudice. The former professor of history at Oxford simply distorted history and all facts whenever he had occasion to dwell upon a question which had some bearing upon the Jews. And the French newspapers in Quebec merely repeated in their anti-semitic effusions what the "Libre Parole" published or what E. Drummond had stated in his writings. Fortunately this propaganda bore no fruit. The Canadians both in Ontario and in the old French province were not misled or carried away by it. They knew their Jewish neighbours too well to begin to see them in so monstrous a light, and anti-semitism, whatever its form, could therefore not affect the Jewish situation in the Dominion, nor be taken very seriously, though Judophobia at that time raged in the Old World with unwonted force.

If a comparison may at all be made with the Old World, the difference was quite obvious. Before the close of the nineteenth century Canada received with open arms the greatest number of Jewish immigrants that had ever come to her shores within one year. The year 1899 broke the record in immigration with about three thousand Jewish arrivals landing at Canadian ports. They were all refugees from the countries where reaction sought to throttle the ideas of liberalism, freedom and tolerance, coming to a land where they were hospitably received.

Greatest in numbers among these immigrants were Roumanian Jews. The exodus from that country, which tried to emulate Russia in anti-Jewish persecution had then reached its high-water mark. In that year Canada received 2202 Roumanian Jewish immigrants, 426 Russian Jews, while the rest came from nine other countries.

So unexpected was this influx that the Jews of Montreal, whence the newcomers were distributed over the country, became greatly perplexed. News had at first been received from the J.C.A. in Paris that sixty immigrants would be sent out every week. Instead a group of ninety arrived in the first week and their number steadily increased until in one week 347 of them arrived. It was evident that they could not all be provided for in Montreal, where they were helped as much as possible, and most of them were sent to different towns in the Dominion.

A fact that should be emphasized is that the Jewish immigrants were never a charge upon anybody. Whether they were well or ill provided for by those who had the task of assisting them, they did not impose themselves upon the goodwill of their neighbours. Charity and mutual help gained a broad interpretation among them, and nothing could therefore be more gratifying to the Jews of Canada than to hear the tribute paid to their work by Lord Aberdeen, before his return to England.

Upon the completion of his five year term of office in Canada, the Baron de Hirsch Institute presented him with an illuminated address in the name of the Jews of the entire Dominion "who had the privilege" as the address reads, "to note with gratification the many acts of His Excellency and his estimable partner in life, towards alleviating the condition of the poorer classes in their midst." The address was signed by Mr. D. A. Ansell and Mr. Lyon Cohen, the president and honorary secretary of the Institute. The departing Governor thanked them for the address and lauded in high terms the ramified philanthropic activity which the Institute was carrying on, thus complimenting the Jews of the Dominion upon their many salutary efforts.

With a feeling of confidence and a sense of security the Jews in Canada could therefore look forward to the future while turning a new page in their history on the threshold of a new century.

[1]Montreal "Witness," March 14th, 1898.

SYNAGOGUES IN CANADA

IN preparing the histories of the numerous synagogues throughout Canada, we have met with almost insurmountable difficulties, and it has been impossible to complete them as we would like to. In many cases incomplete records, often absolute lack of records, have rendered the task beyond the power of anyone to accomplish. It is regrettable that such is a fact, particularly when such an undertaking should be so easy.

The older established synagogues have, in every case, kept very clear and authentic records, from which the influences they have had on the different communities can easily be gathered, and in this same manner the names of those who have taken active part in their upkeep and work have been preserved. It is with the congregations that have been established in only recent years that no data are available and yet these congregations have large memberships and are influential in all communal undertakings. We trust that the absence of details of such institutions in these pages may cause the officials of these congregations to realize the need of keeping proper records of their proceedings, as in future years, when the Jewish population of Canada will be very much larger than it is at the present time, such records will be very valuable from more than one view-point.

The oldest established synagogue in Canada, the Congregation of Spanish and Portuguese Jews "Shearith Israel" of Montreal, was established almost one hundred and sixty years ago, and for the greater part of a century was the only Jewish place of worship in Canada. It was formed by the first Jews known to have set foot in this country, and during the entire period of its existence has had men at the helm who have taken great pride in the perpetuation of the beauties of the traditional Hebrew services. They strictly followed, as they do today, the ancient ritual of the Sephardic Jews. On the arrival of the German Jews, who were accustomed to the Ashkenazic ritual, congregations were established where this ritual would be followed, among them being;—the congregation of German and Polish Jews (now the Shaar Hashomoyim) of Montreal; the Toronto Hebrew Congregation (the Holy Blossom); and the Anshe Sholom Congregation of Hamilton, which were all formed within a few years of each other, between seventy-five and eighty years ago, and soon after the Congregation Emanuel of Victoria, B.C., was organized. These are the pioneer places of worship of the Jews of Canada and since then, and particularly during the two decades between 1880 and 1900 numerous congregations have come into being. Today there are 125 synagogues in Canada, and in addition a number of societies and organizations where the members meet to worship on the Holy days.

The majority of the congregations are strictly orthodox at the present time, but three of them being known as Reform, these being in chronological order, the Temple Emanu-El, Montreal; the Anshe Sholom Congregation, Hamilton; and the Holy Blossom Congregation, Toronto. The Anshe Sholom Congregation and the Holy Blossom Congregation have both made a complete evolution from strictly Orthodox to Liberal, Progressive and Reform Judaism.

The congregation with the largest membership is the Shaar Hashomoyim, Montreal, where over two thousand worshippers have assembled at one service. Numbers of the synagogues in Montreal, Toronto and Winnipeg can accommodate from seven to eight hundred worshippers. Perhaps the most outstanding feature are the beautiful synagogues built in small communities where it has meant much to the members to construct such places of worship. In all communities the congregation has been the means of bringing the members together, and all charitable and philanthropic work has originated there. It is to the credit of the Jew that just as soon as a "minyan" can be gathered together in some small community, it is practically sure that in a short time a synagogue will be built.



RABBI JOSEPH CORCOS, MONTREAL

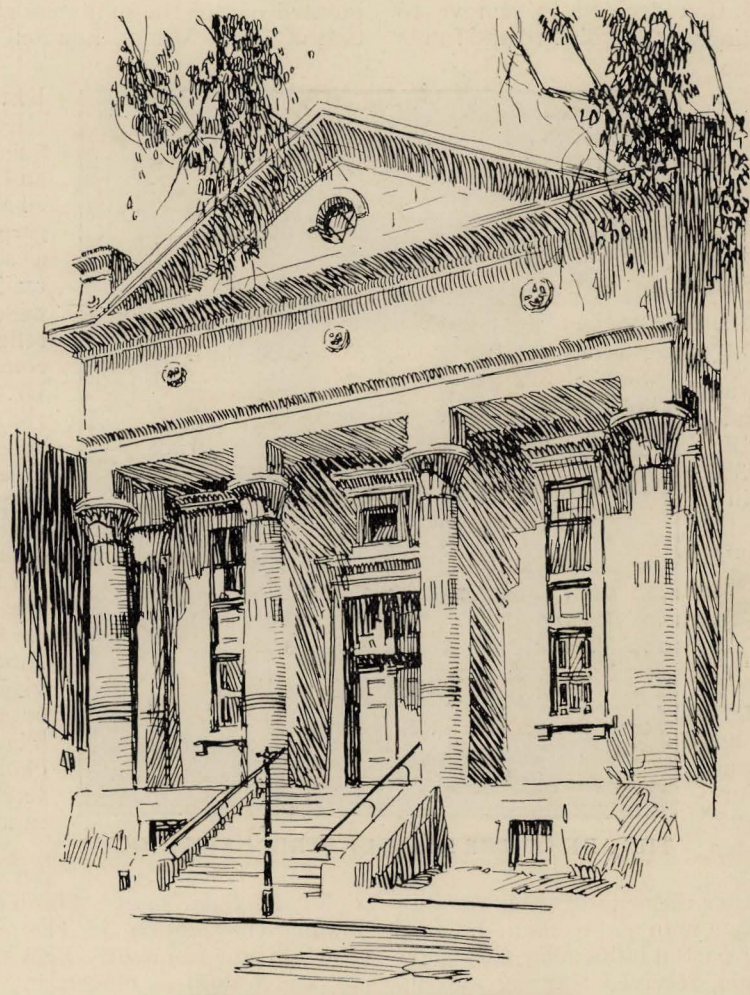
AN author, historian, and poet, Rabbi Joseph Corcos of the Spanish and Portuguese Synagogue (Shearith Israel) was born at Mogador, Morocco, December 21st, 1872, the son of Moses and Julia Rodriques Brandon Corcos. He is a grandson of the late Dr. Abraham Corcos, who was for many years Dayan of the Spanish and Portuguese Jews of England. Joseph Corcos received his Hebrew and Talmudical education in Mogador, Morocco, where he studied under the famous chief Rabbis, Judah ben Muyab, Joseph ben Attar and Rabbi M. Cohen, from whom he received his rabbinical degree, and he is also a graduate of the Royal College of Salamanca, Spain. In 1893 he received his rabbinical diploma in England from the Rev. Dr. Moses Gaster, Chief Rabbi of the Spanish and Portuguese Jews of England. In the same year he was elected Minister of the Spanish and Portuguese Congregation of Kingston, Jamaica, where he remained until 1903. He then became Rabbi of the Jewish Community of Curacao, D. W. I. From 1918 to 1922 he was connected with the Spanish and Portuguese Synagogue (Shearith Israel) New York, and in 1922 he was unanimously elected Rabbi of his present congregation in Montreal. Rabbi Corcos has been recognized as one of the greatest living Chazans of the Spanish and Portuguese Jews. As a writer, he is best known by his works, "The Spanish Inquisition," "The Jews of Curacao," and "Auto-da-Fe in Mexico". He translated the Dinim of Shechitah and Bedikah into English, and included among his poems is "Kol Yosef" (The Voice of Joseph). His "Bendigamos" has been introduced into almost every Spanish and Portuguese congregation in the world. He is the author of the film story "The Birth of America" in which he shows the part played by the Jews in the development of the nation. Rabbi Corcos is married to Angelita, daughter of Sydney Cohen Henriques, of Kingston, Jamaica, B. W. I. He has three sons, and four daughters.

CORPORATION OF SPANISH AND PORTUGUESE JEWS
(*SHEARITH ISRAEL*) MONTREAL
שארית ישראל

ALMOST one hundred and sixty years have passed since the founding in Montreal of the Spanish and Portuguese Jewish Congregation "Shearith Israel," the first Jewish body of any kind established in Canada.

It counts amongst its founders the first Jews known to have put foot in Canada, and for almost a century after its organization, it was the sole Jewish congregation in the Dominion.

In 1768 the early Jewish settlers met together in Montreal and organized themselves into a congregation and prepared to build a synagogue, where they and their children could worship the God of Israel, as their fore-fathers had done since hoary antiquity. "Shearith Israel" (Remnant of Israel) was the name they adopted and in this way was founded the second oldest Jewish place of worship in America, the Spanish and Portuguese Synagogue of New York being the oldest. As nearly all were descended from exiles of Spain and Portugal, they strictly followed the historic customs and impressive ritual of the Sephardic Jews, and their descendants have ever since remained tenaciously loyal to the same venerable and imposing rites.



STANLEY STREET SYNAGOGUE

They first met for worship in a hall in St. James Street, and in 1777 they built the first Canadian synagogue upon a lot of land belonging to David David, and upon which he had given them the privilege of placing their sanctuary. The building stood on Notre Dame Street, at the junction of St. James Street, and was a low-walled edifice of stone, with a high red roof. A tablet erected by the Numismatic and Antiquarian Society now marks the site. In the corner-stone of the building were deposited some coins, brought from Spain and Portugal, and also some thin brass plates perforated with the names of some of the founders. These were, many years later, removed to the corner-stone of the Chenneville Street building, and when, a few years ago the contents of the latter were removed in turn to the corner-stone of the Stanley Street Synagogue, it was found that several of the relics deposited in the first building in 1777 were in a good state of preservation, notably some of the brass or copper plates dated 1777. An inscription on vellum stated that these mementoes had been placed in the corner-stone of the first synagogue in 1777. Shortly before the erection of their first building the congregation bought a lot of land on St. Janvier Street, near the present Dominion Square, for a burial-ground. The deed of purchase was dated 1775, and the first one interred was Lazarus David, who was an extensive owner of real estate in Montreal and its vicinity as far back as 1767. He took an active part in public affairs and was a prominent man in civic matters in those days. He died on the 22nd October, 1776, and his remains, together with the original headstone bearing that date, were subsequently removed to the present cemetery of the congregation, when the first one was closed. It still stands there and is the oldest Jewish grave in Canada.

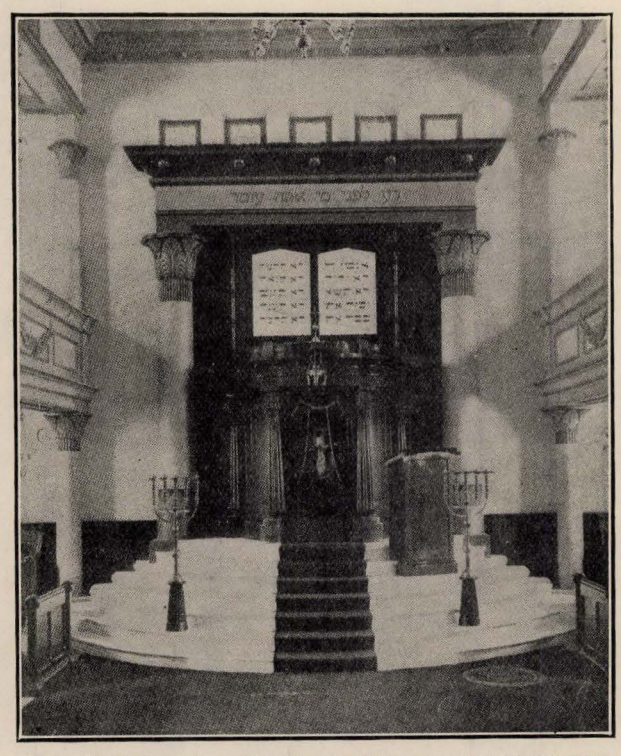
Amongst the first members of the congregation were Abraham Franks, Levy Solomons, Aaron Hart, Lazarus David, Uriel Moresco, Andrew Hays, Isaac and Uriah Judah, Manuel Gomez, Simon Levy, Fernandez da Fonseca, Emanuel de Cordova, Isaac Miranda, Jacob de Maurera and Joseph Bindona. These were the first Jews to set foot in Canada, arriving at the time of the British Conquest in the year 1760. Several of them were connected with the army, and others were merchants and traders, and judging from their undertakings, men of considerable means.

In 1778 they drew up their first set of by-laws, which are still preserved in the old minutes of the congregation. The executive consisted of a Parnas (President), Gabay (Treasurer), and three others who were styled the "Junto." All who had once been members of the Junto became "Gentlemen of the Mahamad" or Elders. They were very proud of their traditions and were vested with rather autocratic powers. Members could be summoned before them and reprimanded, and even heavily fined, for any misdemeanor. The minutes of 25th Elul, 5538, or September 1778, record that on that date Ezekiel Solomons and Levy Michaels were elected respectively "Hatan Torah" and "Hatan Bereshith" for that year, after Isaac Judah, Myer Michaels and Andrew Hays had each been fined two pounds ten shillings for refusing these offices; while Samuel Judah was fined three pounds for refusing to serve as Parnas. The original founders of the congregation were accorded a double vote at all meetings, and this privilege extended to their eldest sons on attaining their majority. The by-laws exacted fines for the violation of certain articles, and particularly heavy fines against any member who should do aught to

impair the harmony of the community. One clause imposes a fine and other penalties on "any person absenting himself from the House of God on any frivolous pretence." These by-laws, long since rescinded, bear the signatures of Levy Solomons, Parnas; Uriah Judah, Gabay; David David, Abraham Franks, Andrew Hays, and a number of others, and are dated "3rd day of the month Tebeth, 5539, or 1778."

The congregation always maintained correspondence with the Portuguese Jews of London, and the latter presented them, in 1768, with two costly manuscripts of the law, already then very old. They are still occasionally used at services. Questions of ecclesiastical law were generally referred, in the early beginnings of "Shearith Israel" to the Chief Rabbi of England, Dr. Raphael Meldola, for decision.

As the land on which the first synagogue stood became the property of David David's heirs, after his death in 1824, the congregation decided to remove to another site. The old building was demolished and funds subscribed for a new one. Some time however, passed before anything definite was accomplished, and meanwhile the congregation met for worship in a place off the residence of Mr. Benjamin Hart, at the southwest corner of St. Helens and Recollet Streets. In 1832 the land was purchased and in 1835 the congregation erected the Synagogue on Chenneville Street. The corner-stone was laid by M. E. David, a grandson of Lazarus David, and the building was dedicated in 1838. The financing of this building was largely due to the efforts of Benjamin Hart and among the subscribers was Moses Montefiore of London England. The munificent gift of a large sum from Mrs. Francis Michaels, sister of David David, also assisted the undertaking. The planning and erecting of the building was supervised and greatly furthered by Moses Judah Hays, who was a trustee and later attained the position of president. For over half a century the congregation worshipped in this shrine, and many a man and woman, destined afterwards to play his or her part in influencing the course of Jewish history in Canada, received training and inspiration in this modest fane.



THE ARK OF THE STANLEY STREET SYNAGOGUE

In 1846 the congregation secured a new Act of Incorporation, this step having become essential, as a second Jewish congregation was formed here that year. A number of arrivals at that time were unused to the Sephardic Ritual, and decided to start a synagogue where they would follow the Ashkenazic Ritual, but it was not until 1858 that the "Shaar Hashomayim" congregation was permanently established. The trustees of Shearith Israel presented them with a Sefer Torah, to enable them to conduct their first service.

In 1883, the Chenneville Street Synagogue being no longer adequate to the requirements of the congregation, it was resolved to build a more commodious place of worship, and in 1887 the corner-stone of the present Stanley Street Synagogue was laid, by Mr. Gershom Joseph, then President of the congregation. The building was completed and dedicated on August 31st, 1890, with characteristic ceremonies. The synagogue is of Judeo-Egyptian style and is of most attractive design, presenting an imposing interior with colonnades of Egyptian pillars, between which are suspended oriental lamps. At the east end is an ark of mahogany and white marble, the centre portion of which previously stood in the Chenneville Street building. The general design was due to Mr. C. I. de Sola, who acted as Secretary of the building committee, and who supervised its erection.

The first regularly ordained minister of the Congregation was the Rev. J. Cohen, who came from London in 1778, and after some years with the congregation, went to the Sephardic synagogue in Philadelphia. He was succeeded by Hazan R. de Lara who retained the position until 1810, when Mr. M. Levy, and after him Mr. Isaac Valentine, temporarily occupied the ministerial position. In 1840, the Rev. David Piza was elected Minister, and remained until 1846, when he was appointed one of the ministers at the Sephardic congregation of Bevis Marks, London.

On the retirement of Rev. David Piza, the congregation elected the Rev. Abraham de Sola, LL.D., as their Rabbi, and for thirty-six years he acted as spiritual head of the congregation. His reputation as a scholar and upholder of traditional Judaism was world-wide, and no man did more to reflect lustre on the Jewish community in Canada than Dr. de Sola. On his death in 1882, he was succeeded by his eldest son, the late Rev. Meldola de Sola, who occupied the pulpit until his death in April, 1918. The Rev. Meldola de Sola followed the teachings of his father, and was known as one of the staunchest upholders of traditional Judaism in America and one of the most vigorous and relentless opponents of the Reform Movement. The exceptionally excellent choir maintained during his term of office was due to his indefatigable work.

During the pastorate of Dr. de Sola and Rev. Meldola de Sola many familiar names are noticeable among the officers of the congregation. Dr. Aaron Hart David frequently held the presidency and served as an honorary officer in many capacities. Jacob Henry Joseph was treasurer of the congregation soon after the erection of the Chenneville Street building and filled different offices on the Board during the early and middle Victorian period. Jesse Joseph took a very prominent part in the affairs of the congregation during his entire lifetime. He was for a long period treasurer and was one of the largest contributors towards its support. At the time of his death in 1904, he was president of the congregation. Samuel, Goodman and William Benjamin, three brothers, were all staunch members of "Shearith Israel" and occupied in turn the highest lay offices of the synagogue. Lawrence and Charles Levey were both active members of the Board. Edwin Morris was an active member of the Board of Trustees. Simon Hart was Parnas of the congregation in 1865, and held the office for several years. Alexander Levy was one of the most zealous and capable workers who ever held office on the Board of Trustees. He was in office between

1850 and 1860. G. I. Ascher held the office of Parnas for some time. Lewis Alexander Hart was President of the congregation for a number of years and acted as treasurer for a very long period.

In 1890, the congregation received a new Act of Incorporation from the Provincial Parliament. The Act was drawn up by Mr. Gershom Joseph and Mr. Lewis A. Hart, both prominent members of the legal profession.

Mr. Louis Davis was President of the congregation when the Stanley Street edifice was consecrated and Mr. Jacob H. Blumenthal was a member of the Board at that date. Alexander Saunders, Edward Cohen, Maurice Jacobs, and Moses Gutman were all Trustees of the synagogue during the second half of the past century, and the names of Abraham Brahadi and Samuel Brahadi, M. Fonseca, M. Blackman, J. Garcia, S. De Lara and J. Miranda appear among the substantial supporters of that period. Jacob L. Samuel labored for the welfare of the congregation in a loyal and indefatigable manner for over fifty years. He was honorary secretary of the congregation for the greater part of this period and in the latter years of his life was elected President. He had the advantage of being gifted with an exceptionally beautiful tenor voice, which was heard, ever leading, in the choir and congregational singing. Congregational singing in "Shearith Israel" has been whole-souled and inspiring and there have been several members who were particularly distinguished by their musical rendering of the chants and traditional music, notably Gershom de Sola, the youngest son of Dr. de Sola, whose deep rich basso voice was heard both in the choir and in the chanting of the service in which he occasionally assisted until his death in 1902. Mr. Isaac Kirschberg is another member who has been notable for his assistance in the musical portions of the service. Clarence I. de Sola, a son of Dr. de Sola, was Parnas of the congregation from 1906 until his death in 1920, and he was a member of the Board of Trustees since 1891. He devoted much time and work to all branches of the synagogue activities, and like other members of his family took great interest in perpetuating the traditional beauties of the synagogue service and upholding its time-honored traditions and customs.



J. L. SAMUEL

In 1908, the Rev. I. de la Penha was elected assistant Minister of the Congregation, a position that he still occupies. In October, 1918, Dr. Raphael Melamed was elected Minister of the Congregation and after a short period was succeeded by the Rev. M. Haddad, who in turn was succeeded by the Rev. Dr. Joseph Corcos, the present Rabbi of the congregation.

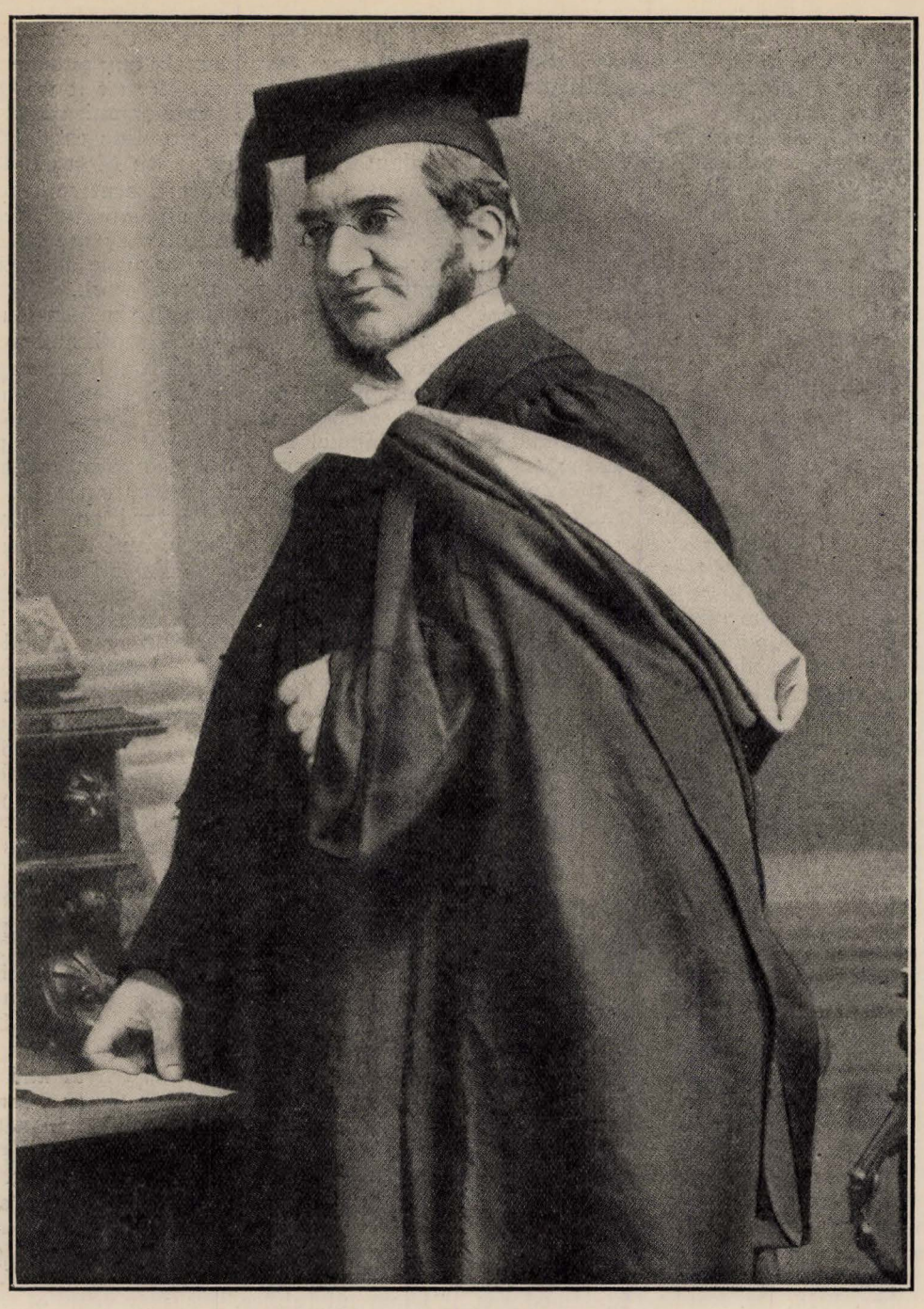
The congregation has always maintained a school for instruction in Judaism and Hebrew and at several periods during its existence it also maintained a day school for instruction in Hebrew and other subjects, and the teaching was always given with much efficiency. The congregation also occupied itself with philanthropic work and with branches of activity, which in the present day are undertaken by separate institutions; but during the first hundred years of the existence of the congregation there were scarcely any outside bodies to undertake benevolent work. Hence it was that the congregation itself had to create organizations for this purpose, and in 1848, the congregation established the Hebrew Philanthropic Society; with Moses Judah Hays and Dr. Abraham de Sola as its Executive heads. The Ladies' Auxiliary has become an important feature in the life of the congregation and they are taking a prominent part in many of the synagogue activities and in many branches of congregational work.

Space does not permit the mention of all those who took an active part in the work and welfare of the congregation, but no record would be complete without the mention of David Salesby Franks, who was Parnas in 1775, Henry and Abraham Joseph, Ezekiel Hart, David and Samuel David, who took active parts during the first fifty years of the Congregation, and among those who came later may be mentioned, D. A. Ansell, Jacob G. Ascher, David, Edward and Lawrence Moss, S. Silverman, Z. Auerbach, and A. Kirschberg, who was assistant minister for almost twenty years, and who held the love and esteem of the entire community. Z. Fineberg was a trustee for many years, and also later served as Parnas. Among the elder living members of the Congregation may be mentioned Dr. D. A. Hart, I. S. Goldenstein, who was President for a long period and who is the present Parnas, Israel Rubenstein, who was Parnas for almost thirty years, J. S. Leo, who was a trustee for over twenty-five years, Louis Rubenstein, Harris Vineberg, and many others.

During the great war 1914-1918, amongst the members of the congregation who enlisted and saw service at the Front were Captains Wm. Montefiore, M.C., Hyman H. Lightstone, D.S.O., M.C., and Albert Freedman, and Ira and Gordon Lightstone, Abraham S. Michelson, Hugh Joseph, Arthur Hart, Philip Blumenthal, David and Samuel Ruttenberg, Maitland Leo, Ralph Groner, Irwin Rubinovitch, Alex Solomon (who was killed in action) and many others.

In 1893, the Congregation held an imposing service to commemorate the one hundred and twenty-fifth Anniversary of its foundation. It also held a notable service on the fiftieth Anniversary of Queen Victoria's reign and a similar celebration in 1897, in honor of the "Diamond Jubilee," or sixty years of the Queen's reign. In 1918, the congregation celebrated the one hundred and fiftieth Anniversary of its foundation and on the occasion published a handsome booklet containing the history of "Shearith Israel".

The present officers of the Congregation are: President, Captain Wm. Sebag Montefiore; Hon. Parnas, Mr. Israel Rubenstein; Parnas, Mr. I. S. Goldenstein; Treasurer, Mr. A. L. Kaplansky; Hon. Secretary, Mr. P. B. Hart; Board of Trustees, Marcus M. Sperber, K.C., Michael A. Michael, Joseph A. Dobrofsky, Isaac Kirschberg, Charles L. Samuel, Michael Lightstone.



THE LATE DR. ABRAHAM DE SOLA

THE LATE DR. ABRAHAM DE SOLA was appointed Rabbi of the Spanish and Portuguese Synagogue Montreal in 1847, and acted as spiritual head of Shearith Israel Congregation until his death in 1882. A profound scholar and an eloquent preacher, he ranked among the foremost savants of his day and acquired a reputation that was well-nigh world-wide. In 1848 he was appointed professor of Hebrew and Oriental literature at McGill University and held that position with marked ability during the remainder of his life. In 1858 he had conferred on him by the university the degree of LL.D., he being the first Jew to receive this honor. Among the many works of which he was author, some of the most important are:—"The Cosmography of Peritsol," "Scripture Zoology," "The Mosaic Cosmogony," "Shabethai Tsevi," "History of the Jews of Poland," "The Jews of France." His address on the study of Natural Science delivered before Prince Arthur, afterwards Duke of Connaught, called forth a personal letter of commendation from Queen Victoria. In 1872, Dr. de Sola was invited by the then President of the United States, General Grant, to open the United States Congress with prayer, and the scene was then witnessed of one who was a British subject, performing (with covered head, according to Jewish custom) the opening ceremonies at the assembling of Congress at Washington. In 1868, Dr. de Sola was unanimously elected to the pulpit of the Mickve Israel Synagogue in Philadelphia, but he declined this and many similar offers. His whole life was one of self-sacrifice and devotion to the intellectual and moral advancement of his race. He was a prominent figure in many learned bodies and was for many years President of the Natural History Society. Dr. de Sola was the son of Dr. David Aaron de Sola, the senior minister of Bevis Marks, London, and his maternal grandfather was Dr. Raphael Meldola, chief Rabbi of the Sephardic Jews of Britain. His wife was Esther, youngest daughter of Henry Joseph of Berthier, and the Rev. Meldola, Clarence I., and Gershom de Sola were his sons.



Photo by Notman

THE LATE REV. MELDOLA DE SOLA

THE late Rev. Meldola de Sola was the eldest son of the late Dr. Abraham de Sola. He was born in Montreal, May 22, 1853, and was educated under his father's direction. For some years he followed a commercial life, but during his father's failing health, turned to the work of the ministry and from 1876 to 1882 officiated regularly as voluntary lay reader at the Spanish and Portuguese Synagogue, Montreal, where his father had ministered for a long period. On the latter's death in 1882 he was elected to succeed him and thus became the first Jewish minister of Canadian birth. He became the recognized leader of the Orthodox majority of the community and was one of the ablest and most uncompromising opponents of the reform movement. It was through his efforts that the first conference of the representatives of Orthodox Judaism was held, and he was elected vice-president and was one of the three Rabbis who drew up the Declaration of Principles governing the convention. During one of his visits to England he was invited by Dr. Adler, chief rabbi of the United Congregations of the British Empire, to occupy his pulpit and at another time he received what he considered the greatest honor of his career, when he was invited by Dr. Gaster, chief Rabbi of the Saphordic Jews, to preach at the Bevis Marks Synagogue, on the occasion of the installation of a new minister. He officiated at the laying of the corner stone and offered the prayer of dedication at the consecration of the Spanish & Portuguese Synagogue, New York. His sermons have frequently been published in pamphlet form. He was a generous contributor to the press on various subjects on which he was an authority and his work always received the greatest attention. He was an accomplished musician, and under his guidance, the choir of the Shearith Israel Synagogue was one of its most impressive institutions. In 1887 Mr. de Sola was married to Kate, daughter of Rev. I. Samuel, Senior Minister of Bayswater Synagogue, London, England, and he had one son, Bram C. de Sola and one daughter, Miss Louise de Sola. Mr. de Sola's death took place 29th April, 1918.



THE LATE ABRAHAM KIRSCHBERG

ABRAHAM KIRSCHBERG, Talmudist and scholar, was born in Wistinetz, Poland in 1844 and died in Montreal in August, 1902. He first came to America at the age of twelve, but returned to Poland and settled in Wilkowiski, where he continued his religious studies and became eminent for his learning. He was the leading spirit in the religious and charitable institutions of that city. His wife was Cirla Washutzky of Wilkowitz, niece of the famous Cathologist of the nineteenth century, of that name, and of Samson Ransuk, Hebrew Poet Laureate of England (1848-1877). On returning to Canada, Mr. Kirschberg settled in Montreal, where he became assistant minister at the Spanish and Portuguese Synagogue, remaining as such for nineteen years, until his death. Mr. Kirschberg devoted his life in labour for the congregation and endeared himself to the entire Jewish community of Montreal. His truly pious nature, and love of peace, his learned counsel, his love and consideration for the poor, his broad tolerance, made him an outstanding figure, and truly loved in the community. Mr. Kirschberg was one of the founders of the Talmud Torah and the Chevra Shass. He was Chief Gabbai for the collection of funds for Palestine, and Honorary Mohel of the Baron de Hirsch Institute. He often travelled to the primitive parts of the country to perform the sacred office of Brith-millah, and at all times gladly rendered his services gratuitously to the poor. His sons and daughters taught in the Sunday School, and his sons Joseph and Isaac continue their activities in the Spanish & Portuguese Synagogue. Mr. Isaac Kirschberg besides being a Trustee of the Synagogue, is the leader of the choir, and often renders the Haftorah readings, being gifted with a very fine voice. The oldest son-in-law of Mr. Kirschberg, the late Zigmond Fineberg, was founder and President of the Hebrew Free Loan Association, now carried on by his second son, Nathaniel S. Fineberg, M.A., B.C.L. One of Mr. Kirschberg's younger daughters, Miriam, married Dr. Israel Schapiro of Washington, D.C., eminent Orientalist and Hebrew Scholar and writer.



REVEREND I. DE LA PENHA, MONTREAL

THE REVEREND ISAAC DE LA PENHA was born in Amsterdam, Holland, on June 9th, 1869. His parents were the late Abraham and Sara (da Silva Abenator) de la Penha, who were members of one of the first families of Spanish and Portuguese Jews to settle in Holland. In the 17th century the de la Penhas were prominent merchants of Amsterdam and Rotterdam and a member of the family was created a Count by William of Orange (William III of England). They subscribed largely to his campaign funds and were granted large tracts of land in Labrador. One of the members of this family was instrumental in the building of the Spanish and Portuguese Synagogue, which is the oldest synagogue in Rotterdam. Isaac de la Penha received his education at the Abe Jetomim inAmsterdam, and graduated from there as Chazan in 1886. For many years he was assistant Minister to Dr. H. Pereira Mendes of the Shearith Israel Congregation of New York, and in 1908 was appointed assistant Minister to the late Reverend Meldola de Sola at the Spanish and Portuguese Synagogue (Shearith Israel) Montreal. Rev. de la Penha still occupies the position of Chazan at this synagogue, and he holds the regard and esteem of the entire Congregation. He is untiring in his work in the Synagogue Sunday School, and teaches Hebrew and gives religious instruction to a large number of the Jewish young. He takes a very prominent part in all the social and welfare work of the Congregation, in which he is ably assisted by Mrs. de la Penha. Mr de la Penha was married in Amsterdam to Clara, daughter of Philip and Yehudith (Lars) Barber, and they have two sons, Abraham and Philip de la Penha. In June 1912 they suffered the loss of their only daughter, Sarah. He is a member of the Royal Arcanum. Mr. de la Penha also took up the art of diamond cutting in his youthful days, and is recognized as one of the best judges of precious stones in Canada, although he does not now take an active interest in this pursuit.



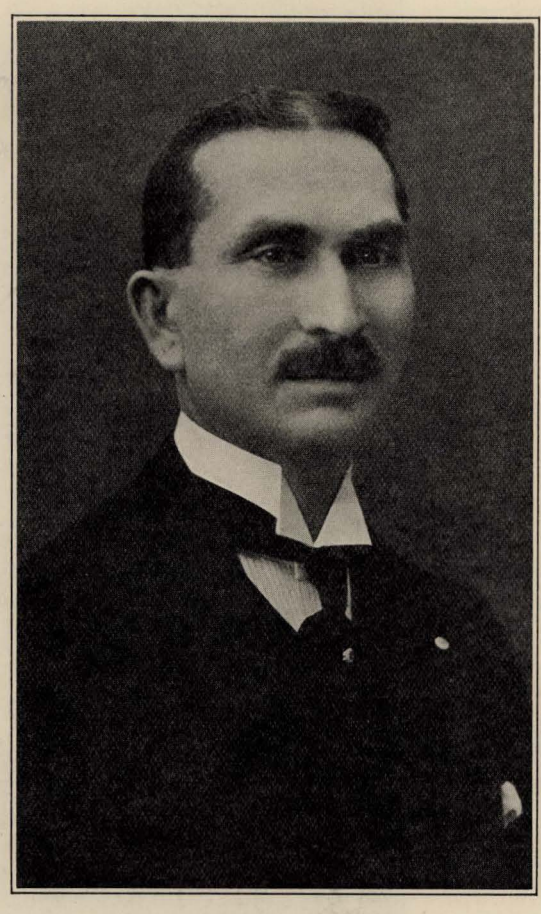
ISRAEL S. GOLDENSTEIN, MONTREAL

ISRAEL S. GOLDENSTEIN is the son of the late Solomon Goldenstein who was very prominent in religious and educational matters in his life-time and was born at Tatarbunar, Bessarabia, a Province of South-Eastern Russia, about sixty years ago. He is also the grandson of Mr. Hesel Silberman, one of the most prominent commercial, religious and financial men in his time in that part of the country. He received a very thorough commercial and religious education through private tuition in his home community, and came to Canada in 1886, settling in Montreal. Commencing his business career here as a commercial traveller, handling various lines, in 1896 he became a member of the firm of I. L. Michalson & Sons, wholesale jewellers, remaining with them until 1902 when he established business under his own name as a wholesale jeweller and diamond merchant. Shortly after arriving in Montreal he became a member of the Spanish and Portuguese Synagogue (Shearith Israel) and for many years served on its Board, first as Trustee, and later as President. At the present time he holds the office of Parnas. It was during his term as President that this congregation, the second oldest in America, celebrated its 150th anniversary, and suffered the great loss of its minister, the late Rev. Meldola de Sola. Much improvement was made to the cemetery and buildings, and the financial condition of the congregation was much stronger during his term. Mr. Goldenstein is a life Governor of the following institutions:—The Western Hospital, Montreal; the Protestant Hospital for the Insane; the Baron de Hirsch Institute; the Mount Sinai Sanatorium; and the Hebrew Free Loan Association. He is a member of the Montefiore Club, Montreal; Dominion Commercial Travellers' Association, Montreal; Mount Royal Lodge, Independent Order B'nai Brith, No. 729; St. George's Lodge, No. 10, A. F. & A. M., G. R. Q; and is a Royal Arch Mason. On April 17th, 1893, he was married to Rose Michalson, daughter of Mr. and Mrs. I. L. Michalson, and he has one son, Daniel Edward Goldenstein, born 1st February, 1898.

ISAAC KIRSCHBERG is a member of a family, who for generations, have been eminent for their Jewish learning. He is the youngest son of the late Rev. Abraham and Cirla (Washutzky) Kirschberg of Montreal. He has, since his boyhood, been actively connected with the Shearith Israel Synagogue, in which his father was for many years assistant minister. Isaac Kirschberg has for years been a leader of the choir, and his rendering of the musical portions of the prayers has always been a feature of the services. He is a Trustee of the congregation, and also was very active in connection with the congregational Sunday School, in which he was for years an instructor of Hebrew. He is a strong exponent of traditional Judaism. He is active in communal work, and is a supporter of the various Montreal Jewish charities. Mr. Kirschberg is married to a daughter of Hiram Levy of Montreal.



ISAAC KIRSCHBERG, MONTREAL



A. L. KAPLANSKY, J.P., MONTREAL

ABRAHAM L. KAPLANSKY was born in Bialostock, Poland, May 1st, 1860. He was married on the 7th of March, 1891, to Elka, daughter of Hirsch Rabinovitch, Sokolka, Poland. In 1889, he arrived in New York, where he was in the steamship ticket business until 1893 when he moved to Montreal, and where he has since resided. He established the first Jewish printing business in Canada, and continued in this until 1907, when he retired and took up the study of Law. In 1910, he was appointed Superintendent of the Legal Aid Department of the Baron de Hirsch Institute, which position he has since occupied. Since 1915, he has been Treasurer of the Spanish and Portuguese Synagogue, Shearith Israel. In 1907, he was appointed Justice of the Peace, and Acting Magistrate for the District of Montreal. Both in New York and Montreal, Mr. Kaplansky was keenly interested in all charitable institutions and fraternal societies. He was District Deputy Grand Master for the Province of Quebec, of the Independent Order of the Sons of Benjamin, while they were in existence.



Photo by Notman

REVEREND DR. H. ABRAMOWITZ, MONTREAL.

RABBI HERMAN ABRAMOWITZ, was born in Russia in 1880, and came to America in 1890. He was educated at the public schools, the College of the City of New York (from which he graduated in 1900 with the B.A. degree) and at the Jewish Theological Seminary. From 1900 to 1903, he took a post-graduate course in Philosophy at Columbia University. In 1907, he received the degree of Doctor of Hebrew Literature from the Seminary, being the first graduate to receive this honour. In 1903, he accepted a call from the Shaar Hashomayim Congregation, Montreal. Dr. Abramowitz developed the congregational Sunday School, and Hebrew Day School; the Women's Auxiliary; the Young Peoples' Society, and other activities. He is active in all communal enterprises of a philanthropic and educational character, and in 1910 personally raised from subscriptions the entire cost of the building of the Mount Sinai Sanatorium for tubercular patients, and was in charge of the organization which raised annual subscriptions for the maintenance of this institution. His part in the Plamondon libel case will be found on another page. In 1909, Dr. Abramowitz visited the Jewish agricultural colonies in the Western Provinces of Canada to establish religious schools and other institutions and accomplished this work in so favorable a manner that he was invited to become a member of the Canadian Committee and in 1913, he was sent to Paris to confer with the Jewish Colonization Association heads. He also represented Canada at the Congress held that year in Vienna. Shortly after the outbreak of war, Dr. Abramowitz was appointed Jewish Chaplain in the Canadian Army with the rank of Captain. He was also active on the speakers' team in all the Victory Loan campaigns and relief drives held during the war. He is Vice-President of the United Synagogue of America; Director, Federation of Jewish Philanthropies of Montreal; Director, Montreal United Talmud Torahs; and a life Governor of the Montreal General Hospital. Dr. Abramowitz was married in 1911 to Theresa Bockar, and has one son, David Lester, and one daughter, Miss Judith Abramowitz.

THE SHAAR HASHOMAYIM SYNAGOGUE, MONTREAL

Congregation of English, German and Polish Jews

שער השמים

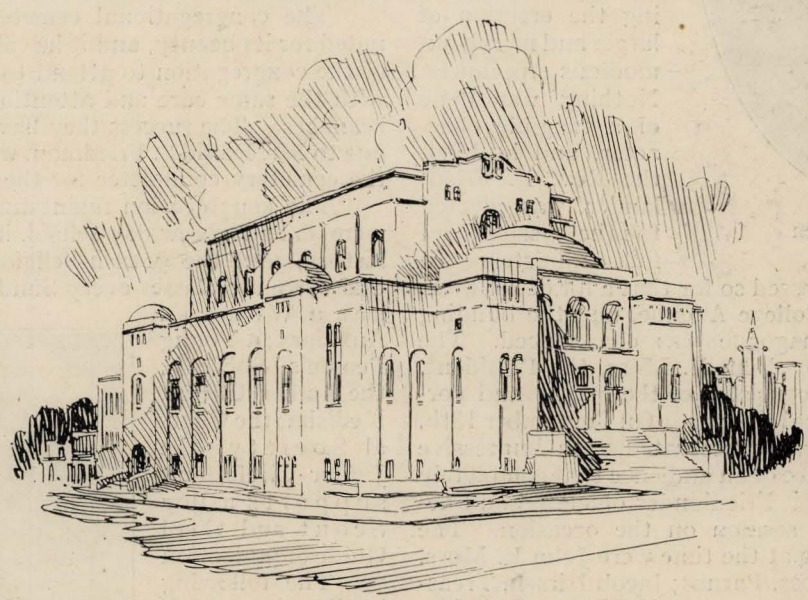
IT is now over seventy-five years since this congregation came into existence, and its history is one that its members justly pride themselves in. The second oldest in the Dominion, it is the largest numerically, and its finances are second to none in this country.

Since its inception it has at all times had on its board of management, men of sound business principles and intellect; it can, therefore, not be wondered at that to-day it is looked upon by those interested in synagogual affairs as a model congregation and one to be copied by younger formations.

Previous to the German and Polish Congregation taking shape and form the only place of worship in Montreal was the Spanish and Portuguese synagogue, "Shearith Israel". The Jewish population had by this time risen to fair proportions, amongst whom were many Germans, Poles, English, and Russians. Besides the fact that the Shearith Israel synagogue had become too small to accommodate all those of Jewish faith in Montreal it was also felt amongst a number of these, that the form of prayer (Sephardic Ritual) was one that they were not acquainted with, and consequently the necessity of a separate formation became more and more apparent, one which would use the Ashkenazic Ritual.

By 1846, this feeling became so intense that a charter incorporating this congregation was obtained. For some time the members worshipped in different places until the year 1858, when a movement was started for the establishment of a permanent synagogue. The Jewish population in Montreal, seventy-five years ago, was not in the affluent position it is in to-day, and consequently the undertaking was fraught with many difficulties. Nothing daunted, and with the courage and enterprise that is characteristic of this congregation, the members met on September 12th in that year, in the rooms on Great St. James Street, when it was decided to build a synagogue. A list of those present included Louis Ollendorf, Solomon Silverman, C. Blankensen, Meyer Kortosk, James M. Anthony, Jacob Samson, Lewis Levy, I. Cochenthaler, Jacob Samuels, Wolf Sternberg, Marcus Ollendorf, Marcus Levine, Samuel Hoffnung, Bernard Kortosk, Simon Silverman Jr., B. W. Warner, I. Blankensen, Abraham Hoffnung, Louis Anthony, M. Rubenstein, S. Michael, M. Runkel, Edward Himes, M. Miller, Jacob Hirsch, G. G. Wolfe, and Samuel Littauer. At this meeting these gentlemen subscribed $2,856.00 or an average of $82.00 each, which, under the circumstances, must be admitted as an excellent performance. This sum, however, was quite inadequate to justify the erection of a building, and the matter thus remained in abeyance for ten years. Neither was the congregation in a position to engage the services of a minister; but they had in their midst self-sacrificing men, and Messrs Samuel Hoffnung and Wolf Sternberg volunteered their services gratuitously until such time as the congregation's finances would justify the engagement of a permanent minister. Mr. Hoffnung also volunteered to teach a class of Jewish youths.

In October, 1858, a meeting was called to organize and elect officers to work under the charter granted in 1846, and the first officers of the congregation were; M. A. Ollendorf, President; Edward Himes, Treasurer; A. Hoffnung, Honorary Secretary; and Lewis Anthony, Parnas. It was also decided at this meeting to build a synagogue without delay; for this purpose it was decided to purchase a certain lot of land on St. Constant Street for the sum of $1,375.00 and the building thereon erected was "to be used for no other form of worship than that of the German and Polish Jews, and such building or lot of land shall never be sold except for the purpose of applying the proceeds for a precisely similar purpose". During the past ten years the progress of the congregation had steadily become most satisfactory. The membership roll had increased to a great extent, and consequently its finances were now in such a position as to justify a permanent minister being engaged. The choice of the congregation fell upon the Rev. S. Hoffnung, of Cheltenham, England. During that year and the following two years until the completion of their new building, the congregation met in rooms on St. Gabriel Street. The corner stone of the new synagogue was laid on the 12th of July, 1859, by David Moss, assisted by Dr. Raphael of New York, who delivered an address on the occasion in the presence of a large and representative gathering, including the Mayor and Aldermen of the City.



THE SHAAR HASHOMAYIM SYNAGOGUE, MONTREAL

The Moss family, David, Lawrence, and Edward, had during the past few years, by their indefatigable labours and generous donations, rendered inestimable assistance, and as a mark of appreciation free seats for life were conferred upon these three gentlemen, together with their wives. The completion of the synagogue was celebrated by a dinner, and it was consecrated on May 22nd, 1860, the Rev. S. M. Isaacs, of New York, officiating. In the same year the Rev. Mr. Fasheimer was appointed chazan at a salary of $400 per annum. Meanwhile the Rev. Mr. Foss had succeeded the Rev. Mr. Hoffnung as minister to the Congregation. In February, 1869, the congregation mourned the loss of one who, since the formation of this congregation, had rendered self-sacrificing and valuable services, Mr. W. Sternberg.

It was this gentleman who, when the congregation was not in a position to pay a minister, acted as one gratuitously. At his death the congregation, at its own expense, ordered that a suitable tombstone be placed over his grave as a mark of esteem. It was in July of the same year that Mr. Edward Moss resigned the office of Parnas on leaving for England, and presented the congregation with $1,000 for the building of a school. Mr. Moss died in 1872, and in his will he left $400 to be invested in a bank at Montreal for the purpose of giving prizes to the two best scholars in the Sunday School.



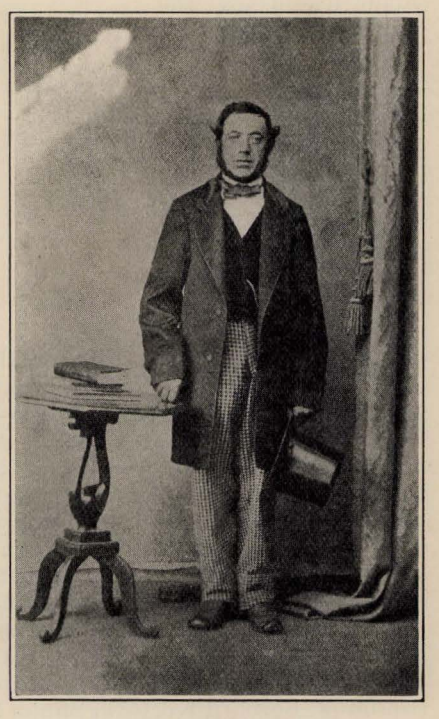
SAMUEL LITTAUER

For the next half decade the population of Montreal had increased rapidly, and the Jewish immigrants kept pace with the general influx. It was therefore natural that the Shaar Hashomayim felt the increase, and during the years 1875-77 discussions took place regarding the erection of larger and more commodious premises. Nothing was done of a tangible character, and in 1884, the Rev. E. Friedlander was elected to the position of first minister. In 1885 matters had progressed so far that a lot of land was purchased on McGill College Avenue, and the building of that handsome synagogue was commenced. The corner-stone was laid by John E. Moss, the President, and the invited guests consisted of the mayor and corporation and the principal citizens. On September 15th, 1886, the synagogue was consecrated with impressive ceremonies in the presence of an audience that completely filled the edifice. Rabbi Friedlander officiated and delivered an appropriate sermon on the occasion. The members who held office at the time were John E. Moss, President; Hyam D. Moss, Parnas; Jacob Hirsch, Treasurer; Harris Vineberg, Secretary; and L. Cohen, J. Cohen and S. Roman, Trustees. In 1890, Messrs John & Hyam Moss left Montreal to reside in England and the congregation thereby lost two of its most important members. In consideration of their work they were elected honorary life members. On the resignation of the Rev. E. Friedlander in 1896, the Rev. Isidore Myers was appointed minister, and this Rabbi receiving and accepting a call to San Francisco in the following year, he was succeeded by the Rev. Bernard M. Kaplan. In 1902, the Rev. Dr. Herman Abramowitz, the present Rabbi of the congregation, was appointed to the pulpit, and during the long time he has officiated he has retained the esteem, honour, and friendship, not only of his own congregation, but of Montreal Jewry in general. Never a year passes but the President in his annual report dwells at length upon the high esteem Dr. Abramowitz is held in, and of him it may truly be said that he is considered as much a friend of each and every member as their spiritual adviser.

Again the question of larger premises came up and property was purchased at the corner of Kensington Avenue and Cote St. Antoine Road, in the finest residential district of Westmount and on November 10th, 1921, the corner-stone of the present handsome synagogue was laid by Mr. Lyon Cohen. This new synagogue is an achievement which they could hardly have thought possible. A structure, cathedral-like in its imposing proportions, and dominating its immediate surroundings, it breathes the very life of stateliness and permanence. Built in a grey vitrified brick and sandstone, it is capped by a series of small Moorish cupolas that lend a touch of mystic orientalism to the whole. Fifteen hundred worshippers can be housed in its vast and lofty auditorium, unique in being furnished with two pulpits on either side of the Ark, one of which is reserved for the Rabbi only, and the other a separate reading desk for the Reader. There are no side galleries nor pillars to mar the interior. Two large loges raised about two feet from the floor, flanking the sides, are reserved for the ladies, and replace the oldfashioned galleries. In addition to this auditorium, which is the Synagogue proper, the building has many of the features of a modern Community Centre. There is a large lecture hall, capable of accommodating 600 auditors; a dozen school rooms—for its Hebrew and Religious Classes; a dome-capped salon for the Ladies' Auxiliary, that is, under their resourceful hands, palatial in its appointments. The dedication of the new Synagogue took place on September 17, 1922—(Ellul 24, 5682) with appropriate ceremonies. The entire cost of land and building amounted to over one half a million dollars.

The congregational cemetery on Mount Royal is noted for its beauty, and it has always been the endeavor of the congregation to attend to this part of their duties with the same care and attention that is given to other branches. The success they have attained is not a little due to Mr. David S. Friedman, who has been chairman of the cemetery committee for the past twenty-five years.

The congregation maintains for the children of its members a Hebrew day school, in which Hebrew, Jewish history, and the Jewish religion are taught. Besides this there are classes every Sunday. The congregation has a Women's Auxiliary; a Young People's Society; the Ladies Chevra Kedisha; the Choral Society; the Junior Circle, and supports a Boy Scout and Girl Guide organization

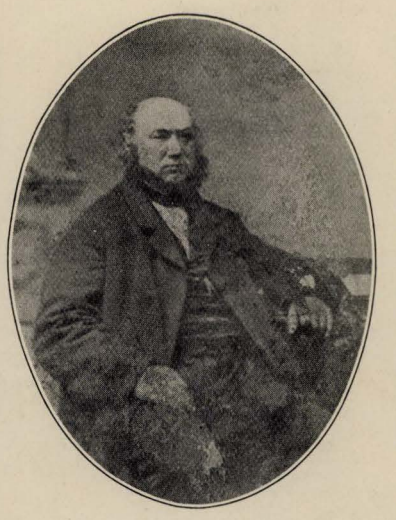


MARCUS LEVINE

The following is a list of the presidents of the congregation from 1860 to the present time: M. Ollendorf 1860, 1862-3; David Moss 1861; Edward Moss, 1864; S. Silverman, 1867-71; H. D. Moss, 1871, 1881-4 H. Davis, 1872-75; Lyon Silverman, 1876-79; L. Abrahams 1888; J. E. Moss, 1885-90; M. A. Vineberg, 1890-92, 1894-6, 1901-04; D. A. Ansell, 1892-94; Lazarus Cohen, 1896-1901, 1907-14; Lyon Cohen, 1904-1907, 1914 to the present time.

Amongst the names that stand out prominently for zealous and conscientious workers for the congregation are the Cohens, Vinebergs, Hirschs, Kellerts, Jacobs, Friedmans, Romans, Ships, Levinsons, Glickmans, M.

Markus, J. Sherman, and Moses Glickman. Few of these, among the older generation, are left, but their descendants are worthily upholding their ideals. Mr. Moses Vineberg, who died last year, was for over thirty years a member of the Board in one capacity or another and his labors and generous donations have always been of great assistance. Mr. Lazarus Cohen was for years looked upon as one of the pillars of the congregation and his zeal, energy and generosity were at all times at the service of the congregation. Seldom was there any opposition when Mr. Cohen was willing to take the management of any movement, for all felt that no better chief could be desired, and his level-headed judgment was largely responsible for the erection of the new synagogue. Mr. Lyon Cohen, the present President, has occupied this position since the death of his father, and is the youngest man ever chosen to fill this high office. The worthy son of a worthy sire, he has made his presence felt in every communal affair in Montreal, and throughout Canada, when it was a national question. He has held almost every executive position in the congregation and has at all times fulfilled his arduous duties to the entire satisfaction of its members. Although a man of wide business interests, Mr. Cohen devotes practically his entire time to the welfare of the Jewish people, and Canadian Jewry is fortunate to possess a man of his type.



MARCUS OLLENDORF
First President

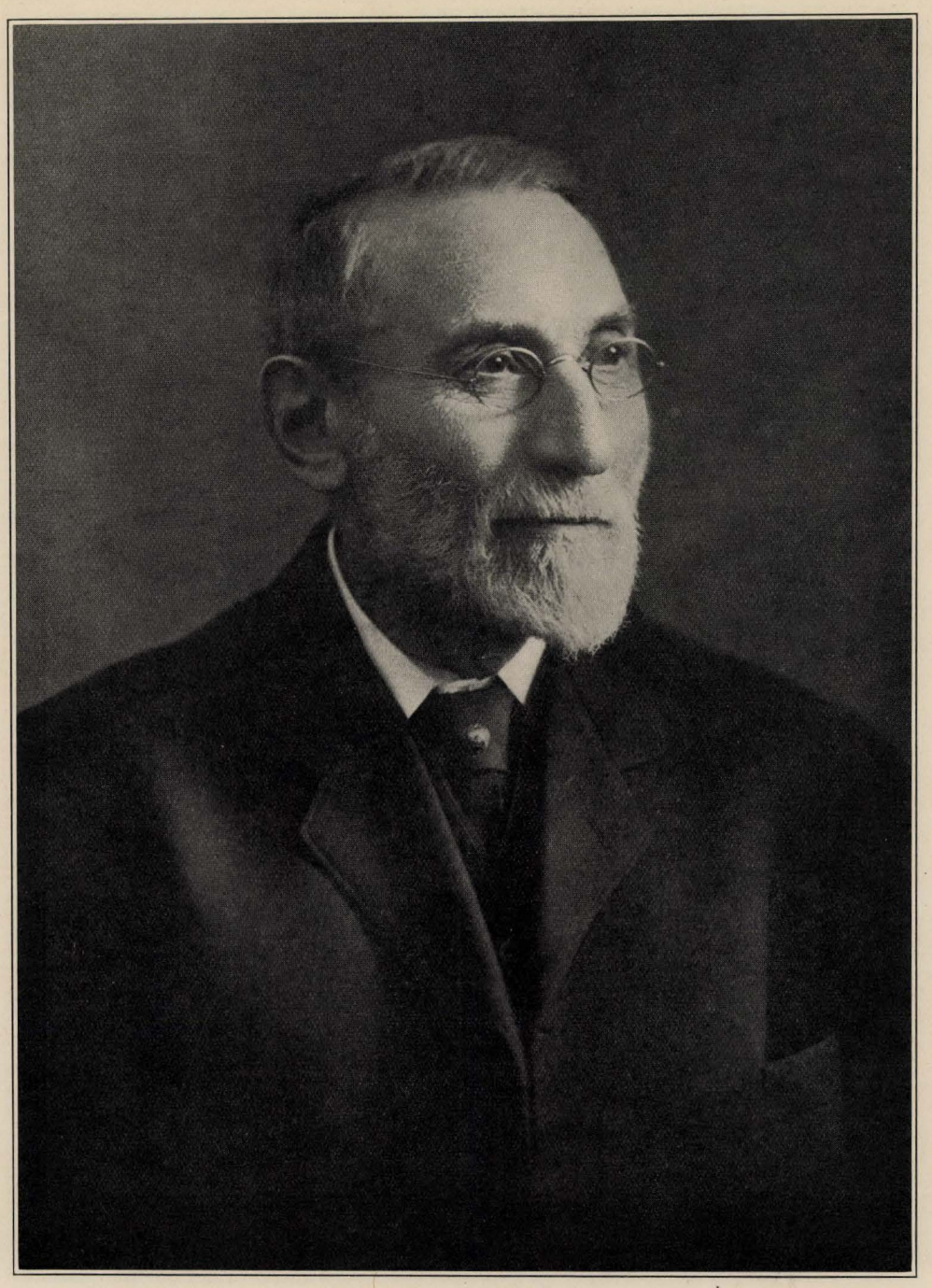
During the great war many of the younger members of the congregation enlisted for service and they all acquitted themselves in the same worthy manner as did the rest of the co-religionists in the army. Three of the members of the congregation lost their lives whilst serving in the King's uniform,—Flight-Lieut. Benjamin Cohen, and Cadets Samuel Rosenthal and Louis Sessenwein; and amongst those who enlisted may be mentioned, Major Doc. M. Lauterman, Captains Horace Cohen, Jos. Levy, Leo. Livingstone; Lieutenants Philip Abinovitch, N. B. Cohen, William Cowan, Charles Lesser, Sol Rubin, Herbert Vineberg, Noel Friedman, Henry Matts, Lazarus Phillips, Lawrence Glickman and M. Gittleson. Rabbi Abramowitz was early during the war appointed Jewish Chaplain to the Canadian forces.

The present officers of the congregation are: President, Lyon Cohen; Vice-President, J. Levinson, Sr.; Hon. Treasurer, J. Kellert; Hon. Secretary, A. M. Vineberg; Trustees, M. A. Vineberg, A. Rudolph, N. Silver, Samuel Wener, A. Lesser, A. Levin, M. J. Heillig, Samuel Hart; Ministers, Rabbi, Rev. Dr. H. Abramowitz; Cantors, Rev. M. A. Siegel, Rev. I Cohen.



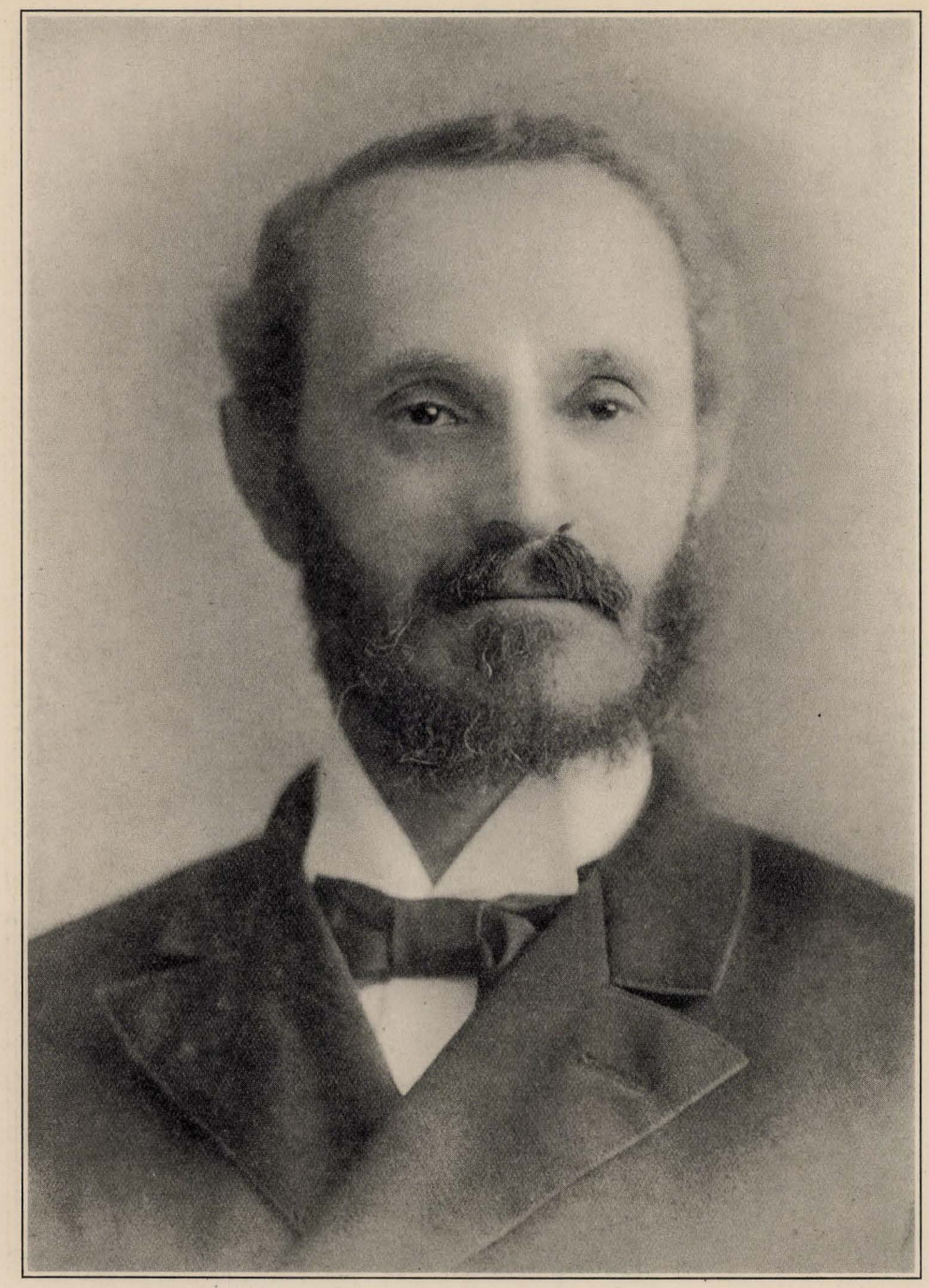
THE LATE NOAH FRIEDMAN

THE late Mr. Noah Friedman was born at Sareah, Poland, in 1831, and died in Montreal in 1881. He received his education in Poland and arrived in Canada in 1857 and settled in North Lancaster, Ontario, where he remained until 1869. In that year he moved to Montreal and entered into the wholesale dry goods business in partnership with his brother-in-law, the late Louis Kellert, remaining in that business until his death in 1881. At the time of his arrival in Montreal the Jewish population was very small and Mr. Friedman was widely known and respected for his upright character, his learning and his charity. During his long residence in North Lancaster and Montreal, his home was always open to his co-religionists who arrived in Canada from persecution in European countries. His great ambition was to make them feel that they had friends here and a wonderful future in this country. He was indefatigable in his efforts to instruct his co-religionists in the rights and duties of Canadian citizenship. Of ordinary means, he found many ways to do works of charity and his numerous and helpful intercessions on behalf of Jewish immigrants are remembered by many. Numbers of those who received the hospitality of Mr. Friedman, can today be counted amongst the most successful Jewish citizens of Canada. For many years Mr. Friedman was an active member of the Young Men's Hebrew Benevolent Society, the first Jewish charitable organization in Canada (now the Baron de Hirsch Institute) and he was for several years the president of this society. Originally a member of the Spanish and Portuguese Synagogue, he took a very active part in the early days of the English, German and Polish Congregation (now the Shaar Hashomayim Synagogue) and he was the Parnas of this congregation at the time of his death. Mr. Friedman was married to Sarah, daughter of the late Juda Kellert, and Mrs. Friedman survived her husband for many years. They had seven sons, Charles L., David S., Isaac, Jacob, Raphael, Hirsch N., and the late Abraham L. Friedman, and two daughters, Rachel (Mrs. Lyon Cohen), and Rebecca (Mrs. Nathan J. Fraid).



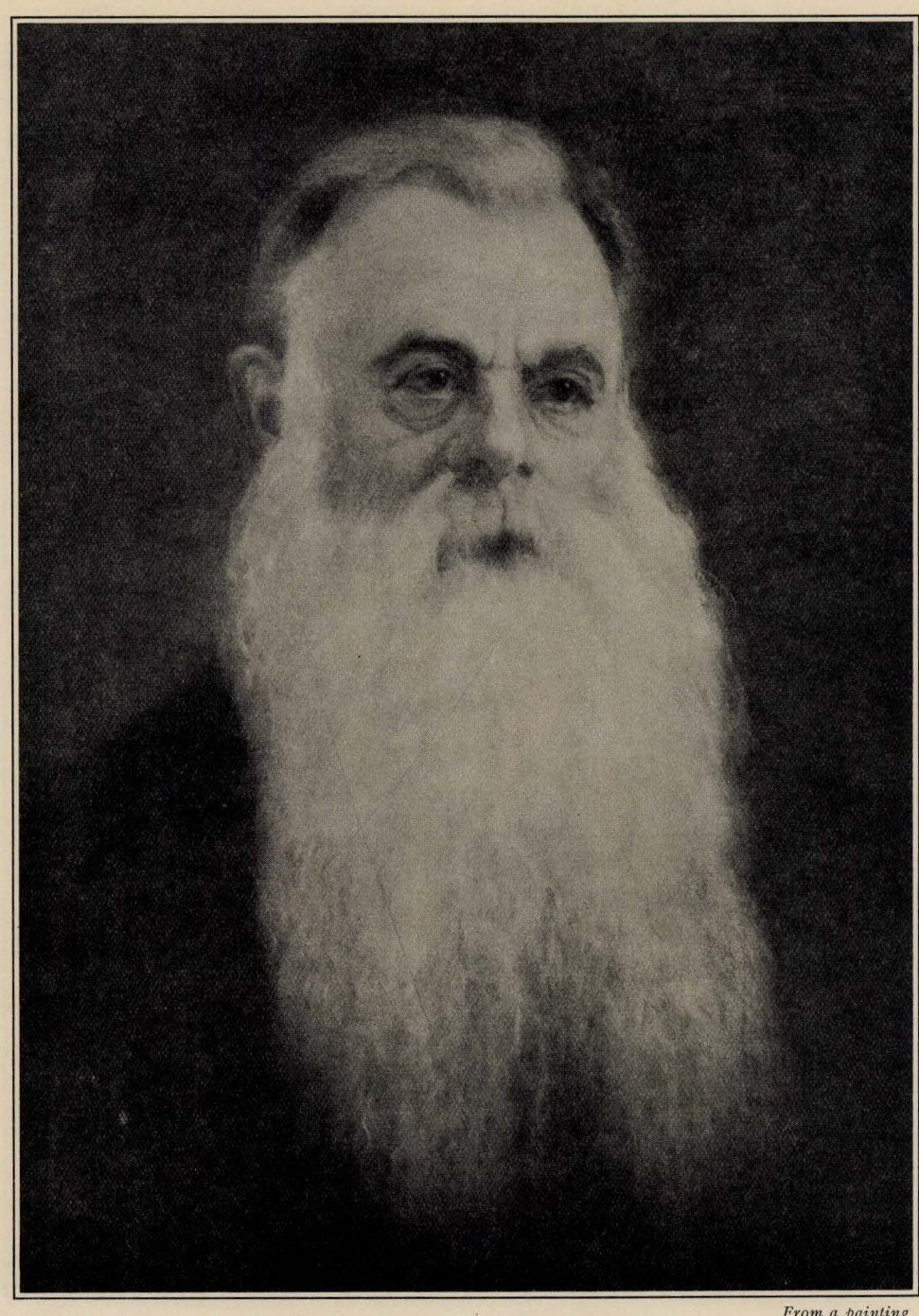
THE LATE JACOB HIRSCH

THE LATE MR. JACOB HIRSCH, in his lifetime one of the best known citizens of Montreal, was born at Dobrezca, P.P. Germany, January 30th, 1833, the son of the late Joseph Leiser Hirsch. He was educated in London, England, and came to Canada from England in 1857, settling in Montreal. He was married in 1863, to Lizzie, daughter of Marcus and Rika Levine, members of one of the oldest Jewish families of Montreal. After his marriage, Mr. Hirsch moved to Richmond, Que., where he entered into business and where he remained until 1875, when he returned to Montreal, and where he resided until his death which took place on March 19th, 1916. Mr. Hirsch was survived by his widow, three sons, Michael, Robert, and Marcus Joseph, and three daughters, Rebecca (Mrs. Archie Jacobs), and the Misses Sophia and Essie Hirsch, all of Montreal. Mr. Hirsch was the founder of the firm of J. Hirsch & Sons, Montreal, one of the best known firms of cigar manufacturers in Canada. He took a most active part in communal undertakings, and was associated with all the Jewish charities in Montreal. His connection with the congregation of the German and Polish Jews dated back to the days of his first arrival in Canada, and he always took a keen interest in this institution, and this connection has been ably maintained by his sons. His father-in-law, Mr. Marcus Levine, was one of the most active founders of this congregation. Mr. Hirsch was always regarded as one of the most representative members of the Jewish community, and the recollection of his charity and piety will remain in the memory of those who were privileged to have known him. His charity knew no creed, and any deserving undertaking was enriched by his assistance and advice. He was very modest and retiring and seldom took office, but believed that the best results could be done in an unostentatious manner. In his welfare work he at all times had the invaluable assistance of Mrs. Hirsch, and his sons and daughters, long previous to his death, had shown the same public spirit. Their activities on behalf of the Jewish community are in keeping with the ideals bequeathed them by Mr. Jacob Hirsch.



THE LATE ABRAHAM JACOBS

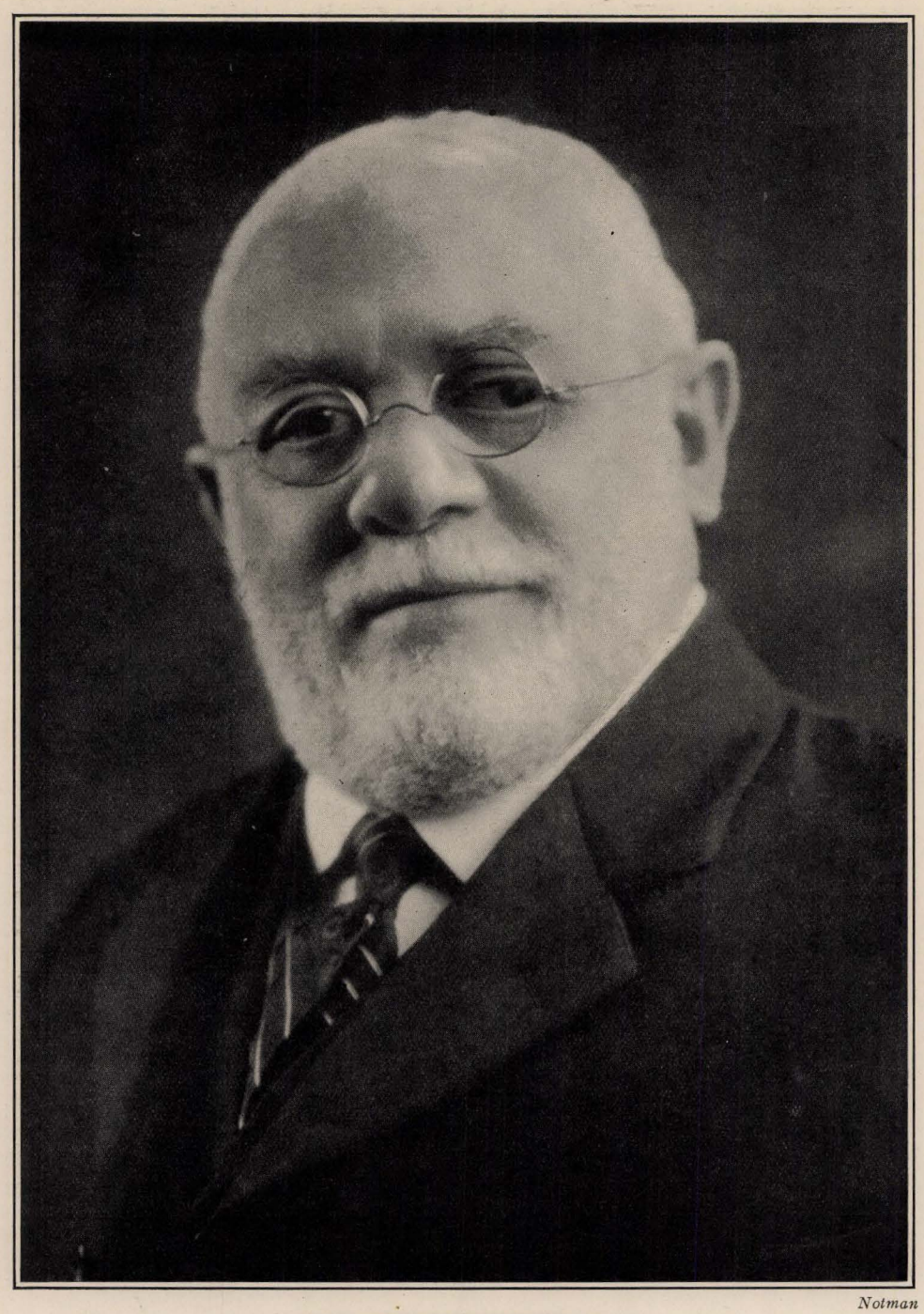
THE LATE MR. ABRAHAM JACOBS was born in Poland in 1842. He came to Canada as a young man, prior to the first influx of Russian Jews to this country, and settled in Lancaster, Ont., where a number of his coreligionists had established themselves when the Indian lands there were opened up. After a few years' residence there he removed to Montreal, where he resided until his death, which took place in 1914. During his long residence in Montreal, Mr. Jacobs took a leading part in the communal life of his fellow-Jews, and he was a supporter of all worthy causes, both with his time and money. On his arrival in Canada he became connected with the congregation of German and Polish Jews (now the Shaar Hashomayim) and he was an active member of this congregation until his death, for a long time being a member of the Board of Trustees. He was one of the early members of the Baron de Hirsch Institute, and always took a great interest in this institution, being at different times on the Board of Management. Mr. Jacobs was particularly prominent in assisting newly arrived immigrants to become settled, and his services on behalf of the Roumanian immigrants who arrived in Canada in 1885 are especially remembered. He was one of the first woollen merchants in Canada in a large way, and for a long time was interested in the wholesale men's furnishing business. In an unassuming manner he assisted many of his coreligionists in their businesses, very often without any remuneration to himself, and in this way Mr. Jacobs was a forerunner of the Free Loan Society, which was an institution he always favored. He was recognized as one of the representative citizens of Montreal, and at all times took an interest in any question for the public good. Mr. Jacobs had a family of four sons, Joseph H., Israel R., Jacob H., and Saul A., and two daughters, Miriam, the late Mrs. David S. Friedman, and Sarah, Mrs. Alex Bilsky. His interest in communal affairs has been ably maintained by his children, who have been at all times ready to take their place in supporting the philanthropic institutions of Montreal.



THE LATE MR. LAZARUS COHEN

From a painting by Miss Seiden

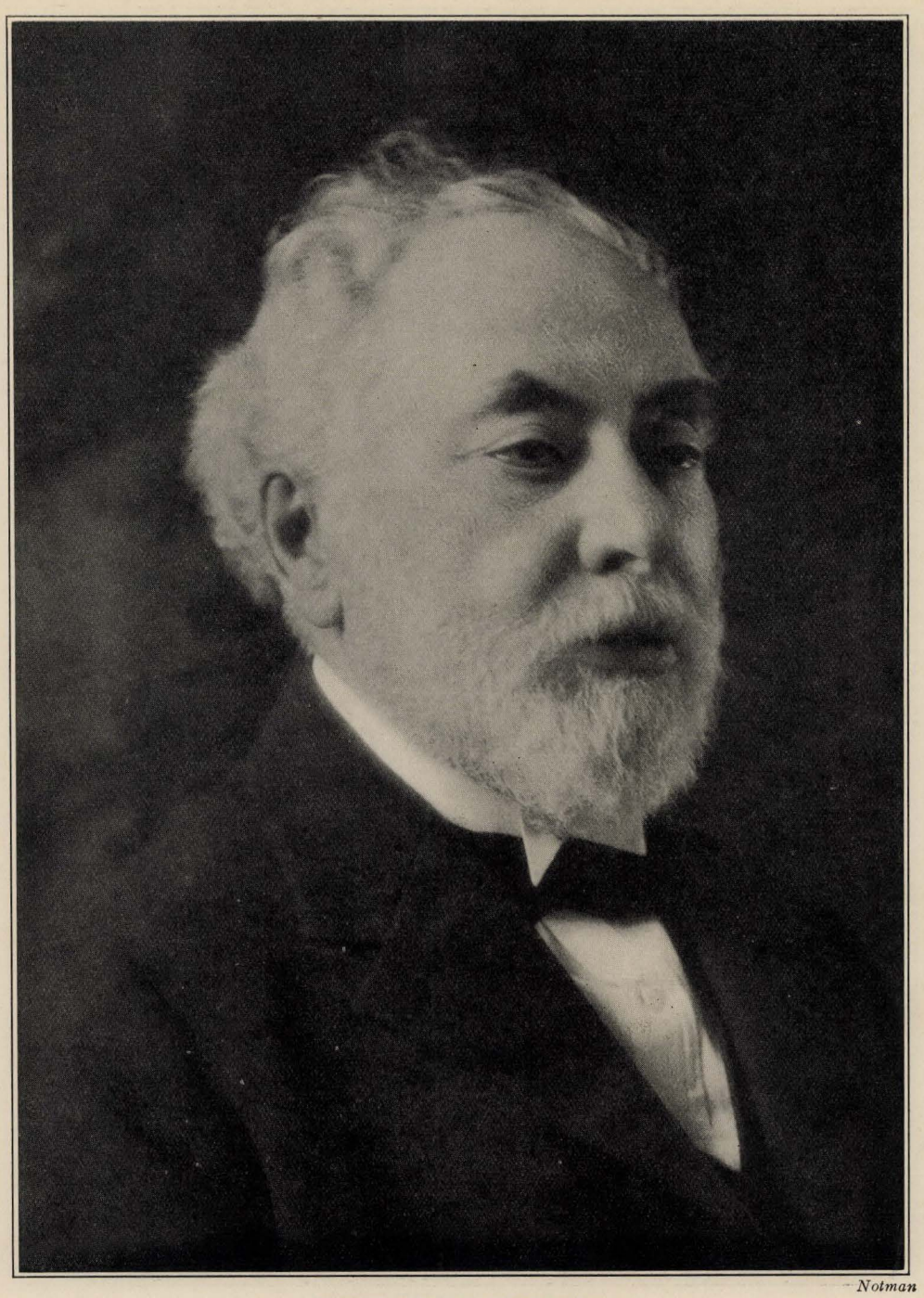
THE LATE MR. LAZARUS COHEN was born in Budwitch near Wilkovishk, Poland, in 1844, the son of Hyam and Sarah Cohen, known and respected for their Hebrew learning and piety. He graduated with honours from Weloshin Yeshiva and at the age of 21 he married, and in 1869 emigrated to Canada, being followed two years later by his wife and child. They settled in the village of Maberly, Ontario, where Mr. Cohen established a general store. He moved to Montreal in 1883. Here Mr. Cohen became associated with Mr. Wales L. Lee, under the name of Lee & Cohen, coal merchants, with whom he continued in business until 1890, when he admitted his son, Lyon Cohen, into partnership, under the name of L. Cohen & Son. Mr. Cohen also became head of W. R. Cuthbert & Co., brass founders. He also established the Canada Improvement Company, and some very important dredging works have been successfully performed by this company under his personal supervision. His was the first Jewish firm in Canada to engage in the dredging business. Shortly after Mr. Cohen came to Montreal, he became interested in communal work and was elected a trustee of the McGill College Avenue Synagogue, and for many years occupied the position of President, holding that office at the time of his death. He was an officer of the Baron de Hirsch Institute, and visited its colonies in the North West, where many of the colonists still remember him. He was chosen by the Montreal Chovevei Zion Society in 1893 to visit Palestine and reported favorably on the possibility of colonization work there. During his visit to Paris, he interviewed Baron de Rothschild and Baron de Hirsch on colonization matters. Mr. Cohen was for some years President of Montreal Lodge of the B'nai B'rith. He was Treasurer of the Baron de Hirsch Institute. He was chiefly responsible for the building of the Hebrew Free School on St. Urbain St., and many who are to-day interested in the Talmud Torahs owe their devotion to his inspiration. Mr. Cohen died on November 29th, 1914, and was survived by his wife and two sons, Mr. Lyon Cohen and Mr. A. Z. Cohen.



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S. LEVINSON, MONTREAL

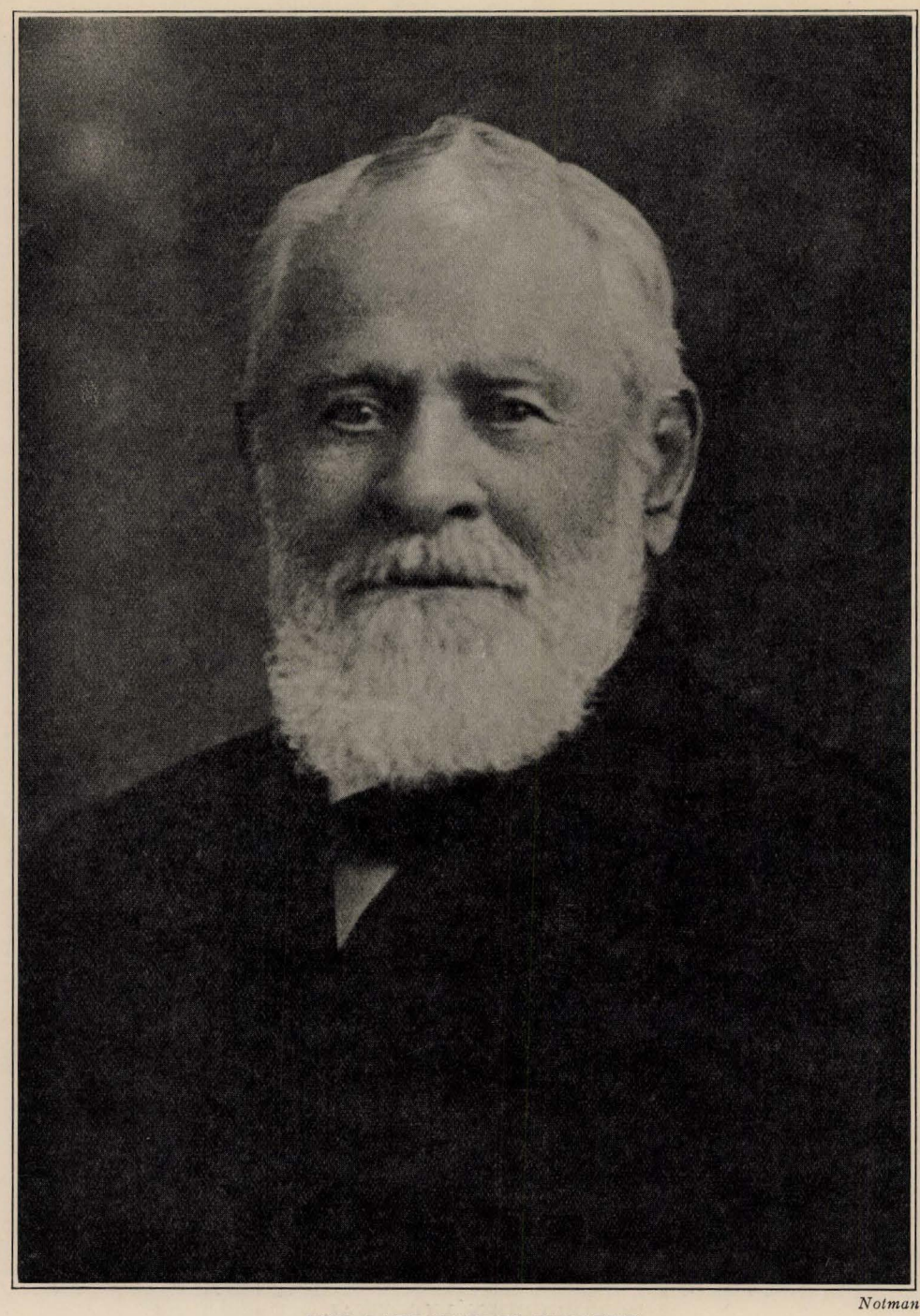
SOLOMON LEVINSON, President of the firm of S. Levinson, Son & Company, was born at Maryampol, Lithuania, on July 15th, 1851, the son of the late Judah Loeb Levinson. He received his early education at the schools of his native city. Mr. Levinson was married in New York City, in September 1874, to Jochabed, daughter of Aaron and Bluma Klishinsky, who died in Montreal in 1923, and he has two sons, Joseph Jr. and Zave, and four daughters, Bessie L. (Mrs. H. Saxe), May (Mrs. Samuel Wener), Sarah (Mrs. David Kirsch), and Lillian H. (Mrs. Maxwell Sloves). He came to Canada early in the year of 1869, at the age of 17, settling near Lancaster, Ont. In 1873, he removed to New York, and in 1874, he returned to Montreal, where he has resided ever since. He was one of the early Jewish settlers of that community, whose number at that time did not exceed three hundred families, the total population of the City of Montreal being about eighty thousand souls. Soon after his return, Mr. Levinson started in the clothing business, and met with moderate success in the retail trade. By dint of hard work and good business judgment, and by practising strict economy, Mr. Levinson succeeded in enlarging his connections and branching out to wholesale manufacturing in 1894, when his eldest son, Joseph Jr., joined him. In 1900 his brother, Mr. Joseph Levinson was admitted, at which time the present firm of S. Levinson, Son & Co. was organized. Mr. Levinson is known in commercial circles for his integrity and honesty of purpose. He is unassuming by nature, but takes a lively interest in all communal affairs, and he is a large supporter of every worthy undertaking in the community, being a member of the many charitable institutions of Montreal. He is one of the oldest members of the Congregation Shaar Hashomayim, and has served on the Board of Trustees of that body. He is a strong supporter of the Zionist Movement, and a lover of the Holy Land. Many of the institutions in Palestine, as well as a number of the individuals there, receive from him yearly subscriptions in munificent sums.



Notman

JACOB COHEN, MONTREAL

JACOB AARON COHEN, one of the oldest and most highly respected residents of the City of Montreal, was born at Gudlevi, Russian Poland, December 25th, 1850, the son of the late Israel Cohen. He was educated in the Yeshiva of Slabodky, and received his English education through intensive reading and study. He was married at Lancaster, Ont., by the late Dr. Abraham de Sola, in May 1874, to Fanny, daughter of the late Isaac Yorayach Livingstone, and he has four sons, Isaac, Herman and Clarence of Montreal, and Harris of Detroit; and five daughters, Mrs. B. J. Baettle, Mrs. A. W. Muhlstock, and Miss Naomi Cohen of Montreal, Mrs. A. H. Jackson of Detroit, and Mrs. Jack Maurice of Rio de Janeiro, Brazil. Mr. Cohen came to Canada in 1869, settling first in Lancaster, Ontario, where he joined the Jewish colony there. In 1874, he removed to Montreal, where he has since resided, and where he became engaged in the retail clothing business subsequently entering the manufacturing of men's clothing. At one time Mr. Cohen was the leading clothing manufacturer of Canada. Jacob Cohen took a keen and active interest in all the various communal institutions in the early days of Montreal, and was particularly interested in the Shaar Hashomayim Congregation, of which he is one of the oldest members. He served in this congregation at various times as Parnass, Treasurer and Trustee. The pre-eminent position occupied by this congregation in Canadian and American Orthodox Jewry is undoubtedly due to the influence exerted by such staunch adherents to traditional Judaism as Mr. Cohen and his contemporaries. Mr. Cohen was one of the early members of the Young Men's Hebrew Benevolent Society, (now the Baron de Hirsch Institute), and he was Vice-President of the first Zionist Society in Canada. He has at all times retained his interest in this Movement, and is one of its earliest supporters. He is a charter member of the Independent Order B'nai B'rith, Montreal Lodge, and also a charter member of the Royal Guardians' Lodge, Montreal. He held office as Treasurer in St. Lawrence Lodge, A. F. & A. M.



Notman

THE LATE HARRIS KELLERT

HARRIS KELLERT, one of Montreal's oldest and most respected Jewish citizens, was born in Goleve, province of Kovno, Russia, on July 12th, 1844. He came to Canada in 1867, and settled in Lancaster, Ont., where he operated a general store. He remained in Lancaster until 1883, when he removed to Montreal and started the manufacturing of men's clothing, in partnership with his brother-in-law, the late Mr. Noah Friedman. He later organized the business which is still carried on under the name of H. Kellert & Sons. Mr. Kellert was one of the pioneers of this industry, and with his two sons, Jacob and Solomon, he built up one of the largest wholesale clothing firms in Canada. He always took a prominent part in all welfare and religious activities in the Jewish community, and was one of the earliest supporters of the charitable associations in Montreal. When he first settled in that city, the Jewish population was very small and there was not much need for philanthropic work at that time. Mr. Kellert was particularly interested in assisting the new arrivals in the country, and many who are today in good circumstances can trace their first advancement to the assistance furnished so willingly by him. He was for many years one of the outstanding members of the Shaar Hashomayim synagogue, and frequently held office in this congregation. He was a member of the Federation of Jewish Philanthropies, and a life governor of the Montreal General Hospital. At the time of his death he was the oldest member of the Montefiore Club. His death took place in Montreal on June 3rd, 1925. Mr. Kellert was married in 1867, to Esther Matts, and they had two sons, Jacob and Solomon, both of whom are very active in communal work, and four daughters, Mrs. Louis Fraid, Mrs. Moe Heillig, Miss Hattie Kellert and Miss Rebecca Kellert. In 1917, Mr. and Mrs. Kellert had the good fortune to celebrate their golden wedding. A lasting example of the constructive work done in this country by Mr. Kellert, is the Kellert Building, one of the handsomest and largest business structures in Montreal.



Notman

D. S. FRIEDMAN, MONTREAL

ONE of the foremost citizens of Montreal, David Solomon Friedman was born at North Lancaster, Ont., on March 15th, 1863. His parents were Noah and Sarah (Kellert) Friedman, for many years residents of Montreal. David Friedman was educated at the Belmont Street School, Montreal, and in the year 1881 he founded the wholesale clothing firm of Friedman Brothers, which concern was, at the time he and his brothers retired from business in 1913, one of the largest firms of clothing manufacturers in Canada. Mr. Friedman is one of the most active welfare workers in Montreal, and he is associated with most of the charitable organizations. For over forty years he has been Chairman of the Cemetery Committee of the Shaar Hashomayim Congregation, and he was the first secretary of that congregational school. At different times he held office as both secretary and treasurer of the Baron de Hirsch Institute and he was treasurer of the fund for the Sunday Working Bill, and of the fund for the Quebec School Bill of 1903. His connection with the work of the various immigration committees has entailed an immense amount of time and labor, all of which is cheerfully given. Mr. Friedman was a Judge on the Exemption Court during the war, and was on the General Committee of the Patriotic Fund and on different relief committees. He was the second vice-president of the Federation of Jewish Philanthropies, and was treasurer of the Canadian Jewish War Relief Committee, and also treasurer of the Canadian Jewish War Orphans' Committee. He was the first treasurer of the Jewish Colonization Association. Mr. Friedman is one of the leading members of the Conservative party in Montreal. He is a member of the Shaar Hashomayim Synagogue, Montreal. In 1897 Mr. Friedman was married to Miriam, daughter of the late Abraham Jacobs, of Montreal, and hehas one son, Norman H. Friedman. Mrs. Friedman died some years ago and during her lifetime she actively assisted her husband in his communal work. She held office in many charitable organizations and was regarded as one of the most active Jewish lady workers in Montreal.



Simpson Bros.

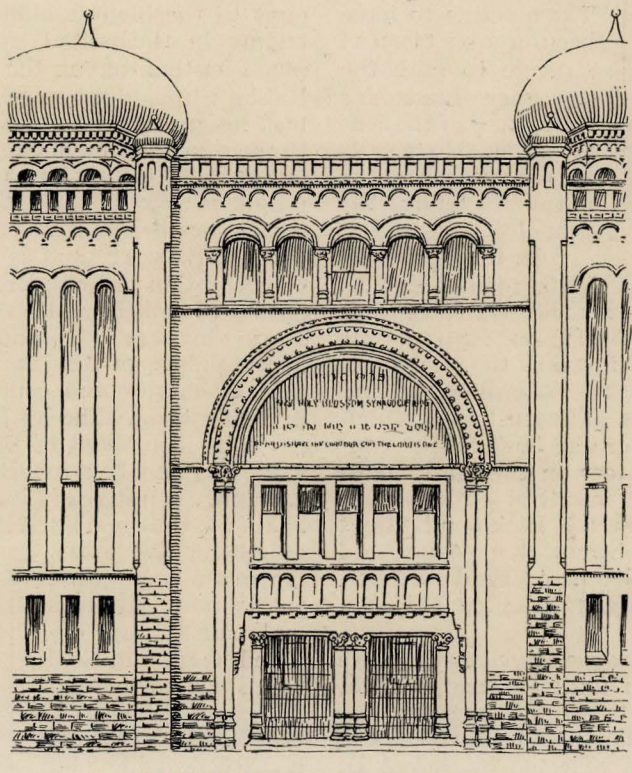
RABBI B. R. BRICKNER, TORONTO

REVEREND DR. BARNETT ROBERT BRICKNER was born in New York City, Sept. 14, 1891, the son of Joseph and Bessie (Furman) Brickner. He received his education at the New York schools and Columbia College (B.Sc. 1913), Columbia University (M.A. 1914) and Teachers' College, Columbia (M.A. in Education). In 1915, he continued his graduate studies at the University of Cincinnati, majoring in Social Sciences, Education and Philosophy, where in 1920 he submitted a thesis on "Jewish Community Organization" in partial fulfilment of the Ph. D. degree. His Jewish education was received in the graduate department of the Teachers' Institute of the Jewish Theological Seminary and the Hebrew Union College, from which he graduated with the degree of Rabbi in 1919. While still a young student, Rabbi Brickner was one of the organizers of the National Young Judaea Movement in the United States. From 1910-1915, Rabbi Brickner joined the Bureau of Jewish Education, New York City, and held the position of Director of Extension of Jewish Education. During the Great War he went to New York to assume the position of Director of the Training School and Personnel Division of the Jewish Welfare Board of the U.S.A. Army and Navy. In December, 1920, Rabbi Brickner accepted a call to the pulpit of the "Holy Blossom" Toronto Hebrew Congregation, which under his leadership changed its ritual from conservatism to moderate reform. Rabbi Brickner has taken a foremost position in the ranks of Canadian Jewry, having won a reputation as a sturdy champion of Judaism and of liberal thought. He was President of the Toronto Federation of the Jewish Philanthropies and the Ontario Jewish Immigrant Aid Society, and also served on the boards of numerous Jewish and non-Jewish institutions. He is a member of the General Ministerial Association of Toronto, and the Chaplain of Palestine Masonic Lodge. In August, 1919, Rabbi Brickner was married to Rebecca Ena, daughter of Mr. and Mrs. Max Aronson of Baltimore, Md. They have one daughter, Joy Miriam Brickner.

THE HOLY BLOSSOM TORONTO HEBREW CONGREGATION

THE first authentic evidence of Jewish communal life in the City of Toronto, is a deed entered in the abstract book in the registry office, wherein under date of September 1st, 1849, the Hon. John Beverley Robinson conveyed to Judah G. Joseph and Abraham Nordheimer of Toronto, Merchants, Trustees of the Hebrew Congregation of Toronto, in trust for a burial ground for the use of the Hebrew Congregation, the land on Pape Avenue, which is still used as the cemetery of the Congregation. The consideration paid for the land was twenty pounds currency. The earliest tombstones in the cemetery mark the graves of Simeon Alfred Joseph, who died on September 17th, 1850; Lewis, son of Joseph Lyons, Feb. 1st, 1851; J. G. Joseph, May 12th, 1852; and Charlotte Nordheimer, daughter of Abraham and Fanny Nordheimer aged nine years, who died on February 27th, 1855.

A book, bearing on its title page the inscription: MINUTE BOOK OF THE SONS OF ISRAEL OF THE CITY OF TORONTO—1856—5617, shows on its first page the record of a meeting held on September 7th, 1856. The following: Joseph Lyons, L. Levine, I. Anthony, Sam Berhends, Mr. Marcoso, Lewis Samuel, H. Altman, I. Davis, Mr. Rosenberg, Mr. Coan, A. S. Aarons, Joseph Koplick, A. Bellem, S. Shengoot, I. Fisher, Reuben Abrahams, Wolf Shengoot, resolved "that from the increase of the persons of the Jewish creed becoming inhabitants of the City of Toronto it was most proper that a Congregation be now formed." Thirty-one annual subscriptions varying from £1.5.0 to £10 then follow with a total of £127.5.0. Joseph Lyons was elected Chairman and A. S. Aarons Honorary Secretary.



BOND STREET SYNAGOGUE

The minutes throughout the book show a decided effort to follow parliamentary rules in the conduct of the business on hand. Notwithstanding the protracted discussions over matters that may seem trifling to us, the procedure at the meetings which were held weekly, was invariably courteous, the decisions showing a marked spirit of fairness.

The monetary sacrifices by these early settlers though small must have loomed large in the sight of people, most of whom possessed scanty means only. At a meeting held on September 21st, 1856, a committee, appointed at the previous meeting, reported that they had secured a room over Coombs' drug store at the corner of Yonge and Richmond Streets at a rental of £40 currency per annum, and they were having the same fitted up as a place of worship. Rev. Dr. de Sola of Montreal granted the loan of a Sepher Torah, which was used at the services held for the first time on Rosh Hashonoh 1856. The distribution of the Mitzvos was left to the discretion of the President. The room over Coombs' drug store served as a "Shool" for twenty years. The name of "the Sons of Israel" used until October 5th, 1856, was discontinued after that date, and that of "the Congregation" substituted, which term was used until 1869 when the present name was adopted. "The Holy Blossom Toronto Hebrew Congregation" was chartered in 1894 under the provincial act regarding religious institutions.

The officers elected for the first year were Joseph Lyons, President; S. Berhends, Treasurer; A. S. Aarons, Secretary; L. Levine and Moses Levy, Trustees. A. Mr. Joseph was engaged as Shamus, Collector, etc. for one year at a salary of £12.10.0 and five per cent. commission on all moneys he collected.

The engagement of Mr. Solom Sharmant as reader, Shochet, Mohel, etc., at a salary of £75 per year was made subject to his going to New York to be examined as to his capability to act as Shochet, and to obtain a certificate to that effect, the congregation to defray his expenses. Mr. Sharmant however refused to be submitted to the ordeal, and his engagement was cancelled. Steps were taken immediately to replace Mr. Sharmant, and Mr. Goldberg, a then resident of Buffalo, who presented credentials from the New York officials as to his competency as a Shochet, was engaged at a salary of £75 for one year, as Reader, Shochet, Mohel, etc. and thus became the first Chazan of the congregation. The affairs of the congregation were conducted in the then prevailing autocratic style in England. Thus we find a member fined 2/6 for smoking in the hall of the "shool" during divine worship. The treasurer and secretary had to pay a fine of 5/- each for non-attendance at divine service, without sending an apology for their absence. Five other members paid 2/6 each for being absent at a general meeting of the congregation.

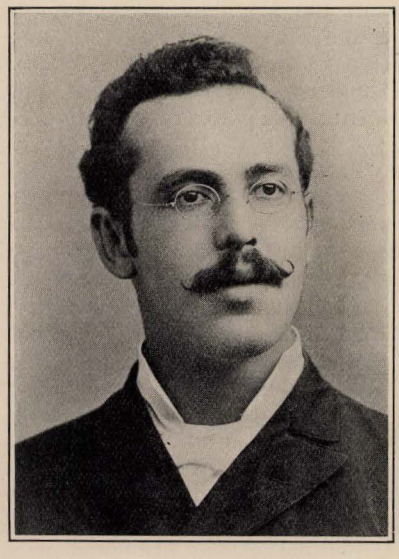
Mr. and Mrs. G. I. Asher presented the congregation with a beautiful Sepher Torah, Yod etc., and in appreciation of their gift were made Honorary life members of the congregation.

At the election of officers on October 4th, 1857, Lewis Samuel, who for thirty years, till the time of his death, was the leader and foremost worker of the congregation, was elected a trustee.

Balloting for applicants to membership was introduced in April, 1858. The following month Abraham Nordheimer and Mark Samuel became members of the congregation. Commencing at that date accounts were calculated in Dollar Currency. Mr. Nordheimer paid $20 as his entrance fee and Mr. Mark Samuel $10 as his. The minimum admission fee was fixed at $10.

One of the privileges of the members consisted in being supplied with Kosher meat at a stated price, which was to be regulated by the trustees or by the congregation. The non-Jewish butcher worked under a written agreement with the congregation, and his actions were

dictated and supervised by the trustees. Three members were expelled from the congregation at that time, for having publicly insulted the Rev. Mr. Goldberg. It was the custom in almost every small congregation, that the Shochet who at the same time officiated at divine services, styled himself a "Reverend." If able to sign his name in English, he would invariably prefix the abridged Rev. to his signature. The butcher, by the name of Hutty, was instructed not to serve meat to the three expelled members before ten o'clock, and to charge them one penny above the fixed price for every pound of meat they purchased.



DR. B. A. ELZAS

The further pages in the minute book deal mostly with the question of finance, Kosher meat, and the securing of suitable men for the position of Shochet and reader. The salary of the latter did not exceed at any time $420 per year. There seems to have been a continual struggle to raise the necessary funds for the upkeep of the congregation. No records are available from the fall of 1871 until the year 1890.

In the Spring of 1875, mainly due to the efforts of Lewis Samuel and his wife Kate, an acre of land, located one block east of Yonge Street was purchased, and the Synagogue known as the Richmond Street Synagogue erected thereon. The price paid for the land was six thousand dollars. The trustees mentioned in the deed of conveyance of the land to the congregation, were elected life trustees on the third day of Sivan, 1875. Their names are inscribed on a marble tablet which was removed from the Richmond Street building to the present Bond Street Synagogue, and read: Lewis Samuel, Marcus Green, Alexander Miller, Marx Kassel, Isaac Davis, Mark Solomon, Lipman Walters.

The Richmond Street Synagogue served as the place of worship of the congregation until September 15th, 1897, when the present Bond Street Synagogue was dedicated. The cost of the edifice was $40,000. The greater part of this money was collected by Alfred D. Benjamin. He and his brother Frank started the building fund by donating ten thousand dollars towards it.

The first trained Cantor of the Congregation, whose memory is still revered by all who knew him, was Mr. Gluck. Under his ministry, 1873 to 1882, the Synagogue service was greatly improved. He was ably assisted in his efforts by Mrs. Rebeccah Lyon Morris, mother of Mrs. Mattie Miller, who for years, too, was a singer in the choir, and is still a respected member of the congregation. The very type of a fine Jewish woman, and a gifted singer herself, Mrs. Morris in 1873 formed the first synagogue choir. The services of the ladies who composed the same were voluntary. In the teeth of a strong opposition by the ultra orthodox wing of the congregation, Mrs. Morris succeeded in introducing instrumental music in the synagogue. She was the soul of the choir and remained its voluntary unselfish leader for twenty years.

Mr. Gluck was succeeded by Cantor Herman Phillips, a pupil of the world renowned music teacher Levandoski. He was elected Cantor and minister to the congregation in 1883 and held the position for eight years. Gifted with a very fine voice, he was instrumental in improving the synagogue service. He resigned in 1891, returning to New York where he became principal of the school of the Hebrew Sheltering Guardian Orphan Asylum, a position he retained unto his death in 1898.

Changes in the old fashioned methods in which the services in the synagogue were conducted were first made in 1890 under the guidance of Dr. Barnett A. Elzas, a graduate of Jews' College, London, the first ordained Rabbi ministering to the spiritual wants of the congregation. Dr. Elzas had to bear the brunt of making these reforms which insignificant as they were, could only be introduced by the consent of a majority vote of the members of the congregation. This consent was only obtained after protracted and acrimonious discussions at numerous congregational meetings. The abolition of the long chain of offerings during and after the reading of the Law, the use of instrumental music at the high holy days, the reading of the Haftorah in the vernacular by the Rabbi, the closing of all services with a prayer in English and the priestly benediction, the doing away with the sale of the Mitzvos on holy days to the highest bidder—these and similar matters trifling in themselves were nevertheless the cause of much friction among the members of the congregation. Rabbi Elzas, discouraged by the continued unpleasant task resigned the position in 1893, and accepted the call to the congregation of Sacramento where he officiated for one year. Leaving Sacramento in 1894, he occupied the pulpit of the historic Beth Elohim Congregation of Charleston S.C. for 16 years. He has been residing in New York since, and is minister of the Beth Miriam Congregation of Long Branch, N.J. He is a prominent author of articles and books treating of Jewish matters. During his stay in Toronto, Dr. Elzas did excellent work in the pulpit, in the Jewish Sabbath School, and in the field of charity and communal welfare. He was held in high esteem, alike by Jew and non-Jew.

The incumbent of the pulpit succeeding Dr. Elzas was Abraham Lazarus, B.A., graduate of Jews' College, London. A native of Liverpool, he came to Toronto at the age of 24. He remained the spiritual head of the congregation for five years. He was a very gifted young man, studious and painstaking, devoted heart and soul to his sacred calling. An excellent teacher, the Sabbath School flourished under his direction and reached a high state of efficiency. He introduced the late Friday evening services to which crowds of non Jews flocked, attracted by his scholarly and impressive lectures, at which men and women sat together, an innovation which later on was extended to all services in the synagogue. He held the office of Chaplain of Zetland Lodge A.F. & A.M. A masterly address on the religion of masonry he delivered in 1898 was ordered to be printed, and copies thereof were widely distributed in masonic circles. In December 1898, he answered the call to the



RABBI A. LAZARUS, B.A.

Houston (Texas) reform congregation, where one year later he succumbed to an attack of malarial fever, cut off at the threshold of a very promising career.

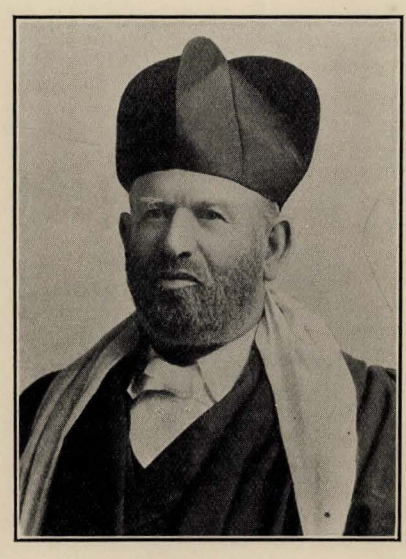
The successor of Rabbi Lazarus—Rabbi David H. Wittenberg of New York—held the position from February 1899 to August 1900.

He was succeeded by Rabbi Solomon Jacobs who occupied the pulpit of the Congregation until the time of his death, August 1920. A true pastor of his flock whose joys and sorrows he shared, his services were at all times at the beck and call of all members of the community, regardless of nationality, race or creed. He still lives in the memory of all those who had the good fortune of his acquaintance.

Dr. Barnett R. Brickner, for the last five years the spiritual head of the Congregation, has proved a valuable asset, not only to the Jewish community but to Canada as well. Under his able leadership, the congregation has grown in number and importance and has made progress in every branch of its work. His lectures draw large audiences which at many a time exceed the seating capacity of the Synagogue.

The Congregation from the day of its inception has always taken a deep interest in the religious training of the young.

The early "Cheder", started in 1859 with less than ten pupils, has long since grown into an orderly, well regulated Sabbath School which now numbers over three hundred pupils. The Congregation conducts also a High School Department in the Community Building, attended by one hundred and fifty students. This department is under the direction of Rabbi Brickner. A third school, for girls only, under the auspices of the Holy Blossom Temple Sisterhood is carried on in the Hebrew men of England Synagogue, and has an average attendance of two hundred and seventy pupils. Up to recently when salaried teachers were engaged, the schools were manned by volunatry teachers, to whose unselfish labor much of their success is to be attributed. The schools, from the commencement, were open to children of members and non-members alike, and no charge for tuition was ever made. With the exception of Rabbi Jacobs, the Superintendents of the school were members of the congregation who volunteered their services. Thus, Mr. Edmund Scheuer acted as honorary superintendent from 1886 to 1906; the late Rabbi Jacobs, from 1907 to 1909; Johanna (Mrs. Maurice) Frankel, from 1910 to 1915; the late Lena (Mrs. Leo) Frankel, from 1916 to 1919; and Mr. E. F. Singer from 1919 to date.



CANTOR H. PHILLIPS

The state of efficiency of the synagogue choir at the time of the retirement of Mrs. Morris in 1893 was further enhanced by the advent of Cantor S. Solomon, for many years first Chazan of the Notre Dame de Nazaret Synagogue of Paris, France. He held the office from 1894 to 1901, when he accepted the position of cantor of the San Francisco Reform Congregation, which he occupied until the time of his death in 1914. Valuable services too were rendered by Mrs. Edward Youngheart, now Mrs. Berthold Hirschbergg of Berlin, who, a gifted singer herself, occupied the position of honorary leader of the choir from 1893 to 1899. Mr. Benno Scheuer succeeded her and remained the voluntary leader of the volunteer members from 1900 until the time of his demise, in February, 1921. His enthusiasm for the embellishment of the services, his conscientious and indefatigable efforts were an inspiration to his loyal band of singers, and under his able direction, the synagogue choir earned the reputation of being one of the best in the city.

The congregation also occupied itself with charity work. In the early years of its existence, the minutes record the distribution of matzoth to the few needy families in the city, and some instances of monetary grants for relief. The Congregation originated most of the benevolent institutions, which had for their object the betterment of conditions of the indigent. These institutions were taken over by the Federation of the Jewish Philanthropies of Toronto, established in 1917. Many of the members of the Congregation are among the founders of the latter organization, and prominent today in all branches of its activities.

The two hundred and twenty-five members of the Temple Sisterhood have done excellent work by taking a prominent part in the synagogue activities. Two of their number are now members of the Board of Trustees.

The congregation from its small beginning, with an annual budget of less than one thousand dollars, has developed into one of the leading congregations of the Dominion. The synagogue services, moderate reform, are most inspiring and might serve as a pattern for true devotion, The membership has reached the number of three hundred and fifty. The annual revenue is $25,000.

One of the outstanding personalities of the congregation is Mr. M. Geldzaeler, the assistant Chazan since March 1892.

The presidents of the Congregation have been Joseph Lyons, who held the office from 1856 to 1859; M. Lumley from 1860 to 1862; Lewis Samuel 1863, 1864, 1867, and from 1870 to the time of his death in 1887; Max Kassel, 1865 to 1867; Alexander Miller, 1868 and 1869; B. S. Rosenthal, 1887 to 1891; Mark Cohen, 1892; Alfred D. Benjamin, 1892 to 1900, (Parnas from 1887 to 1891), all deceased. Mr. Frank D. Benjamin held the office from 1901 to 1908, when he moved to London, England, where he has since resided. Mr. Leo Frankel, the present incumbent, has been president for the last seventeen years.

Marked services were also rendered by the Honorary Secretaries, A. S. Aarons, who held office from 1856 to 1860; Geo. J. Joseph, S. M. Solomon, the late Mark Marks, (whose sons, Harry and Elly are members of the congregation), the late J. L. Levy, Sol Michael, 1888 to 1902, the year of his death, and the late Henry Davis, 1902 to 1907.

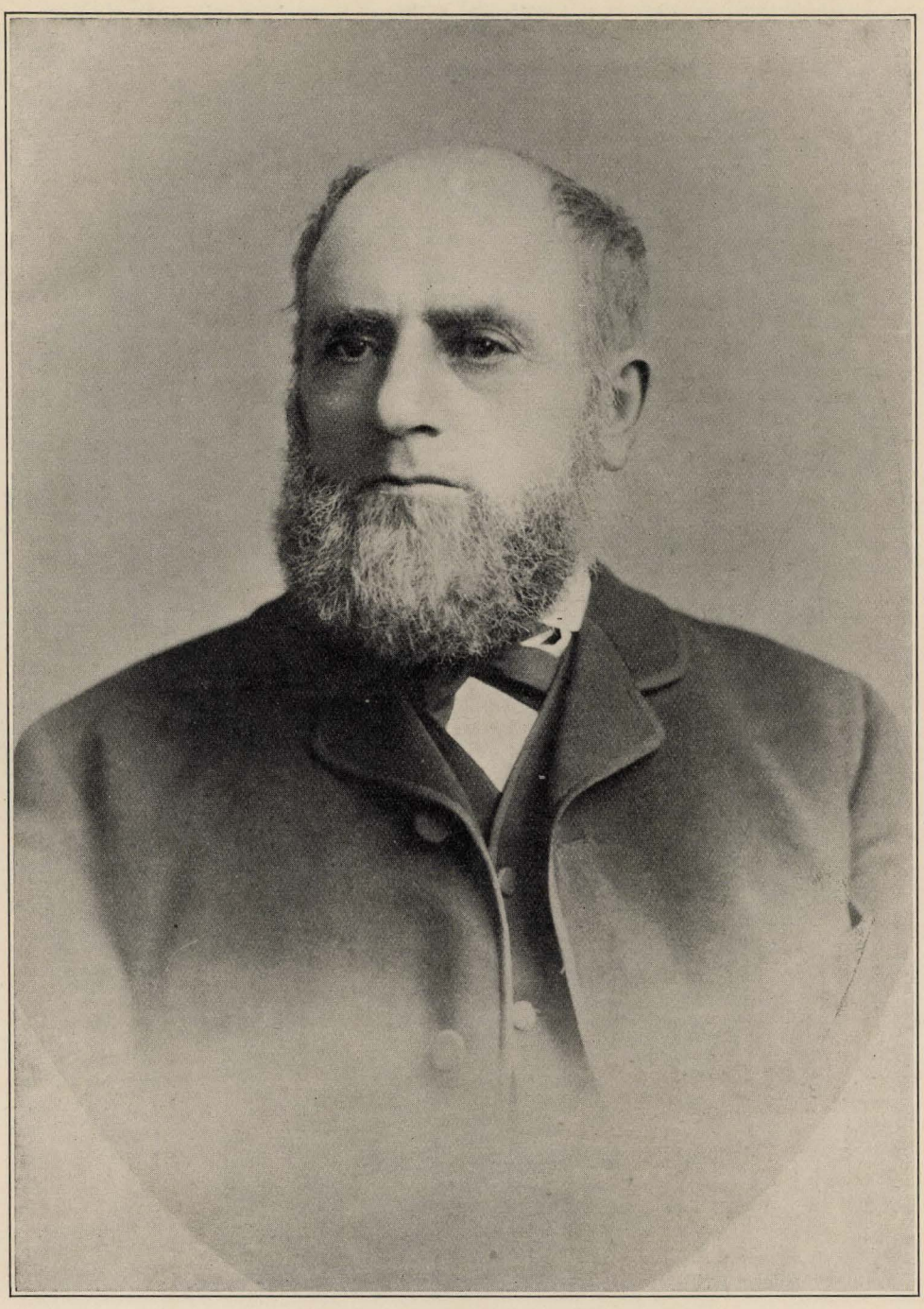
Among the early workers who held the office of treasurer mention should be made of the names of M. Finetuch, A. J. Mintz, and the late A. Franklin, who for over forty years was a member of the board of trustee, and vice-president for a number of years.

The present officers of the congregation are; Leo. Frankel, President; Edmund Scheuer, Vice-President; Harry Samuel, Treasurer; E. F. Singer, Honorary Secretary; Trustees, Arthur Cohen, Mark G. Cohen, Julius Eisman, Isidor Fineberg, Egmont L. Frankel, Percy Hermant, S. Lubelsky, N. L. Nathanson, Ralph Raphael, Harry Rotenberg, Louis M. Singer; Representatives of the Temple Sisterhood, Mrs. Arthur Cohen and Mrs. Harry Marks.



THE LATE RABBI S. JACOBS

RABBI SOLOMON JACOBS (born 1861, died 1920), was born at Sheffield, England, the son of Michael Joseph and Rachel Miriam Jacobs. He was educated at the People's College, Sheffield, and at Aria College, Portsmouth, and was the first minister to be trained at this institution. He was ordained in 1883 and received his Rabbinical degree in 1886. For some years he was master of the Manchester Jews' School and afterwards was elected minister of the Newcastle-on-Tyne Congregation. At the recommendation of the Chief Rabbi, in 1886 he was appointed minister of the United Congregation of Kingston, Jamaica, and he held this position till 1899. During this time he was on many important public committees and was Director of the Kingston City Dispensary and other public works. In 1901 he was called to the pulpit of the Holy Blossom Synagogue, Toronto, and for 19 years he endeared himself to the hearts of his congregation as pastor and as a leader in all movements for the benefit of his people. He was not only interested in the affairs of his own race, but took an active part in anything tending to the benefit of mankind, irrespective of race or religion. Very charitable, no needy person left him empty-handed. Rabbi Jacobs was an eloquent preacher, modern in thought and style, and his motto ever was "Have we not all one Father, has not one God created us all?" He was intensely proud of his British birth and during the Great War was constant in his attention to the Jew in khaki. He acted as chaplain in various camps and was always a comforter to the wounded and sick in the hospitals. On many occasions he preached from Christian pulpits and took part in public services. He was Vice-President of the Associated Charities of Toronto and was a member of the first charity Commission appointed by the City Council. Rabbi Jacobs was married in Birmingham, England, to Edith, daughter of the late Philip Cohen and left one son, Arthur, and two daughters, Mrs. Marcus Sperber of Montreal, and Miss Ray Jacobs of Toronto.



THE LATE LEWIS SAMUEL

THE LATE MR. LEWIS SAMUEL, a prominent citizen of Toronto for thirty-two years, was born in Hull, Yorkshire, England, in 1827. He left England in 1848 and made Syracuse in New York State his first home. British born, he desired to live under the British flag, and in 1851 moved to Montreal, where he resided for three years. He came to Toronto in 1854, and with his brother, Mark, established the wholesale hardware business of M. & L. Samuel. This business, after a most successful and honorable career of over seventy years, is now under the direction of his son, Mr. Sigmund Samuel. Widely known by the firm name of Samuel & Benjamin, Limited, it still remains one of the leading wholesale metal concerns in the Dominion. Mr. Samuel, a gentleman of simple habits, was held in high regard by all classes of the community on account of his kindness of heart, and sterling integrity. Very few Jewish families lived in Toronto at the time of Mr. Samuel's arrival in the then small city. Ably assisted by his wife, he did pioneer work in the upbuilding of the Jewish community. One of the founders of the Holy Blossom Congregation, of which he was a most active member from the time of its inception, he occupied the position of president almost continuously from 1862 to 1885. He was instrumental in the purchase of the land and in the erection of the Richmond Street Synagogue, which was dedicated in 1876. Mr. Samuel's activities were by no means confined to the members of his own faith. He was a supporter of all the charitable institutions of the city, and lent his aid to everything pertaining to the betterment of conditions in the community. He died in April, 1887, his widow following him in 1894. Mr. Samuel was married in 1851 to Kate, daughter of Jacob and Carolin Seckleman of Sulzbach, Bavaria. Besides a son, Sigmund, residing in Toronto, they are survived by three daughters, Amelia, widow of Joseph Rosenbaum of New York, Miss Matilda, artist painter of Toronto, and Rosetta, wife of George Joseph of London, England.



THE LATE A. D. BENJAMIN

ALFRED D. BENJAMIN was born in Melbourne in 1848. He was educated by private tuition and followed in the paths of his father David Benjamin, a retired Melbourne (Victoria) merchant, prominent philanthropist and communal worker, who helped to found a Jewish Congregation in Launceston (Tasmania), and laid the foundation stone of the Bourke Street Synagogue in Melbourne. On his return to London, in 1854, he devoted all his time to the service of the community. He died in London in 1893 at the age of 78. Mr. Alfred Benjamin came to Canada in 1875, and after residing in Montreal for a few years, entered the wholesale hardware firm of M. & L. Samuel, the firm name then becoming M. & L. Samuel, Benjamin & Co. He was president of The Holy Blossom Congregation from 1886 to the time of his death. The erection of the Bond Street Synagogue was entirely due to his initiative, and he contributed, jointly with his brother Frank, the sum of ten thousand dollars to create a building fund, which was largely augmented by subscriptions he personally solicited. The members of the congregation, in appreciation of the immeasurable services, cheerfully and unselfishly rendered at all times, presented him with his own portrait in oil, a replica of which still adorns the walls of the synagogue assembly room. In the building of the synagogue, Mr. Benjamin has erected to his memory a monument of brick and mortar, but a still greater and more lasting monument has he reared to himself in the hearts of the people by his loving kindness, his ever ready untiring personal service, and his unbounded charity. Mr. Benjamin died in January, 1900. He married in 1886, Rosetta Benjamin of London, England, who still survives him. They were the parents of three children all born and raised in Toronto; two daughters, Esther, wife of Frank Samuel of London, and Miss Louise residing with her mother in London. Their son John, born in 1892, enlisted at the beginning of the war in the Duke of Wellington's West Riding Regiment, rose to the rank of Captain, and lost his life in action at Contalmaison, France, July 5th, 1916.



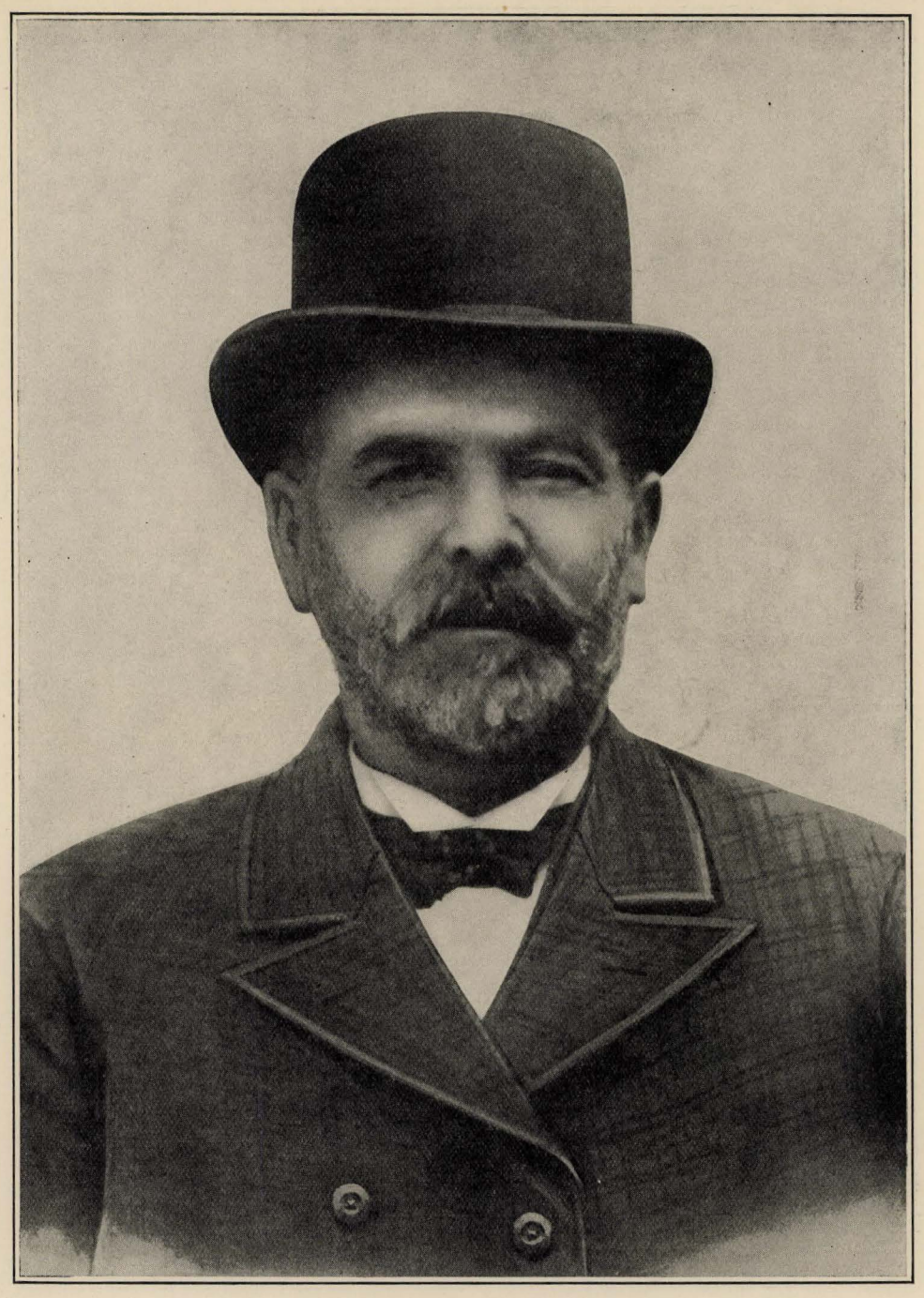
FRANK D. BENJAMIN

FRANK D. BENJAMIN was born in London, England in 1866, and was educated by private tuition and at University College School. He is the youngest son of the late David Benjamin, a retired Australian merchant, who lived in London until his death in 1893, and who was a widely known Jewish philanthropist and communal worker. Frank Benjamin went to Toronto in 1888 and resided there until 1908. He was a partner in the wholesale metal firm of M. & L. Samuel, Benjamin & Company. He was married in 1897, to Rachael Levy of London, England. In 1895, Mr. Benjamin received a commission in the Queen's Own Rifles of Canada, retiring with the rank of Captain on his return to London in 1908. He was for many years treasurer of the regiment. He was appointed a Justice of the Peace for the County of York, in 1902, and during his stay in Toronto was a very active member of the National Club, in which he still retains membership. At all times interested in the welfare of the Jewish community in Toronto, he was the Secretary of the Building Committee of the Holy Blossom Synagogue, and President of the congregation from 1901 to 1908. He was also treasurer of the Toronto branch of the Anglo-Jewish Association. Mr. Benjamin is at the present time a prominent communal worker in London, England. He is treasurer of the United Synagogue, and is a member of the various committees connected therewith. He is treasurer of the Union of Hebrew and Religious Classes, and member of the Council of Jews' College; Jewish Board of Guardians; Anglo-Jewish Association; Jewish War Memorial; Central Committee for Jewish Education; and Board of Management of the new West-end Synagogue. He is a director and vice-chairman of the committee of the London Metal Exchange. His son, Ernest F. Benjamin, was born in Toronto in 1900 and was educated at Clifton College, England. He received his military training at the Royal Military Academy, Woolwich, and at Chatham. At the present time he is a Lieutenant in the Royal Engineers, attached to the 42nd Field Company stationed in Egypt.



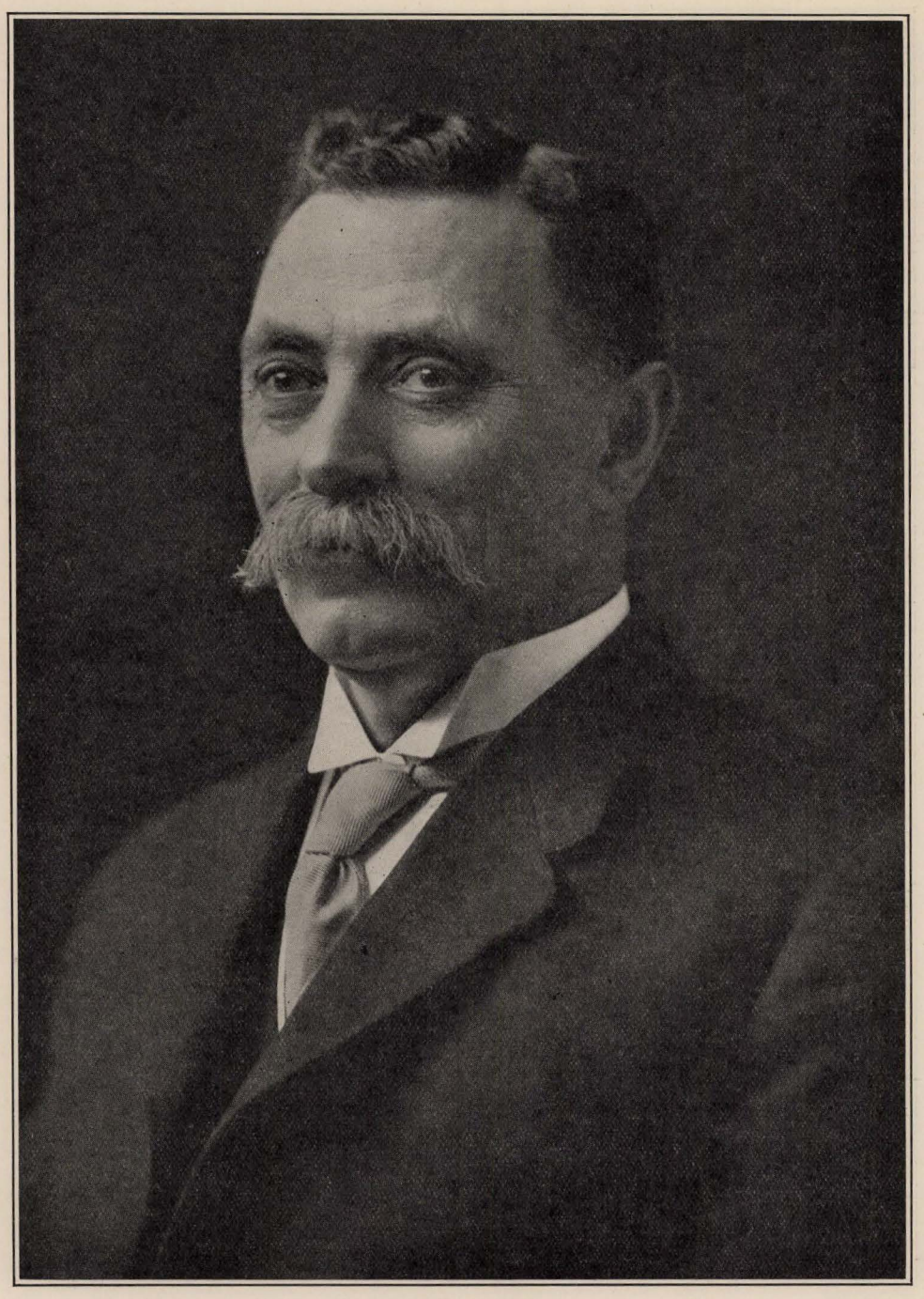
THE LATE REV. NATHAN ROBINSON

THE LATE REV. NATHAN ROBINSON was born in the town of Kalwarya, Russian Poland, in 1840, and died in Toronto, June 30th, 1899 (22nd Tamuz, 5660). He was the son of Reuben and Pesha Sarah (Baas Abraham Zev) Reubenson. His father was, until his death, Dayan of his native town. His mother lived to the ripe old age of ninety years. Nathan Robinson was educated by his father and also in the Yeshiva in Kalwarya. In addition to his Talmudic education he studied German in Eastern Prussia, where for some years he officiated as minister in the City of Insterburgh. He later studied English in the United States and Canada. In May 1877, he arrived in Toronto, on receiving a call to the pulpit of the Bnei Shalom Congregation. This was a small community that had their place of worship in a hall on Richmond Street and after a brief existence, they amalgamated with the Holy Blossom Synagogue. The President of the Bnei Shalom Congregation was the late Abraham Franklin, and the Vice-President, the late Harris Rosenthal, both well-known former residents of Toronto. The total population of Toronto at that time was quite small, and the Jewish community did not number more than one hundred souls. As in all small, partially settled Jewish communities, there were no special Rabbis and Mr. Robinson, during his first years in Toronto, acted as Shochat, Chazan and Mohel. He was sufficiently versed in Hebrew Law to "Pasken Shaiyless," and was also "Baalkorak," or "Reader of the Law." Mr. Robinson filled the positions described until the time when the community became larger, when they added a special Chazan and English lecturer. During his entire residence in Toronto (about twenty-two years), Mr. Robinson devoted himself to his congregation and endeared himself to the members as their pastor and spiritual leader. Mr. Robinson married in 1862, the late Esther Gittel Ludwinowsky of Wizan, Russian Poland, who died in New York at the age of seventy. He left three sons, R. S. Robinson of Winnipeg, and Samuel A. and Elias Robinson of New York; and three daughters, Mrs. P. Schlansky, Mrs. S. P. Schlansky and Mrs. Jacob Cohen.



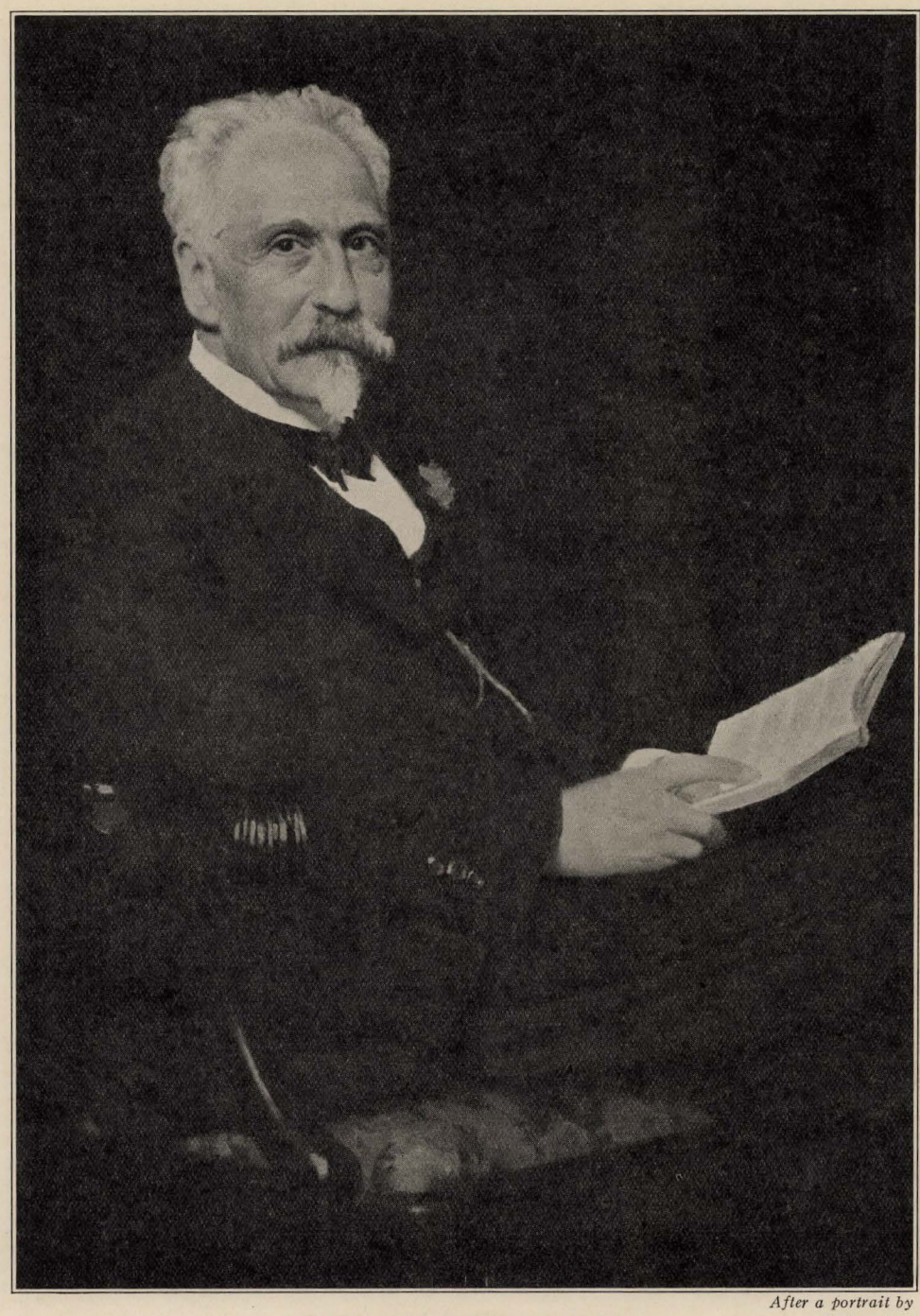
THE LATE ABRAHAM FRANKLIN

THE LATE MR. ABRAHAM FRANKLIN, in his life-time a well-known Jewish resident of Toronto, was born in Russia, and was married there to the late Fanny Nocinsky of Suvalsky Gubarna, Russian Poland. He was the son of the late Mr. Jacob Lidwinoski Franklin. He came to Canada as a young man and settled in Toronto, where he became engaged in the jewelry business, in which he continued until his death, which took place on September 11th, 1905. Mr. Franklin took an active part in all Jewish communal undertakings, and was particularly identified with the Congregation B'nai Shalom on Richmond Street: This congregation was first located in a hall at the corner of Richmond and Yonge Streets, but afterwards occupied quarters on the corner of Richmond and Victoria Streets, which they made into a synagogue. Mr. Franklin was one of the organizers of this congregation, and was actively connected with it during its existence. At various times he occupied the positions of President, Vice-President and Treasurer. When this congregation was absorbed by the Holy Blossom Synagogue, Mr. Franklin joined the latter congregation and was one of its most active members, retaining his connection with it, until his death. He was a generous supporter of all Jewish charities, and in a quiet, unassuming manner, did a great amount of good in the community, being assisted in his communal work by his son,the late Jacob Franklin, who died on December 18th, 1902. Mr. Franklin was prosperous in his business, and he early showed his confidence in the future of his adopted city, and became a large holder of real estate. He took a great interest in public questions, and was a staunch supporter of the Conservative party. He was a member of the Masonic Order, and of all the Jewish communal societies. Mr. Franklin left a family of three sons; Harry, Hyman and Simon Franklin of Toronto, and three daughters; Mrs. Elias Robinson of New York, and the Misses Dora and Kate Franklin of Toronto. Mrs. Franklin who also took a keen interest in all Jewish matters died on November 7th, 1908.



THE LATE N. H. DAVIS

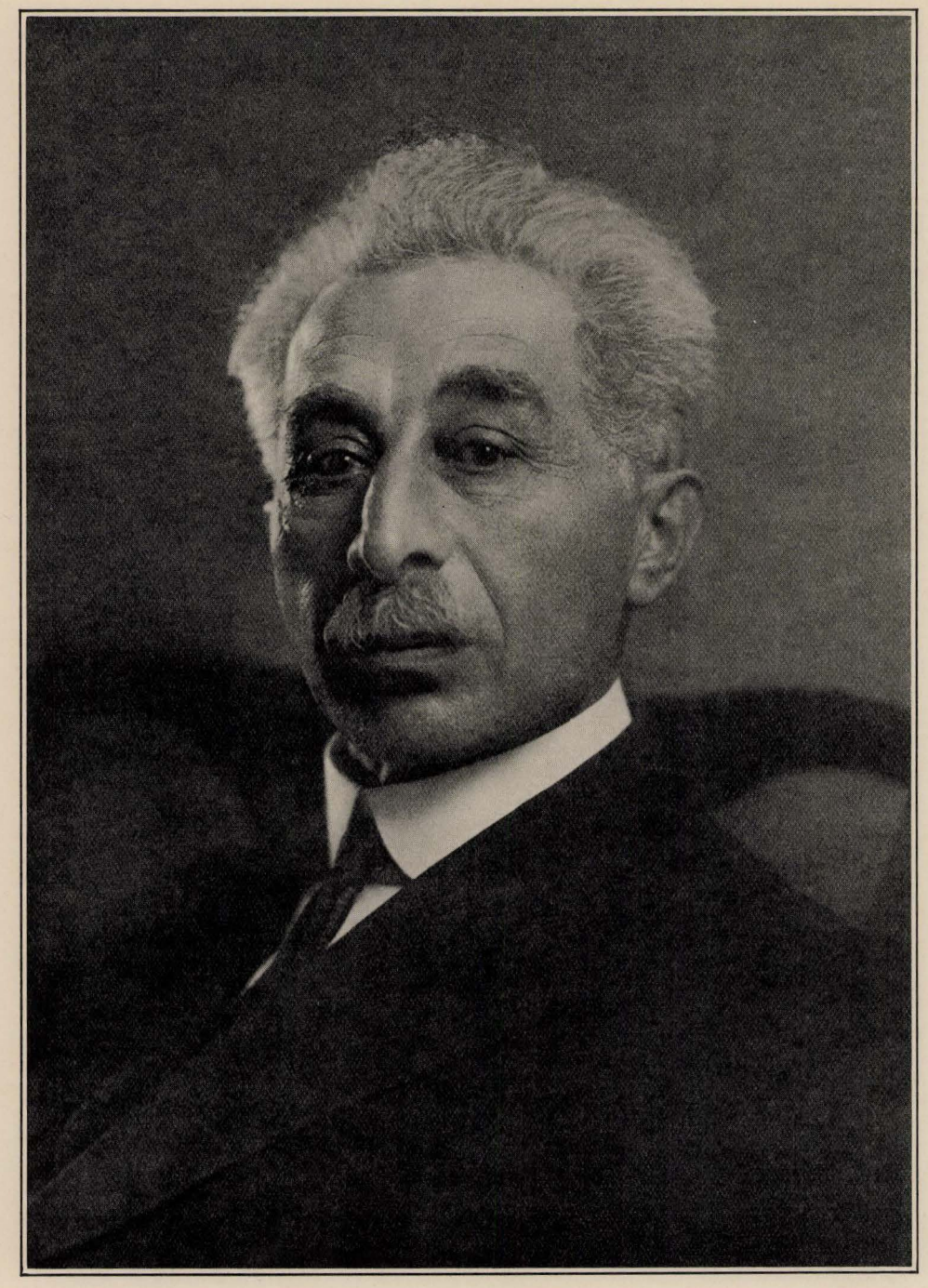
THE LATE MR. NATHANIEL HENRY DAVIS was born at Buffalo, N.Y., on May 1st, 1854, the son of the late Isaac Davis of Toronto. He came to Canada when a child with his parents, settling in Toronto, where he resided until his death, which took place in 1914. He received his education at the Louisa Street School and Jarvis Street Collegiate Institute, Toronto. He was married to Emilie, daughter of Philip Nathan Casper of London, England, and had three sons, Lionel, Arthur and Bertram, and one daughter, Miss Violet Davis. Mr. Davis established the woollen manufacturing industry which is now being conducted by his youngest son. For some years he lived in London, England, where he was identified with many communal undertakings for the betterment of his co-religionists. On his return to Toronto he continued to take a keen and active interest in all philanthropic work and charitable movements in the Jewish community. He was one of the earliest members of the Toronto Men's Benevolent Society, of which he was the Honorary Secretary. Mr. Davis was one of the first to propose a Federation of Jewish Charities in Toronto, but he did not live to see this an accomplished fact, the Federation of Jewish Philanthropies of Toronto not being established until 1916. In his communal activities Mr. Davis had the earnest co-operation of his wife and family, who have continued to maintain a spirited interest in all that takes place in charitable and congregational work. His son Arthur served throughout the war with the Imperial troops holding a commission as Lieutenant. He took part in the fighting in Mesopotamia, and was later stationed for a long time with the forces in India. Mr. Davis was a life-long member of the Holy Blossom Congregation of Toronto, and was Honorary Secretary during the Presidency of Mr. Frank D. Benjamin. He was strictly orthodox in his religious views, but he was very broadminded, and during his lifetime numbered many friends among the non-Jewish people. Mr. Davis was a keen naturalist, his hobby being the study and culture of flowers.



After a portrait by Joshua Smith, R.B.A.

EDMUND SCHEUER, TORONTO

A PUBLIC-SPIRITED citizen, and the oldest established wholesale diamond importer in Canada, Edmund Scheuer has been for over fifty years active in general welfare work and in the religious and educational field among the Jews of Canada. Born in Berncastel on the Moselle, October 30th, 1847, the son of Isaac and Johanna Scheuer, he received his education in the public and high schools of his home community, and at the École Supérieure, Metz, Lorraine. In 1865, he went to Paris, France and joined the firm of Bernard S. Merzbach remaining with them until he established a commission house under his own name. The Franco-Prussian war having stopped all export business, Mr. Scheuer accepted an invitation from Levy Bros. of Hamilton, Ontario, already a well-known wholesale jewellery firm, whose purchasing agent he had been in Paris, and in 1871 became a partner in this firm, the firm name becoming Levy Bros., & Scheuer. In 1886 he moved to Toronto. Mr. Scheuer was president of the Anshe Sholom congregation in Hamilton from 1873 to 1885. In 1882 through his efforts, was erected the quaint Hughson Street Synagogue, the first Reform Temple in Canada. In 1872 he established a Jewish Sabbath School, the first one in the province of Ontario, and for fifty-two years has continued to instruct Jewish children in the tenets of their faith. In 1886, he joined the Holy Blossom Congregation in Toronto and was treasurer of the fund for the building of the Bond Street Synagogue, of which he is Vice-president. In 1892, he founded the first Jewish Benevolent Society in Toronto, and was for the first four years of its existence, president of the Federation of The Jewish Philanthropies of Toronto. He is still a member of its executive Board. He is president of the Toronto branch of the Anglo-Jewish Association of London, England. Mr. Scheuer married on July 2nd, 1873, at Forbach, Lorraine, Oda Strauss, who died November 16th, 1913. He is an esteemed member of the Canadian Club, and has been a member of the Toronto Board of Trade since 1886, and a Justice of the Peace since 1902.



F. LANDSBERG, VICTORIA, B.C.

FRED LANDSBERG is an outstanding figure of the City of Victoria. He was born in Berditchen, Russia, December 12th, 1861, the son of Marcus Landsberg. He was educated by private tuition in Russia, and on May 1st, 1884, located in Victoria, where he has since resided. For the past eighteen years, Mr. Landsberg has been established in the real estate business and has earned an enviable reputation for clean and honest dealings. He has extensively developed realty in the business section of Victoria. For years Mr. Landsberg has been the moving spirit in drives for funds for the relief of Russian, Jewish, Armenian, Belgian and Chinese famine sufferers, and also for the local Y.M.C.A. In most relief drives he has acted as campaign manager. In 1922, the School Trustees of British Columbia decided that Bible reading should be introduced in the public schools of the province, and passed a resolution urging the Government to include same in their curriculum. Mr. Landsberg convinced the Minister of Education that Bible reading would create religious and racial prejudice, and obtained a promise from him that all the schools of the province would be conducted on strictly non-sectarian lines. His philanthropy is universal, and he is the first one called upon when help is required to raise funds for any charitable object. There are few men in British Columbia with such a record for kindliness, although much of his work is done anonymously. He is on the executive of the Red Cross Society, and he was mainly responsible for the financial success of their "Superfluities" section, which raised many thousands of dollars for the organization, during the Great War. Mr. Landsberg is Chairman, Social Service League; Chairman of Committees, Chamber of Commerce; Director, Real Estate Board of Victoria; Vice-Pres., North West Real Estate Board; and a member of the Independent Order of Foresters; A.O.F.; K. of M., and Ancient Order of United Workmen. On May 31st, 1895, Mr. Landsberg was married to Erna, daughter of Marcus Marymont, and has one daughter, Miss Beatrice Landsberg.

CONGREGATION EMANU-EL, VICTORIA, B. C.

THE CONGREGATION EMANU-EL is one of the oldest in Canada, and was the first incorporated religious place of worship on the Pacific Coast. It was formed by a number of Jews who arrived in Victoria in the years between 1855 and 1860. Most of these men came from the gold rush in California, and were on their way to the newly discovered goldfields at Cariboo.

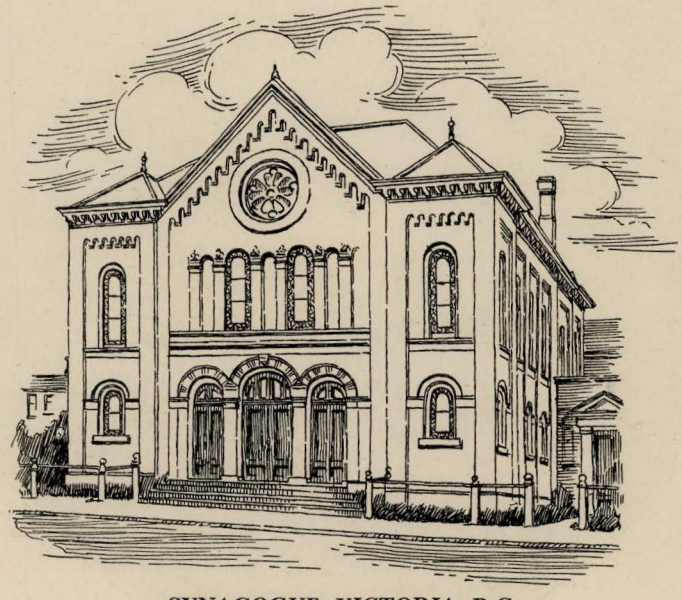
The original membership consisted of thirty-five, Mr. D. Shirpser being the first President, and Mr. S. Hoffman, Vice-President.

On Tuesday, 3rd of June, 1863, the laying of the corner-stone was performed. The participants of the ceremony were not confined to the Jewish portion of the City of Victoria, but representatives of every creed and nationality were present.

Mr. A. Hoffman acted as Grand Marshal. The members of the congregation assembled in the rooms where they had formerly worshipped, in the upper portion of a building on Government Street. At two o'clock the procession was formed, headed by the band of H.M.S. Topaz followed by the Germania Singing Club, St. Andrew's Society, the Hebrew Benevolent Society, the French Benevolent Society, two Masonic Lodges in full regalia, Victoria Lodge (No. 1085, Robt. Burnaby, Esq. W. Master), and Vancouver Lodge (No. 461, I. W. Powell, M.D., W. Master), and started for the grounds on which the synagogue stands.

The then Chief Justice of British Columbia, David Cameron, walked in the procession, as well as the Mayor, Thomas Harris.

Arriving at the grounds, the various societies took the positions assigned them, the Masonic Order surrounding the corner-stone.



SYNAGOGUE, VICTORIA, B.C.

The proceedings were opened with an invocation by Mr. M. Malowanski, followed by a psalm chanted by the Germania Sing Verein. Addresses were then given by the President, the Vice-President, Mr. J. P. Davies, and Mr. J. H. Boscowitz. After these addresses, Mr. Vaenberg offered a prayer in Hebrew, and the stone was laid with full Masonic honors. An oblation of the corn of plenty, the wine of refreshment, and the oil of joy was poured upon it.

Beneath the stone was placed the constitution of the Hebrew Benefit Society, deposited by Mr. Malowanski; list of officers and members of the Germania Singing Club by Pres. N. Koshland; the same of St. Andrew's Society by Capt. Reid; the French Benevolent Society by P. Corbiniere; a list of subscribers and a copy of the deed of ground on which the synagogue was erected by A. Simpson; a list of the officers and members of the congregation Emanu-El by A. H. Vaenberg; a list of subscriptions to the synagogue by David Hart; constitution of the congregation by the President, D. Shirpser; newspapers of the day, coins, etc. by A. Hoffman.

The stone was then lowered into position and the Grand Master of Masons, Mr. Robt. Burnaby declared it to be well and truly laid. Benediction and prayer was read by Chief Justice Cameron, and the Masonic ceremony was then closed.

On Sept. 13, 1863, the Temple was completed and the consecration took place. On this occasion the sermon was given in English by the Rev. Dr. Cohen, who was the first Rabbi.

An interesting feature about this congregation is a clause in the deed of property whereby it states that, should at any time the Jewish population of Victoria be unable to raise a "Minyan", the building is to become the property of the city, to be used as a public institution.

Shortly after the erection of the synagogue, the Rev. Dr. Cohen resigned as Minister, and for many years the congregation was without a spiritual head. An order-in-council was put through the Legislature, whereby any officer of the congregation who was properly authorized by the congregation, could legally perform the marriage ceremony.

Much credit is due to Mrs. Frank Sylvester for her assistance in raising funds for the building of the synagogue, and this lady up to the present time, has shown an unfailing interest and devotion to it.

Mr. Fred Landsberg has held almost every office in the gift of the congregation, and for many years officiated during the Holidays.

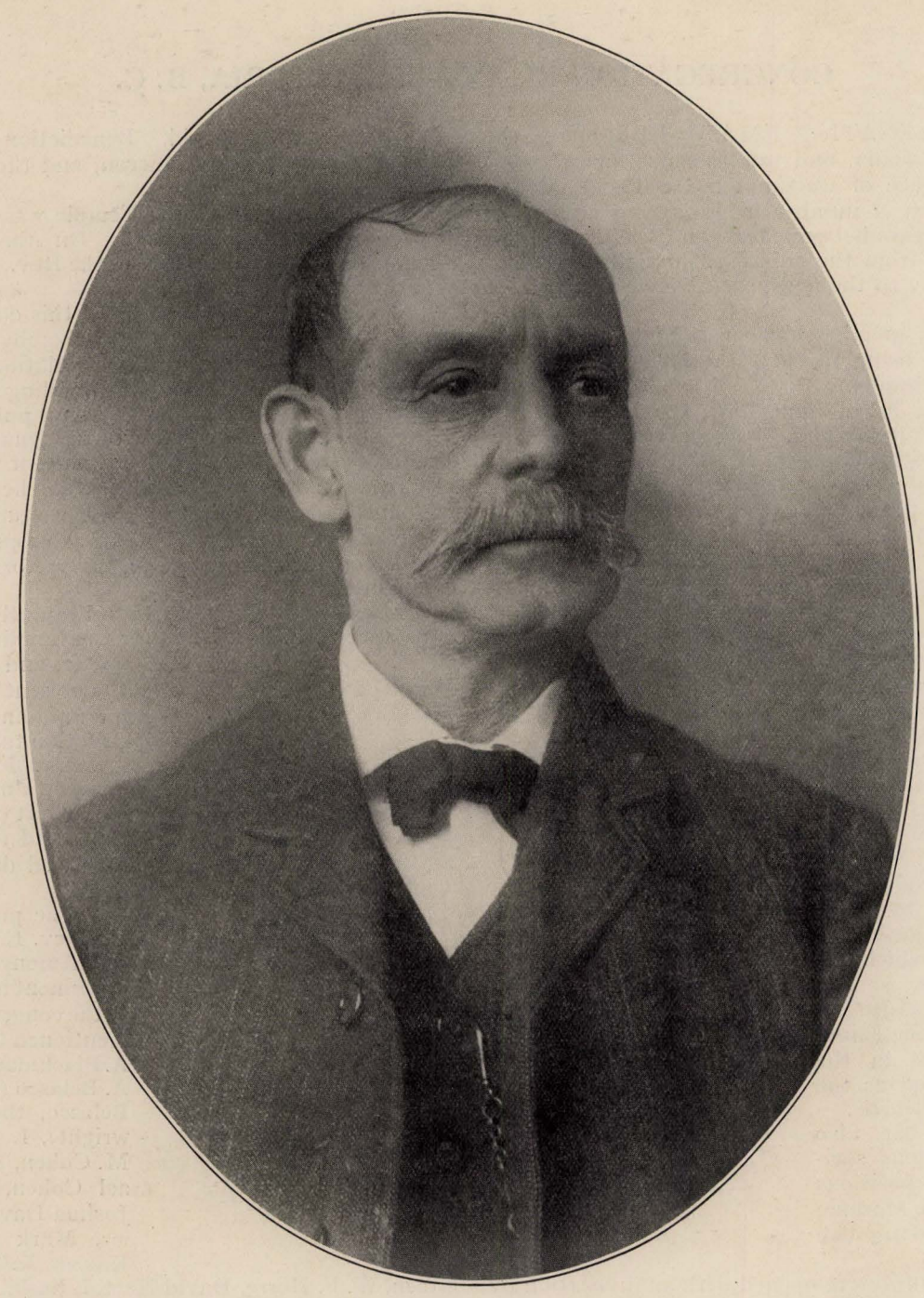
The present Rabbi is the Rev. E. Friedlander.

Among those who were prominent in the early days of the congregation, may be mentioned the following;—A. Blackman, Jacob Cohen, A. Belasco (father of David Belasco, the famous playwright), I. Braverman, H. M. Cohen, J. Cohen, Michael Cohen, J. P. Davies, Joshua Davies, Lewis Davies, Mark Goldsmith, A. Kayser, K. Gambitz, David Green, W. F. Herre, David Hart, I. Lash, A. Myers, Lewis Lewis, Harris Lichtenstein, Morris Moss, John Malowanski, Eli Marks, E. C. Neufelder, Henry Nathan (whose son took such a prominent part in the early political life of British Columbia), Alex Phillips, Martin Prag, J. Rueff, A. Simpson, Frank Sylvester, Herman Shultz (father of Judge Shultz), A. Vaenberg, L. Wolfe, A. Zilner, S. Zinn, Cerf Freeman, the Greenbaum, Hoffman, Levy, Martin, Schwabacher, Oppenheimer, Franklin, Lenz, Leiser and Shirpser families.

The Oppenheimer Brothers, David, Godfrey, and Isaac were associated with many of the greatest ventures in British Columbia, David being Mayor of Vancouver for four terms, and the first President of the Vancouver Board of Trade.

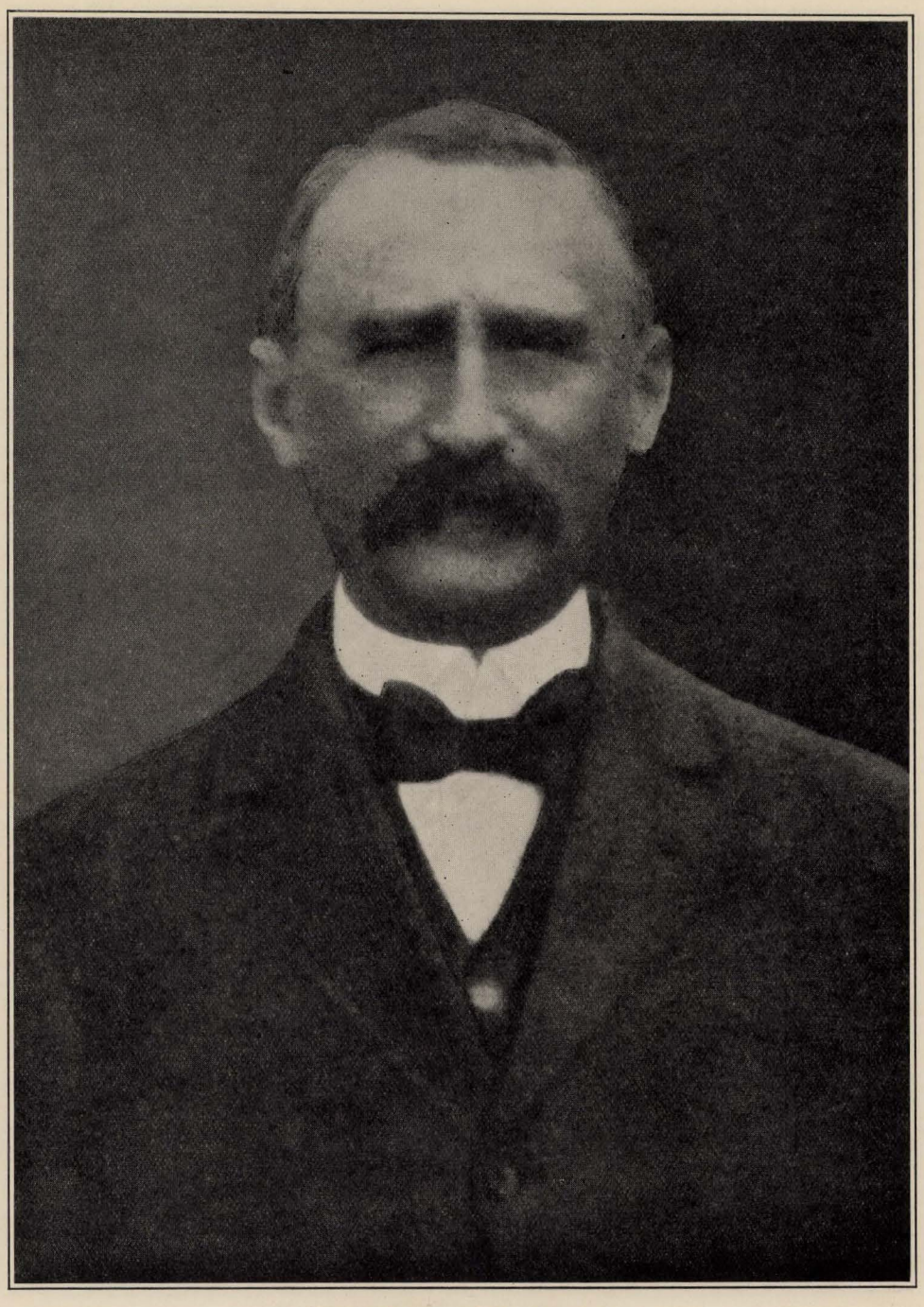
Although Victoria does not hold a large Jewish population, the congregation has always flourished and has been the center of all Jewish activities.

The present officers of the congregation are as follows;—President, H. I. Nallik; Vice-President, H. Greenfelder; Treasurer, A. Lanonsky; and Secretary, E. Fromson. Trustees, I. M. Nodeck, I. Winstock, and E. P. Nathan.



THE LATE FRANK SYLVESTER

THE LATE MR. FRANK SYLVESTER, a member of an old Sephardic family, and who in his lifetime was one of the best known citizens of the city of Victoria, was born in New York City in 1837, and received his education in the schools of that city. As a youth he crossed the continent overland in 1857, arriving in Victoria in 1858, at the time of the first Cariboo gold rush. Mr. Sylvester was one of the first Jews to arrive in Victoria, and took a leading part in the early life of that city. After spending some years in the gold fields, he went back to Victoria in 1863, where he joined the firm of J. P. Davies & Company, Auctioneers. He was one of the founders of the Jewish congregation established in Victoria at that time, and was active in all public affairs and undertakings, taking an interest in all matters for the advancement of the community. Mr. Sylvester was married to the youngest daughter of Mr. J. P. Davies, a lady who was one of the most active workers for the establishment of the synagogue. He remained in partnership with his father-in-law for fifteen years, when he entered the business of Accountant, in which he remained engaged until his retirement many years later. Although one of the most public-spirited citizens of Victoria, Mr. Sylvester refused all municipal offices. He assisted in every project for the advancement of the city with money, influence and time. He was particularly interested in all Jewish undertakings, and served as an officer of the Synagogue for many years. Mr. Sylvester was an enthusiastic naturalist, and was a member of the Natural History Society from its first start. He contributed many valuable articles on this subject, on which he was regarded as an outstanding authority. Mr. Sylvester died on the 28th of December, 1908, and was survived by his widow, three sons, W., C. B. and Jesse, and five daughters, Mrs. Manckus, Mrs. A. B. Ellis, Mrs. Campbell, Mrs. McCrae, and Miss Louise Sylvester. He was a member of the Ancient Order of Workmen.



THE LATE SIMON LEISER

SIMON LEISER Ex. President of the Victoria Board of Trade, and who died on May 12th, 1917, was looked upon as one of British Columbia's foremost citizens. He came to Victoria in 1880 and set up in business as a grocer on Johnson Street, the business prospering rapidly. He soon launched into the wholesale trade and shortly afterwards built the Leiser Block on Yates Street, and in 1890 he conducted the largest wholesale business in British Columbia. Mr. Leiser was always ready to take a venture in the field of commerce and was one of the leading figures in Victoria's great sealing industry, then the chief characteristic of the port. He personally operated the "Wanderer" in the northern waters, and was prominent in the protracted negotiations, which eventually led to the cessation of pelagic sealing by Canadian ships. In the nineties, during the Klondike rush, Mr. Leiser formed the limited liability company which, until quite recently, bore the name of Simon Leiser and Company, Limited, and the directorate included some of the most influential residents of Victoria. The interests of this firm on Vancouver Island employed over one hundred people. His chief public work was done as a member of the Council of the Board of Trade, and he served on this body for fifteen years. He was Vice-President in 1907, and was elected President in the following year, serving two terms in the chair. Mr. Leiser was for some time a director of the Royal Jubilee Hospital, and a member of the Executive of the Vancouver Island Publicity Bureau. He was also actively identified with the fortunes of the Victoria Opera House Company, and took a leading part in the building of the Royal Victoria Theatre, making the inaugural address when the building was opened on December 29th, 1913. On that occasion he was presented by the shareholders with a loving cup, and later a bust was placed in the lobby of the theatre in memory of his services. He took an active interest in all questions affecting the Jewish community of Victoria; and was a member of the Congregation Emanu-El.



RABBI M. J. MERRITT, MONTREAL.

RABBI MAX JOHN MERRITT, son of John Merritt and Caroline (Rosenthal) Merritt, was born in Omaha, Nebraska, U.S.A. February 23rd, 1879. He received a common school education in Omaha, at the age of fifteen he went to enter the preparatory department of the Hebrew Union College. He graduated from Hughes High School in 1898, winning the Hughes High School Oratorical medal. In 1902, he graduated from the University of Cincinnati with the degree of B.A., winning the Phi Beta Kappa Key for scholarship. In 1903, he graduated from the Hebrew Union College with the title of Rabbi, and went directly to Germany to continue his post graduate work at the Rabbinical Seminary in Berlin, and at the University of Berlin, under Gunkel, Delitsch, Meyer and Harnack. Returning to the United States in 1904, he was elected Rabbi of Congregation B'nai Israel of Evansville, Indiana, serving there for fourteen years. During the world war, he took an active part in mobilising the civilian resources, having been appointed by the Government, Chairman of the Speakers' Bureau of Vanderburg County, and of the Four Minute Speakers of Evansville, Indiana. He also served with the Jewish Welfare Board, being assigned for active service to the Camp Custer Cantonment, with the Michigan Division, at Battle Creek, Michigan. In 1919, he was elected Rabbi of the B'nai Abraham-Zion Congregation of Chicago, leaving that congregation in 1920 to accept a unanimous call to Temple Emanu-El of Montreal, Quebec. In Montreal he has continued his civic and community welfare work, taking active part in all such movements. He is a member of the Non-Catholic Juvenile Court Committee; member of the Executive Board of the Montreal Big Brothers' Association; member of the Executive Board of The Child Welfare Association, Chaplain of the Montreal Post No. 1 of the American Legion; Grand Chaplain of the Grand Lodge of the Province of Quebec, A.F. and A.M., and member of the Kiwanis and Montefiore Clubs. In 1914 he married Ruth Davida Wolffe of London, England, daughter of the late David Wolffe of London and Nairobi, British East Africa, and they have two sons, John Fara and Roger Henry Merritt.

TEMPLE EMANU-EL, MONTREAL

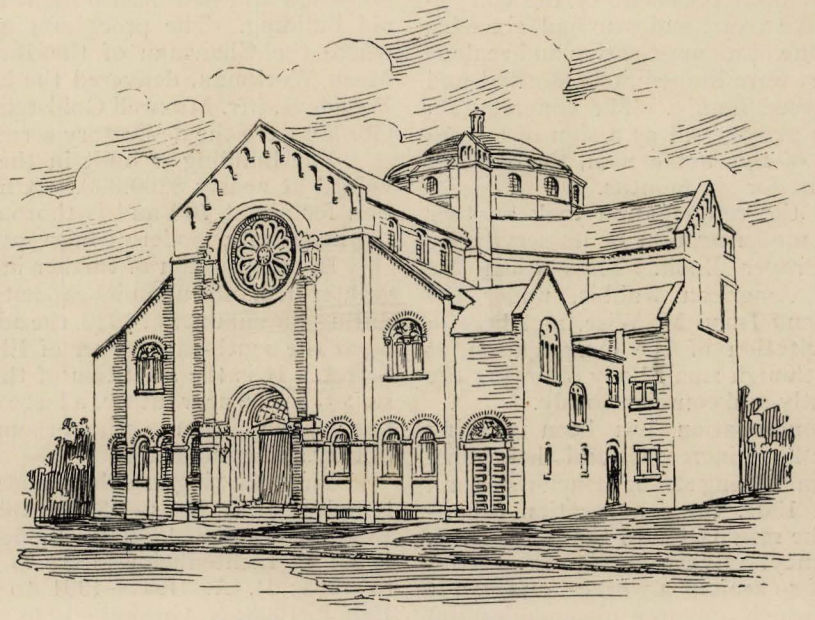
AMONGST all the organizations in this city none has had so precarious and unique an existence as Temple Emanu-El. Its career has been throughout characterized by typical Jewish stiff-neckedness and a righteous obstinacy for a great cause. Its history is the history of a handful of men who, for a quarter of a century, fought and strove and struggled to ensure the permanency of a great movement in this community. For over forty years it has been the only reform congregation in the Province of Quebec. The records of the congregation form one graphic tale of the opposition it has been forced to encounter in a city so pre-eminently orthodox as Montreal, of the dire predictions of speedy failure and extinction which it was compelled to live down, of the excessive frequency with which its nourishers and supporters were called upon to contribute their last mite in order that it might preserve its equipoise. It has taken all of these struggles within and without to establish Temple Emanu-El on a strong and solid foundation, and its phenomenal growth within recent years has not only given the lie to the quondam prognostications of utter downfall, but has given its constituents sanguine assurances of its future noble work.

In the year 1882 two congregations existed in Montreal that were wholly orthodox. There was, at that time, a small minority upon whom the aim of American Reform Judaism had made an indelible impression, and who, thinking of the great advantage that would accrue to them if it were permitted to strike root in Canada, decided to take steps to launch upon an uncertain sea the bark of reform. Accordingly on August 24, 1882, seven gentlemen met at the old Lindsay Hall, on St. Catherine Street, as a committee to consider the following document: "We, the undersigned Israelites of this city, recognizing the necessity of preserving Judaism in all its pristine glory, and making it clear and comprehensible to the rising generation, are in favor of organizing a progressive congregation and to discuss the best means to reach this desirable object, at a meeting called for this purpose." This was signed by about thirty-six gentlemen, among whom were: B. A. Boas, B. Goldstein, E. Lichtenheim, S. Abrahams, J. Goldstein, G. Fischel, A. Goldstein, H. Lazarus, B. Kortosk, M. Goldstein, L. Lewis, S. Fischel, Wm. Raphael, A. Blumenthal, Mark Workman. The committee considered this document, as well as the details requisite for the formation of such a congregation. Officers, pro tem, were chosen, namely; B. A. Boas, chairman; Wm. Goldstein, secretary; A. Goldstein, treasurer; and it was decided, first, to start a subscription list to defray the preliminary expenses; second, to call a meeting of all who had designated their intention of becoming members of the contemplated progressive congregation.

This meeting took place on August 29, 1882. All who had signed the document were present, and the following results are recorded. Committees were appointed:

(a) To apply for a charter.
(b) To lease Albert Hall for three years and eight months.
(c) To adopt "Minhag America" as the prayer book.
(d) To engage a Rabbi.
(e) To engage an organist and choir.
(f) To consider the name of the organization.
(g) To draft by-laws and constitution.
(h) To procure land for a cemetery.

These affairs having been transacted, the meeting was adjourned, but was again convoked on September 4, when it was shown that a choir had been engaged and the first rabbi appointed, the Rev. Samuel Marks. The following officers were then elected: President, B. A. Boas; vice-president, B. Kortosk; secretary, L. Abrahams; treasurer, S. Fischel; directors, L. Robinson, A. Goldstein, L. Isaacs, A. Silverstein, E. Lichtenheim. The subscription committee reported that it had in hand $440 from individual subscriptions, and with this small sum in the treasury the new congregation, for which the name of "Temple Emanu-El" had been chosen, nothing daunted, held its first services during the high holidays in the fall of 1882.



TEMPLE EMANU-EL, MONTREAL

The first duty that confronted the congregation after the holidays was that of obtaining funds to carry on its work properly. With this aim in view a fair was held in December, 1882, and the first large sum was realized—$3,343.69. The financial condition of the organization being now fairly sound, the committee that had been appointed at the first meeting began their work. On March 30, 1883, an act of incorporation was granted and was adopted by the congregation on April 11. At the end of June, 1883, land was purchased on Back River road for a cemetery, and just one year after that, June 23, 1884, the Jastrow Prayer Book was adopted unanimously. Thus the congregation began to forge ahead slowly but surely. As the membership increased the need for greater accommodation made itself felt, and so on April 12, 1889, a larger and roomier hall was leased for three years at the corner of Drummond and St. Catherine Streets.

For some time the congregation had been dissatisfied with its cemetery on Back River road, because of its distance from town and its damp and watery condition, and thus, after long and weary negotiations, it obtained in 1890, through the efficient ministrations of its (at that time) secretary, Mr. Maxwell Goldstein, a very excellent plot for a burying ground in Mount Royal

Cemetery. The old plot was subsequently subdivided and partly donated and sold to smaller congregations and societies.

Meantime the want of a proper place of worship was making itself keenly felt. Already on May 24, 1885, at a meeting of the board, a motion had been carried that steps be taken toward building a new synagogue, and a committee appointed to devise ways and means. This committee must have evidently encountered many difficulties in carrying out its instructions, for the matter was left in abeyance. The opportune moment, however, came during the presidency of Samuel Davis and the ministry of Hartog Veld. Strenuous efforts were put forth and on Tuesday, May 24, 1892, the cornerstone of the temple on Stanley Street was laid by Mr. Davis in the presence of the members and many invited guests. The dedication of the new building took place on September 16, 1892, at 7.30 p.m., and the Rev Dr. A. S. Isaacs, of New York, preached the dedicatory sermon.

The dedication of the synagogue was supplemented by another noteworthy event, viz., the appointment of Rabbi H. Veld, by the Dominion and Provincial Governments, as the Jewish chaplain to the penitentiary and jail, this being the first time in the history of this country that such an appointment had ever been conferred.

On November 30, 1895, the members of the temple were greatly shocked by the death, at 61 years of age, of Samuel Davis, who had been president of the congregation for nine consecutive years, and who had, since his affiliation with it, been one of its most active and zealous supporters. Resolutions were immediately drafted and dispatched to the bereaved family. The congregation attended the funeral en masse, and as a sign of esteem and regret for the loss of this noble man, the office of president was left vacant for six months.

On May 17, 1896, the congregation took another step towards a greater modernization of its service by adopting the Union Prayer Book. Thus when the Central Conference of American Rabbis, under the leadership of the Reverend Isaac M. Wise, met here in July, 1897, by the invitation of the congregation, it found a well-organized, though small body following the behests of reform earnestly and conscientiously.

Since then the congregation has been growing steadily. Its adherents have increased, and their belief in the principles of reform is being strengthened more and more. On October 15, 1907, the congregation experienced severe regret at the resignation of the late Mr. B. A. Boas from the presidency. Every one expressed genuine sorrow at the loss of so zealous a worker, and had it not been for the illness which impaired his energies and forced him to retire, Mr. Boas would have been well-nigh coerced to retain his position as president. For fourteen years he was president of Temple Emanu-El, and ever, during his period of office, was he conscious of his responsibility and worked enthusiastically to perform the duties which his position entailed. No one has ever given so much of his time, means and energy to the affairs and welfare of the congregation as has Mr. Boas, and the bestowal of the honorary presidency upon him, as well as the presentation that was made to him upon his retirement, were but a modest tribute to, and an appreciative recognition of, his zeal and activity in the cause of reform in Canada.

The resignation of Mr. Boas was followed by the accession to the presidential chair on October 16, 1907, of Mr. Maxwell Goldstein, K.C., one of the most noteworthy members of our community. Mr. Goldstein is the scion of a large and prominent family which has been, since its inception, the mainstay and prop of the temple. He is the youngest law graduate from McGill University and one of the most prominent Jewish lawyers in this city. He had been the secretary for eight consecutive years of Temple Emanu-El, and his election to the presidency of the congregation was an unanimous tribute on the part of the members to his mature judgment, his immaculate qualities and his great interest in reform.

On November 6 and 7, 1907, the congregation celebrated its twenty-fifth anniversary. The special feature of this event was the presence of Dr. D. Phillipson, of Cincinnati, O., who delivered the celebration address on November 6 at a service in the temple. His words had such effect that not only on November 7, at a congregational banquet, did the members subscribe a large sum of money to the funds, but all pledged themselves to work even more zealously in the future, and the pledge has materialized.

The activities and membership of the Congregation continued to grow and a feeling began to develop that the Temple building on Stanley Street no longer could accommodate its requirements. In the fall of 1910, a large plot of ground, situated on Sherbrooke Street, between Wood and Elm Avenues, in Westmount, was acquired and building operations on a new Temple were commenced at once. The new building was formally dedicated on September 17th 1911. The dedication program opened with a solemn procession headed by Mr. B. Kortosk and Mr. A. Goldstein (now both deceased) each carrying a Torah. Messrs. Kortosk and Goldstein had been among the original founders of the Congregation and had been present at the dedication of the old building. The procession proceeded to the pulpit where the Chairman of the Building Committee, Mr. Mark Workman, delivered the key of the edifice to the President, Mr. Maxwell Goldstein, K.C. Rabbi Nathan Gordon gave the dedicatory sermon.

The building is built in the Byzantine style and is valued at nearly $200.000. It has seating accommodation for about 700 and is thoroughly equipped to meet the needs of a modern congregation.

In anticipation of further increased activities and of greater demands upon its capacity, the Temple acquired, during the summer of 1922, the adjoining property situated at the south-east corner of Elm Ave. and Sherbrooke Street. It is the intention of the Congregation to construct, in the near future, a large community centre, containing in addition to school-rooms, a large assembly hall, library and gymnasium.

The following are the names of the presidents of the temple:—B. A. Boas—1882 to 1887; B. Kortosk—1887 to 1888; S. Davis—1888 to 1895; B. A. Boas—1895 to 1898; E. Lichtenheim—1898 to 1900; S. Fischel—1900 to 1901; B. A. Boas—1901 to 1907; M. Goldstein—1907 to 1923; N. Gordon—1923.

The following are the names of the rabbis of the temple:—Samuel Marks—1882 to 1889; S. Eisenberg—1889 to 1890; A. M. Bloch—1890 to 1891; H. Veld—1891 to 1899; E. Friedlander—1899 to 1901; Isaac Landman—1901 to 1904; Jos. Kornfeld—1904 to 1906; Nathan Gordon—1906 to 1916; Samuel Schwartz—1916 to 1919; M. J. Merritt—1920.

The present officers of the congregation are:—Maxwell Goldstein, K.C., Honorary President; Sir Mortimer B. Davis, Mark Workman, Honorary Trustees; Nathan Gordon, President; Peter Bercovitch, K.C., Vice-President; A. Sommer, Honorary Treasurer; Harry Shaer, Honorary Secretary.

Trustees:—Herman Frankel, H. E. Davis, Morris Ginsberg, Martin Simon, J. N. Neumann.

Advisory Trustees:—Messrs. B. Goldstein, Meyer C. Ginsberg, S. W. Cohen, Max Jacobs, A. H. Jassby Louis Wolfe, Sol S. Vineberg, Jr.

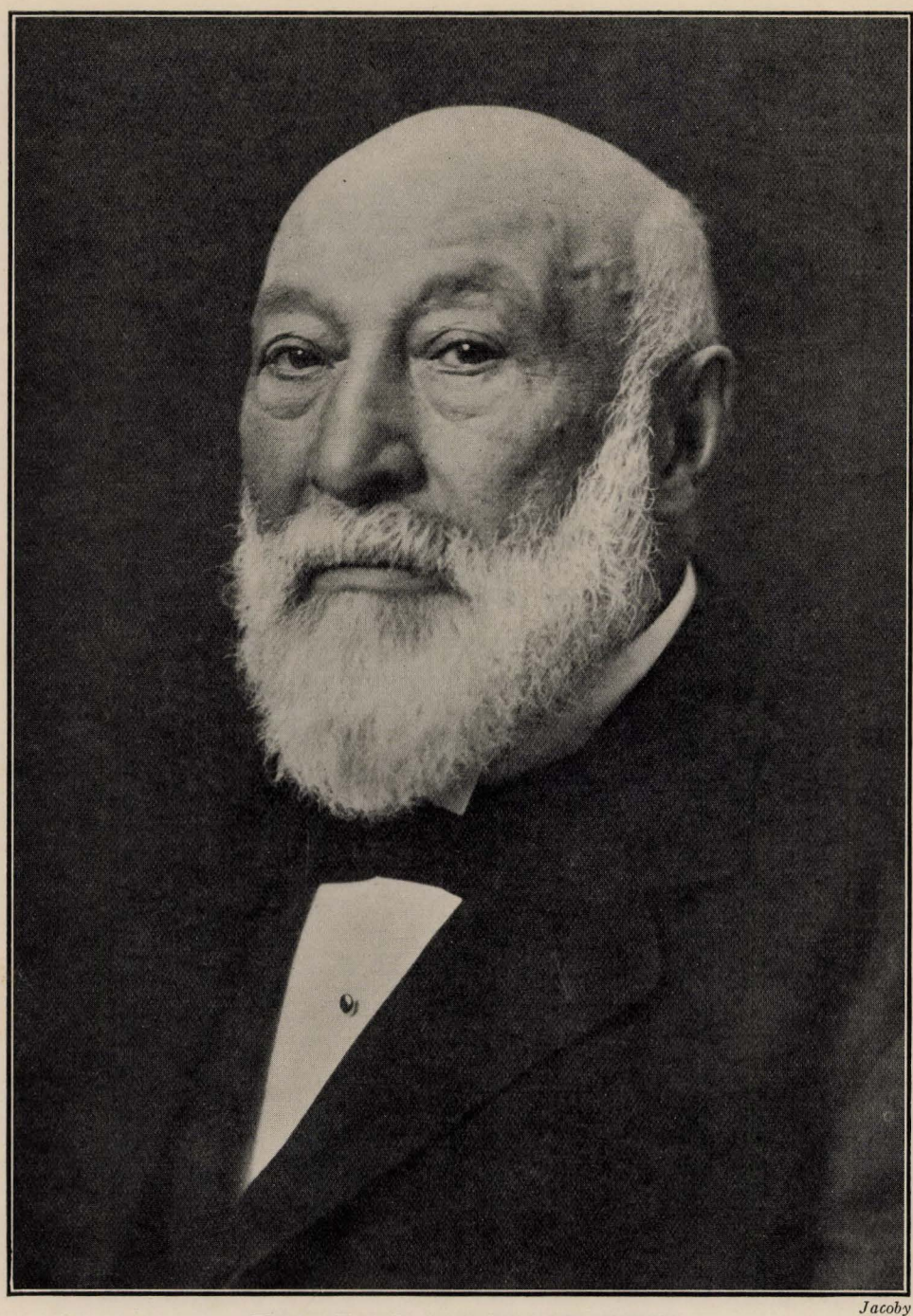
Representing the Temple Sisterhood:—Mrs. G. Fischel and Mrs. J. Lewinson.

Representing the Temple Brotherhood:—Clarence Michaels and Joseph Horwitz.



THE LATE SAMUEL DAVIS

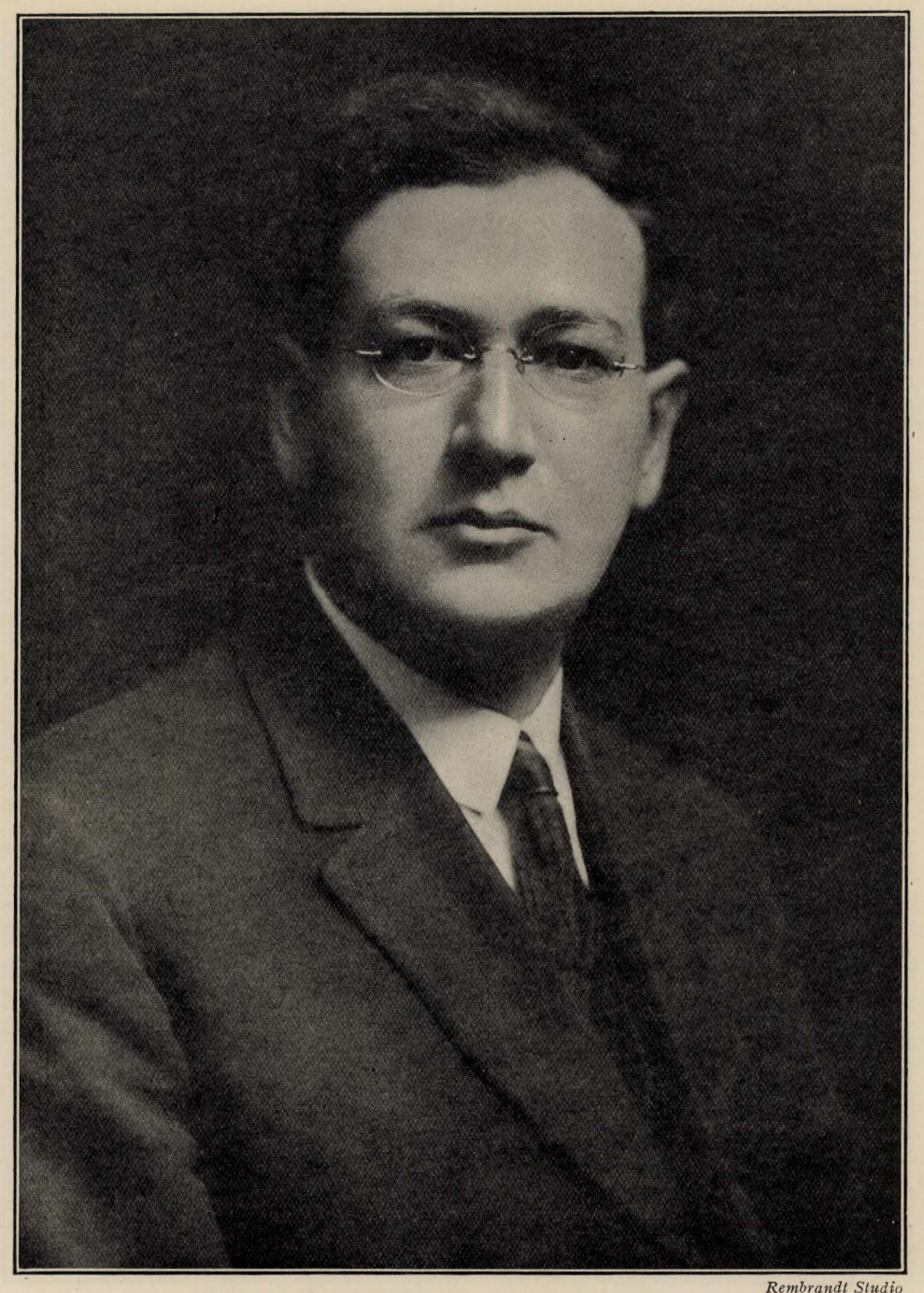
THE LATE MR. SAMUEL DAVIS was born in London, England, July 4th, 1834, and died in Montreal, November 30th, 1895. He arrived in Canada in 1861, and on reaching this country made Montreal his home. He started business in a small way as a cigar manufacturer, and gradually extended until an immense business was built up, and the firm name of S. Davis & Sons became known all over the American continent. He also became the head of the tobacco firm of D. Ritchie & Co., Montreal, which later became the American Tobacco Co. of Canada, Ltd. Acquiring wealth in abundance, Mr. Davis did not keep it to himself, but was ever ready to contribute to charitable objects and worthy institutions, his generosity being limited to neither creed nor race. He subscribed to all the city charities, and was a life governor of many hospitals. He took a lively interest in the Baron de Hirsch Institute, and was amongst those who worked hardest in obtaining a grant for the founding of that colony in the West, to which so many Jewish immigrants, who have since landed on our shores, have been sent. For seventeen years, Mr. Davis was President of the Spanish and Portuguese Congregation, Montreal. In 1882, he became interested in the Reform Movement, and he was one of the founders of the Temple Emanu-El, the first reform congregation in Montreal. Mr. Davis was President of this congregation for almost ten years, and held this office at the time of his death, when it was left vacant for a period of six months as a mark of respect. He was one of the most prominent citizens of Montreal, and no man has shed more lustre on the name of Jew than did Mr. Samuel Davis. He was married to Minnie Falk, daughter of the late James Falk, and he was the father of five sons, Eugene H., Maurice E., Sir Mortimer B., Melvin H., and David T., and of two daughters.



Jacoby

THE LATE MR. ADOLPHE GOLDSTEIN

A TRUE patriarch in Israel, a faithful servant of the community, the late Mr. Adolphe Goldstein for over sixty years labored for the welfare of the Jews of Canada, and he left an unblemished name and a memory that will remain indelibly in the annals of Canadian Jewry. He was born in Russian Poland in 1834, and at an early age went to England, where he remained a couple of years, and then came to Canada and settled in Quebec. On the 12th of October, 1854, he was married to Rebecca Stein, of New York, and they had a family of eight children, raised in Quebec, where Mr. Goldstein was a worthy citizen and a recognized representative of the Jewish community dwelling there. In 1878, with his wife and family he removed to Montreal, where he resided continuously until his death, which took place on January 9th, 1917. Mr. Goldstein was for many years engaged in the manufacture of tobaccos and cigarettes, but he retired from business in 1894, afterwards devoting the whole of his energies to charitable work, in which he had at all times been deeply interested. The Baron de Hirsch Institute claimed the greatest part of his attention, and until his last illness he was there daily, assisting in looking after the needs of the poor. So greatly were his services appreciated by his fellow members, that he was elected to the highest offices in the Institution and was unanimously named its first Honorary President. He was a charter member of the Temple Emanu-El Congregation, the first and only Reform Jewish Congregation in Montreal, founded in 1882, and through his active co-operation saw it emerge from its early trials and develop into a strong spiritual and elevating cause. He held high office in this congregation, and was one of its Honorary Life Trustees. Mrs. Goldstein died on October 3rd 1915, but they had the good fortune to celebrate both their golden and diamond wedding anniversaries, surrounded by a family of eight children, thirty-one grandchildren, and six great grandchildren. Their greatest legacy to the community was a family of sons and daughters, whose high standard in the religious, social, professional, communal and commercial life of the country is acknowledged.



Rembrandt Studio

NATHAN GORDON, M.A., B.C.L., MONTREAL,

NATHAN GORDON was born at New Orleans, La., U.S.A. on the 8th of December, 1882. He is the son of the Reverend S. and Mrs. Gordon of New Orleans, and was educated in the Public Schools of his home city and at the Hughes High School of Cincinnati. He graduated from the Cincinnati University in 1906 with the degree of B.A., (winning the Phi Beta Kappa Key for Scholarship), and as Rabbi from the Hebrew Union College. In September 1906 Rabbi Gordon was called to the pulpit of the Temple Emanu-El, Montreal, and he occupied this position until September 1916, when he resigned, to take up the practice of Law. During his term as Rabbi he took a leading part in the Jewish life of Montreal, and was active in all communal and welfare movements. In 1908, Rabbi Gordon was appointed instructor of Oriental Languages at McGill University, Montreal, and in 1909 he received the degree of M.A. from McGill University. Becoming interested in Law, he took the legal course at the Laval University (now University of Montreal) and he received his degree of B.C.L. in May 1916. Commencing his legal practice, Mr Gordon was first associated with Mr. Peter Bercovitch, K.C., M.P.P., but in 1919 he accepted the appointment as Prosecuting Attorney for the City of Montreal, which he held until 1921, when he resigned, to again take up private practice. Mr. Gordon was one of the speakers for the various Victory Loans, and has always, since his arrival in Montreal, been regarded as one of the foremost members of the community. He was one of those responsible for the raising of the funds for the building of the Mount Sinai Sanatorium and for the annual upkeep of that institution. He is a member of the Non-Catholic Juvenile Court Committee and is the President of the Temple Emanu-El, being elected to this high position to succeed Mr. Maxwell Goldstein. Mr. Gordon is a member of the Montefiore Club, the Montreal Reform Club, and of the Independent Order of B'nai Brith. He is married to Gertrude, daughter of Mr. and Mrs. Mark Workman, of Montreal, and has one son, Edmund Gordon.



RABBI H. J. SAMUELS, B.A., WINNIPEG

HERBERT J. SAMUEL, B.A., spiritual head of the Congregation Shaarey Zedek of Winnipeg, Manitoba, since March 1914, was born in Glasgow, Scotland, October 13th, 1882. He comes of an old Sephardic and rabbinical family who have given the Jews many famous rabbis and scholars. His great-grandfather Isaac Davidson, was the Rabbi of the Dublin Hebrew Congregation, and he was succeeded in that office by his son-in-law, Rabbi Julius Sandheim, a relative of the renowned Rabbi Akiba Eger. Another great-grandfather of Rabbi Samuel was Moses Samuel, of Liverpool, who was editor of the Anglo-Jewish periodical "The Cup of Salvation", and who translated into English a number of the writings of Moses Mendelssohn. An ancestress of Rabbi Samuel in the seventh generation was Mrs. Sarah Lyon, who was born at Ipswich in 1704. Herbert Samuel was educated at Jews' College, London, and at University College, London, where he was Hollier Hebrew Scholar in 1903. His first charge was as minister to the Hebrew Congregation at Swansea, Wales, where he officiated from 1906 to 1914, when he resigned to accept a call of the Shaarey Zedek Congregation. Since his arrival in Winnipeg, he has been very active in all branches of communal work and has identified himself with many public movements. He is held in the highest esteem by all sections of the community, and is a member of the committee of the Winnipeg Ministerial Association. In 1924, Rabbi Samuel was elected Chaplain of the Canadian Club, and in 1925 he was elected Literary Secretary of the same institution. He is prominently identified with all the communal undertakings in Winnipeg and has been at the head of the B'nai Brith Lodge for some time. Rabbi Samuel has been a staunch upholder of traditional Judaism, and in his congregation he has maintained dignity and decorum in the services. In 1909, he was married to Ida, daughter of the late Israel Neft, formerly of Kovna, Russia, and he has two daughters.

SHAARY ZEDEK CONGREGATION, WINNIPEG

THE first Jew to arrive in Winnipeg was one Reuben Goldstein in the year 1879, who brought his family here in 1880, which year also saw the advent of Philip Brown, George Frankfurter, Max Goldstine, Louis Wertheim, A. Bieber, D. Ripstein and S. A. Ripstein, men whose names later became synonymous with Jewish activities. No wonder then, that this handful, with a few others, should start a place of worship which became the progenitor of the Shaarey Zedek Congregation but which, as such, did not come into existence until a later period. Then in the year 1882, arrived those who became joint leaders in the community, T. Finkelstein, H. L. and M. Weidman, A. Lechtzier, D. Balcovske, I. Goldbloom, I. Rosen, B. Zimmerman and many others. These with their predecessors formed a congregation known as the Children of Israel, and as time rolled on were joined by new arrivals. New congregations arose, the chief of which was the Bethel in 1885, with George Frankfurter, Philip Brown and Rev. A. Benjamin as the prime movers. In 1890, the principal members of Bethel with their supporters, left the others to themselves and founded the congregation Shaarey Zedek, which became and has maintained the proud position of the premier Jewish organization west of Toronto, strong in numbers, sound financially, leader in communal activities and the recognized head of Winnipeg Jewry.

The Shaarey Zedek cemetery, situated one mile and a half north of the city limits on the main road, was acquired by the congregation twenty years ago and covers an area of ten acres, with a frontage of two hundred and sixty-five feet and a depth of sixteen hundred and fifty feet. Some years prior to this the community had used a site for cemetery purposes some six miles east of the city, but it was found, as time passed, that it became too difficult of access and the roads then had not become what they are to-day, so the Shaarey Zedek Congregation determined to purchase the present property for its own use.



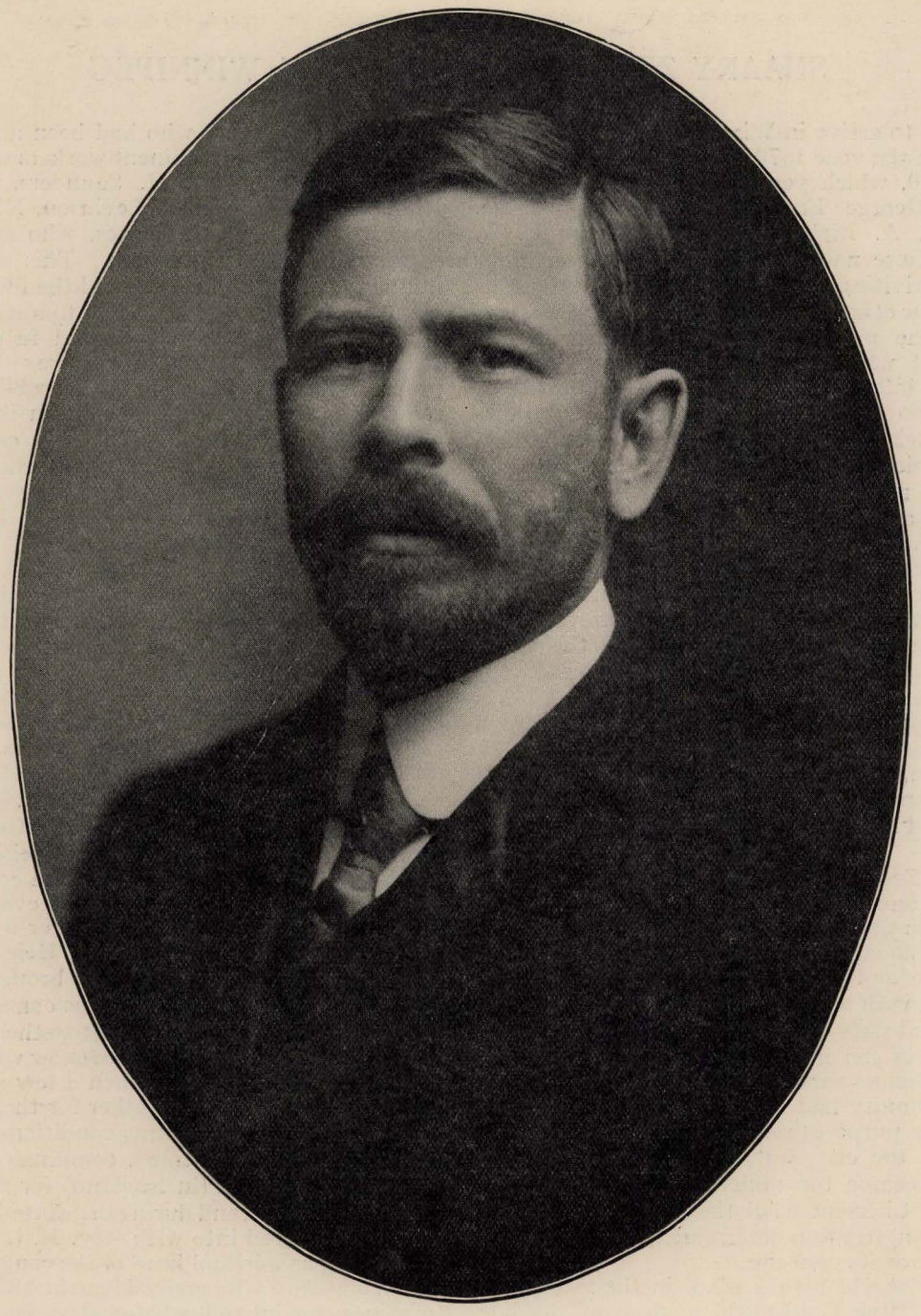
SHAARY ZEDEK, WINNIPEG

The first burial which took place in the year 1896, was that of Mrs. Rae Goldsmith, a niece of the late Philip Brown, one of the Jewish pioneers.

In 1903, dissatisfaction at the existing conditions was expressed by several members, who requested what they considered ameliorations in the conduct of the services, such as an English-speaking minister, English interpolations, weekly sermons and proper decorum. These were denied and a number of the members who were amongst the founders started, with the assistance of others, the formation of a congregation which would fill their requirements and which was named the Holy Blossom, with Rev. A. Bonheim of Las Vegas, as its first minister.

In 1906 a new congregation obtained a charter similar to that of the Shaarey Zedek, under the name of "Shaarey Shomayim," and by this action gained in strength. A site (on which the present building stands) was purchased and plans prepared for the erection of a synagogue to seat 520. During that winter the contract was let and the foundation stone was laid on May 7, 1907, by G. Frankfurter, president, and the building consecrated in time for the new year by Rev. J. K. Levin, of London, England, who had been appointed minister. Amongst the most prominent workers were the president, A. J. Bloomfield, M. H. Saunders, M. Haid, R. S. Robinson, I. Ripstein, B. Levinson, N. Goldstine, A. H. Aronovitch and H. A. Isaacs, who acted as honorary secretary from the inception. This congregation grew in numbers but gradually found the financial burden too great, and attempts were made to amalgamate with the parent congregation, but proved futile until early in 1913, at which time the Shaarey Zedek sold their property and purchased a site on which to erect a new structure. It happened that at an informal gathering of a few members from both sides, certain suggestions were made, which, when put to the two executives, brought about action causing a stay of building operations, and a series of meetings were held by representatives of both congregations, which culminated in the final amalgamation which received the approval of all the members. The name of "Shaarey Zedek" was adopted, and it was decided to use the present Synagogue (the Shaarey Shomayim), subject to enlargement. A provisional Board of Management was elected, with six members of each congregation, until a new charter could be obtained. These were H. A. Isaacs, chairman, S. Bere, parnas, with Messrs. D. Ripstein, H. L. Weidman, G. Frankfurter, I. Ripstein, M. Haid, L. Booke, M. Goldstine, M. Wodlinger, M. Steinkopf and A. W. Myers. The year prior to this, Rev. J. K. Levin, after occupying the pulpit for five years, received a call to Helena, Mont. Thus had been brought about a union which was considered by many as being altogether improbable, and tends to show what can be achieved when a few earnest men work together for the betterment of existing conditions. As soon as the amalgamation was ratified, communication was opened with the chief Rabbi (in England) for the purpose of obtaining a minister, and during the winter of that year a contract was entered into with Rev. H. J. Samuel, who was then acting as spiritual head of the congregation in Swansea, Wales, and who arrived here in March, 1914, in time to be inducted into office before Passover. By his untiring efforts to elevate the dignity of Jewry, he has secured the utmost respect of all and is held in high esteem by our Gentile friends. His activities in every phase of Jewish life are unlimited, be it congregational or educational, anything or everything for the betterment of the community.

The activities of Shaarey Zedek extend beyond its own portals. A service of intercession was held in January of each year during the war; a farewell service for Jewish volunteers under military auspices; a memorial service and unveiling of the tablets to those who fell, attended by the Lieutenant-Governor, General Ketchen, with the headquarters staff and full regimental band; and a service of thanksgiving on the termination of the war. For some years it has been the custom to hold service every Friday evening, from the fall until Passover at 8 o'clock (this being separate from the regular service), chiefly for the benefit of those who cannot attend earlier, which is limited to one hour, and at which a sermon is delivered and a goodly number are always present.



MOSES FINKELSTEIN, WINNIPEG

MOSES FINKELSTEIN, ex-alderman of the City of Winnipeg, and one of the most representative Jews in Western Canada, was born in the province of Wohlenia, Russia in 1873, the son of Tevel Finkelstein. He came to Canada with his parents and settled in Winnipeg in 1882. Mr. Finkelstein was educated in the public schools of Winnipeg and upon completing his education went into the mercantile business with his father for a number of years, and in 1900 he started out for himself in the fur business under the name of the Northwest Hide and Fur Company, which concern he still successfully operates. Mr. Finkelstein from his boyhood days has taken a keen and active interest in all undertakings pertaining to the welfare and educational movements of the Jewish community. At the age of sixteen he was elected the first President of the Jewish Literary Society. He was also elected Secretary of the Zionist Society and held this office for many years. Mr. Finkelstein was President of the Congregation Shaarey Tzedek and was Chairman of the building committee of the Winnipeg Talmud Torah and officiated in this capacity both at its completion and opening. He was the first Jew to be elected to public office in Western Canada, and in 1905, was elected alderman of the City of Winnipeg. After the end of two years he retired, and during his term was one of the most progressive members of the council. For over ten years he has been a Justice of the Peace. He has always been known as a peacemaker and can be depended on to bring harmony and amity to the community, and it was through his efforts that the two opposing factions of the Talmud Torah were brought together. He was one of the founders of the Winnipeg Lodge, I.O.B.B., and is an active member of it. In 1890 he was married to Sarah Rosen, eldest daughter of Mr. and Mrs. Isaac Rosen of Winnipeg, and he has three sons and two daughters. His eldest son, Dr. Manly Finkelstein has a distinguished medical record and is the City Pathologist.



M. S. WEIDMAN, WINNIPEG

MORDECAI S. WEIDMAN, Vice-President of Weidman Brothers, Limited, was born in Orli, Grodno, Russian Poland, on November 15th, 1865, the son of Benjamin and Rachel (Kirshner) Weidman. He received his education at the Yeshiva of Bialystock, Poland. He arrived in Winnipeg in May, 1882, with his parents and brothers, being amongst the Jewish pioneers of that district. From 1884 to 1887, he farmed near Moosonim, Saskatchewan. He returned to Winnipeg, and with his brother organized a wholesale grocery firm, under the name of Weidman Brothers, Limited, of which concern he is Vice-President, and which is one of the largest wholesale concerns of its kind in Western Canada. Mr. Weidman has always been very active in all campaigns to raise funds for Jewish communal work and philanthropic undertakings in the City of Winnipeg, and he devotes much time to the various institutions. He takes a keen interest in the welfare of the Jewish youth, and was prominently identified in the building up of the local Young Men's Hebrew Association, being the first President of this institution, which he was instrumental in organizing in 1892. Mr. Weidman has been the National Director of the Jewish Consumptive Relief of Denver, Col., for the past twenty years. He is an ardent Zionist and is a member of the Winnipeg Zionist Council. In 1923, Mr. Weidman accompanied by his brother, Mr. H. L. Weidman, visited Palestine. They made an exhaustive study of conditions there, an account of which on their return to Canada they published in book form at the request of their many friends. Mr. Weidman was instrumental in organizing the Shaarey Zedec Congregation of Winnipeg, and has been a member since its inception. He was Parnass of the Congregation for two years. On November 4th, 1885, Mr. Weidman was married at Winnipeg, to Bessie, daughter of Mr. and Mrs. Abraham Shragge, and they have three sons, Abraham E., John P., and Sydney H., and four daughters Anne, Sara M., Etta G., and Isobel.



Lyonde

RABBI JACOB GORDON, TORONTO

RABBI JACOB GORDON, of the Beth Medrash Hagodel, Goel Zedek, Zemak Zedek, Shearith Israel, Kneseth Israel, Yavna Zionist, and other smaller synagogues, was born in Danilovitz, Russia, in September 1877, the son of Leib and Yita Braina (Chodosh) Gordon. He was educated at the Rabbinical Schools of Volozhin, Minsk, and Kovno, and received his Rabbinical degrees in 1896. In 1904 he came to Toronto, where he has since remained, taking a leading part in the Jewish community. He was the organizer of the Hebrew Free School, for which he raised $90,000.00 and of the Simcoe St. Talmud Torah, and was the first in America to teach the Talmud in Hebrew (which has proven very successful). He is a life-long Zionist and one of the leaders of the Mizrachi Zionist Society. In 1905-06 when Jewish refugees were coming into Canada in large numbers from European Countries, many of these people were found daily eating at Rabbi Gordon's table, and he was untiring in his efforts to place them in positions where they could help themselves. Rabbi Gordon is so highly regarded, that among a large number of the Toronto community, it is a common thing for him to act as judge or arbitrator, and even in outside communities he is regarded as the authority on religious questions. In 1919, before the Canadian Jewish Congress in Montreal, he delivered an address advocating a five-day working week, which attracted large and favorable notice from the Press. His reputation as a great Hebrew orator is such that whenever he delivers an address, either in Canada or the United States, the synagogue is filled to capacity. He is the author of "Minchas Jacob" (printed in Safad, Palestine); "Dovev Safsae Yeshanim" (The Lips of the Dead are Speaking), which is a valuable tribute to Spiritualism; and "Neziruth min Habosor," (On Vegetarianism). He also contributed largely to the "Hebrew Encyclopædia" (Azar Israel). In March 1900, Rabbi Gordon married Lifshe Sobel, daughter of Abraham S. Sobel, and he has two sons, Wilfred and Daniel, and two daughters, Mrs. (Rabbi) M. A. Mandelbaum and Miss Fannie Gordon.

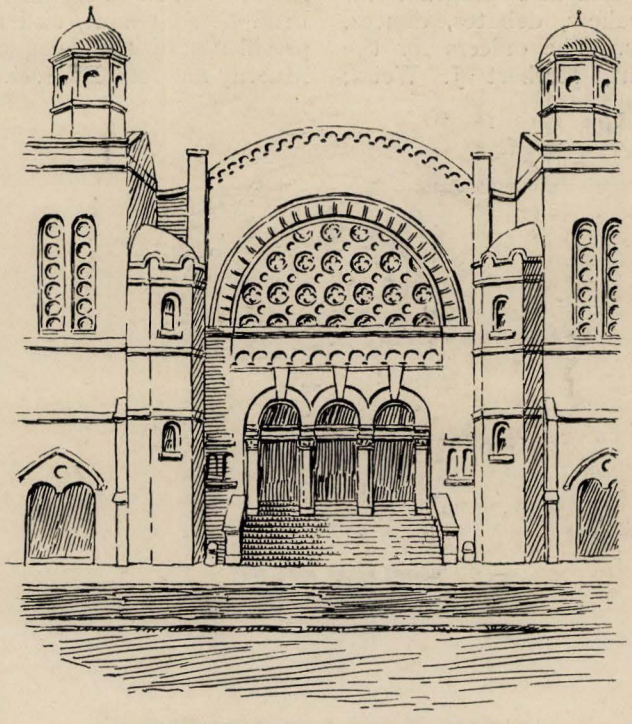
CONGREGATION GOEL TZEDEC, TORONTO

IN 1883, a number of Jews of Russian extraction wishing to start a congregation where the ritual to which they were accustomed would be followed, held a meeting and organized the Goel Tzedec Congregation. Amongst the founders of this congregation were:—the late Abraham Cohen, the late David Gurofsky, the late S. Danielson, the late Mr. Robinson, the late Mr. Wood, the late Jacob Draimin, the late H. Albert, the late L. Levine, Mr. L. Levinsky, the late Mr. Garfunkel, Mr. N. Smith, and others. At a meeting held on October 21st, 1883, the following were elected the first officers:—Pres., Jacob Draimin; Parnass, Abraham Cohen; Gabbai, H. Albert; Secretary, Isaac Mintz; and Trustees, J. Rosen, Wolf Cohen and L. Levine.

The congregation first met for worship in a rented room on Richmond Street, where they remained for two years. Services on the holy days, however, were held at Temperance Hall, when tickets were sold for seats, and preference was always given to members, allowing them to have the seats in the front of the hall.

In 1884, the congregation purchased an old church on the corner of University Avenue and Elm Street, for the sum of $4,100.00. The building was remodelled and altered to fulfil the requirements of the congregation, and when completed was dedicated by the Rev. Dr. Marks, of Montreal. For over twenty years they worshipped in this building and some of the presiding officers during that period were; the late J. Draimin, the late Abraham Cohen, the late B. Yanover, the late W. Simon, the late L. Taube, Mr. J. Bachrack (president for four years), Mr. H. Albert, and Mr. L. Levinsky, who was president for six years.

On Feb. 17th, 1884, the Rev. B. Leibowitz was appointed the first minister of the congregation, but he resigned on 20th of July of the same year. The Rev. S. L. Kantor was then elected for a year, and the congregation allowed him in addition to his salary, a ton and a half of coal, providing he would teach the members' children at his house. He was succeeded by the Rev. Mr. Cohen,



UNIVERSITY AVENUE SYNAGOGUE

In 1892, Rabbi Lasker was appointed minister and acted as spiritual head for some time.

The Rev. Mr. Eidelman, was elected Chazan in 1893, and he was succeeded by the Rev. Mr. Levingson who was followed by the Rev. Mr. Adelman.

On June 27th, 1886, as a reward for valuable services rendered to the congregation, Messrs. W. Simon, D. Gurofsky, H. Albert, H. Danielson, and A. Cohen were appointed life trustees.

The congregation had their own butcher who looked after their needs and provided them with Kosher meat. In 1884, a resolution was passed that all members who did not buy their meat from this butcher would be expelled from the congregation, and this rule was later changed, the members being made to pay $6.00 per annum extra for their dues, if they did not buy from the designated butcher.

In 1896, Mr. L. Levinsky and Mr. P. Levy brought up the suggestion of organizing a Talmud Torah for the children, but this was not carried out, owing to lack of support.

The congregation flourished and grew very rapidly. The quarters they occupied became inadequate for their needs, and in 1905, during the Presidency of Mr. A. Andrews, the site of the present synagogue was purchased for the sum of $6,000.00. The total funds of the congregation at that time were only $1,800.00 Many donations were received by the members and the erection of the building was immediately begun. Elections for the Building Committee were held, resulting as follows:—A. Andrews, Chairman; I Cooper, Secty.; Paul Levi, Treasurer and L. Levinsky, G. Solway, H. Stein, I. Brodey, J. Yanover, the late J. Draimin, N. Brenner, M. Antipitsky, J. Cadesky, M. Lavine, P. James, M. Cohen, S. Schwartz, L. Gurofsky, M. Levinsky, S. Weber, and M. L. Willinsky.

The building was erected by Symons & Rae, the architectural design being carried out in a combination of the Norman and Renaissance period. The facade of the interior is similar to that of the Westminster Roman Catholic Cathedral, of London, Eng. Above the ark, directly over the everlasting light, there is a beautiful stained glass, which was donated at the time of the erection by one of the members. The building has a seating capacity of twelve hundred, and is the largest synagogue in Toronto. In the basement of the building are situated the vestry chambers, with movable partitions which are divided into class rooms for Sunday School purposes. The rooms are also used for banquets, weddings, dances, etc. There is also a Beth Medrosh in the basement, which is fitted out as a Shool, and where young High School boys have formed a Junior synagogue, conducting their own services on Saturday mornings.

The corner stone of the synagogue was laid by Mr. Isaac Brodey, on April 29th, 1906, with all the accompanying formalitites.

The late Mr. Gordon officiated as minister for a number of years, and in 1917 the congregation called Rabbi Price to the pulpit. He acted as spiritual head for about three years, being the first English-speaking Rabbi of the congregation. On his departure, he was succeeded by Rabbi Julius Siegel. Rabbi Jacob Gordon was engaged by the congregation as Senior Rabbi, and has been connected with it ever since his arrival in Toronto in 1904.

The present membership of the congregation is about three hundred.

The congregation first bought land at Agincourt to be used as a cemetery, and in 1922, also bought land on

Jones Avenue. The officers of the Hevrah Kedishah are:—Pres., I. Brodey; Vice-Pres., S. Weber; Treasurer, M. H. Keyfitz; and Sec., H. Rosenthal. Mr. I. Brodey was the organizer of this body, and has been President of it for over twenty-five years. The only other President was the late Mr. J. Draimin. The late Mr. J. Stein was Vice-President for many years.

The following gentlemen have been President of this congregation since the erection of the present synagogue; the late Mr. Levy, Mr. D. Lavine, Mr. M. Gelber, Mr. E. Pullan, Mr. L. Gelber, Mr. I. Cooper, Mr. A. Andrews, and Mr. P. James.

The present officers of the congregation are:—Pres. I. Brodey; Vice-Pres., Harry Pullan; Treas., J. Samuels; Rec. Sec., J. Oelbaum; Parnass, M. Cohen; Gabbai, L. Levinsky; Board of Governors, S. Hollinger, J. Samuels, M. Stein, Harry Rosenthal, M. Barrett, D. Lavine, Dr. M. Pivnick, I. Markus, M. Weinstock, J. Harris, J. Becker, H. Herman, E. Pullan, M. Gelber, L. Gelber, G. Solway, N. Smith, H. M. Smith, D. Levinne, S. Weber, L. Fink.

Through the efforts of Rabbi Julius Siegel, the Junior League of the Goel Tzedec Congregation was formed in March, 1924. The aims of the League as outlined in its Constitution are to bring the youth in closer contact with the synagogue, and to promote literary, social and communal work. During its first year of existence, the Junior League's program included several outstanding speakers, debates, dances, musicales and open discussions. The officers for the term 1924-1925 are;—President, Herbert J. Weiss; 1st Vice-President, Miss Gittel Siegal; 2nd Vice-President Louis H. James; Rec. Sec'y, George Cooper; Corresp. Sec'y, Miss Ruth Schwartz; Treasurer, Samuel Keyfetz; Exec., Miss Charlotte Andrews and Herman C. Bennett.

In the fall of 1921, the activities of Goel Tzedec Congregation were supplemented by the formation of a Young People's League, largely at the instigation of Rabbi Siegel, who was at that time the spiritual head of the Synagogue. Associated with Rabbi Siegel were;—H. M. Smith, J. M. Gordon, B.A., Miss Rivka Levy, Miss Mary Lavine, and Miss Bella Sher. Mr. J. M. Gordon was elected the first president of the League, and in addition to the holding of general meetings bi-weekly, there were formed dramatic, literary, religious training, debating, social and athletic circles, which met regularly at the call of their respective chairmen. Since its formation, the Young People's League has attained, admirably, its object of making a forum where the young people of the Congregation could meet and discuss literary, ethical, and religious subjects of importance. To assist in this work the Board of Trustees of the Synagogue completely re-modelled the Vestry Hall and installed an adequate stage platform for the presentation of amateur plays. Since its inception the Young People's League has been addressed on timely subjects by such well known leaders of the community as Judge Mott, Prof. A. T. DeLury, Alderman Mrs. Sidney Small, Prof. C. A. Chant, and Prof. W. A. Irwin. The past presidents of the League are;—J. M. Gordon, B.A., Murray Keyfetz, Dr. J. H. Griss, and J. D. Pearlstein, B.A.



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L. GELBER, TORONTO

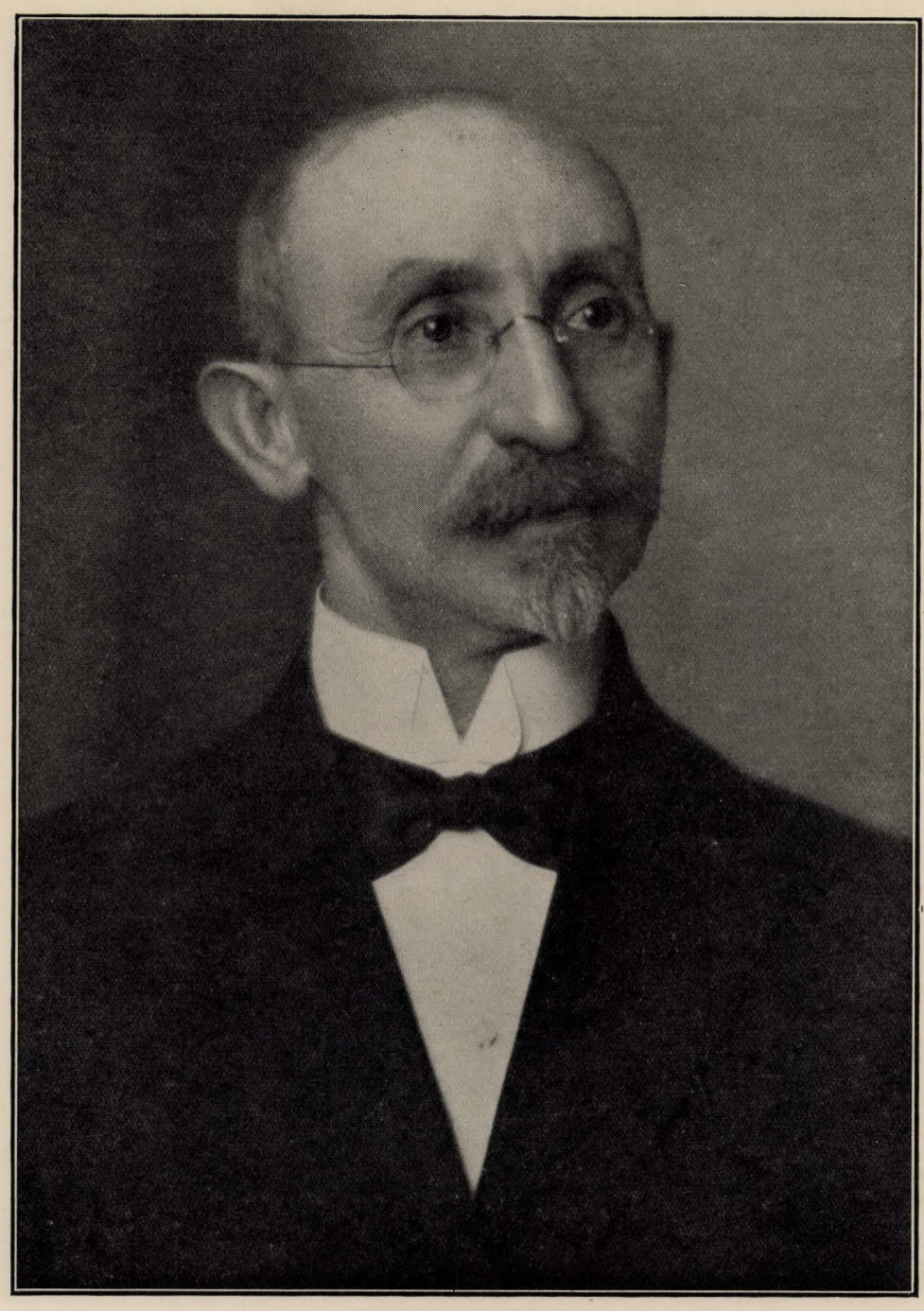
LOUIS GELBER, a prominent resident and active communal worker of Toronto, was born in Brzezany Galicia, November 8th, 1878, the son of Nathan Gelber of that city. He was educated in the schools of his native city, and came to Canada when a young man, in 1896. He started his commercial career in the clothing trade, and with his brother, Mr. Moses Gelber, established a clothing business in Toronto, which they operated for about twenty-five years. Some years ago, in partnership with his brother, he entered into the woollen business, under the name of Gelber Bros., with which he is still actively engaged. This business has greatly developed, and is today one of the largest firms of woollen wholesalers in Canada. Always interested in the welfare of his co-religionists, Mr. Gelber devotes much time and energy to communal undertakings and charitable work in Toronto, and is a member of the Board of the Federation of Jewish Philanthropies of Toronto. One of his greatest communal interests is the Toronto Hebrew Free Loan Association, Gamilath Chasodim, of which he is a very active member, at present being a director. His great ambition in this is to help lessen the hardships of the poor and needy, in giving them the opportunity of helping themselves. He is also deeply interested in the religious education of the Jewish young, and is an active worker for the new Talmud Torah and Jewish centre of Toronto. Mr. Gelber is an ardent supporter of the Zionist movement. He is one of the founders, and was instrumental in the building of the Chestnut Street and Bay Street Synagogues, Toronto, and is a member of the University Avenue Synagogue, of which he was President for two years. He is at present a member of the Board of Governors of that congregation. Mr. Gelber is a member of the Canadian Manufacturers' Association; Toronto Board of Trade; Mt. Sinai Lodge, A.F. & A.M.; I.O.F.; I.O.B.B.; Empire Club; and Primrose Club. He is married to Sarah Leah Morris, daughter of M. L. Morris of Montreal, and has four sons, Lionel, Marvin, Arthur and Sholom, and one daughter, Miss Sylvia Gelber.



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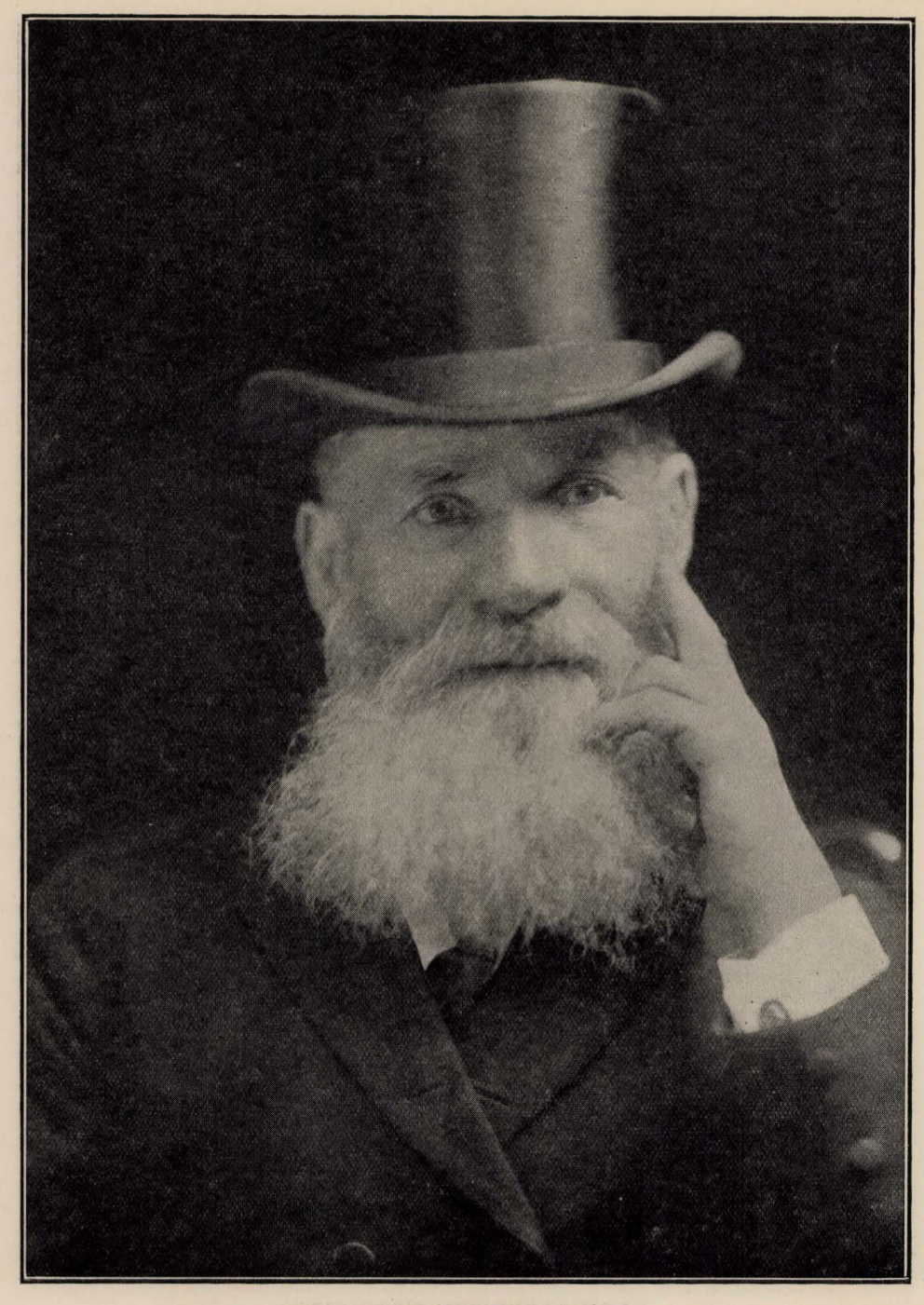
E. PULLAN, TORONTO

ELIAS PULLAN, one of the most prominent Jewish citizens of Toronto, was born at Telz, province of Kovno, Lithuania, on July 3rd, 1865, the son of Bernard and the late Molly Pullan of Ottawa. He received his education in his home community, and in 1885 came to Canada, settling first in Toronto, where he established the waste paper and scrap business, which he still conducts, and which is the largest business of its kind in Canada. He is President, Capital Paper Stock Co., Ottawa, and President, Capital Investments Ltd., Toronto. In 1898, he removed to Ottawa, where he remained until 1904, in which year he returned to Toronto, where he has since resided. In 1890, Mr. Pullan was married to Bertha, daughter of Abraham Helner, and he has four sons, Harry, Joel, Emanuel and Gordon, and six daughters, Martha (Mrs. A. Brown), Dorothy (Mrs. M. Brenner), Bessie (Mrs. J. Rashkofsky), Rita (Mrs. J. Wecksler), and the Misses Jennie and Helen Pullan. Mr. Pullan has always been one of the most active communal workers in Canada. He organized and was first President of the Rideau Street Synagogue, Ottawa, and was the organizer and first President of the first Zionist Society of Ottawa. He joined the Goel Tzedek Congregation in 1886, before the University Avenue Synagogue was erected, and he has held, at various times, the positions of President, Treasurer and Parnass. He has always maintained a very active interest in connection with this congregation, and he is a life trustee. He was one of the founders and first President of the Simcoe Street Talmud Torah, and was Treasurer of the Building Committee of the new Hebrew Free School, and during the absence of Mr. Gelber, acted as Chairman of the Committee. He succeeded Mr. Edmund Scheuer as President of the Federation of Jewish Philanthropies, and after holding this office for two years, was appointed Vice-President. He was one of the first members of the B'nai Zion Society, and started the Toronto Zionist Society Limited, which he organized for the purpose of securing a home in Toronto for the Zionist Organization. Mr. Pullan is a member of the I.O.B.B.



LOUIS LEVINSKY, TORONTO

LOUIS LEVINSKY was born in Poland in 1862, the son of the late Alexander and Gertrude Levinsky. He came to Canada in 1882, and settled in Toronto at the time when the city had a population of about thirty-five Jewish families. In conjunction with five others Mr. Levinsky attended a place of worship, and largely through his indefatigable efforts and zeal, developed this into the present Goel Tzedec Synagogue on University Avenue. In appreciation of his services as President and as one of the Elders, he has upon various occasions been presented with certificates of appreciation and a Loving Cup. His efforts have largely been concentrated upon the fulfilment of the Zionist Movement ideal, "Palestine as a Homeland for the Jews," and he is one of the first members of the Canadian Zionist Movement. Mr. Levinsky was one of the most active workers in the establishment of a Talmud Torah as a centre of Jewish education and ideals. The physical upbuilding of Jewish youth and their recreation is part of Mr. Levinsky's plan, and the new Talmud Torah building with its gymnasium, recreation rooms, library, as well as its classrooms and assembly hall, has been made a reality through his untiring and ceaseless efforts in making appeals and securing the co-operation of Jewish men and women as enthusiastic and high-spirited as himself. Mr. Levinsky is a successful and self-made business man. Starting his business career on such small capital as he was able to earn, he developed to his present position as one of the senior partners of the Cooper Cap Company, a manufacturing concern well known and highly respected throughout the Dominion of Canada. In 1881 he was married to Dora Gurofsky, whose gentleness and understanding has helped him materially and spiritually to establish a record for "Honesty in business" and "Service to Mankind." He is the father of four sons and one daughter. In 1888, Mr. Levinsky joined the Masonic Order. Many years ago he was selected with two other representative Jewish citizens, Mr. Edmund Scheuer and Mr. J. Cohen to officiate in the capacity of Justice of the Peace, which office he has since faithfully filled in the City of Toronto.



THE LATE MR. NATHAN KEYFITZ

NATHAN KEYFITZ, resident of Toronto for many years, was born in Moghileff, Russia in 1835, and died in 1912. He was for many years Crown Rabbi in the cities of Rogatchev and Moghileff. He was at one time in charge of a Government school in Russia, and at another time he was in charge of charitable institutions in St. Petersburg, founded by the late Baron David Gintzburg. At the cost of much diligence and determination Mr. Keyfitz attained a high degree of scholarship, being graduate of a College of Land Surveyors, but gave up this profession and was appointed by the government to the principalship of a large school in his native city. He remained at the head of this and other schools for a number of years and was the official representative of the Jewish community in the government of that province. His appointment included the Registership of births, marriages, etc., and was only given to the most honorable Jew of the district. He came to Canada as a man of middle age and in Toronto lived a life of retirement, honored and respected by all. Of ordinary means, he found many ways to do work of charity and his numerous and helpful intercessions on behalf of Jewish immigrants in their relation to the Russian Consul in Canada, are remembered by many who, immigrants then, are today well-to-do Jewish citizens of Canada. A lover of truth and of justice, a courteous, kindly unaffected doer of good in a way which only his intimates knew; with a profundity of thought that was at once refreshing and invigorating; an omniverous reader on worldly and Jewish subjects; an orthodox Jew in the best sense of the word, yet a gentleman who regarded with tolerance all who were not in agreement with his views as long as they were honest, such a man was Nathan Keyfitz. Mr. Keyfitz's death occurred shortly after the celebration of his golden wedding and he left four sons, Dr. Moses Keyfitz, Russia; Mark Keyfitz, Toronto; Arthur Keyfitz, Montreal; Samuel Keyfitz, Port McNicholl; and four daughters, Mrs. E. Wolfsohn, Winnipeg; Mrs. J. Andrews, Toronto; Mrs. D. Levinne, Toronto; and Mrs. (Dr.) Pivnick, Toronto.



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S. WEBER, TORONTO

SAMUEL WEBER was born in Vilna, Russia, on April 2nd, 1875, the son the the late Pinchus Weber. He received a very thorough Hebrew education in Russia and this was supplemented at public schools on his arrival in America. He arrived in New York when thirteen years of age and remained there in business for eleven years. On September 15th, 1891, he was married in New York, and he has six sons, David, Ben, Abe, Henry, Hirsch and Ralph Weber, and two daughters, Annie (Mrs. J. Peikes of New York), and Bessie (Mrs. Tugenhaught). In 1899, Mr. Weber moved to Toronto, where he has since resided. He joined the Goel Tzedec Synagogue on his arrival, and has been an active member of this congregation ever since; at the present time being a member of the Board of Governors. In 1906, at the time the synagogue on University Avenue was built, Mr. Weber was a member of the Building Committee. He has taken a very keen interest and prominent part in communal undertakings and welfare work in Toronto. He has organized and been President ever since its inception, of the Toronto Hebrew Burial Society (Chesed Shel Emes). Mr. Weber gave the Burial Society the property used as a cemetery, and both he and his wife have taken such an interest in and devoted so much time to this Society, that they have come to look upon it as their own special care, naturally much to its benefit. The purpose of the Society is to provide proper Jewish burial to those who cannot afford to pay the usual cost of interring their dead. Mr. Weber was also prominently identified with the Simcoe Street Talmud Torah, which was the first Talmud Torah to be established in Toronto, and which owes its inception largely to his indefatigable efforts in its behalf. He was on the Building Committee of the Toronto Hebrew Free School on Brunswick Avenue. The religious education of the Jewish youth has always been one of his most active undertakings. He is an active Zionist and is particularly interested in charitable institutions in Palestine. Since his arrival in Toronto Mr. Weber has been engaged in the woollen industry, in which business he is assisted by his sons.

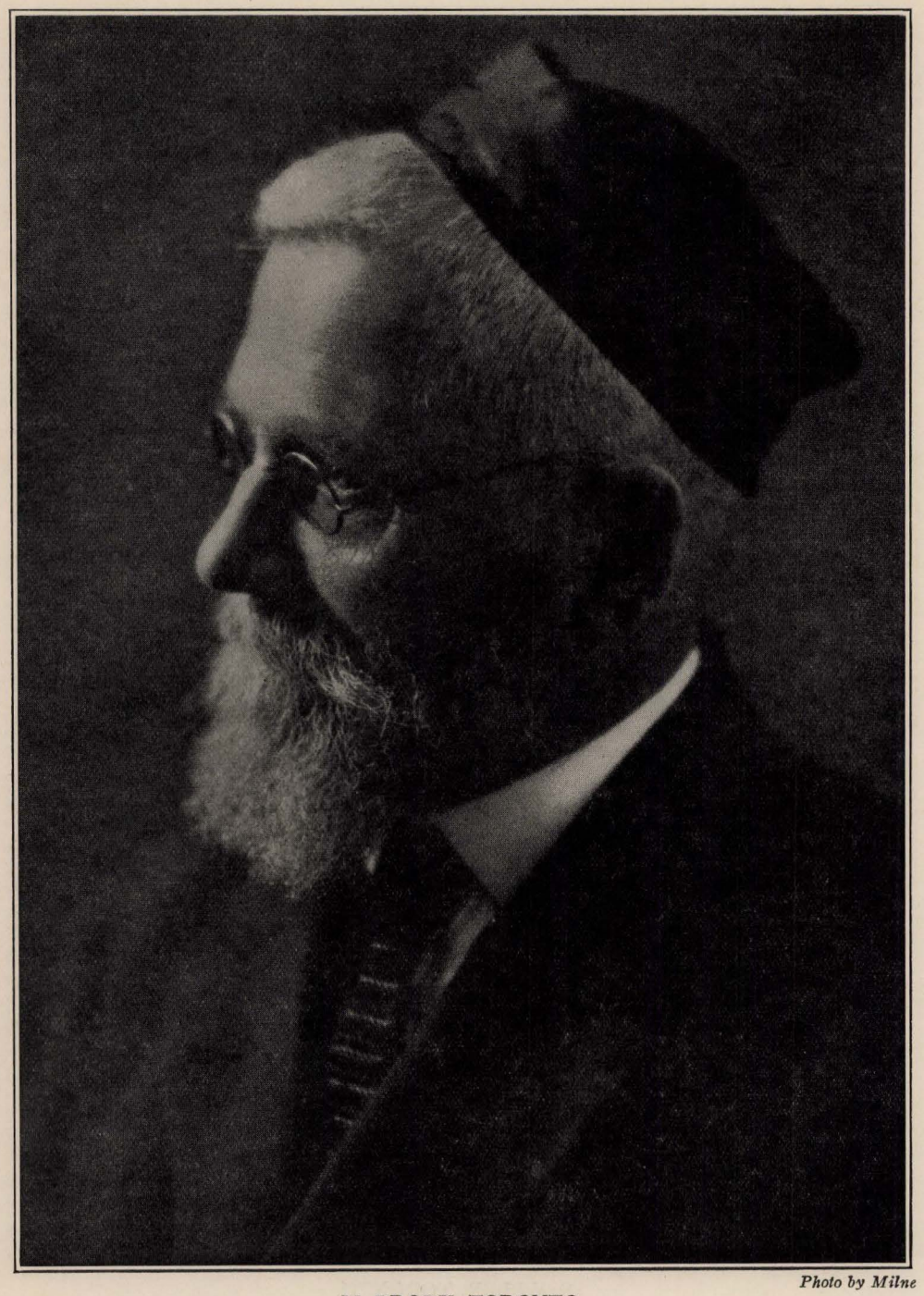


Photo by Milne

M. BRODY, TORONTO

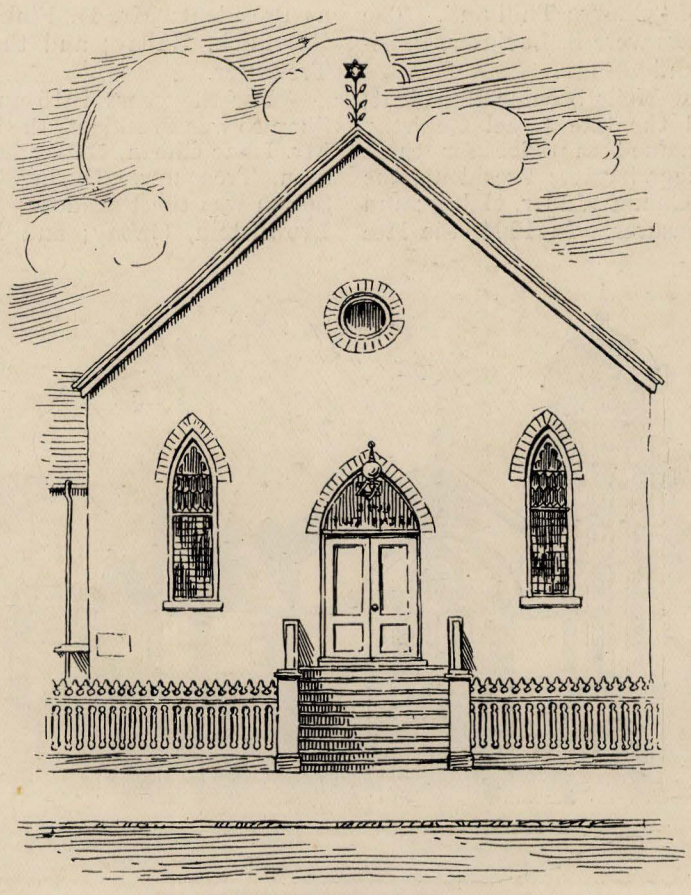
MOSES BRODY was born in Galicia, March 25th, 1857, the son of the late Benjamin and Tillie (Rosenblitt) Brody. He received his education in Galicia, where he also acquired a thorough knowlege of Jewish history and religion. He came to Canada in 1891, and settled in Toronto, where he became prominently identified with the congregation, "Shomrai Shabbas". Mr. Brody entered into the real estate business in this city, and continued in this for a number of years. From the time of his arrival in Toronto up to the present, he has officiated as Chazan at the Shomrai Shabbas synagogue, and he has at all times rendered his services free of charge. He has done this for thirty-three years, and much of the growth of the congregation can be ascribed to his untiring efforts in its behalf. For eight years, Mr. Brody was president of this congregation, and it was during his term as such that the synagogue on Chestnut Street was erected. He is active in all communal work, and has been a member of the Federation of Jewish Philanthropies since its inception. He is an ardent Zionist, and is an active supporter of the Old Folks' Home, and of the new Talmud Torah. Mr. Brody devotes much of his time to charitable and philanthropic work, and his support has always proven a tower of strength where offered. He was married in 1880, in Galicia, to Esther Sarah, daughter of Jacob David Greisman, who died in Toronto in 1902, and he later married a sister of his former wife, Miss Hannah Greisman. He has six sons, Harry, Louis Judah, William and Jacob David of Toronto, and Benjamin and Herzl (Nelson) of Windsor, Ontario; and six daughters, Tillie (Mrs. S. Baum of Windsor), Rosie (Mrs. Alter), Annie (Mrs. Stone), and the Misses Sarah, Bessie and Pearl Brody, all of Toronto. Mr. Brody's son-in-law and sons are amongst the most highly respected residents of Windsor, Ont. His son-in-law, Mr. Samuel Baum, served for some years as alderman in Windsor. Although they are non-residents, they have never dropped their support to the various Toronto Jewish charities.

CHESTNUT STREET SYNAGOGUE, TORONTO

IN 1888, a number of gentlemen of Austrian origin, who wished to attend a synagogue where the ritual of the Austrian Jews would be followed, decided to form a congregation. Among those gentlemen were;- the late Selig Greisman, the late Rev. I. Halpern, the late Louis Shumer, the late Benjamin Tugenthaft, Mr. Henry Greisman, Mr. Samuel Korn, Mr. Jacob Spring, Mr. David Zipper, Mr. Joseph Greisman, Mr. Zigmond Brody, and Mr. Napthali Tugenthaft. A charter was applied for, and the congregation "Shomrai Shabbas" was thus formed.

They first held services in a small room at No. 61 Chestnut Street, and after a few months, as the membership increased, they rented larger quarters at 127 Queen Street West. The congregation prospered, and the membership increased in a satisfactory manner, and in 1898, the congregation purchased property at 109-111 Chestnut Street. Under the supervision, and largely through the efforts of Mr. Henry Greisman, this property was remodelled and enlarged to meet their requirements and to give sufficient seating capacity to the increasing number of Jews of Austrian birth, who were arriving in Toronto at that time.

The building was dedicated in 1900. Mr. Moses Brody was President at the time of the dedication, and the trustees at that time were;- the late Mr. Leo Gelber, the late B. Tugenthaft, the late Wm. Fox, Chas. Scher, Jacob Spring, Henry Greisman, Joseph Greisman, Hyman Greisman, Benjamin Kurtz, and L. Birenbaum. The secretary at this time was Mr. Joel Gelber. The corner-stone was laid by the late Mr. Leo Gelber, who was one of the most active members of the congregation.



CHESTNUT STREET SYNAGOGUE

The first minister of the congregation was the late Rev. Mr. Halpern, who officiated for a short time. He was succeeded as Chazan by Mr. Moses Brody, who for over thirty-three years donated his services gratuitously to the congregation. Mr. Brody still officiates as Chazan. In 1900, the congregation appointed Rabbi Weinreb as minister, and brought him from Galicia for this purpose. Rabbi Weinreb remained with the congregation for six years, when he left to become Rabbi of the Terauley Street Synagogue.

In 1897, ground was purchased for a cemetery. An interesting feature about this congregation is the fact that for the first time in America, the seats were sold outright to the members. This plan has since been adopted by many large congregations.

The first President of the congregation was the late Mr. Selig Greisman, and he was succeeded in this office by Mr. Moses Brody, who was President for eight years. Mr. Henry Greisman was also President for eight years, and was succeeded by the late Mr. Samuel Shapiro. He, in turn, was succeeded by Joseph Rumm, who was followed by Louis Birenbaum and later by Joseph Spring. The present President is Mr. Hyman Schwartz. The late Mr. Leo Gelber was Treasurer, and the late Mr. Wm. Lunenfeld was Vice-President during the Presidency of Mr. Brody, and Mr. Michael Stone was Vice-President during the term of Mr. Henry Greisman. Mr. Simon Rabinovitch was Treasurer of the congregation for over fifteen years, and rendered invaluable service.

In 1906, a faction arose, who decided to sever their connection and form a new congregation. As the members who wished to leave the parent body were seat owners, it was necessary for the congregation to buy back their seats, and this was done through the generosity and efforts of the other members of the congregation led by Mr. Henry Greisman. The seceding members organized the Terauley Street synagogue.

Largely through the devoted interests of the Greisman family, the "Shomrai Shabbas" congregation has always been in a flourishing financial condition, and in 1923, over $4,000.00 was spent in decorating and renovating the interior. The membership of the congregation at the present time is in the neighborhood of one hundred, and the loyalty and enthusiasm which has always been shown by the members, is to-day as marked as ever.

The present officers of the congregation are;- Hyman Schwartz, President; Joseph Lunenfeld, Vice-President; Jacob Halpern, Treasurer; Joel Wunch, Fin. Secretary; Joseph Greisman, Recording Secretary; Michael Greisman, Isaac Stone, B. Stone, D. Harnick, S. Heller, Isaac Krugel, Harry Krugel, Trustees.

McCAUL STREET SYNAGOGUE, TORONTO

Beth Medrosh Hagodel Chevra Thillum

IN the year 1887, the above synagogue was established under the name of "Chevra Thillum", by the late Charles Moishe Barash and Chaim Wilder and others on a site at the corner of Richmond and York Streets. These were the organizers and the first officials of the congregation which started with a very small membership.

In 1892, on account of increased membership, the organization moved to larger premises a few doors east, where they changed their name to "Beth Shmoole". The congregation retained this name for one year, and then resumed its old name of "Chevra Thillum". The officials for the first three years were S. Levinter, President; Isaac Cohen, Parnas and Gabay.

In 1895, the late Yankel Mehr became President; Chaim Wilder, Parnas; and the late Israel Gebirtig, Gabay. These officials remained in office for three years. In 1903, Samuel Singer became President; the late Yankel Mehr, Parnas; Chaim Wilder, Gabay; and the late K. L. Shapiro, Treasurer. In 1904, the late Harris Cohen became President; the late Yehuda Laib Gordon, Parnas; Moishe Clyman, Gabay; and S. Levinter, Treasurer.

In 1905, Samuel Singer became President, and the incorporation under the new name of "Beth Medrosh Hagodel Chevra Thillum" was secured. Their present home on McCaul Street was purchased, and after all the necessary alterations had been made, as the building had originally been a church, possession was taken of same and services were carried on in the new synagogue. The other officers at that time were;—Chaim Wilder, Parnas; Abraham Broudy, Gabay; Isaac Taylor, Treasurer; and Isaac Granatstein, Secretary.



McCAUL STREET SYNAGOGUE

The first Board of Trustees of the Beth Medrosh Hagodel Chevra Thillum Congregation were;—M. Gebirtig, H. Clavir, J. Pullan, J. Pearlman, M. Simon, M. Spiegal, J. Brozofsky, D. Brozofsky, K. Jacobowitz. It was through the efforts of Mr. M. Gebirtig, Mr. I. Taylor, the late Mr. Harris Cohen, the late Mr. Yankel Mehr and the late Mr. K. L. Shapiro, that the beautiful edifice on McCaul Street was purchased and finally opened.

In 1906, the officers of the year were;—Samuel Singer, President; M. D. Pullan, Parnas; the late Yankov Bachrack, Gabay; and the late Mr. Goodman, Treasurer. In 1907, the late Harris Cohen was President; Mr. M. D. Pullan, Parnas; the late Mr. Bachrack, Gabay; and Mr. S. Levinter, Treasurer. In 1908, Mr. L. Singer became President; Mr. M. D. Pullan, Parnas; Mr. Yankel Besvinick, Gabay; and Mr. I. Taylor, Treasurer. These officers remained in office for three years.

In 1911, Mr. M. Gebirtig became President; Mr. D. Finkelstein, Parnas; Mr. Brownstein, Gabay; and Yankel Mehr, Treasurer. In 1912, Mr. M. Gebirtig remained as President; Mr. D. Finkelstein, Parnas; Mr. Brownstein, Gabay; and the late Mr. Isaac Greisman, Treasurer. In 1913, Mr. M. Gebirtig was again elected President; Mr. D. Finkelstein, Parnas; Mr. Yankel Besvinick, Gabay; and the late Mr. Isaac Greisman, Treasurer. In 1914, Mr. M. Gebirtig was elected for his fourth term as President; Mr. D. Finkelstein, Parnas; Mr. Yankel Besvinick, Gabay; and the late Mr. Isaac Greisman, Treasurer.

For the years 1915 and 1916, the late Mr. K. L. Shapiro was President; the late Mr. Gordon was Parnas; Mr. Isaac Cohen, Gabay; and the late Mr. Isaac Greisman, Treasurer. During 1917 and 1918, Mr. Morris Simon was the President; Mr. Wurtzel, Parnas; Mr. B. Brownstein, Gabay; and Mr. S. Levinter, Treasurer. In the years 1919 and 1920, Mr. J. M. Pullan was President; Mr. D. Finkelstein, Parnas; Mr. Yankel Besvinick, Gabay; and Mr. S. Levinter, Treasurer. In 1921, Mr. S. Singer became President; Mr. H. Clayman, Vice-President; Mr. D. Finkelstein, Parnas; Mr. E. Lipshitz, Gabay; and Mr. S. Levinter, Treasurer. In 1922, Mr. J. M. Pullan was elected President; Mr. H. Clayman, Vice-President; Mr. D. Finkelstein, Parnas; Mr. E. Lipshitz, Gabay; and Mr. S. Levinter, Treasurer. In 1923, Mr. M. Simon became President; Mr. Isadore Levinter, Vice-President; Mr. D. Finkelstein, Parnas; Mr. E. Lipshitz, Gabay; and Mr. S. Levinter, Treasurer.

In 1923, a Board of Finance was established, with Mr. Max Clavir as Chairman.

In 1924, Mr. Max Clavir was elected President; Mr. Isadore Levinter, Vice-President; Mr. Sossinsky, Parnas; Mr. J. Siegel, Gabay; and Mr. M. Alter, Treasurer. Mr. Harry Clayman was Chairman of the Board of Finance.

In 1925, Mr. Max Clavir was re-elected as President; Mr. M. B. Palter, Vice-President; Mr. L. Sossinsky, Parnas; Mr. J. Siegel, Gabay; Mr. S. Levinter, Treasurer; and Mr. M. Axler was elected Chairman of the Board of Finance.

In 1913, largely through the efforts of Mr. M. B. Clavir, as Gabay of the Chevra Kedisha, a chapel was established on the present cemetery of the McCaul Street Synagogue, and in 1916 an addition to the cemetery was purchased.

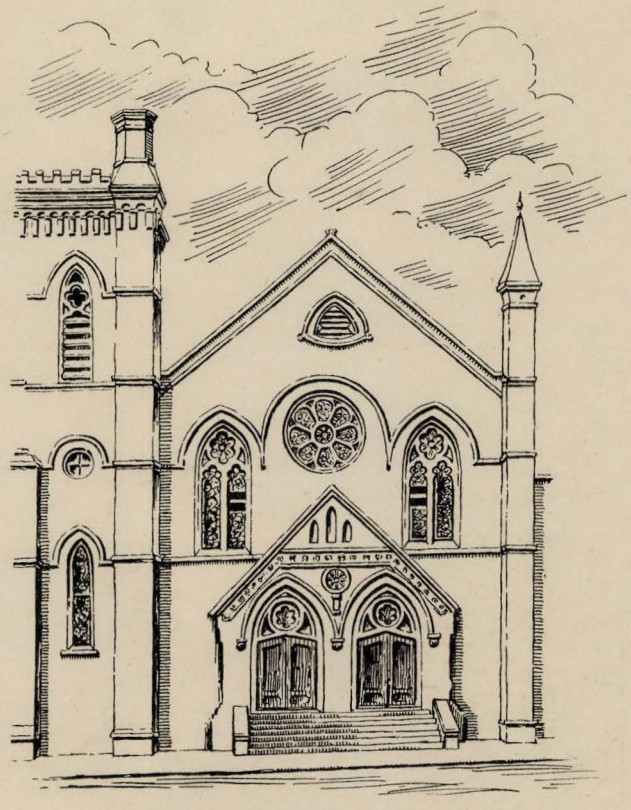
HEBREW MEN OF ENGLAND CONGREGATION
SPADINA AVENUE, TORONTO

IN the fall of the year 1909, a group of Jewish young men who had either been born or had lived for some time in England and who were desirous of worshiping in the manner prevailing in England, came together and organized themselves as a Congregation with the main purpose of having a synagogue where the form of prayer and manner of worship would be in the manner adopted by Orthodox Jewry in England. The Congregation was first organized on September 1st in that year, and among the names of the founders are the following:—A Charvinsky, R. Greenberg, L. Abramovitz, M. Chait, M. Leon, H. Brand, F. Pinkovich, I. Jacobson, S. Naimen and J. Fine.

The Congregation first occupied a large house on Simcoe Street, and in 1921 they purchased a property on Spadina Avenue, which had formerly been a church. After making all the necessary renovations and decorations, this building was opened as a synagogue with the accustomed ceremony and the Congregation has since worshipped in it.

In 1916 a Ladies' Auxiliary composed of the wives of the members of the Congregation was formed with the object in view of dispensing charity wherever necessary and of doing beneficial work in the Congregation as needed from time to time. The Auxiliary is also supposed to look after the decorations of the synagogue and other matters of a similar nature.

Under the Ladies' Auxiliary the Congregation has also organized a religious school which is operated under the auspices and in conjunction with the Sisterhood of the Holy Blossom Synagogue. The purpose of this school is to teach Biblical History, Post-Biblical History and other Jewish subjects, and it is open to the children of all Jewish people in the City of Toronto. Mr. Edmund Scheuer is the Principal.



SPADINA AVENUE SYNAGOGUE

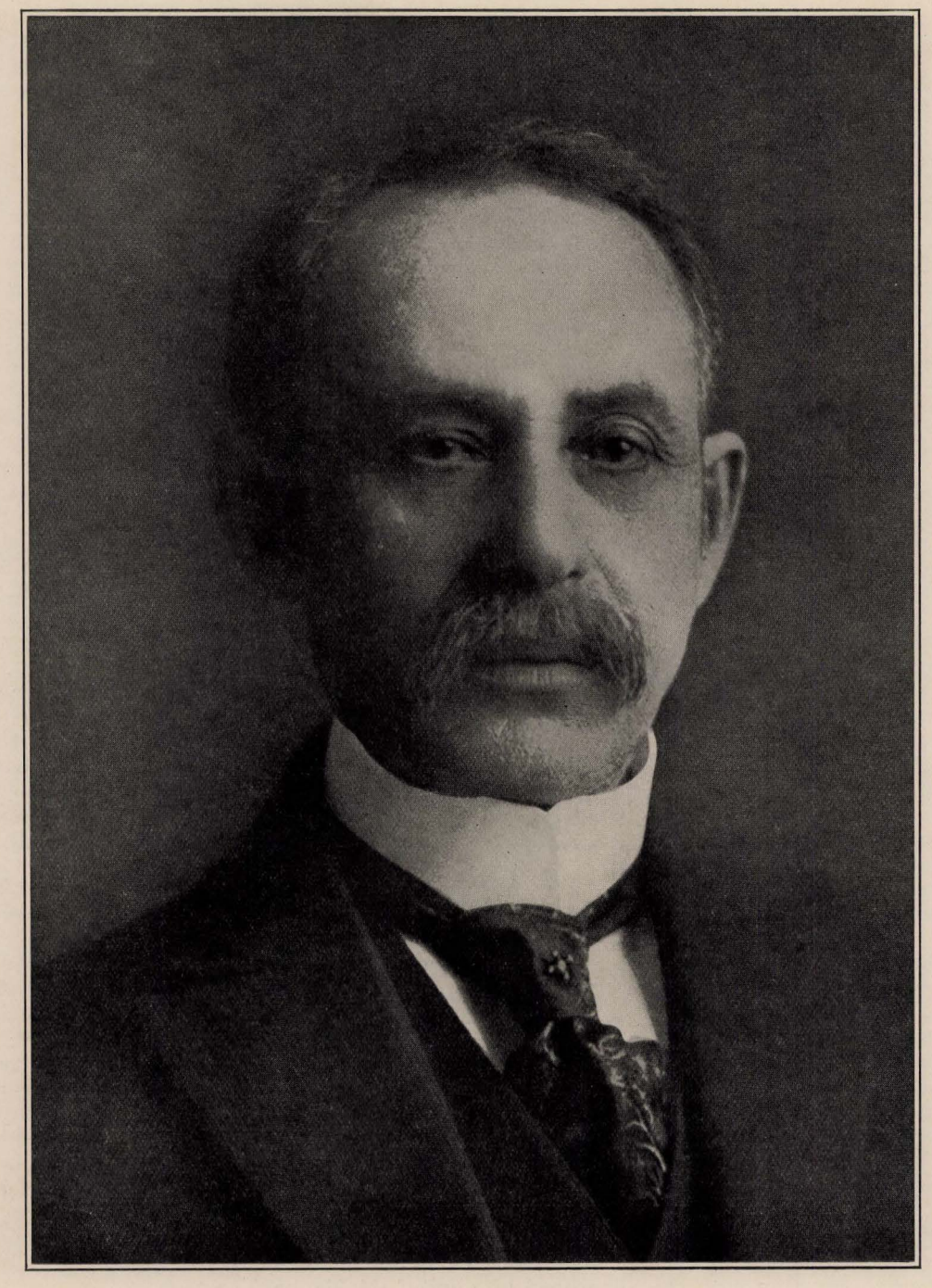
The first President of the Men of England Congregation was Mr. A. Charvinsky, who occupied the chair from 1909 to 1910. The succeeding Presidents have been:—L. Abromovitz, 1911; S. Goldenberg, 1912-1913; R. Greenberg and L. Paul, 1914; L. Abromovitz, 1915-1922; and S. M. Ross, 1923-4-5.

The cemetery of the congregation is situated at North Yonge Street, Toronto, and Mr. M. Bloomstein is the present Gabay of the Chevra Kedishah.

The synagogue has a seating capacity of about one thousand, with a Beth Medrosh at the back of the main building; also business office, check room and large dance hall and dining room, which are used for weddings, banquets, and dances. The dance hall can accommodate approximately one thousand people.

The membership at the present time is about three hundred.

The present officers, who by their energy have relieved the Congregation from a serious financial crisis and to whom great credit is due for the present sound financial and moral condition of the Congregation, are; S. M. Ross, President; N. Muscovitch, Vice-President; L. Back, Treasurer; I. Hornick, Financial Secretary; J. Fine, Recording Secretary; J. Rose & D. Gollom, Wardens; and N. Sivitz, S. Clapham and C. H. Taube, Trustees.



WM. DIAMOND, EDMONTON

WILLIAM DIAMOND, one of the first Jews to settle in the Prairie Provinces, and one of the most highly respected citizens of Edmonton, was born in Wilna, Russian Poland, on January 1st, 1863, the son of the late Isaac Diamond. He received his education in Poland, and went to New York in 1888. In 1892, he moved to Calgary, where his brother Jacob, the first Jewish settler in Alberta, was located. Calgary had, at that time, a population of less than three thousand souls. He started a clothing business on a small scale, and conducted this until 1906 when he moved to Edmonton, where a branch of his business had been opened some years previously under the management of Mr. Charles Benjamin. Mr. Diamond has since resided in Edmonton, but retains his interest in the Calgary store, which today is the largest clothing business in the Prairie Provinces, and which for the past eighteen years, has been under the management of Mr. Charles Benjamin. Mr. Diamond is justly regarded as the outstanding Jew of Alberta. He is the leader of all communal undertakings in his locality, irrespective of race or creed. Mr. Diamond donated the site and supervised the building of the synagogue in Edmonton, and he has been President of the congregation ever since its formation. He is a past officer of the Edmonton Lodge, Independent Order B'nai Brith, and his assistance and advice is sought in all undertakings tendering to the betterment of the community. He is an ardent Zionist, and takes a deep and active interest in this movement. Edmonton is held up as an example of what a united community can do in the way of raising funds for all worth-while causes, and no one is more responsible for the results they have accomplished, than William Diamond. He has the faculty of selecting the right assistants in his philanthropic work, and he himself sets an example that is an inspiration to leaders in other communities. In March 1892, he was married to Miss Liza Margolis of Minsk, Russia, and he has one daughter, Miss Ruth Diamond.

THE EDMONTON HEBREW CONGREGATION

A HISTORY of the Hebrew Association or for that matter the Jewish Community of Edmonton might well answer as a biography of its venerable founder, leader and president, William Diamond, a man loved and respected by all who know him—Jew or Gentile.

Nearly forty years ago, William Diamond first set foot in Alberta and after a successful business career in Calgary where he founded and still controls one of the leading establishments of its kind in the West, The Wm. Diamond Clothing Company, he came to Edmonton in 1916 to take over a branch of his business that he had established here some years before. Prior to Mr. Diamond's arrival, there were several Jewish residents in Edmonton but nothing had been attempted in a Jewish way. There was no place of worship, no facilities for giving the few children a Jewish education, no shochat, no Jewish burial ground—in fact everything was missing that is indispensable to a Jewish community. Things soon began to change, however, and the changes were rapid. They came in quick succession and each one was a step forward. Mr. Diamond's influence in the community was soon felt and we find it recorded that on the evening of Sunday the 12th of August, 1906, the following ten Jewish citizens of Edmonton assembled together for the purpose of organizing The Edmonton Hebrew Association—A. Cristall, Wm. Diamond, J. S. Berkman, L. Frankenburg, C. N. Sugarman, H. Goldstick, N. Silas, A. Spiers, D. Boyaner, Harris Iny.

Mr. A. Cristall, the oldest Jewish resident, was elected President; Mr. Wm. Diamond, Vice-President; and Mr. J. S. Berkman, Secretary. It is rather a curious coincidence that of the ten gentlemen there assembled, the only ones who now reside in Edmonton are the three officers who were first elected. One of the interesting items that appears in the minutes of this meeting is a motion "That the Secretary was authorized to purchase a butcher knife, saw and meat chopper and all necessary articles to keep the meat perfectly kosher."



HOUSE OF ISRAEL, EDMONTON

Mr. H. Goldstick was appointed at a salary of $600 per annum to administer to the needs of the community and immediately afterwards left for New York to take a post graduate course in those arts in which he was deficient, in order to better qualify himself for the discharge of his duties. He soon returned and entered upon his duties which he faithfully discharged for a number of years, and included, in addition to administering to the spiritual needs of his little congregation the training of the younger generation to whom a daily course of instruction in Hebrew was given. Thus the foundation was laid for a Hebrew school, which was at a later date, for the purposes of convenience, separated from the Association but which always received its fullest support, financial and otherwise.

The Jewish population began to gradually increase and the need for a burial ground was soon manifest and in April, 1907, a beautiful plot containing three acres, adjacent to the city was purchased and still serves the needs of the community.

In 1908, Mr. A. Cristall, owing to pressure of personal business, retired from the presidency and Mr. Wm. Diamond took the office which he has held continuously ever since. For seventeen consecutive years he has been unanimously re-elected to the office he so capably fills and it is a safe prediction and generally accepted that it is a life office, so far as Mr. Diamond is concerned. The many personal sacrifices he has made to the congregation has served a double purpose, it has endeared the congregation to him so that its needs and its welfare are always paramount and the community with full appreciation of his unselfish devotion to its welfare has supported him generously in every laudable undertaking.

In this same year, 1908, another event occurred which deserves to be chronicled. It was the arrival in Edmonton of Mr. A. H. Goldberg, than a young man in his early twenties. He soon afterwards took over the secretaryship of the Association and in a short time the effect of his magnetic personality and dynamic energy was felt. Mr. Goldberg soon began to advocate the erection of a House of Worship. Considerable opposition was encountered. It was thought that the community was as yet too small and much too poor for such an undertaking. At first even Mr. Diamond's conservative nature hesitated to fall in with what seemed like a hare-brained scheme but he soon melted under the warmth of his secretary's enthusiasm and with two such advocates it was merely a matter of time to work up the interest of the entire community. Mr. Diamond offered to donate two centrally located lots, if the necessary monies to erect the building could be secured. Twelve thousand dollars was required for the desired building, a huge sum for so small a congregation, but encouraged by a subscription of $500 from Mr. A. Cristall, the first president of the Association, Mr. Goldberg and his committee commenced their work full of hope and with but a slight realization of the difficulties they were to encounter. It was soon discovered that the task was as difficult as many had prophesied and time and time again he was urged to drop the project for the time being and wait until such time as the community had attained greater numerical and financial strength. Such pessimistic counsel was unheeded and Mr. Goldberg went on with his work, refusing to become disheartened or discouraged because the goal seemed a long way off. Long before the required amount was in sight the contract was let and on the 17th day of August 1911, the corner stone was laid by Mr. Diamond in the presence of Lieut. Governor Bulyea, Hon. Frank Oliver and the entire Jewish community. After the laying of the corner stone, moneys flowed in more freely and the building, one of the finest of its kind in Western Canada, was soon completed. With the population increasing steadily, it was found less of a burden than even the most optimistic had anticipated to keep up the Synagogue and to pay off the balance unpaid on the building.

In 1912, Mr. Goldstick resigned to engage in busi-

ness and was succeeded by the Rev. A. Pinsky, who still serves the congregation, with the maximum of satisfaction. It is of some significance, and illustrative of the complete harmony that has at all times prevailed, that during the 19 years of its existence the Edmonton Hebrew Association has had but two presidents, one of whom has been in office for 17 years and two Ministers, the present incumbent now entering into his fourteenth year of service.

During the war and in the terrible years that followed, the work of The Edmonton Hebrew Association was particularly outstanding. As soon as the first call came it responded with open hearted generosity and its members donated approximately $40,000 during the several campaigns that were made. In every drive, we find Mr. Diamond and his able confrère, A. H. Goldberg, not only leading their forces with energy and devotion but also showing an example to their co-religionists, by heading the subscription lists with substantial donations.

The Talmud Torah, the Zionist Organization and every other worthy endeavour have been not only supported by the Association but have been founded, recruited and kept in existence from the ranks of the Association's membership. The example of its leaders has not been in vain, and the result of the personal sacrifices they made both in time and energy as well as money has had a result far beyond their expectations. A united and harmonious community, ready to respond to every worthy cause and prepared to make up in generosity what they lack in numbers, has been and still is the record of Edmonton's Jewish community who with few exceptions comprise The Edmonton Hebrew Association.



A. H. GOLDBERG, CALGARY

ABRAHAM HENRY GOLDBERG, one of the most prominent Jewish citizens of Alberta, was born in Russia, on December 30th, 1885, the son of the late Simon Goldberg of St. Paul, Minn., U.S.A. He went to the United States with his parents in 1894, and was educated in St. Paul. In 1907, he went to Edmonton, Alta., where he resided until 1921, when he removed to Calgary, where he has since lived. In 1911, in association with Mr. J. M. Sternberg, he organized the Northern Grain Company, and he is still actively connected with this concern. Mr. Goldberg was married on August 20th, 1920, to Marcia, daughter of the late Moses Calmenson, and he has two daughters, the Misses Mozah and Muriel Goldberg. During his residence in Edmonton, Mr. Goldberg was one of the leading members of the Jewish community, and he was actively identified with Mr. Wm. Diamond in the formation of the synagogue and Talmud Torah. He was also prominently identified with the various drives organized in Edmonton for the relief of war sufferers, and in all communal undertakings. For some time he was President of the Edmonton Lodge, Independent Order B'nai B'rith, and he was Secretary of both the synagogue and Talmud Torah. On his arrival in Calgary, he at once entered into the communal life of that city, and he has taken the same active interest there that he did in Edmonton, at the same time keeping up his support to all Edmonton institutions. Mr. Goldberg is an enthusiastic Zionist, and this organization and the B'nai B'rith are both institutions that he actively supports with time and financial assistance. His help and advice are always at the service of any worthy cause, and he is regarded as one of the representative members of the Jewish community in the Prairie Provinces. Both in Edmonton and in Calgary, Mr. Goldberg has won the respect of the entire community for his integrity and philanthropy, and his support is as freely given to non-Jewish institutions as to Jewish.



REV. MARCUS BERNER, HIRSCH, SASK.

THE REV. MARCUS BERNER, pioneer farmer, and Minister of the Jewish community of Hirsch, Sask., is the son of Baruch Berner, and was born in the Province of Grodno, Russian Poland, April 15th, 1869. He received a very thorough religious education in Russia, but at the age of twenty, owing to persecution, was forced to leave his native town and country, and first went to London, England, where he was immediately engaged to the first Talmud Torah classes, as one of the tutors. He was appointed special Hebrew teacher to the Jewish Free School, and later, with the approval of the late Chief Rabbi, Dr. H. Adler, he received his appointment as a Jewish minister. He occupied several positions as minister both in London and country towns, and then emigrated to Canada, taking along with him a group of relatives, a Sefer Torah, and all the sacred articles required for the maintenance of a Jewish congregation. On April 27th, 1899, in charge of this little band of pioneers, consisting of twelve married families, he left London and went direct to Yorkton, Sask., with the purpose of pursuing farming. After a suitable place was located and homesteads were taken up, they were induced by a representative of the Jewish Colonization Association to leave their settlements and move with all their effects to Hirsch, Sask., as a Jewish colony was being founded there. Being promised all kinds of assistance, the group was induced to move to Hirsch, where they have since remained. It appears to have been an unfortunate move, although the present administration of the Jewish Colonization Association is doing its duty towards them in a far better way than the former administration did. Rev. Mr. Berner officiates at the congregation established on their arrival, and he is the leader of the community. He is secretary of the local Zionist organization and has held public office as Municipal Councillor. During the great war, three members of Mr. Berner's family saw service, out of a total of five from that locality. He has four sons, Barnet, Isaac, Meyer and Henry, and one daughter, Miss Jane Sophia Berner.

CONGREGATION BETH JACOB, CALGARY, ALTA.

THE first religious services held by the Jews of Calgary took place on the Holy Days in 1894. They were held in the old Masonic Hall, and Mr. Jacob Diamond officiated as reader. The gathering was composed of two residents of Calgary, two from Edmonton, five commercial travellers, and a farmer from near Lacombe.

Jacob Diamond was the first Jew to settle in Calgary. He arrived there in 1889, when the population of the town was but 1500. For a number of years a "minyan" was all that could be managed, even in 1904 there being but four Jewish families residing in the town. In that year the question was forcibly brought to them of having their own cemetery, the death taking place of one of the children of the community; a daughter of Mr. N. Bell. A lot was purchased and consecrated, but it was not until 1906 that the congregation and Chevra Kedisha were organized.

The population began to increase, chiefly due to immigration, and the congregation engaged Mr. H. Sissinsky as Schochet and Cantor. Mr. Jacob Diamond had been elected the first president, and he also for a long period acted as Chazan. At this time the membership was about twenty-five, and the services were held in a public hall, on one occasion a room in a private house being utilized.

In 1911, the population having made considerable strides, and at the time numbering about seventy-five families, land was purchased and the erection of a synagogue was commenced. The building was completed in 1912, and was opened with the usual ceremony. The name "Beth Jacob" was selected as a compliment to Mr. Jacob Diamond.

As in all other communities, the synagogue has been the means of bringing the Jewish people together, and all communal activities have had their origin there.

In 1914, attempts were made to start another congregation, but these did not materialize, and today there is but the one synagogue, although the Jewish population of Calgary is now about 1250.

There is a ladies' auxiliary in connection with the synagogue, and much assistance has also been rendered by the Ladies' Aid Society, the B'nai B'rith Lodge, and the Council of Jewish Women. Mr. Morris Groberman is President of the congregation and the Rev. S. Slonemsky is the spiritual leader of the community.

SASKATOON HEBREW CONGREGATION

THE history of the Jewish community of Saskatoon reads much the same as that of any other city in the Canadian West. It was in March, 1908, that the first Jew to settle in Saskatoon, Mr. H. Sklar, took up his residence there. He had come from Kiev and shortly afterwards in the same year was joined by Messrs. W. Landa, M. Volansky, J. Mallin, M. Rose, S. Henerofsky, and S. Goodman.

As was always the case in conformity with true Jewish spirit, the first "minyan" for the Holy Days was held the very same year at the home of Mr. Sklar, the "minyan" being composed of the above named and some commercial travellers and a few of the Jewish settlers from the neighboring towns. As there was no Chazan within reach at that time, the members of the "minyan" took turns in performing the services.

In 1909, the religious activity of Saskatoon was still centered at the home of Mr. Sklar. Mr. Birnbaum who had recently arrived, officiated during the Holy Days.

With the arrival of several other Jewish families, it was found necessary in the year 1910 to rent a small hall and to engage the first Shochet, Rev. Mr. Selchenko. The small hall later gave way to a larger one in the Cahill Block, where the services during the year 1911 were held, and finally in 1912, an attempt was made to build a synagogue. Thanks to the conscientious efforts of the whole Jewish community, a synagogue was erected the same year. Although the Jewish population at that time was very small, it is worthy to note that they took upon themselves the responsibility of erecting a synagogue at a cost of $4,500. Mr. Koukoy was President; Mr. Goldstein, Vice-President; and Mr. Abromovitch was Trustee at that time.

During the next seven years the Jewish population of Saskatoon increased from twenty to one hundred families, and the erection of a more suitable and larger synagogue became the important problem.

On April 13th, 1919, work was definitely commenced in the construction of a new building and it was completed at a cost of $17,000. The official opening, which was a day of general rejoicing for the Jewish community of Saskatoon, took place in September 1919. Chief Rabbi Kahanovitch of Winnipeg officiated. The officers of the synagogue at that time were;—President, H. Lazaresco; Vice-President, S. Sklar; Secretary, L. Feinstein; and Executive, J. Claman, A. Wolochow, S. Panar and W. Landa.

In keeping with the rapid rise of the congregation, a Chevra Kedisha was inaugurated in 1911, and several acres of land were purchased for a cemetery. From the original membership of about fourteen, of which Mr. A. Volansky was President and Mr. H. Lazeresco, Secretary, there has been an increase to over fifty members at the present day. For the year 1925, the following have been elected to hold office in the Chevra Kedisha;—President, J. Claman; Vice-President, W. Adilman; Treasurer, D. Ellis; Secretary, M. Rose; and Trustees, S. Davies and W. Landa.

The present officers of the congregation are;—President, W. Adilman; Vice-President, J. Claman; Honorary Recording Secretary, M. Shertzer; Financial Secretary, B. Viner; Secretary, J. Goldenberg; Treasurer, M. Rose; and Trustees, J. Gordon, N. Adilman and M. Feiler.



I. GOLDSTICK, M.A., LONDON

ISIDORE GOLDSTICK, M.A., was born in the city of Windau, Courland, Russia, November 13th, 1890, the son of William and Sarah Goldstick. He was educated in the Chedar in Windau; at the Toronto Public Schools; and at the University of Toronto, from which he graduated in 1913, with first class honors in modern languages. In 1914, he took his M.A. degree with honors, and did post-graduate work in Pedagogy at Queen's University, Kingston, and at the University of Toronto, in 1915 graduating from the Faculty of Education. Mr. Goldstick is the first Jewish Secondary school teacher in Ontario, (possibly in Canada). He was senior master of French and German at Upper Canada College, Toronto, 1915-17. Since 1917, he has been on the staff of the London Collegiate Institute, where he is the head of the department of Modern Languages. Mr. Goldstick is one of the founders of the Young Judaea Movement in Ontario, and was a member of the Executive Committee of the Canadian Jewish Congress. He is intimately identified with the Zionist Movement, and since 1919, has been a member of the National Executive of the Zionist Organization of Canada. He has been active in Jewish communal work in London, and was a Director in London of the Restoration Fund, 1918 and 1920, and the Keren Hayesod, 1921, 1923, and 1924 campaigns. Mr. Goldstick is the author of "Shakespeare's Influence on Schiller's Dramas" and "Standardized Tests for Modern Languages" (pamphlets), and is an occasional contributor to newspapers and periodicals. He is a member of the Lovers of Zion Society; L'Alliance Francaise; Drama League; Secondary School Teachers' Federation; Immigrant Aid Society; and E.C.P. Association. Mr. Goldstick is married to Miss Anna Nathanson, daughter of Ben Zion Nathanson of Toronto, and has one daughter, Reva Emma Goldstick. He is President of London Lodge, No. 1012, I.O.B.B., and Vice-President of the Secondary School Teachers' Institute of London.

HOUSE OF JACOB CONGREGATION, WINNIPEG

THE oldest and largest Synagogue in North Winnipeg, Congregation Beth Jacob, was erected in the year 1903. The congregation was organized in that year, and among the founders were:—P. Lechtzier, who became President; L. Berger, Vice-President; and N. Kasler, Treasurer. This synagogue has exerted a powerful influence upon Winnipeg Jewry, and under its auspices, the first plans for the building of many prominent institutions such as the Talmud Torah and the Jewish Old Folks' Home, were made. Rabbi Kahanovitch, Chief Rabbi of the orthodox congregations in Winnipeg, is the minister at this synagogue. It has a membership of one hundred and fifty, a Chazan and a choir. The present officers are:—H. Sinisky, President; P. Steingarten, Vice-President; and S. Choslovsky, Treasurer.

CONGREGATION BETH JACOB, HAMILTON, ONT.

THE Congregation Beth Jacob of Hamilton was organized on December 1st, 1887, and on December 6th, 1887, the charter was received from the Provincial Government. They first held a "minyan" at a hall on King Street West, at which place, at the present time, stands the Royal Theatre (moving picture house). Two years later, in 1889, the present premises were bought from a church, which was renovated and remodelled into a synagogue. This was before the present T. H. B. Tunnel was built. On the charter appears the following list of names;—Messrs. Elias Siderski, Julius Levy, William Goldberg, Woolf Cohen, Isaac Raphael, Louis Rubens, Isaac Levy, Harris Siderski, Max Steinberg, Kalman Camman, Soloman Frank, Jacob Lewis, Max Morris, Adolph Shafer, Moritz Mittenbrown, Archibald Epstein, Barnett Frank, Isaac Diamond, Meyer Lamberg, and Samuel Moskowitz.

There is no record of the first officers. The first Board of Trustees of the congregation were;—Messrs. Abraham Levy, Max Steinberg, Kalman Camman, William Goldberg, Woolf Cohen, Elias Siderski, Julius Levy, Louis Lipschitz, and Solomon Frank.

Many of the charter members have left the city, some are deceased, others are still residents but not members of the congregation. Those of the charter members who are still members of the congregation are;—Max Steinberg, Harris Siderski, Archibald Epstein, and Meyer Lamberg.

The congregation is at present without a spiritual head, but is in the field for a modern orthodox Rabbi, and the Chazan is the Rev. Jacob Levinson. The congregation consists of about one hundred and forty members, the minimum dues being $24.00 per annum. The fees of the non-resident members and widows of members are half that amount.

In connection with the congregation, there is a ladies' auxiliary, The Jewish Ladies' Aid Society, which looks after all charitable work.

The present officers of the Society are;—Mrs. H. Freiman, President; Mrs. S. Needle, Vice-President; Mrs. M. Epstein, Secretary; and Mrs. Rose Levy, Treasurer.

There is also the Beth Jacob Social Circle, which is composed of the children of the members, who meet in the vestry chambers of the synagogue, a Junior, Congregation, and a Sunday Religious School.

The congregation has large burial grounds, which are situated at Waterdown, and the Cemetery Board consists of;—J. Goldblatt, President; S. Shachnove, Vice-President; M. Levy, Deputy Gabbay; M. Grinblatt, Treasurer; and J. Freedman, Secretary.

The present officers of the congregation are;—D. S. Kauffman, President; R. Levy, Vice-President; J. Freedman, Secretary (since July 1, 1919); J. Alter, Treasurer; Trustees, A. Epstein, M. Epstein, S. Quiril, S. Lipschitz; Gabbaim, Jacob N. Goldblatt and Max Steinberg; House Committee, S. Davidovitz, S. Hershman, and A. Berg; and Life Trustees, Jacob N. Goldblatt, Harris Siderski, and Samuel Shachnove.

CONGREGATION B'NE ISRAEL, LONDON, ONT.

THIRTY-SIX years ago, (September, 1888), a handful of Jews banded themselves together for the purpose of organizing the first Jewish congregation in London.

The prospect of acquiring a synagogue seemed at first remote. There were only twelve members. They were new-comers, who had brought anything but wealth from the old land. "B'ne Israel" was the name given to the congregation, and I. Levin was chosen as its first President. For many years services on the Sabbath and on Holy Days were held in private homes.

In 1896, however, a synagogue was erected, the first Jewish synagogue to be built in London. It was situated on Richmond Street. J. Harris was President at that time. Some time before this, a cemetery had been purchased by the congregation.

In the course of a quarter of a century, with the steady, though slow growth of the Jewish population of London, the original synagogue became inadequate, despite the fact that a second congregation had meanwhile sprung up.

In 1917, B'ne Israel moved into larger quarters, when they purchased their present synagogue on the corner of Grey and Wellington Streets, originally a German church.

At the present time the congregation is in a flourishing condition; it has more than fifty members. The officers include D. Wydenbaum, President; J. Schure, Vice-President; L. Slobasky, Treasurer; Mr. Rosenfeld, Secretary; and M. Fishbein, First Trustee.



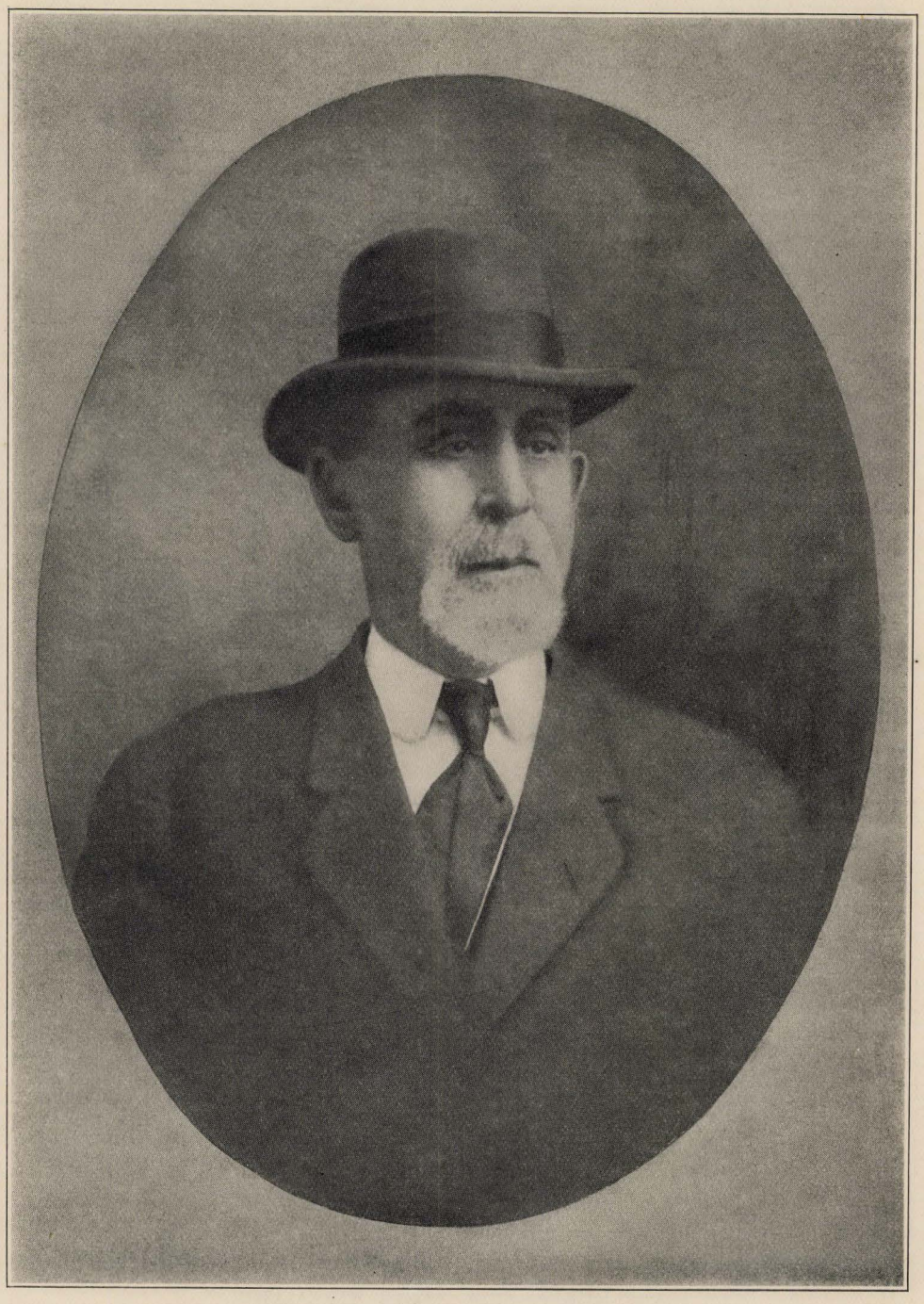
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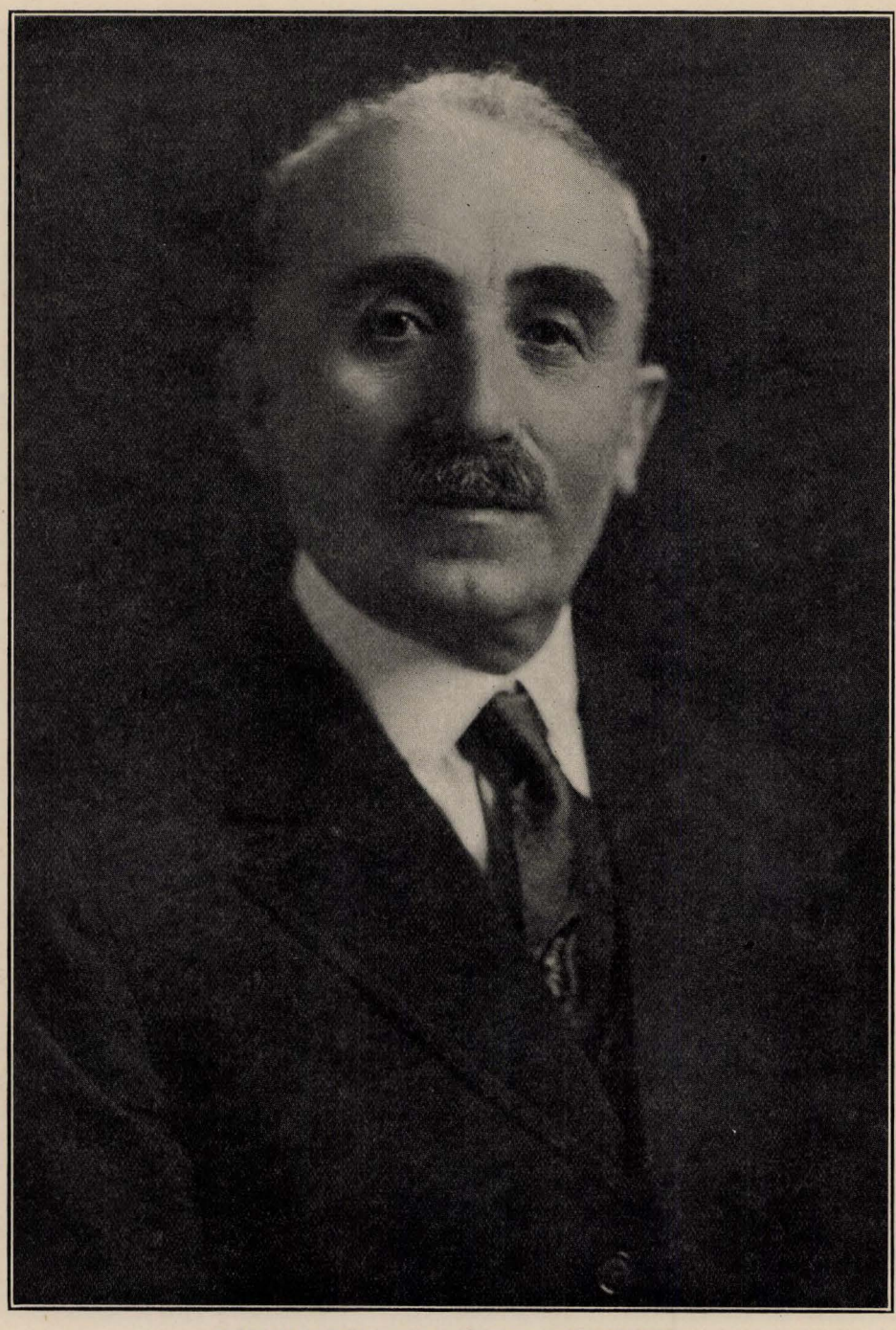
RABBI M. J. MINTZ, OTTAWA

RABBI MAX JACOB MINTZ, of the Adath Jeshuran Synagogue, Ottawa, was born in Boston, Mass., U.S.A., on May 22nd, 1898, the son of Philip Mintz, of that city. He received his early education at the High School of Scranton, Pa., from which he matriculated to the New York University, and then later attended Columbia University, New York. He received his rabbinical degree after a course at the Rabbi Isaac Elchanan Theological Seminary, New York, and was the first American-born student to receive the rabbinical degree at this seminary. He was president, (1921-22) of the Students' Organization at the seminary, and after receiving his degree received the appointment as Rabbi and superintendent of the Hebrew National Orphans' Home, the largest orthodox orphanage in America, where he remained until early in 1924, when he received an unanimous call to the pulpit of the Adath Jeshuran Synagogue, King Edward Avenue, Ottawa, Ont., which appointment he holds at the present time. Rabbi Mintz has developed the various societies and activities in connection with the synagogue, and he is meeting with great success in his congregational work. Since his arrival in Ottawa, he has taken a leading position in the Jewish community and has become prominently identified with all welfare and communal movements, and is held in the highest esteem by all members of the community. An earnest student of all Jewish problems, an omnivorous reader, and a forceful speaker, a brilliant future is prophesied for Rabbi Mintz. His discourses are not confined to the pulpit and always attract deep attention. He is a member of the Alumni Society of the Rabbi Isaac Elchanan Theological Seminary, and is an active member of the Independent Order B'nai B'rith. He is an ardent Zionist and one of the leaders in the local organization. Rabbi Mintz has the distinction of being the youngest Rabbi to ever hold office in the synagogue where he officiates, which is the oldest congregation in Ottawa.



THE LATE MOSES BILSKY

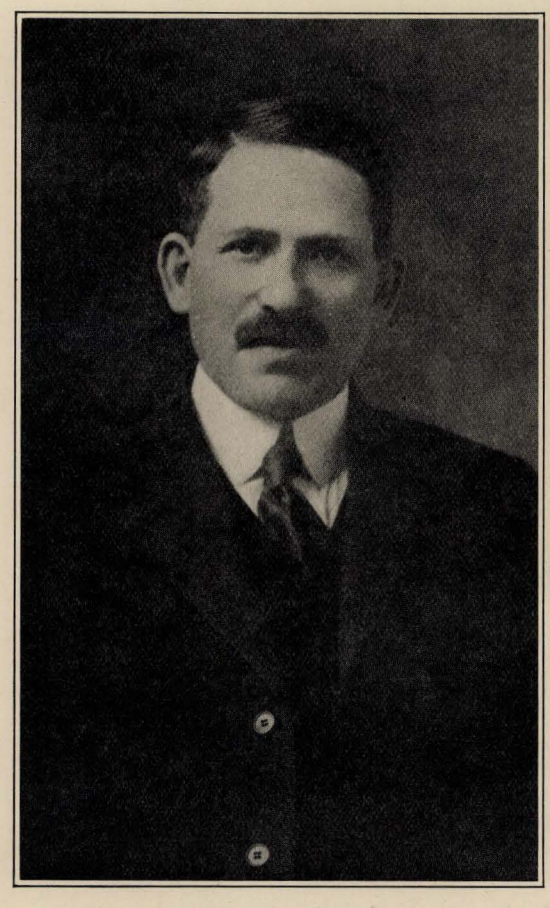
THE LATE MOSES BILSKY, the first Jew to settle in Ottawa, and founder of the firm of Bilsky, Ltd., was born in Russia in 1829 and died in Ottawa on January 4th, 1923. He arrived in Canada with his father when 14 years old and first lived in Montreal, but went to Ottawa in 1857, when his father returned to Palestine. In 1861 he went to the newly-discovered Caribou gold fields of the West, in those days having to make the trip by rail to New York, thence by boat to the Isthmus of Panama and then by boat to Victoria, the trip taking several weeks. Things at the gold camps not being to his liking, he started the return trip, over land, on foot and by horse. He enlisted in the American Army in 1863 and fought during the Civil War, and was a trooper stationed in San Francisco at the time Abraham Lincoln was assassinated. In 1867, he returned to Ottawa and opened up his first jewelry store. Mr. Bilsky for over half a century was a leading figure in the Jewish life of Ottawa and during all that time took great interest in all charitable and social movements in the community. He was instrumental in starting the first synagogue there in 1895, the Adath Jeshuran on King Edward Avenue. He was also one of the leaders of the local Zionist movement and was known for his kindness and charity, never refusing worthy requests. He had a large family, leaving five sons; Alex of Montreal; Samuel, Jack and David of Ottawa; and Nathan of Chatham; and six daughters, Mrs. A. J. Freiman and Misses Eva and Tilly Bilsky of Ottawa; Mrs. A. W. Jacobs of Montreal; and Mrs. A. J. Schragge and Mrs. A. Bronfman of Winnipeg. Mr. Bilsky's funeral was one of the largest ever held in Ottawa, and during his long residence there, he shared the universal respect of the entire community, both Jewish and Christian. His children have taken a prominent part in communal undertakings and particularly in Zionistic work, one of his daughters, Mrs. Freiman, being President of the Hadassah Organization of Canada.



ISAAC RUBENSTEIN, SAULT STE. MARIE.

ISAAC RUBENSTEIN, for twenty-five years a prominent citizen of Sault Ste. Marie, Ontario, was born in Kishinev, Russia, October 25th, 1862, the son of the late William Rubenstein of that city. He received a very thorough education in his native city and came to Canada at the age of 20 years, arriving here June 5th, 1882. He followed a commercial career, and on arriving in this country resided in Winnipeg for two years, moving from there to Montreal, where he lived for five years. In 1889 he took up his residence in Ottawa, where he remained for ten years. During his residence there, Mr. Rubenstein took an active part in communal affairs, and was one of the first members of the Ottawa Hebrew Benevolent Society. He was also an officer of the first synagogue established in Ottawa. In 1899 he removed to Sault Ste. Marie, Ontario, opening up the business there that he still conducts under his own name. Mr. Rubenstein is regarded as the foremost member of the Jewish community in Northern Ontario and is a leader in all movements made for the welfare of his people. His activities are not confined to his own creed and he occupies a prominent and most respected part in the life of his city. He is very fond of athletic sports and is an enthusiastic curler, fisherman and hunter. He is a member of the Canadian Order of Foresters. On April 20, 1887, Mr. Rubenstein was married to Miss Lena Cook, daughter of the late Israel Cook of Detroit, Michigan, and he has five sons; William, who is associated with him in business, Dr. Obbie, (Detroit), Dr. Jacob, (Ottawa), David and Israel Rubenstein, and four daughters; Hattye, (Mrs. J. Bolle of Buenos Aires, Argentine), Molcha, (Mrs. A. D. Hart of Toronto), Esther, a graduate nurse of Los Angeles, California, and Miss Dorothy Rubenstein, a pupil in Mt. Sinai Hospital, New York. His sons, Obbie and Jacob, were both in the Canadian Army during the World War, the former being on active service, overseas, for over three years, and the latter on home service (being under age), and his daughter Esther also served in France for over two years as a Red Cross nurse with the American Expeditionary Force.

CASPAR CAPLAN was born in Shawville, Kovno, in September 1871, the son of Jacob Hirsch Caplan of that city. He emigrated to the United States when a young man and later went to Ottawa, where he established the firm of C. Caplan Limited, which is one of the leading Jewish stores of the Capital. Mr. Caplan has always taken a keen interest in the Jewish life of Ottawa, and he has occupied many important positions in that connection. He was Vice-President of the Ottawa Hebrew Benevolent Society, and for a number of years has been a Trustee of the Adath Jeshuran Congregation. He was President of the United Talmud Torahs of Ottawa, and is a charter member of the Independent Order B'nai B'rith, Ottawa Lodge. Mr. Caplan has been associated with almost every communal undertaking in Ottawa, and has taken a prominent part in all philanthropic work. In 1897, Mr. Caplan was married to Dora, daughter of Isaac Loeb Roston, and he has three sons, Sam, Gordon and David, and three daughters, Leslie, Miriam and Lillian.



C. CAPLAN, OTTAWA



I. SUGARMAN, OTTAWA

ISRAEL SUGARMAN was born in Wilna, Russia, July 17th, 1877, the son of Hirsch Sugarman. He received his education at the Hebrew School of his native city. On his arrival in Canada, he made his home in Ottawa, where he has since resided, and where he takes an active part in all communal undertakings. He is a member of the Ottawa Hebrew Benevolent Society; The Zionist Organization; and President of the Independent Order B'nai B'rith, Ottawa Lodge No. 885. Mr. Sugarman is one of the founders of the Rideau Street Synagogue, and was Chairman of the Building Committee when the synagogue was erected in 1912. In 1916-17, he was President of this congregation. He has always taken a keen interest in the Hebrew education of the Jewish children of Ottawa, and he is one of the founders of the Ottawa Talmud Torah. He was instrumental in securing the present site for the school, on George Street. He was formerly director of the Young Men's Hebrew Association. Mr. Sugarman is married to Leah, daughter of Abraham Joseph Sugarman, and has one daughter, Miss Florence Sugarman.



RABBI I. I. KAHANOVITCH, WINNIPEG

RABBI ISRAEL ISAAC KAHANOVITCH was born in Grodno, Poland, October 8th, 1872, the son of Joshua Falk Kahanovitch. His Hebrew training was received up to the age of sixteen years in the famous theological seminaries at Grodno and Slabodka, under the well-known scholar Rabbi I. Rabinowitch. He was ordained as Rabbi in his twentieth year by Rabbi I. Epstein, the author of "Oruch Hashulchan". In 1896, he was married to Rachel, daughter of Kappel Kleiman, of Sinee, and has three sons and five daughters. He continued his studies up until 1905, at the same time partaking in communal affairs, particularly active for the Zionist cause. In the beginning of 1906, soon after the pogrom in Keshinev, he came to America, and became Rabbi in Scranton, Pa. After being there about a year, he was invited by the Jewish community of Winnipeg to go there as Chief Rabbi of Western Canada, having jurisdiction from Winnipeg to the coast. In Winnipeg he has taken a very active part in the religious and communal life of the city. He founded the first Talmudical Study Circles in the Shaarey Zedeck Synagogue, and in the House of Jacob Congregation. He was prominent in the organization of the Winnipeg Hebrew Free School, and has always been a strong agitator for Hebrew education. He continued his activities in Zionist work, and through his influence, the community strengthened its efforts towards this movement. He attends all Zionist Conferences, and is a member of the National Executive of Canada. Rabbi Kahanovitch visited the new communities that were formed throughout the West, and helped them to arrange their spiritual and social life, and was instrumental in organizing congregations and Hebrew schools. He encouraged farming in the new districts and was instrumental in founding the colonies at Camper, Man. and Sovenfeld, Sask. During the War, he was deeply interested in relief work and helped to form the Jewish Legion. He is a member of the Organization of Orthodox Rabbis of United States and Canada. He was prominent at the Canadian Jewish Congress.

THE HOUSE OF JACOB SYNAGOGUE, REGINA

REGINA does not seem to have any record of Jewish families residing there, until about 1909. It was not until 1913, that a congregation was formed. Prior to that date, services were held irregularly and a farmer by the name of Wasserman, who farmed in the immediate vicinity, acted as mohel and schochet. Services were held on the high holidays in one of the halls, though great difficulties were experienced in getting any accommodation.

In 1911, a schochet was engaged and services were held in his home. In 1913, a move was made to build a regular place of worship. The first officers were:—President, S. Pearlman, and Secretary, B. Zurif, with S. Prosterman, J. Kliman, I. Hamer and J. Schwartzfeld as the committee. Lots were purchased on Ottawa Street and the present building was erected and opened in September, 1913, as a cost of $12,000, free of debt. Much money was raised by the permanent sale of seats which belong to the purchaser and their heirs for all time to come.

The opening ceremony marked a distinct era in the history of Judaism in the Province of Saskatchewan. The Lieutenant-Governor, Geo. Brown, and the Mayor of the city took part in the ceremony and laid two of the corner stones, the third being laid by the President, S. Pearlman. There is seating accommodation for about four hundred ladies and gentlemen, but owing to the increase in the population since the opening date, it has been found impossible to accommodate the large number desirous of taking part in the services during the high holidays. During the past three years a hall had to be engaged, with additional readers, to accommodate the local public and the many visitors from outside districts. It is more than probable that in the near future a new synagogue will be built.

The present officers are:—President, Harry Kahn; Honorary President, Jake Kliman; Vice-President, I. Shein; Treasurer, I. Hamer; Secretary, H. Kahn; first Gabbay, D. Fages; Second Gabbay, Z. Shragge; Trustees, I. Friedgut, N. Wolfman, B. Finkelstein, S. Finkelstein, W. Pechet, B. Redman and A. Basen.

CONGREGATION SHAAREY ZEDECK, VANCOUVER, B.C.

ABOUT the year 1905, with the Jewish population of Vancouver steadily growing, it was felt that the time had arrived when an orthodox synagogue should be established. Out of this sprang the synagogue known as "Congregation Sons of Israel." This congregation immediately took steps to erect a small house of worship, and arranged for the necessary services.

After a number of years of more or less constant difficulties, the congregation was broken up, and in its place the present" Congregation Shaarey Zedeck" was formed.

The synagogue building was soon found to be too small, and a campaign was then launched for funds, with which to erect a proper building. This culminated in the year 1918, when the new synagogue was completed at a cost of $50,000. The outstanding feature in this campaign, was the joining together of all the Jewish elements of the city, both for their work in the campaign, and for the moneys donated. The Building Committee consisted of Max M. Grossman as chairman, Charles Goldberg, David Marks, Nace Swartz and M. Stochinsky. During the transition period connected with the building of the new synagogue, the whole of the activities were carried on by the Building Committee, and they were able to eventually turn over a properly working organization.

Mr. I. L. Kostman was then induced to take the presidency of the synagogue, in order that it might be established along proper business lines and function to the best advantage, and during the following two years, Mr. Kostman proved himself to be worthy of the trust imposed in him, and succeeded in making the synagogue a very strong factor in the community life.

A word as to the Rabbi, M. Pastinsky. He has been with the synagogue for the past six years, and his devotion not only to the working of the synagogue itself, but to all problems that affect Jewish life, have called forth unstinted praise.

For his services as chairman of the Building Committee, an honorary life membership has been given to Max M. Grossman.

The officers of the synagogue are: President, Mr. P. Brotman; Vice-Presidents, Mr. L. Halperin and Mr. D. Davis; Treasurer, W. Zimmerman; Recording Secretary, K. Katznelson; Financial Secretary, W. J. Levin; Trustees, W. Genser, A. G. Hirschberg, A. H. Fleishman, H. Kahn and S. Rothstein.

CONGREGATION TEMPLE EMANU-EL, VANCOUVER, B.C.

THIS is the oldest congregation in Vancouver. It was initiated in the early history of the city. Vancouver was incorporated in the year 1886, and the congregation was functioning in the year 1887. At that time, the services held were strictly orthodox, and were conducted by the members themselves. But in 1890, steps were taken for its incorporation as a semi-reform congregation, and this has been continued until the present.

The first Rabbi was Rabbi R. Rosenstein. He was in turn succeeded by Dr. R. Farber, Dr. I. Friedlander and Dr. S. Rosengard.

Prior to the Great War, the congregation purchased a valuable site upon which to erect a modern synagogue, and although plans were prepared for this building, the War (1914-18) held up the project for the time being.

For the past two or three years, services were suspended, so that the Jewish population could all assist in the erection of the building now occupied by Congregation Shaarey Zedeck. Now, however, the members are directing their attention to the continuation of its services, and arrangements are being made to alter the original plans, and erect a combined synagogue and community building. It is hoped, that a start will be made before the next New Year's holidays.

A very active Sunday School is maintained, under the auspices of the Temple's Auxiliary.

The president of the congregation is Mr. Samuel Gintzburger, who is probably the earliest of the pioneers, and who occupies an enviable position in the Province.

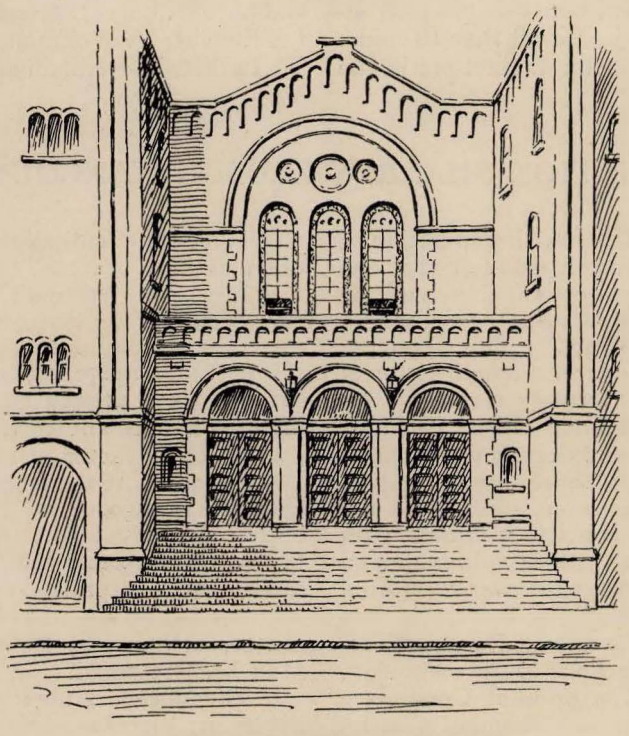
BETH JACOB CONGREGATION, TORONTO

THE CONGREGATION BETH JACOB was organized in 1899 by a number of Polish Jews who were desirous of having a place of worship where the ritual to which they were accustomed would be carried on. Among the first members of the congregation were;—Messrs. M. Granatstein, L. Rotenberg, S. Garfinkle, G. Pesachovitch, Z. Wagman, I. Wagman, S. Lederman, J. Sugar, C. Garfunkel, H. Rotenberg, and M. Rotenberg, and the first President was Mr. Samson Garfinkle.

Their first place of worship was a small cottage at the rear of a house on Chestnut Street, and after worshipping at this place for a few years, they removed to a small place on Centre Avenue.

In 1904, finding that their quarters were far too small for their requirements, the congregation decided to move to a new site. They purchased the Baptist Church at 17-19 Elm Street, which for sixteen years they used as a place of worship. The congregation flourished, and as the membership increased rapidly, the building on Elm Street was no longer adequate. It was decided to sell these premises and to build a more commodious and modern place of worship.

In 1921, the congregation purchased two houses on Henry Street (opposite Cecil Street). These were immediately demolished, and the construction of the present synagogue was begun. The old building on Elm Street was sold at a profit of nearly $7,000.00.



HENRY STREET SYNAGOGUE

The cornerstones of the new synagogue were laid on May 4th, 1921; the two in front by Mr. M. Granatstein and Mr. and Mrs. M. Goldmintz, and the two on the sides of the building, by Mr. G. Arbus and Mr. H. Sherman, with all the accompanying ceremonies.

The synagogue is a handsome structure with a seating capacity of five hundred and fifty for men, and three hundred and fifty for women.

The building is designed in the Romanesque manner, of red brick trimmed with limestone. Three arches compose the main entrance which is surmounted by a large stained glass rose window. On either side are tall flanking towers with minor entrances in them. These towers are capped with small domes, which seem to stand guard over the large central dome, covering the main auditorium. This auditorium is square and is the full height of the building with the ceiling dome supported on tall classical columns. A gallery runs around three sides with smaller domes at each of the corners. Facing the entrance as one enters the auditorium, is the Ark, forty-five feet high, of wood, a rich walnut colour. The tablets on the top are supported by twisted columns and the whole is elaborately carved, giving an exceedingly rich effect in keeping with the general character of the building.

In the basement of the building there is a Beth Medrosh, where many of the men pray and study the teachings of the Torah. This is large enough to seat two hundred people. A large dance hall and banquet hall are also situated in the basement and are used for weddings, banquets, etc. This hall can hold about one thousand people comfortably. The living quarters of the shamos are also situated in this part of the building. The architect in charge of the construction of this building was Mr. Benjamin Brown.

The money raised for the building was in the form of donations from the members of the congregation, and from the sale of seats. The total cost of the structure amounts to $115,000.00, and the congregation is today in a flourishing condition.

Among those who have been Presidents in this congregation are;—L. Rotenberg, M. Goldhar, B. Goldhar, L. Rotstein, and others. Mr. S. Garfinkle was the President, B. Goldhar, Vice-President, B. Paskowitch, Parnass, and L. Rotstein, Gabbay, at the time of the erection of the present synagogue, and the Building Committee was composed of the following gentlemen;—M. Goldhar, S. Gotfried, L. Grossman, D. Rotstein, B. Caplan, H. Schwartz, A. Schwartz, P. Kamin, S. Brenzel, M. Brenzel, M. Priemer, B. Tator, K. Silverstein, and C. Wagman.

The congregation at the present time has a membership of about one hundred and seventy. There is also a Ladies' Auxiliary that takes a prominent part in all the activities of the congregation. The President of the Auxiliary is Mrs. M. Goldhar. The congregation at the present time has no official Rabbi. Rabbi Graubart, however, has acted as spiritual head of the congregation on different occasions, as has also Rabbi Silverstein, who is a recent arrival from Poland.

In the early days of the congregation, the members bought land in North Yonge Street, which they used as a cemetery for a number of years. They found, however, that the ground there was very swampy, and in 1924, the congregation purchased a large tract very nicely situated in Lambton, which they now use as the cemetery. The cemetery committee, or Chevra Kedisha are;—Gabbai, M. Goldhar; Treasurer, S. Gotfried, and Secretary, Meyer Goldhar.

The present officers of the congregation are;—President, M. Granatstein; Vice-President, K. Silverstein; Treasurer, C. Teishman; Rec. Sec., M. Priemer; Fin. Sec., P. Greenbaum; Parnass, S. Gotfried; Gabbay, G. Pesachovitch; and Trustees, Messrs. M. Goldhar, I. Gold, D. Wagman, M. Wagman, M. Goldmintz and L. Cutler.



Milne Studio

CHARLES GARFUNKEL, TORONTO

CHARLES GARFUNKEL, the son of Rev. Samson Garfunkel, was born in Poland, September 19, 1884. He came to Canada in 1895, to join his parents, who had come to Toronto a short time previously. He received his education in the public schools of Toronto. In 1904 Mr. Garfunkel was married to Gertrude, daughter of the late Benjamin Tugendhaft of Toronto, and he has one son, and two daughters. In 1917 Mrs. Garfunkel passed away, after a long illness. Mr. Garfunkel established the first steamship ticket agency in Toronto, in 1900, and he remained in this business for many years. In 1912 he went into the building and real estate business and he continued in this until 1921, when he became associated as Secretary-Treasurer and Manager of the United Press, Limited. Mr. Garfunkel has always been intensely interested in communal activities and for some time was president of the Henry Street Synagogue, Toronto. He is a director of the Toronto Hebrew Free Loan Association and also of the Federation of Jewish Philanthropies, Toronto, and is a member of the Zionist Council of Canada. He takes an active part in the political life of Toronto and for fifteen years has been a member of Ward 4 Conservative Association. He was for some years treasurer and later third vice-president, and was the first Jew to hold office in this association. Mr. Garfunkel is a member of the Palestine Lodge, A.F. & A.M., and of the I.O.B.B. Since his connection with the United Press, Limited, he has been associated with Ephraim Palter, the President and Paul Frumharz, the Vice-President of this company, and they have developed this concern from a small printing establishment into the largest Jewish publishing house in Canada. They are contractors to His Majesty's Government, and handle all the printing, binding and publishing for the Government of Ontario. They also print large numbers of school books. Much of the success of the concern is due to the untiring energy and ability of Mr. Garfunkel.



J. A. GLANZ, WINDSOR

JERRY A. GLANZ, one of the prominent Jewish citizens and the leader in communal work in Windsor, was born in Vilna, Russia, in 1888, the son of Albert Glanz. He received his education in the town of Riga, and upon coming to Canada, this was supplemented by private tuition. He arrived in Canada in 1914 and settled in Windsor, Ontario, where for four years he was engaged in the wholesale produce business. In later years, he adopted the furniture line, and is today, with his partner, conducting one of the foremost furniture stores in the border cities, under the name of the Windsor Home Furniture Company. Mr. Glanz married Miss Dora Rubin, daughter of Samuel Rubin, and he has two sons, Albert and Abraham, and one daughter, Miss Rose Glanz. When he arrived in Windsor, he found approximately fifty Jewish families there with no organization of any kind. With a progressive mind he set to work to introduce educational facilities for the Jewish residents, and the result of his activities is the Windsor Hebrew School, which today occupies its own building and accommodates from one hundred and fifty to two hundred scholars, who are receiving a proper and thorough education. Mr. Glanz was the first organizer of the Zionist movement in Windsor. Charities of every conceivable deserving character have always found in him a hearty supporter and warm friend. It is only a statement of fact to say that Mr. Glanz is an energetic and enthusiastic leader in all campaigns of local societies and national relief funds in the border cities. He is the President of the Primrose Club, Windsor; Treasurer of the Agudath B'nai Zion; Treasurer of the Windsor Hebrew School; Treasurer of the Literary Society; Treasurer, Keren Hayesod and National Fund; active member of the Shaarey Zedeck Congregation; member, Border Cities Chamber of Commerce; Border Cities Retail Merchants' Association; the Denver Sheltering Home for Jewish Children; Jewish Consumptive Relief Society of Los Angeles; I.O.B.B.; Hebrew Sheltering Immigration Aid Society of America; Local Relief Fund, and many other societies.

BAY STREET SYNAGOGUE, TORONTO "MACHZIKE HADASS"

IN 1906, a number of the members of Chestnut Street Synagogue (Shomrai Shabbas), who became dissatisfied with certain conditions that were in existence, decided to organize a new congregation and formed the Bay Street Synagogue (Machzike Hadass).

Among those who were active in the formation of this congregation were;—Samuel Fralick, Charles Scher, M. Gelber, the late L. Shumer, Charles Pasternack, and M. Sheffer.

For their rights in the Chestnut Street Synagogue, the seceding members received the sum of $10,000, for which they purchased the property on Bay Street, and on which they built their synagogue.

The first President was Mr. Samuel Fralick.

Rabbi J. Weinraub, who formerly had been connected with the Chestnut Street Synagogue, joined the Machzike Hadass, and has been connected with that congregation ever since.

The present membership consists of about one hundred and twenty, and Mr. Myer Shapiro is the President.

ROUMANIAN HEBREW CONGREGATION "ADATH ISRAEL", TORONTO

THE Roumanian Hebrew Congregation "Adath Israel" of Toronto, was organized in 1902, with a membership of twenty made up of men who had come from different parts of Roumania and who wished to have their services conducted in the manner to which they had been accustomed. They at first worshipped in different homes and halls and in 1910, built the present building at 48-50 Centre Avenue. On completion of the building, the corner stone was laid by Mr. and Mrs. B. Hashmall, with all necessary ceremony. The membership at the present time is two hundred, and the seating capacity of the synagogue is five hundred.

In 1924, a Ladies' Auxiliary of the congregation was formed, under the presidency of Mrs. H. Signer. Mrs. Leo Hertzman is Secretary of the Auxiliary. Through the efforts of its members, a Sunday School was formed on February 1st, 1925, with an attendance of seventy-five children.

The present officers of the congregation are;—Pres., Mr. Isaac Lieberman; Vice-Pres., Mr. J. Pascal; Treas., Mr. A. Joseph; and Secty., Mr. Wm. Goodman.

The cemetery of the Adath Israel Congregation is situated at Rosemount Avenue, and the officers of the Chevra Kedisha are;—Gabbay, M. Pezim, and Assistant Gabbay, J. Tishler.

ROSH PINA SYNAGOGUE, WINNIPEG

THE Rosh Pina Synagogue was organized in August 1893. The founders of the congregation were:—M. Black, W. Moscovich, P. Minuk, I. Rosen, T. Finkelstein, N. Rosenblat, H. Gartil, B. Peveles, and S. Milstein. The present officers are:—T. Portigal, President; J. Shimban, Vice-President; A. Swartz, Treasurer; and M. W. Shiffman, Secretary, and the Trustees are:—N. Rosenblat, D. Gufine, I. Brownstein, and W. Black.

CONGREGATION BEN JUDAH, LONDON, ONT,

SOME eighteen years ago (1907), a small group of Jews of London, Ont., under the leadership of the late Moses Leff and M. Pollock, now of Saskatchewan, banded themselves together to form a congregation. They purchased an old church at the corner of Colborne and Horton Streets. Owing to the lack of funds, the late Moses Leff and the late Israel Leff advanced the required amount. After remodelling and making all the necessary renovations, the synagogue was formally opened on September 12th, 1907. They held services in this building for thirteen years. The original membership of the congregation consisted of fourteen men, but slowly the number increased, until today there is a total membership of seventy.

At a meeting held on Sunday, May 15th, 1920, it was resolved that the old synagogue be demolished and a new and up-to-date building be erected. For four years the Building Committee, consisting of Messrs. H. Sigel, M. Siskind, B. Lewis, S. Hershorn, M. Jack, M. Apple, S. Sigel and H. Grace, laboured zealously and faithfully to raise the necessary funds.

The cornerstone was laid on July 2nd, 1923, by Mr. and Mrs. B. Lewis, Rabbi Jacob Gordon of Toronto officiating. On July 15th, 1924, which was a day of great rejoicing to the Jews of London, the new edifice was formally opened. The total cost of the new building is $18,000.

The present spiritual head of the congregation is Rabbi A. Ruthberg, formerly of Auburn, N.Y.

The Life Trustees are;—B. Lewis, M. Siskind and the late Moses Leff, and the present officers are;—H. Sigel, President; J. Lipowich, Vice-President; S. Sigel, Secretary; J. Siskind, Treasurer; and Trustees, M. Gootson, S. Boom and S. Hershorn.

BETH ISRAEL SYNAGOGUE, KINGSTON, ONT.

THE Hebrew Congregation of Kingston dates back many years, among the founders being Simon Obendorffer, Louis Abramson, K. Zacks, I. Zacks, S. Bennet, and M. Susman. Prior to this there were Jewish residents of the city, but never sufficient number to form a "minyan".

After the formation of the congregation the members worshipped in halls and other public places, and in the course of time a second congregation was organized, by newer arrivals and through a dispute between members of the original institution. Finally, in 1908, largely through the instrumentality of Mr. Isaac Cohen, the two organizations combined, on the assurance that Mr. Cohen would be responsible for the erection of a synagogue. This became an accomplished fact in 1910. It is a noteworthy illustration of the high esteem in which members of the Jewish community are held when the Christian population of the city subscribed largely to the erection of the synagogue.

The first president was Mr. Obendorffer, and he was succeeded in office by Mr. Joseph Abramson. The Jewish community is approximately 200 souls and practically all are members of the congregation.

The present officers of the congregation are:—Isaac Cohen, President; K. Zacks, Vice-President; A. Shaer, Treasurer, and Moses Abramsky, Secretary.



DAVID SWEET, HAMILTON

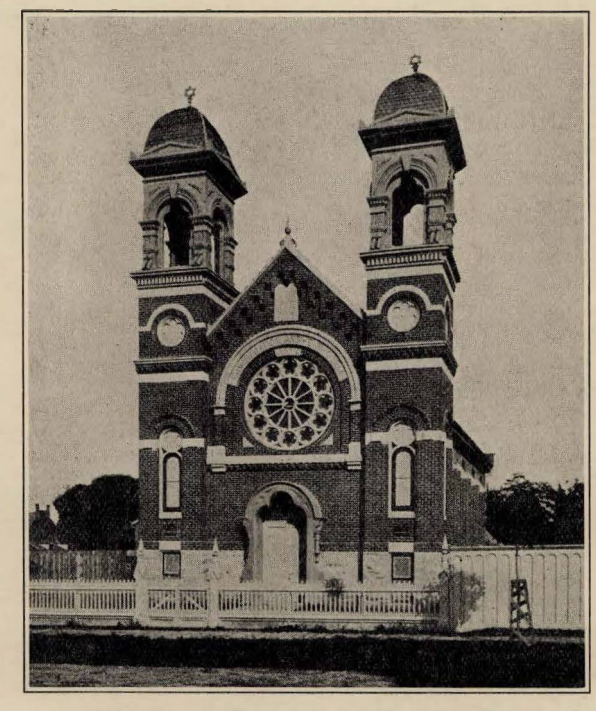
DAVID SWEET was born at Kishenev, Bessarabia, Feb. 3rd 1865, the son of the late Josef Zvi Sweet of that city. He came to Canada as a young man, in 1886, and settled in Hamilton, where he has since resided, and where he has built up a large cigar business. Mr. Sweet is a self-educated man, who ever since his arrival in this country has taken a great interest in the welfare of his less fortunate fellow-man, and in Jewish activities. Although not a rich man, he never refuses assistance to the deserving, irrespective of creed, and he occupies a leading part in the communal life of Hamilton. He was the founder (1888) and first president of the Hamilton Y.M.H.A.; secretary, Hamilton Israelite Benevolent Society, (1890); organizer and secretary, (1913) United Hebrew Association of Hamilton; one of the founders and first president, Viceroy Reading Chapter, I.O.B.B.; first president of the Young People's Society of the Anshe Sholom Congregation; present president, Jewish Immigrant Aid Society of Hamilton; and a director in many other charitable institutions. In 1915, Mr. Sweet was a vice-president of the Zionist Federation of Canada. His activities are not limited to Jewish welfare and he is a life member of the Red Cross Society. During and after the war, he was secretary of the Jewish War Funds and other similar societies. He is a prominent member of the Hamilton Health Association, Society for the Prevention of Cruelty to Animals, Children's Aid, Jewish Consumptive Relief, Chamber of Commerce, and Canadian and Commercial Clubs. In his religious beliefs, Mr. Sweet is a follower of the Reform movement, which he both advocates and practises, and he believes that as a Jew, it is his duty to be of use to his fellow-man. He is a member of the Anshe Sholom Synagogue. On April 26th, 1896, Mr. Sweet was married to a daughter of Mr. & Mrs. Joseph Blumenstiel, and in all his communal work, he has the active support of his wife. He has one son, Joseph, who is a barrister, practising in Hamilton, and one daughter, Miss Theresa Sweet.

ANSHE SHOLOM CONGREGATION, HAMILTON

THE oldest Jewish Congregation in Hamilton and one of the pioneer religious bodies of Canada, was incorporated by Parliament of Canada on May 5th, 1863, under the name of the Anshe Sholom Congregation. Among the signatories to the application for incorporation were Jacob Frey, Isaac Levy, Henry Zinshimer, Samuel Desbecker, Leopold Rosenband, Daniel Shire, Simon Shire, Leopold Loeb, Isaac Shire, William Loeb, Mendel Levy, Abraham Levy, Herman Levy, Jonas Draenger, Solomon Ungar, H. Wolf, Bernhard Weinberg, Abraham Simon, and Louis Daniels.

Under the Act of Incorporation the congregation had the power to hold property not exceeding five thousand pounds in value, to be used for the purposes of a cemetery and synagogue.

The earliest available Hamilton directory (1851-2) gives the names of three Jews, J. Samuel, David Rose, and G. J. Lazarus. This was prior to the incorporation of Hamilton as a city. In the directory of 1856 the number had increased to thirteen, and in the following year ground was purchased for a cemetery. The deed to the ground is dated that year and is signed, on behalf of the Hamilton Jews, by four members of the community, who purchased it in the name of a Hebrew Benevolent Society, which was the first Jewish communal institution in the City, and which had been formed some time previously.



HUGHSON STREET SYNAGOGUE, HAMILTON

For a number of years after the congregation was incorporated services were held in a hall on King Street West, in fact, it was not until 1882 that a synagogue was erected. There was very little wealth among the charter members, many of whom were in business in surrounding settlements, and in 1882, led by Edmund Scheuer, who had arrived in Hamilton in 1871, and by the late Mark Cohen, funds were raised for the building of the synagogue on Hughson Street, which is still used by the congregation.

Originally starting as a strictly orthodox congregation, at the time that the synagogue was erected an innovation was made by the men and women worshippers sitting together. This was the first attempt at Reform Judaism made by the Jews of Canada, and Edmund Scheuer was again instrumental in this movement.

The first confirmant in the synagogue was Adolph Levy, a son of one of the charter members, and today a leading citizen of Hamilton, who has held the office of president of the congregation, a position that has also been held by his brother, Gabriel Levy.

The first minister to the congregation was the Rev. Wolf Landau, who officiated for many years. The regularly ordained rabbis of the congregation have been Dr. Berkenthal, and Rabbis Joseph Friedlander, Jacob Minkin, Julius Berger, and the present incumbent, Iser Freund. The Rev. Mr. Wohlberg succeeded Rabbi Berkenthal, and he was succeeded by the Rev. Mr. Philo.

Foremost among those who should be mentioned for signal services rendered the congregation is the late Mrs. Herman (Camilla) Levy, who in 1875, organized the Deborah Ladies' Aid Society, as an auxiliary society. Mrs. Levy was elected the first president of this society, (of which an account is given elsewhere in this volume) and retained this office until her death in 1916. A woman who practically devoted her life to the welfare of the congregation and of her coreligionists, she set an inspiration that on various occasions was perhaps the only means of keeping the congregation alive, and Hamilton Jewry may well be said to owe everything to her. Edmund Scheuer was the president of the congregation for many years, resigning in 1886 on taking up his residence in Toronto. The late Mark Cohen was also a very active member, and for the past forty years David Sweet has been one of the leading members of the congregation, for much of this long period holding executive office.



Simpson Bros.

DAVID DUNKELMAN, TORONTO

DAVID DUNKELMAN, President and proprietor of the Berger Tailoring Company, Limited, Toronto, was born in Poland on July 4th, 1883, the son of Eli and Leah (Titon) Dunkelman. As a young child he accompanied his parents when they took up their residence in the United States. He received his education at the public schools of Brooklyn, N. Y. In 1902 he came to Canada, settling in Toronto, where he has since resided. On his arrival in Toronto he took up a commercial career, and in 1910 commenced his present business as a wholesale clothing manufacturer, organizing a retail chain store clothing system. Mr. Dunkelman has developed this business into the largest firm of one price tailors in Canada, with twenty eight branches in all the leading centres from coast to coast, and employing over five hundred persons. Although his business interests are large and take up a great deal of his time, Mr. Dunkelman has not forgotten his less fortunate co-religionists, and he is one of the outstanding communal workers in the City of Toronto. His activities are not confined to any one creed, but he is particularly interested in the Zionist Movement, with which organization he has been prominently identified. He is a member of the Council of the Zionist Organization of Canada. He is a Trustee of the Federation of the Jewish Philanthropies of Toronto, a Director of both the Toronto Hebrew Free School and Toronto Hebrew Free Loan Association, and a member of all the charitable institutions of Toronto. On January 19th, 1910, Mr. Dunkelman was married to Rose, daughter of Mr. and Mrs. H. Miller, of Toronto. They have three sons, Joseph, Benjamin and Ernest, and two daughters, the Misses Zelda and Bernice Dunkelman. Mr. Dunkelman is a member of the Toronto Board of Trade; Canadian Manufacturers' Association; Empire Club; Canadian Club; and Primrose Club. He is a member of Mount Sinai Lodge, A.F. & A.M.



From a Painting

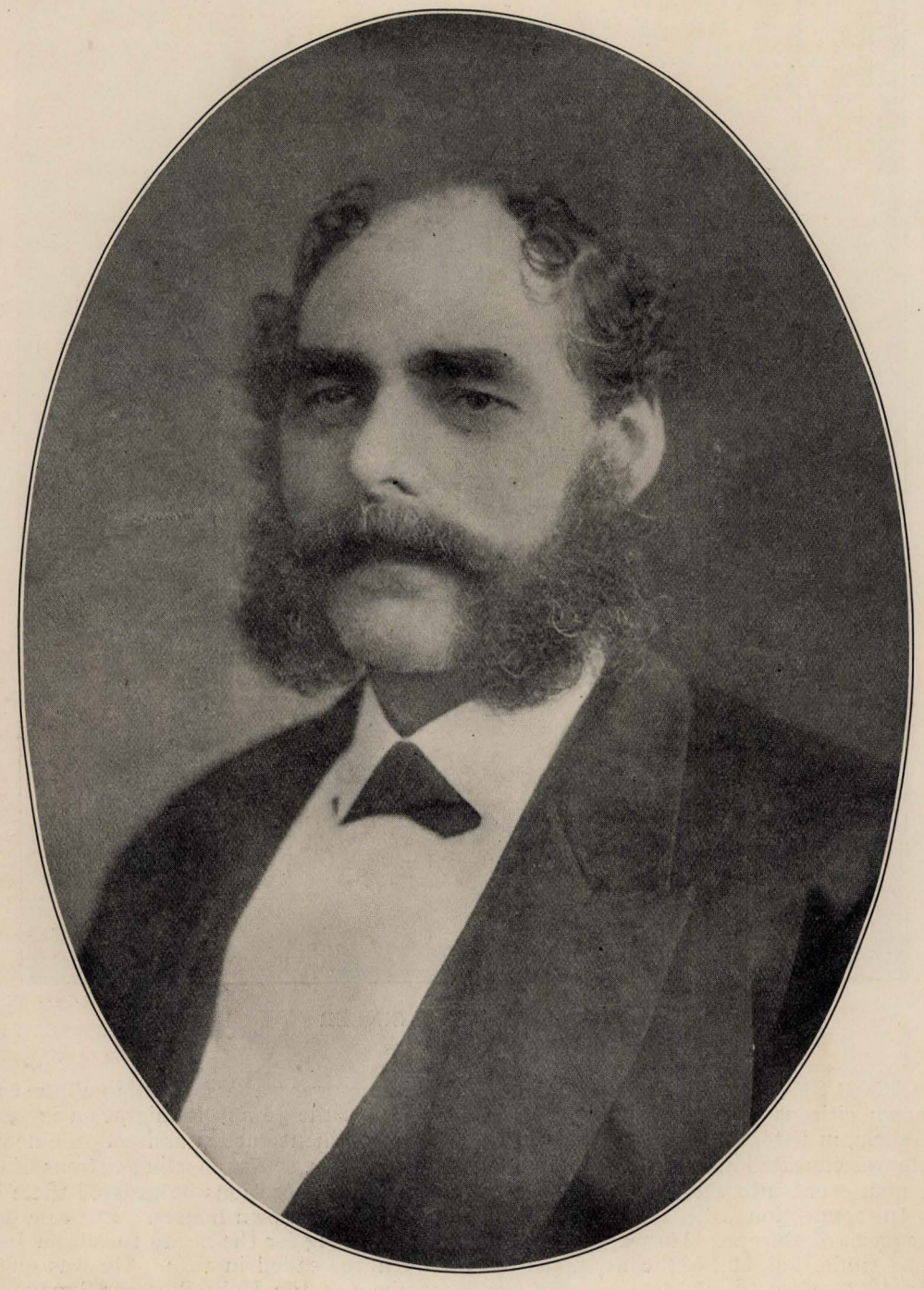
THE LATE JACOB SINGER

THE LATE JACOB SINGER, in his lifetime one of the best-known citizens of Toronto, was born at Jawarow, Galicia, in 1844, the son of Moses Singer, of that place. He was educated in his home community and as a young man went into the business of watch manufacturing. In connection with his business he travelled over all parts of Europe. He was married in Cracow, Poland, to Annie, daughter of the late Louis and Rifka Fogler. In 1866, when twenty-two years of age, he came to Canada, settling in Toronto, where he resided continuously until his death, which took place on November 23rd, 1911. On his arrival in Toronto, he again entered the watch-making and jewellery business, and almost from the start became interested in real estate. He devoted much interest in this, and became one of the largest property holders in the city. At the time of his arrival in Toronto, the Jewish population was very small, and there was not much demand for communal activity, but Mr. Singer was associated in all the enterprises at the time. As the Jewish immigration increased, he took a very prominent part in assisting the new arrivals to become worthy, self-supporting citizens of Canada, and on innumerable occasions he assisted them by giving them lodgings in his own houses. In those days it seemed a natural thing for the needy to call on Jacob Singer, and they never called in vain. He was one of the earliest members of the Holy Blossom Synagogue, and always took a great interest in this congregation, an interest which has been maintained by his children, one of his sons, E. F. Singer, being the present Secretary. Several of his sons are prominent in the professional life of Toronto. He was survived by his widow, nine sons, Moses, the late Dr. Solomon, Max, Israel, Alex, Abraham, Isidore, E. Fred and Arthur, and three daughters, Jennie, (Mrs. Dr. G. R. Miller, Brooklyn, N.Y.) Fanny, (Mrs. Sig. Lyons) and Miss Helen Singer of Toronto.

AHAVATH ACHIM SYNAGOGUE, ST. JOHN, N.B.

A HISTORY of the Jews in the Maritime Provinces could be written around the lives of the first Jewish settlers in St. John, N.B. Arriving in that city in the early sixties, these pioneers were able to adapt themselves to existing conditions and the roots planted by them took a firm hold in the soil of the young country.

The first Jews to settle in St. John were three brothers-in-law, Nathan Green, Solomon Hart, and Henry Levy, who arrived there in 1858 from England. They were the only members of their faith there for many years and when Louis Green, a son of Nathan Green, married his cousin, a daughter of Solomon Hart, it was necessary to bring a Rabbi from Boston to perform the ceremony. This was in the year 1882, and the small community had then been enlarged by the arrival of Abraham and Israel Isaacs who had arrived from England in 1878. The two Isaacs also married daughters of Solomon Hart. These were the first weddings performed in the Maritime Provinces by members of the Jewish faith. In social and communal undertaking the small Jewish colony mingled with their neighbors and an instance of the respect in which they were held may be gathered from the fact that Nathan Green was the last man to receive the freedom of the City of St. John, prior to Confederation.



SOLOMON HART
1825-1901
Settled in St. John 1858

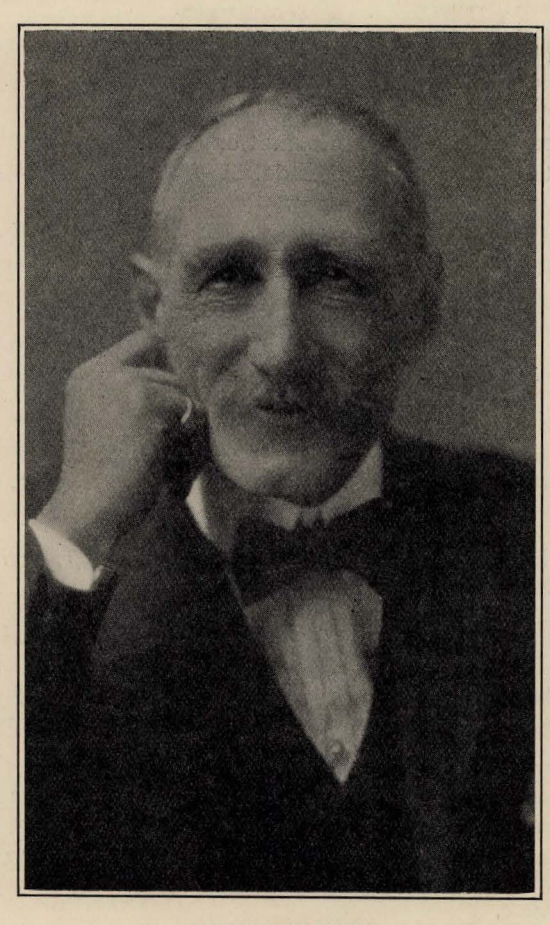
Mrs. Solomon Hart, in 1900, organized the Daughters of Israel, which undertook all the charitable and philanthropic work in St. John up to recent years, when the North End Ladies' Society was formed. A daughter of Mrs. Hart's, Rebecca, (Mrs. M. Wyzanski) was also very active in the Daughters of Israel.

It was not until 1898 that the population increased sufficiently to form a congregation, but this was done in that year.

The happiest day in the annals of the Jewish citizens of St. John was on January 11th, 1899, when the first synagogue in that city was consecrated by the Rev. Dr. A. H. Nieto, of the Shearith Israel Synagogue of New York City. The ceremony took place in the presence of all the members of the Jewish community, the Mayor of the City, and many of the most prominent residents, including several clergymen. The synagogue was handsomely decorated with cut flowers and palms.

The ceremony, which was most imposing, was opened by Master S. Hart Green, a grandson of the first settler in the city, Solomon Hart, who advanced to the reading desk and recited three verses of Genesis. When coming to the text "Let there be Light and there was Light," the building became immediately illuminated. Then came the demand for entrance, accompanied by three loud taps on the door, the Reverend Doctor Nieto exclaiming! "Open for me the gates of the righteous that

I may enter through them to praise the Lord." The door was then opened and the Rabbi entered, bearing a Sephar Torah and followed by Rabbis Garrovitch and Tobkin, and Messrs. J. Komiensky, J. Meyers, G. Jacobson, Max Wener and M. Odle. Three circuits of the synagogue were made, the choir chanting during the first circuit the 30th Psalm, "Dedication to the House of David" whilst the 122nd and 126th Psalms were sung during the second and third circuits. The three Sepharim were then deposited in the Ark, the first by A. Isaacs, and the other two by I. and D. Komiensky. The perpetual lamp was lighted by the President.



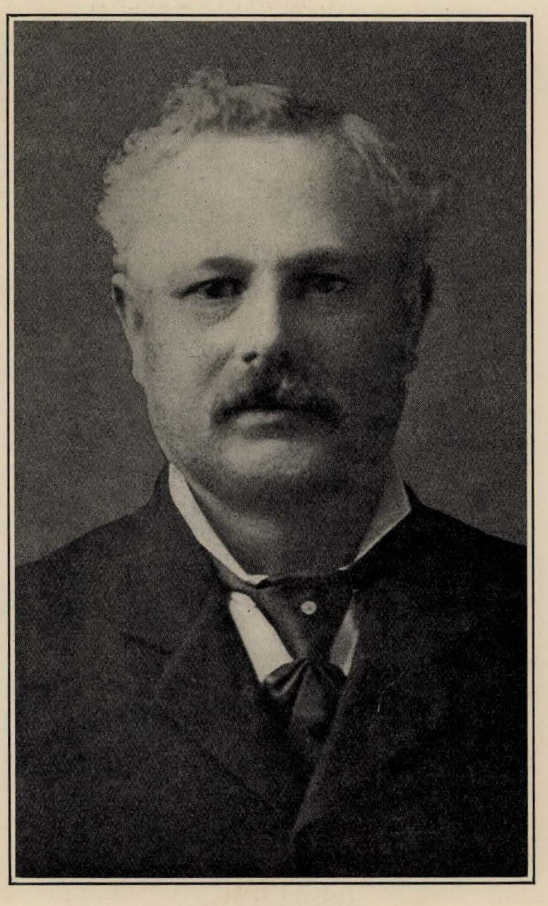
LOUIS GREEN
Born London, Eng., 1854; Died St. John, N.B., 1921

Doctor Nieto then gave an address, hoping that the congregation would continue to live in the honour of God and in its own self-respect. He then gave the Blessing, and declared the synagogue open for worship. The Rabbi then offered a most earnest prayer for Her Gracious Majesty Queen Victoria, the Royal Family and the Governor-General, the officials of the congregation, and all those present.

The congregation established a religious school, under the supervision of Mrs. S. D. Lewis, and Mrs. Louis Green, where the children of the members were instructed in the tenets of their faith.



ABRAHAM ISAACS
Born London, Eng., 1845; Died St. John, N.B., 1909



ISRAEL ISAACS
Born London, Eng., 1849; Died St. John, N.B., 1924

LIST OF SYNAGOGUES

Although we have made every endeavor to get full information, and have repeatedly written to the officials, it has not been possible to obtain any further details from the following congregations.

CHEVRA THILLUM CONGREGATION,
H. B. ROCKITT, PRESIDENT,
MONTREAL

CHEVRA MISHNAYOTH CONGREGATION,
S. ZITTRER, PRESIDENT,
MONTREAL

SHAARE TEFILLA CONGREGATION,
A. KLEIN, PRESIDENT,
MONTREAL

NUSACH AARI CONGREGATION,
J. ALBERT, PRESIDENT,
MONTREAL

PINSKER SHUL CONGREGATION,
I. FIGLER, SECRETARY,
MONTREAL

TIFERETH ISRAEL CONGREGATION,
MR. CAPELOWICH, PRESIDENT,
MONTREAL

AVATH SHOLEM CONGREGATION,
N. MILLER, PRESIDENT,
MONTREAL

BETH ABRAM CONGREGATION,
N. ROHR, PRESIDENT,
MONTREAL

BETH HAMEDROSH HAGODEL CONGREGATION,
J. B. MILLER, PRESIDENT,
MONTREAL

KHAL JESHURUN CONGREGATION,
I. KUGELMAN, PRESIDENT,
MONTREAL

TEMPLE SOLOMON CONGREGATION,
MR. FAROWICH, PRESIDENT,
MONTREAL

TIFERETH JERUSALEM CONGREGATION,
S. SELBST, PRESIDENT,
MONTREAL

ISRAEL BAL SHEM TOV CONGREGATION,
MR. MAGDOF, PRESIDENT,
MONTREAL

BETH ITZCHOK CONGREGATION,
M. STRUDENSKY, PRESIDENT,
MONTREAL

ETZ CHAIM CONGREGATION,
M. MALLEK, PRESIDENT,
MONTREAL

YAVNA CONGREGATION,
MONTREAL

BETH ISRAEL CONGREGATION,
S. BORDO, PRESIDENT,
MONTREAL

KEREM ISRAEL CONGREGATION,
P. PARNASS, PRESIDENT,
MONTREAL

ANSHE MARMAROSH CONGREGATION,
B. NATHANSON, PRESIDENT,
MONTREAL

NEW ADATH JESHURUN CONGREGATION,
RABBI, JULIUS BERGER,
MONTREAL

BETH ISRAEL AND SAMUEL CONGREGATION,
MONTREAL

SHOLEM BETH ZION CONGREGATION,
MONTREAL

CHAVERIM KOL ISRAEL CONGREGATION,
MONTREAL

BETH DAVID CONGREGATION,
MONTREAL

SHEVETH ACHIM CONGREGATION,
MONTREAL

METZUDATH DAVID CONGREGATION,
MONTREAL

ANSHE OZEROFF CONGREGATION,
MONTREAL

POALE TZEDEK CONGREGATION,
MONTREAL

BETH JOSEPH CONGREGATION,
MONTREAL

CHEVRA SHASS CONGREGATION,
MONTREAL

BETH JEHUDA CONGREGATION,
MONTREAL

HADRAS KOIDESH CONGREGATION,
S. AMSEL, PRESIDENT,
MONTREAL

SHROMRIN LABOKER CONGREGATION,
S. GREENBERG, PRESIDENT,
MONTREAL

ADATH ISRAEL CONGREGATION,
(ROUMANIAN)
48-50 CENTRE AVENUE,
TORONTO
I. GOODMAN, PRESIDENT

BEACH HEBREW SYNAGOGUE,
109 KENILWORTH AVE.,
TORONTO

BETH ISRAEL ANSHE MINSK CONGREGATION,
10 ST. ANDREW STREET,
TORONTO
B. GURMAN, PRESIDENT

Continued on page 168



RABBI JULIUS BERGER, MONTREAL

THE REVEREND JULIUS BERGER was born at Shaville in Lithuania on December 28, 1892, the son of Rabbi Joseph David Berger. Coming to Canada as a child, he received his early education at the Public School and at the Collegiate Institute, Ottawa, Ontario, and then entered Columbia University, New York. He received his degree of B.A. from Columbia and Western University, and his M.A. degree from McGill University, Montreal. His early Hebrew training he received from his grandfather Rabbi Chaim J. Baron. After a course at the Jewish Theological Seminary of America, he was given his Rabbinical degree. In 1917, he was called to the pulpit of Anshe Sholom Congregation, Hamilton, Ontario, which he ably held for six years. He was very active in immigration, civic and philanthropic work. He was one of the organizers of the Viceroy Reading Lodge No. 886, I.O.B.B., Hamilton. During the war he was appointed chaplain for the Jewish soldiers in the Hamilton area. He took a keen interest in the problem of the under-privileged child and was on the Executive of the Juvenile Court. He is a member of Barton Lodge No. 6, A. F. & A. M., and was given the honor of delivering the dedicatory address at the occasion of the unveiling of the Service Flag. He is a member of the Scottish Rite, and so far is the only Rabbi in Canada to have conferred upon him the 32nd degree. He was on the Speakers' Committee of every Victory Loan Campaign, and is a member of the Canadian Club. In August, 1923, Rabbi Berger was called to the pulpit of the New Adath Jeshurun Synagogue, Montreal, where he has become a conspicuous force in every communal endeavor. He is President of the Zionist Order, Habonim. Despite his many activities, he finds time to do considerable writing and has ready for publication; "The Status of Minhag in Jewish Law;" "The History of the Hagada Shel Pesach;" "The Education of the Jewish Child in the Light of Mishnaic and Talmudic Law." On June 19th, 1917, Rabbi Berger was married to Rebecca, daughter of Osias and Shlime Fitch of Quebec, and has one son, Montague Berger.

LIST OF SYNAGOGUES—*Continued*

K'NESSETH ISRAEL CONGREGATION,
350 Maria Street,
Toronto
M. Greenblatt, President

SHAAREY TZEDEK CONGREGATION,
29 Centre Avenue,
Toronto
S. Dvoretskey, Secretary

SHEARITH ISRAEL ANSHE LIDA CONGREGATION,
239 Augusta Ave.,
Toronto
J. Weiner, President

B'NAI ISRAEL CONGREGATION,
257 Shaw Street,
Toronto
M. Ellenberg, Secretary

STRATENER CONGREGATION,
32 Cecil Street,
Toronto
C. Pasternack, President

TZEMACH TZEDEK CONGREGATION,
Denison and Grange Avenues,
Toronto
B. Sacken, President

BELLEVUE SYNAGOGUE,
21 Bellevue Ave.
Toronto

B'NAI ISRAEL HAMIZIACHIM CONGREGATION,
177 Berkley St.
Toronto
M. Brown, Secretary

ADATH JESHURAN CONGREGATION,
S. B. Levin, President,
Winnipeg

ATERES ISRAEL CONGREGATION,
V. Rubin, President,
Winnipeg

KENESES ISRAEL CONGREGATION,
H. Labovitch, President,
Winnipeg

BETH ABRAHAM CONGREGATION,
M. W. Triller, President,
Winnipeg

OHEL JACOB CONGREGATION,
M. Herman, President,
Winnipeg

ASHKENAZIE CONGREGATION,
M. Dorfman, President,
Winnipeg

TEFERAS ISRAEL CONGREGATION,
J. Gershfield, President,
Winnipeg

THE TEMPLE SONS OF ISRAEL CONGREGATION,
J. Sadofsky, President,
Sydney, N.S.

THE HEBREW CONGREGATION OF SYDNEY,
A. Nathanson, President,
Sydney, N.S.

COBALT HEBREW CONGREGATION,
I. Jacobson, President,
Cobalt, Ont.

ENGLEHART HEBREW CONGREGATION,
I. Kert, President,
Englehart, Ont.

HESS STREET CONGREGATION,
Rabbi, S. Levin,
Hamilton, Ont.

HIRSCH HEBREW CONGREGATION,
Reader, M. Berner,
Hirsch, Sask.

KITCHENER HEBREW CONGREGATION,
Rabbi, A. Garfinkle,
Kitchener, Ont.

LACHINE CONGREGATION,
Rabbi, Hirsch Cohen,
Lachine, Que.

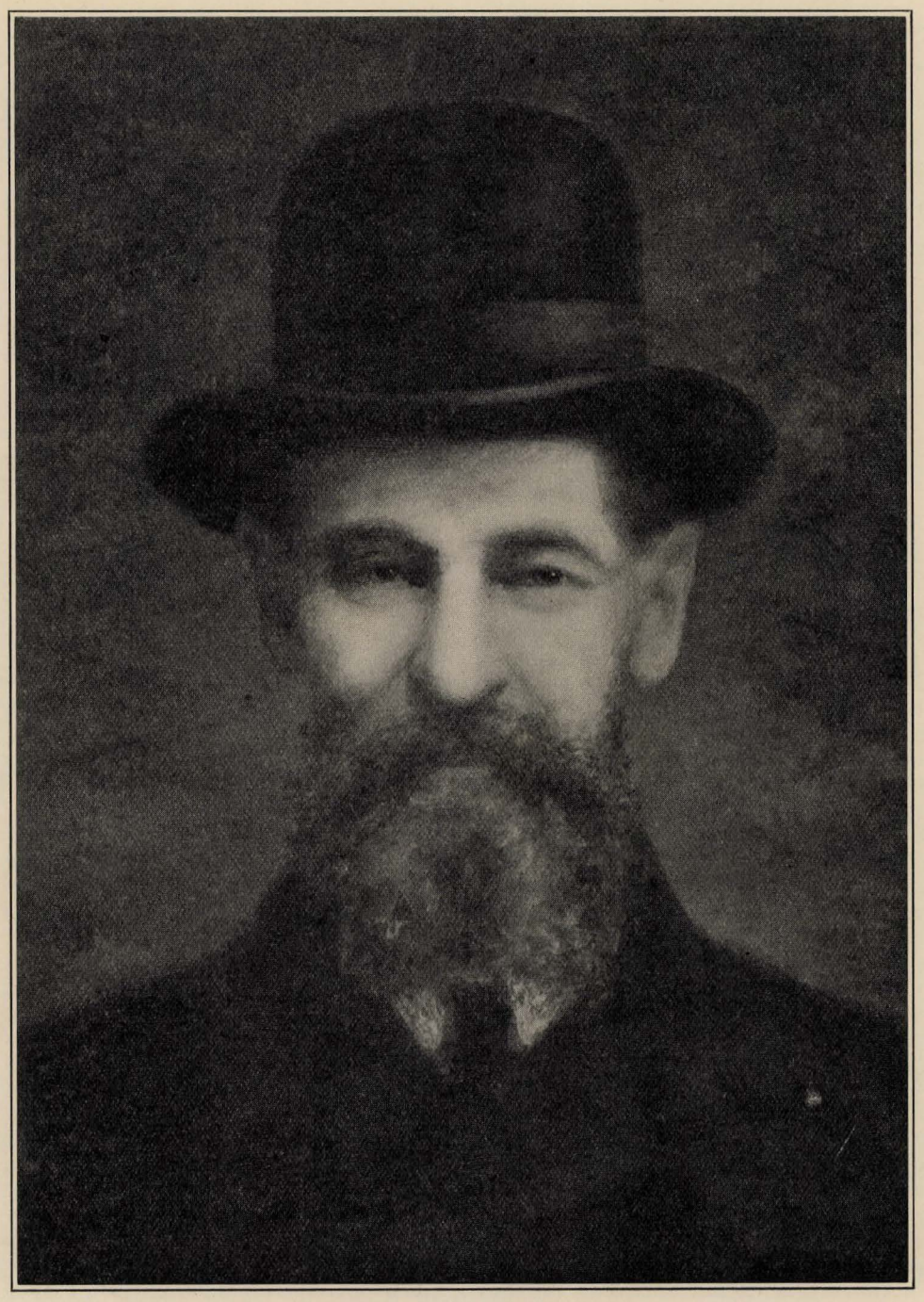
OXBOW HEBREW CONGREGATION,
Reader, J. Wasserman,
Oxbow, Sask.

QUEBEC HEBREW CONGREGATION,
Rabbi, M. Eliasoph,
Quebec, Que.

ST. CATHARINES HEBREW CONGREGATION,
R. Nadell, President,
St. Catharines, Ont.

WAPELLA HEBREW CONGREGATION,
S. Barish, President,
Wapella, Sask.

YARMOUTH HEBREW CONGREGATION,
Rabbi, P. Levin,
Yarmouth, N.S.



THE LATE E. BRONFMAN

EKIEL BRONFMAN, one of the earlier Jewish pioneers in the Canadian West, was born in Bessarabia, Russia, in 1851 and married Minnie Gelman in 1880. He came to Canada in 1889 and settled at Wapella, Saskatchewan, being one of the first members of the Jewish Farm Colony established there. After farming for several years he moved to Brandon, Manitoba, where he engaged in business until 1906. From 1906 until his death on December 24th, 1919, he lived in Winnipeg. While in Brandon he was instrumental in organizing the small Jewish community, and in building the B'Nai Israel Synagogue of which he was President for many years. He and his wife were life-long adherents to Orthodoxy. True to their belief in Jewish education, they had brought with them from Russia a Hebrew teacher and his family so that their children might be sure of a Hebrew education in the new land. In Winnipeg, Ekiel Bronfman was one of the most active supporters of the Rosh Pinah Synagogue and held almost continuous office alternately as President and Parnass. He and his wife were known in the Community for the laudable example they set in their home life, where by precept and example they upheld the old traditions of Judaism, particularly in regard to Hebrew education and loyalty to the family bond. They were always envied for the delight they had in the unity that existed among their large family, all grown up and married. Mr. Bronfman was a philanthropist in the true sense of *Gemilus Chesed*, in which he heartily believed and for which he never refused an opportunity. He was a contributor to all Jewish institutions. Almost his last act in life was the laying of the corner stone in memory of his wife, Minnie, who predeceased him on November 11th, 1918, in the new building of the Jewish Orphanage of Western Canada, the premier Jewish institution in the West, of which his son Allan later became President. Surviving him are four sons, Abe, Harry, Sam, Allan all of Montreal and four daughters Laura Aaron, Montreal; Jean Groper, Los Angeles, Cal; Bee Druxerman, Montreal; and Rose Rady, Winnipeg.

HEBREW AND RELIGIOUS INSTRUCTION

AS with Jews in other countries, religious instruction has always been considered of the utmost importance, and it was only a few years after the first members of the faith had settled in this country, that the question of the religious training of the young became a serious problem. It was settled by the arrival in Canada, in 1778, of the Rev. Mr. Jacob Cohen, who was brought out by the pioneer settlers to act as the spiritual head of the community, and to give religious instruction to the children. Mr. Cohen had come from London, and after a number of years spent with the Spanish and Portuguese Congregation in Montreal, he removed to Philadelphia, where he became minister of the "Mickve Israel" Sephardic Congregation of that city.

Chazan R. de Lara, Mr. Meyer Levy and Mr. Isaac Valentine, in turn, then assumed the ministerial duties in connection with the Montreal synagogue and also gave instruction in religion and Hebrew to the younger members of the community, and during the incumbency of Mr. Valentine a Mr. Bernstein, who had arrived as an immigrant, was given the position of teacher. He was succeeded by a Mr. Mendels, who held the position for a long time, and worked in conjunction with the Reverend David Piza, who had been appointed minister to the congregation.

In 1846, the Reverend Doctor Abraham de Sola was elected Rabbi, and he acted as the spiritual head of the community until his death in 1882. It was shortly after his arrival that he established a religious school in connection with the congregation. Prior to this the only subjects taught were Judaism and Hebrew, but Doctor de Sola opened a day school where other subjects were also taught, and the teaching was given with much efficiency.

Up to this time the only community where there were sufficient members to organize a congregation was in Montreal, and in the other cities and towns where there were scattered individuals, religious instruction was given in the homes by the head of the family. But in the period between 1850 and 1860, the communities in Toronto and Hamilton had grown to such an extent that congregations were formed and just prior to this a second congregation had been organized in Montreal. From the very first, religious instruction took the leading part of their activities and in all cases the different synagogues were fortunate in the teachers they employed, as they proved themselves exceptionally capable.

In July, 1869, Mr. Edward Moss, who had been Parnas of the German and Polish Congregation, Montreal, presented the Congregation with $1,000 for the building of a school. In 1872, Mr. Moss died and he left the sum of $400 to be invested in a bank in Montreal for the purpose of giving prizes to the two leading scholars in the Sabbath School.

As the Jewish population increased, largely through immigration, other congregations were started and other communities established. In 1863 there was a considerable Jewish community in Victoria, British Columbia, and a religious school was started there in connection with the synagogue; Mrs. F. Sylvester giving invaluable work as instructress for over half a century. In Hamilton, Mr. Edmund Scheuer started his career of religious instructor, founding the first Sabbath School in Ontario, and although he was the head of an important business, he has maintained an active interest in the instruction of the young up to the present time. In 1886, Mr. Scheuer moved to Toronto and at once took charge of the congregational school of the Holy Blossom Congregation. He also acted as principal of the religious school at the Zionist Building, and at the present time has charge of the religious school of the Spadina Avenue Congregation, which is under the auspices of the Sisterhood of the Holy Blossom Congregation. Mr. Scheuer is the outstanding figure in religious instruction in Canada, and for over fifty years he has devoted much of his time to this subject.

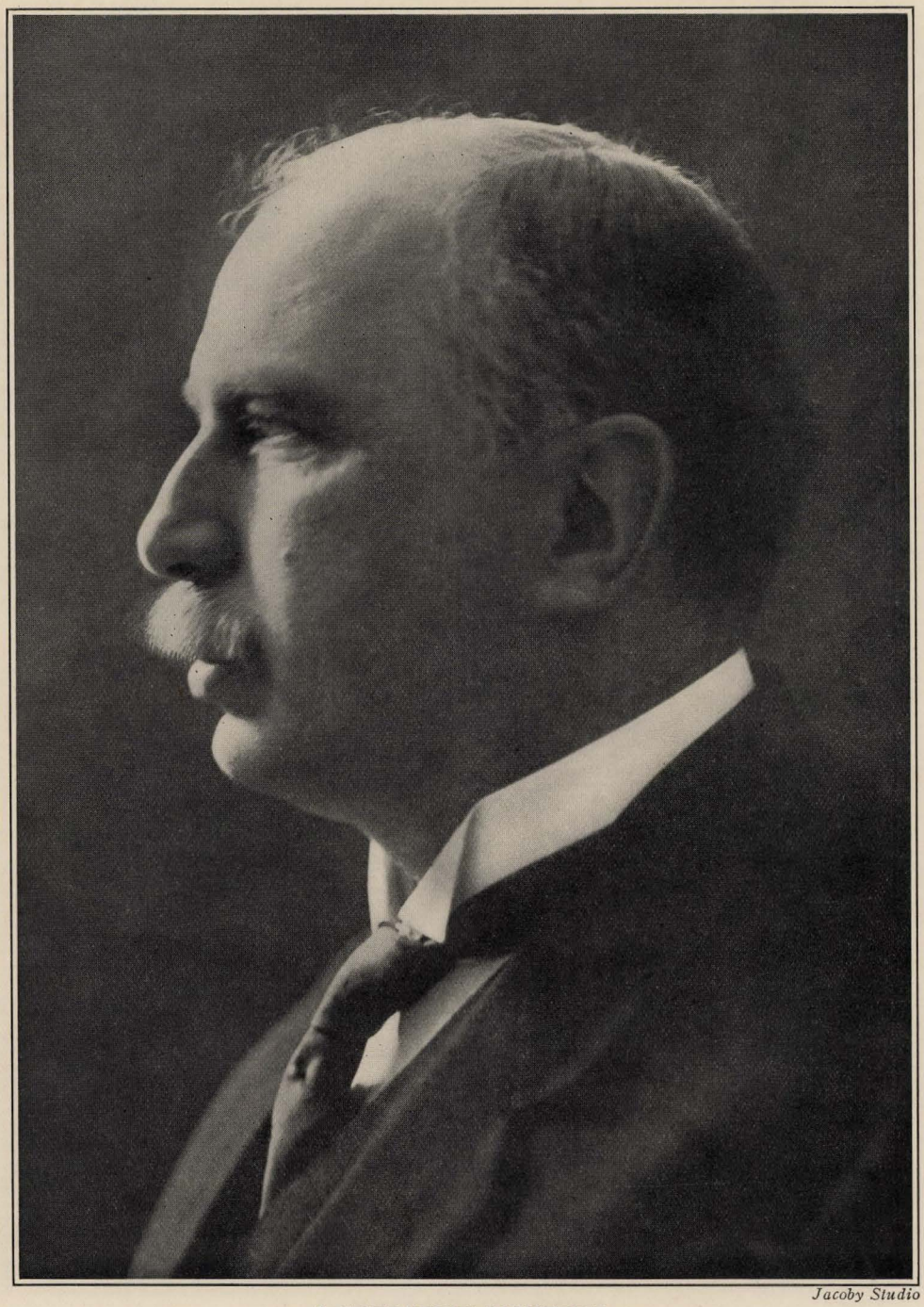
The Baron de Hirsch Institute, Montreal, conducted a day school for many years, in addition to a Sabbath School and a night school. Up to 1893, the Protestant Board of School Commissioners had made a grant to the school, but as additional schools were built by the Board, they considered it more satisfactory to have the Jewish pupils attend the regular schools, and withdrew the grant. The Baron de Hirsch day school was then operated in three grades only, the pupils, as soon as they acquired a sufficient knowledge of English, being sent to the regular schools. Hebrew and religious instruction were, however, continued both in the day and night schools, but as the attendance kept increasing the need for special schools of religious instruction was felt, and in 1898, the first Talmud Torah was established in Montreal. Another reason for the establishment of the Talmud Torah was the fact that the first generation of immigrants had become established in the country and their children were growing up. The parents had the memory of the European "Yeshivas" fresh in their minds, and were desirous that their children should obtain as complete a religious and Hebrew education as was furnished by the old country schools, and this they considered could only be done in a purely Jewish atmosphere, such as is embraced by a Talmud Torah. Another reason for the establishment of the Talmud Torah, was the dissatisfaction felt through the teachers calling at the homes of the pupils where the latter often had the idea that their recreation hours were being taken away from them. Other children, after school hours, had this time for play, but the Jewish child had to remain at home and study with the religious instructor. Going to a religious school with their fellow pupils for a short time did not appear the same to the children, and the results proved much more satisfactory.

Largely through the efforts of Mr. Lazarus Cohen, a brilliant Hebrew scholar and the one man who had the spirit of both the old country "Yeshiva" and the Canadian system of education, a number of Montrealers became interested and gave their support to the Talmud Torah. Mr. Cohen may well be termed the father of the Talmud Torahs in this country and his portrait, in oil, hanging in the Montreal institution, is a slight acknowledgment of his public-spirited efforts in its behalf. The prominent members of the community who have given their support to this institution all owe their inspiration to Mr. Cohen.

In 1900, a meeting was held in Foresters' Hall, Toronto, which was attended by over 300 heads of families, and it was decided to establish a Talmud Torah, where pure Hebrew would be taught the children. Mr. A. D Benjamin, who was chairman of the meeting, was elected the President.

Once started, Talmud Torahs were organized in different sections, some under the auspices of certain congregations and many as private institutions. It was in Winnipeg, in 1908, that the first United Talmud Torahs came into existence, with the election of a representative Board of Education who established a uniform plan of teaching in all the city Talmud Torahs.

Continued on page 172



Jacoby Studio

J. GOLDSTEIN, MONTREAL

JACOB GOLDSTEIN was born in Quebec City, on December 11th, 1861, the son of the late Mr. Adolph Goldstein of Montreal. He was educated in the Quebec High School, from which he graduated, and in 1877 he moved to Montreal, where he joined his eldest brother, Bernard, in the tobacco manufacturing industry. Mr. Goldstein has since resided in Montreal where he has taken a most prominent part in the communal, as well as the commercial life of that city. Shortly after he took up his residence in Montreal, he became a member of the Young Men's Hebrew Benevolent Society, and was later elected Secretary. He was one of the three originators and was the Secretary of the Montefiore Club of Montreal, and for two years occupied the position of President of the Club. He took much interest in immigration work and for a time gave instruction in the night schools established for immigrants. Mr. Goldstein was one of the founders, and for many years was President, of the Young Men's Hebrew Association, and on his retirement from this office was appointed Honorary President. During his connection with this organization, he formed the Young Men's Hebrew Association Boy Scout Troop. He was one of the original members of the Reform Movement in Montreal and at one time held office in the Temple Emanu-El. Mr. Goldstein has always been much interested in fraternal work. He was twice Vice-Regent and later became Regent of Prince Albert Council, Royal Arcanum. He is a member of the Federation of Jewish Philanthropies; Young Men's Hebrew Association; Hebrew Free Loan Association of Montreal; Hebrew Maternity Aid Society; Natural History Society; Montefiore Club; and Royal Arcanum. On January 20th, 1892, Mr. Goldstein was married to Ida, daughter of Mr. & Mrs. Julius Hyman of Newark, N.J., and he has two daughters, Mrs. M. M. Grossman of Vancouver and Miss Marjorie Goldstein of Montreal. His only son, Edgar Hyman Goldstein, was killed in action at the battle of Loos (Hill 70), in the Great War, at the age of twenty years. (See page 502).

This has not yet been accomplished in the other large cities, although in Montreal there is what is called the United Talmud Torahs, but it does not embrace all places of learning as in Winnipeg. In the smaller cities the one plan of education is carried out.

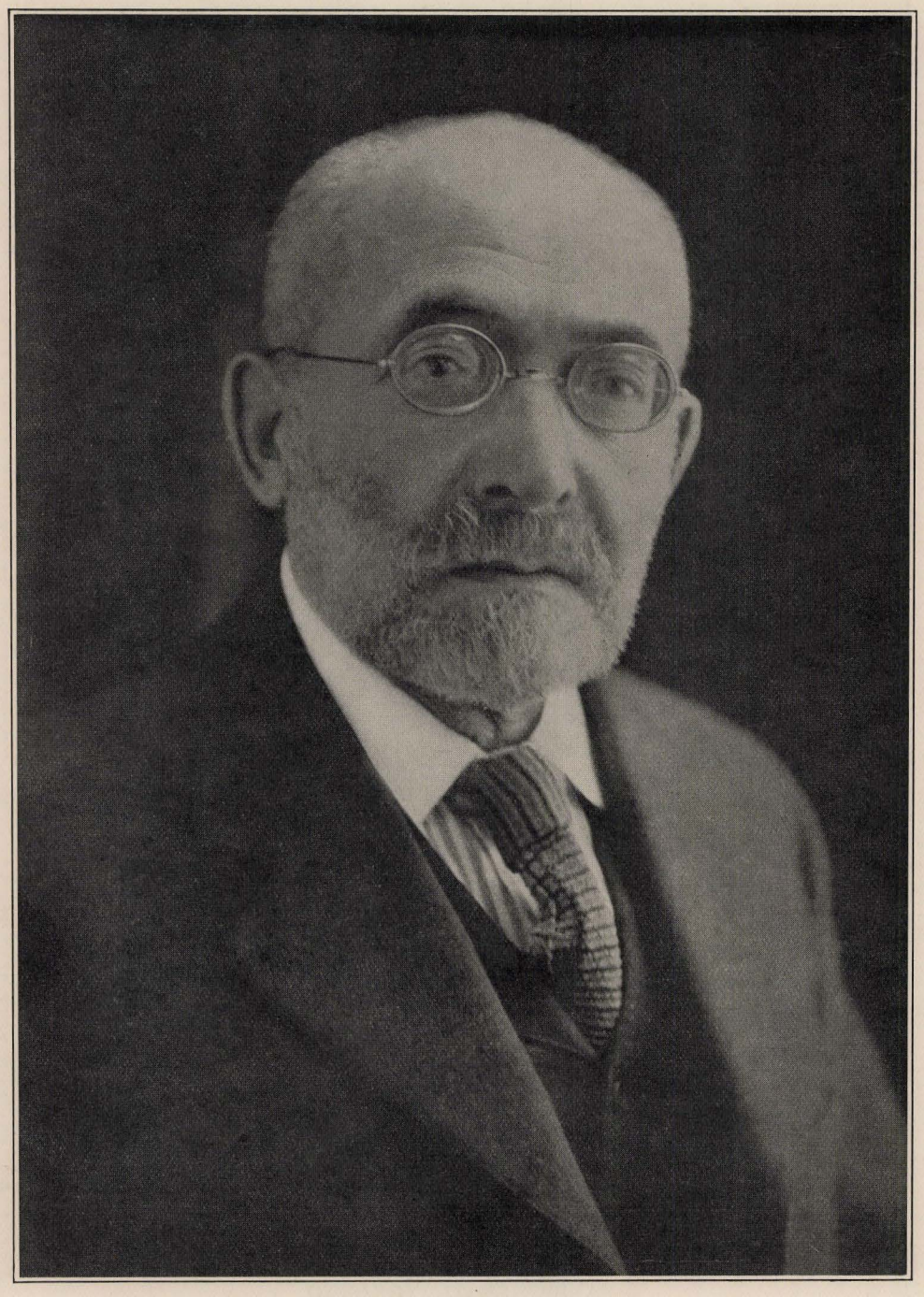
In both Montreal and Toronto the Talmud Torahs are housed in fine large buildings, the property of the community, but it is in Winnipeg that the example has been set, where there are several handsome buildings under the auspices of the Talmud Torah. Arrangements have also been made with the Public School Board for the use of certain of their schools, at stated hours, for religious instruction. In the smaller communities also exceptionally fine buildings have been erected as Talmud Torahs, which show the value placed upon religious instruction by the members of the communities. In most communities, the Talmud Torah is used also as a centre of all religious and social activities and it has been of inestimable value in uniting all sections of the people. It is only to be hoped that the other large centres will follow the examples set by Winnipeg in dealing with the study of Judaism and Hebrew by the Jewish youth.

In addition to the Talmud Torahs, religious classes are held by most of the synagogues, where the instruction on religious subjects is given in English, and many thousands of boys and girls receive their knowledge of Judaism in this manner. The classes are generally under the supervision of the Rabbi, with volunteer teachers, recruited from the graduating classes. In late years a number of schools have been established by labor organizations, called Peretz Shules and Folk Shules, and although the subjects taught cover Hebrew, Yiddish and Jewish history, emphasis is placed on certain viewpoints that differ from the teachings of the regular Talmud Torahs.



NATHAN SMITH, TORONTO

NATHAN SMITH, one of the "Fathers of the Talmud Torah" in Toronto, was born at Haradock, Province of Wilna, Lithuania, in December, 1858, the son of the late Henry and Etkah Smith. His mother died in Toronto, in 1913, at the age of 99 years. Nathan Smith received a thorough education in the schools of his native province and by private tuition, and was married there to Sarah, daughter of Selig Lossinger (renowned as a Talmudist and educationist), by whom he had four sons, the late Abraham Isaac and Julius, and Dr. I. R. Smith and Hyman M. of Toronto, and four daughters, Minnie (Mrs. A. Rapp of Montreal), Rosalind (Mrs. H. Pullan), and the Misses Lillian C. and Anna Smith, all of Toronto. In 1884, Mr. Smith settled in Toronto, and in 1886 he started the leather and belting business in which he is still engaged, with his son, Hyman M. Shortly after his arrival in Toronto, Mr. Smith joined the Goel Tzedec Congregation, of which he is still a member, and he has held various offices in this institution. Always interested in communal undertakings, he is a member and supporter of all the Jewish organizations in Toronto, but it is in connection with the establishment of the Talmud Torahs that he did outstanding work. He was one of the most active founders of the Simcoe Street Talmud Torah, the oldest Jewish religious school in Toronto, and at the present time is the president of this institution, having held this office for many years. He is a life governor of the new Hebrew Free School and Community Centre on Brunswick Avenue. Some years ago he was presented with a gold-headed walking cane as a recognition of his great work for the cause of Jewish education. He is also a director of the Toronto Hebrew Free Loan Association (G'milath Chasodim). Mrs. Smith, who passed away in 1917, also took a very active interest in all philanthropic undertakings, and their sons and daughters are ably maintaining their parents' interest, being prominent in many of the local charities and communal institutions. Mr. Smith is a member of the Toronto Board of Trade.



H. L. WEIDMAN, WINNIPEG

HIRAM L. WEIDMAN, President of Weidman Brothers, Limited, was born in Orli, Grodno, Russian Poland, the son of Benjamin and Rachel (Kirshner) Weidman. He received his education at, and graduated from the Yeshiva at Bialystock, Poland. Mr. Weidman was married at Billsk, Poland, to Miss Fanny, daughter of Laima Dalin, and has three sons, Nieman J., Bert H., and John J., and six daughters, Sara (Mrs. Udow), Dorothy (Mrs. Green), Bessie (Mrs. Meyers), Lillian (Mrs. Maza), and the Misses Anne and Sybil Weidman. Mr. Weidman arrived in Winnipeg in May, 1882, with his parents and brothers, and was one of the Jewish pioneers of Western Canada. He farmed in the district of Moosemin, Sask., from 1884 to 1887, and together with his father and brothers worked on the construction of the Canadian Pacific Railway in Western Canada. In the early nineties, he assisted in the work of the Baron de Hirsch Colonization Society in the West. In 1889, he returned to Winnipeg and organized the firm of Weidman Brothers, Limited, Wholesale Grocers and Importers, of which concern he is President. This firm is one of the largest wholesale grocery concerns in Western Canada, and the sons of both Messrs. H. L. and M. S. Weidman are the active heads. He has always taken an active part in all charitable undertakings and educational matters pertaining to the welfare of the Jewish community of Winnipeg. Mr. Weidman is one of the founders of the Winnipeg Talmud Torah, and has been Chairman of the Educational Committee since its inception. He took a very active part in the building of the Hebrew Schools in Winnipeg, of which he has been a mainstay ever since. He is one of the founders of the Shaarey Zedeck Congregation of which he is a member, and is a leader in the religious life of his people in his community. Mr. Weidman has always been a keen and enthusiastic Zionist and was the organizer of the first Zionist Society of Winnipeg. He is a member of the Independent Order B'nai B'rith, Winnipeg Lodge.

WINNIPEG HEBREW FREE SCHOOLS

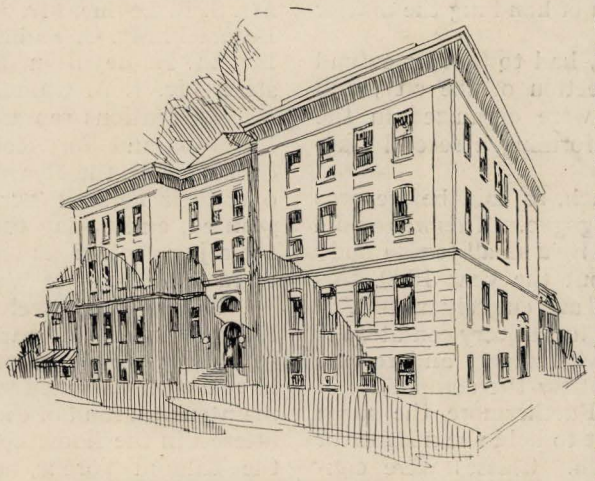
תלמוד תורות דעיר וויניפעג

SOME of the finest institutions in Canada, and of which the Jewish citizens of Winnipeg justly feel proud, are their Talmud Torahs, known as "The Winnipeg Hebrew Free Schools".

These imposing edifices standing in the very heart of the Jewish section, impress the visitors to Winnipeg with accomplishments that are possible, when communal work is undertaken by an inspired and strongly united Jewish community. These institutions are indeed a noble monument to the men and women who have had to give so unstintingly of their time and energy to accomplish a result which will live long after them, and which has done its share towards strengthening and propagating the Hebrew language and Hebrew culture.

The history of the Winnipeg Talmud Torahs really dates back to 1905, when a number of early Jewish settlers got together to solve the problem of Hebrew education for the Jewish youths of the city. The Jewish population of Winnipeg was growing rapidly, and the children were growing up without the knowledge that a Jewish child should have of the history of his nation, of its culture, language and traditions.

The demand for some organized teaching centre was felt keenly, and in 1905 the nucleus of what later developed as the present Talmud Torah was formed. This small "Cheder" was founded in a small one-room building known as the "Edwards Hall." Some fifty children registered and the classes were handled by three teachers. But within one year the "Cheder" outgrew itself. The number of pupils grew at an immense rate. More space and a more elaborate and systematic organization was required to adequately control the matter of education, so in 1906, the B'nai Zion Society, an orthodox Zionist organization of the city, took matters in hand and secured space in a building on the corner of Charles St. and Dufferin Ave., more commodious and more suitable to satisfy the requirements of a school at that time. No sooner were they comfortably settled in their new quarters, when they discovered that their foresight had not been sufficiently distant. Only two years later they found themselves unable to accommodate the rapidly growing demand for Hebrew learning, and furthermore, the organization thought it advisable to hand the reins of administration over to a special Board, whose business would be to supervise this branch of communal activity.



TALMUD TORAH BUILDING, WINNIPEG
MAIN BUILDING

In 1908, the first Board of Directors of the Talmud Torah was elected with the late Mr. Abraham Berg as President, and Mr. J. Pierce as Vice-President, and an executive consisting of Messrs. A. Milmet and E. Cherniack. This Board secured a building on the corner of Dufferin Ave. and Aikins St., and there inaugurated an improved Talmud Torah with one hundred and fifty children attending, and a teaching staff of four. Thus the Talmud Torah lived until 1911. In that year the number of pupils grew to about two hundred and fifty, crowding the new school so that many had to be turned away for lack of space. The condition grew serious. The building in use was not sufficiently large nor equipped for a "regular" school. A meeting of all the Jewry in Winnipeg was called and held at the Beth Jacob (House of Jacob) Synagogue. The matter was laid there before the meeting, and the seriousness of the situation explained. A suggestion was made, that a "real" building be erected by the Jewish people, which could and would answer the present and future requirements of the community. The meeting was very enthusiastic, and a new Board was elected with Mr. R. S. Robinson as President, and Mr. A. Berg, Vice-President. These, together with the directors, planned and accomplished a successful campaign from the Great Lakes to the Pacific Coast.

The cornerstone of this new building was laid in 1912, with great ceremony by Mr. A. Milmet, and work was rushed to complete the much needed school. In 1913, it was ready for occupancy. It cost approximately $65,000.00, and each man who worked for or contributed to this cause, felt proud of the result, when looking at the splendid structure. It was indeed a splendid building fully equipped with necessary classrooms, offices, desks and blackboards. The upper floor was occupied by a large auditorium that could be, and later was used as a community centre for the Winnipeg Jews, making this building the living heart of the community. The Talmud Torah and its auditorium became the Mecca of all Jewish affairs. Meetings, conferences, weddings, dances, lectures, all were held at the Talmud Torah, and during High Holidays it was used as a place of worship. There was room for everything. The lower two floors were used for classrooms. Only on Sundays, in non-teaching hours, the rooms were allowed to be used for meetings of the various Jewish communal organizations. Thus the Winnipeg Jews are now proud of possessing a splendid Jewish educational institution, an institution where Jewish history, religion, customs, laws and rites, in other words, Judaism, is being inculcated into the hearts of the children.

The Talmud Torah teaches its pupils the significance of our Jewish Holidays, and how and why they should observe them. It teaches them the great history of our forefathers, and how they lived, developing in the children's hearts a pride in their national history. The children are also taught national songs, and all this is taught in Hebrew. The method of teaching in the Talmud Torah is "Ivris Beivris", meaning that all teaching conversation between the teacher and pupil is carried on in our old holy Hebrew language. The result of it is, that practically every child, except the "freshies," speak Hebrew fluently. Indeed when one enters the Talmud Torah, one finds oneself in a new atmosphere, where everything is said and spoken in Hebrew, where the children talk, play and even quarrel in Hebrew. The old Hebrew tongue is seen and heard to actually live, and one goes away with the impression that were there more Talmud Torahs of this kind, the Jewish problem would perhaps be solved sooner and Palestine regained and rebuilt.

The system instituted by the then Board of Ed-

ucation, was commended and copied by Eastern Talmud Torahs both in Canada and the United States. As a matter of fact, in 1915, "The Yiddish Folk," a New York Publication, in an editorial mentioned that there were only three Talmud Torahs at that time that occupied a commanding position amongst the educational institutions upon the American continent; one in New York, one in Boston, and the third was the Talmud Torah in Winnipeg.

It was not long however before even this large building was filled to capacity, with a teaching staff consisting of fourteen well-learned and trained teachers. The institution, although being centrally located in the Jewish section of the city, was unable to satisfactorily take care of all or even the majority of the Jewish children.

About the year 1913, a delegation presented itself to the Board of Directors of the Talmud Torah, on behalf of a Jewish teaching centre which was conducted in the Adath Jeshurin Synagogue, with the request that this Board take under its wing this weak institution, and inaugurate there, a system similar to the one in operation at the new Talmud Torah. The Board of Directors gladly accepted this offer, and annexed these classes under the name of the McGregor St. Branch.

The Talmud Torah was and is recognized in this city, as the only systematic and successful Jewish teaching medium, and numerous requests were being received daily for information as to the method of teaching used in the Talmud Torah and system of handling the matter of communal Jewish education.

The Talmud Torah in 1919, had to further extend its activities to the southern section of the city, and under its auspices, classrooms were organized in the Shaarey Zedek Synagogue, thus forming a second Dagmar branch.

The McGregor Street branch, as said before, was located in the Adath Jeshurin Synagogue. This was an old frame building, erected years ago by a small Jewish body to be used as a synagogue. About the year 1920, this building became very shabby, frail and entirely unsuitable for the purpose it was used for. The sanitary condition of the building was also very unsatisfactory, and repairs had to be constantly made to satisfy the complaints of the City Health Department. Furthermore, the space in that building was not sufficient to hold the number of pupils registered in that branch. Classes were conducted with dim lights and the ventilation was unsatisfactory. So in the year 1921, the Board of Directors of the Talmud Torah, decided to erect a new building in the vicinity of this branch, which would provide modern, sanitary and well-lighted school rooms for the children who were compelled to attend this branch because they lived too far to be able to register in the main Talmud Torah Building. Action was immediately commenced to raise funds, and with remarkable rapidity a building was erected on the corner of Andrews St. and Magnus Ave., costing some $40,000.00, with five large school rooms and a spacious hall on the ground floor.

The number of children now being taught in the Talmud Torah branches is about 800:—the main school teaches about 400, the Magnus St. branch about 350 and the Dagmar branch about 50.

During the period of 1912-1922, the Jews of Winnipeg had considerably increased in number and scattered throughout the city, with the result that it was impossible for many who lived at a distance from any of the above Jewish schools, to send their children for Hebrew education, and compelled them to employ private tutors, who naturally did not follow the system of the Talmud Torah, to the disadvantage of the children. It was naturally impossible and not feasible for the Board of Directors of the Talmud Torah, to undertake or enter into new building enterprises, but something had to be done to take care of these children, who were handicapped by reason of their residence being far from the city Jewish schools.

An interview was arranged with the secretary of the City School Board, controlling some 70 school buildings in the city, for the purpose of ascertaining whether the School Board would permit the Winnipeg Hebrew Free School to carry on classes under its auspices in any of the city schools. The request of the Winnipeg Hebrew Free School Delegation was favorably received, and arrangements are now under way to open Talmud Torah classes in one or two schools.

The Talmud Torah takes an active interest in all things pertaining to the welfare of their pupils even outside of their studies; for example, very active groups of Boy Scouts and Girl Guides have been formed, who showed themselves to great advantage very shortly after they were organized at the annual picnic of the Talmud Torah, being already well versed in the love of Scoutism.

The Directorate is now composed as follows:
Mr. S. A. Berg, President; Dr. M. Rady, Vice-President; Mr. H. Fainstein, Treasurer; Mr. S. F. Katz, Hon. Secretary; Mr. H. L. Weidman, Chairman of the Board of Education, and Mr. A. Stein, Mr. A. Skaletar, Mr. D. Rusen, Mr. S. Bookhalter, Mr. N. Korman, Mr. S. Goldin, Mr. S. Miller, Mr. N. Kushnir, Mr. N. Boxer, Mr. S. B. Levine, Mr. A. Cohen, Mr. L. Booke, Dr. C. J. Bermack, Mr. C. Tadman, Mr. S. Shore, Mr. M. Cohen, Mr. M. H. Levinson, Mr. F. M. Sures, Mr. M. Finkelstein, Mr. J. A. Chmelnitsky.

Delegations representing the Jewish community of Elmwood and Fort Rouge called on the Board, and requested that the Board take over complete supervision over their Talmud Torah branches. Their request was granted, and to-day the Board of Directors have under their jurisdiction and management, six branches scattered in all parts of Winnipeg.

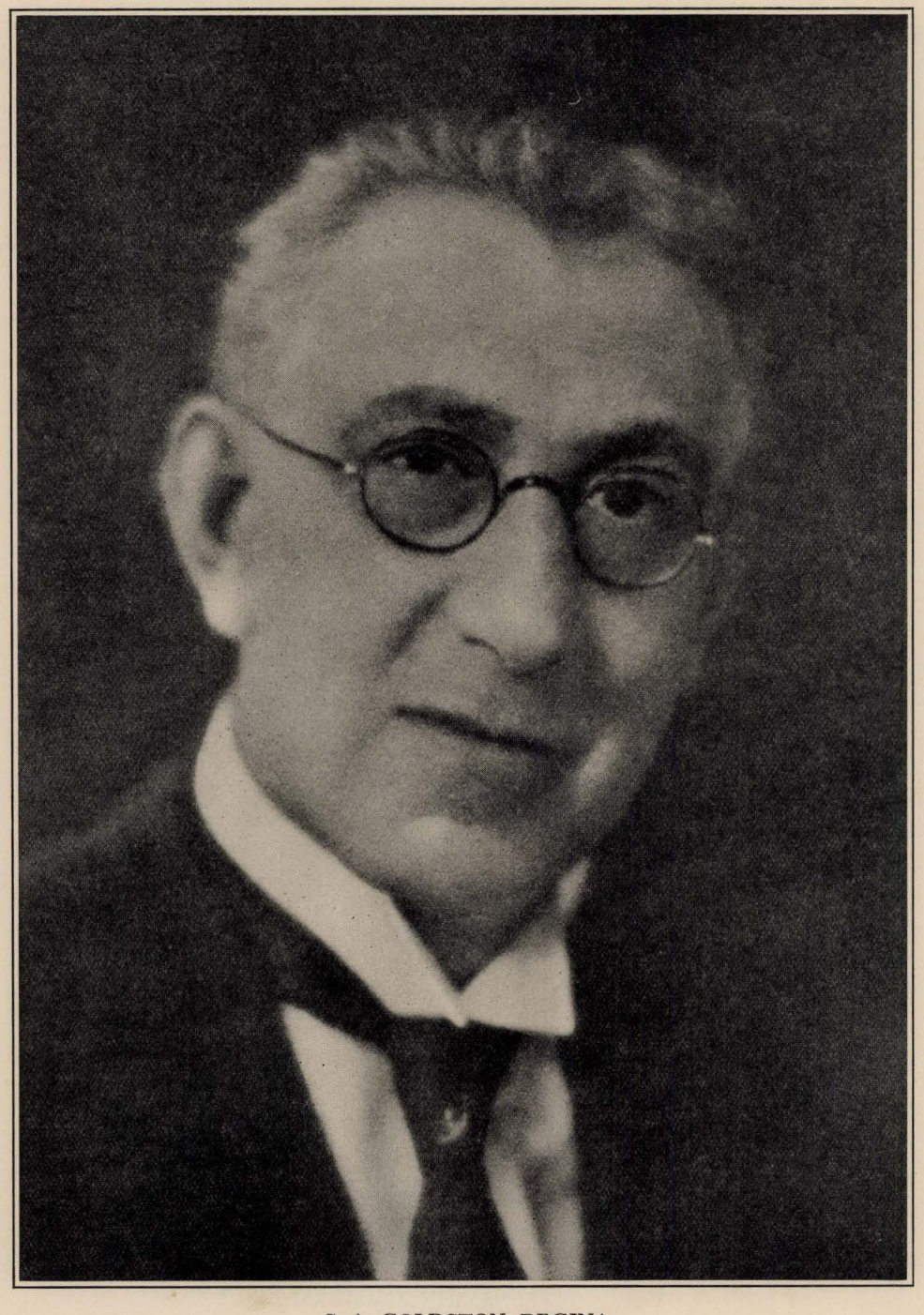
During these twelve years of existence as a modern Hebrew School, the various Boards of Directors have always been greatly assisted by the Ladies' Auxiliary, who have not only worked to add a great sum of money to the maintenance fund of the institution, but also took a close interest in the home condition of the children attending the Talmud Torahs, and, where necessary, have given their moral and other assistance to improve the environment and the home atmosphere.

The Talmud Torahs certainly deserve the appreciation of the Winnipeg Jews for what they have accomplished. Hundreds of children have passed through their classrooms, and emerged with a knowledge of Hebrew and a spirit of Judaism that will redound to the benefit of Jewry at large. They have helped lay the foundation of our national language, just at a time when we Jews are preparing to become a nation and need our language. There are Jewish boys and girls in Winnipeg to-day, who speak Hebrew with no more difficulty than they do Yiddish. The Talmud Torahs have taught this to hundreds of poor children, whose parents would not have been able to give them this knowledge, if they had to pay for tuition. They have inculcated in the hearts of the Jewish children of this city a feeling of self consciousness, a feeling of patriotism, a feeling that will make them in their older years *Jewish* Jews. They have accomplished much and will accomplish much more. They have been intrusted with an important duty, and they have taken care of their trust. These institutions therefore deserve and expect the continued confidence of the Jews of Winnipeg and of Western Canada.



THE LATE BENJAMIN ZIMMERMAN

THE LATE MR. BENJAMIN ZIMMERMAN, in his lifetime a prominent member of the Jewish community of Winnipeg, was born in Kiev, Russia, in 1863. He went to Winnipeg in 1882 with the first influx of Russian Jews into the Canadian West, shortly after the construction of the Canadian Pacific Railway. Mr. Zimmerman entered into the jewellery business and remained in this until his death which took place on September 12th, 1923. He took a prominent part in every Jewish movement in Winnipeg and in the Prairie Provinces, and was one of the active founders of the first synagogue established in Winnipeg. He was the first President of the United Hebrew Relief of Winnipeg, and held this office for a number of years. He was one of the organizers of the Jewish Immigrant Aid Society of Winnipeg, and was very active in this connection. Mr. Zimmerman was one of the founders of the Winnipeg Talmud Torah, and was a staunch supporter of all movements tendering to the betterment of his co-religionists. He was particularly interested in looking after new arrivals, and in seeing that they had their requirements and the opportunities necessary to make themselves self-supporting, and becoming worthy members of the community. In the days of Major T. Mayne Daly, before Sir Hugh John McDonald was Police Magistrate, Mr. Zimmerman frequently sat on the bench as Justice of the Peace, and his impartial and judicial decisions earned him the highest respect of all classes of the community. When the Rosh Pina Synagogue was formed, Mr. Zimmerman was elected the first President. He was a member of the Oddfellows and Ancient Order of United Workmen, and was one of the earliest members of the Winnipeg Lodge, Independent Order B'nai B'rith. Mr. Zimmerman did not confine his philanthropic activities to the Jewish people, but was of assistance in any undertaking affecting the general good of the community. Mr. Zimmerman was survived by his widow and seven sons, Samuel, Joseph, Harry and Abraham of Winnipeg, and William, David and Percy Zimmerman of Vancouver, B.C.



S. A. GOLDSTON, REGINA

SIM ALFRED GOLDSTON, Accountant and Auditor, was born in London, England, April 4th, 1873, the son of the late Rev. Abraham Goldston of that city. He received a very thorough Jewish, as well as general education, by private tuition and at King's College, London. He came to Canada in 1892 to take charge of the Jewish schools in the Hirsch Colony, Sask. Mr. Goldston held this appointment for some years, during which time he did much to improve the educational conditions in the colony, and he also took a leading part in the communal life of the colonists. After resigning this position, he entered the grain business in South Eastern Assiniboine. He remained until 1917, when he moved to Regina, where he has since resided and where he is regarded as one of the representative members of the Jewish community. He entered into the business of accountant and auditor, and has gained an enviable reputation for his integrity, and sound business judgment. Mr. Goldston is Secretary of practically every Jewish organization in the City of Regina. He is particularly interested in the new Talmud Torah, and was indefatigable in his efforts towards the building of this institution, which would be a creditable work for a city many times the population of that of Regina. He has been a member of the executive committee since its inception, and devotes much time to its supervision. He is an enthusiastic Zionist, and takes a leading part in the Regina branch of the Zionist Organization, and in all other communal undertakings. He was very active in relief work during the war, and was on the general committee for the relief of Jewish sufferers in the war-stricken areas of Europe. On September 6th, 1917, Mr. Goldston was married to Adelina, daughter of Wm. Riddick, and he has two daughters, the Misses Gladys and Dorothy Goldston. Mrs. Goldston died on November 29th, 1922. Mr. Goldston's activities are not confined to any one creed, and he is highly regarded by all sections of the community.

REGINA HEBREW FREE SCHOOL

LIKE institutions of a similar nature throughout the whole of this Dominion the history of the Talmud Torah or Hebrew School is virtually the history of the congregation. It shows its increase in numbers and its prosperity. Very few Jews settled in Regina till 1909 and from that date they gradually increased till today they number two hundred families. No apparent effort was made for the tuition of the children except through the medium of various private "melamadim" who occasionally came through the city, and the result was far from satisfactory. With the advent of Zionism into Regina in 1914 the question of training the children in the language, history and traditions of Judaism became very apparent and a public meeting was called to consider the question. A committee consisting of J. Schwartzfeld as President; Z. Natanson, Vice-President; B. Zurif, Treasurer; and H. Causman, Secretary, was selected to start the work. A room was rented in a store and a teacher engaged. The school started with thirty children, but as the numbers increased it was found that the room was too small and other arrangements must be made immediately.

Another meeting was called in 1917 at which H. Isman was elected President, and M. Hechter, Vice-President, supported by a strong committee and they at once got to work and rented two lots from the city authorities next to the synagogue on Ottawa Street, and erected a building which it was thought would fulfil the requirements for some years to come. But the anticipations of the committee were doomed to disappointment for notwithstanding several additions to the building, it was found as time went on, that it was too small and unfit for scholastic purposes. In 1922, the Jewish population of Regina had increased to 150 families, and it became apparent that new arrangements must be made without further delay. Regina, which was now the capital city of the province, was the seat of education and normal schools, collegiates and colleges to which Jews from other parts of the province came without any provision being made for their religious welfare, and it was considered absolutely necessary that this phase of the work must also receive immediate attention.



REGINA HEBREW FREE SCHOOL

The initiative in the matter was taken by the local lodge of the B'nai B'rith, Louis Brandeis Lodge, No. 833, in September, 1922, which purchased five lots in the centre of the city—Broad Street—and presented same to the Jewish community to be used only for school purposes.

On the receipt of this generous gift a meeting of the various Jewish organizations of the city was immediately called, and the question of building a modern school was discussed at great length. A committee was appointed to consider if the location of the lots was suitable and it was decided that they were too far from the Jewish centre. However, an exchange of property was arranged with the authorities of the city for the present site consisting of five lots on Halifax Street valued at $6,000. A committee representing the various organizations was selected, which was known as the Regina Talmud Torah Building Fund Committee and this committee was given full power and authority to collect moneys and proceed at once to erect a suitable building. The following comprised the original committee:—President, Z. Natanson; Hon. President, H. Bronfman; Treasurer, H. Rabinovitch; Hon. Secretary, B. Zurif; General Secretary, H. Kahn. Executive committee:—Joseph Gordon, A. Abrams, H. A. Bercovich, B. Dechter, I. Friedgut, H. Isman, M. Hechter, M. F. Kovsky, D. B. Kliman, P. Lesk, J. Gherman, S. Lexier, B. Margolius, C. Naimark, W. Natanson, S. Pearlman, S. Sandormirsky and W. Schachter.

This committee got to work immediately and advertised for plans and specifications for the building. Several plans were submitted and finally the plans submitted by Messrs. Storey & Van Egmond, architects, of Regina, were accepted. The question of finance arose and donations were solicited from the Jewish residents of the city. An appeal was made in the synagogue on the first day of Rosh Hashonah, 1923-5684, and the response being of such a generous nature the committee decided to commence at once on the building of the foundation.

It was then decided that a drive be made through the province with the object of getting funds. Without making invidious distinctions, special mention must be made of the trip made by Messrs. Z. Natanson, S. Sandomirsky and Joseph Gordon, who travelled 2,200 miles by auto, visited twenty-two towns and villages at their own expense and collected over $3,000. Another committee consisting of Messrs. Schwartzfeld, Isman and Schiller went east and succeeded in raising a fair amount. Early in the spring of 1924, tenders were called for and the tender of Messrs. Wilson & Wilson, Limited, for the erection of a building consisting of four class-rooms, assembly hall, banquet hall, kitchen and play-rooms for the sum of $32,485 was accepted, and the work started at once.

The foundation was completed and on May 11, 1924, the foundation stone was laid with great ceremony. Invitations were sent out to every donor and visitors poured in from all parts of the province. Spirited addresses were given by the Rev. Rabbi Kahanovitch and M. J. Finkelstein, of Winnipeg, and the day was considered a Jewish holiday. The school children suitably attired and decorated with the Zionist colours, and members of every Jewish organization, old and young, formed into a long parade, headed by the Scouts' Band, and marched from the old building to the new site, where prayers were offered by Rev. Kalif. The honour of laying the foundation stone was sold by auction to Mrs. Z. Natanson for $1,500, who delegated the honour of

laying the stone to her husband, the president. In the stone was placed a list of the donors to the Building Fund, copies of the minute book, the history of the Talmud Torah, a copy of the "Canadian Jewish Review" and copies of the London, England, "Jewish Chronicle" and "Jewish World", as well as the last edition of the Regina papers the "Leader" and "Post". After the stone was declared well and truly laid, the first layer of bricks was sold and the honour of laying the first brick went to H. M. Schiller for $300. Over three hundred bricks were sold and about $1,500 realized. Work proceeded on the building, which was finally completed early in September.

The consecration and formal opening took place on Sunday, September 7, 1924, which was a red-letter day in the history of Judaism not only in Regina, but throughout the whole Province of Saskatchewan. Visitors were present from all parts of the province, many travelling considerable distances to be present. Prior to the opening of the building the honour of raising the flag over the building was sold to Mrs. Z. Natanson for $200, and amidst great cheers, the Union Jack and the Palestine flag were raised and the National Anthem and the Hatikvah sung. The key of the front door was purchased by W. Natanson in the name of his mother, Mrs. Faiga Natanson, for $500. The religious ceremony was then recited by the Rev. Kalif, of the House of Jacob Synagogue, and the building declared open. The company then proceeded to the Assembly Hall where D. B. Kliman acted as chairman and introduced the various speakers. On the platform were seated His Honour Sir F. W. G. Haultain, the Chief Justice and acting Lieutenant-Governor, who was accompanied by his Aide-de-Camp, Major Allard; the Hon. J. A. Cross, Attorney-General of the Province; the Hon. S. J. Latta, Minister of Education of the Province; His Worship S. J. Burton, the Mayor of Regina; Rabbi Kahanovitch, Chief Rabbi of Winnipeg; M. J. Finkelstein, Barrister, of Winnipeg; and H. E. Wilder, representing the Zionist Organization of Canada, all of whom gave addresses.

After the addresses, the keys and contents of the various rooms were auctioned by H. Isman and brought large prices. Each purchaser of a key was presented with a golden key suitably inscribed. Subscriptions were also taken for the Golden Book which was purchased by A. Silver for $100 and presented to the institution. Considerable money was raised this way.

The first election of officers took place on September 24th, 1924. The following were elected:—President, Z. Natanson; Vice-President, Joseph Gordon; Treasurer, S. Sandomirsky; Trustees for two years, D. B. Kliman, Dr. Kraminsky, M.D., A. D. Chmelinsky, A. H. Friedgut, LL.B., B.A., M. F. Kovsky; Trustees for year, Dr. Gitterman, M. Hecter, H. M. Schiller, H. A. Bercovitch, A. Abrams.

At the first meeting of the new board, various committees were appointed in addition to S. A. Goldston, Secretary; D. B. Kliman, Hon. Solicitor; Dr. Gitterman, Hon. Dental Officer; and Dr. Kraminsky, Hon. Medical Officer. The school is now incorporated under a public act of the Legislature of Saskatchewan, but an application for a Private Act of Incorporation has been made and is now pending. The bill among other matters, provides for the exemption of the school from taxation pursuant to a resolution to that effect obtained from the council of the city of Regina.

The opening of the school for tuition took place October 22, and there are now 165 pupils enrolled, which it is anticipated will increase to two hundred in the near future. Great difficulty was experienced in getting suitable teachers, but finally the staff was completed and consists of S. Magid, principal, L. Greenberg and L. Lederman. Mrs. A. H. Friedgut acts as singing mistress, and is training the children in Hebrew folk-song. The system of education adopted is that laid down at a conference of western educationalists held at Saskatoon in 1923 which provides for the practical needs and idealism of Judaism. It also provides for a uniformity of teaching throughout all western Hebrew schools.

The building is modern in every respect, being fully equipped with all the latest appliances as to heating and ventilation, and is claimed to be the best of its kind in the Dominion of Canada. The cost of the same is about $55,000.

In the hall-way of the building a marble tablet has been erected containing the names of all donors of $100 or more, and the names of the building committee.

The building is being used as a communal centre and all Jewish meetings and social gatherings are held there. The kitchen is fully equipped and will fill a long-felt want in the community.

In addition to money subscribed, several donations of furniture and fittings were made by friends of the institution. It is the intention of the committee in the near future to make provision for any Jewish students attending the various colleges in the city, to have a proper Jewish home and tuition in the school. It is hoped that as time rolls on, the original idea of making the Talmud Torah a communal home will be realized.

SASKATOON TALMUD TORAH

SASKATOON is no exception to the rule that a Talmud Torah demands the respect of the Jewish people more than any other institution. Even before the community of this town could boast a synagogue, rooms were rented for the purpose of teaching the children of the Jewish residents Hebrew and religious instruction. These classes were continued despite many obstacles and difficulties, and the hope of having a suitable building was always in the minds of the members and supporters. It was however, not until 1915 that the building which is at present used as a Talmud Torah was purchased on Avenue 1.

This building was purchased for an outlay of $3,000 and it was done at the time when Mr. M. Rose was President of the Talmud Torah.

Since then the work of this institution has gone ahead in a very satisfactory manner and it is supported, like most other communal institutions throughout the West, by the undivided co-operation of the whole Jewish community.

The Jewish women of Saskatoon in furthering Jewish religious and home life have ably maintained the standard set in other larger communities. They were very active in their campaign for the support of the Talmud Torah, and without their assistance the things that have taken place would never have been accomplished.

The present officers of the Talmud Torah are as follows;—President, Max Gropper; Vice-President, J. Mallin; Treasurer, J. Weinstein; Secretary, D. Wolochow; Recording Secretary, M. Trugman; and Trustees, M. Adilman and B. Zukerman.

THE EDMONTON TALMUD TORAH

THE problem of Jewish education is the one that all small Jewish communities find most difficult to solve and Edmonton's experience has been no different from the rest. Notwithstanding the difficulties, however, financial and others, we find earnest and sincere men, devoted to national traditions, willing to make the sacrifice of time, effort and money that is required to overcome these difficulties, at least to the extent that it is possible to do so. And Edmonton has never wanted for men of this type. Thus we find that for nearly twenty years, facilities have been provided for the education of the Jewish youth, comparable, at least in recent years, to those afforded in even the larger centres, and within the next few months the only thing now lacking—a new Talmud Torah building—will be completed.

At present rooms in the synagogue are used for school purposes and while these were adequate in former years, it is felt that the time has come when a change is imperative and plans for a new building are now in progress.

In 1906, according to the records of the Edmonton Hebrew Association, the pioneer Jewish institution of Edmonton, it was found necessary to provide facilities so that the children of two of its members, Mr. A. Cristall and Mr. H. B. Kline, could secure a Jewish education and this was one of the duties assigned to Mr. H. Goldstick, who had been engaged by the congregation to administer to its needs.

This was the beginning of the Edmonton Talmud Torah and laid the foundation for that institution, which was not incorporated into a separate corporate body until some years later—1912 to be exact. About a year previous to this Mr. H. Malkin had been brought from New York to take over the duties that had formerly been performed by Mr. Goldstick and such assistants as he was able to procure. It was felt however that the community had now attained a degree of numerical importance where a man specially trained for the work, and who would be able to devote his entire time to it, was essential. Shortly after Mr. Malkin's arrival, arrangements were made with the Edmonton Hebrew Asssociation for the use of suitable rooms in the synagogue and these, with necessary changes and alterations, are still in use.

With the incorporation of the Talmud Torah as a separate entity an assistant to Mr. Malkin, Mr. B. Green, was found necessary, particularly as the community was increasing rapidly in population. Due, perhaps to inexperience more than anything else, the new organization soon ran into financial difficulties from which it was unable to extricate itself and the school closed its doors, Mr. Malkin and Mr. Green departing for fields where the prospects for steady employment appeared more certain.

This state of affairs was not permitted to exist for any length of time. The Edmonton branch of the B'nai B'rith was appealed to, to take charge of affairs and a committee mostly of young men under the chairmanship of Mr. A. H. Goldberg commenced the work of re-organization and in a comparatively short time the school was once more in a flourishing condition with Mr. A. Wershof, a man of high qualifications and considerable experience, in charge.

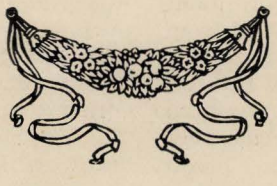
The financial difficulties were solved by obtaining monthly contributions from the various Jewish organizations, the principal contributors being the B'nai B'rith and the Jewish Council of Women each of whom undertook and has continued to pay $25 per month; also by incorporating into the membership of the Talmud Torah and securing voluntary monthly contributions from practically every responsible citizen, young or old, regardless of whether or not he sent children to the school. In this way the financial problem was solved but there were many others which arose from time to time, the chief of which were the method of teaching to be employed and in later years the erection of a Talmud Torah building.

As to the question of method or system, after various experiments, the younger element in the community finally succeeded in having the Ivrith b'Ivrith system adopted and it is now generally conceded that it was the wisest move that could have been made.

After four years of excellent service, Mr. Wershof resigned and was succeeded by Mr. J. Yompolsky, who after a short time was replaced by Mr. E. Gurelik, under whose splendid direction the school made remarkable progress. After Mr. Gurelik's departure for Montreal, to complete his medical course, the Talmud Torah was fortunate in securing Mr. Pekarsky who is now in charge and whose services have proved highly satisfactory to the community.

A campaign to erect a building at a cost of $20,000 is now in progress with success assured, thanks to the generous assistance of the Council of Jewish Women, who not only presented the Talmud Torah with the lot, at a cost of $3,000 upon which the building is to be erected, but have also raised over $5,000 in cash by various bazaars and functions of a similar nature. Such a record achievement will stand to the credit of this worthy institution for all time.

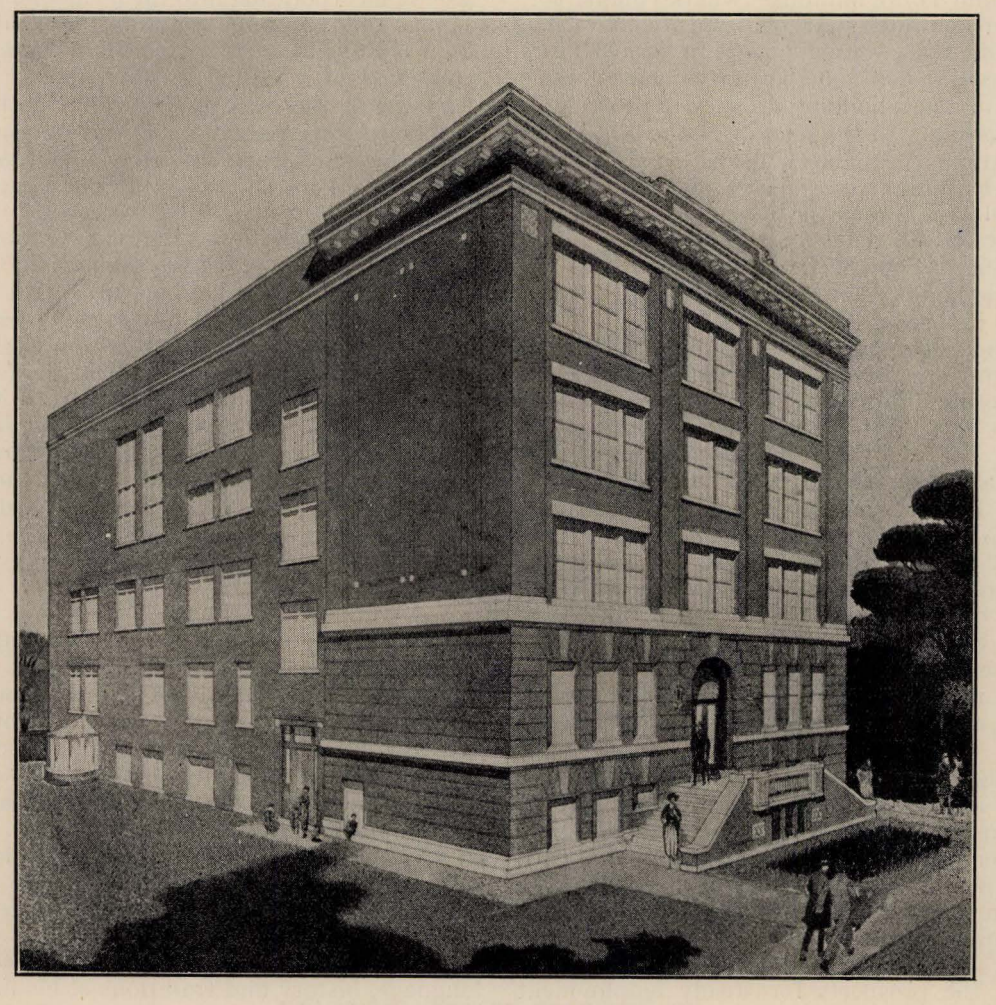
With the entire community solidly behind the institution and with men true to the highest aims of Jewry interested in its welfare, the future of the Talmud Torah need cause no concern and the Jewish youth is assured of facilities for acquiring an education of the language, history and traditions of his forefathers, equal to the best that can be obtained in any part of Canada.



TORONTO HEBREW FREE SCHOOL

AT the present time, the Talmud Torahs of the City of Toronto have not united as in most other centres, and there are a number of different schools located in various parts of the city. The larger and more important of these are:- the Toronto Hebrew Free School on Brunswick Ave., the Simcoe St. Talmud Torah, the D'Arcy St. Talmud Torah, the Euclid Ave. Talmud Torah, the Augusta Ave. Talmud Torah, the Berkeley St. Talmud Torah, and the Maria Street Talmud Torah. Each of these conduct their courses of education independently of the others, but it is to be hoped that they will soon unite under one management. In all, many hundreds of pupils are attending these schools, where they are receiving a thorough training in the Hebrew language and Jewish religion and history.

In addition to the different Talmud Torahs mentioned above, and a number of smaller ones, the Jewish youth are taught their religion, and the Hebrew language in the various Sunday Schools attached to the different synagogues, and there are many hundreds of pupils who attend these classes every week. The largest attended of these Sunday Schools is that of the Holy Blossom Synagogue on Bond Street.



TORONTO HEBREW FREE SCHOOL

The oldest of the Talmud Torahs is that located on Simcoe Street, which was organized about twenty years ago. Among the founders were:- Messrs. L. Levinsky, M. Gelber, S. Weber, N. Smith, E. Pullan, A. Lieberman, S. Wortzel, M. Clavir and others. The first President was Mr. E. Pullan. The building was remodelled from an old house, and consisted of eight rooms, and for many years this Talmud Torah was the chief source of Hebrew education in Toronto. Mr. B. Nathanson was appointed principal, and has been in charge of the institution ever since. When the attendance of this Talmud Torah reached two hundred and fifty pupils, it was decided that the quarters were no longer adequate, and that a new building which would be modern and up-to-date in every respect, was required. It was decided that this new Talmud Torah would be equal to anything on the continent, and this optimism has been materialized.

In 1918, the idea of building a Talmud Torah with a community centre was discussed. Mr. L. Levinsky was the President of the institution at that time and in company with Rabbi Gordon, he began to solicit funds among the Jewish people for the new building. They devoted practically their entire time and the utmost energy to their mission and inside of a year were successful in raising promises for almost $90,000.00. These subscriptions were to be payable in instalments, and with the first instalment collected, land was bought on Brunswick Ave. for the building. It was not, however, until the end of 1922, that the construction of the new Talmud Torah was commenced.

A very active Building Committee, headed by Mr. M. Gelber as Chairman, and consisting of:- D. Lavine, S. Wurtzel, J. Bochneck, B. M. Speyer, A. Lieberman, N. & H. Smith, L. Levinsky, P. Levi, W. Leibel, P. James, E. Pullan, J. Becker, G. Kling, Rabbi Siegel, J. Samuels, S. Harris, L. Abramowitz, B. Weiss, D. Dunkelman, H. Pullan, M. Sigal, M. Shapiro, L. Gelber, H. Mendelson, Dr. M. Pivnick, G. Solway, N. Muscovitz, N. Margulies, B. Brown, J. S. Granatstein, Rabbi Gordon, M. Cohen, H. Greisman, D. Goldberg and M. L. Willinsky was appointed. The work on the building was started, and today is practically finished. On the 21st March, 1924, the cornerstone was sold to seven members at a meeting held for this purpose in the new building, and on September 21st, 1924, the official laying of the cornerstone took place. This ceremony was performed by the purchasers of the cornerstone.

The size of the building is sixty-six by one hundred and forty feet, and it is four and one-half storeys high. The entire cost, including land, will be about $200,000.00 and the Jewish community of Toronto can take pride in the fact that they have the finest and most complete Talmud Torah in Canada. There are seventeen rooms,

with accommodation for seven hundred and fifty children at one time. There is also an Assembly Hall that can seat twelve hundred people, and which will be utilized for meetings and Divine Services for the Holy Days. The ground floor also contains a small Shool, which has been completely equipped, and which will be used by the boys who will conduct their own services. There is also a library for the boys and a separate library for the adults. Among the innovations in this building are a gymnasium and a swimming pool, which will be for the use of the children who attend the school, or for any members of the Talmud Torah. The architect in charge of this building was Mr. Benjamin Brown, a graduate of the University of Toronto. In 1925 a Ladies' Auxiliary was formed, that has undertaken to look after the expense of some of the interior furnishings of the new school and other activities connected with it.

THE SIMCOE STREET TALMUD TORAH, TORONTO

THE OLDEST TALMUD TORAH, and for years the only source of Hebrew education in Toronto, is located at 242 Simcoe Street, and was organized about eighteen years ago, in 1907. This was brought about by the members of the then existing synagogues, realizing the necessity of such an institution, uniting and making a drive for membership for a Talmud Torah, which should be situated in the centre of the Jewish community of Toronto. The drive proved very successful, and about four hundred members joined the Talmud Torah, Membership fees were paid from $3.00 to $25.00 a year, and many donations were received, resulting in the buying of the present house.

The house that was purchased contained eight rooms, and being in a rather dilapidated condition, it was remodelled and re-decorated. It was then fitted up with the necessary black boards, desks, books, etc. for a school of Hebrew learning. Four classes were immediately begun for about one hundred children (both boys and girls), and lessons were given in the teachings of the Bible, Hebrew Grammar, Hebrew Language, Religion, Jewish History and Talmudic teachings, taking in every phase of Jewish and Hebrew study.

The school was officially opened by Mrs. N. Brenner, on June 9th, 1907.

The services of Mr. B. Nathanson were secured, he having previously taught in the Hebrew schools of Rochester, and he was installed as principal of the Talmud Torah, in which capacity he has acted ever since. Several other teachers were also engaged.

The number of pupils increased very rapidly, at one time reaching about four hundred, the staff then consisting of five teachers. The Jewish population however, moving further West, other Talmud Torahs were organized; and the classes of the Simcoe Street Talmud Torah decreased to the present number of about one hundred and sixty pupils, with three teachers, Rabbi J. Gordon, Mr. L. Madorskie, and Mr. H. Bentch.

About two years ago, a kindergarten system of teaching for the little children was tried, but this however, did not prove successful.

There is a special High School class that is composed entirely of boys attending High School, which is under the supervision of Rabbi J. Gordon, where advanced Talmudic lessons are given. The students of this class organized a Junior Synagogue, services being conducted in the Beth Medrosh of the Goel Tzedeck synagogue, by one of their own class.

Among the organizers of this Talmud Torah are;—Messrs. L. Levinsky, M. Gelber, S. Weber, N. Smith, E. Pullan, M. Clavir, S. Wortzel, and A. Lieberman. The first President was Mr. E. Pullan, and succeeding him were Mr. P. Levi and Mr. N. Smith.

The present officers of the Board of Directors are;—President, N. Smith; Vice-President, M. Pullan; Treasurer, L. Pollock; Secretary, M. Alter; and the members of the Board are;—Rabbi J. Gordon, A. Lieberman, S. Mazin, J. Bochneck, P. Levi and L. Abramowitz.

The Simcoe Street Talmud Torah, however, will soon be extinct, as it will in the very near future, become affiliated with the Toronto Hebrew Free School on Brunswick Avenue.

THE JEWISH FOLKS' SCHOOL, TORONTO

THE JEWISH FOLKS' SCHOOL, 30 Bellevue Avenue, Toronto, was founded by Mr. H. A. Shubin, in 1914. It belongs to those institutions that have helped in the last ten years, to spread the national orthodox thought amongst the Toronto Jewish children.

When the Jewish Folks' School was first founded, at No. 17 Bellevue Place, not more than 20 children attended its classes. It took but a small time, however, before the name of the School spread to the different parts of the district, and at the end of the year, it was necessary for the present principal, Mr. A. Shubin, to seek larger quarters. He obtained the present house on 30 Bellevue Avenue, which contains 10 large rooms. The classes then numbered 300 pupils, with six teachers, and the hours of instruction were from three o'clock in the afternoon, until eight o'clock in the evening.

In the last few years, the classes of The Jewish Folks' School have become smaller, for various reasons. In the past ten years, about eight hundred pupils have graduated from the School, and a large number of these were well versed in T'nach, Hebrew Literature, and Jewish History, and they acquired a modern, orthodox, national outlook on Judaism.

The Principal, Mr. A. Shubin, has always endeavored to instill in his pupils the Jewish national spirit, and he has taught them to be proud of their nationality.

The Jewish Folks' School is considered one of the most important institutions for the upbringing of the Jewish child, and many of its former students may now be found in Toronto colleges and University.

EUCLID AVENUE TALMUD TORAH, TORONTO

IN 1915, a number of people who lived too far away for their children to conveniently attend the only existing Talmud Torah at that time in Toronto, located on Simcoe Street, met together and decided that to meet their requirements, a Hebrew School should be established in a part of the city west of Bathurst Street.

Mr. Chaim Lubetzky, at that time the Manager of the Simcoe Street Talmud Torah, and Mr. A. H. Farber who was also connected with that institution, became interested in this venture, and obtaining support from the people of the West end of the city, the present Talmud Torah on Euclid Avenue was inaugurated.

Among those who were early interested in the movement were;—H. Weintraub, the late S. Cohen, Mr. Rubin, Mrs. Miller and Mr. Isaac Starkman.

The first officers elected were;—Mr. H. Weintraub, Pres., Mr. Rubin, Treasurer, and Mr. Lubetzky, protem Secretary. A few weeks later Mr. D. Solomansky was elected Secretary, and he held this office until May 20th, 1917.

The number of children increased daily, and soon the services of both a second and third teacher were secured.

On May 21st, 1916, (L'Ag B'Omar), the official opening of the Talmud Torah was celebrated, and as some time previously in that year the Gaon Isaac Jacob Raynes had died, Mr. Lubetzky, in order to perpetuate his memory, decided to name the Talmud Torah after him.

An attempt was made, some time later, by the officials of this Talmud Torah to organize a general Board of Education, where a common program of teaching for all the Talmud Torahs in the city would be installed. Owing to lack of support, this plan did not materialize.

On May 20th, 1917, at a general meeting, new elections were held, and Mr. Isaac Starkman became President, Max Cohen, Secretary, and Mr. Feld, Treasurer.

Realizing the fact that a rented house was not very satisfactory, it was decided to buy a house, and a committee was appointed to look after the details. In August 1918, at the suggestion of Mr. Lubetzky, the premises at 175 Euclid Avenue were purchased. An appeal was made to the entire community for financial assistance. The necessary amount was realized, and the building was properly equipped. Mr. M. Soren was Treasurer of this campaign.

Since that time the Talmud Torah has flourished, and the attendance has increased largely. Mr. Chaim Lubetzky is still the principal, and of the original members Mr. H. Weintraub and Mr. Starkman are still taking the most active interest.

VANCOUVER HEBREW SCHOOL

VANCOUVER is very proud of its Talmud Torah. With an attendance of 112 children, and a staff of three teachers, it has earned a great deal of praise from all who have visited this institution.

For a great many years there was an agitation for such a school, these agitators being led by the late Jacob Fleishman.

In 1918, a concrete program was devised by Mr. P. Tobin, an ardent worker in Judaism. This led to the formation and incorporation of the school, with Max M. Grossman as its first president.

It was soon found that teaching could not be carried on with the limited facilities at their disposal, especially as regards class rooms. Arrangements were then made with Congregation Shaarey Zedeck for the erection of a combined synagogue and school.

The finances of the school are covered by a set tuition fee to the parents of children attending, and by the annual subscriptions of the population at large.

In view of the fact that the Jewish population is scattered over a wide area, the school maintains a branch in the west end of the city, for those children who cannot, by reason of distance, attend the main school.

The school is maintained on the principle that the best method of teaching children the Hebrew language is by the elimination of all other tongues, and for this reason no language but Hebrew is allowed in the class rooms.

Mr. Grossman retained office until 1921, and on retiring, was presented with the honorary presidency for life. He was succeeded by Mr. Nace Swartz, who had been one of those whose time had been unselfishly devoted to Jewish affairs for years.

The next two years saw great strides made under the able presidency of Mr. A. Rothstein and Mr. J. W. Herman.

The present officers are: President, A. Robins; Vice-President, B. Margolius; Treasurer, L. Ripstein; Financial Secretary, M. Fouks; Recording Secretary, J. Stochinsky; Trustees, N. Swartz, A. Tanzman, J. Reed S. Levi, J. Hazan, S. Rothstein and R. Horowitz.

THE QUEBEC TALMUD TORAH

PRIOR to 1921, the Jewish children in Quebec City received their religious instruction from teachers who visited them at their homes. There were no organized classes for this purpose, and the system was very unsatisfactory. As Mr. Surchin, the Superintendent of the present Talmud Torah states, in the early days when the teacher called at the home he was looked upon with annoyance by the pupil who considered that he had come to take away time from his recreation hours.

In 1921, the death took place of Mr. Ben Zion Ortenburg, one of the leading Jewish citizens of Quebec. In his will he left his house located at St. Dominique Street to be used by the community as a school of religious instruction. The representatives of the community could not see that the house in question was suitable for their purposes, and after negotiations, Mrs. C. Ortenburg, the mother of the deceased sold the house for $3,500 and both she and her husband added $1,500 to this amount which was placed as a foundation for the construction of the Talmud Torah. On the 2nd of December, 1923, a committee was appointed to take action in the organizing of a Hebrew school. The members of the committee were;—M. H. Gardener, D. Millshtuk, David Goodman, T. Lux, A. Voloshun, D. Goodman, J. Schwartzboard and I. Ertzberg.

The committee became convinced that the amount on hand was not sufficient to erect a building such as they would like and they decided to make an appeal to all the members of the community. Mr. M. Gardener and Mr. D. Goodman volunteered to collect the necessary sum. All members of the community were approached and they contributed liberally, some doing considerably more than their share. Finally in 1924, a house was purchased on Margeuretta Street and the committee immediately started to renovate it and put it in such shape that it would be perfectly suitable for their requirements.

In September, 1924, the building was completed and instruction of the children was commenced. Mr. H. Surchin was appointed principal, with Mr. Osher Kupsky and Mr. Samuel Lerner as assistants.

Although the Talmud Torah has not been long in operation great success has already been achieved. The entire course of instruction is in Hebrew, and in this way the children learn to speak the language. The chief subject is naturally instruction in religion. The pupils have shown much devotion to their studies and the attendance is increasing rapidly.

A congregation for the children was organized in the Talmud Torah, where they are taught the form of prayers. The building has become a community centre and much progress is being made in every way.

The first Board of Education was re-organized on April 21st, 1924, and is as follows;—Mr. Olasoff, Honorary Chairman; M. Pollock, Chairman; M. Gardener, Treasurer. The committee consists of D. Goodman, A. Voloshun, T. Lux, J. Schwartzboard, David Goodman, I. Lux, and J. Ertzberg, with Moses Surchin as representative of the teachers.

On the wall fronting the street is a memorial stone on which is engraved "Talmud Torah House of the Son of Zion". The picture of the late Mr. Ortenburg, through whose generosity the Talmud Torah has come into existence, is to perpetually hang in the office of the principal.

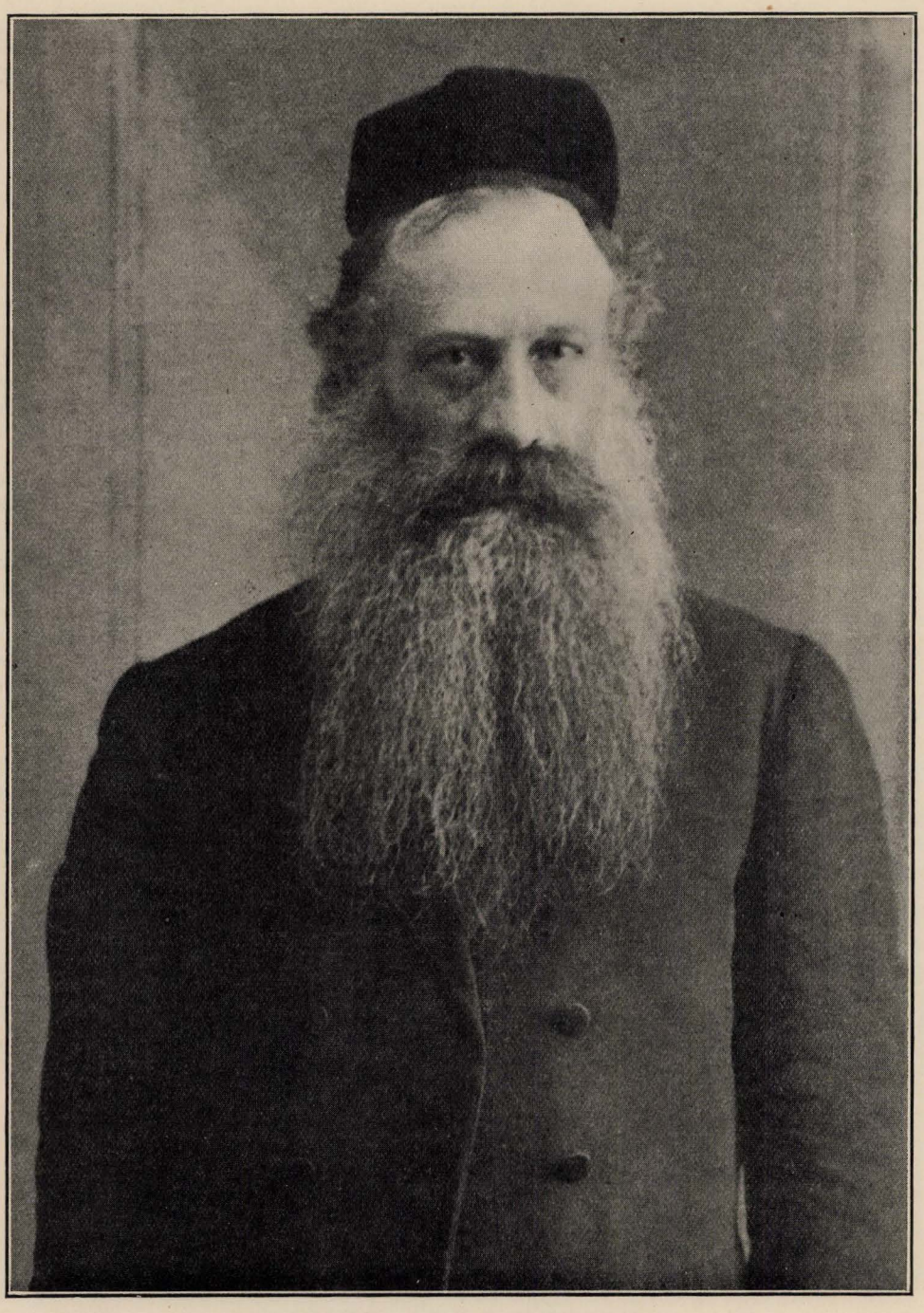
The Talmud Torah received much assistance from the ladies of Quebec, among whom may be mentioned Mrs. D. Gardener, who supplied the benches and slates. Particular credit must be given to Messrs. M. Gardener, A. Voloshun and D. Goodman, who acted as arbitrators for the estate, and who have devoted much time and money to the organization and completion of the Talmud Torah.

THE CALGARY TALMUD TORAH

IN 1912, the Jewish residents of Calgary elected a Council to take over the management of its different institutions, and one of the first things they accomplished was the formation of a Talmud Torah. Mr. H. Cooper was the chief organizer, and Mr. M. Rubin was appointed the principal. Two recent arrivals from Europe were engaged as assistants, but their method of teaching did not seem to give satisfaction, and later a determined attempt was made to obtain experienced instructors.

The classes were held in the synagogue for some time, but were then removed to a private house, where however, they did not last, and for some time were altogether discontinued. The chief difficulty seemed to be to get teachers who would meet with the approval of every element of the community, which was somewhat difficult. The community at the time was disorganized and in factions, and it was not until 1918 that they became united and realized the urgent need of proper training for the young, in religious matters.

In 1919, the members of the Zionist society united with the members of the congregation and formed a committee to consist of six members of each organization, and to elect officers and start a campaign for funds for the Talmud Torah. Mr. Z. Goldberg was appointed chairman. The main difficulty was to secure proper teachers, and the delegates sent from Calgary to the Canadian Jewish Congress held in Montreal in that year, were authorized to obtain them. In July of that year Mr. H. Romer, an experienced instructor was put in charge, and the City Board of Education put the Central School at their disposal. Mrs. Berg, an arrival from Palestine, was appointed a teacher, and two classes were removed to the synagogue, and two classes to the Zionist building.



RABBI HIRSCH COHEN, MONTREAL

RABBI HIRSCH COHEN, Chairman of the Montreal Council of Orthodox Rabbis; Chairman of the Board of Education of the United Talmud Torahs and Yeshivas, Montreal; Chairman of the Mizrachi Zionist Society; and Jewish chaplain to the prisoners at the penitentiaries, was born in 1862 (5622) in Budvitz, Poland. He studied in the Yeshivas of Vilna and Volozhin, and received his Rabbinical degree from the Presidents of these Yeshivas, and from the famous Goyen Jacob David "R.J.D.B.Z." In 1889 he arrived in Montreal where he has since occupied a foremost place in the Jewish community. He took a prominent part in the Kosher question and was the organizer of Talmud Torahs in all parts of the city, and was an active founder and is a supporter of all charitable institutions. He is a member of the executive of the Federation of Jewish Philanthropies, Montreal. During the war, 1914-1918, Rabbi Cohen organized the Central War Sufferers Relief Society of Canada that raised hundreds of thousands of dollars for relief of Jews in devastated sections of Europe and Palestine. He was founder and chairman of the Ezras Torah fund for the suffering Rabbis in Europe and Palestine. He was one of the founders and first treasurer of the Immigrant Aid Society of Canada, and also of the Ukranian War Orphans' Relief Society that brought many Jewish orphans to Canada. Rabbi Cohen is the most active propagandist in the Province of Quebec for separate Jewish Schools and his lectures and articles in the Press on this subject are given the utmost attention by Jews not only in the Province of Quebec, but elsewhere. Rabbi Cohen is recognized as one of the highest authorities on religious questions and he is in correspondence with the leading Rabbis in all countries, on Jewish problems and questions affecting the Jewish race. He is a member of the executive of the Association of Orthodox Rabbis of the United States and Canada. Rabbi Cohen is married to Leah Nachumowsky, and he has two sons, Louis Judah and Lazarus Eliazer, and three daughters, Mrs. Joseph Presner, Mrs. Harry Fierst, and Mrs. Meyer Bloch.

THE HISTORY OF THE UNITED TALMUD TORAHS OF MONTREAL

By A. J. Livinson, M.A.

IT is romantic and characteristic, this story of the United Talmud Torahs of Montreal. It bespeaks the old undying, unquenchable love for sacred learning perpetuated in the face no light obstacles, and of lack of facilities and financial means. All credit, therefore, is due to the pioneers and to their valiant successors.

In the Annual Report for 1898, of the Protestant Board of School Commissioners of Montreal, which we shall use here for lack of accurate Jewish statistics, we learn that out of a total attendance of 8,998 pupils, 1,107 were of Jewish faith. The Hebrew instruction of these children was provided for by "Chedarim" (room schools) "Melamdim"—"itinerant teachers", the Hebrew classes of the Baron de Hirsch Institute and the customary Sunday Schools. The total Jewish population in Montreal is then given as 7,000. It was natural, therefore, for the communal workers to realize the necessity of a modern Hebrew system of schools and in 1906, through the initiative of Rabbi Aaron M. Ashinsky and of Mr. Moses Coviensky, then president of B'nai Jacob Congregation, the foundation was laid for the first Talmud Torah in Montreal. The organization meeting was held in the B'nai Jacob Synagogue now bearing civic number 131 Cadieux St. It was in this holy edifice that Rabbi Ashinsky had also founded the "Agudath Zion" which was the first Zionist conference to take place in Canada.

For a time the Talmud Torah was located in Shapiro's Minyon, in a building now bearing number 130 Cadieux Street, just opposite the old B'nai Jacob Synagogue. Thence the classes through the advice of Rabbi Ashinsky, removed to 401 (now 245 East Lagauchètiere Street). This was a commodious two storey solid stone building, and had a fine large yard in the rear where both in summer and in winter playground facilities were amply provided. This in itself was a remarkably modern departure and innovation keenly remembered with pleasure by the alumni of this school.

It was in 1903, that the school followed the trend of population and removed to a newly purchased brick building at 143 St. Urbain Street. This structure was remodelled and fire-escapes added. The school became known as the Montreal Hebrew Free School and was chartered under that name. Amongst its foremost patrons was Mr. Lazarus Cohen, a highly respected citizen of the community. This school had and still has a congregation for daily worship, which is well attended, despite the fact that once again the district is fast becoming depopulated by a northward and westward movement of Jewish population.

In the meanwhile, in 1901, Rabbi Ashinsky received a call to Pittsburg, Pa., and the spiritual direction of the school fell to the lot of Rabbi Hirsch Cohen, who was then and is now Chairman of the Board of Education.

We have to wait until 1917 to reach the great milestone in Jewish sacred education. In this year, through the Herculean efforts of Messrs. Samuel Wener, Abraham Z. Cohen, Lionel Coviensky, Hyman L. Lavut, Moses Simon and Myer Block, the five existing independent Talmud Torahs having a total attendance of 800 pupils were combined for financial and educational purposes under the name of United Talmud Torahs of Montreal. The Annual Budget then was $16,000. By Act of Legislature of the Province of Quebec, the United Talmud Torahs of Montreal became finally incorporated in the year 1922.

In 1924, the number of constituent schools had increased to eight and there were 1,250 pupils in the Talmud Torahs and 57 pupils in the Yeshiva (Talmudic Academy). This Yeshiva was the first to be founded in Canada. Its sponsors were Rabbi H. Cohen, Samuel Kahn, Isaac Gold and Lionel Coviensky, the year of its creation being 1922. The Yeshiva Building is located at 412 Henri Julien Avenue, in a commodious building, pleasantly placed in an exclusive residential section of the city. Attached to the Yeshiva is a delightful chapel for daily religious services. The Annual Budget for the year 1924 was $50,000 made up from receipts from paying pupils and from contributions from 2,229 subscribers. The schools now under this arrangement are:—

Amherst Park Hebrew School	1783 de la Roche St.
Anshe Sfard Talmud Torah	11-13 Milton St.
Beth Hamedresh Hagodol School	945 Notre Dame St. W.
Bialik Hebrew School	2138 Mance St.
Montreal Hebrew Free School	143 St. Urbain St.
Poali Zedek Talmud Torah	3301 St. Urbain St.
Shaarey Zion Institute	1525 Marquette St.
The Yeshiva (Hebrew Academy)	412 Henri Julien Ave.

The presidents of the Talmud Torahs from its inception are as follows:—

Mr. Moses Coviensky	1894 to 1895
Mr. Moses Denenberg	1895 to 1897
Mr. Louis Holstein	1897 to 1898
Mr. Moses Denenberg	1898 to 1917
Mr. Samuel Wener	1917 to 1923
Mr. Louis Salomon	1923 to 1925

Of the above gentlemen, Mr. Moses Coviensky and Mr. Moses Denenberg have passed to their eternal rest, deeply mourned, sincerely respected and perpetually remembered.

To state the names of loyal friends who stood by the Talmud Torahs through good times and bad, would be in itself a lengthy catalogue. It suffices therefore to say it is thanks to these men and women that the advancement of Jewish science, religion and culture in Montreal has been so consistently progressive and that other parts of our vast Dominion of Canada have been both directly and indirectly influenced in the organization of Jewish education.

Of the schools, the Very Rev. Joseph H. Hertz, Ph.D., Chief Rabbi of the United Synagogues of Great Britain, during his pastorial visit in Montreal, spoke in most eulogistic terms. On May 6th, 1924, the Very Rev. Abraham Isaac Kook, O.B.E., Chief Rabbi of Palestine, officially visited the schools. His remarks on this occasion were highly complimentary to the instruction given in these schools. On that same occasion, Rabbi Max J. Mintz, of the Congregation Adath Jeshurun, Ottawa, Ont., who was one of the touring party, wrote the following: "It was my gratifying pleasure to visit in person the Yeshiva of Montreal, when in the presence of the eminent Rabbinic Delegation comprising Chief Rabbi R. Kook, Rabbi P. Shapiro, and Rabbi R. Epstein, a thorough test in Talmud was exercised and the boys responded to the fullest satisfaction of those present. The ceremony was one unique in the history of the Yeshiva." On March 22nd, 1925, Rabbi Margolis of Palestine and Rabbi Murriminsky of Akron, Ohio, both eminent Rabbis, visited the schools and congratulated them upon their splendid educational work.

These tributes are all well-earned and speak volumes for the sincerity of purpose on the part of teacher, pupil,

parents and officers to make the schools leaders in their respective spheres.

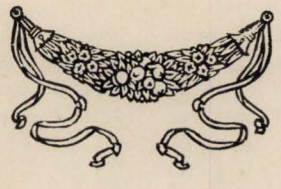
On October 29th, 1924, there was organized in the new B'nai Jacob Synagogue, Fairmount Avenue, the first Ladies' Auxiliary of the United Talmud Torahs of Montreal. This unique society promises to do much good in supporting the endeavors of the United Talmud Torahs. The honorary organizer of the Auxiliary is Mr. J. Merson, and the officers are:—President, Mrs. F. Harris; Vice-President, Mrs. A. Kanigsberg; Treasurer, Mrs. J. L. Zlotnik; Honorary Recording Secretary, Mrs. H. Presner; Financial Secretary, Mrs. H. Singer; Convenor of Membership, Mrs. J. Merson. Another group organized to support the Talmud Torahs is Young Israel, whose president is Mr. Isidore Charnes, B.C.L. This body affiliated itself with the Talmud Torahs in April, 1925.

The officers of the United Talmud Torahs of Montreal for 1924 are:—Honorary President, Mr. Samuel Wener; President, Mr. Louis Salomon; Vice-Presidents Mr. Morris Tannenbaum, Mr. Hiram Levy, Mr. Lionel Coviensky; Treasurer, Mr. Jacob Latt; Honorary Secretary, Mr. A. J. Livinson, M.A.

Board of Directors:—B. D. Adelman, A. I. Cohen, H. Cohen, A. Z. Cohen, R. A. Darwin, I. Davine, S. Farovitch, Adolph Gardner, I. Goodman, S. Greenspon, A. Guttman, A. Harris, A. Klein, Morris Kahn, H. Lehrer, S. Leopold, H. Lande, D. Myerson, S. L. Nathanson, H. B. Rokit, M. Rabinovitch, I. Rivenovitch, N. Silver, M. Simon, M. M. Sperber, K.C., D. Sperber, S. Silverstone, N. Sloves, J. Salomon, M. Tritt, L. Ticktin, B. M. Weiner, B. Wilanski.

Board of Education:—Rabbi H. Cohen, Chairman; Rabbi A. Salmanovitch, Rabbi S. A. Garber, Rabbi J. L. Zlotnik, Rabbi Wochtfogel, Rabbi H. Abramowitz, Rabbi J. Berger, Rabbi S. Dubitzky, E. Cohen, J. Chananie, I. Cohen, O. Cohen, L. Efros, R. Epstein, Levi Kert, J. Kivenko, B. Levitt, B. Machlovitch, A. H. Rabin, A. Rabinovitch, B. Steinhouse, L. Yelin, I. Gold, Honorary Secretary.

With a school population of 12,000 Jewish children in Montreal, the United Talmud Torahs are on the threshold of an era of expansion in which a program for the erection of modern school buildings will be the essential point to be concentrated upon. Montreal now has some 60,000 Jews and the recognition of Talmud Torah instruction in the past has always met with a ready response and the writer of this history is of the opinion that this encouragement will be no less enthusiastic in the near and distant future.



THE HISTORY OF THE JEWISH PEOPLE'S SCHOOLS OF MONTREAL

By S. Wiseman, M.A., Principal

THE movement of the Jewish People's Schools, which stands for progressive and modern Jewish education is only eleven years old.

In order to understand the principles underlying the modern system of the Jewish People's Schools and its achievements, we must dwell briefly upon the Jewish educational system found in the City of Montreal at the time when the new educational movement was started. Led by opposition to, and criticism of the old system, the founders of the Jewish People's Schools developed their positive attitude to Jewish educational problems, and constructed according to it their own system.

The Jewish settlement in Montreal is quite young, and the serious attempts made to establish a proper Jewish educational system is still younger. Some twelve years ago there were in Montreal a few Talmud Torahs, a great number of very old-fashioned private "chedars", and a still greater number of ambulatory "melamdim", who provided the Jewish children with a smattering of nothing.

The founders of the Jewish People's School movement felt a very keen dissatisfaction with this condition of Jewish education in Montreal. They clearly saw that the methods and principles applied even by the most efficient of these institutions were not taking cognizance of the necessities created by prevalent conditions in the new world, and were dwindling down the concept of Jewish culture almost to a nonentity.

The Hebrew language was being taught in a very primitive and unpedagogic manner, with the result that the pupils of the schools knew very little of it while attending them, and approximately nothing after leaving them. The Yiddish language was not taught at all in these schools. An attitude of disrespect to it was inculcated in the maturing minds of the children by the teachers, who used a very corrupt, ungrammatical and unliterary Yiddish language. The study of the modern Hebrew and Yiddish literatures, which is a very efficient and powerful pedagogic means for the inculcating of the greatest ideals of our people, and for the development of the aesthetic nature of the child, was utterly neglected. The study of Jewish history, which is all-important, and which should rank foremost in any system of Jewish education, was undertaken in a very scanty and unsystematic manner, and at that in a backward, unmodern spirit, which conflicted greatly with the methods and principles applied in similar studies pursued by the children in the public and High Schools. The study of Yiddish and Hebrew folk songs was left altogether untouched by these schools. The greatest stress was laid upon the teaching of Jewish religious ceremonies and dogmas, without any regard to the question whether these were in accord with the home atmosphere of the children attending these schools.

The founders of the Jewish People's Schools felt that the main reason for the low state of Jewish culture, the lack of earnest interest in and attachment to Jewish national ideals and aspirations, prevalent in the city at that time, was the backward and altogether inappropriate manner and spirit in which the youth had been brought up. Enthused by a very urgent desire to ameliorate and do away with this educational system and to establish one that would be adapted to the requirements of our time, the needs of our people and the nature of the Jewish child, the founders of the Jewish People's Schools approached their Herculean labour.

With due justice to historical facts it should be said at the outset that the Jewish People's School, known as "Folks' Shule", was not the first progressive Jewish national school in Montreal. At the time of its founding, June, 1914, a Jewish "National-Radical School", known at present by the name of "Peretz Shule", had already been in existence for a period of about two years. But this school, which was at first dear and near to the hearts of the founders of the Folks' Shulen, did not satisfy the standard set by them.

The main reason for this dissatisfaction was due to the fact that, both theoretically and practically, this Peretz Shule was in the main Yiddishistic, recognizing the Hebrew language as a sort of advanced study to be pursued by the senior pupils of the school. There seemed to have been, too, a slight, though at times exaggerated, difference of opinion between the founders of the Folks' Shulen and those who stood at the helm of the Peretz Shule, regarding the extent to which the spirit of the school was to be nationalistic.

The writer of this article notes with great satisfaction that the edges of these two extremes in the field of Jewish education have worn off. In fact the movement of the Folks' Shulen has caused the orthodox educational institutions to modernize somewhat, both in their theory and practice, and has likewise influenced the leaders of the Peretz Shule to a more positive attitude toward Jewish nationalism and the Hebrew language.

The first Jewish People's School, known as the Folks' Shule, was founded in June, 1914, on the initiative of a group of the Montreal Poale-Zion party, under the leadership of Dr. Jehudah Kaufman and others. The principles underlying the new system of education were then enunciated by the committee, and they have, with but few slight changes, remained to this day. They embody the national and social outlook of the founders, as well as the progressive pedagogic principles and theories that are in keeping with their general outlook.

Briefly summarized these principles are: (1) The recognition of the Hebrew and Yiddish languages as the national languages of the Jewish people, and the equal importance of both languages in Jewish life and for the education of the Jewish children; (2) The paramount importance of the study of Jewish History of all ages and of all countries; (3) The great educational importance of all forms of art, particularly Hebrew and Yiddish folk songs and dances; (4) Jewish nationalism, and particularly the rebuilding of the ancient Jewish homeland—Palestine. (5) A progressive outlook on life, and a broad progressive interpretation of all historical and present phenomena in social and other spheres in life; (6) A positive and sympathetic attitude towards the ideals of freedom, in its broadest sense, including political economic, social and national freedom; (7) The importance of freedom, spontaneity, self-activity in the development of the child's soul and the realization of his personality; (8) The necessity of co-operation of the school and the home, thus necessitating the education of the adults; (9) The recognition that the ethical teachings of the Jewish religion embodied in the Bible and ancient Hebrew literature, are its most essential elements; (10) The importance of adapting the educational system to the needs of the times and of the country in which we live, so that the new generation should be suitable to carry on the struggle for the Jewish national existence, for the further development of the Jewish culture in all its modern aspects, and for progressive human ideals.

The registration of pupils for this school began in

September, 1914, and the first enrolment was very small. There were only about thirty parents in Montreal who realized the importance of this new trend of Jewish education and who could, in a word, be persuaded to entrust their children to this new experiment. The school fees paid by these parents were very small, in most cases not exceeding one dollar a month per child.

It was equally as difficult to find teachers who could live up to the ideals of the founders of the school. One of the chief reasons for this difficulty was the lack of the necessary funds to keep the school going. It is only the limited space allotted to me that keeps me from telling the interesting tale, a most human record, of great idealism, and superhuman efforts, connected with this new educational experiment.

The school was, at first, carried on in a few rooms, under the direction of some of the founders of the school, who were also its first principals, teachers, caretakers, collectors, propagandists, etc. But, in spite of all these difficulties, the school flourished greatly, due mainly to Dr. Jehudah Kaufman, and the teachers, who are too many to enumerate.

It may be interesting to note that many of the teachers teaching at that time in our school were young men and women who gained their livelihood by teaching in the old-established Jewish schools or by private tuition, and who gave their leisure hours, their full-hearted enthusiasm and constructive, educational idealism for the cause of the new experiment.

Meanwhile the program and the curriculum of the school was in the process of crystallization. Vast propaganda was being carried on in the city for the new experiment, which met with great and bitter opposition from all sides. It may be very curious and interesting to note that the leaders of the school found themselves against two strong extreme walls of opposition, based mainly on prejudice and ignorance. On the one side was the official orthodoxy, which denounced, in the synagogues, the school as a centre of Christian mission, of ungodliness and of lax morality. And on the other side, there was the semi-official Yiddishistic radical wing that looked upon the Folks' Shule as a modernized bourgeois Talmud Torah, certainly not fit to educate the children of Jewish workers. Fortunately, both extreme wings have now greatly modified their opinion regarding the work of the Folks' Shule.

Thus the school struggled on for a few years, changing its abode very frequently, yet increasing the number of its pupils and its classes, and gaining slow but sure recognition from the intelligent classes, and from the masses of the Jewish population of Montreal.

Dr. Jehudah Kaufman, graduate of McGill University, renowned Jewish scholar and the present director of the Jewish Teachers' Seminary of New York, was the first principal of the Shule. He was succeeded in 1916 by one of the first and ablest teachers of the school Mr. A. S. Zacher, a graduate of the Grovner Jewish Teachers' Seminary. Mr. Zacher held this responsible position up till 1920.

By 1917 the school numbered about two hundred and fifty pupils. The leaders of the school felt that unless they succeeded in obtaining a permanent abode for the school, the success of their educational work would be but partial. Still, all their efforts to raise sufficient funds to buy a school building were in vain.

In autumn, 1918, the leaders and the teachers of the school launched upon a new activity, which was destined to play a very important role in the development of the school, and in the realization of the educational ideals of the founders. That is the Hebrew kindergarten which was then opened.

It became clear at that time, that if the recognition of the equal importance of Hebrew and Yiddish in the school curriculum was to take on material forms, something must be done to obviate the difficulty attending the study of the Hebrew language, and to put this study upon a natural and modern basis as that of a living tongue. It was therefore resolved to open a two-year kindergarten course, in which youngsters of the ages from four to six years should get a modern kindergarten training in the Hebrew language. The children thus have a fair grounding in the Hebrew language at the time when they enter the elementary classes. The difficulties attending such an undertaking were quite evident. There was no means of securing a trained kindergarten teacher. The school did not have the proper accommodation for such work, and no financial means for the equipment of such a room. These difficulties were, to a certain extent, surmounted again, thanks to the idealism of the teachers. One of the women teachers and first founders of the school, Miss Z. Ackerman, undertook to prepare herself for this work. She did everything possible to adapt herself as a kindergarten teacher.

The number of the kindergarten pupils increased but gradually, due to the novelty of the experiment. It was not until the year 1920 that the kindergarten came to realize the plan that was laid out for it, and the hopes that were based on it.

By the time of the founding of the kindergarten, (Autumn, 1918), the work of the school was beginning to show its results. Children were beginning to grow up under the influence of the school, and were showing that the work was being crowned with success. The ten-year old children brought to their homes and into the homes of their friends a great deal of Jewish enthusiasm and idealism. The frequent concerts held by the school on the occasion of Jewish holidays and of great important Jewish cultural events, which were attended by many hundreds of people, were a great means of propaganda for the cause, and proved, even to the bitter opponents the great possibilities underlying the new educational experiment. The circle of friends of the new system widened extensively, and it was only due to the encouragement given to the first founders and leaders, that the school was able to go through its first years of development.

Then came the most memorable year in the history of the new movement, the year 1920. In that year, the school entered on a new era in its development. It came to stay. This was mainly due to the fact that the leaders at last succeeded in buying a school building in the very heart of the city, in which the school is at present situated, (953 St. Urbain St.). The Building Fund Campaign began in May, 1920, and lasted for several months. It was carried on under the able guidance of Mr. M. Dickstein, one of the founders of the school, and at present chairman of the Board of Directors. It was a great success, as it enlisted many enthusiastic supporters from the rank and file of the Jewish population of Montreal. The Board was then very fortunate in enlisting among its supporters a very warm-hearted, intelligent and congenial man, Mr. N. Nobleman, who then became President of the School, keeping this position uninterruptedly until the present. The school owes much of its success to the services of this man, who has worked tirelessly to put it on a solid financial basis.

The school then came under the principalship of one of its teachers, the writer of this article, who had then obtained his first academic degree from McGill University, to be followed a few years later by a Master's Degree.

The new school house opened new possibilities for the development of the school. The number of pupils increased rapidly. It reached the maximum which the

school could physically hold. The number of pupils, by the year ending 1920 was close to four hundred.

The financial condition of the school was gradually improving. Due to the very energetic activity of the School Board the amount of school fees paid by the parents increased: Jewish parents of the middle and largely of the working classes were being gradually trained to pay for the Jewish education of their children. In 1920, the school fees covered two-thirds of the budget of the school, the same proportion holding up to the present time.

The Hebrew kindergarten reached a very high stage of development. A kindergarten room, equipped with all the necessary supplies was opened, and the most modern kindergarten methods (Revised Froebelian Methods) have been adopted and are practised. The school was very fortunate in securing the services of a well-trained, graduate kindergarten teacher from Palestine. Several teachers have since been in charge of the work, and they have all lived up to the standard of a modern well-regulated kindergarten.

The course of instruction in the kindergarten extends for two years. The pupils are about six years old when they graduate from the kindergarten. They then enter the elementary classes with a very fair knowledge of Hebrew as a living language, and they are thus well prepared to follow the Hebrew instruction given in the six years' elementary course of the school according to the best modern method of language-teaching, known as the Natural Method.

It was in 1920 that the teachers and the principal of the school launched upon a new activity, and that is the issuing from time to time of school magazines. The first hectographed magazine appeared in July, 1920, and was received very warmly by the parents and friends of the school. The purpose of these magazines, which have since been issued periodically, and which now appear annually in printed form, under the name of "Blienende Zweiglech", is to cultivate and develop the latent literary talents of the pupils; to develop in them the responsibility for the written and printed word, and to acquaint the numerous friends of the schools, in a very vivid and demonstrative manner, with the achievements of the pupils.

The magazine appears in Hebrew and Yiddish and contains the works of the children of all grades, from the most elementary classes to the higher courses. The material consists of stories, poems, essays on historical, literary and social problems, biographies, illustrations, pictures of the classes, etc. The last two numbers, printed in greater volume on the occasions of the graduations and the Tenth Anniversary of the School, have been very favourably received by the Yiddish and English-Yiddish Press, both in Canada and the United States, and have been very sympathetically reviewed by well-known critics and reviewers. Some of the pupils have shown distinct literary talent in these magazines, which is maturing from number to number.

It is quite important to add, in passing, that the school magazines are issued by the Sholem Aleichem Clubs of the Jewish People's Schools. I find it worth while dwelling upon this point because it illustrates one of the principles underlying the activity of our school, namely, the friendly relationship between teachers and pupils, and the importance laid by the school upon the development of the social life of the children.

The schools have about five Clubs to which most of the pupils belong, according to their ages, their attainments in general and Jewish education. The program of the Clubs is varied, ranging from light pastime to such serious occupation as debates, issuing of club magazines, and assisting the school from time to time in its different activities. The teachers are members of the Clubs and are, together with the executive chosen from the children themselves, the leaders of the Clubs. The different Clubs have, on frequent occasions, outings, picnics, sleigh drives, visits to museums, to art galleries, and to theatres.

The most important event of 1920 was the graduation of the first pupils of the school, who had completed their six-year course. The first graduation class consisted of but two pupils, while the number of graduates in succeeding classes has been as high as sixteen. The small number of the first graduates was due to the very abnormal conditions under which the school was operating during the first years of its existence. The first two graduates were Beile Epstein and Malka Urtick.

The graduation ceremony took place in the presence of a great number of appreciative friends of modern Jewish education. Reuben Brainin, the well-known Hebrew author and publicist, who helped the movement during his sojourn in Montreal, delivered a very eloquent and inspiring address to the graduates, to the leaders and to the Jewish community at large.

This graduation taught the leaders of the school a great deal. It was the fact that after so many years of such strenuous work the school succeeded in keeping only two pupils till the graduation. This made the principal and the teachers look for the most efficient means of attaching the pupils to the school, of attracting them in such a manner that would keep them to the school up till the graduation and further. New increased efforts were made by the teachers of the senior classes to keep them intact and these efforts were very successful, as will be evident from the following account.

The two graduates kept up their studies in the school for quite a long period of time. They asked the teachers and the directors of the school that a course should be given to them in most of the subjects of the school curriculum. This request was granted, and it was with great regret that they terminated their studies about two years after their graduation.

The next to graduate was the class of 1922 which ceremony took place on May 17, 1922, in the presence of many hundreds of parents and friends of the school, and the guest of the event, Dr. Jehudah Kaufman, former principal of the school.

This graduating class showed the great degree of progress which the school and the curriculum have attained. The number of graduates was fourteen. The intellectual level of the pupils was admirable. Their knowledge of the Hebrew language, Bible and Literature was high, as was also their knowledge of all the phases of Jewish history. Their ability to express critical views on many matters was quite astonishing. They had a very deep sympathetic understanding for all social problems, and for the cause of liberty from all manner of oppression; national, economic, and political. This great educational achievement was due to the untiring efforts of the teachers and the devotion of the pupils, which made it possible, in spite of all obstacles, to devote a great deal of time for the studies and for the discussions of all important questions.

The most memorable aspect of this achievement is the creation of the Mittel-Shule (High School Course) for these graduates. The pupils have learned to love Jewish culture, Jewish studies, and the school in which they pursued these studies, and they insisted that such a course be opened for them, in which they should follow up, in a more advanced manner the lessons which they so assiduously studied in the elementary course.

It is a matter of great joy and pride to the writer of this article, as to his comrades, that the Folks' Shule was the *first on the American Continent to institute a Mittel-Shule Course.* It gives them great pleasure to find that this important experiment aroused "scholarly

jealousy" in the leaders of other schools, and that similar courses have been opened in a few schools on the continent.

The Mittel-Shule was opened on June 1st, 1922, and not one of the pupils abandoned these studies during the two years of the course. The average age of the Mittel-Shule pupils was close to 14 years.

The Course was a very systematic one, and it comprised the following subjects: Hebrew language and grammar; a very great and important portion of the Hebrew Bible, which was studied very thoroughly and seriously; a thorough course of the Jewish Haggadah; a systematic course in Hebrew literature; a very thorough course in Yiddish literature, and a systematic scholarly study of a number of very important Yiddish literary texts; a general course in literature with special rererence to English literature, which the pupils studied in the High Schools; a course in the History of the Jewish People in the Nineteenth Century, and the History of the Jews in Russia and Poland from very early times till the present. The course included the history of all the important movements of Jewish life in the past, that would lead to a thorough understanding of the life of the Jews in the present; an elementary course on Political Economy, and social problems; talks on current events and Jewish and Hebrew Folk music.

The number of pupils of the High School Course was increased by a number of graduates of the succeeding class, in 1922. The guests of that graduation were again Reuben Brainin and Alexander Harkavy, the famous Jewish scholar, philologist and historian. The new graduates were of such a high intellectual and scholarly standard that the principal found it possible to join them with the former graduates into one big Mittel-Shule.

The work of the school went on very smoothly and successfully for the next two years. The school gained many adherents and its financial condition was comparatively solid.

Meanwhile, great events were preparing. The Tenth Anniversary of the school was nearing. A fourth six-year class was to graduate, and the greatest of them all, the Mittel-Shule (High School), founded two years ago had completed its course, and was ready for graduation. The celebration of the three events took place the week beginning May 18th, 1924, the week of "Lag Boimer", which was proclaimed as the "Folk Shulen Woch."

Dr. Jehudah Kaufman came from New York to participate in the celebration. The double graduation took place on May 18th, 1924, and it was very joyful to see about thirty children graduating the elementary and high school classes of the Schule, fully equipped with a sound and thorough knowledge of Jewish culture, and full of enthusiasm to meet Jewish life and take an active part in it.

The graduation created a very warm and appreciative atmosphere among the friends of the modern Jewish education, and this feeling of joy was given a very adequate expression at a large banquet which took place on May 26th, at which the professional and intellectual elements of our city were assembled. The very important material outcome of this celebration was the unanimous decision on the part of all present to extend the work of the school by opening a branch school in the north end of the city, and a fund was started for the purpose.

It seems that it is the destiny of the Folks' Shule to take on higher and higher forms, ever higher goals of education, as it develops. The new Board of Directors had to cope with another very interesting development. The graduate pupils of the Mittel-Shule sent a committee to the meeting of the Board to state in very emphatic terms, that they were unwilling to terminate their Jewish studies, and that the Board must, in some manner or other, provide for their further education along the lines which they had followed heretofore.

Though the Board saw the great financial and administrative difficulties that lay in the way of instituting a higher course of instruction for the Mittel-Shule graduates, it took up the request in full earnestness and with deep-felt joy at the most evident sign of the great success of its labours. For, certainly, it is something to be wondered at: boys and girls, now of the ages from sixteen and upwards, have stayed on in an educational institution for a period of time extending from five to eight years, and are still anxious to pursue their studies, at a time when their friends of the High Schools and offices "enjoy life" in an altogether different manner, and on quite a different intellectual level.

The Board had to yield to the demand of the graduates, and a higher course, known as the "Hechere Kursen", for two years, was then established. The aim of this Course, which now enters on its second year, is to prepare those that so choose to the profession of teaching in this and similar schools, and in general to give the students such a thorough training in Jewish culture, in all its phases and forms, as will enable them to be of great service in the social spheres of Jewish life.

Meanwhile, a new school house was bought at 2001 Waverley St., corner of Fairmount Ave., in the north end of the city. The opening celebration of the new school took place on September 21st, 1924, and the registration of new pupils began. Only half a year has elapsed since the opening of the school, and it already shows evident signs of a normal and successful development. The number of the pupils exceeds one hundred, and is increasing from week to week, its financial basis being quite secure.

In March, 1925, the Board of Directors of the schools launched a $10,000 campaign under the able leadership of the Chairman, Mr. M. Dickstein, for the purpose of clearing the deficit which had accumulated, and for assuring the budget for the coming year. The campaign was quite successful.

On May 17th, the sixth graduation of the elementary classes of the school will take place and a new Mittel-Shule (High School) will be instituted.

These regular and systematic graduations, the normal transitions from the elementary to the higher planes of education, the solid financial basis of the schools and the number of the idealistic supporters make the leaders of the schools feel that the schools have come to stay, that the success of the new educational movement is not an accidental phenomenon, but a sure indicator of its promising future.

There are in both schools over five hundred pupils that are divided into twenty-six classes and three kindergarten classes under the direction of a principal and twelve teachers. A detailed, supervised curriculum is being followed in each class, with a very definite transition from grade to grade.

Due to the freedom and the comradely relationship between the teachers and the pupils, there is no problem of discipline, which is found in very aggravating forms in other Jewish educational institutions. It may also be of interest to add that there is an equal proportion of boys and girls in the schools.

The work of the Jewish People's Schools has gained recognition among all the elements of our Jewish population. The movement is an intellectual force in the city, and is being seriously reckoned with by those who have a serious attitude to things Jewish, and particularly by those who are earnestly interested in general educational problems as well as in peculiarly Jewish educational problems.

CHARITABLE AND WELFARE WORK

For the poor shall never cease out of the land: therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land.

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a taker of use, neither shalt thou lay usury upon him.

PERHAPS in no part of Jewish life is so much devotion shown as is displayed in rendering assistance to those in need. Charity is a fundamental part of the Jewish faith, and in philanthropic endeavor and welfare work the Jews of Canada take just pride in the fact that they have upheld and are upholding the best traditions of their race.

For many years after they settled in Canada, their numbers were not large, and the early settlers were all persons of means when they came to this country. Consequently, there was little or no demand made on them for assistance for their co-religionists, but they subscribed, what was in those days considered munificently, to the existing calls for relief. In old diaries we read where they have, in 1795, subscribed to the fund raised for the indigent of Montreal, in 1801 to the building of the English Church, and in 1813 and 1814 to the Patriotic Fund for the relief of the war sufferers in Upper Canada.

Not until 1848, when there was a considerable influx of Jewish immigration into Canada, was there need for a purely Jewish organization, but in that year the Hebrew Philanthropic Society was started in Montreal, with the Reverend Doctor Abraham de Sola and Moses Judah Hays as its executive heads. This society carried on for several years and was finally reorganized in 1873 and became the Young Men's Hebrew Benevolent Society with Laurence Levey, Jacob G. Ascher, Sullivan David, Jacob L. Samuel, Moise Schwob and Lewis A. Hart as its charter members. Later on it again was reorganized, and became the Baron de Hirsch Institute. For many years this was the sole Jewish charitable organization in Canada. It handled all philanthropic work, including immigrant aid, colonization and education, and had at its head at all times, men who showed an unselfish devotion to its cause. The Baron de Hirsch Institute owes much of the great work it has accomplished to the endowment given to it by the Baron and Baroness de Hirsch, who both, during their life-times, took the keenest interest in its undertakings.

The Russian, Roumanian and Polish immigrants who arrived in Canada between 1880-1890, taxed to the utmost the resources of the Society and assistance was also furnished by the Mansion House Russian Committee and the Jewish Colonization Association of Paris, but it was only a very short time before these immigrants had become established to such an extent that they were organizing relief for those who followed them. In all communities where the Jewish population was sufficiently large, charitable organizations were established, among the earliest being societies in Hamilton, Toronto, Winnipeg, and Ottawa. In Hamilton, Mrs. Herman Levy organized the Deborah Society which looked after the few calls for assistance that were received, and in Toronto, where the Ladies' Montefiore Society had for some years been in existence, Mr. Edmund Scheuer, shortly after he took up his residence in that city, organized and became president of the first men's philanthropic society. In Ottawa, Mr. Moses Bilsky and Mr. Aaron Rosenthal were the founders of philanthropic work, and in Winnipeg the founders were Mr. G. Frankfurter and Mr. Hyman Miller.

As the years passed and the need for charity reached a much greater scale, more societies came into existence, and the result was naturally much overlapping of work. This condition led to the formation of central organizations, or Federations, which had proved successful in the larger cities in the United States. It was in 1914 that a committee was formed in Montreal to take up the matter of Federation, under the chairmanship of Mr. Lyon Cohen. The result was the Federation of Jewish Philanthropies in Montreal, which last year, 1924, spent the sum of $188,125.06 in charitable work. Toronto followed Federation in 1916, Mr. Edmund Scheuer being the chairman of the organization committee. But in Winnipeg Federation had been born as far back as 1914 when the United Hebrew Relief was formed with Mr. S. Hart Green as chairman. This organization some years later became part of the Federation for Community Service, preparing their own budget, and in 1924, Vancouver Jews had their first drive for a "Community Chest." Hamilton was one of the first cities to take up Federation, under Messers. Adolph Levy and David Sweet.

The Jewish institutions throughout Canada are indeed a source of pride to the members of the different communities, and outstanding among them are the Western Canada Orphanage at Winnipeg, the Orphans' Home in Montreal, and the Children's Home in Toronto. The Old Folks' Homes in these three cities, and the Mount Sinai Sanitarium, at St. Agathe, Que., the Hebrew Maternity Hospital, Montreal, and the Mount Sinai Hospital in Toronto are really models of such institutions. The Herzl Dispensary in Montreal has likewise done a great amount of good work and it is only a matter of time before it becomes the nucleus of a Jewish General Hospital. In the pages that follow we have given as completely as has been possible, a record of the leading charitable organizations of the Dominion, all of which have done work that the members may well be proud of.

"Gemilath Chasodim" or Free Loan Societies, have been established in every important centre in Canada, and their work has indeed been most valuable, in maintaining self-respect among the borrowers. The total sum advanced in these Free Loans has reached an enormous figure, and the amount of losses or unpaid debts (past due) has been negligible. The first Free Loan Society in Canada was the one started in Montreal in 1911, due largely to the untiring efforts of the late Zigmond Fineberg. Toronto, Winnipeg, Regina, Calgary, Ottawa, Hamilton and Vancouver have Free Loan Societies. In many of the cities they owe their foundation to the B'nai B'rith Lodges.

The Jewish citizens of Canada have been, and are yet being taught the pleasure of giving, right up to the limit of their capacity. The example is being set by the leaders in each community, and the more one delves into facts and figures, the prouder one becomes of his fellow-Jews of Canada. An interesting example to illustrate the foregoing is the Jewish community of Edmonton, at present comprising about 150 families. In the past 6 years this small community, not yet 20 years old, has subscribed to various Jewish funds the staggering amount of over $100,000. This is an instance of what a united community can do in relief work. "He gives thrice who gives with a cheerful heart."



MICHAEL HIRSCH, MONTREAL

MICHAEL HIRSCH was born in Richmond, Quebec, February 7th, 1864, the son of the late Jacob and Lizzie (Levine) Hirsch. In 1875 he moved to Montreal, where he has resided ever since. Entering the cigar business in 1883, Mr. Hirsch occupied a prominent position in that industry, until his retirement in 1921. Mr. Hirsch has always been interested in communal matters. Thirty-five years ago he was the Secretary of the then English, German and Polish Congregation, now the Shaar Hashomayim, of which he is still a member. He has also been a member of the Temple Emanu-El for the last quarter century. For over twenty-five years he has been President of the Montefiore Club, Montreal, and he is a founder and past President of the Federation of Jewish Philanthropies. He is a life governor of the Montreal General Hospital, and member, Montreal Board of Trade, C.M.A.; Canadian Club; Elmridge Golf and Country Club; Y.M.H.A.; and Primrose Club, Toronto. Mr. Hirsch is past Master of St. George's Lodge, No. 10 since 1896, and holds the rank of V.W. in the Grand Lodge of Quebec. As a past President of the Mount Sinai Sanitarium, he was selected to represent the Federation on the newly organized Anti-Tuberculosis and Health League, of which he is a Director. Mr. Hirsch's latest contribution to communal work is in connection with the Royal Commission appointed by the Provincial Government, to examine into and report on the educational problems of the City and Island of Montreal, with special reference to those affecting the Jewish population. This task entailed five months of intensive study and investigation, and the report was submitted to the Premier and his Cabinet on December 31st, 1924—as called for in the proclamation creating the Royal Commission. In this work Mr. Hirsch was associated with two other Jewish representatives (Mr. Samuel W. Cohen, E. M., and Alderman Joseph Shubert), and three representatives each of the Catholic and Protestant citizens. In 1885, Mr. Hirsch was married to Miss Estelle Jacobs, and he has two sons, Messrs. J. Arthur of New York, and T. Percy of Montreal.

HISTORY OF THE FEDERATION OF JEWISH PHILANTHROPIES OF MONTREAL

THE story of charitable endeavour in the Jewish community of Montreal is, in its beginning, very much like that in other Jewish communities on this continent.

When the community was very small, individual efforts sufficed to alleviate the occasional cases of distress that presented themselves. As the community increased in size, the need for systematic relief brought into existence the association of individuals under the official name of the "Hebrew Benevolent Society of Montreal and the Baron de Hirsch Institute," popularly known by the latter name only. For a considerable number of years, during the formative stages of the community, practically all the charitable and philanthropic work was carried on by this Society.

As the community grew in size, and as the flow of immigration increased in volume, various activities were initiated by the Society to take care of not only the poor and needy of the community, but of the indigent arrivals, and of the education of the children who did not have the command of the English language.

As time progressed and the tide of immigration increased, the Jewish community not only increased greatly in numbers, but became more and more heterogeneous. Thus, various groups arose, either according to the country of origin abroad, or according to the locality occupied in the city.

The formation of 'Shools' and 'Chevras' along these lines brought with it the formation of allied benevolent and charitable organizations.

Although the Baron de Hirsch Institute kept on increasing and broadening its activities, and was still pre-eminent in general relief work, a number of institutions were organized to cater to particular types of necessity and misfortune, and in the founding of the most important of these, e.g., "The Mount Sinai Sanatorium" and "The Hebrew Orphans' and Sheltering Home", the leading members of the Baron de Hirsch Institute played the principal roles.

The organization and growth of a large number of charitable societies and institutions naturally led to a very considerable overlapping and duplication of work, and it therefore became apparent to those interested in the field of communal endeavour that any plan which would remedy, or even alleviate this duplication and waste of effort, would be of great benefit to the community at large, both to those who give and to those who are forced to seek aid.

The first official reference to the desirability of this co-ordination of effort is found in the Forty-ninth Annual Report of the Baron de Hirsch Institute and Hebrew Benevolent Society of Montreal for 1912 where Mr. Lyon Cohen, in his Presidential Address, included the following:—

"I wish once more to lay before you the question as to how we can best co-ordinate the various charitable bodies, with a view to obtaining the greatest efficiency with the least possible expense and labour. There are several plans of co-operation followed in other cities. There is Federation, the Union, the Board of Deputies, or other such representative bodies, any of which would be a vast improvement over this present disorganized and disunited condition. The necessity of a working union is self-evident. I . . . would suggest that a Committee be named to work out the most suitable scheme for our particular situation . . . "

In the minutes of the meeting of the Board of Directors of the Baron de Hirsch Institute of January 29th, 1913, there is a reference to a committee on the question of Federation, but nothing further is found, until we come to the minutes of January 12th, 1914, when the first official act toward Federation of the Jewish Charities of Montreal is recorded as follows:—

"The following committee was appointed to study the question of United Hebrew Charities of Montreal, with a request that they report back to the Board not later than February 15th: Messrs. Lyon Cohen, Chairman; Rev. Dr. H. Abramovitz, Rabbi N. Gordon, Maxwell Goldstein, K.C., Michael Hirsch and Messrs. Horsfall and Dainow as Secretaries."

S. W. Jacobs, K.C., (then the President of the Baron de Hirsch Institute) was a member ex-officio.

This Committee held its first meeting on February 18th, 1914, at the residence of the Chairman, 25 Rosemount Ave.

The Chairman, with the approval of the Committee, invited Solomon Vineberg, Ph.D., who had been connected with social and philanthropic work in other cities, to join the Committee and give them the benefit of his experience. After a thorough discussion of the subject, the meeting decided that a report be prepared by Dr. Vineberg, of the work of the various Federated or United Hebrew Charities in other cities, from which a plan might be selected suitable to the conditions existing in Montreal.

An outline of a plan for Federation of Jewish Philanthropies in Montreal, in which it was proposed to include all Jewish charitable and educational institutions was placed before the Committee by Dr. Vineberg at its next meeting. The Committee discussed the plan in detail and made some changes and additions. The Committee also compiled statistics bearing on the charitable contributions of the Jews of Montreal, which were to serve as a basis for the contributions to the proposed Federation.

After holding several meetings, at which the subject was carefully considered from every angle, the Committee decided that the object sought could be more easily attained if the Committee was not attached to any particular organization. Accordingly, on March 10th, 1914, the following report was sent to the Board of Directors of the Baron de Hirsch Institute by the Chairman:

March 10th, 1914.

"To the Board of Directors,
Baron de Hirsch Institute.
Gentlemen:

The Committee appointed by you on January 12th, 1914, to consider the question of a United Hebrew Charities in this City, and which is composed of....., begs to report that a number of meetings have been held and a large amount of literature and statistics on Federation has been submitted and discussed.

The Committee has been fortunate in enlisting the valuable co-operation of Dr. S. Vineberg, who has had a great deal of experience in social work in New York and who has secured most of the data under consideration.

A plan of Federation is now being formulated, and it is hoped will meet with the approval of the societies interested.

The question has been raised as to whether the Committee, as at present constituted, is in the best position to bring about the end desired.

The Committee realizes the importance and magnitude of the undertaking, and while giving your Board credit for the initiative in trying to bring about a better relationship between the various societies, feels that this important matter should not be jeopardized through factional jealousies which might arise from the fact that the idea emanates from a particular society.

The Committee, therefore, is of the opinion that it is inadvisable to proceed further with its deliberations in its present form, and would ask your Board for an expression upon the matter.

The members suggest that, if agreeable to you, they form themselves into a Citizens' Committee and invite representatives of the various Jewish Societies, with whom plans for Federation may be further discussed."

The following reply was received from the Baron de Hirsch Institute.

March 11th, 1914.

"Lyon Cohen, Esq.,
Chairman, United Hebrew Charities' Committee.
Dear Sir:—

The Report of your Committee dated March 10th, which embodied the suggestion that its further deliberations be held as a body separate from the Institute, was discussed at a meeting of the Board of Directors held last evening. The Board was unanimously of the opinion that the view taken was the correct one, and they have therefore placed on record the discharge of your Committee, and in thanking you for the attention and earnestness you have given to the matter under discussion, they desire to add the hope that you will be entirely successful in your aims.

(Signed) D. DAINOW,
Clerk to the Board."

Thereupon, on March 26th, 1914, the Committee declared itself an independent citizens' committee under the title of "The Provisional Committee to Consider the Organization of United Jewish Charities in Montreal."

The Committee, enlarged by the addition of individuals prominently connected with or known to be interested in the various philanthropic activities of the community, continued to hold meetings at which the subject of Federation was discussed. Representatives of the various societies were invited to attend the meetings, until gradually the thought of the desirability of effecting Federation was spread among the leaders in philanthropic endeavours.

Finally, at a meeting held on November 11th, 1915, it was decided that application for a charter be made to the Quebec Legislature at its next session and that the following names be included on the said petition as the incorporators:

Mortimer B. Davis	Mark Workman
Lyon Cohen	Maxwell Goldstein, K.C.
Michael Hirsch	D. S. Friedman
S. W. Jacobs, K.C.	Clarence I. de Sola
M. A. Vineberg	J. Levinson
J. A. Jacobs	A. M. Vineberg
Louis Lewis	B. Goldstein
S. Kellert	Harris Vineberg
H. M. Levine	Rabbi Nathan Gordon
Rabbi H. Abramowitz	Dr. S. Vineberg

At this meeting, Dr. S. Vineberg was appointed Hon. Sec'y of the Committee and M. Goldstein, K.C., and S. W. Jacobs, K.C., were delegated to look after all proceedings in connection with the legal and legislative end of the work.

On March 16th, 1916, the Act of Incorporation of "Federation of Jewish Philanthropies of Montreal," and which constitutes Chapter 101 of the Quebec Statutes of 1916, was passed by the Quebec Legislature.

At a meeting of the incorporators held on April 27th, 1916, the Act of Incorporation was accepted, and a draft of a set of by-laws for the government of Federation was presented by Mr. Maxwell Goldstein, K.C.

When the election of provisional officers of Federation was arrived at, Mr. Lyon Cohen, the Chairman of the Committee, nominated Mr. Maxwell Goldstein for the office of Chairman, as he felt that the combination of Mr. Goldstein's extensive legal knowledge and his great prestige in all sections of the community would prove particularly valuable to Federation during its formative period.

Mr. Goldstein was thereupon unanimously elected as Chairman, with Mr. Lyon Cohen as Vice-Chairman, Mr. Joseph Levinson, Sr., as Treasurer and Dr. S. Vineberg as Secretary, to hold office until the first general meeting of Federation.

At this stage, it was decided to secure the services of a professional social worker, who would direct the work of organizing, and take executive charge upon actual completion of the Federation.

A fund sufficient to defray the expenses of incorporation and organization was subscribed by the incorporators and a number of other citizens who favoured the Federation idea.

On June 1st, 1916, Mr. Garfield A. Berlinsky, associated with the Federation in Denver and prominently identified with Jewish charitable organizations throughout the United States, addressed a meeting of the incorporators and others interested in the subject on the principles of Federation and of its success in various American cities.

On June 14th, 1916, Mr. Berlinsky was appointed to take charge of the executive work of Federation and on September 7th, 1916, he entered on his duties as Executive Director of Federation.

On Sept. 25th, 1916, a meeting was held, at which Mr. Berlinsky presented a brief survey of conditions in Montreal and submitted his views as to the most desirable form for Federation in Montreal. He strongly urged that the functions be made broader than those of a mere financial Federation. To obtain this end, he recommended that the plan include central purchasing and accounting and a central social service department. His views were concurred in by all present.

At this meeting, a general subscription list for membership in Federation was opened, and the following provisional executive committee of Federation was formed;—Messrs. Maxwell Goldstein, K.C., Chairman; Lyon Cohen, Vice-Chairman; J. Levinson, Sr., Dr. S. Vineberg, A. Sommer, J. Kellert, E. M. Berliner and A. Pierce.

The Provisional Executive Committee now entered on an active campaign to enroll the various charitable societies as members of Federation, and to accomplish this held a series of meetings with the individual societies at which the benefits of Federation were expounded and thoroughly discussed. In addition, a series of folders on the Federation idea were distributed to the individual contributors of the various societies.

Thus, the committee disseminated throughout the community full information concerning the plans and purposes of the Federation, and at the same time formulated plans for a whirlwind subscription campaign, which would take place at the inauguration of its activities.

Federation commenced its operations on January

1st, 1917, with the following societies as constituent members:—

Baron de Hirsch Institute
Mount Sinai Sanatorium
Ladies' Hebrew Benevolent Society
Herzl Dispensary and Hospital
Montreal Hebrew Orphans' Home
Montreal Hebrew Sheltering Home
Ladies' Jewish Endeavour Sewing School
Hebrew Young Ladies' Sewing Society
Young Women's Hebrew Association
Beth Israel Day Nursery and Infants' Home
Hebrew Ladies' Aid Society
Friendly League of Jewish Women

The campaign for general membership of Federation was held from January 2nd to 5th, 1917, and resulted in bringing in pledged subscriptions to the amount of $127,000.

The committee continued the work of completing the organization and formulated the proposed by-laws for its government.

On March 18th, 1917, the first general meeting of the membership at large of Federation was held at the Baron de Hirsch Institute for the purpose of passing the by-laws and the election of trustees-at-large.

At this meeting, the reports of the incorporators and the Provisional Executive Committees were adopted and the acts of the incorporators and Provisional Executive Committee were ratified. After a thorough discussion, which resulted in several amendments, the draft set of by-laws was adopted.

Twenty-four trustees-at-large were elected by the meeting, and these, with twenty-four trustees representing the twelve constituent societies of Federation (two from each society) constituted the first board of trustees of Federation.

The meeting also elected Sir Mortimer B. Davis and Mr. Mark Workman as the first Honorary Presidents of Federation.

At the first meeting of the Board of Trustees the following officers were elected;—

Mr. Maxwell Goldstein, K.C.,	President
Mr. Lyon Cohen,	1st Vice-President
Mr. D. S. Friedman,	2nd Vice-President
Mr. J. Levinson, Sr.,	Hon. Treasurer
Dr. Solomon Vineberg,	Hon. Secretary

An Executive Committee consisting of 25 members was appointed with Mr. Michael Hirsch as Chairman and Mr. Edgar M. Berliner as Vice-Chairman. Federation's organization was now complete, and at this stage was briefly as follows:—

Federation consisted of the twelve constituent societies mentioned above, and each person who contributed at least ten dollars per annum to Federation became not only a member of Federation-at-large, but also of each constituent society.

The powers, business and property of Federation were exercised, conducted and controlled by the Board of Trustees, then consisting of forty-eight members, half of whom were elected by the membership-at-large at the annual general meeting of Federation, under the designation of Trustees-at-large, whilst the other half were appointed by the boards of the constituent societies under the designation of Representative Trustees.

The named officers of Federation were elected by the Board of Trustees from their own number and consisted of a President, First Vice-President, Second Vice-President, Secretary and Treasurer.

The President, with the approval of the Board of Trustees, appointed an Executive Committee with a chairman and vice-chairman and the Executive Committee appointed all the other committees required by the by-laws and directed their work. It also, subject to approval by the Board of Trustees, appointed the Executive Director, and this official and his staff were under its direct control.

Two main divisions of work of the Federation were established—the Division of Finance, comprising the Departments of Accounting, Purchasing, Subscription, &c., and the Division of Social Service, comprising the Departments of Relief, Child Welfare, Correction, Health and Sanitation, &c.

One of the first acts of the Board of Trustees was to authorize the Executive Director to proceed with a survey of social conditions in the community, so as to ascertain and acquaint the Board with all pertinent facts concerning the social and economic problems of the various constituent societies of the Federation, and the extent to which these agencies were meeting the needs as they were found to exist.

As a direct result of a preliminary report concerning this survey, the Board of Trustees adopted the recommendation to close the Beth Israel Infants' Home and Day Nursery and decided to concentrate in the relief department of Federation, the work up to that time conducted by the various relief-giving constituent societies.

The principal changes inaugurated by Federation in its central relief department were as follows:—

1—Relief was given to the poor in their homes, instead of having the needy come to Relief Headquarters.

2—The actual work in connection with relief giving was done by the professional workers, who determined what relief was required.

In addition, the cases were reviewed by the Relief Committee at weekly meetings, when exceptions, criticisms or suggestions were noted for the guidance of the staff.

As the work of Federation progressed, the benefits of co-ordination became more and more apparent, and continuous efforts were made to harmonize the work of the various departments and to elaborate ways and means of improving the organization. As in the case of all experiments in social service work, it was inevitable that some features of Federation, as outlined in the preliminary survey and in the by-laws, should be found too cumbersome for efficiency or unsuited to local conditions. When it became apparent during the early part of 1919, that some of these factors led to friction and to criticism of some of Federation's activities, the Board of Trustees appointed a Ways and Means Committee, under the chairmanship of Mr. Edgar M. Berliner, which was to "submit a plan for re-organization of Federation upon lines which may enlist the greater sympathy and co-operation of all sections of the Jewish community in Montreal." The Committee was also entrusted with the conduct of a campaign to raise funds to carry on the work of Federation, and this effort resulted in pledged subscriptions amounting to almost a quarter million dollars.

The report of the Ways and Means Committee was presented to the third annual meeting of Federation, on March 30th, 1920, and in view of the many recommendations and suggestions it contained, it was decided to appoint a committee of thirty members of Federation to study the various recommendations and suggestions in conjunction with the Board of Trustees, and to report their conclusions to a general meeting of Federation.

On March 6, 1921, the "Joint Report of the Committee of Thirty and Board of Trustees, upon the Re-Organization of the Policy, Work and Administration of Federation" was presented to a special general meeting of Federation. The report was unanimously adopted, and the proposed amendments to the by-laws contained therein were accepted.

The salient features of the recommendations in the report were:

1. A more democratic method of election of the Board of Trustees.
2. A more efficient form of executive administration.
3. A more complete internal autonomy for constituent societies.
4. A more efficient budget system.

The actual work of Federation was delegated to an Executive Committee composed of seven members, and these could be appointed not only from the members of the Board of Trustees, but from the members of Federation at large. The Executive Committee was the Budget Committee, whose duty was to estimate the revenue of Federation for the whole year, and to apportion, subject to the approval of the Board of Trustees, to each society and department of Federation such amount as it considered proper, in view of the work to be carried on and the estimated revenue. At the commencement of each year, the Board of Directors of each constituent society and each department of Federation were to prepare a statement of the funds required for its administration for the ensuing year, and to transmit this statement to the Executive Committee.

With these changes, Federation has been able to carry on its activities in a manner that has proved the undoubted superiority of union in philanthropic endeavour.

On the material side, both the contributions to charity and the disbursements for the alleviation of distress have increased greatly since the very inception of Federation. In its first fiscal year, Federation's income from all sources amounted to $123,413.32, whilst the aggregate receipts from all sources by the constituent societies in the year preceding Federation amounted to $74,950.45. The contributions to Federation during its first year of existence, therefore, showed an increase of 65% over those obtained by the constituent societies in the previous year. The expenditures during the first fiscal year were $121,234.95, and the steady growth of the Federation idea can probably best be illustrated by a glance at the figures of Federation's expenditures for the last five years:

1920	$ 193,189.77
1921	213,622.81
1922	192,522.42
1923	177,504.60
1924	188,125.06

Federation, however, has increased not only the amounts contributed to charity, but also has greatly increased the numbers of subscribers to charity. By means of various campaigns and educational propaganda as to what Federation aims to accomplish, it has created a greater interest by members of the Jewish community in all activities for social betterment, and has brought the community to a realization of its responsibility to those in need of aid. In brief, one of the outstanding results achieved by Federation has been the crystallization of a COMMUNITY CONSCIENCE.

It has also, by means of its various departments and particularly by is budget system, created a COMMUNITY INDEX—an index of the distress prevalent in the community and an index of the measure in which this distress is met. These two—the creation of a COMMUNITY CONSCIENCE and a COMMUNITY INDEX, are the outstanding achievements of Federation.

In the evolution of these, the modus operandi of Federation has gradually changed to suit particular conditions in the community, but the changes have always been toward a greater cohesion and unity.

In the raising of funds, great reliance was at first placed on the sporadic campaign, but gradually, the idea of a steady, persistent effort for the collection of funds was evolved. This led to the formation, late in 1923, of the Business Men's Council, under the chairmanship of Mr. Harry Rother, whose duty was to give year-around attention to the problems of collecting outstanding accounts, and to build up a machinery for the raising of funds for philanthropic purposes along trade lines. The Council also assumed the duty of acquainting the general public, by means of propaganda and publicity, with the problems and methods of the social agencies comprising Federation, serving the Jewish community. The Business Men's Council thus took over the money-raising function of the Executive Committee, and during the short time it has been in existence, has proven a valuable aid in Federation's work. One of the outstanding achievements of Federation, on the material side, was the purchase, in the Fall of 1920, of the splendid building now occupied by the Hebrew Orphans' Home. The funds were obtained by a private campaign, authorized by Federation, and the premises were officially opened and occupied by the children in the Fall of 1921.

Federation, during its eight years of service to the community, has amply fulfilled the expectations of its advocates, and is steadily increasing its influence for good. It has indeed co-ordinated the various branches of community activities, and has greatly bettered the administration of relief. It has prevented the competition for funds between the various constituent societies, and has eliminated the overlapping of activities. It has conserved the energies of the community for constructive work, and, as far as the constituent members of Federation are concerned, has abolished the objectionable means of raising funds. It has been successful in its efforts to raise the standard of giving, as well as its standard of affording relief. Its success can not be more aptly illustrated than by the following quotation from the report of the Chairman of the Executive Committee for the year 1924:

"No needy person was turned away. No homeless child was deprived of the home that it was our duty to provide. No tubercular fighting the white plague was refused aid . . . Throughout the whole organization we are better equipped for our work than ever before."

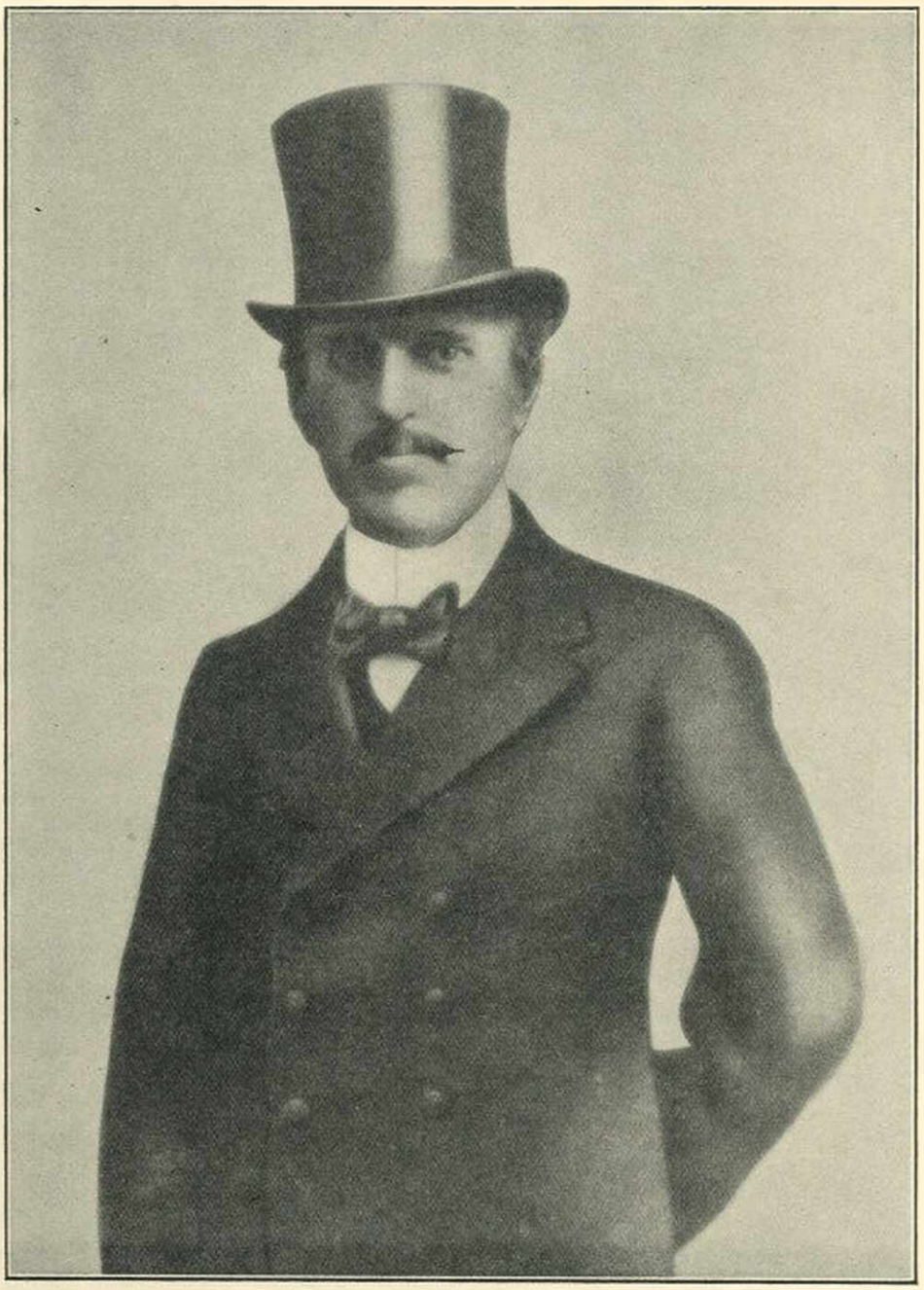
The following have held office in Federation:
Honorary Presidents—Sir Mortimer B. Davis, 1917-1924; Mark Workman, 1917–1924; Maxwell Goldstein, K.C., 1922–1924; Michael Hirsch, 1923–1924; Lyon Cohen, 1924: Presidents—Maxwell Goldstein, K.C., 1917–1920; Michael Hirsch, 1921–1922; Lyon Cohen, 1923; J. Levinson, Sr., 1924: 1st Vice-Presidents—Lyon Cohen, 1917–1922; Joseph Levinson, Sr., 1923; Al. Lesser, 1924: 2nd Vice-Presidents—D. S. Friedman, 1917; Isaac Friedman, 1918; Michael Hirsch, 1919–1920; J. Levinson, Sr., 1921–1922; Al. Lesser, 1923; Treasurers—J. Levinson, Sr., 1917–1920; Al. Lesser, 1921–1922; A. L. Gittleson, 1923–1924: Chairmen Executive Committee—Michael Hirsch, 1917; A. M. Vineberg, 1918; J. Kellert, 1919; Michael Hirsch, 1920; M. C. Ginsberg, 1921–1922; A. H. Jassby, 1923; David Kirsch, 1924: Chairman of Ways & Means Committee and of Committee of Thirty—Edgar M. Berliner, 1919–1920: Chairmen of Business Men's Council—Harry Rother, 1924; Leon H. Fischel, 1925: Honorary Secretaries—Solomon Vineberg, 1917–1918; H. E. Herschorn, 1919; Simon Kirsch, 1920–1924.

The following have had executive charge of Federation:—
Garfield A. Berlinsky, Executive Director, 1917–1918; Solomon Vineberg, Executive Secretary, 1919; Jess Perlman, Executive Director, 1920–1921; Dr. Jacob Segal, General Manager, 1922; E. G. F. Vaz, Comptroller, 1923 to date.



A. L. GITTLESON, MONTREAL

ABRAHAM L. GITTLESON, one of the leading business men of Montreal, was born in Tilsit, Prussia, on November 11th, 1872, the son of Louis and Sophie (Cohen) Gittleson. He received his early education in the Hebrew school of his native town. He is married to Rachel, eldest daughter of Hyman Bercovitch of Montreal, and has six daughters; Mrs. S. E. Mendelsohn, Mrs. Isaac Kert, Mrs. (Dr.) Louis Gross of New York, and the Misses Sophie, Sybil and Laura Gittleson. Mr. Gittleson came to Canada when nine years of age. He was educated at the Aberdeen School, later attending business college. He then entered the employ of the late firm of B. A. Boas and Company, where he remained as bookkeeper for fifteen years. In 1900, in partnership with Mr. A. Kellnor, he organized the National Garment Manufacturing Company, with which concern he is still actively associated. In 1905, he became president of the Montreal Underskirt Manufacturing Company. He was formerly vice-president of the Ladies' Garment Manufacturers' Association of Canada, an association of all the leading manufacturers of the Dominion, organized to protect their interests. He is well known throughout Canada in a commercial way, and has a very fine reputation for business integrity. Although a man of such large business interests, Mr. Gittleson has always been an active communal worker in Montreal and devotes much time to philanthropic movements in his community. For six years, he was chairman of the Accounting Committee of the Federation of Jewish Philanthropies, and he has been identified with the Federation from its very inception, being one of its first members, and at present is the treasurer. He is a life governor of both the Montreal General and Western Hospitals, and of the Mount Sinai Sanatorium. He is a member of the United Talmud Torahs; Hebrew Free Loan Association; Y.M.H.A.; the Montefiore Club; and the Montreal Board of Trade. For over ten years Mr. Gittleson was treasurer of the Shaar Hashomayim Congregation, of which he has always been a member, and he was actively connected with the construction of the new synagogue, which is the largest Jewish house of worship in Canada.



THE LATE D. A. ANSELL.

THE LATE DAVID ABRAHAM ANSELL was born in London, England, and was educated there and at Frankfurt-on-the-Main and arrived in Canada in 1866, and located in Montreal. He became engaged in mercantile business and was an early promoter of trade relations between Canada and Mexico. In 1886 he was appointed Consul-General for Mexico in Canada, which appointment he retained until his death in 1913. Mr. Ansell did much in the upbuilding of the Jewish race in Canada and was one of the founders of the Jewish Free Schools in Montreal. He was the first chairman of the Jewish Colonization Society in Canada and for many years was President of the Baron de Hirsch Institute, of which he was a charter member. It was during his term as President that the present building of this institution was erected on Bleury Street. He took a prominent part in the Legislation passed by the Quebec Government giving equal rights to Jewish children in public schools. He did much writing and was the author of "Welding the Links of Union" (in which he unfolded a scheme of preference for the Empire, which was in all essential details the plan afterwards advocated by the late Hon. Mr. Joseph Chamberlain); "Retrospective and Prospective Conservatism"; "Politics as viewed from the Fence;" and many other works. Mr. Ansell was a man of many tastes who travelled much and observed much. He held strong views and was not slow in advocating them. He held a prominent position in the social life of Montreal and was always regarded as one of the outstanding members of his race in Canada. He had several interviews in Paris with the late Baron and Baroness de Hirsch in reference to their colonization work in Canada, and was in the front of any movement tending to the advancement of the educational life of the Jews. Originally a member of the Spanish and Portuguese Congregation, Mr. Ansell joined the Shaar Hashomayim Synagogue shortly after its formation and remained a member of it until his death, and for some years served as President of the Congregation.

BARON DE HIRSCH INSTITUTE, MONTREAL

THE first body to occupy itself with philanthropic work in the Dominion of Canada was the "Hebrew Philanthropic Society" founded in Montreal in the year 1848, with Moses Judah Hays and the Rev. Dr. Abraham de Sola as its executive heads.

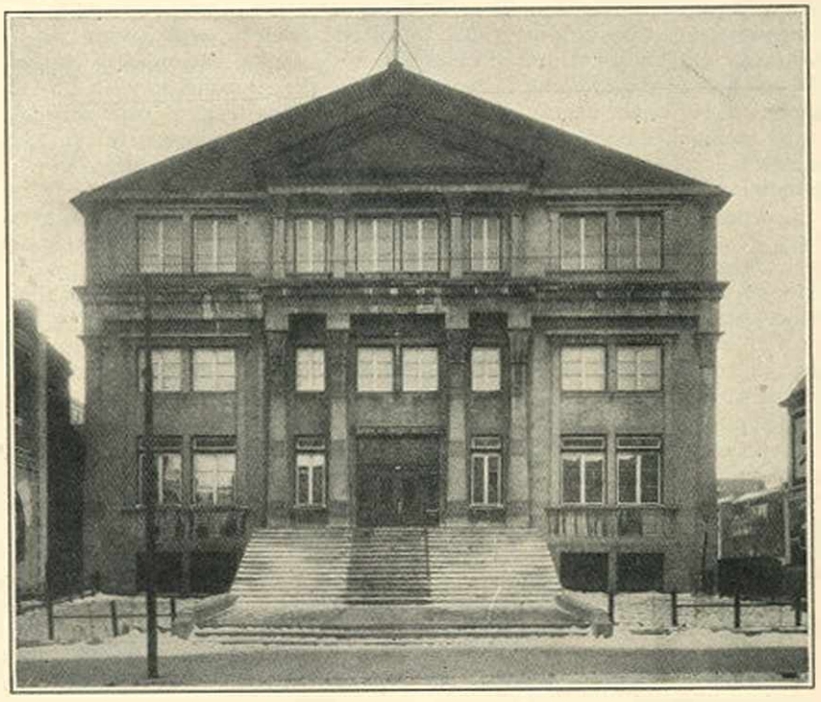
On July 23rd, 1863, the Young Men's Hebrew Benevolent Society was founded, which later became the Baron de Hirsch Institute and this has for many years been the centre of philanthropic endeavour of the Jewish citizens of Montreal. The Young Men's Hebrew Benevolent Society was formed by several young men including Lawrence Levey, Charles Levey, Tucker David, Isidor Ascher, Jacob L. Samuel and a number of others. A notice was issued by order of L. L. Levey calling upon the whole of the members of the Jewish persuasion of the city of Montreal to meet at a room over Mr. Wright's store on Great St. James Street on Thursday evening, July 23rd, 1863, "to consider the desirability of forming some Association to assist their needy or unfortunate co-religionists." Such are the exact words of the original document in the possession of the Society, which further says "that it was the opinion of the originators that the Society should be under the entire supervision and control of the young unmarried men of the City." It was also considered that the Society would be the means of making the Jewish young men of Montreal better known to each other.

On the motion of Messrs L. L. Levy and J. L. Samuel it was thereupon resolved that a Society based upon these principles be formed. The name suggested by these gentlemen was "Montreal Jewish Benevolent Society", but this was amended on the suggestion of Mr. Samuel and the name "Young Men's Hebrew Benevolent Society" was adopted. The first officers were: President, L. L. Levey; Vice-President, L. B. Davis: Treasurer, G. G. Levey, Secretary, H. Moss; Committee, G. Littauer, I. Ascher, S. Silverman, Lawrence Cohen, M. Gutman, H. L. Levey, S. Ollendorf, J. L. Samuel, B. Kortosk.

The Society continued to progress but it passed through some severe trials for it is recorded at the Annual Meeting July 14th, 1867, that the balance in the hands of the Treasurer was 29 cents while in 1869, it was in debt to the Treasurer to the extent of $52.

In July 1869, during the Presidency of Mr. J. L. Samuel the sphere of the Society was enlarged "whereby married co-religionists became eligible as members"! On July 10th of that year Mr. Lewis A. Hart was admitted as a member and at the same meeting a Committee consisting of Rev. Dr. A. de Sola and Messrs. Gershom Joseph, L. A. Hart and I. Levy was appointed to consider the question of the incorporation of the Society. Letters of incorporation were obtained on the 16th day of November, 1870, the following gentlemen being signatories to the Act:—Jacob G. Ascher, M. Schwob, A. E. Cohen, Sullivan David, and L. A. Hart, N.P. On the 20th November, a special meeting of the Society was held at which a vote of thanks was accorded to Messrs. Gershom Joseph and Lewis A. Hart for their services in obtaining the charter "without any expense to the Society."

For the next decade the Society was able to take care of any Jewish relief work needed in the City of Montreal, but, after the distressing massacres in Russia in 1882, a wave of immigrants arrived at the port of Montreal with which the Society could not cope, as all these unfortunate people were destitute and had no means of support. A mass meeting of all the citizens of Montreal was held, at which Bishop Bond presided, to consider ways and means of taking care of these unfortunate refugees, and too much credit cannot be given to the men who worked and organized the means of sheltering these unfortunates. Three warehouses were taken over on St. Peter Street which were turned into dormitories and dining rooms. These formed a temporary shelter where the immigrants were housed, fed and clothed until such time as they were absorbed into the community. It is a noteworthy fact that the enormous amount of work entailed in this undertaking was performed by voluntary workers. A period of tranquillity ensued during which the Society continued its work without any outside financial aid apart from the five dollar subcription of its members.



BARON DE HIRSCH INSTITUTE, MONTREAL

Persecutions broke out again in Russia in the year 1888, and another influx of refugees found their way to these shores, taxing the resources of the Society to the utmost. A critical period ensued in which at one time the advisability of disbanding the Society was discussed. At this critical juncture, during a Committee meeting at the home of one of the members, Mr. L. Aronson dramatically made first mention of the name which was to mean so much to the Jews of Canada, telling of Baron de Hirsch's generous provision for the refugees in New York. An animated discussion followed as a result of which Mr. Jacob Goldstein, then Secretary of the Society, was instructed to communicate with Baron de Hirsch and to set forth the situation in Montreal.

This letter explained that funds were urgently

needed for a sheltering home for the new arrivals, and also to set them up so that they might become self supporting, and to educate the children. Montreal laid claim to the Baron's benevolence for the reason that a larger flow of immigrants was coming to Canada than to New York due to the stringency of the American immigration restrictions, and the Montreal Jewish population was a community of old settlers with few wealthy men among them. The letter was signed by Mr. Harris Vineberg, President; Mr. J. Sherman, Vice-President; Mr. David S. Friedman, Treasurer; and Mr. A. D. Moss, Secretary; and to avoid any misconception on the part of the Baron as to the bona fide nature of the appeal the following gentlemen agreed to append their signatures in endorsation: The Hon. James McShane, Mayor of Montreal; Mr. D. A. Ansell, Consul-General for Mexico; as well as the Consuls for Austria, Germany and France. Within three weeks a reply was received stating that the Baron was in complete sympathy with the endeavours of the Young Men's Hebrew Benevolent Society and enclosing a cheque for $20,000, stating also that when more money was needed they should not fail to ask for it.

Dating from this donation in 1890, many Baron de Hirsch millions of dollars have come to Canada for charitable purposes. The arrival of this windfall roused new interest in the community and many who had been hanging back now rallied to the cause and came forward to help. Feeling the responsibility of the administration of so large a fund the young men asked some of the elders of the community to act as a special Advisory Committee and the following gentlemen consented to act as such:— Messrs. Moise Schwob, David A. Ansell, Samuel Davis, Louis Davis, B. A. Boas, Bernard Kortosk, Lewis A. Hart, Adolph Goldstein, Maxwell Goldstein, Moses Vineberg, Jacob L. Samuel and Lyon Silverman. This Committee acting with the officers of the Society decided to purchase a building as a "Home" for the temporary residence for the immigrants, suitable also for the school for the children. A big store at 7 St. Elizabeth Street was obtained at a reasonable cost and together with necessary alterations, repairs and furniture, cost about $10,000.

The official opening of this building took place June 17th, 1891, when His Worship the Mayor of Montreal, the Hon. James McShane, formally declared the building open as "The Baron de Hirsch Institute" dedicated to the purpose of "A Free School for the poor children of the Jewish faith and a home for sheltering distressed immigrants and orphans."

The school was first opened on December 1st, 1890 with 77 pupils, and this number increased during the first year to 227. Year by year the school increased both in numbers and efficiency, and has passed through its doors many thousands who to-day form a very fine type of Canadian citizen. Night schools were also started for the older people, primarily with the object of teaching them the English language, but the sphere of this school has been very much enlarged to cover a variety of subjects. The first teaching staff comprised Mr. W. H. Baker as Principal, Mr. E. N. Gordon, Hebrew teacher; Mrs. Baker, Miss Beatrice Baker, Miss Gertrude Boon, Miss Bertha Valinsky and Miss Pauline Lightstone, (who is today known the world over as Madame Donalda). Mr. Jacob Goldstein was chairman of the educational committee, a post which he ably filled for many years.

The then Governor-General, accompanied by the Countess of Aberdeen, and a distinguished suite, officially visited the Institute on December 1st, 1893, whilst the Lieut.-Governor of the Province, Sir Adolphe Chapleau performed a like ceremony on June 19th, 1895, and made a second visit accompanied by Lady Chapleau on November 6th, of the same year, on which occasion the wife of the Lieut.-Governor presented the Institute with a silk banner.

In the spring of 1892, in consequence of the large influx during the previous few years of immigrants principally from Russia, Baron de Hirsch, as President of the Jewish Colonization Association, decided to form a colony in the North West. A committee was formed with Mr. D. A. Ansell as chairman and land was obtained from the Federal Government in the district now known as Hirsch, and large sums of money have been expended on this undertaking, which for various reasons was not at first successful, but the difficulties were surmounted, and today this colony as well as others is firmly established.

Unfortunately in the year 1896, the Society lost the personal touch and interest of the Baron de Hirsch, who died in Hungary on April 21st. However, his good work was carried on by his widow, who, in April 1897, gave £2,000 or $8,733.33 towards providing a proper building in which to carry on the work of the education of the young, the existing building by this time being quite inadequate for the increased needs of the population. This donation was supplemented in February, 1898, by £1,000 sent specially to the Chairman of the School Committee for the same purpose.

In June of this year, Mr. D. A. Ansell, the president of the Society, was invited to attend a meeting of the Jewish Colonization Association in Paris, and whilst there the Baroness, who had been for some time in Austria, made a special journey in order personally to hear from the representative of the Society in Montreal what progress the children, in whom she took so great an interest, were making, and how the farmers who had been established in the North West were succeeding. Mr. Ansell never forgot the interview, nor the manner in which the world's benefactress listened even to matters of detail as to the result of the works initiated by her late husband and carried on by herself. The satisfactory nature of the information imparted induced her to promise an additional donation towards providing new school buildings.

This year also saw the formation of a cadet corps in connection with the Institute, forming the Montreal company of the Jewish Lads' Brigade, the Headquarters of which are in London, and of which Col. Goldschmidt was the commanding officer.

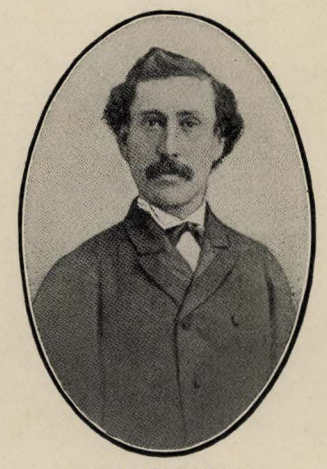
Nearly three years after the death of Baron de Hirsch the Baroness died in Paris on April 1st, 1899, leaving by her will a bequest to the Baron de Hirsch Institute of 600,000 francs. By the acquisition of this sum the Society was enabled to enlarge its sphere and it was decided to obtain a new charter of incorporation to change the name of the Society to "Baron de Hirsch Institute and Hebrew Benevolent Society of Montreal" and to extend its powers. This Act duly received the assent of the Lieut-Governor-in-Council on March 23rd, 1900, and enacts as follows:—

> "The said corporation is empowered to grant relief to sick and indigent persons of the Hebrew faith, to establish a home or refuge for the distressed, aged and orphans of the said faith, to provide a burial ground for the interment of their dead poor, to conduct schools for general instruction and manual training of the needy of said faith, to found a cadet corps in conjunction with said schools, to assist immigrants and settlers of the said faith to establish themselves in any of the provinces or territories of the Dominion of Canada, and to maintain all works of a charitable, patriotic or philanthropic nature for the amelioration of the condition of the Jewish poor; and for the better performing of any of the said objects the said corporation is authorized to enter into contracts

or agreements and to co-operate with any person, society or corporation. All acts done or works undertaken by the Young Men's Hebrew Benevolent Society of Montreal, which would come within the above provisions, are hereby ratified."

Having obtained these increased powers the officers of the Institute deemed it advisable to obtain larger quarters without any further loss of time. They had on hand the donation given by the late Baroness de Hirsch during her lifetime for this purpose, and from her bequest which yielded $88,771.08, $88,000.00 was kept as an endowment fund for the support of the institution and the balance placed to the building fund. The Jewish Colonization Association of Paris donated $10,000.00 and these amounts together with the donations and bequests collected in Montreal enabled the officers to purchase a piece of land on Bleury street at a cost of 65 cents a foot or a total cost of $14,800.00 and to build thereon a new school and Institute.

On Monday June 3rd, 1901, the ceremony of laying the cornerstone of this new building was performed in the presence of a large gathering of citizens of all creeds and nationalities. His Worship Mayor Prefontaine presided; Mr. D. A. Ansell, the president of the Institute, was master of ceremonies, and there were present Revs. Meldola de Sola, B. M. Kaplan, E. Friedlander and A. M. Ashinsky; Messrs. A. Goldstein, vice-president; I. Rubenstein, treasurer; and the trustees, Messrs. L. Holstein, L. Cohen, Z. Fineberg, S. Fischel, M. Coviensky and M. Markus. Among other distinguished people present were Messrs. Robert Bickerdike, M.P., James Cochrane, M.P.P., Lt.-Col. A. A. Stevenson, Rev. Principal McVicar, Rev. J. McCarter, Major Bittenger, U.S.A. Consul, and a letter of regret was received from Sir William Hingston. A guard of honour was provided by the Hirsch and Zion Cadets of the Jewish Lads' Brigade, the former commanded by Capt. Harris, the latter by Capt. Kaplan, while Capt. Levinson was in command of the parade. They marched up, headed by the bugle band of the 65th French Canadian Regiment and formed up in rear of the platform, where the girls of the Institute with their banner also took up their position.



LAWRENCE LEVEY
1st President, Young Men's Hebrew Benevolent Society

The proceedings were opened with a prayer by Rabbi B. M. Kaplan, and Rev. Meldola de Sola delivered an address. He said that the event was historical, as for the first time the Jews laid the corner stone of an institution, which concerned not a section, but the whole community. While thanking the Heavenly Author of all blessings, they might remember His instruments, the Baron and Baroness de Hirsch, who had dispensed their charity so bountifully and with such wise discrimination. He saw in the Institute a threefold claim upon the community's support. It helped the helpless, hapless and forlorn; it educated the immigrants from Europe in the language and customs of the country, and it fostered loyalty to the British flag, under which their oppressed co-religionists could ever find the fullest liberty. After a prayer for the Royal Family had been offered by Rabbi E. Friedlander, the cadets presented arms and the stone was formally laid by Mr. D. A. Ansell, the president of the Institute.

The stone laid in the north east corner of the building bears the inscription:

THIS CORNER STONE WAS LAID BY
D. A. ANSELL ESQ., PRESIDENT
JUNE 3, 1901

and in Hebrew characters the Jewish date SIVAN 16, 5661. Beneath it was placed a box containing letters from Mr. B. Levine, president of the Jewish Colonization Association of Paris and Mr. Alfred Cohen of the Anglo-Jewish Association of London, England; lists of the officers of the Baron de Hirsch Institute and Hebrew Benevolent Society, and the Young Men's Hebrew Benevolent Society, records of the Institute, coins of the Dominion, and copies of the current Montreal daily papers, as well as a copy of the special number of the Jewish Times with supplement engraving of the building.

In laying the stone Mr. Ansell said: "As you are aware, we all feel a deep sense of gratitude to the most estimable woman, the late Baroness Hirsch de Gereuth, for her generosity in aiding in the accomplishment of such a worthy undertaking, and we are therefore relieved of much anxiety in being able, with the assistance of the Protestant Board of School Commissioners, to provide education for the children who are brought under our care."

Tapping on the cornerstone with a trowel, he said "I now declare this stone well and truly laid, and may God bless our good work."

The children then sang, "O God, our help in ages past" and a silver trowel with an ebony handle was presented by Mr. I. Rubenstein to Mr. Ansell. The trowel bore the following inscription:—

Front: 5661 Foundation Stone Baron de Hirsch Institute, Montreal laid by D. A. Ansell, Esq., President.

Back: Presented by the Board of Directors to their President D. A. Ansell, Esq.

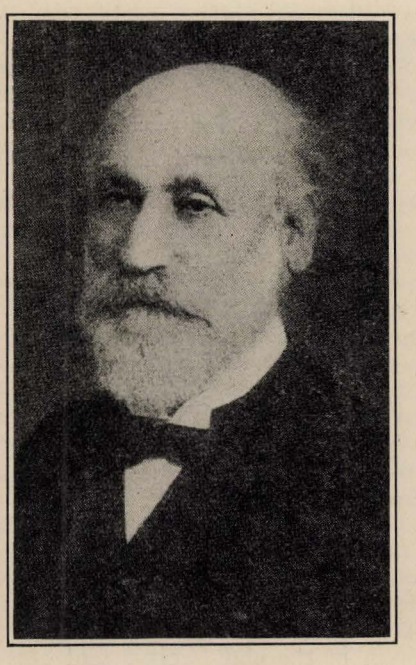
Mr. Goldstein moved a vote of thanks to Mr. Ansell, and then the Mayor came forward and in a few well chosen words congratulated the community on the success of the undertaking and paid a tribute to the memory of the Baron and Baroness de Hirsch. The Rev. Dr. MacVicar, as chairman of the Protestant Board of School Commissioners was glad to express their sympathy with the good work of the Institute, and agreed with the Mayor in his tribute to the unity of all religions and races in the city, and stated that he would rejoice at a uniform system of education for boys and girls of all nations and creeds. Mr. R. Bickerdike, M.P. followed with a few words eulogizing the Jews, and then Mr. James Cochrane, M.P.P., in the course of his remarks said that the school law ought to be amended so as to give a representative of the Jews a seat at the Board of Commissioners. Lt.-Col. A. A. Stevenson also gave a brief but eloquent address, after which Rabbi A. M. Ashinsky offered up the closing prayer in Hebrew.

In September of the same year, Their Royal Highnesses the Duke and Duchess of Cornwall and York visited Montreal on their tour through the Empire and on Wednesday the 18th, the Board of Directors of the Institute joined in a civic welcome to the heir to the throne and his consort. The address presented by the Institute was engrossed and illuminated on vellum, was 20" long and 18" broad, and consisted of the words: "The Lord preserve thy going out and thy coming in," written in English and in Hebrew. In the centre of the top was a drawing of the new building of which the corner stone had been laid in the spring, and on either side were drawings of the Shield of David in purple and gold. The address was drawn and illuminated by Mr. W. H. Baker, the principal of the school and was tied with red, white and blue ribbon.

The presentation to His Royal Highness was made

by Mr. D. A. Ansell, the President of the Board, who was accompanied by Messrs. A. Goldstein, I. Rubenstein, E. L. Rosenthal and Lyon Cohen, immediately after the Mayor had presented the citizens' address. Mr. Ansell received a copy of the reply of His Royal Highness, with the compliments of Sir Arthur Bigge and signed by the Duke of Cornwall and York, "George". In alluding to the special address of the Institute, the Duke in his reply to the various addresses said:—"The kind affectionate and in one instance sacred words of your addresses have indeed touched our hearts and the Duchess joins me in offering you and the people of Montreal our sincere gratitude for the warmth and loyalty of your greeting." The one address with sacred words was that of the Baron de Hirsch Institute. The old building on St. Elizabeth Street was decorated with coloured bunting in honour of the Royal visitors and illuminated in the evening with Chinese lanterns. A good muster of cadets attended the ceremony of the royal welcome and were appointed to line Sherbrooke St. between St. Lawrence and St. Hypolite Streets. The upper classes of the school to the number of 100 were gathered on the stand erected in front of the High School during the civic welcome and sang "The Maple Leaf" and "God Save the King."

The year 1902 stands out in the annals of the Institute as the one in which the building on Bleury Street was completed and dedicated to the objects intended. The ceremonial of the formal opening was performed by his Excellency, Lord Minto, the Governor General of the Dominion, on May 28th, 1902, and he was supported by representatives of the Federal and Provincial Cabinets, Senators, and members of Parliament, the Consular Body, the Mayor of Montreal, and a large number of influential citizens—both clerical and lay of all denominations, who were pleased to assist at the inauguration of the building which forms a fitting monument to the memory of those great and good philanthropists, the late Baron and Baroness de Hirsch.



BERNARD KORTOSK
A Founder of the Y.M.H.B.S.

His Excellency was received at the Institute early in the afternoon by the Board of Directors and the Mayor of Montreal, and the Guard of Honor was provided by No. 1 Company of the Jewish Lads' Brigade, under the command of Capt. Levinson, and by No. 3 Company under Lieut. Albert. An opening prayer was delivered by Rabbi Landman, and a prayer for the Royal Family by Rev. S. Goldstein. Addresses of welcome were presented to His Excellency by the President and Board of Directors of the Institute, and the children of the school. After the building was formally declared open by the Governor-General, addresses were delivered by Hon. S. N. Parent, Premier of the Province of Quebec, the Rev. Dr. McVicar, (Chairman of the Protestant Board of School Commissioners,) His Worship the Mayor of Montreal, the Rev. Dr. Shaw, (Chairman of the Protestant Committee of Public Instruction for the Province of Quebec), Sir William Hingston, and the Hon. George Washington Stephens.

The building occupies a frontage of 80 feet, and a depth of 97 feet. The design of the cut stone frontage is Egyptian in character and has six massive and ornamental pillars, the building being approached by a flight of stone steps leading to the main entrance on Bleury Street, while there are separate entrances for boys and girls from the north and south sides respectively. The basement of the building comprises the usual store rooms etc., and separate playgrounds for boys and girls for use during the winter months. The ground floor contains administrative offices and a room capable of holding 100 people, a library and reading room. In the rear are two class rooms with accommodation for fifty pupils each. The second floor comprises six class rooms for 50 pupils each with cloak room attached to each class. The third floor consists of a large assembly hall capable of seating 800 people, that may be divided off by moveable partitions and has a stage at the western end.

The entire work was carried out at a cost of $45,000 under the direction of the Building Committee which consisted of Messrs. D. A. Ansell, A. Goldstein, I. Rubenstein, Lyon Cohen, and E. L. Rosenthal. The officers of the Institute at this time were;—Mr. D. A. Ansell, President and Chairman of the School Committee; Mr. A. Goldstein, Vice-President and Chairman of the Burial Committee; I. Rubenstein, Treasurer; and Mr. J. A. Jacobs, Hon. Secretary. Trustees;—Messrs. L. Holstein, M. Coviensky, Z. Fineberg, S. Fischel, Lyon Cohen and M. Markus. Hon. Officers;—Mr. Maxwell Goldstein, Hon. Counsel; Mr. Lewis A. Hart, Hon. Notary; Mr. S. W. Jacobs, Hon. Solicitor; Dr. J. B. McConnell, Hon. Consulting Physician, Dr. Hyman Lightstone, Hon. Physician; Mr. A. Kirschberg, Hon. Mohel. Mr. Kirschberg died during the year after acting in this capacity for some years, and his loss was very much regretted. The work of this department then fell upon the Rev. S. Goldstein.

With the opening of the new building the Institute was enabled to carry on its splendid work, and even to enlarge its scope. Until 1904, this School of the Baron de Hirsch Institute was the only free day school in the city of Montreal. However, during the Session of 1903-04 the Quebec Legislature passed an Act increasing the school taxes incorporating the Jews with the Protestant panel and creating free education in the Elementary Schools under its control. This necessitated the making of a new agreement between the Institute and the Protestant Board, who had, for the previous 8 years, given an annual subsidy of $2,000 towards the support of the school. By the new arrangement the subsidy was withdrawn and instead thereof the Protestant Board of School Commissioners appointed the English teachers, paid them their salaries in accordance with the scale of the Protestant Board, provided the necessary school apparatus, and paid that portion of the janitor's salary which might be fairly charged to the school. The Institute on its part had to supply the building with heating, lighting, water and maintenance generally, as well as the books necessary for free distribution, the salaries of the teacher of Hebrew, and all expenses connected with the teaching of that subject. By this agreement also, the school was reduced to a school with only three grades (it originally had 5 grades) and was bound to receive all foreign speaking Jewish children in whatever part of the city they might reside, and then transfer them to the Protestant Public School after having passed 3rd grade. Great stress was laid upon the inculcation of loyalty and patriotism to King and Country.

At the Annual Closing Exercises for 1905, Major G. W. Stephens presented the school with a handsome flag which helped a great deal in this branch of the train-

ing. This flag was carried into the Assembly Hall at the first Session of each week, when the whole school immediately after opening prayers was called to attention and saluted the flag, at the same time singing the first verse of the National Anthem. On other days the flag was placed in the Entrance Hall and saluted by every child on entering the building. In 1906, Mr. J. W. McQuat, Inspector of the Protestant Schools of the Province, stated in his report that the school was doing "excellent work amongst foreign born children, who soon gained a fair knowledge of English in its classes. In this school I saw children from nearly every part of Europe who were all learning English, and who all declared themselves to be Canadians."

As the object of the school was to fit the foreign children to take their place amongst those of Canadian birth the work was limited to third year only, and as a child was considered proficient enough in the English language to be transferred to the public schools, that transfer took place. This arrangement continued until 1908, when the erection of several new buildings by the Protestant Board provided them with ample accommodation for all Jewish as well as Protestant children in the regular schools, and the school in the Baron de Hirsch Institute was continued as a daily Hebrew and religious school, hygiene and calisthenics being later introduced as part of the curriculum. This school, as well as a Sunday School instituted in 1906, has continued to the present day; and the Night School which has done invaluable service to the adult portion of the new population in teaching them the language and customs of the country, has been found a real boon through all these years.

Until June, 1903, the school at Hirsch was under the control of the Board in Montreal, but at that time the Council of Administration of the Jewish Colonization Association was of the opinion that the time had arrived when the colonists should support their own schools, and in this decision the colonists heartily concurred.

In 1909, the Library and Reading Room were opened to the public, with about 1200 Hebrew and English volumes on the shelves, and a number of magazines and newspapers. This branch of the Institute's work has been much appreciated by students and the reading Jewish public generally, and has increased its usefulness by considerable additions to its material as the years have gone by. Until 1924, the Jewish Colonization Association gave an annual grant towards the library, considering it to be a part of the Canadianising work of the Institute, but when times became really so bad that all money was needed for relief work the grant had to be withdrawn. The Baron de Hirsch Book Club was organized in 1914 to promote the love of learning amongst the younger members of the community, and the proceeds of lectures held under its auspices are being used to buy the Library.

The Baron de Hirsch Institute continuously and consistently pursued its career of usefulness in the community, working for the poor, and particularly the immigrant poor, in every way by schools, family welfare, legal aid, and so on through life, and when needed, provided free burial as well. The Institute was the pioneer charitable and philanthropic organization in Montreal, and in its turn fostered and instituted many of the leading charitable organizations which are to-day separate entities. In 1914, it was felt that more efficient work could be done in the charitable and philanthropic field by an amalgamation of all work along these lines, as there was already a good deal of overlapping, and accordingly the Federation of Jewish Philanthropies was formed, with Headquarters in the Baron de Hirsch Institute Building, and the Baron de Hirsch Institute itself became one of the constituent societies, still continuing to conduct the religious school, library, cemetery at Sault au Recollet, family welfare, legal aid and Hebrew Court of Arbitration, all of which are known as Baron de Hirsch activities.

The following are the Board of Directors for 1924:—Hon. President, H. M. Levine; President, A. Z. Cohen; Vice-President, M. M. Sperber; Hon. Secretary, Mr. Max Bernfeld; Treasurer, Lionel Coviensky. L. Blumer, Horace Cohen, H. E. Herschorn, Jacob Kellert, A. Kellnor, Louis Salomon, Samuel Wener. The following is the list of Presidents since the foundation of the Young Men's Hebrew Benevolent Society;—1863, L. L. Levey; 1866, Chas. L. Levy; 1867, Samuel E. Moss; 1869, J. L. Samuel; 1870, Jacob G. Ascher; 1875, Lyon Silverman; 1881, Noah Friedman; 1882, Henry Jacobs; 1883, B. Kortosk; 1884, L. Robinson; 1885, A. Goldstein; 1886, M. Vineberg; 1888, Harris Vineberg; 1892, L. A. Hart; 1893, D. A. Ansell; 1908, Sir Mortimer Davis; 1909, Lyon Cohen; 1913, Sir Mortimer Davis; 1914, S. W. Jacobs; (1915 Federation formed); 1915, Louis Lewis; 1917, H. M. Levine; 1919, Jacob Kellert; 1924, A. Z. Cohen.

MORRIS LAZARUS MORRIS was born in Russian Poland in February 1858, the son of the late Barnard Morris. He came to America in 1879, and after a few years spent in New York, moved to Montreal, where he has since resided, and where he has taken a prominent part in Jewish communal affairs. He is an active supporter of all the philanthropic institutions in that city, both Jewish and Christian. Mr. Morris is a life governor of the Baron de Hirsch Institute and of the Montreal General Hospital, and is one of the founders of the Hebrew Orphans' Home. He is married to Annie, daughter of Mr. and Mrs. Max Bernstein, and has six daughters, Mrs. M. Glauberson, Mrs. L. Gelber, Mrs. A. J. Alexandor, Mrs. P. Hermant, Mrs. A. Alexandor and Mrs. E. Kert, and one son, Mr. A. Morris. Mr. Morris is a member of the Masonic Order, and of the Independent Order of Oddfellows. Since his arrival in Montreal, he has been a member of the Shaar Hashomayim Congregation.



M. L. MORRIS, MONTREAL



THE LATE LYON SILVERMAN

THE LATE MR. LYON SILVERMAN was born in Benton, Miss., January 2nd, 1846, the son of the late Solomon and Rose Silverman, and died in Montreal on February 29th, 1908. He received his education in Montreal, and was engaged there in business until his death. Mr. Silverman took a very active part in all Jewish communal undertakings, and he was one of the earliest members of the German and Polish Congregation (now the Shaar Hashomayim). He was President of this congregation from 1876-1879, an office also held by his father. Mr. Silverman was a member of the Montefiore Club, and belonged to the I.O.O.F. He was married to Sarah, daughter of the late George and Dora Lazarus, of Montreal, who still survives him, with one son, Edward, and five daughters, Mrs. S. Jacobs, Mrs. D. Davis, Mrs. M. Silver, and the Misses Hattie and Louise Silverman. His communal activities have been ably carried on by his children, who have taken a deep interest in the different charitable institutions in Montreal.



MOISE SCHWOB, MONTREAL

MOISE SCHWOB, a prominent Montreal merchant, was born at Hegenheim, Alsace, on December 3rd, 1841, the son of Isaac Schwob. He received his education at Hegenheim. He came to Canada in the early part of the year 1866 and settled in Montreal, where, associated with his brother Alfred, he founded the firm of Schwob Bros. importers of Swiss watches. This business is still carried on under the original name by two of his sons and after sixty years of its existence remains the leading firm in the wholesale watch trade of the Dominion. Mr. Schwob is married to Blanche Woog, daughter of Aaron Woog. He has three sons, Julien, Fred and Alexander, all born in Montreal. Julien and Fred residing in Montreal and Alexander in New York. For a period of ten years Mr. Schwob held the post of Vice-Consul of France. From the time of his arrival in Montreal Mr. Schwob took an active part in the affairs of the Jewish community. One of the charter members of the Young Men's Hebrew Benevolent Society (the first Jewish charitable organization established in Canada) in which he held office for a number of years, Mr. Schwob has the distinction of being the only survivor of the original members. Largely through the personal influence of Mr. Schwob, the late Baron de Hirsch decided to contribute to the relief of the Jewish immigrants in Canada, and later endowed the Baron de Hirsch Institute in Montreal. Mr. Schwob did not limit his activities to the Jewish section of the community, but took a prominent part in all movements concerning the welfare of the City of Montreal and of the country. A public-spirited citizen, a man of vision, gentle, kind, broad minded, he at all times commanded the highest esteem of all classes of the community. In recent years, Mr. Schwob has spent much of his time abroad but still claims Canada as his home. Mr. Schwob maintains his membership in the St. James Club, Montreal.



M. RITTENBERG, MONTREAL

MOSES RITTENBERG was born in Russia, February 21st, 1871, the son of the late Mr. Saul Rittenberg, at one time Cantor in the Shaar Hashomayim Synagogue, Montreal. Mr. Rittenberg came to Canada as a child with his parents and he received his education in the schools of Montreal. For many years he was engaged in business in Toronto, where his mother still resides. Some twenty years ago he moved to Montreal, and in partnership with Mr. Michael Margolick, organized the Crown Pants Company, which through untiring energy and hard work they have developed into one of the large clothing manufacturing industries of Canada with a very high reputation that is recognized from one end of the country to the other. Mr. Rittenberg has always taken a great interest in all philanthropic work affecting the Jewish community. His untiring zeal and labor on behalf of the Hebrew Orphanage in Montreal has done much to place this institution in the high position it occupies among Montreal's public institutions. At the present time, Mr. Rittenberg is the President of the Orphanage, and he has spent much time in visiting similar institutions and getting further ideas for the improvement of the Montreal Home. He is a Director of the Federation of Jewish Philanthropies of Montreal, and is one of the most active workers for the Federation. Mr. Rittenberg is always willing to assist the needy and help his less fortunate co-religionist, yet his activities are by no means confined to any one section of the community, and he is a generous supporter of all charitable and philanthropic institutions. He takes a keen interest in public affairs and holds a high position in the communal life of Montreal. Mr. Rittenberg is married to Miss Minnie Kramer, and has four sons, Alfred, Abraham, Stanley and Harold Rittenberg. He is a member of the Montefiore Club, Montreal, and of Ionic Lodge, A.F. & A.M. He is one of the oldest members of the Shaar Hashomayim Congregation, Montreal.

MONTREAL HEBREW ORPHANS' HOME

THE Montreal Hebrew Orphans' Home is an outgrowth of the Montreal Hebrew Sheltering and Orphans' Home which was established in 1909 for the purpose of providing a temporary home and shelter for orphaned children, the indigent aged and transients. The quarters were at 18 Evans Street. By 1914, the population of the Home had grown to 35 children, and 6 aged folks. In the immigration department 255 men, women and children were cared for. It was realized that the quarters were inadequate, especially for children under a scientific child-care policy, and the discussion of ways and means of procuring a new Home started about this time.

The following year the immigration work was discontinued but the congestion was not relieved owing to the growing population of children, which reached the high figure of 50. In 1917, a number of the leading social service agencies of the Jewish community joined together to form the Federation of Jewish Philanthropies, the Montreal Hebrew Orphans' Home being one of this number. In joining this organization the directors of the Home felt that through a federation more time could be devoted to actual social work, whereas much time had previously been devoted to various means of raising funds. Authorization was received from Federation for a private campaign for funds in case such were required. A number of locations were considered for a new home and it was finally decided to buy the building of the Hervey Institute at 500 Claremont Avenue for the sum of $100,000. In October, 1921, the children were removed to their new Home and there was a big public reception; thousands of members of the Jewish community inspected the building and were well pleased with the new development.



MONTREAL HEBREW ORPHANS' HOME

The new Home has ample room for the care of 100 children; there are twelve dormitories, class rooms, locker rooms, a gymnasium, a music room, an isolation floor forming a complete unit in itself, two infirmaries, a dental room fully equipped and other necessary facilities. The isolation floor was fully equipped as a hospital in the fall of 1924.

The institution is fortunate in having a summer home at Shawbridge, P.Q. which however was destroyed by fire at midnight August 14th-15th, 1922, with fatal results, but a new building was erected in 1924, and the children recommenced to spend their vacations there in that year. The Shawbridge summer Home is situated on a tract of 30 acres owned by the Home in the village proper and affords all facilities for summer outings, such as ample playing fields, bathing facilities, hiking, berrying, fishing. The new building is a commodious structure with wide balconies upon which all the children sleep in the open.

The policy of the Montreal Hebrew Orphans' Home is to normalize the experience of the children under its care and to send them forth only when they are ready to face the problems of life. The life of the Home is marked by privacy, individual treatment, informality except where discipline is endangered. Discipline is based on the need of developing self reliance. On the negative side there is no group discipline, no numbering. These features are all bound up with the policy of subjecting the children as little as possible to public appearance as orphans. In the persuance of this policy, the fact that the Home is a constituent of Federation has been beneficial. There is no need to exhibit the children at any time for the direct purpose of appealing to the public for sympathy, and this helps the moral of the children.

The Home has been fortunate in the character of the men who have served on the Board since its organization. The presidents have been:—1912, M. B. Steine; 1913-16, A. M. Vineberg; 1917-18, S. Kellert; 1919-20, Albert Lesser; 1921-22, Ascher Pierce; 1923, Jacob A. Jacobs; 1924, Moses Rittenberg.

The Board of Directors for 1925 are:—Advisory Committee: Messrs. A. M. Vineberg, S. Kellert, A. Lesser, A. Pierce, and J. A. Jacobs. President, Mr. M. Rittenberg; Vice-President, Mr. H. M. Levine; Hon. Treasurer, Mr. S. Hart; Hon. Secretary, Mr. P. Meyerovitch, Messrs. M. Albert, A. J. Alexandor, F. Bramson, C. Fisher, A. Kellnor, I. Kert, Norman Friedman, H. M. Ripstein, J. H. Wener, F. Leopold, and Dr. A. P. Ship; Superintendent, Mr. Irving Gerdy.

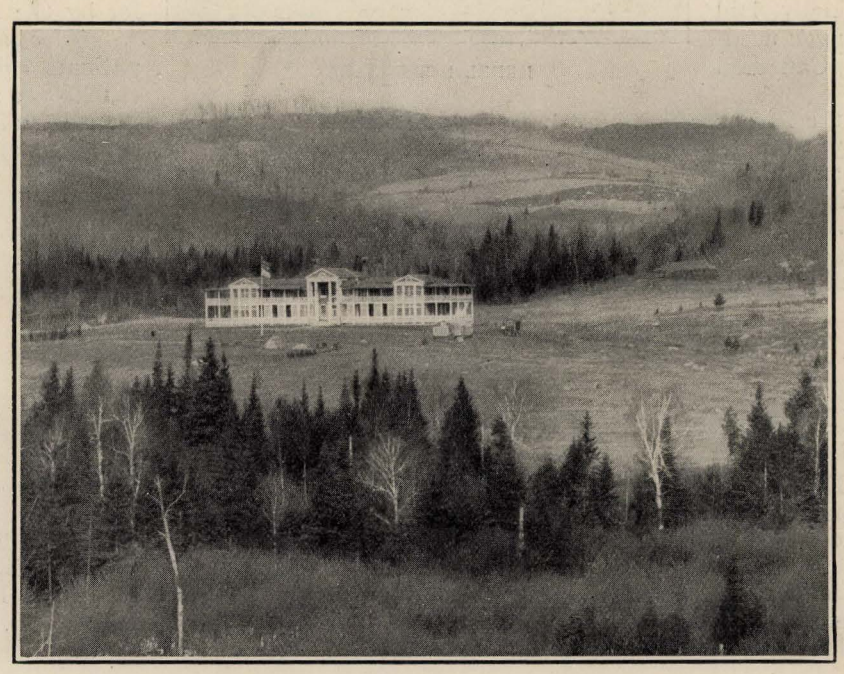


AL. LESSER, MONTREAL

ALBERT LESSER, one of the most active welfare workers in Montreal, was born in Montreal on the 23rd of September, 1870, the son of Moses Lesser, of that city. He was educated in the public schools of Montreal and was married in 1908 to Miss Jeannette Wohl, daughter of Louis Wohl of Cleveland, Ohio. At an early age Mr. Lesser entered the retail clothing business in Montreal, and has continued in this trade, building up one of the largest clothing businesses in that city, with a very fine record for business integrity as well as a name for being very charitable. He is one of the most prominent communal workers in Montreal and is a supporter of almost every charitable and philanthropic organization. Mr. Lesser is an example of the finest type of young Jewish manhood, ever looking out for the interests of those less fortunately situated than himself. He is in every sense of the word a public-spirited citizen, and he takes an active interest in all public questions. His time, money and energy are always at the disposal of the Jew in need, and his assistance is cheerfully given to every worthy cause. He never allows his personal interests to interfere with what he considers his public duty. Mr. Lesser is a vice-president of the Federation of Jewish Philanthropies, Montreal, and is honorary president of the Montreal Hebrew Orphans' Home. He is a life governor of the Montreal General Hospital, and of the Western Hospital, Montreal. He is a member, and takes much interest in the work of the Hebrew Maternity Hospital; the Hebrew Free Loan Association; the United Talmud Torahs; and the Young Men's Hebrew Association. Mr. Lesser has always been connected with the Shaar Hashomayim synagogue, and he is chairman of the House Committee. He is a director of the Montefiore Club, and a member of the Montreal Reform Club and the Elm Ridge Country Club. Mr. Lesser has always been a follower of the Liberal party, and is keenly interested in all matters for the betterment of municipal and provincial affairs.

MOUNT SINAI SANATORIUM

SITUATED on one of the loftiest and most beautiful spots in Ste. Agathe, in the Laurentian Mountains north of Montreal, stands the Mount Sinai Sanatorium, a magnificent structure, not so much in the architectural sense, though it is adequately designed for its purpose, but in the work it is doing. This building, erected through the generosity of its founders, Sir Mortimer Davis and Messrs. Jacob A. Jacobs, M. A. Vineberg, Mark Workman, Ascher Pierce, and the estate of S. Wolsey, and built on ground donated by the Jewish Colonization Association, was instituted for the free treatment of consumptives. Since it was opened to patients in August, 1912, (the official opening was on June 29th, 1913) many hundred patients have been treated by the Sanatorium, and the number of lives thus saved can never be computed; for not only are incipient cases checked, and in many instances cured, but tuberculosis being a disease that insinuates its dread bacilli so quickly and quietly, the number of those who might, and probably would have been infected had not the Sanatorium taken care of the cases by isolation and nourishment, as well as the necessary medical care, can never be known.



MOUNT SINAI SANATORIUM, ST. AGATHE, P.Q.

The building has been constructed along the latest approved lines for institutions of this nature. It comprises four light, airy wards and accommodates 48 patients. All windows are level with the floor so that all the beds may be rolled out on to a large verandah surrounding the building, where patients may get the air and sunshine so essential to recovery. There is also a bright dining room, recreation room, doctors' and nurses' rooms, marble bathrooms, warm dressing rooms, hot and cold water, with all the latest improvements, making the institution a model of its kind, and one of which the Jewish community of Montreal has had reason to be proud of ever since its foundation, for it has refused admission to no deserving and needy case, irrespective of religion or nationality. Though the original intention was to admit only incipient cases it was soon found that to fulfil the true philanthropic aim of the institution, cases of advanced tuberculosis could not be refused, and these are admitted. No paying case has ever been allowed in the Sanatorium, which was instituted solely for those of the poor who could not afford any payment whatever, and in this way the real service to the community has been performed; as these unfortunate people have not only been removed from the city where they were a menace to those with whom they spent their daily lives, but they have been in so many cases fitted to take once more their places among their fellows, armed with a new lease of life.

As the ground on which the Sanatorium is situated comprises 160 acres, it was thought expedient to cultivate a portion of the land, invest in livestock and run a farm in connection with the hospital. This continued for some years, and the farm produce for the patients was thus obtained right on the premises. However, during the war years the cost of maintenance mounted so greatly that it was decided in 1917 to sell the stock and rent the farm. In 1915, a number of friends of the institution donated a sufficient sum to instal a cold storage plant, which has enabled the purchase of supplies on a large scale, thus saving considerable expense. From the year 1916 onwards a grant has been received annually from the Provincial Government.

In August 1924, the Hon. Athanase David, Provincial Secretary, paid a visit of inspection to the Sanatorium, and was surprised to find that the first two patients to whom he spoke were French Canadians. Mr. David professed himself delighted with all the arrangements at the Sanatorium. It is the aim of the institution not only to cure tuberculosis, but even more to prevent it. A feature of this preventative work is the publication of a monthly Bulletin in English and Yiddish, "The Tablets", containing articles on tuberculosis, the prevention of the same, and on the hygienic life in general. This is printed at the Sanatorium on a press donated by kind friends, and is distributed to the patients and to persons in Montreal as well. Another preventative phase is the follow-up work, to see that cases discharged as cured or arrested have the proper occupations and surroundings in order to prevent a recurrence of the dread disease. In 1917, the Mount Sinai Sanatorium followed the example of the organization which had fostered its infancy—The Baron de Hirsch Institute—and became a constituent society of Federation. The present Board of Directors are;—President, Mr. S. Salomon; Vice-President, Mr. H. M. Ripstein; Secretary, Mr. A. W. Muhlstock; Rev. Dr. Corcos, Dr. S. Kirsch, Mr. J. B. Miller, Mr. Harry Jacoby, Mr. L. Meltzer, Mr. H. Weinfield.

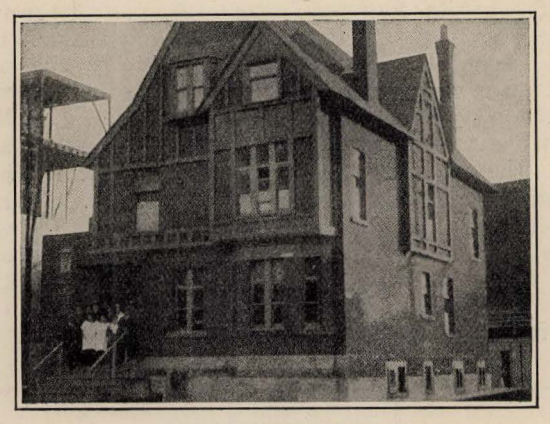
Medical Board—Chairman, Dr. S. Ortenberg; Dr. J. R. Byers, Dr. L. S. Hirschberg, Dr. J. Kolber, Dr. P. L. Phelps, Dr. S. F. Stein, Dr. Garber, Dr. A. B. Illievitz, Dr. J. Lande, Dr. J. Rosenbaum, Dr. Scherzer, Dr. D. Tannenbaum.

Staff—Managing Director, Dr. David Mendel; Resident Physician, Dr. S. Gold; Steward, Mr. J. L. Fox.

THE HERZL DISPENSARY, MONTREAL

THE history of the Herzl Dispensary is very much like that of many other Jewish institutions in this country. Their founders are about a handful of energetic and devoted men and women.

In the case of the Jewish Dispensary of Montreal, a group of Jewish doctors, prominent amongst whom were Doctors Sperber, Tannenbaum, Schacher, Ortenberg, and a few others, who co-operated with several ladies, at the head of whom were Mrs. Taube Kaplan, Mrs. Adler, Mrs. Rost and Mrs. Bloomberg, and several prominent gentlemen, amongst whom the most active were Messrs. I. Goldberg, B. Steinhouse and Goldman, and a few other public-spirited Jewish men and women, who in co-operation with the Ladies' Auxiliary of the King Edward Benefit Association finally laid the foundation of this much-needed institution in the Canadian Metropolis.



HERZL DISPENSARY

At the beginning, the Dispensary did not have very smooth sailing. Many were the obstacles it had to encounter in its way, and particularly the apathy and lack of self-reliance which existed at that time among the Jewish public.

At first, its home was humble, a little building situated at 832 St. Dominique Street, with little comfort, accompanied by many inconveniences, but time levelled the path, and now the Dispensary is rendering the aid and service expected of such institutions, and is functioning as satisfactorily as is possible. It has had its own home, a handsome little edifice at 632 St. Urbain Street, since 1914, and is at present the pride of the Jewish population. Its progress has been encouraging, and it now covers every department incumbent upon a modern well-equipped dispensary. These departments are;—Medicine (in all its branches), Eye, Ear and Nose, Nervous Diseases, Skin Diseases, and an X-Ray Department. It also handles all cases of Tuberculosis before they are admitted to the Mount Sinai Sanatorium, and upon the patient's discharge from the latter institution, they are cared for by the Herzl Dispensary.

The average number of patients has been one thousand (1,000) per month. The Medical Staff of the institution consists of twenty Jewish physicians, who devote their ability and time to render the service as efficiently as possible.

The present time bids fair that this institution will accomplish a maximum of service, and that it will form in the near future the nucleus for a large and needed Jewish General Hospital.

THE HEBREW MATERNITY HOSPITAL OF MONTREAL

THE birth of the Hebrew Maternity Hospital like all other things connected with maternity, was most romantic, but the course of love at first did not run smoothly.

There were many difficulties placed in its way by members of its own family. However, love eventually triumphed and the following is an account of the birth and growth of the institution.

It was in the eventful year of 1914 when Mrs. Taube Kaplan (The Greene Rebitzin) first conceived a vision for the necessity of a Jewish Maternity Hospital, where the poor and expectant Jewish mothers, and their newborn children would be cared for during their greatest time of helplessness and need.

It was through the sole effort of Mrs. Kaplan, who devoted a number of years of her life tramping about day and night in the cold of the winter, and heat of the summer, from door to door to collect from people equally as poor as herself in material comforts, small amounts, varying from five cents to twenty-five cents, an amount sufficient to make the first payment on a house which subsequently was bought and transformed into the Jewish Maternity Hospital. Later on, Mrs. Kaplan, through her devotedness, self-sacrifice and persevering toil attracted to her sympathetic cause, a number of men and women who gave generously of their time and money, to make her dream a reality. The important co-operators in this laudable cause were Mrs. M. Goldberg, Mrs. M. Meltzer, Mrs. R. Kositsky, and Dr. Sperber, who together with Mrs. Kaplan, devoted a great deal of their time and helped the materialization of the Hospital.

Mr. L. Meltzer was the first President, and Mr. D. H. Routtenberg, who upon Mr. Meltzer's departure from Montreal took up the difficult task of presiding over the early destiny of the institution, was the second President.

The Hebrew Maternity Hospital was incorporated on March 5th, 1916. It has a very able Medical Staff, and a Medical Board consisting of seven members, all capable physicians. The Chairman of the Medical Board is Dr. J. R. Goodall, and the members are Doctors Eidlow, Hirschberg, Wiseman, Schacher and Tannenbaum. The Hospitals has eight nurses in constant attendance. The President for the present term is Mr. J. B. Miller, who deserves a great deal of credit for having brought the institution to its present state of recognition in the Jewish community. Mr. Miller worked wholeheartedly for the welfare of the institution from its very origin.

The institution has had an average of four hundred (400) patients annually in recent years. The Board and Officers of this institution are progressive and very enterprising, and will make in the very near future, the Jewish Maternity Hospital, a model hospital in the city.



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A. RUDOLPH, MONTREAL

ABRAHAM RUDOLPH, the proprietor of the Yorkshire Importing Company, was born in Bobrysk, Russia, on July 17th, 1869, the son of Mr. and Mrs. Louis Rudolph of that town. He was educated in Russia and came to Canada in 1888, when he was but eighteen years of age. Mr. Rudolph entered into the woollen business, and he has remained continuously in this trade ever since. He was one of the first Jews in Montreal to enter into this business in a large way, and his success has been due to his integrity and energy. Some years ago, Mr. Rudolph organized the Yorkshire Importing Company, of which concern he is still the active head. In 1890, he was married to Miss Goldie Singer, daughter of the Rev. Isaac Singer, and he has five daughters; Mrs. S. M. Eisenstadt, Mrs. Benjamin Levinson, Mrs. Paul Silverstone, and the Misses Lillian and Evelyn Rudolph; and one son, Mr. Arthur Rudolph. Ever since his arrival in Montreal, Mr. Rudolph has been keenly interested in welfare work, and has devoted much time and energy to communal affairs. His assistance and advice are looked to for any charitable work, and his help is never asked for in vain. He is a life governor of the Baron de Hirsch Institute, and was Treasurer of the Hebrew Maternity Hospital for five years. He was a Vice-President of the Hebrew Free Loan Association for eight years, and was associated with its founder, the late Zigmond Fineberg, in the organization of this institution. He is a trustee of the Federation of Jewish Philanthropies; member of the Board of the Mount Sinai Sanatorium; life governor of both the Montreal General and Western Hospitals; and is a director of the Hospital for Crippled Children. Mr. Rudolph was one of the most active workers for the relief of Jews who suffered during the Great War, and was on many committees for war relief work. He is a trustee of the Shaar Hashomayim Synagogue, the largest Jewish congregation in Canada, of which he has been a member since his arrival in Montreal; and a member of the Montefiore Club, Montreal.



THE LATE ZIGMOND FINEBERG

ZIGMOND FINEBERG was born in Pren, Suwalki, Poland, in March 1863. He married in Valkovishka, Poland, Jennie Kirschberg, eldest daughter of the late Rev. Abraham and Cirla (Rose) Kirschberg, of Montreal. He came to Canada in 1887 and settled in Montreal. For a number of years he was engaged in commercial business, and in 1905, he founded the real estate firm of Z. Fineberg & Sons, and remained its head until his death in 1917. He was at all times connected with the local charitable and educational organizations, having for a number of years been a Trustee of the Baron de Hirsch Institute, and the Talmud Torah. He was a member of the Board of Trade; Governor of the Montreal General Hospital; member of Ionic Lodge, A.F. & A.M.; Mount Horeb Chapter, R.A.M.; I.O.O.F.; I.O.F.; and C.O.F. Mr. Fineberg was for a number of years Trustee and Parnass of the Shearith Israel Congregation, as well as member of the Shaar Hashomayim Synagogue. He was made a Justice of the Peace in 1897. He was an active supporter of the Zionist Movement, having for a number of years been Treasurer of the Agudath Zion Society of Montreal. Mr. Fineberg's greatest claim to the respect and remembrance of the Jews of Canada is the Hebrew Free Loan Association of Montreal, his personal creation. For years he had privately carried on Gemilath Chasodim work, as a personal pleasure. It was his life-long ambition to diminish pauperism as much as possible, and with this end in view, he founded the Hebrew Free Loan Association in 1911 when he became its first President, a position he held until the time of his death. To-day this organization is one of the most successful communal institutions of Montreal, having loaned out in 1923, about $100,000, free of all interest and any other charges whatever. The work so magnificently conceived and ably begun by the father, is very loyally carried on by his two sons, Joseph and N. S. Fineberg. Mr. Fineberg died in Montreal on November 22nd, 1917. He left a widow, Jennie Fineberg, one daughter, Agnes (Mrs. Irwin Rubinovich), and five sons, Joseph, Nathaniel S., Aaron H., Dr. Moe N., and Dr. Maxwell Fineberg.

HEBREW FREE LOAN ASSOCIATION, MONTREAL

"על שלשה דברים העולם עמוד:

על התורה ועל העבודה ועל גמילת חסדים"

THE Hebrew Free Loan Association of Montreal was founded and organized through the untiring efforts and unflinching zeal of the late Zigmond Fineberg, on May 28, 1911.

The late Mr. Fineberg was for many years fired by a life-long ambition to organize and establish in Montreal a "Gemilath Chasodim" Association. In his own unostentatious manner, he had been for years lending money privately, free of all interest, and any other charges, to people in need. His great ideal was to help people to help themselves, so that they should not become paupers, or charity receivers, but, on the contrary, rather to endeavour to encourage people to retain their self-respect in time of need, and so become self-supporting citizens.

Whilst being in full sympathy with all charity organizations, which he at all times generously supported, his main view was to diminish pauperism. For a number of years, he was intimately connected with the various charitable and philanthropic institutions of Montreal, and he felt, that at best, charity afforded only momentary relief. The recipient was sure to return for more charity, and such benevolence did not seem to have any elevating effect on the poor, as nothing lasting was being accomplished. The thing to save in a person, in a moment of distress or need, was his self-respect. This could only be done by attempting to infuse a spirit of confidence in people so unfortunately placed. There was nothing that brought courage and a new spirit to such people, as a free loan of a few hundred dollars, offered at the right moment. Instead of remaining public liabilities, such people would be lifted out of the charity rut, and, in time, become producers and assets in the community.

In 1909, Mr. Fineberg went to Europe to investigate the various Free Loan Associations there, in order to learn their type of organization. Upon his return, he immediately set out unaided and single-handed, and raised over $5,000.00 capital from various members of the community, with which to officially organize the Hebrew Free Loan Association in Montreal, the only one of its kind in Canada. The object of Mr. Fineberg then, was to obtain as many contributors as possible, so that the organization should become property of the community.

Accordingly, application was made for official incorporation from the Quebec Government, and on May 28, 1911, the Hebrew Free Loan Association of Montreal officially came into existence.

Among the applicants for incorporation, were the following prominent citizens of Montreal:—Zigmond Fineberg, the founder and organizer himself, Moses Albert, Tobias Glickman, N. H. Godine, J. A. Jacobs, Eli W. Jacobs, A. H. Jackson, Sol. Kellert, Hiram Levy, A. A. Levin.

In the act of incorporation the purpose is given as follows:—"The object of this Society is to loan money to those in need instead of giving alms, and thus assist respectable people whose character and self-respect will not permit them to receive alms, but who will accept a loan which they can repay and thus overcome the difficulties in their struggle for means of livelihood.

Money is loaned in sums of $5.00 to $150.00, to applicants, irrespective of race or creed, on notes endorsed by responsible people, absolutely free of any interest or charges whatsoever, the borrower repaying the loans in weekly payments."

The maximum loan to any one person was raised in 1923 to $200.00.

Since the inception of this Association in 1911, till May 1, 1924, 12,067 loans were issued, in all, amounting to $677,579.73, absolutely free of all interest or any other charges whatsoever.

The capital in 1911 was $5,996.00, and at May 1st, 1924, it stood at $29,110.43.

The total losses of this Association from the first day to May 1st, 1924, a period of thirteen years, was less than $700.00, or about 1/10 of 1% on the total amount of loans issued. This fact speaks volumes for the inherent honesty of people. The revenue from Membership Dues has grown to about $10,000.00 per annum, which is used to defray the running expenses of administration, and every year there is a surplus from annual revenue carried forward to capital account, which helps to automatically increase the available funds from which loans are granted.

The founder, the late Zigmond Fineberg, became the first President of the Hebrew Free Loan Association, when it was organized in 1911, and continued in office as President till the date of his death, on November 22nd, 1917, the office remaining unfilled for the remainder of the term, till May 1918, as a mark of respect to the late founder.

After his death, two of his sons, Joseph Fineberg and Nathaniel S. Fineberg, M.A., B.C.L., joined the Board of Directors, and ever since they have both shown the same interest and unflagging zeal in Gemilath Chasodim work, as their late father did. The example set by the father is being very ably followed by his two sons.

In 1918, Mr. Moses Albert became President, after having been continuously in office and intimately connected with the affairs of the Association from the very beginning, firstly, as Honorary Secretary, and later as Treasurer. Mr. Albert retained the Presidency until 1920, and discharged his duties with ability and dignity, when one of the founder's sons, Mr. N. S. Fineberg, M.A., B.C.L., became President, and has been directing the affairs of the Association, ever since.

Mr. Albert remained on the Board of Directors, and again became the Treasurer, which office he has held ever since he left the chair. Starting out as one of the founder's loyal lieutenants, in 1911, Mr. Albert has held practically every office on the Board of Directors, and much of the success of the Association is clearly traceable to his sound judgment and untiring energy.

A narrative of the Hebrew Free Loan Association would not be complete without adequate reference being made to Messrs. Joseph S. Leo, Nathan H. Godine, and Menassah Lavut, three other officers to whose sincerity and devotion much of the good administration and success of the Association is largely due. Messrs. J. S. Leo and N. H. Godine were co-directors with the late founder and organizer, from the time of the foundation, till the present time, whilst Mr. Lavut, a veteran communal worker, joined the Board in 1915, and, from that time on has been a tower of strength in his capacity of Chairman of the Investigation Committee. In this very important position, Mr. Lavut was at all times ably

assisted by Mr. J. S. Leo, a prominent Jewish citizen, who has held the position of Chairman of the Loan Committee for ten years.

Mr. N. H. Godine, who has held various offices on the Board since the beginning, has at all times been faithful to the ideals of the Association, and ever ready to devote himself to its welfare.

The Association's headquarters were first located in one of the private offices of the founder's place of business, when shortly after, they removed to 52 Ontario Street, West, where they remained till 1921. From that time on the offices have been in the Molsons Bank Building, St. Lawrence Blvd., Corner Ontario Street, in the heart of the Jewish business centre.

The Association now has five Memorial Funds, contributed by the families of those in whose memory the Funds were created.

Z. Fineberg Fund	$3,000.00
The Solomon Fund	1,000.00
M. Rapp Fund	1,000.00
S. Wigdor Fund	1,000.00
Rena Raginsky Fund	1,000.00

The Jews of Montreal, in fact of Canada, now possess one of the most constructive communal organizations, thanks to the vision and devotion of the late Zigmond Fineberg. The basis of "Gemilath Chasodim" work is scientific and lofty, inasmuch as a "Free Loan," offered at the propitious moment to a person in distress, or dire need, is the agency which tends to save that person from becoming a public burden, and to encourage him to hold his head erect, because the borrower, being obliged to repay the loan, is kept away from taking charity, which at best is degrading to the recipient. "To lend to the poor and needy, is to lend to the Lord." This divine philosophy is the underlying conception of a "Gemilath Chesed."

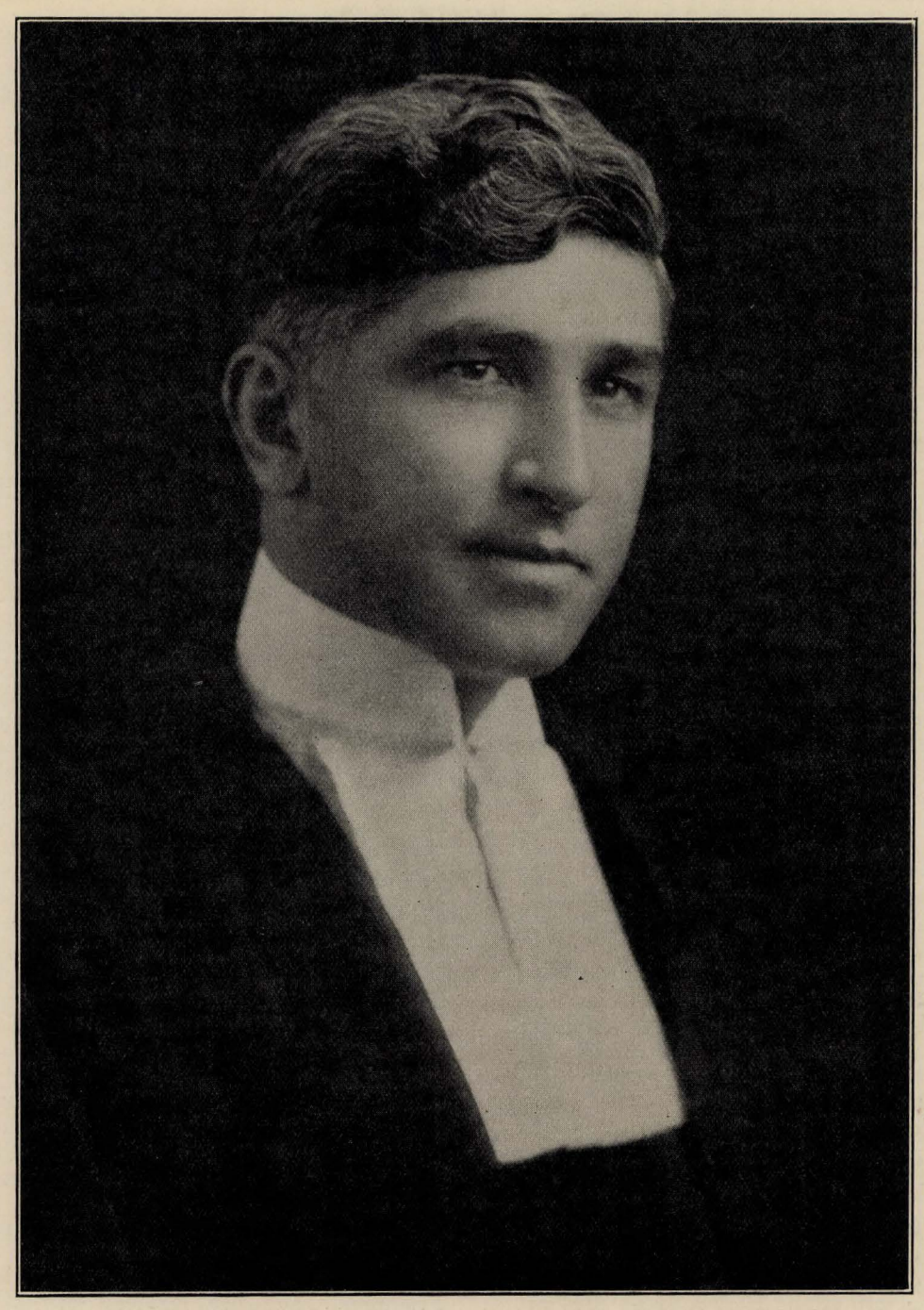
It is written that, "Si quaeris monumentum circumspice."

The hundreds, nay thousands, that have been helped by the Hebrew Free Loan Association, are indeed, living tributes to the noble work, the foundations of which were so magnificently conceived, and so ably reared by the late Zigmond Fineberg.

Yet, to adequately commemorate this form of scientific and constructive communal work, begun by the late founder, the Board of Directors and friends, have erected in the Association's premises, as a fitting tribute and everlasting memorial, a bronze tablet, which will always remain as a monument to the founder's great contribution to the welfare of his people.



Fac-simile of Bronze Tablet erected in memory of the late Zigmond Fineberg, Founder and Organizer.



NATHANIEL S. FINEBERG, M.A., B.C.L., MONTREAL

NATHANIEL SAMUEL FINEBERG, one of Montreal's most public-spirited among the younger citizens, was born in Montreal, on January 16th, 1889, the son of the late Zigmond and Jennie (Kirschberg) Fineberg. His early education was had in the Aberdeen and High Schools, Montreal. In 1904, he entered the Arts Faculty of McGill University, and graduated with first rank honors in 1908, with the B.A. degree. Upon obtaining a University Scholarship, he engaged in post-graduate work at Yale University, where, in 1909, he was awarded his M.A. degree, with high honors. Shortly after, he joined the firm of Z. Fineberg & Sons, real estate dealers, founded by his father. While still retaining his business connections, he began the study of law in 1910 at McGill, where he won several distinctions, including the Roman Law prizes, and graduated with the B.C.L. degree in 1913, with first rank honors. He became a member of the Bar of Quebec in the same year. While a student in Arts, he was one of the prime movers and founders of the Maccabean Circle, in 1905, for the Jewish students at McGill, and was for three years its President. In 1913, he was instrumental in introducing the Zeta Beta Tau Fraternity into Canadian Jewish Student life, having been one of the charter members of Upsilon Chapter established at McGill. In 1915, he became Honorary Secretary of the National Supreme Council of Z.B.T. Fraternity. In 1920, he was one of the organizers of the Graduate Menorah Society at Montreal and is still the Treasurer. He became President of the Y.M.H.A. in 1915. In 1917, upon the death of his father, who had organized and founded the Hebrew Free Loan Association, he became a Director, later becoming Treasurer, and since 1920, he has been the President. Much of the later success of this Association is due to his able direction of the administration. He is a life Governor of the Montreal Reform Club; Trustee of the Hebrew Maternity Hospital; member of the Canadian Bar Association. Mr. Fineberg has been a frequent contributor to various magazines and periodicals.

THE FEDERATION OF THE JEWISH PHILANTHROPIES OF TORONTO

SIMILAR to the present acute situation from the standpoint of distress it will be remembered by many of the members of the Toronto Jewish Community, was the one in the fall of 1916, when all and every one of the then existing Jewish Benevolent Societies in the city were without any funds whatsoever. Some of them had even incurred debts they were unable to pay. These were the main facts that gave birth to the Federation of the Jewish Philanthropies of Toronto.

The real father and founder of the Federation is Mr. Abraham Cohen, who since its inception has so efficiently held and still holds the office of Honorary Secretary. Mr. Cohen, a very young man then, had vision and enthusiasm. After long and continued efforts he succeeded in converting Mr. Edmund Scheuer to his views, and persuaded him to call a provisory meeting. The meeting was held at Mr. Scheuer's house on October 23rd, 1916. Messrs. J. J. Allen, Jule Allen, A. Bennett, S. Factor, Leo Frankel, Moses Gelber, J. S. Granatstein, David Lavine, Louis Levinsky, Elly Marks, Barnet Stone, Edmund Scheuer, and Abraham Cohen, and Mesdames J. S. Cohen, S. Lewis, H. N. Loeser, and I. Siegel were present at the meeting and formed themselves into a temporary organization committee and passed the following resolution, which was despatched broadcast throughout the city:—

"That a Federation of Jewish Charities after the model of the Pittsburgh Federation, be formed in Toronto without delay.

The Organization Committee consists of men and women well known in the community, who are fully alive to the urgent need of a Federation and who are determined that Toronto should not lag behind other cities in this respect. The Committee believe in the maxim, ' Do not leave for to-morrow what you can do to-day '; hence the resolution to proceed with the work immediately.

The objects of the Federation are threefold;

1. To systematize the collection of charitable funds.
2. To systematize the distribution of charity.
3. To adjust the community's charities to the community's needs.

Will you not admit that a great deal of chaos prevails at present in the raising of funds for Jewish charitable institutions? Have you not often had good reason to criticize the means and methods employed in obtaining moneys for charitable purposes? Have you not often thought of the waste of financial resources caused by the unorganized and confused mode of getting funds?

Have you not pondered many times over the fact that the help doled out to the needy would be much more effective and helpful if it were distributed more systematically and methodically?

And has it not occurred to you that in a growing city new needs arise constantly—very important and urgent ones—which require attention. Who does at present keep his eye on the charity barometer to render the community's charities adequate to the changing weather conditions, so to speak?

Think of what Federation could accomplish along these lines!

The plan of Federation contemplated here is one of centralization which at the same time will preserve the autonomy of the existing organizations, thereby getting the benefit of both.

Such Federations exist in other cities. The idea is not a dream, not an Utopia. If Pittsburgh and Philadelphia and Cleveland and New York and Montreal and Hamilton can have Federation, why not Toronto?

If you are willing to help bring about Federation in Toronto, then kindly attend a very important meeting, Saturday evening, the 28th day of October, 1916, at 8 p.m., at the Zionist Institute Assembly Hall, 206 Beverley Street, Toronto.

Business of the meeting; Election of a Board of Trustees with full power to bring about Federation.

Yours faithfully,
TEMPORARY ORGANIZATION COMMITTEE"

At the meeting held on the 28th day of October, 1916, a Provisional Board of Trustees was elected, as follows:—E. Scheuer, Chairman; Abraham Cohen, Hon. Secretary; J. J. Allen, Chas. Draimin, H. S. Dworkin, Leo Frankel, Chas. Garfunkel, C. Pasternack, E. Pullan, A. Rhinewine, B. Stone, and Jos. Singer.

Then followed the preparatory work leading up to the first campaign in this city for annual subscriptions to a fund for general charitable purposes—an appeal to all Jews regardless of their differences of opinion.

The Provisional Board of Trustees met frequently during November and December, 1916, and January and February 1917. The members of the Board subscribed $1,000.00 to a fund for campaign purposes, that is, for publicity and all the other incidentals to "put over" a campaign. This fund was hurriedly spent—not wasted. Bulletins in English and Yiddish, ably edited by Mr. Archie Bennett, were mailed to every known prospective subscriber. The Yiddish press, by editorials and advertisements, gave the campaign splendid support. The coming "Campaign—$30,000.00—February 18th to 23rd, 1917", was widely advertised.

The public was being educated to meet campaigners "smilingly and enthusiastically".

During the period of preparation, Miss Birdie Friedman gave her services as Assistant Secretary gratuitously, and many other young ladies and gentlemen co-operated very energetically in preparing lists and mailing bulletins and notices.

But it was not all sunshine! Some of the influential members of the Provisional Board, a week or so before the campaign, intimated that they would not care to act on the teams, whether as captains or otherwise. The truth of the matter was that there was a feeling of pessimism, and one heard remarks as follows;

"$30,000.00 is too much money for the purpose. We will never get that objective—no more than half. You cannot get the Jews of Toronto to join hands on any movement. There are too many factions", etc.

At 5.00 p.m. on the 14th day of February, 1917, the day before the meeting of campaigners, the cabinet of three, the Secretary, the Assistant Secretary and the Chairman of the Publicity Committee, decided that inasmuch as those forming the Provisional Board were somewhat downhearted and were fearful of the results of the campaign, that it would be a failure unless the Board were enlarged to include others who were somewhat envious of the honour conferred upon the mem-

bers of the Provisional Board: and thirty-three "special delivery" letters to citizens requesting them to act on the Provisional Board were mailed.

That was the turning point.

* * *

On the 15th day of February, 1917, a very splendid gathering of the Provisional Board, including those who were invited by "special delivery", met one hour after the meeting of "campaigners", and right there and then over $7,500.00 was subscribed by about 50 citizens; that is, 25 per cent. of the objective was subscribed three days before the campaign commenced!

Later that evening 250 campaigners received instructions, with maps of their districts, and lists. The campaigners were ready!

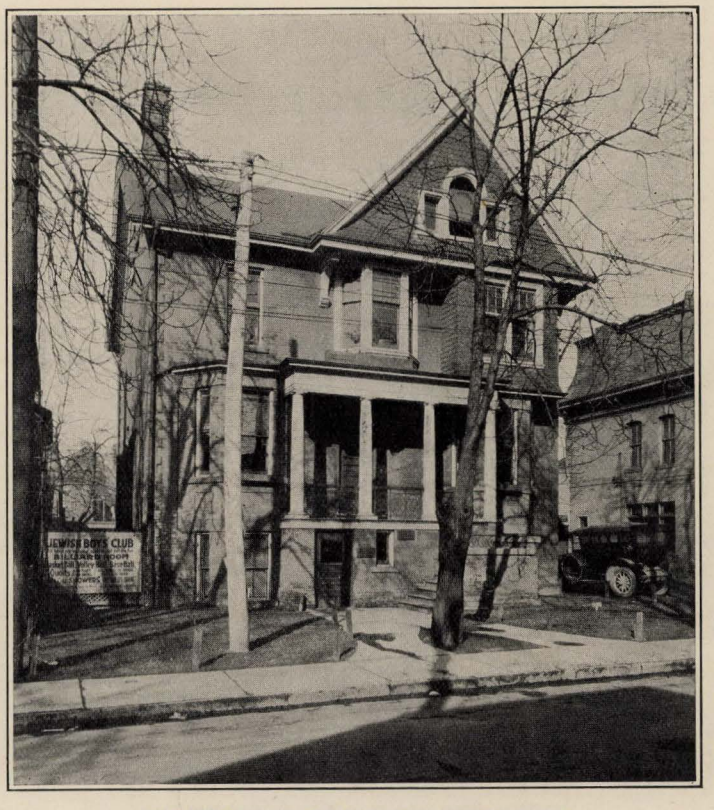
During three wintry days the campaigners covered the entire city, with the following results;

1717 subscribers, totalling $25,078.00.

In the following week other subscriptions came in.

At the first meeting of the Provisional Board, held one week after the campaign, several organizations applied for grants; and a few days later grants totalling $1,025 were made for the month of March, 1917, to organizations requiring immediate assistance. The Federation also paid arrears of taxes and interest which had accumulated on the Orphanage and Morgue belonging to the then defunct Associated Charities.

The following organizations submitted data concerning their past activities and requirements, and were admitted to membership as beneficiary organizations; The Ladies' Co-Operative Board; The Jewish Orphans' Home; The Jewish Girls' Club; Junior Council of Jewish Women; The Hebrew Ladies' Maternity Aid and Sewing Circle (Child Welfare); The Hebrew Young Ladies' Boot and Shoe Society; The Big Brotherhood Movement, Jewish Branch; The Hebrew Free Loan Society; Sewing School; The Jewish Dispensary; The Hebrew Burial Society.



FEDERATION BUILDING, TORONTO

Letters Patent incorporating Federation were then obtained from the Provincial Government.

The following is a comparative table of moneys distributed by the Federation for purely charitable purposes, that is, not including moneys distributed for preventative purposes, namely, boys' and girls' activities, medical treatment, and so forth.

During April, 1917	$1,568.00
During April, 1918	2,034.00
During April, 1919	2,951.00
During April, 1920	3,442.00
During April, 1921	4,339.00
During April, 1922	4,392.00
During April, 1923	3,970.00
During April, 1924	3,691.00
During Oct., 1924	6,262.00
During Nov., 1924	4,830.00
During Dec., 1924	6,322.00

Since its inception Federation has collected and expended for all its activities which may be grouped under the heading of "philanthropies" $385,000 ranging from 1917—$30,000, to 1924—over $70,000.

Many campaigns since the Federation was organized have been conducted. From an income of $25,000.00—$30,000.00, the amount was increased to $45,000.00—$50,000.00. $50,000.00 was the objective of the campaign held on December 8th, 9th, 10th, 1918, under the chairmanship of Mr. Julius Eisman, who, by his dynamic methods, accomplished what was then considered impossible. Another campaign for capital for a new orphanage brought in subscriptions for that purpose in the neighborhood of $38,000. This campaign for the orphanage and Federation generally had for its objective $100,000, under the chairmanship of Mr. Sigmund Samuel. The total result of the campaign was subscriptions amounting to $94,000. To assist the Federation in this campaign, Messrs. Samuel A. Goldsmith and Benjamin D. Kaplan, of the Bureau of Jewish Social Research of New York, directed operations.

Last year, 1924, a campaign was organized by Mr. Louis D. Brenner under the Chairmanship of Mr. Charles Draimin, and notwithstanding the financial depression in the community, pledges were received to the extent of about $75,000 from about 1,600 subscribers. Since the campaign there has been a quiet drive to increase the number of subscribers, which is proving successful.

The ship of Federation for the first four years of its journey was ably guided by Mr. Edmund Scheuer. As the President of Federaton he set an example which his successors have thus far and will in the future endeavour to aspire to; without a doubt he was an ideal President of Federation—he gave his undivided attention to Federation affairs.

During the next two years Mr. Eli Pullan was at the helm and Federation was very fortunate in having a leader during those years who could and did unite all elements of the community.

In the spring of 1922, Rabbi B. R. Brickner became President of Federation and again Federation was very fortunate. As a Social Service expert Rabbi Brickner stood on a pedestal, and he brought to Federation that which was very necessary, namely, the standardizing of the methods of distributing funds and giving personal service. Whenever an emergency arose Rabbi Brickner was able to present a clear statement of the case and the necessary treatment of the same. At the present time he has just finished his second term of office as President and has served notice upon the public that he is leaving Toronto. A distinct loss is being sustained not only by the Jewish community, but by the City of Toronto and Canada as well. It is to be hoped that Rabbi Brickner will not altogether forget the organization he has so ably directed for two years.

The present President of Federation is Mr. Harry

Rotenberg, and once more Federation has indeed been fortunate in securing the right man for the position. A young man, Mr. Rotenberg has both the energy and the experience necessary to be the leader of such an institution.

During the first few years of Federation it was felt that the organization could not, because of its revenue, engage an expert Social Service Director at a salary which the services expected commanded, but it can be said that the Executive Secretaries who were in charge gave their best to the organization. The following acted as Executive Secretaries in the order given;— Herschel Alt, Morris Spector, Mrs. Mabel Morris, Mrs. L. B. Levetus.

The Federation developed to that degree that in 1921 an Executive Director, Mr. Samuel B. Kaufman, was appointed. The outstanding feature of Mr. Kaufman's activities was his zeal for giving personal service— that alone justified the appointment of Mr. Kaufman. At present Mr. Joseph A. Woolf is the Executive Director and under his supervision the organization is developing.

The affiliated organizations today are as follows:— Family Welfare Bureau, Jewish Children's Home, Jewish Boys' Club, Jewish Big Brothers, Jewish Boys' Camp, Jewish Girls' Club, Jewish Big Sisters, Fresh Air Home at Whitby, Hebrew Ladies' Maternity Aid, Mount Sinai Hospital, Hebrew Free Burial Society, Medical Service Bureau.

The Hebrew Free Loan Association has been reorganized; it was deemed advisable in the minds of the founders, that inasmuch as its applicants are not in the category of beneficiaries of charity, that the organization should not be affiliated with Federation. It is now independent in the sense that it has its own provincial charter and has its own membership.

Officers for 1925;—Edmund Scheuer, Hon. President; Harry Rotenberg, President; Elias Pullan, 1st Vice-President; Moses Gelber, 2nd Vice-President; Joseph Schwartz, 3rd Vice-President; Frank S. Hutner, 4th Vice-President; Chas. Draimin, Treasurer; Abraham C. Cohen, Hon. Secretary.

THE HEBREW NATIONAL ASSOCIATION (VOLK'S VEREIN), TORONTO

FOUNDED August 1st, 1914, by:- Chono Mozoff, A. Stern, M. Strossberg, K. Reiser, M. Kirshenbaum L. Levin, A. Gewirtsman, M. Shnittman, A. Stein, and B. Shtrikman.

The economic depression in 1914, the lack of employment for the newly arrived immigrants and the general poverty prevailing at that time necessitated the formation of some organization to come to the assistance of those who mostly needed it. The officers and members of the executive of the newly founded Hebrew National Association looked for employment for those in distress, while the Association was supporting them till work of some kind was found.

Without waiting for the poverty stricken to apply for aid, the Association looked for them and in a brotherly spirit the officers did all they could to ameliorate their distressed condition. The poor sick were taken care of, and the newly arrived immigrants were taught English, etc., etc.

The first President of the Association was Mr. J. Graner, and the first Secretary, Mr. H. M. Kirshenbaum. The present officers are:- A. Scher, President (for the last 6 years); M. Handelman, Vice-President (for the last 2 years); S. Lent, Treasurer (for the last 9 years), also Hospital Chairman; M. Kirshenbaum, Fin. Sec. (for the last 4 years); J. Rose, General Representative, (has been working for the Association for 7 years). The present membership:- 1800. The present activities of the Association are:- The General Hospital is visited by its representative daily; as well as the Western, St. Michael's and Grace Hospitals. The Weston Hospital for Consumptives is being visited twice weekly' The Muskoka Sanatorium, bi-monthly, 999 Queen Street West, weekly, Hamilton Hospital, yearly, as are also the hospitals at Whitby, Cobourg, Orillia and Barrie, Ontario.

The Association supplies the sick poor with doctor and medicine, operations, X-rays and clothes. All the hospitals have been supplied with Jewish libraries, and are being supplied with Kosher food on Passover. The Association gives yearly donations to all the mentioned hospitals.

Under the auspices of Mr. S. Lent, the Hospital Chairman, monthly concerts are arranged at the Weston Hospital for Consumptives, where the Association has also installed a radio concert machine.

The Association daily supplies the General Hospital with an interpreter.

The Association has taken out on probation from various asylums 24 men and women, who are now well and working for their living.

The Association is also getting city orders for relief for the poor.

The Executive of the Association and especially, the Chairman, Mr. A. Scher, are doing their best to assist the poor in the community in every way possible in a spirit of brotherly love. Hence the respect and support given by the community to their beloved institution, the Hebrew National Association, and its President and officers in particular.

TORONTO G'MILATH CHASODIM ASSOCIATION

(TORONTO HEBREW FREE LOAN ASSOCIATION)

WHILE the Toronto G'milath Chasodim Association (Toronto Hebrew Free Loan Association) which has been operating in our midst for the past two years, was founded by, and to-day stands as an imperishable monument to the endeavours of Toronto Lodge B'nai B'rith, it is not controlled by B'nai B'rith. It belongs to the Jewish Community of Toronto and is being operated in a democratic way by public spirited members of the community who believe in the spirit of G'milath Chasodim,—and who are willing to back up their belief and interest in a practical way by providing the funds for its operation.

Down to the present time, (April 1, 1925), the subscriptions received amount to $9,307.92 of which $3,780.53 has been subscribed by Toronto Lodge B'nai B'rith and the balance by 295 individuals.

One has only to consider the number of cases taken care of during the past two years to realize the good done by the Association. For instance, 625 applications were received and considered and 510 applications were granted.

The loans granted to date amount to $33,173.00—over three and one half times the capital subscribed, which means that the entire capital has been loaned out and repaid over three and one half times.

The affairs of the association are conducted on a strict business basis. Every application is carefully investigated, and granted only if found worthy. The repayment of the loan must be guaranteed by two persons who, in the opinion of the board are responsible financially for the amount of the loan. The amounts ol the loans range from $25.00 up to $200.00, without interest or any charge to the borrower, and are repayable at the rate of from $2 to $10 weekly. At the present time the payments in arrears amount only to $218,—a negligible sum compared with the amount actually loaned out. It is safe to say that the association will not lose one cent through bad loans. The only expenses of the association are stationery, the salary of the secretary and rent; the salary and rent items being shared with another organization.

It is quite apparent however, that the capital of the association is too small to take care of the needs of the community. Many cases must of necessity be turned down on account of lack of funds. At the present time, the bank balance is in the neighborhood of $500.00, with repayments on account of loans coming in at the rate of about three hundred dollars a week.

The principle of G'milath Chasodim is not new and should appeal to every Jew. It stands for the preservation of self respect of individuals,—it prevents pauperism,—it assists fellow Jews as men and not as beggars.

It gladdens one's heart to see the contrast in the spirit of the borrower when he applies for the loan and when he comes to make his weekly payments. When he applies for the loan, the future appears gloomy to him. Within a few weeks he assumes an air of self assurance,—confidence in the future has returned to him. When asked how he is getting along, the answer invariably is "Thank God I am making a living."

The Association is doing a great deal to relieve the ever increasing burden of the Federation of Jewish Philanthropies, and will do more in that direction as its capital increases.

The officers of the association are as follows:—President, S. Kronick; Vice-President, Nathan Phillips; Treasurer, E. Pullan; Honorary Secretary, A. Cohen; Executive Secretary, J. I. Oelbaum. Directors—B. Weiss, L. Gelber, D. Dunkelman, H. Mendelson, J. Schwartz, D. Lavine, L. M. Singer, J. Becker, Chas. Garfunkel, A. Levy, N. Smith, S. Harris, H. Birnbaum, J. Perkins, Dr. M. Pivnick.

Classification of Loans

40	Dry Goods Stores
15	Fruit Stores
20	Second-hand stores
7	Teachers
20	Operators
15	Confectioners
25	Shoe Repairers
7	Barbers
40	Tailors
25	Cleaners and Pressers
5	Rabbis
45	Dry Goods Pedlars
8	Blacksmiths
45	Fruit Pedlars
6	Gents' Furnishing Stores
37	Grocers
20	Rag Pedlars
5	Watchmakers and Jewellers
12	Junk Dealers
5	Shoe Stores
7	Decorators and Painters
7	Poultry Dealers
5	Roofers and Tinsmiths
5	Carpenters
5	Cake Bakers
79	Miscellaneous Loans such as:—

Mattress Manufacturers, Farmers, Harness Maker, Candy Makers, Shoe Manufacturers, Movie House, Collectors, Shocits, Compositor, Cigar and Stationery Stores, Restaurants, Rag Workers, House Wreckers, Clothing Store, Paper Box Manufacturers, Butchers, Book Store, Bed Manufacturers, Smallware Pedlar, Freight Handler, Delicatessen Store, Furriers, Agent, Embroidery Manufacturers, Printers and Advertisers, Cartage and Expressmen, Plumbers, Miscellaneous Pedlar, Bread Driver, Switchmen, Vegetable Pedlar, Milliner, Shippers, Pant Manufacturers, Cutter, Creamery Store, Wholesale Cutlery, Pickled Vegetable Dealer, Cap Manufacturer, Merchant, Slipper Manufacturer. 510 Loans granted. 625 Applications made.

JEWISH CHILDREN'S HOME, TORONTO

ON SEPTEMBER 15th, 1909, a meeting of the Toronto Ladies' Aid Society was held to consider the case of a Jewish widow unable to support herself and two children. Prior to this time, any Jewish children in such circumstances, had to be taken care of at Christian institutions. At the meeting referred to, amongst others, the following ladies were present; Mrs. Norman Helpert, Mrs. Rafelman, Mrs. I. Cooper, Mrs. B. Cooper, Mrs. M. Cohen, the late Mrs. N. Smith, the late Mrs. A. Landsberg, and Mrs. M. Kaplan, also the Rev. Mr. Kaplan. It was decided to rent a house on the corner of Elizabeth and Dundas Streets. The widow already mentioned was appointed the first superintendent, and the children of poor working mothers, who had no one to look after them during the day, were taken care of here during their parents' absence at work. The house was equipped as a nursery, with a dispensary on the lower floor, and a soup kitchen was also operated. Different ladies came in to supervise, and the late Mrs. A. Landsberg, who in her lifetime was one of the most zealous workers, was in charge of the investigation. Thus was started the first Jewish Orphanage in Toronto, with Mrs. I. Cooper as its first President.

The premises on Elizabeth Street were occupied for about a year, and not being equal to the requirements, the Orphanage was moved to the building on Simcoe Street, which was at that time purchased by the United Charities. At first only the top floor of this building was needed to fill the requirements of the Orphange, but later the demands for space increased to such an extent, that the whole building was occupied, and the Orphanage remained in these premises for fourteen years.

In 1921, Miss Rose Levy assumed the superintendency, and one of the first changes she made was in changing the name to the Jewish Children's Home, and the institution has been called this ever since.

A notable day in the history of the Home was reached in 1922, when the old stand in Simcoe Street was exchanged for a beautiful residence on Annette Street, where there may be found a happy family of over twenty children. Although the building may accommodate thirty-five, there are seldom that many in residence. The Home, after all, is mainly a clearing house, for the management strongly believes in re-establishing families or in securing foster-homes for the children, when that is impossible.

The structure on Annette Street contains twenty rooms, which have been converted into dormitories for the children, and pleasant reception, writing, study and dining rooms, kitchen, laundry, sewing room, etc. There is also a dispensary in which are closets that contain all kinds of medicine and other requirements for first aid for the children.

Children of school age pursue their education at the nearby schools, and care is taken to have all present at a Jewish Sunday School every week, when they are instructed in the religion of their fathers. The Sisterhood of Bond Street Synagogue has undertaken to see that the children attend Sunday School all year and supply the price of transportation to and from the synagogue. The boys attend Chedar every day. Several of the children are taught music by voluntary teachers, and those who wish are instructed in sewing and dancing. The girls have also formed a Brownie pack. The children are taught to make their own beds, help with the dusting and dishes, and with the sorting of linens. The older boys help in the grounds and some of them during the summer holidays, spend most of their time in gardening.

Much credit is due to Mr. Edmund Scheuer for the religious instruction that he gives the children once a week, and they also look for their Saturday afternoon treat of fruit, from the same gentleman. The children also await the Friday night dish of ice cream, which is always furnished them by Mrs. D. Dunkelman.

The Superintendent, Miss Rose Levy, is a graduate nurse and another of her first moves was to have every child call her "Aunt Rose." Like all wise disciplinarians, Miss Levy imposes very few rules. She emphasizes the fact that the house belongs to the young people, and sees to it that they feel at home in every part. Blessed with an inborn love of little folk, she resents anything that would draw attention to the misfortunes of her charges, and is determined to so order her home that sunshine, and not shadow, should envelop their lives. In her own private room Miss Levy has placed an extra bed for the convenience of any sick boy or girl, and is thus able to bring many a child through a light illness. The staff also consists of a nurse, maid, cook, janitor, gardener and laundress.

The expenses of the Home are borne by the Federation of Jewish Philanthropies, and the Home is also in receipt of a municipal grant. Most of the furniture has been donated, and some of the rooms have been entirely equipped, among the donors being the following:—Eastern Star, Lions' Club, Boot and Shoe Society, Mr. Silverman (stocking darner), Mr. and Mrs. M. Kohan (Blue Room), Mrs. I. Helpert (entire room), Senior Council of Jewish Women (entire room), Mrs. M. L. Willinsky, Mrs. B. Wise, Mrs. Norman Helpert, Mrs. M. Mehr, Mrs. A. Landsberg, and others.

Mrs. S. Greenfarb was President of the Home for six years, from 1918 to 1924, when she resigned, and much credit is due her for her indefatigable work. The following are the present officers:—Rev. Mr. Kaplan, Hon. Pres.; Mrs. M. Mehr, Pres.; Mrs. M. Kaplan, 1st Vice-Pres.; Mrs. L. Bert, 2nd Vice-Pres.; Mrs. I. Cohen, 3rd Vice-Pres.; Miss Meta Rotenberg, Sec.-Treas.; Mrs. L. Adelberg, Treasurer; Mrs. H. James, Recording Secretary; Mrs. F. Hutner, Corresponding Secretary. The following are the convenors, Mrs. M. L. Willinsky, House Committee; Mrs. D. Stein, Sewing Committee; Mrs. N. Rosenberg, Ways & Means Committee; and Mrs. D. Vise, Investigating Committee.

Many friends contribute to the happiness of the children, and the Sunnyside Lodge, I.O.O.F., the I.O.B.B., The Shriners, and the Patriotic Association have given them delightful days in the country. Whenever any kind of transportation is required to move the children to any place, Mr. Harry Rosenthal has always been ready and willing to furnish it, and he is regarded as one of the staunchest friends of the institution.

At least once a month, and generally more frequently, Dr. David Perlman and Dr. I. R. Smith visit the Home to inspect the children, and at any time these physicians willingly respond to a call for professional advice. Each child must be examined by Dr. Perlman and granted a certificate, before admission to the Home.

Much of the success of the Home is due to the splendid and complete co-operation between the Superintendent and the Board of Management, and the support of the Federation of Jewish Philanthropies.

An addition to the present building is in course of construction, and when completed, the Jewish Children's Home will be one of the most attractive and perfectly equipped establishments of Toronto.

THE MOUNT SINAI HOSPITAL, TORONTO

THOUGH the youngest of the Jewish institutions of Toronto, the Mount Sinai Hospital occupies a place of honour amongst them, and one of increasing importance. A Jewish hospital had been the dream of communal workers for a decade. Several attempts at founding such an institution had, for various reasons, miscarried. These repeated attempts served, however, to stress the need for a Jewish hospital, and gradually paved the way for its eventual foundation.

The building for the hospital was acquired by the Ezras Noshem Society in 1922, at an initial investment of $20,000. In 1923, the management of the hospital passed over to the Mount Sinai Hospital Board, consisting of 15 men selected by the Ezras Noshem, and 4 members of the latter organization. Subsequent boards were to be elected by and from among the subscribers to the Hospital.

The Mount Sinai Hospital is housed in a three-storey brick building with commodious verandas and attractive grounds, and is situated in a fine, quiet residential section of the city. The hospital has at present accommodation for 30 patients. There are 5 public wards, 3 semi-private rooms, 1 private room, and a sun parlour. The equipment used is of the most modern type. The operating room is particularly well-equipped and the sterilizer is said to be one of the best in the city.

The visitor to the Hospital is favourably impressed with the cleanliness and tidiness of the place, from the basement up. The procedure employed throughout is in accord with the most approved scientific hospital methods. The punctilious cleanliness and scientific precision of method is combined with a homelike atmosphere that pervades the institution. There is an absence of that cold "institutionalism" so commonly associated with hospitals.

The permanent staff consists of a superintendent, 9 trained nurses, 2 cooks, a laundress, a maid, and a janitor. It should be noted that the nurses in attendance are trained and not students, as is the case in the large Christian hospitals. The superintendent of the institution, Miss B. Pickles, is a person of wide experience and reputation in hospital work, whose competence and energy are evident in every department.

The Mount Sinai Hospital receives both paying and free patients. The leading Jewish physicians of the city are constantly in attendance, and to their unselfish efforts much of the success of the hospital is due.

The results obtained in the treatment of patients have been signally satisfactory. Much successful work is being done in the treatment of diabetes through the administration of insulin; and the surgical and general medical work is of a high order. The obstetrical cases are numerous in the hospital, and the nursery is one of the especially busy spots in the institution.

The hospital derives its maintenance from three sources; contributions by members, a yearly subsidy from the Federation of Jewish Philanthropies and the proceeds of occasional benefit functions.

The present officers of the institution are; President, E. F. Singer; Vice-President, L. Fineberg; Secretaries, Mrs. H. Dworkin and Isidore Levinter; Treasurer, Rubin Shapiro.

Much of the detailed work of the hospital is being looked after by a Ladies' Auxiliary committee. There are in addition a number of sub-committees with prescribed functions.

HEBREW CONSUMPTIVE AID ASSOCIATION, MONTREAL

THE Hebrew Consumptive Aid Association was founded in 1906, for the purpose of taking care of Jewish consumptives and rendering relief and assistance to dependants of these patients. At the present time it is giving aid to approximately 200 consumptives a year. A fund is being endowed for the erection and maintenance of a home for Jewish incurable tuberculars, and has received the endorsation and recommendation of Dr. S. Boucher, Medical Health Officer of Montreal. The Association acts in co-operation with the Mount Sinai Sanatorium, and is generously supported by the Gentile as well as by the Jewish public. Dr. E. S. Harding and Dr. N. Schacher are on the Medical Board. The present officers are:—Hon. President, Peter Bercovitch, K.C., M.L.A.; Hon. Vice-Pres. Lyon W. Jacobs, K.C.; Life Governor, Ald. Louis Rubenstein; Hon. Solicitor, Nat. W. Jacobs, B.C.L.; Hon. Secretary, Sydney Tannenbaum, L.L.B.; President, M. H. Axelrad; Vice-Pres. J. B. Miller; 2nd Vice-Pres. M. Mallek; Treasurer, Miss M. Ratner; Fin. Secy., H. Sabloff; Rec. Secy. Mrs. P. Gordon; and Cor. Secy., Miss S. Rudnikoff.

TORONTO JEWISH OLD FOLKS' HOME

THE Toronto Jewish Old Folks' Home was founded in 1914, when a number of public-spirited people met to consider the case of an old woman who had been passed from hand to hand and who was without support of any kind.

The first meeting, in order to consider this case, was held at the home of Mrs. E. Sager, 121 University Avenue, when the following people were present;—Mrs. E. Sager, Mrs. Greenberg, Mrs. Cloze, Mrs. Levine, Mrs. Breslin, and Mr. Winestock. . Each one of these people donated $5.00 for the relief of the above-mentioned person, and in this way the idea of an Old Folks' Home was started. The services of Mr. Mesninger were secured as an organizer.

Many of the business men of the city became interested, and the work was conducted in a business-like manner. During the first three years, approximately $2,800.00 was collected, which amount sufficed to look after the undertaking. It was then thought advisable to purchase a small house, and No. 31 Cecil Street, a semi-detached house with a frontage of 32 feet and a depth of 175 feet, was secured. The purchase price of this property was $7,250.00, of which $3,000.00 was paid in cash. The building was decorated and all the necessities suitable for a home for the aged, were installed.

The first chairman of the Home was Mr. P. Shulman, and an active member of the executive board was Mr. D. Brown. The official opening of the Home was held in 1917, when the following gentlemen were among those present;- Messrs. J. Becker, B. Weiss, H. Birenbaum, J. Swartz, H. Papernick and M. Stone. Over $6,000.00 was realized at the opening, and from this amount the balance of the sale price was paid, and the remainder was placed in a deposit on the adjoining house, which had a frontage of 28 feet and the same depth.

Messrs. J. Becker and B. Weiss devoted the utmost energy and showed the most unselfish interest in the establishment of the Home, and it was largely through their efforts that the two houses were converted into a building that fully covered the requirements. At the present time, the property is fully paid for, and the place and contents are valued at over $25,000.00. Mr. D. Brown has been the superintendent of the Home since 1917. Mr. J. Becker, after being President for three years, was given the honor of Honorary Presidency for life. He was succeeded as President by Mr. B. Weiss, who is also honored with the life Honorary Vice-Presidency.

At the present time, the Home is taking care of thirty-two inmates, twenty-one females and eleven males, many of them being incurables.

THE HEBREW BURIAL SOCIETY (CHESED SHEL EMES), TORONTO

THE HEBREW BURIAL SOCIETY was established in 1906 by Mr. and Mrs. Samuel Weber, who purchased a lot of land seventy by one hundred and eighty-four feet on Kensington Avenue, Eglington, and donated it to the Society. The purpose was to use this as a burial ground for poor Jews who do not belong to a synagogue or society, or for any other person who happens to be without friends or relatives.

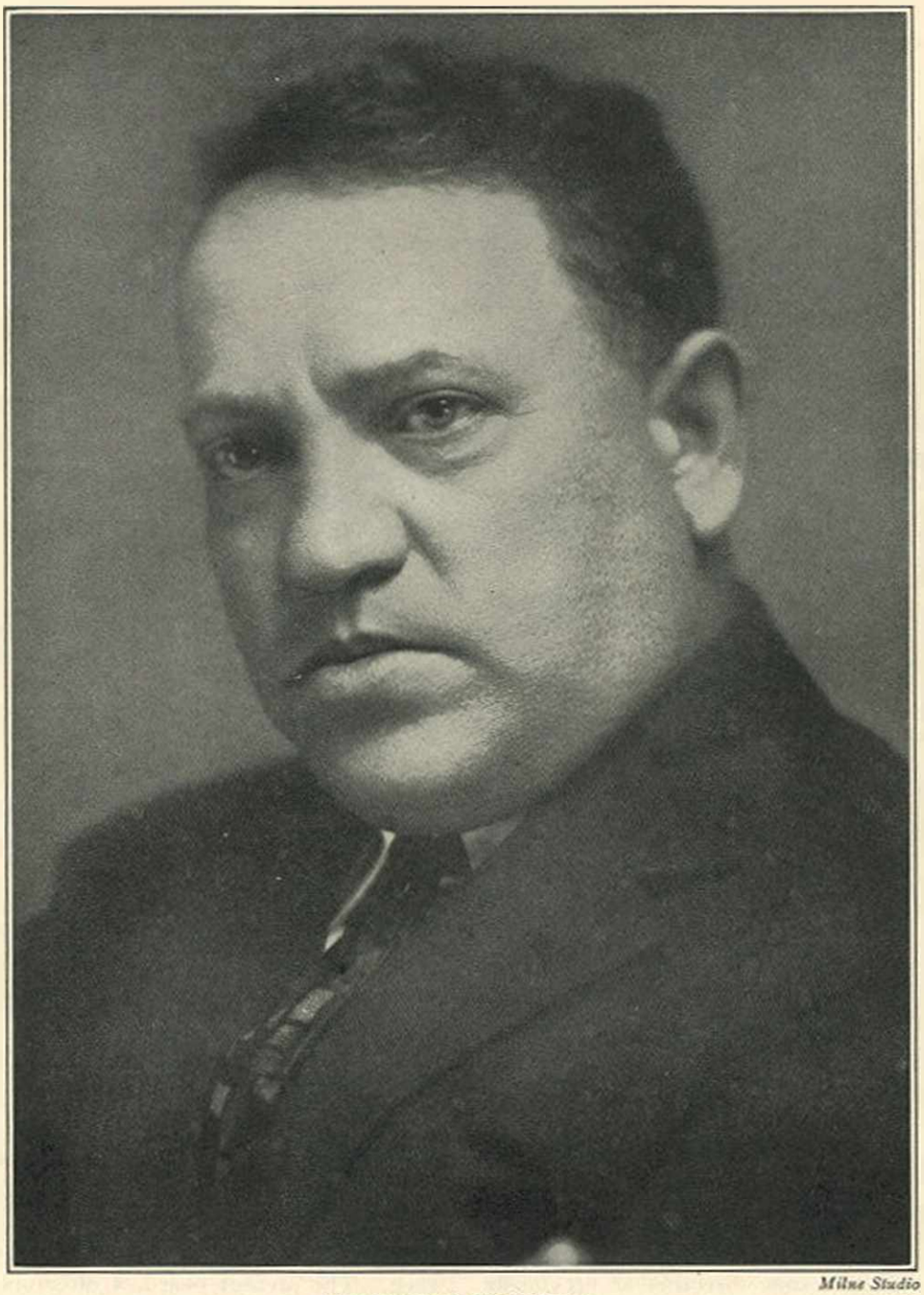
Among the reasons that caused the start of this society was the case of a person who had died in the hospital and did not belong to any synagogue or benefit society. The Rabbi took charge of this case and was unsuccessful in obtaining a plot in the regular cemeteries.

In forming this society, a burial plot was procured as also a proper place for the body to be taken to be washed and dressed, and it did away with the need of going around soliciting subscriptions for any individual case. At that time, there was no Jewish undertaker, which made the condition, if possible, even worse.

The first man buried in the cemetery was one who had been accidently killed in the country and who was buried in a Christian cemetery. This case coming to the attention of Rabbi Gordon and Mr. Weber, they immediately got in touch with some Jewish people in the vicinity, and after considerable trouble and expense, had the body taken from the Christian cemetery and brought to Toronto. It was first taken to Rabbi Gordon's residence, and from there to Mr. Weber's home, and as there was no room to leave the casket over night, it had to be taken to a Christian undertaker. The following morning the body was taken to the cemetery of the Hebrew Burial Society, and this was the first body laid in these grounds. This occurred in June 1907, and since that date the cemetery has become filled.

It was through the instrumentality of Mr. Weber that the first Jewish undertaker started in Toronto. In connection with this establishment, there are a number of men and women who attend deaths and burials, when necessary. Mr. Weber, Mr. S. Fremes and Mr. Rosenbess and a number of others built and erected a morgue for the purpose of preparing Jewish bodies for burial.

The Burial Society is today a constituent of the Federation of Jewish Philanthropies, who have recently purchased a large plot of ground in East Toronto for the purpose of the Hebrew Burial Society.



Milne Studio

S. KRONICK, TORONTO

SAMUEL KRONICK was born in Kowno, Lithuania, May 15th, 1880, the son of David and Reine (Reines) Kronick. He was educated through private tuition and his first position was with the Singer Sewing Machine Company in his native town. Mr. Kronick has been a Zionist since the inception of the movement, and in 1900, he went to London as a delegate to the Zionist Congress. He spent nine months in England, during that time lecturing on Zionism, and then went to the United States, where he continued his lectures on this subject. In 1902, he went to Toronto, where he has since resided, and notwithstanding the fact that Mr. Kronick is a very busy business man, he has taken a most active part in all communal affairs. He is one of the original members of the B'nai Zion, the first Zionist Society in Toronto, and he is a member of the Zionist Council of Canada. He was vice-president of the Central Division. Mr. Kronick is president of the Hebrew Free Loan Society of Toronto, and is a trustee of the Federation of Jewish Philanthropies. He is a member of the executive of the Immigrant Aid Society and is a member of the Bond Street, University Avenue and Yavna Zionist synagogues. On December 26th, 1912, Mr. Kronick was married to Gertrude, daughter of Mr. and Mrs. M. L. Willinsky of Toronto, and he has one son, Moses, and two daughters, the Misses Miriam and Leah Kronick. He is a member of the Primrose Club, Toronto; Canadian Club; Toronto Board of Trade; Canadian Manufacturers' Association; Independent Order B'nai B'rith; and Mt. Sinai Lodge, A.F. & A.M. Shortly after arriving in Toronto, Mr. Kronick entered the manufacture of ladies' hats, organizing the American Hat Frame Mfg. Co., of which concern he is still the active head. At that time eighty-five per cent of the women's hats were imported, and this business has so developed, that at the present time, eighty-five per cent of the hats used in Canada are manufactured in this country, and but fifteen per cent imported. Mr. Kronick is one of the pioneers of this industry, and his energy and foresight are largely responsible for this wonderful development.

THE UNITED HEBREW RELIEF, WINNIPEG

THIS organization was founded in the year 1909, when Jewish immigrants commenced to flock in large numbers to this continent, and naturally quite a proportion of these found their way to Winnipeg, which city, unfortunately, was not prepared to find employment for all of those who sought it. The sympathies of our co-religionists were aroused, and the needs of the occasion were seen by the Chief Rabbi, Rev. I. I. Kahanovitch, who convened a mass meeting in the Edward Hall in the latter part of December, which brought into existence "The United Hebrew Charities of Winnipeg," with S. A. Ripstein as president, assisted by Messrs. B. Zimmerman, T. Finklestein, E. Cherniak, S. Goldin, M. Haid, I. Portigal, J. Udow, H. Steinkopf, J. J. Shragge and I. Rosen as directors. The amounts distributed to the needy were on a comparatively small scale. The following year the headquarters were moved to the House of Jacob Synagogue and an election held at which the following gentlemen were elected as officers: President, J. A. Chmelnitsky, with A. Berg, B. Sharicoff, S. Goldin, L. Snidar, M. Haid, S. Shore and P. Ascovitch, directors. The numbers of those needing help increased and special means had to be adopted to provide the necessary funds which consisted of house-to-house canvassing and arranging special campaigns, with the result that sufficient money was raised to allow of a distribution of $6,000 per year. This continued until 1912 when the headquarters were moved to the old Talmud Torah building when A. Skaletar was elected to the presidency with the same directors as previously.



A. OSOVSKY

Superintendent, Jewish Orphanage and Children's Aid of Western Canada

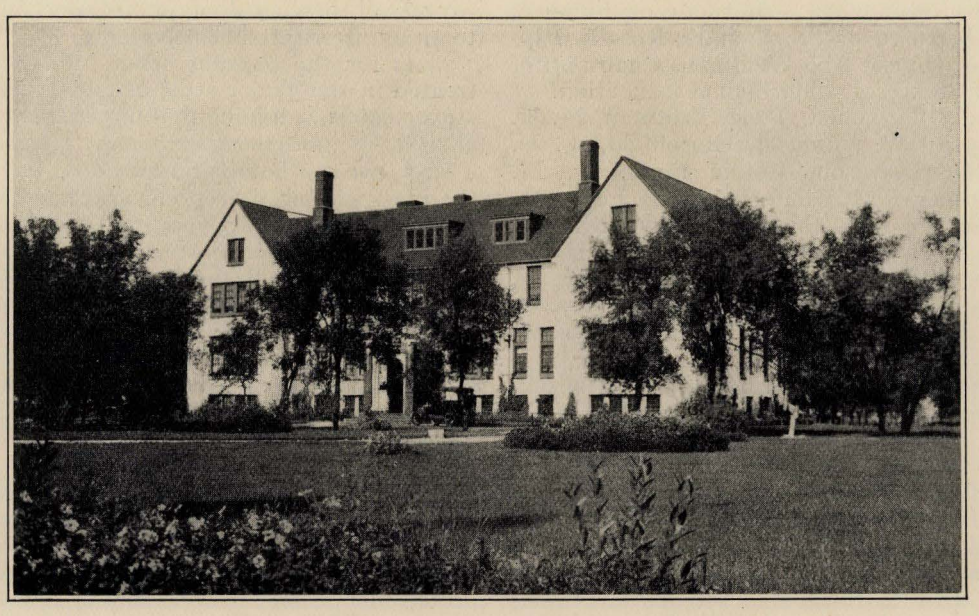
As so frequently happens, factions arose under new leadership and a new society was formed under the name of "The North End Relief" with J. A. Chmelnitsky as president, each organization vieing with the other in the good work, which resulted in the raising of large sums of money, coupled with the disadvantages of overlapping with the recipients of charity and complaints from the donors who were giving to both. In October, 1914, a joint meeting was held with the result of the amalgamation of the two charities under the name of "The United Hebrew Relief of Winnipeg," and as such it still remains. The same evening, a Ladies' Auxiliary was formed, who elected as their officers: Mesdames F. Rosenblat, G. Frankfurter, B. Levinson, I. Portigal, E. Tapper I. Rosen, F. Briar, D. Spivak, Tobias Pressner, B. Shragge, A. Berg, A. Slobinsky and Jessco-vitch. Under the able leadership of Mr. S. Hart Green and his willing assistants, the organization was put on a sound basis and business system, with the result that there was a weekly distribution of doles amounting from $150 to $200 per week. With the introduction by the Legislature of the "Mothers' Allowance Act" much benefit was derived by many poor widows, and this likewise tended to release funds which were elsewhere needed for relief purposes.

In 1922 the proposal was put forward and adopted for the formation of a federated budget board for the various charitable institutions of the city in which thirty-one participate, and of these, three are Jewish, viz.: The United Hebrew Relief, the Jewish Orphanage and the Old Folks' Home. This has come as a great relief to all, as the constant canvassing for funds has become a thing of the past. With the general depression in trade during the past years the numbers of our needy have increased, and the weekly distribution of relief varies from $200 to $250 per week. The present board of directors is as follows: S. Hart Green, honorary president; I. Rosen, president; A. Slobinsky, 1st vice-president; M. Gordon, 2nd vice-president; B. Levinson, treasurer; M. Lyons, honorary secretary; and Messrs. M. Tessler, S. Goldin, L. Snidar, J. A. Chmelnitsky, B. Sharicoff, J. Gershfeld, H. Siniasky S. B. Levin, A. Arenovsky and B. Cohen, directors.

THE JEWISH ORPHANAGE AND CHILDREN'S AID OF WESTERN CANADA, WINNIPEG

PRIOR to April, 1912, Jewish children who were left orphans and dependent upon the public, were placed in non-Jewish homes or institutions. With the Jewish population of Winnipeg and Western Canada growing larger and more progressive, it became a foregone conclusion that such a condition would not long be allowed to remain. The Jewish characteristic of looking after their own soon asserted itself and led to the inauguration of a Jewish Orphanage for the purpose not only of feeding and housing these unfortunate dependants but also of educating them and bringing them up in the faith of their forefathers.

The Hebrew Ladies' Orphan Home Association (later developing into the well-known Ladies' Society of the Jewish Orphanage) had been formed in 1912 in the interests of the establishment of a Jewish Orphans' Home. About the same time the local B'nai B'rith lodge also took the matter up and pledged itself to provide a Home. The first concrete step towards realizing such an objective was taken when, at a meeting between representatives appointed in September, 1912, by the B'nai B'rith lodge, then under the presidency of Mr. L. Rice, and representatives of the Hebrew Ladies' Orphan Home Association, which was held in January, 1913, it was decided to leave in the hands of a joint committee the completion of a program for the inauguration of a Jewish Orphans' Home. The chairman of this committee, Mr. R. S. Robinson, made an offer of a substantial sum of money towards the proposed project, on the condition that the institution bear the name of his mother, Esther Robinson, whose name he desired to commemorate. Views and opinions of different sections of the community differed with regard to this proposal, and Winnipeg, hitherto without a shelter for Jewish orphans, found itself in a short space of time with two such institutions.



THE JEWISH ORPHANS' HOME, WINNIPEG

On July 25th, 1913, the Canadian Jewish Orphanage came into existence, with Mr. A. H. Aronovitch as its first president. Simultaneously announcement was made of the purchase of two houses on Robinson Street by a group of men for a similar purpose, and to be known as the Esther Robinson Orphans' Home, with Mr. D. Balcovske as its first president.

On September 22nd, 1913, the Canadian Jewish Orphanage rented premises at 113 Selkirk Avenue and the constituent members pledged themselves to the program of purchasing a large tract of land with a view ultimately to the erection of a new orphanage, old folks' home and Jewish hospital. The outbreak of the Great War the following year, however, arrested the amplification of such a plan. Then, too, there was a growing feeling amongst the general community that there was no need nor reason for two orphan homes both with the same objectives, both serving the same purpose but under separate management and separate roofs, and both appealing to the same public for assistance and support. Before proceeding with the purchase of permanent quarters it was decided therefore to enter into negotiations with the Esther Robinson Home, then under the presidency of Mr. M. Haid, with a view to amalgamation.

During this period the Canadian Jewish Orphanage outgrew itself and moved to better quarters at 327-329 Manitoba Avenue. The negotiations continued until October 14th, 1916, and at the final amalgamation meeting presided over by Mr. Max Steinkopf, a get-together decision was reached and all legalities were left to the attention of Messrs. E. R. Levinson and E. A. Cohen, well-known barristers, who have since both passed away.

These matters settled, a general election was called for February 5th, 1917, when the late Mr. E. R. Levinson was elected president.

The first and most important task was to secure a qualified superintendent, and the Board applied for assistance to the headquarters of the Independent Order of B'nai B'rith at Chicago, and their choice was Mr. I. L. Greenberg, then assistant superintendent of the Marks Nathan Jewish Home in Chicago. Both Mr. and Mrs. Greenberg had been actively engaged in such work in New York and Chicago and in April, 1917, they came to Winnipeg as superintendent and matron, respectively, of the Home. The new superintendent came with advanced ideas on child care, ideas that were new to the Jewish public, new even to the directors themselves, but he found in the president and amongst the members of the board a sufficient number of men and women of a progressive mind who were ready and willing to co-operate with him in the new ideas that he brought to the work and he was soon able to win over and bring the public to an appreciation of a Home managed on highly advanced and progressive lines. Through an intensive propaganda judiciously planned, he gained for the Home a large measure of support and good-will from the Jewish communities of Western Canada from Fort

William to Vancouver, without whose co-operation and assistance the Home could not have successfully carried on its work and fulfilled its responsibilities.

The number of inmates in the Home began to grow rapidly and soon the premises at 1280 Main Street, became totally inadequate. The danger of sickness and disease through crowded conditions was apparent and the desire for a new Home was revived. The determination to build a permanent Home became greater and greater until compelled by the force of circumstances the board decided to undertake the biggest communal work in the history of Canadian Jewish endeavor, to put on a campaign throughout Western Canada to raise $100,000 for a new Home. The Board was enlarged for the purposes of the campaign. The president surrounded himself with a band of energetic and faithful men and women who devoted themselves with a spirit of self-sacrifice that was nothing short of admirable and who gave unbegrudgingly of their time, money and brains to further this cause of orphans. The women's organization redoubled its energies and under the energetic leadership of Mrs. S. Colman, grew to a membership of 1,500 unremitting workers in the one cause. The executive committee at the time of this great campaign consisted of the following;

E. R. Levinson, President; Charles Tadman, Vice-President; Mrs. R. Goldin, Vice-President; David Spivak, Treasurer; Aaron Rabinovich, Chairman of Finance; Mandel Lurie, Chairman of Propaganda; Rose E. Ripstein, Chairlady of House; Abe Weidman, Chairman of Admission; Harry Steinberg, Chairman of Education.

P. Schachter, J. L. Cohen, P. H. Brotman, M. H. Brotman, L. Leipsic, W. Plum, J. Gerschfeld, L. D. Morosnick, M. H. Levinson, Goldie Finesilver, M. Spivak, Saidye Rosner, R. J. Kimmel, Mrs. B. Levinson, Mrs. S. Yankelovich, Mrs. S. Woladarsky, Mrs. L. Malcove, Mrs. R. Porter, Mrs. S. Buchalter, Mrs. E. R. Levinson, Mrs. S. Colman, Mrs. K. Kershner, Mrs. A. Rabinovich, Mrs. R. Bay, Mrs. J. Ripstein, Mrs. S. Saltzman, Mrs. R. Moss, Mrs. R. Schiller, Mrs. A. Rafalsky, Mrs. G. Gunn.

Medical Staff:—Dr. D. M. Genoff, Dr. G. Kalischmann, Dr. H. Herchmann, Dr. L. Bercovitch, Dr. O. Margolese.

Seventy-five honorary directors were appointed in the various Jewish centres in the West to assist in the campaign. Mr. Ben Schachter took charge of the country campaign and Mr. A. Rabinovitch was in charge of the city campaign which extended over ten days during September, 1918, with the result that $40,000 was raised in cash and $40,000 in pledges to be paid during the course of construction. Then came the influenza epidemic that took such a terrible toll of lives and added to the number of children that already crowded the Home. The work of the campaign had to be suspended for several months but was resumed at the earliest possible moment after the wonderful site upon which the Home now stands was purchased.

Plans were invited and a competition was held under the auspices of the Manitoba Association of Architects, and the superintendent and architect visited eighteen orphans' homes in the United States in July, 1918, and incorporated into the plans all the latest improvements suggested by an inspection of these homes with the result that the Home as it stands today was designed to meet the needs and requirements of the children from the time they arise in the morning until they retire in the evening, and it has been pronounced by the provincial building inspector to be the most modern and up-to-date building of its kind in Manitoba.

The laying of the corner stone took place on August 10th, 1919, the stone being laid by the late Ekiel Bronfman, in memory of his late wife, Minnie Bronfman. Throughout the course of construction, Mr. Charles Tadman, the zealous and devoted vice-president, was in charge of the building and his services were of inestimable value. The work was finally completed on February 1st, 1920, and the official opening and transfer of the children to their new Home took place on February 29, 1920.

Description of Building and Grounds

The magnificent new Home when completed cost well over $125,000 and provides for the care of about 150 children. It stands on five and one-half acres of beautiful park-like grounds, the building being in the centre of a grove of beautiful trees. There are three and one-half acres of splendid gardens which furnish all the vegetables of every description throughout the summer and from these gardens enough vegetables are stored to last the winter through. The picture of practical industry presented by the gardens is further intensified by the beauty and marvellous color that is presented by green lawns, winding paths through shady trees and gorgeous flower beds with their profusion of flowers of a wide variety. One section of the grounds is devoted to a playground for the children with full playground equipment and in this section the children have their football, baseball and other games in summer and their open-air skating in winter, all these outdoor advantages contributing greatly to an uninterrupted health record.

As for the building itself, the elevation has been treated in the Tudor style of architecture with a rough stucco exterior, having nothing of the square institutional style but presenting rather the pleasing appearance of a large private home or residence. Structurally it is of the most advanced fireproof type throughout, having all floors of reinforced concrete with hollow tile walls and partitions, and fireproof staircases leading directly to outside access. The floors with the exception of the main entrance, corridor floors and lavatories which are of beautiful marble and marble terrazzo, are finished in cement with battleship linoleum covering. Terrazzo base floor border has also been provided in all rooms, which is an added sanitary feature. No woodwork whatever has been used in the interior finish except for doors, windows and trim.

Separate entrances for boys and girls have been provided at the rear of the building. These entrances are at the grade level and lead directly to both boys' and girls' playrooms, living rooms, dormitories, etc., on the respective floors, and if necessary or desired, the sexes can be kept entirely apart, giving a boys' and girls' wing with all bathroom and lavatory accommodation complete in every detail, with matron's room, linen and locker rooms for each wing. The matron's rooms have been placed next to the dormitories with a casement window overlooking same, so that the matron can keep close inspection and supervision over the sleeping quarters. A pleasant feature of the building is that every room in the building has outside exposure and the rooms are flooded with light and sunshine throughout the day.

On the main floor an isolation hospital has been provided with clinic and direct separate access. Quarters for superintendent have also been provided on this floor, also office, board room, library, study, dining room and kitchen. The location of the kitchen wing and help's quarters immediately above the kitchen and boiler room below, has been arranged with the idea of separating these as far as possible from the children and with a view to better ventilation.

In the basement, which is about grade-level, are playrooms, classrooms, lavatories, and showers for boys and girls, also stores department, refrigerating plant,

boiler room and electrically equipped laundry where all the laundry for the Home is done.

The lavatories on the second floor have been so located as to give the best access from bedrooms and dormitories and are fully equipped with showers, wall outlets for plumbing, closets, baths and individual basins all set at different heights for the varying sizes of children. Drinking fountains are also provided in the corridors on all floors. On the third floor a large assembly hall is provided for social and convention purposes and also serves as a synagogue for the children where they conduct their services on Friday evenings, Saturdays and all holidays. Provision is made for a possible extension on this floor for dormitories over the two dormitory wings on the floor below. Every thought was given to the convenience and comfort of the children, resulting in a homelike atmosphere throughout the building.

Mr. A. Osovsky was installed as superintendent on the 12th of July, 1920, and has since that time been devoting himself to the welfare of the children and the Home.

In 1920 the president, Mr. E. R. Levinson, passed away suddenly. In respect to his memory no new president was appointed and Mr. Charles Tadman, vice-president, became acting president for the balance of the term.

March 6th, 1921, saw the election of a new board and the elevation of Mr. Alan Bronfman, a young barrister of the city, to the position of president, at the youthful age of twenty-five. The Home was facing a critical period due to the serious financial depression and it was felt that young blood and energy was required to attack the problem. That the confidence was not misplaced was evidenced by the events which followed, for the history of the Home has since been one of remarkable achievement and continued success. There was gathered around the new president, a strong executive committee: and the slogan of the new board was "a free and better Home." To find sufficient money for maintenance, which was costing about $36,000 to $40,000, seemed difficult enough during times like these but to attempt to go further and pay off accrued debts seemed an almost impossible task. Every month saw new enterprises for the Home, every week new spheres of activities were opened. The Home was constantly kept in the public eye, the Children's Choir, the Children's Band, dramatic and operatic presentations by the children, huge undertakings like the magnificent juvenile carnival, moving pictures of the Home and its activities, screened in the largest theatres throughout the West, all served to heighten the interest and keep it alive. The Jewish public of Winnipeg and Western Canada from Fort William to Vancouver responded with the ultimate result that on the 18th of March, 1923, the date of the election of officers for the ensuing year, the president was able to announce in his annual report that the Home was clear of debt. This was the first Jewish institution in Winnipeg and Western Canada that could claim its land, its buildings, its furnishings and equipment as its own, with no mortgage, no interest, no tax arrears.

Life and Activities of the Children at the Home

The children are a very busy lot of little people. Their activities are so manifold that they do not have much time on their hands. They attend a nearby public school where they are educated in the usual courses and get an opportunity to mingle with large numbers of other children. They are not dressed uniformly, thus tending to develop in them a sense of individuality and preventing them from being marked as inmates of an institution. They are gifted with the usual adaptability and brightness of Jewish children and their progress in general is of very outstanding merit. After they come home from school they have their Hebrew education with which is combined religious instruction. Two modern teachers are employed, who under the guidance of the superintendent, himself a Hebrew scholar of high merit, and a special education committee, give the children a modern schooling in the Hebrew language and educate them in the principles of the Jewish religion and Jewish national aspirations. The older boys pray every morning with tephilim and services are held every Friday night, Saturday morning and every holiday, at which services the visiting public participate. During the High Holidays as many as 200 people from the city and country take part in the services. A magnificent children's choir of 42 voices assists in the services and is in great demand for concerts and other entertainments. This education of the children in their Biblical history, their daily prayers, the grace which they say before and after meals, the strict dietary laws which are observed, all serve to create in the Home a thoroughly Jewish atmosphere.

In addition to the musical instruction which the children receive in their choir practice, they receive instrumental instruction and the Home is the proud possessor of a splendid full-sized children's band. Any child who has a special adaptability for a particular instrument such as the violin or piano, is given special instruction and the Home can boast of at least one child composer, a girl of fourteen, whose remarkable selections are rendered by the band of which she is a component member.

The boys help around the Home in many ways, making themselves useful and reliable and take a special interest in the marvellous garden. The girls are taught the practical duties of cooking, serving and general housekeeping whenever opportunity affords. To know how to sew, mend, wash and dry dishes, to set and clear a table and to prepare a meal, to wash and iron a dress and to make a bed is a part of their practical education. The children have their fully equipped playgrounds, their tennis, football and baseball games in summer and their skating and hockey matches in winter. They have numerous picnics, entertainments, amusements and social functions during the year and their attendance from time to time at moving picture shows is for them a welcome treat. During inclement weather they have their club meetings and story-telling and enjoy the use of a splendid library with hundreds of volumes of general literature, magazines and periodicals. Their reading is supervised strictly by the superintendent so that it is pursued along proper lines.

The children are taught the value of thrift by the encouragement of individual savings accounts and other methods of competition and awards.

The health record of the children is a tribute to the clean, healthy and bright surroundings in which they live and to the devotion and care shown the children by the superintendent and his modest, unassuming wife whose whole aim is to make the Home a real family home and to be the mother as the superintendent aims to be the father. It is a tribute also to the devotion of the Jewish medical men, those doctors and dentists whose regular medical inspections minister to the eyes, ears, throat and teeth of the children and who attend promptly and efficiently to any physical ills which the children may have, without remuneration.

The number of children in the Home has grown each year until to-day over 110 are cared for. Any Jewish orphan or half-orphan in Winnipeg or Western Canada and any Jewish delinquent child is eligible for admission.

A complete record and history is kept of each child and with the exception of temporary cases and a very few young children that have been given out to foster parents (the question of giving out children for adoption is a problem that is now being dealt with), the child is

kept in the Home until he or she is able to become self-supporting. The vocational committee is doing splendid work finding trades or situations for the older boys and girls and apprenticing them thereto. In each case an effort is made to assign the boy or girl to a class of work to which he or she may be suited and in all cases they are consulted as to their desires or leanings. Some are given business courses and any child that is of a scholarly bent is given an opportunity for higher education. After the children leave the Home, an after-care committee keeps in constant touch with them and follows their progress, lending assistance and advice where necessary.

The Home itself is open to the general public at all times and with its beautiful parklike surroundings and natural beauty is the first stopping place for all visitors to Winnipeg who desire to see what Western Canadian Jewry has been able to accomplish in a space of four or five short years.

Throughout the early struggles and the later progress, a most prominent part has been played by the Jewish communities of Western Canada outside of Winnipeg at all times. Time and again they were called upon and are called upon and always through good times and bad times their response has been wonderful. Without their assistance it would have been impossible to carry on this noble work. During the present year the Jewish Orphanage participates with all other welfare institutions of the city in a federated budget which raised sufficient in one campaign last fall to maintain the institutions for the year. The Jewish Orphanage receives from the federated budget the proportionate allowance for maintenance of the Winnipeg quota of children in the Home and the communities of Western Canada continue to contribute as they have always done the amount required to maintain the quota of children in the Home who come from outside of Winnipeg.

This record would not be complete without special references to the work of the Women's Auxiliaries throughout these years of struggle and hardship. The Ladies' Society with a membership of about two thousand, the Women's Auxiliary and the Girls' Auxiliary with smaller memberships have throughout these years been the veritable backbone of the Home. Each auxiliary has its special field of endeavor, and to-day the Ladies' Society under the presidency of Mrs. R. Goldin, the Women's Auxiliary under the capable presidency of Mrs. R. M. Frankfurter, and the Girls' Auxiliary under the successful direction of Miss R. Goldstine, are all doing splendid work in their particular fields.

In conclusion a word or two about the children and their fatherly superintendent, Mr. Osovsky. His aim and that of his kind and gentle wife is to make this children's home a true home in every sense of the word and the measure of the success that attends their efforts is evidenced by the fact that it is not uncommon to hear the little ones especially call the superintendent and his wife by the names of "father "and "mother."

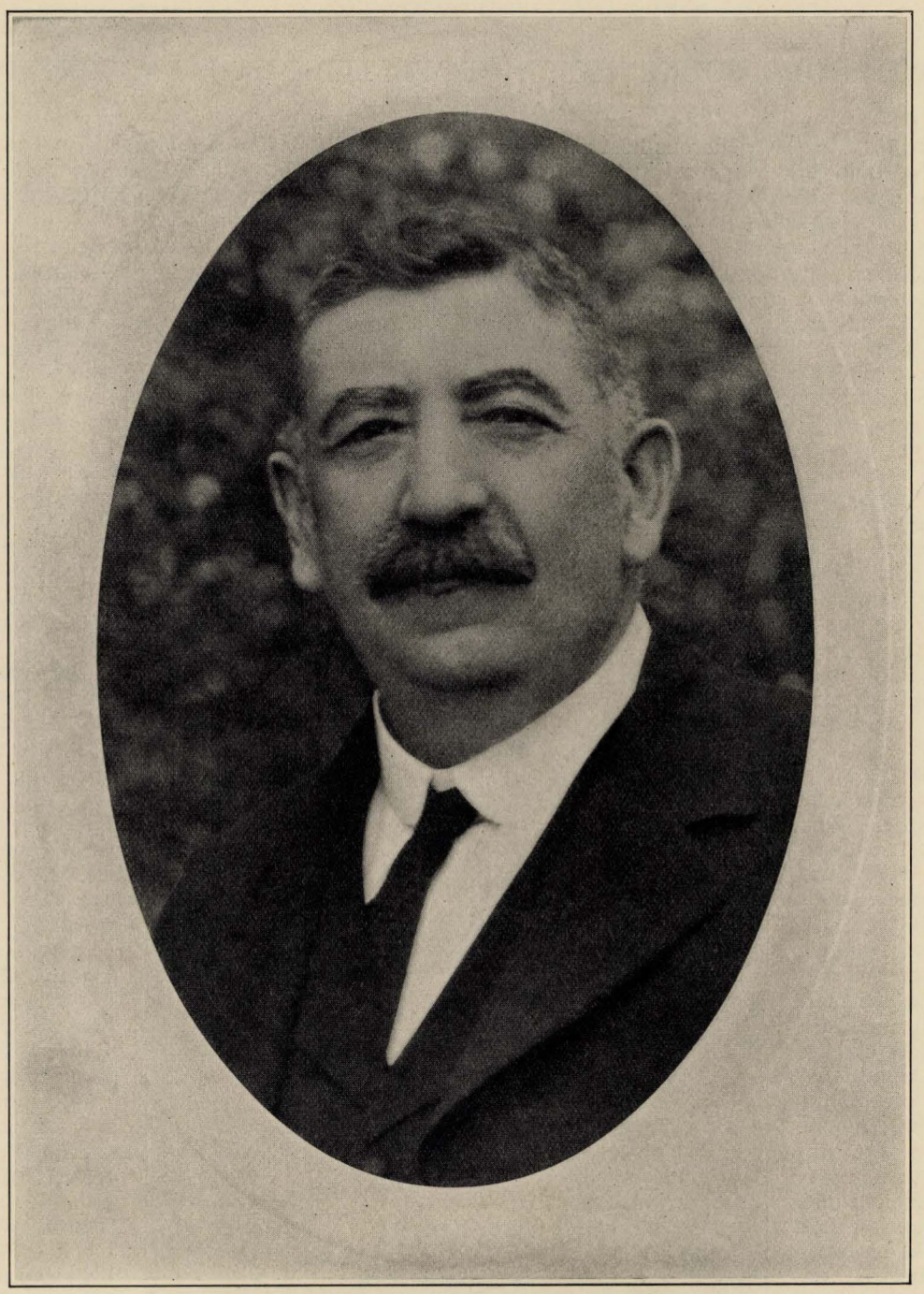
The following constitute the present Board of Directors:

Alan Bronfman, President; M. H. Levinson, Vice-President; David Spivak, Treasurer; Mrs. R. Goldin, Vice-President; Mrs. S. Saltzman, Vice-President; Charles Tadman, Hon. Director; Marcel Marcus, Hon. Secretary.

L. H. Levi, M. Mitchell, M. Auerbach, A. Boroditsky, Leo. Davis, H. Fainstein, J. Gersfield, S. L. Goldstine, J. M. Isaacs, Dr. S. Rodin, S. Zimmerman, Dr. C. J. Bermack, M. O. Cohen, Dr. Irwin Fried, M. Heppner, B. Schachter, Miss R. Goldstine, Miss N. Shaen, Mrs. Leipsic, Mrs. Spivak, Mrs. Schiller, Mrs. Bookhalter, Mrs. B. Levinson, Mrs. Frankfurter, Mrs. Mass, Mrs. Mastensky, Mrs. Galsky, Mrs. Woladarsky, Mrs. Boomin, Mrs. Frankel, Mrs. Stein, Mrs. Malcove, Mrs. Kirshner, Mrs. Cohen, Mrs. Rafalsky, Mrs. Peostin, Mrs. Guttman.



Superintendent and Mrs. Osovsky and children of the Winnipeg Orphanage.



R. S. ROBINSON, WINNIPEG

R. S. ROBINSON, the son of the late Rev. Nathan Robinson of the Holy Blossom Congregation, Toronto, was born in Russia in 1864. At the age of four he migrated with his parents to Cleveland, Ohio, thence to Bay City, Mich. About five years later they removed to Utica, N.Y. It was here that Mr. Robinson received his early education. In 1883 he engaged in the men's furnishing business in Toronto, conducting this until he left the city and went to Wabigoon, Northwest Ontario, where he remained for six years. He also prospected for two years in the copper mining district in the upper peninsula of Michigan. During the time Mr. Robinson was at Wabigoon, he was a collector of inland revenue, license commissioner, and school trustee, resigning from these positions when he moved to Winnipeg in 1903. In Winnipeg he started the nucleus of his present business, importing and exporting furs, and in 1920, this business was incorporated as R. S. Robinson and Sons, Limited, and is controlled by Mr. R. S. Robinson and his five sons, Mr. Robinson was the first Parnass of the Shaarey Shomayim Congregation, Winnipeg, and in honor of his mother, he founded the Esther Robinson Jewish Orphanage and Children's Aid Society of Western Canada. For a number of years he was a member of the board of managers of the United Hebrew Cemetery. He was President of the Winnipeg Hebrew Free School, and it was during his term of office that the main building was erected, at a cost of $65,000.00. He is a charter member of the Winnipeg Lodge, I.O.B.B., and was one of the original trustees, and is a member of The Royal Arcanum and Royal Arch Masons. (Honorary life member of Wilson Lodge, A.F. & A.M., Toronto). On June 18th, 1889, Mr. Robinson was married in Alexandria, Ont., to Bessie, daughter of Mr. and Mrs. C. Sugarman. He has three daughters, Mrs. I. J. Goldstine, Misses Dora and Ruth Robinson; and five sons, Sydney I., Wilbur J., Nathan E., Ralph T., and Percival S., all residing in Winnipeg.

JEWISH OLD FOLKS' HOME OF WESTERN CANADA, WINNIPEG

IN THE YEAR 1912, a few generous-hearted Jewish women realized that there was need in the city for a home for the aged, and promptly organized themselves for the purpose of devising ways and means to establish a home, to take care of the old, helpless, feeble and friendless Jewish men and women. Prominent among the promoters of this movement were: Mesdames N. Rosenblat, B. Shragge, A. Aronovitch, Rachel Woldlinger and Rebecca Abramovitch. These women conferred together and decided upon a plan of action. Immediately thereafter Mrs. N. Rosenblat and Mrs. Aronovitch approached their friends and obtained $75.00 for this purpose. They succeeded at the same time to secure the co-operation of Mrs. Shatsky, Mrs. M. Forgan and other women. Later they approached the men and induced some of the most prominent of them to assist them in their work. Amongst the first to respond was Mr. Joseph Genser, who helped considerably in the establishment of this worthy institution.

An association was thereupon organized and the following executive officers elected: Mr. J. Genser, President; M. Nydis, Vice-President; Mrs. N. Rosenblat, Treasurer. This committee rented a house on Euclid Ave., fitted it up, and 5 old men and women were immediately sheltered therein. The above officers served for a period of two years, at the end of which term other officers were elected with Mr. S. Cossoy as President. About this time another prominent Jewish citizen became interested in the institution, Mr. I. Greenberg, who visited the Home frequently and took every precaution that the Home should be functioning properly. A few years later Mr. Greenberg recommended that steps be taken to interest all the Jewish people in the institution with the object of gathering a fund to purchase a suitable house for the Old Folks' Home. The Directors approved the recommendation and accordingly, in April 1919, a mass meeting was called at which a large number of the most prominent Jews were present. Mr. Cossoy, the Chairman of the meeting, in his opening speech, depicted the pitiful condition of those who arrive destitute and friendless at their old age and find themselves compelled to seek assistance from the community. He stressed the point that the community is duty bound to maintain such old folks and emphasized the necessity of securing a permanent Home for such people. This hearty appeal found a ready and generous response and the meeting adopted unanimously a resolution to proceed at once with the work of securing a permanent Home. During the same week the special committee appointed at this meeting met and decided to purchase a large adequate house, suitable for the purpose of transforming it into a sheltering home, a Home worthy of the men and women who originated the institution, whose good name it ought to commemorate.



OLD FOLKS' HOME, WINNIPEG

Amongst those present at this special meeting were Messrs. J. A. Chmelnitsky, N. Rosenblat, M. Tessler, B. Starikoff, S. Cossoy, J. Gersfield, N. Chmelnitsky, I. Greenberg, J. Genser, M. Nydis, and Mesdames N. Rosenblat, R. Abramovitch, R. Fingerut, S. Cossoy, J. Genser, F. Shatsky, Jos. Finkelman.

A special Building Fund was immediately raised, the following being the first to contribute:—Mr. Hyman Miller, (legacy), $1,000; Mr. and Mrs. M. S. Freedman, $700; Mr. and Mrs. J. A. Chmelnitsky, $500; Mr. and Mrs. N. Rosenblat, $500; Mr. and Mrs. Cohen $300; Mr. and Mrs. M. Tessler, $250; Mr. and Mrs. B. Staricoff, $250; Mr. and Mrs. J. Gershfield, $250; Mr. and Mrs. N. Chmelnitsky, $250; Mr. and Mrs. I. Greenberg, $150; Mr. and Mrs. Jos. Genser, $100; Mr. and Mrs. S. Cossoy, $100; Mrs. N. Rosenblat, $100; Mrs. Rebecca Abramovitch, $50; Mrs. R. Fingerut, $50.

A Building Committee was thereupon appointed consisting of the following:

M. Tessler, Chairman; J. A. Chmelnitsky, Treasurer; Messrs. N. Chmelnitsky, S. Cossoy, B. Starikoff Jos. Gershfield, I. Greenberg, N. Rosenblat, Jos. Genser, I. M. Chmelnitsky, Chs. Rosenblat, M. Fingerut, M. Nydis, and Mesdames N. Rosenblat, Jos. Genser, R. Abramovitch, R. Fingerut, S. Cossoy, J. Finkelman, F. Shatsky.

The first move of the special Building Committee was to look for a suitable building. This they did by securing a large apartment block of 40 nice comfortably sized rooms, located on Manitoba Ave., at a cost of $20,000.00. All members of the Committee worked energetically to raise the largest possible amount of money from the Jewish people of the city and the country, so as to facilitate the purchase of this building.

Thanks to the efforts of the Committee, the sum of $10,000.00 was raised. The beautiful building, with all its up-to-date apartments was taken over; the old folks who were sheltered in the rented premises were transferred over to the new Home and in November 1919, the new building was formally opened with an impressive ceremony, participated in by a very large number of people, Mr. S. Hart Green presiding. Rabbi I. I. Kahanovitch performed the opening ceremony and called upon those present to fulfill their obligation towards the worthy institution, and the people responded generously. As a result a substantial sum was raised.

Mr. W. Crickloff offered $400 for the opening key. Mrs. A. Slobinsky offered $600 for the "Synagogue,"

which shall bear her name. Mr. and Mrs. N. Rosenblat offered $550 for the dining room, etc.

The amount raised at the opening reached the magnificent sum of $5,624.57, the names of the largest donors being inscribed in the "Golden Book" of the institution.

On November 16, 1919, was held the first general meeting in the New Home for electing a new Board of Directors, for the ensuing year, with the following result:

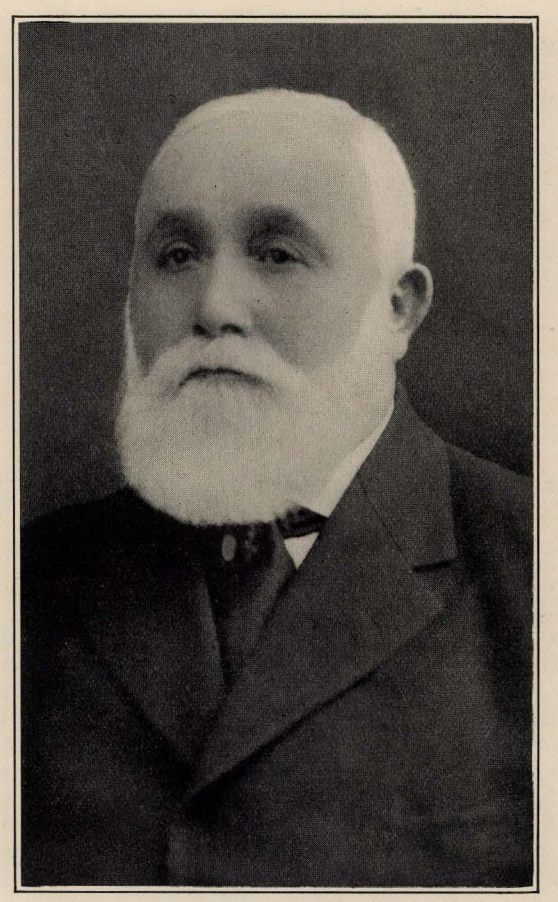
Men—J. A. Chmelnitsky, President; S. Cossoy, Vice-President; M. Tessler, Treasurer; B. Starikoff, J. Dorfman, A. Slobinsky, N. Rosenblat, Jos. Gershfield, M. Nydis, I. M. Chmelnitsky, Ch. Rosenblat, I. Greenberg, M. Fingerut, L. Shnider, K. Tirkletop.

Women—R. Abramovitch, Vice-President; J. Finkelman, J. A. Chmelnitsky, R. Fingerut, N. Rosenblat, B. Starikoff, A. Galsky, J. Gersfield, S. Cossoy, F. Shatsky.

The following are the present officers:

Mr. A. Slobinsky, President; Mr. E. Greenberg, 1st Vice-President; Mrs. J. Finkelman, 2nd Vice-President; Mr. Chas. Rosenblat, Secretary; Mr. N. Kasler, Treasurer; B. Sarner, Superintendent; Mr. J. A. Chmelnitsky, Mr. M. Tessler, Mr. J. Nemirovsky, Mr. S. Aronovsky, Mr. S. Cossoy, Mr. V. Rubin, Mr. A. Panarsky, Mr. J. Genser, Mr. H. Dorfman Mr. N. Rosenblat, Mr. Collerman, Mr. M. Nydis, Mr. N. Boxer, Mr. S. Gold, Mr. S. Shtatleman, Mr. M. Rosen, Mrs. A. Slobinsky, Mrs. F. Shatsky, Mrs. J. A. Chmelnitsky, Mrs. E. Fingerote, Mrs. S. Nozick, Mrs. S. Cossoy, Mrs. A. Berg, Mrs. A. Weidman, Mrs. H. Dorfman, Mrs. O. Starikoff, Mrs. S. Shtatleman, Mrs. S. Aronovsky, Mrs. N. Rosenblat, Mrs. J. Genser, Mrs. B. Broinstein, Mrs. R. Wilder, Mrs. S. Guttman, Mrs. M. Galsky, Mrs. I. Shurvill.

Girls' Auxiliary:-Miss Carrie Steiman, President; Miss Lillian Peikof, Vice-President; Miss Mary M. Provisor, Treasurer.



A. SLOBINSKY, WINNIPEG
President, Old Folks' Home

ABRAHAM SLOBINSKY was born in Wingorad, Russia, on June 10th, 1862, the son of Ephraim Slobinsky. He received his education in the schools of his native city, and was married in 1884. In 1905, Mr. Slobinsky came to Canada, first taking up farming, in which he was successful. He then went to Winnipeg and entered the wholesale grocery business, in which he has also been very successful. He takes an active part in all communal and charitable works. He is a former President of the United Hebrew Relief, and is now Vice-President. For three terms he has been chosen President of the Congregation House of Jacob. He was the Treasurer of the Jewish War Sufferers' Relief. In 1920, Mr. Slobinsky was appointed Treasurer of the Jewish Old Folks' Home, and in 1922 was elected the President, which position he still holds. He is a member of the Independent Order B'nai Brith, and of the Gemilath Chasodim Society. Mr. Slobinsky has two sons, Jack and Moses, and two daughters, the Misses Runa and Lucy Slobinsky.

THE VANCOUVER HEBREW FREE LOAN ASSOCIATION

FORTUNATELY the Jewish people in Vancouver have always been more or less prosperous and for this reason the need of a free loan association has never been very great. However, it was felt that such an organization could function successfully, and in January, 1915, it was under way. The founder was the late Jacob Fleishman, one of the early pioneers in Vancouver. Its sole purpose is to assist small traders in times of difficulty.

The membership is 37, which subscribed a sum of $600, and it has never been found necessary to increase this capital. Loans are made in sums up to $50, and in the whole period but forty loans have been made, aggregating the sum of $1,685. The operations have, of course, been carried on without any expense and, due to the fact that no losses have been incurred, the whole of the capital is intact.

As with similar Gemilath Chasodim Societies in other communities in Canada, the idea is to do away with the feeling that the recipient of a loan is receiving charity, and to make him retain his self-respect. In this way the borrower soon becomes a self-supporting citizen, and many well to do business men owe their start to this society.

From its first organization, the society owes much to the whole-hearted interest displayed in its work by Mr. Samuel Gintzburger, who has been its president from the start. Mr. Gintzburger, the oldest Jewish and one of the most highly respected citizens of British Columbia, takes a personal interest in every applicant for a loan, and his advice is very often worth much more than the small amount loaned. So highly is he regarded that it is not an unusual thing for the occasional young Jewish offender to be paroled under his probation. Under his presidency, the entire Jewish community is undivided in its support to the Vancouver Free Loan Society.

The officers are: Samuel Gintzburger, President; H. B. Wagner, Vice-President; Joseph Snider, Secretary.

WINNIPEG FREE LOAN SOCIETIES

THE History of the Winnipeg Free Loan Societies dates back as far as 1910, at the time when the Jewish immigration from the European countries was in full swing. Thousands of Jewish immigrants were arriving in the City of Winnipeg, without any means of self support.

Mr. M. Waisman, a young man who was taking an active interest in the problems of the Jewish settlers, conceived the idea of a Free Loan Society. He realized that such an institution would be of great service in making the Jewish immigrants self-supporting, by making them loans when necessary. Mr. Waisman had had some experience in European countries as to the management of such societies, and he called a meeting at the house of Mr. M. Richman. It was there, on January 2nd, 1913, that the first Winnipeg Free Loan Society was organized under the name of the Manitoba Free Loan Association. At this meeting there were present the following:—M. Waisman, M. Nathanson, W. Keller, M. Richman, S. Glassman, M. Rosen, I. Raykis, M. Goldenberg, J. Pollick, B. Oseran, J. E. Rosen and M. Galsky. It was decided at this meeting, that every member should contribute to the Loan Fund, the sum of $10.00. Mr. M. Waisman was elected President, and Mr. M. Nathanson, Treasurer.

The Manitoba Free Loan Association grew very rapidly, and before the first year was over, the membership had increased to ninety, and the association was doing wonderful work, assisting with loans those who were in need.

The Free Loan idea appealed so much to the Jewish community, that in 1914, twelve different loan organizations were formed and chartered under separate officers. Many people who were making loans from these societies at that time are today well-to-do and they still remain active members, not forgetting the good that the loan societies have done for themselves.

At the present time the largest and most influential of the Winnipeg Loan Societies is the B'nai Abraham Loan Association, which is a very progressive institution. There are in Winnipeg at the present time, thirty-two different Hebrew Loan Societies with a combined membership of over one thousand and with a combined capital of over $200,000.00. This is a very big factor in assisting the Winnipeg Jewish community to give relief to the new and needy arrivals.

Most of the members of the community have taken an active interest in these different loan societies, and particular mention may be given to the following, who have been among the pioneers in these institutions in Winnipeg; M. Tessler, R. Cohen, S. Kavalevitch, I. Trute, J. Krovtzow, M. Comisaroff, E. Pollick, M. Froomkin, M. Tadman, S. Bere, and particularly the Winnipeg Lodge, I.O.B.B.



M. WAISMAN, WINNIPEG

MAURICE WAISMAN, one of the active communal workers of the City of Winnipeg, was born in Odessa, Russia, the 26th of November, 1890, the son of the late Leon Waisman, who was in his lifetime, Assistant Crown Rabbi of Odessa. He was a refugee from the first Russian Revolution, and came to Canada in 1904, settling in Winnipeg, where he has since resided. He received his education at the public schools of Winnipeg. He started his business career as a printer and was instrumental in organizing the Israelite Press. Mr. Waisman printed the first Jewish paper in Western Canada, "The Winnipeg Courier." He sold his interest in the Israelite Press a few years ago, and in 1910 entered the insurance business. He has built up for himself one of the largest insurance agencies in Western Canada. He has taken a very keen and active interest in all Jewish affairs, and was instrumental in organizing practically all the Jewish Free Loan Societies in Winnipeg. He is a member of all the Winnipeg charitable institutions, and for four years was a Director of the Western Canada Hebrew Orphanage of Winnipeg. He is a past President of the Hebrew Sick Benefit Society (one of the largest societies in Winnipeg); past President of the Manitoba, Bassarabia, and Western Free Loan Societies; Council Commander of the Hebrew Friend Lodge, which he was instrumental in organizing, and is a member of the Oddfellows; National Workmen's Farband; and of the Independent Order B'nai B'rith. Mr. Waisman is particularly interested in educating the new Jewish arrivals into the duties of Canadian citizenship, and also in seeing that they are being placed in positions where they can become self-supporting and desirable members of the community. His idea in free loans is to take away from them all thought of charity, and to enable the borrower to retain his self respect. On December 31st, 1911, Mr. Waisman was married to Sarah, daughter of Moses Sumber of Praprisk, Russia, and he has two sons, Louis and William, and two daughters, the Misses Bessie and Liberty Waisman. He is a member of the Canadian Club.

THE HEBREW AID SOCIETY, VANCOUVER

THE Hebrew Aid Society of Vancouver is one of the outstanding organizations in the community. The work of the society consists of: assisting the local poor and needy with monies, food, clothes and shelter. Owing to Vancouver being a port where various immigrants are arriving from Europe via Japan and China, the Hebrew Aid Society is called upon to assist the immigrants in distress, also being thus geographically situated the city of Vancouver more than any other Canadian city in the West, is called upon to help strangers in distress in the city. It is the policy of the society not to distinguish between local cases or outside cases requiring assistance, once the applicant takes up residence in the City of Vancouver.

The Hebrew Aid Society is one of the oldest Jewish institutions in Vancouver, and it has been fortunate that it has always had amongst its supporters men and women who have shown a devoted interest in its undertakings. Among its most active members were those who played a prominent part in the communal life of the Province, including Mr. Samuel Gintzburger, Mr. A. Grossman, Mr. I. Rubinovitch, Mr. J. Fleishman, and others. A younger generation now has charge of the management, and they are worthily maintaining the ideals bequeathed them by the older members of the community.

The Hebrew Aid Society has a board of directors of 27 men and women. The executive meets every second week to discuss the different cases, and before money is expended by the officers of the organization, a thorough investigation is made of each case, and the case is then decided by the board upon its merits.

Another important branch of the society's work is the visiting of the local institutions and taking care of the Jewish inmates of such places. Clothes are provided for the inmates. It is the policy of the society to assist the directors of the public institutions in the care of the Jewish inmates.

A pleasing branch of the society's work is undertaken by the Sunshine Club under the able direction of Mrs. H. J. Morris. It is the province of this committee to send flowers to the sick.

A special feature of the society's work is the handling of the Moath Chitim fund. The society has not overlooked an individual case in the City of Vancouver. It provides money, matzos and all necessities for the Passover, not only to the local homes in need, but also distributes Passover food to the Jewish inmates in the hospitals, asylums and penitentiaries.

The society monthly expends a large sum of money for the upkeep of old folks, widows and orphans. The noble work of the society has won the well deserved praise of the city, and the citizens are no longer bored by the so-called "handkerchief collections" and "schnorers." Each citizen pays his contribution once a year and by so doing he automatically becomes a member of the organization. The Board of Directors holds four general meetings a year in order to acquaint the members of how the monies are being expended and how the cases are dealt with.

The organization holds open meetings and public entertainments for the purpose of raising funds for special cases. Great credit is due to the good-heartedness of the local women, who give untiringly of their time to promote the society's activities.

In addition to attending to the requirements of their own needy, the Society also makes regular contributions to the Western Canada Jewish Orphanage, and to the Old Folk's Home, in Winnipeg, and it also was active in the relief drives for the Jewish war sufferers in Europe. It also supports the Zionist calls, and all other demands.

The usual idea of Federation is strictly followed, and in November, 1924, the Society had its first drive for a "community chest" which resulted very satisfactorily. In this drive not only the individual members of the community took part, but every Jewish organization in the city actively interested themselves. The amount set out for was reached and Federation, or the systematic distribution of charity, has come to Vancouver to remain.

The officers of the organization are divided as follows:

President, Mr. J. B. Jaffe; first vice-president, Mrs. H. B. Wagner; second vice-president, Mrs. Wm. Genser; financial secretary, Mrs. L. Rosenbaum; recording secretary, Mr. N. C. Levin; treasurer, Mr. A. Rothstein; men's financial committee, Messrs. Wm. Genser, Nace Swartz, H. B. Wagner, L. Rosenbaum; ladies' financial committee, Mesdames. B. Blackson, S. Goldbloom, L. Hoffman; ladies' invitation committee, Mrs. M. Reuben, Mrs. A. Ablovitz, Mrs. S. Harris, Mrs. E. Gold; men's invitation committee, Messrs. Tanzman, S. Rothstein, M. Margolius; board of trustees, Mesdames. H. J. Morris, J. Buckshon, J. Parker, H. Braverman, H. Brown, A. Robins, Cibular; committee visiting hospitals and insane asylums, etc., Mesdames, H. B. Wagner and H. Harris; Sunshine Club, Mrs. H. J. Morris.



S. GINTZBURGER, VANCOUVER

SAMUEL GINTZBURGER is an outstanding member of the Jewish community of British Columbia. He was born at Neuchatel, Switzerland, on the 14th of February, 1867, the son of the late Nephtali Gintzburger. He received his education at Neuchatel, Switzerland, and Freiburg, Germany. Mr. Gintzburger has taken an active interest in the development of Vancouver. He arrived in British Columbia in the spring of 1887, and followed the many diversified occupations of a pioneer. He first took up one hundred and sixty acres of land on the site of what is now the City of North Vancouver, then engaged in trading with the Indians on the west coast of Vancouver Island. In 1888, he was occupied in seal hunting in the North Pacific and Behring Sea, later mining silver in the Kootenay. He eventually joined the gold rush at Atlin, and engaged in placer mining, but without great success. He has been the leader in all communal undertakings in the Jewish community of his city, and has been identified with practically every institution there. For years he has been President of the Congregation Temple Emanu-El. From 1915 to 1924, Mr. Gintzburger was the President of the Vancouver Hebrew Free Loan Ass'n., which he was instrumental in organizing. He takes a keen interest in all matters of public welfare and acts as a "big brother" to Jewish children who get into trouble and who are referred to him by the Juvenile Court. He is a member of the Vancouver Zionist Society. In 1912, and 1913, Mr. Gintzburger served as Councillor of West Vancouver Municipality. In 1913, he was appointed Consul of Switzerland, which appointment he still retains. He is the Hon. President (life) of the Vancouver Automobile Club, and is a member of the British Columbian Philatelic Society; Vancouver Scientific, Arts and Historical Society; and L'Alliance française. Mr. Gintzburger was married to Rosina, daughter of the late Louis Robinson, of Montreal, and has one daughter, Miss Pauline Emma Gintzburger (B.A., M.A.), University of British Columbia, and winner of the Governor General's Gold Medal, 1919 class.

OTTAWA CHARITABLE ORGANIZATIONS

THE OTTAWA MEN'S HEBREW BENEVOLENT SOCIETY was established in 1900, and as its name implies, had for its object the care of the poor, helping the indigent community to re-establish themselves and seeing that all were provided for, particularly during the holidays. They worked in conjunction with the Ladies' Hebrew Benevolent Society, which had been organized some time previously, and all calls for relief were attended to by these two organizations. Particular attention has been given to the relief of the newly-arrived immigrants, and practically all the communal undertakings in Ottawa had their origin in this Society. The late Mr. Aaron Rosenthal and the late Mr. Moses Bilsky were largely responsible for its formation, although they both were charitable institutions in themselves. It was a common sight in the early days of this Society's existence, to see either or both of these gentlemen leading some poor stranger to his proper destination, or helping anyone in a financial way.

Otttawa at the present time, has found no necessity for a Federation of Jewish charities, as the members of the Jewish community are supporters of all existing charities. The community contributed in the neighborhood of $70,000 to various relief collections, and there are very few cities in Canada where the Jews and non-Jews appear to have so much in common. The officers of this Society are:—President, Mr. J. Holzman; First Vice-President, Rev. J. Mirsky; Second Vice-President, Mr. H. Berlin; Secretary, Mr. Sam Caplan; Treasurer, Rev. L. Doctor; Members of Executive, Messrs. S. Katz, I. Siegler, A. Brumberg, W. Abelson, M. Stein, J. Rachlin.

THE OTTAWA HEBREW BENEFIT SOCIETY is the largest men's charitable organization in the community, having a membership of over two hundred. It was founded in 1913. The members visit the sick and provide for those in distress, and there is also a sick benefit fund in connection with the organization. The officers are:—President, Mr. Max Finkelstein; Vice-President, Mr. M. B. Margoshes; Financial Secretary, Mr. I. L. Cohen; Recording Secretary, Mr. H. Segalowitz; Treasurer, Mr. S. Berezin; Inner Guard, Mr. L. Lobel; Marshal, Mr. H. Stein; and Trustees, Messrs. I. Nadler, M. Sidney, M. Flescher.

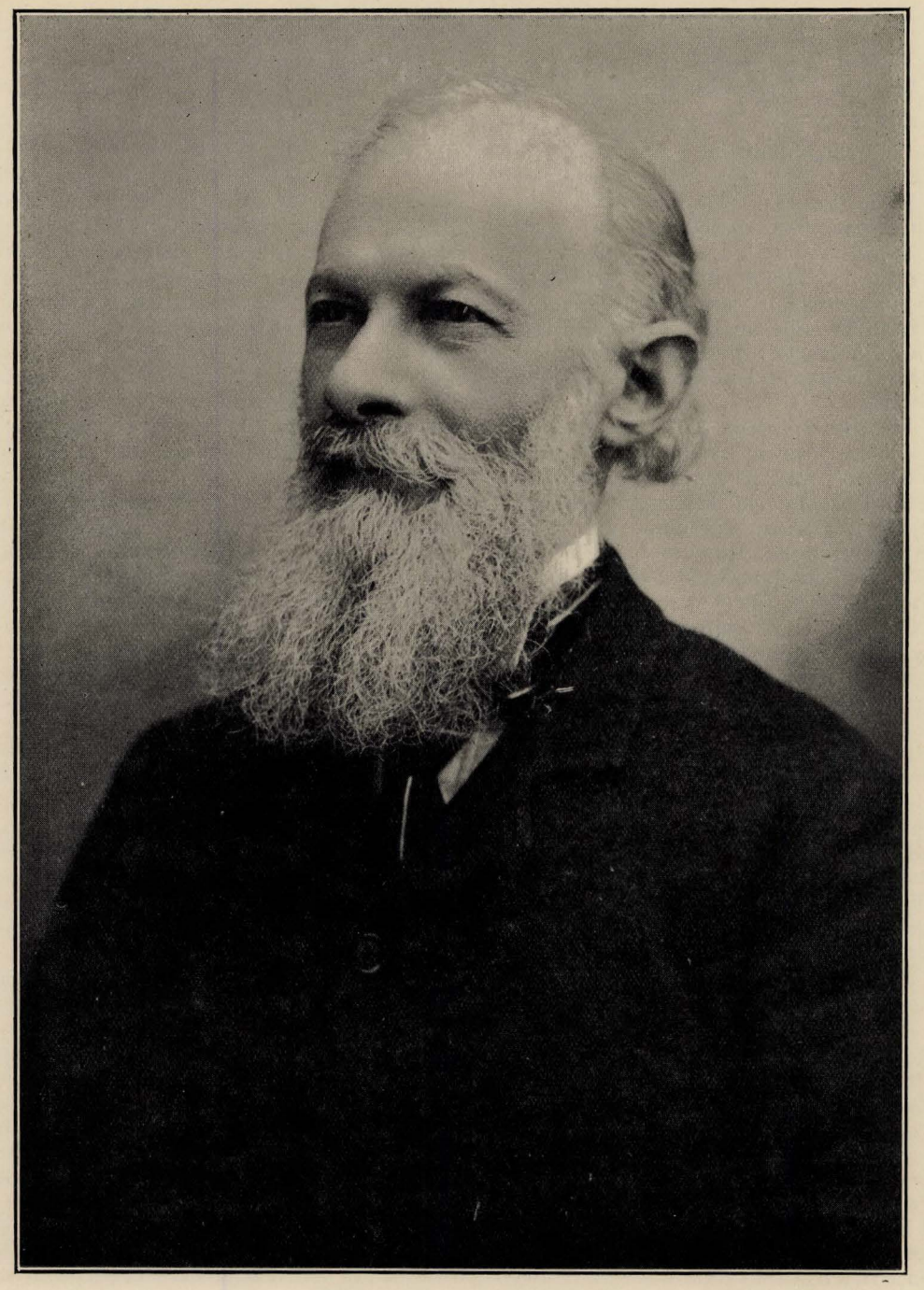
THE OTTAWA CHEVRA KEDISHA has been in existence for a long time. This Society undertakes all the usual duties of such an organization, and it is assisted by a ladies' auxiliary. It is the custom of this institution to elect annually four Presidents who serve in turn for three months each. The present Presidents are:—E. Slonemsky, M. Shore, B. Lifshitz and M. Goldsmith.

HAMILTON CHARITABLE ORGANIZATIONS

EVERY Jewish community in Canada has its organizations engaged in communal undertakings. It is not everyone that can boast of so many activities as can Hamilton. For the size of its Jewish population, in comparison with other communities, the service rendered successfully through these organizations is unique, and Hamilton is to be congratulated upon its public-spirited citizens who have made this possible.

The leading organization in Hamilton is the the UNITED HEBREW ASSOCIATION, which was organized in 1912 by Messrs. Adolph Levy and David Sweet. Hamilton was the first Jewish community in Canada to form a central organization for the systematic distribution of charity, and it has been followed by every other community with a population that is able to support it. One of the first undertakings was to purchase their own home, which provided a centre for all local activities, and here Hamilton took a step forward which has been followed by many other communities. The United Hebrew Association was primarily organized for educational, charitable and social service work, and it has become the communal centre of Hamilton. Under its roof every activity in the community is planned and carried out. It has its Family Welfare Board, which takes care of numerous domestic problems, in addition to the monetary assistance given to the needy. The Hachnosis Orchim are also taken care of by this Association, and many homeless strangers are given meals and lodging and assisted to their destination. The Association has also undertaken the work of a Free Loan Society and many recipients of these free loans have become self-supporting men who otherwise would have been a burden on the community. Immigrant Aid work is also undertaken by the United Hebrew Association, and the almost superhuman efforts of Mr. David Sweet has been particularly noticeable in this branch of work. The Association is mainly supported by contributions from members and voluntary contributions from the public. The present officers are:—President, Geo. Ringel; First Vice-President, P. Phillips; Second Vice-President, Mrs. S. Needle; Hon. Secretary, M. Geller; Executive Secretary, Miss Lillian Goldstein; and Treasurer, Mr. A. Halpern.

THE HEBREW BENEVOLENT SOCIETY OF HAMILTON is a constituent member of the United Hebrew Association and was organized in 1918 for the purpose of distributing charity to the needy. It is supported entirely by membership dues and donations. Monthly meetings are held in the United Hebrew Building. The officers are:—President, Sholom Wright; Vice-President, B. Goldberg; Treasurer, M. Steinberg; and Secretary, H. B. Sure.



THE LATE A. ROSENTHAL

THE LATE MR. AARON ROSENTHAL, one of the pioneer Jewish citizens of Ottawa, belonged to that sturdy generation who were amongst the founders and builders of the Jewish community of Canada. He was an outstanding resident of the Capital for over thirty years and was born at Loblens, Germany, on April 8th, 1829, the son of the late Mendel Selig Rosenthal, of that City. He left his home at the age of thirteen years and went to Australia, where he was at the time of the gold rush in 1859, and where he remained until 1876. On March 27th, 1867, he was married to Bertha Lehman of Berlin, Germany, who at that time was on a visit to Australia. In 1876, Mr. Rosenthal came to Canada and established in Montreal a wholesale jewellery firm, under the name of Rosenthal, Benjamin & Company. In 1879 he moved to Ottawa, where he resided until his death, which took place on October 1st, 1909. He established a retail jewellery business there which was conducted for many years under the name of A. Rosenthal & Sons, and which was some years ago sold to Henry Birks Limited. Mr. Rosenthal took a leading part in the philanthropic movements in Ottawa and was actively interested in all the charitable, welfare, and educational undertakings, especially in the Jewish community. In all his activities he was ably aided by his wife, who also took a prominent part in all philanthropic movements. His sterling reputation and upright character will long be remembered in all parts of Canada, as his business connections extended from coast coast. Mr. Rosenthal left four sons, Messrs. Adolphe, Samuel, Martin, and Harry Rosenthal, who are all highly respected residents of Ottawa. Mr. Samuel Rosenthal was the first, and to the present time, the only Jew who has been elected to the City Council in Ottawa. He served as Alderman for nine years, and was also very prominently identified in the athletic life of the City. Both Mr. and Mrs. Rosenthal occupied high positions in the social life of the Capital. Their lives will be an inspiration to those who aspire to do service to the less fortunate.

ACTIVITIES OF CANADIAN JEWISH WOMEN

JEWISH women in Canada have from the earliest days proved themselves to be "true mothers in Israel". At a time when the Jewish population of this country was but a few souls, the wives of these pioneers settlers kept the spark of Judaism alive. Lacking almost everything required for the establishment of a Jewish community, the women steadfastly adhered to the tenets of their faith and in their homes maintained a real Jewish atmosphere. They instructed their children in the obligations of their religion and at all times set an example to be followed.

Among the first Jewish women in Canada were Dorothea Judah (wife of Aaron Hart), Frances Ezekiel (wife of Lazarus David), and Rebecca Franks (wife of Levy Solomons), and among the first generation born in Canada or in the American colonies were, Abigail David (wife of Andrew Hays), Frances David (wife of Myer Michaels), Rachel Solomons (wife of Henry Joseph), Sarah Judah (wife of Moses Hart), Sarah Hart (wife of Samuel David), Caroline Hart (wife of Moses David), Miriam Hart (wife of Uriah Hart), Frances Lazarus (wife of Ezekiel Hart), and Harriet Hart (wife of Benjamin Hart).

It was the munificent gift of a considerable sum of money by Mrs. Myer Michaels, daughter of Lazarus David, (who was the first Jew to be buried in Canada), that materially assisted the building of the Shearith Israel Synagogue of Montreal, the first Jewish place of worship of this country, and in the succeeding years the wives of the members of this congregation have at all times worthily maintained the high ideals and devotion shown by this lady in the upkeep of the institution. It was in 1863 that the first synagogue was erected on the Pacific coast, and one of the most indefatigable workers in raising the funds necessary for its construction was Cecilia Davies (Mrs. Frank Sylvester), who still has in her possession a letter of appreciation from the officers of the congregation, written at that time.



MRS. HENRY JOSEPH
(Rachel Solomons)

Fortunately the early Jewish settlers were all possessed of considerable means when they came to this country, and consequently there was little or no call for philanthropic work among them. Nevertheless they took much interest in such charities as existed, and were liberal subscribers to all demands for relief.

It was not until 1877 that the first Jewish women's charitable organization was formed in Montreal for the purpose of assisting in the relief work amongst the Jewish women and children; work which had up to that time been carried on by the men's society. The Ladies' Hebrew Benevolent Society was the name selected and during the many years that this organization was in existence, it fulfilled, in a most capable manner, the intentions of, its founders. Within a short time, the Montefiore Ladies' Aid Society in Toronto also came into being, and this was followed by the formation of other charitable organizations in different communities. Mrs. (Camilla) Herman Levy in Hamilton organized the Deborah Ladies' Aid, which in addition to doing charitable work was an auxiliary to the Anshe Sholom Congregation, and up to the time of her death, Mrs. Levy retained office as President of this organization. At about the same time, Mrs. George Frankfurter in Winnipeg entered into the life of service that she rendered to her community. In the maritime provinces, Mrs. Solomon Hart and her daughters organized a women's aid society in St. John. Mrs. Samuel Gintzburger did similar work in Vancouver, and both in Montreal and Toronto numerous other charitable organizations came into existence. The memory of Mrs. Samuel Davis in Montreal, Mrs. Montefiore Joseph in Quebec, Mrs. (Rabbi) Jacobs, and Mrs. A. Landsberg in Toronto, and Mrs. A. Rosenthal in Ottawa, in addition to the names previously mentioned will always remain as beacons in the field of women's work in Canada.

The range of women's activities cover all branches of communal endeavor, and in whatever field of work they have entered, no section of the population showed a more devoted interest than the Jewish women. Their undertakings are not sectarian, though they naturally devote their greatest endeavors to the relief of their own people. Among the organizations formed by women's aid societies are:— Jewish branches of Women's Councils, Jewish Chapters of the Imperial Order of the Daughters of the Empire, auxiliaries to hospitals, orphanages, old folks' homes, synagogues and other institutions. Maternity hospitals, Big Sister work, girls' clubs and summer camps, where under-privileged mothers, children and working girls are given free recreation, all form part of women's activities.

Among the workers of today who are particularly prominent may be mentioned Mrs. Lillian (A. J.) Freiman of Ottawa, undoubtedly one of the outstanding women of the country. Possessed of a wonderful organizing ability, her influence has been sought and freely given to anything for the betterment of conditions in this country or elsewhere. Prominent among her many undertakings was the Ukranian War Orphans' Relief, when she went to Ukrania and personally supervised the bringing to Canada of hundreds of Jewish war orphans, all of whom she saw placed in splendid Jewish homes, where they are being brought up as members of the family. The high position that Canadian Hadassah today occupies is largely due to the devoted work of Mrs. Freiman, and it was a splendid acknowledgment of her ability when the City of Ottawa, at the time of the influenza epidemic, placed in her hands the complete charge of combating the disease. Mrs. Lyon Cohen, Mrs. Clarence I. de Sola, Mrs. C. A. Workman, Mrs. (Gertrude Silverman) David Davis, Miss Essie Hirsch, Mrs. S. Wener, Mrs. H. Saxe, Mrs. Vivian S. Hart and Mrs. Martin Woff have been and are among the most active women workers in Montreal. In Toronto, Mrs. David Dunkelman, Mrs. I. H. Siegel, Mrs. M. L. Willinsky, Mrs. Chas. Draimin, Mrs. (Rabbi) B. R. Brickner and others are very active and in Hamilton, Mrs. Epstein, Mrs. M. Levy and Mrs. M. Simon; in London, Mrs. B. Lewis; in Ottawa, Mrs. Kert; in Winnipeg, Mrs. Moses Finkelstein, Mrs. H. E. Wilder and Mrs. S. Hart Green; in Calgary, Mrs. A. H. Goldberg and Mrs. C. Benjamin; in Vancouver, Mrs. M. Grossman and Mrs.

E. R. Sugarman; and in St. John, Mrs. Louis Green may all be mentioned for the unselfish devotion they have at all times shown as public-spirited women in their communities.

Jewish women have made names for themselves in the world of art and music, foremost among whom may be mentioned Madame Donalda (Pauline Lightstone). Miss Regina Seiden of Montreal has already established a name as a portrait painter. The Jewish young women of Canada are to a considerable extent entering into professional life, and Mrs. L. M. Singer of Toronto was the first Jewish young lady to graduate as a Doctor of Medicine. There have been numerous graduates in Arts and other higher courses and the records set by them at the different universities have been a great source of pride to all.



Mrs. A. Belasco, Victoria, B.C., and her son David, now the famous Playwright

Theforemost women's organization in Canada is the Hadassah, organized in 1916 by Mrs. A. Selick of Toronto, as the women's branch of the Zionist Organization. Since its founding it has embraced every locality in this country and under the presidency of Mrs. A. J. Freiman has become second in importance only to the Zionist Federation. In all Zionistic activities Hadassah has taken a leading part, and its endeavors on behalf of the Keren Hayesod are particularly outstanding. In the eleven years of its existence Hadassah has grown from one small society to 68 distinct chapters, from coast to coast, and has raised, for Hadassah purposes, the total of $230,060.90. A complete record of Hadassah activities is given on pages 277-287.

A feature of the activities of Canadian Jewesses is the great work done by them during the terrible days between 1914-1919. Immediately after the outbreak of war, in all communities they organized and worked for the relief of the needy dependants and for the comfort of the soldiers. Several chapters of the Imperial Order of the Daughters of the Empire were formed by Jewish women and the work done by them won the commendation of the authorities. In other districts they joined the existing chapters, and either individually or collectively contributed to the accomplishments of the women of the community. When relief was organized for the Jewish war sufferers in Europe they raised hundreds of thousands of dollars in money and stores of supplies, clothing and food-stuffs in all parts of Canada, Mrs. Freiman again taking a leading part, when she toured the entire country, seeking assistance for those in want.

Jewish young ladies who had qualified as nurses joined various hospitals and Red Cross units, and saw service in Canada, England, and in the war area.

It was a Jewess, Miss Caroline Hart, a great-granddaughter of the first Jew who settled in Canada, who was the organizer of Toronto's kindergarten system. She was a pioneer in this movement in America, and received her training at the famous training school in St. Louis. From 1885 to 1892, Miss Hart was the head of the kindergarten department of the Toronto Normal School.



MRS. LOUIS GREEN, ST. JOHN, N.B.



MRS. FRANK SYLVESTER, VICTORIA



THE LATE MRS. H. LEVY,
ST. JOHN, N.B.



MRS. W. DIAMOND, EDMONTON



MISS FANNY JOSEPH,
QUEBEC



MRS. DAVID DAVIS, MONTREAL



Castonguay

MRS. A. KERT, OTTAWA



THE LATE MRS. SAMUEL DAVIS

FOR almost fifty years one of the outstanding women of Montreal, Mrs. Samuel Davis, the widow of Samuel Davis, founder of the firm of S. Davis & Sons, died in Montreal on December 21st, 1897. Her maiden name was Miss Minnie Falk, and she was married to Samuel Davis in 1857. Exemplary in all the relations of life, Mrs. Davis was beloved and esteemed by everyone who knew her. For many years she was the President of the Ladies' Hebrew Benevolent Society, and always took a lively interest in its affairs as well as in those of the Baron de Hirsch School and of several other charitable institutions. Benevolence was a leading trait in her character, which was embellished by every virtue that should adorn a perfect woman. Practically every charity in Montreal found in her a generous and constant patroness, and numerous individuals whom she helped in the time of need can trace their first success in life to her assistance. She took an active interest in the Temple Emanu-El, Montreal, of which congregation her husband was one of the founders. Any deserving appeal to her sympathy or aid was answered, and her figure was a familiar sight in the poorer Jewish districts of Montreal, where she was a regular visitor to homes in want. Her philanthropies took a practical form and gifts of food and clothing were at all times carried with her in her visits to the poor; in fact, it has been said of Mrs. Davis that she was a charitable organization in herself. Mrs. Davis was survived by five sons, Eugene H. of New Orleans; Maurice E. and Melvin H. of the firm of S. Davis & Sons of Montreal; Sir Mortimer B., President of the Imperial Tobacco Co. of Canada, Ltd.; and David T. of New York; and two daughters, Mrs. Cole and Mrs. Lustgarten of New York. From the time of the death of her late husband, no event had occurred among the Jewish community which caused more profound sorrow than her passing away. Her communal activities have been worthily upheld by her children, her son Sir Mortimer having been knighted by His Majesty King George V., as a recognition of his great philanthropic work.

THE LADIES' HEBREW BENEVOLENT SOCIETY, MONTREAL

IN the month of February, 1877, a small body of Jewish women met to discuss the advisability of organizing a society with the object of alleviating the sufferings of the local Jewish poor women and children. The following ladies were present at this meeting;—Mesdames Louis Saunders, Alex Saunders, Hyam Moss, Isidore Saunders, David Moss, John Moss, J. L. Moss, Samuel Davis, Mona Lesser, E. Meyers, B. Kortosk, Henry Jacobs, and others.

The outcome of the meeting was the organization of the Ladies' Hebrew Benevolent Society, which was formed with a regular set of by-laws, and which was shortly afterwards incorporated by a special Act of the Legislature of the Province of Quebec. The following ladies were elected the first officers;—President, Mrs. Louis Saunders; Vice-President, Mrs. Henry Jacobs; Treasurer, Mrs. Samuel Davis; Secretary, Mrs. J. L. Moss.

At the start, the Board met once a month, generally at the residence of the president, but as time went on and the Jewish population increased, the number of poor grew in proportion. Weekly meetings of the Board were then instituted, and for many years they met at the old Baron de Hirsch Institute on St. Elizabeth Street. When the present building of the Institute was completed on Bleury Street, the Board continued to meet there weekly.

After the Society became incorporated they were in receipt of an annual grant from the Provincial Government, and they also received a yearly donation from the Montreal City and District Savings Bank. These two amounts, together with the annual dues of the members, and the amounts derived from concerts and bazaars held at various times, enabled the Society to carry on its good work during the early years of its existence.

In 1903, however, the Society found itself unable to cope with the ever-increasing demand on its funds, due largely to the great influx of Jewish immigration. At a special meeting, convened in May, 1905, by the Baron de Hirsch Institute to meet the Board, it was mutually agreed that the former pay for transportation and supply the poor with coal, and share with the Society such other expenses, as for medical attendance, clothing, shoes, rubbers, rent, etc., etc. By this arrangement the Society was enabled to largely increase its already great sphere of usefulness.

Right up to the time of the formation of the Federation, the Society continued its monumental work in the community, and many are the different forms its activities embraced. The ladies dispensed cash relief to poor and aged women, widows, deserted women and orphans. Clothing and other necessaries were provided for school children, and application for medical aid or entrance into any of the hospitals was always acted upon immediately. Many hours were also devoted to friendly visiting of the poor, thus bringing hope and cheer where both were wanted.

Although all the members were active in their support of the Society special mention may be made of the great and active interest displayed by Mrs. Samuel Davis, the Misses Rubenstein, Mrs. Lewis A. Hart, Mrs. H. Vineberg, Mrs. Jacob Goldstein, Mrs. J. A. Jacobs, Mrs. Mark Workman, Mrs. David S. Friedman, Mrs. S. Fischel, Mrs. C. A. Workman, Mrs. Maxwell Goldstein, Mrs. G. Fischel, and the Misses Essie Hirsch, Gertrude Silverman, and Fanny Harris. The services of Mr. D. A. Ansell and Mr. I. Rubenstein were also at all times at the disposal of the Society, and their advice and assistance were of inestimable value

Since the formation of this Society, the pioneer women's philanthropic institution of the Jewish community of Canada, numerous other societies have come into existence, some of which have in the meantime passed away. In the almost half century since the organization of the Ladies' Hebrew Benevolent Society, some of the most successful business men of the country owe much of their start to the original aid furnished them by it, in preparing the way for their education, and it must be a source of much satisfaction to the remaining living of the first members, as also to their successors, to see the practical results of their work. Few of the original members are left, but their memory will remain imperishable to succeeding workers, and their examples being well followed by the younger ladies in all fields of welfare work. Throughout the entire existence of the Society the members displayed a spirit of charity and self-sacrifice that may well be followed and of them it may truly be said "they were blessed in their giving".

THE LADIES' MONTEFIORE BENEVOLENT SOCIETY, TORONTO

THE Ladies' Montefiore Benevolent Society was the first Jewish women's charitable organization in Toronto. It was organized about 1878, after the erection of the first synagogue (The Holy Blossom) of that city, and consisted chiefly of the wives of the members of that congregation. Mrs. Rosenthal was its first President.

During the first few years of its existence, not much charitable work was accomplished, as there was no need for it, the Jewish community of Toronto being small with very few poor families.

In 1882-3 however, there was an influx of immigrants into Toronto owing to the many massacres and pogroms which had taken place in Russia and Roumania. At this time the need for charitable work was indeed great as the number of Jewish poor had increased considerably.

The Society received an annual grant from the city, and to raise additional funds, they instituted a yearly ball. As there were no Victorian or city nurses at that time, the members of the Society personally visited the sick and did all that was in their power to lighten their burdens. A Dorcas Society for the purpose of making clothing for the poor and to teach the children sewing was established. This was the nucleus of the Sewing School which is still in existence, and which at the present time is being carried on at the Community House, Toronto; lessons in all kinds of sewing being given to many young girls.

In 1916, when most of the charitable organizations of Toronto became affiliated with the Federation of of Jewish Philanthropies, the Ladies' Montefiore Benevolent Society also became one of its constituents.

The following were the successive Presidents of the Society;—Mrs. L. Samuel, Mrs. A. Miller, Mrs. A. D. Benjamin and Mrs. Loeser.



MRS. C. I. DE SOLA, MONTREAL

MRS. C. I. DE SOLA (Miss Belle Maud Goldsmith) was born at Cleveland, Ohio, the daughter of Leopold Goldsmith of that city. She received her education in Cleveland, and is a graduate in philosophy of Western Reserve University, and a member of the McGill Alumni Association. In her native city she was a prominent worker along charitable and educational lines. Mrs. de Sola was one of the founders of the Girls' Friendly Club, and its first vice-president. She was married to the late Chevalier Clarence I. de Sola of Montreal, and has two sons, Raphael and Gabriel, and two daughters, Misses Jessica and Esther de Sola. Mrs. de Sola took her place as a prominent social and communal leader of the Montreal Jewish community, following her marriage, and she organized the Daughters of Zion and the Sisterhood of the Spanish and Portuguese Synagogue. She is one of the three presidents of the Social Committee of the Victorian Order of Nurses, and is connected with a number of other non-sectarian institutions. She founded the Friendly League of Jewish Women, and organized the Welcome Club for Jewish working girls. Mrs. de Sola was instrumental in launching the Welcome Camp at Shawbridge. She was Honorary President of the Montreal branch of the Canadian Women's Press Club for three terms, which was a signal mark of esteem as it had been decided that the office was to be held for two years only. In 1918, she was decorated by King Albert of Belgium with the Order of Queen Elizabeth, in recognition of the services she rendered during the war, in connection with Belgian relief work. She received the Gold Cross of Mercy, which was conferred on her by His Majesty, King Peter of Serbia, and the Silver Medal of the Serbian Red Cross, given through the Serbian Consul General in Canada, on behalf of the Serbian Red Cross. On June 14th, 1923, she had the honour of being presented at court to the King and Queen of England, by the Marchioness Curzon of Kedleston, and she had the unique distinction, for a Canadian Jewess, of personally presenting her daughter, Miss Jessica, to Their Majesties.



MRS. LYON COHEN, MONTREAL

MRS. LYON COHEN, RACHEL (RAY) FRIEDMAN, an outstanding figure in communal and charitable work in Montreal, was born in that city, the daughter of the late Noah and Sarah Friedman. Mrs. Cohen received her education at the public schools of Montreal, and later attended the Sacred Heart Convent, attending at the same time a Hebrew School, which was connected with the Synagogue. Her father, having been Parnas of the Cadieux Street Synagogue, now the Shaar Hashomayim Synagogue of Westmount, and President of the Young Men's Hebrew Benevolent Society, the atmosphere and environment in which she was brought up was thoroughly Jewish. Her mother's home was a regular shelter for transient co-religionists, who always found a welcome and a meal at the Friedman home. On February 17th, 1891, Mrs. Cohen was married to Mr. Lyon Cohen, son of the late Lazarus and Fanny (Garmaise) Cohen, of Montreal, and she has three sons, Lieut. Nathan Bernard, Capt. Horace Rives and Lawrence Zebulum, and one daughter, Miss Sylvia Lillian Cohen. Like her husband, Mrs. Cohen devotes much time to philanthropic work, and while not holding office in many of the societies with which she is affiliated, she takes special interest in the Jewish Endeavour Sewing School of Montreal, which she founded in 1902, and of which she has been President since its inception. This school, which is now one of the constituencies of the Federation of Jewish Philanthropies, is performing a very valuable service to the Montreal Jewish community. Mrs. Cohen's communal activities are non-sectarian, being by no means confined to any one creed, and she is a life governor of the Montreal General Hospital and the Western Hospital, Montreal. She is a member of the following institutions; Ladies' Auxiliary of the Shaar Hashomayim Congregation; Shaar Hashomayim Sewing Circle; National Council of Jewish Women; Montreal Women's Club; Westmount Victorian Order of Nurses; Federation of Jewish Philanthropies; Hebrew Maternity and Montreal Maternity Hospitals; and the Children's Memorial Hospital;

PRESENT DAY ACTIVITIES OF MONTREAL JEWISH WOMEN

By Irene Wolff

THE activities of the Jewish women of Montreal range throughout the entire field of philanthropic, charitable, patriotic and social endeavour. The largest Jewish community in Canada, its women strive to make themselves worthy to uphold a good name the women of the race have borne from time immemorial. The poor and distressed of our people, the immigrants arriving forlorn and disconsolate in a strange land, the sick, the needy, those seeking for spiritual guidance or material help, for mental diversion or for physical aid, all are looked after and all needs are filled by the tireless enthusiasm and energy of the Jewish women of Montreal.

The organization with the largest scope is the Montreal Council of Jewish Women. Organized in 1918 as a local Council of the Council of Jewish Women of the United States, it was decided in the winter of 1924 to become an independent body and keep all the funds in Canada. A Provincial Charter has been applied for. The Council has a membership of about 500, and has on its advisory board a representative from each of the chief Jewish women's organizations of Montreal. There are a number of different committees, each doing active work. One of the most important is the Juvenile Aid and Big Sister Committee which works in conjunction with the Jewish probation officer, whose salary is paid in equal shares by the Council, the Federation of Jewish Philanthropies and the Provincial Government. The Council was the pioneer in the Big Sister movement in Montreal, starting in January 1920.

Immigrant Aid work has always been an important undertaking of the Council. Reports of cases requiring attention are received from the Y.W.C.A., the Government Bureau and from the Council of Jewish Women in the United States. In connection with this work, two clubs for immigrant girls were organized, and these met weekly at the Baron de Hirsch Institute for some years. There were always some ladies in charge who were at all times ready to listen sympathetically to the girls' problems and help to solve them. Classes were held in sewing and in English, games and dancing were organized, and in cases where needed, employment was found. The girls in the original club have all either married or otherwise grown beyond the need of such a club, which automatically disbanded; the other one is now being carried on under the Y.W.H.A.

The winter of 1923-24 saw the arrival in Canada of a number of Roumanian refugees who had been permitted by the Canadian Government to enter the country on condition of their not becoming a charge on the public. To cope with this situation the Council called an emergency meeting of representatives of the various organizations and a Ladies' Auxiliary of the Jewish Immigrant Aid Society was formed, which has since that time been functioning as a separate body. Formed in the first instance to look after these special immigrants, seeing that suitable housing accommodation was found for them, that they had a sufficiency of clothing to stand our severe winter, and above all finding them employment, the Auxiliary proved itself so efficient that it was decided to continue it as a permanent organization.

Another laudable enterprise of the Jewish Council has been the Recreation Centres conducted in three schools in the Jewish districts during the summer months, and attended by about fifteen hundred children. These schools teach almost everything but lessons; the girls, who form the majority of the pupils, are taught sewing, knitting, basket work, hatmaking, drawing, etc., whilst for the boys other forms of recreational work are taught. Athletics form a great part of the programme, whilst picnics and occasional all-day outings are added attractions.

Other activities of the Council are: sewing for the Hebrew Orphanage, a committee of ladies meeting at the orphanage once a week, doing all the mending for the children and making new garments, conducting the Old Clothes Shop at the Baron de Hirsch Institute: the compilation and publication of a Kosher Cook Book; a hospital visiting and convalescent relief committee, which carries cheer to Jewish patients in all the city hospitals, goes regularly to feed the helpless children at the Children's Memorial Hospital two days a week, and other related work; a large number of orphans from the war areas of Europe were placed in homes by the Council. Nor have they lost sight of the æsthetic side of life, and under their auspices is a very active Music and Dramatic Club. It is composed of those capable and willing to perform either musically or dramatically, and comprises most of the younger members of the Council. For the benefit of Council members and their friends classes in Civics, Current Events, Child Psychology, etc. have been held from time to time. The Council is affiliated with the Local Council of Women, and co-operates with other non-sectarian bodies on all questions that affect the welfare of women or children; besides being affiliated with the Union of Jewish Women and the Jewish Association for the Protection of Girls and Women of England.

The Young Women's Hebrew Association carries on its activities as one of the constituent societies of the Federation of Jewish Philanthropies, but under the management of a tireless, unselfish committee of ladies, who feel that any sacrifice they make of time, money or energy is more than worth while when made in such a worthy cause as that of giving education and recreation to young Jewish girls in a Jewish atmosphere. Though it has been in existence for a number of years, it was only in 1924 that an official Y.W.H.A. home was opened. Here there is a membership of 400 girls who are divided into clubs for dressmaking, millinery, English literature, dramatics, athletics, social activities and social service. The Association has for the past few years conducted a summer camp in the Laurentians, and this has proved a boon to many a working girl, and enabled her to get a real summer holiday at a reasonable rate.

Any Monday afternoon on the top flat of the Baron de Hirsch Institute may be found over twenty groups of interested little girls sewing away as if their lives depended upon what they were doing. In the centre of each group is a lady, patiently showing the little ones their faults, and training unaccustomed little fingers to hold a needle properly and take tiny, almost invisible, stitches. This is the Jewish Endeavour Sewing School, opened on December 12th, 1902, and increasing in strength of numbers and usefulness steadily since that date. Its inauguration was due to the far-sightedness of a small group of Jewish ladies, who viewed with alarm the fact that a number of Jewish girls were being tempted to attend the mission schools, where they learnt sewing and found congenial companionship of girls of their own age. The school has been a success from the start, when it opened with an enrolment of ninety pupils under nine teachers, and has now grown to 229 pupils with 27 teachers. The children are taught to make their own

clothes, thus putting their sewing to practical use from the very beginning. In the highest class the girls learn cutting out and dressmaking. The school also conducts a weekly sewing class at the Montreal Hebrew Orphanage.

Another sewing society, which also meets weekly, is the Hebrew Ladies' Sewing Society, but in this case it is the ladies that do all the sewing, working on garments to be distributed through the various branches of Federation. Most of the Synagogue Sisterhoods and Auxiliaries as well as other societies send representatives to do their share in this good work.

The Ladies' Auxiliary of the Hebrew Maternity Hospital, which was inaugurated in December 1920, has now a membership of about 850. These are divided into several sub-committees, the chief being the house committee, whose work is to investigate the dietary and sanitary conditions of the hospital, and look after the linen and utensil needs; they supply all the bed linen, clothing for mothers and babes, kitchen utensils, have given donations towards the sterilizer, floor coverings, and have in every way been of invaluable service to the doctors and nurses. The donations committee provides delicacies for the patients, which they would not otherwise get, as well as from time to time providing such other special donations as blankets, flowers etc. There is also a social service committee which investigates cases and determines whether they are to be admitted as free or part-pay patients, and does a certain amount of follow-up work after the patients leave the hospital.

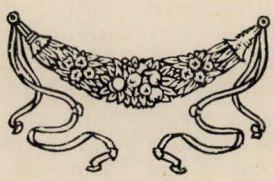
There are twenty chapters of Hadassah in Montreal, each actively engaged on the general Hadassah work; most of the synagogues as well as the Temple have auxiliaries or sisterhoods, and these look after the vestments, take an interest in the religious schools, act as a bond of union between the members of their own congregations by promoting social gatherings, raise funds to help their institutions and do general charitable work as far as their resources permit; there are two active companies of Jewish Girl Guides, showing that the younger girls, too, are fitting themselves to take up the right kind of activities later in life; the Hebrew Ladies' Relief Society provides groceries for needy families; and the Ladies' Bichur Cholim Society looks after the needy who are ill.

In the early days of the war a number of Jewish ladies banded themselves together to do their bit for King and Country and, as the Hebrew Ladies' Patriotic Group, did a wonderful amount of sewing and knitting for the Red Cross and the Patriotic Fund. In two years 2,396 articles were made and given to the Red Cross, but it was felt that even better work could be done under a central organization, and accordingly on December 13th, 1916, the Grace Aguilar Chapter of the Imperial Order of the Daughters of the Empire was formed and launched on a career of usefulness from which it never faltered during the war years, and it continues to be active to the present day. The members, numbering about 150, worked indefatigably, knitting, sewing, raising funds, corresponding with and sending packages to the "boys" overseas, indeed doing every form of patriotic work, and doing it cheerfully and well. The number of funds, societies and organizations helped by the Grace Aguilar Chapter is far too long to enumerate, suffice it to say that no worthy cause appealed in vain. Besides the actual war work the Chapter assisted a number of other organizations and funds, including the Ukranian Relief, Khaki League, Montreal Maternity Hospital, Hebrew Maternity Hospital, McGill Centennial Fund, Université de Montreal, gave an I.O.D.E. library to a school in Kamsack, Saskatchewan, and gave colours to the Jewish Boy Scouts.

When our soldiers began returning from the other side in great numbers and the Khaki League Club was taxed to its utmost to provide recreation for them, a Superfluity Shop was opened, which for several years was successfully run, and provided funds for a great deal of splendid work done by the Khaki Club. This shop, as its name implies, received gratefully anything that anyone found superfluous in their own homes, or cared to donate in any way. These articles were sold at a low price, chiefly to soldiers' wives and dependants. Besides this a lunch and tea room was conducted which proved a splendid source of revenue. One day in each week, the entire organization was in the hands of the Jewish women, who devoted their time to this enterprise, and helped in a great measure to make it the success it proved to be.

These are some of the chief activities that the Jewish women of Montreal have been carrying on; the individuals composing them in many instances work in two, three or more societies, and besides these, there are a number of Jewish girls and women devoting a large portion of their time to social service under the auspices of non-sectarian institutions. Girls brought up in the lap of luxury, young women in spite of their household duties, as well as the older women all find time to do some good work and are to be found giving up many hours weekly helping teach poor children to sew, supervising games at one or other of the Settlements, feeding helpless children at the Children's Memorial Hospital, doing anything and everything in their power to train up good and useful citizens; truly of the Jewish women of Montreal may it be said:

"Their works shall praise them in the gates."





MRS. MARTIN WOLFF, (IRENE RACHEL JOSEPH), MONTREAL.

A MEMBER of a family, which for generations has been prominent in the upbuilding of Canada and in communal and philanthropic activities, Mrs. Martin Wolff is ably upholding the traditions of her forebears. Born in Quebec, October 7th 1885, the daughter of Montefiore Joseph of that City, and the granddaughter of the late Abraham Joseph, in his day one of the foremost citizens of Quebec, she was educated at the Misses Henderson's School and at the Girls' High School of Quebec. Raised in the highest Jewish atmosphere, it was only natural that she should follow in the footsteps of her mother, the late Mrs. Annette (Pinto) Joseph and her father's sisters, the Misses Fanny and Rachel Joseph, in taking an active part in the religious and educational life of her people. At the age of fifteen years, Mrs. Wolff became a charter member of the Baden-Powell Chapter, Imperial Order Daughters of the Empire (founded in 1900) and for many years she was Regent of this Chapter. In 1916-17 (war years) she was Regent of the Quebec Municipal Chapter, I.O.D.E.; and in May, 1917, attended the annual meeting of the Order at Victoria, B.C., as the representative from Quebec. From 1918 to 1922, Mrs. Wolff was Educational Secretary of the Disraeli Chapter, I.O.D.E., Ottawa, and in 1919, she organized the first branch of the Sinai League in Canada, at Ottawa, and for four years was its leader. In 1923, Mrs. Wolff moved to Montreal and in the same year was elected President of the Sisterhood of the Spanish and Portuguese Synagogue, an institution of which her family have been active supporters for over one hundred years. She is also a member of the Board of the Council of Jewish Women of Montreal. Mrs. Wolff is a frequent contributor to Jewish journals and is a member of the Canadian Authors' Association, and of the Women's Press Club of Canada. On March 25, 1909, her marriage to Mr. Martin Wolff took place at Quebec, and she is the proud mother of six daughters.

IMPERIAL ORDER DAUGHTERS OF THE EMPIRE

THE Imperial Order Daughters of the Empire was founded in 1900, at the time of the South African War, to supply and foster a bond of union amongst the women and children of the Empire. Chapters were organized in the different cities of the Dominion, and Jewish names are to be found amongst the earliest members, a number of these attaining prominence in various offices of the Order. As a result of the Great War a large number of new chapters sprang into being, all over the country, and amongst them were three exclusively Jewish ones in Montreal, Quebec and Ottawa.

Grace Aguilar Chapter I.O.D.E., Montreal

On December 13th, 1916, there was organized in Montreal by Mrs. A. W. Macdougald, the Montreal Organizing Secretary of the Order, the Grace Aguilar Chapter composed entirely of Jewish women, most of whom had already been working together for the Red Cross, under the name of the "Hebrew Ladies' Patriotic Group", and guided by Mrs. S. Wener. The first officers of the Chapter were;—Regent, Miss Fanny Joseph; First Vice-Regent, Mrs. S. Wener; Second Vice-Regent, Miss E. Hirsch; Treasurer, Mrs. L. Rabinovitch; Secretary, Mrs. S. Saxe; Echoes Sec., Mrs. A. E. Morris; Standard Bearer, Miss H. Kellert. The motto chosen for the Chapter was "Though He Slay Me, Yet Will I Trust in Him". About 150 members were enrolled, and the splendid amount of work done is shown by the fact that in the first year 5,393 articles were made and given to the Red Cross, as well as sending overseas over 2,500 articles of soldiers' comforts such as socks, packages of cigarettes, chocolates etc.; and the Chapter proudly states that in that first year no appeal was made to the public for funds, all being carried on by voluntary donations. Weekly sewing meetings were held, and as well as working at these gatherings, the members took sewing and knitting to do at home.

After the war was over the chapter devoted most of its energies to local charitable and philanthropic work, though many other appeals were heard and answered. The assistance of the chapter enabled the son of a soldier to take his course at the Technical School; an I.O.D.E. library was presented to a school at Kamsack, Sask., to aid in the Canadianizing of foreign born children; colours were presented to the Jewish Boy Scouts of Montreal; a boy was supported at the Boys' Farm at Shawbridge P.Q.; and amongst the many funds and organizations assisted financially by the Grace Aguilar Chapter were the Khaki Club; Jewish War Relief Fund; Palestine Relief Fund; Ukranian Relief Fund; McGill Centennial Fund; Laval University; War Memorial Fund of the I.O.D.E.; Friendly League of Jewish Women; The Montreal Maternity, Hebrew Maternity, and Children's Memorial Hospitals; the Federation of Jewish Philanthropies; Japanese Relief Fund; Victorian Order of Nurses; Navy League and others of a similar nature. Trees were planted on the Road of Remembrance to Marvin Workman and Benjamin Cohen, who gave their lives in the Great War. The chapter has ever been ready to co-operate with its sister chapters in the city in any and every undertaking that has been carried out by the Order as a whole, and has been looked upon as one of the star chapters under the Municipal Chapter of Montreal.

The present officers are;—Miss F. Joseph, Hon. Regent; Mrs. S. Wener, Hon. First Vice-Regent; Miss E. Hirsch, Hon. Second Vice-Regent; Mrs. S. Saxe, Regent; Mrs. A. Jacobs, First Vice-Regent; Mrs. J. Levinson, Second Vice-Regent; Mrs. H. Saxe, Treasurer; Mrs. D. Tannenbaum, Secretary; Miss Mary Vineberg, Asst. Sec.; Miss E. Block, Educational Sec.; Miss B. Samuels, Echoes Sec.; Miss H. Kellert, Standard Bearer.

The Disraeli Chapter I.O.D.E., Ottawa

The Disraeli Chapter was founded in Ottawa in July 1918, with a membership of about 130 Jewish women and girls. The original officers were;—Lady Borden, Hon. Regent; Mrs. A. J. Freiman, Regent; Mrs. S. Rosenthal, First Vice-Regent; Mrs. J. Holzman, Second Vice-Regent; Miss Ada Abelson, Secretary; Mrs. Charles Kert, Treasurer; Mrs. A. Goltman, Echoes Secretary; Miss Leonore Freedman, Educational Secretary; Miss Evelyn Rosenthal, Standard Bearer.

The first act of the newly formed chapter was the furnishing of a recreation room in the G.W.V.A. club house that was being opened at that time. In order to keep the chapter supplied with funds for its patriotic and philanthropic work a tea room was conducted for many months, the work being carried on by the voluntary help of the members. Two children of soldiers killed in the war were enabled to complete their studies owing to the assistance of the chapter; the annual poppy day campaigns always saw the full quota of Disraeli Chapter members amongst the workers; donations were sent to the Red Cross, Soldiers' comforts, Jewish Legion and many other appeals were answered in a substantial way. The chapter continued its assistance to the soldiers' children until 1923, when the last of the original boys had completed his course at the Technical School, and it was considered inadvisable to take up any new work in this direction as funds were not so easy to raise and the members had so many other calls.

Lord Reading Chapter I.O.D.E., Quebec

The Lord Reading Chapter was founded in 1914, by a group of Jewish women in Quebec City, who worked for the soldiers, sending overseas 1081 articles of clothing, and giving comforts of all kinds to the Jewish Legion when they passed through Quebec on their way to Palestine. They also helped Palestinian and local charitable and patriotic funds. After a short but active career the chapter fell into abeyance, but was reorganized under a new charter in 1918, the charter members being: Miss Rebecca Smilovitz, Regent; Mrs. M. Pollack, D. Liebling, L. Lazarovitz, Chas. Lax, D. Fitch, O. Fitch, G. Marcus, and the Misses J. Cohen and J. Gardner; with Mrs. Montefiore Joseph as Hon. Regent.

From this time on the Lord Reading Chapter has done splendid work with a membership of less than 50. Amongst funds that have benefitted from its assistance have been the Quebec I.O.D.E. Fresh Air Fund; the Armenian and Ukranian orphans; soldiers' cigarette fund; and comforts were sent to the Siberian expedition. Since 1923, the chapter has been specializing in immigration work, members help regularly in the Red Cross nursery and post office at the immigration building. They make clothing for the newcomers who are often in need of it, and have been conducting a class to teach English to the foreigners arriving in the country.

The officers for 1925 are;—Mrs. L. Lazarovitz, Hon. Regent; Mrs. F. Greenberg, Regent; Mrs. D. Liebling, Vice-Regent; Miss A. Lazarovitz, Secretary; Mrs. M. Gardner, Treasurer; Mrs. Chas. Serchuk, Standard Bearer.



THE LATE MRS. MONTEFIORE JOSEPH

THE LATE MRS. MONTEFIORE JOSEPH (Annette Pinto) of Quebec was the third daughter of Henry Pinto of London, England. She was born in London, October 16, 1857, and was married on July 26th, 1882 to Montefiore Joseph of Quebec, the son of the late Abraham Joseph of that city. Mrs. Joseph occupied a foremost position in the life of Quebec and her activities and influence reached all parts of the province. For many years she was President of the Society for Prevention of Cruelty to Animals, Quebec. She was a life member of the Red Cross Society and of the Navy League, and was a member of the Canadian Club. She was the first Regent of the Stadacona Chapter, Imperial Order Daughters of the Empire, which appointment she held for several years, after which she was elected first Vice-Regent of the Chapter. Due to her untiring devotion, Mrs. Joseph was the first recipient of life membership of the Chapter. For two years she was the Standard Bearer of the Quebec Municipal Chapter, and she was Honorary Regent, Lord Reading Chapter. Mrs. Joseph was a member of the Union of Jewish Women, London, England, and of the Canadian Hadassah. In 1908, at the time of the Quebec Tercentenary, she was the Treasurer of the National Battlefields Fund, and was awarded the bronze Tercentenary Medal. She was a firm friend to the troops in khaki, particularly those of Jewish faith who were stationed at Quebec and Valcartier, and her home was ever open to them. Her charity knew no creed, and when there was work to be done for her religion, town, country or Empire, her whole heart and soul were given to the task, to which her aid was always a tower of strength. She was a staunch Jewess and led a strictly Jewish life, and brought up her children as orthodox Jews, herself teaching them Hebrew and the tenets of Jewish religion. Mrs. Joseph died the 18th of October, 1921 and left her husband and three sons, the late Abraham Pinto, Edward Cecil of Quebec, and Kenneth de Sola of Toronto, and two daughters, Mrs. Martin Wolff of Montreal, and Miss Rosetta Joseph, of Quebec.

MONTREAL COUNCIL OF JEWISH WOMEN

ON September 25th, 1918 a meeting, called by Mrs. S. W. Jacobs, was held in the Baron de Hirsch Institute for the purpose of organizing a Montreal Section of the National Council of Jewish Women. The meeting was addressed by Mrs. Miriam K. Arnold of Philadelphia, who expounded the motives actuating the National Council, and explained the scope and methods of work that formulate these motives into concrete benefits to the Jewish community. A motion was made by Mrs. A. E. Morris, seconded by Mrs. S. W. Jacobs, and unanimously passed, that a section of the Council of Jewish Women organized and maintained in Montreal would be a factor for good in the Jewish community. The following officers were then elected;—President, Mrs. S. W. Jacobs; Vice-Presidents, Lady Davis, Mrs. A. E. Morris, Mrs. Moses Vineberg, Mrs. Edgar M. Berliner, Mrs. Ascher Pierce; Treasurer, Mrs. Albert Lesser; Recording Secretary, Mrs. Louis Fitch; Corresponding Secretary, Mrs. Garfield A. Berlinsky; Directors, Mesdames A. E. Pierce, Lyon Cohen, J. Elkin, D. Davis, Sam Hart, Maurice Wechsler, J. S. Leo, A. M. Vineberg, John Michaels and Miss Fannie Heilig.

A number of Committees have been formed from time to time, and these have done a great deal of excellent work very efficiently. There are at present several very active Committees of the Council each doing such splendid work that it is indeed difficult to say which is the most important. The Immigration Committee is doing real Canadianization work among the new arrivals in our country. This Committee of energetic ladies, with the assistance of a part-time paid worker, follow up every new Canadian family, teach them how to adjust themselves to conditions in this country, advise them about day or night schools, tell them where to procure medical assistance when necessary, show them where to apply for work, indeed do everything in their power to make the newcomers feel that Canada is indeed the land of Promise and will turn out to be the Land of Plenty as well. The Big Sisters of the Council were the first Big Sisters in Montreal. They work in conjunction with the Juvenile Aid Committee, and it would take pages to tell of the great good being done by these workers in helping to decrease juvenile delinquency, and in readjusting the juvenile delinquents and helping them to once more become self-respecting and respectable members of society. The Civics Committee and Co-operative Committee represent the Council on all bodies and in all cases where Jewish women as a body join their Gentile sisters in public movements. The Council being always ready to take its full share of the responsibility of citizenship, and to co-operate in all that pertains to the welfare of the city, the Provinces and the Dominion. For three summers, through the strenuous efforts of a few ardent Council chembers, Summer Schools were established for Jewish mildren in the more crowded districts of the city. The Protestant Board of School Commisioners were approached and kindly placed three schools at the disposal of the Committee for this purpose, and in these centres through the hot summer months the children were kept off the streets and made happy learning basketwork, needlework, knitting, playing games, and so forth, every moment an enjoyable one to the youngsters, and who can picture the contentment of the mothers knowing that their little ones were being well cared for, without their having to answer the ceaseless question of childhood, especially in summer holidays—"What can I do now"?

A Music and Dramatic Club was organized under the auspices of the Council in 1920 chiefly from the younger members, directed by some of those older in experience. This branch has been successful from its inception both in numbers and in the work done, and now has a large and enthusiastic membership, and is successfully carrying out more and more ambitious programmes.

Every Sunday and Wednesday at the noon-hour members of the Council may be seen feeding the helpless crippled children at the Children's Memorial Hospital, this work being appreciated greatly, not only by the little patients, who look forward from one day to the next to seeing the kind ladies, but the Staff are equally grateful for this assistance which so materially adds to the comfort of the poor helpless little ones who without some such help would, in many instances have to eat cold meals or struggle as best they could with their food. The nurses cannot of course attend to all the little helpless ones at the same time.

The Council's other activities include sewing for the Federation at the United Sewing Assemblies, and sending a Committee of ladies under its auspices to mend the clothes at the Montreal Hebrew Orphanage one afternoon each week, and the piles of neatly patched and darned clothes to be seen on the tables at the close of the Wednesday sewing, demonstrate effectively the great amount of labor these women are doing for their less fortunate sisters and brothers. With all their other activities the Council Members do not neglect their self-education, and classes on Psychology, Current Events, Semitics and other topics have been held from time to time, whilst at each monthly General Meeting a speaker of note gives an address on some topic of interest, and an enjoyable musical programme is given. The season winds up each year with a luncheon, which always has some specially attractive feature.

In January, 1924, it was unanimously decided to change the name of the organization to The Council of Jewish Women of Montreal. With a membership of over 500, and with so much need for every dollar to be spent on charitable work in Canada, it was felt that it would be better to eliminate the per capita fee to the headquarters in the United States and become a separate organization, which would still be willing to co-operate in the future as in the past with the work of the National Council of Jewish Women in the United States.

The officers for 1924-25 are;—Hon. Vice-Presidents, Mrs. E. M. Berliner, Mrs. L. Fitch; President, Mrs. S. W. Jacobs; Vice-Presidents, Mrs. Martin Wolff, Mrs. Paul Saks, Mrs. Chas. M. Sommer; Recording Secretary, Mrs. J. Wolfe; Corresponding Secretary, Mrs. David Kert; Treasurer, Mrs. A. Lesser; Asst. Treasurer, Mrs. Irwin Rubinovitch.

COUNCIL OF JEWISH WOMEN, CALGARY SECTION

THE Council of Jewish Women, Calgary section, was organized in December 1920. The object of the society was to unite the Jewish women of the city in an organization that would strive to improve existing conditions, and to interest themselves in charitable and communal work. They desired to raise the standard of living among the poorer element and to co-operate with their fellow-Jewesses in other communities.

The members of the Council are active in co-operating with the existing organizations in Calgary, and are of much assistance to the synagogue, the Talmud Torah, and the Hadassah, of which society most of the members of the Council are also members. They have undertaken the collection of the monthly dues of the members of the Talmud Torah on a systematic basis. They also have collected considerable sums for the relief of the Western Canada Old Folks' Home, and the Orphanage, in Winnipeg, both of which institutions are supported by all western communities.

The Council was very active in the support afforded to the funds raised for the relief of the war sufferers, and for the Ukranian war orphans who were sent to Canada. They also do sewing, cooking, and other forms of relief needed locally.

While most of the efforts of the Council are towards relief work, the social and literary side is not neglected, and at their meetings there are usually lectures on current subjects, and other forms of education and entertainment. Another undertaking in which they have been successful is the Sunday School for those children who do not attend the Talmud Torah, where religious instruction in English is given.

The Council has in Mrs. H. Goldberg, its leader, a woman whose life is wrapped up in philanthropic work, and to whose organizing ability much of the success obtained to the present, is due.

COUNCIL OF JEWISH WOMEN, EDMONTON SECTION

THE Edmonton Section of the Council of Jewish Women was organized in September, 1920. It was formed by a number of ladies who were called together for that purpose by Mrs. H. A. Friedman, who at the first meeting of the Council was elected President. The objects in forming the Council were similar to those for which other Councils in the different cities of Canada had been organized, i.e., to form a central association which would render assistance to all other organizations as well as to individuals.

Although the Jewish population of Edmonton is not large, the Council has developed and at the present time composes practically all the Jewish women of the community. Different Committees have been organized to take charge of the various branches of its activities, which were divided into philanthropic work, education, immigration, and committees to gather funds in support of the Jewish Old Folks' Home of Western Canada, and the Western Canada Orphanage and Children's Aid, both located in Winnipeg. The committees who look after these last two institutions have raised substantial amounts for their support. Every year large sums have been forwarded to Winnipeg as Edmonton's contribution to the upkeep of these very worthy institutions.

All philanthropic work is looked after by the Council and the members have shown great devotion in providing for the needs of the newly arrived immigrants and in assisting all other worthy causes. The members did wonderful work in connection with the Ukranian war orphans' relief, and in assisting in the drives for the relief of the Jewish war sufferers in Europe.

The Council has excelled itself in assisting in the building of the Talmud Torah of Edmonton, and for this purpose they have, by means of annual bazaars, raised the sum of $8,000, $3,000, of which was expended for the purchase of a site which was donated to the Edmonton Hebrew School for the erection of the new Talmud Torah. The Council also makes annual contributions towards the upkeep of the Talmud Torah, and they have been active, together with the B'nai B'rith Lodge, in opposing the introduction of religious training in the public schools, of which several attempts had been unsuccessfully made.

The Council has also greatly assisted the work of the local Hadassah Chapter. As the membership includes practically all the married ladies of Edmonton, the Council has taken an important part in all national questions and in Zionistic work, particularly in the Keren Hayesod campaigns.

Mrs. Friedman, who was the first President of the Council, has held this office continuously ever since, and much of the great work done by this organization is due to her untiring efforts on its behalf.

The Council is affiliated with the Jewish Council of Women and they hold regular meetings where prominent speakers address the members. At these meetings instructive discourses are given on literary subjects and topics of the day, as well as on social service work.

As will be seen from other pages of this book, Edmonton occupies a leading position among the Jewish communities in Canada regarding the assistance given to worthy causes, and much of the credit for this showing is due to the Edmonton Council of Women, which is an organization that the entire community justly takes great pride in.



MRS. S. GINTZBURGER, VANCOUVER

MRS. SAMUEL GINTZBURGER (Rosina Robinson), was born in San Francisco, California, the daughter of the late Louis Robinson, who for many years occupied a prominent position in the communal life of Montreal, being at one time an officer in the Young Men's Hebrew Benevolent Society and Baron de Hirsch Institute of that city. She received her education at schools in San Francisco and Montreal, and was married to Mrs. Samuel Gintzburger, a pioneer Jewish resident of British Columbia, and one of the leading citizens of that province, who at present holds the appointment of Consul for Switzerland. Mrs. Gintzburger has been the leader in all movements of a philanthropic and charitable nature that have taken place in the Jewish community of Vancouver. She was instrumental in the formation of the Ladies' Auxiliary of the Temple Emanuel, Vancouver, and has been President of this organization since its inception. Her interests are non-sectarian, and she is a member of practically all organizations which tender towards the relief and betterment of the community. A charter member of the Council of Jewish women, Vancouver branch, she has also for many years been a member of the local Council of Women. She was one of the early members of the Vancouver Aid Society and her assistance and advice, which are at all times cheerfully given, have been of great benefit to this Society, as well as many others. Practically all of Mrs. Gintzburger's time is devoted to philanthropic work and she has been of great assistance to her husband in all his communal undertakings. Her recreation is in helping other people and she holds the universal esteem of all who have the privilege of knowing her, whether they be Jews or Gentiles. The assistance rendered by Mrs. Gintzburger to many of the newly arrived immigrants at the Port of Vancouver, will never be forgotten by them, and her timely aid has helped to place many needy persons on the road to prosperity. Mr. and Mrs. Gintzburger have one daughter, Miss Pauline Emma, and who holds the degree of Master of Arts from the University of British Columbia

COUNCIL OF JEWISH WOMEN, TORONTO SECTION

THE Toronto Section of the Council of Jewish Women was organized in 1897 with ten members under the leadership of Mrs. J. S. Cohen. They first met in private homes, and as the membership increased, the scope of work carried on by the Council became much enlarged. Philanthropic work, operating a free sewing school for girls, and literary meetings are some of the activities carried on by the Council, which at the present time has a membership of four hundred, and is one of the most important factors in the philanthropic work of the community.

In 1909, the Council organized the Jewish Girls' Club, which from an initial membership of 9, has increased, until today, it has a membership of 1,025.

At the outbreak of War in 1914, the Council took an active part in Red Cross work, and many bundles of requisites were turned out by the busy members. Later, during the influenza epidemic, a soup kitchen was operated and nurses supplied, and help was given to the sufferers. The Council was also very active in Immigrant Aid Work, giving help and advice to newcomers, housing many temporarily in the Council Community House and helping to establish them in homes, and making them happy in their new country. Invaluable work is done in the community, sewing for the poor.

The Jewish Big Sister Movement, which looks after the Jewish girl is also doing splendid work. Hospitals are visited where the Jewish sick are taken care of. Study, music and social work are not neglected.

The Council Community House, located at 44 St. George Street, became the property of the Council in 1922. Here most of the activities of the Council take place, and the entire Jewish community makes use of this headquarters for various communal undertakings. Many societies use both the house and garden for meetings, and the Jewish Girls' Club with its many members and friends, has the house constantly filled with happy girls and boys. So popular is this Community Centre, that it already is inadequate for all its activities.

The Council meetings are held monthly, and are usually of an educational character. Speakers of note have brought valuable messages. Membership in the Council is open to all Jewish women. The present officers are:—Mrs. Julius Eisman, President; Mrs. A. I. Willinsky, 1st Vice-president; Mrs. Harry Marks, 2nd Vice-President; Mrs. Benj. Raz, Recording Secretary; Mrs. Lily Levetus, Corresponding Sec'y; Mrs. Joe Winters, Treasurer.

COUNCIL OF JEWISH WOMEN, VANCOUVER SECTION

IN March, 1924, a small group of ladies, headed by Mrs. Louise Mahrer, met to organize a local section of the National Council of Jewish Women. The need of an organization which could reach all groups of Jewish Women and supply inspiration in things Jewish and communal was discussed and endorsed.

Mrs. S. M. Blumauer of Portland, National organizer for this district was notified, and on April 2nd a luncheon was held at which she presided. Mrs. E. R. Sugarman was elected President; Mrs. H. Wagner, First Vice-President; Mrs. William Genser, Second Vice-President; Mrs. Mahrer, Hon. President; Mrs. H. Rosenbaum, Treasurer; Mrs. M. H. Brotman, Corresponding Secretary; and Mrs. J. Moloff, Recording Secretary. The membership began with thirty and at the end of six months reached ninety-two, showing that great interest had been aroused through splendid programmes held monthly when interesting speakers on important subjects addressed the Council.

Active work has been done for the newly arrived immigrant colony in co-operating with the local Hebrew Aid Society. Grocery showers have relieved distress and Council workers have actively assisted in the housing of this group. Later, by co-operating with the School Board, a graded night school for the immigrants was opened with a roll call of 28 pupils and two teachers, and great progress is reported.

The social Welfare Committee has answered all communal calls by assisting in Drives and Tag Days of the Victoria Order of Nurses, Children's Aid & Shelter, Poppy Day, etc. besides visiting Jewish sick and taking a special interest in the local Incurable Home by taking cheer and music regularly to these unfortunates.

During the Convention held in June, 1924, of the I.O.B.B. District No. 4, the Section welcomed the visiting delegates and wives of the delegates by holding a luncheon in their honor at which Dr. Jonah B. Wise was the speaker. It was an inspiring event and has helped to cement a splendid international feeling among the womenhood of the Pacific Coast, and was followed later by an invitation from the Portland Section to the President, Mrs. Sugarman, to speak in October at the opening meeting of the Portland Section.

Carrying out the religious programme, a study class on the Bible has been started, led by Mrs. E. R. Sugarman, and by the interest shown will become a permanent branch of Council effort. The Council also protested effectively against the proposal to teach religion in the public school, which was attempted in the fall of 1924.

By affiliating with the Local Council of Women and the League of Nations, the membership is in touch with movements for better legislation and a Council delegate attended the Provincial Legislature to join with the local service clubs in amending the Horse Racing Bill.

It can truly be said that Vancouver Jewish Womanhood has responded nobly to the Council motto "Faith and Humanity."



THE LATE MRS. EDITH JACOBS

A NOBLE woman who set an example of life that will always be an inspiration to the Jewish women of Toronto, the late Mrs. Edith Jacobs, wife of the late Rabbi Samuel Jacobs, was born in Birmingham, England in 1865, the daughter of Mr. and Mrs. Philip Cohen. Her early life was spent in London, England, and she accompanied her husband, as a bride, when he went to Jamaica in 1886. Much of Rabbi Jacob's success was due to the splendid co-operation and assistance given to him by his wife who devoted her entire lifetime to welfare and philanthropic work. After her arrival in Toronto, in 1901, Mrs. Jacobs occupied a prominent position among the women of this city. For over ten years she was Vice-President of the Local Council of Women, and for many years was Vice-President of the Big Sister Association. At one time she was President of the Council of Jewish Women. She was keenly interested in welfare work among the Jewish working girls, and with her husband organized the Jewish Girls' Club. Her object in this was to set up a standard of Jewish womanhood to guide unfortunate girls towards the paths of virtue, righteousness and usefulness. So intense was her interest in this work that she invited to her home the wayward girl in her efforts to demonstrate in a practical way, the beauty of life when applied in the proper way. Her kindness, broadness of religious thought, and eagerness to bring the ideal of womanhood to a higher plane, endeared her to all. Her entire life was one of self-sacrifice to the good of the community and right up to the time of her death, which occurred October 28th, 1923, Mrs. Jacobs worked amongst the poor, irrespective of their religious beliefs. Her death removed from the Jewish community of Toronto one of its most shining lights, and the City of Toronto lost a citizen whose place it will be very hard to fill. Mrs. Jacobs left one son, Arthur, and two daughters, Mrs. M. Sperber and Miss Ray Jacobs.



THE LATE MRS. H. (CAMILLA) LEVY

THE LATE MRS. HERMAN (CAMILLA) LEVY was born at Berncastel on the Moselle, Germany, October 28th, 1845, the daughter of the late Isaac and Johannah Scheuer. From her parents she received the religious upbringing that was so evident throughout her life, and from her mother she inherited the ideals of charity and service which characterized her entire career. She was married, September 6th, 1866, at Metz, France, to the late Herman Levy, and followed her husband, then a resident of Hamilton, Ont., where she lived until her death, which took place on January 14th, 1916. Mrs. Levy was an outstanding figure in welfare work in Hamilton. Her charity knew no bounds, and was extended to sufferers, irrespective of nationality, race, or creed. Many well-to-do families owe their present prosperity to her timely help and assistance. At different times she occupied high offices in the Victorian Aid Society, The Children's Aid, and the local branch of the National Council of Women. She was the founder and leading spirit in all the charitable activities in connection with the Anshe Sholom Congregation, (an institution founded by her husband and brother). Any appeal for assistance in illness or distress, at any hour of the day or night, enlisted her immediate attention. She was possessed of splendid organizing and executive ability, and she had a wonderful acumen in deciding quickly and firmly the course to be pursued in any emergency. Her greatest pleasure was service, and it was she to whom all turned when in trouble. A wonderful mother to her family and a true observing Jewess, she was a regular attendant at Divine Services, and her faith and piety set an example that was an inspiration to the entire community. Mrs. Levy was survived by three sons, Adolph S., Gabriel H., and Joseph, all prominent residents of Hamilton, one daughter, Mrs. Rose Rosentadt, and two brothers, Edmund and the late Benno Scheuer of Toronto.

OTTAWA LADIES' HEBREW BENEVOLENT SOCIETY

THE OTTAWA LADIES' HEBREW BENEVOLENT SOCIETY was formed in 1898 and was the first Jewish charitable organization in the Capital City. This organization was largely responsible to the untiring energy of the late Mrs. Aaron Rosenthal, who was appointed the first President of the institution and who held this office uninterruptedly until her death, which took place in 1922. The Society looked after all philanthropic undertakings in Ottawa, until the formation some years later, of the Ottawa Men's Hebrew Benevolent Society when the two organizations joined forces in attending to calls for assistance. Not only the indigent members of the community were looked after, but the Society also did invaluable work in rendering assistance to the newly-arrived immigrants. During the twenty-six years of its existence, the Society has accomplished an incalculable amount of work, and many a ray of sunshine has been brought into the lives of those found to be in want. One thing upon which this institution prides itself is the fact that never since it was started has it received one cent in monetary assistance from the civic authorities, or any other source with the exception of the men's society. It is the only organization doing charitable work in Ottawa, that has carried on without such assistance. The members deserve credit for the good work and great accomplishments of this Society, and among those who may be particularly mentioned are;—Mrs. Moses Bilsky, Honorary President; and Mrs. M. M. Davidson (Miss Beck Vineberg), who for over fifteen years has been the Honorary Secretary of this Society. The present officers are;—President, Mrs. A. J. Freiman; First Vice-President, Mrs. A. H. Coplan; Second Vice-President, Mrs. A. L. Florence; Third Vice-President, Mrs. W. Shenkman; Treasurer, Mrs. J. J. Marks; Secretary, Mrs. M. Davidson; Investigating Committee, Mesdames W. Abelson, R. Kaminsky and L. Davis; Sick Committee, Mrs. D. Mirsky and Mrs. A. H. Coplan; Wardrobe Committee, Mrs. M. Shenkman and Mrs. D. Epstein.

OTHER OTTAWA INSTITUTIONS

THE JEWISH WOMEN'S LEAGUE OF OTTAWA was formed in 1915. This organization was a sort of central outlet for the activities of the Jewish women of Ottawa, and when any cause demands the general support of the community, it is the League that superintends all activities.

THE GIRL GUIDES were organized in 1917. There are two very live companies in Ottawa who take part in field days, parades, etc. together with other companies of non-Jewish girls. Miss Ann Hozman and Miss Fanny Adler were the first two captains. The first two lieutenants were Miss Pearl Goldfield and Miss Bessie Stream, and the first six patrol leaders were; Miss Ray Goldsmith, Miss Esther Berger, Miss Beatrice Slonemsky, Miss Bertha Monson, Miss Freda Carlofsky and Miss Rose Max.

There are also Ladies' Auxiliaries of the Ottawa Synagogues. THE AUXILIARY OF THE KING EDWARD AVENUE SYNAGOGUE was organized in 1912 by a number of earnest workers comprising the wives and daughters of the members of the congregation. The Auxiliary undertakes the care of and provides for the renewal of furnishings of the synagogue and other similar duties. A delightful custom of the Auxiliary is that of presenting to daughters of members on the occasion of their marriage, a pair of candlesticks. The present officers are;—President, Mrs. A. J. Freiman; First Vice-President, Mrs. W. Shenkman; Second Vice-President, Mrs. B. Pearl; Third Vice-President, Mrs. M. Shenkman; Treasurer, Mrs. M. Davidson; Corresponding Secretary, Mrs. J. Davis; Recording Secretary, Miss Olive Pullan; Purchasing Committee, Mr. W. Abelson and Mrs. A. H. Coplan.

THE LADIES' AUXILIARY OF THE RIDEAU STREET SYNAGOGUE was organized in 1913, and the ladies are doing their share in looking after the interests of the congregation, decorating the synagogue, supplying extra provisions when required, and other work of a similar nature. They have also looked to the wider activities of the community and have contributed to the Talmud Torah, Keren Hayesod and other good causes. The following are the present officers:—President, Mrs. M. B. Margosches; First Vice-President, Mrs. Henry Finkelstein; Second Vice-President, Mrs. M. Zelocowitz; Secretary, Miss Bessie Tapley; Treasurer, Mrs. Frank Slover.

THE LADIES' AUXILIARY OF THE MURRAY STREET SYNAGOGUE was formed for the chief purpose of assisting in raising funds for the erection of the new synagogue, and the members have been very active also in all work pertaining to this institution. The present officers are:—President, Mrs. A. Smolkin, Sr.; Secretary, Mrs. D. Applebaum; Treasurer, Mrs. M. Friedman.

THE LADIES' AUXILIARY OF THE OTTAWA TALMUD TORAH was formed to assist this institution in all that pertains to the good of the school. The Auxiliary takes a prominent part in the raising of any funds required, the distribution of prizes to the pupils, and other such work. The present officers are:—President, Mrs. A. J. Freiman; First Vice-President, Mrs. L. Leiken; Second Vice-President, Mrs. M. Loeb; Third Vice-President, Mrs. N. Roodman; Treasurer, Mrs. J. J. Marks; Recording Secretary, Miss S. Aronson; Members of the council, Mrs. A. H. Coplan, Mrs. H. Rosenes, Mrs. W. Abelson, Mrs. R. Kaminsky and Mrs. B. Pearl.

The Jewish women of Ottawa work hand in hand with all the Christian organizations in social service work. There is a committee which collaborates with the local Council of Women in such undertakings.



THE LATE MRS. A. ROSENTHAL

THE LATE MRS. AARON ROSENTHAL (Bertha Lehman) was born in Berlin, Germany in 1852, the daughter of the late Lewis Lehman of that city. On March 27th, 1867, while on a visit to Australia, she was married to the late Mr. A. Rosenthal, who for many years was one of the most prominent citizens of Ottawa. Mrs. Rosenthal came to Canada with her husband in 1876, and resided in Ottawa from 1879 until her death in 1922. She identified herself in many fields of welfare and charitable work, particularly in Jewish activities. She was one of the organizers and was president for over twenty years, of the Ladies' Hebrew Benevolent Society of Ottawa, this being the only organization doing charitable work which has carried on without assistance from the civic authorities. Some of the institutions that took up much of her time were; The Perley Home for Incurables, and The Ottawa General Hospital. Her charities and sympathies for whom she labored were unbounded and knew no creed, and the fruit of her work will live for many years. Mrs. Rosenthal set a very high standard of Jewish womanhood and her pleasure in life lay in bringing comfort to the needy and sick. Many people, who are today in affluent circumstances, owe their start in this country to the cheerful aid furnished by Mrs. Rosenthal. She was devotedly attached to the teachings of her faith, and left four sons, whose high standing in the community is an acknowledgment of her noble work. She taught the lesson of personal service for the public good, of living a sterling and upright life, and of respecting and revering the traditions of her people. During the War, Mrs. Rosenthal was indefatigable in her efforts to bring cheer and comfort to the oppressed Jews in the war areas of Europe, and also did an untold amount of work for the dependants of Canadian soldiers. She was an enthusiastic Zionist, and was a member of the Hadassah organization. She was also a member of the Disraeli Chapter, I.O.D.E.; The Jewish Women's League; and the Sinai League.



Ashley & Crippen

MRS. M. L. (VISE) WILLINSKY, TORONTO

A TRUE mother in Israel, and one of the representative and public-spirited members of the Toronto Jewish community, Mrs. Meyer L. Willinsky, who for many years has been one of the most active social service workers in Toronto, was born in Russia on August 29th, 1864. She is a daughter of Bernard Vise, and came to Toronto with her parents in 1869. She was educated in Toronto and was married, July 15th, 1883, to Meyer Lionel Willinsky, son of the late Abraham Irving Willinsky. Mrs. Willinsky has always been keenly interested in all activities pertaining to the welfare of Toronto Jewry and she has held office in most of the charitable institutions. She is an enthusiastic Zionist and this cause has taken up much of her time and energy. She was one of the organizers of the original Hadassah Chapter in Toronto, of which she has since been a member, and in 1923, in company with her husband, she travelled to Palestine, studying conditions in the Jewish Homeland. Her assistance is much sought in all communal undertakings and her activities are by no means confined to any one creed. She is one of the first members of the Council of Jewish Women; The Hebrew Ladies' Maternity Aid Society; The Jewish Consumptive Relief Society; and she is a convenor of the Jewish Orphanage. In 1922 she was given the signal honour of being made a "Mother" in the Phi Lambda Phi Fraternity, this being the first time in twenty-eight years that such an honour had been bestowed. She is much interested in the proper religious and secular education of the Jewish young, and herself gives strict adherence to the customs and faith of her forebears. To help the deserving and enable them to help themselves, to comfort the sick, and to right the path of the wayward, is the teaching and practice of Mrs. Willinsky. She is a member of the Goel Tzedec Synagogue, University Avenue. Mrs. Willinsky has two sons, Dr. A. I. Willinsky and Dr. Bernard Willinsky, and five daughters, Mrs. M. J. Kamin, Mrs. S. M. Mehr, Mrs. A. Jacobs, Mrs. S. Kronik, and Mrs. J. R. Lessor.

THE HEBREW YOUNG LADIES' BOOT AND SHOE SOCIETY

THE Hebrew Young Ladies' Boot & Shoe Society was organized in the year 1914 at a time when extra efforts were required to meet the calls for relief, owing to the crisis due to the outbreak of War. The Federation of Jewish Philanthropies was not then in existence, and the charities were distributed by many organizations that worked individually to raise funds, and made disbursements through the Co-operative Board System. The sums allotted were barely enough for sustenance and clothes, and warranted the formation of a society that would provide footwear for members of dependent families.

In the first year of the existence of the Society, which was also the year in which their resources were taxed the most, six hundred and thirty pairs of shoes, stockings, and many pairs of rubbers were distributed, and in the years following, two hundred and fifty pairs was the minimum average. The money raised for these articles was realized from social affairs and through the kindness of many friends of the Society, and throughout by the untiring efforts of the members who at all times worked in close harmony with the other charitable organizations.

In the year 1919, at the request of Mr. Kauffman, of the Federation of Jewish Philanthropies, the Boot and Shoe Society became affiliated with the Federation, and in compliance with the rules and regulations, carried on their work as a constituent member, having a convenor and representative on the Family Welfare Board, and each year subscribing to the Federation approximately two thirds of the cost of the shoes; also saving them a great deal of time and energy, as all purchases and business pertaining to the Society were carried out by its own members.

In addition to the above mentioned work, the social and educational end was not overlooked, each meeting including lectures and practical demonstrations of literature, art, music, drama, communal work, social service, etc.

The members also encouraged such sports as tennis and bowling amongst themselves. A feature of the social season of 1924 was the presentation of an Oriental Operatic Sketch and Musical Review, and the introduction into the Society of a monthly review entitled "The Boot & Shoe Tattler", edited by Miss Ethel Starkman.

The following is a partial list of the Societies that benefitted through the activities of the Boot and Shoe Society; the Red Cross Society, Big Sister Clubs, Ukranian Orphans' Relief, the Y.M. and Y.W.H.A., Palestine Implement Fund, and many others. A permanent cot in the Old Folks' Home, in memory of the late Miss Jenny Weinstein, who in her lifetime was an active member of this Society, was endowed. Books and accessories to the reading room of the Jewish Children's Home and Bronte Rest Home were furnished and hospitals were visited. The members of the Society assisted in the Talmud Torah Bazaar, the Hadassah Yarid, and also supplied shoes to the Immigrant Aid Society. The members were always willing to assist in communal undertakings and have done much clerical work and canvassing for other institutions.

Ten years elapsed since the organization started on its unique career, before it closed its activities. During that time very many ladies had been of great assistance, among whom may be mentioned;—Mesdames L. Cadesky, H. Langer, M. Wagner, D. Lehrman, Charles Rosenblatt, E. Venus, G. Swerling, the late M. Gurofsky, and the Misses Isabella Behr, Molly Vise, Malca Halpern, Elizabeth Meinster, A. Midanik, A. Kamin, Thelma Weinberg, Ethel Starkman and the late J. Weinstein.

The organizer of the Boot and Shoe Society was Mrs. M. C. Friedman, and the different convenors were—Mrs. S. Tugendhaft, Mrs. Nelson Brody (Detroit), Mrs. Boris M. Speyer, Pres., and Miss M. Lieberman.

EZRAS NOSHEM SOCIETY, TORONTO

THE EZRAS NOSHEM SOCIETY was formed on August 9th, 1913, by the following ladies;—Mrs. Miller, Mrs. Adler, Mrs. Cohn, and Mrs. Spiegel. These ladies were appointed the first executive members, and Mrs. Miller was elected President. Mr. Spiegel was appointed Secretary.

The aims of this Society were first, Bichur Cholim, that is to say, in case of sickness of one of the members, the Society hired a woman to look after the sick, and to replace her in her household activities as well. The Society also helped its members financially, with what limits the treasury would allow. Each member of the Society must be present at the funeral of one of the other members.

After this Society had been in existence for three years, a number of the members founded the Old Folks' Home, which had its first meeting on January 21st, 1917. The members of the Society have contributed their time and large sums of money to the up-building of the Old Folks' Home, and even up to the present time, members of the Society are executive members of the Home.

In 1915, the Ezras Noshem Society contributed to the "Peretz School", at that time known as the "National Radical School". They also supported the Denver, Colorado Hospital for consumptives. The members of the Society were also active in the Ukranian Orphans' relief work, during the war.

In 1920, the Society considered the idea of building a Jewish hospital, where Jewish patients would be enabled to get Kosher food, and be understood when they spoke their own language. On December 6th, 1921, the Society purchased a building at 100 Yorkville Ave., which they converted into a hospital, and which bears the name of the Mount Sinai Hospital. This was done at a cost of $35,000.00, and up to May 1922, the Ezras Noshem Society paid $20,000.00 on the hospital, and the fixings amounted to $2,000.00. On October 10th, 1923, the hospital was officially opened and handed over to representatives selected by delegates of the various Jewish institutions in the city. On that occasion the Society presented the hospital executive with $1,000.00, and this was followed by a sterilizer valued at $800.00, and a further cash donation of $700.00.

The Society also operates a Free Loan for its members whereby any member has the privilege of borrowing up to $10.00 from the treasury, to be repaid in small instalments of fifty cents per week. In case of sickness, the members are entitled to a benefit, and each member is visited by a special committee appointed by the ex-

ecutive of the Society. The Society also supplies a car at the funeral of any member.

The dues of the Society are thirty-five cents per month. The Ezras Noshem Society contributes large sums of money to various charitable institutions both within and without the city.

The following are the present officers, having been elected July 1st, 1923; President, Mrs. Valikoff; 1st Vice-President, Mrs. Miller; 2nd Vice-President, Mrs. Dworkin; Treasurer, Mrs. Shapiro; Rec. Sec., Mrs. Wahrheit; 1st Trustee, Mrs. Greenberg; 2nd Trustee, Mrs. Katzman; and Fin. Sec., Mr. Louis Sugar.

TORONTO HEBREW LADIES' AID SOCIETY

WITH the true proverbial pride of the Jew, the immigrants who arrived in Canada during the '80's from Eastern Europe, lost no time in organizing synagogues, Talmud Torahs and charitable organizations. In this manner they ably proved their worth as good citizens, in showing that they were not desirous of placing upon the shoulders of their co-religionists who had preceded them to Toronto, the labor of taking care of them.

One of the first women's organizations of this kind organized in Toronto was the Toronto Hebrew Ladies' Aid Society. In 1899, a small group of women met in the Goel Tzedec Synagogue, then located at the corner of Elm Street and University Avenue, and discussed the problem of taking care of a widow and her children through a small weekly collection, and also how to meet the difficulty of providing for another recently bereaved widow. One of this group, Mrs. S. Lewis, who had recently arrived from Pittsburgh, where she had had considerable experience in the women's charitable organizations, proposed a similar idea to the Toronto ladies. The following day a meeting was called at the home of Mrs. Meyers on Adelaide Street, where it was decided to immediately commence a membership campaign. Among those present were; Mesdames Lewis, Meyers, Keyfitz, Rittenberg, Helpert and Antipitzky. The general enthusiasm with which women generally were entering into communal and state activities was evidenced by the business-like way this small band of Jewish women took hold of this new undertaking. The first returns of the membership campaign showed sixty enrolled members, and the organization meeting took place in Shaftsbury Hall, corner of James and Queen Streets.

In view of the responsibility assumed by the Society, it was agreed that the President should be a man, and Mr. L. Levinsky was elected to this office, which he ably filled for three terms. The other original officers were;—Vice-Pres., Mrs. Meyers; Secretary, Mrs. S. Lewis; Treas., Mrs. N. Keyfitz, and Executive Committee; Mesdames Lieberman, S. Simonski, I. Rittenberg, Yanover, Ruben, B. Cooper, Antipitzky, Stein, I. Cooper, Messenger, Cohen, Black, Shaligalsky, Helpert and Landsberg.

The dues were originally set at twenty-five cents monthly, and the Society had a very fine volunteer system of collection. This was its chief support from start to finish. Later however they held the usual benefit social affairs in order to raise funds to keep abreast the increased needs brought about through further immigration. The annual ball, concert and picnic to Oakville are events long to be remembered.

The Society received a momentary setback when some members withdrew and formed the Austrian Ladies' Aid and the Polish Ladies' Aid. This step caused considerable regret, bringing an unnecessary division in the small community. Nevertheless, being a growing community, the Society was able to overcome this and once more go forward to its deeds of mercy. It was the fundamental principle of the workers to carry out the five Jewish teachings of the Talmud in their distribution to the needy. Such teachings were the only Social Service knowledge possessed by these workers, but who will say that even today they can be improved upon?

In 1911, owing to the difficult period caused by the economic crisis, the members of the Society felt the need of an improved system of relief and they decided to join other organizations in the form of a Co-operative Board, where the recipients of charity would receive their assistance from one source only, in this manner avoiding the danger of overlapping. Although movements in the past towards amalgamation had met with decided dissent, this newly formed Board, known as the Associated Charities, was regarded favorably. The Board consisted of three representatives of each relief Society and met every Monday evening at the Associated Charities Building, 218 Simcoe Street. The Associated Charities later developed into the Federation of Jewish Philanthropies, whose headquarters are also at the same address.

The first years of the War again brought on disturbed economic conditions and the members of the Society were forced to appeal to the community at large. They thus welcomed the movement towards Federation that tended to bring increased interest towards charity and more substantial assistance to the poor. In accepting Federation, the members of the Toronto Hebrew Ladies' Aid Society realized that their organization would naturally disband. Many were the regrets expressed, but these women thought only of what would be to the best advantage of the Jewish poor, and they had the satisfaction of having accomplished things. They therefore gave the Federation the same loyal support that they had always given their own Society. It was in 1916 that the Society turned over the balance in its treasury to the newly formed Federation, closing its books of over six hundred members. This was a decided acquisition to the Federation and had a considerable part in assuring its successful operation.

Mr. P. Levi succeeded Mr. Levinsky as President, and was succeeded in turn by Mrs. Harris. This lady was followed as President by Mr. I. Brodey, who held office for ten years, and to whom much of the growth of the Society was due. Upon his retirement, Mrs. D. Lavine was elected President, and she served for two years. Mrs. S. Lewis then held the office, and she acted as President for three years up to the close of this institution.



THE LATE MRS. A. LANDSBERG

THE LATE MRS. A. LANDSBERG (Rebecca Fox), in her lifetime one of the most active communal workers in Toronto, was born in Biebrusk, Russia, in 1866, the daughter of the late Labe Wolf Fox. She received her education in her native city, and was married in 1882, to Abraham, son of Micha Landsberg, and had three sons, Jack of Los Angeles; Maurice of Detroit; and Dr. Harry of Toronto; and six daughters, Mrs. L. Wolman, Mrs. W. Wolman and Mrs. A. Herbert of Toronto; Mrs. S. Greenfarb and Mrs. E. Cowan of Los Angeles; and Mrs. L. Green of Peterboro. Mrs. Landsberg came to Canada in 1894 with her husband and five children, and lived in Toronto until her death, which took place on February 20th, 1917. At the time of her arrival, there were very few Jewish families, and it was not until five years later that the need for Jewish charitable institutions arose. When the Ladies' Aid Society was formed, Mrs. Landsberg was one of the first chosen on the board of the Investigating Committee, on which she served until her death. This Society was kept together by small collections which were made from door to door by a committee, of which she was a member. Besides doing her share of collecting, she took a keen interest in investigating each individual case and personally called on every recipient of charity, every week. No holiday was complete without her share being added to the charity allowed the poor by the organization. She was one of the organizers and Vice-President of the Jewish Children's Home, then located at 218 Simcoe Street, and devoted much of her time and energy to this institution in helping to provide for the needs of the orphans. Mrs. Landsberg will be remembered as being the first Jewish woman in Toronto to be honored by a service in the synagogue at the time of her death. She was instrumental in raising funds to purchase the first Jewish hearse in Toronto. Mrs. Landsberg was a life-long member of the McCaul Street Synagogue.

HEBREW LADIES' MATERNITY AID SOCIETY, TORONTO

THE HEBREW LADIES' MATERNITY AID AND CHILD WELFARE SOCIETY was organized in 1908, and was an outgrowth of a sewing school for children, held to counteract missionary activities, and was known in its early days as the Hebrew Ladies' Sewing Society. It claimed amongst its organizers many of Toronto's most prominent women, whose earnest interest has helped to make it the success it is today.

The main object of the new society was and still is to give every possible comfort to mothers and babies, prenatal cases being particularly stressed. To every needy expectant mother, nourishing delicacies are sent. Bed linen, baby layette, and clothes for the mother are distributed. Where it is impossible for a mother to go to the hospital, care of doctor, nurse and hired help is provided. Finding that many difficulties often prevented a mother from regaining her health, the society extended its interests, and provided children with shoes and stockings, no deserving application being refused. The happy little faces of the proud possessors of new shoes, is a joyful remembrance that many of the society will carry with them a long time. This end of the work was later handed over to the then newly formed Hebrew Young Ladies' Boot and Shoe Society, which after carrying on successfully for a few years, was disbanded in 1924.

Another activity of the society was bringing cheer to the women and children at the Weston Sanitarium. This was an arrangement with the T. Eaton Co. for the weekly shipment of eggs and fruit to all Jewish patients, not forgetting their neighbors. Weekly visits are paid to the Sanitarium; a cot was endowed in the name of the organization, funds being raised through individual contributions. They were the first society in the city to do this.

Assistance towards the other institutions of the city was given, by help in the annual tag day.

Upon the formation of the Hebrew National Association, and the recently organized Hebrew Weston Sanitarium Society, the assistance given by the Hebrew Maternity Aid was transferred to these organizations, with the exception of the maintenance of the cot, already mentioned.

After the Ladies' Aid Society was disbanded, the Hebrew Maternity Aid Society took over much of their work, which it still carries on, such as bringing personal interest in relief work, and seeing that each needy family's requirements on Pesach are looked after.

At the time that the introduction of the medical inspection in public schools was being talked of, the Hebrew Maternity Aid Society was already in co-operation with school teachers, providing clothing, milk and eggs for undernourished children, and generally acting as a go-between home and school. With the ushering in of medical inspection, the society brought forward suggestions of a mothers' club, conducted in Yiddish, which was readily accepted and put into force by the then nurse of the schools, Miss Jamieson, now Provincial Supervisor of Medical Health Nurses, and a great friend of the Jewish poor.

Undertaking to provide eye-glasses where required, food delicacies for children and all things called for, the society branched out into the most important department of its activities, under the name of "Child Welfare."

The President of the Society made many visits with the district nurse to the homes of the poor, acting as interpreter, and her presence opened many doors to the nurse, which otherwise were closed through the fear and suspicion entertained towards them by the poor Jews, who still had the horrible remembrances of Russia, etc. in their minds.

The society was among the first to join the Home and School Council, and received the warmest commendation for the educational work so successfully carried out for adults.

Since no adequate provision for Jewish dependent infants is made, the society looks after placing them in foster homes, under the supervision of the Health Department. Several babies have been placed out for adoption, where they are enjoying every care from devoted and capable foster parents.

For many years the society has given annual picnics to from five hundred to one thousand Jewish children.

Some years ago, the society co-operated with the Local Council of Women in their pure milk distribution, assisting in looking after a distributing centre in the Jewish district.

Such whole-hearted interest in the welfare of the less fortunate, kept many of the members constantly planning in their behalf, with the result that three years ago, a long dreamed of plan for a summer vacation home for mothers and babies became a reality. This is the newest additional activity of the society, and is the source of great pride as it has proven a great life saver. After enjoying two to four weeks of good food, scientific care, healthful air and pleasant surroundings, many mothers and children, who were tired, despondent and anaemic, are sent back home once more able to go on with their battle in life. In the three years since its inception, one hundred and forty-five mothers and three hundred and twenty-five children have spent their vacation at Bronte Home, at the cost of over seven thousand dollars, of which some two thousand have been received through the courtesy of the Star Fresh Air Fund, the balance being raised by the society. Mrs. M. S. Till has been the convenor of this important branch of work.

The society also makes the proud claim of having been of much assistance in the formation of the Federation, as the then President of the society sent the first letter of appeal to the public for the need of such an institution in the city. The society was among the first to join the Federation, and is today one of its contributories.

Interesting and largely-attended meetings are held regularly on the last Tuesday of the month, at the Zionist Institute, where in addition to transaction of business, a speaker is heard, dealing with educational questions. Semi-monthly executive meetings are held, where the important business of the Maternity Aid and Child Welfare and Rest Home, is carefully gone into. A sewing meeting is held every Tuesday afternoon at the Goel Tzedec Synagogue, University Avenue.

The society is affiliated with the Local Council of Women, Home and School Council, Child Welfare Council, and Neighborhood Workers, and takes interest in every communal activity, non-Jewish as well as Jewish.

Mrs. I. H. Siegel is the organizer and was the first President, and she has been succeeded by Mrs. Anna Selick, Mrs. S. Helpert and Mrs. H. Clavir.

The present officers of the society are;—Mrs. H. Clavir, President; Mrs. M. S. Till, 1st Vice-President and Convenor of the Rest Home; Mrs. S. Lewis, 2nd Vice-President and Convenor of the Sewing; Mrs. Narrol, 3rd Vice-President and Convenor of Relief Work; and Mrs. L. Yolles, 4th Vice-President and Convenor of the Weston Sanitarium Cottage Fund.



MRS. IDA (LEWIS) SIEGEL, TORONTO

MRS. I. H. SIEGEL (IDA LEWIS), one of the most prominent welfare workers in Toronto, was born in Pittsburgh, Pa., the daughter of Mr. and Mrs. Samuel and Hannah (Ticktin) Lewis. She received her education at the public schools in Pittsburgh and in Toronto, to which city she came with her parents, as a child. In 1905, she was married to Isidore H. Siegel, son of the late Mr. D. I. Siegel, and has two sons, David and Avrom, and four daughters, the Misses Rohoma, Leah Gittle, Sarah and Rivka Siegel. Mrs. Siegel first became interested in the old Ladies' Aid Society of Toronto. She was the organizer of most of the women's Zionist organizations in Toronto, among them being the Daughters of Zion and Herzl Girls. She organized the Zionist Sunday School and Sewing School, the Ladies' Sewing Circle, which afterwards developed into the Hebrew Ladies' Maternity Aid Society, and was instrumental in the formation of the co-operative Board of Charities. Mrs. Siegel was also instrumental in the formation of the Jewish Dispensary of Toronto and in the organizing of the Hadassah. She took a prominent part in the formation of the Federation of Jewish Philanthropies, Toronto. Another institution that owes its existence largely to the interest taken by Mrs. Siegel, is the Young Men's and Young Women's Hebrew Association. Mrs. Siegel has always been a member of the University Avenue Synagogue, and she organized the Ladies' Auxiliary in connection with this congregation, and was also instrumental in forming the Toronto branch of the Women's League of the United Synagogues of America. Her activities have by no means been sectarian, and she has been very active in the Home and School Council since its inception. Mrs. Siegel was the first Treasurer of the Child's Welfare Council of Toronto, and she organized the first Home and School Club amongst Jewish mothers. She was also founder of the Young Women's Hebrew Choir, which has developed to a large extent, the musical ability of the younger Jewish people.

DAUGHTERS OF ISRAEL, ST. JOHN, N.B.

TWENTY-FIVE years ago, in 1900, a number of the Jewish ladies of St. John met at the residence of Mrs. I. Isaacs and formed themselves into an organization for the purpose of attending to such charitable needs as were required in the community, having social intercourse, studying the questions of the day as far as Judaism was concerned, and in all ways doing everything possible to improve the conditions of the less fortunate among them.

The real founder of the organization, which called themselves The Daughters of Israel, was Mrs. Alice Hart, the wife of one of the pioneer Jewish residents of the city, and she was appointed the first president of the society. A woman noted for her nobility of mind and soul and love for all that was right, she rallied the women around her and secured their undivided devotion and assistance. No call of distress was left unanswered, no plea for help was ever unheard. The needy of the community were the first consideration, and as the society has steadily grown it has kept faith with all the traditions of the founders.

At the beginning there was not much call for assistance and the members of the society made small monthly contributions, which were sufficient for their needs, but as the years passed, St. John became the principal winter port of the country, and the amount of work, due to the arrival of Jewish immigrants, became much greater. The members rose nobly to the task involved, and it is characteristic that they taxed themselves with additional dues, to meet the increased requirements.



THE LATE MRS. SOLOMON HART

Not only the transient immigrants needed attention, but the Jewish population of the city grew rapidly, and the increase being recruited largely from the immigrants, the calls for assistance became more urgent and came with greater frequency. The Daughters of Israel were not dismayed at the task they had assumed, but like their sisters in other communities in Canada simply devoted more time, energy, and financial assistance to their society, and met the additional calls.

Practically every Jewish society in St. John, and there are several, owes its inception to The Daughters of Israel, for these first daughters had become mothers, and their children were brought up in an atmosphere of self-sacrifice, charity, and religion. The Hadassah, the Young Judaeans, the Young Women's and Young Men's Hebrew Associations are all composed of the children of the members of The Daughters of Israel, all instilled with the same spirit of charity displayed at all times by their parents.

A daughter of the founder, Mrs. Wyzanski, acted as the first secretary of the society, and continued in office until her departure to another city, at one time also holding the presidency, to which she succeeded on the death of her mother. She was followed as President by Mrs. Louis Green, (another daughter of the founder), Mrs. Wm. Levi, Mrs. J. Marcue, Mrs. J. Goldman, Mrs. L. N. Harris, and the present President, Mrs. D. Bassen.

Other organizations are the TALMUD TORAH AUXILIARY and the YOUNG WOMEN'S HEBREW ASSOCIATION.

THE NORTH END LADIES' AID SOCIETY, ST. JOHN, N.B.

THE North End Ladies' Aid Society was organized about 1912, with some twenty members.

The main object of this Society was to raise funds for the needy of the city, and they co-operated in this respect with the Ladies' Benevolent Society and the Daughters of Israel. It has since also on very many occasions, been of assistance in raising funds for outside relief work, the Keren Hayesod and other institutions.

The membership today is about eighty, and the club dues have been fixed at twenty-five cents per month.

This Society does very valuable work, and it would not be fair to single out any special members for mention, as they all take the same active interest. The President of the Society is Mrs. H. Jacobson.

HALIFAX WOMEN'S ACTIVITIES

THE first ladies' organization formed in Halifax to perform charitable work was the HEBREW LADIES' AID SOCIETY, of which Mrs. Byalin is President. It was organized to afford succor to the needy of the community and particularly to look after immigrants arriving at the Port of Halifax. THE HEBREW LADIES' BENEVOLENT SOCIETY is another organization with similar purposes. It was organized in January, 1924, under a Dominion charter. The President of this Society is Mrs. H. Ehman.

LADIES' AID SOCIETY, CALGARY

THE Ladies' Aid Society, the first Jewish charitable organization in Calgary, was organized in 1906 under the presidency of Mrs. A. Suratt. It was established at a time when the first considerable influx of Jewish immigration to Calgary took place, and devoted itself in its early days to giving care and attention to the new arrivals.

As the population increased the demands on the Society became greater and the scope of its activities was much enlarged. The members assisted in the formation of the Talmud Torah, as they had previously done when the synagogue was built, and in all communal undertakings they did their share. During the great influenza epidemic the members of the Society worked in the soup kitchen that was opened at the Zionist Hall, under the leadership of Mrs. B. Ginsberg, who remained in charge until she herself was taken ill. The Jewish soup kitchen became known as the best in the city, and there was no discrimination by the Society between Jew and non-Jew.

During the War the members assisted in the collection of funds for the relief of war sufferers and for the Patriotic Society and Red Cross Society. When Ukranian orphans were brought to Canada, the members also did their share towards the expenses of the undertaking, and they have also been of much assistance to the Zionist organization, in their different campaigns.

It might be said that Calgary was the first Canadian city to organize for the relief of European war sufferers, and during the five years that funds were being raised for this purpose, the Jews of Calgary sent away many thousands of dollars. Mr. B. Ginsberg was the local chairman of that campaign.

In addition to monthly contributions to the Talmud Torah, the Ladies' Aid Society co-operate with the Jewish Council of Women and other women's organizations in Calgary. At the present time their budget is over $2,000 per annum.

HEBREW LADIES' AID SOCIETY, SASKATOON

THE Hebrew Ladies' Aid Society of Saskatoon was organized in 1912, under the Presidency of Mrs. H. Reinhorn. The original membership was about sixteen and the Society came into existence in order to cope with the demands for charity made necessary by an increasing Jewish population. The Society has progressed rapidly and includes in its membership practically all the Jewish women of Saskatoon.

Much effort was expended by the members in the furtherance of the plans which resulted in the building of the synagogue and the acquisition of the Talmud Torah building. The installation of the Mikvah is also partly due to their efforts. Their activities have continuously spread into wider fields and today cover most of the activities of a social and communal nature in the city. There are sub-committees which comprise auxiliaries to both the synagogue and Talmud Torah. The membership of the Hadassah is also recruited from the ranks of the Ladies' Aid Society.

The present officers of the Society are;—President, Mrs. N. Adilman; Vice-President, Mrs. L. Singer; Treasurer, Mrs. H. Sklar; and Secretary, Mrs. D. Ellis.

LADIES' AUXILIARY OF TEMPLE EMANU-EL, VANCOUVER, B.C.

THE Ladies' Auxiliary of Temple Emanu-El, is a small society of Jewish women formed some fifteen years ago, to assist Congregation Temple Emanu-El in their activities.

This little circle of about twenty active women, meet weekly, for the purpose of sewing for any necessary cause.

During the years of the war, this Auxiliary affiliated with the local Red Cross, and did Red Cross work exclusively for a period of four years. It was during this period, that these weekly gatherings were obliged to hold their meetings in rented halls, as private homes were found inadequate.

Immediately following the war, the activities of the society were turned to the Ukranian sufferers, and garments for the little children were sent in quantities, through the Hadassah Society, to their proper destination.

From that time to the present, the auxiliary is always ready to meet any call for clothing or help in any manner, either among our own people, or for any needy cause that comes to their attention.

Monthly bridge teas are held for the purpose of augmenting their funds, in addition to providing pleasant social gatherings. Sales of home cooking and sales of art needlework, public dinners and dances are held frequently for the same purpose.

It was a leading member of this society, Mrs. E. R. Sugarman, who ably formed a Sabbath School, composed of voluntary teachers from the Auxiliary. This Sabbath School is a great success, and concerts and plays are presented by the children on every important holiday or festival.

The great ambition of the society is to help the men to erect a Semi-Reform Synagogue, and to assist them in every possible way when this building is completed.

The officers for the present year are: Mrs. S. Gintzburger, President; Mrs. L. A. Rostein, Vice-President; Mrs. M. Koenigsberg, Treasurer; Mrs. Max M. Grossman, Secretary; Executive Board, Mrs. M. Plant, Mrs. S. Blackson and Mrs. E. Healman.

JEWISH ENDEAVOUR SEWING SCHOOL, MONTREAL

IN the year 1902, the Jewish Endeavour Sewing School was formed through the united efforts of Rev. Dr. H. Abramowitz, Mrs. Lyon Cohen and Miss Sophia Hirsch. At that time the Jewish missions were making every effort to lure the young girls from their faith offering them many inducements to attend their sewing schools, when some of the ladies of Montreal saw the necessity of organizing a sewing school to counteract this alarming state of affairs. With this object in view, Dr. Abramowitz, Mrs. Cohen, and Miss Hirsch, on December 12th, 1902, asked some of those girls to meet them, with the result that the Jewish Endeavour School came into being and it was arranged to hold weekly classes, the girls coming after their school work was over.

The first year was started with 90 pupils and 9 teachers, and the school kept growing from year to year, until at the opening of the 1924-25 session there was an attendance of 229 pupils and 27 teachers. It was found that not only must every endeavour be made to keep the girls by means of sewing, but that it was very essential to teach them honour, manners, cleanliness and neatness. Many obstacles were encountered at first, but nearly all have been overcome, and the Jewish Endeavour Sewing School has proved its worth and use to the community. From year to year different ideas and plans for improvement were tried with the result that during the last few years it has been found best to confine the work to plain sewing and a dressmaking class. The girls are taught to sew flannelette and cotton garments, such as drawers, petticoats and nightgowns, all sewn by hand. All materials, as well as the necessary accessories such as thimbles, thread, scissors and so forth are furnished by the School, and as each garment is completed the maker may take it home upon payment of a nominal sum. When the girl has been found proficient in hand sewing and has made the required number of undergarments she is allowed to join the dressmaking class. For this the pupils bring their own materials and are shown how to cut out and make them. Some continue to make one garment after another, perhaps a dress for a younger sister, a bed jacket for her mother, or anything to which her fancy turns, and in this way some of the little girls who first learn to hold their needles at the Jewish Endeavour Sewing School become very efficient dressmakers. For the first fifteen years materials were supplied through small contributions received from the patronesses and members, but in the year 1917, when Federation was formed, the school became affiliated with it, not as a charitable organization but under the educational activities, and since then materials are supplied by Federation.

The classes meet every Monday afternoon from 3 to 5.30 o'clock in the assembly hall of the Baron de Hirsch Institute. There is no expense whatever attached to the school outside of the material, as all the teachers are volunteers who take great delight in their work. On Chanuka and Purim the girls are always given an address, usually by Dr. Abramowitz; also a box of candies is given to each child, the gift of some kind friends. At the closing, usually held in May, the work is displayed for inspection, and prizes, in the form of books are given for the best work, also for attendance. A special prize is given by each teacher, apart from these, to one of her class for whatever form of progress she sees fit. Also on this day the children are given a treat of ice cream and cake.

Three classes have also been formed at the Hebrew Orphans' Home on Claremont Avenue, under the supervision of the school, where three teachers go every Monday afternoon to instruct the pupils.

The Executive Board for the year 1924-25 is as follows:—Mrs. Lyon Cohen, President; Mrs. Jos. Levinson, First Vice-President; Mrs. N. Silver, Second Vice-President; Mrs. N. J. Fraid, Third Vice-President; Miss Sophia Hirsch, Treasurer; Mrs. Maurice Greenblatt, Secretary.

WOMEN'S ORGANIZATIONS IN HAMILTON

THE first Jewish women's organization formed in Hamilton was the DEBORAH LADIES' AID SOCIETY, which was organized in 1878, by the late Mrs. Herman Levy. At that time there was no call for philanthropic work among the Jewish residents of that city, and the Society, which was composed of the wives of the members of the Anshe Sholom Congregation, acted as an auxiliary to the congregation, supplying necessities, decorations, etc. As the Jewish population of the city increased, largely due to immigration, the Society rendered relief to the needy and looked after all cases of want. Mrs. Herman Levy, the founder, became the first President, which office she held until her death, which took place on January 14th, 1916. The Society has a present membership of over fifty ladies, who meet regularly every month. They assist materially in the work of the Sunday School of the Anshe Sholom Congregation, as well as in the undertakings of the United Hebrew Charities. The present officers are:—President, Mrs. M. Simon; Vice-President, Mrs. J. Bloom; Treasurer, Mrs. J. Ruben; and Secretary, Mrs. M. Silverman.

THE HAMILTON SECTION OF THE COUNCIL OF JEWISH WOMEN was organized in 1922, and has been very active since its inception. It has a membership of over eighty, who take an interest in the social welfare of the community. General meetings are held monthly, and executive meetings, bi-monthly. The officers of the council are;—President, Mrs. M. Levy; First Vice-President, Mrs. M. Beube; Second Vice-President, Mrs. B. Epstein; Third Vice-President, Mrs. S. Needle; Treasurer, Mrs. Rose Levy; Financial Secretary, Mrs. S. B. Lyons; Secretary, Miss Lillian Goldstein; and Assistant Secretary, Miss Belle Cohen.

THE DAUGHTERS OF ISRAEL SOCIETY was organized both as a Sisterhood of the Hess Street Synagogue and as a charitable organization. The members meet regularly once a month and assist in all philanthropic undertakings in the community. The officers are:—President, Mrs. M. Grossberg; Treasurer, Mrs. M. Lax; and Secretary, Mrs. D. Levy.

There are also Sisterhoods in connection with the other synagogues, and the women of Hamilton do much of the work required by the various charitable, social, and Zionistic activities.

JEWISH GIRLS' CLUB, TORONTO

ON FEBRUARY 1st, 1909, at the suggestion of the late Rabbi Solomon Jacobs, and through the generosity of friends, the Council of Jewish Women, assisted by the Junior Council, opened rooms at 36 Walton Street as a recreational centre for Jewish working girls.

The first convenor was Miss Kate Josephi. Nine girls registered at the first meeting and for the first few months, two nights a week were devoted to the work. The first report given in May 1909, stated that up to that date, 43 girls had registered and the largest attendance any evening was 23. Most of the members were new arrivals in this country and unable to speak English. The committee in charge seeing great possibilities to broaden the work, decided to establish permanent classes in English and sewing, and in order to give the community an opportunity of assisting, annual subscriptions were solicited.

The Club had phenomenal growth, and the second annual report showed a total attendance of 1,540, with a weekly average of 61. The third year the rooms were entirely inadequate for the work and it was decided to move into larger quarters. A few friends guaranteed the rent and in October 1913, the Club moved to 254 McCaul Street, which was formally opened by the Rt. Hon. Sir Herbert Samuel, at that time Postmaster General of England.

The Club was first founded as a recreation centre where the girls could spend their evenings. At the request of the members themselves, classes for the study of English, as well as sewing classes were organized. Saturday evenings were devoted to social gatherings, where members could bring their boy friends. Another evening was added for dancing and calisthenics.

In the year 1914, 165 girls enrolled and there were over 3000 who attended during that year. In 1915, the attendance nearly doubled and it was not unusual to find from 100 to 150 girls gathered together for instruction in English.

Up to this time all the work had been done by volunteers and it was then decided that a paid social worker was needed to supervise the work. In 1917, Miss Adelaide Cohen, the lady who is at present in charge of this undertaking, was appointed to the position. During the succeeding years, the work of the Club increased until the quarters at 254 McCaul Street were too small, and after the purchase of the Council Community House at 44 St. George Street, the Jewish Girls' Club was installed there.

The membership is now 1,030 with an average monthly attendance of 3,500. There are classes in English, sewing, cooking, typewriting and shorthand, civics and citizenship, dressmaking, athletics and folk dancing, guide work (of which there are seven companies), home nursing, dramatics, and Jewish literature. To these are added the recreational afternoons for the younger children and evenings for the older girls, when they may have all their boy friends, also walking parties are participated in. On Sunday evenings, the members of the Club and their friends meet for health talks, lectures and educational movies. There have been twenty of these evenings this season and at each prominent speakers have given their services. The various organized clubs within the Club are active in the social welfare of the community.

THE HEBREW LADIES' SEWING SOCIETY, MONTREAL

THE HEBREW LADIES' SEWING SOCIETY of Montreal has been in existence for some thirty years, and it is an organization which works indefatigably and sincerely for the welfare of the needy. It has perhaps the least amount of publicity of any society in Montreal, and yet is one of the most deserving. The personnel and original system of routine has naturally changed with the times, and today, the Society is a constituent of the Federation of Jewish Philanthropies. However, the worthy objects that originally were the aim of the founders have been strictly adhered to. These consist of making of garments for the poor and needy of the Montreal community.

During the past three years, other sewing groups have co-operated with this Society, and have created a "Sewing Day" for all, which is a very satisfactory arrangement. The various Societies which have joined forces are:- The Sisterhood of the Spanish and Portuguese Synagogue, The Ladies' Auxiliary of the Shaar Hashomayim Synagogue, The Sisterhood of the Temple Emanu-El, and the Grace Aguilar Chapter, I.O.D.E. Under the able and efficient convenorship of Mrs. A. B. Vineberg, President of The Hebrew Ladies' Sewing Society, and her staunch assistants, these ladies' societies are showing remarkable devotion to a good cause, and may be seen at least every Tuesday, and other days when "rush orders" are in demand, from early morning until evening, at work at the cutting tables, sewing machines, and plying the needle, repairing hundreds of garments for the needy.

The weekly meetings of this Society start in October and continue until May.

The following are among those institutions that benefit from the Society:- The Family Welfare, Hebrew Orphans' Home, The Sheltering and Old People's Home, The Hebrew Maternity Hospital, The Grace Aguilar Chapter, I.O.D.E., and the Victorian Order of Nurses. Those institutions that are not affiliated with the Federation provide their own materials.

In former years, when the Society was still young, there was an annual dance given, the proceeds of which went to the buying of materials, but since affiliating with the Federation, a yearly budget has been granted the Society to operate on.

For thirty years, the headquarters of The Hebrew Ladies' Sewing Society were in the Baron de Hirsch Institute, but a year ago they were fortunate to secure a very comfortable and spacious room in the Shaar Hashomayim Community Centre.

The following are the officers for the present year:- Hon. Pres., Miss E. Hirsch; Hon. Vice-Pres., Mrs. D. Davis; Pres., Mrs. A. B. Vineberg; 1st Vice-Pres., Mrs. D. Fels; 2nd Vice-Pres., Mrs. J. Newmann; 3rd Vice-Pres., Mrs. Regal; Treas., Mrs. J. Gittleson; Rec. Sec., Miss Dorothy Kellert; Corresponding Secretary. Mrs. Ross Vineberg.

THE LADIES' AUXILIARY OF THE HEBREW MATERNITY HOSPITAL, MONTREAL

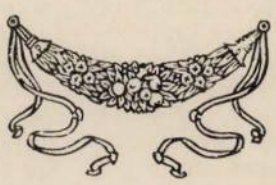
ON December 2nd, 1920, Mr. Markus Markus, late President of the Hebrew Maternity Hospital, asked a few ladies to meet him at the Hospital for the purpose of forming a Ladies' Auxiliary in connection with the Hospital. There were twenty ladies present, Mr. Markus was in the chair, and after pointing out the reasons for forming the Auxiliary, it was decided by all present to form such an organization under the name of "Ladies' Auxiliary of the Hebrew Maternity Hospital" and a meeting immediately took place for the purpose of electing officers, the following being elected:—Mrs. Alton Goldbloom, President; Mrs. Jos. Kellert, Vice-President; Mrs. I. B. Hirshberg, Treasurer; Mrs. Maurice Greenblatt, Secretary; Board of Directors:—Mrs. M. Markus, Mrs. B. Freedman, Mrs. T. Glickman, Mrs. Geo. Rabinovitch, Mrs. Jos. Greenberg, Mrs. H. Bloomfield, Mrs. A. J. Bloomfield, Mrs. H. Frankel, Mrs. A. Yaphe, Mrs. B. Goldman, Mrs. T. S. Zeave, Miss Annie Lauterman. Mr. Markus pointed out the reasons for forming this organization, which were to look after the various branches of the institution, such as pre-natal cases, after confinement, social service work, investigating the dietary and sanitary conditions of the Hospital, and supplying the linen and kitchen utensils.

Board meetings are held the last Thursday of each month, (except in June, July and August) and general meetings, the first Thursday in November, January and March. Starting with a membership of twenty the Auxiliary has grown from year to year until today there is a membership of nearly eight hundred paid-up members. Various committees, such as House, Social Service, and Membership Committees have been formed and added to from time to time.

Election of officers takes place every second year at the annual meeting in January. At each general meeting a very prominent speaker is procured who gives some very interesting talks on various subjects connected with hospital work. The Donation Committee sees that the hospital is well supplied with delicacies of all kinds. In this connection a shower is held every spring and enough jam, preserves and canned goods received to supply the Hospital for an entire year, a sufficient allowance being sent each week to the Hospital by the chairman of this committee.

The Floral Committee see that the Hospital is supplied with plants and flowers. The Social Service Committee investigate all public cases given them by the Hospital, going to the homes both before and after confinement. The Membership Committee have been instrumental in building up the large membership as it stands today and in placing the Auxiliary in a sound financial condition. A committee also looks after the cutting of all materials, for the infant supplies, doctors' gowns, sheets and pillow cases, and the greater part of the sewing is done by the Ladies' Sewing Society which meets every Tuesday at the Shaar Hashomayim Synagogue.

The Officers and Board for 1925-1927 are as follows: Mrs. A. Goldbloom, Hon. President; Mrs. M. Markus; Hon. Vice-President; Mrs. D. Tannenbaum, President; Mrs. Jos. Kellert, First Vice-President; Mrs. M. Rabinovitch, Second Vice-President; Mrs. L. Solomon, Treasurer; Mrs. B. Freedman, Asst. Treasurer; Mrs. M. Greenblatt, Secretary. Board of Directors:—Mrs. A. Yaphe, A. M. Wener, S. Hart, B. Rubin, D. M. Chorlton, Geo. Blumenthal, I. B. Hirshberg, J. L. Gittleson, L. W. Jacobs, B. Aaron, I. A. Kaufman, J. Usher, M. A. Pierce, and Miss Libbie Jacobs. House Committee:—Mrs. Jos. Greenberg, Chairman; Donation Committee:—Mrs. T. Glickman, Chairman;—Membership Committee:—Mrs. J. Benewick, Mrs. I. Levinoff, Joint-Chairmen; Floral Committee:—Mrs. H. Bloomfield, Chairman; Ways & Means Committee:—Mrs. D. Fels, Mrs. C. J. Gross, Joint-Chairmen; Entertainment Committee:—Miss Annie Lauterman, Chairman; Hospitality Committee, Mrs. D. L. Cohen, Mrs. J. Wolfe, Joint-Chairmen; Auditing Committee:—Mrs. B. Rose, Chairman; Social Service Committee:—Mrs. D. Davis, Chairman.



TEMPLE SISTERHOOD "HOLY BLOSSOM CONGREGATION" TORONTO

PURSUANT to a call issued by Mrs. Barnett R. Brickner and the wives of the Trustees of the Holy Blossom Congregation, a meeting of the ladies of the Congregation was called on Wednesday afternoon, October 26th, 1921, in the Synagogue Chambers for the purpose of forming a Sisterhood. Most of the ladies of the Congregation responded to the call, and on that afternoon, the following were elected Officers and Trustees:

President, Mrs. Barnett R. Brickner; 1st. Vice-Pres., Mrs. Julius Eisman; 2nd. Vice-Pres., Mrs. S. Lorie; Rec. Sec'y., Mrs. S. Jacobs; Cor. Sec'y., Mrs. Harry Samuel; Treas., Mrs. Arthur Cohen.

Executive Committee: Mrs. Leo Frankel, Mrs. Wm. Goldstein, Mrs. Jule Heim, Mrs. S. Lubelsky, Mrs. Percy Hermant, Mrs. Coleman Miller, Mrs. M. M. Cohen, Mrs. Harry King, Mrs. A. I. Willinsky.

The aims of the Sisterhood were outlined as follows:

(a) To co-operate with and assist the Holy Blossom Toronto Hebrew Congregation in the carrying out of its aims and purposes.
(b) To develop a spirit of sociability in the life of the Congregation.
(c) To foster the observance of Judaism in the home.
(d) To stimulate spiritual and Jewish educational activities.
(e) To further the religious and moral development of Jewish children.
(f) To become a force for good in the religious and cultural life in the community.
(g) To espouse such religious and Jewish educational causes as are particularly the work of Jewish women.

Membership was opened to the wives, widows, unmarried daughters and sisters of members of the Congregation.



MRS. B. R. BRICKNER

Convenors for various committees were appointed and a series of affairs of a wide range were planned.

Some of the outstanding affairs were:

A Chanukah celebration in the Synagogue with Dramatic Reading.

A series of Purim Tableaux illustrating the story of Purim with the assistance of members of Temple Centre, followed by a Tea.

An afternoon of Jewish Folk Songs.

A display of Jewish ceremonial objects, which were collected from members in the entire community. A talk on "Jewish Ceremonies in the Home" preceded the display.

A Springtime Luncheon, together with the annual Sisterhood meeting.

A public reception for the Confirmants of the Congregation and their parents, held in the Synagogue Chambers on Shabuoth.

A Harvest Fête and Pure Food Show, which netted a sum of over one thousand dollars. This amount together with a loan from the Congregation completely altered and beautified the Synagogue Chambers so that they are today in great demand for social, educational and dramatic purposes by the members of the Congregation and their families.

Monthly Friday evening receptions after the services were introduced to foster a spirit of sociability among the members of the Congregation.

In addition to the above activities, the sisterhood has established a branch religious school in the Y.M.H.A. building. This school was organized to counteract missionary activities in that particular neighborhood and has an enrolment of 230 pupils. Mr. Edmund Scheuer is Principal of the school.

A Gift Shop was cleverly and ably organized by Mrs. Herbert L. Nussbaum, the proceeds of which were to be devoted to scholarship work. The Sisterhood has already helped one talented student of music to graduate from a local conservatory of music and is now ready to assist a young man to the Hebrew Union College in Cincinnati by helping to finance his entrance year. A scholarship will be awarded yearly to any young man wishing to prepare himself for the Rabbinate.

Flowers are placed at the altar in memory of some dear departed or in celebration of some happy event. The Synagogue is also decorated yearly for Shabuoth and all the Festivals. These floral decorations are most artistically handled by the convenor, Mrs. Israel Singer.

Immigrant aid work is another activity that has come within the domain of the Sisterhood since the arrival of immigrants to our country. Showers for food, clothing and linens were held which brought in a bounteous supply. The convenor in charge of this immigrant aid work is Mrs. Jule Allen.

The religious schools are supervised by the convenor, Mrs. Harry Marks, while all entertainments, receptions, etc. are managed by Miss Clara Kallmeyer and Mrs. Jos. Cohn as convenors.

During the past year a series of lectures were arranged on "Aspects of Child Life."

Dr. Alan Brown—The Physical Development of the Child.

Dr. Peter Sandiford—The Mental Development of the Child.

Rabbi Barnett R. Brickner—The Spiritual and Moral Development of the Child.

A second series of talks were given by Mrs. B. R. Brickner on "How to Celebrate the Holidays in the Home." All these talks were well attended.

A Literary Class called the "Monday Club" which meets on Monday evenings was also organized for the purpose of reading and discussing some of the best modern literature. The present membership of the Sisterhood is close to two hundred.

The following officers have been elected for the coming year:

President, Mrs. Barnett R. Brickner; 1st. Vice-Pres., Mrs. Jos. Cohn; 2nd. Vice-Pres., Mrs. S. Lubelsky; Rec. Sec'y., Mrs. Harry Marks; Cor. Sec'y., Mrs. Jos. Tarshis.; Tres., Mrs. Arthur Cohen.

Executive Committee: Mrs. S. Lorie; Miss Emma Mayer, Mrs. Nathan Phillips, Mrs. Percy Hermant, Mrs. Bernard Goldstein, Mrs. Mark Cohen, Mrs. Wm. Dannenberg, Mrs. Wm. Gittes, Mrs. Fred Singer.



MRS. MOSES FINKELSTEIN (SARAH ROSEN), WINNIPEG

A PUBLIC-SPIRITED woman, and one whose life has been devoted to the good of others, Mrs. Moses Finkelstein (Sarah Rosen), eldest daughter of Mr. and Mrs. Isaac Rosen of Winnipeg, and one of the leading figures in communal and welfare work in Western Canada, was born in the province of Voleen, Russia, in 1870. She came to Canada with her parents in 1888 and settled in the City of Winnipeg. In 1890, she was married to Moses Finkelstein, son of Tevel Finkelstein who was one of the pioneer Jewish settlers in the West. Mrs. Finkelstein has always been a leader in charitable and philanthropic work in the Jewish community of Winnipeg, and many years ago (about 1902) she organized a free loan society among girls, which was known as the Girls' Benevolent Loan Association. This organization was composed entirely of young girls and unmarried women. By loaning worthy people money, that was repaid in weekly instalments, this society did an enormous amount of good. No interest was charged on these loans. Although the funds were never very large, they were always found useful by the poor of the city, and it helped them out greatly, when they were in need of assistance. Mrs. Finkelstein has been the Honorary President of this worthy association since its inception. She has acted as executive head of many organizations and was the first President of the Shaarey Tzedec Ladies' Sisterhood. On her retirement from that office she was elected Honorary President, which appointment she has held ever since. She has been actively connected with the Jewish Benevolent Society, and has acted as Secretary of the first Jewish Ladies' Aid Society of Winnipeg. She was also elected the first President of the Daughters of Zion. Mrs. Finkelstein takes a deep interest in many other institutions, her activities being by no means confined to her own creed, and she is a member of the Daughters of the Empire, the Canadian Club and the Winnipeg Art Association. She is a director of the Anti-Tuberculosis Society of Winnipeg. Mrs. Finkelstein has three sons and two daughters. One of her sons, Dr. Manly Finkelstein, is the City Pathologist.

SHAARY ZEDEK SISTERHOOD, WINNIPEG

WHEN the Shaarey Zedek Sisterhood was established some three years ago, the following were the first officers: President, Mrs. M. Finkelstein; Vice-President, Mrs. E. Rosen; Treasurer, Mrs. R. M. Pierce; Secretary, Mrs. J. P. Weidman; Trustees, Mesdames R. M. Frankfurter, Aaron Cohen, C. Schiller, P. Stephany, H. Genser, N. J. Weidman, N. L. Green, A. Stein, M. Goldstine and A. Squires.

The officers for the ensuing year are as follows: Honorary President, Mrs. M. Finkelstein; President, Mrs. M. Heppner; First Vice-President, Mrs. C. Schiller; Second Vice-President, Mrs. A. Levinson; Recording Secretary, Mrs. B. Levi; Corresponding Secretary, Mrs. Harry Cohen; Treasurer, Mrs. J. N. Sternberg. Advisory Board, Mdmes. N. L. Green, P. Stephany, M. Weidman, S. Rodin, L. Churchill, N. J. Weidman, D. Singer, B. Levinson, M. Finkelstein, C. Portigal, J. P. Weidman; Chairmen of Committees; House, Mrs. M. H. Abramovich; Sunday School, Mrs. Aaron Cohen; Membership, Mrs. L. Churchill; Hospital, Mrs. H. J. Samuel; Friendly Visiting, Mrs. J. Adler; Juvenile Court, Mrs. C. Schiller; Girl Guides, Mrs. J. Wilder.

The work of the Sisterhood was divided up amongst several committees. The Hospital Committee is in charge of Mrs. H. J. Samuel and this Committee makes it its business to look after hospital patients including the interviewing of doctors and nurses, especially in the case of recent immigrants who cannot speak English. A number of books in Yiddish have been placed in the hospital library, including several Yiddish papers for use by the patients. The cases dealt with by this Committee are too numerous to mention.

The Friendly Visiting Committee is under the chairmanship of Mrs. J. Adler. It looks after the cases that come under "The Mothers' Allowance Act." The Committee interviews the parties making applications under this Act and takes the cases up with the commission in order to obtain a satisfactory adjustment for the unfortunate mothers who are compelled to make application for assistance.

The Sunday School Committee is under Mrs. N. J. Weidman and this Committee has been doing especially good work. The attendance during the last year has never been less than 150 and often runs as high as 200. The Synagogue accommodation has been taxed to the utmost and it has been a problem to provide room for the children. This committee has also had in charge Purim and Chanukah entertainments and has been instrumental in collecting money for the National Fund and other purposes.

Mrs. S. Rodin is the chairman of the Entertainment Committee.

Mrs. M. H. Abramovich is the chairman of the House Committee which has assisted the Entertainment Committee in its many undertakings, including the entertainment of University students of the congregation, and their parents.

Particular mention must be made of the floral decorations in the Synagogue for which this committee has been responsible.

The Girl Guides under the leadership of Captain Lottie Bere have now enrolled 22 girls and are carrying on good work.

Mrs. L. Churchill has charge of the Membership Committee which has secured a total of 181 members. Mrs. B. Levi is the secretary.

THE GOEL TZEDEC WOMEN'S AUXILIARY, TORONTO

THE WOMEN'S AUXILIARY of the Goel Tzedec Congregation was re-organized on November 28th, 1922, by Mrs. I. H. Siegel and several other ladies who felt the need of a women's auxiliary in the interests of the Synagogue.

The purpose of the Auxiliary, as taken from their constitution, is as follows:—"The women of the Goel Tzedec Congregation, conscious of their sacred duty to preserve and to strengthen the religion and faith of their fathers, and aware that it would be impossible for them severally to discharge this duty, honorably and efficiently, without the aid of concerted effort and co-operation, have therefore organized under the name of the 'Goel Tzedec Women's Auxiliary', with the sincere hope that through the agency of this organization, they shall better be able to fulfil their duty to orthodox Judaism."

To this end they extend their co-operation to the congregation in all its undertakings and activities, and also inaugurate activities of their own for the dissemination of the message and the teachings of Judaism.

One of the first activities was the reception on January 1st, 1923, arranged by the auxiliary at the installation of Rabbi Julius L. Siegel, which took place in the Shool. Many prominent out-of-town guests were present for the occasion, including Rabbi Drachtman of New York, Rabbi Eben, Mr. Samuel Star, and also Rabbi Siegel's father, Rabbi T. S. Siegel of Chicago. The installation was very impressive and was the first of its kind in Toronto, many thousands of people being present.

The members are keenly interested in the Sunday School and pledged themselves to pay half the costs of renovating the vestry chambers into a beautiful modern Sunday School, which is the finest Jewish Sunday School in Toronto. The cost of this renovation was about six thousand dollars.

In March, 1924, a dedication banquet was held in the new rooms to mark the opening, where some three hundred and fifty members and friends were present, including Mrs. Epstein, President of the Central Auxiliary of New York, and one of the six founders of the Women's League of the United States of America, with which the Goel Tzedec Sisterhood is affiliated.

They are also responsible for the Chanukah treat given the children annually, the decorating of the Shool with palms and flowers for Shevuoth and Pesach, also the decorating and serving of refreshments in the Succah.

The Auxiliary takes part in nearly all local charity activities. They also assisted in the immigration work during the year 1924, by the serving of hot coffee and sandwiches at the station. These immigrant trains came through and were met about once or twice a month, and during the winter one train came in at about 2 a.m. during a terrific snow storm, and the ladies of the Auxiliary were glad indeed to be of service to these unfortunate people.

The present officers are:—President, Mrs. A. Samuel; 1st Vice-President, Mrs. Bertha D. Lavinne; Treasurer, Mrs. L. M. Schwartz; Rec. Sec., Mrs. Harry Ruben; and Corr. Sec., Mrs. D. Kopman.

MRS. S. HART GREEN was born at Grand Forks, North Dakota, on December 14th, 1889, the daughter of Mr. and Mrs. Martin Lyone. She received her education at the schools of Grand Forks, and was married on August 27th, 1912, to Mr. S. Hart Green of Winnipeg, and has four children. Mrs. Green has always taken a very keen interest and prominent part in Jewish communal work in Winnipeg, and is Vice-President of the Ladies' Auxiliary of the Western Canada Orphanage and Children's Aid of Winnipeg, and a member of the Executive of the United Hebrew Relief. She is one of the two representatives from Manitoba on the Dominion Executive of the Liberal Ladies' Clubs. For some years she was Secretary of the Municipal Chapter, Imperial Order of the Daughters of the Empire, and was a member of the Board of the Anti-Tuberculosis Society. She was a very active member of the Civic League when that institution was functioning in Winnipeg. Mrs. Green is a member of the Shaarey Zedek Synagogue.



MRS. S. HART GREEN, WINNIPEG



MRS. H. E. WILDER, WINNIPEG

MRS. H. E. WILDER was born in Roumania, on February 2nd, 1888, the daughter of Mr. and Mrs. Michael Grunberg. She received her education at the public schools and College of Bucharest, Roumania, from which she graduated in 1904. She was married on June 14th, 1908, to Mr. H. E. Wilder, and has two sons, Edmund and Emanuel, and two daughters, Miriam and Semah Wilder. Mrs. Wilder has always taken the keenest interest in all communal and philanthropic undertakings, and for years has been one of the most active Social Service workers in her community. She is the organizer and was the first President of the Ladies' Auxiliary of the Independent Order B'nai B'rith, Winnipeg Lodge, and is also the organizer of the Jewish Women Tribute. Mrs. Wilder has always been a very enthusiastic Zionist, and she is a most zealous worker for this cause. At the present time she is a Vice-President of the Dominion Hadassah Organization of Canada, and is President of the Hadassah Chapter of Winnipeg. Mrs. Wilder is a member of the Women's Canadian Club.



MRS. A. SELICK, TORONTO

MRS. ANNA SELICK was born in St. Stephen, New Brunswick, the daughter of Emanuel and Rebecca Kovel. She was educated in the St. Stephen public and high schools, and at the Rothesay Ladies' College, St. Stephen. On January 27th, 1910, she was married to Joseph Selick of Moncton, N.B., who died on March 30th, 1918. They had one son, Leo Harrison Selick. Mrs. Selick took up her residence in Toronto in 1910 and immediately became interested in communal undertakings. She was formerly Secretary and later President of the Hebrew Maternity Aid Society, Toronto. She early became interested in Zionist work and was President of the B'noth Zion Kadimah, the second Zionist society in Toronto. In 1911, she was elected Vice-President of the Toronto Zionist Council, later being appointed the Secretary. In 1916, Mrs. Selick organized the first chapter of Hadassah in Canada. She spent some years touring Canada, organizing Hadassah chapters, and was Chairman of the Provincial Council consisting of London, Hamilton, Toronto, Windsor and Brantford chapters. She assisted in the organization of the Dominion Hadassah, of which she has been a Vice-President since its inception. She is a member of the National Executive of the Zionist Organization of Canada. Mrs. Selick was President of the Soldiers' Comfort League, which was organized to provide comforts for the members of the Jewish Legion who saw service in Palestine, and she toured Ontario as a member of the executive of the War Orphans' Relief. She was the Executive Director of the Toronto Conference for Jewish War Relief. Mrs. Selick is the Vice-President of the Single Tax Association of Ontario. She has been connected with the *Canadian Jewish Review* of Toronto since its inception, in the capacity of Business Manager. In 1918, Mrs. Selick was appointed a notary public for the Province of Ontario. She is a member of the Joint Board of Sanitary Control of Toronto, and of the Imperial Order of the Daughters of the Empire. Mrs. Selick is a member of the University Avenue Synagogue, Toronto.



MRS. A. J. FREIMAN (LILLIAN BILSKY) OTTAWA

MRS. LILLIAN FREIMAN is an outstanding figure in welfare work in Canada. The daughter of the late Moses Bilsky, she was born at Mattawa, Ont., June 6, 1885, and on August 18, 1903, was married in Ottawa to Archibald J. Freiman. During the War she established a Red Cross sewing club in her own home which became the Disraeli Chapter, I.O.D.E. At the time of the influenza epidemic in Ottawa in 1916, Mrs. Freiman was virtually given charge of the city's efforts in fighting the disease. In 1917 she raised throughout Canada a large fund for the destitute of Palestine. In 1920, she raised a fund for the relief of the needy Jews of Eastern Europe. She organized and became President of the Jewish War Orphans' Committee of Canada and toured the country addressing scores of meetings, raising money, clothing and medical supplies for the Jewish orphans in Ukrania; and went to Europe to supervise the bringing to Canada of 150 orphans, who were placed in splendid Jewish homes. She took an untiring interest in the Polish and Armenian relief work of the Ottawa Women's Canadian Club. She was for many years President of the Ladies' Auxiliary of the Perley Home for Incurables. She is an active worker for the Ottawa Day Nursery, Ottawa Association for the Blind, the different Ottawa Hospitals, Protestant Infants' Home, and other institutions, and was treasurer of the Ottawa Welfare Bureau. She raised a fund to carry on the work of the Institute Jeanne d'Arc, for Catholic girls, Ottawa. Mrs. Freiman has shown a deep interest in war veterans and assisted in the formation of the Dominion Command, G.W.V.A. She has been an outstanding help to the veterans, and in appreciation, the Ottawa Command, G.W.V.A., presented her with a silver loving cup and a badge of life membership in the command, being the first so honored. She is Dominion President of the Hadassah Organization of Canada; and is President, Hadassah Chapter, Ottawa; Girl Guides' Ass'n., Ottawa; Ottawa Ladies' Hebrew Benevolent Ass'n.; Ladies' Auxiliary, Adath Yeshuran Congregation; Ladies' Auxiliary, B'nai B'rith, Ottawa Lodge; and Regent, Disraeli Chapter, I.O.D.E.

THE HADASSAH ORGANIZATION IN CANADA

By Geo. G. Greene

Historical Sketch showing Origin, Growth, mentioning Eventful Factors, Principal Activities, Accomplishments, and Personalities.

FROM a group of ten women who first got together in Toronto in the year 1916 to a Dominion-wide organization of 68 chapters, with a membership approximating 4,500 women, and annual contributions towards Zionist work in Palestine of $45,000 was the remarkable record to the beginning of 1925 of the Hadassah Organization of Canada. As a national federation, the organization came into existence in the spring of 1919, when co-ordination of the chapters which were then established in different parts of the Dominion, was successfully undertaken by Mrs. A. J. Frieman of Ottawa, who became Dominion President, and who has been re-elected at subsequent conventions.

The start of Hadassah in Canada post-dated the inauguration of American Hadassah by about four years, the latter organization having been founded in 1912 to do Zionist propaganda in the United States, and to engage in activity for the improvement of public health conditions in Palestine Mrs. Anna Selick of Toronto, who has continuously served as one of the Dominion vice-presidents of Canadian Hadassah, was the moving spirit in the formation of the first group. The Great War of 1914-1918 was in progress at the time, and the women's first work was in connection with special relief for Jewish soldiers. In January, 1917, a meeting was held in Toronto, at the home of Mrs. M. L. Willinsky, still an active participant in Hadassah circles, and a member of the Dominion Council, at which it was decided to hold a campaign to raise funds for the welfare of Jewish soldiers in the military cantonments at Alexandria, Egypt. The sum of $500 was secured, marking the beginning of a long series of campaigns which Hadassah has undertaken, and through which hundreds of thousands of dollars have been collected for the advancement of the Zionist ideal and Jewish welfare generally.

In March, 1917, the members of the original Hadassah chapter in Toronto, which eventually was named Central Chapter, received a visit from Miss Henrietta Szold, president of American Hadassah, and after hearing her speak of the Zionist work which was particularly within the scope and sphere of Jewish women, it was decided to take steps to form other chapters. This decision came, it will be noted, before the epochal and inspiring declaration of the British Government, through the Rt. Hon. A. J. Balfour, at the time British Foreign Secretary, whereby in a letter to Lord Rothschild dated November 2, 1917, the government proclaimed that it viewed with favor the aspirations of the Jewish people to re-establish their Homeland in Palestine.

The foregoing tells the story of the commencement of the organization which bears the name "Hadassah." One has to go back many years, however, to find the inception of the Zionist activity of Jewish women in Canada. Until the Great War came and through it Jewry was given the long-desired opportunity of re-founding their Homeland on the site of ancient Jewish civilization, all Zionist activity was of a spiritual or theoretical nature, carried along in fervor through the centuries by the desire inherent in generation after generation for the coming of the third return to Palestine. This spiritual factor in the life of Jewry was fanned to greater importance by the vigorous activity of the late Theodore Herzl, regarded as the founder of the modern Zionist movement, whose efforts in the interest of the Jewish people's national cause culminated in the holding of the famous congress of Zionist leaders at Basle, Switzerland, in 1897. This congress, and those that followed it in 1898, 1899, 1900, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1921, and 1923, served the purpose of fortifying the Jewish people in their Zionist idealism until 1917, when a practical avenue for the realization of the aim of Zionists, viz.: to have again a legally recognized Homeland in Palestine, was opened through the Balfour Declaration of the British Government.

During the 20 years intervening between the first Basle Congress and the year of this Declaration, Zionist activity had gradually spread throughout Canada, both in extent and in influence, due to the self-sacrificing spirit of the early leaders, many of whom are still foremost in the practical Zionist era of the present day. It was but natural that Jewish women should participate in this activity and thus it was not long before they were represented in specific movements which were named Daughters of Zion, B'noth Zion Kadimah, Herzl Ladies' Societies, Herzl Girls, Red Mogen Dovid, Nordau Girls, DeSola Girls, and others of similarly personal designations. The Daughters of Zion was founded in Toronto in 1900 by Mrs. I. H. Siegel, and in Montreal, a year later by Mrs. Clarence I. de Sola, whose husband was president of the Zionist Federation. All these organizations carried on educational and propaganda activity, aiming toward the preparation of Jewish women for the coming of the days when practical Zionism might be necessary. Mrs. de Sola was president of the Daughters of Zion in Montreal for four years. Money was collected by this organization for the existing Zionist institutions, and also for educational work. Succeeding presidents of the Daughters of Zion in Montreal included Miss Sadie Vineberg, Miss Miriam Bernstein, Mrs. Felix Harris, Mrs. J. S. Leo, and Mrs. L. Fitch. In 1901, there was also a Daughters of Zion Society in Toronto, and an organized group of lady Zionists in Ottawa; in 1902, women Zionists of London, Ont. adopted the name Daughters of Zion for their organization, and in 1903, Ottawa and Winnipeg had Daughters of Zion Societies. In this year also, a group of women Zionists was active in St. John, N.B. Mrs. I. H. Siegel and Miss Betty Goldstick formed the Herzl Girls' Society in Toronto, in 1906, and in 1910, the Ottawa women re-organized under the name Herzl Ladies' Society, and the B'noth Zion Kadimah was started in Toronto.

In October, 1911, the Jewish Women's League for Cultural Work in Palestine was formed in Montreal, following a visit by Madame Bella Peisner, a Zionist orator and organizer, the existing Daughters of Zion being sponsor of the new society. Mrs. J. S. Leo was the first president of the League, the objects of which were to send nurses and teachers of home industries to Palestine to help the Jewish inhabitants to better understand modern methods of preserving health, and also to fit them to become more adept in the home crafts for which Palestinians were noted. The League was an international body with headquarters in Berlin, Germany. In addition to Mrs. Leo, active officers in the Montreal branch of the League included Mrs. H. H. Livingstone, Mrs. F. Harris, Mrs. L. Goldman and Mrs. J. Elkin. Quebec women formed a Daughters of Zion Society in 1913, and the Nordau Girls' Group came into existence

in Toronto the same year. The next year, 1914, saw a marked increase in women's Zionist activity, the following new organizations being started: De Sola Girls and B'noth Zion (juniors), in Toronto; B'noth Zion (juniors) and Young Ladies' Literary and Zionist Society, at Montreal; Daughters of Zion and Herzl Girls, at Edmonton, Alta.; and Daughters of Zion societies in Hamilton, Ont., and Vancouver, B.C. In 1915, a Daughters of Zion group was formed in Glace Bay, C.B. and a similar group was started at Brandon, Man. in 1916. The Hebrew Ladies' Benevolent Society organized in Regina, Sask., in 1917, combined Zionist work with communal activities.

Another group which was a factor in forming the nucleus of the present Hadassah Organization was the Palestinian Sewing Circle, which was formed in Montreal in 1918, also under the auspices of the Daughters of Zion, and which, as the name signifies, carried on sewing work for Palestine hospitals. Mrs. F. Harris, Mrs. L. Fedderman, Mrs. J. Rose, Mrs. J. C. Zacks, Mrs. H. L. Sourkes, and Mrs. A. Dainow were prominent in the affairs of the Circle.

Nearly all the different societies now mentioned eventually became absorbed into the Hadassah Organization as it developed from 1916. The second chapter, under the name Hadassah, was formed at Hamilton in 1917, of which Mrs. M. Simon became president. At the 15th Zionist convention held in Winnipeg, Man., in that year, the seeds were sown for the coming of a Hadassah chapter later on, through the activity of Mrs. Anna Selick, Toronto, Mrs. A. J. Freiman, Ottawa, and Mrs. L. Fitch, Montreal, all of whom urged the Jewish women of Winnipeg to form themselves into a chapter. However, owing to the existence at that time of a Red Mogen Dovid Society which was engaged in the work of raising funds for the relief and comfort of the Jewish Legionnaires serving in the Palestinian War Zone, actual formation of a chapter was postponed. In January, 1918, a chapter was formed at Brantford, Ont., with Mrs. Samuel Fox as president. Mrs. Selick of Toronto, Mrs. Leon Lazarus, Mrs. S. Rich, and Miss Goldie Shear were active in helping to start the group. In 1924, the chapter was given the name "Florence" Chapter as a tribute to Mrs. Fox's work, Florence being her first name. During the same month, London, Ont. women threw in their lot with Hadassah, through the influence of Mrs. Selick, Isidore Goldstick and M. Fishbein, a chapter being started with Mrs. J. Harris as president. A fifth chapter was organized about the same time in Windsor, Ont. by Mrs. Anna Selick.

The development of the Hadassah movement in the province of Ontario rendered it necessary to seek some union of chapters in regard to aims and procedure of functioning, and to ensure that the new organization would be laid on a sound foundation, and be of as great service to the cause of Zionism as was possible at that time. Therefore, in May, 1918, the first provincial conference of the chapters in Toronto, Hamilton, London, Brantford and Windsor, was held at Toronto, and a provisional committee was formed to devise plans for the future development of the movement, Mrs. Selick being chairman, and Miss Lillian Goldstein, then of Hamilton, secretary. This was the first of the Hadassah conventions which today are such important events.

In the meantime, another Hadassah group known as the Brandeis Girls, so named after Justice Louis D. Brandeis, a leading American Zionist, was formed in Toronto, and a Hebrew Ladies' Auxiliary commenced to function in Saskatoon, this also being in 1918, the Auxiliary doing local communal work, and assisting the Zionist cause as occasion arose.

The story of Hadassah in Canada now comes down to the eventful year of 1919, which saw the real advance in concerted women's Zionist work. In January of that year, the 16th convention of the Zionist Organization was held at Toronto, in which women, as Zionists, participated, as they had in previous conventions, for although having their own distinct organizations, they were also members of the main body to which they paid per capita dues. The convention at Toronto saw the birth of more aggressive Canadian Zionism, and the women present were stimulated by the inspiration, which the convention imparted, to a realization of the great responsibilities resting upon them, in view of the opportunities offered Jews under the British Zionist policy.

They were ready therefore, when there came an urgent appeal from Palestine for assistance for the many thousands of Jews who had been left homeless, hungry and wracked by wounds and disease through the Allied-Turkish war which had ravaged the country up to the time of the conquest and occupation in 1917 by the troops under General Allenby, (later Lord Allenby, British High Commissioner in Egypt).

Helping Hand Fund

The enormity of the task of raising sufficient funds and supplies to relieve this grave situation of the Palestinian Jews, and the appreciation that the relief and rehabilitation of these unfortunates meant much to the future Jewish nation, caused the existing Hadassah chapters to seriously consider who could be secured to assume the leadership in so important an undertaking. One woman was finally singled out as possessing all the qualifications from a previous record in humanitarian service, personal magnetism and energy—Mrs. A. J. Freiman of Ottawa, who had been active in Zionist work as president of the Herzl Ladies' Society. Mrs. Freiman readily consented to become the generalissimo in this crisis in Hadassah's history, and the Helping Hand Fund for Destitute Jewry in Palestine was thereupon created. Mrs. Freiman at once started to disseminate information to all parts of Canada where Jews lived, telling them of the plight of their co-religionists in Palestine and urging them to organize local committees to take charge of the appeal for funds and supplies. An extensive indirect and direct advertising scheme was devised and put into effect, and striking posters were prepared and put up in the most prominent points in all the principal cities and towns. This necessary preliminary work over, Mrs. Freiman toured Canada, visiting every place where the Jewish population was sufficient to warrant it, and eloquently pleaded with her people to show the world by their aid, the depth of Jewish humanity, and the unity of Israel in distress. The campaign took place on March 16, 17 and 18, 1919, and was a remarkable success, setting a record for Canadian Jewish contributions towards a special relief work. The sum of $160,000 in cash was secured, in addition to clothing, foodstuffs and medicines to the value of approximately $40,000.

It is a commentary on the happy relations existing in Canada between citizens of Jewish and non-Jewish persuasion, and also an indication of Mrs. Freiman's personal popularity gained through her Dominion-wide reputation for splendid non-sectarian charitable activities, that hundreds of monetary contributions, as well as large quantities of supplies were received from non-Jews. In the Capital, where Mrs. Freiman's philanthropic work had made her an outstanding figure, the premier, ex-premier, ministers of the government, senators and members of parliament, and leading non-Jewish citizens of Ottawa, were among the first to donate to the Fund. The non-Jewish press of Canada heartily co-operated with their Jewish contemporaries in giving publicity to the work, both by news stories and editorial comment.

The money raised was forwarded to the Jewish Colonial Trust, London, for expenditure on relief supplies

through the World Zionist Organization, while the supplies collected were shipped abroad under arrangement with the Canadian Red Cross Society, this Society thereby rendering a very helpful service. Through the Women's International Zionist Organization, the supplies were transhipped from England to Palestine for distribution.

It was through the Helping Hand Fund that the Hadassah Organization of Canada was successfully launched as a Dominion-wide movement. In the course of her travels through Canada on behalf of the Fund, Mrs. Freiman met Jewish women of the larger cities and towns and in conjunction with her appeal for the special purpose, she urged upon them the necessity of organizing so as to render continuous help for the rebuilding of Palestine. Through this mission of the Dominion President, a new plane was established for the women of Canada. The growing appreciation that women could be of equal value in the solution of the great practical problems of the world, as in solving the more intimate problems of the home, was exemplified by the unanimity with which the Jewish women of Canada resolved to spread Hadassah throughout the Dominion, and by the splendid support and encouragement which they were then, and have since been given by the men's Zionist organization.

As the recognized head of Canadian Hadassah, Mrs. Freiman influenced the organization of several new chapters in 1919, and laid the seeds of interest and desire from which other chapters have since been formed. The women Zionist workers in Montreal, most of whom had been active as members of the Daughters of Zion, decided to dissolve that organization, and they started Montreal Hadassah, with Mrs. L. Fitch, one of the present Dominion vice-presidents of the movement, as the first president, an office which she has capably filled ever since. Those associated with Mrs. Fitch in Montreal Hadassah's early days included Mrs. E. G. Bernstein, Mrs. Alta Kahn, Mrs. F. Harris, Mrs. A. J. Alexandor, Mrs. B. Perelmutter, Mrs. Leon Goldman, Mrs. H. L. Sourkes, Mrs. J. C. Zacks, Mrs. H. H. Livingstone, the late Mrs. G. Sanders, Mrs. A. Levin, Mrs. L. Miller and Mrs. Fisher, all of whom distinguished themselves by the sincerity and constancy of their Zionism. In view of the size of the city, it was decided to divide the original body into five units or chapters, which were named: Central, Queen Esther, Miriam Brainin-Ortenberg, Westmount and Young Ladies' Literary and Zionist Chapters. Mrs. E. G. Bernstein and Mrs. A. Levin were leaders of Central chapter; Mrs. L. Fitch, Mrs. A. J. Alexandor and Mrs. H. H. Livingstone of Westmount chapter; Mrs. F. Harris, of Miriam Brainin-Ortenberg chapter; Mrs. B. Perelmutter, Mrs. Alta Kahn, Mrs. L. Miller, Mrs. S. I. Wagner, Mrs. M. Fineberg and Mrs. M. Rabinovitch, leaders in the Queen Esther chapter; and Mrs. H. Singer and Miss F. Solomon, of the Young Ladies' Literary and Zionist chapter. The five chapters were governed by a city-wide Council under the presidency of Mrs. Fitch, through which the work of the chapters for Zionism was co-ordinated.

During this important activity in Montreal, Mrs. Freiman's visit to the west was beginning to bear fruit. A chapter was formed in Vancouver, B.C., and was named Lillian Freiman Chapter in honor of Mrs. Freiman, those responsible for the chapter in addition to Mrs. Freiman, being Mrs. J. B. Joffe, Mrs. M. Ruben, and Mrs. L. Rosenbaum. A chapter was started in Timmins, Ont. in 1919, Mrs. Louis Helperin being the first president, and during this year, also, the women of Glace Bay, C.B., and St. John, N.B., formed chapters. In Glace Bay, Rabbi Maxhin, Mrs. B. Siegel and Mrs. B. Hamborg were active in the commencement of Hadassah, while Mrs. J. Goldman, as president, and Mrs. Sarah Kunitzky, as secretary, gave the chapter in St. John a successful start. The Emma Lazarus Girls was the name of a group formed in Halifax that year, this body eventually becoming a Hadassah chapter. Mrs. C. Byalin has been the active secretary there for some years. On the occasion of Mrs. Freiman's visit to Quebec in 1919, a chapter was formed there and this also was named the Lillian Freiman Chapter in honor of Mrs. Freiman. Mrs. L. Lazarowitz has been president of the Quebec chapter ever since.

The year 1920 saw further expansion of Hadassah in Canada. A new chapter, named North End Chapter, was formed in Montreal, the ladies responsible for this branch including Mrs. L. Herzig, Mrs. B. Bernard, Mrs. Garber, Mrs. Rosen, Mrs. Woscow, Mrs. L. Matthew and Mrs. Herman. Winnipeg also joined the Hadassah Organization that year, due to the excellent missionary work of preceding years. A chapter was formed there on June 8th with Miss Goldie Finesilver as first president. She was succeeded in that office in 1922, by Mrs. H. E. Wilder, who has served in that capacity ever since and is also one of the Dominion vice-presidents of the movement, having been elected to this office in 1924. In 1920, also, on Feb. 8th, the Ladies' Herzl Society of Ottawa was transformed into a Hadassah chapter. Mrs. Freiman has been president since its inception. The ladies who were active with her in the commencement of Hadassah in the Capital included Mrs. L. Leiken, Mrs. A. Kert, Mrs. W. Shenkman, Miss Birdie Abelson (now Mrs. J. Miller, Cornwall, Ont.), Mrs. J. J. Marks, Mrs. A. H. Coplan, Mrs. B. Pearl, Mrs. A. Drazin, Mrs. J. Golden, Mrs. D. Green, Mrs. C. Greenberg, Mrs. J. Holzman, Mrs. H. Freedman, and Mrs. B. Bookman.

Chapters were also started in 1920, at Calgary, Alta., with Miss Rose Rabinowitz as president, and Mrs. A. H. Goldberg, secretary; in Port Arthur, Ont., with Mrs. J. Cowan and Mrs. R. Cohen, as leaders; Fort William, Ont., where Mrs. Rose Drapkin has since taken a prominent part in the work; Sault Ste. Marie, where Mrs. D. Richardson and Mrs. H. Friedman have been the leaders, and where also there is a membership of an international character as ladies of both the Canadian city and Sault Ste. Marie, Michigan, work together in a common union; and in Sherbrooke, Que., where the chapter was named Rachel Smith Edgar Chapter, with Mrs. J. Rosenbloom as president, and Mrs. Rebecca Echenberg, as secretary.

New stimulus was given to the Hadassah movement by a tour which Mrs. Freiman took through the Dominion in November, 1920, in the interests of the Jewish War Orphans' Committee, of which she was Dominion chairlady. An account of the work of the Committee appears elsewhere in this volume. Mrs. Freiman was accompanied by Miss Ida Seigler, editor of the Canadian Jewish Chronicle, Montreal, and the splendid Zionist speeches they delivered incidental to their activity for the orphans' cause, did much to inspire the women they addressed to take part in Hadassah's efforts for the Jewish Homeland. Miss Seigler has personally been a consistent supporter of, and active worker in Hadassah since its early days, and has rendered invaluable editorial aid through the columns of the "Canadian Jewish Chronicle."

The eyes of the Jewish women of Canada were on Hadassah delegates when they gathered together from all parts of Canada, at the first Dominion-wide convention which was held in Montreal, in January, 1921, in conjunction with the 17th Zionist Convention. This gathering was a momentous one in many ways. Mrs. Freiman was formally elected to the office of Dominion president which she had held for nearly two years. The first specific undertaking of Canadian Hadassah, viz.:

the foundation of a Girls' Domestic and Agricultural Science School in Palestine, was enthusiastically decided on, after both Mrs. Freiman and Dr. Schmarya Levin had spoken on the subject. Vice-Presidents for Canada were elected in Mrs. L. Fitch, Montreal, for the Eastern Division; Mrs. Anna Selick, Toronto, for Central Division; and Mrs. Max Rady, Winnipeg, for the Western Division. Mrs. Felix Harris, Montreal, was chosen as Honorary Secretary, and a Dominion Council was formed of leading Hadassah workers, representing the various cities and towns.

In 1921, also, more chapters were added to the steadily lengthening chain. Three new chapters were organized in Toronto, Rose, Naomi, and Deborah, the latter a Junior chapter. To co-ordinate the Toronto chapters a Central Hadassah Council was formed with Mrs. D. Dunkelman as president; Mrs. A. B. Bennett, vice-president; Mrs. L. M. Schwartz, treasurer; and Mrs. A. Selick, secretary. Lachine, Que. ladies formed a chapter with Mrs. M. Miller as president, and Mrs. A. Cramer, secretary. A new chapter started in Montreal under the name Sybil Cohen Chapter, so called after the late daughter of Mrs. M. H. Cohen, prominent Zionist worker, who became the first president. This chapter has held to the policy of including mothers and daughters in the membership which makes it somewhat unique in this respect. Mrs. Lillian Steekler was instrumental in establishing a chapter in Sydney, N.S.

The Hadassah Organization now had thirty chapters and was doing splendid work for the Girls' Domestic and Agricultural Science School, National Fund, Keren Hayesod, Palestine Restoration Fund, Palestine orphans, and also contributing to the Nurses' Training School which had been established in Palestine in 1916, to train Palestinian young women for this fine womanly profession. There were also many smaller objects, all incidental to the cause, and of course, the chapters were steadily engaged in sewing useful articles for Palestine's sick and needy.

Hadassah began to spring up in new fields in 1922. Miriam and Western Chapters were started in Toronto. Mrs. A. Sidel organized a chapter in St. John's, Newfoundland, and the Ladies' Hebrew Benevolent Society in Yarmouth, N.S., assumed the character of a chapter, Mrs. A. I. Cohen being the active leader there. Vegreville, Alta. ladies also came into the fold through the Hebrew Ladies' Auxiliary, of which Mrs. H. Bloomfield was a prominent officer. Kamsack, Sask., and Yorkton, Sask., were other communities to take up Hadassah work. On Feb. 8, 1922, a chapter was started in Regina, through the existing Ladies' Hebrew Benevolent Society, with Mrs. M. Helman, as president, and Mrs. Harry Bronfman, Mrs. S. Kraminsky and Mrs. B. Lesk, as the other officers. Mrs. I. Friedgut was also an active worker in this chapter and became president after Mrs. Helman. Chapters were formed also in Edmonton, Alta. with Mrs. E. Gordean and Mrs. M. I. Lieberman, as respectively first president and secretary; in Estevan, Sask., where Mrs. L. Hurt, Mrs. J. Krivel and Mrs. J. Berger have been active officers; Lipton, Sask., with Mrs. S. H. Naimark and Miss Rebecca Braunstein as leaders, and in Kingston, Ont., where the Queen Esther Chapter was formed with Mrs. L. Abramson as president and Miss Celia Zacks, as secretary.

The second convention of Canadian Hadassah was held in July, 1922, at Ottawa, when it was decided to lend aid to the Chaluzim, of which special mention is made elsewhere. The original Dominion officers were re-elected, with the addition of Mrs. M. A. Brown of Montreal as Dominion Treasurer. The delegates were honored by the presence of Hon. W. L. Mackenzie King, prime minister, who addressed a joint gathering of men and women. Work was started on the constitution which now governs Hadassah in Canada. The strength of the junior Hadassah movement was recognized by the addition of two young ladies representing Montreal, and two representing Toronto, to the Dominion Council.

Mrs. F. Harris resigned as honorary secretary on Dec. 8, 1922, and on Dec. 25, 1922, Mrs. H. Singer was elected to succeed her, and has served in that office since.

In accordance with the majority view of the 2nd Hadassah Convention, the headquarters for Canada were transferred from Montreal to Ottawa in December, 1922, so that the work could be carried on directly under the supervision of Mrs. Freiman, the Dominion President. Previously, Hadassah work had been centralized in the headquarters at Montreal of the Zionist Organization of Canada. It was felt at the 2nd convention, that the growth of special Hadassah activities, and the need for more undivided attention to the development of the chapters throughout the Dominion, warranted the change.

The increase in Hadassah activity in 1923, was remarkable, evidencing in a striking way, the awakening consciousness of Canadian Jewish women.

The development of the junior Hadassah movement in Montreal necessitated the creation of a Junior Hadassah Council, to supervise the activities of the juniors. This Council was formed in January. Mrs. Leon Levin was the original president.

In Montreal, the following chapters started in 1923: Lillian Freiman (junior), Rose of Sharon (junior), Rachel (senior), organized by Mrs. L. Herzig and Mrs. S. Kahn, with Mrs. R. Ness as president, and Mrs. H. Ness, secretary; Daughters of Judea (junior), Hatikvah (junior), Ziona (junior), Deborah (junior), Menorah (junior), Mizpah (junior), and Shaar Hashomayim (junior), and there was also an organization known as the Valeeta Girls, this body being now out of existence. Mrs. D. Dunkelman organized Junior Hadassah into a strong body in Toronto, in March, 1923, and later on the Toronto girls of school age were encouraged to join the Hadassah Mascot movement, the Mascots occupying somewhat the same relation to the main Hadassah organization as the boy scouts do to the regular soldiers.

As the result of a visit to the west by Dr. A. Goldstein, the women of Saskatoon, Sask., were encouraged to form a chapter of Hadassah in February, 1923. Mrs. A. Feinstein, Mrs. Max Gropper and Mrs. J. Mallin were active in the affairs of the chapter from the start. The Saskatoon chapter is the largest Jewish women's organization in that city.

A junior chapter was organized in Ottawa with Miss Bertha Slonemsky as the first president. The chapter soon acquired 150 members.

During the early part of the year also, and profiting by a visit made to the city by Rabbi J. L. Zlotnik, director of the National Fund work in Canada, Mrs. H. E Wilder took the initiative in forming a second chapter in Winnipeg, which became known as Ezrah Chapter. Mrs. M. Rady was the first president of this chapter, and has served ever since. She was for a time a Dominion vice-president of Hadassah. Ezrah Chapter has been a substantial contributor to Hadassah funds. Among those ladies who early took a prominent part in the affairs of the new chapter were Mrs. A. Stein, Mrs. M. H. Abremovitch, Mrs. Chas. Lyons and Mrs. A. Coppelman.

A junior chapter was organized by Miss Frances Geller in Windsor, in 1923, and a senior chapter in Peterboro, Ont. the same year, with Mrs. L. Green as president, aud Mrs. Morris Botnik, as secretary.

The 3rd Hadassah Convention was held in Toronto in January, 1924, when the delegates from all parts of the country transacted business in a workmanlike way and laid plans for the future of Hadassah, which have already borne fruit at the time of writing. Several new chapters

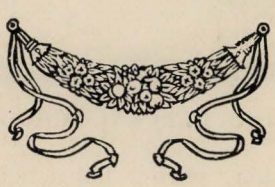
were formed in that year. The Judith Chapter which came into existence in Montreal, was the first to adopt Yiddish as the principal language for use at the meetings of the chapter, this being done to encourage the attendance of those who spoke Yiddish mainly. Mrs. J. L. Zlotnik, wife of Rabbi Zlotnik, is president of this chapter, which has 60 members. The Eta Cohen Chapter, a senior group, was also organized, with Mrs. E. Lazare as president. The chapter was so-named in memory of Mrs. Eta Cohen. Other chapters which were formed in Montreal in 1924, were Nair Tamid (junior), Tel-Aviv (junior), so named after the Jewish city in Palestine; University (junior), and Naomi (junior). A junior chapter was formed in Winnipeg, Man. with Miss Sybil Weidman as leader, and a junior chapter, known as Daughters of Zion Chapter was organized in London, Ont.

An impetus was given to Hadassah work in the city of Kingston, in 1924, by the organization of a second chapter, Mrs. I. Cohen being chosen president. This distribution of Kingston's women into two chapters seems to have worked out to the advantage of the cause.

Early in 1925, Hamilton, Ont. young women formed a strong Junior Chapter through the encouragement of Mrs. I. Segal and Mrs. H. Cohen of the senior chapter.

In many places where Hadassah is not officially established, there are organizations of different kinds who co-operate with Hadassah under their own names, taking up the various appeals that Hadassah makes from time to time, and in fact, rendering extremely valuable aid. These organizations include the Hebrew Ladies' Aid Society, Prince Albert, Sask., of which Mrs. F. Shay is secretary; Jewish Ladies' Aid Society, New Glasgow, N.S.; Hebrew Ladies' Aid Society, Vegreville, Alta., and also the Community of Vegerville, Alta.; Jewish Ladies' Aid Society, Canora, Sask., of which Mrs. Cecilia Cohen is president; Hebrew Ladies' Aid Society, North Bay, Ont.; Jewish Ladies' Aid Society of Stellarton, N.S., Mrs. S. Kaplan, secretary; Hebrew Ladies of Moncton, N.B., through Mrs. I. Selick and Mrs. L. Savage; Moose Jaw, Sask., Hebrew Ladies' Aid Society, per Mrs. M. Schwartzer; groups of Jewish women in Brockville, Ont., Cobalt, Ont., Midland, Ont., Portage la Prairie, Man., and other places. For a time, there was a regular Hadassah chapter in Portage la Prairie, but owing to the removal of many Jewish families from the town, the chapter finally had to disband for lack of members. There was also a chapter in Toronto called Ruth Chapter, but this was eventually broken up and the members joined other chapters.

In recent years, also, there has been an inclination amongst the children to do something for the cause, just like "mother and sister" and in consequence, groups known as Hadassah Mascots have been formed of which these children are members, and assist at various Hadassah functions, taking part in programs, acting as ushers, and helping in other ways. There are Mascots in Toronto, Ont., London, Ont., and Midland, Ont.



ACTIVITIES OF HADASSAH

GIRLS' DOMESTIC AND AGRICULTURAL SCIENCE SCHOOL

THE first concrete undertaking of the Hadassah Organization of Canada was for the foundation of this school, which is expected to be formally opened in the fall of 1925. The Dominion-wide convention, held in Montreal in January, 1921, was attended by Dr. Schmarya Levin, noted international Zionist worker. He appeared on the platform at one of the convention sessions and spoke to the delegates on the need of an institution where the young women and growing girls of Palestine could be scientifically trained, so as to be efficient help-mates to the men toiling in the colonies, whose chief concern for the first few years was the actual hard manual labor of digging up the soil and making it productive once again, and who depended on others to furnish the scientific advice which was so essential to success. Furthermore, such an institution as proposed, would train young women to conduct their homes in a modern and economical way. It was inspiring to notice the way in which the delegates enthusiastically endorsed the pledge conveyed to Dr. Levin by the Dominion President, that Canadian Hadassah would undertake to establish the school at a cost which was then estimated at from $75,000 to $88,000. So far, $20,000 has been raised by the Organization for the school fund, and as a result of the constant remittances which have been made by headquarters to the Women's International Zionist Organization in London, with which Canadian Hadassah is affiliated, a site was secured for the school at Nahalal, Palestine, on land furnished by the National Fund, located about 15 miles from Haifa. Here, several of the buildings necessary have been prepared and about 20 girls taken into the school. They do the work in the gardens and farm land, largely helping towards their own maintenance, and at the same time, are learning the mysteries of agriculture, horticulture and home management. The school plans call for accommodation for 60 girls, but other buildings are necessary before this number can be accepted, and also funds are required for carrrying on the school, which Canadian Hadassah is furnishing, as needed. The institution will bear the name of its founders and will serve as a striking and practical memorial to the interest of Canadian Jewish women in the re-creation of a Jewish agricultural class as the backbone of the future Jewish nation.



VIEW OF THE GIRLS' AGRICULTURAL SCHOOL, NAHALAL, PALESTINE

On the occasion of the laying of the foundation stone of the school, Dr. Chaim Weizman, president of the World Zionist Organization, sent a message of greeting, in which he said the school would meet a vital necessity in making possible the formation of a Jewish peasant class of which Palestine stood so greatly in need. Lady Beatrice Samuel, wife of Sir Herbert Samuel, first High Commissioner of Palestine, also sent a congratulatory message.

Sewing

From the commencement of Hadassah work in Canada, and in fact through the various women's Zionist organizations which previously existed, sewing articles for Palestine's hospitals, hostels, infant welfare centres, orphanages, homes for the aged, and other institutions, has been one of the activities most steadily and energetically carried on. This sewing work was for a long time the principal means of making the meetings of Hadassah chapters both interesting and successful. In conjunction with the talks, readings, and discussions on Zionist affairs which take place whenever Hadassah members gather together, sewing has been a co-ordinating medium of an importance which has meant as much, if not more, to the Zionist cause, as the actual sewn articles completed and sent to Palestine, and which in the past ten years has amounted in money value to scores of thousands of dollars. The articles made by the chapters were such as would be most suitable for Palestine hospitals and other institutions, and comprised nightshirts, bloomers, baby shoes, baby bands, baby sheets, baby bibs, baby kimonos, baby jackets, bed shoes, large sheets, dresses, rompers, undershirts, towels, towelling, pillow slips, overalls, slips, boys' pants, hose, wash cloths, diapers, flannelette pieces, blankets, bedspreads, bedjackets, bonnets, handkerchiefs, tams, scarfs, sweaters, linen, cotton, absorbent cotton, underwear, blouses, aprons; and in addition considerable quantities of soap, talcum powder, toothpaste, tooth brushes, and other toilet and sanitary necessities have also been shipped to Palestine. The aim has been to make the chapters self-sustaining in regard to sewing work, the headquarters supplying a large proportion of the materials used in making the articles, cut in standard patterns, at the cost price.

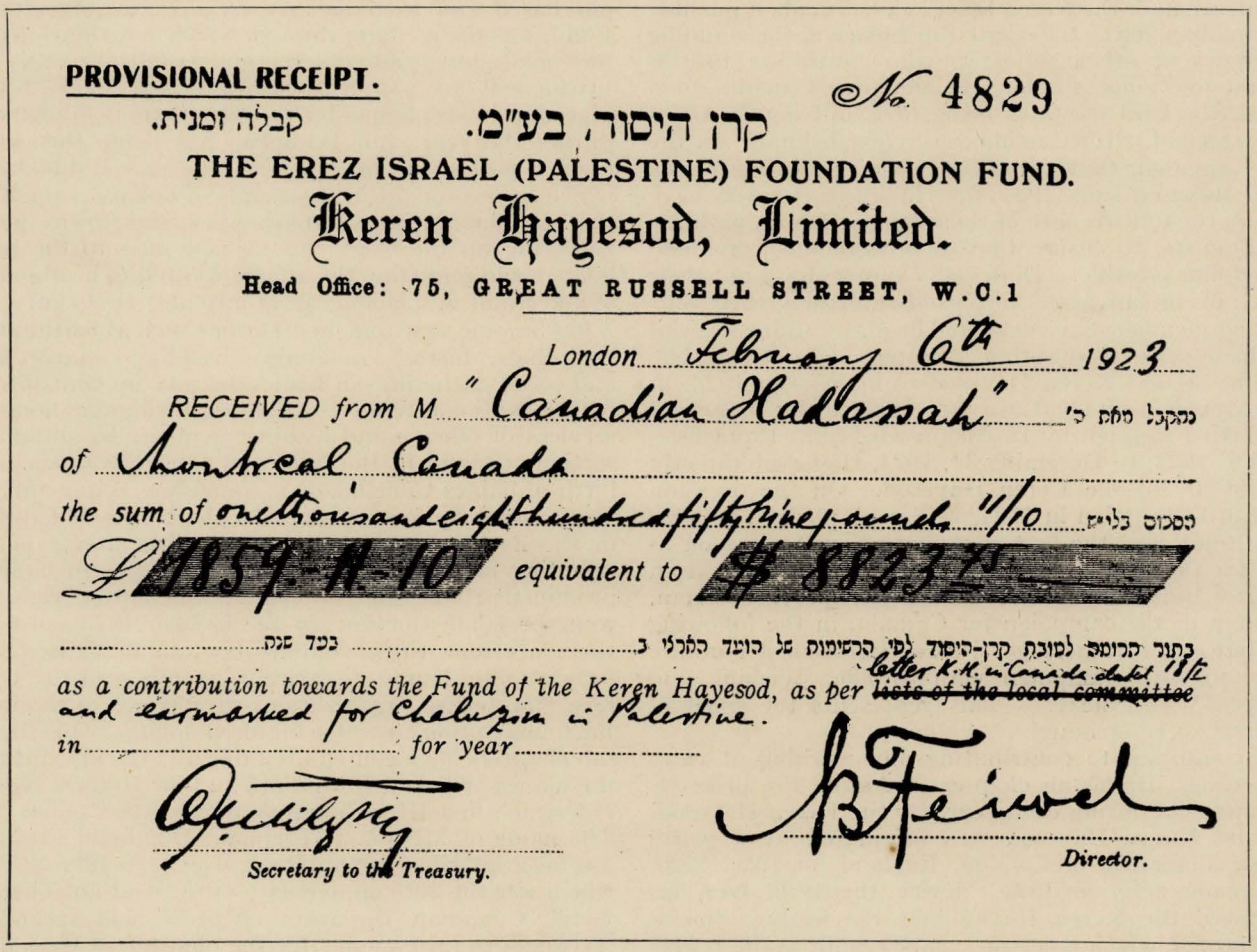
The clothing, linens and miscellaneous supplies furnished by Canadian Hadassah is distributed to Hadassah hospitals, clinics, sanatoria, infant welfare stations,

immigrants' hostels, orphan committees, and also to the Institute for the Blind, Reception Houses of the Jewish Immigration Board, Insane Asylum at Ezrat Nashim, Bethlehem Colony, Sephardic Home for the Aged, Kindergartens, Ashkenazic Home for the Aged, Hinuch Ivrim, Kupat Holim, and other institutions.

Mrs. H. L. Sourkes of Montreal, was for several years Dominion Convener of sewing activities of chapters. She was succeeded by Mrs. M. H. Cohen, Montreal, in February, 1924.

Chaluzim Relief

The work which Hadassah did for the Chaluzim in 1922 and 1923, is a silent but eloquent testimonial to the resourcefulness, energy, and humanitarianism of Canadian Jewish women. At the second convention of the Organization held in Ottawa in July, 1922, word was



PROVISIONAL RECEIPT. No. 4829

קבלה זמנית. קרן היסוד, בע"מ.

THE EREZ ISRAEL (PALESTINE) FOUNDATION FUND.

Keren Hayesod, Limited.

Head Office: 75, GREAT RUSSELL STREET, W.C.1

London February 6th 1923

RECEIVED from M "Canadian Hadassah" מקבל מאת כ'

of Montreal Canada

the sum of one thousand eight hundred fifty nine pounds 11/10 בסכום של

£1859-11-10 equivalent to $8823.75

בכל שנת בתור תרומה למוסדות קרן-היסוד לפי הרשימות של הועד המרכזי ב

as a contribution towards the Fund of the Keren Hayesod, as per letter K.H. in Canada dated 18/12 and earmarked for Chaluzim in Palestine.

in for year

Secretary to the Treasury.

Director.

fares for the balance of the journey to Palestine were paid in special cases.

This excellent work was in danger of being disrupted until Canadian Hadassah came to the rescue, as the assistance that had up to then been given by the Austrian Zionist Organization had become inadequate due to depreciated currency.

The first appeal for the Chaluzim was made at a luncheon given to delegates to the 2nd convention, by Mrs. A. J. Freiman, and the immediate response was $710 which was at once remitted abroad to secure the release of immigrants held in Palestinian ports, who were in danger of deportation. In September, 1922, on the eve of the High Holidays, Mrs. Freiman sent out an urgent telegraphic message to chapters and congregations, asking for special collections for the Chaluzim. The response was a magnificent one, and in subsequent

received through Dr. Martin Rosenbluth, Mr. A. Levin and Dr. A. O. Freedman of Montreal, that large numbers of idealistically inspired Jews, many of them young men with University degrees, were precariously situated in various central and southern European cities, and Mediterranean ports, and in the ports of Jaffa and Haifa, Palestine, due to their funds having been exhausted before they were able to settle in their land of hope. Most of these unfortunates were victims of pogroms, and had started off believing they would be able to reach Palestine one way or another. So great was the rush of Chaluzim through Vienna in 1920 and succeeding years that the Palestine office in that city, under the direction of Dr. Rosenbluth, handled 12,000 persons between January, 1920, and September, 1922, maintaining three homes, where the sick and hungry were cared for, the ragged re-clothed, and as far as possible, instruction given in the rudimentary requirements of Palestinian life. Even months, supplementary remittances came in from chapters, raised through special affairs, so that from July, 1922, to November, 1923, the aggregate amount collected for this work was $19,052. A large portion of this money was used for relief and initial re-establishment expense of pioneers in the new Jewish Homeland.

Tuberculosis Sanitarium

Through Dr. S. Tannenbaum, director of Hadassah's medical work in Palestine, towards which Canadian Hadassah has contributed money and supplies continuously, it was learned in November, 1924, that there was great need of a sanitarium for the treatment of the tubercularly-diseased. It was suggested that in view of the accummulation of hospital supplies, Canadian Hadassah might forego their appeal in that year for these supplies and instead undertake to establish the sanitarium. This was agreed to at a subsequent meeting

of the Dominion executive and on Dec. 15, all chapters were telegraphed to take up the new work. There was a very fine response by the chapters through Dollar Showers at which each member and non-member was asked to contribute one dollar. Along with about $4,000 to the credit of Canadian Hadassah in Palestine, which had been given over a period of years for various branches of hospital work and set aside, the collections through chapters in 1924 and 1925, ensured the establishment and first year's maintenance of a sanitarium of 15 beds. This institution is to be named after Canadian Hadassah.

The site selected for the sanitarium is at Safed, a dry district of Palestine where the Hadassah medical unit conducts a general hospital.

Keren Hayesod

In considerable measure, the work of the Hadassah Organization for the Keren Hayesod, has made it possible for Canadian Jewry to occupy third place in the standing of Jewries of other countries who contribute to this greatest of Zionist funds. At one time Canada stood second, the United States being first, but South Africa is now second, with Canada very close behind. In the three campaigns that have taken place in Canada for the Keren Hayesod since 1921, the Hadassah chapters have lined up the full strength of their woman-power, with the men Zionists, to ensure that each community provided every dollar possible. Hadassah chapters have put their own teams of canvassers into each campaign, their outstanding members have delivered inspiring addresses, and they have subscribed both as chapters and individuals.

The second Keren Hayesod campaigns in 1923, in both Montreal and Ottawa were practically organized and carried through by Hadassah workers. From December 7, 1923, to December 31, 1924, Hadassah directly gave $4,000 to the Keren Hayesod. On the occasion of the 3rd campaign in 1924, Hadassah pledged $50,000 to the fund, and the first contribution made as soon as plans for the campaign had been arranged, came from Toronto Junior Hadassah who wired A. J. Freiman, chairman of the campaign for Canada, in the following terse but eloquent message "Junior Hadassah of Toronto, happy to start campaign with $1,000. Wishing you success. Who's next?" This represents the spirit of Hadassah very strikingly.

In addition to contributing and working at campaign times, Hadassah chapters set aside the proceeds of affairs held during each year, for the Keren Hayesod.

The Keren Hayesod was originated at a world Zionist conference in London, England, in July, 1920, and became active in 1921. Jewry, the world over, has recognized the Keren Hayesod as the leading Zionist fund through which Palestine can be rebuilt as the Jewish Homeland. The great bulk of contributions for Palestine's development had been made to the Keren Hayesod since it was founded. These monies are expended on such vital factors in the basic life of a country, as immigration, agriculture, labour, trade and industry, education, sanitation, and for the financing of banks and direct extension of credit to new settlers. Up to December 31, 1924, about $8,000,000 had been subscribed to the Keren Hayesod. The appeal for this money is based on the ancient principle of the 'maaser'.

Through the Keren Hayesod, good roads have been constructed in Palestine, new quarters added to cities, 43 colonies either started or adopted, and maintained, factories subsidized, houses erected, the great Rutenberg electrification scheme assisted, nearly 140 schools, elementary, secondary, technical and manual, supported, the Hebrew University established through a specially allocated portion of the Fund, and greater acquisition and development of land rendered possible by financial co-operation with the National Fund. The Keren Hayesod has been termed the Golden Key to the new Jewish Homeland, and Hadassah appreciated this from the beginning and is consistently working for it.

Jewish National Fund

From the commencement of women's Zionist activities in Canada, and particularly since Hadassah has existed, special attention has been given to promoting the National Fund which has been a big factor in Zionist work since 1903. The Fund controls over 30,000 acres of land in Palestine and has planted close to 1,000,000 forest and fruit trees. A large ancient forest at Nahalal, stretching over an area of 1,000 acres is being restored, 11,000 trees having so far been revived. The land bought by the fund is made available for settlement under hereditary leases which ensure that it will always remain Jewish property. A National Fund stamp to be purchased and used in various ways to advertise the Fund, was the medium through which contributions were first made but gradually the opportunities in this work broadened out. Collection boxes were devised to be placed in Jewish homes for the reception of odd donations during the year, and Hadassah has made this work a regular part of its program, having placed 4,000 boxes which have brought in thousands of dollars. Each year the chapters in the various cities and towns go out gathering up the boxes, giving new ones to the householders and remitting the money secured to headquarters of the Fund in Canada, at Montreal. In recent years, it has become a custom on occasions such as barmitzvahs, betrothals, births, weddings, wedding anniversaries, and social gatherings in homes, to take up contributions for the National Fund. Hadassah chapters honor the services of officers and leading members by purchasing sections of land in the names of the individuals. The birth of babies to members is sometimes commemorated by the subscription of money to plant trees in Palestine, in the names of the infants. Another means of contributing to the Fund is by the inscription of names of prominent Hadassah workers, and of chapters that have won special distinction, in the Golden Book, of which there are now three volumes containing names which form a roll of honor of service by members of the Jewish race and Jewish organizations in all parts of the world. Each inscription costs one hundred dollars. The Hadassah chapters have contributed towards the inscription of the names of Baron Rothschild and Sir Herbert Samuel, Palestine's first High Commissioner, in the Golden Book. The name of Mrs. A. J. Freiman, Dominion President, has been inscribed in this Book also. On July 22, 1923, which was the 20th anniversary of the death of Theodore Herzl, Canadian Hadassah chapters held special observances to raise money for the planting of trees in the Herzl Forests which are being laid out in Palestine in memory of the first great Zionist leader. Garden cities in the names of deceased Zionist workers of world-wide renown as for instance the late Dr. Max Nordau, are being established in Palestine by the National Fund, and Hadassah has collected money for this purpose. In August, 1923, Mrs. Freiman was honored by the head office of the Fund in Jerusalem giving her name to a grove of trees in Palestine, as a mark of appreciation for her work for the Fund in Canada. By honoring the president in this way, the directors of the Fund also honored the thousands of Hadassah workers in Canada, who have done so much for the Fund, and who have such a depth of affection for and pride in their president.

Palestine Restoration Fund

The Hadassah chapters actively participated in the raising of money for this Fund, during the years 1918, 1919, 1920 and 1921, the money secured totalling

$275,198 having been devoted towards reconstruction work in Palestine. This Fund was succeeded by the Keren Hayesod as the principal Zionist fund for the rebuilding of Palestine.

Hebrew University

Hadassah women are vitally interested in the extension and betterment of Jewish education, and have therefore been most enthusiastic in regard to the great University which has been founded in Jerusalem. At the 3rd Hadassah convention in Toronto, January 1924, Dr. Weizman, president of the World Zionist Organization, was personally pledged a contribution of $2,000 towards the University by Canadian Hadassah.

Motza Convalescent Home

This much needed institution where Chaluzim may recuperate from illness was granted a contribution of $2,000 for equipment by Canadian Hadassah in 1924. The Home is beautifully situated about five miles from Jerusalem.

Hadassah's Work for Palestine's Health

There are Hadassah general hospitals at Jerusalem, Tel-Aviv, Haifa and Safed, in which as many as 6,000 patients have been treated within a period of nine months. There is a training school for nurses at Jerusalem, the pupils numbering fifty. Infant welfare stations are conducted in Rachoboth, Petach Tikvah, Tiberias, and in Jerusalem where there are four, all these stations caring for about ten thousand children a month. There are eight laboratories, including X-ray apparatus, and there were 60,000 examinations within a nine month period in 1924. Clinics and drug stores are maintained in Jaffa, Safed, Tiberias, Haifa, and Hebron, from which 250,000 visits were paid to sick, and at which 50,000 patients were treated, all within a nine-month period. There are also clinics and drug stores in the rural districts, in 60 colonies and workmen's settlements. The teeth of 15,000 school children are regularly inspected by Hadassah dentists. In addition a comprehensive program of anti-tuberculosis, anti-trachoma, maternity, pre-natal, and general health propaganda is carried on.

Canadian Hadassah chapters contributed $4,500 towards the Hadassah hospitals and the Nurses' Training School in Palestine during 1920, 1921, 1922, 1923, and 1924, and also $1,200 for scholarships whereby two nurses after graduating from the school were enabled to take up post-graduate work in some other country before settling down to their life's vocation in Palestine.

Mizrachi School, Tel-Aviv

In 1925, Canadian Hadassah agreed to contribute $1,500 to provide for the construction of one of the rooms in the Mizrachi Elementary and High School at Tel-Aviv, Palestine, the room to be known as 'Canadian Hadassah Room'.

Constitution of Hadassah

The constitution of Hadassah sets forth that it is the aim of the organization to promote Zionist institutions and enterprises in Palestine, and to foster Zionist ideas in Canada. Jewish women who are members of the Zionist Organization are eligible for Hadassah membership. A minimum of twenty women can constitute a chapter, except in special cases of smaller communities. The annual dues are two dollars per member, one dollar of which is paid to the Zionist Organization, forty cents paid to the Dominion headquarters of the Hadassah Organization; and sixty cents retained for the local chapters' treasuries. The Hadassah movement in Canada observes in general principle both the constitutions of the Zionist Organization, and the Women's International Zionist Organization with which it is affiliated.

Method of Functioning

Most of the chapters hold meetings every week, usually on Mondays, these gatherings sometimes taking the form of teas and social affairs at the homes of the different members, when in conjunction with the disposal of the week's business, there are musical programs and refreshments. The creation of a friendly spirit by means of such gatherings all contributes towards strengthening of the Hadassah chapters. Members of the chapters pay weekly dues of 25 cents each at these meetings. Special affairs are held from time to time throughout the year in order to raise substantial sums for the various Hadassah funds. The Hadassah chapters have become the principal Jewish women's organization in the cities where they have been formed. Their activities are not wholly confined to raising funds for the Zionist cause. Time is found to co-operate with non-Jewish organization in general philanthropic work, and the admiration and respect of non-Jews have been won by the business like and enthusiastic manner in which Hadassah grapples with the problems of charity, health and special relief.

Bulletin

A bulletin of general Hadassah news is published by headquarters every month and serves a useful purpose in disseminating the latest accounts of Zionist work in all parts of the world, but particularly in Palestine. The bulletin helps to keep the chapters in Canada closely in touch with each other, and regular reports of what each chapter has done during the preceding month are carried, this being the means of exchanging ideas that have proven successful in stimulating Hadassah work generally. Mrs. L. Fitch, is editor of the Bulletin, and she is assisted by an editorial board appointed by the conventions.

Financial Achievements

The financial statement of the achievements of Canadian Hadassah during the period from 1918 to 1924 inclusive, shows that a total of $230,060 was raised for distinctly Hadassah objects. This figure does not take into consideration the thousands of dollars which Hadassah has collected for what are termed the general Zionist funds. For instance, the money Hadassah has collected for the National Fund is not given separately, but is included with the general collections for this fund, which for the period from 1907 to 1924 inclusive, totalled $124,208, and of which Hadassah undoubtedly raised a very substantial portion. A detailed statement of the money Hadassah has distributed is given on the following page. From this may be judged at a glance the great work Hadassah in Canada has accomplished.

The reason that no separate figures are available for Hadassah's contributions prior to 1918, is that Hadassah, as such, was really only beginning to be active at that time. Many women's Zionist societies of course existed prior to 1918, as the sketch which precedes this indicates, but all the monies they raised were forwarded for inclusion with the general Zionist funds, and due to inadequate records of these former women's Zionist societies, it is impossible to state with any degree of accuracy, how much the Zionist women of Canada, have collected in dollars and cents for the various special and general objects which all go to make up the Zionist cause as a whole.

Dominion Officers

Mrs. A. J. Freiman, Ottawa - - President
Mrs. L. Fitch, Montreal - - Vice-President
Mrs. D. Dunkelman, Toronto - Vice-President
Mrs. Anna Selick, Toronto - - Vice-President
Mrs. H. E. Wilder, Winnipeg - - Vice-President
Mrs. M. A. Brown, Montreal - - Treasurer
Mrs. H. Singer, Montreal - - - Secretary

Dominion Council

Mrs. S. Kahn, Mrs. B. Perelmutter, Mrs. S. M. Rothman, Mrs. L. Miller, Mrs. A. H. Rabin, Mrs. M. Poyaner, Mrs. Leon Levine, Mrs. H. L. Sourkes, Mrs. J. Edelberg, Mrs. E. G. Bernstein, Mrs. L. Goldman, Mrs. J. Rockstein, Mrs. M. H. Cohen, Mrs. H. Herzig, Mrs. L. Matthews, Mrs. H. H. Livingstone, Mrs. A. Levin, Mrs. A. J. Alexandor, Miss Ida Seigler, all of Montreal; Mrs. M. Miller, Lachine, Que.; Mrs. B. Siegel, Glace Bay, N.S.; Miss S. Smilovitz, Que.; Mrs. A. H. Coplan, Mrs. H. Freedman, Mrs. J. Holzman, Mrs. L. Leiken, Mrs. D. Mirsky, all of Ottawa; Mrs. L. Abramson, Kingston; Mrs. H. Freiman, Hamilton; Mrs. A. Nadell, Brantford; Miss Sadie Feldman, Timmins; Miss Leah Lewis, London; Mrs. J. Smith, Sherbrooke, Que.; Mrs. J. Goldman, St. John, N.B.; Mrs. C. Byalin, Halifax, N.S.; Mrs. L. Green, Peterboro, Ont.; Mrs. A. I. Cohen, Yarmouth, N.S.; Mrs. B. R. Brickner, Mrs. M. Wolfson, Mrs. M. M. Davis, Mrs. M. Mehr, Mrs. B. Vise, Mrs. I. Cohen, Mrs. A. B. Bennett, Mrs. D. Abramovitch, Mrs. L. M. Schwartz, Mrs. A. I. Willinsky, Miss Tessie Lavine, Mrs. M. Goldberg, Mrs. M. Geldzaeler, Mrs. M. L. Willinsky, Mrs. L. M. Cohen, all of Toronto; Miss Frances Geller, Windsor; Mrs. A. Cohen, Port Arthur; Mrs. A. Berman, Fort William; Mrs. D. Richardson, Sault Ste. Marie; Mrs. P. Chertkov, Mrs. M. Snider, Mrs. H. Goldin, Mrs. H. Sokolov, Mrs. I. W. Schloss, Mrs. S. Stockhammer, Mrs. Rose Rady, Mrs. M. H. Abramovitch, Mrs. B. Levinson, Mrs. C. H. Lyons, Mrs. D. Gotlieb, all of Winnipeg; Mrs. M. Lieberman, Edmonton; Mrs. J. Krivel, Estevan; Mrs. Max Gropper, Saskatoon; Mrs. J. Bercuson, Calgary; Mrs. I. Friedgut, Regina; Mrs. J. B. Jaffe, Vancouver; Mrs. L. Mahrer, Vancouver.

The following is a tabulation of Hadassah collections during the seven-year period of which record has been available:

Year	General Hadassah	Medical Unit, Hospital, Nurses' Training School	Hadassah Scholarship Fund	Helping Hand Fund	Orphans' Relief	Financially Adopted Orphans	Chaluzim & Jewel Fund for Hostel, etc.	Domestic Science School	Haifa School Tuber. Sanitarium & Sundries
1918	$ 1,017.25								
1919				$ 159,297.21					
1920	2,112.21	$ 950.00	$ 500	41.85	$ 528.75				$ 88.95
1921	7,534.27	650.00	500		2,543.02		$ 94.00		132.10
1922	2,485.85	520.00	200		589.30		3,247.70		43.05
									250.00
1923	1,135.00	1,047.87			525.00	$ 400.00	17,042.46	$ 9,290.16	107.19
									300.00
1924		1,136.25			691.23	822.25	4,806.75	9,211.23	220.00
Totals:	$ 14,284.58	$ 4,304.12	$ 1,200	$ 159,339.06	$ 4,877.30	$ 1,222.25	$ 25,190.91	$ 18,501.39	$ 1,141.29

RECAPITULATION

General Hadassah Receipts	$ 14,284.58
Medical Unit, Hospital, Nurses' Training School	4,304.12
Hadassah Scholarship Fund	1,200.00
Helping Hand Fund	159,339.06
Orphans' Relief	4,877.30
Financially adopted orphans	1,222.25
Chaluzim, Jewel Fund for Hostel	25,190.91
Domestic Science School, Nahalal	18,501.39
Dr. Biran's School, Haifa, Tuberculosis Sanitarium, Safed, and miscellaneous purposes	1,141.29
Grand Total	$230,060.90 Distinctly Hadassah.

HOW HADASSAH SPANS THE DOMINION

FROM HALIFAX, N.S., TO VANCOUVER, B.C.—A CHAIN OF ZIONIST SERVICE

CHAPTERS AND THEIR LEADERS

NOVA SCOTIA

HALIFAX ..... Mrs. M. Byalin
GLACE BAY ..... Mrs. B. Siegel
SYDNEY ..... Miss Ida Feder

NEW BRUNSWICK

ST. JOHN ..... Mrs. J. Goldman

QUEBEC

LACHINE ..... Mrs. J. Schechter
QUEBEC ..... Mrs. L. Lazarovtiz
SHERBROOKE ..... Mrs. J. Smith

MONTREAL

CENTRAL CHAPTER ..... Mrs. H. M. Levinoff
DAUGHTERS OF JUDEA ..... Miss Fanny Raskin
DEBORAH CHAPTER ..... Miss Agnes Levin
ETA COHEN ..... Mrs. E. Lazare
HATIKVAH ..... Miss A. Strasberg
JUDITH ..... Mrs. J. L. Zlotnik
LILLIAN FREIMAN ..... Miss Reba Gross
MENORAH ..... Mrs. B. Kahn
MIRIAM BRAININ-ORTENBERG .. Mrs. F. Harris
MIZPAH ..... Miss Gertrude Lerner
NORTH END ..... Mrs. L. Mathews
QUEEN ESTHER ..... Mrs. L. Miller
RACHEL ..... Mrs. R. Ness
ROSE OF SHARON ..... Miss Sarah Strasberg
SHAAR HASHOMAYIM, Jun. ... Mrs. M. A. Brown
SYBIL COHEN ..... Mrs. M. H. Cohen
WESTMOUNT ..... Mrs. H. H. Livingstone
YOUNG LADIES' LITERARY ... Mrs. H. Singer
NAIR TAMID ..... Miss S. Hoichberg
TEL-AVIV ..... Miss Evelyn Astroff
UNIVERSITY ..... Miss Bertha Myer
ZIONA ..... Mrs. L. Diner
MONTREAL HADASSAH COUNCIL Mrs. L. Fitch
MONTREAL JUNIOR HADASSAH COUNCIL .... Mrs. Leon Levine

ONTARIO

OTTAWA ..... Mrs. A. J. Freiman
OTTAWA, Jun. ..... Miss Olive Pullan
KINGSTON, QUEEN ESTHER, Mrs. L. Abramson
KINGSTON, (2) ..... Mrs. I. Cohen
PETERBORO ..... Mrs. L. Green

ONTARIO

HAMILTON ..... Mrs. M. Epstein
HAMILTON, Jun. ..... Miss Freda Stein
LONDON ..... Mrs. M. Fishbein
LONDON, Jun. ..... Miss Ida Lewis
BRANTFORD ..... Mrs. Samuel Fox
TIMMINS ..... Mrs. L. Helperin
WINDSOR ..... Miss Frances Geller
WINDSOR, Jun. ..... Miss D. Barnett
SAULTE STE. MARIE ..... Mrs. D. Richardson
FORT WILLIAM ..... Mrs. Rose A. Drapkin
PORT ARTHUR ..... Mrs. A. Cohen

TORONTO

NAOMI ..... Mrs. M. Friedman
CENTRAL ..... Mrs. L. M. Schwartz
DEBORAH ..... Miss Hilda Factor
MIRIAM ..... Mrs. Fauman
DAUGHTERS OF ZION ..... Mrs. I. Cohen
HERZL GIRLS ..... Miss Gertie Jackson
WESTERN ..... Mrs. M. Barrett
ROSE ..... Mrs. F. S. Hutner
TORONTO HADASSAH COUNCIL ..... Mrs. D. Dunkelman
TORONTO JUNIOR HADASSAH COUNCIL ..... Miss M. Wolfson
HADASSAH MASCOTS ..... Miss Leah Levi

MANITOBA

WINNIPEG ..... Mrs. H. E. Wilder
WINNIPEG, (EZRAH) ..... Miss Rose Rady
WINNIPEG, Jun. ..... Miss Sybil Weidman

SASKATCHEWAN

ESTEVAN ..... Mrs. J. Krivel
LIPTON ..... Mrs. S. H. Naimark
REGINA ..... Mrs. I. Friedgut
SASKATOON ..... Mrs. J. Mallin

ALBERTA

CALGARY ..... Miss Rose Rabinowitz
EDMONTON ..... Mrs. Wm. Diamond

BRITISH COLUMBIA

VANCOUVER ..... Mrs. J. Parker



By Simpson Bros.

MRS. D. DUNKELMAN, TORONTO

MRS. DAVID (ROSE) DUNKELMAN is one of the outstanding Jewish communal workers of Toronto. She is a daughter of Mr. and Mrs. H. Miller of Toronto, and received her education in that city. Both Mr. and Mrs. Dunkelman are ardent Zionists, and it is in this connection that Mrs. Dunkelman has been prominently before the public. In 1920, she was elected Vice-President of the Hadassah Council of Toronto, and in 1921 was elected President, which position she has occupied continuously since that date. She was the first President of the Rose Chapter of Hadassah, which was named in her honor and in which she takes particular interest. Mrs. Dunkelman is Vice-President of the Hadassah Organization of Canada, and is a member of the National Executive of the Zionist Organization of Canada. She has been very active in working for the Keren Hayesod Fund and other Zionistic causes, and was the organizer of the "Theatre Night" held at Loew's Uptown Theatre in Toronto, when over $5,500 was raised for the Federation of Jewish Philanthropies, an undertaking that has not been excelled in any other community. Under her presidency, Toronto Hadassah has greatly developed, three senior chapters and one junior chapter having been added. Four "Yarids" have also been held during her presidency, two in the Arcadia Hall, one in the Armouries and one in a building on Yonge Street, and over $26,000 was raised through this means for Hadassah work in Palestine. Two other "Theatre Nights" were also held under her supervision when over $7,000 was raised for similar purposes. On different occasions, Mrs. Dunkelman has been the guest of honor at various Hadassah chapters throughout Ontario, and her assistance has always been highly prized by all members of the organization. She also takes much interest in all undertakings of a philanthropic nature.

THE FEDERATION OF YOUNG JUDAEA OF CANADA

By Moe Levitt

YOUNG Judaea is an organization of young men and women who are awakened to the needs of our people and desire by means of a nationalistic Jewish education to equip themselves for effective service.

Young Judaea fills a unique purpose in Jewish life in Canada. It is the organization of the Jewish youth, whose aim it is to advance the cause of Zionism; to promote Jewish culture and ideals in accordance with Jewish tradition. Young Judaea has set itself to popularize Jewish subjects of study; to arouse enthusiasm for the study of Jewish history, Hebrew Literature, Hebrew language; to instill in the young a loyalty to the Jewish people and its glorious traditions; to inculcate a devotion to the Jewish Homeland in Palestine and an appreciation of the Zionist aim and willingness to serve in the cause for the re-establishment of the Jewish Nation on its own soil.

The medium through which Young Judaea works is generally a club or group of clubs. These clubs usually meet in some communal centre under the supervision of a Leader or Director who is in constant communication with the central organization. The actual work of the individual club, although necessarily prescribed in certain details by the Organization, is left to the Leader. In general, it consists of the celebration of Jewish holidays by means of public gatherings and festive meetings, the study of Jewish history through lectures by Leaders and essays by club members, and the acquisition of information on topics of current Jewish interest through short talks or discussions and debates. In addition to the above, Young Judaea encourages among its clubs, active participation in Zionist work.

Even the superficial observer of Jewish life can recognize the vital need for such a Movement in Canada to bring our Jewish youth under the influence of Jewish ideals and to imbue them with sentiments of love and loyalty to all that is characteristically Jewish.

Young Judaea as a distinct national organization came into existence in 1917 at the Zionist Convention held in Winnipeg. It was at that Convention that a plan for a Dominion Organization of Young Judaea was formally presented by a delegation of Young Judaeans, headed by Mr. Bernard Joseph, at that time the President of Montreal Young Judaea. The idea was enthusiastically received and the delegation was encouraged to proceed with their undertaking.

Before that time there had been attempts made to organize Young Judaea Clubs in the larger centres such as Montreal, Toronto and Winnipeg. As far back as 1910, the first Young Judaea Club was organized in Montreal. By 1916, groups of young people had been influenced to accept a Young Judaea programme as the basis of their activities and to enter the Young Judaea League of Montreal.

Encouraged by local successes, the Young Judaeans of Montreal were stimulated to enlarge the scope of their organization. It was not, however, until 1919 that the Organization was formally organized with Philip Joseph at its first President.

With the growth of the Federation, the difficulties of proper supervision became more and more apparent. Centres throughout the Dominion constantly called on the Montreal office for educational material and general direction. The Committee at the head of the Organization soon realized the need of a Director, fully qualified by virtue of educational attainment, Zionistic fervour and executive ability.

In 1922, at the Zionist Convention held in Ottawa, efforts were made to induce the Zionist Organization to place an Executive Director at the head of the Movement. It was not until September, 1924, that Mr. Samuel J. Rodman of New York assumed the duties of his office as Executive Director.

The Movement which hitherto has been largely confined to the larger centres of Jewry, is now introduced into every city, town and hamlet where there are a sufficient number of Jewish boys and girls for the formation of a club or group of clubs.

To affiliate with Young Judaea, a club must agree to carry out a program of Jewish studies such as is outlined in the various bulletins that Young Judaea issues. The weekly club program is varied and attractive, including papers on Jewish history, discussion of current events, readings from Jewish literature, the singing of national and traditional melodies, the celebration of Jewish festivals, dramatic presentations, declamations and debates. To this program the club usually adds athletic training and social entertainments. Individual members of the club may form smaller circles or groups of special activities, such as needle work, drawing, singing or for dramatics, all of which are permeated with Jewishness. The combined groups conduct general activities such as lectures, inter-club competitions, entertainments, socials and outings.

Young Judaea keeps in touch with the individual clubs by means of reports as well as by correspondence with club leaders and members desiring advice and suggestions. It issues to its clubs occasional circular letters, suggested programs for the festivals, pamphlets and literature. In addition, Young Judaea now endeavours to assist its clubs through direct contact with the Executive Director who visits every Young Judaea centre.

The following are the present officers of the National Organization:— Bernard Joseph, Palestine, Hon. President; Moe Levitt, Montreal, President; Bernard Figler, Montreal, Ralph Isaacs, St. John, Clara Pall, Winnipeg, Lionel M. Gelber Toronto, Vice-Presidents; Sam Shait, Montreal, Secretary; M. A. Mendelovitch, Montreal, Treasurer; Samuel J. Rodman, Executive Director.



A. J. FREIMAN, OTTAWA.

ARCHIBALD J. FREIMAN was born at Wirballen, Lithuania on June 6th, 1880, the son of Harris and Hanna Freiman, and came to Canada with his parents in 1893. He received his early education in Lithuania, and on his coming to this country, attended the public schools of Hamilton and the Hamilton Business College. In 1899 he established the Canadian House Furnishing Company at Kingston, Ontario, and in 1902 removed this business to Ottawa, where he remained in partnership with his father until 1910, when he bought out his father's interests, and has since conducted the business under his own name. From a small start he has built up one of the largest departmental stores in the country and he occupies a front rank amongst the merchant princes in Canada. He was President, 1920, of the Ottawa Branch, Retail Merchants' Association of Canada. He is President of the Zionist Organization of Canada, and a member of the Action's Committee of the World Zionist Organization; Chairman of the Jewish War Orphans Committee of Canada; Vice-President of the National War Relief Societies of Canada, Director of the following; Joint Distribution Committee of America; Perley Home for Incurables; Protestant Hospital, Ottawa; and was Vice-President of the Central Canada Exhibition Association 1920. For over 19 years Mr. Freiman has been President of the Adath Jeshurun Congregation, the oldest synagogue in Ottawa, and which was founded by his father-in-law, the late Mr. Moses Bilsky. He is Honorary Chairman of the Ottawa Hebrew School Board. Mr. Freiman is a member of the Laurentian, Ottawa Hunt & Golf, Ottawa Motor, and Kiwanis Clubs of Ottawa, and the Montefiore Club of Montreal, also the Ontario Motor League, and belongs to the Masonic Order, K. of P., I.O.O.F., & I.O.B.B. His communal activities are by no means confined to his own creed, and he is regarded as one of the most prominent and public-spirited citizens of Ottawa. On August 18th, 1903 he was married to Lillian, daughter of the late Moses Bilsky of Ottawa, and has one son and two daughters.

HISTORY OF ZIONISM IN CANADA

By Leon Goldman

"And speak unto them, thus hath said the Lord Eternal, behold, I will take the children of Israel from among the nations whither they are gone, and I will gather them from every side, and bring them unto their own land;"—Ezekiel, xxxvii; 21

EVER since the Jews were expelled from Palestine and forced to make their homes amongst strangers, there have been those who hoped for the fulfilment of the Biblical prophecy, that one day they would again return to their own land. Persecution and oppression have undoubtedly strengthened this longing, and there have been Zionists in all generations.

A refuge for those who have nowhere to lay their heads, a place where they can live as human beings, a HOME, where they need not ask for favors in order to worship the God of their fathers and instruct their children in the teachings of Judaism, has been the cry of the Jews for centuries. Even in the most enlightened countries there are difficulties to be encountered, and prejudices and lack of understanding to be met. It was this feeling that inspired THEODORE HERZL, that Jew whose name will go down in history, blessed by posterity, to write his immortal work, "The Jewish State", and thus put in a practical light the ideals of present-day Zionism.

In Canada, as elsewhere all over the world, the Zionist Movement has grown by leaps and bounds, and Canadian Jewry can take pride in the fact that they stand second to none in the support of this great ideal, the greatest National Movement in the world today. It has brought Jewry together as nothing else ever did, and in this History of Zionism in Canada, we aim to show an authentic record of its development in this country, and trust that it may help to perpetuate the names of those, many of whom have gone to their last rest, who have been responsible for its growth.

1887

The first attempt to organize a Zionist Society in Canada, was made in 1887, by Professor Harkawi and a number of other enthusiasts, but owing to local conditions being unfavorable, very little was accomplished in a practical sense, and the matter lay in abeyance for five years.

1892

In the year 1892, the Chovevei Zion חובבי ציון of America succeeded in bringing about the formation of a branch Society in Canada, the Society Shovey Zion No. 2, שבי־ציון in Montreal. The first membership list contains about fifty names. The leading members were:—Hyam Bernstein, President; Samuel Wolsey, Secretary; Lazarus Cohen, Treasurer; and Samuel Freedman, Hiram Cohen, Max Miller, M. Coviensky, Moses Glazer, N. Weissburg, L. Yaphe, S. Levitt, M. Giffin, and L. Kushner.

1893

Early in 1893, a delegation composed of Mr. Lazarus Cohen of Montreal, and Dr. M. Mintz of New York, was sent by the Society to investigate the possibilities of sending settlers to Palestine. On their return from Palestine, in May, 1893, the delegates were received in Paris by the Society Iisehoub Eretz Israel, of which the Chief Rabbi of France, Zadok Kahn, and the Chief Rabbi of Paris, J. H. Dreyfus, were the honorary Presidents. At the conference then held, Mr. Lazarus Cohen foretold that great possibilities were awaiting in Palestine when its children returned, but that there were many obstacles in the way, and that many sacrifices would be required. When he reported to the Society at Montreal some of the difficulties that were in sight, many of the members withdrew from the Society. The remainder, however, remained loyal to their undertaking, and remitted to the Paris Head Office in July of that year, the sum of 12,500 francs as their first instalment for the purchase of land in Methulla, in the north of Palestine. The Paris committee had found it was impossible to obtain land east of the Jordan, and recommended trying to purchase some in the Hauran, in Trans-Jordania.

1894

In March, 1894, an additional remittance of 7,500 francs was made, and the Society was advised that 4,000 dunam had already been purchased for their use. The correspondence from L. Braun and R. Lutetzky, of the Paris Committee, led the members of the Montreal Society to believe that conditions were such that they could settle two or three families on the land, as a start.

1895

In 1895, two families were sent to settle on the land, but they met with great difficulties, being harassed by the neighboring tribes without receiving any protection from the Ottoman Government. After being on the land for less than a year, and meeting with many hardships, the would-be settlers returned, and their report was deemed a sufficiently good reason for the society to disband. Entreaties and pleadings from Mr. Elie Sheid, who wrote on behalf of Baron Edmund de Rothschild, were of no avail, and after being threatened with personal harm, the President, Mr. Bernstein, decided to ask for the return of the money sent to Paris.

1898

It was not, however, until February, 1898, that the total sum of 32,131.50 francs was returned. This represented the total amount remitted to Paris, plus accrued interest, and less the personal expenses incurred by the Society. This unfortunate closing of the first chapter of Zionist work in Canada made subsequent attempts by various Chovevei-Zionists practically impossible. Nevertheless, due to the new spirit created by the first Zionist Congress called by Theodore Herzl, in Basle, in 1897, many became disposed to listen to the propaganda of National rebirth, without necessarily considering the needs of immediate colonization, and before the idea had received the recognition of the World Powers.

On January 16th, 1898, a few staunch Zionists, headed by Hyam Bernstein, and with the assistance of Rabbi Mordecai Aron Ashinsky, A. Garmaise, J. Makowsky, and M. Godinsky, met and formed themselves into an Organization Committee for the purpose of forming a Zionist Society. A mass meeting was called for January 23rd in that year at the Synagogue B'nai Jacob. Notwithstanding that it was held under the most difficult conditions, such as unprecedented cold weather which froze the water and gas-pipes, and a terrific snow-storm, the meeting was very well attended. The speakers were Rabbi M. A. Ashinsky, Rabbi Meldola de Sola, and Rabbi H. Cohen. The audience responded enthusiastically, and over a hundred names were registered as members. A provisional Committee was formed of the following:— Rabbi M. A. Ashinsky, Messrs. Hyam Bernstein, Clarence I. de Sola, and M. Shapiro, with Mr. David Sperber as Secretary. All the Synagogues were invited to send their accredited representatives to a meeting for the formation of a Society, and the election of a permanent Board.

On February, 13th, 1898, an organization meeting took place at the Baron de Hirsch Institute, on St. Eliza-

beth Street, at which the following Synagogues were represented by their duly appointed delegates:—The Shearith Israel (Spanish & Portuguese), by Messrs. Harris Vineberg, J. L. Samuel, and Israel Rubenstein; Shaar Hashomoyim, by Messrs. Lazarus Cohen, Jacob Cohen, and Leon Goldman; B'nai Jacob, by Messrs. Moses Coviensky, M. Denenberg, and Rabbi I. Lightstone; Hebra Shass, by Messrs. Sol Leavitt, Moses Ruback, and L. Rosenbloom; Beth David (Roumanian) by Mr. Abraham Gross; Anshei Sfard (Austro-Hungarian), by Mr. Sol Seltzer. The above named were formed into a Provisional Committee, to draft a constitution and by-laws, and arrange for a members' meeting.

On March 13th, 1898, the first general meeting was held, under the chairmanship of Mr. L. Aronson, and the first Zionist Society in Canada was organized under the name of the "Agudath Zion of Montreal," (the Zionist Society of Montreal). The Constitution adopted was according to the Basle Programme, which held:—

(1) To promote the acquisition for the Jewish people of a publicly secured, legally assured home in Palestine.
(2) To promote the settlement in Palestine of Jews engaged in agriculture, handicrafts, industries, and professions.
(3) To centralize the entire Jewish people by means of general and local institutions, agreeable to the laws of the land (where they resided).
(4) To strengthen Jewish National Consciousness and Sentiment, and,
(5) To obtain the sanction of Governments to the carrying out of the objects of Zionism.

Elections were held, and the following were elected for one year:—President, Dr. David A. Hart; 1st Vice-Pres., Lazarus Cohen; 2nd Vice-Pres., L. Aronson; Treasurer, Israel Rubenstein; Corresponding Secretary, Clarence I. de Sola; Recording Secretary, Leon Goldman; Hebrew Secretary, David Sperber.

Members of Council:—Messrs. Jacob Cohen, Harris Vineberg, Joseph S. Leo, M. Shapiro.

Propaganda Committee:—Rabbis M. A. Ashinsky, Meldola de Sola, Hirsch Cohen, B. M. Kaplan, and Messrs. H. Bernstein, Myer Carmin, Sol Leavitt, M. Ruback, and M. Coviensky.

At the 2nd Congress held in Basle in August, 1898, the Society was represented by Jacob de Haas. 100 shekolim were remitted as required.

1899

In February, 1899, reports were received from other Canadian cities of the formation of Zionist Societies; from Toronto, by the Rev. Mr. Wittenberg and Mr. M. Garfinkel; from Winnipeg, by Messrs. H. L. Weidman, M. Vineberg, and I. Roner; from Hamilton, by Mr. D. Perlstein; and from Ottawa, by Mr. Moses Bilsky. Correspondence was immediately started with the above societies, and also with other communities urging them to form societies, and to organize a Canadian Zionist Federation.

On April 2nd, 1899, at the first annual meeting of the Agudath Zion, reports showed a membership of 340. The total collection for Zionist Funds amounted to about $200.00. At the elections held, the following were declared elected for the ensuing year:—

President, J. S. Leo; 1st Vice-Pres., Jacob Cohen; 2nd Vice-Pres., N. Forcimmer; Treasurer, I. Rubenstein; Corresponding Secretary, C. I. de Sola; Recording Secretary, Leon Goldman; Hebrew Secretary, H. Hyman.

Members of Council:—Messrs. L. Aronson, M. Shapiro, M. Carmin, and H. Samuels.

Propaganda Committee as previously elected, with the addition of Messrs. M. Davis, M. Wershofsky and H. Cohen.

As a result of concentrated effort, there were sold during that year about 1000 shares in the Jewish Colonial Trust. It was in October of that year that advices were received from Mr. P. Levi, of Toronto, and Mr. E. D. Morris, of Winnipeg, as well as from other centres, of their readiness to form a Federation.

On November 7th, 1899, the first Federation meeting was held in Montreal, at which were present representatives from the Montreal Society, and all the members of the Council. The Provincial Societies were represented by parties selected by them. Toronto was represented by J. S. Leo, Hamilton was represented by M. Shapiro, London was represented by J. Cohen and N. Forcimmer, and Kingston was represented by Clarence I. de Sola. Membership was shown to be as follows:—

Montreal	340
Winnipeg	70
Toronto	50
Quebec	37
Kingston	15
Total	512

The elections resulted as follows:—President, Clarence I. de Sola; 1st Vice-Pres., Jacob Cohen, Montreal; 2nd Vice-Pres., Leon Aronovitch, Winnipeg; Treasurer, H. Bernstein, Montreal; Recording Secretary, Leon Goldman; Corresponding Secretary, J. S. Leo.

Members of the National Council:—Messrs. Alfred Benjamin, Toronto; M. Vineberg, Winnipeg; and M. Shapiro, N. Forcimmer, M. Carmin, I. Rubenstein, and Z. Fineberg, all of Montreal.

1900

In 1900, Mr. Clarence I. de Sola was delegated to the IVth Congress, held in London, and he reported on the same in October. The main activities at this time consisted of selling shares in the Jewish Colonial Trust, and in general educational propaganda.

First Convention. The first Canadian Zionist convention was held in Montreal on the 23rd December, 1900, with Mr. Clarence I. de Sola presiding. Whilst considerable progress was noticeable for the first year's efforts, both the President's and Recording Secretary's addresses contended that not enough was done, considering the total membership obtained. The centres within the Federation had a total of 828 members divided by cities as follows:—Montreal—450; Winnipeg—100; Toronto—80; Quebec—37; London—25; Ottawa—50; Kingston—26; Hamilton—10; St. John—50. Financial activity showed total receipts of only $263.46, outside of shares sold in the Jewish Colonial Trust. It was resolved to enlarge the field of work and bring about the formation of youths' societies. The elections resulted in the re-election of the entire Board, with the addition of a 3rd Vice-Pres., Mr. B. Silver of Kingston, and of Messrs. K. Freeman, I. Kirschberg, and H. Levy, all of Montreal, as members of the Council.

1901

On March 29th, 1901, the Young Ladies' Progressive Zionist Society was formed, and a charter granted.

Second Convention. On the 18th December, 1901, the second Canadian Convention was held in Montreal. Amongst the delegates were present Mrs. Belle de Sola, Messrs. A. Levin, A. J. Freiman, H. Haskel, M. Albert, Lyon Heillig, S. Bernstein, J. Crown, and M. Manis. Elections held resulted in the addition of the following to the Board:—Messrs. H. G. Levetus, Toronto; A. Isaacs, St. John, and A. Fish, Quebec, as Vice-Presidents. Moses Albert was elected Recording Secretary, replacing Mr. Leon Goldman, whose resignation was regretfully accepted, as he was leaving Canada. New members of the Council who were elected were Messrs. M. Manis, S. Wolsey, A. J. Freiman, and Miss Esther Feldstein. Mr. David Levy was elected delegate to the Vth Con-

gress. Mrs. Clarence de Sola was entrusted with the task of organizing a Ladies' Zionist Society in Montreal.

1903

Third Convention. On February 1st, 1903, the third Convention was held at Montreal. New centres were represented as follows:—Vancouver, by I. Rubinovitz; Glace Bay, by W. Muskat; Ottawa, by H. Livingstone, A. Harris, H. Gittleson, H. Lang, and E. Pullan. Ottawa Ladies were represented by Mesdames A. Rosenthal, H. Livingstone, S. Meyers, Miss L. Bilsky, and Miss Sarah Morris.

At this conference, Toronto societies were represented by Messrs. A. P. Lewis, I. Cooper, and A. Falick. The Daughters of Zion were represented by Mrs. Belle de Sola; Winnipeg, by Asher Pierce, M. B. Stein, and H. L. Weidman; Montreal, by E. Asher, A. Glickman, A. Kassel, C. Pierce, J. Bercovitch, A. Asher, H. Sessenwein, J. A. Jacobs, Dr. H. Lightstone, W. Shenkman, L. M. Rosenthal, J. S. Leo, M. Markus, C. I. de Sola, M. Lightstone, A. L. Kaplansky, I. S. Goldenstein, H. Weinfield, Dr. D. A. Hart, M. Shapiro, Lyon Cohen, Peter Bercovitch, L. Margolese, S. Haskell, and others.

Work in the interest of the Jewish National Fund was started, but the principal activity reported was the sale of shares in the Jewish Colonial Bank. The treasurer, Mr. H. Bernstein, reported that total collections for the year amounted to $1,360, mainly from members' fees.

The cities of Toronto, Winnipeg, Ottawa, Vancouver, Glace Bay, St. John, Kingston, Hamilton, Dundas, London, and Brandon all reported the existence of active Zionist groups or Societies. Montreal reported the existence of five societies:—Agudath Zion, B'nai Zion, Dorshei Zion, Daughters of Zion, and a Zion Athletic Club.

The result of the elections was as follows:—President, C. I. de Sola; Vice-Presidents, J. Singer, Miss Ida Lewis, Toronto; A. Harris, H. Gittleson, Mrs. Livingstone, Ottawa; M. Markus, Mrs. Manolson, Montreal; Treasurer, H. Bernstein; Corresponding Secretary, J. S. Leo; Recording Secretary, M. Albert; Council, David Levy, J. A. Jacobs, Z. Fineberg, I. Kirschberg, M. Carmin, H. Levy, and Miss Annie Samuel, all of Montreal; E. Robinson, Toronto; H. Lang, Ottawa; J. Amberg, Hamilton; A. Pierce, Winnipeg; I. Rubinovitz, Vancouver.



A. CASH, TORONTO

The first Jew in Toronto to have his name inscribed in the "Golden Book"

1905

The Fourth Convention was held at Montreal on the 4th and 5th of June, 1905. The reports from Montreal, Toronto, Ottawa, Winnipeg, and Quebec all showed certain difficulties experienced in carrying on propaganda and new means were discussed. During the preceding year newly organized societies were reported as follows:—Ottawa—Youths' Zionist; Montreal—B'nai Zion Kadimah, and Dorshei Zion; Brandon—Ahavas Zion, represented by W. Montagues; Montreal—Zion Athletic Club, represented by M. Davis.

Elections took place and resulted as follows:—President, C. I. de Sola; Treasurer, H. Bernstein; Corresponding Secretary, J. S. Leo; Recording Secretary, M. Albert. Council—Mrs. M. Manolson, M. Garmin, E. Maner, J. A. Jacobs, S. Talpis, H. Levy, and M. Gelbman of Montreal; Mrs. A. Rosenthal and I. D. Holofcener of Ottawa; J. Lyghter, Glace Bay; J. Abramson, Kingston; A. Lewis, Toronto; R. Pierce, M. Michaelson, D. Atrubin, and A. Osovsky of Winnipeg; S. Barash, Wapella; and J. Eliasoph, Quebec. Honorary members of the Council—Rabbis Meldola de Sola, H. Abramowitz, H. Cohen, and H. Sprince, Montreal.

During the Convention the Daughters of Zion, Montreal, held a public reception under the auspices of the following ladies:—Mesdames C. I. de Sola and A. J. Alexandor, and Misses M. & L. Bernstein, A. Genser, B. Genser, Gross, Bella Kirschberg, Lillian Levy, Sadie Vineberg, and Sarah Goldstein.

The Convention Committee consisted of Samuel Kronick, and A. Falick, Toronto; and H. Bernstein, D. Levy, and A. L. Kaplansky of Montreal. Other delegates included G. Ryan and S. Hashmal, Toronto, and I. Slonemsky and W. Harris, Ottawa.

Resolutions were passed regretting the friction created at the recent Congress regarding Uganda. It was reported that about $1,000 had been collected for the children of Dr. Herzl.

A. Falick, Toronto, advocated renewed energy to obtain shareholders to the Jewish Colonial Trust. A resolution was presented by Rabbis Meldola de Sola and H. Abramowitz recommending the observance of the Sabbath and other Jewish laws, by the Zionists.

A letter was read to the Convention telling of the formation of a Zionist group at Wapella, Assa.

Clarence I. de Sola, David Levy, Asher Pierce, and I. Rose were elected delegates to the next Congress.

1906

The Fifth Convention was held in Toronto, on July 1st and 2nd, 1906, at Temple Hall. The President, C. I. de Sola was in the chair, and Wm. Levy acted as Secretary.

Societies were represented from Brandon, Glace Bay, Sydney, Hamilton, Kingston—two Societies, London, Montreal—two men's and one ladies' Societies, and one Poali Zion Society, Ottawa—three societies, of which one was a ladies' and one a young men's, Quebec, St. Catharines, St. John—two societies, Toronto—five societies, of which two were ladies', Vancouver, Wapella, Windsor, Winnipeg—two societies.

B. Stone and H. V. Bye of Toronto moved a resolution extending congratulations to the American Convention at Tannersville.

In his presidential address, Mr. de Sola declared that all isms had received their death blow at the Seventh Congress held in 1905. He also deplored the bloody pogroms in Russia. He stated that Mrs. de Sola, D. Levy, and himself were delegates to the Seventh Congress, and that they had voted against Uganda and for colonization in Palestine, as it was presented by M. Usisskin and Dr. A. Marmorek. He reported that the Sultan Abdul Hamid had cancelled all restrictions against the settlement of Jews in Palestine. At a mass meeting held in Ottawa, the Prime Minister, Sir Wilfrid Laurier, attended and addressed the meeting expressing sympathy for the pogrom victims in Russia, and hope for the realization of the Zionist Ideal.

The treasurer's report showed receipts during the year of $5,636.81, including $4,255.36 for relief work. Messrs. Abraham Levin and A. Cash moved and seconded the adoption of the report.

The following delegates reported as mentioned:—Miss Mary Landsberg for the Daughters of Zion, Toronto; Mr. J. Gurofsky for B'nai Zion, Toronto; M. Willinsky for Young Men's Zionist Club, Toronto; L. Turofsky and L. Palter for Junior Zionist Cadets; Mrs. G. Ryens for

B'noth Zion, Toronto; S. Shapiro for Poali Zion, Toronto; Isaac Mintz for Zionist Society, Hamilton; J. Abramson and E. Ellinson for Zionist Society, Kingston; M. Epstein for Zionist Society, London; Miss Sadie Vineberg for Daughters of Zion, Montreal; H. V. Bye and Mrs. J. Manolson for Augudath Zion, Montreal; M. Schwartz for B. Z. Kadimah, Montreal; S. Maolson and H. Atterson for Children of Zion, Montreal; I. D. Holofcener for Zionist Society, Ottawa; W. Harris for Young People's Zion, Ottawa; Miss Bilsky for Daughters of Zion, Ottawa; M. Robinson for Zionist Society, Quebec; S. Kronick for J. Agr. Z. Society, Wapella; L. Gurofsky for B'nai Zion, Winnipeg; Miss Edith Cohen and Miss Lillian Stein for B'nai Zion Sunday School, Toronto.

Mayor Coatsworth, Professor Ramsey Wright, of the University of Toronto, and Mr. McDonell, M.P. were present and addressed the Convention. Lieut-Governor Clarke of Ontario wrote a letter of greeting to the Convention expressing encouragement and approval of the Zionist Movement, and letters were also read from Attorney-General J. J. Foy, and Edmund Bristol, M.P.

The result of the elections was as follows:—President, Clarence I. de Sola; Treasurer, H. Bernstein; Corresponding Secretary, J. S. Leo; Recording Secretary, Henry Weinfield; Hebrew Secretary, S. Talpis; Vice-Presidents:—Alex. Cash, I. D. Holofcener, M. Gelbman, J. J. Goodman, Moses Shapiro and Mrs. I. Siegel. Members of Council:—Rabbis M. de Sola, H. Abramowitz, and H. Cohen, A. J. Freeman, A. Levin, A. P. Lewis, B. Stone, D. Levy, I. Kirschberg, M. Kolmis, I. Mintz, H. Levy, J. A. Jacobs, E. Mauer, S. Haskell, M. Hochberg, and Miss M. Landsberg, Mrs. S. Myers, Mrs. J. Manolson, and Miss M. Bernstein.

Formal reports were received in August of that year that the Sultan of Turkey, whilst withdrawing all restrictions towards Jewish immigration to Palestine, for the present refused to grant a charter to the organization. Professor Warburg of Berlin organized a committee for the development of industry in Palestine.

A communication was received from J. Kremenetsky requesting that a National Fund Committee be organized in Canada. As a result, in November, Mr. de Sola suggested that a paid clerk be engaged to carry on the Zionist work, as the honorary officers were unable to cope with the accumulated volume of work. Reports were received of new societies being formed in Yarmouth, N.S., and Winnipeg, and it was resolved to invite Dr. Shmaryah Levin to visit Canada.

1907

In January, 1907, Mr. R. Freygang was engaged as clerk to the Council, being the first paid official with the organization. At a meeting held on June 21st, it was resolved to recommend to the Eighth Congress that a policy of peaceful penetration of settlers into Palestine be adopted.

The Sixth Convention was held in Ottawa on June 30th, 1907. Societies were represented from Brandon–1; Glace Bay–1; Sydney–1; Hamilton–1; Kingston–3; Lipton–1; London–1; Montreal–4; Ottawa–2; Quebec–1; St. Catharines–1; St. John–1; Toronto–6; Vancouver–1; Victoria–1; Wapella–1; Winnipeg–4; Windsor–1; Yarmouth–1.

President de Sola in his opening message spoke of the progress made in starting Zionist activities all over the Dominion. He reviewed the advances made during the first decade of Zionism the world over, the features chiefly noticeable being:—organization of the people; solidarity; the effacing of the Galuth cringing; the creation of a central congress; and the remarkable fact that while the massacres of the epoch were forcing Jews into exile, the gates of Palestine were being opened. Toronto was cited as leading in Zionist activities in Canada.

At the mass meeting held Robert Stewart, M.P., the Hon. A. B. Aylesworth and the Hon. Wm. Patterson were present, and spoke very sympathetically of Zionism. Mr. Aylesworth emphasized the fact that the Canadian Government fully approved the work done by the Zionists, and appreciated the importance of their aim to obtain a National home for the Jewish people. Mr. Patterson gave these statements his unqualified endorsation and made it clear that they voiced the sentiments of the Government of which they were Ministers.

A formal resolution moved by David Levy and seconded by Elias Pullan was carried stating that "The Federation of Zionist Societies of Canada affirm their belief. . . in the forward policy to be adopted by the Eighth Congress with regards to settlement and enterprise in Palestine. . . that immigration of desirable elements be fostered and industry encouraged. . . that at the same time political recognition be negotiated for. . ."

Election results were as follows:—President, C. I. de Sola; Vice-Presidents, I. D. Holofcener, M. Gelbman, Jos. Abramson, H. L. Weidman, and Mrs. I. Siegel; Treasurer, H. Bernstein; Corresponding Secretary, J. S. Leo; Recording Secretary, Dr. J. S. Budyk; Hebrew Secretary, S. Talpis; Council, A. J. Freiman, S. Mintz, H. Levy, E. Pullan, A. Levine, B. Stone, I. S. Goldenstein, David Levy, Elias Mauer, M. J. Finkelstein, I. Cohen, H. Lang, E. Vineberg, M. B. Stein, I. Rubinovitz, A. Osvosky, L. M. Singer, I. Kirschberg, A. Falick, Mrs. C. I. de Sola, Miss Mary Landsberg, Miss Doris Simon, Mrs. J. Manolson, Miss M. Bernstein, and Mrs. G. Ryens; Permanent members of the Council:—Rabbis Meldola de Sola, H. Abramowitz, Nathan Gordon, H. Cohen, N. Berger, J. Gordon; Delegates to the Eighth Congress:—I. Rose, M. Goldberg, S. Sperber, I. Rubinovitz, D. Levy, A. Falick, S. Hepner, J. Berger, Nahum Sokolow, B. Feinwell.

On November 14th, 1907, it was reported that new societies had been organized in the following cities:—Edmonton, Calgary, Quebec, Yarmouth and Vancouver. Mr. M. B. Stein had largely assisted in their organization. Notice was also received to collect funds to be used for political purposes, under the name of the Party Fund.

1908

An announcement was made that the Zionists in Toronto had acquired a building to be known as the Zionist Institute, which was publicly opened in March, 1908.

The Seventh Convention was held in Montreal on September 5th, 1908. President de Sola's message contained a strong appeal for more intense effort to assist the Zionist Movement to gain for the Jew the position he was seeking, viz., to be once more the teacher and leader instead of the imitator which he has become in the Galuth. Of the Eighth Congress he reported that it had created the Party Fund, that President David Wolfsohn was accorded friendly interviews with the Turkish Government and with the Russian Ministers, and that he had received the assurance from the Czar that there were to be no obstacles placed in the way of Zionist work in Russia. He also reported that owing to political changes having taken place in Turkey, the future of Palestine must be affected. The Congress had passed a resolution to follow a policy of immediate work of a practical nature in Palestine. Mr. de Sola insisted that the time was ripe for tangible results to be shown and for which something more substantial than meetings and speeches was wanted.

Special mention was made of the excellent propaganda work carried on by Mr. M. B. Stein, in the North-West, and by I. Citron and the Rev. M. Levin in the Maritime Provinces, which had resulted in the formation of new societies.

Mr. Sol. Haskell presented the auditor's report, and

drew attention to the lack of income available for carrying on organization work. Rabbi H. Abramowitz moved a resolution to tax all members $1 for the Party Fund which was so much needed for the political work in Turkey. This resolution was seconded by I. D. Holofcener and carried. Mr. B. Stone recommended that rugs made at the Bezalel School be brought here for sale.

The election of officers resulted as follows:—President, C. I. de Sola; Vice-Presidents, A. Cash and Mrs. I. Siegel, Toronto; I. D. Holofcener, Ottawa; A. Levin, Montreal; Joseph Abramson, Kingston; H. L. Weidman, Winnipeg; Treasurer, H. Bernstein, Montreal; Corresponding Secretary, J. S. Leo, Montreal; Recording Secretary, Dr. J. S. Budyk, Montreal; Hebrew Secretary, S. Haskell, Montreal; Council:—A. J. Freiman, M. Fine, Ottawa; Mrs. C. I. de Sola, I. S. Goldenstein, David Levy, Elias Mauer, Henry Levy, M. Geldman, Leon Goldman, M. Markus, L. Heillig, A. Harris, Mrs. J. Manolson, H. Lang, M. B. Stein and Miss Bernstein, Montreal; E. Pullan, Miss Marry Landsberg, B. Stone, Miss Doris Simon, Mrs. I. Cohen, S. Kronick, Elias Vineberg, and L. M. Singer, Toronto; N. Atrubin, Winnipeg. Permanent Council:—Rabbis M. de Sola, H. Abramowitz, H. Cohen, and N. Gordon.

At a Council Meeting held on September 29th, 1908, a Press Bureau was organized which was composed of Rabbi Nathan Gordon, Leon Goldman, and Henry Levy; the purpose to be principally the gathering and disseminating of news of interest to Zionism.

Max Gelbman was appointed Chairman for the National Fund in Canada with instructions to centralize the work among the communities.

On October 20th, 1908, after an unsuccessful attempt had been made to establish a branch of J.C.T. in Montreal, a report was given based on the investigation by E. W. Lewin-Epstein during his recent visit, to the effect that such a step was premature.

Mr. A. Levin recommended that only those who were financially able should be approached regarding the Party Fund. He offered to start the list with his contribution of $100. It was decided to call a special meeting which took place on October 31st, but only Messrs. Lyon Cohen, Harris Vineberg and Sol Kellert responded.

On December 29th, Mr. A. Levin, who had been to Europe and had just returned, reported that he had interviewed many of the Executive and was impressed with the fact that a company was being organized with a capital of ten million dollars for the development of light, heat and power in Palestine and water supply in Jerusalem. He also reported that the Party Fund was the only means of obtaining any political concessions in Palestine, especially under the new regime.

Application for a charter from the newly organized Young Ladies' Zionist Society of Ottawa was made at the meeting, and notice was also received of the formation of a Zionist Society at Brantford by Mr. B. Stone, A. Cash, Mr. Nathanson and Rev. Jacobson.

Notice was attracted to a collection of photos of articles already produced in the Bezalel School of Arts, Jerusalem, sent by Prof. Boris Schatz.

1909

At a meeting of the Council on May 23rd, 1909, cognizance was taken of the difficulties in the raising of funds and the bringing of societies into activities commensurate with their requirements. Mr. C. I. de Sola suggested that an amount be raised in Canada for the purchase of land in Palestine, and a committee was appointed including Messrs. H. Bernstein, Leon Goldman, and A. J. Freiman.

At the Council Meeting of August 22nd, 1909, it was decided to hold the next Convention on November 20th, 1909, being the tenth anniversary of the Zionist Federation, to be known as the Tenth Convention. Mr. C. I. de Sola expressed his intention of withdrawing from the Presidency after the Convention, the work becoming too burdensome. It was also his desire to allow others to be honoured with the position. The Council insisted that Mr. C. I. de Sola retain the office and it was proposed to create a Bureau to carry on the work, and have a paid Secretary in charge.

At a meeting held on November 1st, 1909, a resolution was moved by Leon Goldman, seconded by A. Harris, and carried, that a Bureau Committee of six members of the Council be selected who shall pledge themselves to be responsible for the work of the Organization, and to employ a paid clerk etc. A. Levi, Leon Goldman, A. Harris, Rev. N. Gordon, H. Lang, and M. Markus expressed willingness to accept office on the Bureau Committee. President de Sola consented to reconsider his decision of withdrawing from the Presidency in face of the formation of the Bureau and the willingness to act on it expressed by the above named gentlemen.

The Tenth Convention was held at Westmount, Que., and subsequently completed in Montreal, on November 20th and 22nd, 1909. The President explained that since the formation of the Federation, seven conventions and two annual meetings had been held and that therefore to commemorate the tenth year of the existence of the Federation, this convention would be known as the Tenth Convention.

Thirty-seven branches were represented.

Mr. C. I. de Sola in his Presidential message spoke of the progress made in Canada for the ten years that had elapsed, and mentioned the very energetic work and zeal proven by the few pioneers of Zionism in Canada, who had valiantly struggled to keep the Organization alive in spite of the attacks and indifference they met, and appealed to Canadian Zionists to create a Canadian Colony in Palestine for which money should be raised in an adequate measure. The Montreal Agudath Zion was cited as the oldest and leading society. In other centres much progress was noticeable.

A resolution for the formation of an Administrative Bureau of six was moved by Rabbi Nathan Gordon, seconded by I. D. Holofcener and carried.

Mr. H. Bernstein, the retiring Treasurer, reported progress in the receipts for the interconvention period which amounted to $3,828.01 for the various funds.

Master Laz Phillips of Montreal Talmud Torah, a young boy, delivered a very able and eloquent address in perfect Hebrew.

President de Sola was presented by Leon Goldman and J. S. Leo, on behalf of Canadian Zionists, with an illuminated address. The address was a recognition of the arduous responsibility which Mr. de Sola had carried during the ten years of his Presidency and an expression of admiration for his zeal and devotion to the cause. Nearly 1,500 people were present at the presentation and all classes of Jewry were represented.

The resolution for purchase of land in Palestine, suggested by President de Sola, was sponsored by Mr. A. Levin and after a long debate was moved by Mr. A. J. Freiman and seconded by Mr. I. Slonemsky and carried unanimously.

Mr. Louis Fitch, representing the Maccabaean Literary Circle, composed of Jewish students, and of which he was the President, stated that an effort was being made by them to have all Jewish students become Zionists.

Elections resulted as follows:—President, Clarence I. de Sola; Vice-Presidents, Joseph S. Leo, H. Bernstein, M. Markus, Montreal; Alexander Cash, Toronto; I. D. Holofcener, Ottawa; J. Abramson, Kingston; Treasurer, A. Levin; Corresponding Secretary, Rev. Nathan Gordon; Recording Secretary, Dr. J. S. Budyk; Hebrew Secretary, S. Haskell. Members of Council: A. J. Frei-

man, Ottawa; Mrs. Clarence I. de Sola, Montreal; B. Stone, Toronto; Leon Goldman, M. Gelbman, I. S. Goldenstein, Montreal; Miss Mary Landsberg, E. Pullan, Toronto; David Levy, Elias Mauer, H. Lang, L. Heillig, Montreal; B. Nathanson, Mrs. J. Cohen, Toronto; N. Atrubin, Winnipeg; Mrs. I. Cohen, Toronto; M. B. Stein, Montreal; S. Kronick, Toronto; Mrs. J. Manolson, Miss Miriam Bernstein, Montreal; L. M. Singer, Toronto; I. Greene, Ottawa; Mrs. Felix Harris, Montreal; Elias Vineberg, Toronto; N. Lande, J. Fineberg, J. Cohen, R. A. Darwin, Montreal; M. Sternberger, Edmonton; Permanent Members of Council: Rabbi Meldola de Sola, Rabbi Herman Abramowitz, Rabbi Nathan Gordon, Rabbi Hirsch Cohen.

On the 2nd of December, 1909, at a meeting of the Council, the Bureau was organized. It was composed of Leon Goldman, Chairman; Rev. Nathan Gordon, Messrs. A. Levin, A. Harris, H. Lang and M. Markus. The Bureau was subsequently re-organized so as to have each member look after one distinct branch of the work.

1910

At a Council meeting held on January 31st, 1910, the Bureau reported forty-nine branches in Canada; and that a paid clerk was at work in the office. The Treasurer reported a comparative increase in the receipts. It was urged that a travelling propagandist be engaged to advance the interests of the Organization. Mr. D. Levy reported on the Ninth Congress held in Hamburg, which he had attended as a delegate from the Canadian Federation.

At a meeting held on March 3rd, 1910, a Charter was granted to the newly formed Zionist Society at Sherbrooke, Que. Mr. M. B. Stein reported on his interview with David Wolfsohn, President of the World Zionist Organization, who wished it to be known that the advances in Zionism made in Canada were the subject of admiration, considering the small population.

Correspondence was also read from Mr. M. Markus who was then in Cologne, and who wrote in very encouraging terms.

At a meeting on April 6th, 1910, reports were received of a renewed activity in several centres, especially in Winnipeg where Rabbi I. Kahanovitch, Rev. E. Kashdan, and Messrs. H. L. Weidman, R. Serebrin, and N. Atrubin were engaged in the work. Applications for charters were received from Ottawa Ladies' Herzl Society and Toronto Nordau Zionist Society.

On May 5th, M. Markus reported on his consultation with Messrs. D. Wolfsohn, Dr. Bodenheimer and Franz Oppenheimer regarding the proposed purchase of land by the Canadian Zionist Federation in Palestine, and about which they felt very enthusiastic. It was decided to write to Prof. Warburg for more essential details.

On June 12th, 1910, the Bureau reported the distribution of a monthly propaganda leaflet or brochure dealing with the different aspects of Zionist propaganda. Notice was also taken of the pro-Zionistic attitude of the Montreal paper published in Yiddish, the "Adler", and also that the "Canadian Jewish Times" devoted much space to Zionism.

On July 17th, 1910, a conference was held between the Zionist Council and Mr. Hugo Kaufman, Secretary of the National Fund Head Office, who was very much impressed with the success of Zionism in Canada, which was in the lead of all Federations. Mr. Kaufman argued that in order to strengthen the work, the National Fund was ready to meet the expenditures to within 10% of the income for the National Fund, but that under no circumstances should the work of the Federation suffer on account of lack of funds.

On October 27th, 1910, the report to the Council showed from statistics that in the remittance for all Zionist funds, the Canadian Organization ranked the seventh of all Federations. A Poali Zion Convention held during the month elected to hold public sessions on the Sabbath, and as a matter of principle brought forth energetic protests from the Zionist Executive, and was declared to be undeserving of continued recognition by the Zionist Federation. An understanding was obtained from Headquarters that all dealings with individuals or Societies must be carried on through the Federation.

The Eleventh Convention was held at Toronto on December 23rd-26th, 1910, starting as usual by Sabbath service, held in the University Avenue Synagogue, Rabbi I. Kahanovitch of Winnipeg officiating. Rabbi Dr. H. Abramowitz preached the sermon. The following Societies were represented:—Agudath Zion of Montreal, Agudath Zion of Calgary, Agudath Zion of Sherbrooke, B'nai U'Broth Zion Kadimah of Montreal, B'nai Zion Benefit Society of Toronto, B'nai Zion of Winnipeg, Glace Bay Zion Society, Herzl Girls' Society of Toronto, Herzl Ladies' Zion Society of Ottawa, Jewish Agricultural Zion Society of Wapella, Sask., Kingston Zion Society, London Young People's Zion Society, Montreal Daughters of Zion, Nordau Zion Club of Toronto, Ottawa Men's Zion Society, Ottawa Daughters of Zion, Port Arthur Har Zion Society, Fort William Zionists, Toronto Daughters of Zion, Young Men's Zion Society of Ottawa, Young Men's Zionist & Literary Society, Montreal, Yarmouth Zion Society, Zierre Zion Society of Montreal, Zion Literary Circle of Toronto, B'noth Zion Kadimah of Toronto, Hamilton Zionist Society, Quebec Zionist Circle, and a number of others.

The Presidential message read that in spite of the sneers of those who did not accept Zionism, and notwithstanding the clamours for failure, the Canadian Zionist Federation had succeeded in making progress on a large scale.

Due to the re-organization which had taken place, the receipts for the year already showed an increase of thirty per cent. This notable advance was mainly due to the newly organized Bureau, which had distinguished itself by its efficiency and helped to make the much desired progress. In view of the start made, something more concrete had to be done especially for practical development of Palestine. Much pressure was made for the purchase of a large tract of land in Palestine during the following year.

The mass meeting at the Lyceum Theatre represented an unprecedented gathering, very enthusiastic, and was presided over by L. M. Singer, Chairman of the Convention. Rabbis S. Jacobs, H. Abramowitz, Nathan Gordon and I. Kahanovitch, and President C. I. de Sola addressed the gathering and Master Norman Ram spoke in Hebrew.

The Convention was officially visited by Mayor Geary, Controller Church and Aldermen Maguire and Hyde, all of whom welcomed the delegates, and offered them the freedom of the City. They highly approved of the Zionist ideal.

The report read by Leon Goldman for the Bureau Committee received a very appreciative ovation on account of the success obtained. President C. I. de Sola presented the resolution for creating a Land Fund which in part read...

> "...the time has arrived for carrying out of vigorous practical measures for Jewish Colonization of Palestine...Canadian Zionist Federation undertakes to create a special Land Fund for the purchase of land and pledges itself to collect ten thousand dollars...the purchase of land to be made through the National Fund Head Office, and that the land thus acquired be the property of the National Fund, etc. etc."

It was believed that this sum could be raised in the "short" period of two years. Other opinions were

expressed that the scheme whilst being very desirable and laudable could not be effected, in view of the "magnanimity" of the sum expected. The resolution was ably supported by Rabbi H. Abramowitz, Rabbi Nathan Gordon and David Levy, and was carried by an unanimous standing vote.

After the first subscriptions offered by President de Sola and Treasurer A. Levin, the next subscription was from Alderman Farrar of Hamilton, who although a Christian proved to be an enthusiastic Zionist. Election results were as follows:—President, Clarence I. de Sola; Vice-Presidents, Alexander Cash, Toronto; H. Bernstein, Montreal; I. D. Holofcener, Ottawa; Joseph Abramson, Kingston; M. Markus, Montreal; Treasurer, A. Levin; Corresponding Secretary, Rabbi Nathan Gordon; Recording Secretary, J. S. Leo; Hebrew Secretary, J. S. Haskell; Members of Council: A. J. Freiman, Ottawa; Mrs. C. I. de Sola, Montreal; B. Stone, Toronto; Leon Goldman, M. Gelbman, Montreal; Miss Mary Landsberg, Toronto; David Levy, Elias Maur, H. Lang, Lyon Heillig, Montreal; B. Nathanson, I. Wolfson, Toronto; L. Epstein, Ottawa; Dr. J. S. Budyk, Montreal; R. Serebrin, Winnipeg; Mrs. I. Cohen, Toronto; M. B. Stein, S. Kronick, Mrs. J. Manolson, A. Harris, Montreal; L. M. Singer, Toronto; L. Greene, Ottawa; Mrs. Felix Harris, Montreal; Elias Vineberg, Toronto; Joseph Fineberg, Nathan Lande, I. Rose, Montreal; J. Ramm, Toronto; M. Ryddyk, Calgary; S. I. Citron, Yarmouth; Permanent Members of Council: Rabbis Meldola de Sola, Hirsch Cohen, I. Kahanovitch, J. Gordon, H. Abramowitz, Nathan Gordon, and Mr. Levy; Bureau Committee: Leon Goldman, Chairman, Bureau & Propaganda; A. Levin, Esq., Treasurer; Rev. Nathan Gordon, Hon. Secretary; A. Harris, Chairman National Fund; M. Markus, Chairman Jewish Colonial Trust; H. Lang, Chairman Herzlwald, Bezalel.

1911

At the Council meeting on January 12th, 1911, it was learned that Rabbis Levin of Hamilton and Gordon of Toronto were engaged in creating a separate organization to be known as a branch of the "Mizrachi." President de Sola reported on an interview he had while in New York with Dr. J. L. Magnes, Dr. Shmaryah Levin, Leon Zolotkoff, L. Lubarsky, and Prof. Richard Gotheil, with the object of revising the statutes of the Central Organization and that Prof. Gotheil who had then just returned from a trip to Palestine, reported of the existing poverty there due to lack of business enterprise, and due to the pauperizing methods of the "Chalukah". On the other hand he reported of comparative success of the Jewish colonists and their desire to bring up their children as proud Palestinians.

At a meeting held on February 13th, a report was read of a newly organized Young Men's Zionist Society at Ottawa, consisting of pupils of the Hebrew School. Treasurer A. Levin reported encouraging receipts for the Land Fund. Rabbi H. Abramowitz reported that the Young People's Society of his Synagogue, (Shaar Hashomayim) and the Montreal Zionists had invited Dr. Israel Friedlander to lecture in Montreal.

Dr. Friedlander was received by the Zionist Council on the 18th February, 1911, and among other organization matters discussed the coming into existence in the United States of an independent organization known as the Knights of Zion, contrary to the sanction of the Federation.

On May 11th, A. Levin, Treasurer, reported that the first one thousand dollars for the Land Fund had been remitted. A proposal to establish a mutual benefit organization under the Zionist Federation was voted down as inadvisable.

At the Council Meeting on June 15th, 1911, it was decided to present an illuminated address in appreciation of his services to Zionism in Canada, to Rabbi H. Abramowitz on the occasion of his approaching marriage. The following were elected delegates to the Tenth Congress; Messrs. A. Levin, A. Harris, E. Geffen, Dr. John Shayne, David Levy, B. Laster, Lyon Heillig, S. W. Jacobs, and Louis Fitch.

On October 18th, 1911, notice was given that Madam Bella Pevsner had arrived in Canada to appeal for the Bezalel School.

On December 28th, 1911, the Bureau reported of having engaged the services of Mr. J. Jospe as the new Secretary to the Bureau.

Treasurer A. Levin reported that the year's receipts exceeded by far any receipts during any twelve months in the past. Application for a charter was received from the Young Ladies' Zionist and Literary Society, Montreal, Miss Rosa Klein, Secretary.

1912

At the meeting held February 1st, 1912, a charter was granted to the Agudath Zion of Toronto, which had been delayed until then owing to lack of consent from the local Council.

On March 19th, 1912, David Wolfsohn, head of the World Zionist Organization, wrote expressing gratitude for the large subscription obtained to the National Fund through the Golden Book inscriptions at the Barmitzvah of Leon Levin, son of the Treasurer, Mr. A. Levin. Official communication was received from the Head Office showing that receipts from Canada during the past twelve months were leading those of all other Federations. Notice was also given that Canada was entitled to two members on the Actions Committee. Mr. C. I. de Sola and H. Bernstein were recommended to the honor.

The Twelfth Convention was held June 29th to July 1st, 1912, at Ottawa. Mr. A. J. Freiman was Chairman of the Convention Committee. The other committees were under the chairmanship of the following:—Credentials Committee, I. D. Holofcener; Publicity Committee, H. L. Gittleson; Nominations Committee, A. Cash; Reception Committee, J. Holzman; Resolutions Committee, Rev. Nathan Gordon, Rev. Hirsch Cohen, Rev. Mr. Tyne; Local Reports Committee, B. Stone; Press Committee, J. S. Leo; Audit Committee, M. B. Stein.

The following societies were represented by delegates:—Agudath Zion Society of Montreal, B'nai Zion Benefit Society of Toronto, B'nai Zion Society of Winnipeg, Agudath Zion Society of Calgary, Daughters of Zion, "B'noth Zion" of Montreal, B'nai and B'noth Zion Kadimah of Montreal, Ottawa Men's Zion Society, Glace Bay Zionist Society, Sydney Zionist Society, Har Zion Society of Port Arthur and the Zionist of Fort William, Daughters of Zion of Toronto, Zionist Society of Yarmouth, N.S., Young Men's Zionist and Literary Society, Montreal, Kingston Zionist Society, Herzl Ladies' Zionist Society of Ottawa, Nordau Zionist Society of Toronto, B'noth Zion Kadimah of Toronto, B'nai Zion of Cobalt, Young Men's Zion of Ottawa, Herzl Girls of Toronto, Young Ladies' Zionist & Literary Society of Montreal, Jewish Agriculturists and Zionists of Wapella, Sask., Zierre Zion of Montreal, and a number of others.

The President's message announced that the pledge for the Land Fund was already redeemed and the collection an accomplished fact; that the activity of the Bureau had brought about a systematic co-activity in all affiliated branches and the result was more than one hundred percent increase in the various receipts over those of the previous year; that in the Movement in general the world over, marked progress was noticeable.

The details of work done by the Bureau were given in an exhaustive manner by the Chairman, Leon Goldman, and by the Treasurer, A. Levin, both of whom were very enthusiastically received and applauded.

Reports from the various organizations were pre-

sented as follows:—Mr. Ash, Ottawa Men's Society; Miss Abelson, Ottawa Ladies' Herzl Zionist Society; Mr. Petergorfsky, Young Men's Hebrew Association of Ottawa; Mr. J. Levy, Young Boys of Ottawa; Mr. A. P. Osovsky, B'nai Zion of Winnipeg; Miss Ida Seigler, Montreal Daughters of Zion; Mr. Joseph Fineberg, Agudath Zion of Montreal; Miss Rose Klein, Young Ladies' Zion of Montreal; Mr. Maxwell Lightstone, B'nai and B'noth Zion Kadimah of Montreal Mr. J. C. Zacks, Young Men's Zion Literary Society of Montreal; Mr. Kaplan, Zeire Zion of Montreal; Mr. Menndell Levitzky, Talmud Torah Society of Montreal; Master Phillips, Zeire Zion; Master Sommers, Jewish Youth of Montreal; Miss Mary Landsberg, Toronto, Daughters of Zion; Mrs. J. Selick, B'noth Zion Kadimah of Toronto; Mr. P. Shulman, Nordau Zion of Toronto; Dr. Shayne, B'nai Zion Benefit Society of Toronto; Mr. H. L. Gittleson, Ottawa, Calgary Zionist Society; Mr. L. Abramson, Kingston Zionist Society.

The Convention was addressed by Mr. Reuben Brainin, and among greetings from many sources were included messages from Nahum Sokolow and Dr. Otto Warburg, President of theWorld Zionist Organization.

The Hon. George Perley, Acting Prime Minister of Canada in the absence of Premier Borden, visited the Convention as the representative of the Canadian Government and remained during a business session, expressing his confidence in the final attainment of their goal by the Zionists. He said that the possibilities in Palestine were indeed great as he had it from personal observations made while on his visit to Palestine. He assured them that he was voicing the sentiments of his colleagues in the Canadian Government, who wished the Zionists success.

Dr. John Shayne and Mr. I. Kenen sponsored a resolution to induce the Creator Actions Committee to present to the Tenth Congress, the establishment of a Jewish Life Insurance Co., in Palestine, to be chartered in England and The United States—the revenue to be for the Zionist Movement. Messrs. B. Stone and J. S. Leo recommended that the Jewish Colonial Trust establish a branch in Canada.

An appeal made for subscriptions for the Land Fund netted nearly $6,000. A group headed by Mr. R. A. Darwin and Mr. A. Osovsky offered to raise a capital of $50,000 if they were assured of a clear title. It was explained that under the existing regime, that was impossible.

Election results were as follows:—President, Clarence I. de Sola; Vice-Presidents, Alexander Cash, Toronto; H. Bernstein, Leon Goldman, Montreal; A. J. Freiman, Ottawa; M. Markus, Reuben Brainin, Montreal; Treasurer, A. Levin; Corresponding Secretary, Rev. Nathan Gordon; Recording Secretary, Joseph S. Leo; Hebrew Secretary, S. Haskell. Members of Council: B. Stone, Toronto; Mrs. C. I. de Sola, Montreal; Miss Mary Landsberg, Toronto; I. D. Holofcener, Ottawa; A. Harris, M. Gelbman, David Levy, Elias Mauer, H. Lang, Lyon Heillig, Montreal; B. Nathanson, S. Kronick, Toronto; L. Green, Ottawa; Reuben Serebrin, Winnipeg; D. Lazarus, Calgary; L. Epstein, Ottawa; M. B. Stein, Mrs. J. S. Leo, Montreal; Dr. John Shayne, Toronto; Joseph Fineberg, Montreal; M. Lurie, Edmonton; J. Holtzman, Ottawa; J. Ramm, C. Laurie, Toronto; W. Kuratkin, Mrs. H. Dworkin, Toronto; A. P. Osovsky, Winnipeg; J. C. Zacks, Montreal; S. Goorwitz, Glace Bay. Permanent Members of Council: Rabbis Meldola de Sola, Herman Abramowitz, Hirsch Cohen, Nathan Gordon, Montreal; I. Kahanovitch, Winnipeg; J. Gordon, Toronto; S. Jacobs, Toronto; S. Fyne, Ottawa; H. Levy, Toronto. The Bureau Committee were re-elected en bloc.

On October 12th, 1912, at a Council meeting, a letter was read from Dr. Otto Warburg praising the Canadian Organization for its activities, which made Canada the leading Federation considering per capita of contributions, and stating that other countries were beginning to emulate Canada as to the Land Fund scheme. Applications for charters were received from B'nai Zion juniors, Toronto, Alex Shayne, President; Ahavath Zion Society of Ottawa, M. Lachowitz, President. An offer was received from England to show moving pictures of the Palestine colonies.

On November 21st, application for a charter was received from Shlome-Ammunah Society of Winnipeg, a Mizrachi branch.

1913

A Council meeting held on January 7th, 1913, authorized the Bureau to invite Mr. Reuben Brainin and Dr. John Shayne to undertake a propaganda tour throughout Canada and Rabbi Jacob Minkin to be entrusted with propaganda work in Hamilton.

On March 11th, 1913, applications for charters were received from Agudath Zion of Hamilton, and Dershai Zion, Quebec. It was decided to invite Nahum Sokolow to visit Canada.

On May 18th, a special conference was held with Mr. Nahum Sokolow, who conveyed much valuable information as to the friendly relations established between the Zionist Organization and the Ica and the new regime in Turkey, in spite of the war which was then going on. He also stated that the leaders were dealt very friendly with by the British Government and other European Governments. Applications for charters received were from the Ohabei Zion Society, London, Ont.; B'nai Zion Hebrew Free Loan Association, Toronto; and Zionist Society of Regina, Sask.

On July 8th, 1913, Leon Goldman reported for the Bureau that the two years' receipts had increased 210% compared with the two preceding years' period. Applications for charters were received from Saskatoon Zionist Society; the Daughters of Zion, Quebec; B'noth Zion Juniors, Toronto. The following were elected delegates to the Eleventh Congress to be held in Vienna: Reuben Brainin, Rabbi H. Abramowitz, Mr. Lyon Heillig, Mr. Joseph Fineberg, Mr. R. A. Darwin, Mr. S. L. Nathanson, Mrs. H. Abramowitz, Montreal; Mr. B. Stone, Dr. John Shayne, Mr. A. Cash, Toronto; Mr. R. S. Robinson, Winnipeg; Rabbi Minkin, Hamilton; also to act as Deputy Delegates:—Dr. Edward Leszynsky, Frau Betti Leszynsky, Rechtsanwalt Gronemann, Berlin; A. Simons, the Hague, Holland; Dr. Ernest Kalmas, Hamburg; Max Goldreich, Beuel-bei-Bon; Dr. Toby Bernstein, Elberfeld; Frau Dr. Lowe, Berlin; Frau Dr. Bodenheimer, Cologne; Oscar Fischer, Antwerp; Schalom Fischer, Antwerp.

On November 4th, the following reported have been delegates at the Eleventh Congress in Vienna:—Mr. Reuben Brainin, Rabbi Herman Abramowitz, Mrs. Abramowitz, Messrs. Joseph Fineberg, R. A. Darwin, L. Nathanson, Sr., L. Nathanson, Jr., Montreal; Dr. Shayne, and Messrs. B. Stone, Frankel, Kenen and Reider, Toronto. Exception was taken by some to the granting part of his travelling expenses to one of the delegates by the Bureau. Application for a charter was received from Queen Esther Cadets, Toronto.

On November 16th, 1913, applications for charters were received from Chovevi Zion, Brandon, and B'noth Zion Juniors, Toronto.

On December 8th, 1913, applications for charters were received from Toronto Zionist Association; Sons of Zion Society, Sault St. Marie; Young Judaeans of Montreal; the Zion Circle, Montreal; and Vancouver Zionist Society.

The Council Meeting held December 22nd, 1913, reported that negotiations regarding the purchase of land in Palestine had been culminated and that the Head

Office of the National Fund offered to buy eight hundred dunam land in the Colony Kastinich in Southern Palestine; that the land had been made ready for settlement of several families who would be given the privilege of hereditary tenure and for the collective benefit of the colonists. The whole was to be registered in the Register of the National Fund in the name of the Federation of Zionist Societies of Canada. This was duly approved and ratified. An application for a charter was received from the Edmonton Zionist Society.

The Thirteenth Convention was held in Montreal, December 25th-28th, 1913. The President's message named this to be known as the Bar Mitzvah Convention. It mentioned the successful consumation of the Land purchase during the preceding year. It also made mention of the tremendous increase of receipts obtained since the formation of the Bureau. Mention was also made of the Balkan War which would have an effect on settlement of Jews in Palestine. The general situation was very grave through anti-Semitism in Europe, especially the Beilis case of ritual murder accusation in Russia, and the expulsion of Jews from Poland. It reported that twelve delegates from Canada participated at the Eleventh Congress at Vienna. The delegates reported great activities, prominently noticeable amongst which was the resolution to create a Hebrew University in Palestine. The message contained a plea for the creating a religious Sanhedrin in Palestine. . . to promote spiritual harmony among the Jews of the world, and offset the evil of assimilation.

Messrs. B. Stone and J. S. Leo in moving the adoption of the President's report, emphasized the "Sanhedrin" clause.

Messrs. A. J. Freiman and Joseph Fineberg reported for Ottawa and Montreal Societies. Dr. John Shayne reported for Toronto B'nai Zion and pointed out that one of their activities was the combatting of missionaries' destructive influence. Mr. David Sweet reported of the Zionist revival in Hamilton and added that in his arduous task he was greatly helped by Rabbi S. Minkin. Mr. L. Zurif reported for Regina, Mr. E. Allan reported for Calgary, and Mr. D. Kadishevitz for Quebec City. Messrs. M. Gelber and L. Levinsky claimed Toronto was in need of able speakers to forward the Zionist ideal.

Mrs. Anna Selick reported for the Women Zionist Societies in Toronto. Mr. Michael Garber reported for the Young Men's Zionist Society of Montreal and Miss J. Freustadt reported for the B'noth Zionist Juniors of Toronto. Miss Ida Seigler reported of the formation of a Juvenile Zion Circle in Montreal. Master Otto Klineberg spoke on behalf of the Young Judaeans recently formed in Montreal. Congratulatory messages were read from Dr. Harry Friedenwald and Dr. J. L. Magnes.

The report from the Treasurer, read by A. Levin, and that of the Bureau, by Leon Goldman, showed tremendous progress made and aroused much enthusiasm. The Bureau's report took exception to the attempts made to create private groups for purchasing land in Palestine and argued that for the National welfare more land should be acquired there by the Canadian Organization and be given to the National Fund to help the development of the land on a national scale, and that the time for private enterprises was premature.

The President highly lauded the work done by the Bureau and especially the devotion of the Secretary to the Bureau, Mr. J. Jospe. Mr. A. B. Bennett urged encouraging work among the Jewish students who so far remained outside of the Zionist Organization. Messrs J. C. Zacks and B. Stone moved that the Universities be circularized to enlist the co-operation of the Jewish students. Messrs. A. J. Freiman and M. Gelber recommended that minutes of the transactions of the Bureau be sent periodically to all members.

Rabbi Meldola de Sola presented the resolution, "that a Sanhedrin be created as soon as practicable in Palestine". This was first objected to by Messrs. J. Viner and M. Garber, but finally carried. Mr. Reuben Brainin and Mr. Louis Fitch presented a resolution of protest against the endeavour made by the German Hilfsverein to foster the German language in the Haifa Technical School and argued that by favouring any language but the Hebrew, Zionism would fail in the object of the nationalization of the Jewish people. A resolution was moved by David Sweet and Louis Epstein that a Director be engaged to carry on Zionist work on a larger scale in Canada. Dr. John Shayne strongly supported this resolution. Mr. J. S. Leo and Mr. M. Lightstone presented a resolution that an effort be made to organize the youth in Canada.

The President reported that Dr. Bodenheimer had informed the Federation of the details concerning the purchase of land in Palestine, as follows:—800 Dunam were acquired in Kastinia near Hebron, the name of which will be Canadia. The land will be given by the National Fund to a group of Jews from Russia in hereditary tenure, and preference will be given to Canadian Jews if they applied. The property was to be stocked by the Ezra Association of Berlin, if the Canadian Federation could not undertake to do it.

Pledges of over $1,000 were made for the Land Fund at this Convention. In addition, Mr. R. A. Darwin pledged $1,000 towards a Hebrew University in Palestine. Election results were as follows:—President, Clarence I. de Sola; Vice-Presidents, A. Cash, Toronto; H. Bernstein, Montreal; Leon Goldman, Montreal; A. J. Freiman, Ottawa; M. Markus, Montreal; R. Brainin, Montreal; Treasurer, A. Levin; Corresponding Secretary, Rabbi Nathan Gordon; Recording Secretary, J. S. Leo; Hebrew Secretary, B. Weiner. Members of Council: B. Stone, Toronto; Mrs. C. I. de Sola, Montreal; Mrs. Greenfarb, Toronto; S. Haskell, J. Jospe, E. Mauer, L. Fitch, H. Lang, Montreal; S. Kronick, Toronto; L. Green, Ottawa; S. Sachs, Winnipeg; M. J. Finkelstein, Winnipeg; M. Allan, Calgary; S. Koplan, Ottawa; M. B. Stein, Mrs. J. S. Leo, D. Levy, L. Heillig, Montreal; Dr. Shayne, Toronto; J. Ramm, J. Kaufman, Mrs. J. Selick, L. M. Singer, Toronto; J. C. Zacks, Montreal; M. Mendelson, Glace Bay; D. Sweet, Hamilton; A. Harris, J. Fineberg, Montreal; Mr. J. Holzman, Ottawa; S. Kadishewitz, Quebec. Permanent Members of Council: Rabbi Berger, Rabbi Minkin, and Rabbi Crystal.

1914

Dr. John Shayne toured Western Canada and during the months of February, March and April, 1914, visited about twenty Jewish centres in which he carried on extensive propaganda and raised considerable amounts for the National Fund.

At a Council meeting held on May 12th, 1914, charters were granted to the following new societies:—B'noi U-B'noth Zion Kadimah, Estevan; Zeire Yehuda, Edmonton; Herzl Girls, Edmonton; Daughters of Zion, Vancouver; Flowers of Zion, Calgary; Junior Zionists' Club, Vancouver; Zeire Zion, Vancouver; Daughters of Zion, Hamilton; Daughters of Zion, London; Young Zionists of Winnipeg; Young Men's Zionist Club, Toronto.

At a meeting on September 10th, it was resolved to delegate Mr. Reuben Brainin to participate in a special conference called in New York to deal with the situation created through the war in Europe.

On the 10th of November, official notice was received from Jacobus Kohn, The Hague, and N. Sokolow, informing the Federation that a provisional Zionist Committee was organized in New York to continue the National work of the European Head Office, interrupted

through the war. The Canadian Organization at the same time became aware of the necessity to arrest the collection of funds for Palestine owing to the war between the British Empire and Turkey. It became necessary to restrict the operations to collect for the National Fund only, which would not be in contravention with the law. The Council after having interviewed the authorities, decided to continue making propaganda for Zionism and desist from appealing for funds for Palestine. The year's receipts were reduced to less than one half of those of 1913. The war conditions nearly destroyed the Canadian Organization; public meetings were entirely avoided. The Zionist Council however, remained at their posts believing that eventually the authorities would realize that there was nothing of an apprehensive nature in the Zionistic propaganda and that they subsequently would be permitted to appeal even for funds.

In September, 1914, news was received of the death of David Wolfsohn, President of the World Zionist Organization. To express the respect for his devotion, the National Fund organized a special Fund under the heading "Fanny and David Wolfsohn Fund" to purchase land in Erez Israel, in their memory. The Canadian Federation issued an appeal for funds.

1915

At a meeting on April 27th, 1915, the Council found Zionist propaganda most difficult, owing to the war, and the raising of funds practically impossible because of the numerous campaigns carried on for relief—local, general and patriotic. Official information was received that Neil Primrose, Under-Secretary of State for Foreign Affairs declared to Haham Dr. Gaster that, "The three Allied Governments have no objections for funds being collected and sent through the American Ambassador in Constantinople for the relief of Jews in Palestine". This was gratefully received as it removed the danger in carrying on Zionist appeals in the Dominion. Sh'kolim remittances were to be sent to the Prov. Cent. Buro at Copenhagen.

The Council became aware that circulars were widely distributed in the name of an organization calling itself "Canadian Jewish Alliance" inviting also Zionist groups and Societies to send delegates to a Conference. The Council believing the time being too inopportune for holding such a Conference, decided to notify all affiliations to abstain from part cipation for the time being; that the Council had been considering calling a Jewish Conference ever since the war started; and that when the time would be found proper to convene such a Conference, the Federation would take the necessary steps toward its realization. Conditions for Zionistic work continued to be very difficult, even the holding of a Convention was considered unwise, if not dangerous.

On September 12th, 1915, the Council discussed an invitation received from the United States to participate in a proposed Jewish Congress. It decided to hold a Convention and call a Jewish Conference in Canada to take place during the week of the Fourteenth Convention. Accordingly invitations were sent out to all Jewish organizations having a membership of twenty-five and over, to send delegates to the Jewish Conference to take place November 14th.

The First Canadian Jewish Conference took place November 14th, 1915, at Montreal. The following delegates composed the Conference's Executive, and represented:—Montreal—C. I. de Sola, A. Levin, Leon Goldman, Louis Fitch, Nathan Gordon, Lyon Cohen, Michael Hirsch, S. W. Jacobs, K.C., Louis Lewis, Maxwell Goldstein, K.C., Rev. Dr. H. Abramowitz, Rabbi Meldola de Sola, D. S. Friedman, Mark Workman, Jos. Levinson, Sr., Toronto—Rabbi Price, Rabbi S. Jacobs, Alderman L. M. Singer, Edmund Scheuer, M. Gelber, L. Frankel, B. Stone, K. L. Shapiro, Chas. Garfinkle, L. Gurofsky, L. Levinsky, B. Cooper; Ottawa—A. J. Freiman, Rabbi S. Fyne; Winnipeg—M. J. Finkelstein; Hamilton—Rabbi Minkin, A. Levin; St. John, N.B.—A. Amdur; Vancouver—M. Grossman, I. Lancaster; Calgary—B. Allen; Edmonton—W. Diamond; Saskatoon—M. Wolinsky; Regina—J. Kliman. Delegates at the Conference numbered 250 and among the invited guests present were:—Louis D. Brandeis, Esq., Dr. Shmaryah Levin, Jacob de Haas, Alderman L. Rubenstein, Rabbi Aaron Ashinsky, Ab. Goldberg, the Hon. Arthur Meighen, (Solicitor-General), and Alderman L. H. Boyd, Montreal. The Gayety Theatre where the Conference took place was unable to accommodate the gathering. The Conference elected as its President Clarence I. de Sola; Vice-Chairmen elected were Lyon Cohen, S. W. Jacobs, A. J. Freiman, M. J. Finkelstein, and L. Levinsky. Rabbi H. Abramowitz offered the opening prayers for the speedy redemption of the suffering Jews. Rabbi M. de Sola offered a resolution of hope for the victory of the British and their Allies for the triumph of Justice, Liberty and Equality.

President de Sola explained the reason of the Conference, being to form an organization to watch for justice to be rendered to the Jews when the world peace would be discussed and decided.

Mr. Louis D. Brandeis appealed for a whole-hearted support and an united effort be given the Zionist Provisional Committee in the United States (founded August 30th, 1915), to come to the relief of Jews in Palestine for which at least $200,000 was needed. He highly lauded the British and American Governments for their favourable attitude to the Jews in their work of relief for Palestine.

Dr. S. Levin forcibly explained the need of an united Jewry to be represented at the Peace-table and not to permit a Jewish "Chair" to remain vacant.

The Hon. Arthur Meighen expressed his sympathies with the Movement and stated he had the confidence that full justice would be ultimately rendered to the Jew, and that Great Britain would be instrumental therein.

Aldermen Boyd and Rubenstein welcomed the delegates in the name of the City of Montreal.

Messrs. Lyon Cohen and S. W. Jacobs moved the following resolution:

> "Resolved that this conference, recognizing the benefits of the full rights of citizenship enjoyed by our brethren together with all the peoples under the flag of the British Empire, voices the prayer that the time may not be far distant when our co-religionists in every land, wherever they may be, shall be accorded those same rights of equality and justice, which are the prerogative of all mankind."

Mr. M. J. Finkelstein moved and Rabbi Minkin seconded the following resolution:

> "Resolved that inasmuch as the Jews of certain countries affected by the present war are deprived of the political, religious and civil rights accorded to other citizens, that this Conference desires that when terms of peace are being drawn up, provision be made for the complete removal of all disabilities burdening Jews and other people at present suffering from a denial of such rights."

Mr. Louis Fitch moved and Mr. A. J. Freiman seconded the following resolution:

> "Inasmuch as it is important that the work of the Jewish colonies in Palestine should be encouraged and developed at the conclusion of the present war, this conference desires that steps be taken to have the Peace Conference ensure the rights of Jews now residing in the Holy Land, or settling there subsequently, to

develop that land without hindrance and that all inhabitants of the land be accorded equal rights and full citizenship."

All resolutions were unanimously carried, and thus the first Canadian Jewish Conference terminated.

The Fourteenth Convention of the Zionist Federation started on November 15th, 1915.

President Clarence I. de Sola in his message bitterly deplored the calamity of the war and the devastation caused particularly to the Jewish people who were confronting each other on the field of battle and who would have no home to return to after the tragedy was over. He described as a prophetical foresight, the Zionists, who with Herzl had created a means of the only salvation possible—Zionism—which meant to unite the Jews of the world, and their renaissance.

Among the resolutions passed the most notable were:— Moved by B. Stone and M. B. Stein, to attract all Jewish fraternal groups and societies to join the Organization. Moved by Mrs. A. Selick and Mr. S. Greenfarb to organize Hadassah Chapters in Canada. The Convention accepted with satisfaction the resolutions passed at the first all-Jewish Canadian Conference.

Mr. A. Levin read the Treasurer's report showing a remarkable increase of receipts notwithstanding the war conditions.

Mr. Louis Fitch reported for the Propaganda Committee and made very complimentary remarks of the work done in touring Canada by B. Stone, Dr. J. Shayne, and Leon Goldman. He regretted the fact that so little reading was done by different Zionists in Canada.

Mr. Louis D. Brandeis and Dr. S. Levin both delivered very instructive addresses, lauding Canadian Zionists for their persistence in advancing Zionist interests in the face of all difficulties. A resolution to raise, in Canada, $20,000 for the Emergency Fund was carried by motion of Louis Fitch.

Election results were as follows:—President, Mr. Clarence I. de Sola; Vice-Presidents, Leon Goldman, M. Markus, Montreal; A. J. Freiman, Ottawa; David Sweet, Hamilton; B. Stone, Toronto; Treasurer, A. Levin; Corresponding Secretary, Rabbi Nathan Gordon; Recording Secretary, J. S. Leo; Hebrew Secretary, B. M. Weiner. Members of Council: Mrs. C. I. de Sola, Mrs. Fitch, J. Jospe, A. Harris, H. Lang, H. Sessenwein, Elias Mauer, Lyon Heillig, M. B. Stein, J. Fineberg, Louis Fitch, M. Fromson, J. C. Zacks, Montreal; Mrs. S. Greenfarb, Max Rosen, S. Rogul, J. Ram, L. Levinsky, Mrs. I. Cohen, L. M. Singer, Mrs. J. Selick, Toronto; L. Green J. Holtzman, S. M. Lachovitz, Ottawa; M. Fishbein, London; Fred. Sures, S. Sachs, Winnipeg; E. Geffen, Calgary; D. Kadishevitz, Quebec; M. Mendelson, Glace Bay; M. Gelber, Toronto. Permanent Members: Rabbis Meldola de Sola, H. Abramowitz, Hirsch Cohen, Montreal; J. Gordon, S. Jacobs, N. H. Levy, Toronto; S. Fyne, Berger, Ottawa; J. S. Minkin, Hamilton; I. Kahanovitch, Winnipeg; Julius Price, Toronto; H. J. Sandheim, Weinrieb, Rosenberg, Winnipeg.

1916

At a Council meeting held on April 17th, 1916, it was reported that propaganda was very efficiently started in the Dominion; that Dr. Stephen Wise had addressed a large meeting at Montreal, and L. Zolotkow in Toronto and that P. M. Raskin was engaged to tour Canada visiting all leading centres. Charters were granted to new societies created in Yorkton and Yarmouth. Mr. M. B. Stein had organized societies in Kamsack and Prince Albert. Mr. A. Harris reported of Winnipeg activities under the influential leadership of Mr. M. J. Finkelstein, and in Brandon by Victor Cohen.

The Young Zionists of Toronto started a Zionist publication edited by Mr. A. Kaminsky. Messrs. J. S. Leo, Leon Goldman, and M. Markus issued an appeal to Montreal societies to organize a Committee to discuss the possibility of creating a Zionist Home in Montreal.

At the meeting held on June 11th, 1916, an invitation was received from the American Zionist Organization. The following were selected as delegates to their Convention at Philadelphia:—Messrs. A. J. Freiman, Clarence I. de Sola, B. Stone, S. Sachs, B. Kadishevitz, M. Markus, and M. B. Stein.

The Head Office of the National Fund, The Hague, applied to the Canadian Organization to organize a tour for Dr. B. Epstein in the interest of the National Fund. This was found impossible to comply with owing to the Emergency Fund being appealed for at the moment. On the motion of Clarence I. de Sola and Louis Fitch, it was resolved to start a Roll of Honour of Zionists in Canada who had enrolled in the army for overseas service, and a start was made with the following names— Dr. Jos. Leavitt, Marcus Sperber, Jos. Levy, Maitland Leo, and H. Goodman. A charter was issued to Brantford Sholom Aleichem Society.

At a Council meeting on September 6th, 1916, Mr. David Sweet reported of progress made at Hamilton. Leon Goldman for the Bureau, announced that arrangements were being made with the American Zionist Executive to have Dr. Benzion Mossinsohn make a tour of Canada. Charters were granted to the Windsor Zionist Society and to the Zion Benevolent Society of Toronto.

1917

At the meeting of the Council held January 8th, 1917, the chairman of the Bureau desired to draw attention to the fact that while war conditions did not permit general activity to be carried on in Canada for Palestine as Turkey was an enemy country, and while the Movement was much circumscribed, the demand from all Zionist affiliations for more propaganda was constant and great and that the financial receipts had proved larger than in any previous period. Treasurer A. Levin reported receipts were over $20,000 for the twelve months.

Mr. Clarence I. de Sola remarked that the progress thus made in Canada was worthy of note as it showed the strong hold Zionism was getting on Canadian Jewry. A resolution was presented by Messrs. Louis Fitch and Leon Goldman to induce the cities of Toronto and Winnipeg to create district councils to spread their activities through an area outside of their own cities, in which propaganda would be carried on.

It was decided to accept members of Young Judaea into membership of the Zionist Organization on the payment of a nominal fee only, so as to encourage the young to join. A charter was granted to the Windsor Agudath B'nai Zion.

Dr. B. Mossinsohn reported that he had completed his tour in Canada, where he remained fifty days. He visited eleven cities and succeeded in raising some $8,000 for the Emergency Fund.

At the Meeting of April 2nd, 1917, charters were granted to Montefiore Zionists of Mulback, Alta., and B'nai Zion, Timmins. Mr. Louis Fitch reported that the Young Judaeans of Montreal held a Purim festival at a theatre showing Palestine slides, to an audience of over 1,000 children and a second festival was being arranged for Monday following. Mrs. J. Selick, head of Toronto Hadassah, sent $500 from her Chapter and suggested that she be given assistance to continue her propaganda, which was granted. Mr. A. Levin proposed that the Bureau be reorganized under a salaried Executive Director, as the development of the Organization required such improvement. This suggestion was discussed at a special meeting April 15th, and it was decided to submit it to the forthcoming convention.

On June the third, a special meeting heard the account given by President de Sola of the very momentous

conference he was called to at Ottawa with the Rt. Hon. Arthur J. Balfour who invited him there for that purpose. The conference took place at Ottawa on the 29th of May, and lasted over two hours and was of a confidential nature. He conveyed however the very important information that the British Government viewed with favour a Jewish Homeland under a British Protectorate in Palestine, and also that Mr. Balfour expressed his deep symapthy with the Zionist Ideal. Other verbally given details were of a most encouraging nature and created a very revivifying impression.

The Fifteenth Convention took place at Winnipeg, July 1st to 3rd, 1917. Mr. M. J. Finkelstein was the chairman of the Convention Committee. The guests of honour were:—Dr. Benzion Mossinsohn, Dr. N. Syrikin and M. Sheinkin. The City of Winnipeg was represented by Mr. Cockburn, acting Mayor. Hon. Mr. T. Johnston, Minister of Public Works, welcomed the delegates in the name of the Government. Messages were received from Louis D. Brandeis, Dr. S. Levin, Dr. Stephen Wise, Jacob de Haas, Rabbi Myer Berlin and many other leaders—all admonishing Canadian Jews to redouble their activities in view of the collapse of European Jewry through the war. A message was also received from the Premier, Sir Robert L. Borden. Delegates present numbered 306.

The President's message, very masterfully prepared, enumerated the many happenings and changes in the world's Jewry. Mention was made of the downfall of autocracies in Europe and especially of the significance of the revolution in Russia. He warned Jews not to heed the clamour of anti-Zionists who thought that now Russia would become a haven of refuge for the Jews. He asserted that the Russian Jew would continue to aim for a homeland in Palestine. He expressed the fear, however, that the emancipation of Jews in Russia, may create to some extent a laxity in their adherence to Jewish standards. The message much glorified the fact of the entry of the British into the precincts of the Holy Land and gradually redeeming it from the hands of the Turks. The ardent hope and confidence was therein expressed that by the end of the war, Britain would uphold the Jewish right to Palestine. Mr. de Sola also laid much stress on the impression he had gained from the conference with the Rt. Hon. A. J. Balfour, and also pointed out the need of further strengthening the Organization to enable the Bureau to produce still better results than the successful achievements already made.

It was needed to obtain assistance for the creation of a strong Jewish representation when the world's peace would be discussed in order to demand and insist on the justice of the Jewish demands.

1917

Hon. Mr. T. Johnson, Minister of Public Works, in his address drew the coincidence of the dates of the Convention and that of the Fiftieth Jubilee of Canadian Confederation then celebrated, and thought highly of the Zionists' Ideal to insist on the rights of a small nationality.

On the motion of Leon Goldman and M. Markus, a resolution to reorganize the Bureau with a paid Director and adequate staff to carry on work of Zionism in Canada, was carried.

Messrs. Sheinkin and F. M. Sures of Winnipeg, moved a resolution to organize land purchasing groups and train pioneers to go to Palestine.

I. Goldstick of Toronto moved the Congress Resolution, which was seconded by Mrs. Belle de Sola:—

> "That this the 15th Convention of Canadian Zionists, declare itself in accord with the Congress Movement in Canada and that in principle this Convention sympathizes with the idea of holding a General Canadian Jewish Congress, but that as much as it is very necessary, that we should guard carefully against our participating in any action which might prejudice or endanger the political or other interests in Zionism. We leave it in the hands of our Council to decide after the termination of the forthcoming Jewish Congress in Washington, on the best course to pursue and in the meantime our Executive communicate with the United States Congress to ascertain whether we can work in union with them and if found feasible to send representatives to their Congress."

Bernard Joseph of the Young Judaea, Montreal League and Louis Fitch moved:

> "Resolved that whereas there exist at present in different parts of Canada Young Judaean Organizations, operating for the most part isolated from one another, be it resolved by the Fifteenth Convention of Canadian Zionists:
> (1) That there be established a Canadian Federation of Young Judaean Societies which shall have its Headquarters in a city in Canada, to be designated by the Young Judaean Organizations of the Dominion.
> (2) That this Canadian Federation of Young Judaean Societies shall co-operate with the American Young Judaean Organization, on such conditions as to maintain in a great measure its own local autonomy and not lose its specific Canadian character.
> (3) That this Canadian Young Judaean Organization shall be under the supervision of the Canadian Zionist Federation in all matters that directly pertain to Zionism and are outside the province of purely educational work.
> (4) That the Canadian Zionist Federation shall allot one thousand dollars annually for Young Judaean purposes in Canada, this sum being divided among the different Young Judaean organizations of the Dominion.

Mrs. A. Selick and Mr. S. Sacks moved a resolution to create Hadassah groups.

> "Whereas the Hadassah Organization has originated in Toronto, Canada, and whereas the Toronto Chapter has been assisting other cities in Canada for the same purpose be it resolved: That the headquarters of the Hadassah Organization be in Toronto for the coming year under the jurisdiction of the Canadian Zionist Federation of Canada, and be it further resolved: That the above group of Zionist women in Toronto and other cities in Canada if admitted in the Hadassah fellowship as above described shall remit all monies to the Canadian Zionist Federation which Federation shall make arrangements with the Central Committee of Hadassah in the United States whereby such literature shall be sent to each chapter gratis as is published from time to time."

Resolution by Mr. Ben Ezra and Mr. S. Sachs:

> "Resolved that the Fifteenth Zionist Convention held in Winnipeg express its heartiest sympathy with the downfall of the autocratic Government in Russia, and wished the greatest success and stability to the new democratic Government of Russia which grants equal rights and opportunities to all nationalities within her boundaries."

Resolution by Messrs. A. J. Freiman and Leon Goldman:

> "Resolved that the Convention authorize the Committee to spend what they may deem advisable from time to time for propaganda purposes in the Yiddish and English press of Canada and to subvention such newspapers

and periodicals as have and will place themselves at the disposal of the Federation."

Resolution by Messrs. Cherkov and Wiseman:

"Resolved that a Special Committee be appointed in each city whose sole aim and duty shall be to work for the National Fund."

Resolution by Messrs. Ben Ezra and Osovsky:

"Whereas the present Great War has brought great distress to millions of our brethren, be it resolved that this Convention resolve that each Zionist must deem it his duty to participate in the work of relief for the war-sufferers and see that the work bears a more constructive and more natural character."

Election results were as follows:—President, Mr. Clarence I. de Sola; Vice-Presidents, Mr. Leon Goldman, Mr. M. Markus, Montreal; Mr. A. J. Freiman, Ottawa; Mr. B. Stone, Toronto; Mr. D. Sweet, Hamilton; Mr. M. J. Finkelstein, Winnipeg; Treasurer, Mr. A. Levin; Corresponding Secretary, Mr. Louis Fitch; Recording Secretary, Mr. J. S. Leo; Hebrew Secretary, Mr. S. Kahn. Members of Council: Mrs. Clarence I. de Sola, Mrs. L. Fitch, Messrs. H. Bernstein, A. Harris, H. Lang, J. Jospe, H. Sessenwein, Lyon Heillig, M. B. Stein, H. Fromson, Dr. J. Shayne, M. B. Wener, Montreal; Mrs. J. Selick, Mrs. S. Greenfarb, Messrs. L. M. Singer, I. Goldstick, Sam Factor, L. Levinsky, Toronto; J. Holtzman, H. Munson, L. Green, Ottawa; R. S. Robinson, M. Chertkov, A. Osovsky, M. Fishbein, Winnipeg; Judge S. Shultz, Vancouver; S. Grinker, Calgary; Max Lurie, Edmonton; B. Friedman, Regina; B. Zuckerman, Saskatoon; M. Manson, Toronto.

The local press paid high tribute to the exceptional merits of the Convention which had created unprecedented enthusiasm for Zionism in Western Canada.

The Council met July 24th, 1917, and regretted that a group of youths had held in Montreal an open-air meeting, commemorating Herzl Day, thus permitting a solemn function to be converted into an irresponsible gathering. An application from so-called Young Zionists of Canada for a charter was denied until proper information was obtained as to the policy and program of that group; it was also asked that the name be changed to Young Zionists of Montreal, so as not to create wrong impressions.

Correspondence from M. D. Davis, Secretary of Congress Union, Toronto, was discussed showing that instead of holding a conference regarding the organization of a Congress and then submitting to the Zionist Council to decide the advisability of the organizing of such a Congress, the Conference was of a nature which was reprehensive and inconsistent, and that the very organizers were not representative, and the resolutions passed at the Conference were not in conformity with the views held by Zionist leaders, as accepted at the Fifteenth Convention and might endanger even the political and other interests of the Movement. It was consequently decided to instruct Mr. B. Stone and the other delegates to withdraw from further participation in the meetings of the Congress Committee in Toronto until further advised.

An official letter to Mr. Davis dated July 31st, indicates the principal objections of the Zionist Council which were: that the Zionist interests were not protected; that the holding of a Congress in Canada was not delayed until after a Congress was convened in the United States; that the methods employed by the Committee were not democratic; that the committee must be selected and not self-appointed.

At the meeting of August 28th, it was learned with regret of the death of Justice Samuel D. Shultz of Vancouver, a member of the Zionist Council. An announcement was made that a lecturing tour in Canada was being organized for Dr. Shmaryah Levin to start immediately after the holidays.

On October 5th, 1917, a manifesto was signed by President Clarence I. de Sola and Corresponding Secretary Louis Fitch, to all Zionists' affiliations, calling upon them to abstain from participating in any Congress convened by other than authorized bodies who would have the confidence of the Zionist Organization.

On October 31st, 1917, Alexander Sachs, recommended by the Provisional Zionist Organization of America, arrived in Canada and took up his duties as Director of the Zionist Organization of Canada.

November 5th. A cable was received telling of the Balfour Declaration, which news was flashed all over Canada and created a decided reviving impression.

December 16th, 1917. Mr. de Sola addressed a special conference called in Baltimore, U.S.A. to take action regarding the Balfour Declaration, which passed appropriate resolutions of gratitude, and also decided to inaugurate a campaign for the Palestine Restoration Fund in the United States and Canada, the amount to be raised to be at least $1,000,000.

1918

Upon Mr. de Sola's return to Canada, immediate steps were taken to at once rent adequate offices and hire the necessary staff to enable Director Sachs to start his activities. The Palestine Restoration Fund Campaign was organized throughout Canada and met with reasonable success. The results were encouraging in so much that pledges to an amount of more than $400,000 were obtained. Actual collections however were much less so that at the closing of that Fund in 1922, the total collected reached only a little over $275,000. It was however a very notable achievement, compared with prevous activities recorded in Canada.

President de Sola sent out a circular letter dated February 28th, 1918, giving notice that he did not wish to stand for re-election as President at the forthcoming Convention, and that a successor be chosen. The reasons given were principally that the support he had received during the twenty years of his Presidency was much diminished and that the harmony which had reigned before, was then lacking.

Mr. A. Sachs became engaged in the recruiting of Jewish youth for the Jewish Legion in Palestine, in addition to his ordinary duties; but at the end of six months he terminated his services as Director of the Federation, owing to the difficulties he encountered in local conditions. He left Canada July 15th, 1918. Efforts to find a new Director did not meet with success, and it appeared for a time that the disbanding of the Organization was imminent. It became necessary for some one to undertake the responsibility and the Chairman of the Bureau, Leon Goldman, volunteered to take charge of the office until the Convention.

Between the beginning of July and the end of December considerable work was done, mainly in collecting the pledges made to the Palestine Restoration Fund.

1919

The Sixteenth Convention was held in Toronto January 5th to 7th. Clarence I. de Sola presided for the last time.

At this Convention much confusion was created through a mixup in credentials to delegates and it became necessary to pass a resolution to create a provisional Committee to reorganize the Zionist Organization in Canada. Mr. M. J. Finkelstein headed a committee selected to prepare the resolution and the following were the members of the Committee:—Messrs. B. Stone, A. Levin, Leon Goldman, Dr. M. Schwartz, Louis Fitch, M. Garber, A. B. Bennett, J. Schulman, Nathan Gordon, L. Singer, H. Olyan, J. Schwartzfeld. The resolution contained drastic changes and it was finally decided to

create a provisional Executive Committee to prepare for a new Convention as soon as possible.

The Provisional Executive Committee elected were the following:—Messrs. A. J. Freiman, A. Levin, Leon Goldman, Nathan Gordon, Louis Fitch, M. Garber, Jos. Fineberg, M. J. Finkelstein, B. Stone, Dr. M. Schwartz, and A. Lurie. Mr. de Sola was acclaimed the Honorary President. The Provisional Executive Committee were also entrusted to adminster the affairs of the Organization during the inter-convention period. The President in his address reviewed the development of Zionism through the two decades during which it had changed from a dream to a reality. He mentioned the part Jewish Legioneers had played in the British Armies in the Palestine conquest. Mr. de Sola also reiterated his desire to withdraw from the Presidency. The treasurer, Mr. A. Levin presented a report of collections reaching nearly $104,000. Leon Goldman presented the Bureau's report describing progress made in over sixty cities in the Dominion. Mrs. J. Selick reported of the progress made by the Hadassah Chapters which she had organized since 1916—and made a strong appeal for assistance to be given to the development of this branch of the Zionist Organization.

The following resolution was accepted in a most solemn manner:

> "That the Zionists of Canada in Convention assembled call upon His Majesty's Government to place before the Peace Conference the aspirations and historic claims of the Jewish people with regard to Palestine to the end that, in accordance with the British Government's declaration of November 2nd, 1917, endorsed by the allied Governments, there shall be established such political, administrative and economic conditions in Palestine as will assure, under the trusteeship of Great Britain, the development of Palestine into a Jewish Commonwealth, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

Many guests were at the Convention, and the Dominion Government was represented by the Hon. Newton W. Rowell; the Provincial Government by Sir Wm. Hearst, Premier of Ontario; the City of Toronto by Mayor Church, Magistrate Cohen and Controller McBride, all of whom spoke very encouragingly. Other guests were:—Dr. B. Mossinsohn, Charles A. Cowen, and Robert D. Kesselman. Many congratulatory cables and telegrams were received.

Messrs. I. Goldstick and J. Bilsky presented the Congress resolution which read:

> "Resolved by the Canadian Zionist Organization in Convention assembled this 7th day of January, 1919, that we favor the calling of a Canadian Jewish Congress composed of democratically elected representatives of Canadian Jewry; that in our judgment the Canadian Jewish Congress when organized be associated with the proposed international Jewish Congress according to the standing invitation of the American Jewish Congress and that we instruct our incoming administration to cooperate with the Congress Committee of Canada with a view of the early realization of the Congress Project."

On January 19th, 1919, the first meeting of the Provisional Executive Committee took place. Mr. A. J. Freiman presided. Leon Goldman was appointed Acting Executive Secretary until a permanent Director be engaged. Messrs. A. Levin, Louis Fitch, and M. Garber were elected as an Executive Committee. Mr. B. Stone was elected Chairman for the Central Division; Mr. M. J. Finkelstein, Chairman Western Division, and M. Garber was elected Chairman of Young Judaea. Mrs. A. J. Freiman was elected President of the Dominion Hadassah Organization.

On February 4th, Mr. de Sola was authorized to send the following cable to the Hon. Mr. Balfour:

> "On February 4th, 1919, after consultation with the Provisional Committee the overwhelming majority of the Jews of Canada by resolutions passed at numerous meetings ask that the Peace Conference adopt measures which will secure the Jews the full opportunity to reconstitute Palestine as the National Home of the Jewish people."

On February 11th, the Committee was apprised of the starting of a Helping Hand Campaign by Mrs. A. J. Freiman to collect money, food and clothing for Palestine. All Zionist branches were notified to give their co-operation.

On February 18th, a manifesto was issued calling an all-Canadian Jewish Congress to take place in Montreal.

On March 4th, it was decided to have a campaign for registration of members to take place between April 23rd-27th.

The First Canadian Jewish Congress met on March 16th and 17th. Zionist representatives were;—C. I. de Sola, A. Levin, Leon Goldman, M. Garber, and Jos. Fineberg. At the Congress the following Palestine resolution was adopted:

> "Resolved that the Canadian Jewish Congress instruct its delegation in Europe to co-operate with the representatives of other Jewish Congresses and with the World Zionist Organization to the end that the Peace Conference may recognize the aspirations and historic claims of the Jewish people in regard to Palestine and that there shall be established such political administrative and economical conditions in Palestine as will assure the development of Palestine into a Jewish Commonwealth, it being clearly understood that nothing shall be done which shall prejudice the civil, national and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

A full acount of the Congress is given elsewhere in this volume.

On April 6th at the meeting of the Executive Committee, it was learned with the highest satisfaction that through the efforts made by Mrs. Freiman for the Campaign she had undertaken, nearly $160,000 in cash and about $40,000 in foodstuffs and clothing was collected.

On April 30th, a charter was received from the Government of the Dominion of Canada incorporating the Federation of Zionist Societies of Canada.

The Executive Committee on May 6th, 1919, entered the name of J. Jospe in the National Fund Golden Book, in appreciation of his services rendered during the ten years of his Secretaryship to the Organization.

On June 16th, Montreal registered 2865 Zionists affiliated with the Organization.

On July 1st, Leon Goldman became Executive Secretary to the Federation having withdrawn from the business he had been hitherto engaged in.

On October 1st, B. Stone reported 2075 Registered Zionists in the 55 cities in the Central Division.

Mr. Clarence I. de Sola was honoured by the Belgium Government who conferred on him the Order of Leopold.

On November 17th, the Executive Committee added

to its members Messrs. Jack Horwitz, Henry Shapiro, J. C. Zacks, and B. Perelmutter.

The Executive Secretary, Leon Goldman, reported on November 27th, on his return from a tour of Western Canada, a decided lack of organization there, the total registered being only 1491, excluding Winnipeg.

On December 18th-22nd, Miss Henrietta Szold visited Montreal, having been invited by the Organization to help organize Hadassah chapters. Miss Szold addressed several meetings called by the Montreal Women's Zionist Societies and secured many members to the Chapters of Montreal Hadassah.

On December 29th, Dr. J. Rosenblatt of Lodz, Poland, visited Montreal on behalf of the Fund for the relief for war sufferers.

1920

On January 12th, Mr. B. Stone resigned from the Chairmanship of the Central Division, and Mr. L. M. Singer was appointed in his place.

On March 15th, 1920, the Executive Committee invited Messrs. S. Blitz and M. J. Slonim to direct a Campaign for the Palestine Restoration Fund in Canada, and on April 24th, suitable celebrations were organized throughout Canada on the occasion of the San Remo Conference granting the Mandate over Palestine to Great Britain. Dr. A. O. Freedman was the organizer of the celebrations.

On April 28th, a cable was received from Dr. Weizmann and N. Sokolow asking for funds, the need of which had become very urgent owing to disorders in Jerusalem and North Galilea, and in response £6,000 sterling was cabled from the Canadian Organization.

Clarence I. de Sola, President of the Zionist Organization of Canada since its inception in 1899, after a lingering illness, died on May 10th, 1920. His death was very much regretted and the shock was deeply felt and the loss was mourned by all Zionists.

Mr. Benjamin Scherzer's name was, on May 13th, inscribed in the Golden Book for services rendered to the Restoration Fund, having at his own expense travelled throughout Canada, helping propaganda.

On May 26th, notice was received of a National Conference to take place in London, England. The delegates elected to proceed to London were:—Messrs. A. J. Freiman, A. Levin, M. Garber, Dr. A. O. Freedman, Max Manson, and M. B. Stein. On their return the delegates reported at the meeting held on September 7th. They described the Conference as gloomy owing to the unprecedented conditions of war devastation. The main resolution passed at the Conference was to organize a Fund to which the Jews who are able should contribute one tenth of their income, and that the United States, Canada, and South Africa should enter energetically into the raising of funds, the Jews of other countries having suffered almost total ruin. Dr. Weizmann accepted an invitation to come to Canada to appeal for funds.

In October, 1920, a delegation consisting of the members of the Zionist Executive; S. W. Jacobs, K.C., M.P., and Lyon Cohen, representing the Canadian Jewish Congress; Rabbi H. Abramowitz and Mr. D. S. Friedman of Montreal; Mr. A. J. Freiman of Ottawa; Messrs. L. M. Singer and B. Stone of Toronto, and D. Sweet of Hamilton, went to Ottawa and presented to the Cabinet a cable to be transmitted to London reading as follows:

"Hon. David Lloyd George,
London, (England).

Canadian Zionist Federation respectfully urges that in fixing northern Palestine boundaries Litany watershed, Yarmuk and tributaries valley Lake Tiberias Jordan sources and plains east Lake Tiberias be included in Palestine. No economic agricultural nor industrial development possible otherwise and Jewish Homeland without these practically meaningless. Canadian Jewry confident Great Britain will not sanction arrangements imperilling and nullifying San Remo decision embodying Balfour Declaration.

Federation of Zionist Societies of Canada, Incorporated.

Leon Goldman, Executive Secretary."

The delegation was well received by the Right Honourable Sir George Foster and the message was cabled in the same manner as presented.

1921

On January 3rd, Dr. Schmaryah Levin who had recently arrived in Canada, was invited to a Council meeting, at which he advocated that at the forthcoming Convention an appeal be launched for the Keren Hayesod. The Council accepted the principles of the Keren Hayesod fund to be appealed for.

The Seventeenth Convention was held in Montreal from January 30th to February 1st. Rabbi Herman Abramowitz presided at the opening of the Convention. Mr. Lyon Cohen was then chosen as the Chairman, with A. J. Freiman and Rabbi B. R. Brickner as Vice-Chairmen.

A luncheon was previously held at the Montefiore Club, given by Sir Mortimer B. Davis, to which, in addition to the Zionist leaders, were invited Mme. and Major James de Rothschild, Judge Julian W. Mack, Dr. Schmaryah Levin and Dr. Baer Epstein.

The opening session was marked as an unprecedented gathering by the overcrowded audience and enthusiasm displayed. The introductory address by Rabbi H. Abramowitz made reference to the San Remo granting of the Mandate to Great Britain over Palestine; to the appointment of Sir Herbert Samuel as the first High Commissioner in Palestine; and to the debt owing to Sokolow, Weizmann, Mond and Rothschild. He also paid tribute to the memory of the departed President, the late Clarence I. de Sola.

Major de Rothschild in his address conveyed the greetings of his illustrious father, Baron Edmond de Rothschild, who was the first to give the Jews the opportunity to redeem the land of their ancestors. He very highly lauded the energy of Weizmann, the devotion of Balfour and wholeheartedness of Justice L. D. Brandeis. He spoke impressively of the value of the Keren Hayesod.

Judge Julian W. Mack expressed the greetings of the Zionists of the United States, and their President, Justice Louis D. Brandeis. He spoke of the services rendered by American Jews and Canadian Jews who had given a Legion to help reconquer Palestine, and of the monetary assistance provided by both countries for the rebuilding of the Jewish Homeland. He was glad to realize that the start was made and hoped for a continuation of the good work.

Messrs. Nathan Gordon and Louis Fitch presented the following resolutions which were unanimously passed:

"Resolved that we, the Zionists of Canada, in Convention assembled, extend our greetings to His Majesty's Government of Great Britain. We acknowledge with the deepest gratitude the indebtedness of the Jewish people to the British Government for the Balfour Declaration written into the public law of nations at San Remo, which recognizes the right of the Jewish people to a home in Palestine, and which is to make possible the establishment of the Jewish Home-land".

"Resolved that we, the Zionists of Canada, in Convention assembled, extend to Sir Hebrert Samuel, High Commissioner for Palestine, our

warmest greetings. We gladly acknowledge in him a loyal Jew, in fullest sympathy with the aspirations of the Jewish people, endowed with the qualities and abilities essential to the creation of harmonious relations among the inhabitants of Palestine, and to the carrying out of the purposes of the Balfour Declarations written into the public law of nations at San Remo. We pledge to him our fullest support and co-operation in the upbuilding of the Jewish National Homeland".

"Resolved that we send our greetings to the Executive Committee of the World Zionist Organization. We extend to Dr. Chaim Weizmann, to Nachum Sokolow, and other members of the Executive Committee of the World Zionist Organization, our assurances of loyal support, realizing that only the efforts of a disciplined World Zionist Organization receiving the united co-operation of World Jewry, can make possible the upbuilding of Palestine as the Jewish National Homeland".

"Resolved that the Zionists of Canada, in Convention assembled, express their deep gratitude to the Canadian Government for its generous and wholehearted assistance in bringing its influence to bear on the British Government for the political settlement of Palestine in accordance with the aspirations of the Jewish people".

Leon Goldman in his Executive Secretarial report reviewed the two years' work of the Executive Administration which was called into being at the Sixteenth Convention, and pointed out the achievement of having succeeded in registering 8,585 Zionists in over 300 cities and towns in the Dominion. He mentioned the excellent results obtained by the President of Canadian Hadassah, Mrs. A. J. Freiman, in her campaign in 1919 for relief in Palestine; Hadassah having collected nearly $160,000 in cash and many thousand dollars worth of foodstuffs and clothing.

He reported that local conditions did not warrant a Convention being held earlier, but that at the same time a campaign for the Palestine Restoration Fund was organized and pledges amounting to $300,000 had been received. He regretted, however, that there still was a paucity of men workers, by whose co-operation much more could have been reached. He appealed for the organization of a strong Young Judaea, which would develop a valuable source of supporters to the Movement for the future.

Treasurer A. Levin in his report drew a contrast between the first year he accepted the office, namely, twelve years previously, when he presented a report of receipts amounting to only some $6,000, and the present, which showed that for the two years just past he was enabled to report receipts to the amount of nearly $458,000. He spoke warmly and enthusiastically of the changes made in the Administration which had helped to make such progress.

Mr. Louis Fitch reported of the political activity of the Organization. He stated that owing to the standing Canada was occupying in the British Empire it had become the duty of the Zionist Organization to prevail upon the Canadian Government to make its recommendations to the British Government, and that when the San Remo Conference debated the Peace Treaty, the Organization leaders, together with Messrs. S. W. Jacobs, K.C., M.P. and Lyon Cohen of the Canadian Jewish Congress, were received by the President of the Dominion Privy Council, Hon. Mr. Rowell, and succeeded in having an official cable communicated to the Home Office in favour of the British Mandate over Palestine. Also that when the Palestine boundary was considered, the Canadian Zionists approached the Government and were successful in their mission, Sir George Foster acting at that time for the Government.

Rabbi B. R. Brickner made a powerful appeal for Jews to emancipate themselves from their slavery and make their return to Israel. He demonstrated that assimilation could not solve the Jewish problem.

Dr. Schmaryah Levin delivered a most powerful and stirring address on behalf of the Keren Hayesod, which left the audience very much impressed

Mr. A. B. Bennett then presented the following resolution.

"Whereas it is recognized that in order to make the commencement of normal, social and economic life in Palestine possible, it is necessary to do a vast amount of preparatory work of a foundational nature, and

Whereas it is recognized that the foundations of the Jewish national life in Palestine must be laid unmistakably in accordance with the spirit of Jewish genius, so that the restored Palestine shall be the true realization of the great ideals which have always animated Jewish hopes, and have constituted the living nerve in the Jewish national movement, and

Whereas it is recognized that the basic work in the upbuilding of Palestine can be assured of its desired Jewish character only if it is given form and shape by that agency which stands at the head of and represents the best Jewish national endeavours, namely, the General Zionist Organization, and

Whereas it is recognized that in order that the foundational work in all its diversified phases shall be properly co-ordinated and efficiently regulated, it is necessary that all the funds requisite therefore shall be raised and administered by the agency which is in charge of the work, and

Whereas at the World Conference of the Zionist Representatives at London, held last July, the plans for such foundational work in Palestine and for the raising and allocation of the funds requisite therefore, were carefully considered, prepared and adopted under the title of Keren Hayesod scheme, and

Whereas it is recognized that in this great moment in Jewish history, loyalty to the leaders and obedience to the decisions of the World Zionists assemblies are essential to the effective coping with the great problems and responsibilities confronting the Zionist Movement, therefore, be it resolved

That the Zionist Organization of Canada in the 17th Convention assembled, accepts, unreservedly and adopts the scheme of the Keren Hayesod as prepared by the General Zionist Organization in accordance with the decision of the London Conference held on July 6th, 1920, and

That the Zionist Organization of Canada in Convention assembled forthwith at this Convention sound a call to the Jews of Canada to rally to the glorious cause of laying the foundation of a true Jewish Homeland in Palestine, and

That the Zionist Organization of Canada instruct its incoming Executive to set to work at once to carry out the plans of the Keren Hayesod in their application to Canada, and to guide its activities during its terms of office by the principle that the work of making the Keren Hayesod a success is at present the paramount task, in Zionism and

That the Zionist Organization of Canada regards the raising of a sum of not less than one million dollars during the fiscal year, in accordance with the principle involved in the ancient and signficant term Maaser, as the objective for Canada."

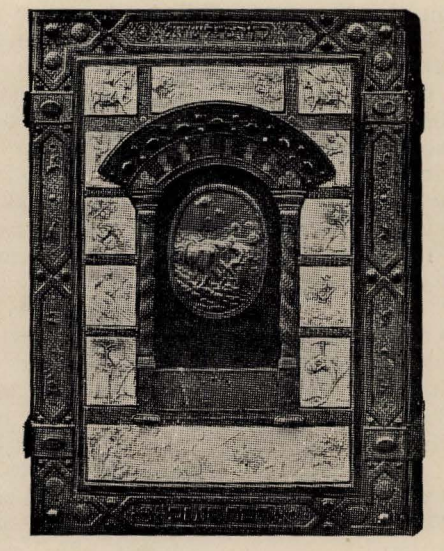
The resolution was received by the audience rising and singing the Hatikvah.

Dr. Levin was visibly moved by the unanimity with which the Keren Hayesod was accepted.

A new Constitution was voted and passed.

The results of the elections were as follows:—Honorary President, Sir Mortimer Davis; Honorary Vice-President, Lyon Cohen; President, A. J. Freiman; Vice-President, Louis Fitch; Treasurer, A. Levin; Executive Committee for Eastern Division, Messrs. M. B. Stein, M. Garber, Jos. Fineberg, Dr. J. Shayne, Jacob Horwitz, Nathan Gordon, B. Perelmutter, Laz. Phillips, I. Gold, Ben. Bernstein, J. C. Zacks, Mrs. L. Fitch, H. L. Sourkes, D. Goldenberg, Campbellton, N.B.; Executive Committee for Central Division, Vice-President: M. Gelber, Toronto; S. Schwartz, Windsor; I. Goldstick, M. Fishbein, London; David Sweet, Rabbi J. Berger, Hamilton; Rabbi B. R. Brickner, S. Kronick, D. Abramowitz, A. B. Bennett, S. Cohen, M. J. Ram, Mrs. S. Greenfarb, Mrs. A. Selick, L. M. Singer, Toronto; M. Nussbaum, Brantford; Executive Committee for Western Division: Vice-President, A. Osovsky, Winnipeg; Manitoba—H. E. Wilder, L. J. Rosenthal, M. J. Finkelstein, Max Steinkopf, Miss G. L. Finesilver, J. Kronick, Winnipeg; Saskatchewan—J. Schwartzfield, H. S. Freedman, Regina; Max Adilman, Saskatoon; A. Lyons, Prince Albert; Alberta—H. A. Friedman, Edmonton; A. Shnitka, Calgary; Mrs. A. H. Goldberg, Edmonton; British Columbia—J. B. Jaffe, and Dr. Wm. Morris, Vancouver, B.C.

The first Conference of the Hadassah of Canada was held at Montreal on February 2nd, 1921. There were 94 delegates present, and Mrs. A. J Freiman presided.



FAC-SIMILE OF GOLDEN BOOK
The Jewish National Fund

Addresses were delivered by Rev. Dr. H. Abramowitz, Dr. S. Levin, Mrs. L. Fitch, Mrs. J. Selick and others.

The principal resolution passed was to participate in all Zionistic work, collect $50,000 for the Keren Hayesod, and raise $88,000 for a Domestic Science School in Palestine.

Election results were as follows:—Mrs. A. J. Freiman of Ottawa was unanimously elected as National President, and with her on the National Executive were elected: Central Division—Mrs. A. Selick, Toronto, Vice-President; Mrs. M. Kates, Mrs. A. B. Bennet, Mrs. I. H. Seigel, Toronto; Mrs. Moe Levy and Mrs. Needle, Hamilton; Mrs. Lewis, London; Mrs. Jacobs, Brantford; Western Division—Miss Bronfman, Winnipeg, Vice-President; Mrs. Lipschitz and Miss Finesilver, Winnipeg; Mrs. A. H. Goldberg, Edmonton; Mrs. J. B. Jaffe, Vancouver; Eastern Division—Mrs. L. Fitch, Vice-President; Mrs. Felix Harris, Hon. Secretary; Mrs. J. Jacobs, Treasurer; Mrs. Perelmutter, Mrs. E. G. Bernstein, Mrs. Rasminsky, Mrs. Kahn, Miss Lepine, Mrs. A. Levin, Mrs. Hertzog, Mrs. Zacks, Mrs. Sourkes, Mrs. Boulkind, Mrs. A. J. Alexandor, Mrs. Leon Goldman and Miss Ida Seigler, Montreal; Mrs. Holtzman and Mrs. L. Leikin, Ottawa; Miss Smilovitz, Quebec.

At the National Council Meeting of the Zionist Organization held on February 7th, 1921, conforming to the new Constitution, additional members were elected to the Council, namely;—Messrs. Jos. Levinson, Sr.; H. Shapiro and Leon Goldman, the latter to retain the office of Executive Secretary. The Executive was elected from the following:—Dr. John Shayne, Messrs. Jacob Horwitz, M. Garber, Jos. Fineberg, Jos. Levinson, Laz. Phillips and B. Perelmutter. The President and Treasurer remain elected by the Convention.

President A. J. Freiman was appointed by the Government, the accredited representative to sign permits for passports and visas for Palestine, in accordance with the law. Dr. Baer Epstein on behalf of the National Fund Head Office, urged the creation of a special National Fund Bureau for Canada.

On March 21st, Charles A. Cowen of the American Zionist Organization was invited to undertake the directorship of the Keren Hayesod in Canada.

On March 30th, a weekly bulletin was started and circulated among 12,000 Jewish residents of Canada for Zionistic propaganda purposes. It was noticed that the friction which had taken place within the Zionist ranks in the United States was beginning to be felt in Canada, probably because the whole matter was not well understood. It was therefore necessary to redouble efforts to counteract the wrong impressions created. It was also decided to invite Dr. Weizmann, and if possible Dr. S. Levin, to come to Canada for a tour.

On May 2nd, Dr. Chaim Weizmann and Dr. Ben Mossinsohn arrived in Canada, and after conferring with them the Treasurer was authorized by the Executive to borrow $25,000 from the bank and to make an advance remittance to Keren Hayesod Headquarters, in view of the pressing needs for funds to carry on the work in Palestine. Dr. Weizmann highly eulogized the loyalty of the Canadian Zionists.

On May 16th, 1921, in conformity with the Convention resolutions, the name of the Federation of Zionist Societies of Canada was changed, to be known in the future as the Zionist Organization of Canada, Incorporated.

A cable was received informing the Executive of outrages in Jaffa. The Executive made appeals to the Government of Canada to communicate the protest of Canadian Jewry to the British Home Office.

Mr. Mark Workman agreed to be Chairman of the Campaign for the Keren Hayesod in Montreal. The Executive felt elated over the fact that one of the members of the National Executive, Mr. Bernard Joseph, had decided to go to live in Palestine. Mr. Joseph had beed one of the most prominent leaders of Young Judaea in Canada and was one of its original founders. He had also served as a legioneer during the war in Palestine. Shortly after his arrival in Palestine he married Miss Goldie Hoffman, a Montrealer who had been actively engaged as chief of the Staff in the Zionist Head Office for the period 1918-20, and who had materially helped its development.

On May 24th, 1921, Treasurer A. Levin with Mrs. Levin left for a trip to Palestine.

At a meeting held on June 6th, President A. J. Freiman reported of a cable he had received from the Rt. Hon. Arthur Meighen assuring him of the efforts he was making in removing restrictions in the immigration of Jews to Palestine.

On July 11th, it was reported by the Executive Secretary that Dr. Weizmann had visited, during the Keren Hayesod Campaign, the cities of Montreal, Ottawa, Toronto, Hamilton, Winnipeg and Regina; and

that Dr. Mossinsohn, Rabbi Brickner, Rabbi Kahanovitz of Winnipeg, and Dr. Margoshes had visted many cities and helped the Keren Hayesod Campaign. The Executive accepted into membership of the Council, Phil Joseph, replacing his brother who had left to live in Palestine. The following were elected delegates to the Twelfth Zionist Congress in Carlsbad:—Mr. A. Levin (as member of the Actions Committee); Mrs. A. Levin, Leon Goldman, H. M. Caiserman, H. Wolofsky, Dr. A. O. Freedman, and four proxies, Mr. Z. Hirsch, Germany, Mrs. Vera Weizmann, Mr. & Mrs. Paul Goodman.

At the meeting of the Executive, September 27th, 1921, the returned delegates, Messrs. A. Levin and Leon Goldman, reported of the main feature decided at the Twelfth Congress; namely, that it had become imperative to obtain funds for the national rebuilding of the land through the Keren Hayesod, and to create a large private enterprise. It was decided to renew efforts to make the Keren Hayesod a success in Canada, and that for the purpose of strengthening the Organization, the Executive Secretary, Leon Goldman was requested to undertake a tour of the Dominion.

On November 6th, the National Executive met in Conference, and received a report from the Executive Secretary stating that pledges in Canada for the Keren Hayesod amounted to about $400,000; that during the Campaign extensive propaganda was carried on; that unless the work was carried on with renewed energy, much of the money pledged would remain uncollected, and that in view of the reflex being felt in Canada owing to the frictions created in the United States Zionist Organization, a delegation consisting of President A. J. Freiman; Vice-President, Louis Fitch; and Treasurer, A. Levin had gone to New York and attempted to adjust matters between the factions.

Mr. A. Levin reported that he was endeavouring to create a Bank to establish credits in Palestine, and that efforts were being made to strengthen the Organization in Canada but that difficulties were met with in securing suitable managers to head the work in the Divisional Offices.

Mrs. Louis Fitch reported of progress made in the Hadassah Organization and desired that more propaganda be done by the National Organization.

Mr. Phil. Joseph reported for the Young Judaea, and stated that they already had a membership of 1,000 in Montreal, 500 in Winnipeg, and 320 in Toronto but that much yet remained to be done to make the Young Judaea Organization the desired factor in Zionistic work in Canada.

Mr. Joseph Barondess of the American Hyas addressed in complimentary terms the Zionist Organization in Canada.

President A. J. Freiman was absent on account of a rushed trip he undertook to Halifax and Quebec to succor 300 Jewish immigrants who were condemned to be deported, and whom he assisted to be released in Canada, with the help of other leaders of the communities. It was decided to invite Mr. N. Sokolow to visit Canada for the purpose of renewing the Campaign for the Keren Hayesod.

On December 12th, 1921, reports were received of the work of propaganda carried on in the Eastern Division by Rabbi J. J. Schwartz, whose tour terminated on July 16th, 1922.

1922

At a meeting held on January 16th, 1922, Dr. Baer Epstein addressed the National Executive, recommending the establishment of a separate National Fund Bureau in Canada.

On February 13th, 1922, reports were received of the work done by Dr. Margoshes in Brantford, Sarnia, Peterboro, Chatham, Belleville, Brockville, Kingston, and Ottawa. Rabbi Schwartz visited Sherbrooke, Quebec, Campbellton, St. John, Halifax, Sydney, Glace Bay, Yarmouth and New Glasgow, and raised pledges amounting to nearly $31,000.

The tour made by the Executive Secretary, Leon Goldman, revealed the unsatisfactory situation in the Western Division, where, through lack of organization much of pledged contributions could not be collected, and that unless a powerful office was established in Winnipeg, with an efficient director, the smaller centres refused to co-operate through the Winnipeg office. It therefore became imperative to send frequently propagandists to that Division, through which in time that region will become very important. It was found in general that the collection of balances due to the Keren Hayesod would tax the energy of the Organization. From March 6th to 8th, Mr. N. Solokow visited Vancouver, while he was touring the Western portion of the United States.

On March 21st, Dr. Margoshes started a propaganda tour through the Eastern Division.

At the Executive meeting held on March 27th, a report was received from Treasurer A. Levin, showing receipts for the 12 months ending December 31st 1921, for all funds, came to $229,822.25. Rabbi J. L. Zlotnik became the Director of the National Fund in Canada, on March 19th, 1922, and immediately started West for a two months' trip.

On April 10th, the meeting of the Executive welcomed Dr. A. O. Freedman, who had just returned from Palestine where he had occupied the position of Director of the Hadassah-Rothschild Hospital. Dr. Freedman strongly advocated the cause of the Chaluzim who were going to Palestine and had to be looked after by the Zionist Organization, their maintenance being solely dependent on the Keren Hayesod Fund.

The Executive met on April 23rd, 1922, and was much concerned with the falling of income through the registration of members. For the purpose of holding a Convention it became necessary to legalize, as members of the Organization, those who had contributed at least a certain sum to any Zionist Fund.

The Organization was officially represented on May 21st, 1922, at the unveiling of the tombstone to the memory of Clarence I. de Sola. The delegation consisted of President A. J. Freiman, Treasurer A. Levin, and the Executive Secretary, Leon Goldman. The untimely death of Mr. de Sola, by its suddenness had prevented the departed from carrying out his intentions of making a substantial contribution of funds for the rebuilding of Palestine. He expressed this, his desire and intention, in a most emphatic manner to his friends, A. Levin and Leon Goldman, when they visited him ten days before he died.

The Eighteenth Convention was held at Ottawa from July 1st to 4th, 1922. President A. J. Freiman presided.

The President's message pointed out that the present was comparatively easier than the previous task, because Zionism had reached the stage of actuality; that "the stage was all set for the last act in this great moving drama of history, and that, notwithstanding the thorny path, we are persevering; that we must do so because the responsibility of the task of rebuilding the Jewish Homeland is ours. . . we waited twenty centuries, we must not fail now. . ." The message very ably reviewed progress achieved in the actual reconstruction of Palestine, of the flourishing colonies and the planned town building. Reference was made to the recent activities in the Canadian Zionist Organization which showed the best results yet reported; yet because the admission of Jews into Palestine depended on the funds supplied, gigantic efforts to obtain such funds were needed.

Vice-President Louis Fitch's address eulogized the

President's devotion and the leadership of Nahum Sokolow and Dr. Chaim Weizmann. He spoke highly of the standard of the immigrants now moving into Palestine. He mentioned the loyalty of Canadian Zionists which so far had made them be at the head of all other similar bodies. He expressed the hope of continued work and devotion necessary to bring justice to the race.

Nahum Sokolow, as President of the World Zionist Executive, expressed his satisfaction to witness another Canadian Convention because he considered Canadian Zionists among the first pioneers, whose organization synchronizes with that of the World Zionist Organization. He drew the contrast between the former sultans and potentates who had held Palestine in their iron grip, and the British King, the Government, and Mr. Balfour, as well as that Jew, Herbert Samuel, the "Just Governor". It was with much vehemence he wished to convey that Palestine will be exactly what the Jewish people will make it. "And we have a mission in the world, but this mission cannot be fulfilled until we will show facts."

The report of the Executive Committee was submitted by the Executive Secretary, Leon Goldman, who preceded it with an expression of appreciation of the devotion, sincerity and wholeheartedness with which the President performed his duties during the past year. The report enumerated many details and statistics showing the growth of the Organization in Canada, some of the figures being very comprehensive, namely, that while at the start of the Federation, at the end of the first year's activities in 1900, there were only 470 members with a collection of only $264; in the reportof 1922 for a period of 17 months, there were shown collections of over $411,000, and a membership of 7,000, in about 300 cities and towns in the Dominion. The work of the Hadassah was deserving of much credit; the Young Judaea Organization was progressing and on the whole very satisfactory results were shown, and the trust was expressed that more would be reached if better co-operation were secured.

Treasurer A. Levin in his report, while pleased with the results so far reached, nevertheless regretted that so many pledges were unpaid. He appealed for more active workers.

Mr. R. A. Darwin reported for Montreal District, and Mr. M. Gelber, Vice-President and Chairman for the Central Division, in reporting of the many difficulties encountered since the previous Convention, asked for more attention to be given to his Division in the future.

Mr. H. E. Wilder reported for the Western Division.

Mrs. L. Fitch reported for Dominion Hadassah, which showed much progress in the formation of numerous chapters and of the real Zionist work it was engaged in.

Dr. Baer Epstein and Rabbi J. L. Zlotnik spoke of the improvements started in the National Fund Bureau and expressed their high hopes for the future.

Mr. A. Levin was the originator and Mr. A. B. Bennett presented the following very important resolution, which was passed.

"Whereas it is recognized that the chief work in Zionism is to provide means for the upbuilding of Palestine, and

"Whereas it is known that the Zionist Organization of Canada is the recognized agency for the collection of the funds for Palestine by carrying on the Keren Hayesod work, and

"Whereas it is found as a matter of expediency and policy that it is unwise to organize and launch more than one large campaign for the Zionist funds during any fiscal term, and

"Whereas the collection of the Keren Hayesod funds is of prime importance and deserving of precedence over other funds, and

"Whereas as a result of the restriction of collecting of funds to Keren Hayesod collections will provide no other means and opportunities for Jews to signify their interest in and support of Zionism than by contributing to Keren Hayesod.

"BE IT RESOLVED that the first dollar paid by any Jew towards the Keren Hayesod be marked for the Shekel Fund, and the donor thereof be recognized as a member of the Zionist Organization of Canada and of the world, and

"BE IT FURTHER RESOLVED that the Zionist Organization as the agency for carrying on Zionist work and for looking after the Keren Hayesod be empowered to use whatever monies it may require for the maintenance of its activities, and that all funds collected with the exception of National Fund monies, be regarded as one Zionist Fund."

The guests of honour were:—on behalf of the City of Ottawa, the Mayor, Frank J. Plant; and for the Dominion Government, the Right Honourable William Lyon Mackenzie King, Premier. Their addresses were very encouraging and much appreciated. S. W. Jacobs, K.C., M.P., introduced the guests and the Honorary Vice-President, Lyon Cohen, offered the official vote of thanks.

Election results were as follows:—Honorary President, Sir Mortimer B. Davis; Honorary Vice-President, Mr. Lyon Cohen; President, Mr. A. J. Freiman; Vice-President, Eastern Div., Mr. Louis Fitch; Vice-President, Central Div., Mr. M. Gelber; Vice-President, Western Div., Mr. H. E. Wilder. National Council, Leon Goldman, Joseph Fineberg, M. Garber, N. Gordon, Jos. Levinson, Sr., Dr. John Shayne, H. L. Sourkes, H. Wolofsky, Lazarus Phillips, Jacob Horwitz, R. A. Darwin, A. Harris, L. Miller, B. Perelmutter, Phillip Joseph (Young Judaea), Mrs. A. J. Freiman (Hadassah), Mrs. L. Fitch (Hadassah), Mrs. S. Kahn (Hadassah), Mrs. E. G. Bernstein (Hadassah), Montreal; B. Goldfield, J. Holzman, Ottawa; Joshua Nathanson, Sydney; National Council, Central Division: M. Gelber (Vice-Pres.), S. Kronick, M. Manson, Dr. M. Schwartz, S. Harris M. Goldstick, L. Levinsky, H. Potter, D. Bennett, D. Abramovitch, C. H. Solomon, S. Himmell, Mrs. M. L. Willinsky, Mrs. A. Selick, Mrs. I. H. Siegel, Toronto; M. Fishbein, I. Goldstick, London; Dr. Seigel, Harry Siderski, Hamilton; M. Nusbaum, Brantford; S. Schwartz, Windsor; National Council, Western Division: H. E. Wilder (Vice-Pres.), Rabbi H. J. Samuel, Rabbi Kahanovitch, Marcel Marcus, J. Kronick, A. Osovsky, Dr. I. Ben Ezra, Moe Cohen, A. H. Aronovitch, Winnipeg; J. Schwartzfield, Regina; Max Adelman, Saskatoon; L. Berger, Leader; A. Bay, Kamsack; H. Lyons, Prince Albert; J. Dubitsky, Calgary; H. A. Friedman, Edmonton; Dr. Wm. Morris, Vancouver.

At the meeting of the National Council held on Sept. 4th, 1922, the Executive Board was elected of the following gentlemen:—Dr. John Shayne, Jos. Fineberg, Jacob Horowitz, Laz. Phillips, M. Garber, B. Perelmutter, H. L. Sourkes, H. Wolofsky, R. A. Darwin.

Col. J. Wedgwood visited Montreal on Oct. 12th, 1922, and addressed a meeting under the auspices of the Montreal Zionist Council. Colonel Wedgwood had visited Toronto on the previous day, speaking there also.

Sir Mortimer B. Davis resigned from the office of Honorary President on Oct. 16th, 1922.

On Oct. 23rd, 1922, the National Council decided that a Keren Hayesod Campaign be held at the beginning of 1923, notwithstanding the fact that financial conditions did not appear favorable.

Dr. S. Levin attended the meeting of the National Council held at Toronto on Nov. 26, 1922. The following resolution was presented by Rabbi J. L. Siegel and Rabbi J. L. Zlotnik and carried:

"Whereas in Montreal a movement has been inaugurated to create an organization named "Habonim", the membership consisting of disciplined and devoted Zionist workers, solely for the purpose of carrying on vigorously Zionist work, and

Whereas the National Executive see in this an attempt of great work in promise for the Zionist Movement in Canada,

BE IT RESOLVED that the National Council view this attempt with much favour and recommend to all Zionists to interest themselves in this Organization and that branches of same be organized in as many Canadian Jewish centres as possible."

Another resolution was presented by Leon Goldman and A. J. Freiman, reading as follows:

"The Zionist Organization of Canada in session assembled at Toronto on November 26th, respectfully extends to you hearty congratulations on your appointment as Secretary of State for the Colonies. We are grateful to Great Britain, the Mother of Democracies, for making it possible for the Jewish people to re-establish their ancient National Homeland in Palestine and we are confident that with the continuance of such wise and sympathetic auspices and by the sacrifices and energy of our own people all over the world, the day of full realization of our hopes will surely dawn and Palestine become again not only the home of the Jewish people, but symbolic of the greatness and the justness of British rule."

which was cabled to the Duke of Devonshire, and which was acknowledged by the Duke, on December 11th, 1922.

On Dec. 10th, 1922, Rabbi J. L. Zlotnik started a tour of Eastern Ontario, for the purpose of organization and propaganda, and during January 1923, the Rabbi reached Western Canada.

1923

Dr. Alexander Goldstein arrived in Canada on January 16th, 1923, and immediately started the Keren Hayesod campaign in the West. Notice was received of the death of Dr. Max Nordau, on this same day.

Col. J. H. Patterson arrived in Winnipeg on January 20th, 1923, to assist with the propaganda during the Keren Hayesod campaign.

At a meeting on March 6th, 1923, the Council passed resolutions of condolence and regret on the death of Chaim Bernstein, who was among the first to organize Zionist activity in Canada, and who died February 23rd, 1923. The resolution was presented by Dr. J. Shayne and Leon Goldman, and read as follows:

"Whereas it has pleased the Almighty to recall into eternity the late Chaim Bernstein, late member of the Zionist Council of Canada for many years, and

Whereas the departed was the first to promulgate the interests of Zionism in Canada and was among the first who organized the Zionist Organization in Canada, and

Whereas the Executive of the Zionist Or-Organization of Canada has sustained an irreparable loss in the demise of their colleague, whose devotion and counsel was of inestimable value to the members of the Zionist Council in the Cause of Zion for many years, and

Whereas the Executive Council is desirous of adequately expressing their sorrow and their wish to perpetuate the memory of the name of Chaim Bernstein, be it, therefore, resolved That in appreciation of his devotion and constant interest he has taken in the Cause of rebuilding of Zion, the name of Chaim Bernstein be inscribed in the Golden Book of the Jewish National Fund, and that the usual certificate be presented to his widow and family."

Dr. J. Shayne, completed a two weeks' tour in Ontario on March 26th, 1923, on behalf of the Keren Hayesod.

At a meeting held on April 3rd, 1923, Mr. H. M. Caiserman was invited to report on conditions in Palestine whence he had returned after a sojourn of two years. His report was very instructive and encouraging.

Lord Robert Cecil visited Toronto and on April 6th, 1923, received a Zionist delegation headed by Mr. M. Gelber and Rabbi B. R. Brickner. On this date a report was received that Keren Hayesod Committees were under the able chairmanship of Mrs. A. J. Freiman, who accepted the invitation from Montreal; that in Toronto, Mr. David Dunkelman had charge; while in Winnipeg, Mr. N. Shiffer was supervising the work. Dr. S. Levin once more came to help in the campaign in Eastern Canada.

On May 24th, 1923, Rabbi J. L. Zlotnik, upon his return from an extensive tour in the East, reported that the Jewish communities in that division were becoming very much depleted through emigration on account of financial conditions.

Dr. Leo Motzkin attended the meeting of the Montreal Executive on June 11th, 1923, and complimented the Canadian Zionist Organization on being the foremost among the Federations of the world by their contributions per capita. Mr. Marcus Sperber, who had just returned from a visit to Palestine, reported very favorably on conditions there.

The President reported of a short visit paid by Dr. Weizmann to Toronto, Montreal and Ottawa, and that while at Ottawa, Dr. Weizmann met the Government's representatives at a luncheon held on June 8th.

On Oct. 8th, 1923, The Honorary Vice-President, Mr. Lyon Cohen, reported of his interview with Sir Alfred Mond, who spoke in the interests of the Jewish Agency. Sir Alfred, while in Toronto, addressed a Zionist gathering which was reported by Mr. M. Gelber. Mr. M. Gelber also reported on the Thirteenth Congress to which he was a delegate.

On Nov. 5th, 1923, Dr. John Shayne was invited to undertake an extensive tour through Western Canada for the enhancing of the collection of Keren Hayesod obligations. This tour was highly successful but unfortunately Dr. Shayne was taken suddenly ill and thus his tour ended on Feb. 16th.

At the Executive meeting on Nov. 19th, it was decided to become a member of the League of Nations' Society.

1924

The Nineteenth Convention was held in Toronto on January 6th, 7th, 8th and 9th, 1924. The Convention was opened by Mr. M. Gelber. President A. J. Freiman presided.

Among the distinguished guests present were:— Dr. Chaim Weizmann, the Hon. G. Howard Ferguson, Premier of Ontario; and His Honor, the Mayor of Toronto, Mr. W. W. Hiltz. Two hundred and forty-nine delegates were present, although according to the membership through the Keren Hayesod, which was 7174, there should have been elected 358 delegates.

The President's message reviewed in short the events of the past 18 months, paying tribute to the World Organization as well as the Canadian Organization for the achievements made. It reminded of the needs of a solid front for an efficient Jewish agency for the rebuilding of Palestine, and rebuked Israel Zangwill for his pessimistic remarks. The message quoted sayings of David Lloyd George in favor of Jewish re-establishment, and that of Lord Milner, who declared that the

Arabs were being misled by deliberate mischiefmakers. It hinted at the economic progress attained in Palestine and of the creation of various industries for home needs.

The development of Tel-Aviv as the first purely Jewish city after 1852 years of diaspora was cited as an example of the possibility of achievement if the people would provide the means.

In presenting the needs for local development of the organization, he pointed out the very creditable work done by the Hadassah in Canada and the need of emulating them by other branches in order to reach better results.

The Premier and the Mayor both spoke very complimentarily and encouragingly.

Dr. Weizmann defined what was meant by Political Zionism, as declared by the Twelfth Zionist Congress; that it meant the rebuilding of Palestine in co-operation with other nationalities living there. The future only will establish what the present will build. He demonstrated the constancy with which Britain carried out her part of the contract, and it remained for Jewish agency to do its duty.

The following messages were received:

From N. Sokolow, London, Eng.

> The generous and devoted service of Canadian Zionists in the past renders us confident. May your Convention contribute loyally even in a greater measure to the advancement of our Cause, whose success is vital for the creation of Jewish Palestine.

From Menahem Usishkin, Jerusalem

> National Fund Head Office in Erez Israel sends greetings to Nineteenth Convention. Canadian Jewry must realize that we dare not neglect the fundamental work of redeeming the land and if not now who can tell what the future will bring.

From Mr. Feivel, of the Keren Hayesod Head Office, London

> Greetings to Convention Canadian Zionists! We appeal through you to Canadian Jewry to launch new energetic campaign for upbuilding of our National Home through Keren Hayesod. Confident that the presence and cooperation of our President Weizmann will inspire Convention and arouse whole Canadian Jewry for our Common Cause

From Keren Hayesod Head Office, New York. Morris Rothenberg, Chairman; Emanuel Neuman, Secretary.

> Keren Hayesod in the United States extend fraternal greetings to Canadian Zionist Convention. We appreciate the splendid support you are giving Dr. Weizmann and the movement, and we congratulate you upon your generous contribution to the cause of the upbuilding of Erez Israel in spite of the great obstacles and geographic difficulties.

From Louis Lipsky, Chairman Zionist Organization of America and Member World Zionist Executive.

> Regretting inability to attend your Convention. Sincerely hope that through your deliberations you will succeed in creating new energy for strengthening Zionist Movement in Canada. With best wishes. And from others.

Mr. M. Gelber reported for the Central Division; Mr. R. A. Darwin for the Eastern Division; Mr. H. E. Wilder for the Western Division.

The Treasurer, Mr. A. Levin, in his financial report deplored the fact that no better efforts were made by the affiliated societies to collect outstanding balances, which thus made the expenditures appear excessive.

The Executive Secretary, Mr. Leon Goldman, in his report proved that, in spite of the critical period passed, much was being done in Canada, and that there was a substantial increase noticed in the number of individual contributors, who totalled nearly 7200, from 279 centers. Hadassah Chapters had developed remarkably. While satisfactory results were obtained, he nevertheless regretted that greater numbers had not shown their zeal.

The expenditures were reduced perceptibly, but the receipts also suffered. More active propaganda was needed, and more paid workers necessary.

Rabbi J. L. Zlotnik reported on the advances reached in Canada for the National Fund, of which he was the Director.

To advance the work of Young Judaea in the Dominion, it was resolved to engage an Executive Director for this branch.

The following resolutions and amendments were passed at the Convention:

1. That any individual societies, congregations or organizations, paying the fee of one dollar for each of their members to the Federation, be recognized as active branches and members of the Zionist Organization; the Zionist Executive to prepare the details necessary for adequate organization of Societies, etc. Regularly moved, seconded and carried.
2. That Presidents or designated representatives of societies or organizations affiliated with the Zionist Organization of Canada, should automatically become members of the National Assembly which shall meet at least once a year. After discussion it was voted upon and carried.
3. That article 7, section 1, of the Constitution be so amended to read:—"Any Jew who is not a member of a Zionist Society, but who contributed the sum of $1 and upwards to the Keren Hayesod is a member of the Zionist Organization of Canada, the first dollar of any contribution being used for the Membership Fund, including Shekel Tax." After discussion it was voted upon and carried.
4. That article 10, section 4, of the Constitution be amended to read as follows:—"Delegates to the Convention shall be elected by members of this organization on the basis of one delegate for every twenty members of societies or at large. The members at large in every locality shall be convened to a meeting for the purpose of electing delegates. One delegate shall be elected for every fraction above twenty consisting of ten or more members." Voted and carried.

At the banquet, the sum of ten thousand dollars was raised for the University in Palestine, in answer to an appeal made by Dr. Weizmann.

Results of the election were as follows:—Honorary President, Mark Workman; Honorary Vice-President, Lyon Cohen; President, A. J. Freiman; Vice-Presidents, Louis Fitch, Montreal; M. Gelber, Toronto; H. E. Wilder, Winnipeg; Treasurer, A. Levin, Montreal; Executive Secretary, Leon Goldman.

Members of National Council: Montreal, Que.—Joseph Fineberg, I. Cohen, M. Garber, Mrs. L. Fitch, J. I. Bennett, Mrs. S. Kahn, J. Borowitz, H. Wolofsky, A. Harris, Phil Joseph, Nathan Gordon, A. H. Rabin, Leon Goldman, R. A. Darwin, H. L. Sourkes, L. Miller, B. Perelmutter, Dr. A. O. Freedman, Mrs. E. G. Bernstein, Laz. Phillips, Mrs. S. M. Rothman; Ottawa, Ont.—L. Epstein, Mrs. A. J. Freiman, Benj. Goldfield, J. Holzman; Glace Bay, N.S.—B. Hamburg.

Central Division: Toronto, Ont.—D. Abramowitz, H. Clavir, C. Garfunkel, S. Himel, S. Rogul, Rabbi J. L. Siegel, A. B. Bennett, S. Harris, M. Goldstick, J. Kronick Mrs. A. Selick, Dr. John Shayne, D. Bennett, Rabbi

B. R. Brickner, D. Dunkelman, Mrs. D. Dunkelman, Sam Kronick, Dr. M. Schwartz, Mrs. A. I. Willinsky; Brantford, Ont.—N. Nusbaum; Hamilton, Ont.—Dr. M. Seigel, H. Siderski; London, Ont.—M. Fishbein, I. Goldstick; Kingston, Ont.—K. Zacks; Windsor, Ont.—Miss F. Geller.

Western Division: M. M. Marcus, A. Osovsky, Max Steinkopf, J. D. Dower, N. Hardin, Rabbi J. Hurovitz, Mrs. Dr. M. Rady, J. Walinsky, H. A. Friedman, Sam Waldman, Dr. E. Wershof, Rabbi I. Kahanovitch, N. Schiffer, Mrs. H. E. Wilder, J. H. Chmelnitsky, Mrs. H. A. Friedman, Jos. Berger, A. Bay, S. Ziskraut, H. Lyons, J. Gordon, Mrs. N. Hellman, J. Schwartzfield; Max Adelman, M. A. Rose, A. Rothstein, Mrs. E. R. Sugarman, S. Bucovetsky.

At this Convention the Canadian J.C.A. headed by Mr. Lyon Cohen appealed to form a special Dominion Immigration Emergency Committee. Mr. Max Steinkopf presented the following resolutions:

1. Moved by Rabbi B. R. Brickner, seconded by Mr. Max Lerner, London, Ont., that this Dominion Immigration Conference shall form a Canadian Jewish Emergency Committee with branches in every community. In such places where the Jewish Immigrant Aid Society of Canada has branches, they shall co-operate with this committee. Representatives of these branches shall form a National Council to cope with the immigration problem. It is further recommended that an attempt should be made to unify the work under the auspices of the Jewish Immigrant Aid Society.
2. Moved by Mr. S. B. Kaufman, seconded by Mr. H. Wolofsky, Montreal, that for the purpose of distribution of the immigrants, Canada shall be divided into three divisions with regional centres in Montreal, Toronto, and Winnipeg.
3. Moved by Rabbi Brickner, seconded by Rev. Halperin, Hamilton, Ont., that the immigrants shall be distributed throughout Canada as follows:—
   30% shall go to Toronto and points in Ont.,
   30% " " " Winnipeg and the West.,
   40% " " " Montreal.
4. Moved by Rabbi Brickner, seconded by Rev. Levinson, Hamilton, Ont., that a Committee shall be appointed by the Dominion Immigration Conference to go to New York for the purpose of obtaining assistance from the Joint Distribution Committee, the Hias, the American Jewish Congress and other important Jewish organizations in the United States.
5. Moved by Rabbi Brickner, seconded by Mr. D. Epstein, Ottawa, Ont., that the Dominion Immigration Conference shall request the Jewish Colonization Association to engage, at their cost, an organizer who would make a tour throughout Canada and organize Canadian Jewry for the reception and maintenance of the immigrants.
6. Moved by Mr. Max Lerner, London, seconded by J. B. Miller, Montreal, that this Conference recognize the work of the Jewish Immigrant Aid Society of Canada and requests the Head Office in Montreal to function and carry on the work until the National Council of the Canadian Jewish Emergency Committee will come into being.
7. Moved by Rabbi Brickner, seconded by Mr. Max Steinkopf, Winnipeg, that:
   This Conference of representatives of Canadian Jewry in Convention assembled in Toronto on January 8th, 1924, voices its hearty gratitude for the work which the Jewish Colonization Association has done in connection with the Ukranian refugees.
   It furthermore endorses with thanks, the excellent efforts of the Canadian Committee of the Jewish Colonization Association and the Jewish Immigrant Aid Society, their officers and executive workers.
   Our special thanks are due to the untiring efforts of Mr. Lyon Cohen, Chairman of the Canadian Committee of the Jewish Colonization Association, and to Mr. S. W. Jacobs, our Jewish representative in the Dominion Parliament, for their untiring and unselfish devotion to this cause.
   Also that Mr. Lyon Cohen be requested to continue his negotiations with the Jewish Organizations in the United States for the purpose of arranging meetings.

Mr. Cohen was requested to head the delegation to New York, and to appoint its members. The appointment of the representatives of the Toronto organization would take place at a special meeting which would be called for that purpose.

The passing of all these resolutions was moved by Mrs. A. J. Freiman and seconded by Mr. A. J. Freiman and carried unanimously.

At the Council Meeting of January 21st, 1924, the following additional members were elected:—A. Rothstein, Vancouver, and S. Waldman, of Edmonton. The Executive Board elected was as follows:—President, A. J. Freiman; Vice-Pres., Louis Fitch; Treasurer, A. Levin; Executive Secretary, Leon Goldman; Executive: R. A. Darwin, (Chairman National Fund); J. Horwitz, H. Wolofsky, B. Perelmutter, Mrs. L. Fitch, (Hadassah); H. L. Sourkes, L. Miller, Dr. A. O. Freedman, Phil Joseph, (Young Judaea); I. Cohen, M. Garber, A. Harris, Joseph Fineberg.

At the Executive meeting of January 31st, 1924, the following resolution was passed, on being presented by Messrs. L. Fitch and R. A. Darwin:

> "That every Organization in Canada be invited to become affiliated with the Zionist Organization in Canada through the payment of a minimum fee of $50 per annum; that such affiliated Society or Organization should have its president or designated representative on the Zionist National Assembly; that such Society or Organization be kept in contact with the Zionist Organization by the head office, through furnishing them with propaganda material and general information; that the individual members of such Societies or Organizations in order to be members of the Zionist Organization, each must pay a membership fee of $1 per annum to the Zionist Organization."

At the Executive meeting of March 3rd, 1924, additional members were elected as follows:—Messrs. A. H. Goldberg, Calgary; and Harry Olyan, Chipman, Alta.

At a meeting held on April 28th, 1924, a special committee was appointed to look after the organization of Habonim groups. Rabbi J. L. Zlotnik, Rabbi Julius Berger and Mr. H. L. Sourkes were selected to compose the committee.

On June 2nd, 1924, Mr. H. E. Wilder concluded a successful tour in the Central Division for the Keren Hayesod Fund.

On Sep. 8th, 1924, the Council engaged the services of Mr. S. J. Rodman, as executive director for Young Judaea in Canada.

The following organizations have affiliated them-

selves with the Zionist Organization: Shaar Hashomayim Congregation, Congregation Beth Itzchok, B'nai Jacob Congregation, Ezra Co-Operative Loan Syndicate, King George Sick Benefit, Hebrew Loan Syndicate, Vilner Loan Syndicate, Sons of Israel, all of Montreal; Edmonton Hebrew Association, Edmonton, Alta.; Goel Tzedec Congregation, Toronto, Ont.; Adath Jeshurun Congregation, United Brethren Congregation, Ottawa, Ont.

On October 15th, 1924, the Third Campaign for Keren Hayesod was started in Canada with the assistance of Dr. S. Levin, Dr. David Rebelsky, Dr. S. Shapiro and many local leaders. On January 19th, 1925, the results obtained from the Campaign reached only a little over $173,000 in pledges. The City of Estevan with its small population was declared to be leading in the per capita proportion of its contribution to the Keren Hayesod during the Campaign.

1925

On February 10th, 1925, Rabbi J. L. Zlotnik was called to undertake an eight months' trip to South Africa in the interests of the National Fuud, and on March 23rd, 1925, Mr. H. M. Caiserman was engaged for organization work and to generally assist in the various branches.

Appropriate celebrations in all leading centres took place on April 1st, 2nd, and 3rd, on the occasion of the opening of the Hebrew University in Palestine, by the Right Honorable Earl Balfour.

The following table represents actual receipts of monies for **all Zionist** Funds, by the Zionist Organization in Canada, since the organization was started in 1899—each year's receipts given separately:

During Years	Total Received	Year	Total Received	Year	Total Received
1899-1900	$ 263.46	1910	$ 4,610.87	1919	$ 213,999.80
1901-2-3	1,360.00	1911	5,716.40	1920	195,467.61
1904-5	881.00	1912	12,797.50	1921	208,511.69
1906	1,315.25	1913	15,141.77	1922	121,806.46
1907	2,886.93	1914	7,811.36	1923	196,066.31
1908	3,580.88	1915	12,179.06	1924	136,119.83
1909	3,828.00	1916	17,800.89		
		1917	29,278.01		
		1918	84,308.05		
	$14,115.52		$189,643.91		$1,071,971.70
				Grand Total	$1,275,731.13



THE LATE CHEVALIER CLARENCE I. DE SOLA

THE LATE CLARENCE ISAAC DE SOLA was born in Montreal on August 15th, 1858, the third son of the late Rev. Abraham de Sola, LL.D. He was educated in the Montreal public schools and at McGill University. For many years Mr. de Sola was engaged in bridge and shipbuilding, and was Director on the board of several steamship companies. He was president of the Ocean and Inland Transportation Co., and from 1887 was Manager of the Comptoir Belgo-Canadien, and established a steamship service between Montreal and Antwerp in this connection. Some of the public works that the late Mr. de Sola was instrumental in building were the Soulanges and Trent Canals. As a director of Swan, Hunter, Wigham and Richardson, Ltd., of Wallsend-on-Tyne, he carried out contracts for the building of a great number of ships for traffic on the Great Lakes, the St. Lawrence and the Ocean, and for the Canadian Government Service. He always took a prominent part in communal affairs and was an officer in many philanthropic societies. He was Parnass of the Spanish and Portuguese Synagogue from 1906 until his death. He was widely known as one of the leaders of the Zionist Movement and was a member of the Actions Committee, the supreme governing body of Zionism, and for many years was president of the Federation of Zionist Societies of Canada, and took a leading part in the International Congresses. Mr. de Sola was an authority on Jewish History and has written and published a number of articles. He was honorary corresponding Director of the American Jewish Historical Society and of the Anglo-Jewish Historical Society. From 1904 until his death, Mr. de Sola was Belgian Consul at Montreal, and during the war from 1914 to 1918, the task of organizing and forwarding the large number of Belgian reservists in Canada and the United States, devolved upon him. In 1918 he was decorated by King Albert of Belgium with the Order of Leopold. Mr. de Sola was married to Belle Maud, daughter of Leopold Goldsmith of Cleveland, Ohio, and had two sons, and two daughters. Mr. de Sola died in May, 1920.

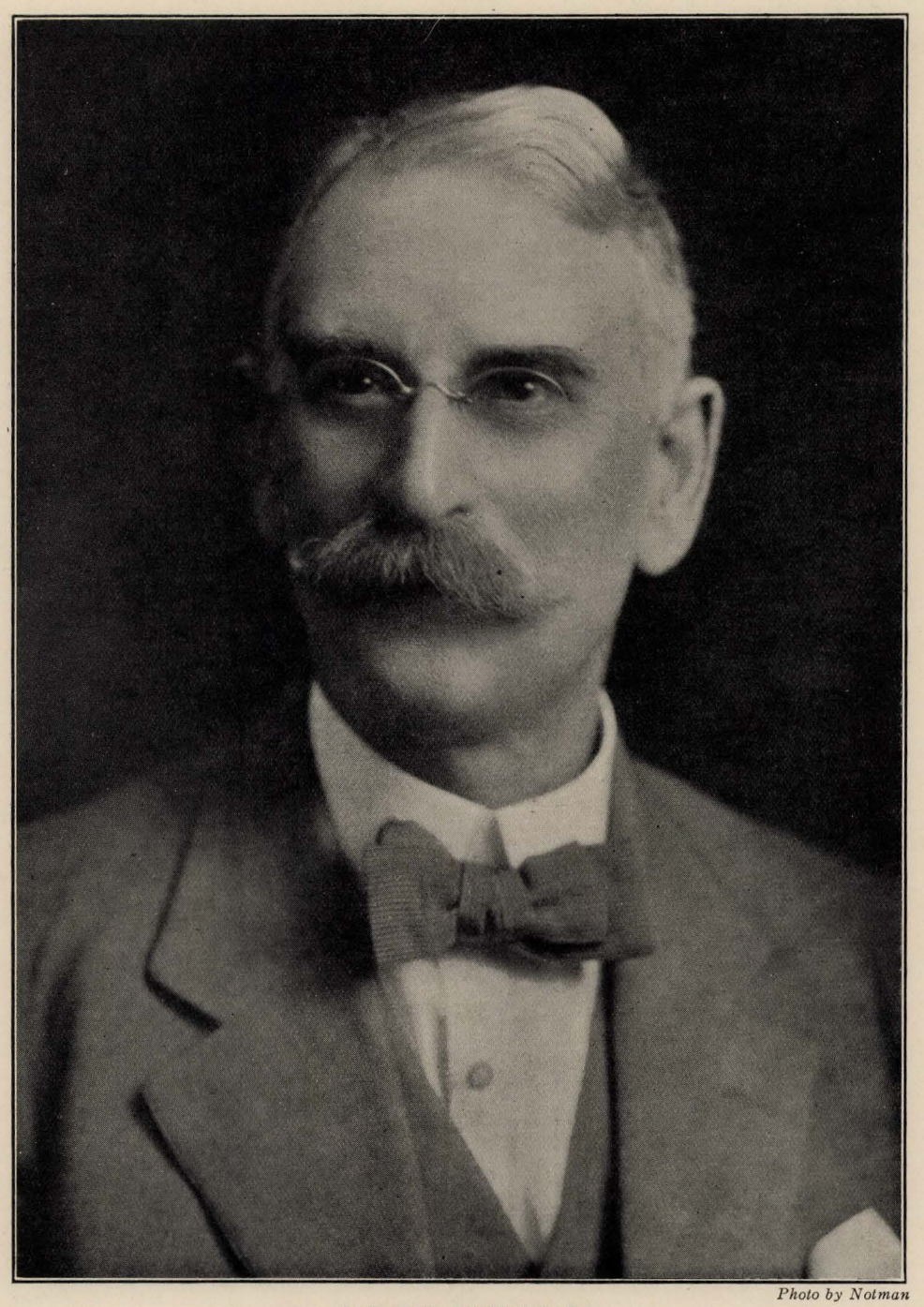


Photo by Notman

J. S. LEO, MONTREAL

JOSEPH SAMUEL LEO, a member of a family that includes Numa Edward Hartog, the first Jewish Senior Wrangler at Cambridge University, England, and a Fellow of Trinity College; Marcus Hartog, Emeritus Professor of Biology, Victoria University, Cork, Ireland; Philip Hartog, for many years Registrar of London University, and at present Vice-Chancellor of the University of Dacca, India; and the distinguished Scientist, Mrs. Ayrton, step-mother of Israel Zangwill; was born in London, England, on December 29th, 1859. His parents were the late Louis and Isabel (Moss) Leo. He was educated at the South Hampstead Collegiate School and at the University College, London. Mr. Leo came to Canada in March 1883 and settled in Montreal, where he has since resided. He established the first wholesale optical House in Canada, then called the Mount Royal Optical Company, but now known as the Consolidated Optical Company and he remained with this firm for over twenty years. He has since been identified with the National Optical Company, which he founded in 1912. He is a Director of the Laurentian Insurance Company. Mr. Leo has always taken a keen and active interest in all communal and welfare work, and has devoted a great deal of time and energy especially to the undertakings of the Zionist Movement. He was for five years President of the first Zionist Society in Canada, and was Secretary of the Zionist Federation for twenty years. He was a trustee of the Spanish and Portuguese Synagogue for over twenty-five years, and is the Vice-President and Chairman of the Loan Committee of the Hebrew Free Loan Society of Montreal. He was first Vice-President of the St. George's Society, Montreal, and was the first President of the Canadian Chess Association. He is a member of the St. George's Society; Ionic Lodge, A.F. & A.M.; Mt. Horeb Chapter, R.A.M.; and the Montreal Amateur Athletic Association. On August 8th, 1889, Mr. Leo was married in London, England, to Emma, daughter of the late Morris Cohen, of Maitland, New South Wales, Australia, and he has two sons, Maitland and Alan, and one daughter, Miss Dorothy Leo.



Notman

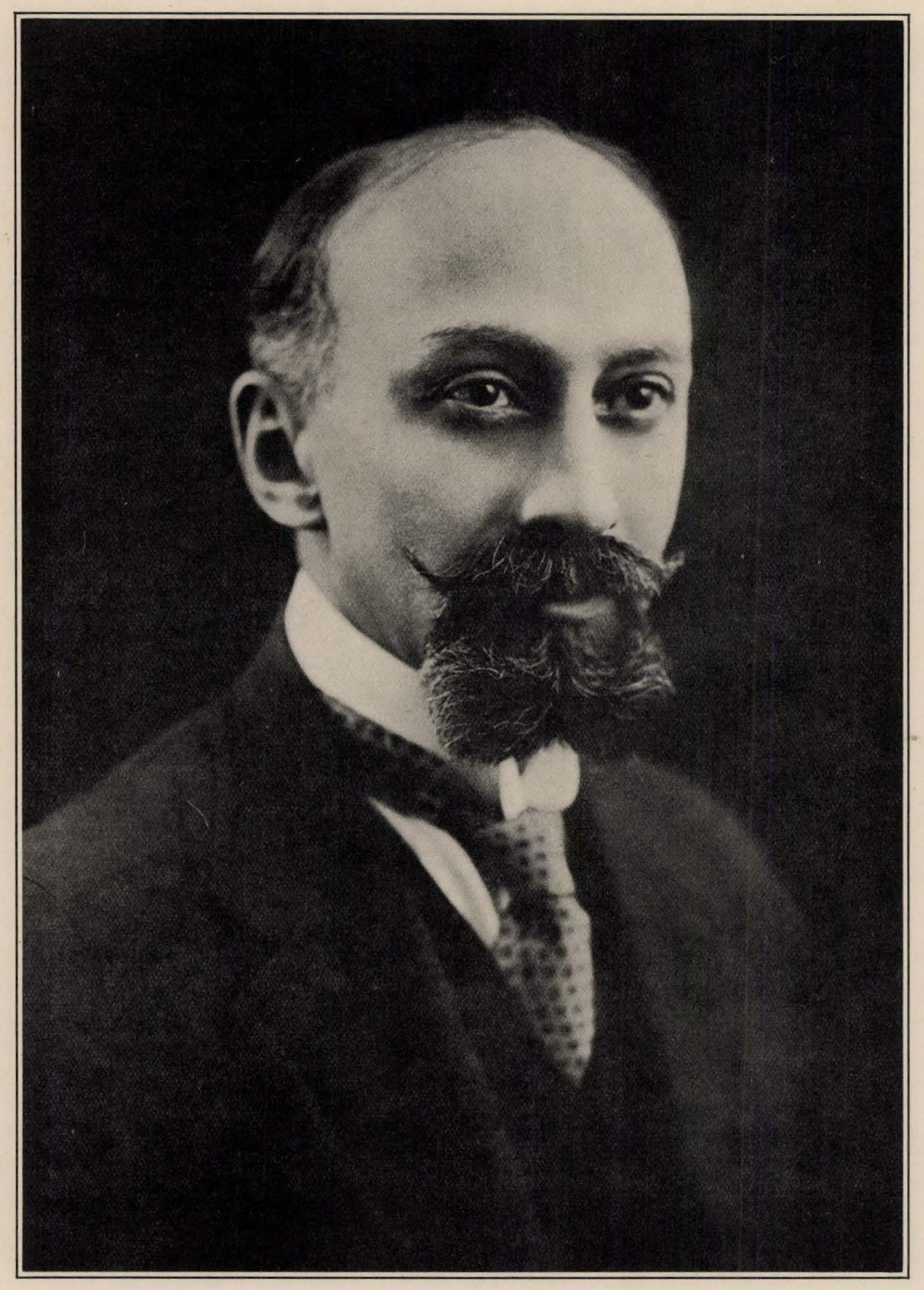
ABRAHAM A. LEVIN, J.P., MONTREAL

ABRAHAM A. LEVIN, President of the Dominion Cord & Tassel Co. Ltd., was born in Vilna, Lithuania, on May 18th, the son of Solomon J. and Elsie Levin of that city. He received his education in Russia and came to Canada in 1892, settling in Montreal, where he began his business career. He was one of the earliest manufacturers of braids and trimmings in Canada, and in 1895, he founded the firm of which he is today the active head, and he has developed this business into one of the largest of its kind in the country. He is a member and an active supporter of many charitable, educational, and patriotic organizations, and devotes much time to communal work. Mr. Levin has been identified with the Zionist movement since its very inception in Canada. In 1908 he was elected a Vice-President of the Zionist Organization at the ninth Convention. At the tenth Convention in 1909 he was elected Treasurer, an office which he has held continuously up to the present time. He represented Canadian Zionism at the tenth Zionist Congress at Basle, Switzerland, in August 1911; at the First International Zionist Conference after the Mandate in London in July 1921; and at the thirteenth Zionist Congress in Carlsbad in August 1923. Previous to attending the latter Congress he visited Palestine in company with his wife. Mr. Levin was a member of the Greater Actions Committee of the World's Zionist Organization during the period of 1920-21, and he was Treasurer of the Canadian Jewish Congress held in Montreal. He is a member and a trustee of the Shaar Hashomayim Synagogue, Montreal. Mr. Levin is a life governor of the Baron de Hirsch Institute, the Montreal General Hospital, and the Hebrew Maternity Hospital, Montreal. He is the President of the Jewish Immigrant Aid Society of Canada, and is a member of Montreal Young Men's Hebrew Association, and other institutions, and of the Masonic Order, A.F. & A.M.; the Montreal Board of Trade; and the Montefiore Club. He is a Justice of the Peace for the District of Montreal On February 1st, 1898, Mr. Levin was married to Miss Annie Abramowitz, and they have one son Leon Levin.



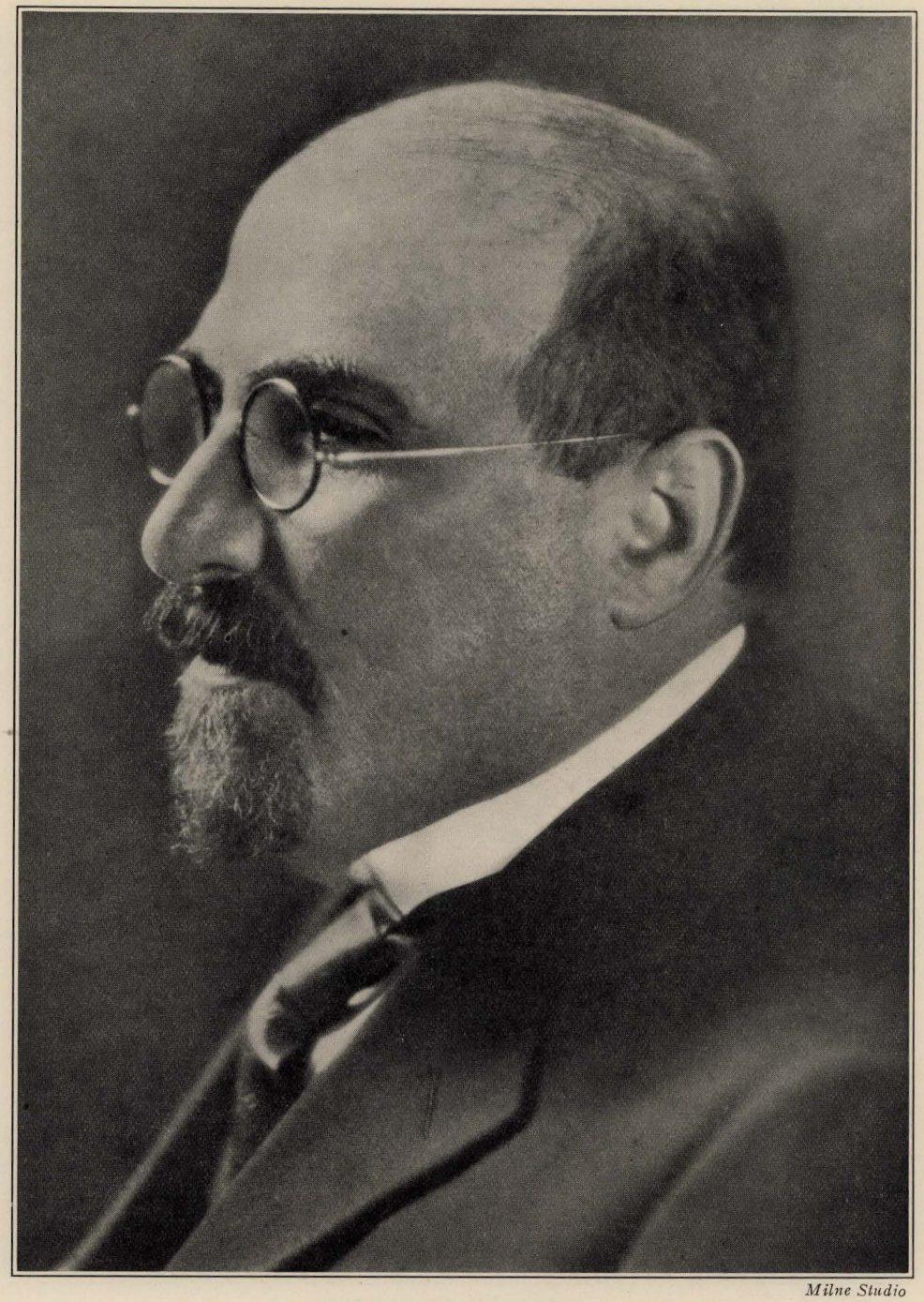
RABBI J. L. ZLOTNIK, MONTREAL

RABBI J. L. ZLOTNIK, Director, Jewish National Fund in Canada, Publicity and Propaganda Departments of the Zionist Organization, was born in Plock, Poland, April 15th, 1888. He was brought up in the home of his brothers, both Rabbis, and the year 1910 he spent in the famous Yeshiva Volozyn, where the Smichah was conferred upon him by the famous Gaon, Rabbi Raphael Shapiro. In 1911, he was elected as Rabbi in the city of Gombin. He was a member of the Central Committee of the Zionist Organization of Poland, and in 1917, when the Agudath Israel started the policy against the Zionist Organization in Poland, and being convinced that Polish Orthodoxy would become a great factor in Zionism by proper organization, he called the first Conference for building up a Mizrachi Organization in Poland. Being elected President of this Conference, he started an arduous campaign for Mizrachi Ideals among Polish Jewry publishing numerous pamphlets both in Hebrew and Yiddish on many timely topics, and on Jewish education. In 1918, he represented the Polish Mizrachi at the first World Mizrachi Conference, which took place in Amsterdam, Holland. In the meantime the Mizrachi throughout Poland had grown up to an organization boasting of a membership of 100,000. He then resigned from his position as Rabbi and went to Warsaw in the capacity of General Secretary of the organization. He also organized special Mizrachi schools throughout Poland and a great Yeshiva Tachkimoni in Warsaw. In 1920, he was invited to come to America, which invitation he accepted, participating on his way in the first Zionist World Conference after the war, which took place in London in July, 1920. Rabbi Zlotnik is the author of a series of books under the name "Der Vunder Ozar Von der Yiddisher Sprach", which is a thorough study on the idioms and special characteristics of the Jewish language. His articles have been published in almost every Yiddish paper in U.S. and Canada, and a few of his poems in English appeared in the Canadian Jewish Chronicle and The Jewish Forum.



H. E. WILDER, WINNIPEG

H. E. WILDER, Author and Journalist, was born in the village of Ulmi, which is situated at the foot of the Carpathian Mountains, Roumania, on May 1st, 1881. He was educated at the cheder and public schools of Craiova, and at the High Commercial State School of Bucharest, from which he graduated in 1901. During his student days at Bucharest, Mr. Wilder took an active part in literary Jewish circles and assisted in the creation of various young Zionist societies. He came to Canada in June, 1903, and settled in the City of Winnipeg, where he has since resided. On his arrival in Canada, he secured a position in the Foreign Exchange Department of a banking institution, as he had a good commercial training and was familiar with six European languages. He resigned from this position in 1911, when he became engaged in mercantile enterprises. In 1915, Mr. Wilder became the owner of the Israelite Press, Limited. In 1919, he was elected President of the Employing Printers' Association of Winnipeg, and when the United Typothetae of America organized a branch in Winnipeg, in 1920, he became its first President. Mr. Wilder has always taken a keen and leading part in the communal work and philanthropic undertakings of Winnipeg. He has been a member of the Board of Directors, and of the Executive of the local Y.M.H.A., Talmud Torah, The Jewish Orphanage, United Hebrew Relief, B'nai B'rith, The War Relief Society, The Immigrant Aid Society, The Canadian Jewish Congress, and of the Zionist Organization. He has held office in the Zionist Organization continuously since 1912. In 1918, he was Chairman of the Executive of the Winnipeg Zionist Council, and in 1920, its President. In 1922, he was elected Vice-President of the Zionist Organization of Canada, and was re-elected in 1924. During the War, Mr. Wilder was in charge of the Foreign Publicity Department of the Dominion Victory Loan Campaigns. He was married in 1908, to Sylvia, daughter of Michael Grunberg of Bucharest, and has two sons, Edmund and Emanuel, and two daughters, the Misses Miriam and Semah Wilder.



Milne Studio

M. GELBER, TORONTO

MOSES GELBER, Vice-President of the Zionist Organization of the Dominion of Canada, and one of the most outstanding welfare workers in Toronto, was born in Brzezany, Galicia, October 1st, 1876, the son of Nathan Gelber of that city. He was educated in his home community and came to this country when a young boy, arriving in Toronto in 1892. Together with his brother, Louis, he established a clothing business, which for twenty-five years they successfully operated. He then entered into the woollen business, under the name of Gelber Bros. Ltd., with which concern he is still actively associated, and which today is one of the largest of its kind in Canada. Mr. Gelber has always taken a deep interest in communal affairs, and he was instrumental in the building of the Austrian synagogue on Chestnut Street. He also was identified with the Terauley Street synagogue, and is at present a member of the Board of Governors of the University Avenue synagogue. Mr. Gelber has always been an enthusiastic Zionist and has been connected with the Zionist Movement since its inception in Canada, and is a present Vice-President of the Dominion Organization. He is President of the Central Division of Ontario, and President of the local Zionist Council. In 1923, he attended the Zionist Congress in Carlsbad. He is President of the new Talmud Torah and Jewish Centre, on Brunswick Avenue, which is now nearing completion, and with the building of which he has been prominently identified, being chairman of the building committee. He was also instrumental in the building of the Polish Talmud Torah on D'Arcy Street. Mr. Gelber is Vice-President of the Federation of Jewish Philanthropies, and is connected with most of the philanthropic and charitable institutions in Toronto. He was very active during the War in raising relief for the Jewish sufferers in Europe, and also took a great interest in bringing over the orphans to this country. He is a member of the B'nai Zion, I.O.B.B., and of the Primrose Club, Toronto. Mr. Gelber is married to Sophia, daughter of Simon Gradinger of Montreal, and has one son, Edward Gelber.



L. GOLDMAN, MONTREAL

LEON GOLDMAN, Executive Secretary of the Zionist Organization of Canada, Inc., was born in Moscow, Russia, on the 22nd of Heshvan, 5624 (1864). He was educated in the public schools and at the early age of twenty went to New York where he resided for three years. In 1887, he took up his residence in Paris, France, where he remained for three years, then returning to the United States. In 1892, Mr. Goldman moved to Montreal, where he has since resided. In 1897, he was married to Alice, daughter of Nathan and Sheine Pollin of Moscow, and he has three sons, Arthur Z., Henry J., and Robert H. and one daughter, Miss Raya E. Goldman. Mr. Goldman was in business as a manufacturer from the time of his first arrival in Canada until 1919. During Mr. Goldman's residence in Paris, he became a member of the Chovevei Zion Society, and in 1897 in Montreal, he assisted in the formation of the first Zionist Society in Canada, the B'nai Zion Society. Since that time Mr. Goldman has devoted practically his entire time to Zionist work. The marked progress made by the Zionist Organization in Canada, can be traced to a great extent, to the time that Mr. Goldman became the Chairman of the Administrative Bureau. It was on December 2nd, 1909, that the Administrative Bureau of the Zionist Organization was formed with Mr. Goldman as Chairman, and he occupied this position until his appointment as Executive Secretary in 1919 with the establishment of a properly equipped headquarters, staff and divisional offices. Up to this time, Mr. Goldman had acted in an honorary capacity with but one paid assistant. Since 1919 he has devoted all his time and efforts to the Zionist cause, although he takes a particularly keen interest in all communal undertakings. He is a member of the Federation of Jewish Philanthropies, Montreal; the Montreal Hebrew Free Loan Association; the Immigrant Aid Society of Canada; and the United Talmud Torahs of Montreal. For years a member of the Shaar Hashomayim Congregation of Montreal, he has at different times held office in this institution.

THE JEW IN THE COMMERCIAL LIFE OF CANADA

ALTHOUGH many of the first Jewish settlers in Canada were connected with the army, a number of them were so connected in a volunteer capacity only, and carried on an extensive trade as merchants. Thus the Franks family, who are prominently mentioned elsewhere in this volume, had the contract to supply cattle and provisions to the British troops in the French and Indian wars, between 1755 and 1760. It is worthy of note that their services in this capacity were highly commended by the different generals who had command of the army.

Lazarus David, Levy and Ezekiel Solomons, Simon Levy, Isaac Judah, and Andrew Hays, who settled in Montreal at the time of the British conquest, were all merchants and men of means when they came to this country. Samuel Judah, who with his brother-in-law, Aaron Hart, settled at the same time in Three Rivers, did a very extensive trade in furs with the Indians and French. In old correspondence we read of one of their associates in London having as much as £30,000 invested in their undertakings in Canada. Even in these days the equivalent of that sum is a large amount, in 1760 or 165 years ago, it was indeed a fortune. When Aaron Hart died, in 1800, the English papers at that time spoke of him as one of the wealthiest British subjects living outside of the British Isles. Samuel Judah later moved to New York, before the outbreak of the American Revolution, and he there became a personal friend of George Washington, and his money helped to keep Washington's army in the field. In fact, when the question of claims against the United States Government was taken up, after the war, the claim of Samuel Judah was settled at one million dollars, and recognized by the United States Government.

Lazarus David was an extensive holder of real estate in Montreal and its vicinity as far back as 1767, and he did an extensive trade with the French and Indians. Levy Solomons had formerly lived at Albany, and his enterprises extended from Michilimackinac to the Gulf of St. Lawrence, and down the Hudson River. When the Americans invaded Canada in 1776 large quantities of stores belonging to Solomons were confiscated, but this does not seem to have affected his big enterprises, which continued until his death, in 1792. Ezekiel Solomons also carried on a large trade between Michilimackinac and Montreal and he built a large fortified post at the former point. He was at that place when it was treacherously surprised and the garrison slaughtered by the Indians, at the time of the Conspiracy of Pontiac, and he narrowly escaped with his life, and returned to Montreal. Frequent mention is also made in papers of that period, of the commercial activities of the Judahs, Simon Levy, and Meyer Michaels, who are frequently mentioned as leaving for the "western country", or going to New York, the Mississippi, or even England, on business affairs.

In the diary of Samuel David under date of April 15th, 1801, it mentions that Meyer Michaels arrived the previous day in Montreal from the Mississippi, via New York, and was leaving that day for Mackinac. They are also frequently mentioned as accompanying MacKenzie, MacGilvray, and others of the North West Company on the "great portage."

Towards the close of the eighteenth century Henry Joseph, a nephew of Aaron Hart, came to Canada from England, and after a time spent in the army, where he was stationed at Fort William Henry, he settled at Berthier, opposite the Fort. In conjunction with his brother-in-law, Jacob Franks, (both had married daughters of Levy Solomons), and his father-in-law, he established the largest chain of trading posts in Canada, with headquarters at Berthier, and branches at Montreal and Quebec. He extended his posts all through the then wild and thinly populated northwest, the most important being now known as Mackinac. Records have been preserved showing that this traffic was carried on in large fleets of canoes, often manned by Indian and French voyageurs. We read of hundreds of these boats being employed in one expedition, passing up and down the waters of the great lakes and the St. Lawrence and carried over the portages. Henry Joseph carried the supplies for this great traffic between England and Canada in ocean ships which he either individually owned or chartered. He was the owner of the frigate "*Ewretta*" and of the "*Rachel*" and other boats, and was one of the first to employ Canadian-owned vessels exclusively for direct commerce between England and Canada, and hence he was one of the founders of Canada's merchant marine. It is interesting to note that John Jacob Astor was employed in his service at the beginning of his career. Jacob Franks, Henry Joseph's brother-in-law, was an extensive Hudson's Bay trader, as well as a participator in the affairs of the firm. He was one of the founders of Green Bay, Wisconsin, where he opened up a large trading post in 1794. He is frequently mentioned in the Canadian Government records of that period.

The first generation of Jews born in Canada followed the footsteps of their fathers and also did business in a large way. David David was the head of a large business and was a director in many public institutions. He was one of the most active founders of the Bank of Montreal in 1817. He was elected a director of its first regular Board on the 27th February, 1818, and the minutes of the Bank show that he continued in office until 1824, the year of his death. His brother Samuel David was also a merchant in a very large way, and his personal reminiscences are contained in a diary in the possession of his descendants. Frequent mention is made therein of his merchandise coming to him from England, France, Spain, and the West Indies, in boats owned by Henry Joseph.

In 1802, Samuel David was elected curator of the estate of Walter Davidson, and records show that he was present with several of the other Jewish merchants of Montreal, at a dinner given on March 30th 1805, by those merchants who had voted against the tax on commerce. At this same time, Moses David was in business in Sandwich and Detroit, and in one record mention is made of him arriving in Montreal from Detroit in seven days, which was evidently considered very good time. Benjamin Solomons and John Levi are also mentioned frequently in records of that period, in connection with their commercial undertakings.

Samuel Jacobs of Chambly is mentioned as being "principal merchant" which evidently means he was in the wholesale way, more or less, and he evidently had most of the trade of the Richelieu. His warehouses were stationed at different points, and one of his methods of collecting his accounts was to have the priest call out his debtors' names after Mass.

Among the merchants of Montreal who signed a memorial to the English Government dealing with matters of trade, we find the names of David David and Samuel David. This memorial complained "of the impediment to trade due to there being no other Custom House in Canada than that at Quebec, although it was from Montreal that the whole of the Indian trade with





Fac-similes of Notes Issued by Hart's Bank, Three Rivers, Lower Canada. Moses Hart, Alexander Thomas Hart, and Ezekiel Moses Hart, Proprietors.

the west was carried on. There, also, for many years by far the largest quantity of exports and imports were dealt with. Furthermore, on account of the recent settlement of the Loyalists in the Upper country, this trade will greatly increase. They therefore pray that Montreal be made a Port of Entry."

In Montreal, Three Rivers, and Quebec, the sons of Aaron Hart carried on their mercantile pursuits, and were held in highest esteem for their business integrity. Moses Hart, early in the nineteenth century, operated boats between Montreal, Three Rivers, and Quebec, and he was one of the first to use steamboats for this traffic. Some years later he opened a Bank at Three Rivers, which continued in business for many years. In 1839, he petitioned the Government to incorporate the Bank, but this was never done, and the bank discontinued at his death. Moses Judah Hays was a prominent business man of Montreal during the early part of the nineteenth century. He was prominent in municipal affairs and to his activity was due many civic improvements. In 1803, he organized and managed the first waterworks in Montreal. Later Moses Hays was appointed the Chief Commissioner of Police of Montreal, an office that had been once before held by an Israelite—Jacob Kuhn—in 1778.

Jacob Henry, Jesse and Abraham Joseph, the sons of Henry Joseph, were connected with the largest undertakings of their time, in many cases as directors. The two former lived in Montreal and the latter in Quebec.

Jesse Joseph was the founder of Canada's trade with Belgium, and for many years was the Belgian Consul-General in Canada. He established the first direct steamship line between the two countries. He organized and became president of the Montreal Gas Company, and the City Passenger Railway of Montreal. He was the founder of the Montreal Telegraph Company, and served on the directorates of several other large companies and banks. He built and operated the Theatre Royal, in its day the leading play-house of Canada. Jacob Henry Joseph was associated with him in organizing the first telegraph lines in Canada and in the formation of several banks. He was president, and the largest shareholder in the Montreal Elevator Company, and was at one time the vice-president of the Montreal Board of Trade. It was through the efforts of Jacob Joseph that the offices of Port Warden and Harbor Inspector were established. He was also a partner in the Newfoundland Telegraph Company which laid the last link in the first trans-Atlantic cable. It was largely through the efforts of these two brothers that the St. Lawrence and Champlain Railway (the first railway in Canada) was completed. Abraham Joseph also served on the directorate of most of the important undertakings of his time. For a number of years he was president of the Quebec Board of Trade, and on the formation of the Dominion Boards of Trade, he was elected president. With his brothers he sat on the directorate of several banks, and when the Stadacona Bank was formed he became president. It is on record that later, when this bank suspended, Abraham Joseph paid every depositor in full from his private purse. For over thirty years he was vice-consul of Belgium at Quebec, a position that, on his death, was held by his son, Andrew Joseph. The Josephs were all large holders of real estate and they erected more buildings for their own use, than any others during their day.

The Joseph brothers were members of the directorate of the Banque Nationale from its inception, and were among the first subscribers to the stock of the Bank of British North America, the Union Bank, and the Provident Savings Bank.

In 1833 Henry Benjamin arrived at Quebec from England, and he opened up the largest dry goods store in that city. A year later his cousins, Samuel and Goodman Benjamin, came to Canada, and after a short time spent in Montreal, settled in Toronto, where they went into the wholesale dry-goods business. They established a large connection, and during the rebellion in 1837, received the Government contract to supply the greatcoats for the troops. As at that time there was no manufacturing done in Toronto, it was necessary to take the order to Montreal to be filled, and all this had to be done by sleigh, there being no other means of transport.

In its early days the wholesale jewellery trade was very much in the hands of the Jews, among the leading merchants, seventy-five to one hundred years ago, being J. G. Joseph & Co., of Toronto, H. & A. Saunders of Montreal, and H. & A. Levy of Hamilton. This latter firm, now known as Levy Brothers, Ltd., was first established in 1857, and is today the oldest established wholesale jewellery firm in Canada. At one time it was known as Levy Bros. & Scheuer, Mr. Edmund Scheuer being at the time one of the partners. Mr. Scheuer was an extensive importer of diamonds, and the firm of Edmund Scheuer Limited, are the oldest established diamond importers in the country today. Louis Davis of Montreal, was also one of the pioneers in the wholesale jewellery trade, in his day having a very large business.

In 1868, Moise Schwob, for many years French consul in Montreal, established the firm of Schwob Brothers, importers of watches, and this firm has ever since that time remained in the lead in this exclusive industry.

In its early days, the leading firm in the wholesale fancy goods line was Ascher Brothers, of Montreal.

In 1843, William Hyman settled in Gaspe, Quebec, where he became a prominent figure in the fishing industry of the Atlantic coast. The business established by him is still carried on by his sons and grandchildren. One of his sons also established a large fishing industry on the Pacific Coast.

The firm of M. &. L. Samuel, Toronto, (now known as Samuel, Benjamin & Company) was established in 1857, and for many years was one of the leading wholesale hardware concerns of Canada. They are to-day one of the largest metal firms in the country. It was one of the representatives of this firm, Mr. Hyman Miller who established the wholesale hardware firm of Miller-Morse Hardware Company, of Winnipeg, which is even to-day one of the largest firms of its kind in Canada.

J. Gutman, Samuel Goldstone, J. P. Davies, and Kady Gambitz were leading business men of Vancouver Island in the sixties, and the latter started the first dry goods store in Victoria. Simon Leiser built up the largest wholesale business in British Columbia and was one of the leading figures in the great sealing industry, at the time the chief characteristic of Victoria. He personally operated the "Wanderer" in the northern seas, and he was prominent in the protracted negotiations which eventually led to the cessation of pelagic sealing by Canadian ships. Mr. Leiser employed more than one hundred persons in his various interests.

Isaac and David Oppenheimer started the firm of Oppenheimer Brothers about 1860, and for years were amongst the leading merchants of the Province. Their connections extended to every part of British Columbia, and as the business developed, the headquarters were moved in order to keep pace with the development. They first were situated in Yale, then Victoria, and in 1886, moved to Vancouver. Much of the early development of that city was due to the efforts of the Oppenheimers.

In 1863, Charles King started, in Whitby, Ont., the tannery which is yet being conducted by his sons. For half a century Mr. King was in active charge of this industry, one of the largest of its kind in Canada and he was associated in many other large enterprises.

Sigismund Mohr settled in Quebec in 1871. He was an electrical engineer and organized the Quebec and

Levis Electric Company, which gave Quebec and its vicinity the finest electric lighting system in the world, at that time. Mr. Mohr is unquestionably the father of Hydro-Electric in Canada, as he was of everything electrical in Quebec. He promoted and installed the City and District Telegraph Company. He gave Quebec its first telephone system, and personally operated, at a city fair, the first set of telephones in Quebec, which had been sent to him by Professor Bell. His electrical undertaking was the first attempt ever made to utilize water power from a distance to generate electric current, and after demonstrating the success of his idea, he was given the contract to supply the city with light, which, as stated above, was the finest known at that time. Mr. Mohr received a testimonial from the city on the completion of his work.

In 1869, Noah Friedman and his brother-in-law, Louis Kellert, started a wholesale dry goods business in Montreal, under the name of Friedman and Kellert, and after some years branched out into the manufacture of men's clothing.

The manufacture of men's clothing has become one of the leading industries of the country, and none have done more to develop this than Jewish manufacturers. The Cohens, Kellerts, Vinebergs, Friedmans and Levinsons have for many years been names to conjure with the clothing industry, and they are largely responsible for the great strides this industry has made, which has resulted in the enlarged demand for ready-made clothing. In later years such men as Samuel Hart, Lyon Cohen, and David Dunkelman, as well as the sons of the pioneer manufacturers already mentioned, have continued to develop this industry, until today it employs over 10,000 persons and does a volume of business estimated at over $51,000,000.00 annually.

In 1919, the Dominion Government made a loan to Roumania of twenty million dollars, on the understanding that it was to be spent in Canada. Mr. Lyon Cohen organized the Associated Clothing Manufacturers of Canada, of which he became president, and this Association secured an order for ready-made clothing for over four million dollars from Roumania. About sixty per cent. of the contracting firms were Jewish concerns. Mr. H. N. Friedman was one of the two representatives who went to Europe to secure the contract.

The manufacturing of women's garments in a wholesale way is comparatively new, yet among the pioneers in this industry may be mentioned Aaron Boas, Maurice Felson, Abraham Sommer, Alan Hart, Harris Samuel, David Schloman, J. Waldman, M. Pullan, and Jack Perkins. Today this business is largely in Jewish hands, and it employs over 11,000 persons, with an annual turnover of over $41,000,000.00.

Jews have always been among the leaders in the wholesale woolen trade, and the name of Hiram Levy stands very high in the development of this industry in Canada. Mr. Levy sent his sons over to Europe to learn this business from the ground up, and they have thus acquired a practical knowledge of their line of business that is of great value. Albert Wener, A. Rudolph, and the Gelber Brothers of Toronto, have all become prominent in the woolen industry.



VIEWS OF CONISTON, ONT.

The first wholesale optical house in Canada, the Mount Royal Optical Company, was established by J. S. Leo. It is now known as the Consolidated Optical Company. Mr. Leo did much to develop this industry and has been connected with it during the entire period of his long residence in Canada. Percy Hermant, of Toronto, is another who has taken a leading part in the development of the wholesale optical business, both in association with Mr. Leo, and by himself. He is the head of the Imperial Optical Company, which has branches in many of the large cities of the country.

Samuel Kronick, of Toronto, entered into the manufacture of women's headwear at a time when 85% of this class of merchandise was imported. He is largely responsible for the great development of this industry which today employs over 2,500 persons, and the fact that today only 15% is imported shows what advantage to the development of the country the industry means. The annual volume of business is in excess of $4,000,000.00. The Leopolds of Montreal, are also among the leaders in this industry.

It is only within a very few years that the manufacture of silk fabrics has been done in Canada, and here again the Jews have taken a very important part. Morris Epstein, of Toronto, is one who has to a great extent been an important factor in this development. He employs over 300 persons in the industry and has the greater part of a million dollars invested in plant and equipment.

The music business in Canada owes its origin to Abraham Nordheimer of Toronto. Mr. Nordheimer, with his brother established the first music halls in this country in connection with their piano business, and the firm they established has always been a leader in this industry.

It has been claimed that the first who discovered the use of tobacco was a Jew, a companion of Columbus. However true that may be, it is a fact that the tobacco business in Canada has to a very great extent been developed by Jews. Henry Jacobs and Michael Michaels started the first cigar factory in Canada in 1858, in Dundas, Ont., and in 1862, moved to Montreal, where the firm they started, the Stonewall Jackson Factory, still remains in existence (a subsidiary of the Imperial Tobacco Company). In 1861, Mr. Samuel Davis started the manufacture of cigars. The firm of H. Simon and Sons was started in 1874, in Whitby, Ont., being in Hamilton and London before finally settling in Montreal. This firm is one of the largest in that line today, employing between four and five hundred hands. The foremention ed, and the Hirsch family, the Michaels, and the Goldsteins, have at all times been regarded as the pioneers of the tobacco trade in Canada. Sir Mortimer B. Davis, President of the Imperial Tobacco Company of Canada Limited may well be called the "tobacco king" of this country, and there is no individual who has done so much as he for its development. His brothers, in their time, bore names that were synonymous with this industry, and the firm name of S. Davis & Sons was one known throughout the breadth of Canada.

Mark Workman, of Montreal, has been for many years interested in some of the largest undertakings in

Canada. His firm has handled enormous contracts for the Government. Mr. Workman was President of the Dominion Steel Corporation; Chairman of the Board of Directors of the Eastern Trust Company, and a director of many other large institutions.

Jacob A. Jacobs has to a large degree developed the mineral resources of this country, and he had a large share in the building up of Canada's asbestos industry, particularly with foreign countries. He organized and was President of Jacobs' Asbestos Mines, Thetford Mines, P.Q. Mr. Jacobs erected the first large manufacturing building in the uptown district of Montreal, and he is connected with many of the large financial institutions.

Sir Mortimer B. Davis, in addition to being the head of the Imperial Tobacco Company of Canada, has served on the directorate of some of the largest banks and financial institutions in the country. He is actively interested in many of the leading commercial undertakings, and is without question one of the outstanding men in Canada.

The control and distribution of moving picture films has always been largely in the hands of Jews, and the largest chain of moving picture theatres in Canada are the show-houses built by the Allens. N. L. Nathanson, of Toronto, is perhaps the leading figure in the film and exhibiting field in Canada today, and the high standard of the "movies" in this country bears witness to the clean business methods employed.

The reclaiming of waste material, paper, metals, wool clippings, etc. is practically all in the hands of Jews, and there is nothing more valuable to the country than this, creating value out of waste. The Frankel Brothers of Toronto and Montreal, in metals, and E. Pullan, Toronto in papers, have established immense industries, giving employment to hundreds of workmen. In all parts of Canada these firms or others have their connections, salvaging waste, truly a work of benefit to the country.



GOODMAN BENJAMIN
Of Benjamin Brothers
Toronto 1835-1838.

On October 6th, 1924, on the anniversary of the founding of the Alliance Assurance Company, of London, Eng., which was organized under similar conditions by Sir Moses Montefiore and the Rothschilds, the Laurentian Insurance Company was organized in Montreal by a number of the leading Jews of Canada. The idea of a fire insurance company with exclusively Jewish capital originated with S. W. Jacobs, K.C., M.P., and Alan J. Hart, who interested a number of their friends and secured a charter from the Dominion Government. At the meeting held on the date mentioned, the following were elected directors:—S. W. Jacobs, K.C., M.P., S. Hart, Peter Bercovitch, K.C., M.P.P., Henry Weinfield, S. Wener, J. Horwitz, A. H. Jassby, E. Albert, J. Levinson, Sr., H. M. Ripstein, I. Friedman, J. S. Leo and A. Sommer, Montreal; P. Hermant, Toronto; and M. J. Fikelstein, Winnipeg. Peter Bercovitch, K.C., M.P.P., was, at the following meeting of directors, elected President.

The fur trade of Canada, both in the raw skins, and in the manufacturing end, has been very much in the hands of Jews, from its early days. The first settlers traded largely with the Indians and the medium of exchange was furs. They risked their lives in many instances on their voyages to the then little known western country, and the furs that they secured were sent over to London. In later years Henry Joseph, of Toronto, was in the fur business in a very big way, and Simon Silverman, of Montreal, founded one of the largest fur houses in Canada, Silverman, Boulter and Company. Edwin Morris was a member of the firm of Morris and Henderson, now the John Henderson Company of Montreal, many years ago. In more recent years the firms dealing in raw furs have been to a large percentage Jewish. Ascher Pierce was the organizer of the Canadian Fur Auction Sales Company Limited, and was elected vice-president of this concern. He was also the chairman of the committee for the selection of trade fur names. Harry Endleman of Sudbury is the head of the largest private fur farm in the world, an undertaking that he started unaided and on which has been expended thousands of dollars. He has his own buying posts in all parts of the north and west of Canada, as far as Alaska.

It has been claimed that Bartholomew Green, who had the first printing establishment in Canada, in 1752, at Halifax, was a Jew. The printing industry in recent years has attracted a number of members of the Jewish faith, and the United Press, Limited of Toronto, has been developed by Paul Frumharz, Charles Garfunkel and Ephraim Palter into one of the most complete plants in the country, occupying over 27,000 feet of floor space, and employing hundreds of workmen.

Between 1896 and 1906, the firm of L. Cohen and Son, of Montreal, had a fleet of dredges under contract to the Dominion Government and during this time they deepened practically every tributary of the St. Lawrence between Lake Ontario and Quebec. They were the first and up to the present time have remained the only Jewish firm to enter into this class of undertaking.

The Mond Nickle Company Limited, of which the Right Honourable Sir Alfred Mond is Chairman, have their plant located at Coniston, Ont., and the entire town is owned by the company, whose employees compose its population.

It is not the intention in this review of Jews in the Commercial Life of Canada to show that they control the different industries referrred to, but to show that it is only just that to them belongs the credit of the greatest development. It is a common economic fact that in order to succeed in business a man must be absolutely honorable and enjoy the confidence of those with whom he deals. In answer to a question as to why the Jew was so proverbially successful in business, George Bernard Shaw replied "that to be successful a man's word must be his bond," and this he had always found the case with the Jews!



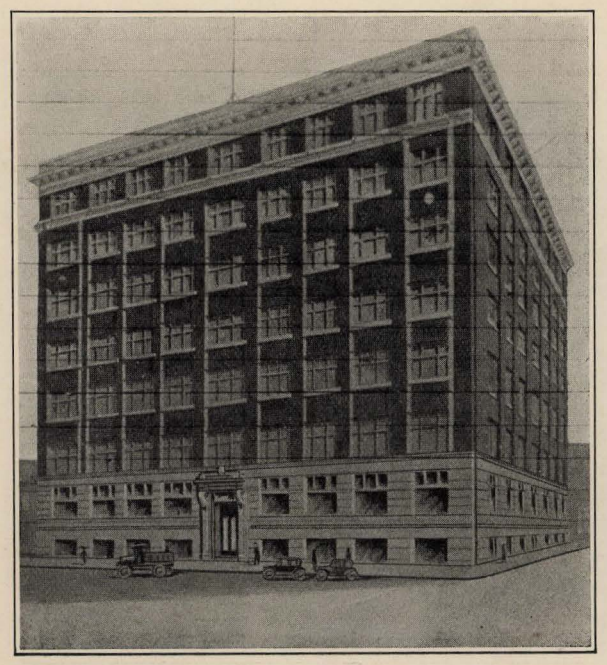
JACOBS BUILDING, MONTREAL
Erected and owned by J. A. Jacobs



SOMMER BUILDING, MONTREAL
Erected and owned by A. Sommer



FEDERAL BUILDING, TORONTO
Erected and owned by Yolles and Rotenberg



TEXTILE BUILDING, TORONTO
Erected and owned by Gelber Brothers



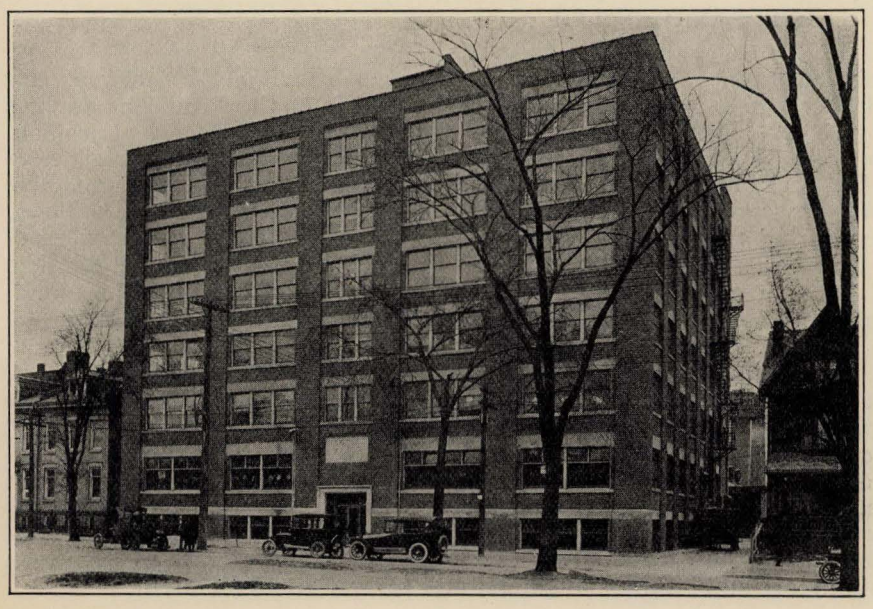
UNITED PRESS BUILDING, TORONTO
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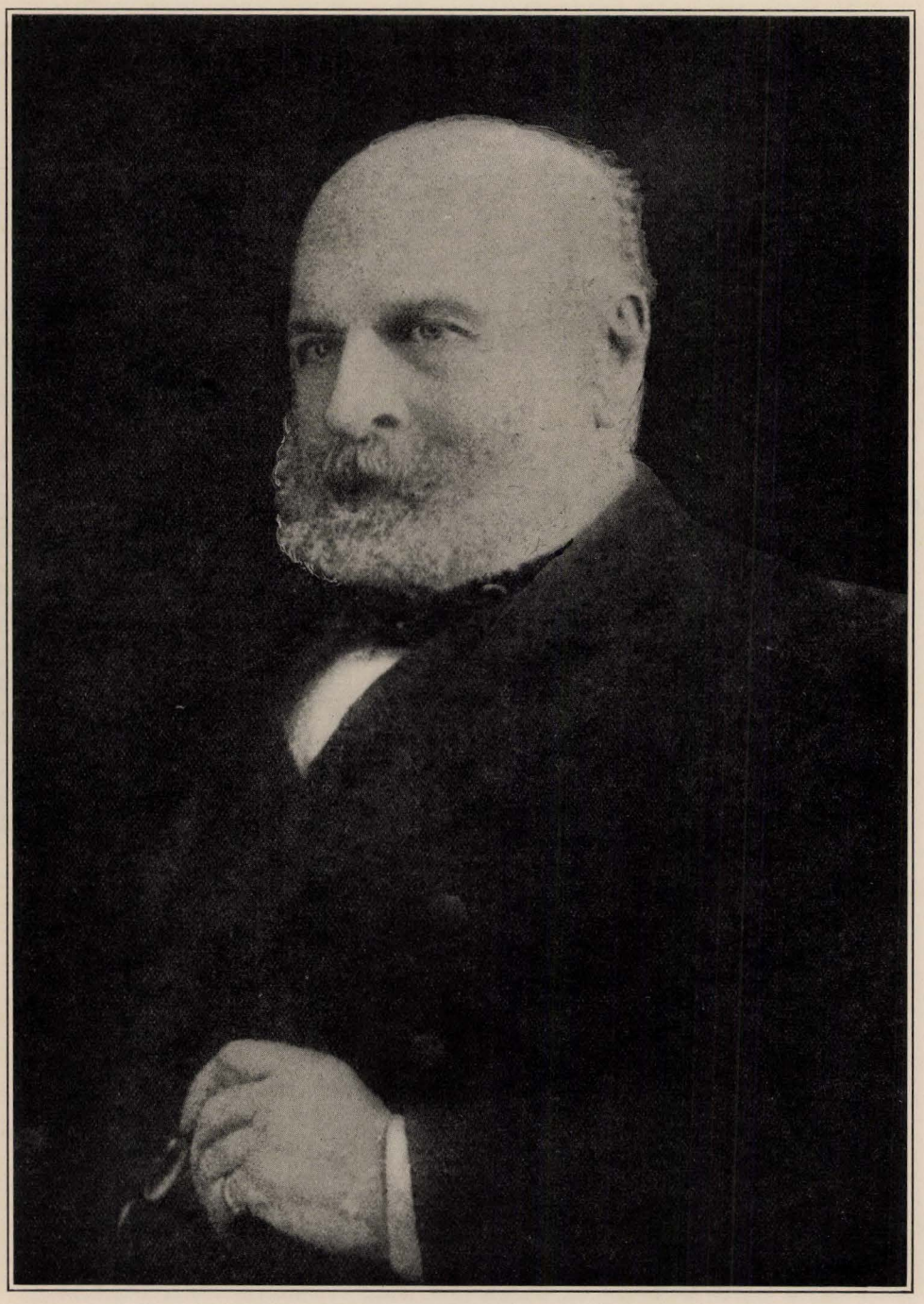
GELBER BUILDING, TORONTO
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RABINOVITCH BUILDING, MONTREAL
Erected and owned by Geo. Rabinovitch



SPADINA BUILDING, TORONTO
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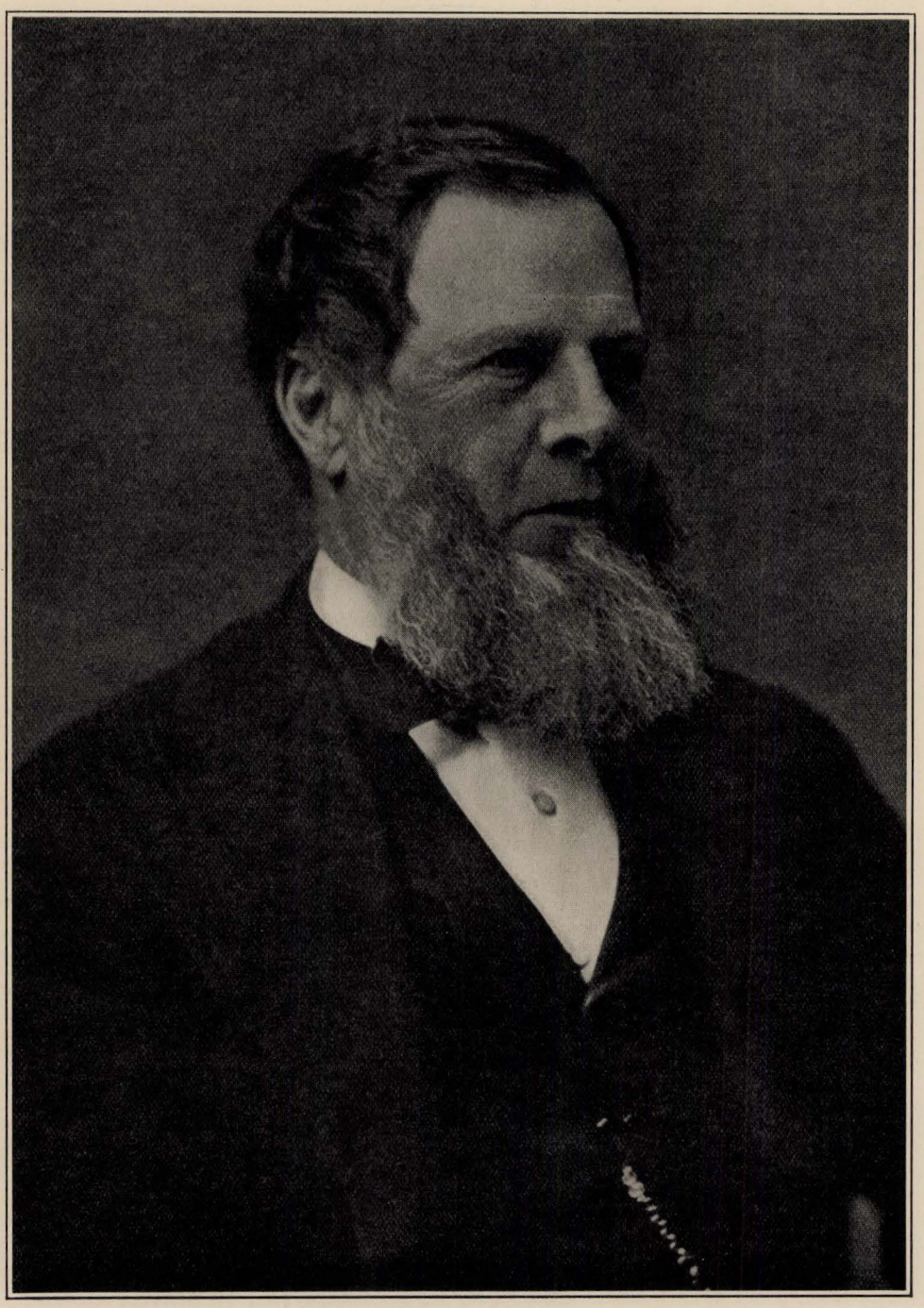
JACOB HENRY JOSEPH

JACOB HENRY JOSEPH, for over seventy years one of the best known figures of Montreal, was born at Berthier, Quebec, in 1814, the son of Henry and Rachel (Solomon) Joseph. He moved to Montreal in 1830, with his parents, and resided in that City until his death, which took place February 28th, 1907. He served as an officer with the Government forces during the Papineau Rebellion in 1837-8, and for a time was entrusted with the carrying of despatches between Sir John Colborne, Governor of Lower Canada, and General Wetherall, then in command of the Government troops on the Richelieu. Jacob Joseph at all times occupied a commanding position in the commercial affairs of Canada. He was one of the organizers of the first telegraph line in Canada, which entered the United States by way of Plattsburg. He actively promoted the construction and served on the directorate of the earliest railways in the country. He took a prominent part in the opening of several banks, and was one of the originators of the Union Bank, and was an original shareholder of the Bank of British North America. He was also an original member of the Provident Savings Bank, but he never took office on the Board. For many years he was President, and the largest shareholder of the Montreal Elevator Company. He was an active member, and at one time the Vice-President of the Board of Trade, and it was due to his efforts that the offices of Port Warden and Harbour Inspector were established. At one time Mr. Joseph was a partner in the Newfoundland Telegraph Co. He was a large holder of real estate. Mr. Joseph took a leading part in the communal life of the city, and among other institutions that he was identified with were the General Hospital, Mercantile Library, Art Association, Mechanics Institute, and the Natural History Society, of which he was a Vice-President. He was married to Miss Gratz, niece of that Rebecca Gratz from whom Sir Walter Scott drew his famous character of Rebecca, in "Ivanhoe". He was survived by two sons, Henry and Horace of Montreal, three daughters, and several grand-children.



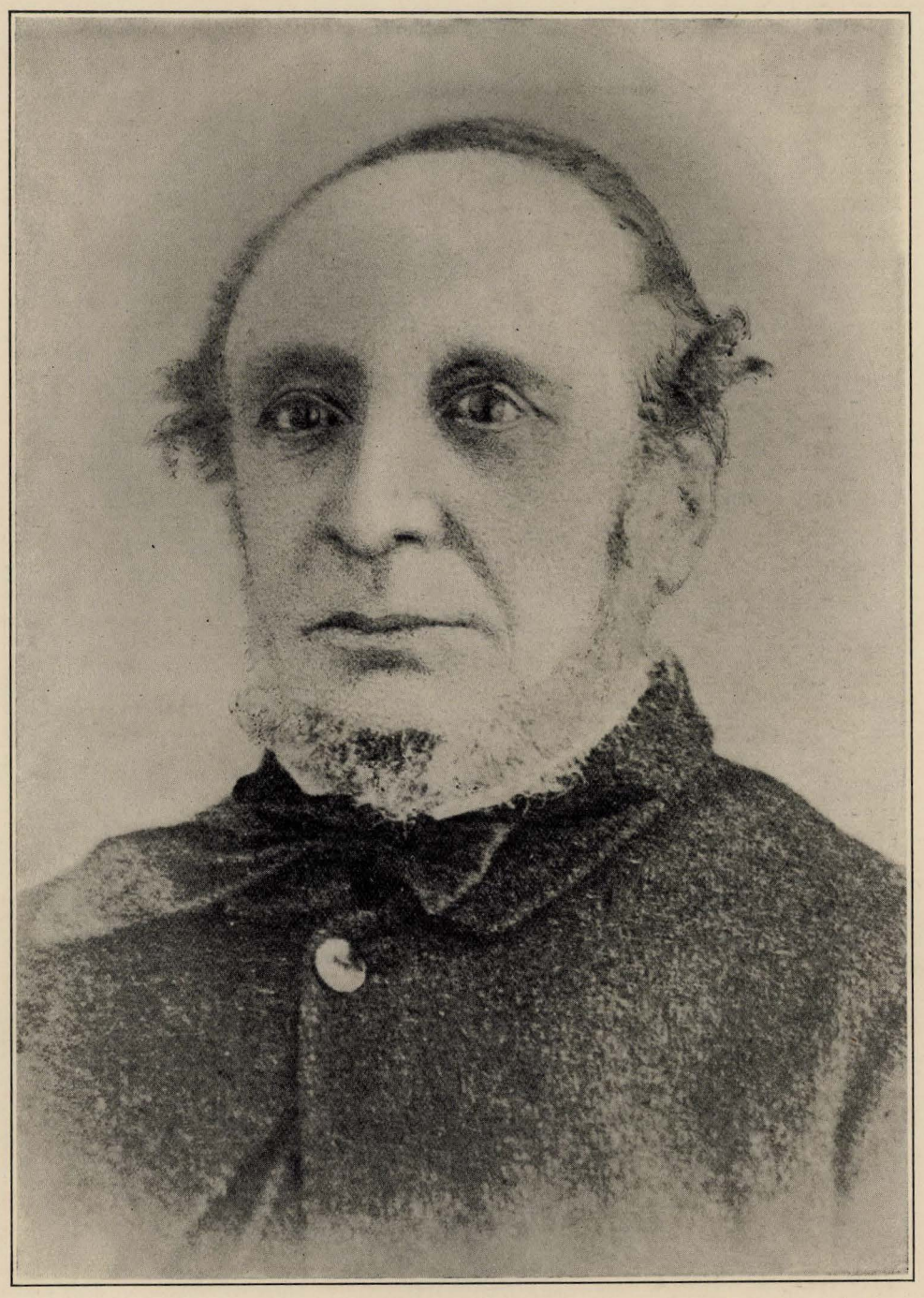
JESSE JOSEPH

JESSE JOSEPH was born at Berthier, Quebec, July 16th, 1817, the son of Henry and Rachel (Solomon) Joseph. In his early days he studied law, which proved of great advantage to him in his after life. He was ranked as one of the foremost men of Canada, and there were scarcely any local enterprises during his day that he was not actively connected with. He was the founder of Canada's trade with Belgium, and developed this industry to a large extent. For many years he was Belgian Consul in Montreal, and as a recognition of his valuable services, he was created a Knight of the Order of Leopold by the King of Belgium, and though authorized to do so by the British Government, he never assumed the title. As President of the City Passenger Railway of Montreal, and the Montreal Gas Company, he was prominently before the public. He was appointed director of the Street Railway Company in 1877, and in 1884 was appointed President, resigning in 1892. Mr. Joseph's reasons for resigning were chiefly that he had no confidence in electricity. He was appointed director of the Gas Company in 1864, and President in 1887. He was the founder of the Montreal Telegraph Company, and up to the time of his death was a director of the Great Northwestern Telegraph Company, now the Canadian National Telegraph Company. He was also a director of the People's Telegraph Company, the Banque Nationale, and of several Canadian cotton companies. Mr. Joseph was one of the largest real estate owners in Montreal, and built and operated the Theatre Royal, in its time the leading play-house in Canada. He entertained largely, and was known for his hospitality. His home was the centre of the social life of the city, particularly during the military occupation of Montreal. He was a very unassuming personage and disliked publicity. No appeal for charity was made to him in vain, though he most often gave anonymously. For over fifty years, Mr. Joseph was a Trustee of the Spanish and Portuguese Synagogue, Montreal, and at the time of his death which took place February 24th, 1904, he was President.



ABRAHAM JOSEPH

ABRAHAM JOSEPH was born at Berthier, Quebec, on November 14th, 1815, the son of Henry and Rachel (Solomon) Joseph. After the death of his father, which took place in 1832, he moved to Quebec City, where he resided until his death, on March 20th, 1886. In March, 1846, he was married to Sophia, daughter of Samuel and Sarah (Hart) David, and had four sons and seven daughters. Abraham Joseph was a successful business man, and his name was identified with almost every commercial enterprise of his time, in most cases as a director. For a number of years, he was President of the Quebec Board of Trade, and later became President of the newly formed Dominion Boards of Trade. He was one of the original directors of the Banque Nationale, and was a member of the Board of that institution which sat together for eleven years without change. Mr. Joseph resigned from the directorate of this bank to take the Presidency of the Stadacona Bank, which office he held until this bank was wound up. He was a member of the Quebec City Council, and at one time was a candidate for the mayoralty, being defeated by a very few votes. For over thirty years he was Vice-Consul for Belgium. He took a lively interest, but no prominent part in politics. During the Papineau Rebellion in 1837-8, Mr. Joseph served with the Quebec Light Infantry, attaining the rank of Major. Intensely proud of his English descent, Mr. Joseph was a life member of St. George's Society, and was several times its President. Although in his days there was no organized Jewish community in Quebec, Mr. and Mrs. Joseph maintained a completely Jewish atmosphere in their home, and were as highly regarded by their Roman Catholic and Protestant, as by their Jewish neighbors. He was at all times regarded as the leader of his community, and it may be said that he was without enemies. He was the founder of the wholesale grocery business, which is still in existence, under the name of Joseph & Co. Mr. Joseph was a member of the Stadacona, Garrison, and Tandem Clubs, Quebec. His son, Andrew C. Joseph, succeeded him as Belgian Consul.



WILLIAM HYMAN

WILLIAM HYMAN, in his lifetime the most prominent resident of the Gaspe Coast, was born in Russia in 1807, and settled in Gaspe in 1843. He established one of the largest fishing industries on the Atlantic Coast at Grand Greve, a business that is still being carried on by his sons and grandchildren. His business capacity was very great, and the establishment under his able management prospered so much, that it became one of the largest concerns of its kind in Canada. He was one of the first to develop the great cod-fish industry in this country. Mr. Hyman took an active interest in public affairs in Gaspe and was early in his residence there appointed a Justice of the Peace and Magistrate. When the township of Cape Rosier was incorporated in 1858, Mr. Hyman was elected its first Mayor and he continued to occupy the civic chair without interruption, until his death which took place on December 8th, 1882, at his winter residence in Montreal. For over twenty years, Mr. Hyman had officiated as Justice of the Peace. He took a great interest in all Jewish communal undertakings in Montreal, and was a liberal supporter of all their institutions. For many years Mr. Hyman held a commission as Captain in the militia, and he saw active service at the time of the Fenian Raids. He was generously disposed towards the poor and needy and gave assistance to many families in their want. He advanced provisions to the poor on the Gaspe Coast in the winter especially when they could get none anywhere else, and as the people in their poverty were unable to repay him, he incurred great losses through his generosity. He was a just and upright man in his business dealings, faithful and kind to his friends, an indulgent father, a devoted husband, and his death left a great void in the communal life of the Gaspe Coast. He was survived by three sons, the late Isaac E. and Horatio and Jacob Hyman of Gaspe, and five daughters, the late Mrs. Joseph Youngheart and Mrs. R. M. Levine of Montreal; and Mrs. John Luce of London, England; Mrs. J. H. Loryea of St. Matthews, South Carolina; and Mrs. Wm. Goldstein of Toronto.



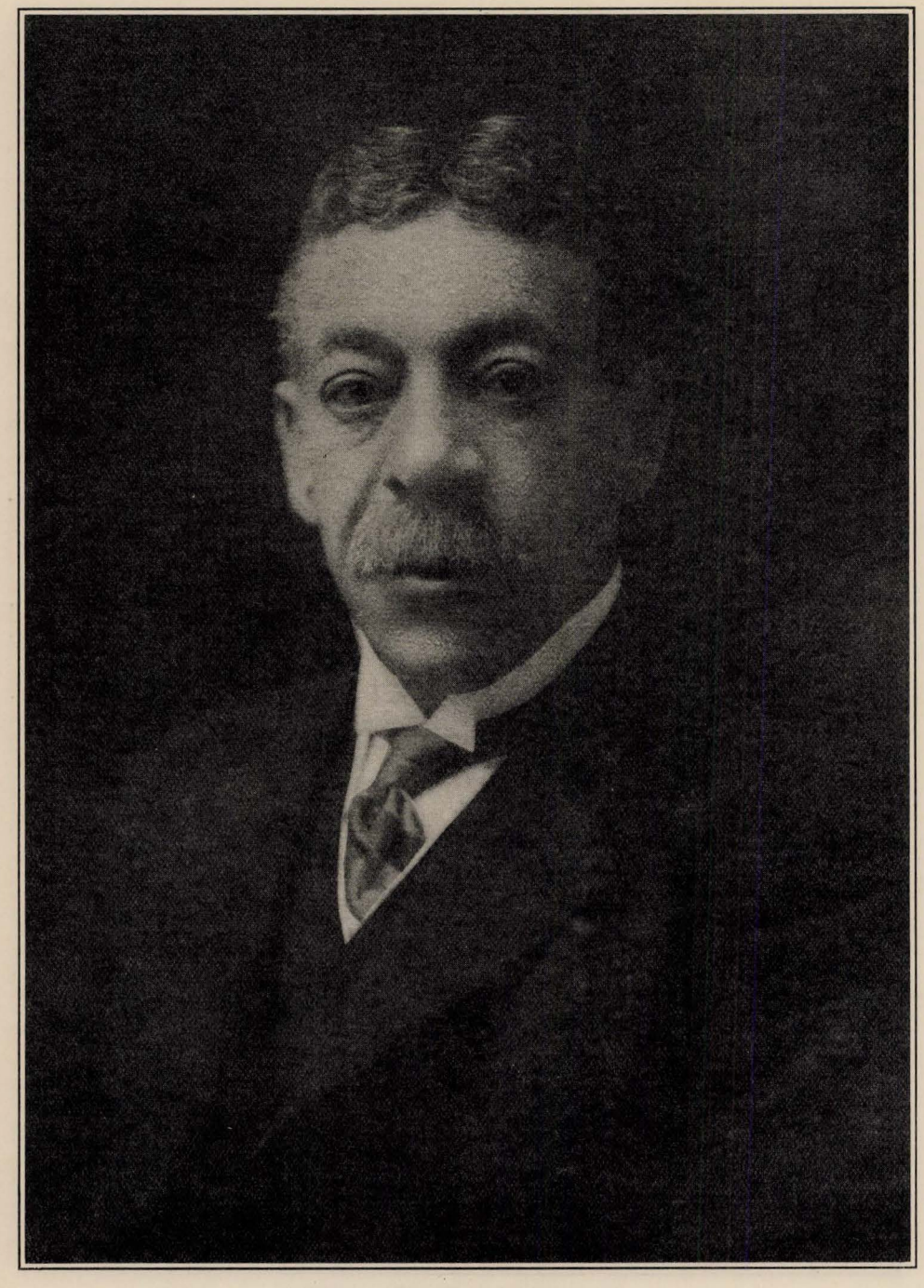
ABRAHAM NORDHEIMER

ABRAHAM NORDHEIMER was born in Bavaria, of an old and aristocratic Jewish family, and was one of eight sons. One of his brothers was Dr. Nordheimer, of European and American fame, and a distinguished Oriental scholar and author, who held a professorship in the Theological Seminary of New York, and at whose instigation Abraham and his younger brother Samuel, went to New York, in 1839. There they attended classes at college, to acquire a knowledge of the English tongue. Abraham Nordheimer was an eminent musician and pianist, and followed the musical profession. His many gifts and accomplishments made him a social lion amongst the old Knickerbocker families of New York, and it was there that he met General Torrance, of His Majesty's 23rd Regiment of Foot, then stationed at Kingston, Upper Canada, who induced him to move to Kingston, there to give musical tuition in the family of Sir Charles Bagot, the Governor General. Shortly after he organized, in connection with a piano and music room, the first musical society in Upper Canada, and which he himself conducted. Samuel Nordheimer joined him there, and the music house of A. & S. Nordheimer was established, some years later the headquarters of the firm being removed to Toronto. The firm met with great success, owing to the ability and energy of the brothers. To them Canada owes in a great measure its musical taste, as they also induced and assisted to settle in Canada the better grade of professional musicians. They were also the first to build, in connection with their business, a concert and music hall. This innovation was subsequently imitated by the larger American music firms. Abraham Nordheimer was prominent in all questions affecting the community where he resided, and he was one of the first members of the Toronto Hebrew Congregation (now the Holy Blossom Synagogue). He was the donor of the land on Pape Avenue, used by the Congregation as a cemetery, and one of the earliest graves in the cemetery is that of a member of his family. Abraham Nordheimer died in 1860 whilst on a visit to Germany.



THE LATE CHARLES KING

THE late Mr. Charles King, for over sixty years an outstanding resident of Ontario, was born at Prague, Bohemia, on December 28th, 1837. As a boy, he served his full apprenticeship in his uncle's tannery in Prague. This concern was the largest tannery in Bohemia. At the age of seventeen, he sailed for New York, where he entered the same business, and where he remained for ten years. Through his firm, he was sent to Toronto, Canada, where business relations had already been established. A small tannery situated in Whitby, Ontario, gave him the opportunity of starting for himself, and in 1863, he commenced the business in Whitby, which he carried on until his death, and which is still continued by two of his sons. Mr. King can be called the father of Whitby, and he saw the town grow from a small village to its present size and importance, much of which development being due to himself. For nearly a half a century, Charles King was an active public servant in his town and county. He served for some years in the municipal affairs of the town, and was for over twenty-five years on the Board of Education, at various times being its Chairman. He occupied in succession all the offices in the gift of the town, and in 1888, he was Warden of the County of Ontario. He took an extremely active part in political matters, but declined leadership. In 1904, although continuing his interest in the business, he removed to Toronto, where he resided until his death, which took place on February 22nd, 1915. Mr. King was for many years a member of the Toronto Board of Trade. He was a Royal Arch Mason. He took a keen interest in communal affairs in Toronto, and was a supporter of most of the charitable institutions of that city, and was one of the oldest members of the Holy Blossom Synagogue. In 1866, he was married to Miss Henrietta Kohn, and he was survived by his widow and six sons, Samuel of Toronto, Joseph and Theodore of Whitby, Adam, Leon and William of New York; and three daughters, Mrs. Goodman of New York, and Mrs. Charles Draimin and Miss King of Toronto.



THE LATE HYMAN MILLER

THE LATE MR. HYMAN MILLER was born in Birmingham, England, March 10th, 1856, the son of the late Alexander Miller. He arrived in Toronto in 1861 with his parents, and was educated in that city. In the seventies, he entered the employ of M. & L. Samuel & Co., and when this firm became M. & L. Samuel, Benjamin & Co. in 1879, he was sent out to Winnipeg as travelling salesman. Seeing a great field before him in Winnipeg, he entered the wholesale hardware business there in 1882, forming a partnership with Fred W. Morse and F. Morton Morse, under the firm name of Miller, Morse & Co. The partnership gradually extended its business, until it became the largest hardware business in the Canadian West. In 1904, it was incorporated under Dominion Charter, under the name of Miller-Morse Hardware Co. Ltd. Mr. Miller was elected President of the Company, a position which he retained till his death, and which is today held by his son, C. A. Morell Miller. Mr. Miller was also interested in various other enterprises, and was Director in the Beaver Lumber Co.; The Western Terminal Elevator Co.; The Western Elevator Company; and the Prairie Elevator Company. He was a member of the Winnipeg Board of Trade, and for years was an active member of the Freight Rate Committee of this board. He was a prominent member of the St. Charles Country Club; the Carleton Club; and the Winnipeg Hardware Association. He took quite an interest in the early days of the Jewish community in Winnipeg. For a number of years he was one of the Trustees for the Russo-Jewish Committee, which established a fund for the relief of victims of the Russian persecutions. He also acted in an advisory capacity in the Mansion House Relief Committee, in respect to their lands in the West. Mr. Miller was a founder of the Winnipeg Hebrew Orphanage. He was married to Sarah, daughter of Moses Samuel Morell, and had two sons, Cecil Morell and Charles Alexander Morell. Mr. Miller was a member of the Ionic Lodge, A.F. & A.M., and of the Holy Blossom Synagogue, Toronto, of which his father was at one time a President.



SIR MORTIMER B. DAVIS, MONTREAL

SIR MORTIMER B. DAVIS, President of the Imperial Tobacco Company of Canada, Ltd., and one of the outstanding members of the Jewish race in Canada, was born in Montreal, February 6th, 1866, the third son of the late Samuel Davis of that city. He was educated at the Montreal High School, and at an early age started a commercial career, first travelling for his father's firm. Some years later he became manager, and under his supervision, the business assumed very large proportions. In 1895, when the American Tobacco Company of Canada was organized, he was elected President, and some years afterwards, on the formation of the Imperial Tobacco Company of Canada, Ltd., he was elected President of this concern, which office he still occupies. No man has done more to encourage the tobacco industry in this country than Sir Mortimer, and he is justly called the "Tobacco King" of Canada. He is also interested in many other large enterprises. Sir Mortimer has always taken a very active interest in all communal and charitable undertakings, and his interest is not confined to any one creed. His contributions to charity and relief have amounted to enormous sums. In 1913, he endowed a chair in Laval University. He is one of the founders of the Mount Sinai Sanatorium at St. Agathe des Monts. He is an active supporter of the Temple Emanu-El, of which his father was one of the founders, and he served for some years as Vice-President. Sir Mortimer comes by his philanthropy naturally, as both his father and mother were two of the most outstanding communal workers in Montreal. He is a Director of the Montreal Horticultural and Fruit Growing Association, and of the Royal Montreal Golf Club, and is a member of the Mount Royal; St. James; Montefiore; Montreal Hunt; Montreal Jockey; Forest and Stream; and Royal St. Lawrence Yacht Clubs. Of late years he has made his winter residence in France. In 1917, he had the honour of knighthood conferred on him by His Majesty King George V, in recognition of his munificent philanthropic work, being the first Canadian-born Jew to receive this honour.



Photo by Notman

MARK WORKMAN, MONTREAL

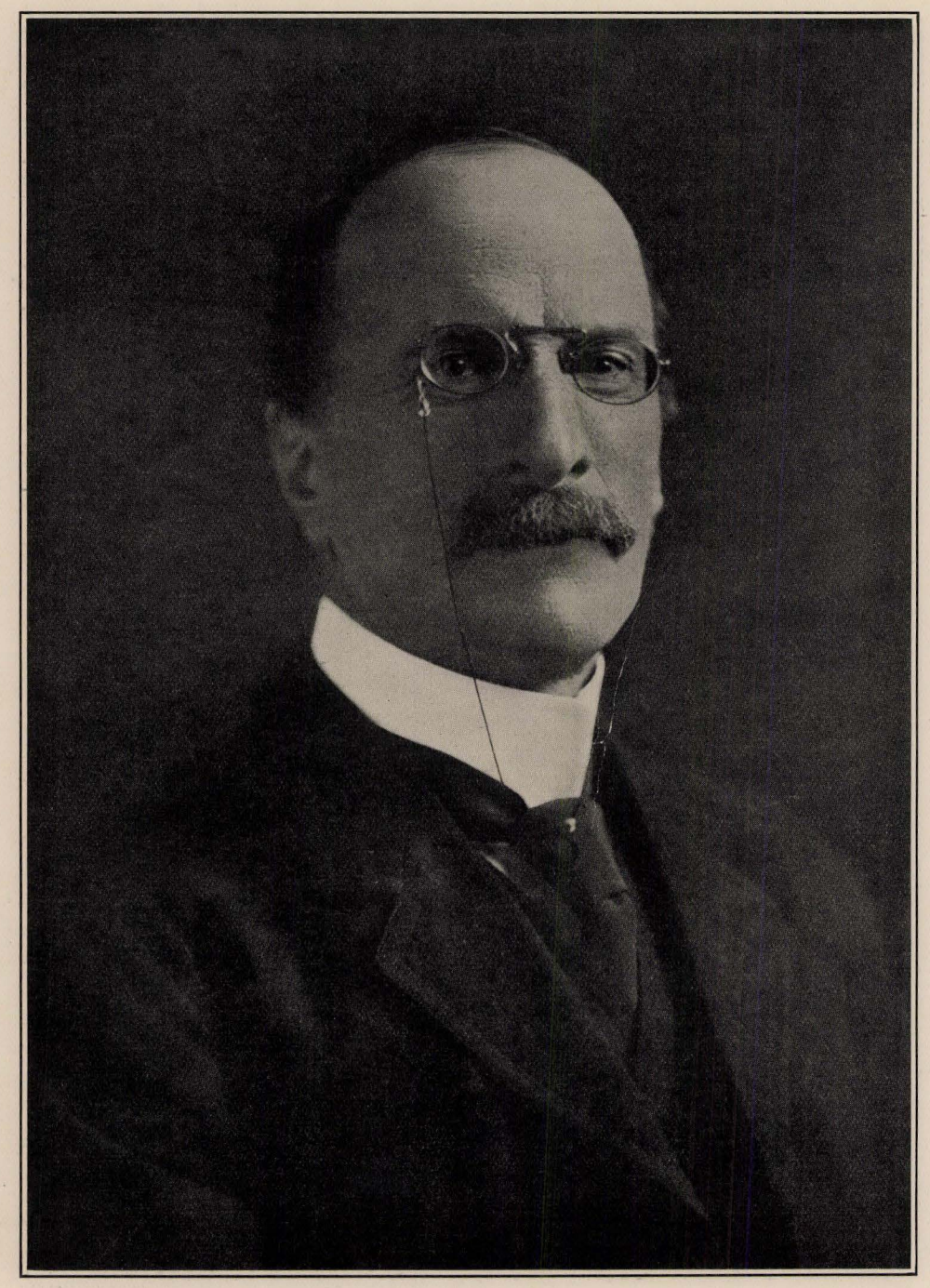
MARK WORKMAN was born in Buffalo, New York, on August 4th, 1864, the son of Isaac and Sarah (Rosenthal) Workman. He received his early education in the public schools of Buffalo and came to Montreal in 1876, joining with his father in the clothing business. In 1880, being but 16 years of age, he became the head of the business and with wonderful instinct and untiring effort made his enterprise grow until he incorporated in 1906, when his travellers covered the whole of Canada. For over a quarter of a century, Mark Workman Company, Limited has supplied military clothing to the British and Canadian Governments and during the war they handled enormous contracts. Apart from his clothing business, Mr. Workman has taken a very active part in Canadian industry, and he is a Director of many important concerns. In 1916 he became President of the Dominion Steel Corporation, of which he was one of the largest shareholders. He is also Vice-President of the Jacobs' Asbestos Co. Ltd., Thetford Mines, Quebec; and Chairman of the Board of Directors of the Eastern Trust Co., Montreal. Although a very busy business man, Mr. Workman has not overlooked his part in the welfare of his less fortunate co-religionists, and his communal activities have been very great and he has given many thousands of dollars to charity. He can always be depended on to assist in welfare work. He is one of the founders of the Mount Sinai Sanatorium, of which he was President, and for some years was Treasurer of the Temple Emanu-el, Montreal. He is a life governor of the Montreal General Hospital and other institutions. He is a member of the Montefiore, Mt. Royal, (Montreal), Rideau (Ottawa), Laurentian (Ottawa), Manhattan (New York), and Cape Breton Yacht (Sydney, N.S.), Clubs. Mr. Workman also belongs to the Masonic Order and to the Royal Guardians. In 1884, he was married to Rachel Lewis, of Syracuse, New York, and he has one son, Edward, who served as a lieutenant in the Army, and four daughters, Mrs. Nathan Gordon, Mrs. G. Phillips and Miss Nina Workman of Montreal, and Mrs. Harry Rosenthal, Ottawa.



Photo by Notman

LYON COHEN, MONTREAL

LYON COHEN, one of the outstanding leaders of Jewish welfare work in Canada, is the eldest son of the late Lazarus and Fanny (Garmaise) Cohen, and was born in Poland on May 11th, 1868. In 1888, he joined the firm of Lee & Cohen, later becoming partner with his father in the firm of L. Cohen & Son, Coal Merchants and Dredging Contractors. In 1895, he established the W. R. Cuthbert Co., Brass Founders, and in 1906 organized and became President of The Freedman Company, Wholesale Clothing Manufacturers. In 1919, he organized and was President of Canadian Export Clothiers Ltd., and was President of the Clothing Manufacturers' Association of Montreal. In 1897, he founded "The Jewish Times", the first Jewish paper in Canada. He was Chairman of the Committee formed to obtain equal rights for Jewish children in the public schools. He was President of the Baron de Hirsch Institute in 1908-12; Chairman, Committee to Federate Jewish Charities, 1915; President, First Jewish Congress, 1919; President, Canadian Jewish Committee for Relief of War Sufferers; President, Associated War Relief Societies of Canada; Hon. President, Federation of Jewish Philanthropies of Montreal; Vice-President, Zionist Organization of Canada; Chairman, Canadian Committee, Jewish Colonization Association of Paris; and is an ex-honorary President of the Y.M.H.A. For many years he has been President of the Shaar Hashomayim Synagogue, Montreal, the largest Jewish Congregation in Canada. His communal activities are not confined to his own creed and he is a Governor of the Montreal General Hospital and Western Hospital, Director of the Civic Improvement League and Director of the Boys' Farm, Shawbridge, Quebec. Mr. Cohen is a member of the Montefiore Club, of which he was a President, and also of the Canadian and Montreal Reform Clubs. On February, 17th, 1891, he was married to Rachel, eldest daughter of the late Mr. and Mrs. N. Friedman, of Montreal, and has three sons, Lieut. Nathan Bernard, Capt. Horace Rives and Lawrence Zebulum, and one daughter, Miss Sylvia Lillian Cohen.



MONTEFIORE JOSEPH, QUEBEC

MONTEFIORE JOSEPH, a member of one of the oldest Jewish families in Canada, and one of the most public-spirited residents of the City of Quebec, was born in that city, September 21st, 1851, the son of the late Abraham and Sophia (David) Joseph. He received his education at the public and high schools of Quebec, and at McGill University, from which he graduated in 1869, with the degree of Bachelor of Arts. He was married in 1882, to Annette, daughter of the late Henry and Rosetta (De Sola) Pinto, of London, England, who died on October 18th, 1921. Mr. and Mrs. Joseph had three sons, the late Abraham Pinto (who died in 1922), Edward Cecil of Quebec, and Kenneth de Sola of Toronto, and two daughters, Mrs. Martin Wolff of Montreal, and Miss Rosetta Joseph of Quebec. On graduating from the University, Mr. Joseph entered the wholesale grocery firm of A. Joseph & Sons, in partnership with his father and late brother, Andrew C. Joseph. On the death of the latter, he carried on the business alone, under the firm name of Joseph & Company, a concern which is held in the highest respect throughout the Province of Quebec, and wherever they have business connections. Mr. Joseph has always taken a leading part in the communal life of his city, irrespective of creed, and is recognized as the representative member of the Jewish community of Quebec. He is keenly interested in all public questions, and for some years he was President of the Quebec Board of Trade. Mr. Joseph has always been keenly interested in amateur sports and athletics. He is a past President of the Quebec Snowshoe Club, and is President of the Quebec Skating Rink. He is an enthusiastic wheelsman, and is very fond of all outdoor exercises. Although a life-long resident of Quebec, he has always been a member of the Spanish and Portuguese Synagogue of Montreal, an institution of which his grandfather was one of the early members. Mr. Joseph is much interested in historical study, and is an enthusiastic stamp collector. He saw service at the time of the Fenian Raids.



Photo by Notman

J. A. JACOBS, MONTREAL

JACOB ABRAHAM JACOBS is one of the leading figures in the development of the natural resources of Canada. He was born in Montreal, November 12th, 1874, the son of the late Abraham Jacobs, of Montreal. He was educated at the Montreal High School and at the Commercial College, from which he graduated in 1894. In 1902, Mr. Jacobs was married to Stephanie, daughter of the late Nathan Lewis of Montreal, and he has one son Reginald, and two daughters, the Misses Natalie and Pauline Jacobs. He organized and operated for many years the Canadian Underwear Company of Montreal. Mr. Jacobs was always interested in mining and he took a very prominent part in the Cobalt fields. He organized several of the leading mining companies of that region and was the President of the Kerr Lake Mine, Nova Scotia Mine, and others. Mr. Jacobs also became largely interested in the asbestos industry of Canada and organized and became President of the Jacobs' Asbestos Company, Thetford Mines, Quebec. He was one of the pioneers in exporting Canadian asbestos to foreign fields. In 1910, Mr. Jacobs erected the first large manufacturing building in the uptown district of Montreal, the Jacobs Building on St. Catharine Street, which still is one of the finest sights of this street. Mr. Jacobs has always taken a most active interest in communal undertakings in Montreal. He organized the campaign for the Mount Sinai Sanatorium, the first large campaign held by the Jews of Montreal, which was organized in his building. He obtained the first large subscriptions to charitable organizations and for years has always headed campaigns of this nature. He was one of those instrumental in the organizing of the Montreal Hebrew Orphans' Home, and was one of the first four who subscribed $10,000.00 each towards its erection. Mr. Jacobs is a member of the Montreal Reform, Montefiore and Canadian Clubs. He is on the Canadian executive of the Jewish Colonization Association, and is a member of all Jewish societies. He is an enthusiastic amateur farmer, and his farm at Rougemont is a model one.



HARRIS VINEBERG, MONTREAL

HARRIS VINEBERG, President of H. Vineberg & Co. Ltd., and one of the pioneer clothing manufacturers of Canada, was born in December (Chanukah) 1855, in Lithuania, then a part of Russia, the son of Lazarus and Malca Vineberg. He was educated at the Chedar in his native town, and through private tuition. In 1872 he came to Canada, settling in Montreal, and for over forty years he has conducted the wholesale clothing business of H. Vineberg & Co. Ltd., Montreal, and during this period his travellers have covered all parts of Canada. He was the pioneer in advertising the brand of his product. Mr. Vineberg had the honor of being elected the first President of the Baron de Hirsch Institute, and was one of those who made the arrangements with the Baron de Hirsch for the endowment of that institution. At that time, 1888-1892, the Society had no home of its own, but through the efforts made by Mr. Vineberg and others they received a large number of donations and were able to purchase the building that they formerly occupied on St. Elizabeth Street. He has always taken a keen interest in all philanthropic and charitable movements among the Jewish population of Canada and his assistance and advice have at all times proved of inestimable value in the various undertakings by the people of Montreal. He is a Life Governor of both the Montreal General Hospital, and the Baron de Hirsch Institute. Mr. Vineberg was many years a trustee of the Shearith Israel Synagogue, Montreal, and is at the present time one of its senior members. At the time of the building of the McGill College Avenue Synagogue, he was the Secretary of the Shaar Hashomayim congregation. He is a member of the Canadian Manufacturers' Association, and of the Montreal Board of Trade. On October 23rd, 1877, he was married to Lily Goldberg, daughter of the late Rev. Hyman Goldberg, of the Spanish and Portuguese Synagogue, Montreal, and he has three daughters, Mrs. I. Cohen, Mrs. A. J. Hart, and Mrs. A. Z. Cohen, all of Montreal. Mr. Vineberg is a member of both the Spanish and Portuguese, and the Shaar Hashomayim Synagogues.



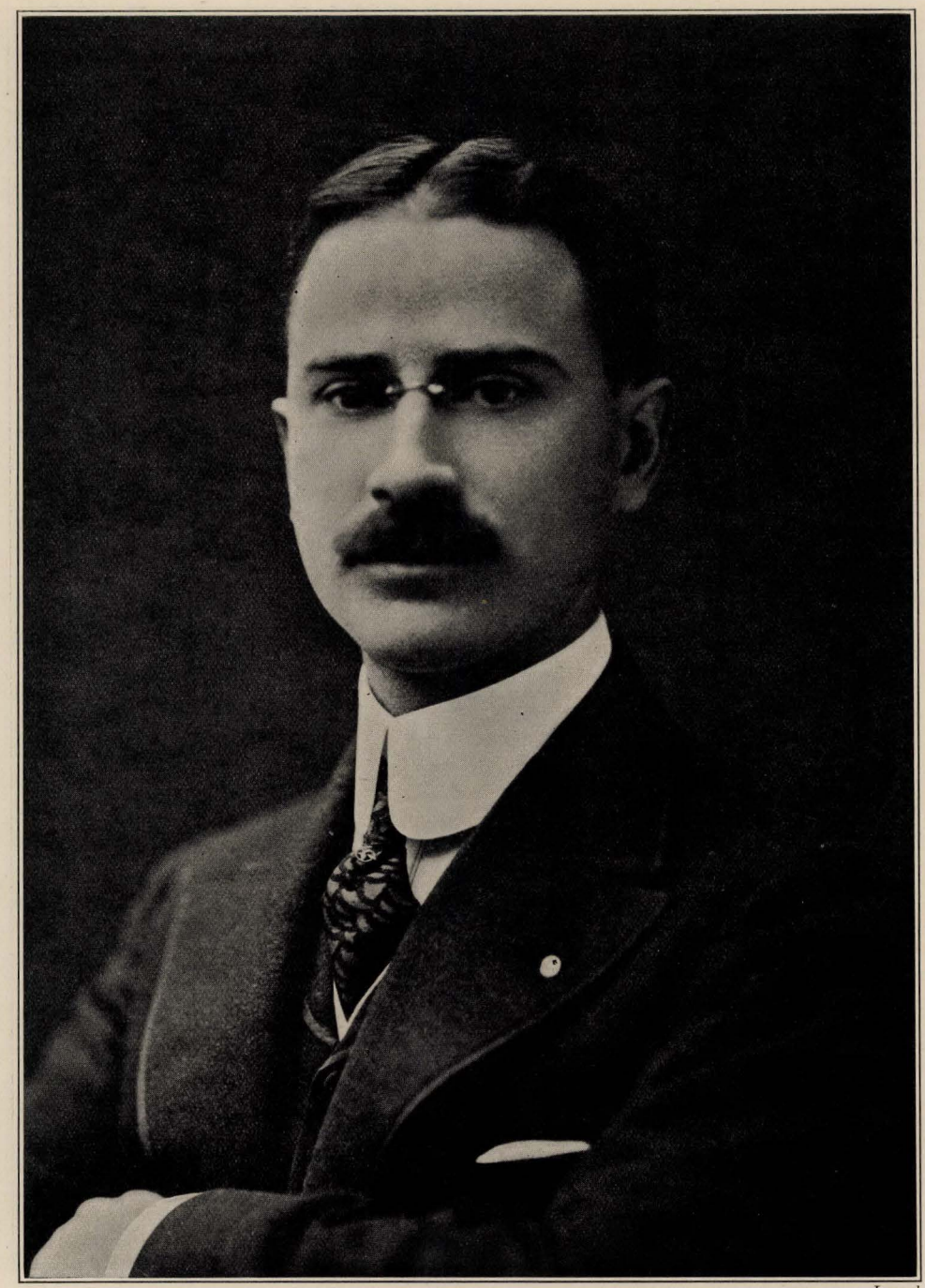
A. SOMMER, MONTREAL

ABRAHAM SOMMER, President of A. Sommer & Co. Ltd., is one of the pioneers in the manufacturing of women's wear in Canada. He was born in Lodz, Poland, on February 1st, 1878, the son of David and Sophie (Klaper) Sommer. He went to the United States with his parents when a young boy, and after receiving his education in the public schools of New York City, he served his apprenticeship in the women's garment manufacturing industry. After acquiring a thorough practical knowledge of this business, he went to Montreal in 1901, and shortly afterwards organized the firm of A. Sommer & Co. Ltd. He developed this business into one of the largest of its kind in Canada, with a nation-wide reputation, and some years later with a brother, organized and became President of the Queen Dress and Waist Co. Ltd., Montreal. Mr. Sommer has been recognized as the outstanding authority in Canada in the women's wear trade, and he has done more for this industry than any other one person. He is also interested in the retail business and is the President of Sommer's Limited of Vancouver, B.C. He is President of the Metropolitan Realty Co., Montreal, and erected the largest loft building in Montreal, the Sommer Building on Mayor and Ontario Streets. Mr. Sommer is not too busy to devote both time and money to communal work, and he is a life governor of the Montreal General Hospital; Western Hospital; Protestant Hospital for the Insane; Children's Memorial Hospital; and the Baron de Hirsch Institute. He is a trustee of the Federation of Jewish Philanthropies, and is connected with practically all of the Jewish charitable institutions there. During the war, he was prominent in the Victory Loan campaigns, and he was a strong supporter for the relief of war sufferers. For many years he has been Treasurer of the Temple Emanu-El, the only reform synagogue in Montreal. Mr. Sommer is a member of the Canadian Manufacturers' Association; Montreal Board of Trade; Canadian Club; Montefiore Club; and the Canadian Club, New York City. He is married to Louise, daughter of Jacob Eisner, and has one son and two daughters.



THE RIGHT HONOURABLE SIR ALFRED MOND, BART, M.P.

THE RIGHT HONOURABLE SIR ALFRED MOND was born at Farnworth near Widnes, Lancashire, England, on October 23rd, 1868, the son of the late Dr. Ludwig Mond, F.R.S. He was educated at Cheltenham; St. John's College, Cambridge; and Edinburgh University. He graduated as barrister, Inner Temple, in 1894, on North Wales and Cheshire Circuit. Sir Alfred was first elected member of the House of Commons for Chester, representing that constituency from 1906-1910. From 1910 to 1923 he was member of Parliament for Swansea, and in the general elections of 1924 was elected member for Carmarthen. From 1916 to 1921, he was a member of the Cabinet as First Commissioner of Works, and in 1921 and 1922 he was Minister of Health. Sir Alfred is Chairman of the Mond Nickel Company, Limited; The Palestine Corporation, Limited; The Victoria Syndicate, Limited; The Power Gas Corporation, Limited; Henry Wiggin and Co., Limited; and The Amalgamated Anthracite Collieries, Limited. He is a Director of Brunner, Mond and Co., Limited; South Staffs. Mond Gas Co., Limited; British Dyestuffs Corporation, Limited; and Industrial Finance and Investment Corporation, Limited. He is a member of the Royal Institution; Vice-President, Navy League; Trustee of the Imperial War Museum; Chairman, Economic Board of Palestine; Chairman, London School of Hygiene and Tropical Medicine; President, Mansion House Association on Railway and Canal Traffic; Vice-President, Infants' Hospital, London, S.W. Sir Alfred is married to Violet, D.B.E., daughter of the late James Henry Goetze, and granddaughter of the late John Bentley, and he has one son, Henry Mond, and three daughters, Viscountess Erleigh, Lady Pearson, and Miss Nora Mond. He is a member of the Athenaeum, Reform, National, Liberal, Savile, Royal Automobile, Burlington Fine Arts, and other clubs. The Mond Nickel Company, Limited, of which Sir Alfred is Chairman, has their plant located in Ontario, nine miles from Sudbury, and the town of Coniston is owned in its entirety by the Company.



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P. HERMANT, TORONTO

PERCY HERMANT, Proprietor of the Imperial Optical Company, and one of the leading business men of Toronto, was born in Mogilev, Russia, on January 17th, 1882, the son of Aaron and Riva Hermant. He received his education by private tuition and came to Canada in 1897, settling in Toronto, where he first started his commercial career as a travelling salesman. In 1900, he went to Boston where he attended the Klein School of Optics. From 1901 to 1905, he established and became Manager of the Imperial Optical Company of St. John, N.B. In 1906, he returned to Toronto where he organized the Imperial Optical Company, which is the largest privately owned optical business in Canada, and which has branches in Victoria, Vancouver, Edmonton, Saskatoon, Regina, Moose Jaw, Winnipeg, London, Hamilton, Ottawa, Kingston, Owen Sound and Windsor. Mr. Hermant is President of the Imperial Optical Company of London, England; National Optical Company of Montreal and Quebec; Percy Hermant, Limited, Toronto; Hermant Investments, Limited, Toronto; and is a Director of the Laurentian Insurance Company, Montreal. He is a member of the Canadian Club; Empire Club; Kiwanis Club; Lakeview Golf Club; Primrose Club; Independent Order B'nai Brith; Masonic Order; Knights of Pythias; the Toronto Board of Trade; and the Canadian Manufacturers' Association. Mr. Hermant is keenly interested in all communal undertakings and charitable work in Toronto, particularly those of a Jewish nature. He is a member of the Federation of Jewish Philanthropies, Hebrew Free School and of most of the other charitable and welfare institutions of that city. Mr. Hermant is a Trustee of the Holy Blossom Synagogue, Toronto. On June 8th, 1910, he was married to Dorothy, daughter of Mr. M. L. Morris of Montreal, and he has one son, Sydney Hermant. In his communal work he has the invaluable assistance of Mrs. Hermant who has at all times since her marriage been one of the outstanding women workers of the city. She has taken an active part in the Council of Jewish Women and other societies.



A. C. COHEN, VANCOUVER

ABRAHAM CHARLES COHEN, sole proprietor of the Universal Knitting Company, Limited, Vancouver, was born at Riga, Latvia, Russia, on July 6th, 1881, the son of Siskind and Rae Cohen, now of Brooklyn, N.Y. He received his education in the public and high schools of New York City. Mr. Cohen began his career in the knitting industry in New York, and worked at this trade until 1898, when he joined the United States Army and served during the Spanish-American war with the first United States Volunteer Engineers. He re-enlisted in the regular army, and served for some years in the capacity of a non-commissioned officer. In 1909, he went to Vancouver, B.C., where he entered into the knitting business with Mackay, Smith and Blair, remaining with them until 1914, when the present company was formed. Mr. Cohen started this industry in a very small way, and he has developed it until he now employs over one hundred and twenty-five hands, and is the largest employer of needle help in Western Canada. This concern manufactures all kinds of high-grade sweaters, sweater coats, bathing suits, athletic jerseys, knit goods and novelties for both women and children, and does business in all parts of Canada, having a very fine reputation for business integrity, from coast to coast. The Universal Knitting Company, Limited, also do a large export business with the United States, Japan, New Zealand, Java and South Africa. On June 4th, 1911, Mr. Cohen was married to Laura Bertha, daughter of the late Solomon and Lena Weaver of Vancouver, and he has four sons, Samuel Irving, Theodore Solomon, Victor Allenby, and Herbert Samuel Cohen. Mr. Cohen has always taken a keen and active interest in communal affairs and philanthropic undertakings in his city. He is a past President of the Independent Order B'nai Brith, Vancouver Lodge, and is the present District Deputy of the Grand Lodge, Independent Order B'nai Brith. He is a member of the Concordia Club, Vancouver, and of the Benevolent and Protective Order of Elks. Mr. Cohen is a member of the Shaarey Zedeck Congregation.



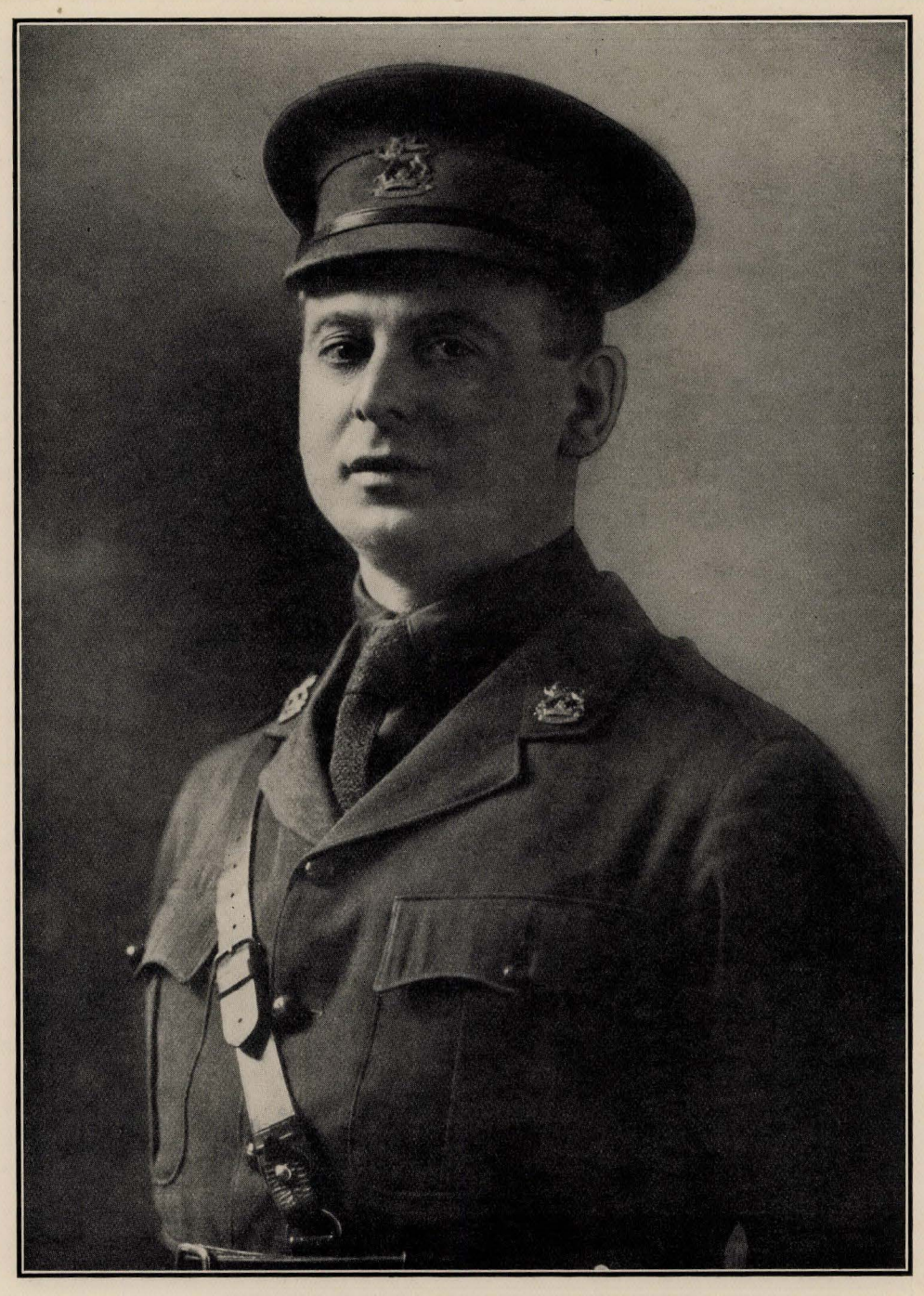
H. GREISMAN, TORONTO

HENRY GREISMAN, President of the King Suspender Company, and one of the most prominent business men of Toronto, was born in Austrian Poland, on March 9th, 1867, the son of Selig and Fegel Greisman. He was educated in his native town and was married in Poland in 1884 to Feiga, daughter of David Garten. They have three sons; Morris, Louis and Selig, and two daughters; Pearl (Mrs. H. Rotenberg) and Miss Gertrude Greisman. Mr. Greisman came to Canada in 1888, and settled in Toronto, where he has since resided. Shortly after his arrival, he started the business in which he is still actively associated, the King Suspender Company. From a very small start, Mr. Greisman has built this concern into one of the largest of its kind in Canada, manufacturing men's furnishings and having a most enviable reputation for business integrity, from coast to coast. From his early days in Toronto, Mr. Greisman has always shown his confidence in the growth of the City, and he is a large property owner and builder, the Henry Building and the Spadina Building, two of the finest manufacturing buildings in Toronto, belonging to him. He is also the owner of several large apartment buildings. Mr. Greisman has always taken a keen interest in all communal affairs, and is a supporter of almost every charitable institution in Toronto. He is a very modest man and never seeks office, but prefers to work in the background where he feels that his assistance will do the most good. He is a vice-president of the Federation of Jewish Philanthropies of Toronto, and takes a particular interest in the Jewish Old Folks' Home and the Jewish Orphans' Home. In 1890, Mr. Greisman was instrumental in organizing the Austrian congregation (Shomrai Shabbas Synagogue) which at the time occupied quarters on Queen Street, and later (in 1900) it was largely through his efforts that the present synagogue on Chestnut Street was built. For ten years Mr. Greisman was president of this congregation, and he has always held an executive office in it. He is a firm believer in the Zionist Movement and is a member of the Independent Order of Foresters, and of the Primrose Club, Toronto.



ALAN J. HART, MONTREAL

ALAN JUDAH HART, the eldest son of the late Lewis Alexander Hart and Fanny Elizabeth (Benjamin) Hart, was born at Montreal, October 4th, 1879. He is one of the fifth generation of his family to be born in Canada. He was educated at the Montreal Collegiate Institute and the Montreal High School, and at an early age entered the study of the garment manufacturing industry, first with E. A. Small & Company, Montreal, and later with the firm of A. H. Sims & Company. Some years later he became connected with H. Vineberg & Company, Montreal, and he left them to enter into the manufacturing business for himself, under the name of the Hart Manufacturing Company. He was the first man in Canada to enter into the manufacturing of women's garments for the trade exclusively. This business he conducted for many years, winding it up in 1914 to enter the insurance field, which he has since successfully followed. He has built up for himself one of the largest insurance clienteles in Canada, and a reputation for sterling business integrity. In 1924, he was instrumental in organizing the Laurentian Insurance Company, the first Canadian Insurance Company to be financed entirely by Jewish capital. The formation of such a company had long been the ambition of Mr. Hart, and it is in a very large part due to his untiring energy that it has become an accomplished fact. Mr. Hart has taken an active part in communal affairs in Montreal, and he is a member and supporter of all Jewish undertakings. His interests are non-sectarian, and all questions for the benefit of the community engage his active support. He is a life-long member of the Spanish and Portuguese Synagogue (Shearith Israel) of Montreal, of which he is also a past officer, and is a member of the council of the Montefiore Club, Montreal. He is a member of the Royal Arcanum. On December 23rd, 1902, Mr. Hart was married to Eva, daughter of Mr. and Mrs. Harris Vineberg of Montreal, and he has three sons, Edward H., Gordon D., and Lawrence E., and two daughters, the Misses Alma and Vera Hart.



CAPTAIN ISIDORE FREEDMAN, TORONTO

ISIDORE FREEDMAN, the eldest son of Samuel and the late Rachel (Rosen) Freedman, was born at Glasgow, Scotland, the 25th of April, 1880. He received his education at the Atheneum, Antwerp; in Brussels; and at the Birbick School in London, England. This gave him the command of languages that he required in the business that he followed. As a young man, Mr Freedman opened up branches of his father's business in Australia and Canada, and in 1898 settled in Montreal where he carried on business as a diamond importer until the outbreak of war in 1914, when he immediately offered his services. He took a special course of training at Stanley Barracks, Toronto, and at the Royal School of Infantry, Halifax, where he qualified as Major in the Canadian Army. In 1916, he was invited by the late General Sir Sam Hughes to raise a battalion for overseas service, but he declined this honour, and raised and commanded the Jewish Reinforcement Company, Montreal, which he took overseas. It might be said that Capt. Freedman's entire family gave their services during the war, his brother Capt. Albert with the Canadians, and Sergt. Maurice, Sergt. Bernard, and Lieut. Arthur, with the Belgian Army. Maurice and Bernard Freedman were both decorated for bravery. His sisters gave their services as interpreters to the British War Office. Captain Freedman has always been interested in outdoor sports, and is an old international football player. He was President of the Westmount Football Club, and was the donor of the Freedman Cups, for senior and intermediate teams. In 1911, he was elected Treasurer of the Spanish & Portuguese Synagogue, Montreal; which office he held for some time. He is a member of the Beerschott Athletic Club, Antwerp; the Antwerp Football, Cricket, and Lawn Tennis Club; the Montefiore Club, Montreal; and the Primrose Club, Toronto. He belongs to St. George's Lodge, No. 10 A.F. & A.M. Mr. Freedman is married to Edith, daughter of the Hon. Max Griffenhagen, ex-Sheriff of the City of New York, and has four daughters, the Misses Marjorie, Arline, Rhoda, and Barbara Freedman.



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M. MARGOLICK, MONTREAL

MICHAEL MARGOLICK was born in Libeau (Koorland) Russia, on June 29th, 1880, the son of the late Moses Margolick. He came to Montreal with his widowed mother in 1891, the second youngest of five children. After receiving an elementary education in the Protestant Schools of Montreal, he entered the employ of Mr. Harris Vineberg, and remained with this firm for thirteen years, during which time he advanced to the head of the financial department of the firm. Severe illness caused him to sever his connection with Mr. Vineberg, and on recovering he started the business which he at present carries on in partnership with Mr. M. Rittenberg, under the name of the Crown Pants Company. In the twenty years he has been in this business, Mr. Margolick has developed it into a very large industry, known throughout Canada, and bearing a very high name for commercial integrity. From childhood he has always displayed a wonderfully good judgment, and has always been respected for his reliability and energy in business dealings. By his own unaided efforts and determination he has risen to his present position in commerce. Mr. Margolick has done much to further the welfare of his people, assisting all in need, and at all times lending a helping hand to the less fortunate. He is a supporter of any undertaking tending to the advancement of his people, and is a supporter of all worthy institutions. Although he does not seek office, his assistance is looked for in any philanthropic work, and it is at all times cheerfully given. He occupies today a position in the world of finance, commerce and philanthropy that would do credit to any member of the community. Mr. Margolick is married to Helen G., daughter of Abraham Greenberg, and he has two sons, Frank and Melvin, and two daughters, the Misses Riva and Rosebud Margolick. He is a member of the Montefiore Club, Montreal, and has been a life long member of the Shaar Hashomayim Congregation.



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S. WENER, MONTREAL

SAMUEL WENER, President of Samuel Wener & Company, Limited, was born in Kovno, Russia, on September 7th, 1879, the son of Selig and Jennie Wener of that city. He received his early education in the schools of his native city, and this was supplemented on his arrival in Canada, at the Montreal public schools. When fifteen years old, Mr. Wener commenced to serve his apprenticeship in the waterproof clothing trade, with which business he has since been continuously and actively connected. In 1906, he organized the firm of Samuel Wener & Company, Limited, which was incorporated in 1911, and of which he is President and active head. They are importers and the sole agents in the Dominion of Canada, for the Aquatite Gabardine coats. In 1920, they bought out the Sterling Clothing Company, Limited, which is now operated under the management of Samuel Wener & Company, Limited. Although a man of large business interests, Mr. Wener devotes much of his time and energy to the welfare work carried on by the people of his community, irrespective of race or creed, and he is a life governor of the Montreal General Hospital, and the Western Hospital, Montreal. Always greatly concerned in the religious upbringing and education of the Jewish young, Mr. Wener, some years ago, was one of the founders of the United Talmud Torahs of Montreal. In 1925 he presented the Talmud Torah with an oil painting of the late Lazarus Cohen. He was President for seven years, and on retiring from this office, he was elected Honorary President. He is the Vice-President of the Baron de Hirsch Institute, and is a member of the Board of Directors of the Shaar Hashomayim Synagogue, Montreal. Mr. Wener is a member of the Montefiore Club; Canadian Club; Empire Club; Elmridge Golf and Country Club; and of St. George's Lodge, No. 10 A.F. & A.M. On September 5th, 1906, Mr. Wener was married to May, daughter of Mr. and Mrs. S. Levinson of Montreal, and he has one daughter, Miss Gertrude Z. Wener.



Photo by Jacoby

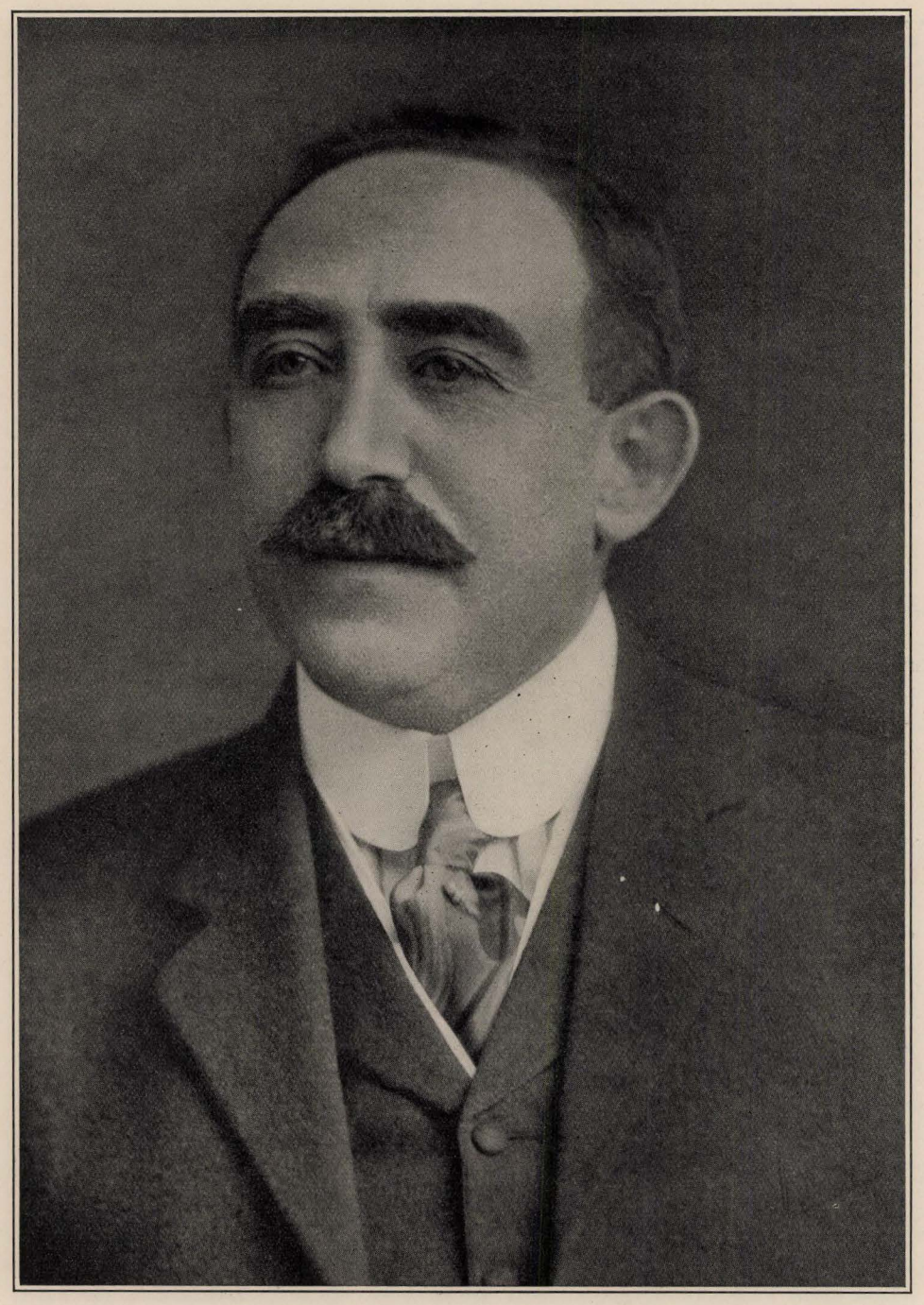
H. E. DAVIS, MONTREAL

HARRY EDWIN DAVIS, proprietor of H. E. Davis & Co., Importers and Manufacturers and one of the representative Jewish business men of Montreal, was born in London, England, on June 20th, 1870, the son of the late Hyman S. Davis of that city. He received his education at the Jewish Free School in London, and in 1894 came to Canada, and settled in Montreal, where he has since resided. On his arrival in Montreal, Mr. Davis entered into the manufacturing and importing of raincoats, and he has built up a large business with connections reaching to both ends of the country. His business connections remain very closely identified with the old country, and Mr. Davis has in the course of thirty years, made over forty trips to Europe. He has always taken a great interest in communal matters, and his support is always sought for any important undertaking. Originally, a member of the Spanish and Portuguese Synagogue, some years ago Mr. Davis joined the Temple Emanu-El, and he was elected the first President of the Brotherhood of the Temple. He is at present a member of the Board of Directors of this congregation, and is taking a prominent part in the advancement of the Reform Movement. His aim is to create a better understanding between Jews and the rest of the community, based on a mutual knowledge and respect. A very charitable man, Mr. Davis does not limit his support to any particular race or creed, and he is regarded as one of the most respected and public-spirited business men of Montreal. On September 12th, 1905, Mr. Davis was married to Julia, daughter of the late Mr. and Mrs. S. J. Goldstein, a member of one of the oldest Jewish families of Montreal, and he has two sons, Stanley and Lloyd, and one daughter, Miss Eileen Davis. He is a member of the Prince Consort Lodge, A.F. & A.M., and the Montefiore Club of Montreal, and of all the Jewish charitable institutions in that city.



HARRY ROTENBERG, TORONTO

HARRY ROTENBERG, President of Yolles and Rotenberg, Limited, was born in Poland on October 31st, 1884, the son of Louis and Rivka (Cukier) Rotenberg. He accompanied his parents when they settled in Canada, in 1895, and was educated at the public schools and business college in Toronto. On March 14th, 1905, he was married to Pearl, daughter of Mr. and Mrs. Henry Greisman, of Toronto, and he has two sons, Arthur S. and Kenneth L., and four daughters, the Misses Gertrude, Lyla, Hilda, and Meta Rotenberg. After completing his education, Mr. Rotenberg was for some time engaged in clerical work, later entering the steamship agency and financial business with his father, in the firm now known as Rotenberg's Limited. He withdrew from this concern in 1910 and shortly afterwards formed a partnership with Mr. Louis S. Yolles under the name of Yolles and Rotenberg, Limited, Contractors and Financial Agents. This concern has become one of the foremost contracting firms in the country, among the numerous buildings erected by them being the Butterick Publishing Company Building, Toronto; the Willard Chocolate Building, Toronto; Toronto Type Foundry Buildings, Toronto and Montreal; Palace Theatre, Montreal; Hobberlin Building, Toronto; Federal Building, the largest and finest office building in Toronto; five motion picture theatres in Toronto; Woolworth Building, Danforth Ave., Toronto; Collett-Sproule Building, Toronto; Carswell Building, Toronto; Rous and Mann Building, Toronto; etc., etc. They also erected an office and theatre building at Windsor, Ont. Mr. Rotenberg has always been interested in communal matters, and he is the president of the Federation of the Jewish Philanthropies of Toronto, and a Trustee of the Holy Blossom Toronto Hebrew Congregation. He is also a member of the University Avenue Synagogue, Palestine Lodge, A.F. & A.M., Mount Sinai Chapter, R.A.M., I.O.B.B., the Primrose Club, Toronto, Empire Club, Toronto, and Cobourg Golf Club, Cobourg, Ont.



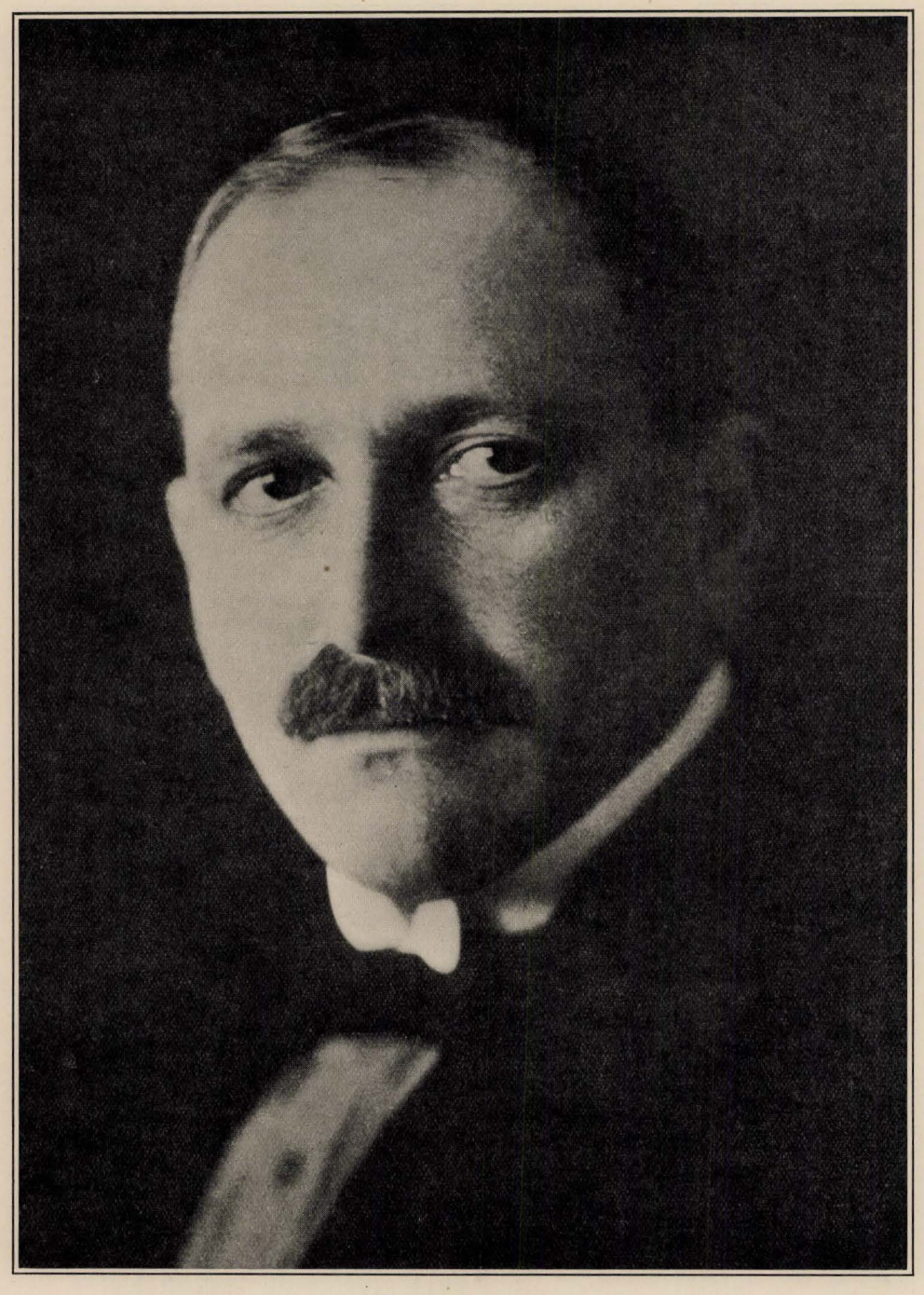
LEO FRANKEL, TORONTO

LEO FRANKEL, resident of Toronto for over forty years, and senior member of the firm of Frankel Bros., was born January 1st, 1864, at Biblis, Grand Duchy of Hesse, the son of the late Gottschall and Minna Frankel. He was educated at public and high schools and came to Canada in 1881, commencing his business career as a clerk with the Dominion Iron and Metal Company, Toronto. In 1886, he started the firm of Frankel Bros., and has developed it from a small beginning into the largest business of its kind in Canada, with a branch house in Montreal and agencies at New York, Birmingham and Liverpool. This concern is interested in the reclaiming of waste metal which has become one of the most important industries in this country, creating value where none had previously existed. Mr. Frankel is proprietor of the Toronto Mill Stock and Metal Company, and National Metal Company, and President, National Electric Heating Company, Limited. He has always occupied a prominent position in communal affairs and for almost twenty years has been President of the Holy Blossom Toronto Hebrew Congregation, in the welfare of which he takes a very keen interest. The high standing of this congregation amongst all classes of Toronto's population, is largely due to his labor and devotion in its behalf. He is a trustee and liberal supporter of the Federation of the Jewish Philanthropies of Toronto, and was a member of the Provisional Board of Trustees, prior to Federation, in 1916 and 1917. He is a member and supporter of many other charitable institutions. His interests are non-sectarian and he is very highly regarded by all sections of the community. Mr. Frankel has three sons Messrs. Egmont, Carl and Roy Frankel. His son Egmont was, in 1925, elected President of the Metal Dealers' Association, composed of merchants in all parts of the world. This was the first time that a Canadian had been so honored, as well as the first time the honor had been bestowed on such a young man. Mr. Frankel is a member of the Masonic Order and Primrose Club, Toronto.



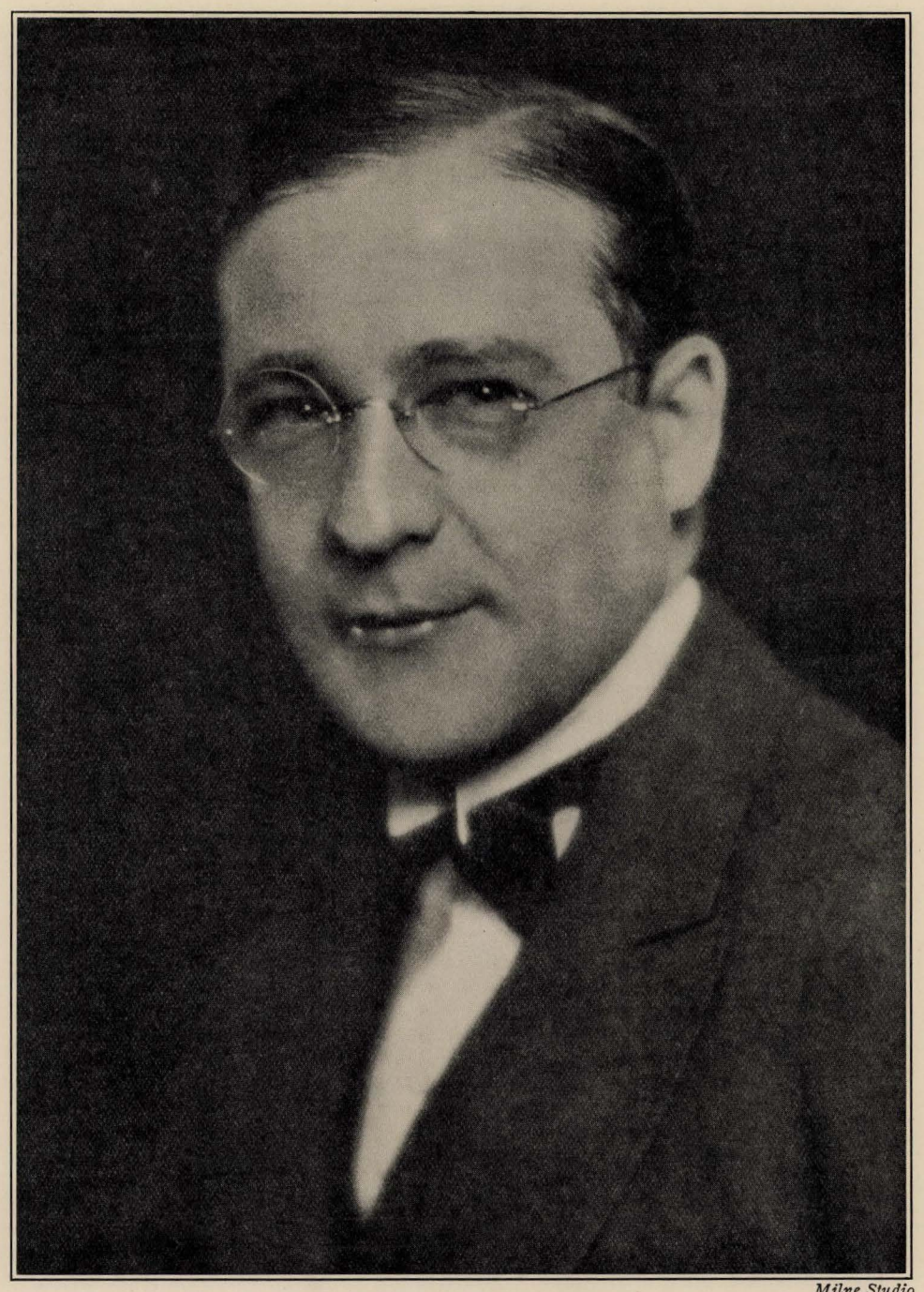
SIGMUND SAMUEL, TORONTO

SIGMUND SAMUEL, President of Samuel & Benjamin, Limited, one of the largest wholesale metal firms in Canada, and Vice-President of the Metallic Roofing Co. of Canada, Limited, was born in Toronto, October 24th, 1868, the son of the late Lewis and Kate Samuel, who became residents of Toronto over seventy years ago. Mr. Samuel received his education at the Model School and Upper Canada College, Toronto. He started his business career as a junior with M. & L. Samuel, Benjamin & Co., in 1884, and worked up through the several necessary stages until he reached his present position. He is also a partner in the firm of Samuel, Sons & Benjamin, London, England, and of Samuel & Benjamin, New York, U.S.A., and is a director of the Imperial Trusts Company of Canada. He was a Councillor of the Toronto Board of Trade, 1912-1913, and is a member of the Canadian Manufacturers' Association. He has always been interested in communal undertakings and particularly in the welfare of the Holy Blossom Toronto Hebrew Congregation, of which his father was a charter member and for many years President. Mr. Samuel was himself vice-president of this congregation for many years. He is a member of the Federation of Jewish Philanthropies of Toronto, and was chairman of the campaign that had as its objective $100,000, which was organized for the purpose of raising funds for the Federation and the new orphanage. Always keenly interested in Art, some years ago he donated a complete section of exhibits to the Royal Ontario Museum, known as the Sigmund Samuel collection. Mr. Samuel is a member of the Council of the Art Gallery of Toronto and of the Royal Ontario Museum. He is a life governor of the Western Hospital, Toronto. On July 6th, 1898, Mr. Samuel was married to Leah May Mandelson, and he has two sons and two daughters. He is a member of the York, Albany, Caledon Mountain Trout, Lambton Golf and Country, Carlton (London, England), Hanger Hill Golf (England), Ontario Jockey, Toronto Hunt, York Downs Golf and Country, Ltd. (Toronto), and Saville (London, England) Clubs.



L. WOLFE, MONTREAL

LOUIS WOLFE, Vice-President and Managing Director of the Montreal and St. Lawrence Ports Stevedore Co., Ltd., was born at Goole, Yorkshire, England, July 1st, 1881, the son of Nathan Wolfe of that place. He was educated at the Goole Grammar School and came to Canada at an early age settling in Montreal, where he has since resided. From 1906 to 1910, Mr. Wolfe was connected with the Robt. Reford Company, Shipping Agents, at Montreal, and in 1910 he started his present business. Mr. Wolfe is a Director of the International Waterways Navigation of Montreal, and is interested in many mercantile undertakings. His business affairs entail a great amount of travelling, from one end of Canada to the other, and to European countries, and he is regarded as an authority on commercial and economic questions in the Dominion. Very highly regarded and respected wherever known, Mr. Wolfe is a modest man, and keeps much in the background, with the conviction that as one of the rank and file, he can do the most good. He is identified with most of the charitable and welfare institutions in Montreal, and is a member of the board of many societies. He is actively interested in anything that tends to the betterment of the community, irrespective of creed, and takes a part in all public questions, particularly those affecting the Jewish population of Montreal. Educational problems are of particular interest to Mr. Wolfe, and his advice on such matters is highly regarded. He takes a prominent part in fraternal matters and is a Past Master of his Masonic Lodge, and Past Grand Chancellor in the Knights of Pythias. In 1901, Mr. Wolfe was married to Dora, daughter of Harris Nagley, Esq., of Goole, Yorkshire, England, and he has four sons, Harry, Rufus, Gerald and Horace, and one daughter, Miss Lillian Wolfe. He is a member of the Monetfiore Club and the Temple Club. Since his arrival in Canada, Mr. Wolfe has been a member of the Temple Emanu-El Congregation of Montreal.



Milne Studio

J. A. DOBROFSKY, MONTREAL

JOSEPH ALVIN DOBROFSKY, was born in Kiev, Russia, in 1889, the son of Peter Dobrofsky. He came to Canada in 1890 and settled with his parents in Montreal for a short time, the family later removing to New York, where he received his education at the schools of that city. He returned to Montreal as a young man, and he began his commercial career in the wholesale clothing industry. For a number of years he was salesman and later acted as sales manager for various firms, previous to his entering in business for himself. He organized and became President of the Atlas Skirt and Crescent Waist Company, Limited, in 1915. Later he became connected with Deutz and Ortenberg, Limited, importers of women's garments, which firm has branch offices in New York and Paris, and of which concern he is the present active head. Since his arrival in Montreal, Mr. Dobrofsky has always taken a keen and active interest in communal work and in all charitable undertakings in his community, and he is one of the most energetic social service workers among the younger men of that city. He devotes much time and labor to the welfare of the newly arrived immigrants, and is a member of the Board of Directors of the Jewish Immigrant Aid Society of Canada and the Montreal Hebrew Orphans' Home. Mr. Dobrofsky is a trustee of the Federation of Jewish Philanthropies of Montreal, and Spanish and Portuguese Congregation (Shearith Israel). He is a member of the Montreal Board of Trade; Merchants' Association; Canadian Manufacturers' Association; Montefiore Club; Elmridge Golf and Country Club; Mt. Horeb Chapter, R.A.M.; Corinthian Lodge, No. 62, A.F. & A.M.; and Independent Order B'nai B'rith. He also takes much interest in all public and political questions affecting his city and province and his influence is sought in all matters pertaining to the general good. In 1914, Mr. Dobrofsky was married to Millicent Dolly, daughter of Morris Imbrey of New York, and they have one son, Peter Dobrofsky.



H. M. ENDLEMAN, SUDBURY

HARRY MAX ENDLEMAN, one of the best known Jews of Northern Ontario, was born in Russian Poland, March 24th, 1886, the son of the late Solomon Nathan Endleman. He was educated in Russia and came to Canada in 1898 with his uncle, the late Mr. Max Goldberg, settling in Sudbury, where he received further education at the schools. In 1900, he started in the fur business, buying raw furs, incidentally being one of the first men who opened competition to the two great fur companies of the world, namely the Hudson's Bay Company and Revillon Frères, in the Sudbury District. He remained in business in the Sudbury District until 1922, when he became associated with one of the largest fur houses in the world as their representative in Northern Ontario and Alaska. In 1923, he became President of Endleman Limited, having severed his connection with the previously mentioned fur house. His present firm is one of the largest fur dealers in Northern Ontario, having agents and buyers in all the principal points of that territory as far north as James Bay. Mr. Endleman, just previous to forming Endleman Limited, undertook to start in the fur farming business, principally the breeding and raising of muskrats, this proposition today, the property of Endleman Limited, is one of the largest of its kind in Canada. Although a young man, Mr. Endleman is one of the best known fur merchants in Canada and his thorough knowledge of this line is admitted by the largest dealers on this continent. He is regarded as one of the representative business men of his community, and his reputation for integrity is recognized among the greater part of the trade. He takes an active interest in all matters affecting and pertaining to the public good. He is an enthusiastic sportsman, and has at all times taken an active part in athletics. He was married on the 31st of August, 1919, to Miss Rose Cherin, daughter of Mr. and Mrs. Joseph Cherin of New York City, and they have three sons, Solomon Nathan, Victor and Robert.



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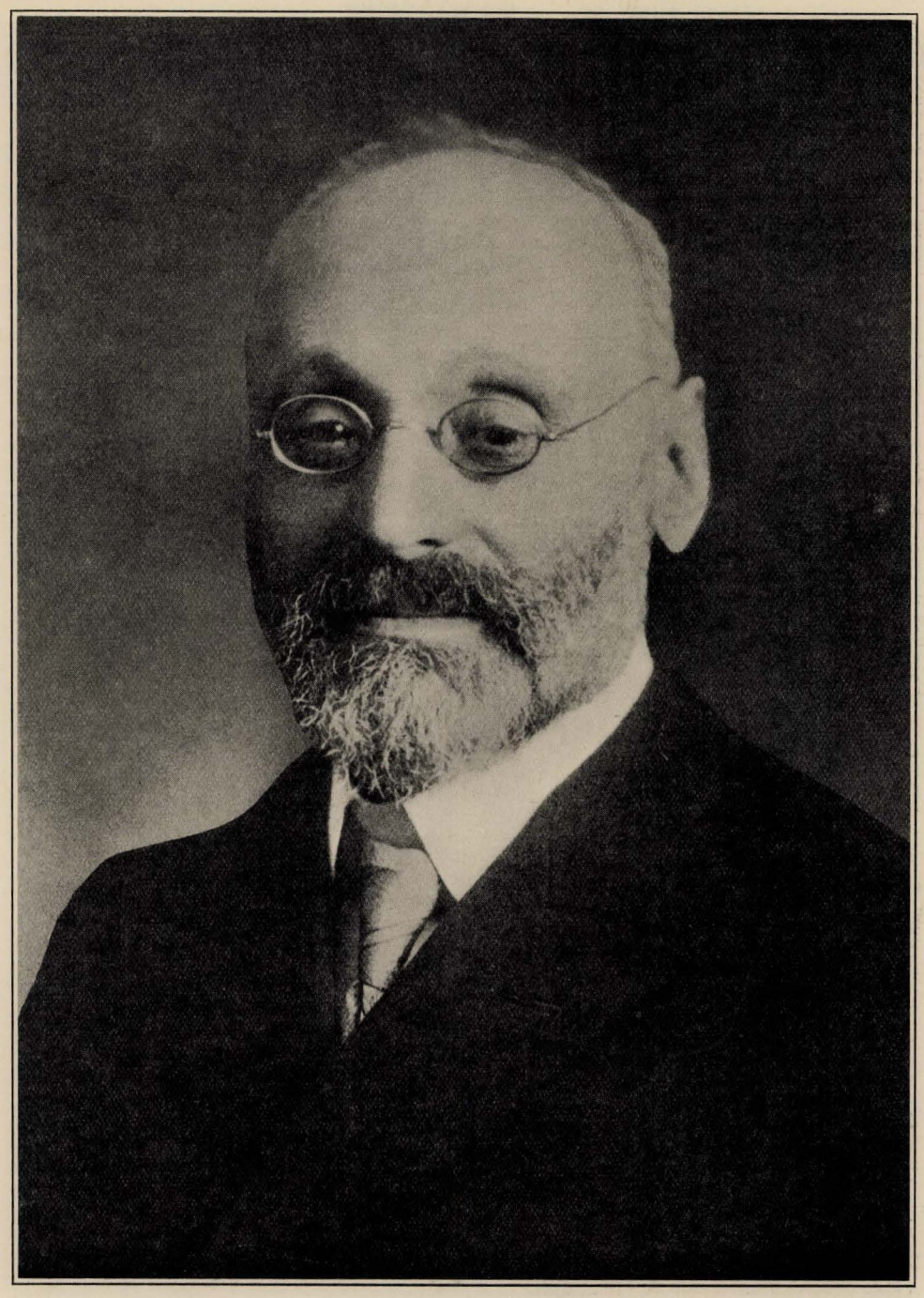
J. L. SABBATH, MONTREAL

JOHN LOUIS SABBATH was born at Suczawa, Austria, on October 20th, 1882, the son of Nahum Bernard and Clara (Weissler) Sabbath, He spent his early life in the country of his birth, but at the age of six he emigrated to Canada with his parents, who chose Montreal as the city of their adoption. Mr. Sabbath attended the Montreal public school and the Montreal Technical high school, then known as the Senior School. While attending high school, he found time to conduct classes for immigrants, the subjects he taught being French, German and English. This was purely a labor of love and hundreds of newcomers to this country were greatly benefitted by this philanthropic undertaking. Shortly after graduating from high school, Mr. Sabbath entered into the clothing industry, where he remained for about six years. He then decided to engage in another field of commerce and finally chose the wholesale jewelry industry. That was about eighteen years ago, in 1906. Mr. Sabbath commenced business, of course, in a small way, but through perseverance, industry and vision, he gradually developed, until now he has become one of the leading wholesale jewellers in the Dominion of Canada. He is at present president and managing director of the J. L. Sabbath Company, Limited, with offices at 5 Notre Dame Street, West, Montreal, and his business activities in the field of jewelry extend from coast to coast. He also trades with Newfoundland, and his ramifications extend to the Orient. Mr. Sabbath is a member of the Ionic Lodge, A.F. & A.M., and Mount Horeb Chapter, R.A.M. He is a member of the Board of Trade of Montreal, and is active as an officer of the Canadian Jewellers' Association, in which organization he has served in various capacities. He is a member of the Shaar Hashomayim Synagogue, the Federation of Jewish Philanthropies, and is a supporter of all Jewish communal endeavours. In 1911, Mr. Sabbath was married to Miss Rose Kert, daughter of Mr. Maxwell B. Kert of Montreal, and he has four sons, Bernard, Lawrence, David and Joseph, and two daughters, the Misses Beatrice and Freda Sabbath.



R. H. BLUMENTHAL, MONTREAL

ROBERT H. BLUMENTHAL was born in Montreal, on January 31st, 1868, the son of the late Jacob Henry Blumenthal, in his lifetime one of the pioneer clothing merchants of that city. Mr. Robert H. Blumenthal was educated at the Montreal public and high schools, and in January 1891, he was married in Montreal to Rachel, daughter of the late George and Dora Lazarus of Montreal. He has three sons, George A., Phillip Ed., and M. Stanley, and three daughters, Irene, Savilla, and Dorothy Maud. As a young man, Mr. Blumenthal entered the clothing business with his father and brothers, and on the death of his father, with his brother, he organized the clothing firm of J. H. Blumenthal Sons, Limited, a concern which is favourably known throughout Canada. Mr. Blumenthal has made a life study of this business and he is recognized as an authority on all matters pertaining to it. For some years Mr. Blumenthal has turned over the active interest of the business to his sons, and he spends much time in travelling. He is an enthusiastic sportsman, being particularly fond of golfing and fishing. Mr. Blumenthal takes a keen interest in all communal affairs and is a member of the executive of the Federation of Jewish Philanthropies. He was for many years on the Board of the Baron de Hirsch Institute, Montreal, and is at present the honorary president of the Baron de Hirsch Book Club. To do good in a quiet unassuming manner and to assist the deserving in a private capacity, is his policy. Mr. Blumenthal is a Fellow of the Royal Colonial Institute of London, England. He is a life member of the Montreal Amateur Athletic Association, and is keenly interested in the athletic training of the young Jew, believing that this is a necessary part of a young man's education. He is a life governor of the Western Hospital and of the Protestant Hospital for the Insane, Verdun, Montreal. He is president of the Schroon Lake Golf Club, and is a member of the Montefiore Club, the Montreal Reform Club, and Montreal Board of Trade. Mr. Blumenthal is a member of the Temple Emanu-El, Montreal.



H. LEVY, MONTREAL

HIRAM LEVY was born in Poland, December 2nd, 1854, the son of the late Jacob Levy. He received his early education in Poland, and in 1870 came to Canada, where he further educated himself. He first settled in Waterloo, P.Q., in 1877, and moved to Montreal in 1881, where he has since resided. In 1882, Mr. Levy established the woollen business of H. Levy & Sons, of which firm he is still the active head. As his sons grew up, he sent them to the old country where they obtained both a practical and technical knowledge of their line of business, following which he admitted them to the firm. Some years ago, the firm became incorporated under the name of H. Levy & Sons, Limited, and today this establishment is perhaps the oldest wholesale woollen house in Canada. Five of his sons have been associated in the business with him. His eldest son, Aaron Levy, B.A., M.D., Ph.D., F.R.C.S., L.R.C.P., graduated from McGill University, and after many years spent in travel and study, settled in London, England, where he became prominently identified in professional and communal matters. Mr. Levy has always been actively interested in communal work in Montreal. He was for many years on the boards of the Hebrew Free Loan Association, the Hebrew Sheltering Home, the Baron de Hirsch Institute, the United Talmud Torahs, and many other institutions. He is a member of the Federation of Jewish Philanthropies, Montreal, and of all its constituent societies. Mr. Levy is also interested in all matters pertaining to the betterment of the community as a whole, and he is a supporter of all charitable institutions, irrespective of creed. He is one of the oldest surviving members of the Shaar Hashomayim Congregation, which he joined when he first came to Montreal. He is a member of the Masonic Order and Oddfellows, and is President of the Canadian Order of Foresters. Mr. Levy married Malca S., daughter of the late Samuel Saxe, and they had six sons, Aaron, David, William, Henry, Philip and Joseph, and one daughter Lillian, who is the wife of Isaac Kirschberg, Esq., of Montreal.



E. PALTER, TORONTO

EPHRAIM PALTER, President of the United Press Limited, and a leading business man of the City of Toronto, was born in Grodno, Russian Poland, in 1872, the son of the late Hyman Palter. He received his education in Russia, and this was supplemented in the New York public schools. In 1894, Mr. Palter moved to Toronto, where he has since resided. On his arrival in Toronto, he joined the Standard Cap Company, which he managed for a number of years, but which suffered in the disastrous fire that wiped out the business section of Toronto in 1903. Mr. Palter then continued his business of cap manufacturing under the name of Palter Brothers, some years after changing it to the Palter Cap Company. He is still actively associated with this concern, which he has developed into one of the large industries of its kind in Canada. Upon the re-organization of the United Press some years ago, Mr. Palter became interested and was elected President, which office he still holds, and under his direction, this industry has developed into the largest Jewish printing establishment in Canada, being contractors to the Ontario Government, and printing numerous school and other text books. He is an active supporter of all the charitable institutions of Toronto, and takes a keen interest in the Zionist Organization. Mr. Palter is of a retiring disposition and steadfastly refuses all executive offices, but he is interested in all matters pertaining to the public good and particularly those affecting the betterment of the Jewish community. In 1924, in company with his wife, he visited the Jewish colonies in Palestine obtaining first hand information as to conditions there. He is a member of the Primrose Club; Knights of Pythias; and Sunnyside Lodge, Independent Order of Foresters; Sons of Jacob; and Independent Order B'nai B'rith. In 1896, Mr. Palter was married to Miss Minnie Rechtshafner of New York. He is a member of the Holy Blossom Toronto Hebrew Congregation.



ABRAHAM BLUMENTHAL, MONTREAL

ABRAHAM BLUMENTHAL, ex-Alderman of the City of Montreal, was born in New York on May 29th, 1861. He is the eldest son of the late Jacob Henry Blumenthal, in his lifetime a pioneer clothing merchant and one of the best-known Jewish citizens of Montreal. Abraham Blumenthal was educated in the public and high schools. At an early age he was very much interested in thoroughbred horses and for some years was a well-known rider. He then went into the clothing business in Montreal, which he successfully carried on for almost 40 years. In 1912, Mr. Blumenthal was elected member of the Montreal City Council as Alderman for St. Louis Ward, and served three terms, or six years, on the Council; during this period for a time acting as Pro Mayor. During his terms as Alderman, he was recognized as one of the leaders of the Council and was strongly reform in his actions and politics and always had the courage to voice his views, even though he was in the minority. In 1918, he resigned from the Council and entered the business of insurance broker, which he has since followed, but he still takes much interest in welfare movements and in civic and political matters, and has frequently been asked to be a candidate for Parliament. Mr. Blumenthal is independent in his politics and is not a follower of any one political party, but votes for the party that in his judgment best deserves his support. He is an enthusiastic boat builder and yachtsman. In his early days Mr. Blumenthal was a member of the Garrison Artillery and one of his sons, Philip, enlisted in the Jewish Reinforcement Company and served in the Great War, being wounded several times. Mr. Blumenthal is a member of the Masonic Order and the Knights of Pythias. He was married on March 29th, 1881, to Sarah Bernice, daughter of Myer Blumenthal, and has a large family of sons and daughters. He and his family have always been members and active supporters of the Spanish and Portuguese Synagogue, Montreal.



G. RABINOVITCH, MONTREAL

GEORGE RABINOVITCH, Banker, Financier and Real Estate Operator, was born in Britchou, Russia, September 8th, 1879, the son of Israel Rabinovitch. He was educated in Russia and came to Canada in 1898. He first entered into the retail business in St. Guillaume d'Upton, having a general store and from there he moved to St. Hyacinthe, and in 1905, went to Montreal, where he entered into the real estate business. Mr. Rabinovitch was a very successful operator and in 1914 he formed a private bank under his own name. This he continued to operate until 1923, when he sold out to the Bank of Toronto. He then again became actively interested in Montreal real estate and has since devoted most of his energy to this business. He is a large property owner and is considered one of the best judges of realty in Montreal. For some years, he was proprietor of the H. P. Labelle Furniture Company, the oldest furniture concern in the Province of Quebec. He erected the Rabinovitch building on the corner of St. Catharine Street and City Hall Avenue, one of the finest office buildings in Montreal, and he has also built other large properties. Mr. Rabinovitch is married to Dora, daughter of Joseph Sigman, and they have three sons, Benjamin, Moses and Mark, and one daughter, Mrs. Ray Kleinberger of Los Angeles, Cal. In his commercial success, Mr. Rabinovitch has not forgotten the less fortunate, and he is a prominent figure in communal work. He takes much interest in all charitable institutions and his activities are not confined to any one creed, but are general. He is a life governor of the Montreal General Hospital; Western Hospital; and Notre Dame Hospital. He was a director of the Hebrew Free Loan Association; Hebrew Orphans' Home; and of the Young Men's Hebrew Association, Montreal. He is a member of the Montefiore Club; National Club; United Talmud Torahs; the Young Men's Hebrew Association; and the Young Men's Christian Association. Mr. Rabinovitch is a member of the Shaar Hashomayim congregation. He has always been a follower of the Zionist Organization.



ISRAEL ROTHBART, Phm. B., TORONTO

ISRAEL ROTHBART, Druggist, the son of Abraham and Fanny Rothbart of Toronto, was born at Grodno, Russia, February 6th, 1895. He was educated at the High School in Russia, at the University of Toronto (Phm.B. 1918), and at the Ontario College of Pharmacy (Gold Medallist). He was married on 15th March, 1923, to Ray Goldblatt of Toronto. Mr. Rothbart is a member of Mt. Sinai Lodge, A.F. & A.M.; Mt. Sinai Chapter, R.A.M.; I.O.B.B.; and I.O.F. He is a member of the University Avenue Synagogue.



S. M. GREENFIELD, TORONTO

SAMUEL MAX GREENFIELD, Financial Broker and General Manager of Locators Business Company, was born at Barlad, Roumania, on March 5th, 1892. His parents are Solomon and Fannye Greenfield. He was educated in the public school, high school and at the University in Barlad, from which he graduated in 1908. Mr. Greenfield is one of the most active supporters of the Roumanian Synagogue of Toronto. He is married to Gussie Goldstein, and has four children, Paul, Jacob, Rosie and Adeline Greenfield.



M. J. ISAACS, OTTAWA

MYER JACOBI ISAACS was born in New York, Oct. 28, 1887. He was educated at St. Joseph College, Maniwaki; Montreal High School; and Ontario College of Pharmacy, graduating in 1908. He is President, Russel Drug Company, and Belmont Pharmacy. Mr. Isaacs is a capable artist and has had paintings on exhibit. He studied under George de Fosse, famous French-Canadian artist, completing his training in Paris. He is a member, Retail Merchants' Ass'n., and Canadian Pharmaceutical Ass'n. He is married to Sybil, daughter of Samuel Judel, and has one son, Maurice Marcus Isaacs.



HARRY GORDON, MONTREAL

HARRY GORDON was born in Toronto, August 15th, 1887. He received his education in the public schools of Toronto, and in 1911, moved to Montreal, where he started the business known as the City House Furnishing Company. He has been greatly interested in the Young Men's Hebrew Association, and in the Mount Sinai Sanatorium. He is a director of the Hebrew Maternity Hospital, and was a director of the Herzl Dispensary; Jewish Orphans' Home; and Hebrew Free Loan Association. He is married to Nellie, daughter of Samuel Kolber, and has one son, Paul Leon Gordon.



C. BENJAMIN, CALGARY

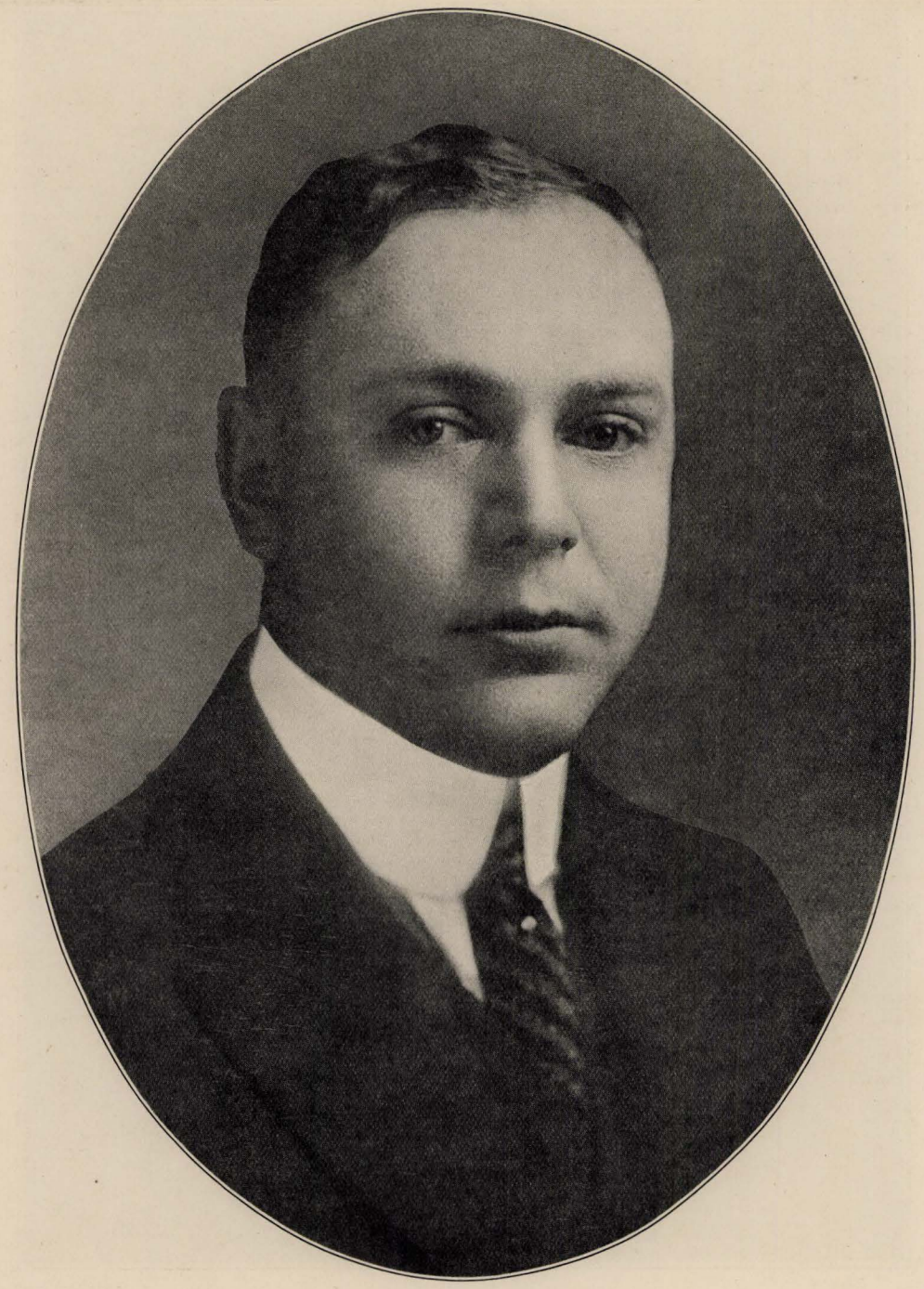
CHARLES BENJAMIN, Manager and partner in the Diamond Clothing Co., Calgary, and also a partner with Mr. Diamond in the Edmonton Clothing Co., Edmonton, was born in Lithuania, October 15th, 1875, the son of the late Leopold and Miriam Benjamin. He moved to Minneapolis with his parents, and was educated there, and in 1900 went to Edmonton where he became associated with Mr. William Diamond as Manager of the Edmonton Clothing Company. During his residence in Edmonton, he took an active part in the communal affairs there, and was one of the organizers of the Synagogue. A few years later he moved to Calgary, where he took charge of that end of the business, which was established by Mr. Diamond in 1892. This business Mr. Benjamin has developed into one of the largest clothing and furnishing businesses in Western Canada. He has also in Calgary maintained an active interest in communal affairs, and is regarded as one of the most public-spirited residents of that city. Mr. Benjamin does not confine his activities to any one section of the community, but takes an interest in all public questions. His aim, in which he has been highly successful, is to create a better understanding between Jew and non-Jew, based on a better mutual understanding and respect, and his efforts on behalf of the community as a whole have done a great deal to advance this. He is the Vice-President of the Red Cross Society, Calgary branch, and Treasurer of the Boy Scouts. He is Chairman of the Finance Committee of the Boy Scouts of Alberta. Mr. Benjamin is a member of the Montefiore Club, Montreal; Board of Trade, Calgary; Kiwanis; Canadian Club; Knights of Pythias; Independent Order B'nai B'rith; and Benevolent and Protective Order of Elks. Mr. Benjamin also takes a keen and active interest in Zionism, and is prominent in all drives for relief work in the community. He is married to Mamie, daughter of the late Isaac Goldsmith of Chicago, who was one of the pioneer residents of Hamilton, Ontario, and he has one son Raymond, and two daughters, the Misses Isabel and Beatrice Benjamin.



Jacoby Studio

J. ENZER, MONTREAL

JOSEPH ENZER was born in Bukowina, Austria, on January 9th, 1869, the son of the late Abraham Enzer. He received his education in Austria and came to Canada in 1889. Mr. Enzer first resided in Montreal, but after some twelve years spent there, he moved to Fort William, Ontario, where he opened a general store which he carried on in Fort William for fifteen years. He established a reputation for business integrity that did more to help the community than any other cause, and Mr. Enzer has maintained this reputation wherever he has gone. He did invaluable pioneer work in his community, in establishing a good understanding between Jews and non-Jews. For the first five years of his residence there, he was the only Jew in Fort William, and when the Jewish population increased to the extent that they were able to organize a congregation, it was Mr. Enzer who was instrumental in its formation. He took a most active part in the building of the synagogue and in all communal undertakings and endeavors in Fort William. For many years Mr. Enzer devoted much of his time working for the Jewish communities at the head of the Lakes, and he is known as "The Founder of Judaism" in the twin cities. He organized and was first president of the Fort William Lodge, Independent Order B'nai B'rith, and did much to advance the interests of his coreligionists in very many ways. He was a member of the Board of Trade of Ft. William. In 1915, Mr. Enzer returned and took up his residence in Montreal, where he entered into the manufacturing of ladies' garments, under the name of Ideal Ladies' Wear Ltd., which business he still conducts. He takes an active interest in all Jewish communal undertakings in Montreal, and is particularly interested in the Zionist Organization. Mr. Enzer was married to Ernestine, daughter of Alter Mandelbaum, and he has two sons, Dr. Norbert and Emanuel, and one daughter, Miss Jeanette Enzer, who has made for herself an enviable reputation as a musician. Mr. Enzer is a member of St. George's Lodge, A.F. & A.M., and of the Spanish and Portuguese Synagogue, Montreal.



N. L. NATHANSON, TORONTO

NATHAN LOUIS NATHANSON, Managing Director of the Famous Players Canadian Corporation, Limited, was born in Minneapolis, Minn., on May 1st, 1887. He was educated in his home community and went to Toronto in 1907, for many years being associated with the E. L. Ruddy Company in whose employ he advanced until he became sales manager. In 1916, he became interested in the moving picture industry and established his present concern, the largest distributors of motion picture films in Canada. He has become the foremost figure in this industry in Canada, and later on became interested in the exhibiting of films and erected and secured control of many of the largest motion picture theatres in Canada, which under his organization have reached a standing never before attained. The clean and high position of this industry is largely due to his connection with it. Mr. Nathanson is also a supporter of the "legitimate" stage, and is one of those who has made it possible for the citizens of Toronto to view some of the largest productions brought to that city. He is Managing Director, Eastern Theatre, Limited; Managing Director, Hamilton Theatre, Limited; Managing Director, Regal Films, Limited; Director, Famous Lasky Film Service, Limited; Managing Director, Regent Theatres, Limited; Managing Director, Paramount Theatres, Limited; Vice-President, British Columbia Paramount Theatres, Limited; partner in the firm of Wadsworth, Nathanson Company; and Director, E. L. Ruddy Company, Limited. Always a firm believer in clean sport, in 1924 Mr. Nathanson became one of the owners and President of the St. Patrick's Professional Hockey Club, Toronto. He is keenly interested in communal undertakings and is a trustee of the Holy Blossom Toronto Hebrew Congregation, a member of the Federation of the Jewish Philanthropies of Toronto, and a member and supporter of many charitable organizations. On June 17th, 1914, he was married to Miss Irene Henrietta Harris, daughter of B. Harris, Toronto, and they have one son. Mr. Nathanson is a member of the Toronto Board of Trade.

JEWS IN PUBLIC AND POLITICAL LIFE IN CANADA

FROM their first days in Canada members of the Jewish faith have taken an active part in all questions concerning the advancement of this country or of the communities in which they resided, and the names of the first Jews to settle in Canada may be found on the petition to the English Government asking for the establishment of a Legislature for Lower Canada. This petition, which resulted in the passing of the Quebec Act of 1774, among other names bears those of Aaron Hart and David Salesby Franks.

In 1807, Ezekiel Hart was elected a member of the Legislature of Lower Canada over three opponents. As he refused to take the oath of office "on the faith of a Christian" he was not allowed to take his seat, which was declared vacant. His constituents again elected him and again he was refused his seat on the same grounds. When this happened a third time, the French Canadian majority in the House attempted to pass a Bill to declare Jews ineligible for election. This aroused the indignation of the Governor, Sir James Craig, who dissolved the House before the Bill could pass. Although Hart had been elected in Three Rivers, a memorial to the Governor, thanking him for his firmness in dissolving the Assembly, was signed by almost every resident of Montreal. This question was finally settled by the Act passed in 1831, in which the Jews were allowed all the rights and privileges of His Majesty's other subjects. Incidentally it was a son of Ezekiel Hart, Samuel Becancour Hart, who was largely responsible for the passing of the Act, which allowed the Jews of Canada rights that they only obtained in England some twenty years later. He had been appointed a magistrate and had been refused his commission on the same grounds as his father, when he also refused the oath in the Christian form.



SAMUEL BENJAMIN
Alderman City of Montreal 1849

In 1837, Moses Judah Hays and Benjamin Hart were both appointed magistrates in Montreal, and served with distinction, particularly during the Rebellion in that year, when exceptional firmness and bravery were required. It was Benjamin Hart who read the Riot Act on November 6th when the trouble first started, and who signed the requisition to the commandant of the garrison, calling out the troops.

In October, 1834, Moses Hart was a candidate at Three Rivers for the Assembly but was defeated by a small majority.

British Columbia was admitted into the Dominion in 1871, and sent as its first member of the House of Commons, for the City of Victoria, Henry Nathan, who was elected by acclamation. He was re-elected at the general elections in 1872, and sat until the expiration of the second Dominion Parliament in 1874. Mr. Nathan had previously been elected a member of the British Columbia Legislature. Seilim Franklin also served as a member of the British Columbia Legislature, as a representative of Victoria City. In 1878, J. P. Davies, of Victoria was a candidate to the Federal House, but was defeated by only 30 votes.

In 1910, S. Hart Green was elected member of the Manitoba Legislature for North Winnipeg. He declined re-election after one term.

S. W. Jacobs was elected member of the House of Commons in the general elections of 1917. In the general elections in 1923 he was re-elected, when all four of his opponents lost their deposits. Mr. Jacobs represents the George Etienne Cartier division of Montreal in the Federal House and he has been a worthy representative of the Jewish people. He is regarded as one of the ablest members of the Commons, and is recognised as one of the outstanding members of the Jewish faith in Canada.

Peter Bercovitch was elected member for St. Louis division in the Quebec Legislature in 1918. In 1919, he was re-elected by acclamation, and it is a testimony to his ability and popularity that in 1923 he was again returned as the only Liberal member from the City of Montreal to the Provincial Legislature.

In municipal politics the members of the Jewish community have always been very active, and there are many members of the different city councils of the Jewish faith. Samuel Benjamin was elected a member of the Montreal City Council in 1849, and served for a number of terms. Abraham Joseph was at one time a candidate for the mayoralty of Quebec City and was defeated by only a very few votes, the election being so close that some of his supporters claimed that he had been elected. In 1912, Abraham Blumenthal was elected member of the Montreal City Council, and served as alderman for three terms. In 1914, Louis Rubenstein was elected alderman in Montreal, and he has been returned at every election since that date. He has frequently officiated as pro-Mayor. From 1918 to 1924, Lyon W. Jacobs was a member of the Montreal City Council. At the present time there are three Jewish members on the Council.

Lumby Franklin was, in its early days, a member of the Victoria, B.C., City Council, and he was elected the second mayor of that City. David Oppenheimer and his brother, Isaac Oppenheimer, were elected by acclamation to the Vancouver City Council in 1886, the year that Vancouver was incorporated as a city. Isaac retired after two years, but David stood for re-election and in 1888 was elected mayor, a position he occupied until his retirement in 1893. The only monument to a citizen of Vancouver is that one of David Oppenheimer, erected in Stanley Park by the city as a tribute to his memory.

Samuel Shultz served as Alderman in the Vancouver City Council in 1909-10, but then retired from political life.

Moses Finkelstein was the first Jew to become a member of the Winnipeg City Council, being elected alderman in 1905. There have been a number of Jewish aldermen in Winnipeg since, at the present time three Jews being members of the Council, and another, Marcus Hyman, being a school trustee.

N. Steiner was elected a member of the Toronto City Council in the early eighties, and in 1914, Louis Singer was elected alderman. He sat for four terms, declining re-election in 1918. Joseph Singer was elected alderman in 1920 and 1921, and in 1922 heading the aldermanic vote. In 1923, he was elected one of the Board of Control. He was not a candidate in 1924, but was again elected alderman in 1925. Nathan Phillips was elected alderman in 1924 and re-elected in 1925, heading the poll in his ward. Samuel Factor was elected School Trustee in 1923, and was re-elected in 1924. In 1925, Joseph Gordon was elected School Trustee. Benjamin Fox has been elected member of the Ottawa School

Board for several terms. In 1924, Michael Hirsch, S. W. Cohen, and H. Schubert were appointed by the Quebec Government, members of a commission which was formed to study the question of education of the Jewish children in the Province of Quebec, (an account of which appears elsewhere in this volume).

In Whitby, Charles King occupied every office in the gift of the town and for over half a century he was the outstanding figure in Ontario County, in 1888 being elected Warden of the County.

William Hyman was elected mayor of the Township of Cape Rosier, on the Gaspe Coast, from its first organization in 1858 and continued to occupy the civic chair without interruption till his death, which took place in 1882.

Sigmund Samuel, a prominent resident of Toronto, where he was born, in addition to other contributions to the communal life of his city, donated a complete section of exhibits to the Ontario Museum.

In many of the smaller municipalities there are Jewish members of the local Councils, and among them may be mentioned George Simon, who was for many years mayor of Alexandria.

Dr. Abraham de Sola was the first Jew honored by McGill University with the degree of LL.D., which he received in 1858. He was ranked among the foremost savants of his day and had a reputation that was almost world-wide. In 1872, Dr. de Sola was invited by the then president of the United States, General Grant, to open the United States Congress with prayer, and the unique scene was then witnessed of one who was a British subject, and not of the dominant faith, performing (with covered head, according to Jewish custom) the opening ceremonies at the assembling of Congress at Washington. This episode was regarded as the first friendly compliment extended to England by the United States, after the strained relations that had resulted from the Alabama claims, and the thanks of the British Government were conveyed to Dr. de Sola by Sir Edward Thornton, then British Ambassador at Washington.

In 1914, Samuel Shultz was appointed judge of the County Court at Vancouver, B.C., and he retained this appointment until his death. Judge Shultz has been the only Jewish member of the judiciary in Canada to the present time. There have been many who have been appointed justices of the peace, and among them have been some who have sat on the Bench as Police magistrates. The late Benjamin Zimmerman of Winnipeg, often acted as magistrate, during the absence of the regular incumbent, and Jacob Cohen, of Toronto, was appointed Police magistrate in 1918, and has since filled the position with credit.

Jewish members of the Consular Corps have included Jesse, Abraham and Andrew Joseph, Moise Schwob, Abraham Nordheimer, David A. Ansell, Clarence I. de Sola, and Samuel Gintzburger. The members of the Joseph family and C. I. de Sola represented Belgium in this country, Mr. Nordheimer was German Consul, Mr. Ansell was Consul-General for Mexico, Mr. Gintzburger is still the Consul for Switzerland in British Columbia, and Mr. Schwob was Vice-Consul for France in Montreal.

Rabbi Max J. Merritt of the Temple Emanu-El, Montreal, and Rabbi Barnett R. Brickner of the Holy Blossom Congregation, Toronto, both occupy a very high standing not only in their respective communities, but also throughout Canada. Their aim is to create a better understanding between Jews and non-Jews, based on a mutual regard for each other, which can only be accomplished by a closer association, and they are meeting with great success in their endeavours. Both brilliant men and accomplished orators, they are in demand at many gatherings, and their work cannot help but be beneficial to all members of their faith. Rabbi Merritt has been honoured with the appointment of Grand Chaplain of the Grand Lodge of the Province of Quebec A.F. & A.M. In Winnipeg, Rabbi H. J. Samuel occupies a similar position, and he was Chaplain (1924) of the Canadian Club. They are all members of the ministerial associations in their respective cities.



MONUMENT ERECTED BY THE CITY OF VANCOUVER TO DAVID OPPENHEIMER



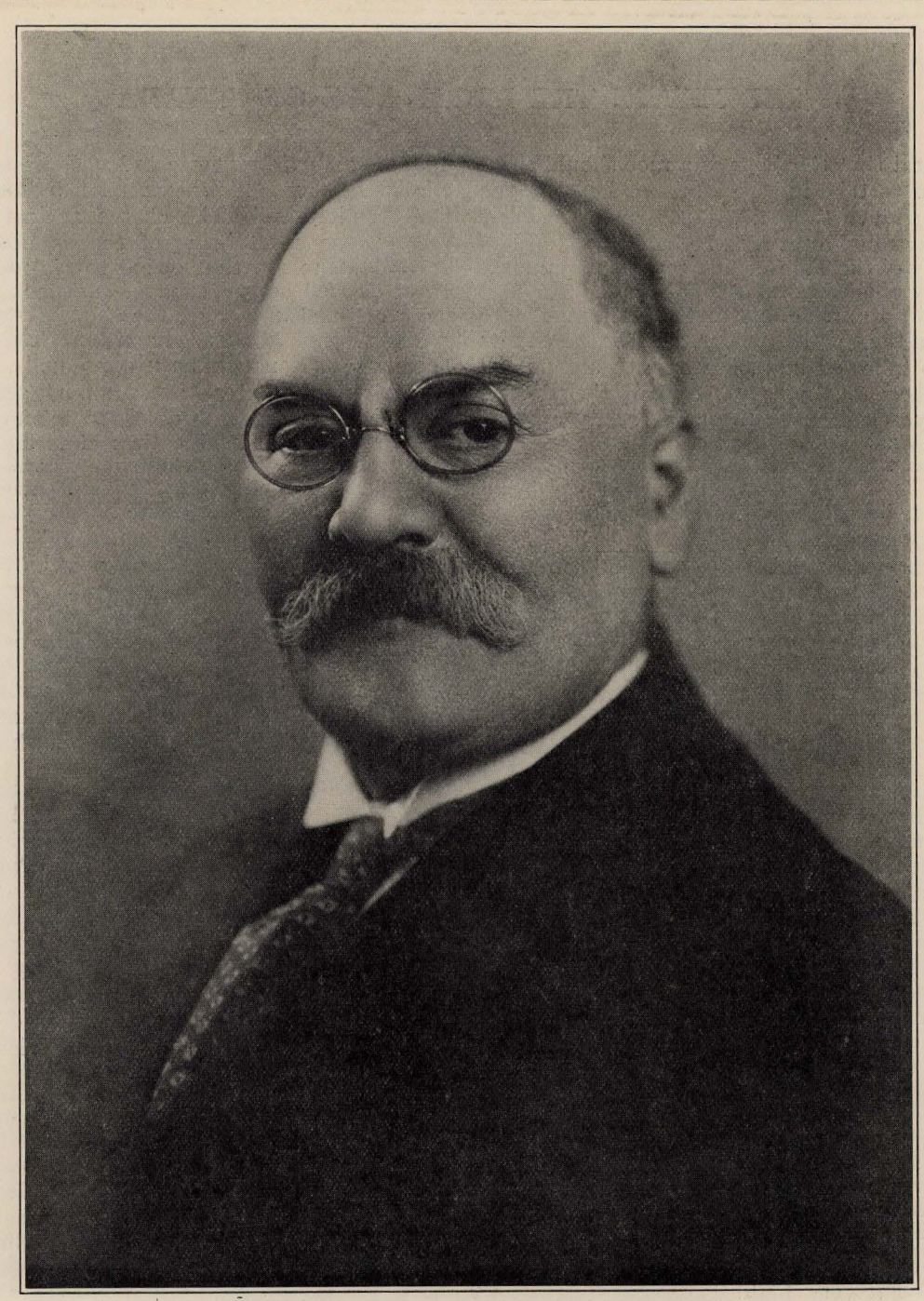
THE LATE HENRY NATHAN

HENRY NATHAN, JR., during his residence in British Columbia one of the most prominent citizens of that Province, was born in London, England, September 3rd, 1842, the eldest son of Henry Nathan, Esq., of Maida Vale, London, England. He received his education at the London University School, and arrived in Vancouver Island while a very young man, settling in Victoria in 1862, where he established the firm of Henry Nathan, Jr., Wholesale Merchants. He took a prominent part in public affairs in the early days of the province, both in the colony of Vancouver Island, and the province at large. He was elected member for Victoria in the British Columbia Legislature in November 1870, and remained until dissolution in 1871. In November, 1871, he was returned by acclamation to the Federal Parliament at Ottawa, as the first member for Victoria District, on British Columbia being admitted into the Canadian Union. He left for Ottawa on December 9th, 1871, in company with Dr. Carrall, the first Senator of British Columbia, and was given a rousing send-off, being very popular. He was re-elected at the general election of 1872, and sat until the expiration of the second Dominion Parliament in 1874. Mr. Nathan occupied a high position in the social life of Victoria and was prominent in Masonic affairs. In 1865, he was elected Master of the British Columbia Lodge, A.F. & A.M. He was at all times interested in municipal affairs and was the owner of considerable property at Vancouver Island. Henry Nathan was a staunch supporter of Sir John A. MacDonald, and he was one of the directors of the railway which the Prime Minister was endeavoring at that time to extend across Canada (now the C.P.R.). Old residents of British Columbia state that Henry Nathan did more than any other individual in bringing British Columbia into the Dominion of Canada, and he is spoken of amongst those who remember him in Victoria, as perhaps the outstanding figure of that province. Mr. Nathan retired from Canadian public life in 1880, and returned to England where he took up his residence.



MAGISTRATE JACOB COHEN, TORONTO

JACOB COHEN, Police Magistrate of the City of Toronto, was born in Krakow, Austria, September 18th, 1847 the son of the late Morris Cohen. The story of his struggle for success is a tale of achievement against great odds. Handicapped by lack of knowledge of the language of the land of his adoption, his perseverance and courage carried him through many disappointments. He came to America in 1870 and for a short time clerked in New York, later working in Memphis and New Orleans. At one time he acted as a buyer of hides, cotton and tallow out of Thibaudeau, La., and also worked there as a stable hand. He then had a position in a clothing store in Waco, Texas, and in 1873 came back to New York with his savings, which amounted to between four and five hundred dollars. He was advised by some friends to move to Toronto, which he did the same year, and for some months travelled through Ontario peddling jewellery. He then opened up a small shoe store, for which he paid a rental of eight dollars a month. This being the business to which he had been raised, he prospered in it, opening up other stores. Through hard work and perseverance he was able to retire in 1909. Mr. Cohen always took a deep interest in his fellow-Jews, and with a view to helping those who could not speak English, he accepted the position of interpreter at the Court House, giving his services gratuitously. He was appointed Justice of the Peace in 1910 and on the 20th of September, 1918 he was appointed Police Magistrate. For over twenty-five years Mr. Cohen was treasurer of the Toronto Hebrew Benevolent Society, and he is a past president of the Holy Blossom Synagogue, and was one of the committee in charge of the building of the present edifice. He is also a life member of the McCaul Street Synagogue. Mr. Cohen is a member of the Federation of Jewish Philanthropies, and of many charitable and welfare institutions. He is a Mason and belongs to the I.O.F.; I.O.O.F.; I.O.B.B.; and is a member of the Albany and Primrose Clubs. He was married to Miss Lena Jacobs, daughter of the late Morris Jacobs, who died in 1904, and has one son, Arthur Cohen.



ALDERMAN LOUIS RUBENSTEIN, MONTREAL

LOUIS RUBENSTEIN, Alderman of the City of Montreal, and the outstanding leader of amateur athletics in the Dominion of Canada, was born in Montreal, September 23rd, 1861, the son of the late M. Rubenstein. He was educated at the public and high schools of Montreal, and as a young man joined his brothers in the firm of Rubenstein Brothers, silver, gold and nickel platers and manufacturers. From his early days Mr. Rubenstein has been keenly interested and actively connected with all amateur sports. In 1885, he won the Figure Skating Championship of Canada and the United States, and on February 11th, 1890, at St. Petersburg, Russia, he won the Amateur Figure Skating Championship of the world. He has frequently skated before notabilities at the Government House, Ottawa. Mr. Rubenstein has also been successful at other branches of sport, and he is an enthusiastic curler. He was a director and afterwards President of the Montreal Amateur Athletic Association; President of the Amateur Skating Association; President and Life Governor, Province of Quebec branch, Royal Life Saving Society; Vice-President, Canadian Bowling League. In 1899 he was elected President of the Canadian Wheelman's Association, and in 1911 he was elected Honorary President. He was Treasurer, Vice-President, and President, 1907-1909, International Skating Union of America. Mr. Rubenstein is regarded as the "father" of bowling in Canada. He frequently acts as judge at amateur athletic meetings in Canada and the United States. Mr. Rubenstein is active in all communal undertakings and has at all times been keenly interested in municipal affairs. He is a member of most of the charitable and welfare organizations in Montreal and was responsible for the erection of the Rubenstein baths, for the public use. In April 1914, he was elected member of the Montreal City Council and has been returned at every election since, frequently officiating as acting Mayor. For years he has been regarded as the outstanding member of the Council. He is a life-long member of the Spanish and Portuguese Synagogue, and is a member of the Montreal Reform Club.

THE JEW IN THE LEGAL LIFE OF CANADA

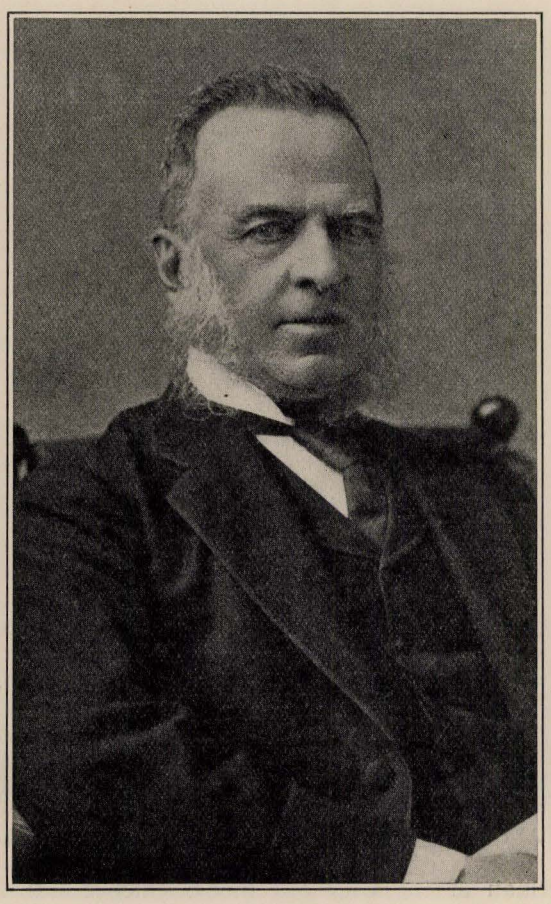
IT is only natural that the Jews as a race should show an inclination to take up the study of Law, as the first laws ever given to man were entrusted to their keeping. The laws of Moses are the basis of all others since, and a study of the Talmud is a very good preparation for the study of the laws of the country.

The first Jews to arrive and settle in Canada were those who were in the English armies, and the merchants and traders who followed in their wake, so among the first generation there were none who took up the practice of law exclusively. But one of those first settlers, Uriah Judah, later on was appointed prothonotary at Three Rivers, a position today given only as a recognition of legal ability.

Ezekiel Hart, born in Three Rivers on May 15th, 1770, took up the study of law, and became an eminent member of the profession. He took much interest in public affairs and was elected member of the Lower Canada Assembly in 1807, 1808, and 1809, but was not allowed to take his seat, he refusing to take the oath of office "on the faith of a Christian". One of his sons, Samuel Becancour Hart, who was also a member of the legal profession, was mainly responsible for the complete enfranchisement of the Jews, in 1831.

Henry and Thomas Judah, nephews of Uriah Judah, both took up the practice of law and were highly respected members of the profession, both in Three Rivers, where they lived, and in Montreal where they frequently practised. Thomas Judah later settled in Montreal, where some of his descendants are still living.

Three of Ezekiel Hart's sons, Samuel Becancour, Aaron Ezekiel, and Adolphus Mordecai Hart were all in the legal profession and attained a very high standing. Samuel practised in Three Rivers, Aaron in Quebec, and Adolphus in Montreal. Aaron Philip Hart also practised in Montreal and became one of the leading members of the profession in that city. Aaron Moses Hart and Ezekiel Moses Hart were both well-known advocates in Three Rivers, the latter being at one time appointed Registrar of that town, a position which he held until his death.



GERSHOM JOSEPH, Q.C.
First Jewish Queen's Counsel in Canada

Several instances may be given of the important standing that these members of the legal profession occupied. On July 17th, 1838, Aaron Philip Hart was the examiner at the examinations held for admissions to the practice of Advocates. On November 3rd, 1837, he and Henry Judah were counsel for the defence in the celebrated case of Girod vs Pinet, and in the same year we read of Thomas Judah presiding at the dinner of the Bar of Montreal.

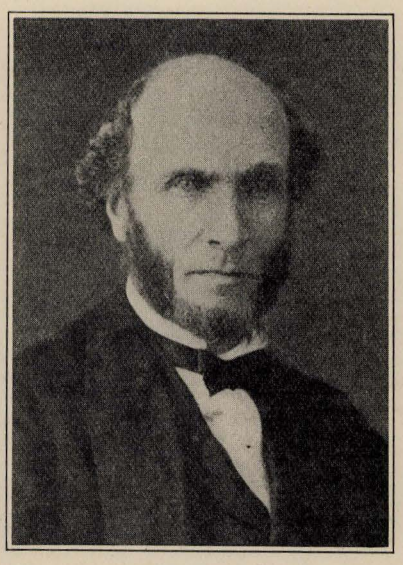
Eleazer David was admitted to practise as an Advocate in May, 1830, and he was a leading member of his profession in Montreal for many years. In June, 1837, Mr. David was retained as Counsel by five seamen who were charged with desertion by the master of the ship "Chieftain." The charge against them was dismissed, the court being of the opinion, after hearing several witnesses, that owing to violence used towards them as well as the want of sufficient food, that they were justified in leaving the ship. A Mr. Edmonstone of the firm of Miller, Edmonstone & Co. to whom the ship in question had been consigned, published statements in the Montreal press making certain allegations against Mr. David. Mr. David demanded an apology, which was refused. He then challenged Mr. Edmonstone to a duel, which challenge was also refused. Mr. David then published a full statement of the entire case in the daily papers, summing it up with the following statement: "Notre Dame St., 29th June, 1837. From this statement of Dr. Johnston's and the explanation that I have given above it will be perceived that Wm. Edmonstone of the firm of Miller, Edmonstone & Co. has by his unwarrantable mention of my name and base insinuations, proved himself to be a vile, low slanderer; and moreover by his subsequent refusal either to retract his aspersions or afford me satisfaction established himself a dastardly coward and unworthy of any further notice. Signed E. D. David." From this it will be seen that they had their own methods of expressing an opinion in those days. Eleazer David for many years was clerk of the Court at Montreal.

Many of these men went to England for their education, but others received it at home, and thus in the records of Montreal College, in 1834, Samuel David graduated in that year and then entered upon his duties in the office of the Solicitor-General. After two years there, he "concluded arrangements with Driscoll to attend lectures with him until his time was up, one hour per day—to pay £25, £12.10 in six months, and the balance when his time was up". He was admitted to practise as Advocate in 1837. In 1844, Samuel David was appointed clerk of the Court at St. John's, Que., a position he filled until his death in 1852. In 1837, Gershom Joseph was attending college at Toronto, from which he graduated. He later became one of the leading members of his profession in Lower Canada, and was the first member of his faith to be appointed Queen's Counsel.

In 1852, Henry Joseph Meyers was a well-known Notary Public in Montreal, and in 1869 Lewis Alexander Hart after a brilliant career at McGill University, was admitted to the practice of Notary Public. He practised his profession in Montreal for over half a century, and attained a very high standing in it. In 1880, he was appointed Lecturer in the Faculty of Law, on the Theory and Practice of Notarial Deeds and Proceedings, at

McGill University, which marked the installation of a new course, and he remained a member of the Faculty many years. Samuel Shultz, of Victoria, B.C., received his legal training at Osgoode Hall Law School, Toronto, and at European universities. In 1914, he was appointed Judge of the County Court at Vancouver, B.C., and won universal esteem through his knowledge of law. Judge Shultz died only a few years ago.

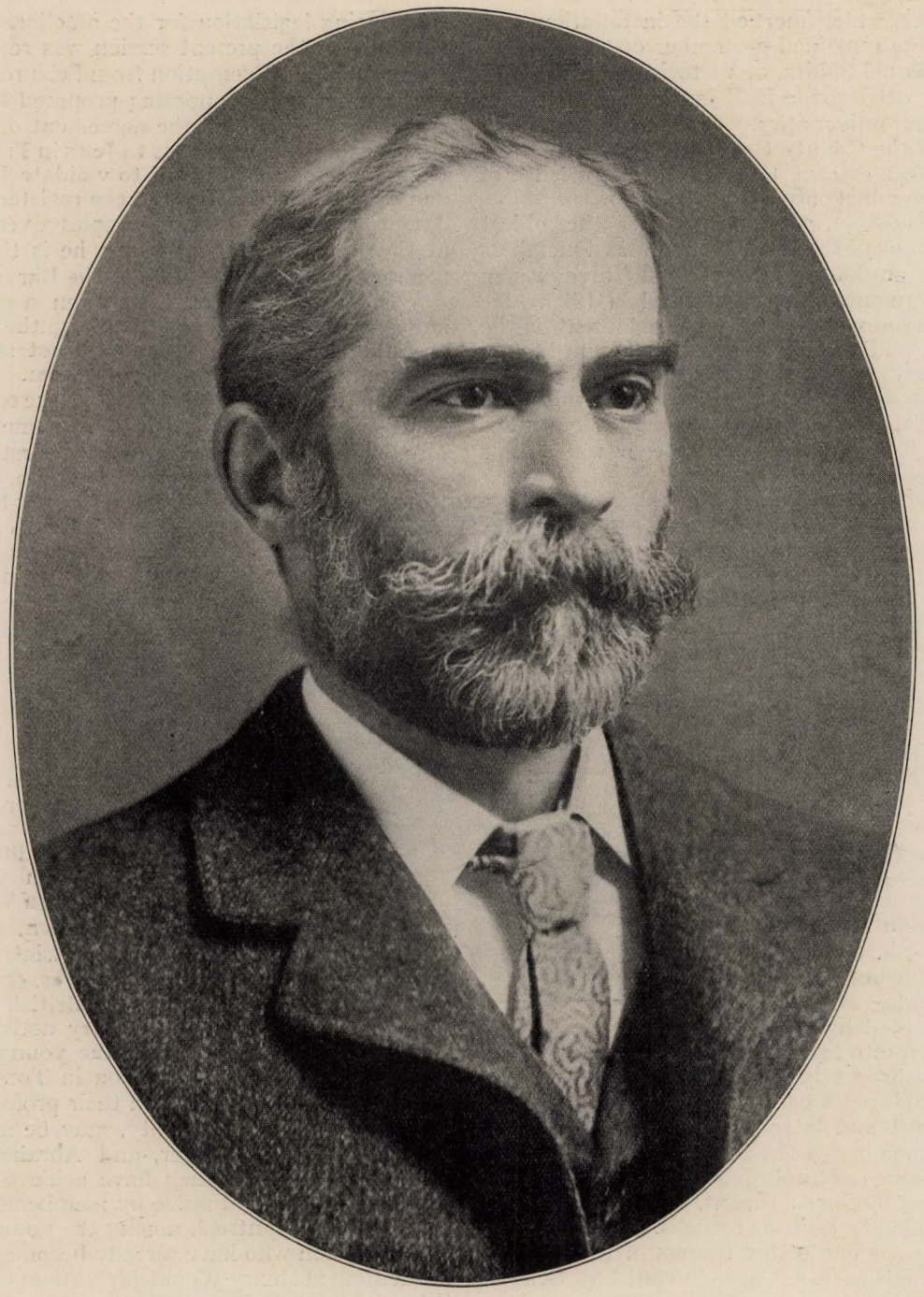
Maxwell Goldstein, of Montreal, is the oldest Jewish, as well as one of the most distinguished members of the Bar. He graduated from McGill University in 1884, and was appointed King's Counsel in 1903. He has on more than one occasion been offered a seat on the Bench. Samuel William Jacobs graduated from McGill University in 1894, and has won the respect of the entire country, both as a brilliant member of his profession, and as a member of the House of Commons. He was appointed King's Counsel in 1906. He has acted as counsel for different foreign governments in Canada, and has represented the Attorney-General of Quebec abroad. Mr. Jacobs was Senior Counsel for plaintiff in the Quebec Anti-semitic libel case, 1913. He appeared for the Attorney-General of New York to secure the return of Harry K. Thaw to Matteawan Asylum, in 1913. He was one of a committee of Jewish citizens which successfully opposed the efforts of Queen's University to have itself declared by Parliament a National University, while insisting on remaining "distinctively Christian." Much important legislation respecting the Jews of Canada owes its origin to Mr. Jacobs. He is author of "Railway Law of Canada", and joint editor of "Jacobs' and Garneau's Code of Civil Procedure". In 1918, he introduced in the House a Bankruptcy Bill, which was subsequently adopted by the Government and enacted into legislation as a Government measure at the following session. He introduced measures (also accepted by the Union Government and later passed into law), which declare that no member of the House of Commons can sit for more than one electoral division, and that when a seat in Parliament becomes vacant, an election to fill such seat must be held within six months. Gabriel Levy of Hamilton, Ont., is one of the leaders of the Ontario Bar. After graduating from Osgoode Hall Law School, he attended European universities, and has since followed the practice of his profession in Hamilton. Mr. Levy was appointed King's Counsel in 1921, being the only member of his faith up to the present time in Ontario to be so honoured. Peter Bercovitch, of Montreal, is another member of the Bar who has achieved a very high standing, both as a member of his profession and as one of the representatives of Montreal City in the Quebec Legislature. He is regarded as one of the most capable members of the House. He was appointed King's Counsel in 1911. He has been prominent in introducing legislation for the amelioration of the poor and only in the present session was responsible for the passing of the "Exemption from Seizure" bill. He took the leading part in opposing proposed legislation which would have abrogated the agreement of 1903 regarding the granting of equal rights to Jews in Protestant schools. He also introduced the bill to validate Jewish marriages and to authorize Rabbis to keep registers of civil status. Samuel King, of Toronto, occupies a very high standing at the Bar of that City where he is the oldest Jewish member. He was admitted to the Bar in 1891.



EZEKIEL MOSES HART
Registrar, Three Rivers, Lower Canada

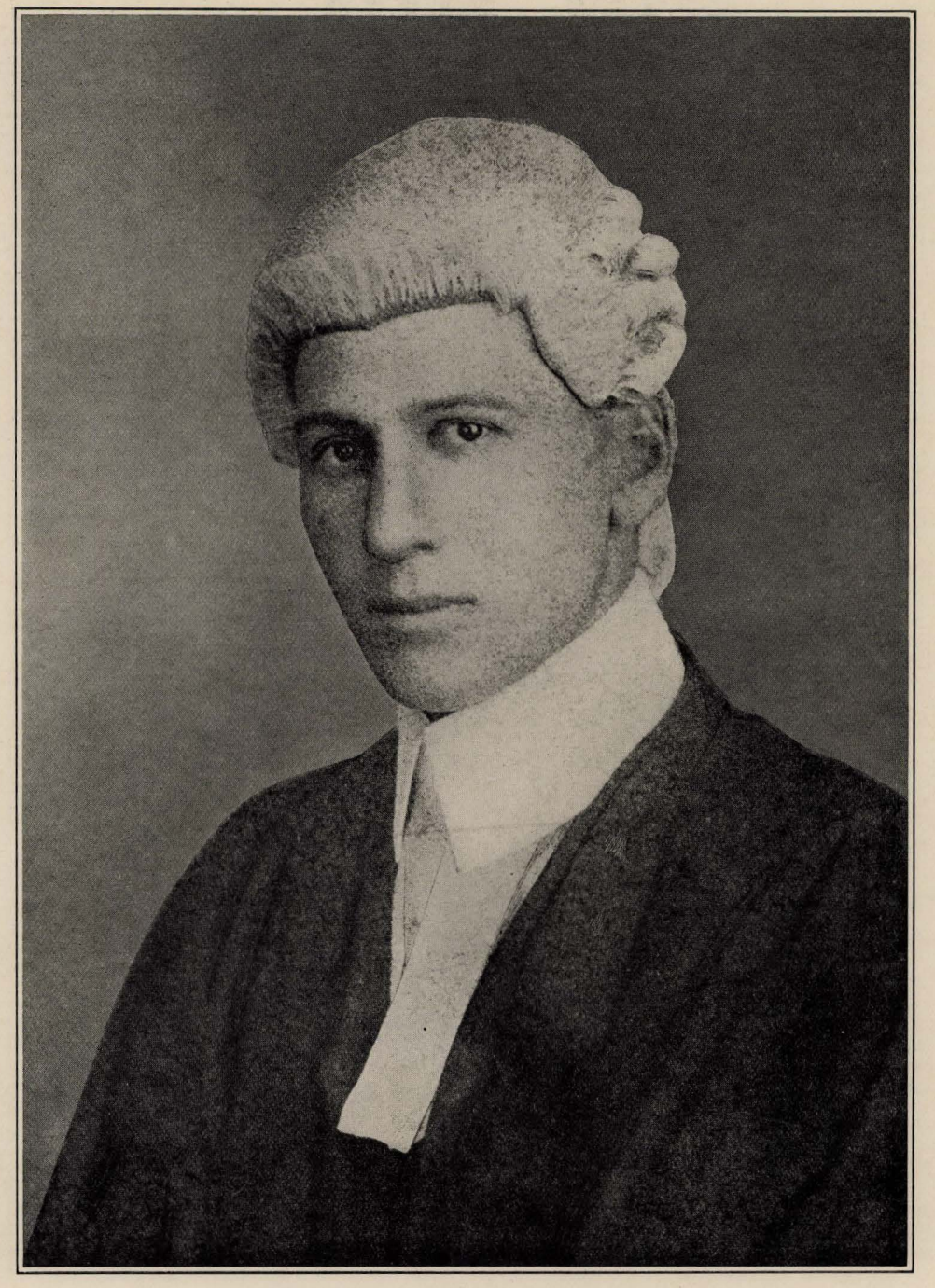
In late years there has been a great inclination amongst the Jewish youth to take up the legal profession, and the graduating classes of most seats of learning contain a large percentage of them. In the west as well as in the older settled parts of the country, there are many who are making a leading name for themselves. Max Steinkopf, of Winnipeg was the first Jew to graduate in the prairie provinces into the legal profession, and he has been followed by many others. Max J. Finkelstein, also of Winnipeg, is one of the leading members of the Manitoba Bar. He was the counsel in the famous Fedorenko case against the Russian Government. Marcus Hyman, a graduate of Oxford, England, and a member of the Bar of Gray's Inn, was for some time lecturer in the Faculty of Law at Manitoba University. He is practising in Winnipeg. Harry A. Friedman was the first Jewish lawyer in Alberta, and has built up for himself a very high standing at the Alberta Bar. The late E. R. Levinson was for a time Crown Prosecutor in Winnipeg, as was also S. Hart Green, who also sat in the Manitoba Legislature. Max Grossman, of Vancouver, occupies a leading position at the British Columbia Bar, and is also very active in public life.

Among the younger members of the profession in Toronto who have attained prominence, both in their profession and in the public life of the community, may be mentioned Louis M. Singer, Joseph Singer, and Abraham Cohen. Although young men, they have achieved a prominence worthy of the record made by members of their faith in Canada. In Montreal, among the younger members of the profession who have already become prominent may be mentioned Henry Weinfield, Nathan Gordon, who was City Prosecutor, Marcus M. Sperber, K.C., and Bram C. de Sola. Henry Weinfield is one of the leading Counsel for the Home Bank Depositors' Association. He also was Counsel for the Jewish Orphans' Home, Montreal, in the celebrated Berlin case. And in Montreal, as elsewhere, there is a rising generation of young Jewish lawyers, who, to judge from the records that they have made at the different seats of learning and from their success to date, will worthily fill the places made in the legal profession by elder members of their faith in Canada.



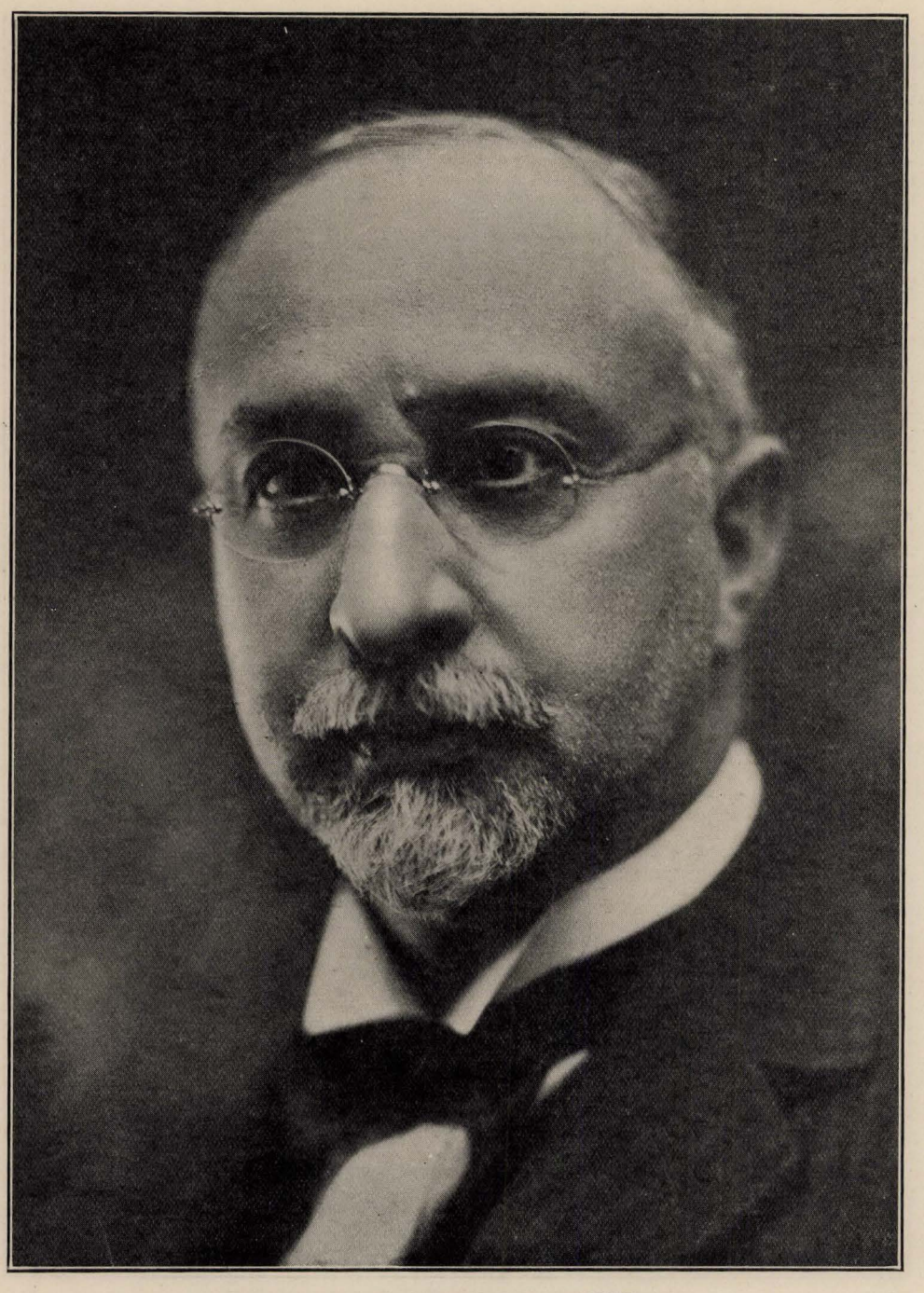
THE LATE LEWIS ALEXANDER HART, M.A., B.C.L.

LEWIS ALEXANDER HART, M.A., B.C.L., N.P., was born at Three Rivers, Que., on the 16th July, 1847, and died at Montreal on the 25th November, 1923. He was the youngest son of Alexander Thomas Hart, a leading citizen of Three Rivers and Seignior of the Fief Courval, and of Miriam (Judah) Hart. He received his early education at Three Rivers and at the Montreal Collegiate Institute, and entered McGill College when only fifteen years of age. In his first session at McGill, Mr. Hart took the prize for an English essay, and obtained first class standing in Hebrew and English literature. He graduated as B.A. in 1866, and as B.C.L. and M.A. in 1869, being first in his class in Roman Law; and shortly before the completion of his twenty-second year, was admitted to the practice of the Notarial profession. In 1880 Mr. Hart was appointed lecturer at McGill University upon the theory and practice of notarial deeds and proceedings, being the first notary ever appointed a professor in the McGill Law Faculty. Mr. Hart married in 1878, Fanny Elizabeth, daughter of Henry and Emma (Joseph) Benjamin of Montreal, and had four sons; Alan J., Claude B., Arthur D., and Philip B., and four daughters; Mrs. Michael A. Michaels, Mrs. Albert Freedman, and the Misses Gladys J. and Dorothy M. Hart. Mr. Hart practised his profession as notary in Montreal for more than a half century. He was known and respected by all classes, and held in the highest esteem by his colleagues. His knowledge of the law was thorough, and his opinion was frequently sought by leading members of the legal, as well as of the notarial profession. Mr. Hart was a writer of note upon civil, legal, educational and religious subjects, and was the author of "A Jewish Reply to Christian Evangelists." He was one of the charter members of the Young Men's Hebrew Benevolent Society, and was later President of the Baron de Hirsch Institute; and he was a life-long member, and at different times held various offices, including that of President, in the Spanish and Portuguese Synagogue of Montreal. Mr. Hart was a mason and held office in Royal Albert Lodge, A.F. & A.M., Montreal.



THE LATE JUSTICE S. SHULTZ

THE LATE JUSTICE SAMUEL SHULTZ, the first Jewish member of the Judiciary of Canada, was born at Victoria, B.C. in 1865. His parents were Mr. and Mrs. Herman Shultz of Victoria, and he was a grandson of the late Mr. J. P. Davies, one of the pioneer Jewish residents of British Columbia. He was educated in the public schools of Victoria; at the University of Toronto; and at Osgoode Hall Law School, Toronto. After completing his education, he travelled for a number of years, and on his return to British Columbia, at first devoted himself to Journalism. He was a frequent and valued contributor to the press and periodicals. Mr. Shultz was a very talented musician and composer, among his compositions being the military march, "Charge at Dawn", which he composed in honor of the men who fell at Paardeburg, in the South African War. In 1909-1910, he was elected and served as Alderman for North Vancouver. He was called to the Bar of British Columbia and practised Law at different times in Nelson, Victoria and Vancouver, and in 1914, he was appointed Judge of the County Court at Vancouver. Judge Shultz won universal esteem on account of his fairness and thorough knowledge of Law. He took an active interest in communal undertakings, and was a liberal supporter of all worthy causes, devoting much time to philanthropic undertakings. He was very much interested in the Zionist Movement, and was delegate at the Convention held in Winnipeg. His kindness and charity won him innumerable friends, and his sterling reputation will long remain to the credit of the Jews in British Columbia. He took a prominent part in all public questions, particularly those affecting his native province. Judge Shultz was married in 1904 to Maude, daughter of J. C. Squarebriggs of Prince Edward Island, and on his death he was survived by his widow and three sons. He was active in the Masonic Order, and was a member of the Connaught Lodge, A.F. & A.M. His mother was the first Jewish woman to be married in British Columbia, and was also the first woman to be buried in the Jewish cemetery at Victoria.



MAXWELL GOLDSTEIN K.C., MONTREAL

MAXWELL GOLDSTEIN, K.C., one of Montreal's most public-spirited citizens, and senior member of the law firm of Goldstein and Engel, Montreal, was born in Quebec City, on May 13th, 1863, the son of the late Adolphe and Rebecca (Stein) Goldstein. He was educated at the National and High Schools, Quebec, from which he matriculated to McGill University, Montreal. He graduated from McGill as Gold Medalist in 1882, with the degree of B.C.L. He studied law with the late W. H. Kerr, K.C., C. B. Carter, K.C., and R. D. McGibbon, K.C., and upon being called to the Bar in 1884 (when he attained his majority), became a member of the legal firm of Kerr, Carter and Goldstein. He was appointed King's Counsel in 1903. Mr. Goldstein has been one of the leaders of the Reform Movement since its inception in Canada and is one of the founders of the Temple Emanu-El, Montreal. He has been connected with it in an executive position ever since its formation, being president from 1907 to 1923, and at present holding the position of Honorary President. He is Honorary President of the Federation of Jewish Philanthropies, Montreal; Member of the Committee of Sixteen; Member of the Managing Committee, Victorian Order of Nurses; President, Jewish Court of Arbitration; Governor of both Montreal General and Western Hospitals, Councillor, Bar of Montreal, 1922-13; Chairman, Committee on Laws, Grand Council, Royal Arcanum, Quebec. He was the first President of the Hebrew Naturalization Association, and in 1909 was elected a director of the Montreal Citizens' Association. He was instrumental with others, in having the law of Quebec altered so as to secure equal rights in the schools for Jewish children. Mr. Goldstein is a member of the Canadian Bar Association; McGill Graduates' Society; Art Association of Montreal; Menorah Graduates' Society; the Montreal Club; Montefiore Club; Canadian Club; Fairview Country Club; and Y.M.H.A. On June 15th, 1892, Mr. Goldstein was married to Miss Rosalie Stern, daughter of Charles Stern of Toronto, and he has one son, Charles Adolphe, and one daughter, Amy Jeannette (Mrs. Franklin E. Fuld).



S. W. JACOBS, K.C., M.P., MONTREAL

SAMUEL WILLIAM JACOBS, born at Lancaster, Ont., May 6th, 1871, the son of the late William and Hannah (Aronson) Jacobs; educated at the High School, and McGill University (B.C.L. 1893, first rank honors); Laval University (L.L.M 1894, cum laude); called to the Bar in 1894, and created K.C. in 1906. On April 23rd, 1917, he was married to Amy, daughter of the late Michael Stein, of Baltimore, Md. He has one son and three daughters. Mr. Jacobs has figured in many important cases before the Courts in matters affecting Jewish citizens and their rights under the Civil Law. He was instrumental in the passing of various acts by the Legislature, whereby certain disabilities against Jews were removed; also in obtaining amendments in the constitutional law of Quebec respecting the status of Jews in relation to the School Law, Marriage License Act, etc. He was counsel for the Government of Roumania in the Costachescu extradition case, and has appeared in other extradition cases. In 1909, he was appointed by the Attorney-General, as Special Commissioner to visit Ireland to obtain evidence regarding the prisoner's sanity in the Dillon murder case. He was a senior Counsel for plaintiff in the Quebec anti-Semitic Libel Case, 1913, and appeared for the Attorney-General of New York, in Sherbrooke, to secure the return of Harry K. Thaw to Matteawan asylum, in 1913. He was president of the Baron de Hirsch Institute, 1912-14; Treasurer, Bar of Montreal, 1916-17; Council, Canadian Bar Association; Life Governor, Montreal General Hospital; Mt. Sinai Sanatorium; Y.M.H.A.; and Hebrew Free Loan Society; Vice-President, Jewish Publication Society of America; Director, Montreal Life Assurance Co. of Canada and Laurentian Insurance Company; Vice-President, General Asbestos Co. Ltd. Mr. Jacobs is the author of "Railway Law of Canada"; and the joint editor, "Jacobs' & Garneau's Code of Civil Procedure." He was first elected to House of Commons at the general elections, 1917; and was re-elected at the general elections in 1921, when all four of his opponents lost their deposits.



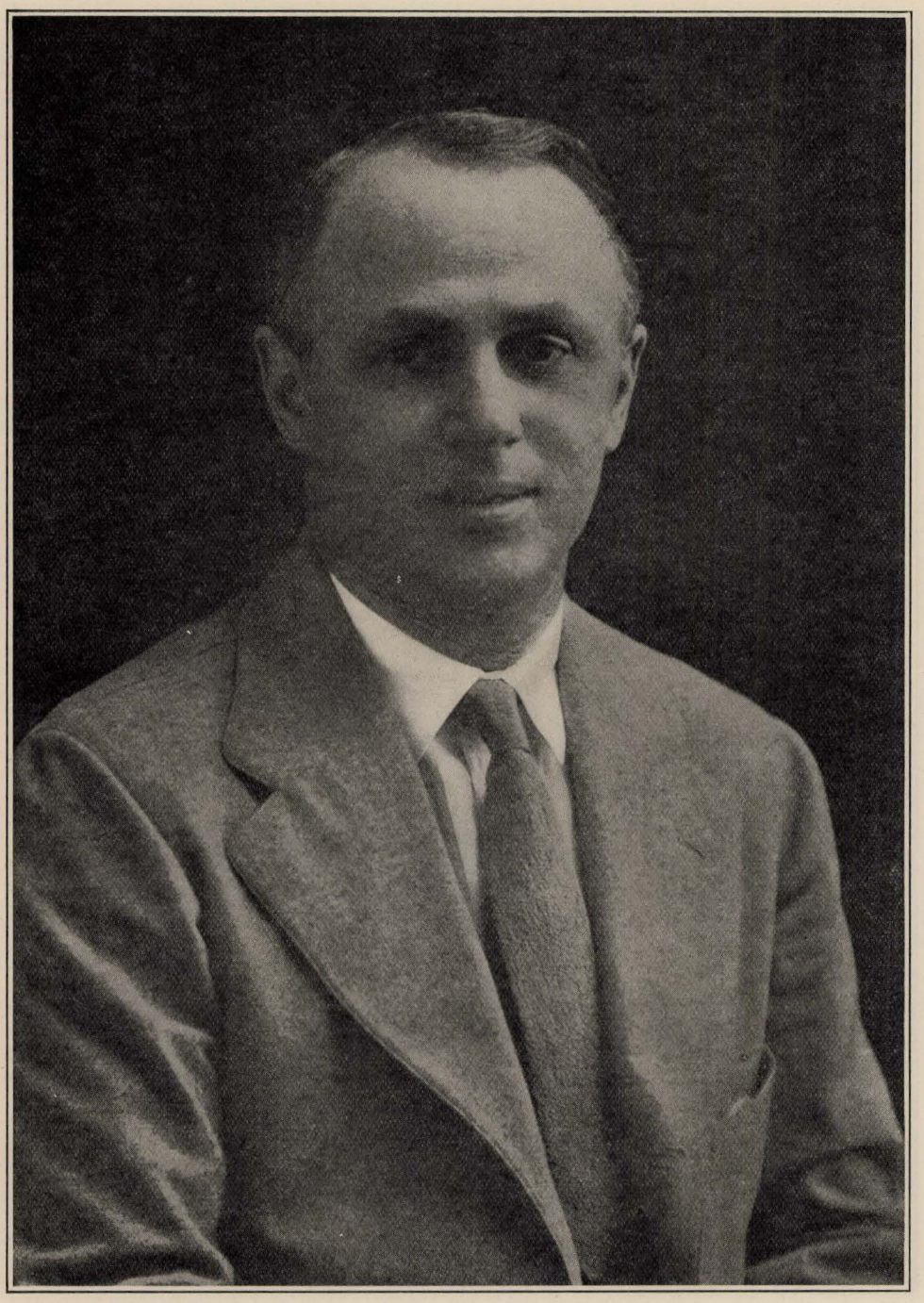
G. H. LEVY, K.C., HAMILTON

GABRIEL HERMAN LEVY, K.C., one of the most prominent members of the legal profession in Ontario, and the first and only Jewish barrister in that province to receive the appointment of King's Counsel, was born in Hamilton, Ont., on August 12th, 1874. His parents were the late Herman and Camilla Levy, pioneer residents of Hamilton, and in their lifetime the most prominent Jewish citizens there. Gabriel Levy was educated at the Central School, Hamilton; Hamilton Collegiate Institute; the University of Toronto; and the University of Bonn, Germany. On his return to Canada he entered the Ontario Law School, Osgoode Hall, Toronto, from which he graduated in 1894, and on being called to the Bar, commenced the practice of his profession in the City of Hamilton, where he is a member of the law firm of Gibson, Levy, Scott and Inch. In 1921, Mr. Levy received the appointment of King's Counsel from the Ontario Government. Mr. Levy is married to Blanche Ruth, daughter of Adolph and Yetta Shire, of Chicago, and they have two sons; Gabriel Shire and John Gibson, and one daughter; Miss Marion Louise Levy. Mr. Levy was formerly president of the Hughson Street Synagogue, a congregation that his father and uncle, Mr. Edmund Scheuer, were largely instrumental in organizing. This was the first Reform Jewish Congregation in Canada, established in 1882, and on resigning from office, he was succeeded by his brother, Mr. Adolph Levy. His family has always been prominent in communal and philanthropic undertakings, and his activities are not confined to any one creed. Mr. Levy occupies an outstanding position in the social life of Hamilton, and is regarded as one of the most progressive residents of that city. He is a member of the Hamilton Club; Hamilton Golf and Country Club; Buffalo Club; Caledon Trout Club; Yamahoon Club; and the University Club, Toronto. Mr. Levy is a member of the Supreme Council of the Ancient and Accepted Scottish Rite for the Dominion of Canada, being the only Jew in Canada to hold this honor. He is an enthusiastic sportsman, and is particularly interested in fishing and golf.



PETER BERCOVITCH, K.C., M.P.P., MONTREAL

PETER BERCOVITCH, son of Hyman and the late Feigel (Goldberg) Bercovitch, was born in Montreal, September 17th, 1879. He was educated in the Montreal public schools, by private tuition, and at McGill and Laval Universities. In 1900 he graduated from McGill with the degree of B. C. L. and in 1906, he received the degree of LL.M. from the Laval University. Entering the practice of law, in 1911 he was appointed King's Council by the Quebec Government, being the youngest barrister in Canada to be honored with that title. Early in his career he interested himself in politics and allied himself with the Liberal party. In 1918, he was elected to the Provincial Legislature from the St. Louis Division, Montreal, having the distinction of being the first Jew to sit in the Legislature of Quebec. He gave his constituency such satisfaction, that in 1919 he was re-elected by acclamation and in 1923, Peter Bercovitch's record in the house and his personal popularity enabled him to keep his seat, as the only Liberal from the Island of Montreal. His legal knowledge has made him indispensable to the government in the shaping of legislation. The Liquor Bill is one of pieces of legislation that he took a prominent part in framing. Bills for the amelioration of the poor have always concerned him and the Rent Bill was introduced by him. His championship of Jewish educational rights in the 1923 session was largely responsible for the defeat of the pernicious Bill designed to abrogate the Agreement of 1903 and to rob the Jews of Quebec of equal rights in the schools. He is also responsible for the bill to validate Jewish marriages and to authorize Rabbis to keep registers of civil status. Mr. Bercovitch was the first president of the Jewish Immigrant Aid Society and is a member of the executive board of Temple Emanu-El. He is senior partner of the firm of Bercovitch and Calder, a firm enjoying an outstanding position at the Montreal Bar. He is the President of the Laurentian Insurance Company. He married Florence, daughter of Simon Levine, of San Francisco, Cal., and has one son, Henry George, and two daughters, Ruth and Elise Bercovitch.



M. J. FINKELSTEIN, WINNIPEG

M. J. FINKELSTEIN, senior member of the legal firm of Finkelstein, Finkelstein, White, Berg and Layton, arrived in Winnipeg with his parents Mr. and Mrs. J. Finkelstein, when a child. He was educated in the public schools of Winnipeg and passed the entrance examination into the Collegiate Institute in 1897, when he received the highest marks in Manitoba. In 1900, Mr. Finkelstein matriculated to the University of Manitoba winning several scholarships. In 1904, he graduated from the University with honors, and entered the law firm of Hough and Campbell, where he read law until he was called to the Bar. Since he was admitted to the Bar, Mr. Finkelstein has practised his profession in Winnipeg, where he is regarded as one of the most brilliant members of the Manitoba Bar. In the famous case of the Czar of Russia against Fedorenko, Mr. Finkelstein acted for the defendant whose release he secured after a legal battle lasting four months. He has also been counsel in many other important cases. Mr. Finklestein is also interested in different financial and commercial institutions and is a director of the Laurentian Insurance Company, Montreal. He has ever since his youth, taken a foremost position in the communal life of Winnipeg, and practically every Jewish organization of young men formed between 1897 and 1907, had him as its founder. He is a past President of the Winnipeg Lodge, I.O.B.B.; past Vice-President of the Zionist Organization of Canada; and he was elected Vice-President of the Canadian Jewish Congress, held in Montreal in 1919. He is a past President of the Zionist Council of Western Canada and has taken an active part in the Winnipeg Orphanage, Talmud Torahs and Old Folks' Home. He has always taken a keen interest in political affairs and he has been very active in all matters pertaining to Jewish immigration. He has on different occasions been offered a nomination to both the Provincial Legislature and the Federal Parliament, and his influence has been of much value to the members elected from Winnipeg. In 1923, Mr. Finkelstein was married to Rose, daughter of Mr. and Mrs. S. A. Ripstein of Winnipeg.



Photo by Notman

H. WEINFIELD, B.A., B.C.L., MONTREAL

HENRY WEINFIELD, B.A., B.C.L., one of the leaders of the younger members of the Montreal Bar, and senior member of the law firm of Weinfield, Sperber, Levine & Shavmar, was born in Galicia, Austria, March 8th, 1880, the son of the late Israel and Esther (Zwibel) Weinfield. He arrived in Canada in 1887 with his parents, and settled in Montreal, where he has since resided. He was educated at the Montreal public and high schools, and at McGill University, from which he graduated with the degree of B.A. in 1900, and B.C.L. in 1903. On December 18th, 1907, he was married to Pauline, daughter of the late Connel Levine and has one son, Mortimer, and two daughters, the Misses Vera and Rose Weinfield. Shortly after graduation, Mr. Weinfield was called to the Bar and he has since followed the practice of Law in Montreal and enjoys a large and enviable clientele. He has acted as Solicitor in many important cases and at the present time is a Counsel for the Home Bank Depositors' Association. He was also Counsel for the Orphans' Home of Montreal in the celebrated Berlin Case in the Superior Court. He is a frequent contributor to the Press and has done considerable writing on various subjects. Mr. Weinfield has always taken a deep and active interest in welfare work and philanthropic undertakings in Montreal, and he is a member of the Federation of Jewish Philanthropies. His legal services have always been at the disposal of all worthy institutions, and he is honorary solicitor for many charitable organizations. He is a good example of the Jewish citizen who takes an active interest in all public questions, whether they be for the local or general good of the community, and his own affairs come second to the public need. He is greatly interested in Municipal, Provincial and Federal politics, and is a member of the Conservative Association of Montreal. Mr. Weinfield is also a member of the Montefiore Club; St. George's Lodge, No. 10, A.F. & A.M.; and of the Independent Order B'nai B'rith. He is a member of the Shaar Hashomayim Synagogue. Mr. Winfield is one of the original directors of the Laurentian Insurance Company.

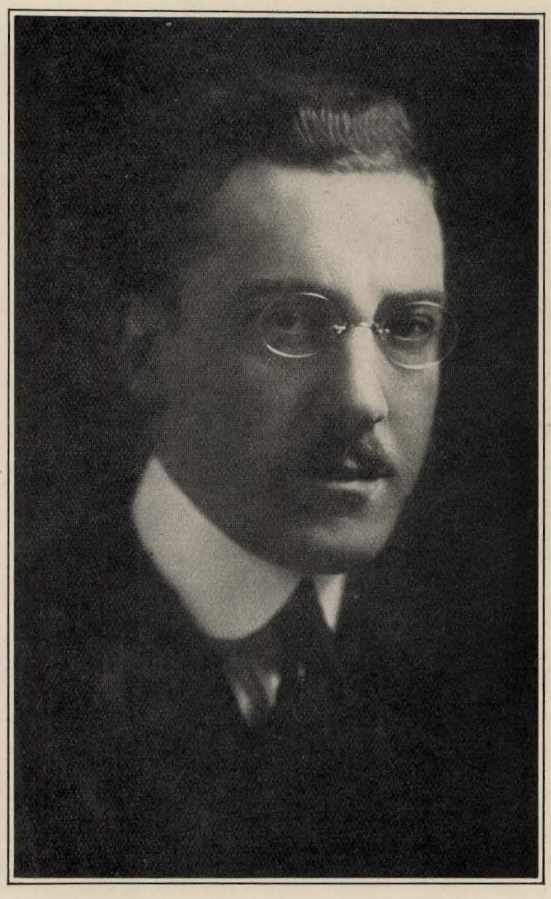


Photo by Lyonde

LOUIS M. SINGER, TORONTO

LOUIS M. SINGER, Barrister, and ex-Alderman of the City of Toronto, was born in Austria, May 1st, 1885, the son of Samuel Singer. He arrived in Canada with his parents in 1886, settling in Toronto, where he has since resided. He received his education at the public and high schools of Toronto and at the Ontario Law School, Osgoode Hall, Toronto, from which he graduated in 1908, as Gold Medallist. He was called to the Bar in the same year and has since practised his profession, specializing in Commercial, Corporation, and Bankruptcy practice. Always keenly interested in public affairs, in 1914 he was elected Alderman of the City of Toronto, being the second Jew to occupy a seat in the Toronto City Council. During his term as Alderman (during the war), an attempt was made to put through the Council a memorial to the Federal Government, advocating the disenfranchisement of all citizens of foreign birth. Although sprung as a complete surprise on Alderman Singer, his speech in opposition to the memorial was so impressive that it was reproduced verbatim in all the daily papers with eulogistic references. He held office for four years and on resigning in 1917, he was the subject of much favorable comment in the Press, which stated that the Council had lost its most able and outstanding member. In an Editorial, the Toronto Daily Star says;—"Alderman Singer has qualities of a legislator and an administrator—a student and a worker, does not trade upon racial or religious prejudice. He tries to show that the interests of his own people are identical with the interests of Toronto and Canada." Mr. Singer was formerly President of the Beth Medrosh Hagodel Synagogue, and at the present time is a member of the Holy Blossom Synagogue. He is Past Master of the Mount Sinai Lodge, A.F. & A.M.; Past First Principal of the Mount Sinai Chapter, R.A.M.; President of the Toronto Lodge, I.O.B.B.; and Secretary-Treasurer of the Primrose Club. On July 6th, 1911, Mr. Singer was married to Dr. Bessie T. Pullan, daughter of Morris Pullan of Toronto, and he has two sons, Burrell M. and Ralph M., and one daughter, Miss Queenie S. Singer.

ISAAC KERT, B.A., B.C.L., Notary, was born in Montreal, November 30, 1890, the son of Levi Kert. He was educated at the Dufferin School, Montreal High School and McGill University, winning matriculation scholarship at High School and first class honors in Economics and Political Science in the Arts Course at McGill. He also won the Elizabeth Torrance Gold Medal for leading his class, and the Macdonald Travelling Scholarship to Paris. In his graduation year he was President of all faculties. Mr. Kert is Honorary Notary for the Shaar Hashomayim Congregation; Hebrew Free Loan Association; Montreal Hebrew Maternity Hospital; etc. He is a Justice of the Peace and a commissioner of the Superior Court. He is keenly interested in Athletics and was Captain of the Senior Y.M.C.A. Basket Ball Team from 1915-1923. He is a director of the Y.M.H.A., and of the Montreal Hebrew Orphans' Home. He is a member of the Federation of Jewish Philanthropies, and of the Montefiore Club, Montreal. On April 30th, 1919, Mr. Kert was married to Sara, daughter of Abraham L. Gittleson, and has one daughter, Doris Maxine Kert.



ISAAC KERT, B.A., B.C.L., MONTREAL



Notman

A. C. M. DE SOLA, M.A., B.C.L., MONTREAL

ABRAHAM CHARLES MELDOLA DE SOLA, Barrister, and member of the law firm of Bercovitch and Calder, was born in Montreal, September 11th, 1890, the son of the late Rev. Meldola de Sola, Rabbi of the Spanish and Portuguese Synagogue, and the grandson of the late Rev. Dr. Abraham de Sola. He was educated at the Montreal High School; McGill University (B.A. 1910, with first class honors in Economics and Political Science); B.A. St. John's College, Oxford 1912, with honors in Jurisprudence; B.C.L. McGill 1914; M.A. (Oxon) 1921. He was admitted to the bar of the Province of Quebec, in 1914. Mr. de Sola was engaged in journalism before commencing the practice of law, being connected with the Montreal Star. He was also foreign editor of the Canadian Times. He received a commission as lieutenant in the 22nd Battery, C.F.A. in 1916; was transferred to the 71st Battery, C.F.A., C.E.F. in 1918; and went overseas as lieutenant with the 2nd Canadian Tank Battalion, Canadian Expeditionary Force. On May 15th, 1924, Mr. de Sola was married in London, England, to Cathleen, daughter of the late Edward Quain of Montreal.



HARRY A. FRIEDMAN, EDMONTON

HARRY A. FRIEDMAN, Barrister, was born at Buffalo, N.Y., on August 16th, 1890. As a young boy, he accompanied his parents when they moved to St. Catharines, Ontario, and he was educated in the public and high schools of that city, and at Osgoode Hall Law School, Toronto, from which he graduated in 1913. In 1916, Mr. Friedman was married to Frances, daughter of Mr. and Mrs. Barney Lepofsky of Toronto, and they have one daughter, Miss Miriam Friedman. Upon graduating from Osgoode Hall, Mr. Friedman took up his residence in Edmonton, Alberta, and he was called to the bar of the Province of Alberta in the same year, being the first Jewish barrister in that province. He has since followed the practice of his profession in Edmonton, where he has attained a very high standing at the bar as the senior member of the law firm of Friedman and Lieberman. Mr. Friedman has, ever since his arrival in Edmonton, taken a leading part in the communal activities of that city. Early becoming one of the chief aids of Mr. Wm. Diamond, the patriarchal leader of the Jewish community of Edmonton, he has been identified with all philanthropic and educational matters that have arisen. He is an active member of the Edmonton Hebrew Association and the Edmonton Talmud Torah, and the high standing of these two organizations is largely due to his labors on their behalf. He is a past President of Edmonton Lodge, No. 732, Independent Order B'nai B'rith, and is a member of the Canadian Club; Edmonton Golf and Country Club; Board of Trade; and Saskatchewan Lodge, No. 92, A.F. & A.M. An ardent Zionist, he was for some years a member of the Council of the Zionist Organization of Canada. He took an active part in the relief campaigns in aid of the Jewish war sufferers, and in general relief drives, his activities being non-sectarian. Mr. Friedman has been ably assisted in his communal undertakings by his wife, who is a member of the Council of the Western Division of the Zionist Organization of Canada, and who has been President of the Edmonton Council of Jewish Women since its inception in 1920.



S. HART GREEN, B.C.L., EX. M.P.P., WINNIPEG

S. HART GREEN, B.C.L. and former member of the Manitoba Legislature, was born in Saint John, N.B., October 23rd, 1885. He is the son of the late Mr. Louis Green of that City, and grandson of Nathan Green and Solomon Henry Hart, two of the Jewish pioneers there, and received his education at Saint John in the public and high schools. He then went to Montreal where he made an initial step in commercial circles in the cigar manufacturing business. Feeling that a professional career would prove more congenial, he became an articled law student with the law firm of MacRae and Sinclair at Saint John, and was called to the Bar of New Brunswick in 1906. The West with its broadening opportunities attracted him and in January 1907, he arrived in Winnipeg, becoming associated with the law firm of Campbell, Pitblado and Company until called to the Manitoba Bar in that year. He then formed a partnership with E. R. Chapman and is today the senior member of the law firm of Green and Mathers. Mr. Green has always taken a keen interest in public questions and has the distinction of being the first Jew to occupy a seat in the Manitoba Legislature, being elected member for North Winnipeg in 1910, and had the further distinction of being the youngest member of the Legislature at that time. From 1916 to 1921, Mr. Green was Crown Prosecutor of the Assize Court at Winnipeg. He occupies a very high standing at the Manitoba Bar, and is regarded as one of the most representative citizens of Winnipeg, taking a very prominent part in the communal life of that city, and he has been actively associated with all the philanthropic institutions of Western Canada. He was president of the Winnipeg Lodge, I.O.B.B., is Master of Mount Sinai Masonic Lodge, and a member of numerous other fraternal organizations. For years he has been President of the United Hebrew Relief of Winnipeg, is President of the Hebrew Immigrant Aid Society, and a member of the Shaarey Zedek Synagogue. On the 27th August, 1912, Mr. Green, was married to Miss Aimee Lyone, daughter of Mr. and Mrs. Martin Lyone of Winnipeg, and has four children.



Photo by Notman

MARCUS SPERBER, K.C., MONTREAL

MARCUS MEYER SPERBER, B.C.L., K.C., was born February 15th, 1886, the son of David Sperber, J.P. and Peppie (Rosenbaum) Sperber. He was educated at the Public and High School, Montreal, and at McGill University, from which he graduated in 1906, when he was awarded the MacDonald Travelling Scholarship. He takes a keen interest in communal work and is the Vice-President of the Baron de Hirsch Institute. He is a Trustee of the Federation of Jewish Philanthropies and of the Spanish and Portuguese Synagogue. He was one of the founders and first President of the Y.M.H.A. of Montreal, and is a Director of the United Talmud Torahs. He is honorary solicitor of the Baron de Hirsch Institute, Immigrant Aid Society, B'nai Jacob Synagogue, etc., etc. Mr. Sperber is an enthusiastic supporter of the Zionist Movement and in 1923 went to Palestine where he remained for some time studying conditions. He is a member of the Jewish Educational Committee formed to protect the rights and status of Jewish children in the schools of Montreal and he is also interested in the advancement of Hebrew education of Jewish children. In 1912, Mr. Sperber was President of the Hebrew Independent Citizens' League. He was chairman of the East End Division of the War Sufferers' Relief Committee and was a member of the Speakers' Committee of the Victory Loan Campaigns. Mr. Sperber has always been interested in military matters and was an officer in the first Prince of Wales Fusiliers, in the 64th Regiment, and in the 206th battalion, C.E.F. In 1912 he was an Independent Liberal candidate in St. Louis Division and he is a Vice-President of the North End Liberal Club. Mr. Sperber is Vice-President, Mt. Royal Lodge, I.O.B.B.; Past Deputy for the Province of Quebec, I.O.B.B.; Canadian Representative of District Grand Lodge, I.O.B.B.; member of General Committee and Anti-Defamation Committee; and President, I.O.B.B. lodges in Canada. He is a member of the Montefiore, Montreal Reform, and Press clubs. On June 11th, 1924, he was married to Miss Lisa Blanche Jacobs, daughter of the late Rabbi Solomon Jacobs of Toronto.



MAX STEINKOPF, B.A., WINNIPEG

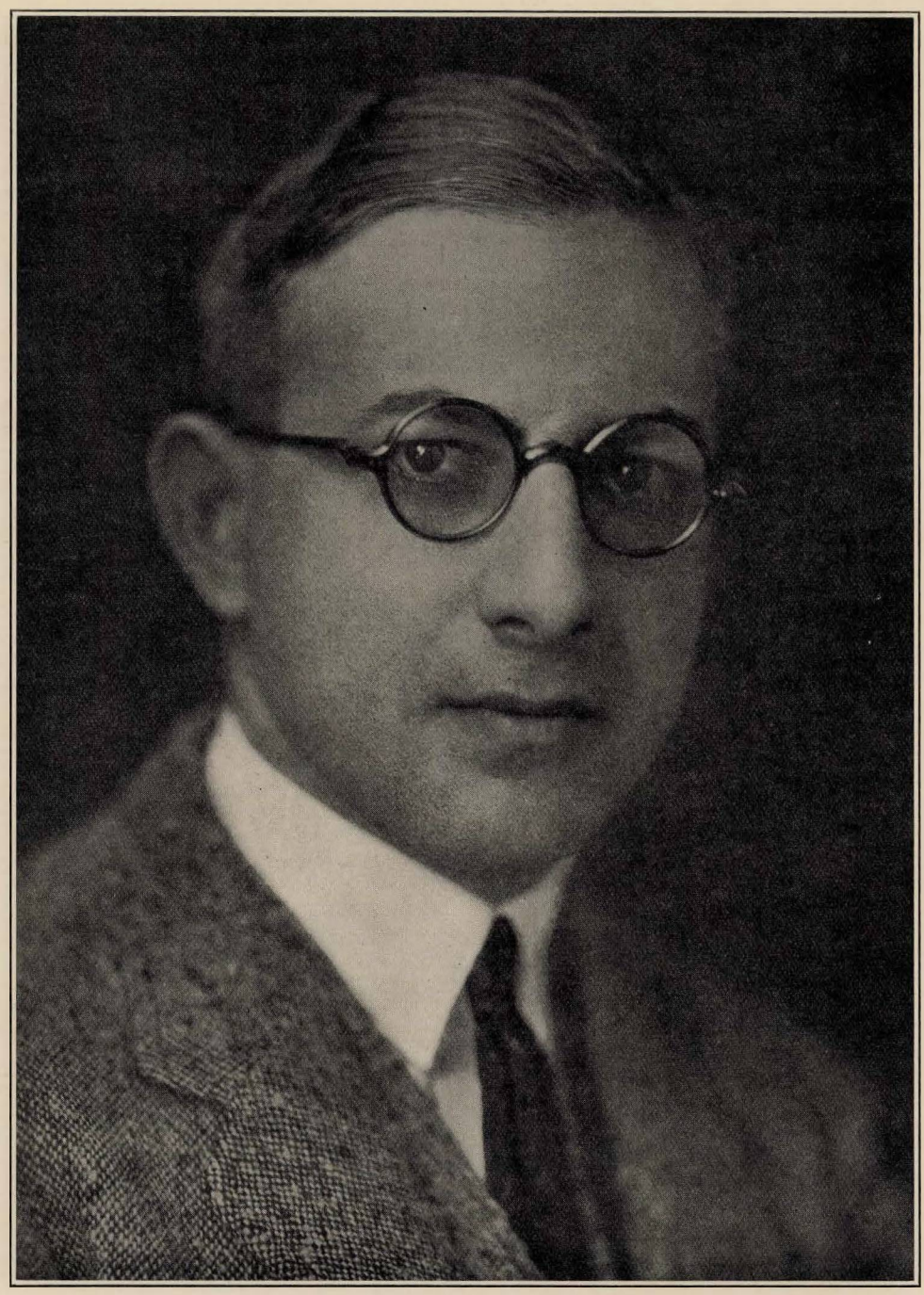
MAX STEINKOPF was born at Praagh, Austria, March 2nd, 1881, the son of Herman and Justine (Schoenfeld) Steinkopf. He came to Canada in 1889, and received his education at the public schools of Morden, Man., and at the University of Manitoba. He read law in the offices of the Hon. Justice Haggart and Hon. Sir Hugh John Macdonald, in 1902-5, and was called to the Manitoba Bar in 1905, being the first Jewish barrister in the Prairie Provinces. He has since practised his profession in Winnipeg. Mr. Steinkopf is Vice-Pres., Alma Mater Society, Manitoba College; member, Greater Winnipeg District Council of the Boy Scout Movement; Canadian Chairman of the Anti-Defamation League of the I.O.B.B.; Canadian Vice-Chairman, Jewish European Orphans' Committee; Member, Advisory Board, Winnipeg Children's Hospital; Member, Board of Trustees, Winnipeg General Hospital; and Treasurer, Archaeological Institute of America. He is a member of the Winnipeg Cenotaph Committee (1924); Member, Finance Committee, Federated Budget (1924); President, Zionist Council, Winnipeg; Member, Court of Honour of the Boy Scouts of Manitoba; Past-Chairman, Building Committee of Winnipeg Public School Board; President, Winnipeg Hebrew Free School 1912 to 1922; Treas., University of Manitoba Alumni; and member, Executive Committee, League of Nations' Society, Winnipeg Branch. His business interests are many, and he is President, Canada National Securities Co., Ltd.; President, City Dairy Co., Ltd.; President, Purity Ice Cream Co. Ltd.; President, City Creamery Co. Ltd., Regina, Sask.; Sec.-Treas., Archibald-Martin Motors Ltd.; and President, Bonded Investments Ltd. Mr. Steinkopf was married in 1907 to Miss Hedwig Meyer, and he has one son, Maitland Bernard Strauss, and three daughters, Audrey Eleanor, Helen Theresa, and Maxine. He is a member of the Executive of the Canadian Club, and also a member of the Adanac, Assiniboine, and Fort Garry Motor Clubs. He is a prominent member of the Masonic Order, Ancient Order of United Workmen, and Independent Order B'nai B'rith, Winnipeg Lodge.



Photo by Milne

EX-CONTROLLER JOSEPH SINGER, TORONTO

JOSEPH SINGER, Barrister, and ex-Controller of the City of Toronto, was born in Toronto on March 23rd., 1890, the son of Samuel and Rosie Singer. He received his education in the Toronto public schools, Jarvis Street Collegiate Institute, and at the Ontario Law School, Osgoode Hall, from which he graduated in 1911 as Gold Medallist, and was the first winner of the Van Koughnet Scholarship. He was called to the Bar in the same year and has since successfully followed the practice of law. Mr. Singer became interested in public affairs at an early age, and in 1920 was elected Alderman of the City of Toronto, and was re-elected in 1921 and 1922, heading the Aldermanic vote. In 1923 he was elected to the Board of Control, being the first Jew who was ever nominated for this appointment, and he was recognized as being the outstanding member of the Board, and the leader in all reform movements. Whilst a member of the Council, Alderman Singer was the instigator of the investigation which resulted in the cleaning up of the police department. He also headed the campaign in 1922 and 1923 against the agreement sponsored by Sir Adam Beck affecting the Toronto waterfront, which agreement was defeated by the electors on January 1st., 1923. Controller Singer is held in the highest esteem by the whole community and on resigning as Controller, was requested to allow himself to be nominated for Mayor of the City of Toronto, but he declined this honour. In 1923 he was the Liberal Candidate for south-east Toronto, in the Provincial elections. In 1925, he was again elected to the City Council. He is a trustee of the Holy Blossom Synagogue, Federation of Jewish Philanthropies, and of Toronto Lodge, I.O.B.B. and many other institutions. He is a member of Sunnyside Lodge, No. 449, I.O.O.F., Primrose Club, and of the Ontario Jockey Club, Toronto. Mr. Singer is a member of the Executive of the Toronto Men's Liberal Association. In 1915, he was married to Gussie, daughter of Alex Sundel of New York City, and has one son, Vernon Milton, and one daughter, Doris Beverley Singer.



M. M. GROSSMAN, VANCOUVER

MAX MALIT GROSSMAN, Barrister, and one of the prominent younger members of the British Columbia Bar, was born in Toronto, August 19th, 1892, the son of Abraham and Minnie Grossman, now of Los Angeles, Cal. He was educated in the Vancouver schools, and at McGill University, Montreal, and studied law with the late Joseph Martin, K.C., ex-Premier of British Columbia, and C. W. Craig, K.C. He was admitted to the Bar of British Columbia in 1917, and has since followed the practice of his profession in Vancouver, being a member of the law firm of Grossman and Holland. Mr. Grossman is married to Dorothy, daughter of Jacob Goldstein of Montreal, and he has one son, Edgar Hyman Grossman, and one daughter, Miss Janice Carol Grossman. He is a member of the Canadian Club; Terminal City Club; Vancouver Board of Trade; Automobile Club of British Columbia; Burquitlam Golf Club; Canadian Bar Association; Vancouver Lodge, No. 68, A.F. & A.M.; and Scottish Rite. Mr. Grossman is one of the leaders of the Jewish community of Vancouver, and has been actively associated with every undertaking in the city and province. He was President, 1915, 1918, and 1924 of the Samuel Lodge, No. 668, I.O.B.B. From 1916 to 1924, he was District Deputy, and in 1924 was appointed member of the Executive Committee for District Grand Lodge, No. 4, I.O.B.B. He is a past President of the Hebrew Aid Society, Vancouver; Ex-Chairman of the Building Committee of the Congregation Shaarey Zedeck and Talmud Torah; was the first President of the Vancouver Hebrew School; and is Honorary life President of the Congregation Shaarey Zedeck and of the Vancouver Hebrew School. He is Honorary life member of the Samuel Lodge, I.O.B.B., and was Chairman of the Immigration Committee, Samuel Lodge. Mr. Grossman was on the Speakers' Committee of all the Victory Loan and War Relief Campaigns, and was the Chairman of the local Jewish War Relief Committee. His aid is regarded as indispensable to any undertaking pertaining to the advancement or improvement of conditions in his community.



E. F. SINGER, B.A., LL.B., TORONTO

EPHRAIM FREDERICK SINGER, Barrister, was born in Toronto, July 19th, 1889, the son of the late Jacob and Annie (Fogler) Singer. He was educated at Lansdowne public school; Harbord Collegiate Institute; and University of Toronto, from which he graduated (B.A. 1909). He then entered Osgoode Hall, Law School, graduating in 1912, in which year he also obtained the degree of LL.B. from the University of Toronto. In the same year he was called to the Bar of the Province of Ontario, and has since practised his profession in Toronto where he is a member of the law firm of A. & E. F. Singer. On June 7th, 1917, Mr. Singer was married to Zelma Claire, daughter of Henry Guttman, of New York City, and he has one son, Harvey, and two daughters, the Misses Vivian and Roslyn Singer. Mr. Singer has always been keenly interested in communal matters and is a member of all local philanthropic organizations, in many of which he holds, or has held, executive office. Since 1915, he has been Secretary of the Holy Blossom Congregation, and for seven years he has been Superintendent of the congregational Sabbath school. Since 1922, he has been President of the Mount Sinai Hospital, and his labor on behalf of this institution is largely responsible for the splendid position it occupies amongst the public institutions of Toronto. He is on the executive, and in charge of the literary work of the Young Men's Hebrew Association, and is on the executive of the Jewish Boys' Club. He is a former President of the Big Brother Movement, Jewish branch. He is much interested in fraternal work and is a charter member of Palestine Lodge, A.F. & A.M., and is a member of St. Alban's Lodge, A.F. & A.M., and Mt. Sinai Chapter, R.A.M. He is a past Wor. M. of Palestine Lodge. Mr. Singer takes an active interest in public questions, and is interested in anything tending to the betterment of the community. In 1924, he was unanimously elected Vice-President of Ward Four Conservative Association. He is a member of the Independent Order of Foresters; Independent Order of Oddfellows; Independent Order B'nai B'rith; and Primrose Club, Toronto.



Photo by Notman

L. W. JACOBS, K.C., MONTREAL

LYON WILLIAM JACOBS, K.C., Barrister, and formerly Alderman of the City of Montreal, was born in Montreal, September 13, 1887, the son of William A. Jacobs. He was educated at the Aberdeen School; Montreal High School; McGill University, B.C.L., (1910); and Laval University, Montreal, from which he graduated in 1911, with the degree of LL.M. He is married to Sarah, daughter of B. Florin, and he has one son Alvin Bernard, and three daughters, Sybil, Pearl and Dorothy Jacobs. Mr. Jacobs, since graduating from Law School, has followed the practice of his profession in Montreal. He was appointed King's Counsel in 1923. He was President of the Law Commission of the City of Montreal, 1921-1924. From 1918-1924, Mr. Jacobs represented St. Louis Ward in the Montreal City Council, and he acted as pro-Mayor at different times, in 1918 and 1919. He was Honorary Vice-President of the Baron de Hirsch Book Club, 1921-1924; Honorary Vice-President, Hebrew Consumptive Aid Association, 1921-1924; Honorary President, Malbish Arumim Association, 1922-1924; President, "Mishpot Hasholim" Jewish Court of Arbitration, 1924-1925; Vice-President, Jewish Community Council; Honorary Counsel, Mount Sinai Sanatorium; Honorary Solicitor, Hebrew Sick Benefit Association; Honorary Solicitor, Independent Hebrew Sick Benefit Association. In 1919, Mr. Jacobs was appointed a Commissioner of the Superior Court, and in 1920 a Marriage License Commissioner. He was the leader of a protest parade of thirty thousand Jews to protest against the Polish Pogroms. Mr. Jacobs was the "father" of the municipal golf links of Montreal, which he fought for in the City Council for four years before having it put through, his idea being to make golf a game for the poor as well as the rich man. He is a member of the Liberal Speakers' Association. Mr. Jacobs is a life governor of the Notre Dame Hospital, and is a member of the Montefiore Club; Montreal Reform Club; Maimonides' Club; Masonic Order; and Knights of Pythias. He is a life member of the National Amateur Athletic Association.



Milne Studio

A. COHEN, TORONTO

ABRAHAM COHEN, Barrister and Solicitor, was born at Hartlepool, England, on October 18th, 1888, the son of Saul and Leah (Simon) Cohen. He received his education at the Hanson Higher Grade School, Bradford (Yorkshire), Jewish School, Manchester, and at Osgoode Hall Law School, Toronto, from which he graduated with honours, in 1911. He accompanied his parents to Canada in 1898, settling with them some years later in Toronto, where he has since resided. He was called to the Bar of the Province of Ontario in 1911, and follows the practice of his profession in Toronto, where he has attained a very high standing, and where he is the senior member of the firm of Cohen & Cohen. On December 17th, 1917, Mr. Cohen was married to Melba, daughter of Mr. and Mrs. Benjamin Chon, of Chicago, formerly of Toronto, and he has one son, William Ira, and one daughter, Miss Myrah Adele Cohen. Mr. Cohen is one of the most active communal workers in Toronto, and is the real "father" of the Federation of the Jewish Philanthropies of that city. It is in this connection that he is prominently before the publc. He devoted much study to existing forms of Federation in other cities in Canada and the United States, and it was due entirely to his vision and faith in Federation that the first organization committee was formed, in 1917, and he has been the honorary secretary of the Federation continuously since its formation. He is a former secretary of the Goel Tzedec Congregation, University Avenue, and was the principal of the religious school in connection with that congregation. He is a charter member, and a past president of Toronto Lodge, Independent Order B'nai B'rith. Mr. Cohen is honorary secretary of the Toronto Hebrew Free Loan Association, and is past president, Young Judaea of Toronto. He was the secretary of the Zionist Committee of Toronto, Limited, and was a member of the Zionist Council of Canada. Mr. Cohen is a member of Palestine Lodge, A.F. & A.M., Sunnyside Lodge, I.O.O.F., B'nai Zion Society, Oakwood Bowling Club, Canada Club, and the Primrose Club.



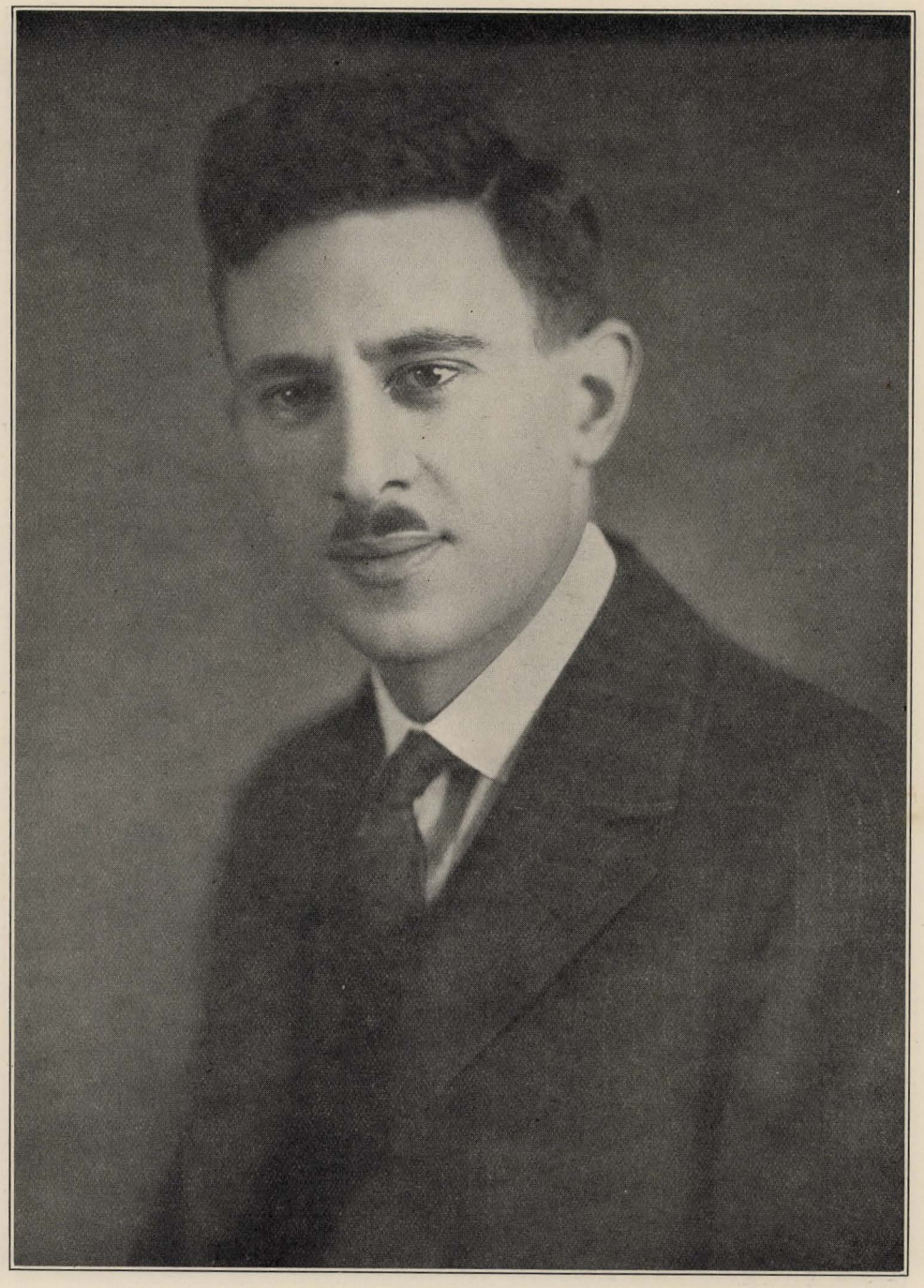
M. HYMAN, M.A., LL.B., WINNIPEG

MARCUS HYMAN, M.A. (Oxon), LL.B. (Man.), Barrister, was born in Russia, on July 3rd, 1883, the son of Rabbi Aaron Hyman of London, England. He received his education at the London Board School; Central Foundation School; Worcester College, Oxford; Gray's Inn, London, and graduated with the degrees of M.A. (Oxford), and LL.B. (Man.). In 1914, he was married to Miss Erna Ziembinska, and he has one son, Ernest Roy Hyman. Mr. Hyman was a brilliant scholar, and during the course of his educational career, was the winner of many scholarships, among them being, the Junior L.C.C. Scholarship, 1895; Hickson Starling Exhibitioner, 1896; Intermediate L.C.C. Scholarship, 1898; Senior L.C.C. Scholarship, 1902; Senior Anthony Dreath Exhibitioner, 1902; Mathematical Exhibitioner, Worcester College, Oxford, 1902; Honors, Law School, 1906; Holt Scholar, Gray's Inn, 1905. After leaving Law School, for two years, in 1908 and 1909, Mr. Hyman was engaged as tutor to the son of His Highness, the Gaekwar of Baroda, and as private secretary to the Gaekwar. Returning to London in 1910, he was called to the Bar of Gray's Inn, London, and practised his profession as Barrister until he came to Canada in 1913. In that year, he was called to the Bar of Manitoba, and he has since practised his profession in Winnipeg. In 1915, he was appointed lecturer at the Manitoba Law School, on International Law, History of English Law, and Jurisprudence. Mr. Hyman has always been keenly interested in public affairs, and in 1923-1924, he was elected the Labour Representative for North Winnipeg, on the Public School Board. Mr. Hyman has always taken an active part in the philanthropic and welfare undertakings in his community, and he is a member of all the various charitable institutions. From 1916 to 1922, he was President of the Western Canada Jewish Fund for the relief of war sufferers, which during that period raised over half a million dollars for Jewish sufferers in the war area. Mr. Hyman is a member of the Law firm of Hyman and Hestrin.



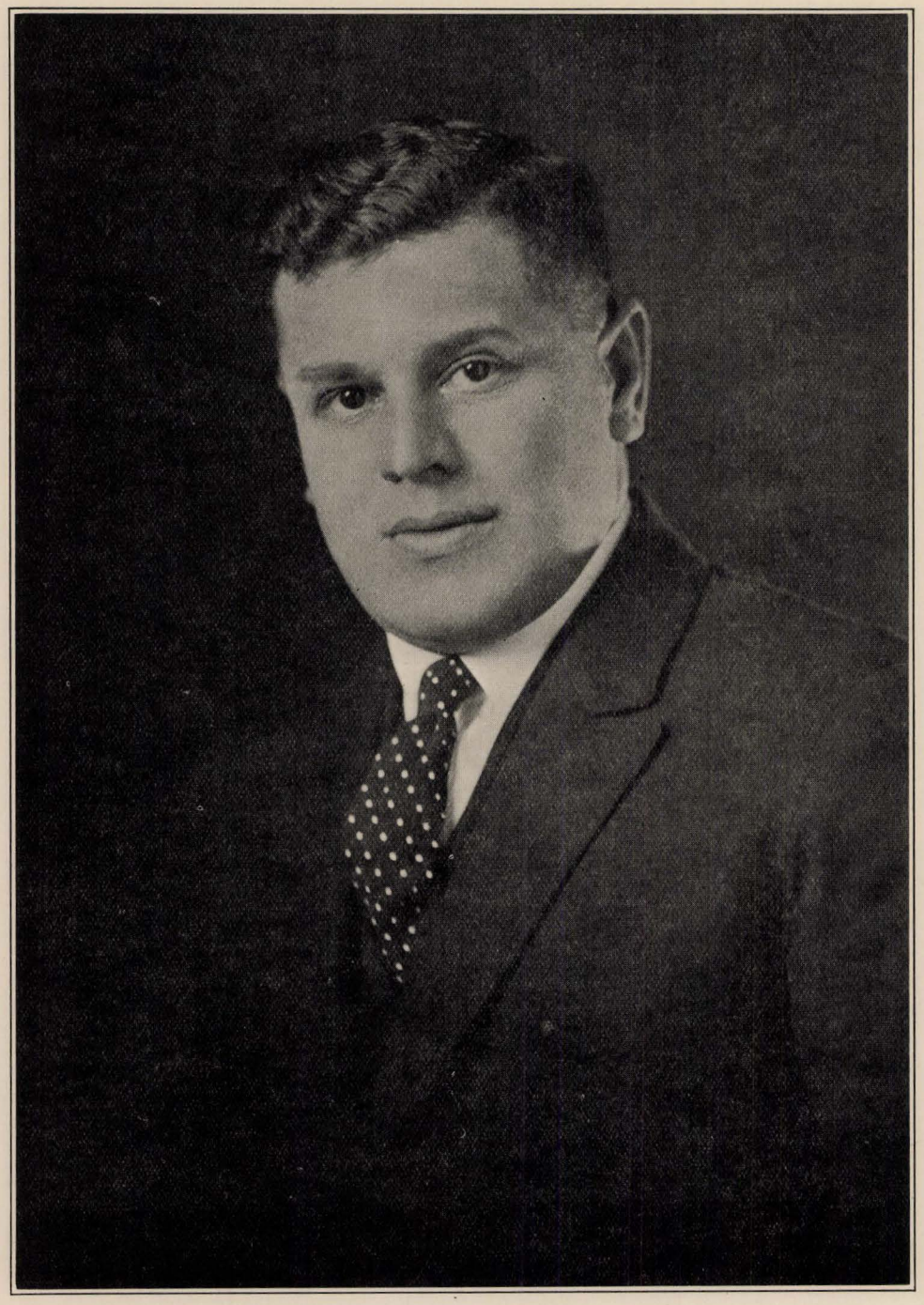
E. R. SUGARMAN, VANCOUVER

EPHRAIM R. SUGARMAN, Barrister and Solicitor, was born at Alexandria, Ont., June 3rd, 1890, the son of Mr. and Mrs. Caspar Sugarman of Toronto. He was educated at the Kitchener and Toronto public schools; Edmonton High School; University of Toronto; and Osgoode Hall Law School, Toronto, from which he graduated in 1913. Mr. Sugarman is a member of the Bars of Ontario, Alberta and British Columbia, and he has practised his profession at different times in Toronto, Edmonton and Vancouver. In 1921, in Vancouver, he organized the Concordia Club, and was its first President. This is a club organized to bring the younger business and professional men of the community in closer personal touch with each other. He organized the Junior Menorah Society of Vancouver, of which he is the Honorary President, for the purpose of keeping the younger element of the community together and giving them advanced study on Jewish History and affairs. In 1922, he was instrumental in organizing the Jewish Sunday School of Vancouver, of which he is Superintendent. He was also instrumental in organizing the Vancouver Jewish Community Chest, which has just completed its first successful drive for a central fund for local needs, and is identified with all the various institutions of a similar nature in Vancouver. Mr. Sugarman is married to Annie Dorothea, daughter of Mr. and Mrs. Max Wodlinger of Winnipeg, Man., and he has two sons, Lester Caven, and Selwyn Wilbur Sugarman. Mrs. Sugarman is also very actively interested in all communal work and philanthropic undertakings in the community, and is President of the Vancouver Branch of the Council of Jewish Women, which she was instrumental in organizing some years ago. She is also associated with all the other Jewish activities of Vancouver. She is an ardent Zionist and staunch supporter of the Hadassah. Mr. Sugarman is a member of the I.O.B.B., and Shaarey Zedec Synagogue. Both in Toronto and Edmonton, Mr. Sugarman took an active part in Jewish undertakings, and he has extended his communal work very much since his arrival in Vancouver.



NATHAN PHILLIPS, TORONTO

NATHAN PHILLIPS, Barrister, and Alderman of the City of Toronto, was born at Brockville, Ontario, November 7th, 1892, the son of Jacob J. and Mary (Rosenbloom) Phillips, for over forty years residents of Cornwall, Ontario. He received his early education at Cornwall Model School and matriculated from Cornwall High School at the age of 15 years, entering the law offices of Robert Smith, K.C., now Hon. Mr. Justice Smith of the Supreme Court of Ontario, as a student-at-law. Two years later he attended the Ontario Law School, Osgoode Hall, Toronto, graduating in 1913 but was obliged to wait almost a year before being called to the Bar, not being then 21 years of age. Although yet a young man Mr. Phillips is taking an active part in public life and communal and welfare work. He founded and was Vice-President of the Toronto Hebrew Free Loan Association, and is a Director of both the Young Men's and Young Women's Hebrew Association, and of the Canadian Progress Club. He is a member of the Federation of Jewish Philanthropies and the Primrose, Canadian, Empire, and Liberal Conservative Business Men's Clubs, Toronto, and was President (1922) of the Toronto Lodge, I.O.B.B., and was Canadian Representative on General Committee, District Grand Lodge No. 1, Independent Order of B'nai B'rith 1923-4. He is a member of Mount Sinai Lodge No. 522 A.F. and A.M., G.R.C.; Palestine Lodge No. 559, G.R.C.; and Mount Sinai Chapter No. 212 G.R.C.; Sunnyside Lodge No. 449, I.O.O.F.; and Court McCaul, Independent Order of Foresters. In January, 1924, he was elected to the Toronto City Council as Alderman for Ward 4, being the fourth Jew to hold office as Alderman in Toronto. In 1925, he was re-elected to the Council, heading the Aldermanic vote in his ward. Mr. Phillips was married in 1917, to Esther, daughter of Jacob and the late Amelia (Mohr) Lyons and has two sons, Lewis Sigmund Farrand and Howard Arnold, and one daughter, Madeline Ruth Phillips. He is a member of the Holy Blossom Synagogue, Toronto, and is an active Conservative in politics.



M. I. LIEBERMAN, EDMONTON

MOSES ISAAC LIEBERMAN was born in Toronto, Ont., June 16th, 1891, the son of Mr. Abraham H. Lieberman, of that city. He was educated at the Kingston Collegiate Institute; Technical High School, Toronto; Faculty of Applied Science, University of Toronto, from which he graduated in 1911 as Mining Engineer. As a result of post-graduate work, he received the degree of B.A.Sc. in 1912. After practising Mining Engineering for some time in Cobalt and in Western Canada, Mr. Lieberman took up the study of law in Edmonton, and in 1917, he was called to the Bar of Alberta. He at once entered the practice of the legal profession in Edmonton, where he is a member of the firm of Friedman and Lieberman, who occupy a very high standing at the Alberta Bar. On January 1st, 1918, Mr. Lieberman was married to Emily, daughter of H. N. Sereth of Seattle, Wash., formerly of Calgary, Alta., and he has one son, Samuel Sereth, and one daughter Ethel Brauna. Mr. Lieberman is one of the leaders of the Jewish community of Edmonton, and he is associated with all the Jewish undertakings in that city. He devotes much time to communal and philanthropic work, and has held office in most of the local institutions. He has always taken a keen interest in athletics, and for some years has been Manager of the Edmonton Rugby Football Team, which under his management, on different occasions, won the Championship of Western Canada. On two occasions Mr. Lieberman conducted the team to Toronto in search of the Dominion title. He is a member of the executive of the city playground committee, having charge of the supplying of proper playgrounds for the younger athletes of the city. He takes an active interest in all public questions affecting the betterment of the community, and is as highly regarded by his Christian as by his Jewish friends. Mr. Lieberman is a member of the Canadian Club; Edmonton Golf and Country Club; Board of Trade; Edmonton Lodge, No. 732, I.O.B.B.; Saskatchewan Lodge, No. 92, A.F. & A.M.; and Benevolent and Protective Order of Elks, No. 387.



Photo by Castonguay

BENJAMIN GOLDFIELD, OTTAWA

BENJAMIN GOLDFIELD, Barrister, was born in Elizabethgrad, the Province of Kerson, Russia, on October 4th, 1892, the son of Myer Goldfield. In 1899, he came to Canada with his parents, settling in Ottawa, where he has since resided. He was educated at the George Street Public School, Ottawa, and the Ottawa Collegiate Institute. He then went to Toronto where he attended Osgoode Hall, from which he graduated with honors, and where, in his second year, he received a scholarship. After being called to the Bar, he returned to Ottawa and opened an office there, where he has since followed the practice of law. Mr. Goldfield was the second Jewish barrister in Ottawa, Ont. He has built up for himself a large legal practice in his city, and is recognized as one of the leaders among the younger lawyers. He has always taken a keen and active interest in all philanthropic and communal work undertaken by the Jews in his community. During the War he gave up much of his time and energy to the local war relief activities, and he was made the Honorary Secretary of the Ottawa Jewish War Sufferers' Relief Committee. He can be especially identified with the Canadian Jewish Immigration Society, and is the present Honorary Secretary of the Ottawa branch. His efforts on behalf of Jewish immigrants may be specially mentioned. He devotes much of his time to, and takes a deep interest in the religious and secular education of Jewish children, and he was one of the founders of the Hebrew Sunday School of Ottawa, of which he has been the principal for several years. He is also one of the founders of the Ottawa Talmud Torah. Mr. Goldfield is an ardent Zionist believing in "Palestine as a Homeland for the Jews," and he has been a member of the Zionist National Council since 1921. He is President of the Ottawa Lodge, Independent Order B'nai B'rith; and member, Ottawa Hebrew Benefit Society; Machezike Hadath; The Ottawa Talmud Torah Board; and the Canadian Club. He is a member of the Adath Jeshurun Synagogue. Mr. Goldfield was married in 1922, to Lillian Libbie Rapp, daughter of Mr. and Mrs. Morris Rapp of Montreal.

NATHANIAL WILLIAM JACOBS, B.C.L., Barrister, was born in Montreal, Que., July 12th, 1895, the son of William A. and Fanny (Gittleson) Jacobs. He was educated at the Aberdeen School, Montreal High School and McGill University, graduating in 1916. He has since successfully practised his profession in Montreal. Mr. Jacobs devotes much of his spare time to writing and is a contributor to many periodicals. At one time he was associate editor of "The Canadian Jewish Leader". Some of his works are;— "The Past and Future of Zion", which served as valuable propaganda for the Zionist Cause, and "Knowledge the Hope-Ignorance the Curse", the text of which is to encourage the speaking of Jewish as a language. Mr. Jacobs is President, Baron de Hirsch Book Club, and past President of District No. 4, Local Council, Zionist Organization. He is a Director of the Library Club, the Lyceum Club, and Peretz School, and is an Honorary Solicitor of the Hebrew Consumptive Aid Association and Malbish Arumim Society. He is a member, Knights of Pythias; The Maccabees (A Sir Knight); Royal Antediluvian Order of Buffaloes; and Independent Hebrew Sick Benefit Association.



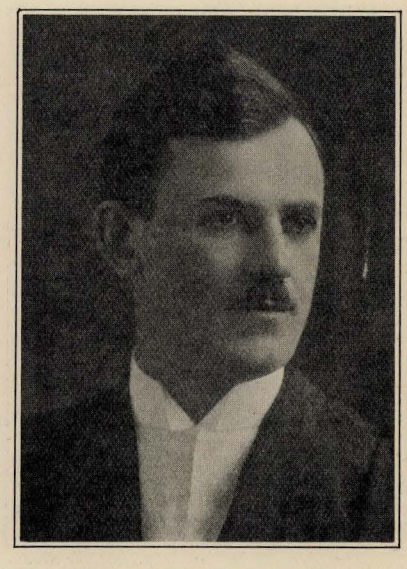
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N. W. JACOBS, B.C.L., MONTREAL



JOSEPH COHEN, MONTREAL

JOSEPH COHEN, Barrister, was born in Russia, August 12, 1891, the son of Rev. Myer & Riva (Benyus) Cohen. He was educated at Dufferin School; Montreal High School; McGill University; and later took a post-graduate course at Laval University, graduating in 1912. After graduation Mr. Cohen practised his profession in Montreal, specializing in Criminal Law. In 1923, he was a Liberal Candidate in the St. Lawrence Division, for the Provincial House. Mr. Cohen has always taken an active interest in communal work. He is a member of the Federation of Jewish Philanthropies, Montreal, and of the United Talmud Torahs. He is a member of the Montreal Reform Club; Montreal Press Club; Montefiore Club; Canadian Club; Y.M.H.A.; Corinthian Lodge, A.F. & A.M.; Syracuse Lodge; the Knights of Pythias and the Benevolent Order of Elks. Mr. Cohen was married on May 25th, 1913, to Miss Ada Belle, daughter of the late Bernard and Rachel (Lecker) Gross. They have one son, Hesse Saul, and two daughters, Sybil and Anna Lee Cohen. Mr. Cohen is a member of the Shaar Hashomayim, New Adath Jeshuran and Austro-Hungarian synagogues.



P. MEYEROVITCH, MONTREAL

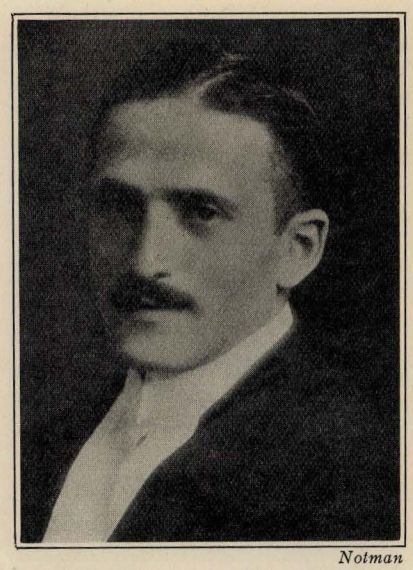
PHILIP MEYEROVITCH, Barrister, was born in Pomerla, Roumania, March 15th, 1899, the son of Julius Meyerovitch. He was educated at the Aberdeen School, Montreal High School, and McGill University, from which he graduated (B.C.L. 1921). In his second year at Law School, Mr. Meyerovitch won the Alexander Morris Scholarship. Mr. Meyerovitch is the Secretary of the Hebrew Orphans' Home; and is a member of the Y.M.H.A.; I.O.B.B.; and a former member of the Literary Society of McGill University.



Notman

H. COHEN, B.A., B.C.L., MONTREAL

HARRY COHEN, Barrister, was born in Sherbrooke, Que., September 12th, 1899, the son of Benjamin Cohen, of that city. He was educated at the Sherbrooke Public Schools; Sherbrooke High School; and at the University of Bishop's College, graduating with the B.A. degree, in 1919. He then entered McGill University, from which he graduated in 1922, with the degree of B.C.L. Mr. Cohen has since followed the practice of his profession in Montreal, where he is a member of the law firm of Bercovitch, Calder and Cohen.



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M. BERNFELD, B.A., B.C.L., MONTREAL

MAX BERNFELD, Barrister, was born in Montreal, November 11th, 1893, the son of Charles Bernfeld. He was educated at the Mount Royal School; Montreal High School; and McGill University, and graduated (B.A. 1914), (B.C.L. 1917), with first class honors. On December 18th, 1923, he was married to Sylvia, daughter of Julius Benewick. Mr. Bernfeld is a member of the Montefiore and Montreal Reform Clubs, and St. George's Lodge, A.F. and A.M. He is a past President, I.O.B.B. (1923), and has been Honorary Secretary of the Baron de Hirsch Institue for three years, and is chairman of the School Committee.



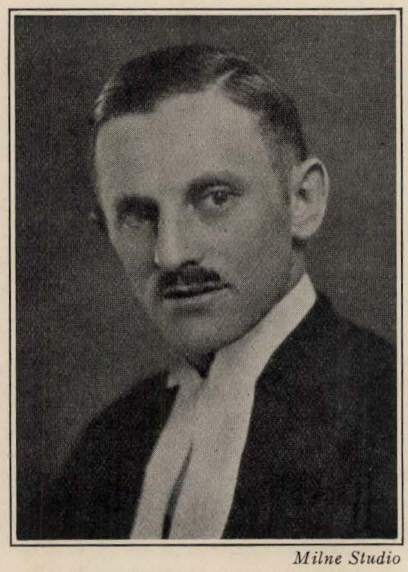
L. PHILLIPS, MONTREAL

LAZARUS PHILLIPS, Barrister, and member of the firm of Jacobs & Philips, was born October 10th, 1895, in Montreal, the son of Fischel Phillips. He was educated at the Aberdeen School, Montreal High School, and McGill University, from which he graduated with honors in 1918. On March 6th, 1923, he was married to Rosalie Idelson, of Johannesburg, S. Africa. During the War, Mr. Phillips entered the Laval Commissioned Officers Training Corps, and in 1918-9 he was on the Headquarters Staff, Canadian Expeditionary Force in Siberia. He is a member, Montefiore and Montreal Reform Clubs; and National Council, Zionist Federation.



C. M. HERLICK, LL.B., TORONTO

CARL M. HERLICK, Barrister, was born in Austria, on January 9th, 1891, the son of Jacob Herlick. He attended the public schools in New York City, Harbord Collegiate Institute, Toronto, and the St. Lawrence University, New York, graduating (LL.B. 1910). He then entered Osgoode Hall, from which he graduated in 1915. Mr. Herlick is a member of the Y.M.C.A.; Canadian Hebrew Benevolent Society; and Secretary of the Sunday Students' Group of Toronto. He is also a member of the Arbeiter Ring, and Solicitor for this society in Canada.



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J. D. PEARLSTEIN, B.A., TORONTO

JACOB D. PEARLSTEIN, Barrister, the son of David Pearlstein, was born in Montreal, Que., on October 1st, 1894. He was educated at the public school and high school in Hamilton, and at the University of Toronto, graduating in 1916, with the degree of B.A. He then entered Osgoode Hall Law School, from which he graduated in 1919. He is a member of the firm of Finkle and Pearlstein. Mr. Pearlstein takes an active interest in all Jewish Movements, and can be especially identified with the I.O.B.B., Toronto Lodge. He is a frequent contributor to the Press.



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A. SINGER, TORONTO

ABRAHAM SINGER, Barrister, was born in Toronto, December 29th, 1891, the son of Samuel and Rose Singer. He was educated at the Jarvis Street Collegiate Institute, and Osgoode Hall, Toronto, from which he graduated in 1914. He is married to Bertha, daughter of Mrs. G. Marrus, and has one daughter. Mr. Singer was instrumental in organizing the Jewish branch of the Big Brotherhood Movement in Toronto, and for some years acted as President. He is a member of the Mt. Sinai Lodge, A.F. & A.M., and Sunnyside Lodge, Independent Order of Oddfellows.



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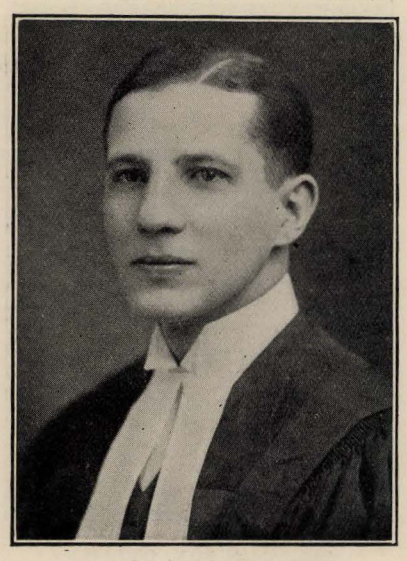
H. M. FINKLE, TORONTO

HENRY MORTIMER FINKLE, Barrister, the son of Moses Finklestein, was born in Toronto, Ont., on August 14, 1893. He was educated in the public schools, Jarvis Street Collegiate Institute, and University of Toronto, graduating in 1914. He then entered Osgoode Hall Law School, from which he graduated in 1917. In 1917-1920 Mr. Finkle was attached to the Department of Militia and Defence, under Judge Advocate General. Mr. Finkle has always taken an active interest in amateur athletics. He is Secretary of the Toronto Lodge, I.O.B.B., and is a member of the McCaul Street Syngogue.



J. H. GREENBERG, TORONTO

JACOB HENRY GREENBERG, Barrister, was born in Roumania, March 17th, 1896, the son of Sluva Greenberg. He was educated in Toronto and graduated from Osgoode Hall in 1920. Mr. Greenberg won the scholarship in his second year at Law School, and was called to the Bar with honors. He is a member of the firm of Mercer, Bradford & Company, which law firm he entered in 1911 as office boy. He is a member of Mt. Sinai Lodge, A.F. & A.M.; charter member, Toronto Lodge, I.O.B.B.; and is a well-known local amateur sportsman.



MAX AIKEN, TORONTO

MAX AIKEN, Barrister, was born in London, England, April 23rd, 1899, the son of Maurice and Sarah Aiken. He came to Canada in 1904 settling in Montreal and in 1907 came to Toronto, where he has since resided. He received his education in the public schools, Toronto, Parkdale Collegiate Institute, and Osgoode Hall, from which he graduated in 1922. He has since followed the practice of Law in Toronto. Mr. Aiken is a member of the Humber Valley Golf Club; I.O.B.B.; and I.O.F.



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B. LUXENBERG, TORONTO

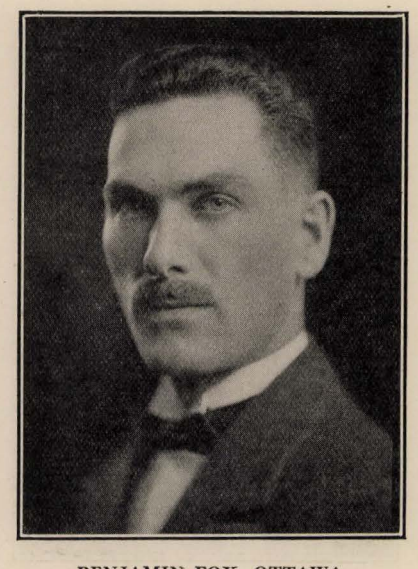
BENJAMIN LUXENBERG, Barrister, was born in Brooklyn, N.Y., September 24th, 1897, the son of Morris B. & Anna (Stein) Luxenberg. He was educated at the high school, Brooklyn, Harbord Collegiate Institute and Osgoode Hall, Toronto, graduating in 1918 with silver medal and honours. He studied law in the office of Sir Alan Aylesworth. Mr. Luxenberg was one of the organizers of the I.O.B.B., Toronto, and Herzl Club. He was Honorary Secretary of the Big Brother Movement, and is an officer in Mt. Sinai Lodge and Chapter.



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J. M. GORDON, B.A., TORONTO

JOSEPH MURRAY GORDON, Barrister, was born in Toronto, November 26th, 1895, the son of the late Harris and Dora Gordon. He was educated at the public schools, Harbord Collegiate Institute, and at the University of Toronto, from which he graduated in 1916 with the B.A. degree. He was called to the bar on graduating from Osgoode Hall in 1919, when he was awarded the Van Koughnet Scholarship. Mr. Gordon is a member of the Board of Education of the City of Toronto, being elected in 1925.



BENJAMIN FOX, OTTAWA

BENJAMIN FOX, Barrister and member of the City of Ottawa Public School Board, was born in Budapest, Hungary, February 26, 1897, the son of Joseph and Rose (Bleich) Fox. He attended the public school and Collegiate Institute, Orillia, and in 1916 entered University of Toronto. In 1918, however, he went overseas, serving with the Canadian Tank Corps. He entered Osgoode Hall on his return, graduating in 1922. He then went to Ottawa where he has since followed the practice of Law. He is a member of the I.O.B.B.; Y.M.H.A.; Ottawa Reform Ass'n; and Secretary, Ottawa Talmud Torah Board.



S. FACTOR, TORONTO

SAMUEL FACTOR, Barrister, was born in Russia on October 26th, 1891, the son of the late Morris Factor. He was educated in the public schools, Jarvis Street Collegiate Institute, and Osgoode Hall Law School, Toronto, from which he graduated in 1915, with honors, scholarship and silver medal. In 1923, Mr. Factor was elected member of the Board of Education for the City of Toronto, and re-elected to this position in 1924. He is a member of the Mt. Sinai Lodge, A.F. & A.M., and I.O.B.B., Toronto Lodge. He is a member of the McCaul Street Synagogue. He is married to Ida, daughter of Mr. and Mrs. David Lavine, and has one son, Martin Factor.



F. A. SILVERMAN, B.A., TORONTO

FRANK ARTHUR SILVERMAN, Barrister, was born at Sudbury, Ont., December 1st, 1897. He was educated at the High School, Kenora, at the University of Toronto, from which he graduated in 1920, and at Osgoode Hall graduating with honors, (1923). He is a member of Mt. Sinai Lodge, A.F. & A.M., I.O.B.B., and Sigma Alpha Mu Fraternity. He served overseas with the first Canadian Tank Battalion. In 1920, he was married to Dorothy, daughter of Harris Andrews of Toronto, and has one son, Harold Philip.



Lyonde

J. J. GLASS, B.A., TORONTO

JOHN JUDAH GLASS, Barrister, was born October 31st, 1895, the son of Morris and Pearl (Cheyfetz) Glass. He received his education at the public and high schools, at the University of Toronto, (B.A., 1917), and at the Law School Osgoode Hall, Toronto. He was called to the bar in 1919 and practises his profession in Toronto. He served during the war with the 58th Bn. C.E.F. Mr. Glass is a member of the I.O.F.; I.O.B.B.; and Canadian Club. He is a Director of the Y.M. & Y.W.H.A.



H. PAPERNICK, TORONTO

HENRY PAPERNICK, Barrister, was born at Toronto, August 8th, 1897, the son of David Papernick of that city. He was educated in the public and high schools of Toronto, Central Technical School and Osgoode Hall, from which he graduated in 1920, with honors. He was called to the Bar the same year. He saw service during the latter part of the war. Mr. Papernick is a member of the Masonic Order, I.O.B.B., and the Habonim of Toronto. On January 25, 1922, he was married to Rose Wallitzer of New York, and has one son.



M. L. KEYFETZ, TORONTO

MURRAY LUCKE KEYFETZ, Barrister, was born in Toronto, October 22nd, 1900, the son of Mark and Leah Keyfetz, and grandson of the late Nathan Keyfetz of Toronto. He was educated at the public school, Harbord Collegiate Institute, and at Osgoode Hall, Toronto, from which he graduated in 1923. Mr. Keyfetz is a member of the I.O.B.B.; I.O.F.; Habonim Lodge; and Herzl Zion Club. He is a Past President of the Young People's League of the University Avenue Synagogue.



D. S. DENBERG, TORONTO

DAN S. DENBERG, Barrister, son of Solomon Denberg, was born on November 24, 1894 in Rovno, Russia, where he received his public and high school training. He went to Winnipeg in 1914, entering the Manitoba University in 1915. After graduating from Arts Faculty with the B.A. degree, he entered Law School, from which he graduated (LL.B. 1920). In 1922 he opened a Law office in Toronto. Mr. Denberg has contributed to various newspapers and magazines and can be particularly identified with the Zionist Movement.



Milne Studio

L. N. SUKLOFF, TORONTO

LOUIS NORMAN SUKLOFF, Barrister, was born in Wilna, Russia, on August 12th, 1897, the son of Norman and the late Dora Sukloff. He came to Canada in 1904, settling in Woodville, Ont., where he attended the public school and later went to the Peterborough Collegiate Institute. He then came to Toronto and entered Osgoode Hall, from which he graduated in 1921, with honors, Mr. Sukloff is a member of the Young Men's Liberal Club; Mt. Sinai Lodge, A.F. & A.M.; R.A.M.; and I.O.B.B.



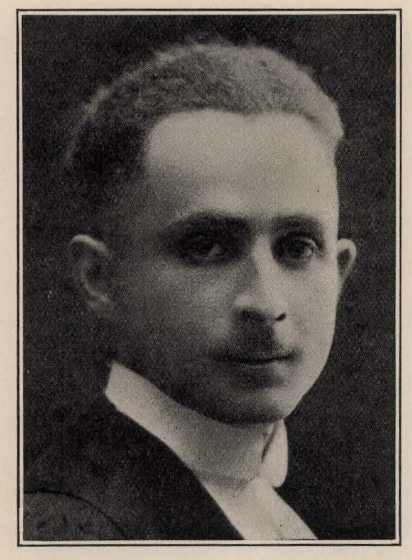
S. LEPOFSKY, OTTAWA

SAMUEL LEPOFSKY, Barrister, was born in Toronto, April 2nd, 1896, the son of Benjamin Lepofsky of that city. He received his education at the Brighton Public and High Schools, McMaster University, and Osgoode Hall Law School, from which he graduated in May 1922. He was admitted to the Bar in October of that year, and went to Ottawa where he has since followed his profession. He is a member of the Ottawa Hebrew Benefit Society, and I.O.B.B., Ottawa Lodge. Mr. Lepofsky is a member of the Adath Jeshurun Synagogue.



P. PHILLIPS, HAMILTON

PINCUS PHILLIPS, Barrister, was born at Fall River, Mass., December 17th, 1896, the son of Philip Phillips. He was educated in Toronto, graduating with honors from Osgoode Hall, in 1918. He is married to Esther Agnes, daughter of Eli Levey, and has one son. Mr. Phillips practises his profession in Hamilton where he is senior partner of the law firm of Phillips and Kamins. He is an active communal worker and Zionist, and is a member of the I.O.B.B., and various local fraternal societies.



MAXWELL SCHOTT, B.A., L.L.B., WINDSOR.

MAXWELL SCHOTT, the first Jewish Barrister in Windsor, Ontario, was born in London, Ontario, May 22nd, 1895, the son of Isaac Schott. He was educated at the public school, London; the St. Thomas, Ontario, Collegiate; and at the University of Toronto, graduating (B.A. 1918). He then entered Osgoode Hall Law School, from which he graduated in 1921, with the degree of LL.B. After graduation, he went to Windsor, where he has since followed the practice of law. Mr. Schott is a member of the Primrose Club, Sigma Alpha Mu Fraternity, and Masonic Order.



A. A. KAMINS, HAMILTON

ARTHUR ABRAHAM KAMINS, Barrister, was born at Odessa, Russia, February 28th, 1896, the son of the late Isaac Kamins. He was educated in Toronto, and graduated with honors from Osgoode Hall, in 1920, and has since practised his profession in Hamilton. He is married to Thelma, daughter of Leon Bercowitz, Hamilton. Mr. Kamins was active in Toronto communal undertakings before taking up his residence in Hamilton, and was formerly editor of "Young Zionist." He is a member of the Toronto Zionist Council, and of the local Jewish societies.



S. L. GOLDSTINE, WINNIPEG

SIDNEY LYON GOLDSTINE, Barrister, was born in Winnipeg, June 5th, 1891. He was educated at the Winnipeg public schools; Manitoba College; and Osgoode Hall, Toronto, graduating in 1913. He went overseas as Captain in the 152nd Battalion. On his return to Canada, he was appointed Staff Captain and D.A.A.G., M.D. 10. On December 6th, 1921, he was married to Esther, daughter of Solomon Levitan, and has one daughter. Mr. Goldstine is a member of the Canadian Club; Ionic Lodge, A.F. & A.M.; Prince Rupert Chapter, R.A.M.; and Mt. Sinai Lodge, A.F. & A.M.



CAPT. WM. V. TOBIAS, M.C., WINNIPEG

WILLIAM VERNER TOBIAS, Barrister, was born at Morden, Man., March 10th, 1892, the son of the late David and Elizabeth Tobias. He was educated at the public schools; Central Collegiate; and University of Manitoba. He enlisted in 1915 as a private, and served in France, earning a commission and being awarded the Military Cross, which he received from His Majesty the King. He is prominent in all sports and in Jewish communal institutions. Mr. Tobias is a member of the Y.M.H.A.; Habonim; and I.O.B.B., Winnipeg Lodge.



I. D. RUSEN, WINNIPEG

ISRAEL D. RUSEN, Barrister, was born in Russia, January 5th, 1895, the son of David and Fanny Rusen. He was educated at St. John's College, and Manitoba University. For some time he was employed as Secretary to the Commissioner of Immigration, and served during the War. He is President of the Young Zionists, and was on the executive of the Talmud Torah, the Zionist Council and Jewish War Relief Committee. Mr. Rusen is a member of the Montefiore Club; Deer Lodge Golf Club; Habonim; and Independent Order, B'nai B'rith.



J. A. CHERNIACK, B.A., LL.B., WINNIPEG

JOSEPH A. CHERNIACK, Barrister, was born in Chislavich, Russia, October 5, 1885, the son of Baruch Cherniack. He was educated in the Yeshivas of Russia; St. John's College; and University of Manitoba, graduating (B.A. 1915), (LL.B. 1918). He is married to Fannie, daughter of Mendel Goldin. Mr. Cherniack was nominated for School Trustee in North Winnipeg in 1922. He is organizer and President of the Peretz School; member, Hebrew Immigrant Aid; Jewish National Workers' Alliance; and Independent Labor Party.



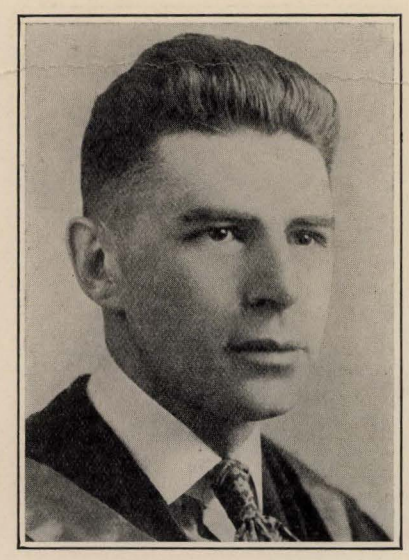
C. E. FINKELSTEIN, WINNIPEG

CHARLES E. FINKELSTEIN, Barrister, was born at Shumsk, Russia, September 9th, 1889, the son of Joseph and Miriam (Lieberman) Finkelstein. He was educated at the Winnipeg public schools and Manitoba College, from which he graduated in 1913. He was called to the Bar on the 26th of November, 1913, and has since practised his profession in Winnipeg. During the war, Mr. Finkelstein was appointed legal representative to the Canada Food Board for the Western Canadian Division. He is a member of the I.O.B.B.; Knights of Pythias; and I.O.O.F.



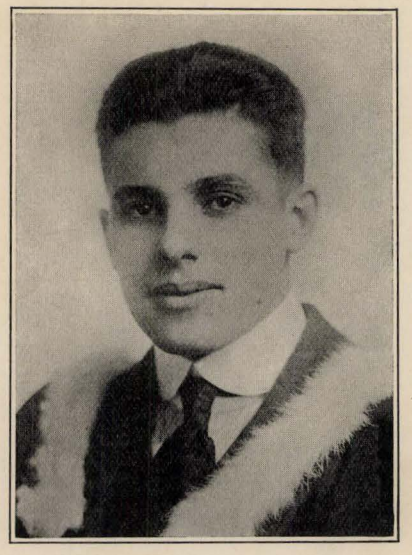
MORRIS SOSKIN, VANCOUVER

MORRIS SOSKIN, Barrister, was born in Mogelov, Russia, November 22nd, 1889. He went to London, England, in 1893, and it was there he received his education. He came to Canada in 1907, and after a short period in Montreal, settled in Vancouver, where he studied law, and graduated in 1920. He was married to Miss Hyams of Montreal. Mr. Soskin is interested in communal affairs, welfare work and Zionism. He is President of the Concordia Club, and member of the Board of Trade; Moose Lodge; and Governor, Junior Order of Moose.



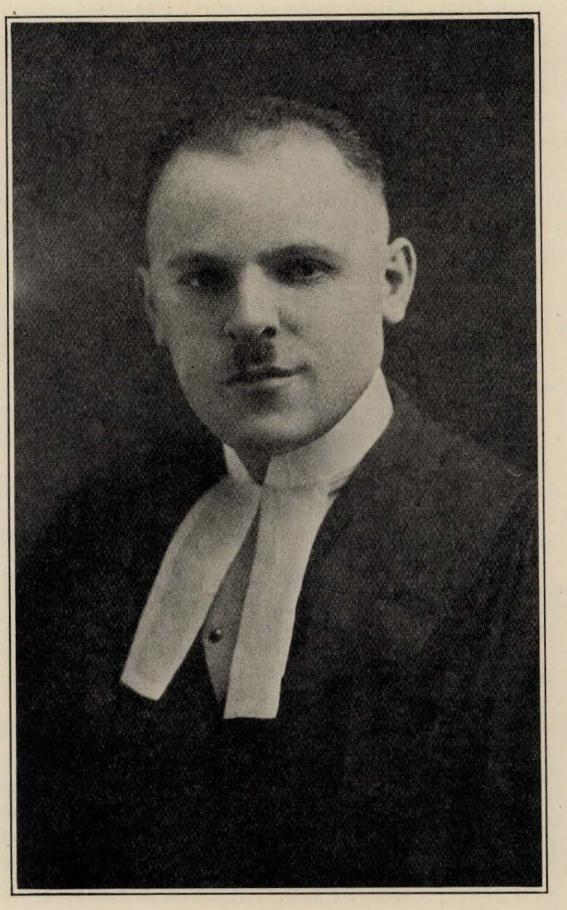
N. W. SHAFFER, LL.B., SASKATOON

NAT W. SHAFFER, Barrister, was born at Vama, Bukowina, Roumania, January 25th, 1895, the son of Wolf Shaffer. He came to Canada in 1911, first settling in Regina and Prince Albert. He received his education at the Nutana Collegiate and University of Saskatchewan, from which he graduated (LL.B., 1921). Mr. Shaffer has since practised his profession in Saskatoon. He is married to a daughter of Aaron Volansky. Mr. Shaffer is President of the Zionist Organization of Saskatoon, and is a member of Progress Lodge, No. 92, A.F. & A.M., and of the Chevra Kedisha.



N. C. LEVIN, LL.B., VANCOUVER

NORMAN CECIL LEVIN, Barrister, was born in Winnipeg, August 13th, 1894, the son of John Levin. He was educated in Winnipeg and graduated from the University of Manitoba, in 1913, where he was Secretary of the University Students' Union. He was admitted to the Manitoba Bar in 1920, the same year receiving the LL.B. degree. In 1923, he was admitted to the British Columbia Bar, where he has since practised his profession. He is very active in all communal undertakings and holds office in most of the Vancouver Jewish institutions.



D. B. KLIMAN, REGINA

DAVID BERTRAND KLIMAN, Barrister, was born in Winnipeg, April 17th, 1895, of Russian Jewish parents. He was educated at the Winnipeg public schools, and attended the Manitoba Law School, from which he graduated in 1916, in which year he was admitted to the Manitoba Bar. He practised law in Winnipeg for two years, and in 1918 removed to Regina, Sask. He was called to the Bar of Saskatchewan in the same year, and has since followed his profession in Regina. In 1917, Mr. Kliman was married to Bertha Dubinsky of Winnipeg, and he has one son. Mr. Kliman has taken an active part in all Jewish affairs in both Winnipeg and Regina. He is a past President of the Louis D. Brandeis Lodge, No. 833, I.O.B.B., and is District Deputy of the Grand Lodge, I.O.B.B., for Saskatchewan. He is a past President of the Zionist Societies in Regina, and is senior Trustee of the Regina Hebrew School. At the opening ceremony of this institution, when the Lieut.-Governor, Chief Justice, and other dignitaries were present Mr. Kliman occupied the chair and he is held in the highest esteem by all sections of the community.



A. GARDNER, B.A., LL.L., MONTREAL

ADOLPH GARDNER, Barrister, was born in Quebec City, December 5th, 1895, the son of Nathan Gardner. He was educated at the Quebec High School; McGill University (B.A. 1916); and Laval University (LL.L. 1919). He studied law in the office of Mr. Maxwell Goldstein, K.C. Mr. Gardner was for some years associated with the Editorial Department of the Quebec Telegraph. He is a member of the Zeta Beta Tau Fraternity, and Montreal Reform Club. On December 16th, 1924, Mr. Gardner was married to Jessie, daughter of M. J. Glickman of Westmount, Que.



S. EISEN, B.A., TORONTO

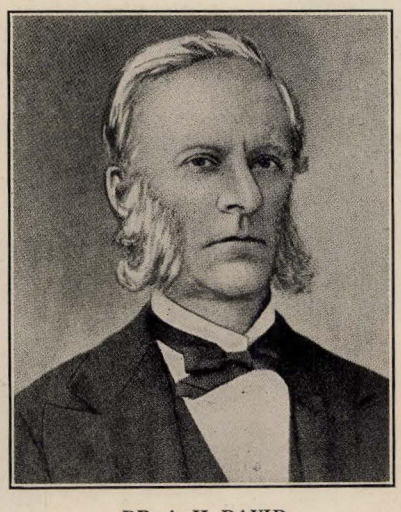
SOLOMON EISEN, Barrister, was born in Galicia, Austria, February 15th, 1898, the son of the late Abraham Eisen. He received his education at the Harbord Street Collegiate Institute; University of Toronto (B.A. 1918); and Osgoode Hall Law School, graduating in 1921. In 1918, he was President of the Menorah Society, and in 1919 was elected a delegate to the Canadian Jewish Congress. He is a member of Mt. Sinai Lodge, A.F. & A.M.; Palestine Lodge, A.F. & A.M.; I.O.O.F.; I.O.F.; I.O.B.B.; Royal Canadian Institute; Liberal-Conservative Club; and Humber Valley Golf Club. On June 14th, 1922, he was married to Rebecca, daughter of Elias Dunkelman of Toronto.

CANADIAN JEWS IN THE MEDICAL AND DENTAL PROFESSIONS

Applied Science, Pharmacy, Etc.

IT will be of particular interest to the young graduate and medical or dental student to learn that the first graduating class in medicine, at McGill University, Montreal, in 1835, had among its members a member of the Jewish faith, Frank N. Hart. He, however, did not practise for any considerable time in Canada but moved to the States and took up his residence in St. Louis, where he had a very distinguished career. There had been a few Jewish doctors in Canada prior to this graduating of Dr. Hart, but they were connected with the army as surgeons.

In 1833, Aaron Hart David (born in Montreal October 9th, 1812) after studying in Montreal, went to Edinburgh, Scotland, and received his degree of Doctor of Medicine from the Royal College of Physicians and Surgeons. He returned to Montreal the same year and entered into the practice of his profession in Montreal and he became one of the leading physicians of that city. He was a prominent member of the Medical Society and was one of the earliest members of the Natural History Society, in which he held office. He later removed to Three Rivers, where he practised, but again returned to Montreal and resumed his practice there. Dr. David was the author of numerous medical works and was appointed Dean of the Faculty of Medicine at the University of Bishop's College, Montreal, an appointment that he held until his death. Dr. David also held the presidency of the Province of Quebec Board of Health.



DR. A. H. DAVID

David Alexander Hart graduated as M.D., C.M. from the University of Bishop's College in 1874, and was the valedictorian of his class in his graduating year. He practised for many years at Upper Bedford in the Eastern Townships, before moving to Montreal. Dr. Hart was in command of the Service Company of the Prince of Wales' Fusiliers during the Fenian Raids, and for many years has held the rank of Surgeon-Major in the Militia. He is the oldest living Jewish doctor in Canada.

In 1878, Hiram N. Vineberg graduated from McGill University with the degree of M.D., C.M., after a brilliant college career, being Primary prizeman and Holmes gold medallist. He later moved to New York where he became instructor in the Post-Graduate School of Medicine and New York Polyclinic Hospital. He also was visiting gynaecologist, St. Mark's Hospital, and attending gynaecologist, Mount Sinai Hospital, and Home for Chronic Invalids. For some time Dr. Vineberg lived in New Zealand and the Sandwich Islands. He has written much for the medical press, and is one of the founders and was president of the McGill Graduates' Society of New York.

In recent years, there has been an increased tendency amongst the Jewish youth to take up the practice of medicine, and numbers of them have graduated and are holding very high positions in the profession, both locally and in other countries. Jewish students have occupied and are today occupying the highest standing in the universities, and are going in, to a very large extent, for post-graduate work, so much so, that it is not possible to pick out individual cases. Jewish women are also showing much interest in the study of medicine, the first one to graduate as a physician being Dr. Bessie T. Pullan, of Toronto (Mrs. L. M. Singer).

Numbers of Jewish doctors saw service during the Great War, and their duties were carried out in many different fields. They were amongst the medical officers attached to fighting units, hospitals in France and other sectors, and on trans-Atlantic conducting duty, as well as in hospitals in England and Canada. Jewish nurses also saw service during the war in various sections, as well as in France.

The first Jew in Canada to graduate as a surgeon dentist was Edward Elkan, of Montreal, who graduated from the Faculty of Dentistry, University of Bishop's College, in 1904. In 1905, Dr. Jacob Rubin graduated from the same university, it being the only university at that time in the Province of Quebec to grant the dental degree. Dr. Sydney Stern, however, was the first Jew to practise as a dentist in Canada, he having graduated from an American college. Since then Jewish dentists in increasing numbers have taken up the practice of the profession, and in many cases they have achieved a prominence worthy of special mention.

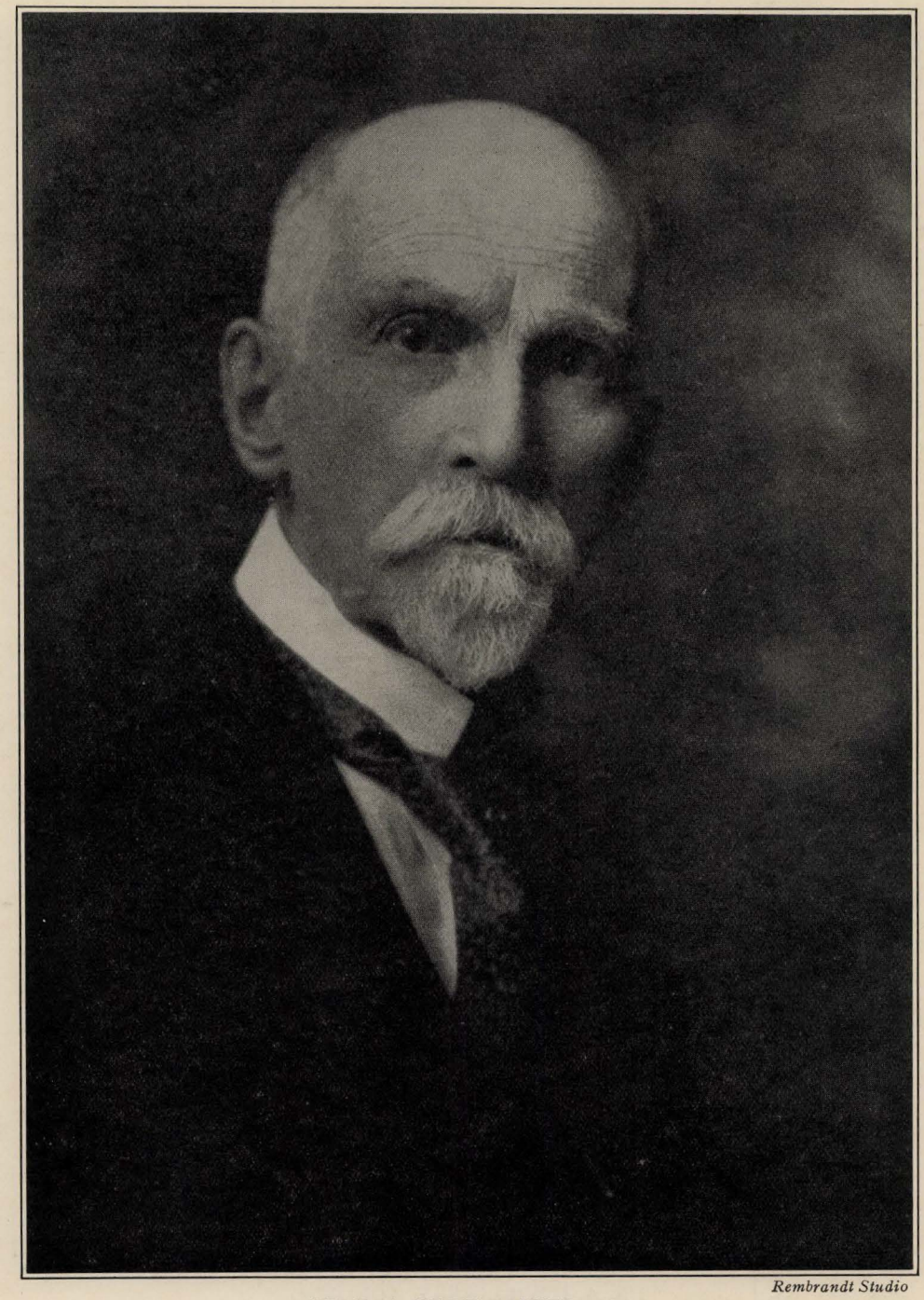
Amongst the older dentists in Toronto may be mentioned Drs. Kates, Schwartz, and Pivnick, who graduated in 1912-13-14. In 1924, there were thirty Jewish dentists practising in Ontario and fifty in Quebec. There are also many scattered throughout the other provinces of Canada, and in most cases they occupy a high standing in their communities.

Dr. Jacob Rubin of Montreal was a Governor of the College of Dental Surgeons of the Province of Quebec in 1922, 1923 and 1924. He was also instrumental in the organization of the Mount Royal Dental Society, a Jewish institution, which was formed for the purpose of studying advanced dentistry, and which was found necessary owing to prejudices against some of the Jewish dentists in the existing societies. The Mount Royal Dental Society has a membership of over fifty dentists, and has more than proved the necessity of its existence. At its meetings it has been addressed by some of the foremost members of the profession in America.

During the War, several members of the dental profession enlisted and gave their services to the country, serving in various capacities.

In science, arts, pharmacy and other professions, the Jewish young men of Canada have shown an increased desire to enter the field, and the proportion of Jews attending the universities shows a much larger percentage than their proportion of the population of the country warrants. They have shown also in their studies that they are not behind any others in their standing, and they are frequent winners of scholarships and medals.

Sigismund Mohr, of Quebec, was the first Jewish Electrical Engineer in Canada, and he may be regarded as the father of anything electrical in this country. He was a graduate of a German university. Samuel W. Cohen, of Montreal has built up a reputation as a mining engineer that is recognized throughout America, and also in Europe. Others have also won fame in their professions, and have contributed to the development of the natural resources of Canada, and it will not be many years before there will be Canadian Jewish scientists with world-wide reputations.



Rembrandt Studio

DR. D. A. HART, MONTREAL

DAVID ALEXANDER HART, Physician and Surgeon, is the oldest representative of the oldest Jewish family in Canada. He is a great-grandson of Aaron Hart, who settled in Three Rivers in 1760. He was born in Three Rivers, Quebec, the 22nd of June, 1844 the son of the late Alexander Thomas and Miriam (Judah) Hart. He received his education at Lawlor's School, Three Rivers; The Montreal Collegiate Institute; McGill University; and University of Bishop's College, Montreal, from which he graduated in 1874, with the degree of C.M., M.D. He was married to the late Sarah Matilda, eldest daughter of the late Dr. Aaron Hart David, L.R.C.P.S. (Edinburgh), and Catherine (Joseph) David. Dr. Hart has six sons, G. Alex, Vivian S., Roslyn E., Sydney D., Reginald J., and Cecil M. Hart. He is a member of the University Club of Montreal, and of the Montreal Medico-Chirurgical Society. Dr. Hart was the second Jewish doctor to graduate in Canada. For many years he practised his profession in Bedford, Quebec, later moving to Montreal, where he has since resided. He was the first physician attached to the Baron de Hirsch Institute in Montreal, and started the first Jewish Dispensary in that city, in connection with the Baron de Hirsch Institute. He also was Chairman of the Board of Physicians of the Baron de Hirsch Institute. He was formerly Captain of the 1st Prince of Wales Rifles, and later in the 60th Missisquoi Battalion, and was also Surgeon-Major of this Battalion. He saw active service during the Fenian Raids in 1870. He was Secretary of Royal Albert Lodge, A.F. & A.M., Montreal, and was instrumental in organizing Bedford Lodge, A.F. & A.M., and Bedford Chapter, R.A.M. Dr. Hart was the first President of the first Zionist Society in Canada, and he has always taken a great interest in this Movement. He has been a life-long member of the Spanish and Portuguese Congregation (Shearith Israel), Montreal, and has the distinction of being the oldest living member of this congregation. With his late brothers he was Seigneur of the Fief and Seigneurie de Courval, in the County of Yamaska, Quebec.



DR. A. I. WILLINSKY, TORONTO

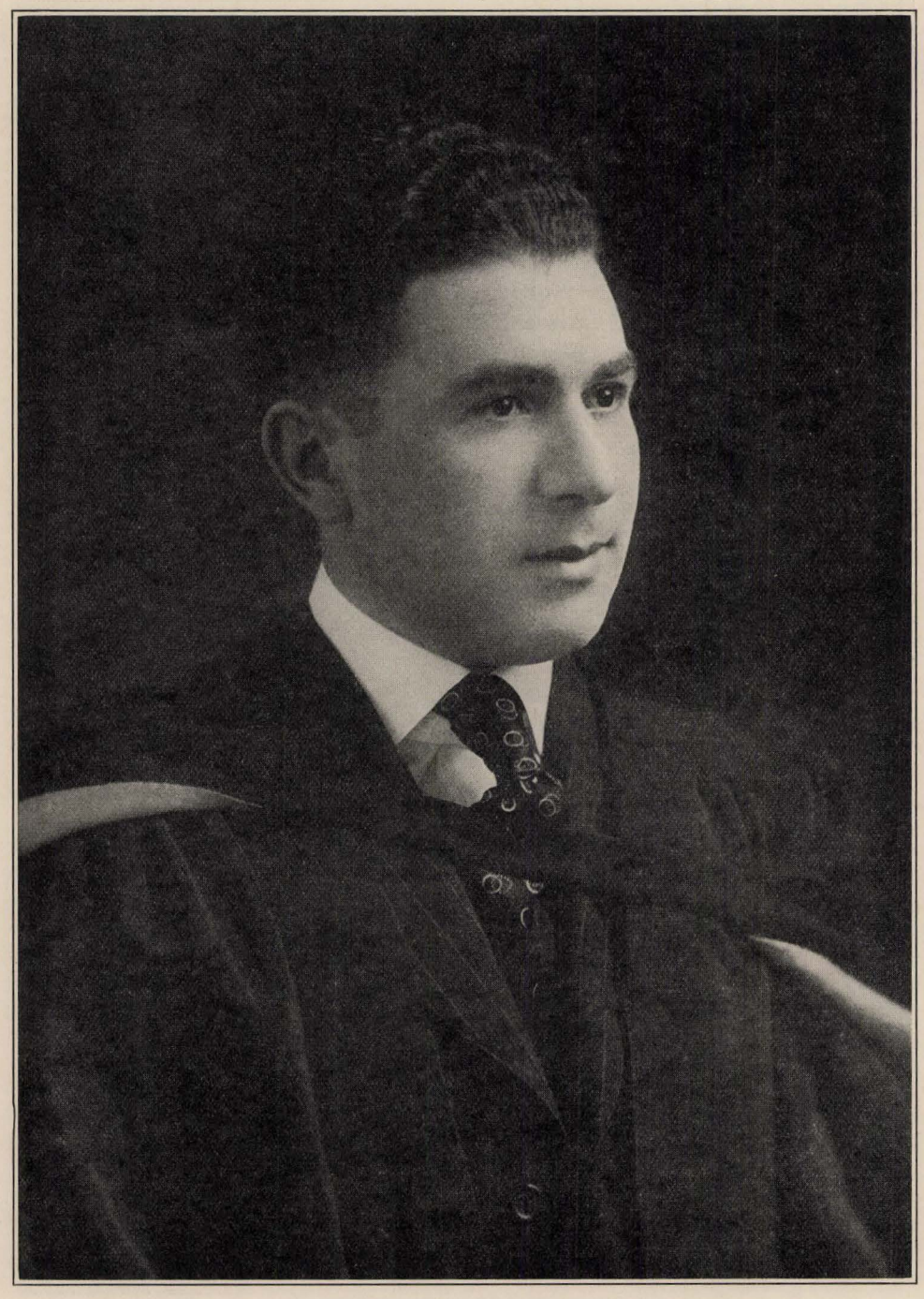
ALTHOUGH a young man, Dr. Abraham Isaac Willinsky, B.A., M.B., L.M. (Rotunda), F.A.C.S., has achieved a prominence not usually attained by a man of his years, and he holds an enviable position in the medical world of Canada. He was born in Omaha, Nebraska, U.S.A., March 29th, 1885, the son of M.L. Willinsky, and was educated at the Jarvis Collegiate Institute, Toronto, and at the University of Toronto, which he entered in 1902. He graduated in Biological and Physical Science in 1906 with first class honors, and in Medicine in 1908, with honors ranking for the George Brown Memorial Scholarship in Medical Science. Continuing his studies, in the summer of 1908, he went to Dublin, Ireland, spending six months as House Physician at the Rotunda Hospital, and in the following year took the post-graduate course in Internal Medicine in Vienna, Austria, studying under the celebrated professors, Von Noorden, Strumpell, Weichselbaum, and others. He then visited the clinics in Paris, Berlin, and London, and on returning to Toronto in the fall of 1910, commenced the practice of Medicine. After successfully practising for some years, in June, 1915, he gave up his practice and went to New York for post-graduate study in surgery, and served an internship of 22 months in surgery at the New York Polyclinic Hospital. In June, 1917, he returned to Toronto and commenced the practice of surgery. In January, 1918, he was appointed Genito-Urinary Surgeon to the Western Hospital. In 1920, he was made Director of the Venereal Clinic of the same hospital. Dr. Willinsky is regarded as one of the leading members of his profession in Toronto, and enjoys a very large practice. He is prominent in welfare work and devotes much time to communal activity, being a member of most of Toronto's charitable institutions. He is a member of the Academy of Medicine, Canadian and Ontario Medical Associations, and North American Radiological Society. He belongs to the Pi Lambda Phi Fraternity, and to the Masonic Order. He was married on July 1st, 1911 to Sadie, daughter of J. Dobensky of Belleville, Ontario, and has three children.



Rembrandt Studio

DR. SIMON S. SPERBER, MONTREAL

DR. SIMON S. SPERBER, L.R.C.P.S., (Edinburgh), was born in Austria in 1882, the son of David Sperber, J. P. and Peppie (Rosenbaum) Sperber. He came to Canada with his parents when a young boy, and received his education in the public and high schools of Montreal; University of Bishop's College, Montreal; and at the Royal College of Physicians and Surgeons, Edinburgh, Scotland, from which he graduated in 1904 with the degree of L.R.C.P.S. Dr. Sperber was the second Canadian Jewish doctor to graduate from Edinburgh; the first being the late Dr. A. H. David, who graduated from this college in 1834, and who was later President of the Province of Quebec Board of Health. After graduation, he was appointed Clinical Assistant of the Royal Infirmary, Edinburgh, later, in 1905, receiving the appointment as Superintendent of Victoria Memorial Hospital, Manchester, England, which is the oldest Jewish hospital in England. He took a post-graduate course for a year in Paris, and then continued his studies at the University of Brussels, Belgium, where he obtained the degree of M.D., coming first in his class. He then returned to Montreal, where he commenced the practice of Medicine, which he has since successfully followed. For five years he held the appointment as Assistant Demonstrator in Bacteriology in McGill University, and he is to-day one of the oldest practising Jewish physicians in Montreal. Dr. Sperber has been keenly interested in communal work, and he was one of the founders of the Herzl Dispensary, and of the Hebrew Maternity Hospital, both of which institutions he has been connected with since their inception. He has always been a member of the Federation of Jewish Philanthropies, Montreal. It was his appeal to Mayor Martin of Montreal, that was responsible for the granting of a tag day for the benefit of Jewish hospitals. He is connected with most of the charitable organizations in Montreal. Dr. Sperber is a member of the Corinthian Lodge, A.F. & A.M.; and of the Independent Order B'nai B'rith. He is a member of the Reform Congregation, Temple Emanu-El, Montreal.



DR. D. M. BALTZAN, SASKATOON

DAVID MORTIMER BALTZAN, M.D., C.M., Physician and Surgeon, was born in Roumania, May 10th, 1897, the son of Moses and Yetta (Bondar) Baltzan. He came to Canada in 1903, with his parents, his father being one of the first Jewish settlers in Saskatchewan, who had homesteaded at Lipton in 1903, in the colony established there by the late Baron de Hirsch. Dr. Baltzan received his education at the public school in the Jewish colony at Lipton, and at the Saskatoon Collegiate Institute. He then entered McGill University, Montreal, Faculty of Medicine, from which he graduated in 1920, with the degrees of M.D., C.M. He has since followed the practice of his profession in Saskatoon, where he specializes in Internal Medicine. Dr. Baltzan is the first of the younger members of the colony to enter professional life, and he has set a standard that is a credit to the community. He occupies a very high standing in the life of his community, and is a member of the staff of both the Saskatoon City Hospital, and St. Paul's Hospital, Saskatoon. He holds the position as lecturer to the nurses of the City Hospital, and at St. John's Ambulance. Dr. Baltzan takes a keen and active interest in Jewish questions and is associated in all communal and welfare undertakings in the city of Saskatoon, where he is regarded as a leader of the Jewish community. He is a member of the Saskatoon Academy of Medicine, and is Honorary life member of St. John's Ambulance Association. He is also a member and officer of the Independent Order B'nai B'rith, Saskatoon Lodge. Dr. Baltzan is an enthusiastic Zionist and spends much of his time and energy for this cause. He devotes all the time not taken up by his practice to welfare work and his interests are not confined to any one creed, but any cause for the improvement and betterment of the community as a whole has his hearty support. He endeavours to create a better understanding between Jew and non-Jew, based on mutual respect, and his efforts in this are highly successful.



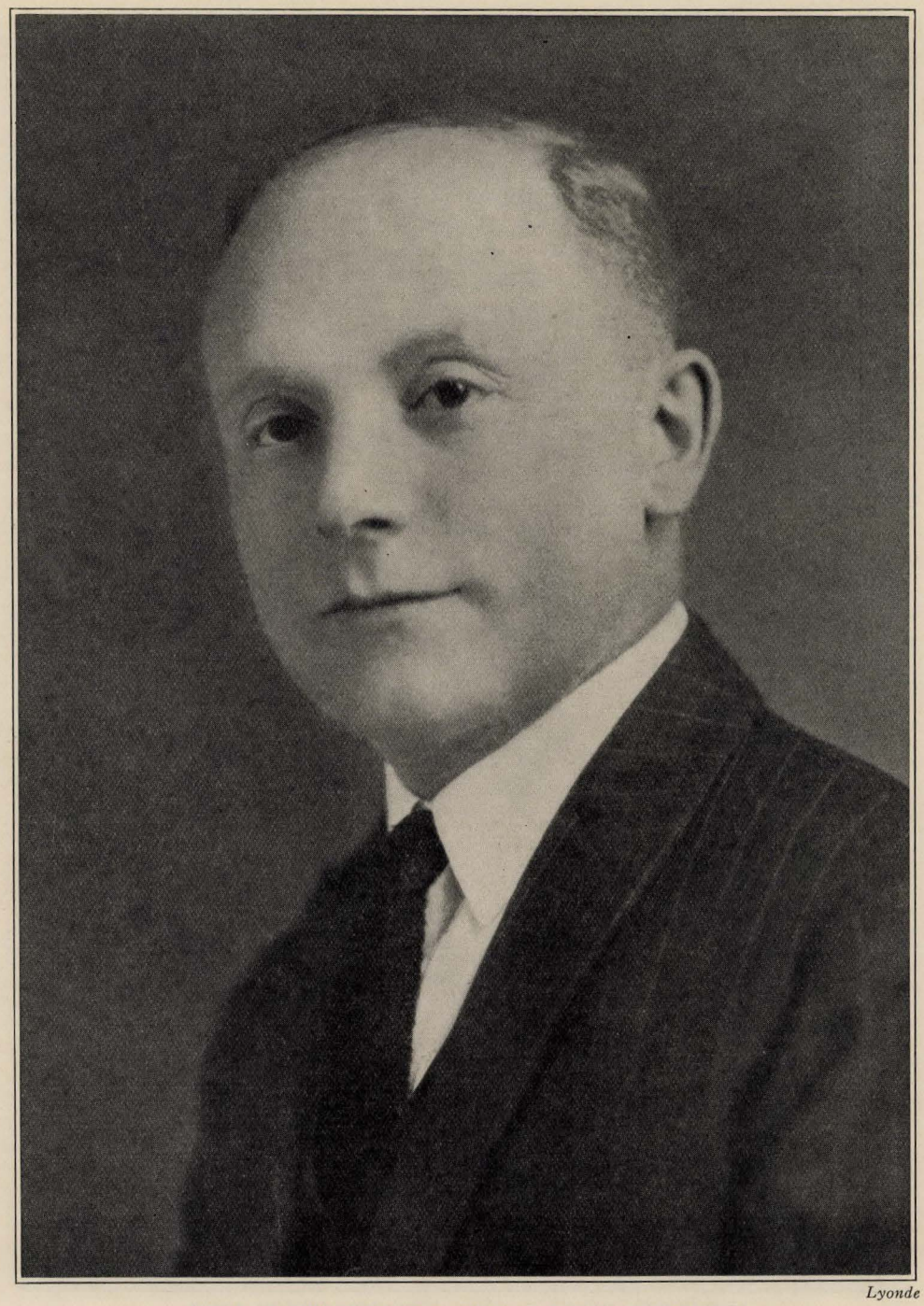
DR. L. J. SOLWAY, B.A., M.B., M.R.C.P., TORONTO

DR. LEON JUDAH SOLWAY, B.A., M.B., M.R.C.P., physician, was born in Teterin, Gov. of Mohiliev, Russia, on April 10th, 1885, the son of Mr. and Mrs. Matthew Solway of that city. He received his early education in the schools of his native city and came to Canada in 1898, but remained here only a few months. He then went to New York and entered the Rabbi Isaac Elchanan Seminary which he attended from 1898-1902. On returning to Toronto he attended University College and later the Faculty of Medicine, University of Toronto, from which he graduated with the degrees of B.A. in 1907, and M.B. in 1909. After graduation he went to New York City and spent some time studying in the hospitals there, but came back to Toronto and started practising Medicine in 1911. Dr. Solway has built up for himself a large practice, and is held in high esteem in the Medical world of Canada. After successfully practising in Toronto for several years, he again returned to the States for post-graduate work and studied first in Boston in 1915, at the John Hopkins Hospital, Baltimore in 1917, and in the Hospitals of New York in 1919. Continuing his post-graduate work, in 1921-22 he went to London and was admitted as a member of the Royal College of Physicians of London, attaining the degree of M.R.C.P. He was Assistant in Medicine in the out-patient department of the Toronto General Hospital for about five years, from 1914-1919, and also Assistant in Medicine at the Faculty of Medicine, University of Toronto, 1917-18. Dr. Solway is a member of the Academy of Medicine, Canadian and Ontario Medical Association, and the Canadian Radiological Association. He is also a member of the Independent Order B'nai Brith, Mount Sinai Lodge, B'nai Zion and the Primrose Club, and is a supporter of the various charitable organizations of Toronto. He attends the Holy Blossom Synagogue. On November 28th, 1911, Dr. Solway was married to Libby, daughter of Mrs. Jacob Levi Genesove, and has one son, A. Jacob Levi, and two daughters, Helen and Merle Solway.



DR. A. B. ILLIEVITZ, MONTREAL

DR. A. BERNARD ILLIEVITZ, M.D., C.M., Demonstrator in Biological Chemistry at McGill University, was born in the town of Reni, Bessarabia, March 9th, 1890, the son of the late Manis and Freda (Siguidin)Illievitz. He received his early education in the public school of his native town, which he left at the age of sixteen (in 1906) arriving in Montreal in that year. He continued his studies in Montreal, later attending McGill University, from which he graduated in 1914 (Medicine). He then went abroad for further study, and did post-graduate work both in Medicine and Chemistry. Although a young man, Dr. Illievitz has built up for himself a large practice in the City of Montreal. During the early days of the war Dr. Illievitz qualified as a Captain, and he held a commission as such in the Canadian Army Medical Corps, Canadian Expeditionary Force, and was attached to hospitals and units in the camps at Rhyl, Witley, Shorncliffe and Epsom. In 1917 he was attached to the Military Hospitals Commission, and also to the Grey Nuns' Military Hospital. Dr. Illievitz was formerly House Physician and Surgeon at the Murray Bay Convalescent Home; at the Montreal General Hospital; and at the Mount Sinai Sanatorium, St. Agathe, Que. He was assistant in Surgery at the Montreal General Hospital, and assistant Physician at the Montreal Baby and Foundling Hospital. Dr. Illievitz is on the staff of the Herzl Dispensary, and is a member of the Medical Board of the Mount Sinai Sanatorium. He received the appointment as Demonstrator in Biological Chemistry, Faculty of Medicine, McGill University, in 1922. Dr. Illievitz is a member of the Montreal Medico-Chirurgical Society, and of the Canadian Medical Association. He takes an interest in welfare and communal affairs, and is a supporter of the various charitable movements. He belongs to the Independent Order B'nai B'rith and to the Menorah Society. Dr. Illievitz is a member of the Spanish and Portuguese Synagogue, Montreal. On 16th June, 1921, he was married to Blanche Micheline, daughter of the late David Levi and Pauline (Saxe) Levi, of Montreal.



Lyonde

DR. L. J. BRESLIN, B.A., M.B., L.C.S.O., TORONTO

DOCTOR LOUIS JUDAH BRESLIN, B.A., L.C.S.O., Physician, was born in Russia, on July 13th, 1891, the son of Solomon and Annie Breslin. He accompanied his mother to Canada in 1893, where his father had previously taken up his residence, and he received his education in the public schools of Toronto, and at the University of Toronto, from which he graduated in 1910 with the degree of B.A. Taking up the study of Medicine, in 1912 he received the degree of M.B., L.C.S.O. Dr. Breslin was the first Jewish Medallist in medicine at the Toronto University. He commenced the practice of medicine in 1914, and from then until 1920, he was physician in the out-patient department of the Toronto General Hospital. During this period, he went to the United States and did post-graduate work at the John Hopkins Hospital, Baltimore, in Philadelphia, and at the Bellevue Hospital and Mt. Sinai Hospital, New York, where he studied Internal Medicine. In 1914, Dr. Breslin was married to Miss Reba Nathanson, who died on October 22nd, 1918, leaving one son, Winston Ira Breslin. Dr. Breslin held the appointment as Jewish Coroner of Ontario, for seven years, from 1914 to 1921, succeeding the late Dr. Singer in this position. He is keenly interested in welfare work, especially amongst the Jewish poor, and devotes much time to charitable endeavor. He is an attending physician at the Mt. Sinai Hospital, Toronto, and is also in charge of the Pathological Department of this institution, and is a member of the Social Relief Committee of the Federation of Jewish Philanthropies, and local medical representative of the Los Angeles Consumptive Sanitarium. Dr. Breslin is a member of the Academy of Medicine, Toronto, and is an active supporter of the various Zionist organizations. He is a member of the Mt. Sinai Chapter, Royal Arch Masons; Independent Order B'nai B'rith; Independent Order of Oddfellows; and of the Primrose Club, Toronto. He is a member of both the Bond Street and McCaul Street Synagogues. On January 18th, 1923, Dr. Breslin was married to Miss Rae Cohen, daughter of Max and Fannie Cohen of Toronto.



DR. H. DOVER, OTTAWA

DR. HARRY DOVER, physician and surgeon, was born in Ottawa, Ont., on April 9, 1890, the son of Mr. and Mrs. John Dover of that city. He was educated at the Ottawa public schools, and Ottawa Collegiate Institute, from which he graduated in 1907 with a gold medal and where he received several diplomas. He entered into business as a general merchant in the Ottawa Valley district and met with considerable success. During this time he was also a fur trader and acted as postmaster for that part of the country. In 1909 he went to Montreal and entered the Faculty of Medicine, McGill University. During his course at the University, Dr. Dover was awarded the Sutherland Gold Medal in 1912, for all branches of chemical science, and the Joseph Hils prize for therapeutics in 1913. After graduating in 1914, he spent several years at post-graduate work in Ottawa and New York hospitals. During the war he was attached to the Canadian Army Medical Corps with the rank of Captain, and for two years was neuro-psychiatrist to the Cobourg Military Hospital. Since 1920, Dr. Dover has been practising medicine in Ottawa, and he has held the post of specialist in neuro-psychiatry for the Department of Soldiers' Civil Re-establishment at Ottawa. He is also an associate member of the surgical staff of the Protestant General Hospital, Ottawa. Dr. Dover is an enthusiastic amateur athlete, and is a member of both the Ottawa Tennis and Bowling Clubs. He has always taken a keen interest in the welfare undertakings of the Jews of his community, and is a supporter of the various charitable institutions. He is a charter member and first president of the Ottawa Lodge, I.O.B.B.; and is a member, Rideau Lodge, No. 595, A.F. & A.M.; Ottawa Valley McGill Graduates' Society; The Women's Hospital Society, New York; and the Canadian Club. He attends the King Edward Avenue Synagogue. On February 24th, 1923, Dr. Dover was married to a daughter of Mr. and Mrs. Jacob Lecker of Montreal, and has one daughter, Mina Daintry Dover.



DR. A. BRODEY, TORONTO

ABRAHAM BRODEY, M.A., M.B., Physician and Surgeon, was born in New York, June 15th, 1890, the son of Isaac and Annie (Draimin) Brodey. He moved to Toronto with his parents in 1893, where he has since resided. He received his education at the public schools of Toronto; Jarvis Street Collegiate Institute; and University of Toronto (B.A. 1910), (M.A. 1911) and (M.B. 1913). In his graduating year in Medicine, Dr. Brodey received the silver medal. In 1909, he spent some time in study in England and France. He was Fellow in physiology, U. of T., 1910-1911, and spent one year in research work under the celebrated Professor T. G. Brodie, on the glomerular function of the kidney. He was demonstrator at the University of Toronto, in applied chemistry, under Professor A. B. McCallum. From 1913 to 1916, Dr. Brodey did post-graduate work in the Mount Sinai Hospital, New York. For a year and a half he studied the etiology of typhus fever, under Drs. Libman and Plotz. On his return to Toronto in 1916, Dr. Brodey was appointed acting Professor of pharmacology and materia medica at the University of Toronto, during the absence of Professor B. Henderson, from 1916 to 1919. In 1919, he received the appointment as demonstrator in practical physiology at the Royal College of Dental Surgeons, Toronto, and from 1916 to 1921, he was pathologist at Grace Hospital, Toronto. Doctor Brodey takes a keen interest in communal affairs and is a member of most of the Jewish charitable institutions of Toronto. He is attending physician at the Mount Sinai Hospital, Toronto. On November 24th, 1915, Dr. Brodey was married to Blanche, daughter of Abraham Levy of Toronto, and he has three sons, Arthur, Donald and Warren Brodey. He is a member of the Academy of Medicine of Toronto; Independent Order B'nai B'rith; and is Wor. M. (1924-5) Palestine Lodge, A.F. & A.M.; and a member of St. John's and St. Andrew's Chapters, R.A.M. Dr. Brodey is a member of the Primrose and Empire clubs.



DR. E. WERSHOF, EDMONTON

DR. E. WERSHOF, Physician and Surgeon, was born in Kovno, Russia in 1894, the son of A. Wershof. He was educated at the public schools of Manitoba and at the Manitoba University, Faculty of Medicine, from which he graduated in 1917. He also did post-graduate work for some time in London, Eng. After graduating, Dr. Wershof joined the Canadian Army Medical Corps as Lieutenant, and went overseas in the fall of 1917. He received his Captaincy in 1918, and during the war served in the Canadian hospitals at Witley Camp and Buxton, England, and at Kimmel Park, North Wales. He also was appointed to a trans-Atlantic conducting staff as a medical officer, where he was in charge of the physical condition of the troops that were going overseas, and those who were returning, invalided home. This was particularly dangerous work, as on each of these voyages the transports were obliged to pass through the submarine zone, and several of the troopships were torpedoed. Dr. Wershof was demobilized in England, and spent a year there doing post-graduate work. On his return to Edmonton, he commenced the practice of his profession, and some years later returned to England, but ultimately went back to Edmonton, where he has since resided, and where he is regarded as one of the leading members of the Jewish community, and one of the most public-spirited residents of that city. Dr. Wershof occupies a very high standing in his profession, and much of the success achieved by the Jews of Edmonton in their various philanthropic activities and undertakings, is due to the co-operation and assistance furnished by him. He takes a keen and active interest in all Jewish communal work, and is President of the Edmonton Lodge of the Independent Order B'nai B'rith. He is a member of the National Council of Canadian Zionists, is Vice-President of the local B'nai Zion Society, and a member of the Edmonton Hebrew Association. He is also associated with all other communal undertakings, and is a member of the various charitable institutions. Dr. Wershof is a member of the Independent Order of Oddfellows.



DR. J. N. NATHANSON, OTTAWA

DR. JOSEPH NORMAN NATHANSON, physician and surgeon, the son of Benjamin and Fannie (Bach)Nathanson, was born in New York on April 24th, 1895. He came to Canada as a child with his parents, and received his early education at the Ottawa public schools and in the Ottawa Collegiate Institute. He then went to Montreal and entered the McGill University, from which he graduated in 1919. In 1918 he won the Joseph Hils prize for the highest standing in therapeutics, and he obtained honors in his final year at the University. He then took post-graduate work in the Protestant General Hospital, Ottawa, where he was house surgeon, and later at the New York Lying-In Hospital. He was resident obstetrician at the Bellevue Hospital, New York. Dr. Nathanson was the only Jewish physician holding office in connection with the Convention of the Canadian Medical Association held in 1924, when he was secretary of the section on pathology and bacteriology, and also secretary of the committee on exhibits. He was intimately connected with the organization of the first prenatal clinic at the Ottawa Maternity Hospital, where he now serves as one of the attending physicians, in connection with this clinic. He is a member of the staff at the Protestant General Hospital, Ottawa. Dr. Nathanson has delivered several papers on technical matters in Ottawa and other cities, before various medical societies. He is a frequent contributor to medical papers and journals on obstetrics and on other allied subjects. He is a member of the Ottawa Medico Chirurgical Society and of the Zeta Beta Tau Fraternity. Dr. Nathanson has always taken a keen and active interest in welfare and philanthropic work in the Jewish community of Ottawa. He has been associated with the Keren Hayesod since 1921, and devotes much time to other charitable endeavors. He is a member of the Board of Trustees of the King Edward Avenue Synagogue, Ottawa, and is a former director of the local Y. M. H. A. Tennis is his chief recreation, and his hobby is sociological studies. He was married to Harriet Dover, daughter of John Dover of Ottawa, in 1921.



Castonguay

DR. J. RUBENSTEIN, OTTAWA

DR. JACOB RUBENSTEIN, Dentist, was born at Ottawa, Ont., on April 1st, 1899, the son of Isaac and Lena (Cook) Rubenstein. He received his education at the public schools and Collegiate Institute of Sault Ste. Marie, and at the Royal College of Dental Surgeons, Toronto, from which he graduated in May, 1920, with the degrees of L.D.S. and D.D.S. After graduating, Dr. Rubenstein was attached to the Red Cross Society in Saskatchewan for three years. He has since followed the practice of his profession in Ottawa. Dr. Rubenstein is a member of the Masonic Order.



DR. WM. HARRIS, TORONTO

DR. WILLIAM HARRIS was born at Grand Rapids, Mich., February 2nd, 1895, the son of Samuel and Sarah (Ruben) Harris. He was educated at the public schools and University of Toronto, from which he graduated (B.A. 1915) (M.B. 1918). He served overseas as captain in the C.A.M.C. and was attached to No. 12 Canadian General Hospital, Bramshot, England. He is a member of Mt. Sinai Lodge, A.F. & A.M. and I.O.B.B. On Feb. 24, 1918, he was married to Tillie, daughter of Dr. John Shayne and he has two sons, Frederick and Lawrence Harris.



DR. M. FINKELSTEIN, WINNIPEG

DR. MANLY FINKELSTEIN, physician, was born in Winnipeg, August 5th, 1899. He is the son of Moses and Sarah (Rosen) Finkelstein of that city. He was educated in the public schools, high school and University of Manitoba, graduating in 1922, when he was awarded the Hudson Bay Fellowship. In 1923 he was appointed City Bacteriologist, which position he still occupies. He is a frequent contributor to medical journals, particularly on the subject of Dio-Deanel Drainage. Dr. Finkelstein takes an active interest in the Y.M.H.A., and is Vice-President of the I.O.B.B., Winnipeg Lodge.



Milne Studio

DR. (BESSIE T. PULLAN) SINGER, TORONTO

DR. (MRS. L. M.) SINGER, is the daughter of Morris E. Pullan of Toronto. She graduated from the Ontario Medical College for Women, and University of Toronto in 1909, and was the first Jewish woman to graduate in medicine in Canada. In 1908-9, she was President of the Women's Medico-Literary Society. Dr. Pullan was house surgeon in the Jewish Maternity Hospital, Philadelphia, and in the Ventnor Hospital, Atlantic City. She also did post-graduate clinical work at the Hospital for Sick Children, Toronto. On July 6th, 1911, Dr. Pullan was married to L. M. Singer, Toronto.



Portrait by Jacoby

DR. J. RUBIN, MONTREAL

DR. JACOB RUBIN, Surgeon Dentist, was born in the province of Kovno, Russia in 1883. He came to Canada with his parents in 1889 and settled in Montreal, where he was educated in the Anne Street School, and Montreal High School. In 1901 he entered Bishop's College (Faculty of Dentistry) and in 1905 he graduated with the degrees of L.D.S. and D.D.S., being one of the first two Jews to graduate in Dentistry in the Dominion of Canada. At that time the only dental degrees given in the Province of Quebec were obtained at this University. He has since practised his profession in Montreal. In 1922 Dr. Rubin had the honor of being elected a governor of the College of Dental Surgeons of the Province of Quebec, and he was re-elected to this position both in 1923 and 1924. In 1911 he was instrumental in organizing the Mount Royal Dental Society, a Jewish organization for the purpose of studying advanced dentistry. This Society has a membership of about fifty Jewish dentists. Dr. Rubin served as a Lieutenant in the Canadian Army Dental Corps during the war, 1914-1918. He has always taken a keen and active interest in all welfare and communal affairs, and in 1909 was elected on the Board of the Baron de Hirsch Institute, Montreal. He held many executive positions in the constituent societies of the Federation of Jewish Philanthropies, and in the capacity of honorary dentist, is connected with many charitable organizations. Dr. Rubin was formerly well known in amateur athletics. He is a life member of the Montreal Amateur Athletic Association with whom he formerly played football, lacrosse and hockey. He was president of the Quebec Rugby Football Union in 1909, and was secretary of the Montreal Football Club in 1909-1911. He is a member of the Montefiore Club and of the Masonic Order. In 1901, Dr. Rubin was married to Rose Blumenthal, daughter of ex-alderman and Mrs. A. Blumenthal of Montreal, and he has two sons and one daughter. Dr. Rubin has been a life-long member of the Shaar Hashomayim Synagogue.



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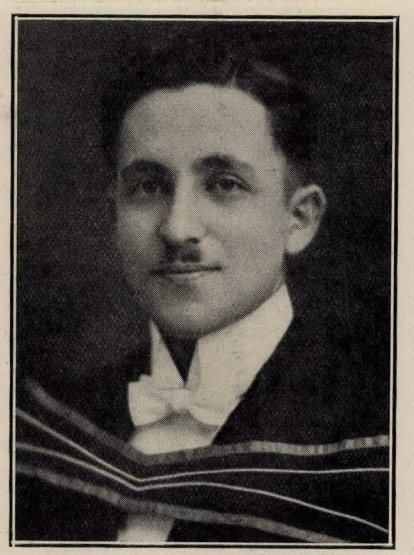
DR. MAURICE PIVNICK, B.A.Sc., TORONTO

DOCTOR MAURICE PIVNICK, Dentist, was born at Minsk, Russia, in 1888, the son of Noah and Anna Pivnick. He studied in the Yeshiva in Minsk, and came to Canada to join his parents in 1902, settling in Toronto, where he received his education at the public schools and at the Jarvis Street Collegiate Institute, from which he graduated to the University of Toronto. In 1908 he graduated from the Faculty of Applied Science, University of Toronto, with the degree of B.A.Sc., and in 1909 as Electrical Engineer. In order to put himself through University, he taught at night school, worked on a fruit farm at Winona, and also worked with the Canada Foundry Company, Toronto. He was employed as a draftsman for the General Electric Co. of Schenectady, N.Y., and also in Pittsburg. He worked in the coal mines in Monongah and Fairmont, West Virginia. In 1913 Dr. Pivnick graduated in Dentistry from the Royal College of Dental Surgeons, Toronto, and was Historian of the class of 1913. He has since practised his profession in Toronto. In 1918 he took a post-graduate course in Dentistry at Columbia University, New York City. Dr. Pivnick takes a prominent part in communal activities and was elected a delegate to the Canadian Jewish Congress in 1919. In 1917-18 he was a trustee of the Federation of Jewish Philanthropies. He is a member of the Building Committee, Toronto Hebrew Free School; governor, Board of Trustees, University Avenue Synagogue; director, Hebrew Free Loan Association; member, Sunday School Committee, Goel Tzedek Synagogue, and other institutions. He is a member of the Engineering Alumni, University of Toronto; Academy of Dentistry; Judean Literary Club; B'nai Zion Association; Mount Sinai Lodge, A.F. & A.M.; Independent Order B'nai B'rith; Primrose Club, and other societies, and is the editor of the Educational Board of the Jewish Dental Society of Toronto. He is a supporter of the Labor party. In June 1913, Dr. Pivnick was married to Esther, daughter of Nathan Keyfetz, and he has one son, Nathan, and two daughters, Misses Helen and Lucille Pivnick.



DR. HARRY A. LANDSBERG, TORONTO

DR. HARRY A. LANDSBERG, Dentist, the son of Abraham and the late Rebecca Landsberg, was born in Toronto on December 26, 1900. He was educated at the public, high schools and at The Royal College of Dental Surgeons, graduating (1922) with the degrees of L.D.S. and D.D.S. He is a member of the Toronto Jewish Dental Association; Canadian Travel Club; and the Alpha Omega Fraternity. On June 22, 1924 Dr. Landsberg was married to Emma, eldest daughter of Mr. and Mrs. S. Jolofsky, of Toronto.



DR. B. D. GARFIELD, TORONTO

DR. BENJAMIN DAVID GARFIELD, Dentist, was born in Kruglae, Russia, on August 26th, 1900, the son of Esther and the late Louis Garfield. He came to Toronto in 1904 and was educated at the public, high schools and The Royal College of Dental Sugeons, Toronto, graduating (1922) with the degrees of L.D.S. and D.D.S. He is a member of the Toronto Jewish Dental Association; I.O.F.; Canadian Travel Club; and the Alpha Omega Fraternity. Dr. Garfield is a member of the Tzemach Tzedec Congregation.



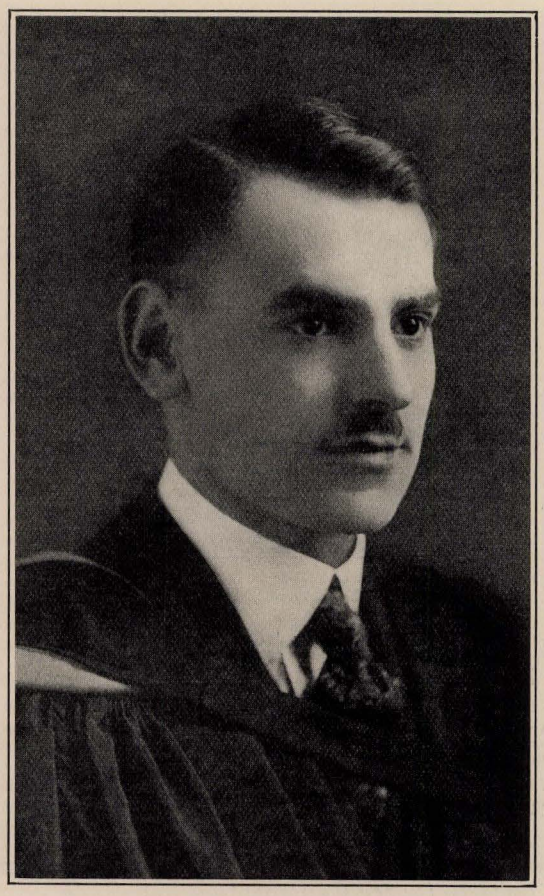
DR. S. I. MOSS, TORONTO

DR. SAMUEL ISADORE MOSS, Dentist, the son of Wolfe and Jennie Moss, was born the 25th of May, 1896, in Odessa, Russia. He was educated at the public schools, Toronto (he was the first Jewish pupil in Wellesley School); University of Toronto (Royal College of Dental Surgeons), from which he graduated in 1920, with the degrees of L.D.S. and D.D.S. He has since practised his profession in Toronto. He is married to Edythe Rose Smookler of Toronto, and has one daughter, Shirley Barbara. He is a member of the Independent Order B'nai B'rith, Pride of Israel and I.O.F. Dr. Moss is a member of the McCaul Street Synagogue.



DR. J. J. LAVINE, TORONTO

DR. JULIUS JUDAH LAVINE, Dentist, was born in Russia, July 5th, 1892. He was educated in Toronto, and after serving his apprenticeship to the late Dr. Marin at the N. Y. College of Dentistry, took the course at the Royal College of Dental Surgeons, Toronto, from which he graduated in 1919. In 1922, he took a course in the post-graduate school of Dr. Chayes, New York. Dr. Lavine is active in communal, Zionist and literary matters, and is a member of Mt. Sinai Lodge and Chapter, Federation of Jewish Philanthropies and Alpha Omega Fraternity. In 1922, he was married to Belle, daughter of Charles Sher, and has one daughter.



DR. B. L. HYAMS, MONTREAL

DR. BERNARD L. HYAMS, Orthodonist, was born in Montreal, August 4th, 1899, the son of Mayer Hyams. He received his education at the Mt. Royal School; Montreal High School; and McGill University, graduating in 1921, with the prize in his final year, obtaining the degrees of L.D.S. and D.D.S. Dr. Hyams then went to New York City, where he did post-graduate work at the Dewey School of Orthodontia. He returned to Montreal in 1921 and took up his practice, specialising exclusively in Orthodontia. Dr. Hyams is the only Jewish doctor in Canada to carry on this particular branch of his profession. He is Treasurer of the Mt. Royal Dental Society, and is a member of the American Society of Orthodontists. He is also a member of the Dewey Alumni Society; Art Association of Montreal; Photographic Circle of Montreal; St. George's Lodge, No. 10, A.F. & A.M.; and Shaar Hashomayim Congregation. Apart from his profession, Dr. Hyams is an artist, and is particularly interested in sculpture. He is a consultant on the Dental Board of the Montreal Hebrew Orphans' Home.



DR. S. I. PERLMAN, TORONTO

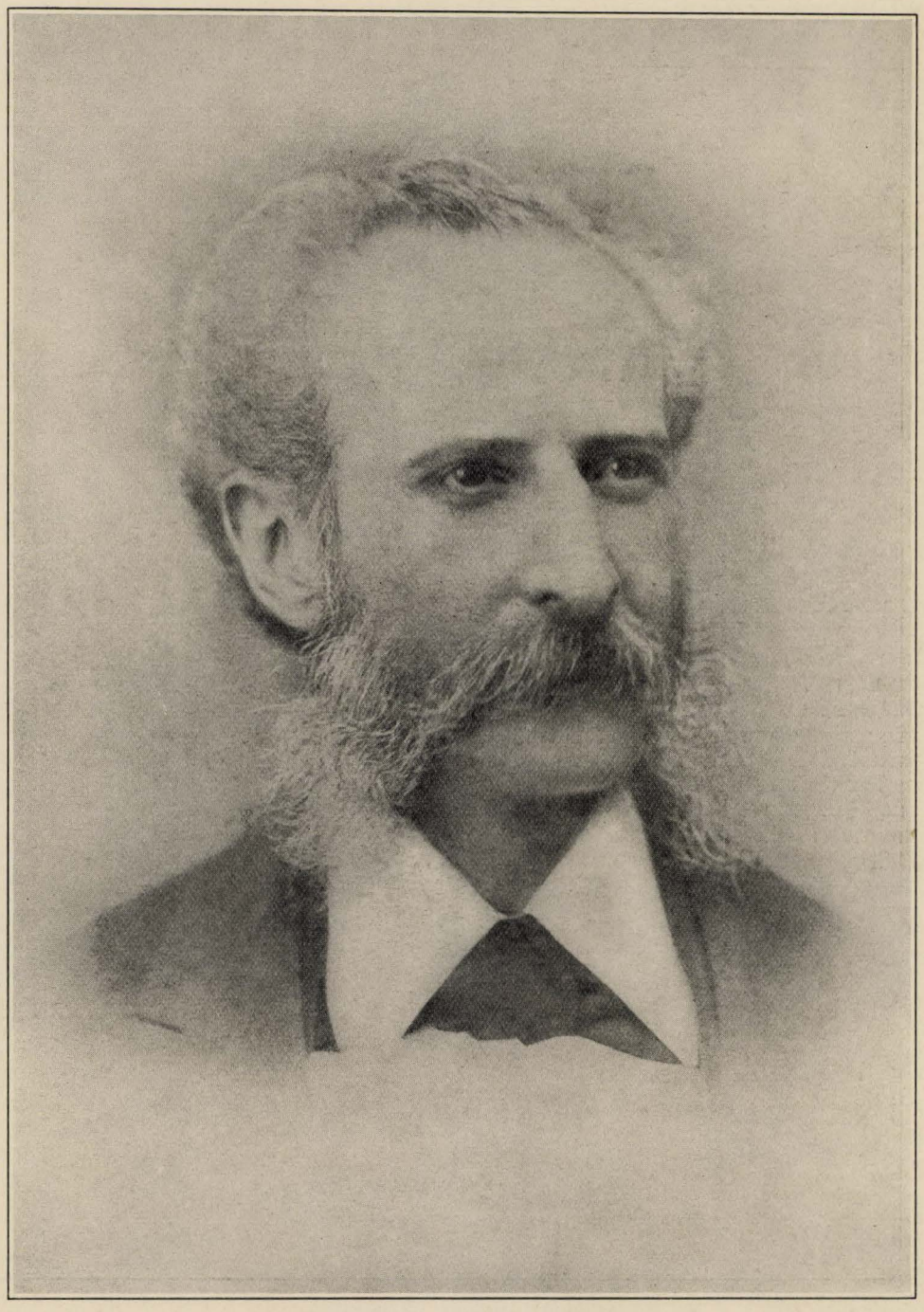
DR. SAMUEL IRVING PERLMAN, Dentist, was born in Toronto, Ont., June 2nd, 1890, the son of Joseph Perlman. He was educated at the Public Schools; Toronto Technical School; and at the Royal College of Dental Surgeons, from which he graduated in 1917, with the degrees L.D.S., D.D.S. On December 2nd, 1919, he was married to Sara, daughter of M. H. Keyfetz of Toronto, and has one daughter. Dr. Perlman is a member of the Y.M.H.A.; I.O.B.B.; Mt. Sinai Lodge, A.F. & A.M.; Mt. Sinai Chapter, R.A.M.; and Alpha Omega Dental Fraternity.



Notman

DR. H. H. PEARSON, MONTREAL

DR. HYMAN HERBERT PEARSON, Dentist, was born in Montreal, March 10, 1894, the son of Harris Pearson. He was educated at the Montreal Public and Technical High Schools; Shortell's Academy and McGill University, graduating (L.D.S., D.D.S., 1917). He is married to Marie, daughter of Louis Goldberg and has one daughter. Dr. Pearson is a member of the Mt. Royal Dental Society; Allied Dental Council of U.S.; and National Dental Association. He is also a member of the Montreal Reform Club; Y.M.H.A.; and is one of the originators of the Dental Department, Herzl Dispensary.



THE LATE SIGISMUND MOHR

THE LATE MR. SIGISMUND MOHR was born in Breslau, Germany, October 21st, 1827, the son of the late Herman Mohr of that city. He was educated at the College of Breslau, from which he graduated in 1849, as Electrical Engineer. In 1856, he was married to Blume, daughter of the late Phillip Levi of New York. Mrs. Mohr still resides in New York. They had two sons, Eugene Phillip, and Henry Ralph, and five daughters, Phillipine, Amelia, Lenorah, Fanny and Clara. Mr. Mohr came to Canada in 1871, and resided in Quebec City until his death, which took place on December 15th, 1893. He was the "father" of Hydro Electric in Canada, and everything electrical in Quebec. He promoted and installed the City and District Telegraph Company, and operated at a City Fair, the first set of telephones in Quebec, which were sent to him by Professor Bell, and he gave to Quebec City its first telephone service. He later formed a company, known as the Quebec and Levis Electric Company, giving Quebec and its vicinity, the finest electric light system in the world, at that time. To do this, he utilized the water power of Montmorency Falls, situated at a distance of twelve miles from the city, requiring a circuit of twenty-four miles to carry the electrical energy to the city. This was the first attempt made to utilize water power at a distance to generate electric light current, or for other electrical purposes. After proving that business places and private homes could be successfully lighted by electricity, the City of Quebec gave Mr. Mohr the contract for lighting the City, and on the completion of his work, the Mayor, the City Council and many prominent citizens, assembled on Dufferin Terrace to witness the inauguration of the service. Mr. Mohr was the first member of the Jewish faith in Canada to practise as an Electrical Engineer. Sigmund E. Lyons and Harry Lyons of Toronto, are grandsons of Mr. Mohr's, and Mrs. Nathan Phillips, Mrs. Israel Singer, and Mrs. Kenneth Joseph of Toronto, are granddaughters.



MARTIN WOLFF, MONTREAL

MARTIN WOLFF, Civil Engineer, was born December 16th 1881, the son of Julius and Sarah (Andrade) Wolff. He was educated at Clifton College, Bristol, England, where he was a member of the Rev. J. Polack's Jewish House, later taking the Civil and Mechanical engineering course at the City and Guilds of London Central Technical College. During the South African War he served with the Electrical Engineers, R.E., in Cape Colony, Orange Free State, and the Transvaal, his work consisting of search-light installation and operation, bridge repairs, field telegraphs, etc. He received the Queen's medal with five bars. In 1905-06 he attended the Camborne School of Mines, Cornwall, England, studying mineralogy and geology, and making underground surveys in the tin mines. In 1906, Mr. Wolff came to Canada and became engaged in survey work with the Canadian Northern Railway, later on during the same year joining the National Transcontinental Railway, first on the survey line from Quebec to New Brunswick, and later having charge of a section under construction. On the outbreak of war in 1914, he attended the Officers' Training Corps in Quebec and qualified as a lieutenant in infantry, later being attached to the Department of Militia and Defence Quebec District, on secret service. From 1916 to 1917, he was attached to the Imperial Ministry of Munitions, shell inspection branch, Quebec, where the shells manufactured all over Canada were tested. In the fall of 1917, Mr. Wolff was sent to the Yellow Head Pass to assist in the lifting of the rails of the Grand Trunk Pacific Railway, which at that point paralleled the Canadian Northern tracks for 200 miles, and which were sent to France for use in the war area. On the completion of this work he joined the staff of the Department of Railways and Canals, later being appointed Assistant Engineer in the Bureau of Economics, Canadian National Railways. In 1909, Mr. Wolff was married to Irene Rachel, daughter of Montefiore Joseph of Quebec, and he has six daughters, the Misses Sarah, Annette, Rachel, Rosetta, Fanny, and Esther Wolff.



SAMUEL W. COHEN, E. M., MONTREAL

SAMUEL WILLIAM COHEN, Consulting Mining Engineer, was born at St. Paul, Minn., U. S. A., May 26th, 1882, the son of David L. and Anna B. (Goldstone) Cohen. He was educated at the St. Paul Central High School, and at the University of Minnesota, from which he graduated with the degree of Engineer of Mines. He had the distinction of being unanimously elected President of the School of Mines Society, University of Minnesota, which society embraced the whole student body of the School of Mines, and he had the further distinction of being the first Jew to graduate from the School of Mines, University of Minnesota. After graduation, Mr. Cohen worked in Montana, Idaho, Colorado, and other western states. In 1906, he came to Canada, where he was one of the pioneers in the silver fields of Cobalt. As superintendent of the Kerr Lake Mining Co., he developed that property in its early stages and in 1907, took over the management of the Crown Reserve Mine, and was for ten years the general manager of that company. He developed that property to the unique distinction of probably the richest silver mine ever known in the world. He was general manager, Porcupine Crown Mines Ltd.; vice-president and general manager, Bluestone Mining and Smelting Co.; vice-president and chief engineer, Jacobs Asbestos Mining Co.; general manager, Crœsus Gold Mines Ltd.; chief engineer, Federal Asbestos Co., Ltd.; Dominion Reduction Co., Ltd., and many other mining companies in Canada and the United States; president and general manager, General Asbestos Co., Ltd. Mr. Cohen has had many dangerous experiences in various parts of the world. He is a member of the Canadian Institute of Mining and Metallurgy, and of the American Institute of Mining Engineers, life governor of the Western Hospital, and a member of the Canada Club (Montreal), and Engineers' (Toronto) Club. He is married to Irma Livingston, daughter of David Livingston, of San Francisco, Cal., U.S.A., and has one son and one daughter. In 1924, Mr. Cohen was appointed by the Quebec Government to the commission, to study the question of Jewish education.



THE LATE ABRAHAM PINTO JOSEPH

THE LATE ABRAHAM PINTO JOSEPH, eldest son of Montefiore and Annette (Pinto) Joseph, was born at Quebec, July 31st, 1883. He graduated from McGill University in Electrical Engineering, and followed his profession in Pittsburgh, until his death in 1922. Mr. Joseph was a prominent Zionist and active in all communal work. He represented Pittsburgh Zionists at several National Conferences. On his death, a number of his friends and admirers raised a fund for a memorial in Palestine, to perpetuate his name. In 1909, he married Hortense Ury, of Schenectady, and is survived by two sons, Horace and Edward.



Milne Studio

H. S. KAPLAN, TORONTO

HAROLD SOLOMON KAPLAN, Architect, was born in Bucharest, Roumania, September 10th, 1895, the son of Frank Kaplan. He was educated in the public schools, and at Toronto Technical School, from which he graduated in 1915. After serving ten years with prominent Toronto and Philadelphia architects, he entered into partnership with Mr. A. Sprachman, forming the firm of Kaplan and Sprachman. He is married to Dorothy, daughter of Mr. and Mrs. A. M. Spain. He is a member of Mount Sinai Lodge, A.F. and A.M.; Sunnyside Lodge, I.O.O.F.; I.O.B.B.; and the Y.M.H.A.



Milne Studio

A. SPRACHMAN, TORONTO

ABRAHAM SPRACHMAN, Architect, was born in Hanczarow, Galicia, July 12th, 1894, the son of Hyman Sprachman. He was educated in the public schools, Toronto; Technical School; and High School of Commerce, from which he graduated in 1917. He was married, on June 14th, 1921, to Mina, daughter of the late Mendel Sprachman. He was formerly Secretary of the Primrose Club, and is a member of Sunnyside Lodge, I.O.O.F.; I.O.B.B.; and Herzl Zion Club. Mr. Sprachman is one of the first members of the Y.M. and Y.W.H.A. He is a member of the firm of Kaplan and Sprachman.



K. DE SOLA JOSEPH, TORONTO

KENNETH DE SOLA JOSEPH was born at Quebec, October 6th, 1892, the youngest son of Montefiore and the late Annette (Pinto) Joseph. He graduated with honors in engineering from McGill University in 1913, obtaining the British Association medal and prize. He was on the C.P. R. operating staff until 1918, being their youngest Assistant Superintendent. During the war, Mr. Joseph, after failing to get overseas, donated a machine gun, in lieu of his services. In 1917, he was married to Pauline Evelyn, daughter of Jacob H. and the late Amelia (Mohr) Lyons of Toronto, and has two children, Montefiore Lyons and Enid Beryl.

THE SOCIAL LIFE OF THE JEWS IN CANADA

NO section of the population of Canada held a higher social position than the pioneer members of the Jewish community. They brought with them to this country education, culture, pride in their traditions, and steadfast observance of their faith. In most cases they brought considerable wealth and they gave to the young country more than they received. Never forgetting that they were Sephardim, they were proud of their blue blood, as they moved about in the powdered wigs and lace frills of the time. They were accepted as social equals by the French nobility remaining in the country, as well as by the commanding officers of the British armies. Thus it was not strange that when the Duke of Kent, the father of Queen Victoria visited Canada in 1795, and spent some time in Three Rivers, he was the guest of Aaron Hart, who entertained for him in sumptuous style.

It was some years later that Cardinal Bourbon, a Prince of the Royal House of France, as well as the first dignitary of his rank to visit this country was also the guest, whilst in Three Rivers, of a son of Aaron Hart. It was indeed an honour that the home of a Jew should be selected as his residence while he was in that catholic town. This will be enlightening to the Jew of today, as from old diaries we read that these early Jewish settlers would not attend such social functions as parties that were held on a Friday night, nor the races or other entertainments that were held on Saturday. It was undoubtedly this strict observance of their religion that had much to do with the respect in which they were held. It was the officers of the congregation that established the laws under which they lived (subject of course to the laws of the country) and when, in the minutes of the Shearith Israel Congregation we read that the members were fined for non-attendance at the Sabbath services, unless they had lawful excuse for their absence, there seems to be no doubt but that they were respected for their religious observances.

Not only these pioneer settlers, but their descendants for several generations, were held in this same respect, and we find proof of this in the fact that in almost every instance the young Jewish man was invited by the Governor of the time to take up a commission in His Majesty's Militia. Those were not the days when the officer rose from the ranks—they were selected from the best class of citizens. Consequently we find that in the Rebellion in 1837 and even as late as during the Fenian Raids, most of the Jewish men of military age were serving as officers and members of the militia.

During the first hundred years of the British rule in Canada, we read of Jews being among those who regularly attended the Governors' Levées. In the early days of the nineteenth century one reads of them attending the banquets of the St. George's Society, the St. Andrew's Society, and the St. Patrick's Society. In 1800, they were members of the Curling Club in Montreal, and the Beaver Club, where the chief officials of the Hudson's Bay Company and the North-West Company were wont to assemble. They were members of the Whist Club, which met at the homes of the different members, and when such gatherings took place at a Jewish home, the names of some of those present are names that are today outstanding in Canadian history. And we have failed to find an occasion when the Whist Club met on a Friday night when the Jewish members would be unable to be present.

We find in old records that they were members of the Hunt Club, as well as regular participants in the military hunts. It is interesting to note that on July 27th, 1836, the King's Plate was raced for the first time in Lower Canada, at Three Rivers. There were five horses in the race, which was won by a mare belonging to Aaron Philip Hart, a well-known Jewish advocate of Montreal. Another Jew, Moses E. David, had a horse in this race. Records also show that at other horse races members of the small Jewish community often acted as stewards and clerks of the course, and in all other social activities they took a prominent part.

During the early and mid-Victorian period, when the British troops were stationed in Montreal and Quebec, the centre of social activity was around many of the Jewish homes, and on June 24th, 1834, we read of a musical soirée at Mrs. Henry Joseph's house where some two hundred were present, including the Governor-General and Lady Aylmer. Beautifully situated on the slopes of Mount Royal, the home of Jesse Joseph was also a centre of the social life of Montreal for over half a century. And when Benjamin Hart died in Montreal in 1848, every store in the city was closed during his funeral, and the officers of the garrison attended in a body, wearing military mourning. Such was the standing of the Jews, socially, in the old days.

Up to this time (1850), practically all the members of the Jewish community had come from England. They spoke nothing but English and French and were imbued with a fine spirit of loyalty towards anything British. It was at this period that the first considerable influx of German Jews took place, followed in a short time by a number of Russian and Polish Jews. They arrived in many cases with considerable wealth and soon became settled to conditions here. They were the first who arrived who spoke Yiddish and at the start did not mingle with their neighbors as did their predecessors but established a social status amongst themselves. Thus when the first large immigration of Russian and Polish Jews took place in the early eighties, due to the pogroms, on the arrival of the refugees in this country they were met by their co-religionists who could speak to them in a common tongue—Yiddish. They maintained the use of Yiddish among themselves and spoke English to their English-speaking neighbors, but socially they remained apart. It was therefore only natural that they should establish gatherings where there were none present but members of their own faith, and from these first gatherings, where literary and other subjects were discussed, sprang the first Jewish social clubs. It was in 1880 that the Montefiore Literary and Dramatic Club was first started in Montreal (now the Montefiore Club) and the members held entertainments and raised funds for charitable and communal purposes. The different hospitals all benefitted from this source, as well as the building fund of the German and Polish Congregation. And in a few years many other Jewish clubs came into existence, both in Toronto and Montreal. There are no finer or better equipped club-houses today in Canada than the Montefiore Club in Montreal, or the Primrose Club in Toronto, and much of the Jewish life in these two cities is centered around these institutions.

The Jewish population continued to increase very rapidly, practically all from Eastern European immigration, and the scope of the existing social clubs was enlarged to meet with changing conditions. Numerous societies of all descriptions were formed, all with the purpose of bringing the Jewish people together in social ways. Fraternal organizations, athletic clubs, auxiliaries

to the synagogues and other societies, where the social life of the members and their friends would be improved were established, and philanthropic work was not neglected.

In athletics the members of the Jewish communities have always taken a prominent part and it is only proper to mention here that Henry Joseph of Montreal was one of the members of the first Canadian lacrosse team to visit England, where they played before Her Majesty, Queen Victoria. In 1890, Louis Rubenstein, now the well-known Montreal alderman, won the figure skating championship of the world at St. Petersberg, Russia.

With the construction of the transcontinental railway the western country was opened up, and the Jewish immigrants flocked there in large numbers. Wherever they settled together in sufficient numbers they organized clubs, societies and branches of fraternal institutions. In every phase of Jewish life these societies played their part, and brought the community together. Invariably all these societies were for Jewish members only and they kept very much to themselves. The use of Yiddish was maintained to a large extent, particularly in the homes, and instead of being, as in the old days an integral part of the community, they have become a distinct part. Even in Masonic affairs this same situation applies, but to a lesser extent. Jews have always, particularly in Canada, been members of the craft, and they have held office in different lodges at all times. As members of these lodges they met the other members on equal footing, irrespective of creed, and in this manner a certain understanding and sympathy with each other was bound to take place.

It is indeed a matter of pride to read that on December 18th, 1838, an emergency meeting of St. Paul's Lodge, Montreal, was called to initiate as members Theodore Hart and Jacob Joseph, who were about to leave for active service, as officers of the militia.

In late years a number of lodges have been formed where the membership is composed almost entirely of members of the Jewish persuasion, and it does not seem possible that in such cases an equal undertsanding with members of other faiths can be reached. To know one another and respect one another it is necessary that people should associate together. It will be said, and justly said, that there have been objections made to Jews joining certain organizations and clubs, simply on the grounds that they were Jews—that because they were of the same faith as the founder of the dominant religion, they were ineligible to associate on terms of equality with followers of that religion. That this is a fact cannot be denied and it can only be overcome by educating the followers of other religions to realize, as their ancestors in Canada did many years ago, that the Jew is the most desirable type of citizen this country possesses—that they are loyal—that they obey the laws of the country—that they develop the resources of the country—and that in their home life they maintain a moral standard that others would do well to imitate. The Jew must set the lesson and show, as their fathers did, that they strictly observe their religion—the religion that has held them together for thousands of years and for which they have suffered banishment, torture, and death. They must show that they respect themselves in order to create respect. There is a lesson in this article for the Jews as well as others and it is to be hoped that it will be beneficial. The Jews have their faults, many of them, but in philanthropy, in social service, and in business integrity they can give a lesson to all others. The record contained in this book is one that every Canadian should take pride in, because it is a record of achievement performed by loyal Canadians.

THE B'NAI B'RITH IN CANADA

By Nathan Phillips, Alderman, City of Toronto.

ALTHOUGH the Independent Order of B'nai B'rith was founded in the City of New York on October 14th, 1843, it was not until after the lapse of thirty-two years that it spread its benign influence to, and established itself in the Dominion of Canada. The history of B'nai B'rith in Canada has kept pace with the development of Canadian Jewry, until today it is fair to say that the B'nai B'rith lodges established throughout the length and breadth of our fair domain stand for the best in the Jewish communal life of the communities in which they exist; and in a very great sense interpret Jewish thought and ideals to the non-Jewish world. Wherever today you find Jewish rights being assailed or the many headed monster of anti-Semitism showing its spleen, there you will find B'nai B'rith with all its vigour demanding justice and defending the fair name of the Jew.

One of the early features of B'nai B'rith was an insurance benefit to its members, in which the members of the first Canadian lodges participated. The insurance idea, however, has long been abandoned and the order is now a purely Jewish world wide service organization. No better definition can be given of the aims and objects of the order than is contained in the preamble to the Constitution which is as follows:—

> "The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity."

The preamble is not a mere empty conglomeration of words. Canadian lodges are carrying out the aims and objects with the true B'nai B'rith spirit and there is no branch or service in which you will not find B'nai B'rith assuming a leading role.

The history of B'nai B'rith in Canada may be divided into two branches, the early Canadian Lodges and those of recent birth.

The Early Canadian Lodges

Little data is available concerning the early Canadian lodges. The first Canadian lodge was established in Toronto on June 13th, 1875, under the jurisdiction of District Grand Lodge No. 1 and was known as Canada Lodge No. 246. Notwithstanding that the Jewish community in Toronto at that time was very small there were twenty-two charter members. Their names were: Sim Solomon, Max B. Solomon, Mark Marks, J. Alexander, Lipman Wolters, Levi Blankenstein, Lawrence Cohen, Chas. Stern, H. Stol, J. Cohen, I. Anhalt, Louis Harfeld, Alex Miller, Joseph L. Levy, David Bernhard, A. Bonestin, Louis Blumburgh, M. Morris, Isaac Mintz, Chas. Cohen, L. Hart, I. Lipman. Of these members Magistrate Jacob Cohen of Toronto, a past president of the lodge, is the sole survivor. The lodge carried on for nineteen years and ceased activities officially on June 24, 1894.

The second Canadian lodge was established in Montreal on June 5th, 1881, under the same jurisdiction and was known as Montreal Lodge No. 327. The following thirty names appear as charter members;—E. Lichtenheim, S. Abrahams, S. L. Bernstein, Marcus Brown, P. Cohen, P. Goldstein, Aaron S. Jacoby, Marks Kutner, M. B. Lauterman, A. Moses, H. Rutenberg, F. Schutz, D. A. Ansell, L. Aronson, Jacob Berman, Jacob Cohen, Louis Fus, I. S. Goldenstein, J. Kaufman, M. Lightstone, B. Levy, Morris Rut, Jacob Rosenthal, M. Steinberg, M. Samuels, J. Steinberg, A. Silverstone, H. Steinberg, J. Silverstone, Lyon Silverman. This lodge operated for twenty-two years and surrendered its charter in 1903.

The third Canadian lodge known as Victoria Lodge No. 365 was established in Victoria, B.C., on September 7th, 1886, under the jurisdiction of District Grand Lodge No. 4, but disbanded after being in existence a short time.

Lodges at the Present Time

There are at the present time twelve B'nai B'rith lodges established in Canada in the following cities: Montreal, Toronto, Ottawa, Hamilton, London, and Windsor, under the jurisdiction of District Grand Lodge No. 1, having its headquarters in New York; Winnipeg, Calgary, Edmonton and Saskatoon, under the jurisdiction of District Grand Lodge No. 6, having its headquarters in Chicago; and Vancouver and Victoria, under the jurisdiction of District Grand Lodge No. 4, having its headquarters in San Francisco. The number of B'nai B'rith lodges in Canada must of necessity be always limited to the number of Jewish communities and until there are a sufficient number of lodges in Canada to form the nucleus of a Canadian District Grand Lodge, Canadian lodges must remain under the jurisdiction of the District Grand Lodges of the United States. While there are really no boundaries or dividing lines in B'nai B'rith work and the various District Grand Lodges of the United States have always treated our Canadian lodges with the utmost consideration, there exists today the hope that we will in Canada some day have a District Grand Lodge.

Toronto Lodge No. 836, Toronto

On the 10th day of March, 1919, after the lapse of a quarter of a century from the time Canada Lodge, the first Canadian lodge established in Canada ceased its activities, Toronto again embraced the spirit of B'nai B'rith, and Toronto Lodge No. 836, which today boasts a membership of five hundred, was instituted in a very impressive manner by Brothers Charles Hartman, Joseph H. Ullman, Charles Shapiro and Rabbi Joseph Silverman of District Grand Lodge No. 1, with the following charter members:—Joseph Abramson, J. J. Allen, Jule Allen, J. Bernstein, Edward Blankensee, Max Bloch, Meyer Brenner, Dr. A. Brodey, Isadore Brodey, Abraham Cohen, Arthur Cohen, Mark Cohen, Leo Danson, Frank Davis, Jacob Davis, Archibald Draimin, Charles Draimin, Murray Draimin, Julius Eisman, J. Epstein, Meyer Fischer, Chas. Fremes, Simon Fremes, Nathaniel Friedlander, Bernard Goldstein, Milton M. Goldstein, H. H. Greenberg, B. M. Greene, L. I. Greisman, Jules Heim, Julius Hershman, J. D. Isaacs, Dr. A. Isaacson, Ralph Jacobs, Sidney Kahn, L. Kert, Phil Kauffman, Hyman King, Frederick J. Levenston, Abraham Levy, Lester Levy, M. L. Levy, B. Luxenberg, H. Mendoza, H. Nusbaum, Asher Pritzker Chas. M. Pritzker, Nathan Phillips, Samuel Phillips, Benj. Raz, Ralph Raphael, Louis F. Sapera, Dr. B.


61ST ANNUAL CONVENTION, D.G.L. NO. 4
I. O. B. B.
VANCOUVER, B.C., JUNE 15TH - 17TH 1924

Schaffer, Edmund Scheuer, Reuben Schutz, Lawrence Simonsky, Murray Simonsky, A. Singer, Israel Singer, Joseph Singer, Louis M. Singer, M. J. Singer, S. Steinberg, Theo. Weil, Wolfe Wilder, Jos. Wolfe, Julius Hirshman and Jess Kaplan.

The following have served as presidents since the inception of the lodge, Meyer Fischer (1919-20), Abraham Cohen (1921), Nathan Phillips (1922), Mortimer L. Levy (1923), Louis M. Singer (1924), and Saul Kaufman (1925).

One of the first accomplishments of the lodge was the dedication of a cot in the Toronto Hospital for Sick Children at a cost of $2,000. In 1921, a summer camp for under privileged boys was established and the same has been carried on annually ever since under the auspices of the lodge, the number of boys accommodated last year being over five hundred. In 1922, the lodge established the Toronto Hebrew Free Loan Association (now the Toronto G'milath Chasodim Association) with a capital of $4,000 in addition to making a donation of $3,500 to the Federation of Jewish Philanthropies, while in 1923 the lodge donated a library to the Boys' Club on Simcoe Street. An outstanding event in the lodge was the holding of Canada Night in the fall of the year 1924, at which the ritual was exemplified for the first time in Canada, before a gathering of Canada's non-Jewish citizens. Among the guests present were His Honour the Lieutenant-Governor of the Province of Ontario, Hon. Henry Cockshutt; The Right Honourable Arthur Meighen, former Prime Minister of Canada and at present leader of the Opposition; Chief Justice Sir William Mulock of the Supreme Court of Ontario; Hon. Mr. Justice Riddell; Hon. Mr. Justice Lennox; Father Minehan, and R. H. Greer, K.C. In addition to the above specific accomplishments, the lodge has at all times actively assisted the various local Jewish institutions in their undertakings. Notwithstanding the serious side of the lodge's work, its social activities are not neglected and take the form of dances, smokers and luncheons at which prominent speakers deliver addresses. Meyer Fischer was the first member of a Canadian lodge to be elected on the General Committee of District Grand Lodge No. 1, with the office of Chairman of Canadian Activities. He was succeeded by the writer who held office for the year 1923-1924.

Mount Royal Lodge No. 729, Montreal

Mount Royal Lodge instituted on the 9th day of February, 1913, is a successor to Montreal Lodge, the second lodge established in Canada, as hereinbefore stated. Owing to local conditions and the outbreak of the war, the lodge became inactive and was again reorganized in 1920.

Since that date the lodge has established itself on a firm basis. Comprising a membership of about 250, it embraces in its ranks leading representatives of professional and commercial life, and has been a forum for current Jewish thought and activity. Social service work varying from actual philanthropic endeavour to fields of religious education and Big Brother work have occupied the attention of the lodge.

For four consecutive years the lodge has maintained a summer camp for under privileged boys and to date has looked after over 500 boys. Conducted under the most favourable auspices, marked by a distinct Jewish atmosphere, the camp has won most favourable commendation and is listed by the Montreal Association of Big Brothers (non-sectarian) as the model camp of Montreal and vicinity.

During the past five years under the leadership of Marcus M. Sperber, K.C., (member of General Committee, District Grand Lodge No. 1, and Chairman of Canadian Activities for 1924-25), Simon Kirsch, Ph.D., Max Bernfeld, Horace R. Cohen and Lewis Faber, the lodge has introduced and developed the study of problems of national and civic importance, and many well known and prominent persons in national life have lectured to the members. Social features take the form of formal and informal dances, get-together meetings, smokers, and celebrations of religious festivals.

Ottawa Lodge No. 885, Ottawa

On the 19th day of February, 1921, Ottawa Lodge was impressively dedicated and today has a membership of over one hundred members. So enthusiastically has the spirit of B'nai B'rith seized the Jewish community in Ottawa, that a Ladies' Auxiliary has been formed, the first of its kind in Canada. The lodge has established a Free Loan Association. It contributes annually towards the support of an orphan in Turkey. Big Brother work occupies an important place in the lodge's activities. Credit is due to Dr. H. Dover, J. J. Marks and Benj. Goldfield (who have held the office of president) for the great progress made by the lodge.

Viceroy Reading Lodge No. 886, Hamilton

Viceroy Reading Lodge No. 886 was instituted with great splendour and enthusiasm at the Royal Connaught Hotel, Hamilton on the 20th day of February, 1921. Under the leadership of David Sweet, M. Levy, C. Levinson and Joseph A. Sweet respectively, the lodge has made remarkable progress. With a membership of about fifty it has founded a Free Loan Association with a capital of $2,000. It supports a war orphan at the cost of $100 a year in addition to making an annual grant of $50 to the local Sanatorium. Every worthy communal undertaking receives the support of the lodge.

Windsor Lodge No. 1011, Windsor
London Lodge No. 1012, London

Windsor Lodge and London Lodge have just been added to the fraternal chain of B'nai B'rith lodges in Canada, Windsor Lodge having been instituted with a membership of thirty-four members on March 15th, 1925, while London Lodge was instituted on the following day with a membership of forty. From the enthusiastic manner in which the respective Jewish communities participated in the institution of these lodges, a very bright future is predicted for them. Mr. J. A. Glanz is the president of Windsor Lodge and Mr. I. Goldstick is the president of London Lodge.

Winnipeg Lodge No. 650, Winnipeg

Winnipeg Lodge No. 650 which is just entering the sixteenth year of its existence, has had a very active and creditable career. In the spring of 1909, Mr. Max Steinkopf, realizing the need for the spirit of B'nai B'rith in Winnipeg, summoned a small band of its leading Jews for the purpose of discussing the formation of a lodge. A charter was applied for and granted and on June 27th, the following members were initiated into the Order by Bro. Ed. Sonnenschein and the late Rabbi S. N. Deinard: L. Abramovich, A. H. Aaronovitch, D. Barish, A. Black, A. H. Bloomfield, R. Druckman, M. Finkelstein, M. J. Finkelstein, M. Gardner, S. Hart Green, M. Greenblat, H. Landsberg, Rev. J. K. Levin, B. Levinson, E. R. Levinson, Dr. O. Margolese, A. W. Myers, I. Presner, P. Presner, J. L. Rill, D. Ripstein, I. Ripstein, J. Ripstein M. Ripstein, R. S. Robinson, I. Rosen, J. Rosenthal, Chas. Schachter, F. Schor, B. Shragge, H. Steinkopf, M. Steinkopf, J. Udow, M. Udow, H. L. Weidman and H. E. Wilder.

The following have held the office of President;—M. Steinkopf, A. J. Bloomfield, S. Hart Green, A. H. Aaronovitch, I. Ripstein, D. Beckerman, L. Rice, M. J. Finkelstein, E. R. Levinson, A. J. Abramovich, M. Haid,

N. J. Weidman, S. L. Goldstine, Rabbi H. J. Samuel and James Shaen.

Among the earlier activities of the lodge was the establishment of a Free Loan Fund, which operated on a considerable scale for several years until circumstances rendered the same no longer necessary. The B'nai B'rith Free Employment Bureau was established and maintained until all employment bureaus were taken over by the Provincial Government. A great service was rendered the community in its early days by the purchase of a hearse at the cost of $1,200. In 1912 the lodge took the first step towards the establishment of a Jewish orphanage.

The lodge has been most energetic in protecting the good name of the Jew. Its Publicity and Defence Committee has done effective work in counteracting attacks on the Jew in the press, and preventing objectionable portrayals on the stage and film. Early in 1919, the lodge petitioned the Rt. Hon. Sir Robert Borden, Canada's delegate to the Peace Conference, on the question of the rights of the European Jews, and secured his personal and sympathetic activity in this matter.

Big Brother work has a regular place among the activities of the lodge. Winnipeg Lodge conceived the idea of establishing branch lodges. These lodges operate without a charter, and their members are members of Winnipeg Lodge and are recorded on the books of the Grand Lodge as such. Winnipeg Lodge has three branches at present in existence, at Leader, Sask. (started November, 1921), membership, forty; at Yorkton, Sask. (started April, 1922), membership, forty; and at Estevan, Sask. (started May, 1922), membership, thirty.

Edmonton Lodge No. 732, Edmonton

Founded twelve years ago on the 9th of March, 1913, Edmonton Lodge No. 732 has a record of which it might well feel proud. With a membership of only seventy-five it has exerted tremendous influence in obtaining justice and fair play for the Jewish community in which it exists. The work of its anti-defamation committee has been very effective with the result that those in the community who moved public thought and opinion have been careful not to publish anything of an offensive nature.

The lodge has been largely instrumental in keeping religious teaching out of the public schools. Several unsuccessful attempts have been made to introduce religious instruction in the public schools.

The Talmud Torah is a product of the lodge which contributes $300 annually towards its upkeep. From a class of only fifteen children this institution of learning has grown to a class of sixty. The following have served as presidents of the lodge;—Paul Levy, J. S. Berkman, A. H. Goldberg, Chas. Horwitz, B. M. Goldman, H. A. Friedman, M. I. Lieberman, Julius Erlanger, J. N. Sternberg, S. Waldman, J. H. Chmelnitsky, J. D. Dower, A. A. Dower, M. B. Cohen and Dr. E. Wershof.

Calgary Lodge No. 816, Calgary

Calgary Lodge was instituted on the 17th day of June, 1917. With the exception of having taken over the work of the Immigration Aid Society, the activities of the lodge have been of a general nature and have not been confined to any specific undertakings. The lodge has a membership of about ninety. The following have served as presidents since its inception, B. Ginsberg, Marcel Marcus, A. S. Horwitz, M. A. Wener, and Charles Greenfield.

Lake City Lodge No. 696, Fort William

Lake City Lodge No. 696 was instituted at Fort William on March 9th, 1913. After operating for several years it ceased its activities on account of the small number of Jews in the community.

Saskatoon Lodge No. 739, Saskatoon

Saskatoon Lodge No. 739 was instituted on June 27th, 1919, and notwithstanding that the Jewish community in Saskatoon is small the lodge is functioning in a very creditable manner.

Louis D. Brandeis Lodge No. 833, Regina

Louis D. Brandeis Lodge was instituted on the 4th day of August, 1913, but after being in existence for ten years it ceased to exist. The re-organization of the lodge is, however, being considered. The lodge took a leading part in building the new Regina Hebrew School at a cost of approximately $45,000. It also established a loan fund of $3,000 to assist the poor in the community.

Samuel Lodge No. 668, Vancouver

Instituted fifteen years ago on the 24th day of July, 1910, Samuel Lodge has played an important part in the Jewish communal life of Vancouver and almost every Jewish organization in the city owes its existence to the enthusiasm of its one hundred and fifty members. The plans for the formation of the Hebrew School, the building of the new Synagogue and the re-organization of the Hebrew Aid Society were all formulated within the lodge and carried out by committees of the lodge. During the war, the lodge took a prominent part in the various Victory Loan drives.

Possibly the most important work undertaken by Samuel Lodge has been the handling of immigrants arriving at the port of Vancouver. With only volunteer help the lodge has handled over three thousand immigrants.

For the first time in the history of Canadian B'nai B'rith, District Grand Lodge No. 4 held its convention at Vancouver in 1924. A great deal of credit for the present high standing of the lodge is due to Max M. Grossman, J. B. Jaffe, A. H. Fleischman, A. G. Hirschberg and A. C. Cohen, who have served as presidents.

Victoria Lodge No. 758, Victoria

Victoria Lodge instituted on July 19th, 1914, is the successor to the third oldest B'nai B'rith lodge established in Canada. With a membership of only fifteen in a Jewish community of twenty families, the lodge is looking after the interests of the community in a very creditable manner. The following have served as presidents of the lodge;—Dr. S. H. Hartman, I. Warshock, I. M. Nodek, J. B. Jaffe, J. Datz, J. Rose, L. J. Levy, H. Burns and H. A. Mallik.

United Efforts by Canadian Lodges

While, as hereinbefore stated, all Canadian Lodges are under the jurisdiction of Grand Lodges having their headquarters in the United States, the Canadian Lodges recognize that they have Canadian problems which can be dealt with more advantageously by themselves than by District Grand Lodges in another country.

The spread of the Order in Western Canada prompted Winnipeg Lodge to form a Sister Lodge's Committee to keep in touch with other lodges. Common interests and common problems required constant communication between the lodges.

In November, 1920, a Canadian Anti-Defamation Committee was formed. The committee was as follows;—Chairman, Max Steinkopf; Treasurer, S. L. Goldstine; Secretary, Rabbi H. J. Samuel; together with one local representative appointed by each lodge.

This action did not at first meet with the approval of the Constitution Grand Lodge, but at its meeting in Washington, in May, 1921, which was attended by Rabbi Samuel, the Executive Committee of the Order changed its attitude, and the Canadian Anti-Defamation Committee was sanctioned and given full authority to

function. This committee very soon justified its existence. It began to operate when the Ford agitation was showing an influence in Canada. The Ford agitation was, however, only part of the problem. English papers having a large circulation in Canada contained a great amount of anti-Jewish propaganda connected with the Morning Post charges of "World Revolution" and the publication of the forged "Protocols of Nulus." As an antidote the committee supplied the Western Canadian press with articles refuting this nonsense. Five hundred copies of the Chief Rabbi's "Book of Jewish Thoughts" and one hundred copies of Lucien Wolf's "The Myth of the Jewish Menace" were distributed amongst university professors, school principals, high school teachers, government and municipal officials, the clergy, the judiciary and other public men.

A second conference of Canadian Lodges was held in Winnipeg in January, 1922, and was attended by delegates from the Toronto and Hamilton lodges of District Grand Lodge No. 1, the Vancouver and Victoria Lodges of District Grand Lodge No. 4, and all the lodges of District Grand Lodge No. 6. For two days the thirty delegates of the said lodges discussed the problems of Canadian Jewry. This Conference confirmed the Canadian Anti-Defamation Committee and created a provisional council of Canadian lodges.

A Committee on Canadian Affairs was appointed at the Convention of District Grand Lodge No. 6, held at Duluth in July, 1923, and the establishment of a Canadian Council for District Grand Lodge No. 6 was approved. The Convention also created the office of Director of Canadian Affairs, the person so appointed to be a member of the General Committee and to have supervision over the activities of the Canadian Lodges of the District.

At the Convention of District Grand Lodge No. 1, at New York in 1924, the following paragraph appeared in the writer's report as Chairman of Canadian Activities:

> "I would, however, like to point out that Canadian Lodges have problems separate and distinct from the lodges of the United States, and at a conference just held it was unanimously resolved that a deliberative body be formed, to be known as "A Conference of Canadian Lodges in District Grand Lodge No. 1" to be composed of representatives of the various Canadian Lodges in the District, for the purpose of deliberating upon questions which particularly affect Canadian Lodges, and making recommendations to the District Grand Lodge. I feel sure that the formation of such a body for the purpose aforesaid will go a long way to strengthen the position of B'nai B'rith in Canada."

Since the convention, "A Conference of Canadian Lodges of District Grand Lodge No. 1" has been formed. All the lodges in the District are represented in the conference, which is governed by a constitution of its own. The Chairman of Canadian Activities on the General Committee from time to time is Chairman of the Conference. Thus there is always a link uniting the Canadian Lodges to the General Committee of the District Grand Lodge. The first meeting of the Conference was held at Montreal on the eighth day of February, 1925. The following officers were elected;—Chairman, Marcus Sperber, K.C., Montreal; Secretary, Isidor Markus, Toronto; Treasurer, Nathan Phillips, Toronto; Vice-Presidents, L. M. Singer, Toronto, H. R. Cohen, Montreal, Dr. H. Dover, Ottawa and M. Levy, Hamilton.

The spirit of B'nai B'rith in Canada has been planted in fertile soil. The seed sown has taken root, and the fruits of the efforts put forth are plainly discernible in the communities in which lodges exist. The future of B'nai B'rith in Canada is assured.



A. BROOKSTONE, J.P., TORONTO

ARTHUR BROOKSTONE was born in Toronto, May 17th, 1872, the son of the late Sinai and Louisa (Fogler) Brookstone. He was educated in the public schools of Toronto, and then entered the jewellery trade, in 1910 starting the business in which he is still actively engaged. In 1917, he was appointed Justice of Peace for the City of Toronto. Mr. Brookstone is one of the outstanding Jewish members of the Masonic Order in Toronto. In May, 1900, he joined Alpha Lodge, No. 334, and September, 1900, Antiquity Chapter, No. 91. There being considerable objection to accepting Jews in the existing lodges, Mr. Brookstone saw the necessity for a Lodge of Jewish persuasion, and with the assistance of three Past Masters of Alpha Lodge, in 1913 was instrumental in the founding of a Lodge for members of the Jewish faith only. It was named Mount Sinai Lodge in honor of the name of Mr. Brookstone's father, and also owing to the fact that his life had shortly before been saved by an operation performed at the Mount Sinai Hospital of New York. In 1916, the Mount Sinai Lodge had a membership of over four hundred, and Mr. Brookstone was instrumental in founding a Royal Arch Chapter on the same lines, which was called by the same name. At the time he was Worshipful Master of the Lodge, and in 1920, he was made Principal of the Chapter. Mr. Brookstone helped to resurrect the Royal and Select Masters which had been dormant in Canada for twenty-five years, and he is now Grand Treasurer for Canada of the Grand Council of the R. & S. M. with the title of Rt. Ill. Comp. He also represents Florida in the Grand Council for Canada in the R. & S. M. He was instrumental in suggesting the formation of Palestine Lodge, A.F. & A.M., and it was he who suggested the name that was adopted. On retiring from the various ruling chairs, he was presented with magnificent jewels. Mr. Brookstone is a life member of Mount Sinai Lodge; Mount Sinai Chapter; and King Solomon's Chapter, No. 22. He was Regent of the Beaver Council, Royal Arcanum, and for twenty-five years he has been a member of the Order of Foresters. He is a lifelong member of the Holy Blossom Synagogue.

HISTORICAL SKETCH OF MOUNT SINAI LODGE A.F. & A.M., NO. 522, G.R.C.

MOUNT Sinai Lodge owes its inception to Bro. A. Brookstone, a well known member of Alpha Lodge, in which he was initiated as long ago as May, 1900. It had long been his desire to see the formation of such a Lodge, and he eventually succeeded in interesting several of his brethren of Alpha Lodge in the movement. R. W. Bro. Harry Scully, a popular P.M. of Alpha and a recent D.D.G.M. of District 11, was among the first to offer active assistance, and R. W. Bro. Geo. Tait, also a P.D.D.G.M. of District 11, another P.M. of Alpha, and W. Bro. W. Porteous, also expressed their willingness to join in the proposal, so that it may fairly be said that Alpha Lodge was the parent of Mount Sinai Lodge.

Bro. J. D. Bland, an old friend of Bro. Brookstone, and a life member of Wilson Lodge, also agreed to assist, and on his introduction W. Bro. C. E. Garrard (an English Mason) P. Prov. Gd. Reg. of Essex, England, offered his services as Secretary.

A meeting of those interested was then held at Bro. Brookstone's office on October 27th, 1913, at which W. Bro. Garrard was appointed Secretary (pro tem.), and instructed to prepare the necessary petition to the G.M. for a Dispensation.

The necessary number of signatures were readily obtained, among them being W. Bros. J. D. Bailey, Ashlar Lodge, and S. E. Hall (also of Alpha), Bro. A. L. Tinker, Wilson Lodge, and Bro. S. Nankin, of Jasper Lodge, Edmonton, Alta.

Application in accordance with the Constitution was then made to the Lodges in the District for their consent to the grant of the Dispensation, and it is worthy of mention that the reply of one Lodge only prevented a unanimous consent of all those appealed to, several of the Lodges passing resolutions of very kind welcome to the proposition.

These preliminaries having been completed, and R. W. Bro. Scully, R. W. Bro. G. Tait and W. Bro. Porteous having been respectively nominated as the first Master and Wardens, the petition was duly forwarded to R. W. Bro. J. Stephens, then D.D.G.M.

The Gd. Master having granted the Dispensation, a special meeting was held on Saturday, March 14th, 1914, at the Freemasons' Hall, College Street, to receive it and for the formal opening of the Lodge. R. W. Bro. Stephens, D.D.G.M., occupied the chair and performed the ceremony of inauguration, assisted by W. Bro. Charlton, Dir. of Ceremonies, and other distinguished brethren. The Dispensation was read by W. Bro. W. Birrell, Dist. Sec., and afterwards delivered to R. W. Bro. H. C. Scully, who named his officers as follows, viz;—R. W. Bro. G. Tait, S.W.; W. Bro. W. Porteous, J.W.; W. Bro. C. E. Garrard, Secy.; Bro. A. Brookstone, S.D.; Bro. J. D. Bland, J.D.; Bro. A. L. Tinker, S.S.; Bro. S. Nankin, I.G.; Bro. Jas. Davis, Tyler.

It may be a matter of interest to mention that the name of the Lodge was suggested by Bro. Brookstone, not alone from its scriptural connection, but as a remembrance of benefits received in Mount Sinai Hospital at New York.

The Lodge having been thus established it was at once seen that a real necessity for it had existed, and applications for membership came quickly—15 being handed in to the Secretary before the close of the inauguration meeting.

The first regular meeting of the Lodge was held on the site of the proposed new Masonic Hall on Spadina Road, and was honored by the presence of the M. W. the G. M., W. D. McPherson, Esq., K.C., M.P.P.; R. W. Bro. J. Stephens, D.D.G.M., and several other distinguished brethren.

During the short period remaining before the summer recess 17 candidates were initiated, and at the meeting of Grand Lodge held at Niagara in the July following, the Warrant of Constitution of Mount Sinai Lodge No. 522 on the Grand Roll of Canada was formally granted. The consecration and constitution of the Lodge took place on October 16th, 1914, the new D.D. G.M., R. W. Bro. G. H. Smith, being the Consecrating Officer, assisted by the following Grand Officers, viz;—W. Bro. Rev. W. J. Armitage, P.G. Chap.; R. W. Bro. C. E. Edmunds, Gd. D. of C.; R. W. Bro. E. M. Carleton, Gd. Sec'y., etc., etc.

R. W. Bro. Harry C. Scully was again appointed W.M., and invested his officers as above mentioned, with the addition of Bro. A. I. Willinsky, Chap.; Bro. M. G. de Y. Greenberg, Treas.; W. Bro. J. D. Bailey, D. of C.; Bro. E. R. Sugarman, J.S.; Bro. Isadore Feldman, I.G.; Bro. M. S. Stein, Org.

At the regular meeting held on the 12th day of January, 1915, after notice of motion in that behalf had been given, the following members were unanimously elected Honorary Members of the Lodge in appreciation of their efforts in its formation, viz;—R. W. Bro. H. C. Scully, W.M.; R. W. Bro. G. Tait, S.W.; W. Bro. W. Porteous, J.W.; W. Bro. C. E. Garrard, Secy.; Bro. A. Brookstone, S.D.; Bro. J. D. Bland, J.D.; Bro. A. L. Tinker, J.S., and S. Nankin, I.G.

During the first year, 27 candidates were initiated, and the Lodge at the present time numbers over 400 members.

From the time of its institution the Lodge has received great assistance from W. Bros. T. Barber, T. J. Bennett and W. Moull, in addition to the names already mentioned, and on January 8th, 1918, W. Bros. Barber, Bennett and Moull were elected Honorary Members of the Lodge as some slight recognition of their valuable services. Similar compliments were also paid to the Rev. J. Bennett Anderson and the late Rabbi Solomon Jacobs.

The following have been presiding officers of the Lodge since its inception;—Wor. Bros., Arthur Brookstone, 1916; J. D. Bland, 1917; A. L. Tinker, 1918-19; S. Stein, 1920; J. J. de Young Greenberg, 1921; J. B. Danson, 1922; L. M. Singer, 1923; S. M. Hansher, 1924.

The officers for 1925 are as follows;—W. Bro. Isidor Finberg, W.M.; W. Bro. S. M. Hansher, I.P.M.; Bro. A. Singer, S.W.; Bro. S. Factor, J.W.; W. Bro. J. B. Danson, Chaplain; Bro. H. R. Fox, Treasurer; W. Bro. C. E. Garrard, Secretary; Bro. M. G. Cohen, Asst. Secretary; W. Bro. L. M. Singer, D. of C.; Bro. A. Clavir, S.D.; Bro. N. Phillips, J.D.; Bro. B. Seigler, I.G; Bro. B. Luxenberg, S.S.; Bro. M. Cooper, J.S.; Bro. M. Stein, Organist; and Bro. J. Davies, Tyler.

HISTORICAL SKETCH OF PALESTINE LODGE A.F. & A.M., NO. 559, G.R.C.

AT a meeting held on September 10th, 1919, at the residence of Brother Morris Phillips, 686 Bloor Street West, Toronto, it was decided that the interests of the Craft in general would be advanced by the formation of another Masonic Lodge, and as a result, the preliminary steps in the formation of Palestine Lodge were undertaken. Petitions were sent to the various Lodges of the jurisdiction for their consent. The petition bore the following names;—W. Bro. Edward J. Repath, Harmony Lodge, No. 438, G.R.C.; R. W. Bro. George Tait, St. Andrew's Lodge, No. 16, G.R.C.; Bro. Ed. Fellman, Mt. Sinai Lodge, No. 522, G.R.C.; Bro. Nathan Blumbergh, Harmony Lodge, No. 438, G.R.C.; Bro. M. Joel Singer, St. John's Lodge, No. 75, G.R.C.; Bro. Rabbi Jacobs, Mt. Sinai Lodge, No. 522, G.R.C.; Bro. Laurie Blumbergh, High Park Lodge, No. 531, G.R.C.; Bro. Morris Phillips, Mt. Sinai Lodge, No. 522, G.R.C.; Bro. E. Frederick Singer, St. Albans Lodge, No. 514, G.R.C.; Bro. William N. Winkler, Mt. Sinai Lodge, No. 522, G.R.C.; Bro. Harry Turofsky, Mt. Sinai Lodge, No. 522, G.R.C.; and Bro. Harry Melvin, Tuscan Lodge, No. 541, G.R.C.

This sanction having been obtained, the petition was duly presented to Right Worshipful Brother Ernest W. E. Saunders, the District Deputy Grand Master, Toronto District, No. 11b, and a favorable report being presented from him to the Most Worshipful the Grand Master, Frederick W. Harcourt, a dispensation was granted, authorizing the formation of Palestine Lodge.

The Institution Ceremonies were held on January 28th, 1920, under the direction of Rt. Wor. Bro. Ernest W. E. Saunders, the D.D.G.M., assisted by Rt. Wor. Bro. Tim Barber, G.S.W.; R. Wor. Bro. J. Tanner, G.J.W.; Rt. Wor. Bro. Geo. Purchase, Grand Chaplain; V. Wor. Bro. C. H. C. Wright, and other Grand Lodge Officers. The proceedings were attended by fully three hundred members of the Craft. The dispensation being announced, Wor. Bro. Edward J. Repath was called to the East to assume the gavel and directed to preside over the Lodge as the First Worshipful Master.

From this date, splendid progress was made, petitions for initiation being presented from many men of high character and standing in the community, and when the Worshipful Master presented the petition for a warrant to the Grand Lodge in annual session at Niagara Falls, Ontario, on July 21st, 1920, the Charter was immediately granted, and the organization was duly entered on the Grand Register of Canada as Palestine Lodge, No. 559.

The Brethren were of the opinion that very distinguished ceremonies should mark the Consecration of this Lodge. This took place at the Regular Meeting, held on October 27th, 1920, under the personal direction of the Most Worshipful the Grand Master, Fred W. Harcourt, who was assisted by forty-four other Grand Lodge Officers. The ceremonies were given with full musical ritual, and were attended by one of the largest and most representative gatherings ever held under Masonic auspices in the City of Toronto.

During the course of the evening, Bro. Arthur Cohen presented to the Lodge, various necessary paraphernalia, gifts from the brethren as follows;—

Volume of Sacred Law and Square, and Compasses by Bro. Abraham Cohen. Three Gavels by Bros. Nathan Blumbergh, Laurie Blumbergh and Milton Blumbergh. Set of Wands by Bro. Gordon T. Williams. Set of Working Tools by Bros. M. Joel Singer, E. Fred. Singer, Abe Singer, Israel Singer and Isador Singer. Altar Cloth by Bros. Abraham Rosenthal and William Rosenthal. Director of Ceremonies' Baton by Bro. Louis Soren. Candidates Suits by Bro. A. Lipson.

On behalf of the Lodge, Bro. Charles Draimin presented to a representative of the Toronto General Hospital Trust, who was present, a cheque for two thousand dollars, to perpetually endow a cot in that institution to be known as the "Palestine Lodge Cot."

The following brethren, M. W. Bro. Fred. W. Harcourt, R. W. Bro. W. N. Ponton, R. W. Bro. Ernest W. E. Saunders and Bro. the Hon. William Renwick Riddell, having been elected Honorary Members with full privileges at a previous meeting were then presented with Honorary Membership certificates.

The proceedings at the "Fourth Degree" were marked by an elaborate banquet and programme of entertainment, and distinguished by the presence of many ladies, who were invited by the members of the Lodge.

Thus Palestine Lodge was launched upon its career under splendid auspices and with excellent promise of success.

The officers of the Lodge for 1925 are;—Wor. Bros. Dr. Abraham Brodey, W.M.; E. Frederick Singer, I.P.M.; William Gittes, S.W.; Abraham Singer, J.W.; Rabbi B. R. Brickner, Chaplain; Harry Rosenthal, Treasurer; Harry Melvin, Secretary; Louis Greisman, Asst. Secretary; M. J. Singer, D. of C.; Egmont L. Frankel, S.D.; Laurie Blumbergh, J.D.; Carl M. Frankel; I.G.; Abraham Cohen, S.S.; Murray Draimin, J.S., Dr. Bernard Schaffer, Organist; C. Godkin, Tyler.

MOUNT SINAI CHAPTER, ROYAL ARCH MASONS, NO. 212, G.R.C.

MOUNT Sinai Chapter owes its origin to Mount Sinai Lodge, A.F. & A.M. Ex. Comp. Brookstone, the second Master of that Lodge, having enlisted the sympathies of Rt. Ex. Comp. E. J. Repath, a well-known figure in Capitular Masonry in Toronto, and with the aid of a number of his Craft brethren obtained numerous signatures to a petition to the Most Ex. First Principal, A. S. Gorell. Among the other signatories were V. Ex. Comp. Porteous, Ex. Comp. C. H. B. Johnson, Ex. Comp. A. L. Tinker and Comp. Bland, all of King Solomon's Chapter; Comp. W. Moull, St. Patrick's Chapter; Ex. Comp. W. Riddell, Antiquity Chapter; all of whom became officers of the Chapter on its institution. The petition being favorably received by the then Grand Superintendent, R. Ex. Comp. G. L. Gardiner, and recommended by him, the Grand Z. also approved and granted the Dispensation, and on February 19th, 1918, the new Chapter was formally instituted by Rt. Ex. Comp. Gardiner, assisted by the Grand Scribe E., R. Ex. Comp. H. T. Smith; Rt. Ex. Comp. R. J. Reade and V. Ex. Comp. H. Hardy, and immediately got to work. Thirty four applications for membership, all from members of Mount Sinai Lodge, were handed in at the Institution meeting and ballotted for at the first Regular Convocation. Rt. Ex. Comp. E. J. Repath was appointed 1st Principal, Comp. A. Brookstone, 2nd Principal, and Comp. J. D. Bland, 3rd Principal; Comp. C. E. Garrard, Scribe E.; Ex. Comp. C. H. B. Johnson, Scribe N., and Comp. W. Moull, P. Soj. A large number of Royal Arch Masons from the city and outside Chapters attended to start the new Chapter on its way and the outlook for a successful Chapter was very bright.

Nor has this promise been in any way disappointing as up to the time of writing this sketch a goodly number of the best members of Mount Sinai Lodge have sought and obtained further light in this Chapter. At the postponed Convocation of Grand Chapter held at Toronto in May, 1919, the warrant for the Chapter was issued and on October 21st, 1919, the ceremony of Consecration and Dedication was performed by the newly-elected Grand Z., W. N. Ponton, Esq., K.C., assisted by the greater number of his Grand Chapter officers and in the presence of a majority of the Ruling 1st Principals and leading R. A. Masons of the city.

The first elections of the Warranted Chapter took place December 2, 1919, Ex. Comp. Brookstone being elected 1st Principal and Comps. W. Moull and L. M. Singer 2nd and 3rd Principals, and the first Installation was held on January 6th, 1920, conducted by Rt. Ex. Comp. G. L. Gardiner, P.G.S., assisted by Rt. Ex. Comp. H. T. Smith, G.S.E.; Rt. Ex. Comp. R. J. Reade, P.G.S.; V. Ex. Comp. H. Hardy, these being the same officials who officiated at the institution, when the following officers were installed and invested, viz.; Ex. Comp. Arthur Brookstone, Z.; R. Ex. Comp. E. J. Repath, I.P.Z.; Ex. Comp. Wm. Moull, H.; Ex. Comp. Louis M. Singer, J.; Comp. C. E. Garrard, Scribe E.; Comp. Ed. Bernstein, Scribe H.; R. Ex. Comp. A. L. Tinker, Treasurer; Comp. Isidor Finberg, P.S.; Comp. Maurice Phillips, S.S.; Comp. Michael Berwitz, J.S.; Ex. Comp. John D. Bland, Chaplain; V. Ex. Comp. Wm. Porteous, D. of C.; Comp. Abe Cohen, M. of 4th Veil; Comp. A. W. Lipson, M. of 3rd Veil; Comp. Harty Tait, M. of 2nd Veil; Comp. Louis Prager, M. of 1st Veil; Comp. Abe. Singer, Standard Bearer; Comp. Abraham Singer, Sword Bearer; Comp. Isaac Soskin, Steward; Comp. Isidore Bernstein, Steward; Comp. Mark Hands, Steward; Comp. Murray Wilson, Steward; Ex. Comp. W. Dalton, Janitor.

The present officers are;—Ex. Comps. Mark G. Cohen, Z.; Edward P. Bernstein, I.P.Z.; A.M. Clavir, H.; H. R. Fox, J.; B. Silverberg, S.E.; F Schipper, S.N.; A. Brookstone, Treasurer; V. Ex. Comp. I. Finberg, D. of C.; Comps. B. Seigler, P.S.; M. Cooper, S.S.; B. Luxenburg, J.S.; H. Alexander, M. 4th V.; M. Rosenthal, M. 3rd V.; A. Fox, M. 2nd V.; S. Eisen, M. 1st V.; M. Wilkes, Stand. Bearer; Mort. L. Levy, Sword Bearer; Mark Levy, Steward; Ben Kassel, Steward; C. H. Godkin, Janitor.

JEWISH INTERESTS IN MASONRY IN THE EARLY DAYS OF BRITISH COLUMBIA

JEWS have always taken a keen interest in Masonry from the time of its inauguration in British Columbia.

Among the charter members of Victoria Lodge was Kady Gambitz who established the first dry goods business in Victoria. Of the twenty-one members of Victoria Lodge in its first year, six were Jews, among them being included Lumby Franklin, who later became Worshipful Master and who was the third Mayor of Victoria City, and Gustav Sutro and Lewis Wolff, tobacconists, Moses Sperberg and Samuel Goldstone, merchants, and John Malownowsky, also a charter member of the lodge. Seilim Franklin, another charter member, was keenly interested in public affairs and entered politics, being elected a member of the Provincial Legislature.

The first occasion in which the Masons of Victoria held a public ceremony, was the occasion of the laying of the corner-stone of the Synagogue at the corner of Pandora and Blanchard Streets, on June 2nd, 1863. In the corner-stone of the Synagogue is a vellum scroll in a sealed bottle, which reads:-

"The corner-stone of this edifice was laid in due form on the second day of June A. L. 5863, A.D. 1863, by a Provincial Grand Lodge of the Province of British Columbia, consisting of Victoria Lodge, No. 1085, held under the United Grand Lodge of England, of which Thomas Dundas, Earl of Zetland, is Grand Master; and Vancouver Lodge, No. 421, held under the Grand Lodge of Scotland, of which the Duke of Atholl is Grand Master. The names of the officers and members of each lodge will be found in a copy of the bye-laws." (N.B. These were also deposited in the stone.)

It was a gala event. The band of H.M.S. Topaz came from Esquimalt. The congregation was also met by the Germania Sing Verein, at their rooms on Yates Street, and the procession then marched to the Star and Garter Hotel, where the Hebrew and French Benevolent Societies and St. Andrew's Society joined, and the parade went on to the corner of Yates and Langley Streets where the two Masonic Lodges met, and about seventy strong, joined the procession to the site, where the Masonic fraternity was ranged on northeast, other societies on the southern side, and a large platform was built for the ladies.

THE YOUNG MEN'S HEBREW ASSOCIATION, MONTREAL

AFTER several unsuccessful attempts had been made to organize a Young Men's Hebrew Association in Montreal, the day at last arrived when definite steps were taken that led to the formation of the present Y.M.H.A.

On April 8th, 1908, a group of young men met under the auspices of the Disraeli Conservative Political Club in the old Standard Hall at the corner of St. Lawrence and St. Catherine Streets. During the progress of this meeting a suggestion was made from the floor to organize a Y.M.H.A. The majority of those present approved of this suggestion and with this purpose in view it was decided to call a meeting for the following week at the Baron de Hirsch Institute. This was actually the initial meeting at which the Y.M.H.A. was formally organized. An election of officers was held, and Mr. Marcus Sperber was elected president.

In a comparatively short time the membership grew to 60, and meetings were held every Sunday. At this period, however, no definite activities or inducements were offered to the members so that their numbers steadily decreased until only ten enthusiasts were left. These ten members decided that if the organization was to continue drastic steps would have to be taken to further its interests with the community, otherwise it was felt that their labours would have been in vain and the idea of a Y.M.H.A. would come to an untimely end.

On January 1st 1910, a house was rented at 54 Ontario Street West at a rental of $25 per month. There being only $15 in the treasury these ten men formed themselves into a board of directors and assessed themselves $2.50 each, bringing their bank balance up to $40. These ten directors constitute the founders of the organization that has steadily continued in growth from that period and has reached the status that it now enjoys. The names of these directors are;—Messrs. M. Soskin, W. Singer, C. Schnaer, S. Rawson, S. Goldfield, L. Golland, N. W. Goldstein, M. Singer, D. Spector, and M. Goldberg. The first month's rent was paid, together with a commission of $5 to the agent. A deposit of $9 was given for furniture, which was bought on the instalment plan. With $1 left the Association started on its activities. Nothing daunted by the lack of funds this handful of enthusiasts started a series of activities that consisted of literary work, boxing, wrestling and gymnastics. At this stage some of the prominent citizens of the community became interested and a meeting was arranged at which the sum of $350 was raised. The donations were started by ex-alderman James Robinson, a non-Jew, with $100, who who thus became the first life member. The Y.M.H.A. of Montreal undoubtedly owes a debt of gratitude to this public-spirited man who has since departed this life, and whose initiative and broadmindedness acted as an example to others, and who thus helped to stimulate the interest in an organization that was an absolute necessity in the community. The members now commenced to increase rapidly, and on the 10th of March, 1910, the Association was incorporated by charter under the Provincial law. The following is a list of the charter members;—Messrs. W. Singer, N. W. Goldstein, Solomon Goldfield, Simon Rawson, Morris Goldberg, Lazarus Golland, Charles Schnaer, Daniel Spector, W. W. Sweedler, H. Gold, Morris Soskin, Abraham Albert, and Max Singer.

On May 1st, 1910, a move was made to more convenient quarters at 52 Ontario Street West. Additional activities were undertaken, and Mr. Charles Lambert volunteered his services which were gratefully accepted and he was appointed honorary physical director. He also conceived the idea of a Y.M.H.A. orchestra. This he organized and it is still in existence, having met with continued success. Financial troubles again loomed on the horizon and the directors had to finance the organization from their own pockets. Finally through the efforts of Mr. Bernard Rose who had early been an interested and active member, sufficient funds were obtained from several Jewish citizens to tide the organization over its difficulties. The following year the Association moved to larger premises on St. Charles Borromee Street, now known as Clarke St. The rental here was $35 per month. Once more the financial status became critical, the general trend was towards discouragement and in consequence the membership began to dwindle and continued to decline until finally the organization was constituted of practically the ten directors and a few junior members. It seemed as if the years spent in hard work were to be all in vain.

At this juncture the interest of a prominent citizen, Mr. Jacob Goldstein, was attracted, and in January, 1912, he was elected president. Due to his intense activity the financial troubles were eliminated; old members returned, new ones were enrolled and the organization was once more in full swing. Mr. Goldstein's entrance into the institution marks the most successful epoch in its history and it is entirely due to him that the organization began to advance rapidly and constitute itself a power in the community. The time now arrived to look for more spacious quarters, and on May 1st, 1912, the opportunity presented itself of obtaining the building previously occupied by the St. Patrick's Amateur Athletic Association at 492 St. Urbain Street. The building consisted of three stories and a basement, and adjoining this was a gymnasium. In the fall of the same year a membership campaign was held which resulted in the addition of 1260 names to the roll. However, as there was not sufficient accommodation for this number, unfortunately most of the new members dropped off. Another factor that caused the loss of many members about this time was the condemning of the gymnasium in 1913. Since the gymnasium activities were a prominent feature of the organization this was indeed a heavy blow. To offset this a paid secretary was engaged to devote his time to reorganizing and creating other activities. The basketball team coached by Mr. Lambert managed to secure the use of the Shamrock A.A.A. gymnasium and continued their work so successfully in spite of their handicaps that they succeeded in capturing the championship of the Shamrock League. The orchestra, which had begun to attract considerable attention, progressed favourably under the leadership of J. J. Gagnier. Mr. Sol Kellert became its patron and his valuable interest in the Association was thus established. Mr. Kellert has ever since maintained his interest in the Y.M.H.A. and is indeed a power of support to the institution. The question of revenue to continue the work of the Association again occupied the attention of the board of directors, and as the membership fees did not produce sufficient income various other revenue producing activities were decided upon, such as the annual dance and dramatic play. These have become permanent features of the Y.M.H.A. work.

The membership began to grow rapidly, so that the building was found to be inadequate, and on May 1st, 1916, another move was made. The new quarters

were at 283 Sherbrooke Street West. They were similar in style to the old building but much larger. There was still no gymnasium however, but classes were held once a week at the Montreal High School, and by the kind permission of the Shamrock A.A.A. basketball was practised at their gymnasium.

January 1st, 1917, marked the entrance into the Association of Alderman Louis Rubenstein, probably the most prominent sportsman in Canada. Mr. Rubenstein became president of the Association and proved a stepping stone to the success of the institution.. His previous experience in similar organizations was of great benefit and under his leadership, combined with the interest of Messrs. Kellert and Goldstein the Association was established on a firm basis.

The younger active members realized the necessity of a gymnasium and clamoured for a bigger building with a gymnasium and a swimming pool. In consequence in September 1918, a campaign was held to obtain funds for a new building and about $20,000 was raised. This sum was not sufficient for the requirements and was laid aside to be used at a more opportune moment. The occasion arose when the Shamrock A.A.A. decided to dispose of their building at 697 St. Urbain Street. This was exactly suitable for the Y.M.H.A. as it was being used by a similar organization for a similar purpose, and the sum of money involved was within the reach of the Association. The purchase was made with the funds on hand and the small additional sum necessary was raised by a mortgage on the building. On April 1st, 1920, the Association moved into this building, establishing themselves in their own home and now possessing their own gymnasium. The latter proved to be a great incentive and a large number of new members was enrolled.

Mr. Charles Lambert was officially engaged as superintendent and physical director and also continued his work as manager of the orchestra. Business and professional men's classes were organized, thus bringing into the Association for the first time a new type of member which has since turned out to be of the greatest value to the Association. With the increased facilities the activities of the Association increased in scope and now included literary work, dramatic societies, gymnasium, orchestra and choral work; chess and checkers, billiards, etc. Religion was not neglected and services which had been commenced in previous premises were now carried out regularly.

In March, 1921, the Association received the sum of $1,000 which had been left by the bequest of the late Mr. Lazarus Cohen, president of the Shaar Hashomayim Congregation, who was a noted Hebrew scholar and a power in the community. This gracious bequest was used to pay off a portion of the steadily decreasing mortgage.

For several years the basketball teams of the Association had been forging ahead and had won an enviable reputation for themselves in the various leagues in which they were entered. In April 1923, they crowned themselves with glory when their first team in the Intermediate Section won the city championship. They were then invited to play the senior champions for the honour of representing Montreal in the inter-city games. They surprised their most ardent supporters by winning this signal honour. The success of this team turned the eyes of the members more forcibly to the gymnasium, which was an old wooden structure, and in a rather dilapidated condition. Mr. M. Levitt, the captain of the team, suggested that a new gymnasium be built and this suggestion was favourably received by the Board, who appointed Mr. Levitt as chairman of a committee to raise the necessary funds. About $7,000 was quickly obtained and in October 1923, the new gymnasium of brick and steel, constructed at a cost of about $11,000 was ready for use; the additional amount of money being obtained by a mortgage on the building.

The new gymnasium resulted in another increase in membership which now stands at about one thousand. The members are now looking forward to the time, which they hope is not far distant, when a modern structure embracing all the activities of the Y.M.H.A. in its fullest sense will be erected and be a model institution in our midst.

The Association is a member of the Young Men's Hebrew and Kindred Associations merged with the Jewish Welfare Board, New York, and has benefitted from the regular visits of their field secretary.

Following is a list of the present Board of Directors: Hon. Presidents, Sir M. B. Davis and Mr. J. Goldstein; President, Alderman Louis Rubenstein; Vice-President, Mr. Frank Bender; Treasurer, Mr. Harry Gordon; Hon. Secretary, Mr. Moe Levitt. Directors: Messrs. Louis Cohen, Philip Meyerovitch, Morris Goldberg, Norman Friedman, Leon Levin, Jos. Steinhouse. Hon. Directors: Messrs. Sol. Kellert, Sam Robinson.

YOUNG WOMEN'S HEBREW ASSOCIATION, MONTREAL

ONE of the most praiseworthy Jewish philanthropic institutions in Montreal is the Young Women's Hebrew Association. It was organized in the Spring of 1913 as THE FRIENDLY LEAGUE OF JEWISH WOMEN, for the purpose of bringing into the lives of self-supporting young women opportunities for moral, mental, physical and social improvement, and also to befriend young girls and women whenever necessary. It had its origin at a meeting of ladies held in the Baron de Hirsch Institute, upon the invitation of Mrs. J. Goldstein. The need of organised effort in behalf of young girls and women was discussed and it was unanimously decided that the ladies should especially interest themselves in those young girls and women whose incomes yield them but a bare living, and who in consequence are denied opportunities for self improvement and wholesome amusement. An organization was then formed and the drafting of the Constitution and By-Laws was left to the newly appointed Chairman, Mrs. Clarence I. de Sola. At a subsequent largely attended meeting, the Constitution and By-Laws were adopted and the following officers were elected:—President, Mrs. Clarence I. de Sola; First Vice-President, Mrs. J. Goldstein; Second Vice-President, Mrs. David Levi; Third Vice-President, Mrs. Jacob A. Jacobs; Recording Secretary, Miss Minnie Bernstein; Corresponding Secretary, Mrs. A. E. Morris; Financial Secretary, Miss Kirschberg; Treasurer, Mrs. Nathan Gordon; Directors, Mesdames Charles L. Friedman, I. S. Goldenstein, Alfred Michaels, J. Manolson, H. Vineberg, E. Berliner, A. Lesser, Archie Jacobs, J. S. Leo, John Michaels, I. Cohen, S. Hart, H. Wener, B. Groner, David Tannembaum, J. Kellert, M. Rabinovitch, D. H. Bernstein and Paul Ogulnik.

The first act of the Friendly League was the formation of The Welcome Club, and it was unanimously agreed to employ a Superintendent, Miss Ray Fleisig (later Mrs. Wechsler) a former teacher and social worker of London, England. Simultaneously a small group of earnest, enthusiastic young men and women voluntarily offered to give an evening or two of each week for the benefit of the Club and its members. Thus from the very birth of the Welcome Club opportunity for improvement along social, mental, moral and physical lines, was given to young girls and women, and at the same time a successful attempt was made to bridge the chasm that frequently exists between the daughters of poor parents of immigrants and their more fortunate sisters, those whose lives are sheltered from hardship and temptation. A healthy, steady growth followed both in Welcome Club members and in helpers and teachers who voluntarily contributed from one to two evenings a week for the benefit of the girls. Nor was the social side of the Club neglected, for it was realised that this side must be emphasised in order to make the attractions within the Club greater than any outside. With this object in view wholesome pleasures were provided for the toiler, who, upon her return from her work in the evening to a crowded or uninviting home, would be tempted to turn to the first pleasure offered. Dances, lectures, concerts, tobogganing parties all combined with the more serious classes in typewriting, English, French, hygiene, sewing, etc., to make the Club attractive to all its members, and the membership steadily grew.

Before many months the increase in the members necessitated the division of the Club into two sections—Senior and Junior—and these have been maintained to the present day. After several months had elapsed and when it was felt that the girls had grasped the ideals of the Welcome Club, a gathering of the Senior members was held, and they were told that from that time the Club was really their own; they were to elect their own officers, and conduct all activities in their own way, but always under the supervision of the Friendly League as an advisory board. An important phase of the League's work was the care of immigrant girls; through the Baron de Hirsch Institute the League was kept in touch with the Union for the Protection of Jewish Girls in England and the United States, and whenever any unprotected Jewish girl left for Canada the League was immediately notified so that she might be met on arrival and looked after. If she were going to continue her journey further than Montreal sister Societies were notified, but if she had elected to remain in the metropolis she was immediately taken under the wing of the Friendly League. She could become a member of the Welcome Club if she so desired, and could attend any of the classes held under the auspices of the League. Certain rooms in the Baron de Hirsch Institute were placed at the disposal of the League, and they were given the use of the kitchen, where cooking lessons could be taken by those of the girls wanting to perfect themselves in this very necessary branch of a girl's education. This good work continued for many years, the classes being changed from time to time to suit the needs and desires of the girls; for instance at one time some members wanted to learn basketry, and a basketry club was accordingly formed, at another time hammered brasswork appealed to a certain number, and this subject was put on the list of classes, and so forth, the ladies of the League feeling that it was only right to meet the wishes of the girls and give them what they wanted, and thus make the League stand for something real in the lives of the members. The classes in the necessary fundamentals, such as dressmaking, millinery, English for the foreign girls and the social evenings have continued uninterruptedly throughout the entire existence of the organization. From the earliest years a summer camp was run every year in the Laurentians, and at this camp many a poor working girl had a well needed rest and summer holiday, which she could have had in no other way. The camp programme, carried out under careful supervision, including swimming, tennis, hikes, sing-songs around the camp fire in the evenings, and a well ordered regular life, could not fail to set up the most tired city worker, and fit her after two weeks' stay there to once more take her place among the wage-earners fighting the battle of life. The first camp was at St. Margarets, on a piece of land procured through the generosity of Sir Mortimer Davis, but this was later sold and a new camp opened at Lac Brule near St. Agathe.

In 1917, when the Federation of Jewish Philanthropies was formed the Friendly League was one of the constituent societies under the Educational section, it being realised that this organization was doing a great and noble work in the preventative sphere, stepping in at that stage of girls' lives when difficulties are most prone to threaten, and when many problems seek solution. By a programme of activities healthful to both mind and body the League through the Welcome Club pointed the way to higher ideals, and helped the girls to find their happiness on sane and normal lines.

A number of Jewish girls who, wanting to join the Welcome Club, but finding the Baron de Hirsch Institute

too far to reach of an evening, in October 1919, formed a group of clubs in Papineau under the wing of the parent organization, and a most successful little branch is working at that centre. The central provided them with volunteer leaders and they also rent for them club rooms, and in later years a part time paid supervisor was engaged to superintend the girls' activities.

In 1919, the first Jewish troop of Girl Guides in Montreal (6th Montreal) was formed from girls of the Welcome Club, with a membership of 50 in the first season. In 1919, the Welcome Club had outgrown its name, a large number of smaller clubs had been formed under its auspices and still the membership and interest grew, and new activities were continually being undertaken. At this time the Y.W.H.A. an organization which had been formed some nine years before, chiefly for the purpose of providing housing accommodation for Jewish business girls who had no homes of their own in the city, but which had discontinued activities in July 1918 owing to the small number of girls in residence, and the consequent high cost of administration, approached the Friendly League with a view to amalgamation. Negotiations were under way for some time, and finally by the end of the year were completed, and the season of 1920-21 recorded the beginning of the amalgamated Welcome Club and Y.W.H.A. under the name of YOUNG WOMEN'S HEBREW ASSOCIATION, with the officers and board of the late Friendly League as the Advisory Board. For some time there had been a good deal of dissatisfaction with the quarters of the Association, it being felt that better work could be done if the girls had their own house where they would feel perfectly at home in the knowledge that all was exclusively their own, after a great amount of time and energy had been spent in finding a suitable house, one was eventually found at 717 Clark Street, and here in 1924 the Y.W.H.A. opened their own Home and it has been found that the movement was well worth while, for the Association has grown steadily in number and interest, until there is now a membership of 550, most of whom are affiliated with one or more of the clubs or classes. The Papineau Neighbourhood House has a membership of 96.

The 1924 Board consists of the following ladies:—Mrs. C. I. de Sola, Hon. President; Mrs. A. E. Morris, Hon. President; Mrs. David Levi, President; Mrs. J. Elkin, First Vice-Presient; Mrs. A. Z. Cohen, Second Vice-President; Mrs. Phillip Levi, Third Vice-President; Mrs. A. J. Alexandor, Secretary. Finance Committee:—Mesdames David Levi, E. M. Berliner, A. Lesser; Education Committee:—Mesdames A. E. Morris, A. Z. Cohen, A. J. Alexandor; Recreation Committee:—Mesdames J. A. Jacobs, Sydney Levitt, S. M. Ogulnik; Employment Committee:—Mesdames J. D. Kuppenheimer, S. M. Ogulnik and Miss Mary Vineberg. Directors:—Mrs. Alan J. Hart, Mrs. Vivian Hart, Miss E. Hirsch, Miss Hattie Kellert, Mrs. J. Kellert, Mrs. A. J. Jacobs, Mrs. J. Lewinsohn Mrs. M. Margolick, Mrs. John Michaels, Mrs. Paul Ogulnik.



JOSEPH HARRIS, TORONTO

JOSEPH HARRIS, one of the most active welfare workers in Toronto, was born at Syracuse, N.Y., on September 22, 1870, the son of the late Ettlestone and Tobia Harris. He moved to Canada with his parents in 1876 and received his education in the public schools of that city. For a number of years he was employed with the wholesale firm of A. Bradshaw & Son, Toronto, and twenty years ago, he started the clothing business which he still conducts under his own name. Mr. Harris has always been keenly interested in communal affairs and has been particularly identified with any movements for the training of the Jewish young. To take hold of the Jewish boy and girl, when young, especially the poorer class and new arrivals in this country, and to give them the social and athletic opportunities that others are entitled to, is Mr Harris' idea. His life-long ambition has been to see a Jewish association in Toronto with all the privileges and avantages that the Y.M.C.A. and Y.W.C.A. offered to the Christian youth, and with this idea in view, some thirty years ago, he was instrumental in organizing the Young Men's Hebrew Association in Toronto. This institution was reorganized some years ago and is today known as the Young Men's and Young Women's Hebrew Association, and it appears likely that Mr. Harris' dream will shortly be realized. During the entire existence of this association, Mr. Harris has been the President. He also is an active member of the Jewish Boys' Club and takes a great interest in the boys' summer camps. He is a trustee of the Federation of Jewish Philanthropies, Toronto; and is a member of the Jewish Old Folks' Home; The Talmud Torah; and the Zionist organization. Mr. Harris was the first candidate to be initiated into the Mt. Sinai Lodge, A.F. & A.M., and he is a member of the Independent Order B'nai B'rith. He is a member of both the Holy Blossom Toronto Hebrew Congregation and Goel Tzedec (University Avenue) Synagogue, and of the Primrose Club, Toronto.

YOUNG MEN'S AND YOUNG WOMEN'S HEBREW ASSOCIATION OF TORONTO

WHATEVER merit or demerit other similar institutions may possess, they profess to be institutions managed and maintained by non-Jews, and being such they are no place for Jews. However, in the absence of anything better, there may have been some excuse, some ground, for Jewish boys to attend them, and for a time there was a very great rush to swell the ranks of Jewish members of such institutions. But the inevitable occurred as soon as their numbers reached conspicuous proportions, they became undesirable and the Y.M.H.A. idea was revived and an organization formed after many struggles and tribulations.

In the course of twenty-five years many and varied attempts were made to organize a Hebrew "Y" in Toronto, but unfortunately all were vain, struggling into existence and passing out quietly, leaving no mark. A meeting called by some Jewish business men of this city at the Strand Theatre, to consider the establishment of a "Y", also met with failure. People once more settled back in snug content, stifling their awakened consciences with the thought that Toronto was not yet ripe for such a movement. On being again aroused by a strong call from those who had faith in the possibilities of Toronto Jewry, and who believed it but wanted organization, twenty-five young men's and women's clubs answered the call and meeting at the Zionist Institute on November 27th, 1919, became the nucleus of the organization known as the Y.W.H.A. The Executive Board was built of two representatives from each of such clubs, and was presided over by Mrs. I. H. Siegel, its organizer. In this way the newly formed organization gained the support of over two thousand people, who were enthusiastic and untiring in their efforts to make the movement a success.

The work was shortly afterwards enriched by the interest of Mr. and Mrs. H. Rosenthal and of Mr. J. Harris. Temporary quarters were established at 9 Brunswick Avenue, in a residence owned by the Talmud Torah. The first home of the Y.M. & Y.W.H.A. was furnished by the donations of the affiliated clubs, and and became the centre of such activities as Friday night talks, Sunday debates, a dramatic circle, the organization of athletics, and the publication of a monthly bulletin.

Deeming it necessary to gain public recognition, an advisory board with the following personnel was called into being:—

Messrs J. Harris, E. F. Singer, A. Lipson (Deceased), J. Danson, B. Sutin, H. Rosenthal, S. Fador, J. J. DeYoung Greenberg, J. Perkins, M. Besivitz, Mesdames I. H. Siegel and H. Rosenthal.

Those clubs associated were:—

Herzl Zion, Hebrew Literary and Athletic Clubs (Sr. and Jr.), Orion Club, Felix Club, Hebrew Students, Disraeli Fraternity, Nordau Zion, D'Arcy Athletic, Imperial Legioners, Young Men's Hebrew, Judean Athletic, Independent Order of Foresters, Judah Girls, Brandeis' Girls, Kappa Delta, Alpha Kappa, Victory Girls, Herzl Girls, Boot and Shoe Society, Blossom Girls, Toronto Independent Benevolent Jubilate Club, Phœnix Social, Cheskercovah Society, Memoph Circle.

Mr. Harris and Mr. Rosenthal became very active in looking about for more adequate quarters, and for a time everyone was encouraged by the possibility of obtaining the Royal Templars' Building, Dovercourt and Queen. While negotiations were pending, several extremely successful debates were held in its halls, and these added considerable strength to the new movement, giving it the substantial recognition that helped in making it the permanent institution it now is. Many prominent people called to these meetings, proclaimed that the sight was a revelation to them, for, coming close to the young people for possibly the first time, proved not only the need, but the great future in store for such an undertaking. At this time a membership campaign was launched and proved a great success. From then on it did not seem so impossible for a "Y" to be added to our many existent organizations, and when, on the call of Mr. Harris and Mr. Joseph Singer, a plan of re-organization was worked out, the splendid response it received is evident when one pays a visit to the present quarters at 7 Brunswick Avenue, which, although only rented, meant a step forward. Through funds raised by the directors, the place has been renovated to include the conveniences they now have, which reflect great credit on these broad-visioned men. The desire is to extend the work to give the Jewish youth the accommodation they received at the Y. M. C. A., but this will require the united efforts and co-operation of every public-spirited Jewish man, woman, boy and girl. If so much was accomplished in but three years, the next five can see established a well equipped "Y" building in Toronto. The fact that it is urgently needed cannot be denied. At present, small though the quarters are, they form a veritable hive of activities under the directorship of the popular Executive-Secretary, Charles Oelbaum, successor to Miss Adelaide Cohen. The athletic work is a credit to the young people, and the literary evenings and debates prove most elevating and beneficial. The Saturday evening socials help to accommodate under a Jewish roof the youths who must dance and enjoy themselves.

The main object and ideal of this institution is a permanent building of its own, where all the facilities of first-class gym, with a swimming pool will be available, as well as quarters for literary and other activities. "One thousand members and a new bulding," is the motto.

A great deal of money was expended in fitting up the present quarters, in making them suitable even for a temporary gym; and, although confronted with what appeared insurmountable difficulties, this institution has been successful in fitting up a gym with apparatus, shower room, spacious locker room, billiard parlor, ladies' rest room, as well as an auditorium where lectures and debates are held every Sunday.

It is not what the directors of this institution would like to offer to the Toronto Jewry, but it is more than what was hoped to have in such a short existence. The greatest problem which the "Y" directors had to contend with has been the financing of this institution. To balance the "Y" budget is no easy task, especially when the opportunities offered to prospective members are not as enticing as they might be. The darkest period, however, is past, and the light is to be seen a short distance ahead. The membership of the "Y" has increased manyfold during the last year, and the business men, in particular, accepted the difficult situations as they presented themselves, with optimism and fortitude. There was a splendid broad-mindedness displayed towards all irksome, although inevitable deficiencies.

1. During the short existence of the "Y" it has enrolled 1100 members, consisting of 200 business men, 360 seniors and the balance intermediates and juniors.

2. It counts in its ranks most of the foremost Jewish athletes and embraces every branch of sport.

3. It organizes and maintains a debating league which debates every other Sunday, such debates being of

the highest order, both from the standpoint of public speaking and discussion of important live problems.

4. A Sabbath school is maintained and there is an average attendance of three hundred children.

5. It has developed championship teams in baseball, basketball and rugby, the first Jewish soccer team of this city and a host of house teams in various forms of physical activities.

6. It runs a weekly Saturday night dance maintained under the most favorable conditions and very efficient supervision.

7. It conducts semi-monthly public lectures, alternating with the Sunday debates.

8. It conducts physical classes for every grade of membership separately and under very competent and efficient instructors.

9. Five boxing tournaments were conducted on its premises, where about a hundred medals and several shields and other prizes in all were distributed.

10. The aim and object of the Y.M.H.A. of Toronto is to provide a community centre for the Jewish youth, where it will obtain recreation under proper supervision; where a healthy Jewish *esprit de corps* may be developed under suitable environment and opportunities. A healthy self-reliant and self-respecting Jewish generation will add credit to our community, to our city, and to our country.

The present officers are:—

Edmund Scheuer, Hon. President; Elly Marks, Hon. Vice-President.

Officers and Executive Committee:—Jos. Harris, President; Jos. Singer, 1st Vice-President; S. Lorie, 2nd Vice-President; Chas. Draimin, 3rd Vice-President; M. S. Till, Treasurer; Mrs. I. H. Siegel, Mrs. M. S. Till, Mrs. H. R. Wolfe, Miss Rose Manilla, Miss M. Lieberman, A. Berger, H. Clavir, B. Cross, H. Englander, B. Forer, Wm. Gittes, J. J. Glass, Harold Levy, Mort L. Levy, H. Papernick, J. Perkins, N. Phillips, R. J. Sapera, Harry Pullan, H. M. Smith, Jos. Swartz, Sam Yolles, Chas. Oelbaum, Executive Secretary.



Y.W.H.A. SENIOR BASKET-BALL TEAM

Champions, Toronto Ladies' Basket-ball League 1922-23-24. Champions, City, Ontario, and Big Four League. Challengers for Dominion Title, 1925.



HARRY ROSENTHAL, TORONTO

HARRY ROSENTHAL, one of the most active communal workers in the City of Toronto, was born in New York on May 23rd, 1884, the son of the late Joseph Rosenthal. He moved to Toronto when a child with his parents, and was educated in the public and high schools in that city. For many years he has been in business in Toronto as a manufacturer's agent. Mr. Rosenthal was married on June 12th, 1917, to Mae, daughter of David Arnstein of New York, and he has one son, Joel Rosenthal. Although a contributor to and supporter of all Jewish institutions in Toronto, Mr. Rosenthal has taken a particularly active part in boys' work, and he is one of the originators of the Young Men's and Young Women's Hebrew Association of Toronto, and has taken a leading part during the entire existence of this association. Mrs. Rosenthal has also been one of the most active supporters of the "Y" since its inception, and has at all times been an outstanding figure amongst the welfare workers in Toronto. Mr. Rosenthal has also been a very active member of the B'nai B'rith, of which he is a Trustee. He was Chairman of the Jewish Boys' Camp (1923) organized by the B'nai B'rith Lodge, and he was Chairman (1924) of the Immigration Committee of the Lodge. He is much interested in fraternal matters and is Treasurer of Palestine Lodge, A.F. & A.M., and is a member of Sunnyside Lodge, I.O.O.F. He is also a contributing member to the Federation of Jewish Philanthropies; Old Folks' Home; Jewish Children's Home; and other local institutions. Mr. Rosenthal has been quite prominent in athletic activities and was the "discoverer" of the famous Indian runner, Thomas Longboat, who won the championship of the world in long distance running. He was also the manager of Ted Woods and Alfred Shrubb, both world famous long distance runners. Mr. Rosenthal has been a life-long member and at present is a Trustee of the Goel Tzedec Synagogue, Toronto.

HISTORY AND DEVELOPMENT OF THE BIG BROTHER MOVEMENT, TORONTO (JEWISH BRANCH)

THE history of the Big Brother Movement Toronto, Jewish Branch, is a very unique one. It was organized in 1914, following the organization of the general movement.

In 1912, when the first Juvenile Court started in dingy rooms on the top floor of the City Hall, a great number of juvenile delinquents were appearing in court daily. It was at this critical time that the Big Brother idea came into being.

A young lad 12 years of age appeared on the charge of vagrancy. He had left his home in Hamilton and had "hiked" to Toronto. While the case was in progress a well known business man, who was a witness, became interested in this young lad, and asked the Judge if he would give the boy a chance by placing him on probation. The Judge granted this request and the man and boy, arm in arm, left the court rooms very happily. This experiment proved very successful. The boy under careful guidance and supervision and with the help of the "Big Brother", became re-established in society.

This "unknown" man became interested and started, with the assistance of a few other business men, a movement. The object of this movement was to act as a "Big Brother" to the poor unfortunate slum boy, and with careful guidance, supervision, and advice, put him back on his feet.

This movement daily grew larger, and very soon it was recognized in the courts, and the probation system was adopted. It was not until some four years later that the movement was divided into three divisions, namely; the Protestant, the Catholic and the Jewish.

The Jewish branch started under the presidency of Mr. M. M. Brodey, with some excellent young men who were enthusiastic in their work, but in the course of time their interest diminished. Later the work was resumed under the direction of Mr. E. M. Blankansee, until his departure for England. The presidency was then filled by that ardent boy worker and B'nai B'rith man, Mr. Ralph Raphael. Notwithstanding, delinquency among the Jewish boys rose in undue proportion to the population. The situation was becoming more serious daily. As time crept on it became obvious from experiments that the old idea of individual work with the boy was not so satisfactory. In order to save the boy, something more feasible had to be done. The idea of individual work had to be continued, however, because there were always some boys who required individual attention.

In 1921, Mr. M. M. Cohen, a retired business man, and a member of the Toronto Boy Life Council, who had been active in Big Brother work, came to the conclusion that the boy could best be saved through his gang, under the supervision of a trained and inspired leader. The natural instincts of the boy must be recognized as they are necessary to his wholesome development, but must be directed along lines that make the best in manhood. Mr. Cohen succeeded in surrounding himself with a number of excellent young men, among whom were M. E. Williams, Dave Brodey, Nat Gollom, Sam Rosenbaum, Ben Miller, Louis James, N. W. Bronstein, Harry Kasky, Martin Cohn, Monte Beder, Leon Weil, Ben Kasky, Julian Weil, and James Montagnes. These men underwent a course of training in Psychology of the Adolescent, and best methods of boy nurture, by recognized authorities on boy work, such as Mr. Taylor-Statten, General Secretary of the National Boy Work Board, and Dr. P. Heyward, at present General Secretary of the Junior Branch of the International Religious Educational Council in Chicago.

The club known as the Jewish Boys in Training (J. B. I. T.) was organized. Small clubs working on what is known as the four-fold programme; namely, intellectual, devotional, social and physical work were formed. Boys from 9 to 11 years of age are known as "Wanderers" and from 12 to 15 years as "Men of David". These boys wear the insignia of their groups, open their meetings, and invest their new members with an intensely Jewish ritual, have special instructions in Safety-first, Care of Body, First Aid, Observation Work, Athletic Work, Parliamentary Procedure, Bible Study, Debating and Oratorical Work, etc.

In 1922 Miss J. Bronstein (now Mrs. Efrein of Baltimore, Md.) was appointed secretary for the Big Brother work. She enlisted the sympathy and co-operation of the leaders of the Jewish Boys in Training, of which M. E. Williams was then presiding officer. From that time the delinquency among Jewish boys, notwithstanding the increase in population, steadily diminished.

In 1922—January to August—164 boys appeared in Court, 84 repeaters.

In 1923—January to August—98 boys appeared in Court, 32 repeaters.

In 1924—January to August—48 boys appeared in Court, 15 repeaters.

Within two years delinquency was reduced 70% and repeating brought down 82%.

In 1923, Mrs. Efrein was transferred to Case-Work, and Mr. M. E. Williams was appointed Executive Secretary of the Big Brother Work and afterwards Executive Director of the Jewish Boys' Club. From that time on the Jewish Boys in Training, (who are all members of the Jewish Boys' Club) and the Big Brother Movement became practically one. Mr. Williams having the confidence of the leaders received their full and hearty co-operation, and it is to the zeal of these young men under his leadership, working along the fourfold lines set forth, that is to be attributed the remarkable reduction in delinquency.

Up to 1923 the groups of the J.B.I.T. met in the Public Schools, but in that year as a mark of appreciation of the excellent work that was being done, and in order to get better facilities for further development, the Federation of Jewish Philanthropies presented them with the handsome Club House at 218 Simcoe Street. At the instigation of Rabbi B. R. Brickner a committee under the sponsorship of Mr. N. L. Nathanson, succeeded in raising sufficient money to renovate and remodel the building.

There are at present associated with the Club House, 225 boys between 12 and 15 years of age, known as "Men of David", under 12 Mentors, and 200 boys between 8 and 11 years of age, termed "Wanderers" under 10 Mentors. Besides this they have 5 Mentors taking care of five groups of 100 boys at the Branch Club at 336 Annette Street.

These boys meet from once to twice a week. They are organized with their officers and taught to conduct their meetings in a parliamentary way, developing their powers of self-expression through debates and essays. They adopt the badge and crest system along the lines of the Canadian Standard Efficiency Tests, whereby special recognition is given in the form of a badge for a

certain standard of merit in any one of the various activities of the organization. They have a stamp collecting club of 20 boys, a radio club of 15, a printing club of 15, and a music club is now under way.

The latest feature is the "Toy Craft Shoppe," where 35 boys are busy making wooden mechanical toys which are durable and artistic. The aim is to develop the manual dexterity in the boy, who at the same time derives a certain amount of fun and pleasure. Again it is aimed to develop the thrift idea, of saving and spending money wisely. For this reason the boys are paid for the work they do. A bank account is started for each boy where he deposits all money earned. The boy watches his bank book figures grow and becomes intensely interested. The result is that he is encouraged to save. Again the experience gained in the shop, in handling tools and painting-brushes will be of important use in his later life.

Altogether there are over 750 boys who use the Club House weekly, and derive benefits thereof, or from the organization.

At present the organization has acquired the branch at the Junction, already referred to, and also a paid assistant director.

Athletics in all its branches, under the capable leadership of Mr. I. Lyons, who has given his time unselfishly, encourage the physical development of the boys. Inter-club leagues of baseball, volley ball and basketball are organized. They compete with other communal centres in both intellectual and athletic activities and have distinguished themselves in 1923, by winning first and second prizes in the Y.M.C.A. community boys' contest in Oratory; junior championship in the Y.M.C.A. Basket Ball League, bantam championship in the Boys Tel'y Soft Ball league, and championship in the Y.M.C.A. senior basket ball, and Boys Tel'y Baseball league; and third in the Y.M.C.A. 105 lb. class. The boys are taught to play the game and play it fair.

The Pantages A.B.C. class under the auspices and at the expense of Mr. N. L. Nathanson is composed of boys acquiring a certain percentage of marks in "Attendance," "Behaviour", and "Cleanliness," who are treated to the Pantages theatre and later to supper. Last June over 200 boys qualified.

The Club House has seven meeting rooms, two game rooms, a billiard room, and a spacious back yard which provides recreation six nights a week and all day Sunday to over 750 boys a week. A beautiful library of over 1000 volumes, both for circulation and reading, the gift of the B'nai B'rith, is filled every night. The shower baths are utilized by scores of boys daily, not only contributing to their cleanliness, but affording them much joy.

Loyalty to the "gang", respect and love for parents, and playing of life's game in a sportsman-like manner, are the cardinal ideals of the club.

The work of the Big Brother Movement is presided over by Mr. Ralph Raphael, while the Jewish Boys' Club has at its head, Mr. Harold Levi. The Leaders, known as Mentors, are organized into a club where boy problems and discussions are held in order that the work with the boys be intelligently conducted. Mr. Lionel Singer is President of this club.

With the excellent co-operation of the combined forces of the Big Brother Movement and the Jewish Boys' Club, and the Mentors of the J.B.I.T., it is expected to still further materially reduce the number of Jewish boys appearing in court. The watchword of the J.B.I.T. is "Prevention Is Better Than Cure."

CONCORDIA CLUB, VANCOUVER

THE CONCORDIA CLUB, VANCOUVER, was established in September, 1920, by a few business and professional men of the city, headed by Mr. E. R. Sugarman, for the purpose of providing a medium of better social intercourse among the young Jewish men, and to create an atmosphere of good fellowship and understanding amongst its members.

By reason of the fact that it is composed of the younger men of the community, it has, since its inception been ready to help in any worthy cause, and public spirit has always been the key-note of its activities. The club has also been active in furthering social, athletic and recreative activities in the community.

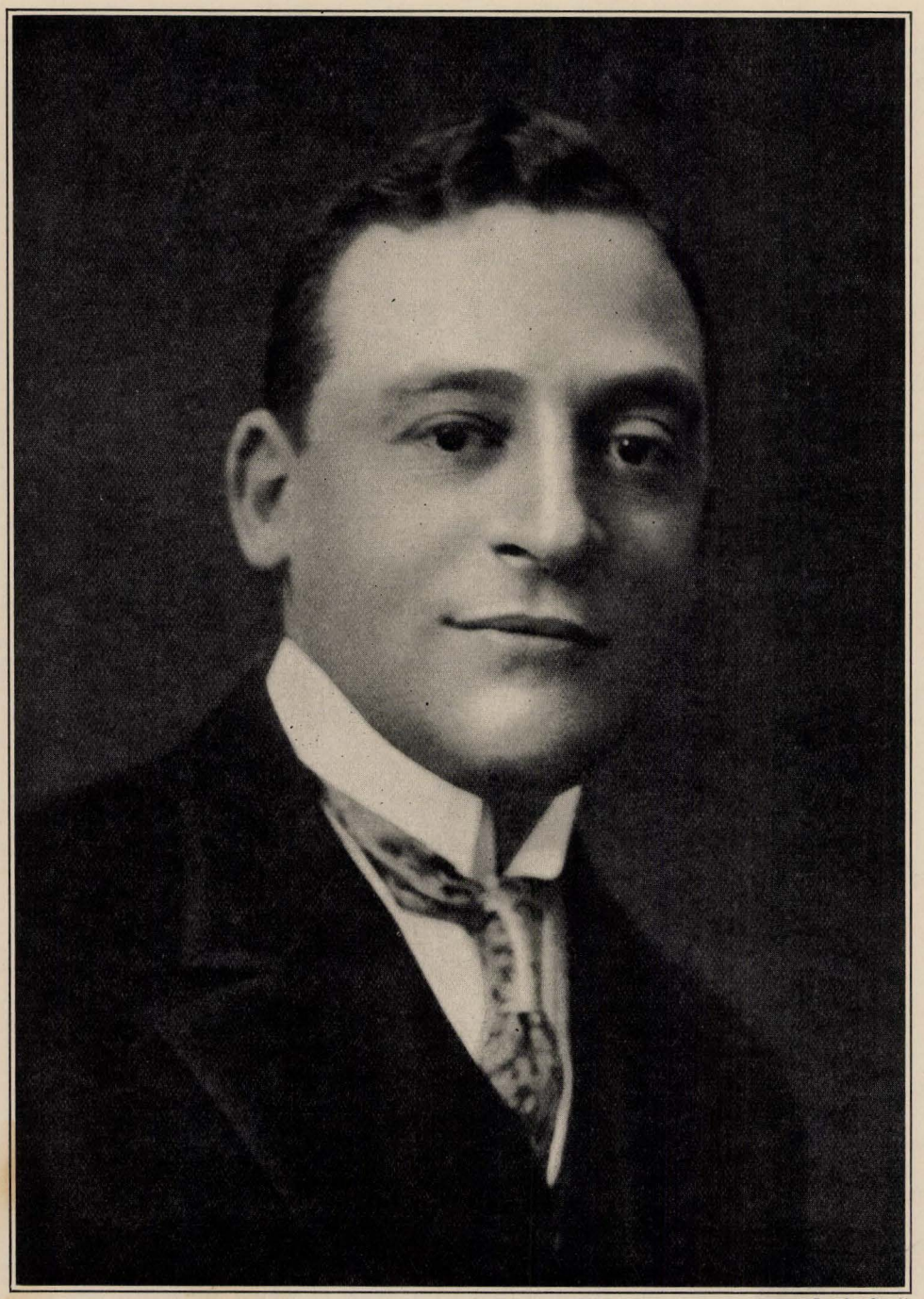
To encourage the idea of good-fellowship, the membership has deliberately been limited to thirty.

Mr. E. R. Sugarman was the first President, and the present officers consist of;—President, Morris Soskin; Vice-President, Harry Rosenbaum; Secretary, Phil Sorsky; Treasurer, William Steiner.

The club holds regular weekly luncheons throughout the year, at which are heard well-known speakers, both from within and without the community. It takes an active part in all drives, etc. for the benefit of any good cause.

BARON DE HIRSCH BOOK CLUB, MONTREAL

THE Baron de Hirsch Book Club was founded in 1914, for the purpose of developing amongst its members, general culture and literature, particularly Jewish culture and science. It has its own library, which conists of over three thousand volumes, and the headquarters are at the Baron de Hirsch Institute. Miss Rebecca Ratner is the librarian. The Club holds special literary evenings for the members and the public in general. Their objects are to invite and provide a public platform for noteworthy speakers and others prominent in worldly circles, and to place at the disposal of members good books of all kinds. This enables the members to enjoy the privileges of a circulating library and permits them to take books to their homes. The Club receives the co-operation of prominent members of the St. James Literary Society and other literary organizations. The present officers are:—President, Nat. W. Jacobs, B.C.L.; Hon. President, Robert H. Blumenthal; and sponsors, A. J. Livinson, M.A.; Geo. F. Wright, Ed. "Montreal Star;" John Gardiner, Ed. "Montreal Standard;" Howard S. Ross, K.C.; Mrs. Harry Bloomfield; Lyon W. Jacobs, K.C.; John Sullivan, K.C.



Jacoby Studio

M. ALBERT, MONTREAL

MOSES ALBERT, an outstanding figure in Masonic circles in the Province of Quebec, was born at Morrisburg, Ontario, November 4th, 1877, the son of the late Harry Albert, who was one of the founders and a President of the University Avenue Synagogue, Toronto. Mr. Albert was educated at Jarvis Collegiate Institute and University of Toronto, and at the Montreal College of Pharmacy. He was apprenticed to the late Hugh Miller, J.P., Toronto, subsequently taking the O.A. examination in the State of Pennsylvania and finally graduating from the Montreal College of Pharmacy. Mr. Albert holds certificate No. 6 and passed the final examinations of the Pharmaceutical Association of the Province of Quebec, at the head of the class of 1899, and he is the pioneer Jewish druggist of Canada. He was a member of the Board of the Pharmaceutical Association of the Province of Quebec at the time of its affiliation with McGill University. He is the proprietor of two drug stores in Montreal. Mr. Albert has held office in the Hebrew Free Loan Association, Montreal since its formation, at the death of Mr. Fineberg assuming the Presidency. He is now Treasurer of this Association. He is a director of the Hebrew Orphans' Home and one of the divisional heads of the Business Men's Council. He is a trustee of the Montefiore Club and was one of the first Secretaries of the Zionist Federation. Mr. Albert is a Past Chief Ranger, Court Cornwall and York and Past District Chief Ranger, A.O.F.; Past Chancellor and Past District Deputy C.C., Ivanhoe Lodge, K. of P.; Past Master, St. George's Lodge, No. 10., A.F. & A.M.; life member and Past Grand Steward of the Grand Lodge of Quebec, A.F. & A.M.; Past Z. of Mount Horeb Chapter, No. 6, Grand Chapter of Quebec, R.A.M.; Past Grand Principal Sojourner of the Grand Chapter of Quebec, R.A.M.; Past officer of Victoria Council, No. 13, Eryplic Rite of Free Masonry; and a member of the Masonic Board of Relief. On June 12th, 1913, Mr. Albert was married to Lottie, daughter of Isaac Hershberg of Rochester, N.Y., and he has two daughters, the Misses Marjorie and Beatrice Albert.

MONTEFIORE CLUB, MONTREAL

THE MONTEFIORE CLUB stands out as one of the most noteworthy of Montreal's organizations, and during the entire range of its career the community has taken a pride in it, which, far from being too chauvinistic, has always been considered justified and fully deserved.

It was formed in September, 1880, by a number of Jewish young men, all residents of the city, for the purpose of fostering literary and social intercourse among its members, and for the encouragement of amateur dramatic pursuits. The revered name of the great and famous philanthropist, Sir Moses Montefiore, was adopted as the name of the organization, and it accordingly began its existence as the Montefiore Social and Dramatic Club. In its earlier days, under the guidance and instruction of Neal Warner, a great deal of the time of its members was devoted to amateur theatricals, and many of the city's charitable institutions benefitted materially by the performances given in their behalf. Among these the Montreal General Hospital, Western Hospital for Women, Montreal Press Association, Quebec Fire Fund and the Building Fund of the Shaar Hashomayim Synagogue, were all beneficiaries of the Club's charitable efforts. As the members advanced in years, however, and business duties became more weighty, this part of the Club's work was entirely lost sight of, or rather abandoned, and even the name was changed to the Montefiore Club.

In 1889 the Club received its first charter from the Quebec Legislature, and at the fall session of the local House in 1905 it was renewed and extended to meet its present requirements. This was necessitated by a determination of the members to erect, as a fitting celebration of the Club's attainment of the twenty-fifth anniversary of its existence, a suitable home, which should meet all the requirements of the Club's various activities, and the new Club house is the result. It is safe to say that no handsomer or more commodious club quarters exist in Montreal than the new Montefiore Club on Guy Street, and the completion of the building in such an ornate and magnificent manner, is a credit to the arduous efforts and labors of the members' committee which had the matter in hand, viz.; Messrs. M. and B. Goldstein, E. Blout, A. Z. Cohen, M. J. Hirsch, Michael Hirsch, I. and C. L. Friedman, A. E. Myers, B. Aronson, J. Michaels. The following is a description of the new Club building;

The front of the building, which stands back some twenty or thirty feet from the sidewalk, has a frontage of fifty feet, and is fifty feet from sidewalk to cornice. The exterior, which is of light buff brick, with sandstone facing, is dignified and well proportioned, and readily suggests the character of the building.

It has been treated in this simple manner intentionally, the largest portion of the expenditure having been left for the interior, which in point of excellence, completeness and good taste surpasses any clubhouse of its size in Montreal at the present time. All the rooms are spacious, lofty and well-ventilated, a special system of forced draught ventilation drawing off the vitiated air from each room in the building.

The entrance vestibule is floored and walled in solid marble; the ceiling is vaulted and frescoed. The Club crest is specially designed, leaded glass being here introduced. The main hall is the gem of the apartments. On entering it one feels completely at his ease. The whole interior is furnished in the Dutch style, with heavily beamed ceilings, great fireplaces, which reach to the ceiling, polished floors, and leaded windows. It is twenty feet square, is panelled eight feet high, and has a lofty mantel. Opening off this are the lounging room, cafe, writing room, cloak rooms and broad staircase leading to the first floor. The lounging room and the cafe are further examples of good taste and judgment in selection of their decoration. The walls are panelled in a plain, heavily woven fabric, which forms an excellent background for pictures. The furniture, electric fixtures, which are of pewter, and Donegal rugs, are especially designed to suit these rooms. The effect has been studied as a whole and there are no discordant or startling notes of color which one so often finds in the average room.

Special study has been given to the electric lighting and a subdued, mellow light pervades the rooms at night, with the lights placed exactly where they are needed for reading, writing, etc. The cafe is lit by electrical candelabra placed on each table. The first floor is occupied by a large sitting room, fifty by twenty-two feet, and is used for entertainments and functions of a social nature. The room contains a large fireplace and broad windows which overlook the street, and is furnished in keeping with the other rooms. The billiard room, which is twenty-five by thirty feet, occupies the remaining part of the floor, and is thoroughly equipped with everything requisite for such a room. The top floor is given over to game rooms of all sorts, and are all marked by an air of individuality in their decorative treatment, manifest in their rugs, draperies and wall designs.

A portion of the basement is given over to bowling alleys, and space for other alleys has been provided, to be utilized as necessary. The remainder of the basement is occupied by the kitchen, butler's pantry, store rooms, and all the conveniences required by the chef and his staff, together with janitor's quarters, etc.

The service department has access to all floors in the building through service staircase and dumb waiter, communication being private and complete in itself.

One feature which the Club has kept continually in view has been the literary work, which has so grown in importance that it is today one of the strongest attractions offered to the members. Then, too, its social record has been one of signal success. It has enabled the community to come together with such good results that too much importance can not be attributed to this beneficial work. Some of the most noted and best social functions ever held in that community were under the auspices of the Club, and the standard of entertainment set has not only been the highest, but has been emulated by all.

The Montefiore Club has stood for everything elevating and useful in the community, and at its helm there have been and still are men of ability and intelligence, who know best how to lead the institution onward in its useful path of good work.

The following gentlemen have been presidents of the Club:—

Messrs. E. Blout, L. Cohen, B. Goldstein, J. Goldstein, M. Goldstein, K.C., Michael Hirsch, A. Michaels, and J. Michaels.

The present officers of the Club are:—

Mr. Michael Hirsch – – –	President
Mr. Edgar M. Berliner – –	Vice-President
Mr. B. Gardner – – – –	Hon. Treasurer
Mr. David Kirsch – – – –	Hon. Secretary
Messrs. M. Albert, E. V. Gilbert, Alan J. Hart, A. H. Jassby and A. Lesser – – –	Council
Mr. Maxwell Goldstein, K.C. –	Hon. Counsel
J. Charles Langston – – –	Secretary

THE MONTEFIORE CLUB, WINNIPEG

THE Montefiore Club of Winnipeg is an institution of which the Jews of Manitoba can justly be proud.

Founded in 1911 for the purpose of affording a meeting place for the young business men, it soon became a very popular club and has taken an active part in all affairs of the city.

Although a social club, the Montefiore has done so much work for other institutions that it could be called a community centre of a very high order. There has not been any undertaking in the city during the past ten years in which it has not taken part. During the campaign for funds for the purpose of building the Jewish Orphanage, a team of Montefiores collected the largest sum of money and were given a trophy. The Talmud Torah has never appealed to them in vain. The Sunday School children look forward to the picnics at the Montefiore camp grounds. The files of the Club are loaded with letters of thanks from the various local charities in acknowledgment of wonderful work done.

In the Great War, thirty members out of a total membership of sixty-five enlisted for active service, many of the boys distinguishing themselves in the field.

In the field of sport the Montefiore Club has always taken a leading part. It was this club that called the first meeting to organize an inter-club bowling league, which is still in a flourishing condition. They also organized a Hebrew Amateur Athletic Association, mainly devoted to baseball and football, and won three cups put up by the league. They are first in the field of tennis, with their own court, and run the only known Jewish golf tournament in the world, under the leadership of the club's professional, Monty Stall, and offer unlimited inducements to the young sports of the city.

The following cups are held by the Club for annual competition:

The Kimmel Cup for billiards.
The Steineal Cup for debates.
The Copp Cup for checkers.
The Stall-Lenoff Cup for snowshoers.
The Welsh Cup for golf.
The Harris Cup for bowling.
The Bronfman Cup for football.

The members are always eager to keep up the good name of the Jew before their fellow-citizens, never overlooking an opportunity to create a favorable impression. When the Chief Rabbi of England visited the city he placed a beautiful wreath, fashioned in the shape of the Shield of David, on the Cenotaph, in memory of the Jews killed in the war. This wreath was the gift of the returned soldiers of the Montefiore Club.

THE PRIMROSE CLUB, TORONTO

THE Primrose Club was built nearly five years ago at 41 Willcocks Street, Toronto, and is ideally situated on a well shaded street in close proximity to the business as well as the residential section of Toronto.

It stands on a plot of ground 60 x 130 feet, and its entire colonial exterior denotes the use for which it was built.

There are two entrances to the building, a main and a ladies' entrance. The main entrance, which is located in the centre of the building, leads into a marble panelled vestibule which in turn leads to the main hall. To the right of the main hall is the spacious and luxuriously furnished lounge, the walls of which are panelled in oak, the ceiling heavily beamed, a huge fireplace together with numerous oriental rugs, inviting chesterfields and golden-coloured plush drapes which are in harmony with the lighting effect make it one of the most comfortable and cosy rooms of any club in the city.

Leading from the lounge is the ballroom, which can accommodate four hundred people. This room is treated in the simple and dignified Adam style. At one end of the room is a graceful little balcony which is used for the orchestra. The lighting of the room is obtained from three beautiful suspended crystal chandeliers, and crystal wall brackets.

From the main hallway and also adjoining the ballroom is the dining room which is panelled in oak and seats eighty people comfortably.

The ladies' room which is on the left of the main hall directly opposite the lounge, is prettily done in wicker and chintz. The decorations in this room are carried out in gray and rose.

Adjoining the dining room is the fully equipped kitchen, modern in every respect.

The banquet hall is located on the first floor, also the library and card rooms for those who wish to indulge in such pastimes.

The basement contains a fully equipped billiard room, cloak room and up to date washrooms.

In designing the building special attention was paid to the comfort and entertainment of the ladies who were entitled to full membership privileges and who frequently avail themselves of these privileges.

The accommodation of the Club has been used for the initiation and promotion of most of the important communal activities of Toronto and its establishment on that ground alone has been more than justified.

The Club consists of a joint stock company and is governed by a board of nine directors. The officers and directors of the company for the year 1925 are as follows: President, Joseph Singer; Vice-President, Elly Marks; Secretary-Treasurer, Louis M. Singer; Directors, Max Singer, Norman Helpert, M. H. Epstein, Morris Greisman, Charles Draimin, Jack Perkins.

The first President of the Club was Mr. Max Singer, who retained that office continually until 1924 when his absence from the city made it impossible for him to continue. The success of the Club is largely due to his diligent and persistent efforts during his years of office.

THE HEBREW FRIENDS' LODGE, WINNIPEG

THE Hebrew Friends' Lodge of Winnipeg was organized January the 1st, 1917, during the World War. It was organized largely through the instrumentality of Mr. W. Rabinovitch, an idealist who from childhood had dreamed of a lodge that would consist of members with the spirit of true brotherhood.

The first meeting was held in a private home and there this idea was told to but a few people. Mr. Rabinovitch explained to those present that the City of Winnipeg had many lodges, sick benefit societies, loan societies, etc., but that the brotherly feeling was not as it should be, and he therefore appealed to them to organize a lodge that would be an exception and that would teach the doctrine of true brotherhood.

For the first three years the organization grew very slowly. It was not a question of getting a large membership, but rather of selecting the best obtainable members. "Quality not quantity" was the maxim. The Hebrew Friends' Lodge was built on a solid rock on which three words were engraved, namely, CONCORD, BENEVOLENCE and FIDELITY.

The first Council Commander of this Lodge was the organizer, Mr. W. Rabinovitch, and although he was not a great speaker, he was successful in interesting many people who are now members of the Lodge, to the work he was doing. The second Council Commander was Mr. L. Rotenberg, who also greatly assisted in the progress of the Lodge.

The present Council Commander is Mr. M. Waisman, who with his enthusiasm and hard work has brought the Hebrew Friends' Lodge to such a standard that it is now as highly respected as any fraternal organization in Winnipeg.

From this parent Lodge a number of similar organizations have sprung up both in Canada and the United States, but Winnipeg can boast of being the pioneer of this movement.

At the present time the membership of the Winnipeg Lodge consists of sixty, the constitution calling for only seventy-five members. The Lodge has a temple of its own, where all meetings and social entertainments are held. The work that the Lodge has done for its members speaks for itself. Real harmony and true brotherhood exist among its members, and among the members are counted many of the most prominent men and women of the Jewish community of Winnipeg.

GRAND ORDER OF ISRAEL, HAMILTON

THE Grand Order of Israel Benefit Society, Hamilton, Ontario, was organized in 1907, by Mr. Isaac Lewis and Mr. Hyman Cohen, past officers of the Grand Order of Israel of London, England. The first meeting was held on August 17th, 1907, and many of those present were enrolled as charter members. It was organized as a branch of the Grand Order of Israel of the United Kingdom, with the first rituals, constitution and charter from the Head Office. The Canadian Government authorities intervened however, and would not recognize the English charter, and the society was compelled to obtain a charter in Canada. On October 22nd, 1908, they obtained a charter from the Ontario Department of Insurance, and thus withdrew from the jurisdiction of the English Order.

The first executive officers were;—Noble Master, I. Lewis; Vice-Master, S. Hoffman; Secretary, H. Sherrin; Treasurer, S. Frank; and Trustees, H. Cohen, M. Goldberg and M. Yeretsky. The following are some of the present members who were charter members; I. Lewis, H. Cohen, S. Hoffman, M. Yeretsky, M. Goldberg, S. Frank and S. Dulborg.

The benefits of the Society include, free doctor and medicine for members and family, with all minor operations and surgical attention, compensation for inability to work, special aid to members in distress, Shivah Benefit and Funeral Benefit.

The Ladies' Auxiliary was organized by the officers of the Society on the occasion of the 15th annual banquet, which was held on November 12th, 1922, with the following objects; to unite the bonds of sisterhood among the wives of the members; to increase sociability among the members; and to provide help during sickness and maternity. The first officers of the Auxiliary were;—Noble Mistress, Sister H. Kenter; Vice-Mistress, Sister J. Klappholz; Secretary, Sister B. Caller; Treasurer, Sister M. Goldberg Jr.; and Trustees, Sisters J. Freedman, M. Goldberg Sr. and B. Cohan; Marshalls, Sisters B. Raphael and H. Wanger; and Guardian, Sister P. Wright.

The dues of the Society are small and it is at the present time in a flourishing condition. Benefits amounting to $350.00 are paid out per annum.

The Executive Board is at the present time working to organize branches of this Society throughout Canada. The cemetery of the Society is situated at Waterdown.

The present officers are;—Noble Master, M. Littner; Vice-Master, S. Lipschultz; Financial and Recording Secty., J. Freedman; Treasurer, P. Wolfe; Trustees, I. Lewis, L. Miller, S. Barrs; Marshalls, S. Bloom, J. Caplan, M. Raphael, L. Silver; Guardian, J. Klappholz; and Physician, Dr. J. I. Morris.

The officers of the Ladies' Auxiliary are;—Noble Mistress, Sister J. Mandel; Vice-Mistress, Sister A. Stein; Secretary, J. Caplan; Treasurer, Sister M. Levitt; Trustees, Sisters S. Goldin, N. Latner, D. Milgrove; Marshalls, Sisters I. Berkowitz, H. Cohen; and Guardian, Sister H. Berger.



REUBEN BRAININ

REUBEN BRAININ, Author and Journalist, was born in Russia, in 1862. He was educated in Moscow, and at the Universities of Vienna and Berlin. He is married to Marie, daughter of Isaac Amsterdam, and has one daughter, Mrs. Schuller, and two sons, Moses and Joseph Brainin. From his early youth, Reuben Brainin participated in the revival of the Hebrew language and Jewish national movements, and amongst his circle of friends were many who afterwards became great leaders of the Zionist Movement. Although to a large extent a Hebrew author, he has also written a great deal in Yiddish, writing for the European and American Yiddish press, in which he has published many short stories, literary reviews, etc. In 1909, some of his Yiddish writings were published in book form in Warsaw. As a Zionist, Reuben Brainin contributed his great share to the development of modern Zionism, and participated in many of the worlds' Zionistic Congresses. About fifteen years ago, he went to New York, where for a short time he edited a Hebrew magazine, and he then removed to Montreal, where he became Editor-in-chief of the "Jewish Daily Eagle." His stay in Canada was very fruitful, and he contributed greatly to Canada's Jewish journalism, and to the spread of Hebrew culture. During the Great War, he helped to organize the relief work for the Jewish war sufferers. He participated actively in the development of the Zionist Movement in Canada, and was a strong advocate for the Canadian Jewish Congress. To his many works, published in late years, a notable addition was the publishing in Hebrew of the biography of his intimate friend, the late Dr. Herzl, under the title of "The Life of Herzl." After spending some years in Montreal, Mr. Brainin returned to New York where he is editing the Hebrew monthly "Hatoren," and where he is active in many Hebrew cultural affairs. He occupies a foremost place as a contributor to Hebrew literature. On the anniversary of his sixtieth birthday, a group of his admirers organized a publication committee, which intends to publish his Hebrew works in thirty volumes.

THE JEWISH PRESS IN CANADA

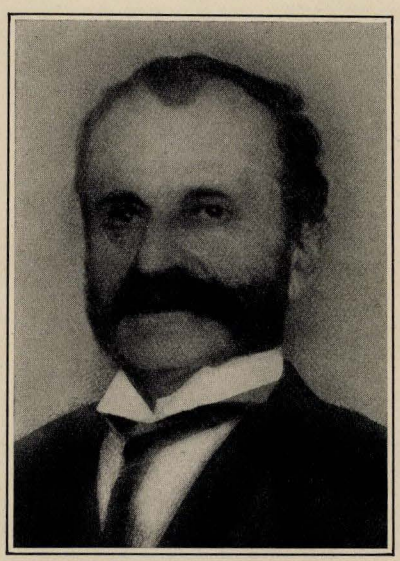
By A. Rhinewine

THE Jews of Canada, until recent years but few in numbers, have always contributed to the general Canadian Press, and many of the participants have also achieved great success as editors. Thus a Jew from Alsace, M. Helbronner, edited for many years, the Montreal French Daily "La Press", and Jacob G. Ascher, a Canadian born Jew, edited the "Montreal Daily Star".

It was with the increase of Jewish immigration into the country however, that the foundation was laid for a Jewish Press, both in English and in the common tongue of the Jew—Yiddish.

As early as 1891, G. Zelikovitch, now with the New York "Tageblatt" made an attempt to found a small Yiddish publication, but only four numbers were issued, and not until 1897 was another attempt made in Montreal with the English bi-weekly "The Jewish Times", the first number of which was published on December 10th, 1897. In its first editorial, the publication accounted for its founding in the following words;—"The Jewish population of Montreal now numbers 7,000 souls and for the whole Dominion probably exceeds 15,000. It has therefore been thought that a community so large and having many interests in common, should possess an organ of their own, for the dissemination of Jewish news, interchange of ideas, and the advocacy as well as the defence of Jewish rights as free citizens of a free country."

"At the present juncture of affairs, it is doubly important that the Jews of Canada should have a reliable vehicle for the expression of their sentiments. The anti-semitic movement in Europe is not without an echo in this country. It is to be found daily in those newspapers, which take their old world inspiration largely from those organs of opinion which are inimical to the Jewish people."



THE LATE JACOB G. ASCHER

"The Jewish Times Publishing Company" were the publishers, and Captain Carol Ryan, an experienced journalist, a non-Jew, but having a thorough acquaintance with Jewish affairs, was appointed as editor of the bi-weekly. Captain Ryan had been for many years on the staff of the Montreal "Witness". He was an eminent author and poet, many of his poems and essays being on Jewish subjects, and until his death, in 1910, he was closely connected with "The Jewish Times". "The Jewish Times", during its many years of existence, sought to record all important occurrences in Canadian Jewish life, and its files therefore give an excellent account of that period.

In 1908, also in Montreal, "The Canadian Jewish Tribune", with Hyman P. Nervich as its editor, was started, but of this only several numbers were published. The two publications were then amalgamated, and in January, 1909, "The Jewish Times" began to appear weekly with the word "Canadian" added to its name, and was published under that name until April 1914, when in changing ownership it also changed its name to that of the "Canadian Jewish Chronicle". The latter is still being published in Montreal.

In 1905, 1907 and 1912, attempts were made for the founding of Yiddish weeklies, but their existence was of short duration; the only successful attempt being with "Der Kanader Adler". In the month of July, 1907, a publishing company was organized to publish a weekly under that name, but soon the publishers were convinced that a weekly could neither cover its expenses nor satisfy its readers. They changed it therefore into a semi-weekly, but neither did this solve the problem. The publishers then decided to convert it into a daily, and since then its management also acquired, in 1914, the above mentioned Anglo-Jewish publication, now known as the "Canadian Jewish Chronicle".

Besides trials for a labour press, attempts were also made in Montreal to found a number of publications of various kinds, literary and humorous, both in Yiddish and in English, but their existence was of very short duration. Reuben Brainin, one of the editors of the "Adler" also tried in 1915 to publish another Yiddish daily "Der Weg", but it only existed for about a year.

The beginning of the Jewish press in Toronto occurred about the year 1906, when the "Toronto Jewish Weekly", containing reading material in Yiddish and in English was published for a short period. In 1907, a further attempt was made with the "Toronter Yiddishe Presse", but the existence of both was of very short duration, and not until 1912, was a successful attempt made on the 29th of November, 1912, when "Der Yiddisher Journal" appeared as a weekly, being changed a year later into a daily. This and the "Canadian Jewish Adler" are the only two Jewish daily publications now existing in Canada.

Since 1922, Toronto has also had an Anglo Jewish weekly, "The Canadian Jewish Review", with Rabbi B. R. Brickner as contributing editor.

The year 1906 marks the beginning of a Canadian Jewish press in the western metropolis, when a Jewish publication "Der Wiederklang" made its appearance. Of this, however, only several issues were published. A further attempt to establish a Jewish publication was made in 1910, with "Der Kourier", which existed for over a year, when it sold its plant and the name was changed by the new owner to "Der Kanader Yid". For a short time it was continued as a weekly, and then as a semi-weekly, until 1914 when it became a daily, but the number of Jews in the West, a territory which it chiefly covered, was not large enough to support a daily. It therefore ceased publication and not until 1917 was it renewed, under the name of "Dos Yiddishe Wort", first as a weekly and again later as a semi-weekly, and which is now being published by "The Israelite Press", of Winnipeg.

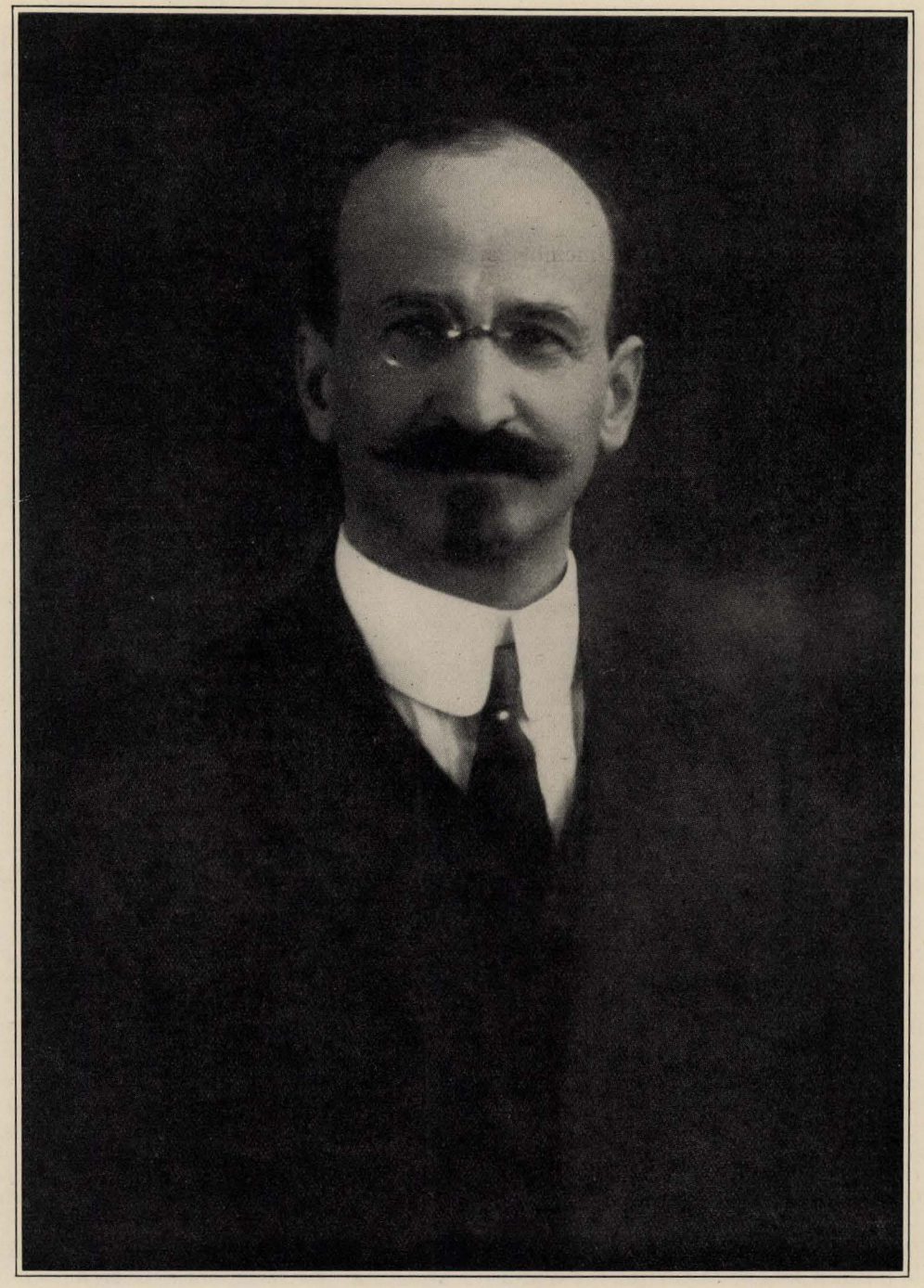
Many more attempts to establish publications as well as an attempt to found an Anglo-Yiddish Organ (The Jewish Guardian) were made in Winnipeg, but they did not exist for any length of time.

"The Folks' Zeitung", and "Dos Folk", two labor weeklies in Montreal appearing in 1911 and in 1917, and the "Arbeiter Zeitung", a labor weekly in Toronto, which was published for about six months in 1918, were the only labor publications which appeared for a period longer than any of the other attempts, that had previously been made.



A. RHINEWINE, TORONTO

A. RHINEWINE, Editor of The Toronto Daily Hebrew Journal, was born in Poland in 1887. He was raised in a very strict orthodox Jewish environment, and was given a broad secular and Jewish education with the intention of preparing him for the Rabbinate. With this purpose, his parents sent him at an early age to study at the famous Yeshiva of Kovno, known as "Keneseth Israel", but the new surroundings and acquaintances had quite a different influence, and there he joined at an early age, the Jewish labor movement, affiliating himself with the Social Zionist Labour Party. After the Russian Revolution in 1905, in order to avoid arrest, he left for England, where he continued his studies for a short period in London. In 1907, Mr. Rhinewine arrived in Toronto, where he has since resided. In Toronto he continued his university studies and took up literary work. In 1912, when the Toronto Daily Hebrew Journal was founded, he joined the staff as City Editor, and three years later in 1915, he was appointed Editor, a position which he still holds. Mr. Rhinewine continues to take an active interest in the Labor Movement and in the Peretz Schule. He takes a keen interest in all public questions, particularly those affecting the Jewish community, or those relating to organized labor. In communal matters Mr. Rhinewine has been of much assistance to the various charitable institutions, and his aid is eagerly sought in all undertakings of a philanthropic nature. He has continued to devote himself largely to a literary career, and has contributed to many Jewish and English publications and magazines. He published in book form a novel "In a Canadian City", and among his other works are included "Palestine in Yiddish Literature and Life", "Canada—its History and Development", and "The History of the Jew in Canada", in two volumes. A drama of Jewish life in four acts "The Assimilator", was written by Mr. Rhinewine and is now on the repertoire of the Jewish stage.



H. WOLOFSKY, MONTREAL

H. WOLOFSKY, Author and Journalist, was born in Poland on Sept. 15th, 1876, the son of Felix Wolofsky. He was educated in the Yeshivas in Poland and at private schools,and was married in Poland to Sarah, daughter of Pincus Bercovitz. He has five sons, Phillip, Daniel, Max, Moses, and Saul, and two daughters, the Misses Sophie and Miriam Wolofsky. Mr. Wolofsky came to Canada as a young man, and has made himself a power for good in the Jewish life of this country. Settling in Montreal, where he has since continued to reside, he occupies a prominent position in the community, and his advice and assistance is sought in all undertakings affecting the Jewish people. He is an active supporter of all the charitable and welfare organizations in Montreal, and he took a very prominent part in Jewish War Relief Work, and was a member of the Central War Relief Committee. Mr. Wolofsky is one of the most active members of the Zionist Organization, and is a member of the Executive for Canada. He is an active propagandist for the establishment of separate schools for the teaching of the Jewish young, and is a strong exponent for the maintenance of the Yiddish language, and his editorials and views on these subjects are well known. He took a leading part in the Canadian Jewish Congress held in Montreal in 1919. He has always taken a great interest in Jewish immigration, and has done an immense amount of work in assisting the new arrivals, and in instructing them in the duties of citizenship. Mr. Wolofsky is the Editor and publisher of the Jewish Daily Eagle, Montreal, which he established in 1907, and he is also the publisher of the Canadian Jewish Chronicle, which he was instrumental in establishing in 1912. In 1920, he printed an American edition of the Talmud, in 18 large volumes, similar to the Vilna edition. In 1923, he published a book of some 400 pages "Europe and Palestine after War." This contains an immense amount of information regarding Palestine, and is invaluable propaganda for the Zionist movement.

THE JEWISH LABOUR MOVEMENT IN CANADA

By A. Rhinewine

Trade-Unions and Political Organizations—Fraternal Insurance Societies—Cultural Work—The Jewish Labour Press—Jewish Secular Schools.

THE Jewish Labour Movement is everywhere an organic part of the general movement; a member of the labour family as a whole, and the movement in Canada is not an exception to this rule. The Jewish worker lives and struggles under the same economic and political conditions as does labor in general, and it differs only in its more progressive character.

Small was the number of the Jewish workers in the first periods of Jewish immigration, and their number began to increase only with the great stream of Jewish immigrants from Eastern Europe, when at the end of the nineteenth century, the ranks of Jewish labour were already so large, that an attempt was made to organize them into labour unions.

Jewish labour has made great contributions to Canadian industry, especially to the clothing industry. The manufacturing of men's and women's garments employs a great number of Jewish workers, of whom by far the largest majority are members of the International Ladies' Garment Workers' Union and the Amalgamated Clothing Workers of America.

Jewish labour is also to be found in the fur industry, cap and hat manufacturing industries, and the building trade, where they are members of the respective unions.

The *Workmen's Circle* and the *Jewish National Workers' Alliance* are two fraternal organizations, providing their members with life-insurance and various benefits functioning on a co-operative basis, and doing cultural work among their members.



PERETZ INSTITUTE, WINNIPEG

The *Poale Zion* and the Jewish socialistic organizations are educating Jewish labour politically, working hand in hand with Canadian labour on the political field.

The Jewish Labour Movement has made several attempts to have its own labour organs in the Yiddish language. From time to time such experiments were made at Montreal, Toronto and Winnipeg, but they could not exist for any length of time on account of the lack of funds.

Thus there appeared in Montreal in 1911 for a short while the "Maccabean" with Zionist-Socialistic tendencies, edited by S. Schneyer. In 1912, another attempt was made, the "Volkszeitung", edited by L. Chazanovitch, but the lack of finances made its continued existence impossible. The "Arbeiter Zeitung", "Das Volk", and a monthly, "Arbeit" were other attempts in Montreal to found a labour press.

In 1915, the Cloakmakers' Union of Toronto made an effort to publish an unperiodical bulletin, "The Cloakmakers' Bulletin" but only very few issues appeared. "Die Neie Zeit" a monthly, and "Die Arbeiter Zeitung" a weekly, were other labour publications which existed in Toronto for a short period.

"Die Volkszeitung", "Die Yiddishe Arbeiter Zeitung", "Die Zeit", "Die Neie Zeit", were names of labour publications appearing in Winnipeg from time to time.

In 1911, a Jewish labour organization, which was then known as the "Socialist Territorialists" made also an experiment in Jewish education. As most of the Jewish education given in the Talmud Torahs and other schools was of a religious character, they decided to establish a secular school excluding all religious subjects from its programme. The J. L. Peretz School was then founded, teaching the children Yiddish, Hebrew, Jewish history and folk songs. Several similar schools were organized in the cities of Montreal and Winnipeg.

Toronto has at present three such schools, Montreal six, Winnipeg three, and several are to be found also in other cities, and about fifteen hundred children attend these schools after the regular public school hours.

In some of these schools classes for adults are also held, and all subjects are taught without any religious bias, the branches of the Workmen's Circle and the Jewish National Workers' Alliance supplying in the most cases the funds for this educational work.

It is also interesting to note that early in the nineties when the Jewish tailors were organized in branch-unions of the United Garment Workers of America, it was on their initiative that the Government began to investigate the sweating system, existing then in some of the shops, and as a result of this, Labor Laws were enacted in the later years. Thus the Jewish Labour Movement gave the first impetus to the enactment of Labor Laws in Canada.

LEGISLATION IN CANADA AFFECTING JEWS

By M. M. Sperber, K.C.

PREVIOUS to the year 1759, when Canada was conquered by British arms, the country belonged to France, which was then a monarchy. During the French régime Roman Catholics only were allowed to settle in Canada, thus automatically excluding not only Jews, but also Protestants.

This prohibition which was aimed at the French Huguenots, formed part of the public law of the country. England, at that time, was the foremost Protestant power in the world, and by its public law, imposed civil and political disabilities upon Roman Catholics.

As a result of the conquest, the English public law automatically replaced the French public law, in consequence of which the prohibition against all, except Roman Catholics, became inoperative, and it was in addition necessary in order to assure the Roman Catholics then settled in the country the free exercise of their religion, that express provision be made to that effect. This was done both in the terms of capitulation in 1759, and by the Treaty of Paris in 1763, by which France ceded Canada to Great Britain.

With the British army of conquest in 1759, there were several English Jews who held high positions on the staff as army commissaries and army contractors. After the conquest some of them received seigneuries and settled in Canada, principally in the Cities of Montreal, Three Rivers and Quebec. There were then important Jewish settlements in New York, Philadelphia and Boston, with which those first Jewish settlers in Canada were in constant communication, and in time prosperous Jewish settlements in these Canadian cities sprang up.

Political and Civil Rights of the Jews in Canada

Under the British, the civil rights of the Jews in Canada, that is to say, the right to contract, to hold property, to transmit property by will and otherwise, to sue in the courts, to be a witness, to contract marriage, etc., etc., were never questioned; yet their political rights were not specifically affirmed until 1831, by the Act 1 William IV, Chapter 57.

On April 11th, 1807, Ezekiel Hart, one of the sons of Aaron Hart, who accompanied the British army of conquest in 1759, and who had been given the seigneuries of St. Marguerite, Becancour, and Marquisat du Sable, and was then a prominent Jewish land owner of Three Rivers, was elected at a bye-election as a member of the Legislative Assembly of Lower Canada for Three Rivers.

On January 15th, 1808, he applied for his seat in the House, after having taken the oath of office according to Jewish custom, that is to say, upon the Old Testament, with his head covered. The Legislative Assembly which had been advised of the manner in which Hart was sworn, decided that he had not taken the oath in the customary manner, and instructed the Clerk of the House to send a copy of this resolution to Hart, "in order that he (Hart) may pursue such further course in the premises as the law of Parliament may be found to require".

On February 19th, 1808, a petition was presented to the Legislative Assembly by Thomas Coffin, one of Hart's opponents in the election, against his return, in which it was pretended that Hart was of the Jewish religion, that he was, therefore, not capable of being elected to serve in the House of Assembly, nor of taking the oaths required, nor of sitting or voting in the Assembly, and that the votes given for him at the election were null.

On February 12th, 1808, Hart presented a petition to the House of Assembly, that he had taken the oath on January 29th, 1808, as prescribed by 3 George III, Chap. 31, Section 29, to qualify him to a seat in the House, that he considered the oath binding and sacred to every purpose whatsoever; that notwithstanding he did not object to have the oath readministered to him in the usual form, although the first oath was binding, according to the true meaning of the constitutional law of this Province, and that he, therefore, solicits the House that it be pleased to admit him to take his seat accordingly.

The Legislative Assembly then decided to resolve itself into a committee of the whole, and to enquire into the reasons why Hart had not taken the oath in the usual manner. Upon this, the House proceeded to receive information as to Hart's religious profession. Amongst other things, it was stated by one of the members of the House, Mr. Justice DeBonne, that Hart was born in and professed the Jewish religion publicly, that he (Hart) had lately pleaded for certain privileges—not to be summoned to appear in Court on Saturday, etc., that he had taken the oath according to the customs of the Jewish religion. Upon this, the House ordered Hart to appear at the Bar to be heard upon the legality of his election, and to his right of a seat in the House, notwithstanding his Jewish religion, and the manner of the oath, and this personally or by counsel.

On February 19th, 1808, Hart appeared before the Bar of the House when he was heard, and the next day it was resolved by a vote of twenty-one to five that as Hart professed the Jewish religion, he could not take a seat, nor sit, nor vote, in the Legislative Assembly.

On March 14th, 1808, a petition was presented to the House by several Jewish inhabitants of Lower Canada, and although a motion was made to read the petition, it was defeated. It is, therefore, impossible to state just what was the nature of the petition referred to, but it is surmised that it was for the recognition of the political rights of the Jews in Lower Canada.

Parliament was then dissolved, and at the general elections which followed on June 18th, 1808, Hart was again elected as one of the members for Three Rivers.

Parliament assembled on April 10th, 1809. This time Hart took the oath in the customary manner, namely, upon the new Testament with his head uncovered.

On April 17th, 1809, proceedings were taken by the House against him on the ground that he was a Jew, and by resolution passed on May 5th, 1809, the House declared that he could not sit nor vote in conformity with the resolution passed on February 19th, 1808.

On May 15th, 1809, the House was dissolved by Sir James Craig, who was then the Governor of Canada. The Governor, who at that time was in conflict with Parliament, took occasion at the dissolution to severely reprimand the House for its action. Thus ended the first attempt to obtain political rights for Jews in Canada, and nothing was further done until twenty years afterwards.

On December 4th, 1828, a petition was presented to the Legislative Assembly of the Province of Quebec, by the Jewish residents of Montreal, stating that they owned considerable real estate in the Province, and that they had sold considerable land to their fellow-residents; that by the then laws of the Province of Lower Canada, they were deprived of the benefits of public registers to record their births, marriages, and deaths, as a result of which not only they, but the interest of their fellow-citizens

who acquired such immovables were much endangered, and they, therefore, prayed for the incorporation of a religious corporation, with the power for its minister to celebrate marriages, and to perform the public services necessary at births and deaths, to keep registers of births, marriages and deaths, to acquire property for a house of worship, cemetery, and also for the residence of its minister, etc., etc.

This petition was referred to a committee, who reported favourably upon it on December 13th, 1828, when it was ordered to be read a first time, and on December 18th, 1828, for a second time.

This petition, after careful consideration, and upon a favourable report by the Committee of the Legislative Assembly, to whom it had been referred, and after it had been amended by the Legislative Assembly and by the Legislative Council, was finally passed on February 7th, 1829, but upon the report of the Executive Council, was reserved on March 14th, 1829, by Sir James Kemp, who was then the governor.

The Bill was assented to by King George IV on November 30th, 1830, and promulgated on January 30th, 1831, when it became law. By this Bill, which is known as 9 and 10 George IV, Chapter 75, it is provided:

(1) That the Prothonotary of the Court of King's Bench of the Districts of Quebec, Montreal, and Three Rivers, shall open and keep a Register in which every person professing the Jewish religion, residing in the District where the Register is kept, is a British subject, and at least twenty-one years old, may inscribe his name, his age, his profession or occupation, and the place of his residence;

(2) When there are at least fifteen persons thus registered, the Judge of the Court of King's Bench, may on petition of seven of such persons, call a public meeting of the persons who have registered and may designate a Justice of the Peace, to preside over the meeting, and to make a report;

(3) At this meeting those present were to elect five persons from amongst those who were registered as trustees;

(4) These trustees were to elect a President, Secretary, and Treasurer;

(5) The Prothonotary was to enter in the Register the minutes of the meeting, as well as the names of the trustees, who were to remain in office for five years. Replacement of trustees was to be registered in the same manner.

(6) The trustees could acquire in all parts of the District immovable property which was not to exceed five acres in superficies and upon this immovable they were permitted to establish a cemetery, to build a synagogue and residence for the Minister. When these formalities had been complied with the Corporation could keep Registers of Civil Status;

(7) All Ministers of the Jewish religion acting as such in this Province having upon petition first obtained a license to that effect from the Governor or Lieutenant-Governor, or administrator of the Government, could keep a Register (in duplicate) of all marriages, births and deaths at which they officiated, and which they were obliged to register, of any person professing the Jewish religion. The petition had also to be signed by the President and Trustees of the District in which the Rabbi was to officiate. Article 10 of the Act, gives legal authenticity to these registers and extracts from them.

This legislation whilst it is in some respects special for the Jews, is in other respects similar to the legislation under which the Ministers of Protestant denominations, not being of the Church of England, or of the Established Chancery of Scotland, officiated. The above law has not been repealed, and is, therefore, still in effect, although it has fallen into disuse. The status of Jewish Ministers will be dealt with later on.

The Jews in Canada at that time were descendants of Spanish and Portuguese Jews, who had settled in England and Holland, and from there came to the United States and Canada, and under the said Act, official recognition was given to the first congregation which had been established under the name of "SHEARITH ISRAEL", which is still in existence.

The said Act, however, did not confer political rights upon Jews. These were finally secured under the following circumstances, when public opinion was more favourable than in 1808 and 1809.

On July 26th, 1830, Lieutenant-Colonel Yorke, Secretary of Sir James Kemp, wrote Samuel Becancour Hart, grandson of Aaron Hart, and a son of Ezekiel Hart, above mentioned, asking him if he would form part of the new Commission of the Peace for the District of Three Rivers, which was then about to be organized. Hart replied on July 28th, 1830, assenting to this request if it shall please His Excellency, the Administrator of Canada at that time, to command his services.

On October 19th, 1830, Yorke wrote to Hart that Sir James Kemp had laid before the Executive Council of the Province, the list of persons in the new Commission of the Peace, for the District of Three Rivers, in which Hart's name was inserted, but that the Executive Council reported as their opinion that Jews could not take the oath of qualification, and that Hart consequently could not be included in this Commission. The opinion of the Executive Council was concurred in by the Chief Law Officer of the Province, and, in consequence, Hart's name was omitted as a Commissioner or Justice of the Peace.

Upon that, Hart, on February 7th, 1831, presented a petition to the Legislative Assembly, setting forth:

(1) That he was a native of Three Rivers and that he professed the Jewish religion;

(2) That he owns considerable land and property in the Province; that he is descended from Aaron Hart who was a natural born British subject, who came over to Canada from England at the time of its conquest by Great Britain;

(3) That his family had uniformly supported an honourable character as loyal British subjects, and as useful and influential members of the community of Three Rivers;

(4) That the right of holding lands was never disputed to Jews, and that their legal admission to office did not until then become the subject of controversy;

(5) That the disabling laws of England against Jews, in force at that time, had never been introduced into this Province, and, in consequence, Hart goes on to state, that it has become his painful duty to complain to the House of the said acts of the Executive Government of this Province by which all persons professing the Jewish religion are excluded from office in a public manner, which he could not bear in silence, without forfeiting his claim to his own esteem, and to the good opinion of his fellow-subjects, particularly his brethren of the Jewish faith.

The House ordered that this petition be referred to the standing committee on grievances, and that one hundred and fifty (150) copies be printed for use by members of the House. Before that, however, on Jan-

uary 31st, 1831, the Jewish inhabitants presented a petition to the Legislative Assembly of Lower Canada, reading as follows:

> "That the liberal dispositions of the Government of Great Britain, and to its Jews, as evidenced by 13 George II, Chapter 22, and 13 George III, Chapter 25, encouraged them to believe that their religious feelings and principles present no objections to their taking and enjoying any office or place of trust, military or civil, in this Province;
>
> That nevertheless persons professing the Jewish religion have been subject to a system of injurious exclusion, and deprived of those civil rights and capacities which are the common heritage of every British subject in His Majesty's Colonies in America.
>
> Wherefore they prayed that the House take their case into its serious consideration, and afford them such relief in the premises, as in its wisdom shall seem meet."

On March 16th, 1831, a Bill was introduced in the Legislative Assembly, declaring that persons professing the Jewish religion were entitled to all the rights and privileges of the other subjects of His Britannic Majesty in the Province.

The Bill was duly passed by the House and concurred in by the Legislative Council, on the 29th March, 1831, but was reserved on the 31st March, 1831, by John Sewell, Esq., Acting Gentleman Usher of the Black Rod in the absence of the Governor-General. It was assented to on April 12th, 1832, and promulgated on June 15th, 1832, when it became law. This Act known as 1 William IV, Chapter 57, constitutes the Bill of Rights of Jews, if not in Canada at least in the Province of Quebec. In the other provinces of Canada, the political rights of the Jews were never questioned.

This Act reads as follows:

> "WHEREAS doubts have arisen whether persons professing the Jewish religion, are by law entitled to many of the privileges enjoyed by the other subjects of His Majesty within this Province;
>
> BE IT, THEREFORE, DECLARED AND ENACTED by the King's Most Excellent Majesty, by and with the advice and consent of the Legislative Council and Assembly of the Province of Lower Canada, constituted and assembled by virtue of, and under the authority of an act passed in the Parliament of Great Britain, entitled An Act, etc. And it is hereby declared and enacted by the authority aforesaid, that all persons professing the Jewish religion being natural born British subjects, inhabiting and residing in this Province, are entitled, and shall be deemed adjudged and taken to be entitled to the full rights and privileges of the other subjects of His Majesty, his heirs or successors to all intents, constructions and purposes whatsoever, and capable of taking having, or enjoying any office or place of trust within this Province."

The above Act, however, only applied to Jewish natural-born British subjects.

By the Statute 1841, IV Victoria, Chapter 1, Article 3, naturalized persons acquired the right to hold and transmit immovable property from the beginning of their residence in this Province.

The Act IV and V Victoria, Chapter 7, granted to Jews, who became naturalized British subjects, the same privileges which the other subjects of Her Majesty enjoyed in this Province.

Article 24 of the Civil Code, which is general in its terms, confers in Lower Canada, on him who obtains naturalization, all the rights and privileges he would have if he had been born a British subject.

The spirit of the legislation of 1832, was reproduced in the Revised Statutes of Lower Canada, 1859, Chapter 34, Article 7, and in the Revised Statutes of the Province of Quebec 1888, Article 3439, and in the Revised Statutes of the Province of Quebec of 1909, Article 4387, which provide that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, provided the same be not made an excuse for acts of licentiousness, or a justification of practices inconsistent with the peace and safety of the Provinces, are by the constitution and laws of this Province allowed to all of His Majesty's subjects.

So much for the political rights of the Jews in Canada.

After the passing of the Act in 1829, 9-10 George IV, Chapter 75, which has already been referred to, owing to the influx of Jews from Germany and Poland, the Legislature of the Province of Quebec in 1846, by the Act 9 Victoria Chapter 96, also gave to the said Jews the right to constitute themselves into a religious corporation with power to sue and contract, and to possess movable and immovable property, etc., etc., by complying with the provisions of the Act of 1829.

As there were, however, places in the Province of Quebec, where the Jews had not constituted themselves into a religious corporation under the provisions of the Act of 1829, there was consequently nobody who had the right to keep Registers of Civil Status for them. There was also a large number of Jews who did not comply with the provisions of the Act of 1829, who had established synagogues and had Rabbis who were not authorized to keep Registers of Civil Status. To meet these cases the Legislature of the Province of Quebec in 1894 by the Act 57 Victoria, Chapter 44, amended the Civil Code by adding Article 53b which in substance provides:

> "That every person authorized to celebrate marriages or to officiate at burials, and who is not authorized to keep Registers of Civil Status, shall immediately prepare in accordance with the provisions of the Civil Code, a record of every marriage which he celebrates and of every burial at which he presides, and within thirty days after such marriage or burial, forward the same with a solemn declaration attesting the truth thereof, to the Prothonotary of the District in which the marriage was celebrated, or the burial took place."

In view of the decision of the late Mr. Justice Pagnuelo, who decided in the case of Louis Aronson et al, petitioners, 18 Revue Regale, page 55, that a Jewish congregation having been formed in the City of Montreal under the provisions of the Act of 1829, no other congregation could be formed, the Jews in the City of Montreal, as well as in the other parts of the Province who desired to establish new congregations resorted to special acts of the Legislature to incorporate such congregations.

These special acts of the Legislature under which the Jewish congregations of the Province of Quebec are incorporated, all provide that the Rabbi or Minister of the congregation shall be authorized to keep Registers of Civil Status.

Under the Act of 1829, which is still in force, decisions have been rendered by the Superior Court of this Province that Rabbis when they perform marriages act in the capacity of public officers, as well as in their religious capacity, and, as public officers, they have to be British subjects, either natural born or naturalized, and that as Rabbis they are obliged to obtain a license from the Lieutenant-Governor of this Province to perform

the ceremony and to keep Registers of Civil Status; that marriages performed by Rabbis who are not British subjects and who have not obtained such licenses are invalid, and in consequence annulled a number of marriages. As the majority of Rabbis in the City of Montreal were not British subjects and had not obtained such licenses, an Act was passed at the last Session of the Legislature of the Province of Quebec, 15 George V, Chapter 161, validating all such marriages. This Act falls short, however, of the object sought as it applies only to marriages already performed but does not do away with said requirements for the future.

Article 130 of the Quebec Civil Code also formally recognizes the exercise of the Jewish religion in the following terms:

> "The publication of banns of marriage required by Articles 57 and 58 are made in the case of persons belonging to the Jewish religion on three Saturdays or holidays, with reasonable intervals."

In 1863, the Parliament of Canada, by the Act 26 Victoria, Chapter 34, incorporated the Congregation "Anshe Sholom" in Hamilton, Ontario.

Educational Rights of the Jews in the Province of Quebec

Notwithstanding the above legislation, the rights of the Jewish children to attend the schools in the Province of Quebec, are still undecided.

In 1903, in the case of Pinsler v. Protestant Board of School Commissioners of the City of Montreal, 23 S.C. p. 365, it was held that there are no public schools in the Province of Quebec, and that the Jewish children have no right to attend either Protestant or Catholic Schools except as a matter of grace, and subject to such regulations as the School Commissioners might enact.

As a result of this decision, the representatives of the Jewish community and the Protestant community, made an arrangement whereby the Jews were to be considered for school purposes as Protestants. This arrangement was given effect to by the Act 3 Edward VII, Chapter 16, and is now reproduced in the Revised Statutes of the Province of Quebec, Article 3046 et seq, whereby any provisions to the contrary notwithstanding, and in all the municipalities of the Province, persons professing the Jewish religion, shall, for school purposes, be treated in the same manner as Protestants, and for such purposes shall be subject to the same obligations, and shall enjoy the same rights and privileges as the latter; that persons professing the Jewish religion shall pay their school taxes to and for the benefit of the school corporation, which is under the control of the Protestant Committee of the Council of Public Instruction; that the immovable property of Jews is to be entered for taxation purposes on the roll comprising the immovable property of persons who are of the Protestant faith, etc., and that the children of persons professing the Jewish religion, shall have the same right to be educated in the Public Schools of the Province, as Protestant children, and shall be treated in the same manner as Protestants for all school purposes, provided, however, that no pupil of the Jewish religion shall be compelled to read or recite any religious or devotional books, or take part in any religious exercise or devotion, to which the father, or in his default, the mother, or tutor, of such pupil shall object.

This agreement worked satisfactorily for a period of twenty years, when difficulties arose between the Protestants and the Jews with regard to the cost of educating the Jewish children, the Protestants claiming that the taxes from Jewish immovable property were insufficient to meet the cost of educating the Jewish children in their schools, (which difficulty was however satisfactorily solved by legislation in 1923). There were difficulties also with regard to the appointment of Jewish teachers in the schools, the appointment of Jewish School Commissioners and the attempt by the Protestant Board of School Commissioners in the City of Montreal, to separate the Jewish children in their schools from the Protestant children, etc., the Protestants claiming that the large number of Jewish children in their schools with the appointment of Jewish School Commissioners and teachers would affect the Protestant religious character of their schools which was guaranteed to them by the B.N.A. Act of 1867, and that the Legislation of 1903 was in consequence ultra vires of the Legislature of this Province of Quebec.

As a result of the violation by the Protestants of the rights of the Jews under said agreement, some of the Jewish citizens demanded the establishment of a separate Jewish school system. The Government then appointed a Commission to examine into these matters and to bring in a report, as to a proper solution of these difficulties.

The Commission which was composed of three Protestants, three Catholics, and three Jews, could not agree upon a solution.

The Government then submitted to the Court of Appeal of this Province for its opinion, the rights of Jews to have their children attend the Protestant Schools, and their right to hold office as School Commissioners, and the right of the Province to establish separate schools for Jewish children. The Court of Appeal in February 1925 held that the Act of 3 Edward VII, Chapter 16, was ultra vires, in consequence of which the Jewish children have no right to attend either the Protestant Schools or the Catholic Schools in the Province, etc., etc., and also that the Government had no right to establish a separate school system for the Jews. This decision has been appealed to the Supreme Court of Canada, and will undoubtedly form the subject of an appeal to the Privy Council. On account of the peculiar conditions which prevail in the Province of Quebec, it is hard to propound a solution which would be satisfactory to all concerned, viz., Roman Catholics, Protestants and Jews, and it is difficult to foretell what the decision of the Privy Council will be.

In every other Province in Canada, there is a public school system, and these questions have not arisen.

In 1890, the Legislature of the Province of Ontario, by the Act of 53 Victoria, Chapter 74, enacted that all the rights, powers and privileges conferred upon any religious society or congregation of Christians, are extended to any religious society or congregation of Jews professing the Jewish religion, thus putting the Jewish congregations upon the same footing as Christian religious congregations.

The above review of the Legislation in Canada affecting Jews, does not attempt to consider all the Acts passed by the various Legislatures of the different Provinces and by the Dominion Parliaments under the different constitutional régimes which prevailed in Canada up to 1867, nor under the present constitutional régime, namely, the British North American Act since 1867, nor does the present review attempt to consider the Acts mentioned from all view points, as space does not permit me to do so. It shows, however, how long and difficult has been the work of the Jewish pioneers in Canada to obtain our full political, civil and educational rights, and that the work is still not finished, but must be carried on to a successful conclusion.

THE HISTORY OF THE FIRST CANADIAN JEWISH CONGRESS

By H. M. Caiserman, Organizer and General Secretary

THE Canadian Jewish Congress was not a locally isolated movement. Its origin was to be found in the sudden revival and simultaneous organization of the Jewish masses in every part of the world, on practically the same lines, and their decisions and resolutions in spite of the fact that no communication existed between them on account of the War, are practically the same.

The demands of the Poale Zion World Organization, the resolution of the American Jewish Congress, the demands of the Russian Jews, Lithuanian Jews, Ukranian Jews, Galician Jews, the demand of the Jüdisches Nationalrates of Deutch Oesterstaat, the Nationalraat of Prague (Czecho Slovakia), the demand of the Jewish communities in Mähren and Austrian-Silesia, of the National Rath in Bucovina, and of the Hungarian Jews, the resolutions of the Jewish Labor Conference in England and the Jewish Labor Conference in the United States, the demands of the Dutch Jews, Palestinian Jews and Canadian Jews, all bear witness that the motives and ideals that prompted them to their simultaneous organization, originated from the very same desire and understanding of the complex of the Jewish problem and particularly from the desire *of formulating a formidable protest against the crimes and bloodshed perpetrated against their brethren in Poland, Ukrania, Hungary and Roumania;* to advance a political demand *of equal rights in every country* with *national autonomic rights in the newly created countries, including Roumania,* and to give *unqualified approval to the "Balfour Declaration" in respect to a national home for the Jews in Palestine.*

In Canada, the actual convening of the Congress was preceded by two movements, which must be briefly outlined in order to show the forces that prepared the ground for the enthusiastic demand of the Jewish inhabitants of every community in Canada for the holding of a Congress.

The Origin of the Canadian Jewish Alliance

At the beginning of February, 1915, the "Jewish National Workers' Alliance, Branch No. 8 of Montreal, issued a call to all Jewish organizations of Montreal for a conference for the purpose of elaborating plans to help our needy brethren in war stricken Europe. The conference took place Sunday, the 21st of February, 1915; only thirteen organizations responding. Dr. Yehuda Kaufman, representing the Poale Zion Organization presented the following resolution:

> "That we consider this assembly as a preconference; that a great conference embodying all Jewish organizations be called for the distinct purpose of creating a Canadian Jewish organization; to represent and defend all Jewish interests, economic and political which the present happenings have brought to the forefront in Jewish life everywhere, to be named preferably, "Canadian Jewish Alliance."

On the 7th of March, 1915, the first Montreal Conference took place, attended by twenty-five organizations and finally on March 28th, 1915, a second Conference took place attended by seventy-one organizations representing sixteen synagogues, six labor unions, ten sick benefit societies, eighteen loan syndicates, eight cultural, five political organizations and eight charitable societies, representing the great majority of the local Jewish population. They adopted the following resolution:

> "The elected delegates of organizations assembled here today agree wholeheartedly with the resolution adopted by the previous Conference to the effect that a Canadian Jewish Organization be formed to represent and defend all Jewish interests and we declare to stand with our Committee and assist in every way to call a Convention of all Canadian Jews to give effect to the mentioned decision."
>
> "The delegates believe that the 'Canadian Jewish Alliance' thus constituted, will rightly represent Canadian Jewry in its endeavour to co-operate in the movement for rights and freedom for the Jewish people."

The same Conference confirmed Mr. Reuben Brainin as President, Dr. Yehuda Kaufman as Secretary, L. Zucker, Vice-President and to the Executive a number of members, amongst them Messrs. Peter Bercovitch, K.C., Louis Fitch, S. Belkin, D. Solomon, H. M. Caiserman, N. Chaifitz and others.

Characteristic of the idea of a Canadian Jewish Congress was the address which was delivered by the secretary, Dr. Yehuda Kaufman, before the above Conference. Amongst other things he said:

> "The Canadian Jews are citizens of the great British Empire and are therefore in a position to ask their Government to protect the rights of our brethren in Russia and Poland. The Canadian Jews are citizens of a pioneer country with great immigration and colonization possibilities. The Canadian Jews are also by the territorial position of Canada culturally and economically in contact with the Jewish population in the United States of America, and like them we also need and want to formulate on the platform of a Jewish Congress our national revindications to the Peace Conference of the world nations. For the above reasons it is absolutely necessary to hold a convention where Canadian Jewry shall publicly declare itself a national entity and organize for political action."

The appeals of the Montreal Committee made an impression all over the country; committees were soon organized in Glace Bay, London, Ont., Saskatoon, Toronto, Hamilton, Ottawa, Calgary, Chatham, N.B., Brandon, Man., Winnipeg and other communities, all recognizing the Canadian Jewish Alliance. The greatest success of the movement in Ontario and the West was due chiefly to the enthusiastic support of the local press, the Toronto "Journal", Toronto, and the "Israelite" in Winnipeg.

However, the official Zionist Organization, for reasons which will be explained later, and the Montreal Jewish Press, for reasons of its own, commenced an opposition movement against the holding of a Canadian Jewish Congress by organizing on its own initiative and calling a conference of Canadian Jewry for the end of October, 1915. A storm of protest from every part of the country followed and Canadian Jewry was divided in two camps fighting and denouncing each other with a bitterness never experienced before in this country.

The Conference of the labor organizations selected a strong committee composed of Messrs. L. Zucker, A. Ortenberg, H. Herschman, H. M. Caiserman, H.

Barsky, S. Belkin, N. Cheifitz, L. Auerbach, M. Dickstein and others and instructed them to pledge the support of the whole labor movement of Montreal to the movement for a Canadian Jewish Congress; this activity culminated in the holding of a Conference on February 4th, 5th, and 6th in the Oddfellows' Hall, Toronto, Ont., attended by twenty-seven delegates from every part of the country, at which the following important resolutions were adopted:

> "In view of the fact that Canadian Jewry has at present serious responsibilities towards meeting the social, political and economic needs of our war suffering brethren, the twenty-seven delegates to the Conference of the Canadian Jewish Alliance duly elected and representing about two hundred organizations of all classes of the Jewish population in this country, assembled in the Oddfellows' Hall, Toronto, today, Sunday the 6th of February, 1916, decided as follows:
>
> That a Canadian Jewish Congress be called with the following order of the day:
>
> (1) How together with world Jewry to secure Jewish representation to the Peace Conference.
> (2) Which demands we shall present through our representatives to the great Tribunal of nations.
> (3) How to communicate with the Jews of the British Empire and together intervene that the Imperial Government supports our revindications before the Peace Conference.
> (4) What nature of economic and political assistance can we give to our war suffering brethren?
> (5) How far can we hope to secure the sympathy and assistance of the Canadian Government, and the ways and means how to approach our Government."

Soon after this conference and after the departure from Canada of Mr. Reuben Brainin and Dr. Yehuda Kaufman, the Canadian Jewish Alliance divided its activities into two distinct departments, the Relief Department, headed by Messrs. L. Auerbach, S. Belkin and Z. Reizler and the Congress Committee under Chairmanship of Mr. Peter Bercovitch of Montreal, President, and Dr. Ortenburg and S. Belkin, Secretaries. Due to general apathy, however, the activity of this Congress Committee practically ceased to function, thus closing the chapter of the first movement for a democratic Jewish Congress in Canada.

The Second Movement

The first Canadian Jewish Conference organized in opposition to the movement for a democratically elected Canadian Jewish Congress, took place on Sunday, Nov. 14th, 1915, in the Gayety Theatre, Montreal. Zionist delegates from all over the country were present. Amongst many prominent Jews, Michael Hirsch, D. S. Friedman and others never identified with the Jewish National Movement, were also present. Justice Brandeis, Dr. Schmarya Levin and Hon. A. Meighen, then Solicitor General for the Dominion, were specially invited to add authority and color to this first Canadian Jewish Conference, "very representative indeed," but certainly not representative in the least of the Jewish masses of the Dominion.

The Conference was presided over by Mr. Clarence de Sola and dealing with the scope of this Conference he said:

> "And now as to the reasons for the calling of this Conference—why has it been summoned and what is its object?"
>
> "The world is at present being convulsed by a terrible war, a war that is carrying disaster and ruin to some of the fairest lands of Europe—a war that is bringing misery, desolation, death to untold numbers. It is the misfortune of fully six million Jews to live in the country in which the bloodiest contests of the war have been taking place and the calamities and horrors they have suffered in consequence are indescribable."
>
> "But a time will come when the war will terminate and when the plenipotentiaries of the belligerents will meet to arrange the conditions of peace. We have been assured by our own British Government and by the representatives of its Allies that one of the essential conditions of peace will be the safe-guarding of the interests of all the smaller races of the world and guaranteeing of even the weakest nation against any act of aggressions or injustice in the future. Surely then, a people who has suffered so much in the past as the Hebrews, will have a special claim to be heard at the peace congress and will have an unquestionable right to ask that the disabilities under which they have labored in some countries in the past should be removed and that a clause in the treaty shall prescribe that the Jews be granted in all lands exactly the same rights and exactly the same privileges as all other free people. We can ask for no more, we should ask for no less. We know that there will be gathered around the Peace Congress Board many whose love for freedom and justice is such that we may rely upon their co-operation. We are confident that those who will dominate will be the representatives of Britain and her Allies, who have been fighting this war purely for the sake of upholding the principles of justice and right, wholly in defence of those great principles of civilizations upon which the whole fabric of society rests. We firmly believe that Britain will win this war, we know that she must win, for her fight is a fight for right—right is might, and therefore we fully believe that when the plenipotentiaries draw up the articles of peace it will be Britain and her Allies that will have the dominating voice, that will decide what are to be the terms of peace. Feeling this, convinced of this, we can rest confident that the spirit of justice and equality, the spirit of righteousness and fairness will govern that Conference and that the promise made by Britain's Prime Minister that the sword will not be sheathed until the rights of every small nation have been secured will be fulfilled by the latter. We therefore are justified in having the strongest hopes that when we go before the Peace Conference with a demand that justice be done to the Jew, our pleading will not be in vain. But in order that our demand be brought before the Peace plenipotentiaries, it is clearly necessary that steps be taken by ourselves to *organize and have representatives appointed who will be able to plead on our behalf when the great conference of the nations is held*, and although it may seem to be rather premature yet to speak of the terms of peace, as the war may yet last a long while, nevertheless we feel that we should

not wait until the termination of the war to organize, but that we should begin to act now so that we shall have the necessary executive body ready to cope with the situation when the time arrives, and prepared with a programme that will fully represent our views. Moreover, we know full well that the voice of Canadian Jewry will have to be united to the voice of the Jews of other lands in order to be heard. We shall therefore have to take measures to co-operate with the representative Jewish bodies of other parts of the world, except, of course, those who are citizens of countries that are in conflict with our Empire. In order to arrange this co-operation it will be necessary for us to select a thoroughly representative committee in addition to formulating the programme of those things which we believe that the Jewish people should demand of the Peace Congress. It is suggested that this Conference organize a Committee or executive body to carry out its behests and undertake the work of giving course for its decisions."

I have reproduced the entire address in order to demonstrate that although the two movements had such striking similarity of purpose, the two parties could not reach a common understanding.

At the same Conference that excellent Jew and true Canadian, Mr. Lyon Cohen (who was destined to play such an important role in the Congress movement) moved the following resolution which was seconded by Mr. S. W. Jacobs:

"Resolved that this Conference, recognizing the benefits of the full rights of citizenship enjoyed by our brethren with all the peoples under the flag of the British Empire, voices the prayer that the time may not be far distant when our co-religionists in every land wherever they may be, shall be accorded those same rights of equality and justice which are the prerogatives of all mankind."

Apparently Mr. Lyon Cohen at that time was still thinking in "emancipation" terms, because national rights, even for the European Jews, were not mentioned.

In spite of the fact that the Executive Committee of the Conference of Canadian Jews was composed of such prominent citizens as Clarence de Sola, Lyon Cohen, Michael Hirsch, S. W. Jacobs, Louis Lewis, J. S. Leo, Maxwell Goldstein, Rabbis Abramowitz, de Sola, Nathan Gordon and H. Cohen; L. Fitch, D. S. Friedman, Mark Workman and J. Levinson, with representatives from Ottawa, Winnipeg, Hamilton, St. John, Vancouver, Calgary, Edmonton, Saskatoon and Regina, it ceased to exist as soon as the Conference adjourned its deliberations, except, *for its excellent relief activity;* and while the whole Jewry, in every corner of the world was fermented by a spirit of organization, Canadian Jewish representatives, bitterly divided after exhausting all their energy in sterile controversies, after disappointing the Jewish masses, were responsible for the general apathy which followed for about one and a half years, a time in which no reorganization was possible.

Summing up the foregoing, we realize that the "Canadian Jewish Congress" was the outcome of two opposing movements lead by two important factions of the Canadian Jewish population, who nevertheless believed wholeheartedly in the necessity of an organized and "responsible" Jewish representation, to deal in the name of Canadian Jewry with the extraordinary problems which had arisen from the War, and were affecting Jewish life everywhere.

One movement headed by the veteran Hebrew writer, Reuben Brainin and his daily paper, "Der Weg" and the brilliant scholar, Dr. Yehuda Kaufman, representing organized Jewish Labor, the Poale Zion and their followers in the country, the non-political Jewish masses, and the Nationalist progressive elements, also the Toronto and Winnipeg Jewish Press; and the other, conducted by the Zionist Federation of Canada, with the aid of the Montreal Jewish Press and a number of influential orthodox and reformed Jews. One demanding a Canadian Jewish Congress democratically elected with a wide open national platform, the other, working for a Jewish Conference, called in the usual manner with an "emancipation" platform for their unfortunate brethren in the European countries, with the inevitable result *that no one acquired the mandate to speak in the name of an organized Canadian Jewry* and with the sadder result, that the energy and enthusiasm of the Jewish masses had been spent without a purpose, and that instead of unity, bitterness and distrust between the factions made any congress activity impossible. In addition to this, the daily newspaper of Mr. Brainin, "Der Weg", ceased to appear. Mr. Brainin and Dr. Yehuda Kaufman left Canada, and while the European Relief Departments of the two factions continued to do splendid work, the movements for a Congress ceased to exist by a process of exhaustion for about one and a half years.

The renewed agitation for the "American Jewish Congress", the preparations for democratic elections of delegates to same, exercised a strong influence on the Canadian Jewish population in favor of a Congress, for the purpose not only of creating a true Canadian Jewish representation, but also for introducing the demands and principles for which Canadian Jewry stood.

The results of the elections to the A.J.C. were announced showing a democratic representation of all classes of Jews elected by popular ballot of nearly half a million votes. Such tremendous manifestation did not fail to strongly influence the mind of Canadian Jewry. The Poale Zion Organization in Western Canada with the aid of its local press and others, conducted there, in consequence, a spectacular campaign for the idea of the Congress; in Toronto, the local Jewish Daily did the same. The revival of the Congress idea in every Jewish community resulted with such impetus that it only needed the individual or group of individuals to utilize this splendid Jewish enthusiasm in a practical manner.

The Montreal Jewish Press could not escape such influence and the change of heart of the "Canada Adler" and the "Canadian Jewish Chronicle" was such that the first week in November, 1918, Mr. H. Wolofsky, the publisher of the two papers, called a meeting which was attended chiefly by individuals heretofore opposed to the calling of a Canadian Jewish Congress, where they constituted themselves in a "Congress Committee." Neither the Zionist Federation of Canada nor the numerous elements representing the Congress idea, responded to this meeting. The change in the attitude of Mr. H. Wolofsky and his publication became more evident when in the "Canadian Jewish Chronicle" of November 15th, we read the following editorial:

"We are glad to note that Canadian Jews are about to fall into line with progressive Jews of other countries in the matter of organizing a Jewish Congress to deal with the many Jewish questions that have arisen during the War, as well as with those that are bound to arise on the establishment of peace."

A week later, on November 22nd, 1918, an editorial

in the same paper on "A Congress of all Canadian Jews" concludes as follows:

> "Whatever may be the manner of having the Jewish case presented to the "Peace Tribunal" the issue we cannot doubt; hence the necessity and value of summoning at the earliest possible moment Jewish Congresses wherever feasible and in Canada, where the question of immigration will demand our earnest attention, only a Congress will meet the requirements of the situation."

At this time the constituted Congress Committee appointed representatives to greet and attend the American Jewish Congress, and knowing the sentiment in the country, the splendid attitude of the Jewish Press in Toronto and Winnipeg, also the effective help which the two publications in Montreal, the "Adler" and the "Chronicle" could lend to a successful organization of the Congress, the writer took advantage of a meeting called by the named "Congress Committee" which took place on Wednesday, December 25th, 1918, in the "Labour Temple", Montreal and asked to be permitted to attend same. I found that outside of Mr. H. Wolofsky, Mr. Peter Bercovitch, K.C., and a few representatives of political organizations, but few were present. None of the important organizations of Montreal were represented. I therefore urged that the Zionist Organization of Canada, the whole Jewish Press, the labour unions, the synagogues, loan syndicates and other economic and cultural organizations be interested in the movement, because, without their aid and participation, no Canadian Jewish Congress was possible; also that the present "Congress Committee" regard itself a temporary committee. I was elected assistant Secretary of the Provisional Congress Committee and was given free hand to organize our community in the manner which I have outlined. It was the expressed wish of the meeting that a Congress of Canadian Jews should be held not later than three months later. It was asked that the date of the organization Conference be chosen two weeks after the Zionist Convention, for it was hoped that the newly-elected Council of the Federation would realize the advisability of calling a Congress and be prepared to take part in the organization of it.



H. M. CAISERMAN

In order to understand the point of view of the Zionist Organization, I reprint the following polemical letter of Mr. Leon Goldman, then the Chairman of the Zionist Bureau, which was published on December 27th, 1918, in the" Canadian Jewish Chronicle" and which does not need any comment.

"In an article in your issue of the 15th inst., headed "The Congress question in Canada," you stated that Canadian Jewry is divided into factions on the Congress question, and that these factions seem to be pulling in opposite directions, and that it is deplorable that we have not been able to have concerted action in Canada. One would naturally imagine that since you express regret at anything that tends to division on this subject, you would at least pursue a course tending towards union and good feeling, but far from doing this you, on the contrary, immediately afterwards indulge in an utterly unwarranted and unjustifiable attack on the Zionist Federation, an attack which can only have the tendency of antagonizing the Zionist Federation and creating division where previously no division existed. Your action in making unfriendly and unjust attacks on the Federation certainly greatly belies your pretension that you are for peace and harmony. An examination of the actual facts will further show how utterly unfair are these attacks on the Zionist Federation. The true facts are as follows:—

A representative of the Congress Committee called on a representative of our Executive and stated that a certain Congress Committee had been formed, and asked whether the Zionist Federation would be willing to appoint a committee simply to watch the Congress question, and, if later on, the Zionist Committee should think that the opportune moment had arrived, they would then co-operate with the Congress Committee. In reply to this request the representative of the Congress Committee was distinctly informed that the Executive of the Zionist Federation had strong reasons for abstaining from taking any official part in organizing a Congress until after the signing of the treaty of peace, and he was given clearly to understand that negotiations that were at present being carried on with European Governments by the Zionists were of too delicate a nature to admit of the Zionists running the risk of jeopardizing their position by being compromised by possibly inimical or unwise resolutions that might be passed at the Congress. The representative of the Congress Committee quite concurred in the views expressed by the representative of the Executive of the Federation and was perfectly satisfied that a Committee of Zionists should be appointed to watch events but to take no definite action until after the signing of the peace treaty. A resolution was then drawn up embodying this idea and passed unanimously by the Council of the Federation.

These facts show clearly that, far from being guilty of any unfriendly action towards the Congress Committee, the Zionist Federation acted in a manner that was cordially friendly.

But, in addition to the fact that the Zionist Executive showed itself well disposed to the representative of the Congress Committee, I would ask why it is that you particularly single out the Zionist for attack and abuse in connection with the Congress question more than any other Jewish body. Let me point out to you that the Zionist movement was organized simply for the purpose of securing for the Jewish people a publicly recognized and legally secured home in Palestine. It was not organized for the purpose of meddling in local politics or local affairs. Now, the proposed Congress can only rightly occupy itself with those affairs which do not come within the Zionists' programme, for if the proposed Congress is to interfere in those affairs which pertain specially to the Zionist movement, then, with all due deference to the Congress organizers, we Zionists would resent their interfering with us in that work which is peculiarly our own province. To put it mildly, it would be a piece of pretty cool presumption for any party of men to come at this late date to us Zionists and tell us that we are to stand aside and allow them to do our work, or that would presume to tell us that we are to hand the reins over to them just when, after twenty-one years of hard work, we are finally accomplishing our task of regaining Palestine as the national home of the Jews. We Zionists have accomplished that work without the help of the men who are now beginning to agitate for a Congress and it certainly would be rather

a rich joke for us to hand over negotiations just as they are reaching their final stage of successful attainment.

If, on the other hand, the Congress Committee desires to organize a Congress for those questions which are outside the Zionists' programme, then, in Heaven's name, why should the Zionists be attacked for not doing that which is outside the Zionists' programme? The fact is that it looks very much as though you realized (in spite of your attacks on the Zionists as being incapables, who do nothing,) that they are a really capable body that carry out successfully what they undertake, and that in spite of your abuse you have to look to them every time anything is to be done outside the narrow limits of your local communal work.

Your attack on the Zionist Organization as to its being afraid to put its popularity to the test is as spiteful as it is ludicrous. We fought for Zionism for twenty-one years, and were not in the least discouraged in the early stages of the movement when the local Montreal Jewish paper, as well as every Jewish paper in America abused us and attacked us insistently. We were not in the slightest degree disturbed by these attacks, and we carried our movement forward triumphantly and made our organization popular in spite of such newspapers and certainly not through their help. We have no misgivings now as to the success of our work even though faced by the opposition of your paper. You sneer at what you style our "deplorable lack of activity." It is really strange how long a time it has taken you to find out that we are guilty of inactivity! Looking through the numbers of your papers for many years back we find that your paper, up to the present date, always had words of laudation and praise for our activity; in fact at times you found it difficult to have space enough to describe our activities."

Having assumed such important responsibilities, I realized that success or failure depended on my ability to reconcile the three important groups of Canadian Jewry, namely, the Labour Movement, the Zionist Organization, and the wealthy community of which a great majority, like the majority of the organized Labour movement at the time, were antagonistic to any Jewish national programme. The enthusiastic response of the Poale Zion Organization and the extraordinary amount of energy and agitation which they put forth were responsible for the enlisting of the entire Canadian Jewish Labour movement.

The activities of men like S. Belkin and L. Zucker in Montreal; A. Rhinewine and A. M. Kirschenbaum in Toronto; M. Hyman, B. Sheps, I. Hestrin and J. Cherniak in Winnipeg, and others in different other localities cannot be overestimated. On the other hand the great help of Mr. H. Wolofsky and Mr. A. J. Frieman of Ottawa was responsible for the decisions of the Zionist Convention to finally participate in this new movement for a Canadian Jewish Congress. The few conferences which followed in Montreal soon revealed the personality which could not only interest the wealthy community but also lead the entire movement. This was Mr. Lyon Cohen. The conference which will remain historic in the movement for a Canadian Jewish Congress was the one held on the 26th of January, 1919, in the Baron de Hirsch Institute, which was attended by one hundred and twenty-five local organizations, thus uniting for the first time in the history of our community about ninety-five percent of the Jewish population in the city. This Conference formally recognized the necessity for holding a Canadian Jewish Congress and elected a committee of forty, representing every shade of Jewish opinion in our Dominion, instructing it to co-operate with representatives in other parts of the country and bring about, as soon as possible, the convening of the Congress. The following were the recommendations of this Conference:

Principles and Date of Election

(1) Every large Jewish community in the Dominion should be divided into districts of seven hundred and fifty souls each and each district to have the right to elect one delegate to the Jewish Congress. In small Jewish communities, one hundred souls are entitled to elect one delegate to the Jewish Congress.

(2) The modus of election shall be direct, secret and conducted on the principle of proportional representation.

(3) Every Jew and Jewess of respectable character eighteen years of age and over, without further qualifications upon payment of a tax of ten cents, had the right to elect and be elected.

(4) The date of election shall be March 2nd, 1919, for every Jewish community in the Dominion.

(5) A central fund as suggested by the Winnipeg Congress Committee shall be raised for covering the expenses of the Congress and for delegates' fare.

The Conference also instructed the Committee of Forty, elected from its midst, to see to it that the following fundamental principles be incorporated in the agenda of the Congress.

(1) The question of a Jewish National Home in Palestine.

(2) The demand for Jewish national rights for all Jews where they live in compact masses and also to demand for the Jews equal rights with the minorities in this country.

(3) To affiliate the Canadian Jewish Congress as a part of the world Jewish Congress if such will be organized.

(4) To discuss the question of constructive relief for the Jewish war sufferers in every country and co-operate with the existing relief committees.

(5) To designate ways and means to help Jewish immigration to Canada, co-operating with the Canadian Labour Movement.

The Committee of Forty accepted many of these recommendations and changed others as follows:

Date, Place & Executive of the Congress

(1) That a Canadian Jewish Congress be held in Montreal as it is the largest and oldest Jewish centre in the Dominion.

(2) That it is resolved that the Canadian Jewish Congress shall convene on March 16th, 1919.

(3) That Canada shall be divided into three territorial districts, namely, Montreal, Toronto and Winnipeg, and that the respective committees shall supervise the organizations in their districts.

(4) That the Dominion executive for the Congress movement shall be composed of five delegates from each district and have its headquarters in Montreal.

(5) That the Montreal territory shall have the right to elect eighty delegates to the Congress; the Toronto district, seventy delegates; and the Western district, fifty delegates. All other recommendations of the Conference have been approved.

What took place in Montreal, took place with similar enthusiasm in Ontario and the West. The Conferences held in those territories arrived at similar conclusions as to the fundamental principles which were to govern the agenda of the Congress. In order to unify these decisions, a conference took place in the Zionist Headquarters, Toronto, with representatives from Montreal, Winnipeg, Toronto, Hamilton, London, Kitchener, Englehart, Peterboro, St. Catharines, Niagara Falls and Parry Sound. In a spirit of good will and enthusiasm never excelled, practically all decisions of

the Montreal executive were approved. The dates of election of the delegates to the Congress were fixed as the second and third of March. It was also decided that in addition to the two hundred elected delegates, ten mandates be granted to the Jewish National organizations of the Dominion; thus allowing every shade of opinion in Canadian Jewry to have its voice heard in the Congress. The method of election evolved by Mr. S. Belkin and the 16th of March as the date of the Congress were approved so that the whole machinery of the Congress was at last in perfect working condition.

The Committee of Forty in Montreal was given full power to work out the other details of the agenda as the Congress was to take place in Montreal. Thus the Committee of Forty became, through its executive, the active national executive of the Jewish Congress.

The Directors of the Maimonides Club were kind enough to place at the disposal of the national executive all their very comfortable rooms where committees and sub-committees of the Congress met daily and discussed and accomplished the very numerous details that such an undertaking required.

One of the most important problems which faced the Committee was the selection of a presiding officer capable of conducting such complicated deliberations and be acceptable to the different parties of the Congress. The writer prides himself in having been the first to approach Mr. Lyon Cohen; his unfailing good humor, his keen desire for fair play, his toleration and respect for the views of others, as well as his intelligent grasp of the vital aspects of every problem presented, made him an ideal chairman for a gathering composed of such a mixed element as was the Congress. And while Mr. Lyon Cohen was not hitherto connected with any movement which was considering Jewish national rights as a fundamental principle, he did not fail to realize that a Canadian Jewish Congress was not only the most representative movement in which Canadian Jewry had ever participated but also appreciated the potential value of the Congress as a unifying factor for Canadian Jewry. He wholeheartedly accepted the invitation to join the forces of the Congress and accept its presidency if same be offered to him. He was then unanimously elected Chairman of the National Executive of the Congress Committee. His adherence to the Congress influenced the majority of the wealthy community to also join the Congress.

The elections which took place on the second and third of March simultaneously all over Canada was an extraordinary manifestation of Jewish interest. The following secret ballots were cast:

Montreal	7182	Votes
Toronto	6741	"
Winnipeg	3481	"
Western Canada	2462	"
Ontario	3000	"
Province of Quebec	2000	"
Total	24866	

These votes do not include the votes of delegates elected by acclamation. These thousands of votes cast, meant that nearly every grown up Jewish person, resident in Canada, participated in the elections of the Congress; thus giving to it an authority that no other Jewish organization had ever enjoyed.

Mr. H. Wolofsky, Treasurer of the Congress Committee, personally, with his two publications, the "Canadian Jewish Chronicle" and the "Canada Adler" gave to the decisions of the Congress committee every possible enthusiastic publicity and together with the other publications in Canada and thousands of leaflets and pamphlets distributed all over the country secured for the Congress an extraordinary publicity; thus concentrating the attention of the whole Canadian Jewry on its deliberations. The Labour group, by the enthusiastic participation of its representatives, Mr. Hershman, A. Parnass S. Belkin, L. Zucker, J. Shubert and others, not only enlarged with interesting details the agenda of the Congress, but also carried out the work connected with the decisions of the National Executive.

The First Canadian Jewish Congress

Montreal, March 16, 1919. Monument Nationale, 3.00 o'clock. On the afternoon of Sunday, March 16th, the large auditorium of the "Monument Nationale" was overfilled with over two hundred delegates arriving from all points in Canada; from St. John to Vancouver, and over two thousand five hundred visitors. The auditorium was fittingly decorated with British, Canadian and Jewish flags—the orchestra played—an air of joyful expectancy and subdued enthusiasm filled the spacious hall. The curtain rose and the eyes beheld a compact group of school children, boys and girls, dressed in blue and white. Behind them were seen the figures of men about to take a leading part in the deliberations of the Congress.

Rabbi Hirsch Cohen, one of the most devoted workers of the Congress Committee, offered the opening prayer in Hebrew: his concluding sentence, "L'Shono-Hazeh—b'yirusholaim" (this year in Jerusalem) was drowned in a storm of applause.

Mr. Lyon Cohen, Chairman of the National Executive Committee of the Canadian Jewish Congress, read the opening address as follows:

"It is indeed a privilege which I do not esteem lightly, to have been invited by the Organizing Committee to open the Congress, the first general representative conference of Canadian Jews.

My first duty, as well as my great pleasure and privilege, will be to extend a most hearty welcome to the distinguished guests who have honored us with their presence, as well as to all those delegates who have assembled here to-day, many of whom, at much trouble and sacrifice, have travelled distances to be able to assist in the deliberations for which this Congress was called.

We, who represent the City of Montreal, want to express to our fellow-delegates from all over Canada, our appreciation of the compliment which has been paid to our city by making it the seat and meeting place of the First Conference of all Canadian Jewry.

My friends, I regard this as a most auspicious event. It is a marvellous fact that the Congress idea was born simultaneously both here and in the United States. The awakened consciousness of our people everywhere, has been insistent in its demands. Spontaneously from various parts of the country, the idea emerged and all classes of Jewry were obliged to answer the call to discuss our common problems. Figuratively speaking, it means the realization of the prophet Ezekiel's vision of the dead bones come to life again.

Some misgivings have, nevertheless, been voiced regarding the movement; the fear having been expressed in some parts that a Canadian Jewish Congress would create an erroneous impression as regards the loyalty of the Jew. I believe that our loyalty to Canada and Great Britain, to King and Country, cannot be questioned. Abundant evidence of that loyalty has been shown on many occasions and particularly by the great sacrifices which we have made in common with all sections of the community, in the Great War which is happily terminated.

It is to be regretted, that in an age of so-called enlightenment and civilization, constant vigilance is still the price of security against interference and abridgment of that human equality which ought to be the basic

principle of any form of social organization. It is, nevertheless, true that Jewish rights must still be defended in various parts of the world, and that organizations have to be brought into existence for this purpose.

I do not desire to anticipate the action of this assembly, but I feel that I might, without encroaching upon your prerogatives, indicate some of my own views concerning the importance and opportunity of this gathering.

We want to protest, from the bottom of our souls, against the inhuman conditions which are being imposed upon our brothers and sisters in some of the eastern countries of Europe. Their unfortunate plight cries out to Heaven in the name of civilization and humanity for help. This Congress must, in no uncertain terms, express its horror at the outrage perpetrated and lay our appeal before the Peace Conference for redress. Our silence would mean acquiescence, in the words of the scriptures—"Loh sa-moid al dom re-acho", "Thou shalt not remain indifferent to the blood of thy fellowmen."

Hundreds of thousands, I fear millions, of our brethren in the war-affected countries are now suffering hunger, yes, even dying of starvation. Their condition is most indescribably pitiful. We owe them material assistance; we who have escaped the terrible calamity which has befallen them. This Congress must take means to give practical aid to all those agencies which have for their purpose, the relief of war sufferers. We must strengthen their hands in order that their work may be done in the best possible manner. This Congress is capable of much good in this direction and must use its fullest powers for the raising of large sums, to alleviate in a small degree their sufferings, and re-establish those of them who have escaped with their lives.

The political, religious and civil emancipation of Jews in those countries where such rights are denied them, claims our whole-souled support. It is our duty to express our unalterable faith in the righteousness of their cause.

The most ingenious systems which might be conceived have been devised to torture and humiliate our people in those countries. Every privilege accorded to human beings to develop themselves has been denied them. Their physical and mental growth has been impeded. The Peace Conference must be appealed to, to incorporate in the Charter of the new World Federation, and as a basis of its very existence religious, political and civil equality for all peoples, and for Jews equal rights with other nationalities, rights which must be written into the charters of the nations in language which will be subject to no equivocation.

These are principles, the justice of which cannot be questioned and which we will continue to contend for until they are established, and for which we ought to be prepared, if necessary, to make any sacrifice.

There seems to be at this time, due largely to the promises of the proposed League of Nations, a rejuvenation of national consciousness everywhere. Nations which had hitherto been considered submerged, and even dead, have suddenly awakened to new possibilities. They have experienced new hope. A preponderating majority of our people believe that the time has now arrived to realize our two-thousand-year-old yearning to regain our national homeland—Palestine.

We Canadian Jews are no less inspired by the same feelings. One of the most important of the aims of this Congress is therefore, to raise our voice for Palestine. While its future is no longer in doubt, since we have the endorsation of the British Government, we Canadian Jews must endorse and give expression to our support of this highest Jewish national aspiration. We ought, at the same time, to express the gratitude of all Canadian Jews to His Majesty, King George V., for the lead which has been taken by his Government in the form of the Balfour Declaration. This Declaration has filled Jewish hearts the world over, with unbounded joy, and this Congress ought, therefore, to give expression to these sentiments which to-day fill the breasts of a united Canadian Jewry.

In line with the spirit of progress and enlightenment which has always animated the hearts of the Jewish people, resolutions having for their aim the amelioration of the conditions of mankind in its various aspects along constitutional lines, will no doubt be introduced and be deliberated upon, and I hope that the effect of such action will indeed accrue to the everlasting glory of this Congress.

It is a coincidence that this Congress opens on the historic Jewish Festival of Purim, which commemorates the deliverance of our ancestors from the perfidious scheming of the enemy Haman. We hope that history will continue to repeat itself, and that the modern Hamans, in the shape of the leaders of pogroms and antisemitic agitations will suffer the fate of their ancient prototype.

My friends, I have taken the liberty of presenting to you an outline of the aims and hopes of the Congress. In the measure of the greatness of these aims will be the responsibility for everything which shall be said and done during the course of your deliberations. We must accomplish the sacred task which we have undertaken, with the greatest of care, bearing constantly in mind that the honor of Canadian Jews is in our hands.

Past generations teach us prudence, and the future will study our words and deliberations, and will praise or blame us accordingly. I, therefore, want to ask you to be guarded in your counsels, and trust that you may not undertake nor attempt anything which is beyond our province, and which, if done, might give false impressions regarding us. We Jews must do everything in our power to promote friendship in order to hasten the day foretold by your prophets, "of the fatherhood of God and the brotherhood of man."

I trust that this great assemblage will be able to fulfil the aims for which it is convoked, and that the Jewish people throughout the world will be happier and better as a result of our work. May we be equal to the task which we have taken upon ourselves and may we have the blessing of the God of Israel upon our proceedings.

Fellow-delegates, I earnestly hope that unity and harmony, and respect for each other's ideas will be the spirit which will prevail during the sessions of the Congress, and which will guide you in your deliberations.

Full of confidence that you all realize the sacred trust that this great moment imposes upon you, I declare the First Canadian Jewish Congress open for the transaction of its business."

Rabbi A. Abramowitz followed and easily won over the audience by his masterful address of welcome which ended thus:

> "Shall that Jewish voice speak only on this occasion, or shall we by making the Congress a permanent institution enable that voice to speak again and on other important occasions? To this answer is the dictum of our sages. What is convoked in the name of heaven, with an honest purpose and for a worthy object, will already perpetuate itself, without assistance from without. So if in this Congress we shall display honest zeal and lofty idealism, if we shall conduct our discussions with dignity, tact and the true spirit of brotherly love; and if in the results achieved Jewish unity will have been strengthened and the weal of our people promoted, then need we have no fear but

what this Congress will be perpetuated as a worthy institution. It is to such a Congress which I trust will thus worthily express the dignified will and noble aspiration of the Jewish people, that I to-day have the pleasure of welcoming you. May our deliberations be guided by the highest wisdom. May we all carry away with us a spark of that Jewish idealism that will make us better sons and daughters of our people. May our efforts be so blessed that they make for greater weal of Israel.

To those of you who are near and to those of you who are far, to all of you I give and let us give one another the old Jewish welcome of 'Sholem'."

The Chairman then called upon the father of the Canadian Jewish Congress, the Hebrew scholar, Mr. Reuben Brainin.

In a deliberate manner, Mr. Brainin outlined the history of the Congress movement; its reasons for existing and its possibilities; congratulating the sponsors of the Canadian Jewish Congress and expressing his conviction that its labours will justify it.

Mr. Peter Bercovitch and Clarence de Sola also spoke after which the Chairman appointed the credential committee, consisting of delegates;—Messrs. B. Sheps, Winnipeg; J. Kivenko, Montreal; M. D. Davis, Toronto; also the Nomination Committee composed as follows;—Messrs. S. Koldofsky and M. Goldstick, Toronto; L. Goldman, L. Zucker, K. Kivenko, J. Buckner of Montreal; M. J. Finkelstein and H. L. Weidman, Winnipeg; E. Levy, Regina; and J. Cherniak, Winnipeg.

Dr. Chaim Zhitlowsky, the noted Jewish philosopher, followed and in a masterful address, described the unbearable conditions of the Jews throughout the world and the necessity for Jewish solidarity, and concluded amid a genuine ovation.

Second Session of the Congress, Auditorium Hall

Monday, March 17th, 1919, 10.00 A.M. Mr. Lyon Cohen, Chairman of the National Executive Committee, occupied the chair. After a few introductory remarks the Chairman called upon representative B. Sheps, Chairman of the Credential Committee. Mr. B. Sheps reported as follows:

"There are in all 209 representatives sitting at this Congress from the following constituencies:

Winnipeg	20	
Western points	23	
Total for Western Canada		43
Toronto	40	
Ottawa	4	
Hamilton	5	
District of Ontario	16	
Total for Ontario District		65
Montreal	72	
District of Quebec	14	
Total for Quebec District		86
Special Representatives:		
Mizrachi Organizations	5	
Zionist Organizations	5	
Nat. Socialist Group	5	
Total	—	15
Grand Total		209

Mr. M. J. Finkelstein, Winnipeg, Chairman of the Nomination Committee, declared that his Committee had unanimously agreed on the following nominees:—Permanent Chairman, Lyon Cohen; Vice Chairmen, Peter Bercovitch, M. Goldstick, Louis Fitch, M. J. Finkelstein; English Secretary, H. E. Wilder; Yiddish Secretary, H. Hershman; Hebrew Secretary, B. Weiner.

Arriving at the Committee of the Palestine Resolution, there followed considerable debate. Strong objection being raised by the extreme left wing on account of the lack of representation on this committee by their group. A motion finally prevailed that the Nomination Committee reconsider the personnel of this Committee.

Third Session of the Congress

Monday March 17th, 1919, 3.30 P.M. Mr. Lyon Cohen in the chair. The report of the Nomination Committee accepting the personnel of the Committee on Palestine having been adopted, the Chairman declared the following officers duly elected for the duration of the Congress:—

President, Lyon Cohen, Montreal; Vice-Presidents, Peter Bercovitch, Montreal, M. Goldstick, Toronto, A. J. Freiman, Ottawa; Secretaries, H. E. Wilder (English), Winnipeg; B. M. Weiner (Hebrew), Montreal; H. Hershman (Yiddish), Montreal.

The Committee on General Resolutions whose function it shall be to co-ordinate the various resolutions submitted by the Special Resolution Committee and bring them in approved form before the Congress:—Mr. Nathan, Montreal; Mr. M. Steinkopf, Winnipeg; Mr. Marcus Hyman, Winnipeg; Mr. A. Garber, Mr. B. Ginsberg and Mr. M. Gelber, Toronto.

Regret was expressed that the Secretary, Mr. H. M. Caiserman, who had so faithfully carried on his work up until then, was leaving his seat and a motion was unanimously adopted expressing hearty thanks for his untiring and faithful service.

The newly elected officers took their respective seats. A method of procedure was adopted on the agenda of the Congress that every resolution on an important question of principle was preceded by a thorough lecture on the subject.

Mr. Fitch's address dealing with the historic, political and practical problems of Palestine was attentively followed and often punctuated with applause and ended amidst sustained ovation.

A second address on the order of the day was given by Rabbi J. Gordon, Toronto, on a five day work week. The advanced ideas expressed in the address, coming from a representative of the conservative Jewish element, aroused particular interest and was strongly endorsed by applause including that of the radical wing.

Fourth Session of the Congress

Monday, March 17th, 1919 at 8.00 P.M. Mr. M. J. Finkelstein of Winnipeg, Chairman of the Nomination Committee submitted the following report, which he stated had been passed unanimously by the Nomination Committee:—

Committee on Relief—Mr. J. Hestrin, Winnipeg; Mr. B. Sheps, Winnipeg; Mr. E. Levy, Regina; Mr. M. Fishbein, London, Ont.; Mr. S. Webb, Halifax.

Committee on National Rights—Mr. A. B. Bennett, Toronto; Mr. A. Rhinewine, Toronto; Mr. S. Belkin, Montreal; Rev. H. J. Samuels, Winnipeg; Mr. J. Goldblatt, Montreal.

Immigration—Mr. S. W. Jacobs, Montreal; Mr. J. Shubert, Montreal; Mr. M. Tessler, Winnipeg; Mr. A. Aranov, Halifax; Mr. S. Shapiro, Toronto.

Permanency of the Congress—Mr. H. M. Caiserman, Montreal; Miss B. Goldstick, Toronto; Mr. I. M. Margolais, Montreal; Mr. I. Matenco, Toronto.

Miscellaneous Resolutions—Mr. H. L. Weidman, Winnipeg; Mr. H. Bronfman, Yorkton; Mr. P. Levy,

Toronto; Mrs. L. Fitch, Montreal; Mr. H. Novak, Montreal.

Palestine Committee—Mr. Louis Fitch, Montreal; Mr. B. Nathanson, Toronto; Dr. Yehuda Kaufman, Montreal; Mr. H. W. Triller, Winnipeg; Dr. M. Schwartz, Toronto.

Rabbi J. Kahanovitch of Winnipeg appealed to the left wing (radical) to be more patient. He declared that as far as Palestine was concerned he was sure that their principles would prevail. Palestine must and will take the lead in progressive legislation. It would not be true to the traditions of Jewish law if it were otherwise. Such measures as nationalization of land, resources of public utilities and the principle of co-operation in industrial enterprises, he was sure, would be fully recognized and acted upon; and as to the representation on the Palestine Resolution Committee (which the left wing was insistently asking for) let the Socialist wing be unafraid, seeing that the principles of Socialism have been recognized and proclaimed long ago by the Jewish prophets, and they will have to be adopted when the Jews come into their own.

A warm demonstration greeted the Rabbi's words. On the order of the day were two addresses by Messrs. A. B. Bennett of Toronto and S. Belkin of Montreal. Mr. A. B. Bennett's address on Nation Rights was read by Mr. H. E. Wilder. Although of a highly scientific nature, couched in philosophical language, the address was followed with close attention. The address of Mr. S. Belkin, Montreal, on the "Status of the Jews in Canada", was read in Yiddish. Mr. Belkin made a review of the Canadian legislation bearing on minority privileges, Canada being in his opinion a bilingual country where National Rights are recognized for minorities. Mr. Belkin pleaded that Canadian Jews commence a movement to obtain such rights for the Jewish people; their first demand being for a separate school panel in the Province of Quebec. Although of a professional character the ideas were presented in language sufficiently understandable for the layman, and were very attentively listened to.

Fifth Session of the Congress

Tuesday, March 18th, 1919. Mr. Lyon Cohen, President, in the chair. The following minor resolutions were reported and adopted:

First, "the Executive Committee be authorized to publish a complete report of the proceedings of the first Canadian Jewish Congress in English, Yiddish and Hebrew, as soon as funds are available, and that a special competent editorial board be appointed to supervise and be held responsible for the publication of the report."

Mr. J. Shubert of Montreal argued that there were one hundred and sixty million people in Russia, under the Soviet Government, and millions of others, under Governments not recognized by the Paris Conference, but recognized by the International Socialist Congress which body is very influential with the labour classes. Mr. Shubert presented the following resolution:

> "Be it resolved that all our demands respecting the Jews in the different countries shall also be forwarded to the International Socialist Congress; the tribunal of justice of the International proletariat."

After a brief but stormy discussion during which the contention prevailed that this Congress recognized no partisan bodies, the resolution was put to vote and rejected by an overwhelming majority. Mr. M. Hyman, on behalf of the General Resolution Committee, reported that there were a number of different resolutions of varying points of view bearing on Jewish education which could not be co-ordinated, and presented the following resolution introduced by Mr. Levy, Regina, supported by Mr. M. Bronfman, Yorkton.

> "That the resolution relating to Jewish education be referred to a permanent commission on Jewish education to be appointed by the Executive Committee of the Congress." Carried.

Mr. Hyman presented the following resolution on Jewish agriculture:

> "Whereas there are many Jewish farmers scattered throughout Canada, and whereas Jewish agriculture is of great national importance and consequence to Jewry as a whole, be it resolved that this first Canadian Jewish Congress appoint a special agricultural commission to investigate the condition of the Jewish farmer in Canada in order to promote Jewish agriculture and to assist in the educational problem of the farm. In all cases this Committee convene with the Executive Committee of the Permanent Congress."

Upon being put to the vote the resolution was adopted without opposition.

Civic Reception

The Congress delegates were conveyed to the City Hall by special street cars which were decorated by the delegates with Canadian and Jewish flags. In the City Hall they were met by acting Mayor, Col. Creelman, to whom the delegates were introduced by Aldermen Rubenstein and Jacobs. A large Jewish flag was overhanging the Mayor's chair. The acting Mayor extended an official welcome to the delegates, expressing his appreciation, on behalf of the citizens, for having honored the city by selecting it as the seat of the Jewish Congress; declared that the Jewish element in this cosmopolitan city was highly respected both by the Roman Catholics and the Protestant population; pointed out the fact that no less than fifty per cent. of the school population in the Protestant schools of the city were Jewish children; there being some ten thousand of them, and that they were most studious and attentive.

"We are proud", continued the Mayor, "that the Jews are taking interest in the Dominion, provincial and municipal matters, and hope that the deliberations of the Congress will be successful and prove to the common good of Jewry."

Mr. Lyon Cohen, on behalf of the delegates, expressed his gratitude to the city for the appreciation of the part played by the Jewish people in the development of Canada and took the opportunity to express his regret that in the City of Montreal, where, as the acting Mayor had stated, there are ten thousand Jewish children, its children are not being represented on the school board.

"The purpose of the Congress", the speaker stated, "is to demand from the Powers that steps be taken to put an end to the outrages perpetrated against the Jews in the Eastern European countries and to make adequate provision for the privileges there of the British principles of freedom and justice. Those privileges we enjoy here in Canada and which enjoin us to be loyal to Canada is a loyalty which takes second place to no other people in this grand country of ours. The Congress will also express the wish that Palestine be recognized as the home land of the Jews so that the Jews shall again be able to develop their own culture; that once more the word of God shall go forth from Zion."

Sixth Session of the Congress

On the order of the day was the address of Mr. S. W. Jacobs, M.P., on immigration. He prefaced his address with the remarks: "That the question of immigration,

as far as Canada is concerned, is a matter which pertains to the Dominion Parliament to deal with—of which he has the honor to be a member." Mr. Jacobs assured the Congress that he would support, on the floor of the House, the views which this Congress would express with reference to the immigration question. These remarks were warmly received by the delegates. In a masterful form he outlined Canada's great need for a healthy stream of immigrants which could help to assist in the development of the resources of the country and to reduce the proportion of the present taxation burdens of the population. He pointed out that a committee ought to be named by the Canadian Jewish Congress to study this most important and far reaching question. The Committee such as suggested could carefully study all problems affecting Jewish immigration into this country and be in a position to organize a healthy and proper criticism which would be of valuable assistance to the Government, in giving them the benefit of their experience, in the study and solution of a problem of this kind.

After the conclusion of Mr. Jacobs' address, the following resolution was introduced:

Immigration

(A) "Resolved that the First Canadian Jewish Congress deems it in the best interests of the country, that Canada should continue to maintain its old traditional policy of open door for all immigrants, and that the Executive Committee keep an open eye on the contemplated limitations of immigration."

(B) "Whereas it is imperative that the Immigration to Canada be regulated, and that every assistance be given to the immigrant, so that he shall not prejudicially affect the economic interests of the rest of Canada, be it resolved that this Congress be instrumental in creating a central bureau with branches in all large cities and ports of entry, who should give this assistance to the immigrants; such assistance to be regarded as a national duty and be therefore handled on national lines." Motion carried.

Mr. J. Hestrin, Winnipeg, addressed the Congress on constructive relief. He pointed out that the question of relief could not be regarded in the light of mere "charity" and it would ill become the character of the Congress to view it as such. The question of Jewish relief must be approached in the light of a national duty, viewed as a problem of reconstruction.

"Just as every other nation affected by the War has its reconstruction problems, so have we, and just as the Governments of war stricken countries must formulate and adopt a reconstruction policy, so must we, with reference to the Jewish relief."

Just before concluding his address, the speaker was interrupted by the entrance of Hon. Hugh Guthrie. The president welcomed the Hon. H. Guthrie, deputed by the Canadian Government to visit the Congress; introduced him to the two hundred and seven delegates, and presented him with the official badge of a Congress delegate. Hon. H. Guthrie commenced his address thus:

"I felt highly honored indeed when I received the intimation from the acting Premier of Canada to represent him at this, the first Canadian Jewish Congress."

And he continues.

"One of the questions which the Peace Conference has to deal with is the establishment of the Jewish people on a solid basis on the old Bible land of Palestine. Now the Hebrew people are binding themselves in a mighty effort which has good prospects of success. Great Britain has intimated that she has no desire of conquest or occupation of the Holy Land, but that she would gladly consent to become the guardian of Palestine, at least during the reconstruction period, on behalf of the Jewish people now scattered the world over. It is true that there is a disposition in some quarters to give this guardianship to the United States, but I know that the Jewish people, the Americans included, prefer Great Britain."

One thing the speaker would advise the Jewish people is to concentrate their efforts on the main issue, the colonization of Palestine, and let the people in the Holy Land decide the form of Government for themselves. For the rest, Great Britain had stated its attitude. Great Britain will live up to its pledges, and he concluded:

"Old England is the great old sport; she stakes her limit; such an Empire has not yet reached her zenith; she is not yet declining."

The speaker's remarks were often punctuated with applause and a tremendous ovation greeted the last remarks.

Mr. Nathan Gordon, Montreal, delivered his address on the permanency of the Congress, whereupon Mr. A. Osovsky, of Winnipeg, introduced the following resolutions:

1 "Whereas there has hereto been no authoritative institution in Canada whose function it was to concern itself with the general problems affecting Canadian Jewry, be it therefore resolved that this first Canadian Jewish Congress assembled in Montreal, the 16th, 17th, 18th, and 19th of March, 1919; its members having been duly and democratically elected; hereby is declared to remain a permanent Canadian Jewish Congress whose membership shall from time to time be elected on the universal suffrage system and whose function it shall be to concern itself with general problems affecting Canadian Jewry, and which shall also be the supreme authority representing Canadian Jewry."

2 "A tax of one dollar annually be imposed on every adult, eighteen years and over, of both sexes."

3 (a) "The delegates to this first Canadian Jewish Congress remain members of the permanent Jewish Congress until elections for the next Congress are held."

(b) "Regular sessions of the Congress to be held every two years."

(c) "Elections for Congress members shall be held every two years."

(d) "Extra sessions of the Congress to be convened any time by the Dominion Executive, provided the Congress members ratify through a referendum the decision of the Executive."

4 (a) "The Dominion Executive Committee shall consist of twenty-seven members—nine for each district—and a general secretary."

(b) "The general secretary and three members for each district be elected by the Congress. The other six members for each district shall be elected by the members of each district respectively."

(c) "The Executive Committee when duly elected shall elect from amongst themselves the President. The Executive Committee

shall draft a constitution of the Congress and submit same to the members through a referendum for ratification."

The report was put to vote and carried with a large majority.

Mr. Louis Fitch, Montreal, Chairman of the Committee on Palestine Resolutions reported on behalf of the Committee, that after twelve hours' debate, the Committee had finally and unanimously agreed to the following resolution:

"Resolved that the Canadian Jewish Congress instruct its delegation in Europe to co-operate with representatives of other Jewish Congresses and specifically with the World Zionist Organizations, to the end that the Peace Conference may recognize the aspiration and historic claims of the Jewish people in regard to Palestine and declares that in accordance with the British Government's declaration, dated November 2nd, 1917, endorsed by the Allied Governments and the United States of America, that there shall be established such political, administrative and economical conditions in Palestine as will assure under the trusteeship of Great Britain, acting on behalf of such a league of nations as may be formed, the development of Palestine through a Jewish commonwealth, it being clearly understood that nothing shall be done which shall prejudice the civil, national and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

Mr. M. J. Finkelstein of Winnipeg:

"I rise to move the adoption of the most important resolution placed before this first Canadian Jewish Congress; a resolution which notifies the world that we, the Jews of Canada stand shoulder to shoulder with our brethren in England, the United States and Russia and in all other countries at this great hour of crisis for our people."

And he concluded his eloquent address:

"I ask that the resolution be carried unanimously."

Cheers and thunderous applause lasted a few minutes.

Dr. Yehuda Kaufman seconded the motion and made an impassioned plea emphasizing the lengths to which the Special Committee had gone to reconcile their various shades of opinion. His address was also followed by thunderous applause lasting a few minutes.

Mr. Almazoff of Winnipeg, a very extreme, uncompromising, anti-national socialist on rising to speak, encountered considerable opposition from the floor. It was with difficulty that the chairman succeeded in persuading the assembly to allow the speaker to express himself. Mr. Almazoff said:

"I do not know whether I should envy you or that you should envy me; whether I should envy you for the faith you have that in Palestine, even in the present frame of society, if the Jews were allowed to settle there, they would find their happiness, or you ought to envy me because I hold a much more beautiful picture, more remote perhaps but more beautiful, because I can see there a complete solution of the Jewish problem. I too see Palestine as a Jewish home, but I see it under the only conditions it can become a Jewish homeland, when the whole structure of society has been changed. I am not in agreement with the resolution, nevertheless I shall not vote against it. I do not believe that the imperialistic ambitions of Great Britain or of France can help the Jewish people. Nevertheless, your faith is beautiful, and I do not know whether you ought to envy me, or I ought to envy you."

An almost reverential silence reigned in the hall during Mr. Almazoff's speech, which had pointed out a view that was known to be one of an extreme minority, and the almost dramatic effect was not lessened when Mr. Jos. Shubert of Montreal rose to speak and in more vigorous tones commented on the attitude shown by the Congress towards those expressing opposing views and exclaimed: "This toleration has placed the Congress on a higher plane."

These two declarations coming from the extremists' opposition were drowned in an outburst of applause followed by the national songs. The uproar lasted ten minutes. The Chairman finally succeeded in putting the motion to vote and when he declared it carried without a dissenting vote, there was another outburst of enthusiasm, cheering and songs.

A further resolution was introduced by Mr. Louis Fitch as follows:

"The Canadian Jewish Congress expressed its desire that Palestine be governed on the principles of social justice, political liberty and most progressive legislation."

Dr. Yehuda Kaufman presented the minority Resolution as follows:

"The Canadian Jewish Congress declares its desire that the future Jewish national home in Palestine shall be owned by the people; that the land and all its natural resources shall at the very outset be nationalized; that the railroads and post system and other public utilities shall belong to the State; that the work of irrigation, colonization, forestation, and soil drainage shall be conducted by the State on a broad basis of co-operation; that the products and increments resulting therefrom shall be State property."

After a most interesting discussion on these resolutions by Mr. Louis Fitch and Dr. Chaim Zhitlowsky, amid great enthusiasm the minority resolution carried.

Seventh Session of the Congress

Wednesday, March 19th, 1919. Mr. H. M. Caiserman occupied the chair. Mr. B. Sheps, Chairman of the Resolution Committee on relief, introduced the following resolution:

(1) "Whereas the losses and ruins of the Jewish centres within the war stricken area have been enormous; whereas adequate constructive relief must be provided on such a large scale as only a Government can undertake; be it resolved that this Congress requests the Government of each country where Jews have suffered through the War, to provide compensation for them on the same basis as shall be provided for the non-Jewish people by its Governments."

(2) "That the Canadian Jewish Congress regards the relief for the Jewish sufferers in the war stricken area not as charity but as a national duty of one section of the Jewish people towards another and therefore this Congress is of the opinion that such relief shall not consist merely of food for the hungry, but must aim in the reconstruction of the ruined Jewish community as a whole and shall be organized on the basis of labor

and co-operation. In short, the relief must be constructive."

(3) "It is also the urgent desire of the Canadian Jewish Congress that within the scope of the war relief activity, shall be included the problem of reconstructing the ruined centres of Jewish culture as well as the creation of new centres; the work to be conducted so as to satisfy all tendencies of Jewish cultural relief."

(4) "Whereas it is the desire of the Canadian Jewish Congress that the war relief work in Canada shall be carried on by and be responsible to the Canadian Jewish Congress; be it resolved that the Dominion Executive Committee be instructed to co-operate with the existing central relief organization with the view of strengthening the hands of this organization and bringing it eventually under the control of the Canadian Jewish Congress."

I have not quoted the original resolution submitted by Mr. Sheps but the form in which it was amended and finally adopted unanimously.

Before the conclusion of the morning session on behalf of the Nomination Committee it was moved by Mr. Marcus Hyman of Winnipeg and E. Levy of Regina that Mr. H. M. Caiserman be elected as permanent General Secretary of the Congress.

Mr. Lyon Cohen—"I heartily approve of it; without Caiserman there would have been no Canadian Jewish Congress."

The motion was put and carried amidst ovations.

Mr. H. M. Caiserman expressed his gratitude for this manifestation of confidence. He realized that there was big work ahead but was glad to accept the trust. One thing he wished to emphasize was that the Congress must provide the financial machinery without which no work could possibly be done.

Mr. M. J. Finkelstein of Winnipeg—"I have been commissioned to convey to you the news that a group of friends of Mr. Caiserman who have had the opportunity to follow up his work and his untiring effort with reference to the Congress, have decided to show their appreciation by inscribing his name in the Zionist Golden Book." The announcement was greeted with enthusiasm.

Eighth Session of the Congress

Wednesday, March 18th, 1919, 3.00 P.M. Mr. Lyon Cohen, President, in the chair. Mr. H. E. Wilder and Mr. A. Coviensky introduced the following resolution:

"That the first Canadian Jewish Congress in meeting assembled desires to place on record its unbounded loyalty to Great Britain and its greatest regard for British institutions. It also wishes to record its unqualified devotion and attachment to Canada."

The resolution was unanimously adopted by a standing vote.

Mr. A. Rhinewine, Toronto, Chairman of the National Rights Committee introduced a resolution the preamble of which was carried without a dissenting vote. Each paragraph of the resolution was then read and carried separately, not without heated debate, particularly as regards paragraph four, where an amendment was introduced and rejected, extending the principle of national rights for minorities in every country. In its final form the resolution was as follows:

"Be it resolved that the Canadian Jewish Congress respectfully requests the Peace Conference to insert into the treaty of peace, as a condition precedent to the creation of new or enlarged States and to the admission of all States into the proposed 'League of Nations' such as may be formed, the following conditions:

(1) "The removal by constitution of all civil, political, religious and national disabilities and the prohibition of prejudicial discrimination of any kind whatsoever."

(2) "All inhabitants of the territory of such States including such persons, together with their families, who subsequent to August first, 1914, fled, removed or were expelled therefrom and who shall within ten years from the adoption of this provision return thereto, shall for all purposes be citizens thereof, provided, however, that such as have heretofore been subjects of other States, who desire to retain their allegiance to such States, or assume allegiance to their successive States, may do so by formal declaration to be made within a specified period."

(3) "All citizens without distinction as to race, nationality or creed, shall enjoy equal civil, political, religious and national rights, and no law shall be enacted or enforced which shall abridge the privileges or immunities of, or impose upon any persons, any discrimination on account of race, or religion, or deny any person the equal protection of the law."

(4) "The principle of minority representation and autonomous development in communal affairs shall be provided for the Jews, wherever such rights are accorded to other minority national groups."

(5) "No law shall be enacted restricting the use of any language and all existing laws declaring such prohibition to be repealed, nor shall any language-test be established."

(6) "Those who observe any other than the first day of the week as their Sabbath shall not be prohibited from pursuing their secular affairs on any day than that which they observe, nor shall they be requested to perform any acts on Sabbath or holidays which they shall regard as a desecration."

(7) "That in order to ensure adequate protection for these rights, the Jewish nation shall be admitted as a partner in the League of Nations."

In this form, this most important Resolution was accepted with an overwhelming majority.

The next question on the order of the day was the Resolution on separate schools.

Mr. M. Steinkopf, Winnipeg, opposed the principle of separate schools, instancing the Winnipeg School Board as a practical solution of the educational problem.

Mr. Louis Fitch retorted that such a system, as representative Steinkopf referred to, is not applicable everywhere. For instance, it cannot be applied in the Province of Quebec on account of the fact that the principle of separate schools is recognized by the law of the Province.

Mr. Louis Fitch and Mr. H. M. Caiserman moved the following resolution:

"That this Congress instruct the Dominion Executive to promote a system of separate Jewish schools in our Dominion wherever such is possible." The Resolution carried.

Mr. Hyman introduced the following resolution on world Congress:

"Whereas the Jewish people is an organic entity; and whereas there are many

problems, the solution of which are the most vital concerning those Jews throughout the world; be it resolved that an invitation be forthwith issued by the Canadian Jewish Congress to all the Jewish communities throughout the world to confer on and cooperate in the convening of a world Jewish Congress at the earliest practical date." Carried.

Mr. H. E. Wilder moved a resolution as follows:

"That the Dominion Executive be authorized to elect a commission of not less than three and not more than five members as the Canadian delegates to the Jewish World Congress, when such shall have been convened and if the 'Peace Conference' shall still be in session at that time, these delegates act as our representatives to the Peace Conference also." Carried.

Ninth Session of the Congress

Baron de Hirsch Institute, 6.45 P.M. The Chairman, Mr. Lyon Cohen, invited the guests of honor, Messrs. Reuben Brainin, and Drs. Chaim Zhitlowsky and Yehuda Kaufman, on the platform. The following resolution was moved by Mr. Gray:

"In view of the fact that the Nomination Committee could not give adequate representation of each party in every district, moved, seconded by Mr. M. Goldstick, that the Dominion Executive be enlarged by adding three more members to each district." Motion carried.

The following resolution was then read:

"Resolved that a five day work week be recognized in Canada. These five days not to include Saturady and Sunday, and the Executive Committee is instructed to endeavour to put it into practice."

The following resolution was then submitted and carried by a unanimous standing vote.

Protest

"The Canadian Jewish Congress protests emphatically against the horrible massacres which were perpetrated lately against the Jews in Poland, Ukrania, Hungary, Roumania and other countries.

"The Canadian Jewish Congress directs its commission to Europe to see that such protests are registered at the 'Peace Conference', and that the 'Peace Conference' shall make it clear to all Governments where massacres have been perpetrated that their liberty shall only be regarded on their granting absolute liberty and assurance of such to the national minority in their respective countries."

No dissension was expressed when the following resolutions were proposed:

"Whereas the Jews in Canada have always been loyal to Great Britain and Canada; whereas there are in Canada a number of Jews originating from Austria, Germany, and other enemy countries, and that on account of their origin were regarded as alien enemies, we, members of this Congress who represent all sections of Jews, declare that Jews are loyal to Great Britain, irrespective of their country and origin—and should not be regarded legally or otherwise as alien enemies."

"The Canadian Jewish Congress instructs its delegates to Europe that they together with representatives of all other Jewish Congresses and the representatives of the World Zionist Organization, bring before the 'Peace Conference' the claim for a greater Palestine in accordance with its widest historical frontiers."

Mr. M. J. Finkelstein, Chairman of the Resolution Committee, reported as follows:

The members of the National Congress Executive are:—

Eastern Division—Lyon Cohen, H. Hershman, Leon Goldman, Nathan Gordon, Rabbi H. Cohen, I. Kovenko, S. Belkin, H. Barsky, S. Freed, A. Levin, S. Zucker, L. Fitch.

Central Division—A. B. Bennett, J. Berwick, B. Nathanson, Dr. Spier, Dr. Levine, A. Rhinewine, M. Goldstick, A. J. Freiman, H. Dworkin, S. Koldofsky, M. Chertkoff, M. Gelber.

Western Division—M. J. Finkelstein, A. Osovsky, H. L. Weidman, B. Sheps, B. Ginsberg, W. Diamond, J. Auretsky, M. A. Gray, M. Zelcherko, E. Levy, M. Tessler.

The report was adopted with great enthusiasm; instructions being given to the elected members of the National Executive to select from amongst themselves the President and other dignitaries of the Congress Executive. The business of the Congress being ended, the Chairman invited Mr. Reuben Brainin to address the assembly.

The speaker began by complimenting the chairman for the irreproachable manner in which he had discharged his difficult tasks. Continuing he drew a parallel between the American Jewish Congress, other Jewish assemblies, and this one, and expressed his gratification on finding that the Canadian Congress' deliberations were more earnest and therefore more far-reaching.

Dr. Chaim Zhitlowsky following, also reviewed the work of the Canadian Jewish Congress.

"For the first time ever since I remember
I feel sorry that I have so little time to speak."

He went on further, stating that he had so much to say about this Congress, and having followed the work of the Congress so closely as he did he felt justified in saying that the Congress had not been faultless but had made very few errors in the characterization and decisions arrived at with reference to the international political questions.

This Congress had risen to lofty spheres of progressive national idealism and would be the pride of Jewry the world over, inasmuch as here was sown the seed of a very delicate plant, but because it was delicate, it must be taken care of continually, so that it would yield a fruit, helpful alike to the healthy development of Canada and its Jewry.

Mr. Yehuda Kaufman heartily congratulated the delegates for the manner in which they had discharged their duties.

"Jews the world over will have to learn from you because you have established a very high standard," he said.

Enthusiastic applause, mutual greetings, hearty handshakes, outbursts of cheering mingled with tones of the Shvuah, Hatikvah, and God Save the King followed, and the first Canadian Jewish Congress was declared closed at ten P.M.

Activities of the Executive

Mr. Lyon Cohen was elected by a unanimous vote of the three divisions the President of the Congress. The other officers of the divisions were also elected in the following manner:—Montreal Vice-President, L. Fitch; Toronto Vice-President, M. Goldstick; Winnipeg Vice-President, M. J. Finkelstein.

In addition to the general secretary who resided in

Montreal, two more secretaries were elected as follows:— Toronto Secretary, A. B. Bennett; Winnipeg Secretary, B. Sheps.

Amidst the extraordinary enthusiasm in which the deliberations of the Congress had concluded its sessions, one very important matter escaped the attention of the delegates, namely, to secure the necessary money in order to install a suitable office and conduct it in a businesslike manner. This afterwards proved a very serious handicap and at times paralyzed its activities.

The following first yearly report of the general secretary submitted to the Executive of the Canadian Jewish Congress for the period of March 19, 1919 to March 19th, 1920 will demonstrate the difficulties.

> "A year has passed since the first Canadian Jewish Congress, representing all classes and directions of thought in Canadian Jewry, elected by popular ballot of nearly thirty thousand votes, has met in Montreal with two hundred and nine delegates, representing all the communities of Canada."
>
> "The brilliancy and significance of this, the greatest Jewish event in our Canadian Jewish life, has been commented on in almost all the world Jewish Press, because the resolutions adopted at the time included the field of all Jewish needs, and were dealt with in a modern progressive and national manner. An Executive Committee was elected at the time, and instructed to carry out these resolutions, (it goes without saying) with the help and co-operation of Canadian Jewry, the men and women who had then so enthusiastically expressed the desire for a permanent Jewish Congress. Have the elected Executive done their duty and carried through the great work which had been planned for them?"
>
> "The following report, will, I believe, give a definite answer to the question. Our first work was to present to the Peace Conference, our Palestine resolutions, and National Rights. We immediately established connections with the "Jewish delegations at the Peace Conference in Paris" and the historic memorandum which was submitted to the world powers at Paris and which has in earnest demanded a "Magna Charta" for the whole Jewish nation, has also been prominently signed by the Canadian Jewish Congress and in this manner perpetuated the co-operation of Canadian Jewry with organized Jewry of the world, showing that we have also understood both the greatest problems of the moment and our responsibility towards the sufferings of our nation."
>
> "The second important resolution of the Congress demanded "Open Doors" for the immigrants who wished to come to our shores. It is unnecessary to repeat in detail all that has been done in this matter, because everything possible was done; mass meetings; frequent correspondence with all the members of the Federal Parliament; the education of public opinion through press propaganda which has resulted most favorably; our communications with the Government; and finally our memorandum on this question, as per appended copy of which the entire Canadian Jewish and non-Jewish Press have so favorably commented upon. Several of our Jewish American leaders have also stated that the memorandum represented a very constructive document on immigration."
>
> "In one word the Canadian Executive of the Canadian Jewish Congress has done all that was humanly possible to convince the Government that an "Open Door" policy was in the best interests of the country; and if we cannot credit these extraordinary endeavours with more than a few concessions of minor importance, the Executive is certainly not to be blamed."
>
> "Another resolution of the Congress had instructed us to protest against the pogroms and all remember the touching demonstrations which were organized in Montreal, Toronto, Winnipeg and all the other Jewish cities all over the Dominion; protests which together with the demonstrations in all other countries had partially at least stopped the pogroms; but before we could concentrate and take up other instructions of the Congress, our Executive received the news of one of the great catastrophes in our history: the Ukrania disaster. The manner in which we dealt with the question will remain one of the most impressive chapters in Jewish Canadian History. In a certain way, our appeal to the Canadian Government on behalf of the Ukranian martyrs, was the first Jewish intervention to a government on this question on the American continent, and was immediately followed by other representative Jewish bodies in other countries. In our Memorandum submitted to the Government, we asked:
>
> "That the Canadian Government shall appoint a Commission, composed of Canadian Jewish citizens, recommended by the Canadian Jewish Congress, having the full status of a Government Commission, having such guarantees as to enable it to travel and investigate the conditions of dependants of Canadian citizens in Ukrania; to bring to them such relief as the Canadian families will choose to send; to locate and unite dependants of Canadian citizens, and ascertain the possibility of bringing them to Canada."
>
> "We also submitted to our Government and to Lord Curzon, the Minister of Foreign Affairs of Great Britain, a mass of documentary evidence of the horrible pogroms perpetrated against the Jewish population in Ukrania. We have also sent to Ottawa a committee of 22 influential gentlemen representing all important cities of the Dominion, and requested the Government to inform us of its decision regarding our Memorandum:"
>
> "Dealing with our practical demands and approving our demand for a Commission which was later selected in the persons of S. Belkin and Zalzman who went to Ukrania with the relief raised by the Ukranian Verband, the Canadian Government requested that we submit in detail the names, ages, and all other information required by the immigration laws, of all dependants in Ukrania whom Canadian families intended to bring to Canada."
>
> "Thus the Congress Executive faced the difficult task of conducting a general registration all over Canada in order to ascertain the information required by the Government. Due to the indifference of some of our dele-

gates, fully four months were necessary to complete the great task. Over eight thousand persons, each answering thirty-six questions have registered all over Canada. Very few realize what this task meant, if they remember that the whole staff of the Executive consisted of an Honorary General Secretary and a stenographer. The answers in each case were tabulated and properly listed and bound in a very voluminous book. During the next few days, a Committee, composed of our President, Mr. Lyon Cohen, Mr. Mark Workman, and S. W. Jacobs,K.C.,M.P., will present it to the Government and we trust that our endeavours will meet with success."

"When the Executive of the Congress learned that it is desirable to organize special federations of Jews according to the land of their origin, in order to make the collection of relief for the war sufferers more effective, it immediately helped the organization of the Ukranian and Polish 'Verbands' in every possible way. Let me mention only the extraordinary 'Mourning and Protest Demonstration" against the horrible massacres in Ukrania which took place on November 24th, 1919, and at which 30,000 persons marched in silence over the streets of Montreal. This demonstration was organized in co-operation with the Ukranian, Polish and Roumanian 'Verbands'."

"A further instruction of the Congress was its stand taken in regard to the very important Jewish School Question."

"In Montreal, a school committee was appointed under the chairmanship of Mr. Lionel Coviensky, with instructions to study the question thoroughly and submit a report to the Executive. Our president, Mr. Lyon Cohen, took up the matter with the City Hall and secured the permission from Mr. Decarie that we send a committee to all Jewish taxpayers in Montreal in order to ascertain the amount of school taxes the Jews pay into the Protestant System. We also wrote and appealed to the representatives of the three systems of Jewish education in Montreal, insisting that they meet and submit recommendations to the School Committee appointed by the Congress Executive. Unfortunately, the Talmud Torahs refused to join such a committee. If there is nothing else to report on this question for the present, the Congress Executive can not be blamed."

"The Executive of the Congress was also the first to draw the attention of the Jewish population to the great scandal by which many steamship agents and "bankers" were actually stealing the money which was entrusted to them to be sent to the war suffering relatives in Europe. Our General Secretary accepted complaints, and after carefully assorting them communicated, first with the accused "bankers" and after with our Government, requesting that a Government investigation be made into the whole affair on the basis of "original bankers' receipts" and the non-delivery of the specified amounts."

Only mentioning in addition to the above the numerous daily calls from every part of the country for Jewish information of great variety, I feel that in spite of the indifference of the delegates, and in spite of the fact that all this work was performed without any financial resources and without paid employees, the first year of the Congress was a year of successful and concentrated activity".

"I realize that great problems still wait for a solution: immigration, the organization of Kehiloth (Jewish Communities), a Press Bureau, Statistic Department, the school question, etc. for which we need thousands of dollars and which the Canadian Jews must and will give us. In the measure in which financial means will be given to us, in a much greater measure we will do our full duty."

H. M. Caiserman,
General Secretary."

The Jewish people in Canada did not supply us with the necessary finances, therefore, the second year's activity of the Congress Executive was not spectacular. The writer has called numerous meetings in Montreal and Toronto, and has preached the necessity of organizing a Jewish Immigrant Aid Society with branches in every port, and every Jewish community. The only encouraging answer came from our Honorary Secretary of the Western Section, Mr. W. B. Sheps. He also made energetic attempts to convince the Jews in his district of the urgent necessity of such an Immigrant Aid Society, apparently with more success. The writer did not lose heart, and instead waited for the psychological moment to make another attempt.

The occasion soon presented itself. The writer then called a special conference and the following organizations appeared:—The Congress Executive, represented by Lyon Cohen and Mr. H. M. Caiserman; The Jewish Colonization Association by Mr. B. Goldstein and Mr. L. Louis; The Ukranian Verband by Mr. S. Belkin and Mr. Dashefsky; The Roumania Verband by Mr. Silverman; The Ladies' Immigrant Protective Society.

At this Conference which took place in the office of the Zionist Organization, the writer's motion "that a Jewish Immigrant Aid Society of Canada be organized", was carried.

The writer was elected Honorary General Secretary of the new organization and only three months after, the Jewish Immigrant Aid Society had offices in the ports of entry and branches in fifteen Jewish communities all over Canada.

Before the writer's leaving to visit Palestine, a few attempts were made to call another session of the Congress but only a very few delegates responded.

The unsolved problems raised by the first Canadian Jewish Congress are still as important as ever, and are still waiting for the Second Congress which, learning from the past, will know how to secure its existence.

Delegates to the First Canadian Jewish Congress

Toronto, Ont.—Ben Zion Nathanson, H. Dworkin, S. Koldofsky, L. M. Singer, M. Goldstick, A. Rhinewine, J. Singer, Dr. M. A. Pollock, I. Matenko, H. M. Kirshenbaum, L. Rosenberg, J. Bochneck, S. Eisen, L. Bogrod, S. M. Shapiro, Dr. M. Schwartz, M. Organick, M. Gelber, A. B. Bennett, A. Bromberg, Max Manson, S. Weber, Dr. M. Pivnick, Mrs. F. Koldofsky, P. Shulman, I. Benezra, S. Factor, D. Rosenbloom, Miss B. Goldstick, M. Speyer, P. Levy, Ben Zion Hyman, Charles Pasternack, A. Sher, A. Cohan, J. Brody, Chaim Vineberg, H. Kruger, B. Stone, I. Herman, Minnie Solway, M. Gelman, M. D. Davis, Rabbi Gordon; Ottawa, Ont.—Rabbi L. Fine, A. J. Frieman, J. Holzman, J. R. Fogle; Hamilton, Ont.—Rabbi S. Levine, B. Chartkoff, Dr. M. Segal, Jacob Homer, J. Goldblatt, B. Feldman; Windsor,

Ont.—Dr. L. M. Cherniak, Max Rappaport; Welland & Vicinity—Isaac Aidelman; Belleville & Vicinity—Yanover; Peterboro & Vicinity—N. Socoloff; North Bay, Ont.—Louis Halpern; London, Ont.—Isadore Goldstick, M. Fishbein; Brantford, Ont.—Zipper; Galt, Ont.—H. Lunnenfeld; Kingston, Ont.—L. Abramson; Kitchener, Ont.—M. Himmelstein; St. Catherines, Ont.—R. J. Hoffman; S. S. Marie, Ont.—W. Rubenstein; Oshawa, Ont.—J. Ramish; Englehart, Ont.—Lieut. Kert; Winnipeg, Man.—Max Steinkopf, M. J. Finkelstein, H. L. Weidman, W. W. Triller, M. Tessler, W. Auerbuch, B. Miller, A. Osovsky, Rabbi J. J. Gorodsky, M. Waisman, Eli Cherniak, S. Green, Rabbi Kahanovitch, Rev. H. J. Samuels, H. Hyman, B. Sheps, I. Hestrin, H. E. Wilder, J. A. Cherniak, S. Almazoff, S. Goldman, Phillip Ney, J. Lewis; Calgary, Alta.—Benjamin Ginsberg, Harry Rudnick; Canora & Kamsack Dis., Sask.—S. Cohen; Edmonton, Alta.—William Diamond, Isaac Goldman; Leader, Sask.—Rev. Mazeretsky; Plum Coulee, Sask.—Samuel Rosner; Rosthern, Sask.—Harry Lyons; Birch Hills, Sask.—M. A. Gray; Dumferline, Sask.—M. Selchenco; Saskatoon Sask.—Lazaresco; Melville, Sask.—L. Lercher; Regina Sask.—Arnold Abrams, Emanuel Levy; Dusart, Sask.—Harry Gibbs; Lipton, Sask.—Jacob Zisskraut; Hirsch, Sask.—S. Lishinsky; Yorkton, Sask.—H. Bronfman; Sibbald, Alta.—P. Cretsky; Vegreville, Sask.—S. Olyan; Fort William, Ont.—E. Elfer; Montreal—Louis Fitch, Mrs. M. Meltzer, N. Cheifitz, L. Benjamin, Ald. L. Rubenstein, P. Goldward, W. Chaitman, H. Wolofsky, Nathan Gordon, H. Abramovitch, Mrs. Mendelsohn, S. Solomon, J. Kivenko, A. Parnass, H. M. Caiserman, S. Belkin, Lavut, Rabbi Blitz (dead), S. Weissman, S. Rachlenke, H. Hershman, Lyon Jacobs (Ald), E. Winnikoff, Peter Bercovitch, M. L.A., B. Richikoff, J. Link, J. Wolofsky, Dr. Ortenberg, H. Barsky, J. Shubert, L. Zucker, H. Novack, J. Rabinovitch, Frank White, Rabbi Margolis, L. Auerbach, Mrs. L. Fitch, S. Schneider, Rabbi Schwartz, M. Albert, H. Vineberg, L. Coviensky, Rabbi Garber, S. D. Cohen, M. Dickstein, J. Parnass, M. Rivenovitch, Rabbi Cohen, M. Krell, S. Sternkler, W. Signer, B. Weiner, S. W. Jacobs, K.C., M.P., Clarence de Sola (dead), A. Levin, Leon Goldman, A. Garber, J. Fineberg, Yehuda Kaufman, Seidel, S. Westellman, Sapolsky, L. Meltzer, L. Israelovitch, Pritzker; Westmount, Que.—Lyon Cohen, A. Rudolph, I. Lande, Harry Gordon, Dr. Melamed, Rabbi Abramowitz; Outremont, Que.—J. C. Zacks, H. Shapiro; Amherst Park—I. B. Cohen; Quebec, Que.—B. Ortenberg; Sherbrooke, Que.—J. D. Wexler, Echenberg; Papineau—Israel Cohen, I. Bigman, Harry Kligman; North Sydney, N.B.—D. Cossman; Campbellton, N.B.—S. Rosenhack; St. Agathe—D. Kindestein; Macaza, Que.—R. Balansman; St. Sophie, Que.—Sam Shaposhnick; St. John, N.B.—Nathan Lipshitz; Lachine, Que.—A. Kromer, H. Kruger; Halifax, N.S.—A. Webber, Samuel C. Aranoff; Glace Bay, N.S.—S. Fried.

For the extracts of Daily Reports of the Congress Sessions I am obliged to the excellent record of the English Secretary of the sessions of the First Canadian Jewish Congress, Mr. H. E. Wilder, Winnipeg.

Memorandum Submitted by the Canadian Jewish Congress on Proposed Amendments to the Immigration Act

Section 1 (3)

It is proposed by the present amendment that the right of domicile be lost by the continued absence from Canada for a period of five years.

This manifestly affects only those who have Canadian domicile, but not Canadian citizenship. Such a person residing in Canada for several years most probably intended to become naturalized and take up permanent residence in Canada. Economic reasons may have compelled him to live outside of Canada, in time of economic crisis, and to obtain employment in other countries, especially in the United States—it being always his intention to return to Canada when conditions were more favorable. It would be unjust to deprive such a person from giving effect to his intention of taking up Canadian domicile, as soon as conditions allow. It is a principle of British Law that "once a British citizen, always a British citizen."

British citizenship is not something that can be lost, except by specific action to that effect. It is easy to acquire British citizenship and it is deemed advisable for the country to make it difficult to throw away. If this be true of citizenship, how much more can this principle be applied to the lesser case of domicile, which is but one of the minor requisites of naturalization? If this amendment pass, it would have for effect the losing to Canada of thousands of Canadian citizens, who, through hard times or slack periods in certain industries, had to cross the border to earn temporary livelihood, and would throw these men into the hands of another Government, which would benefit by their being enforced to accept its citizenship—and Canada would be the loser.

Paragraph 3—Section 6—Subsection "K"

It is suggested that, among the classes of persons to be prohibited from entering Canada, those constitutionally of psychopathic inferiority, should be included.

We would suggest, for the more proper understanding of the Immigration Act by persons in the country, by prospective immigrants, as well as for the recognized Foreign Governments, which may be impelled to advise and guide their citizens who are forced to emigrate, that this disqualification be more clearly defined. The term is more ambiguous than technical, and might be interpreted to cover cases on which even medical men would not agree. It is suggested that, in addition to the definition, a table be added specifically citing the diseases and conditions which the amendment has in mind.

Paragraph 3—Section 6—Subsection "O"

The best interests of Canada at present require a well chosen, healthy and steady flow of immigration. There are many industries in Canada which require immigration for their proper development. This is particularly the case, now that many foreigners residing in Canada, as well as in the United States, are returning, and intend to return, to their native countries. So much is this the case in the United States, that the American Bankers' Association, fearing the withdrawal of huge sums deposited in savings banks, has launched a campaign to discourage foreigners from leaving the country.

This section has no doubt in mind the prevention from entering into Canada of men whose political past, as well as political thinking, is of such a nature as to cause very serious danger to the welfare of the country.

We are chiefly concerned with this amendment, insofar as it may unjustly affect the immigration of Jews into this country. As devoted and loyal Canadian citizens and with the interests of Canada occupying our foremost thoughts, we yet are equally anxious to prevent any unjust discrimination against fellow-Jews who may wrongfully be classed with other groups—due to their prior residence in certain countries in southern and eastern Europe. It is at best extremely difficult to ascertain the political past of any immigrant and there is great danger of giving to minor officials, as would be the case if the present amendment should be accepted, a discretion which may be abused, consciously or unconsciously, and which would result in giving to people of moderate political ideas, the same treatment as is

intended for those people whom this amendment designates. The present chaotic conditions in eastern Europe are due to a large extent to the economic and political conditions there, the result of many years of oppression—which conditions do not exist here and would not operate to produce the type of men we wish to exclude. In the case of our fellow-Jews, they have suffered so many years of civil, political and religious oppression in Russia, Austria and Germany, that many of them feel a natural resentment for the countries of their origin, and the political past of some of these men is easily understandable. It would be unjust to exclude such men who seek here an asylum and who come to this country, with no other desire than to be given an opportunity of earning an honest livelihood by honest work, and become Canadian citizens enjoying the same privileges and sharing the same responsibilities as other Canadians. The great majority of Jews belong to the moderate parties in the countries from which they come, and these men, after a short residence in Canada, enjoying Canadian treatment, eventually give to Canada a high type of citizen, conscious of his obligations, law-abiding and hard working. The fate of the Jews in Russia, as well as in Poland particularly, is at present a very bitter one. They are being massacred in large numbers, daily, and are obliged to emigrate to this country. Ordinary human sympathy would be denied them and British traditions would be disregarded were we to close our doors to these men, who may have been designated in the countries of their origin, as one of the many methods of persecution, as men inimical to the welfare of the country in which they lived.

We respectfully submit that special provision shall be made in this section for the Jewish people, or at least instructions be given to the officials for special consideration in such cases. An amendment of similar nature, proposed by the United States Congress and passed by it, was vetoed by President Wilson, who stated:

> "In two particulars of vital consequence this bill embodies a radical departure from the traditional and long-established policy of this country, a policy in which our people have conceived the very character of their government to be expressed, the very mission in spirit of the nation and respect of its relations to the peoples of the world outside its borders. It seeks to all but close entirely the gates of asylum, which have always been open to those who could find nowhere else the right and opportunity of constitutional education for what they conceived to be the natural and inalienable rights of men, and it excludes those to whom the opportunities of elementary education have been denied without regard to their character, their purposes or their natural capacity. Restrictions like those adopted earlier in our history as a nation very materially have altered the course and cooled the human ardors of our politics. The right of political asylum has brought to this country many a man of noble character and elevated purpose who was marked as an outlaw in his own less fortunate land and who has yet become an ornament to our citizenship and to our public councils. The children and compatriots of this illustrious American must stand amazed to see the representatives of their nations now resolved, and the fullness of our national strength and at the maturity of our great institutions to risk turning such men back from our shores without test of equality or of purpose. It is difficult for me to believe that the full effect of this feature of the bill was realized when it was framed and adopted, and it is impossible for me to assent to it in the form in which it is here cast."

Paragraph 3—Section 6—Subsection "P"

We wish to point out, with reference to this amendment, that there are particular cases for which special provision should be made, if we are to give proper effect to the intention of this amendment and for which no provision has been made.

The political and geographical conditions in Europe have undergone radical changes in the past five years and many small peoples, who were classed during the war as Austrians and Germans, should be classed as allied nations. Thus Roumanians who lived in Transylvania and Bukowina, Italians who lived in Austria, Poles who lived in Galicia, Serbians who lived in Bosnia, and many others who were classed as enemy aliens, were only technically such, and in spirit were friends of the allied cause. Provision should be made for these cases, for whom the war was in a large measure fought. This is particularly true of the Jewish people. England and the other allied Powers have recognized the intolerable conditions under which Jews live; and, with regard to Jews who lived in eastern Europe, have come to the conclusion that Jews must be treated as a distinct people. England's policy is based on this principle and culminated with the recognition made by the Honorable A. J. Balfour, on November 2nd, 1917—whereby the existence of the Jewish nation is recognized as such, and this principle has been since followed by other Powers. Only last week, the **Belgian Parliament declared this principle and passed a Law, whereby all Jews, who, prior to the war resided in Belgium, are entitled to come back—IRRESPECTIVE OF THEIR FORMER CITIZENSHIP.** It will be remembered that, of the fourteen million Jews scattered throughout the world, more than eleven million resided in allied countries, and, in this proportion contributed to the allied cause.

Our suggestion is that special provision be made under this section for Jews, in the spirit of the Belgian Enactment.

Paragraph 3—Section 6—Subsection "T"

If the literacy test is intended as a means of selection of the desirable immigrant, it is essential to establish that illiteracy makes an immigrant undesirable and that literacy makes him desirable.

We would submit that illiteracy of the immigrant does not affect his capacity for the work for which he is intended in this country. There are thousands of men who have lived, and do live, who have achieved even a measure of success, have raised families, and who have contributed as very desirable citizens, who are unable to read and write. Applied to the immigrant, it is our experience that illiterate Italians, Belgians, Jews or Russians, can work just as well in the construction of railroads, dig sewers, blast rocks, make roads, mine coal, cut trees, lay bricks, paint houses, load freight trains, and that, even where skilled labor is necessary, the ability to read and write does not necessarily add to his powers.

Criminal statistics conclusively show that criminality is by no means the monopoly of the illiterate—

> New York City, excluding New York State, in 1915, had 5,234 persons in State Institutions, of whom only 227 were illiterate.
>
> In the City of Buffalo, of 3,096 arrested in 1915, 20 were illiterate.

Arthur Woods, Police Commissioner of the City of New York, stated that the total number of persons

arrested able to read and write varies from 97 per cent. to 99 per cent. On the other hand, it is well established that the most dangerous criminals in any country are those who make use of their ability to read and write. The men whom we particularly wish to keep out of Canada at present are precisely those who are very fluent in several languages and usually very well educated.

In vetoing a similar proposed amendment adopted by the United States Congress, President Wilson stated his objections clearly:

> "The literacy test and the tests and restrictions which accompany it constitute an even more radical change in the policy of the nation. Hitherto we have generously kept our doors open to all who were not unfitted by reason of disease or incapacity for self-support or such personal records and antecedents as were likely to make them a menace to our peace and order or to the wholesome and essential relationship of life. In this bill it is proposed to turn away from tests of character and of quality and to impose tests which exclude and restrict; for the new tests here embodied are not tests of quality or of character or of personal fitness, but tests of opportunity. Those who come seeking opportunity are not to be admitted unless they have already had one of the chief of the opportunities they seek—the opportunity of education. The object of such provision is restriction, not selection."

It is proposed by the present amendment that the right of domicile be lost by the continued absence from Canada for a period of five years.

Section 13

Whilst during the War, and under the authority of the War Measure Act, the Governor-in-Council, by Order-in-Council, was vested with extraordinary powers and could pass an Order of this kind—we submit that, in times of peace, an important amendment such as this, if occasion should arise, is subject for legislation by Parliament.

The present Immigration Act, with the amendment so proposed, is a carefully well-studied out Law, in which the powers of the Minister dealing with immigration, of immigration inspectors, all bodies, officials and civil servants charged with enforcing the immigration act, are all carefully defined. This amendment would have for effect the vesting with the executive, or that part of it charged with the enforcement of the immigration act, absolute discretion for the prohibition of entry into Canada of a whole nationality, race, religious sect, or all immigrants of any specific class or occupation.

The very specific and minute prohibition, contained in Section 3 and in the present Immigration Act, might become inoperative and made useless if the powers of prohibition remain as vague and as suggested by this amendment. For the next generation the question of immigration to Canada is a very important one and it is not likely that Parliament will not have an opportunity of dealing with the matter frequently and carefully. It is difficult enough to judge the case of a single immigrant. It is much more difficult to decide the case of a whole nation, or groups of peoples; furthermore, it is a matter of great danger and inadvisable, the carrying out of this amendment, which might have for effect the involving of this country in international complications and creating unpleasant relations with other Powers. We submit, should occasion arise, when the consideration of excluding a whole group or people is to be considered, that the matter can safely be left to Parliament, and that there is no probability of having to deal with this matter urgently or in haste.

Paragraph 23

This amendment proposes that officers be detailed for the inspection of immigrants coming into Canada in the vessels carrying them, and that it shall be their duty to observe such passengers during the voyage, and to report to the officer in charge at the port of arrival any information which they may have gathered during the voyage, as to the desirability, or undesirability, of such immigrant passengers.

We respectfully submit that this amendment is not in harmony with the high character and lofty ideals which have always marked the legislation of this country, ever stamped with the idealism of British fair play, and which has constantly discouraged espionage, bribery, and the clothing of petty officials with the cloak of absolutism and with the questionable exercise of discretionary power.

Montreal, May 6, 1919.

JEWISH COLONIZATION IN CANADA

By S. Belkin

DURING the last twenty-five years of the past century, Jewish immigrants from Central and Eastern Europe began to arrive in Canada in appreciable numbers. The Jewish community in Montreal realized the necessity of helping the new arrivals to become established in the country of their adoption, and in 1863 the Young Men's Hebrew Benevolent Society was formed to help the local poor and arriving immigrants. The members of the Society felt that it would be preferable for the new arrivals to be settled on farms instead of taking up trade in the cities.

At a meeting of the Young Men's Hebrew Benevolent Society which was held on January 25th, 1874, Mr. Mona Lesser spoke of "the general movement in progress, in which all the national and charitable societies in the city were to take part, to form a colonization society," and urged the Young Men's Hebrew Benevolent Society to co-operate in the matter.

In 1882, the great wave of Jewish pogroms in Russia brought a large number of Russo-Jewish refugees to London, Hamburg and other northern Atlantic ports. Of these, large groups were sent to Canada through various Jewish philanthropic agencies. Sir Alexander T. Galt, Canadian High Commissioner in London at the time took an active interest in the fate of the Jewish refugees. The Russo-Jewish Committee in London considered it advisable to form colonies for the refugees in America—one of these colonies to be organized in the Canadian North West. The Committee, which acted previously under the name of The Mansion House Fund for the Relief of Russo-Jewish Refugees, obtained in 1882, through Sir Alexander's agent, Mr. W. A. Thomson, a tract of land in the North West Territories and made the first attempt to organize a Jewish colony in Canada. The settlement nicknamed "New Jerusalem" was situated in Range 2, Townships 11 and 12 west of the 2nd Meridian (land surveyor's meridian)* about twenty-five miles from Moosemin.

The Young Men's Hebrew Benevolent Society assisted the prospective colonists in every possible way. Mr. L. Weinstein of Winnipeg took an active interest in the immigrants upon their arrival in that city. Lacking proper supervision and advice, having little farming experience and no knowledge of conditions in the Canadian North West, the colonists struggled for several years against recurring crop failures, but without much success.

In the appendix of the Privy Council Order Number 622 dated Ottawa, April 4th, 1887, which granted a lien to The Mansion House Fund for $10,521.44 on the homesteads advanced to Jewish settlers, we find the following list of some of the first Jewish settlers in Western Canada:

NAME OF SETTLER	DESCRIPTION OF LAND			
	Section	Township	Range	West
Berel Wiedman	10	12	2	2nd
Wolf Lerner	20	11	2	2nd
Abraham Werman	30	11	2	2nd
Joseph Barsky	32	11	2	2nd
Hirsh Dulkan	34	11	2	2nd
Chajem Wolk	30	11	2	2nd
Kieve Barsky	32	11	2	2nd
Moses Dulkan	34	11	2	2nd
Menasha Zawalkow	28	12	2	2nd
Simon Lechtzier	4	12	2	2nd
Herz Galgeran	16	12	2	2nd
Samuel Milstein	18	12	2	2nd
Solomon Naroflansky	18	12	2	2nd
Abraham Weitzman	20	12	2	2nd
Wolf Moskowitz	24	12	2	2nd
Chajem Abraham Grobman	30	12	2	2nd
David Galgeran	16	12	2	2nd
Juda Leib Waksengiesser	30	12	2	2nd
Shmaje Petezky	32	12	2	2nd
Moses Obrashimoff	6	12	2	2nd
Abraham Lechtzier	4	12	2	2nd
Joseph Joselowitz	2	12	2	2nd
Leib David Joselowitz	2	12	2	2nd
Mordechai Weidman	10	12	2	2nd
Kadish Lavin	12	12	2	2nd
Berel Selitzky	12	12	2	2nd
Naphtali Katz	28	12	2	2nd

*The second land surveyor's meridian conforms with the 102nd geographical meridian.

In January, 1885, in commemoration of the centenary of Sir Moses Montefiore, the Montefiore Agricultural Aid Association was formed in Montreal. The purposes of this Association were to settle Jewish immigrants in communities so they would not remain isolated, and to assist them in their undertakings. The president of the Association was Mr. Mark Samuel, of Toronto, and the secretary was Mr. Lewis A. Hart, of Montreal. But beyond making a study of the various methods of settlement, little of a practical nature was accomplished by the Association, and it soon disbanded.

As the years passed, the influx of Jewish immigrants into Canada continued. The Young Men's Hebrew Benevolent Society being in need of funds endeavoured to obtain them from abroad. At the meeting of the Society which took place on April 13th, 1890, Mr. L. Aronson, referring to the grant of $120,000 by the Baron de Hirsch to benevolent societies in the United States suggested that the Society make an effort to obtain a portion of these funds. He was supported by Mr. Julius Sherman, the Vice-President. The Board of Directors, presided over by Mr. Harris Vineberg, immediately took up the matter with the Baron de Hirsch. The influence of Mr. Moise Schwob, Vice-Consul for France in Montreal, helped the Board in its endeavour to obtain assistance, and in August of 1890 a donation of $20,000 was received from the Baron. This gave fresh impetus to the Society; the scope of its work was enlarged and more concentrated attention was given by it to the matter of Jewish colonization.

A Colonization Committee headed by Mr. D. A. Ansell was formed to study the matter. Canadian Government officials were approached as to suitable land for the settlement of Jewish immigrants and they gave the Society every possible encouragement. Very characteristic is the letter addressed to the Society on January 15th, 1891 by the Dominion Immigration Agent at Regina, Mr. John J. Stemshorn. In his letter, Mr. Stemshorn informed the Society that there were a large number of homesteads within a radius of ten miles from Regina, and offered his services.

On October 7th, 1891, a letter was addressed to the Baron de Hirsch in which it was stated "That the Institution (The Baron de Hirsch Institute—founded with the monies received from the Baron) is unable to receive during the coming year or to take any cognizance of the new arrivals without some definite and decided system of



SCENE AT LIPTON, SASK.

colonization being organized for the immigrants from Europe." Letters were also sent to Jewish philanthropic organizations on the other side and to Mr. Hugh Sutherland, Secretary to Sir Charles Tupper, Canadian High Commissioner in London at the time, asking him to urge Jewish leaders in England to renew their efforts in matters of Jewish colonization.

In September 1891, Baron de Hirsch created the Jewish Colonization Association which became of great consequence to Jewish colonization efforts in Canada and elsewhere.

On November 1st, 1891, the twenty-eighth annual meeting of the Young Men's Hebrew Benevolent Society took place, at which Mr. Harris Vineberg was elected President for the third time, Mr. D. S. Friedman, Treasurer and Mr. Lyon Cohen, Secretary. The Colonization Committee was re-elected and consisted of;—Chairman, Mr. D. A. Ansell and Messrs. S. Davis, Moise Schwob, L. Davis, Maxwell Goldstein, Harris Vineberg, Lyon Cohen and D. S. Friedman. Shortly afterwards, an important letter was received from the Jewish Colonization Association in Paris dated November 3rd, 1891, signed by Dr. Sigmund Sonnenfeld, General Manager of the Jewish Colonization Association. This letter acknowledged receipt of the communication of October 7th, 1891, mentioned above, addressed to the Baron de Hirsch. Dr. Sonnenfeld outlined the system of colonization employed by the Jewish Colonization Association in South America and requested information as to the cost of establishing a family of ten persons, so that the European Committees would know the total amount required for the colonization plans submitted by the Young Men's Hebrew Benevolent Society.

On November 16th, 1891, the Trustees of The Mansion House Fund for the Relief of Russo-Jewish Refugees offered to transfer the land which they had acquired near Moosemin to the Young Men's Hebrew Benevolent Society. Mr. N. G. Joseph, Honorary Secretary of the Russo-Jewish Committee stated "That the Trustees would not incur any new liability or outlay in respect of the land, but would simply transfer their interest in it for the benefit of Russo-Jewish refugees whom you might recommend as able to make their way without our assistance."

The Colonization Committee of the Young Men's Hebrew Benevolent Society immediately started to work and on December 13th, 1891, submitted a report that they had held "several lengthy meetings and had given most earnest attention to the problem sent to them for deliberation and in obtaining information from colonization agents and from every practical and experienced person." The Committee set forth the amount of Five Hundred Dollars ($500) as the minimum required to establish a family and recommended that the new colony shall not exceed one hundred families "averaging ten persons each." This amount included the cost of the necessary implements, cattle, seed, material for the building of a home and also the cost of maintenance of the colonists during the first year of their settlement on the land.

On January 10th, 1892, a delegation was sent by the Society to Ottawa and was received by the Prime Minister, the Minister of Agriculture, and the Minister of the Interior. The Government promised to grant land to Jewish settlers in a district selected by the Society, the homesteads to comprise one block.

Meanwhile, immigrants continued to arrive in large numbers. A group of sixty Russo-refugee families, numbering in all about four hundred people, arrived in Montreal from Hamburg with the intention of settling as colonists in Canada. The Young Men's Hebrew Benevolent Society sent urgent cables for relief to the Anglo-Jewish Association, L'Alliance Israelite, and the Baron de Hirsch. The immigrants, seeing that there was some delay in acknowledgment by Dr. Sonnenfeld of the report submitted by the Colonization Committee of the Young Men's Hebrew Benevolent Society, organized themselves and selected two delegates—Messrs. T. Herschovitch and A. Leibovitch, and sent them abroad. The delegates carried with them a list of seventy-four families anxious to settle on the land and went to Paris, via London, where they saw Baron de Hirsch and presented a petition to him asking that he advance these families sufficient means to establish a colony in Canada. The report of the Colonization Committee of the Young Men's Hebrew Benevolent Society which was examined in the meanwhile by Baron de Hirsch, L'Alliance Israelite, and the Russo-Jewish Committee, made a favourable impression. Baron de Hirsch was greatly moved by the appeal of the delegates and in a letter from the Jewish Colonization Association dated January 27th, 1892, Dr. Sonnenfeld advised the Young Men's Hebrew Benevolent Society that "the sum of Thirty Thousand Dollars ($30,000), sufficient to instal sixty families, could be procured in Paris." Dr. Sonnenfeld pointed out that the monies could be advanced only in the form of loans and that the Committee should examine the families to see if they be suitable for colonization purposes as otherwise it might be preferable to have them established differently. Upon receipt of this letter, the Committee reported that the seventy-four immigrant families were fit for agriculture. Mr. Ansell, Chairman of the Colonization Committee, went to Europe where he negotiated with the Russo-Jewish Committee, Jewish



HARVESTING IN MONTEFIORE, ALBERTA

Colonization Association, and L'Alliance Israelite representatives and endeavoured to obtain a definite decision on the project to establish a Jewish colony in Canada.

Early in March, 1892, a cable was finally received from Dr. Sonnenfeld, reading as follows:

> "L'Alliance and the Baron de Hirsch will place at your disposal for the installation of colonists near Moosemin one hundred thousand francs."

The Colonization Committee engaged the services of Messrs. I. Roth and Charles McDiarmid who went to the North West and investigated the Moosemin property. They also examined the lands at Red Deer, Prince Albert, and Regina, suggested by the Department of Agriculture. As the buildings erected on the Moosemin land had been destroyed and the land being about twenty-five miles distant from the railroad, it was thought to be of questionable value for the purpose of establishing a new colony. These officials of the Society recommended townships fourteen and fifteen, in ranges seventeen and eighteen, west of the second meridian in the neighbourhood of Regina. The Colonization Committee, however, desired on the advice of Mr. Ascher Pierce, to take up land in the vicinity of Oxbow where his father, Mr. Jacob Pierce, his sons, and a group of Jewish farmers were pioneer settlers. Mr. McDiarmid visited the district and finally selected township thirty-three, range five, and advised the Committee in Montreal in his letter dated April 25th, 1892, accordingly. The Commissioner of Dominion Lands at Winnipeg, Mr. H. H. Smith, was requested to hold the land and to make no entries for homesteads until the arrival of the settlers from Montreal.

The Government then granted to the Young Men's Hebrew Benevolent Society this tract of land—each quarter section to be occupied by a Jewish settler. The candidates were again carefully examined and forty-seven families were sent forward to Winnipeg in the spring of 1892. The contract for the loans that were to be advanced to the farmers was drawn by Mr. Maxwell Goldstein, the Honorary Solicitor of the Society. It devolved upon Messrs. Harris Vineberg, D. S. Friedman, and Lyon Cohen, the Executive Officers of the Society, to sign the first contracts with these settlers. The settlers reached Oxbow early in May and then proceeded to the site selected for the colony.

In addition to the above-mentioned townships, sections were also taken up in township two, range five and township three, ranges four and six. The colony was named Hirsch in honour of Baron de Hirsch and comprised during the first season about one hundred and fifty souls. The railway line was extended through the colony and the station was also named Hirsch. A shochet was engaged and a building was erected to be used as a synagogue. A school was built for the secular education of the children and a teacher was engaged. In July, 1892, two of the Trustees of the Society—Messrs D. S. Friedman and Moses Vineberg paid a visit to the Colony.



NARCISSE (LEVEN), MANITOBA

During the years 1893 and 1894 about Forty Thousand Dollars ($40,000) were received from Paris for colonization purposes.

The new Chairman of the Colonization Committee, Mr. Lazarus Cohen, visited the Colony in the winter of 1893. Mr. Cohen took a sympathetic interest in the colonists and helped them with his sage advice. In the minutes of the meeting of November 9th, 1893, we find that Mr. Moses Vineberg, in order to facilitate Mr. Cohen's trip to the Colony even "promised to lend the Chairman a fur coat to use during his visit to Hirsch." In 1894, Mr. Isaac Mendels, Vice-President of the Baron de Hirsch Institute, also visited the Colony.

Mr. Lazarus Cohen continued to serve as Chairman of the Colonization Committee from 1893 to 1896 devoting much energy and zeal to this work. Mr. Isaac Mendels acted as Chairman of the Committee in 1897 and 1898. Mr. Ansell was again Chairman in 1899.

During the first two years the colonists at Hirsch met with many hardships, the greatest of all being the successive crop failures. In the third year, the crop was a partial failure and a number of farms were abandoned. Some of the colonists held on and as the years passed new settlers came to the colony. In 1896, five Jewish farmers who had settled at Red Deer, Alberta, were transferred to Hirsch. In 1897, the Jewish Colonization Association sent Professor H. L. Sabsovich, Superintendent of the Baron de Hirsch Woodbine Agricultural School at Woodbine, New Jersey, as a special commissioner to study the situation in the Colony. According to the minutes of the Young Men's Hebrew Benevolent Society, his report was most favourable. During this year, the crop was good—the wheat graded No. 1 and sold at seventy-three and seventy-four cents a bushel. In the minutes of the Society, it was also recorded that "many settlers were returning to the farms and that cattle raising had improved." During the same year, the Jewish Colonization Association ordered the Society to buy a threshing machine for the colony. In 1898 the Jewish Colonization Association sent Mr. Shalit, the Secretary in Paris, to inspect the colony and a second school was opened in Hirsch to meet the growing needs of education. In 1899 another representative of the Jewish Colonization Association, Mr. Walter Cohen of London, visited the settlement.

As the years went on, a group of Jewish



HARVESTING AT SONNENFELD, SASK.

farmers concentrated around Wapella, thus forming a new colony.

In 1900, the Jewish Colonization Association decided to separate the work of colonization from the general immigrant aid and relief work. The latter was carried on by the Young Men's Hebrew Benevolent Society, whereas the colonization work was transferred by the parent body to the Jewish Agricultural and Industrial Aid Society in New York.

In 1901, a Jewish colony was formed to the north of Qu'Appelle by refugees who came from Roumania during the anti-Semitic outbreaks in that country. A number of these immigrants were forwarded under the auspices of the Jewish Colonization Association from Roumania to Montreal. The Young Men's Hebrew Benevolent Society, which at the time was also called the Baron de Hirsch Institute, sent these immigrants to the Yorkton-Melville district and large groups of Jewish homesteaders established themselves north of Qu'Appelle. Later a railway line crossed the district. The colony, which was originally called Qu'Appelle was later named Lipton. The group of farmers situated further west constituted the Cupar Colony.

In 1903 another Jewish colony was formed north of Winnipeg by Jewish immigrants led by Mr. Bender. In addition to the homesteads granted to the immigrants, the Government placed at the disposal of the Bender group one hundred and sixty acres of land which were divided into twenty lots. Each house in the settlement is built on an eight acre lot. The colony which was first called Bender Hamlet, was later changed to Narcisse Leven Colony, in honour of the late President of the Jewish Colonization Association.

During the years 1900 to 1907, the Jewish Agricultural and Industrial Aid Society disbursed for the Jewish Colonization Association one hundred and forty-three (143) loans to various colonists in Canada. In 1902, the Jewish Colonization Association and the Jewish Board of Guardians in London delegated Mr. A. N. Simon of Hanover and Mr. N. J. W. Cohen of London to visit Canada. They inspected the Hirsch Colony and also studied the immigration work of the Young Men's Hebrew Benevolent Society. In 1906, Mr. O. E. D'Avigdor Goldsmid of London, representative of the Russo-Jewish Committee of London, and acting unofficially as representative of the Jewish Colonization Association, paid a visit to Canada and inspected the Hirsch Colony. In the same year, a number of other Jewish farming settlements sprung up in Western Canada. The Colonies of Trochu and Rumsey were formed northeast of Calgary and the large colony of Edenbridge was formed north of Melfort. During this year, a new colony was also founded by the graduates of the Jewish Colonization Association Slobodka-Lesna School in Galicia. The Jewish Colonization Association sent a number of these immigrants to the Hirsch Colony where they worked for a couple of years. After becoming acquainted with Canadian methods of agriculture and saving a little money from their work with other farmers, they took up homesteads about sixty to seventy miles west of Hirsch and formed the New Herman settlement south of Tribune Station, which was later renamed—Sonnenfeld Colony in honour of the first General Manager of the Jewish Colonization Association.

The Jewish Colonization Association in Paris had long desired to have the management of their immigration work in Canada separate from the charitable work of the Young Men's Hebrew Benevolent Society, and the Baron de Hirsch Institute and had intimated as far back as 1898 that their part of the work in Canada "should be carried on by a special committee to act in direct communication with Paris and to be entirely independent of the Young Men's Hebrew Benevolent Society." In the discussions which took place during Mr. D'Avigdor Goldsmid's visit in 1906, the matter was threshed out and acting upon Mr. Goldsmid's report, the Jewish Colonization Association decided to form a Canadian Committee. In a letter dated November 5th, 1906, to the Baron de Hirsch Institute, the Jewish Colonization Association stated as follows:

> "Our Administrative Council is of the opinion that the time has come to re-organize on a new basis arrangement concerning immigration—reception of immigrants on landing, dispersion to points in the interior, general and technical education, etc. Our Council considers it advisable therefore to create a special committee of six for the purpose—three of the members be nominated by you and approved by us, the other three being chosen by our Association from among such persons as we may think likely to help substantially in the common work."



S. BELKIN
Secretary, Canadian Committee, Jewish Colonization Association

On December 10th, 1906, the Baron de Hirsch Institute, acting in accordance with this request, nominated Messrs. Harris Vineberg, D. A. Ansell and Bernard Goldstein as representatives of that institution, which step was approved by the Association in Paris. The Council of the Jewish Colonization Association in Paris named Messrs. M. B. Davis, (later Sir Mortimer B. Davis), Lyon Cohen and S. W. Jacobs direct to act on the Committee.

In 1907, Mr. D'Avigdor Goldsmid returned as official representative of the Jewish Colonization Association to Canada and asked the members of the Committee to "take over from the Jewish Agricultural and Industrial Aid Society of New York the business heretofore carried on by that Society on behalf of the Jewish Colonization Association consisting of loans and assistance of a like nature made from time to time to Jewish colonists in the Canadian Northwest. The work will consist of collecting interest on loans and receiving payment of principal and the general management of the loan department of the Jewish Colonization Association work in the Northwest."

The Jewish Colonization Association in Paris sent a letter to the new Committee dated February 22nd, 1907 (No. 174), in which it clearly defined the duties of the Committee:

1. To disperse immigrants in places and towns in the Dominion and prevent congestion in Montreal.
2. To control and report on the settlements of Hirsch and Qu'Appelle (Lipton) and to assist Jewish farmers generally.
3. To keep the books in connection with the loans granted by the Jewish Colonization Association.

The Canadian Committee of the Jewish Colonization Association held its first meeting on July 3rd, 1907, at which Mr. Mortimer B. Davis was elected Chairman; Mr. Lyon Cohen, Treasurer; and Mr. S. W. Jacobs, Secretary. The Committee prepared a lengthy program

of work which it forwarded to the Central Administration in Paris and performed its work in behalf of the Jewish Colonization Association as a semi-autonomous body. The composition of the Committee underwent the following changes: In 1908, Mr. Jacob A. Jacobs was named as a member replacing Mr. D. A. Ansell who resigned. In April 1910, Rev. Dr. H. Abramowitz was asked by the Administrative Council in Paris to act as a Member of the Committee which proposal was accepted by him. The last meeting of the Committee attended by Mr. M. B. Davis was in 1913. Since then, Mr. Lyon Cohen assumed the active leadership of the Committee. In June, 1923, Mr. Lyon Cohen was elected Chairman and Mr. B. Goldstein, Treasurer. The personnel of the present administrative staff is as follows: S. Belkin, Executive Secretary; M. C. Ellman, Colony Administrator, and L. Rosenberg, Assistant to Mr. Ellman. Of the Jewish Colonization Association past officials special mention must be made of Messrs. H. Horsfall and Louis Lewis.

The years 1907 to 1914 brought a large influx of Jewish immigrants to Canada. Following the first Russian revolution and pogrom waves of 1905, thousands of Jewish immigrants arrived at the shores of Canada and credit is due to the keen foresight of the Jewish Colonization Association in having created a Canadian Committee, thus being in a position to enlarge its activities. The actual reception and maintenance of immigrants continued under the auspices of the Baron de Hirsch Institute, the funds being supplied by the Jewish Colonization Association through the Canadian Committee. The Canadian Committee also represented the Russo-Jewish Committee, and the Jewish Board of Guardians, in matters of immigration and administration of the funds supplied by these two organizations at the time for Canadian immigration work, which funds had hitherto been administered by Messrs. D. S. Friedman and A. M. Vineberg.



SONS AND DAUGHTERS, EDENBRIDGE COLONY, SASK.

During the Great War there was no immigration but with its termination large numbers of immigrants began to arrive. The Jewish Immigrant Aid Society, which was formed in August, 1920, took over the immigration work which was hitherto done by the Baron de Hirsch Institute. Large funds were supplied to this organization by the Jewish Colonization Association.

One of the greatest acts ever accomplished by the Jewish Colonization Association and its Canadian Committee was the rescuing of about thirty-three hundred Russo-Jewish refugees who were stranded in Roumania. A special permit was obtained from the Government in October, 1923, through the good agencies of Messrs. Lyon Cohen and S. W. Jacobs, K.C., M.P., to admit these unfortunate immigrants to Canada. The Jewish Colonization Association supplied the money required for the ocean transportation and entirely defrayed the cost of railway fares of the immigrants in Canada in connection with their distribution throughout the country. The Jewish Colonization Association has expended, through its Canadian Committee, large sums for this branch of its work.

The main attention of the Canadian Committee, however, was given to its colonization work. A number of new colonies were formed during its existence. During the years 1907 to 1911, the colonies of Pine Ridge and Bird's Hill were founded in the vicinity of Winnipeg. The Jewish colonies of Macaza and Ste. Sophie in the Province of Quebec which were founded in 1904 have developed. In 1910, the Eyre settlement was formed north of Alsask, Saskatchewan. In 1911, a colony was formed near Sibbald Station in Alberta and named in honour of the Montefiore family. In the same year, a Jewish colony sprung up at Camper, about one hundred miles north of Winnipeg which colony was afterwards named New Hirsch. A Jewish farming settlement was founded in May 1911, near Rosetown, Saskatchewan.

In 1907, Dr. Sonnenfeld visited Canada and inspected the colonies at Hirsch and Lipton. In 1908, the Committee invited Rev. Dr. Herman Abramowitz, Rabbi of the Shaar Hashomayim Synagogue, Montreal, to visit the Hirsch and Lipton Colonies and a Hebrew School system was introduced under his direction throughout the Colonies thus helping the farmers to give Hebrew instruction to their children. In 1913, Dr. Abramowitz and Mr. S. W. Jacobs K.C., M.P., visited the Central Administration in Paris and discussed various matters appertaining to the work. In 1924, the Chairman, Mr. Lyon Cohen, visited Paris where he attended a meeting of the Administrative Council of the Association. In 1921 and 1923, Mr. Edouard Oungre, Associate Manager of the Jewish Colonization Association, spent several months in Canada and thoroughly studied the situation in each colony. Due to his visits, a closer co-operation and effective contact was established between the parent body and its Canadian organization.

The Committee helped the farmers by advancing loans to them—the funds being supplied by the Jewish Colonization Association. Between the years 1908 to December 31st, 1923, the Committee advanced 1,822 loans, the total of which runs into an enormous figure. The interest rate charged by the Association is only five percent and the repayments are spread over a number of years. Real estate mortgages represent the bulk of securities taken, but some loans have been granted on secondary security. It must also be mentioned that the Association has assisted the farmers to erect their communal buildings and has subsidized the religious education of their children.

In 1920, a more or less complete survey of Jewish farming was made by the administration in Canada. According to the survey, there were about seven hundred independent Jewish farmers in Canada of whom three hundred and ninety-one were indebted to the Association. The number of Jewish souls on farms was estimated at no less than three thousand five hundred. The acreage owned by Jewish farmers was approximately 150,000 acres; real estate value was estimated at $4,500,000; livestock $1,000,000; machinery $500,000; value of yearly crop produced $1,000,000. The gross assets reached the appreciable figure of $6,500,000; liabilities about $1,500,000; and the net equity $5,000,000.

In addition to the organized settlements already mentioned, there are groups of Jewish farmers at the

following points: MANITOBA—Ste. Anne, Gimli, Lorette, Transcona, Rosenfeld; SASKATCHEWAN—Maxwellton, Theodore, Limerick, Kamsack, White Bear, Watrous and Dumfernline; ALBERTA—Compeer, Empress and near Edmonton; QUEBEC—St. Lin, New Glasgow, Ste. Agathe, Joliette, Ste. Julie and near Montreal; ONTARIO—Cedar Valley, Pontypool, Timmins and near Ottawa, Toronto and Hamilton. There are also individual Jewish farmers to be found at various points in Canada of whom we have no records. In addition, a large majority of Jewish storekeepers and cattle dealers located in Western Canadian rural communities are also engaged in farming, in most cases on an extensive scale.

In enumerating the names of those who have shown zeal and devotion towards the ideal of Jewish farming in Canada, and in giving due praise to the great work of the Jewish Colonization Association in Canada, we regret that we are unable to give the names of all those who have actively done pioneer work on the virgin land of the Canadian West. The story of their lives is one of great struggle against adverse conditions. The Jewish farmers although not large in number, have proven to be of good mettle and have contributed to the opening of this vast country. In 1907, the district where the Edenbridge Colony is now situated was a wilderness covered with woods and marshes. In 1923, just sixteen years later, this colony had more than four thousand acres under crop. Thousands of tons of stones have been removed from fields in Hirsch, Sonnenfeld and elsewhere. The majority of Jewish farmers have remained on the land and have become deeply rooted in Canadian soil. They have proven to the world that Jews can be and are good farmers.

With the adjustment of after war conditions and with the improvement of the world market, Jewish farming in Canada should receive a new impetus which may have far-reaching effects.

In conclusion, we would quote from a letter received by the Winnipeg office of the Jewish Colonization Association, from a farmer in Edenbridge. It is very characteristic of the idealistic Jew, who has striven for a life of independence and creative work:

"I sit upon my plow and my eye is enchanted with the sight of the brown earth being turned upwards furrow by furrow. If the field is a long one and one starts with a straight furrow, it takes on the appearance of a Tallith, with broad blue stripes at the edges and when the sun's rays strike the eye and the breeze blows the squadrons of little flies past one, it seems as if the black strips of ploughed land twist and turn. It is a picture which I am not able to place upon paper. Later, when one has to run after the harrows, no matter how hard it is, the work draws like a magnet. The field behind takes on another appearance. From a piece of coarse common cloth it becomes like linen, and another stroke of the harrows makes it into velvet, silk or a piece of smoothly polished furniture. It serves as an enchantment which prevents the feet from feeling tired."

"Then comes the drill and the eye is strained to see that the horses on the ploughed side should follow the wheel mark and draws you until the stomach gives the signal to raise your eyes and see the sun in the south."

"How beautiful are the fields afterwards when they become green. This draws you and draws you and makes you willing to root out forests, turn over fields, even drink the sweat that pours from your forehead and yet be satisfied."

"And who can describe the rhythm of the binder, especially when you have enough feed for the horses and the horses feel their oats and the machine is in good repair. You sit upon the binder and you become one with the machine, and the joyfulness of the horses passes through the binder to you and you become a part of them. Should the field be good and the straw straight you cannot distinguish between the iron of the machine, the blood and bone of the horse and the man. They form one happy piece of machinery."

Men with such a spirit cannot but succeed and reap the fruits of their labour.

THE FEDERATED JEWISH FARMERS OF ONTARIO

"BACK-TO-THE-LAND is a new clarion call resounding in the ears of the modern Jew.

Back-to-the-land was heard and heeded by the Chaultzim who are now rebuilding Palestine.

Back-to-the-land has been heeded in large numbers by our co-religionists in the United States of America, and in many other countries the world over.

Back-to-the-land has also reached the ears and hearts of our Canadian Jewry.

Be it known that a group of Jewish farmers have recently organized themselves under the name of United Jewish Farmers of Ontario, with experience and plans that will be of benefit to every Jew in the Dominion."

The foregoing was the introduction of hundreds of letters that went out in the early spring of 1925, sent by a small group of men who were wont to meet in Mr. Levine's office at 475 Queen Street West, Toronto.

The Jewish farmers like farming for itself. They feel how much outdoor life strengthens their bodies and how much healthier they become than their city brethren. They have also found that at the same time farming offers them a good livelihood, and last but not least, it is the basic industry of this country—the most productive occupation from the point of view of the whole community. The Jewish farmers had found and still find associations with their Christian neighbors to be very congenial. They have come to feel how much of a real home this country has become to them, as their memories go back to the time when they first came as immigrants to Canada. Mr. Morris Saxe conceived the idea of a Jewish farmers' organization which would enable more Jews to settle on the land, and he stuck to this idea until he brought it into being.

The movement started with a notice in the *Canadian Jewish Review* inviting the public to a meeting at the Holy Blossom Synagogue, Toronto, to be held on Sunday afternoon, March 29th, 1925. Mr. Saxe invited all of the Jewish farmers in Ontario, whom he was able to locate, numbering about eighty, but only half of whom were present. Rabbi Brickner was in the chair and explained, in an impressive manner, the purpose and necessity of such a movement. Upon Mr. Saxe's motion, the farmers present organized themselves into the United Jewish Farmers of Ontario, electing Rabbi Brickner, honorary president, Mr. Saxe, president, and an executive of twelve members.

The same evening a mass meeting was held which was full of fervor, despite the small attendance. Rabbi Brickner again addressed the meeting. Professor Dean of the Agricultural College, Guelph, Mr. J. J. Morrison of the United Farmers of Ontario, and Mayor LeRoy Dale of Georgetown welcomed the members of the new organization and discussed farming conditions in general.

Non-farmers who were in sympathy with the movement were enrolled as associate members. Four of them were elected members of the executive, in order to help spread the movement in Toronto. A provincial charter was applied for and granted after the name had been changed to Federated Jewish Farmers of Ontario. The following programme of activities was decided upon;—

(1) Attendance to special necessities of Jewish farmers as Shochets, teachers and the strengthening of social contact.
(2) Placing of Jewish applicants for work on the land.
(3) Spreading of the agricultural idea among the Jewish population.
(4) The establishment of a training farm for Jewish immigrants.
(5) Preparatory work for settling Jewish families, either scattered or in colonies, on the land.

A special committee in charge of the estimating work visited the Agricultural College in Guelph and received valuable information from the president and members of the staff as to which of the projects could first be put into practice, and how.

After a few weeks of investigation, the committee took an option on the old Eaton farm near Georgetown, comprising about four hundred acres, and recommended its purchase as a training farm for newcomers.

On May 3rd, 1925, a public meeting was held in Hamilton under the auspices of Mr. David Sweet with Mr. M. Saxe, Mr. A. Rhinewine and Rabbi Freund as the principal speakers.

On May 17th, 1925, at the annual meeting of the Jewish Immigrant Aid Society of Canada, held in Montreal, Rabbi Brickner pointed out the necessity for the whole Jewish community to direct its attention towards agricultural settlement and to give active support to the Ontario farming movement in their efforts to establish a training farm. This met with the greatest sympathy, and the following resolution, moved by the delegates, was carried, practically giving this movement a charter among the provincial and local institutions.

"Whereas the fact that Canada has a Jewish farming population of about 5,000 souls is widely unknown, and

Whereas farming offers to newcomers to this country a healthful vocation which will establish them firmly and successfully as Jewish Canadians and will bring credit to the Jewish community as a whole, and

Whereas as farming, when taken up by trained and suitable men and started carefully, can be made a better paying success than many of the city occupations which hitherto too many of the newcomers used to flock to.

RESOLVED.

That the annual meeting of the Jewish Immigrant Aid Society of Canada welcomes the movement of the Federated Jewish Farmers of Ontario, which tends to strengthen morally and materially the Jewish farmers of Ontario, and

That it declares as most desirable the spreading of this organization among the Jewish farmers of the other provinces, and

That a plan of this organization of establishing a training farm for the purpose of training Jews for agricultural work deserves our consideration and full support, and

That it is recommended to all provincial local boards of the Jewish Immigrant Aid Society of Canada to delegate members into the farmers' committees of their localities, and

That it hopes sincerely that the Jewish Colonization Association, which has done such great work for Jewish agricultural colonization in this country, will take an interest in the work of the Federated Jewish Farmers of Ontario."

On May 24th, 1925, a second public meeting was held in Toronto at the McCaul Street Synagogue, which was attended by about four hundred people. Mr. M. Saxe, Rabbi J. Gordon and Rabbi L. Graubart were the speakers. The first donations were collected and a new membership was enrolled. Toronto Jewry was awakened, as, in the previous week, Montreal Jewry had been.

HISTORY OF THE JEWISH IMMIGRANT AID SOCIETY OF CANADA

By S. B. Haltrecht, B.A.

ALL important events in history appear unconsciously and come about at certain specific moments when they are most needed. The end of the World War was marked by universal chaos and indecision on the part of the various civilized nations throughout the world, particularly by those situated in Central and Eastern Europe. Reaction and chauvinism reigned supreme. The strong did their utmost to oppress the weak; whether from the point of view of nationality, or for other unreasonable causes. Under such circumstances it was only natural to expect a flood of restless groups wanting to migrate to any place under the sun where peace and safety would be their reward. Millions knew not in the morning where they would sleep at night, nor in the evening whether they would wake up alive the next morning

The main question for these unfortunates was **EMIGRATION.** The problem was where to emigrate. Many of them had stopped believing that there was such a thing as hospitality and friendship in this world. Black clouds covered the horizon, and it looked as if the sun of hope had stopped shining for ever. When the World War terminated, it seemed therefore quite natural that although all people suffered enormously, the Jewish people suffered most. The question of emigration from Europe then became a vital one: it affected the Jews to a larger degree than other nationalities.

In Canada, the Jews from coast to coast organized into what was called the CANADIAN JEWISH CONGRESS for the purpose of showing a united front in matters pertaining to Jewish problems. The details and the workings of this "Congress" are not within the scope of the present article, but after it had accomplished the immediate task for which it was organized, it erected a monument in Canadian Jewish History by which it will always be remembered. By this monument I mean the organization of the Jewish Immigrant Aid Society of Canada.

The leaders of the Canadian Jewish Congress realized that one of the greatest problems to face Canadian Jewry for years to come was the question of IMMIGRATION. They considered it a matter of fortunate accident that Jews happened to come to this country some years before, and therefore felt a moral responsibility to do their bit towards their brothers and sisters on the other side.

The first meeting to deal with the immigration question was called by Mr. Lyon Cohen, President of the Canadian Jewish Congress, and was held on the evening of June 23rd, 1920, at the Zionist Headquarters, Montreal, with Mr. H. M. Caiserman, General Secretary of the "Congress" as Secretary. In addition to the representatives of the Canadian Jewish Congress, there were also representatives from the Canadian Committee of the Jewish Colonization Association, Hebrew Ladies' Immigrant Protective Association, The Associated War Relief Societies, the Roumanian Verband and the Ukranian Verband.

A second meeting took place on June 30, 1920, at which there were representatives from the Canadian Jewish Congress, the Roumanian, Ukranian and Polish Verbands. The delegates from the Roumanian and Ukranian Verbands pledged their organizations to contribute $500 each towards the work of the new Society. At this meeting the foundation stone of the Jewish Immigrant Aid Society of Canada was laid, and the following resolutions were adopted:

1. That the Society be named the Jewish Immigrant Aid Society of Canada with headquarters in Montreal, and branches to be organized throughout the length and breadth of the Dominion, wherever possible.
2. That a Committee be immediately sent to the Port of Quebec to study the immigration question from its source and to engage an intelligent man to meet the steamers and to render the Jewish immigrants every necessary assistance.
3. That the declared purpose of the newly formed organization will be to meet the immigrants at the ports and at the stations in the various cities and towns, to give them the required advice and protection, as well as the legal and other assistance that they may require.
4. That a temporary executive be elected from those present to conduct the work until such a time when a public meeting be arranged and a permanent Board of Directors secured.

Mr. Lyon Cohen was offered the Presidency but as he was Chairman of the Canadian Committee of the J.C.A., felt he could best serve the cause by not accepting office in the new Society.

The following were then elected as the first executive of the Jewish Immigrant Aid Society of Canada; Mr. Louis Fitch, Vice-President of the Canadian Jewish Congress, President; Mr. H. M. Caiserman, General Secretary of the Canadian Jewish Congress, General Secretary; Rabbi Hirsch Cohen, Treasurer; and Messrs. B. Goldstein and L. Lewis ex officio representing the J.C.A.

The General Secretary threw himself into this work with all his heart and soul. He sent letters to all the branches of the Canadian Jewish Congress informing them of the urgency. Toronto and Winnipeg responded at once. Immigrants began coming into the country and required material assistance as well as administrative advice. At the executive meeting on August 11, 1920, it was decided to ask the J.C.A. to provide for inland transportation and shelter, while the Immigrant Aid Society would look after the other requirements. The J.C.A. responded most sympathetically.

The work which was expected of the Society was growing from day to day. From its inception it was evident that an executive consisting of volunteers could not be expected to be taxed with work which required the attention of specialists. With that end in view, the Canadian Committee of the J.C.A., who had many years of experience, suggested the appointment of a man for the purpose of organizing and consolidating the work of the Society both in Montreal as well as at the ports. On August 16th, 1920, Mr. S. B. Haltrecht, a young university graduate, who had made a special study of the Canadian immigration problem, was requested to accept the appointment just described with authority to take full charge of the administration. Mr. Haltrecht set to the task of establishing the work on a systematic basis.

There is a certain amount of romance attached to the early history of almost every great movement or institution. When the Society was first established it had no home, no headquarters, no centre where to meet or to perform its required work of daily routine. The Secretary and General Manager had his first office in a corner of the Baron de Hirsch Institute. The Zionist Headquarters offered one of its rooms as a private office for the Manager while the Canadian Jewish Congress

which shared with the Mizrachi a joint office on the top floor of the Molson's Bank Building, offered the services of their stenographer for an hour or two a day. The Federation of Jewish Philanthropies, as well as the Canadian Committee of the Jewish Colonization Association, were also ready to help.

This state of affairs could however not continue, so we moved into the joint office of the Congress and the Mizrachi, and within a short time with the arrival of immigrants, the top floor was filled with baggage and people, until neither the Congress nor the Mizrachi were able to do anything for their own organizations. One fine morning the Manager of the Molson's Bank Building walked into our office with one of his sturdy assistants and told us politely but very sternly that we must move at once. An empty store was found at 900 St. Lawrence Boulevard, which became the headquarters. In the fall of 1920 Jewish immigration into Canada assumed considerable proportions. With the arrival of a great number of new immigrants, restrictions were rigidly enforced, with the result that many immigrants arriving at our shores found themselves detained and in danger of deportation to the countries from which they had made every effort to flee. Those detained had relatives in every part of the American continent who worried the officials of the Society. Appeals had to be made on their behalf. To deport them was equivalent to sending them to certain death. It is very difficult to realize the magnitude of the work as well as the multiplicity of details that the Society performed in those days.

More than a hundred telegrams a day went out from the office to all parts of the North American Continent consoling relatives of detained ones, telling them that they were not being neglected. Telegrams arrived at our office from every corner of the continent asking for information and pleading for assistance. Long distance telephone calls were received from morning to evening, from Toronto, Ottawa, Milwaukee, Indianapolis, Chicago, New York, Boston, Philadelphia and elsewhere.

Conditions became more unbearable from day to day. It was evident that this Society in order to meet the situation and to be equal to the task for which it was established, must enlarge and extend. The Society required proper national headquarters where offices adequate for the work could be established, and where a sheltering home and a meeting place could also find space. The building situated at 725 Notre Dame Street, West, was purchased by the Board of Directors. The net purchase price of the building was thirteen thousand dollars, while it required another seven thousand dollars to cover the carpentry and plumbing expenses, as well as the outfitting of the kitchen and dormitories. Mr. Louis Cohen, the Chairman of the House Committee at the time, deserves a great deal of credit for the close attention he gave to the establishment of the Notre Dame Street Headquarters.



S. B. HALTRECHT, B.A.

On the ground floor there was a kitchen, dining room, baggage room, and bath room with shower baths. On the first floor, a flat of administrative offices with a dispensary containing all first aid material and a board room to serve for the directors' meetings. The upper two flats were used for dormitories.

The general meeting took place on Sunday afternoon, November 14th, 1920. Reports showed that Montreal contributed nearly eleven thousand dollars, while the other parts of Canada about four thousand dollars. This was quite inadequate and had it not been for the assistance of the J.C.A., the work could not have been carried on.

The Quebec representatives at the meeting pointed out that nearly three hundred were detained at that port, who required immediate attention, and that additional immigrants were expected to arrive in the course of the following few days, and that if something were not done immediately, the reputation of Canadian Jewry would suffer. Some of the detained were there for months and the deportation of the first fourteen Jewish immigrants to Europe had created a panic. The representatives were placing the responsibility on the larger community of Montreal.

At the elections that followed, Mr. Peter Bercovitch, K.C., M.P.P., was elected as National President for the coming year; Mr. Joseph Cohen as Vice-President; Mr. Simon as Treasurer, and Mr. Caiserman was re-elected as General Secretary. In addition, ten active Directors were elected and the following organizations were given the privilege of having two representatives on the Board: Canadian Jewish Congress, Canadian Committee of the Jewish Colonization Association, Roumanian Verband, Ukranian Verband, Hebrew Ladies' Immigrant Protective Society, Jewish Labour Unions. Every branch in the Dominion was entitled to be represented by one Director, namely, the local President. Mr. S. W. Jacobs, K.C. M.P., was elected Honorary President.

With the coming of the fall and winter of 1920-1921, the work of the Society was extended to meet the requirements of the moment. When the Port of Quebec closed, several hundred detained were transferred to Montreal. At the same time, the Port of St. John opened and boats began to come there as well as to Halifax, bringing many immigrants, a good portion of whom were rejected for non-compliance with small technicalities of the Immigrant Act. The irony of it all was that the detained, although held for no fault of their own (they all innocently boarded the steamer and paid their regular fare, being informed that the doors of Canada were open to them) had to suffer not only the inconvenience and unpleasantness of involuntary detention, but were forced to pay for their board and room at $1.50 a day, which was later increased to $1.75 a day. The government held the steamship companies responsible for the payment of such maintenance expenses in case immigrants were deported without paying what

was due. The companies demanded, in addition to the $20 which the Government required as a deposit from each detained immigrant whose case was appealed to Ottawa, an additional cash deposit or satisfactory guarantee from responsible persons that the maintenance for any length of time would be paid, otherwise they insisted on having the immigrant deported immediately the $20 originally deposited were used up.

The Jewish Immigrant Aid Society, in its extreme desire to help, took upon itself a responsibility, the magnitude of which was not forseen—to be responsible for the cost of maintenance of those appealed detained cases of Jews. It did not take many months before the bills of the steamship companies amounted to over $10,000. It was an enormous burden, almost impossible to carry. Many have criticized the Society for being too liberal. Such criticism may find some justification, but when dealing with human lives we cannot always be dictated to by logic.

The work continued to extend and before the end of 1920, the Society established a Legal Bureau in Ottawa to look after appeal cases. The Government also realized that the situation became an almost impossible one, and was willing to help in clearing it up as quickly as it was possible. They issued an order permitting the temporary entry into Canada under a cash bond of $500 for each of those detained who wanted to apply for admission to the United States. As a result, over one hundred detained Jewish immigrants were saved from being deported back to Europe.

The conditions of the detained became so unbearable, that the Society seriously considered sending a commission to Europe to open offices in various centres for the purpose of warning emigrants against migrating to Canada. Fortunately, news of these conditions spread through Europe and during the latter part of the winter of 1921, less immigrants arrived which saved the situation for the time being.

In the beginning of January the official opening of the Society's headquarters took place. Invitations were sent to organizations both in Canada and the United States. The affair was a very inspiring one. Advantage was taken of the occasion and appeals for funds were made to Canadian Jewry. A campaign for funds and membership was held in April 1921.

When the immigration question became acute, the western branches in conjunction with the Jewish farmers of Saskatchewan and Alberta called a conference which took place in Saskatoon on February 13th and 14th, 1921. The Mayor of Saskatoon as well as Professor Swanson of the Saskatoon University were present to greet the conference. A number of resolutions were adopted, amongst which was the formation of a Jewish Agricultural Association to disseminate among Jewish immigrants reliable information about the opportunities in Western Canada, as well as to organize lecture tours and special courses for farmers. The new organization was to be a part of the Jewish Immigrant Aid Society.

Due to the fact that immigration during the winter of 1921 was somewhat reduced, nothing of a permanent nature resulted from the conference, but showed the potentiality of the Jewish community of Western Canada.

The annual membership meeting was held on May 29th, and the following were elected to hold office for the ensuing year;—Mr. S. W. Jacobs, K.C., M.P., Honorary President; Mr. Peter Bercovitch, K.C., M.P.P., President; Messrs. Louis Cohen and L. Coviensky, Vice-Presidents; Mr. A. Wolofsky, Treasurer; Mr. H. M. Caiserman, Honorary Secretary, (till July when he was to leave for Palestine).

The spring and summer season of 1921 saw the work of the Society more efficiently organized than during the first six months. The immigrants who arrived were well looked after. They were given shelter and protection, and positions were found for them.

From ten to twelve per cent of the arrivals were generally detained by the immigration authorities on account of some technicality, but in the majority of cases after appeal was made to the Minister, their entry was secured. The only difficulty the Society experienced was the procuring of the necessary funds to carry on their work, but the J.C.A. through its committee, realizing the importance of the existence of the Society, always came to their assistance.

In July, 1921, Mr. Edouard Oungre, one of the administrators of the head office of the J.C.A. in Paris, visited Canada for the purpose of looking over their interests in this country. He took a deep interest in the Jewish Immigrant Aid Society and visited its city and port offices. A special meeting of the executive of the Society was called to meet Mr. Oungre. Mr. Lyon Cohen, the Chairman of the Canadian Committee of the J.C.A., in introducing Mr. Oungre, outlined the great work which the J.C.A. was doing throughout the world. He stated that it was fortunate that half a century ago there lived a great philanthropist whose name was Baron de Hirsch, and that this good man had founded with his own funds, the Jewish Colonization Association to assist in establishing Jews upon land. The Association also gave assistance to persecuted Jews to emigrate to countries where they could enjoy freedom and equality. The Jewish Colonization Association, he said, would help the Society in the good work it was doing, providing that they could obtain a certain amount of assistance from Canadian Jewry, and provided the Society awakened Canadian Jewry to its responsibilities towards new arrivals. Mr. Cohen lauded Mr. Oungre's zeal and indefatigable energy in behalf of the Association and the work which it performed. Mr. Oungre expressed his complete accord with the sentiments uttered by the Chairman of the Canadian Committee, and reiterated the statement that the Association was prepared to assist in the good work they were doing. He expressed the opinion that the function of the Society should rather be in the nature of advice and protection than relief work.

An Order-in-Council was passed at Ottawa on July 26th, 1921, and was put into force in the beginning of September of that year, leaving about five weeks' time for spreading the information throughout Europe. This lapse of time was not sufficient to warn intending immigrants of their danger. The result was that from the two boats which arrived at the Port of Quebec on September 3rd and 4th, namely, from the "Megantic" and "Corsican" 253 Jewish passengers were rejected, fully 50% of the arrivals. The S.S. "Canada" which arrived in Quebec on September 18th with 269 passengers had 170 rejections. The S.S. "Saxonia" which reached the port of Halifax in October with a Jewish passenger list of 156 had every one of them rejected and ordered deported.

The unfortunate immigrants, who, after running away from war torn and pogrom stricken Eastern Europe, after breaking up their homes and gathering sufficient money to bring them to Canada in order to qualify their entry, on arrival on Canadian soil—the country on which they had placed all their hopes—found themselves rejected and ordered deported back to countries from which they made every effort to flee in order to save their lives. Their cries of despair ascended to the heavens. The following is a sample of the appeals received from those detained at the ports:

> "Brothers! Remember the issue. It is a question of life and death for men, women and children, who in coming to this country hoped to establish for themselves a quiet and restful home. If we are sent back we have nothing

left to do but to throw ourselves into the ocean. Remember that Petlura, Deniken, Balachovitch and others have already thrown into the sea enough of our brothers, sisters, mothers, fathers and little children. Do not be a party to such tragedy, for on you lies the duty to help us."

It looked as if the bright sun which these poor unfortunate immigrants had once upon a time seen on the western horizon had forever stopped shining. The Society was determined to do everything in its power not to permit our unhappy brethren to be deported back to the hell from which they had barely escaped with their lives.

If an intelligent and resourceful lot of immigrants were to be barred from entry into Canada, then there must be some other country where these people would be received. On no condition must they be sent back to Europe. After considerable trouble, Mr. and Mrs. A. J. Frieman of Ottawa, in conjunction with our Ottawa bureau, succeeded in making arrangements with the Cuban Consul General that all Jewish immigrants detained at the Eastern Canadian ports should be admitted into Cuba. The Canadian Government agreed to stay deportation. Thus a great relief came. Negotiations also commenced with different steamship companies for the transfer of the immigrants to Cuba, and Mrs. Frieman was preparing to conduct them to that country personally.

While these preparations were being made, the Department of Immigration ordered the re-examination of the immigrants once more, and those that complied with the regulations were admitted under special permits. The following is taken from a letter signed by forty-seven immigrants who were detained, and was addressed to Mr. Zwerling and Mr. Katz, Chairman and Treasurer respectively of the Halifax branch of the Society:

Halifax, N.S.—

"On the great historical day when a large number of immigrants were released from jail and saved from the horrible fate which awaited them, namely, deportation."

"To our dear friends, Messrs. Zwerling and Katz of the Halifax Branch of the Jewish Immigrant Aid Society of Canada."

"On this day of our release, we the undersigned, take the opportunity to express to you the warmest thanks from the depths of our souls."

"No words or phrases can describe the feeling of the freed man towards his liberator. Our Jewish history is almost fully covered with blood and tears, and anywhere the Jew has trespassed, a mysterious power would lead that country to prosperity and the Jew to desolation. The only piece of earth on this globe, that is—thank Heaven—not yet acquainted with the horrible events that happened to other lands of our goluth, is that of Canada and the United States, and when the doors of Canada were about to be closed upon us and we were to be deported back to Europe, with nothing to greet us there but suffering, the only ray of hope which gleamed on us was extinguished and a Jewish community of old and young men, women and children were about to be crushed."

"Therefore, our kind liberators, we would ask you to accept the only means with which we can thank you, that is our blessings from the depths of our hearts which we hope will reach the gates of Heaven and be sanctioned by the Almighty."

With the election of the new Government, little if any change of policy on the immigration question took place. In fact, as time went on the doors of Canada were still more tightly shut against all immigration from Europe except from the British Isles. But the administration of the Immigration Department underwent a change for the better. When hundreds of innocent immigrants found themselves on reaching our shores detained and in dread of deportation, we appealed to the Government not to permit the sailing of emigrants from Europe to Canada unless they complied with all the regulations. We asked that the evil be checked at its source and that no emigrant should be encouraged, advised or given any hope whatsoever to break up his home before he was reasonably certain he was entitled to admission into Canada.

The Government was quick to remedy this evil and sent agents to the various European centres such as Antwerp, Danzig, Warsaw and Riga for the purpose of examining would-be immigrants. This resulted in a positive and definite check to immigration. Opinions were expressed time and again that a more liberal policy of immigration should be adopted by the Canadian Government in order to allow the entry of a larger number of desirable immigrants. The restrictions enacted by the United States against immigration gave the Canadian Government a wonderful opportunity to get the best European material for this country. Our Winnipeg branch called a special mass meeting in that city for Sunday, December 18th, 1921, to which the Hon. E. J. McMurray was invited as the guest speaker, and at which resolutions were adopted favouring a more liberal immigration policy.

The Society applied for a Federal Charter which in due course it received under the name of "Jewish Immigrant Aid Society of Canada" with headquarters in Montreal, and with full powers to organize branches from coast to coast.

With the slackening of immigration, however, the Society was again handicapped by lack of interest. Our Toronto branch for a while closed its doors. In order to secure funds to help the organization, the Winnipeg branch arranged during the spring of 1922, a novel undertaking, namely, an Old Country Fair known as "YARID". As a result of it they secured a sum of nearly $10,000.

A National Immigration Conference of the Society was called at the Chateau Laurier in Ottawa on July 5, 1922. There were in attendance fourteen duly accredited representatives from the Montreal headquarters, nine from the Toronto branch, eight from Ottawa, three from Winnipeg, two from Hamilton, and one from Saskatoon. The Conference was divided into two sessions, the first of which opened at 10.30 A.M. Addresses were delivered by Mr. S. W. Jacobs, K.C., M.P., and Mr. Lyon Cohen of Montreal, while Mr. S. B. Haltrecht delivered the General Manager's and Treasurer's reports. Mr. B. Sheps of Winnipeg submitted the report on behalf of the western branches, and Rabbi Julius L. Siegel of Toronto on behalf of the Toronto branch. The following resolutions were adopted:

1. That a committee of seven be appointed to study and prepare a constitution and by-laws.
2. That a drive for membership and funds throughout the Dominion take place about the 15th of September, 1922.
3. That Naturalization Aid Bureaus and Free Legal Aid Committees be formed.
4. That another National Conference be called within a year.

During the summer of 1922, an experiment was made of sending out Jewish harvesters to the West. In view of the reduced harvesters' fare in August, the Society in Montreal endeavoured to send to the West as many of the newcomers as were anxious to go harvest-

ing or who wished to settle there. Brief announcements were made in the local Jewish Eagle and soon we had swarms of applicants all eager to leave the congested city atmosphere for the open air of the Western Prairie Provinces. They all had to pay their own fare, but were informed that the machinery of the Society was at their disposal for information and advice, but that they could expect no other material assistance. 146 responded within the space of a week, determined to go to the West. Arrangements were made with the C.P.R. to send to our Head Office two of their ticket agents on Thursday, August 10th, (the day before the train of harvesters left for the West) and the tickets were sold in our own building. The following morning, Friday, August 11th, this group of sturdy young men left Windsor Station for Winnipeg. After leaving Winnipeg, it was impossible to keep track of them, but from various reports, we are safe in saying that at least half of them remained in the West for good.

The annual meeting of the Society took place on Sunday afternoon, December 3rd, 1922. The officers elected for the coming year were Mr. Louis Fitch, President; Messrs. Louis Cohen and Lionel Coviensky, Vice-Presidents; Mr. A. Wolofsky, Treasurer; and Mr. Benjamin Robinson, Honorary Secretary. Mr. S. W. Jacobs, K.C., M.P., was re-elected Honorary President.

The next few months were chiefly occupied with the reduction of staff to a minimum to meet the situation. The immigration regulations had become extremely stringent, practically prohibiting the entry into the country of Jewish people from Eastern Europe. Only wives destined to their husbands, and minor children to their parents were admitted; excepting only farmers, farm labourers and domestics, provided they had reasonable assurance of employment awaiting them.

Under such conditions while the detailed work of the office was, as a result of individual requirements for permits, considerably increased, the public at large began to look upon the organization with indifference. Public interest waned and very little funds were received from the community for the upkeep of the Society. The headquarters, in accordance with the decision at the annual meeting, were closed and small offices were rented in the centre of the city at the corner of St. Lawrence Boulevard and Sherbrooke Street.

In this contracted way the work of the Society was carried on throughout the summer of 1923, until an event happened, which for actual rescue work stands out in the annals of our history. A number of Jewish refugees who had escaped from the pogroms in the Ukraine had found a temporary refuge in Roumania, but the Roumanian Government had given them notice that they must either leave Roumanian territory voluntarily or they would be deported back to the country from which they had come. This appeared to them to mean certain death. The doors of practically every country were closed to them and their distress was indescribable. The Jewish Colonization Association of Paris, which had interested itself in their temporary support, cast about for some spot on God's earth to which to send them. Canada was looked upon as a possible haven of refuge and the officers of the Jewish Colonization Association cabled to their Canadian Committee to intervene with the Canadian Government on behalf of the refugees. Mr. Lyon Cohen, Chairman of the Canadian Committee of the Jewish Colonization Association, and Mr. S. W. Jacobs, K.C., member of the Federal Parliament and Secretary of the Committee, immediately proceeded to Ottawa and laid the case before the Government. The Minister of Immigration, the Honourable Mr. Robb, moved by their appeals, granted a concession for the entry of 5000 of the refugees at the rate of 100 a week, on the understanding that the Jewish Colonization Association would be responsible that none of them would become public charges.

This noble act on the part of our Government which was so unselfishly performed for no other than humanitarian reasons, will forever be deeply engraved in the hearts of the Jewish people, not only of this country but of the world at large. At a time when almost every other country refused to lend a sympathetic ear to our oppressed people, the Canadian Government showed its magnanimity by receiving the refugees.

We have already experienced that when Jewish immigration was reduced to small numbers, many clamoured for the discontinuance of the Society. It was good fortune that the skeleton of the organization remained. Had it not been for the existence of the Jewish Immigrant Aid Society of Canada, the refugees could not have been so successfully and efficiently handled. The work of receiving these people, their distribution throughout the country, the placing of them, and the care taken of them until they were finally absorbed, was of such magnitude, that only those closely in touch with the Society can appreciate it. It was important that the arriving refugees should be distributed throughout the Dominion in as many localities as possible.

The Society established connections with over fifty small communities throughout the country. The whole community rose as one man to support it. The headquarters at Notre Dame Street were re-opened in order to accommodate the newcomers. Toronto reorganized with an efficient Committee, headed by Rabbi Barnett R. Brickner assisted by Mr. Samuel B. Kaufman to handle the situation there. Winnipeg redoubled its efforts and Mr. S. Hart Green took the lead with the assistance of Mr. M. A. Gray as Secretary. The branches in Ottawa, Hamilton, Windsor, London, Fort William, Regina, Saskatoon, Calgary, Edmonton, Vancouver and other places were thoroughly reorganized and a score of new branches were established.

Communications were sent to every town and village in the Dominion where Jews were known to reside, advising them of the expected arrival of the refugees. Every effort was made to assign to each locality the type of immigrant which was most adaptable for that section.

Early in January, Mr. Lyon Cohen called an emergency conference in Toronto, to mobilize the Canadian Jewish communities to the task of assistance. At this conference, it was felt that, as the doors of the United States were closed for immigration, American Jewry should be called upon to assist the undertaking. A delegation headed by Mr. Cohen was appointed to proceed to New York to lay the situation before the representative American Jewish institutions, and through Mr. Bernard G. Richards and Mr. Joseph Barondess, succeeded in arranging a conference, at which the American Jewish Congress, the Ukranian Verband and the H.I.A.S. were represented. Mr. Cohen also appealed to the Joint Distribution Committee. As a result of this, and subsequent conferences in which Mr. Cohen was assisted by Rabbi Brickner and Mr. A. H. Jassby, the H.I.A.S. contributed $15,000.

At the conference which was held in Toronto, it was resolved that 40% of the arriving refugees were to be retained in Montreal and the East, 30% were to be forwarded to Ontario, and 30% to Western Canada.

The most representative members of the community took the lead in the work and received the support of every section. In Montreal, a number of conferences were called by Mr. Lionel Coviensky, the President of the Society. Campaigns for funds and donations in kind were waged everywhere. At the annual meeting which took place in May, 1924, Mr. A. Levin, Treasurer of the Zionist Federation of Canada was elected President, and Mr. Joseph Levinson, Sr., President of the Federa-

tion of Jewish Philanthropies of Montreal, became the Treasurer of the Society. Messrs. Louis Cohen and H. Barsky were elected as the Vice-Presidents, and Mr. Benjamin Robinson, B.A., B.C.L., was re-elected as Honorary Secretary. Messrs. S. W. Jacobs, Lyon Cohen and Peter Bercovitch were elected as Honorary Presidents.

The Society was now firmly established everywhere. It was prepared to handle the most difficult situation. Although economic conditions in this country were far from satisfactory, and our people were heavily burdened, nevertheless the movement was supported freely. Butchers supplied meat free of charge; bakers supplied bread at their own expense; manufacturers, wholesalers, retailers and private individuals by the hundreds gave the Society clothing, underwear and furniture for the arriving refugees. The amount spent by Canadian Jewry on this undertaking will never be estimated. The records of the Society only show the actual cash that went through its books, but it does not reveal the amounts spent by all the small communities throughout the country, by various organizations, and different individuals; nor does it show the donations in kind worth many tens of thousands of dollars.

The Jewish Emergency Committee for the relief of Jewish refugees with its headquarters in New York, also came to the assistance of the Society in its hour of need with further substantial sums, while the Jewish Colonization Association of Paris financed the inland transportation of the arriving refugees from the port of entry to their assigned destination.

The first lot of one hundred refugees arrived on December 1st, 1923, while the last reached our shores by the end of November 1924, so that the movement lasted exactly one year. During the year over 3,400 refugees came into Canada. Nearly 2,000 less came than were expected. The Department of Immigration and Colonization claimed that their permit was strictly for Russian Jewish refugees stranded in Roumania, and since they were informed that there were no more refugees of that type left in that country, the permit was cancelled.

Messrs. Cohen and Jacobs realizing the great boon to our people of the quota allotment and feeling the responsibility to try and revive it, requested of the Government that the unfilled quota be allowed to apply to near relatives of Canadian residents who were besieging them for admission into Canada. After considerable negotiations, this permission was granted recently, and at the time of writing detailed arrangements for carrying out the project were just being completed.

The history of the Jewish Immigrant Aid Society of Canada as traced here during its short five years' existence performed work of great significance to the pogrom sufferers. In looking back on its accomplishments under unfavourable conditions, one can but admire its courage and perseverance. With sympathetic co-operation and proper assistance from the community, the Jewish Immigrant Aid Society of Canada can be expected not only to fill the simple purpose of affording temporary relief to immigrants, but to encourage the further rescue by immigration of our benighted people from lands like Russia, Poland and Roumania from the blight of persecution which threatens to annihilate them.

POPULATION OF THE JEWS IN CANADA

THE first census of the Dominion was taken in 1871, and similar censuses have followed in every tenth year thereafter, namely, in 1881, 1891, 1901, 1911, and 1921. The figures given herewith have been taken from the Sixth Census of Canada, Vol. 1, Parts II and III.

In 1921, there were 126,196 persons in Canada of Hebrew origin, or 1.44 of the total population. In 1911 there were 75,681 persons of Hebrew origin, or 1.05 of the population. In 1901 there were but 16,131 persons in Canada of Hebrew origin, or .30 of the entire population.

By Provinces they were distributed as follows:—

In 1921—Prince Edward Island *21*, Nova Scotia, *2,161*, New Brunswick *1,243*, Quebec *47,977*, Ontario *47,798*, Manitoba *16,669*, Saskatchewan *5,380*, Alberta *3,242*, British Columbia *1,696*, Yukon *8*, North West Territories *1*.

In 1911—Prince Edward Island *38*, Nova Scotia *1,360*, New Brunswick *1,021*, Quebec *30,684*, Ontario *27,015*, Manitoba *10,741*, Saskatchewan *2,066*, Alberta *1,486*, British Columbia *1,265*, Yukon *41*.

In 1901—Prince Edward Island *17*, Nova Scotia *449*, New Brunswick *395*, Quebec *7,607*, Ontario *5,337*, Manitoba *1,514*, Saskatchewan *198*, Alberta *17*, British Columbia *543*, Yukon *54*.

By Provinces, male and female, 1921, they were as follows:—Canada M. *64,029*, F. *62,167*; Prince Edward Island M. *11*, F. *10*; Nova Scotia M. *1,123*, F. *1,038*; New Brunswick M. *636*, F. *607*; Quebec M. *24,310*, F. *23,367*; Ontario M. *23,905*, F. *23,893*; Manitoba M. *8,449*, F. *8,220*; Saskatchewan M. *2,930*, F. *2,450*; Alberta M. *1,750*, F. *1,492*; British Columbia M. *909*, F. *787*; Yukon M. *5*, F. *3*; Northwest Territories M. *1*.

By Provinces, Canadian born, 1921—Canada *50,892*; Prince Edward Island *11*; Nova Scotia *1,109*; New Brunswick *588*; Quebec *20,143*; Ontario *18,448*; Manitoba *6,579*; Saskatchewan *2,191*; Alberta *1,209*; British Columbia *609*.

By Provinces, male and female, Canadian born, 1921—Canada M. *25,256*, F. *25,636*; Prince Edward Island M. *4*, F. *7*; Nova Scotia M. *553*, F. *556*; New Brunswick M. *285*, F. *303*; Quebec M. *10,142*, F. *10,006*; Ontario M. *8,871*, F. *9,577*; Manitoba M. *3,327*, F. *3,252*; Saskatchewan M. *1,146*, F. *1,045*; Alberta M. *626*, F. *583*; British Columbia M. *302*, F. *307*.

In 1921, resident of Canada, born in the United States—Total *4,851*; P.E.I. *1*; N.S. *104*; N.B. *66*; Que. *1,493*; Ont. *2,125*; Man. *413*; Sask. *177*; Alta. *242*; B.C. *228*; Y.T. *2*.

By sexes they were as follows:—Total M. *2,332*, F. *2,519*; P.E.I. M. *0*, F. *1*; N.S. M. *58*, F. *46*; N.B. M. *26*, F. *40*; Que. M. *689*, F. *804*; Ont. M. *1,002*, F. *1,123*; Man. M. *210*, F. *203*; Sask. M. *94*, F. *83*; Alta. M. *128*, F. *114*; B.C. M. *123*, F. *105*; Y.T. M. *2*.

The following was the Jewish population of cities and towns of 5,000 and over, in 1921.

Montreal	42,667	Lachine	531	Pembroke	31
Toronto	34,377	Brandon	221	St. Johns	21
Winnipeg	14,390	Port Arthur	80	River du Loup	13
Vancouver	1,248	Sarnia	57	Grand'Mere	15
Hamilton	2,548	Niagara Falls	87	Lindsay	11
Ottawa	2,796	New Westminister	24	Truro	8
Quebec	371	Chatham	56	Prince Albert	109
Calgary	1,233	Outremont	1,195	Cornwall	89
London	696	Galt	67	Yarmouth	183
Edmonton	805	St. Boniface	94	Walkerville	10
Halifax	578	Charlottetown	16	Midland	51
St. John	844	Belleville	61	Barrie	31
Victoria	148	Owen Sound	72	Smith's Falls	41
Windsor	979	Oshawa	89	Granby	26
Regina	860	Lethbridge	107	Portage la Prairie	81
Brantford	241	St. Hyacinthe	16	Cap de la Madelaine	7
Saskatoon	599	North Bay	66	North Sydney	8
Verdun, Que.	148	Shawinigan Falls	22	Prince Rupert	14
Hull	37	Brockville	46	Trenton	13
Sherbrooke	265	Amherst	18	Collingwood	39
Sydney	396	Woodstock	21	Ford City	98
Three Rivers	38	Medicine Hat	76	Springhill	11
Kitchener	298	Valleyfield	12	New Waterford	50
Kingston	303	Joliette	59	La Tuque	33
S. Ste. Marie	115	Nanaimo	14	Campbellton	28
Peterboro	136	New Glasgow	65	Hawkesbury	52
Fort William	288	Chicoutimi	14	St. Jerome	17
St. Catharines	224	Orillia	66	Preston	26
Moose Jaw	119	Welland	15	Kenora	64
Guelph	87	Sudbury	126	Cobourg	15
Westmount	999	Sydney Mines	21	Eastview, Ont.	46
Moncton	73	Sorel	42	Nelson	7
Glace Bay	441	Fredericton	62	Magog	2
Stratford	46	Dartmouth	10	Yorkton	167
St. Thomas	74	Thedford Mines	15	Ingersoll	3

THE STATUS OF THE JEW IN THE SCHOOLS OF CANADA

By Maxwell Goldstein, K.C.

IN ALL the provinces of Canada, with one exception, there appears to be no difference in the status of the children of any religion. In the Provinces of Nova Scotia, Prince Edward Island, British Columbia and Manitoba there are no separate schools. In Ontario, Alberta and Saskatchewan, while there are public schools, Roman Catholics are allowed to have and maintain separate schools. In the cities of Winnipeg, Toronto and Ottawa, Jewish citizens have from time to time been members of the School Board.

In all of the Provinces no complaint has been registered of any discrimination practised against Jewish children in the public schools.

In the Province of Quebec, the conditions are different. In 1846 common schools for the whole population, without regard to religion, were established in Lower Canada. Roman Catholics insisted upon the right to teach the doctrines of their Church in the schools where they were in the vast majority, and subsequently to overcome the objections of Protestants, religious minorities were permitted to establish dissentient schools to be administered by Commissioners elected by the rate-payers.

In the Cities of Montreal and Quebec, however, a different system was provided. Two Boards of School Commissioners—Roman Catholics and Protestants—were established, composed of Commissioners of each religion respectively, who were appointed, in part by the Government, and in part by the Councils of the said Cities, and in order to provide for the cost of maintaining these schools, a tax was imposed upon the real estate of the citizens divided into 3 panels, viz: (1) the Roman Catholic panel comprising property belonging exclusively to Roman Catholics (2) the Protestant panel comprising property belonging exclusively to Protestants and (3) the Neutral panel comprising property belonging to Corporations and individuals other than Roman Catholics and Protestants.

At the inception the rate of taxation was the same in all panels, but gradually these rates were increased, the Neutral panel bearing the highest, the Protestant next and the Roman Catholic the lowest. The tax was collected by the City and paid over to the two Boards of School Commissioners, each Board receiving the total tax of its own panel. The Neutral panel was then divided between these two Boards in the ratio of the respective Roman Catholic and Protestant populations in each City according to last official census.

As from the earliest times, Jewish children of Montreal attended the Protestant Board Schools, at the instigation of the Protestant Board an amendment was made in 1870, to the Neutral panel clause, whereby Jewish proprietors were entitled at their option to pay their tax into either the Roman Catholic or Protestant panel, and after the settlement of certain disputes between the Jews themselves, the whole tax of Jewish proprietors was paid into the Protestant panel.

In 1902, the Protestant Board, in virtue of regulations which they then had recently passed, withheld from a Jewish lad a free scholarship in the High School, which in competition with other pupils, he had won, the ground of refusal being that only Jewish proprietors paying taxes into the Protestant panel were entitled to any rights in the Protestant schools, and as this boy's father was a tenant, and not a proprietor, he had no right to the scholarship. This proposition seemed so foreign to all ideas of British justice, and a violation of the principle consecrated by the law of the land, as far back as 1829, and particularly the Act of 1831, which was intituled an "Act to declare persons professing the Jewish religion entitled to all rights and privileges of the other subjects of His Majesty in this Province". The Jewish community appealed to the Courts, with the result that Mr. Justice Davidson, who tried the case, held in effect, that the earlier common schools of the land had been superseded by the separate schools of later legislation, having for basis, that the whole population of this Province stood either Roman Catholic or Protestant. The cleavage was religious and denominational, and notwithstanding the indisputability of the constitutional maxim of religious equality among all citizens, this did not apply to school laws: consequently a Jewish resident, not a proprietor, could not claim, as of right, to have his children admitted to the Public schools, and could not enforce his child's right to the scholarship in question, if prohibited by the Commissioners' regulations. The learned Judge, in view of his sense of the injustice of the existing law as interpreted by him, added this rider: "There are now (1903) over 10,000 Jews in the City, and besides a great many property owning taxpayers, who are neither Protestants nor Roman Catholics. These numerous and important groups of our population, create problems, which did not exist when the foundations of our present educational system were laid. Their solution by the Legislature, if this judgment correctly interprets the law, has become of pressing importance." Pinsler v Protestant Board of School Commissioners, R.J.Q., 23 C.S., 378.

The law, as laid down by this judgment, called forth vigorous comment from the press and the public generally, including the Protestant Board of School Commissioners itself, all decrying the system which rendered possible such an interpretation.

As a result of an agreement entered into between the Jewish community and the Protestant Board, the Legislature in 1903 amended the law and provided that Jewish proprietors pay their school taxes into the Protestant panel, that the Jewish population should be identified with the Protestants throughout the Province in the matter of education and be entitled to attend the Protestant schools as a matter of legal right, upon the same terms and conditions as Protestant children, with the usual conscience clause.

In 1906, an attempt was made by numerous non-Jews to have School Commissioners elected by the rate-payers in the City of Montreal as was done in the rest of the Province and in the interpretation clause of the Bill there was inserted a paragraph to the effect that the word "Protestant" shall include persons professing the Jewish religion. The Bill was opposed by both School Boards and was defeated.

In 1909 a similar Bill met the same fate.

The Jewish population of Montreal had increased to over 60,000 in 1922, and the Jewish children attending the Protestant schools constituted from 30% to 35% of the total school population. The school tax on real estate owned by Jews had likewise been considerably increased. Suggestions were from time to time made to the Protestant Board, that in view of the large Jewish attendance and of the large amount contributed by Jewish proprietors, one or two Commissioners of the Jewish faith might be added to the Board. These suggestions in every case were repelled by the Board and a legal opinion was obtained from the City Attorneys, that

the constitution of Canada which had provided only for Roman Catholic and Protestant education would not permit Jews to sit as School Commissioners or to have any voice in Protestant education. The Board would not even listen to Jews being appointed as advisory Commissioners to assist in the solution of problems affecting Jewish children which were frequently arising in the schools.

The personnel of the Protestant Board changed from time to time, and in 1922 the then Board made application to the Legislature for a new law by which the Act of 1903 would be repealed, and instead, the Jews would be placed back into the Neutral panel as of old, but were to be given the privilege with all non-Protestants and non-Catholics to attend the schools of either Board, subject to the regulations of such Boards, and, claiming that the cost the Protestant community was put to by reason of a large attendance of Jewish children was greatly in excess of the tax collected from Jewish proprietors, they required further financial assistance.

This attempt was strenuously resisted by the Jewish Community who did not object to any further taxaation to meet the total cost of Jewish education, but protested against being deprived of the rights given them by the Act of 1903 and opening the way to the Protestant Board to segregate, as had been intimated, Jewish children in particular schools.

The Government refused to interfere with the Act of 1903, but raised the Neutral panel tax by 2 mills in the dollar and decreed that, assuming the cost of education to be $60 per head, the Protestant Board should receive as a first charge from the Neutral panel tax, an amount to cover the difference between what the Board received from Jewish proprietors and the cost of education so fixed. They further ordered that the two Communities should get together and try to come to a solution of the other difficulties within a year. Many conferences were held, but the Protestant Board refused to recede from its position, and in 1924, again presented to the Legislature the same demands they had made in 1923. After hearing all parties, the Legislature declined to pass any new legislation, but the Government promised to appoint a mixed commission of Protestants, Roman Catholics and Jews to thrash out the whole matter.

One solution offered by a portion of the Jewish community is an additional Jewish panel and a separate Jewish School Commission to take complete charge of Jewish education, but this does not commend itself to the majority of the community, nor is it favorably considered by the non-Jewish community, as there is too much segregation already, and a new panel would only increase the difficulty, cause more segregation, and less understanding between the different component parts of the City's population.

There are some 12 to 15 large schools in the East end of the City of Montreal where the Jewish pupils number from 90% to 100% of the attendance, and when the Jewish holidays occur these schools are virtually unoccupied, and other schools, where Jewish children form a large part of the attendance, have to mark time.

Of later years, Jewish girls with Normal School diplomas have been given positions in the schools of the Protestant Board, but up to the present time no Jewish man or woman occupies the position of principal of any of the schools.

In the Universities there are a few Jewish lecturers but then again these Universities are in the main, denominational.

It must be admitted that the Protestant system of education has been most beneficial to the Jewish Community, and upon the whole has been fairly administered. Their Board seem to fear, however, that in the course of time and the increasing number of Jews in the Province, they could not justifiably withhold from them a voice in the administration of the schools, and many opine that their object is now to forestall any such movement, while still reaping the benefit of Jewish taxation and Neutral panel grant.

School problems have arisen in all countries, and in too many instances have created much bitterness and ill-feeling between the people of different creeds. While no doubt the proper remedy would be a common school system, such as exists in other Provinces and States, it can scarcely be hoped for in the Province of Quebec, where educational matters have constantly been treated on religious lines. Let us trust that the Commission now being appointed will find a satisfactory solution that will do justice to all, and bring the divergent units into harmony.

NOTE.—Since the above article was written, the Royal Commission, composed of 3 Roman Catholics, 3 Protestants and 3 Jews, was appointed. The constitutionality of the Act of 1903, ranking Jews as Protestants, for all educational purposes, was raised, and the Quebec Legislature, by a Special Act, referred the question to the Court of Appeal of the Province. This Court, on 11th March, 1925, gave a unanimous opinion (1) that the Act of 1903 was unconstitutional, as being in conflict with the terms of the British North America Act of 1867, which by Art. 93 only recognized and guaranteed Christian schools, (2) that the exclusive right of Roman Catholics and of Protestants to the control of these schools has been thus established and preserved forever by the British North America Act and (3) that the Provincial Legislature in exercising its power of legislation concerning education, cannot prejudicially affect such right without exceeding its legislative authority. In consequence the Court answered the various questions submitted to them as follows: (a) Jews could not be appointed to the Protestant Board of School Commissioners or to the Protestant Commission of Public Instruction, either as active or advisory members, (b) the Board could not be obliged to appoint Jewish teachers, (c) Jews could not be appointed to the Metropolitan Financial Commission suggested by two of the Jewish Commissioners, (d) the Protestant Commissioners could as a matter of grace, but not of right, allow Jewish children to attend their schools, and finally (e) by a vote of 3 to 2, the Quebec Legislature was without power to establish separate schools for Jews or any other persons, who were neither Roman Catholics nor Protestants.

An appeal has been instituted, at the instance of the Jewish Community, to the Supreme Court of Canada, which will be heard in the Fall of this year—1925. A further appeal may be had at the instance of any interested party to the Privy Council in London, England, which will be final.

The Quebec Legislature, which has recognized that the State must provide education for Jews and others, as well as those professing the two dominant faiths, will await the decision of the Privy Council, as to the powers it may have to enact legislation to meet the requirements.

DESECRATION OF THE JEWISH CEMETERIES AT THREE RIVERS

IN the summer of 1901, the Jewish residents of Montreal were dumbfounded to read in a Three Rivers daily paper, a judicial notice that the Corporation of the City of Three Rivers had applied to a judge of the Superior Court, for the expropriation of the property known as the Jewish cemetery, for sanitary purposes, that is, for the purpose of removing the bodies and draining the land situated between the property of the Quebec Bank and that of Charles Page, and that unless some interested parties appeared within fifteen days of the notice, July 31st, the petition would be granted. On learning of this, Mr. Lewis A. Hart, of Montreal, immediately instructed Mr. S. W. Jacobs to appear as his attorney for the purpose of opposing the expropriation proceedings.

The cemetery dated back to the beginning of the 19th century, when Aaron Hart, the first Jew to settle in Canada, before his death, which occurred in 1800, set apart a piece of ground, a portion of his garden, on Alexander St., in the town of Three Rivers, as a burying ground for his family, and for others of the Jewish faith. Aaron Hart and members of his family were buried in this plot of land. In 1827, an agreement was entered into by Moses Hart, Ezekiel Hart, Alexander Hart, Benjamin Hart, Samuel Becancour Hart, and later ratified by Areli Blake Hart, son of Moses Hart, mentioned above, whereby they set apart the portion of the land indicated in the deed as a burying ground for the Jewish people of the province. The cemetery was used for many years, but in the course of time the male descendants of Aaron Hart and the other Jews who lived at Three Rivers intermarried with Roman Catholics and Protestants, and their descendants followed the religion of their mothers. The Jewish branch of the family moved to Montreal, and Dr. D. A. Hart and Lewis A. Hart were the oldest representatives. The old cemetery, therefore, had not been used for upwards of forty or forty-five years.

The Jewish population was appealed to and their indignation was deep and strong. The excuse given that the expropriation was for sanitary purposes was considered altogether inadequate, as there had been no burial in the plot for over forty years, and it is a fact that in all large cities there are old burial grounds that are preserved intact.

It was too late for Mr. Jacobs to make any effective move at that stage of the proceedings. It was discovered moreover, that William Hart, of Three Rivers, a grandson of Areli Blake Hart, who in 1827 had signed the agreement making the plot of land a Jewish cemetery, and his niece, Mrs. Houde, nee Caroline Perry, had already filed an opposition to the expropriation proceedings, and claimed the cemetery as their property. Although this claim was unfounded, the real purpose for the reason of the expropriation then became manifest. The owner of the property adjoining the old cemetery, approached the opposants and offered to have all the bodies removed with all the rites of the Hebrew religion and to buy the property if they would consent to sell. An offer of the same nature was made to Lewis A. Hart, by a letter from a friend in Three Rivers.

After consulting with several of the leading Jews of Montreal, the conclusion was come to that as some one seemed determined to get the property at all costs, it might be as well to let it go that year as at some future time. Mr. Hart was therefore disposed to reply that if the observances of the Hebrew religion were carefully observed both in the removal and the reburial of the bodies in the old cemetery, he would not oppose the expropriation. The ceremonies in connection with the removal and reburial would include the consecration of the new burial ground, the placing of the old tombstones, and especially the removal and reburial of the bodies by a Minister of the Hebrew faith.

A few days later Mr. Jacobs received a letter from the attorney for the City of Three Rivers, informing him that an arrangement had been come to between the contestants, and that the so-called proprietors of the said lot of land had ceded the property to the owner of the adjoining property, who obliged himself to have the bodies disinterred at his own expense, and removed to another plot of land on Coteau St. Louis, given by the so-called proprietors, and there decently buried according to the Hebrew religion. Another letter informed Mr. Jacobs of the sale of the property and that the City in consequence had withdrawn the expropriation proceedings. The new owner thereupon got an order from the court for the exhumation of the bodies, and proceeded to remove them in the presence of the Hart family in Three Rivers (none of whom, however, were Jews). The remains of each tomb were properly put into separate boxes and reinterred in the new cemetery and the same tombstones were laid over each particular grave. The new cemetery was properly fenced. The acquirer of the land of the old cemetery also intimated that he was ready to bear the expense of having a Hebrew Rabbi come to Three Rivers and perform the rites of the synagogue over each grave.

The trustees of the Spanish and Portuguese Congregation in Montreal took the matter up, and called a joint meeting with the other synagogues to take steps in the matter. The presence of the Hart family at the removal of the bodies had nothing to do with the case as the members of that family at the time living in Three Rivers were not of the Jewish persuasion, and therefore were not solicitous for the observance of the Jewish rites in the matter of the exhumation and reburial of the bodies. The right of the City of Three Rivers to expropriate the ground was questioned, unless it was for a public street or square, or some similar public improvement. The right of any member of the Hart family to give or sell to any party the land which was left as a cemetery for all the Jews of the Province was also questioned. Above all, the Jewish community of Montreal desired to protest against the desecration of the graves. Had the parties who removed the bodies called in a minister of the Hebrew religion to disinter the bodies, consecrate the new ground, and bury the bodies anew they would not have felt disposed to protest to any great extent, although they denied the right of any one to sell the land in question. The Jewish population claimed that if any body of Jews acted in the same manner with a cemetery in which either Roman Catholics or Protestants were buried, there would be a cry of indignation all over the country from every Christian throat. They claimed that as citizens of a country where every religion was free and equal they were entitled to the same protection as any other denomination. They also protested against the fact that the bodies of the pioneers of their race in Canada were placed in an unconsecrated field from which they could be removed at any time at the wish of the proprietor of the land, who as far as they knew, had not given any guarantee that the property in question would remain a Jewish cemetery as the old cemetery should. But after several meetings, it was decided that insofar as the damage had been done, the

matter would be dropped. The late Rev. Meldola de Sola referred to the matter in a very forcible manner in a sermon given in the synagogue, at Divine services, but the whole matter was dropped.

Early in the year 1909, expropriation proceedings were taken against the second Jewish cemetery in Three Rivers, which belonged to Ezekiel Hart, a son of Aaron Hart, and for which he had given the land when the older cemetery was getting filled up. It was the Christian Brothers who made the application, asking for the land as it was needed for their college. As this cemetery was the property of the heirs of Ezekiel Hart, and they had seen what had happened to the first cemetery, they decided that discretion was the better part of valour, and decided to make the best terms possible with the school commissioners at Three Rivers. This second cemetery was situated on Prison Street in Three Rivers and was a much larger plot than the older cemetery and it also was for the use of all the Jews of the Province, and no charge was ever made for burial, so it really was a public burying ground, and not merely a family cemetery. However the Jewish population seemed to take the idea that it was not a matter for them as much as for members of the Hart family, and the latter were not in a position to stand the cost of the litigation that may have been caused by determined opposition to the expropriation proceedings.

A grand-daughter of Ezekiel Hart, (Mrs. Alfred Belasco, nee Miriam Hart) acting with the consent of his other heirs, went to Three Rivers and personally superintended the disinterring of the bodies under the direction of a minister of the Jewish faith, and had all the bodies in the two cemeteries brought to Montreal and reburied in the cemetery of the Spanish and Portuguese Jews, in Mount Royal Cemetery, where they are at the present time, each body with its original headstone.

Thus ended the most outrageous act that the Jews of Canada have ever suffered, the desecration of the graves of the men who unfurled the banner of Judaism in Canada, and who fought for and obtained full civil rights for their co-religionists in this country, rights which were obtained by these pioneers of Judaism years before such rights were obtained for their fellow-Jews in other parts of the British Empire.

CHRISTIAN PROSELYTISM AMONGST JEWS

FOR the past fifty years there have been, in Canada, a number of Christian clergymen and others who have held it a duty to bring Christianity to the Jews, and during this period they have issued many tracts and held many missions, with this end in view. A more subtle method has been to endeavor to induce Jewish children to attend their missions, by giving them candy and refreshments, a musical entertainment, and then to attempt to teach them the doctrines of Christianity. Some twenty years ago a Protestant minister wrote to the "Jewish Times" in Montreal, giving a number of questions to be answered in relation to their attempts to convert Jews to Christianity. More direct persecution was the opening of "Christian Jewish" services for the Holy Days. Large posters advertising the services and printed in Yiddish, invited Jews to these services, and it was only when the unsuspecting Jew had entered the hall where the service was taking place, that the imposture was discovered. Christian zeal for the conversion of Jews, which persists in the face of continuous and disheartening failure, appears to the Jewish mind a most extraordinary exhibition of human credulity and obstinacy.

Neither seeking nor desiring converts to their own faith, asking only to be allowed to worship the God of their fathers in their own way, free from interference or molestation, believing that good men of all nations will share in the felicity of the Eternal, Jews are at a loss to understand the proselytising fervor of Christian conversionists toward them. Perhaps if there were not so many belonging to the Protestant sects who subscribe with unfailing generosity to the fund for the conversion of the Jews, there would be none or little of this particular kind of missionary zeal. But when Christian ministers took to writing to Jewish newspapers for the purpose of furthering their proselytising schemes, it was time to repel their attacks, and the following article is taken from the preface of "A Jewish Reply to Christian Evangelists", a book written on the subject by the late Lewis A. Hart, M.A., B.C.L. Giving the conversionists credit for sincerity in their beliefs that they possess the truth and are by conscience compelled to make it known to others, the best way to meet their attacks is taken by Mr. Hart. In a calm, logical, courteous manner he surveys the field of disputation, less as a polemic disquisition than as a scientifically critical examination of the grounds of attack.

The Christian contention is that there are three persons in the Godhead—the Father, the Son, and the Holy Spirit—each of whom has his own separate individuality, and may not be confounded with either of the other two, yet has an equal share in the Divine Nature, and is in every respect co-equal and co-eternal with the others. Unfortunately, however, for this fundamental claim of Christianity, it happens that One of these three persons—He whom we know as "The Almighty", or "The Eternal", and whom our Christian friends distinguish by the name of "The Father"—has declared that besides Himself there is no god, and no saviour, none like Him, and no one else. These declarations of the Eternal cover the whole question that is at issue between the Jew and the Christian; and we invite our Christian friends to face and discuss them if they can.

Hitherto they have not done so. It has been a characteristic of Christian Evangelists, from the time of the Apostles down to the present day, to evade and ignore the many declarations made by the Eternal, that besides Himself there is no god, and no saviour, none like Him, and no one else. Instead of devoting their attention to those declarations, and explaining to us how they can be reconciled with and be made to establish the existence of the other gods and the other saviour whom they ask us to worship, our Christian friends have given us nothing else than endless repetitions of perversions of the Hebrew Scriptures. For nearly nineteen centuries the followers of Jesus have afflicted us with arguments that are proofs only either of their ignorance of those Scriptures or of their want of honesty in religious matters; and they have always failed to influence Jewish belief, because, among other reasons, they have always adopted a line of argument that has only evoked Jewish contempt.

The reason usually given by Christian Evangelists for persisting in their unavailing efforts to procure the conversion of Jews to Christianity is that they are required to bear witness for Jesus. But it may be suggested to these worthy Christians that there are different ways of bearing witness—some that are creditable, and others that are not. If Christian ministers confined their labors at testifying for Jesus to exhortations from their own pulpits, to work among their own people, or even among other people who had not received a different mandate from a Higher Power, they might, perhaps, claim that they were within their rights in what they were doing; although the validity of such an argument cannot be admitted by us, because the sin of inculcating false and idolatrous doctrines remains the same, whether they be preached to Jews or to non-Jews. But, waiving or even granting them that point, there certainly can be no more justification for Christian attempts to proselytize the Jews than there would be for a litigant to bribe and suborn the witnesses of the opposite party in a lawsuit; or for the rulers of a country or the generals of an army, to buy up the statesmen of another country, or to foster treason and rebellion among the soldiers of another state, with which their own might be at variance. All work of this kind is held to be treacherous, and disgraceful both to the seducers and the seduced; and honorable men find no excuse for it. And it is this kind of work that Christian ministers are doing when they try to procure the conversion of Jews to Christianity.

For, as they know full well, the Israelites are not the witnesses of Jesus Christ, nor of the Holy Spirit; they are the witnesses of the Eternal. "Ye are My witnesses, saith the Eternal, and My servant whom I have chosen, in order that ye may know and believe Me, and understand that I am He; before Me there was no god formed, and after Me there will be none. I, even I, am the Eternal, and beside Me there is no saviour".[1] These words were addressed by the Eternal to the children of Israel; on them has been laid the charge of testifying to the world that He, the Holy One of Israel, is the Only God, and the Only Saviour; and Christians are trying to teach the Jews to be disloyal to God, faithless to their mission, and traitors to the human race, when they endeavor to convert them to the worship of other gods and another saviour than the Eternal alone.

Some other simple points can be suggested for the consideration of our Christian friends. When a man looks for a witness, who will prove the truth of what he desires to establish, he chooses those who will give the kind of evidence he wants; he will not select those whom

[1]Isaiah XLIII. 10, 11.

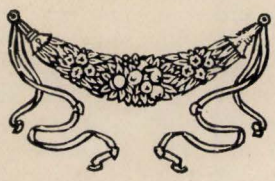
he knows will give contrary testimony. If our Christian brethren believe in the omniscience and prescience of the Almighty, they must admit that He knew what evidence the Jews would offer concerning Him, and what the Christians; and if the Christian theory of an association of three gods in the Godhead be the truth which the Eternal wished to convey to mankind, then it must be confessed that He acted with less than human prudence and foresight in choosing the people of Israel to be His witnesses. He should, in such case, have selected our Christian friends for that office. That He did not do so, but chose the Jews, is proof that the latter, and not the Christians, are possessed of the knowledge and give the evidence that the Almighty requires to have placed before men.

The necessity that our Christian brethren feel themselves under of professing that they believe in One God only, carries with it the condemnation of their doctrine of an association of three persons in the Godhead. For, if it be true that the Godhead is composed of three Divine Beings, each of whom is distinguishable from the other two, then it is quite unnecessary for Christians to pretend that they believe in One God, and only One. Assuming the existence of three Divine Beings, each of whom has an individuality of his own, there can be no sin or idolatry in worshipping them as three distinct gods. And if the Christian doctrine of a union of three persons in the Godhead be not true—if there be in reality but One Being who is God—then the same sin of idolatry exists, and in the same degree, whether our Christian brethren worship the three persons of their Trinity as three separate and distinct gods, or with an attempt at deception under the fiction and guise of One God; for their calling those three persons One God is nothing else than a mere shift of artifice that does not alter the essential fact that our Christian friends do believe in and worship, as God, other persons than the Eternal alone.

Christians calling their three gods One God has never had the effect of deceiving the Jewish people; do our Christian brethren believe that they can thereby impose on the intelligence of the Almighty? Even the illiterate camel-driver of Mecca was not deluded by so hollow a pretence and when he founded a new religion, he swept away Christian as well as pagan idolatry. If Christian belief in and worship of three gods can be justified by the expedient of calling them One God, then every form of polytheism can be similarly indicated and excused.

However difficult it may be for a simple and obvious religious truth to penetrate the Christian mind, the Jews do not require to be told that the declarations made by the Eternal, that beside Himself there is no god, and no saviour, none like Him, and none else, are absolute denials by Him of the existence of any other god or any other saviour than Himself alone, and are therefore directly opposed to the trinitarian doctrine of Christianity; and that, whatever may be the meaning of those passages in the Hebrew Bible on which our Christian friends rely for proof of the truth of that doctrine, they cannot possibly be susceptible of the interpretation that Christians give them. These are points that are elementary in their character, and only require to be stated in order to compel the instant conviction of their truth.

The declaration made by the Almighty, that beside Himself there is no god, and no saviour, none like Him, and none else, are so absolutely fatal to the Christian case, and put it so completely out of court, that, to every kind of question and argument concerning the alleged divinity of the second and third persons of the Christian Trinity that may be put or addressed by a Christian Evangelist to a Jew, it is sufficient for the latter to reply that the Eternal has declared that beside Himself there is no god, and no saviour, none like Him, and no one else. Until our Christian friends take the ground, and show themselves able to establish that the Eternal God of Israel did not make those declarations, and that the Hebrew Scriptures are in error in attributing them to Him, no other answer from an Israelite is necessary to prove the utter falsity of the Christian doctrine of a Trinity.

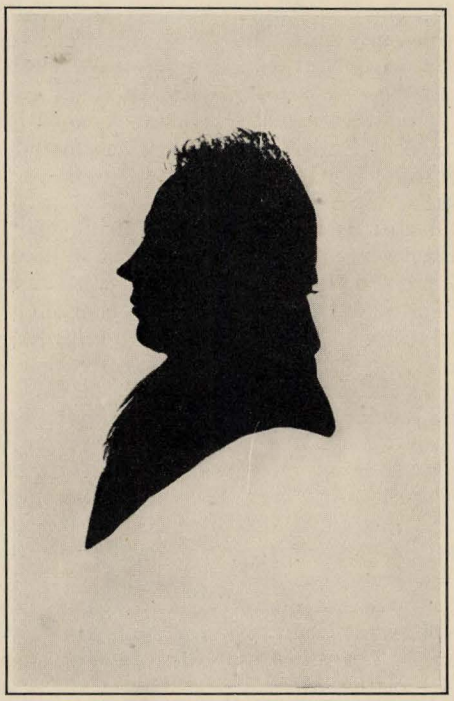


THE JEW IN THE MILITARY LIFE OF CANADA

THE Jews of Canada have every reason to take pride in the record made by members of their faith in the different wars in which this country has been engaged, and have shown that their loyalty to the British Crown is equal to that of any other section of the population. It is with the spirit of their teachings that this must be so—that to be good Jews they must first be good Canadians. The first Jew to settle in Canada was an officer in the English army that conquered Canada, and in this same army were some of the other early Jewish settlers. But even before this, there was the Franks family. Jacob Franks (who came to America in 1707 and who died in New York in 1769, where he was buried in the cemetery of the Spanish & Portuguese Jews) and his sons David and Moses, were appointed the chief agents of the British Crown for the furnishing of supplies for the British Armies in Canada and the American Colonies during the French and Indian wars, from 1755 to 1760. The official papers and correspondence of Generals Monckton, Amherst and Gage, contain numerous references to the splendid services rendered by these three members of the Franks family at that time, and mention in terms of special commendation their highly efficient organization of this branch of the military service.

Commissary Officer Aaron Hart enlisted with General Amherst in New York, in 1760, and accompanied him as a member of his staff when he entered Montreal, after the capture of that city. Emanuel de Cordova, Hananiel Garcia, and Isaac Miranda were also officers in the army of conquest. These officers all served on the Loyalist side in the American Revolutionary war, as did also David Franks (mentioned above) and Jacob Franks and Abraham Franks. David Franks was one of the wealthiest residents of Philadelphia before the war, but his whole fortune was lost by confiscation on account of his loyalty to England. He was ordered to leave the United States and to give a security of £200,000 that he would not return until after the war. He had been offered large grants on the Ohio as a recognition of his services, and owned large tracts in Pennsylvania, Virginia, Indiana, and Illinois previous to the war of the Revolution. He founded the town of Frankstown, Ohio, named after him. Aaron Hart was appointed by General Haldimand his Commissary General, and Ezekiel Solomons was an officer in this campaign. Samuel Jacobs of Chambly was also connected with the army, and he at one time had the contract to provision the troops. Levy Solomons, who took a prominent part in attempting to heal the difficulties between the English and the colonists, was, at the time Montreal was captured by General Montgomery, ordered to establish hospitals for the care of his troops.

Others of the Franks family who espoused the cause of the American colonists, were David Salesby Franks, son of Abraham Franks, and his cousin, Isaac Franks. The latter became the confidential aide-de-camp to General George Washington. They both had very distinguished military careers.



CAPT. ALEXANDER THOMAS HART

Most of the Jewish residents of Canada during these years held commissions in the militia, and we read that on July 9, 1812, among the military officers attending the Governor's Levee were Meyer Michaels, Benjamin Franks, Benjamin Solomons, Samuel David, David David, Henry Joseph, Jacob Graves, Alexander Hart, Benjamin Hart and Jacob Franks.

During the War of 1812-14, four of the sons of Aaron Hart, Moses, Ezekiel, Benjamin and Alexander, held commissions in the Canadian militia and saw service. In 1812, at the time when Sir George Provost was desirous of arming 100 men to form a garrison at Fort William Henry, the commander-in-chief and the paymaster stated that one thousand pounds at the very least would be required and that it was impossible to carry his wishes into effect without this sum to pay the recruits their bounty and daily pay, and that not one dollar could be raised in either Quebec or Three Rivers. In this emergency, Benjamin Hart stepped forward and offered the Governor the amount, which offer was accepted. In November of the same year Benjamin Hart was ordered by Colonel Battersby to proceed to Three Rivers with orders to the entire militia to hold themselves in readiness to march against the enemy. Samuel, David and Moses David, three brothers, Henry Joseph and Jacob Franks were also all officers who saw service in this war, and all acquitted themselves with distinction. Samuel David was Lieut.-Col. of the Long Point Regiment of the militia, and had a long and notable military record. We read of him being presiding member of a general court martial in 1813, to try a Major Dunlop. Ezekiel and Benjamin Hart were also Colonels of Militia. Moses Judah Hays, Meyer Levy and Meyer Michaels, although merchants having an extensive trade, all volunteered their services and received commissions, and served throughout the war.

After peace was declared and the incorporated militia was disbanded, the members of the Jewish community still maintained their interests in it and their names were frequently mentioned as taking turns in giving instructions to the provincial militia. The younger members of the community followed in the footsteps of their elders and assumed their interests in the militia. Thus in the Montreal Gazette, on May 23rd, 1835, Samuel David and Moses David were gazetted as Ensigns of Militia, Eleazer David as Lieutenant and Adjutant of Cavalry, and Isaac Valentine as Captain of Militia, and on October 24th, 1836, the David brothers were in charge of the cavalry patrol which was detailed to assist the police in putting down incendiarism in Montreal. On November 14th, 1836, which was the date of the first paid military watch to be established in Montreal, Eleazer David was detailed as Captain. On August 4th, 1837, Capt. Eleazer David was the officer in charge of the cavalry that escorted the sheriff when he made the various proclamations in Montreal announcing the accession to the throne of Queen Victoria.

In the Rebellion of 1837-8, the Jews again showed

that they appreciated the treatment received by the British Crown, and again they rallied to the Loyalist side in this unfortunate affair. Eleazer, Samuel and Dr. Aaron H. David, all sons of Samuel David, and Moses E. David, son of Major Moses David, were officers in the militia. Eleazer David was promoted to Major for gallantry at the Battle of St. Charles, where his brother also took part in the fighting. Samuel David was several times entrusted with the carrying of despatches, at one time making the trip to Toronto by horse, carrying despatches from Sir John Colborne to Sir F. B. Head, an account of which is preserved in his diary. Jacob Henry, Jesse and Abraham Joseph, sons of Henry Joseph, were all officers, the two former being in the Montreal militia, and serving on the Richelieu, where they both on occasions carried despatches between General Wetherall and the Governor, Sir John Colborne; and the latter being at Quebec, where he was Major in the Quebec Light Infantry. Isaac Valentine was stationed at Three Rivers. Bocco Hays and Hoffstetter were at Cedars on the St. Lawrence. Aaron Moses, and Alexander Thomas, sons of Moses Hart; Samuel Becancour and Aaron Ezekiel, sons of Ezekiel Hart; Aaron Philip, Theodore, and Arthur Wellington, sons of Benjamin Hart; Alexander, son of Alexander Hart, and Henry and Thomas Judah were also all officers on the Loyalist side. Col. David of Chambly was in command of the militia in that district. Again they showed themselves appreciative of the privileges they enjoyed in this country, and Aaron Philip Hart raised a company of militia at his own expense, which he commanded. On March 4th, 1838, he was entrusted with the carrying of despatches by Sir John Colborne, to the British Ambassador at New York. In Upper Canada the Benjamin Brothers, Samuel and Goodman, of Toronto, had the contract to supply great-coats to the soldiers. It was during the winter and as there were no railways in those day and no manufacturing was done in Toronto, they had to make the trip to Montreal by sleigh and await the manufacture of the garments and take them back to Toronto by sleigh. During the Campaign of 1838. Major Eleazer David was appointed Acting Quarter-Master General. Samuel David was attached to Sir John Colborne's Staff. He later was, for a long time, stationed in command of the detachment of cavalry at Odelltown, in the Eastern townships, but he finally resigned his commission and retired to private life.



CAPT. DAVID A. HART

At the outbreak of the Rebellion, Benjamin Hart, who was on the Commission of the Peace as a magistrate, took the first deposition as to the treasonable intent of the rebels, and on the 6th November, 1837, when the rebels made their first attack on the dwellings of the Loyalists, he took the leader prisoner, and then signed the requisition to the commandant of the garrison, calling out the troops. There is no question that but for his firmness there would have been much destruction of property in Montreal. On the nights of the 6th, 7th, 8th, and 9th of the same month he remained on duty at the main guard-house, in the capacity of magistrate in charge, and for almost three months he was at the office of the Clerk of the Peace, taking almost every deposition, and issuing upwards of one hundred warrants at the request of the Attorney-General. At this period the opinion prevailed that no official protection would be afforded the magistrates in the event of suits being brought for false arrest, and for this reason many of the English magistrates withdrew from acting. Solicitor-General Day was requested by the merchants of Montreal to wait on Colonel Hart to ask that he would not be intimidated, as the merchants would indemnify him against all loss. Even the secret service agents of the government gave their reports to Colonel Hart, who transmitted them to the proper authorities. Most of the confessions made by the prisoners were taken by him. On the morning of the second revolt, Nov. 4th, 1838, it was Colonel Hart who was requested by General Clitherton, in the name of Sir John Colborne, to cause to be arrested every man that he (Hart) suspected as a leader of the rebels. This order he obeyed by arresting that day upwards of twenty of the leaders. In May of that year Lieut.-Col. Barnard, of the Guards, and Major Dickison, of Sir John Colborne's Staff, were attacked by the rebels. Both were felled and would have been murdered, but that Col. Hart ran to their assistance and saved them, at the risk of his own life. He also risked his life in many other instances, in order to protect the Loyalist troops.

Although the Jewish population of Canada at that time was less than two hundred souls, it will be seen that they occupied no small part in the public affairs of the day and were foremost in action when it came to the question of the defence of their country. It is a fact that in most cases the Jewish citizens were invited by the Governor to accept commissions in the army, as they were recognized as being the type desirable for such appointments. The loyalty of a Jew was never questioned.

During the Fenian Raids in 1870, Capt. David A. Hart was in command of the 1st Prince of Wales' Rifles, on active service, and took part in the important events. His brother, Lewis A. (sons of Alexander T. Hart) was on duty at Laprairie. Reuben Hart and other members of this family also were on duty at this time, as were also members of the Joseph family. Major R. Sullivan David, a son of Dr. A. H. David, and Henry Benjamin were also officers of the militia on active service at this period.

Members of the Miller family of Toronto held commissions during the Riel Rebellion, and were on active service. Max Goldstine, one of the pioneers of Western Canada Jewry, was a trooper in the same campaign. In the South African War, although the total number of Canadians who saw service was not large, again the Jews were represented; Hyman Lightstone of Montreal being one who gave distinguished service.



COL. H. H. LIGHTSTONE, D.S.O., M.C.

It is not possible to give absolutely accurate details as to the number of Jews who fought in the Canadian army during the Great War, as the Militia Department, when recording nationalities of the members of the Canadian Expeditionary Force, did not place Jews in a category by themselves. A Jew who was born in England is recorded as being of English birth, and the same applies to Jews born in any other country, that is, they were designated as citizens of the country in which they were born. Consequently, the only figures available with regard to Jews are the number who, on enlistment,

stated that they belonged to the Jewish faith. This number is recorded as being 2574. The Militia Department states that it is impossible to select from the many thousands of documents, those who gave their religion as of the Jewish persuasion.

In addition to the above figure, there were numbers of Canadian Jewish citizens who served in the Imperial army, in the American army, and in the Jewish Legion, which raised for service in Palestine some five hundred Canadian Jews who, after a preliminary training at Windsor, N.S., left for active service. In all, it is conservatively estimated that considerably over three thousand five hundred Jews from Canada served in allied armies.

The 1911 census gives the Jewish population of Canada as 74,564, but this includes the total Jewish population at that date, irrespective of whether they were naturalized citizens or retained their foreign citizenship. In fact in 1921 the Dominion census gives the population of Jewish born Canadians as only 50,892. In view of the fact also that the 1901 census gives the total Jewish population as only 16,401, it can safely be assumed that in 1914, at the outbreak of war, the Jewish born population of military age did not exceed 25,000, males and females. Taking these figures as a basis, the Jews showed that they were as patriotic as any other denomination in the country, as this would show, allowing for the usual percentage of females, that over 25% of the number of Canadian born Jews saw active service in the Canadian army.

Another point to be stressed, is that the rapidly increasing Jewish population of Canada came largely from Russia and Poland (which at that time was part of Russia) and had fled to this country to escape religious persecution in their old home. In spite of the fact that over 600,000 Jews were enrolled in all branches of the Czarist armies, the families of these men were cruelly expelled from their homes, or were robbed or persecuted mercilessly. At that time it will be remembered that Russia was allied with us, and these newer arrivals, and also their relatives who had been here for some time, and who had also come to escape the most rigorous persecution, could hardly be blamed for not wanting to fight for Russia. It cannot be wondered that the kith and kin of these unfortunates hesitated to shed their blood for a cause, which when successful, would strengthen the Russian autocracy. Later events showed that there was much ground for this hesitancy as it was undoubtedly the treachery of Russia that prolonged the war, many, many months. Nevertheless, they rallied to the flag and followed the teachings of their leaders, and results speak for themselves. The following instance will illustrate the foregoing. The Rev. Marcus Berner, leader of the Jewish community of Hirsch, Saskatchewan, himself escaped from Russian persecution and settled in Canada some years ago. Of his five sons, three were members of the Canadian Expeditionary Force. Out of a total membership of 65 in the Montefiore Club, Winnipeg, 30 enlisted for active service.



LIEUT. ALEX SOLOMON
Killed in action

Every branch of the service had its Jewish members, and in all they showed up well and won the commendation of their superiors. An interesting story may be told here of Albert Freedman, who enlisted as a private in the 5th C. M. R. Bn. in Montreal, and who went overseas as orderly room sergeant in the 2nd Brigade, C.M.R. He was with the Brigade staff on the S.S. Hesperian. A rumor had reached the Brigadier that there were spies on the boat, and two men were arrested and put in confinement. Attempts to discover whether they really were spies were made in vain and Freedman was asked to allow himself to be arrested and also confined, and to see if the prisoners could speak German, as he was thoroughly familiar with that tongue. He was successful in his undertaking, and as a result the two men were removed from the transport by a destroyer and a confederate at Quebec was also arrested. As the ship was carrying a big load of munitions as well as troops, this was regarded as a very important arrest, and Freedman was thanked by the Brigadier and ship's commander. He later was, after a long period in France, attached to the Intelligence Branch of the 2nd British Army, and in 1916 was granted his commission. He was then attached to the trans-Atlantic Conducting Services as paymaster, and when the pay procedure was changed during demobilization, of all the paymasters in the Canadian forces, Capt. Freedman, the only Jewish one, was selected to work out the new plan, which he did on the S.S. Empress of Asia, when that troopship made the trip through the Panama Canal, carrying home British Columbia troops. He was highly commended for his work and until the completion of demobilization was kept in England, as the representative of the Paymaster General, Ottawa, instructing the other paymasters in the procedure.



EDWARD YOUNGHEART

Another Canadian officer to distinguish himself was Capt. Hyman Lightstone, one of four brothers who saw service. Capt. Lightstone, who was a veteran of the South African War, was in the medical services. He was decorated with the Military Cross, and the Distinguished Service Order, and was several times mentioned in despatches. He was also decorated by the French Government for his exceptionally fine work in stamping out an epidemic of typhoid in a French division. Capt. Lightstone was the medical officer on Gen. Rawlinson's staff at Versailles when the latter was appointed to the Supreme War Council. He was promoted to the rank of Colonel and at present occupies the position of Inspector-General of Military Hospitals in Great Britain.

It is not the intention here to pick out individual cases of merit displayed by members of the Canadian forces, but rather to give a general record of the great work done by all. Suffice to say that the Jewish members of the C.E.F. in whatever field they served in, did so with credit to the record previously established by members of their faith in Canada. Those who were not qualified to serve also did their duty, and the leading Rabbis throughout Canada were all doing their share as chaplains to the Jewish troops. Other older members of the community served with credit on the civil boards

established by the passing of the Military Service Act, and by work with the Patriotic Fund and the Red Cross.

Jewish women were not backward in their activities, and several chapters of the Daughters of the Empire were established, where comforts and supplies were sent to the troops, and where care was taken of the dependants who were in need of assistance. It is only just to mention in this connection the almost unbelievable work done by the late Mrs. Montefiore Joseph of Quebec. Although there were at all times a large number of men stationed at Valcartier Camp, Mrs. Joseph had a standing invitation for any Jewish soldier to visit her home at any time, and particularly during the Holy Days, when numbers of them attended services in her house. She was never missing when troops were leaving Quebec, with gifts for the men, irrespective of religion, and there are very many who will remember her kindness and cheer.

The Third Battalion C.E.F. (Queen's Own Rifles of Toronto) had a special Jewish section that was maintained throughout the battalion's existence, and which for a long time was commanded by Sergt. J. J. Samuels. This section was very often assigned to the post of honour in any advance made by the regiment, and the Jewish men always carried their objective with credit and glory. The percentage of Jewish casualties was quite heavy, which in itself is indicative of the courage, eagerness and bravery of the men. Records of actual Jewish casualties are impossible to secure, for the reasons stated before, but numbers of the flower of young Jewish manhood fell on the field of battle.

Almost every unit had its Jewish members, and in 1916, at the request of the then Minister of Militia, General Sir Sam Hughes, a Jewish Reinforcement Company was raised in Montreal. This task was entrusted to Isidore Freedman, who had taken the necessary courses of instruction and had been granted a commission. Captain Freedman was assisted in the organization of the unit by Lieuts. Alex Solomon (who was later killed in action), Herbert Vineberg (who later joined the Air Force and was awarded the Distinguished Flying Cross), Albert Freedman (mentioned elsewhere), Charles Lesser (who served on the Western Front for a long time), and others. The financial assistance required for this undertaking was supplied by the leading Jews of Montreal. Over four hundred men were enlisted and after a course of training the Company went overseas in 1917. From England they were sent to various Montreal units as reinforcements, and the members acquitted themselves in the same manner as the rest of their coreligionists who were on service.

Although the majority of those who were in the service were in France and Flanders, the Canadian Jews were represented at Gallipoli, Mesopotamia, Saloniki, in Africa, in Palestine and Egypt, and with the Siberian Expeditionary Force. They were also numbered with the British Forces on the Italian Front, and several Jewish young men from Toronto served with the Anzacs. There were a number of British, French and Belgian reservists among them, and these went back and joined their own regiments. Among the latter may be mentioned Capt. William Sebag Montefiore of Montreal. He had previously been in the British Army as an officer in the Fifth Lancers, but had retired. Rejoining his regiment at the earliest possible moment after the declaration of war, he served on the Western Front, was promoted to Captain, and later appointed to the 14th Corps Headquarters Staff with the British Forces in Egypt. He was in command of a squadron of cavalry when the British Forces invaded Palestine. He personally captured seven of the German Staff Officers at the point of his revolver, was mentioned in despatches in both 1916 and 1917, and was decorated with the Military Cross. John Alfred Benjamin, a son of a former president of the Holy Blossom Synagogue, Toronto, was another who enlisted in the Imperial army. He made the supreme sacrifice, being killed in action in France in 1916. William Cowan is another example of the calibre of the Jewish soldier. Qualifying as a sergeant at the outbreak of war, through sheer pluck and ability he rose to the rank of captain and adjutant of the Fort Garry Horse, and was awarded the Military Cross. Captain Cowan was wounded on five different occasions. He was for a long time a prisoner of the Bolsheviks and is only now recovering from the privations he underwent.



CAPT. ALBERT FREEDMAN

In the Canadian Army Medical Corps, Jewish doctors saw service on all fronts, as well as on the trans-Atlantic Conducting Service, and Jewish dentists were likewise to be found in the Dental Corps. In all cases they won the praise of their superior officers and their share of honors and awards. Jewish young ladies were not backward in offering their services as nurses, and several qualified and were sent overseas. Miss Esther Rubenstein was for over two years attached to the Harper Hospital Unit, in France, and Miss Rosetta Joseph was attached to hospitals in England.

Among those who were too old to volunteer their services for the army yet wished to do his share may be mentioned Mr. Montefiore Joseph, of Quebec, one of the best known residents of that city, and a former president of the Quebec Board of Trade. For a considerable time he gave his services in a Government munition plant, as inspector, serving without any recompense. Among the Jewish firms who were given contracts for the manufacturing of munitions was L. Cohen & Son, of Montreal, who handled one of the largest contracts for the manufacture of shrapnel, placed in Canada.

Maurice Alexander of Montreal, who had been an officer in the Canadian Grenadier Guards, was on the General Staff throughout the War, and in August 1916 was appointed Judge Advocate General of the Canadian Corps. In January 1917 he was mentioned in despatches by Lord Derby. In February 1917 he was attached to the Imperial War Office (General Intelligence Staff.) On January 26th, 1917, Lieut.-Col. Alexander was created a Companion of the most Distinguished Order of St. Michael and St. George.

When peace was declared, and demobilization finally completed, the Jewish soldiers returned to their former

pursuits, and lost very little time in re-establishing themselves in the civilian ranks of the country. There have been among them very few cases indeed of men who have become a drag on the community; in fact, no record can be found of this description. They have in large numbers joined the veterans' societies, and in Montreal and Toronto have established Jewish veteran organizations, where the spirit of the sacrifices they have made will be maintained and given to the younger generation.

In recent years there have been a number who have taken a keen interest in the militia, among whom may be mentioned Frank D. Benjamin of Toronto, who was with with the Queen's Own, Lt.-Col. M. Lauterman, of Montreal, and the late Edward Youngheart. At various times in the last two decades there have been Jewish cadet corps, notably the Baron de Hirsch Cadets and the Zion Cadets of Montreal, and the Zion Cadets of Toronto. In every community where the Jewish population is large enough, there are at the present time, Jewish troops of Boy Scouts. Max Steinkopf of Winnipeg, and Charles Benjamin of Calgary, have both held high offices in this movement. Albert Belasco, of Montreal, also deserves great credit for the work he has accomplished in organizing the first Jewish Boy Scout troop in Canada.

A military record that is probably unequalled in Canada, is that of the Hart family. For five generations, starting with the conquest of Canada in 1760, members of this, the first Jewish family to settle in Canada, have taken part in every war in which Canada has been engaged. Two were killed in action during the Great War, serving with the Canadian Forces. Even though some branches of this family have moved to the United States, they have kept up the record, and among the great-great-grandsons of Commissary Aaron Hart who fought in the Great War, in the American forces, may be mentioned Colonel Noble B. Judah, of Chicago, who saw service with the 149th U.S. Field Artillery, and who received the Croix de Guerre from the French Government, and the Distinguished Service Medal from the United States Government, and A. Wellington Hart, who was on active service in France for a long period. Another, ex-Congressman Archibald C. Hart, served during the Spanish-American War.



MISS ESTHER RUBENSTEIN, R.N.



MISS ROSETTA JOSEPH, V.A.D.



LIEUT. ALEX LYONE
Killed in action



SGT. J. GORBACK, M.M.
Killed in action

Sergt. J. Gorback, M.M. of Toronto, enlisted with the 60th Battalion, and was transferred to the 87th Battalion, Canadian Expeditionary Force. He was awarded the Military Medal and was killed in action on Sept. 27th, 1918, after thirty-eight months' active service.

Lieut. Meyer T. Cohen, M.C., son of M. M. Cohen, of Toronto, received his commission in April, 1915, in the 77th Wentworth Reg't. In 1916, he sailed for England and two months later was ordered to France, attached to the 42nd Canadian Royal Highlanders, (Black Watch). In a raid on the enemy trenches in October, 1917, he captured three of the enemy as prisoners, making a further raid and capturing three more. This was at a period when the allied forces were most anxious to obtain prisoners for the purpose of getting information about them, and the feat was accomplished without casualties. For this daring act he was awarded the Military Cross. On Nov. 3rd., 1917, Lieut. Cohen was ordered to storm a strong enemy position at Paschendale. At the head of his men he reached his objective. No reinforcements were available, and with his few men he held the position until all were killed. A special panel, commemorating the bravery of Lieut. Cohen has been inserted in the memorial window erected in the church of St. Andrews and St. Paul, at Montreal, in honor of the officers and men of the 42nd Royal Highlanders who fell during the war. The special panel represents King David, when as a youth he fought in the ranks of the armies of the Lord of Hosts, the God of the armies of Israel.



BOMBARDIER EDGAR H. GOLDSTEIN
Killed in action

Lieut. Marvin J. Workman, son of Chas. A. Workman, of Montreal, enlisted with a Montreal unit, and made the supreme sacrifice, being killed in action shortly after his arrival at the Front.

Lieut. Alex. Lyone, of Winnipeg, son of Martin Lyone, enlisted in the 27th Winnipeg Battalion as a private. After considerable service at the Front he received his commision in the Northumberland Fusiliers, and was killed in action during the Battle of the Somme.

Bombardier Edgar H. Goldstein, son of Jacob Goldstein of Montrel, enlisted in Montreal in March, 1916, and went overseas with a draft of the 66th Battery, C.F.A. His first stripes, given up voluntarily when he left for France, he regained on the Somme Front when attached to a Howitzer Battery of the 2nd



LIEUT. MEYER T. COHEN, M.C.
Killed in action

Division, Canadian Field Artillery. He refused a medal, offered him for distinguished service, saying that he was no braver than others and that all had done their best, and was recommended for a lieutenancy. He was killed at the Battle of Loos, August 15th, 1917, at the age of twenty years, on the very day of his departure for England to take up his commission, after ten months' continuous service at the Front, including action at Courcelette, the Somme, Albert, Arras, Vimy Ridge and Lens, and was buried in the British cemetery at Maroc, Bully-Grenay.

Captain John Alfred Benjamin, son of the late A. D. Benjamin of Toronto, was an officer in the Duke of Wellington's West Riding Regiment. He was killed in action at Contalmaison, France, on June, 16th, 1916.



CAPT. JOHN A. BENJAMIN
Killed in action



LIEUT. MARVIN WORKMAN
Killed in action



JEWISH REINFORCEMENT DRAFT COMPANY, MONTREAL

IN 1916, Captain Isidore Freedman was requested by the late General Sir Sam Hughes, Minister of Militia, to raise a Jewish battalion for overseas' service. Captain Freedman declined this honor, but undertook to raise a Jewish Company, in which undertaking he was assisted by the leading members of the Jewish community of Montreal, and by Lieuts. Alex Solomon (killed in action), Herbert Vineberg, Charles Lesser, Albert Freedman, and Sol Rubin. Several hundred men were recruited, and, after a thorough course of training under the forementioned officers in Montreal, the Company sailed for overseas in 1917. On their arrival in England, the members were despatched as reinforcements to various Montreal battalions, where they saw service. Numbers were killed and wounded, and all conducted themselves in a most praiseworthy manner, several receiving promotions, commissions, and honors. The Jewish citizens of Canada have every reason to take pride in the record of the Jewish Reinforcement Draft Company.



These five Montreal Officers had this photograph taken in Brighton, England, in the Fall of 1918, where they met when on leave to observe Yom Kippur.

Top Row, Left to Right.

LIEUT. NATHAN B. COHEN, C.E.
14th Royal Montreal Regiment, C. E. F., District-Commandant, in Army of Occupation, Germany.

LIEUT. HERBERT A. VINEBERG
Royal Air Force. Special Instructor Aerial Navigation, Market-Drayton, was awarded the D. F. C.

Bottom Row, Left to Right.

CAPT. JOSEPH LEAVITT.
Canadian Army Medical Corps. Medical Officer 18th Battalion, C. E. F. Medical Commissioner for Jewish War Orphans' Committee in Ukrania.

CAPT. HORACE R. COHEN
Quartermaster, 163rd Battalion, C.E.F., (Canada and Bermuda). Quartermaster, 10th Reserve Battalion, Overseas Military Forces of Canada.

CAPT. LEO LIVINGSTONE
Quartermaster, 5th Pioneer Battalion, C. E. F., also Quartermaster in the Canadian Forestry Corps, in Scotland.



CAPTAIN WILLIAM SEBAG-MONTEFIORE, M.C., MONTREAL

CAPTAIN WILLIAM SEBAG-MONTEFIORE is the son of the late Arthur and Harriette Sebag-Montefiore of East Cliff Lodge, Ramsgate, Kent, England. He was born the 26th of August, 1885, and was educated at Clifton College, Bristol, England. In 1903 he joined the 3rd Battalion Welch Regiment (English Militia) as 2nd lieutenant, and obtained a regular commission in the 5th Royal Irish Lancers in December, 1904. In January, 1912, he resigned and came to Canada, joining the firm of Solomon & Spielman. Mr. Solomon being killed in the war, the firm was reorganized as Spielman Agencies in 1919. At the outbreak of the Great War he returned to England and rejoined his regiment, proceeding to France in April, 1915, and serving with his regiment until April, 1916, when he was appointed Staff Captain of the XIV Corps, Heavy Artillery. He served in this capacity during 1916 and 1917, receiving the Military Cross for bravery and being twice mentioned in despatches. In the fall of 1917 he returned to England and was sent out to Palestine, and served on that front with various yeomanry regiments until the end of the war, when he returned to Canada. Captain Sebag-Montefiore is President of the Spanish and Portuguese Synagogue (Shearith Israel) Montreal, and takes a great interest in all matters affecting the Jewish population of Montreal. He comes by his communal activity naturally, as he is a grandson of the late Sir Joseph Sebag-Montefiore and a grandnephew of the late Sir Moses Montefiore, the great Jewish philanthropist and statesman. He is a member of the Montefiore Club, and Royal Montreal Golf Club, Montreal, and the Cavalry Club, London, England, and of St. Paul's Lodge, 374 E. R., A. F. and A. M. In 1914 Captain Sebag-Montefiore was married to Sybil Matilda Joseph, who died during his service overseas, and in 1920 he married Marguerite Maud Joseph, both being daughters of Horace and Celine (Joseph) Joseph, of Montreal. He has one son Robert Horace, and two daughters, Daphne Celine and Nancy Sebag. Capt. Montefiore is a Director of the Laurentian Insurance Co.

INTERCOLLEGIATE MENORAH ASSOCIATION

FOR THE STUDY AND ADVANCEMENT OF JEWISH CULTURE AND IDEALS

IN CANADA there are four Menorah Societies affiliated with the Intercollegiate Menorah Association. They are at the following universities: McGill University, University of Toronto, University of Manitoba and University of British Columbia.

The purpose of these Societies is the study and discussion of all aspects of Jewish life, past and present, approached from a non-partisan unbiased point of view. This purpose is carried out by holding regular forums addressed by either local or out-of-town speakers, or by the students themselves; by the formation of study groups led by Rabbis or other persons competent to lead study work; by the presentation of plays, concerts, debates, symposia, etc.

Among the speakers to address the McGill University Menorah during the past year were Dr. Schmarya Levin of the World Zionist Organization, Mr. Henry Weinfield, barrister, of Montreal, Mr. Louis Fitch, also a barrister, of Montreal, and Mr. Maurice Samuel of the Zionist Organization of America. The meetings conducted by the students consisted of a debate between the Freshman and Sophomore members of the Menorah Society on the question, "Resolved, that Jews should develop a distinct cultural life in America as well as in Palestine", and a symposium on the subject "The Chosen People". A study group was conducted by a graduate member of the McGill Menorah on "The Origin of the Jews".

An Inter-Menorah debate was held between the Societies of the University of Toronto and McGill University at Montreal on February 21, 1925. The subject was: "Resolved, that the Jews of the Diaspora, while continuing to lend material aid toward the upbuilding of the Jewish Homeland, should leave its political, social and religious structure to be determined by the Jews of Palestine alone."

At the University of Toronto regular meetings were also held, with one meeting a month, an open one, to which all interested townspeople were invited. Dr. Schmarya Levin and Mr. Henry Hurwitz, Chancellor of the Intercollegiate Menorah Association addressed this group.

The Menorah Society of the University of Manitoba, besides holding regular meetings addressed by Rabbi Morton Goldberg, Professor J. H. Heinzelman of the German Department of the University and Professor Guthrie Perry, also of the faculty, and other meetings addressed by the students, succeeded in conducting four study groups on the following subjects: "The Story of the Bible," "The Jew in Literature", "The History of Zionism", and "Discussion of Articles in The Menorah Journal".

In addition, this Society presented their third annual play, "If You Were A Jew" by Sholom Aleichem, translated for the first time from the Yiddish by a member of the Society, Mr. N. B. Zimmerman.

The Society at the University of British Columbia was only recently organized, having affiliated with the Intercollegiate Menorah Association in January 1925. A number of interesting meetings have already been held and the interest and enthusiasm displayed by the students there augur well for the future success of this Menorah Society.

One of the ways in which the Intercollegiate Menorah Association assists the Societies is by furnishing them with syllabi, bibliographies, and pamphlets. Among the syllabi supplied within the past year were: "The Jew in the Modern World", "Jewish Factors in Western Civilization", and "An Outline of Jewish History"; and the pamphlets were "Escaping Judaism" by Professor Harry A. Wolfson of Harvard, and "The Hebrew Contribution to the Americanism of the Future" by Professor Hartley Burr Alexander of Nebraska. Menorah members are also entitled to the regular receipt of The Menorah Journal, the bi-monthly magazine published by the Intercollegiate Menorah Association.

THE JEWISH WAR ORPHANS COMMITTEE OF CANADA

THE story of the Jewish War Orphans Committee is entitled to be described as one of the romances of Canadian Jewish life. Conceived in time of grave emergency, raised swiftly to full maturity of service, and carrying out a relief and rescue work that was as unique as it was humanitarian and practical, the Committee surely have the right to pride themselves upon having carved a deep and lasting niche in the annals of Jewish accomplishment.

It was in the summer of 1920 that the pitiable condition of the Jewish child population of Ukrainia first came to the attention of Canadian Jewry in a direct and authoritative way. Professor Elie Heifetz came to America from Europe in July of that year with a story of suffering and tragedy that would have seemed unbelievable had it not been fully substantiated. There were more than 137,000 Jewish orphans in the Ukraine, he reported, children of tender ages practically living wild and semi-barbarous lives, without homes or means of obtaining regular sustenance beyond their own puny resources, which were mainly the garbage lots of Ukrainian towns and villages, and when this source failed to provide for them, they were trying to assuage the pangs of hunger by eating such edible wild roots and herbs as were left in a territory that had been sadly ravaged by war and post-war excesses. It was felt that aid for these orphans was an imperative duty of the Jews of the American continent, who had known nothing of such terrible privation.

Professor Heifetz was first in touch with the People's Relief Committee of New York. While seeking relief supplies for Ukrainia, he had uppermost in mind the complete rescue of many of the orphans by their emigration to this side. The United States immigration laws militated against the accomplishment of such an undertaking as far as that country was concerned, and Professor Heifetz came to Canada, and through Jewish relief organizations and workers in Montreal, including the People's Relief Committee, Federation of Ukrainian Jews and Central Relief Committee, he found that the scheme might be successfully carried out in Canada.

At a meeting held in Montreal on July 11th, Lyon Cohen, president of the Canadian Jewish Congress was chairman, and a committee was formed to lay plans for the work here. It was realized at the outset that the task would be a big one and would require the interest and support of all Canadian Jewry if it were to be conducted efficiently. The question of forming a Dominion-wide organization came up, and it was resolved to invite Mrs. A. J. Freiman of Ottawa, a woman much respected and beloved by her people, who had been a dominant figure in both Jewish and non-Jewish social and relief work, during the years of the Great War, and the years that followed the signing of peace, to become the head of the orphans activity.

On July 14th, 1920, Mrs. Freiman received a telegram which read as follows:

> "Myself and Prof. Heifetz of Ukrainia, and Mrs. Joseph Selick of Toronto, coming to see you to-morrow morning on important mission about Ukrainian orphans. I am sure our journey will be a success".

The message was signed by H. Hershman of the People's Relief Committee, Montreal, and he, with Prof. Heifetz and Mrs. Selick, a leading social worker of Toronto, went to Ottawa on July 15th, where they placed all the facts in their possession regarding the Ukrainian orphans before Mrs. Freiman. If there was anything calculated to stir up the fullest sympathy of Mrs. Freiman, it was a story of children in distress, particularly orphans, and she promptly pledged herself to the pressing cause. She wasted no time getting matters started and arranged a conference with Mr. F. C. Blair, then secretary of the Department of Immigration and Colonization, which was attended by herself, Prof. Heifetz, and Mr. Hershman. The situation was fully explained to Mr. Blair and permission asked for the admission of 1,000 orphans from Ukrainia, to be adopted by Canadian Jewish families. Consideration was promised by the departmental authorities who evinced every desire to co-operate with Mrs. Freiman and her co-workers. The Department felt, however, that the mass immigration of 1,000 children might be too big a problem to handle, and so on July 24th, Mr. Blair wrote to Mrs. Freiman advising that the government would consent to the admission of 200 orphans, as an initial experiment, intimating that further numbers might be allowed to enter Canada if the settlement of the first 200 were made in a manner satisfactory to the Department of Immigration. It was stipulated that complete arrangements for the reception and adoption of the children in Canada had to be made in advance of their coming, and also that a proper organization be formed to carry on the work, to all of these conditions there being immediate agreement by Mrs. Freiman and her colleagues.

On August 8th, 1920, a meeting took place in Ottawa, at which Louis Zucker, president of the People's Relief Committee, Mrs. Freiman and Prof. Heifetz, went further into the plans for the work. They decided that the most propitious time to appeal for Canadian Jewry's support would be during Rosh Hashonah. On August 9, there was a conference in Montreal, at which delegates representing more than 100 organizations were present. This conference formally named Mrs. Freiman as Dominion President of the Ukrainian Orphans Committee, and Prof. Heifetz as director. A committee to look after the appeal in Montreal was appointed to comprise Lyon Cohen, Rabbi H. Cohen, Leon Meltzer, S. D. Cohen, Louis Zucker, Lionel Coviensky, and Harry Barsky.

A stirring message was sent by Mrs. Freiman to all the rabbis and presidents of congregations throughout the Dominion, just prior to the High Holidays, in which she asked them to speak to their people on Rosh Hashonah, of the plight of the Jewish orphans in Ukrainia. The response was both immediate and liberal, and truly representative of the spontaneous charitableness of Canadian Jewry. In the meantime, meetings had been held with leaders of other communities. Prof. Heifetz addressed large gatherings in Winnipeg, on Aug. 17th and 24th, and in Saskatoon, on Aug. 29th, at a conference of delegates from western Canadian cities and towns, called together by the Western Canada Jewish War Relief Organization. At this conference, it was decided to carry on the work in the west, through that organization. Mr. A. J. Freiman and Prof. Heifetz both spoke at a meeting of Toronto business men on Sept. 19th, and on Sept. 30th, Mrs. Freiman addressed two large meetings in Montreal, one of them a mass meeting of the local Jewish public held in Prince Arthur Hall, at which great enthusiasm for the undertaking was displayed.

As the magnitude of the work to be done necessitated the fullest interest and support of Jews in all parts of Canada, it was felt that a representative Dominion-wide conference was essential to perfect the organization that

had been tentatively formed, and also to ensure proper recognition of all sections and districts. On Oct. 1st, 1920, a telegram in the name of Mrs. Freiman and Prof. Heifetz was sent to leaders in the different communities from coast to coast, reading as follows:

> "Cordially invite you to be guest at Dominion-wide conference of delegates of Jewish Ukrainian Orphan Relief Organization to be held in Chateau Laurier, Ottawa, Oct. 6th, 7th, 8th. Jewish hearts all over Canada have been deeply stirred by authentic accounts of suffering of these Jewish orphans and everywhere great enthusiasm prevails for our plans to rescue and bring some here for adoption in homes where they will be given the love and care they now so pitiably lack. May we not have your co-operation in this noble undertaking."

This conference, one of the most momentous gatherings of its kind held by Canadian Jewry, took place in Ottawa, as scheduled. Mrs. Freiman held a reception at her beautiful home for the delegates on the evening of Oct. 6th, and the main business sessions took place the following day, with Mrs. Freiman presiding. Mr. Harold Fisher, then mayor of Ottawa, delivered an address of welcome, in which he bestowed felicitations on those who had gathered together for so worthy a purpose. Mr. F. C. Blair, then secretary of the Department of Immigration, and now, at the time of writing, assistant deputy minister of the same department, also spoke to the delegates, explaining his department's attitude and promising all the co-operation and assistance possible.

The official register of delegates at the conference contains the names of the following:—Mr. and Mrs. A. J. Freiman, Ottawa, Ont.; Joseph Graner, Toronto, Ont.; B. Lastar, London, Ont.; M. Shnier, Melfort, Sask.; E. Herman, Toronto, Ont.; H. Isenstein, Calgary, Alta.; Mrs. Asher Pierce, Montreal; Mrs. Lisle Isaacs, St. John, N.B.; Mrs. Joseph Rosenbloom, Sherbrooke, Que.; Mrs. J. Kushner, Sherbrooke, Que.; H. Potter, Toronto, Ont.; Mrs. J. Selick, Toronto, Ont.; Harry Kitz, Halifax, N.S.; Charles Zwerling, Halifax, N.S.; H. Hershman, Montreal; Prof. Elie Heifetz, Ukrainia; Lionel Coviensky, Montreal; Rabbi S. Levin, Hamilton, Ont.; Mrs. L. Lazarovictz, Quebec, P.Q.; H. Wolofsky, Montreal; Miss Ida Seigler, Montreal; M. Budovitch, St. John, N.B.; Mrs. Moe Levy, Hamilton, Ont.; S. Guttman, Montreal; Nathan Bacal, Quebec, P.Q.; N. Gardner, Quebec, P.Q.; D. Goldenberg, Campbellton, N.B.; Sam Berger, Ottawa; Lyon Cohen, Montreal; D. S. Friedman, Montreal; A. H. Coplan, Ottawa; J. A. Cherniack, Winnipeg; Benjamin Goldfield, Ottawa; Louis Epstein, Ottawa; Max Mains, Winnipeg; Max Steinkopf, Winnipeg; Mrs. C. J. Gross, Montreal; Rabbi Julius Berger, Hamilton, Ont.; Louis Zucker, Montreal; S. W. Jacobs, K.C., M.P., Montreal; and Solomon Lowenstein, Charles Zunser, and Reuben Brainin of New York City, the first two mentioned representing the orphans branch of the Joint Distribution Committee of America, the latter being a noted journalist.

Plans for the work, as outlined by Mrs. Freiman and Prof. Heifetz to the conference, were enthusiastically endorsed by the delegates. It was decided to name the organization, the Canadian Jewish European Orphans Committee, the title being afterwards changed to Jewish War Orphans Committee of Canada. An appeal to all Jews for funds with which to carry on the work was also agreed on, the dates of the campaign being fixed at December 26th, 27th and 28th, which would permit time for thorough organization of all districts. Mrs. Freiman announced her intention of making a tour of the entire Dominion, to deliver addresses on the urgency of the work, and to assist in the forming of local committees. The conference chose the following officers and committees:—Mrs. A. J. Freiman, Ottawa, Ont., Dominion President; A. J. Freiman, Ottawa, Ont., executive chairman; Max Steinkopf, Winnipeg, Man., first vice-chairman; Sam Kronick, Toronto, second vice-chairman; Lionel Coviensky, Montreal, third vice-chairman; D. S. Friedman, Montreal, Dominion treasurer; Max Mains, Winnipeg, Man., Dominion secretary. Executive committee, Mrs. C. J. Gross, Mrs. Asher Pierce, A. Levin, Louis Zucker, Montreal, Que.; J. H. Holzman (since deceased), and A. H. Coplan, Ottawa; Mrs. J. Selick and H. Potter, Toronto; Mrs. L. Lazarovictz, Quebec; Max Mitchell, Winnipeg, Man. Advisory committee, Lyon Cohen, Horace R. Cohen, S. W. Jacobs, K.C., M.P., H. Wolofsky, S. D. Cohen, Miss Ida Seigler, representing Montreal; M. Goldstick, Joseph Graner, M. Gelber, Toronto; J. M. Franklin, Halifax, N.S.; M. I. Lieberman, Edmonton, Alta.; J. B. Jaffe, Vancouver; Mrs. Moe Levy, Hamilton, Ont.; B. Lastar, London, Ont.; Mrs. J. Kushner, Sherbrooke, Que.; M. Shnier, Melfort, Sask.; D. Goldenberg, Campbellton, N.B.; M. Budovitch, St. John, N.B.

During their stay in Ottawa, the delegates were also entertained by A. H. Coplan and the Hadassah Chapter.

Mrs. Arthur Meighen, wife of Rt. Hon. Arthur Meighen, who was then prime minister of Canada, graciously consented to accept the office of honorary president of the committee, and Lady Davis, Montreal, Lady Borden, Ottawa, and Mrs. Mark Workman, Montreal, became honorary vice-presidents. Her Excellency the Duchess of Devonshire, wife of Canada's Governor-General at that time, had been informed of the projected work of the organization by Mrs. Freiman, and her private secretary, Miss Elsie Saunders, had written Mrs. Freiman, as follows:

> Bear Point,
> Burbidge, P.Q.
> 25th Aug. 1920.
>
> "Dear Mrs. Freiman:—
>
> I have placed your letter of Aug. 17th before the Duchess of Devonshire.
>
> Her Excellency was much interested to hear of the formation of the Jewish Ukrainian Orphans Organization of Canada.
>
> Her Excellency feels that under your leadership the scheme will be carefully worked out and will prove a very successful one.
>
> I shall be glad to hear how your organization progresses and shall be happy to lay before Her Excellency, any reports on the adoption of the first 200 orphans in Canadian families."

Following the conference at Ottawa, offices were opened in that city for the organizing work, and Mr. Sam Berger, was appointed secretary to the executive. Under the personal supervision of Mrs. Freiman, an extensive publicity campaign was planned, and considerable quantities of literature dealing with the orphan situation in Ukrainia were sent out to all parts of Canada. In November, 1920, Mrs. Freiman, accompanied by Miss Ida Seigler, Montreal, a member of the advisory committee for that city, set out on a tour of the leading cities from Halifax to Vancouver. Both ladies did not spare themselves, for they were fired with ardour for the success of the undertaking. Mrs. Freiman delivered scores of addresses, met delegations in every community visited, and assisted in the organization of numerous local committees. Jewish communal leaders everywhere responded in a fine way to the appeal so movingly and convincingly made by Mrs. Freiman, and very soon, wherever Jews were gathered together, the all-absorbing topic was of the work for the orphans. At the meetings which were addressed by Mrs. Freiman, applications were taken from Jewish families who were willing to

prepare their homes to receive orphans when they would be brought to Canada. These applications were turned over to the local committees for investigation and report so that the orphans should be assigned only to those homes offering the right sort of care and advantages for the future. Applications were also made by individuals and societies who wished to contribute $120 annually for the maintenance of orphans in their own countries. Groups of women in each community started to sew garments for the little ones. The hearts of mothers filled with pity at the thought of thousands of boys and girls, just like their own, wandering in the streets of Ukrainian towns and villages, ragged, hungry and footsore.

When Mrs. Freiman returned from her tour, the entire Dominion had been well prepared for the campaign. Already a large sum of money was in hand, representing the free-will offerings at the synagogue services on Yom Kippur. Prominent men and women had been secured as heads of local committees. Everywhere there was great enthusiasm for the unique work of relief, for it had been learned that no other country had attempted the actual bringing of orphans from Ukrainia to homes selected and waiting for them, such as was to be done by Canada.

Very valuable assistance was also rendered by Mrs. Anna Selick of Toronto, who was appointed secretary for the Province of Ontario, and visited many cities and towns doing organizing work. The Hadassah chapters, B'nai B'rith lodges, local councils of Jewish Women, Hebrew ladies' auxiliaries, and synagogue ladies' auxiliaries, all co-operated heartily in the work. The campaign on December 26th, 27th and 28th, was participated in by thousands of workers, and the sum of $96,000 was raised to finance the work. In addition, tremendous quantities of children's clothing were contributed, over 43 huge cases being afterwards sent abroad. The City of Winnipeg raised $5,000 cash for the purpose of buying clothing and other supplies. Special attention had been given to interesting the boys and girls of Canada, in their less fortunate brothers and sisters of Ukrainia, and many were the sacrifices made so that outfits of clothing and shoes could be provided by the offerings from the children's penny banks. The result of the campaign was indeed a striking and inspiring illustration of the seemingly interminable charitableness of Canadian Jewry, young and old, for it must be borne in mind, that there had been many previous appeals for other relief objects, and hundreds of families were sacrificing, also, in order to send aid to needy relatives in Europe. Non-Jews, as well as Jews, supported the cause, for through the very generous publicity given by the press generally, the sad plight of helpless children had touched Christian hearts, too. Charity, after all, knows no race nor creed. An instance of this is, that in Yarmouth, Nova Scotia, Mr. J. M. Walker, the mayor was treasurer of the campaign committee, and Mr. K. Kilty, another Christian, was an active member of the committee.

The Province of Ontario, which has the largest Jewish population, subscribed $32,700 of the grand total; other provinces contributing as follows: Quebec, $18,142; Manitoba, $15,500; Alberta, $11,450; Nova Scotia, $7,250; Saskatchewan, $4,600; New Brunswick, $3,450; and British Columbia, $3,000. The sum raised was afterwards supplemented by an appropriation of $50,000 for the special orphans work, made by the Associated Jewish War Relief Societies, Inc., but it was later found unnecessary to use this money.

It had been hoped by the executive committee to despatch the unit to Ukrainia to select and bring the orphans to Canada, on November 24th, 1920, but delays occurred in connection with the provision of travelling documents for Prof. Heifetz, who had been appointed director. Finally, after several weeks of inaction, it became evident that Prof. Heifetz, who was a subject of Soviet Russia, could not obtain the documents that were indispensable to enable him to pass unhindered through different European countries, and to ensure that he would be in a position to seek the co-operation of the governments of these countries. For this, and other reasons, the executive committee at a meeting in Montreal on December 21st, 1920, appointed Mr. Gregory Sanders of Montreal, as director of the unit, vice Prof. Heifetz, the latter being amply compensated for the time he had given to the work. The rest of the personnel of the unit was named to be as follows:—Mr. Harry Hershman, Montreal, assistant director; Dr. Joseph Leavitt, Montreal, medical director; and Mr. William Farrar, Hamilton, Ont., director of transportation. Both Mr. Sanders and Mr. Hershman were highly respected members of the Montreal community, and had been active in social work. Mr. Hershman had the added qualification of having personally visited the destitute regions of Poland and Ukrainia that same year. Dr. Leavitt's appointment was particularly pleasing for he had gained an enviable record in service during the war. Special mention should be made of Mr. Farrar, who is a non-Jew, and a former alderman of the City of Hamilton. He is a much beloved figure among Hamilton Jewry. For many years he has taken an active interest in Jewish affairs, and has shown himself to be a great friend of the race. He even attends the synagogue very frequently, especially on the Holy Days. When the Committee learned that Mr. Farrar would like nothing better than to serve as a member of the unit, his appointment was unanimously made, for he was reputed as a business man and organizer, with special knowledge of transportation problems. It was characteristic of Mr. Farrar that after his connection with the unit ended, he reimbursed the Committee for all the money spent on his transportation and maintenance while with the unit.

In view of the practical experience of the Joint Distribution Committee of America, in caring for the stricken population of Eastern Europe, a delegation comprising Mr. and Mrs. Freiman and Mr. Gregory Sanders went to New York in December and conferred with representatives of that Committee, as a result of which an agreement was made which provided that the facilities of the Joint Distribution Committee in Europe, including personnel, records, offices, warehouses, automobiles, etc., would be placed at the disposal of the European unit of the Canadian Orphans Committee. This agreement, which was signed on February 2nd, 1921, also dealt with co-operation between the two organizations in regard to the financial adoption of orphans through provision for their maintenance in Europe, and for the re-union of orphans with relatives, in cases where the latter resided in Canada. The Canadian Orphans Committee agreed to, and did deposit $10,000 with the Joint Distribution Committee, as a guarantee for the payment of any costs which that Committee would incur through the operations of the unit in Europe. Mr. Freiman was elected as Canadian member of the Joint Distribution Committee on December 30th, 1920, and in the following February, Mr. Freiman with D. S. Friedman and Lyon Cohen of Montreal, accepted, on the invitation of Solomon Lowenstein, places on the war orphans committee of the Joint Distribution Committee, of which Mr. Lowenstein was the chairman. These appointments assured the close co-operation for the work ahead, which it was realized was most essential. Had the Canadian committee been forced to provide for their own equipment in Ukrainia, it would have cost many thousands of dollars.

In accordance with the wishes of some of those who

had contributed funds, it was intended to try and carry on relief work among the orphans in that part of Ukrainia which was under Soviet rule, as well as in Ukrainia in Poland. The information which was gathered by the delegation which went to New York showed that it would not be practical to enter Soviet territory, and it was therefore determined to concentrate on efforts in Polish Ukrainia, where the situation was perhaps more acute. As a matter of fact, however, many of the orphans rescued were from towns and villages in Soviet Ukrainia, from which they had fled in terror of their lives following pogroms against the Jewish inhabitants. A conference was held in Montreal on Feb. 2nd, 1921, to discuss this necessary change in plans, following which, arrangements were rushed for the departure of the unit to Europe. Unfortunately, the wife of Mr. Gregory Sanders became seriously ill at this time, and he was obliged to resign the position of director. Mr. Hershman was raised from the position of assistant director to fill the vacancy, and it was decided that no assistant director would be appointed in Mr. Hershman's place. The Department of External Affairs of Canada very kindly co-operated with the Committee by issuing special documents in both the English and French languages, in which the co-operation of British representatives abroad was requested. As all three members of the unit were British citizens, all the necessary passports and visas were speedily procured.

The interest of Canadian Jewry in their unique undertaking was quickened when the unit sailed for Europe by the White Star liner *Cedric* on Feb. 5th, 1921. Applications for the children began to come in in increasing numbers to the Dominion headquarters at Ottawa, where the executive secretarial work had been taken over by Mr. G. Garrow-Greene, private secretary to Mr. and Mrs. Freiman, who had succeeded the original incumbent of the office, Mr. Sam Berger. A total of 228 approved applications were soon on hand, this number representing only a small proportion of the applications actually made, most of which had to be rejected because of the decision of the Committee to give preference to homes where the children would have the greatest advantages, and also due to the fact that only 200 children were to be brought to Canada, and it was considered desirable that the children should be divided up among as many communities as possible. Applications recorded included 84 from Toronto; Montreal, 56; Ottawa, 25; Winnipeg, 14; St. John, N.B. 9; Windsor, Ont., 5; Hamilton, Ont., 5; Sydney, N.S., 4; Saskatoon, Sask., 3; Halifax, N.S., 2; Bateman, Sask., 2; and Pembroke, Ont., Farnham, Que., Vancouver, B.C., Quebec, Que., Yarmouth, N.S., Stratford, Ont., Timmins, Ont., Chatham, Ont., 1 each. These applications were sorted out according to sexes and ages to facilitate the work of selection by the unit in Europe.

Scores of appeals came from families in all parts of the country, who wished the unit to enquire for child relatives in Europe of whom nothing had been heard for several years. The committee promised these families that every effort would be made to locate the missing children, and instructions were sent abroad for the guidance of the unit. Eleven of the children specifically enquired about were found and brought to Canada with the other children, at their relatives' expense. Many others who could not be brought, were placed in touch with their relatives in Canada.

The Committee was incorporated under the War Charities Act, 1917, with a federal charter, on Feb. 28, 1921, under the name "Jewish War Orphans Committee of Canada," the applicants for incorporation comprising Mr. and Mrs. A. J. Freiman, J. J. Marks, A. H. Coplan, J. Holzman and Benjamin Goldfield, all of Ottawa.

In the meantime, the unit had arrived in England and its members were busy making enquiries and securing visas in London. On reaching Paris, the members of the unit received a great reception from the Jewish community there. At a reception held in their honour, M. Sliosberg, noted Franco-Jewish advocate, Nahum Sokolov, chairman of the world executive of the Zionist Organization, and Dr. J. Bogen of the Joint Distribution Committee of America, delivered addresses in which they paid generous compliments to Canadian Jewry for having embarked on a unique humanitarian undertaking. En route to Warsaw, the unit stopped at Vienna where they interviewed the British and Polish ambassadors. The latter furnished letters which facilitated the speedy continuation of the journey to Warsaw which was reached on March 12th. Here, it was welcome news for the unit to learn that the Canadian dollar was worth 900 marks, which ensured more economical carrying on of the work than had been expected. Some considerable time was spent preparing in advance for the movement of the children to be selected, the unit holding conferences with the Polish ministry of foreign affairs, in regard to passports, and with the Polish ministry of transportation, in connection with assuring an adequate supply of railroad cars. Permits had to be obtained from the police officials to remain in Poland for the time necessary.

Although they had been prepared for very tragic conditions, the members of the unit were shocked to discover the indescribable plight of the war and pogrom sufferers in the small cities and villages of Polish Ukrainia. Writing from Warsaw, on March 17, 1921, Mr. Farrar said "The Jews in Ukrainia have been in Hell. Young girls come here with the most heartrending stories. I am made sad from morning until night."

After completing the preliminary work in Warsaw, the unit proceeded on its way, reaching Rovno, which had been selected as the base for activity, on April 3rd. It was the glorious hopeful season of spring, but alas, such a spring in Poland. How the thoughts of each member of the unit must have turned toward Canada, where the springs come year after year under happy circumstances. Spring meant nothing of what it had in Canada, to these Canadians in Poland. True, here and there, the trees were green with budding foliage, and the ground had splotches of grass, but there was so much of desolation that the signs of spring became insignificant. Trees everywhere gaunt and charred, met their gaze, trees that seemed to speak of war and pillage, and upheaval; and most indelibly impressive of all, was a population which faced the picture of utter hopelessness and misery. Women clutching their skirts, their eyes darting hither and thither filled with the fear that experience had taught them to have. And the children! What horrible mute stories the faces of the little ones told. They did not need to speak. Children of perhaps four or five with features of aged persons, eyes sunken, cheeks nothing but skin and bone, bodies almost mere skeletons. Surely, thought these missionaries of humanitarianism, this was the saddest spot on earth.

There was no lack of children for the unit to examine. Thousands had been registered by the representatives of the Joint Distribution Committee, and the fortunate ones accommodated in the three homes that had been established in Rovno. But there were also many others living in sheds and in the open, for space in the homes was limited. Did they want to go to Canada? The excitement, and the anxiety to be chosen which prevailed amongst the children of Rovno, stirred pangs of pity in the hearts of each member of the unit, for sad though it was to decide that way, very few, if any of the children first examined were fit to pass the physical and mental tests. With the valuable co-operation of the agents of the Joint Distribution Com-

mittee, the unit set to work. The memory of the week that followed their arrival in Rovno will probably never be erased from their minds. Over 1,000 children were examined by Dr. Leavitt and he found only 46 whom he thought might be of the standard required. The pale thin faces of the little ones, the eyes which mirrored years of intense suffering, almost unnerved the doctor. Over 8,000 children had to be examined eventually before the number brought to Canada was selected. Three children who came before the doctor were all that remained of a happy family of fifteen members. All the others had been killed or had died of diseases brought on by wounds and hunger. One of the three was a cripple, and so the Jewish community of Rovno refused to allow the other two to be taken, as it was felt that they would likely be the sole means of support of the crippled child in later years. In a letter which he wrote to Mr. Freiman from Rovno on April 7th, Mr. Hershman said, "We examined children from the Felstin district, and out of 80, found only 15 to comply with our regulations. Most of the others are in a very poor physical state, some of them maimed and crippled from the effects of pogroms they were in." In this letter, Mr. Hershman expressed the belief that it would take from two to three months longer to pick out the required number of children. And then, in a later letter, he wrote:

"Children born in the Ukraine from 3 to 6 years ago, could not survive, especially if they had become orphans at the ages of 1 or 2 years. Those who survived are the fortunate ones whose parents were spared, and only superhuman sacrifices on the part of the parents saved them."

A cable was received from Mr. Hershman, by Mr. Freiman, dated April 10th, advising that the unit had 50 children selected from the Zwihil, Chudnow, Zhitomar, and Felstin districts. On April 21st, he cabled that this number had been increased to 60 children, between the ages of 4 and 12 years.

The people in Canada were getting anxious for the children to be brought to Canada, and so on April 25th, headquarters at Ottawa cabled the unit to send the first party, as soon as possible. The unit was meeting with tremendous difficulties. First, there were no suitable houses in Rovno in which they could place the children after they had been selected. There had been delay in the arrival of the cases of clothing, and the greatest difficulty of all, was the absolute lack of official records relating to the births of the children. This, of course, was vitally essential.

The unit was greatly assisted in regard to the accommodation problem by Mrs. Anita Muller of the Soziale Hilfsgemeinschaft Anita Muller of Vienna. Mrs. Muller was well known throughout Central and Eastern Europe through the practical social work she carried on from her homes in the Austrian capital. She loaned the unit the services of her secretary, Miss Salomea Andermann, and the latter's familiarity with Polish customs and language, besides her training in just such work as was being carried on, was of immense help. It was through the influence of Mrs. Muller that a letter was written by the Polish Ambassador at Vienna, to Polish officials, generally bespeaking their interest and cooperation in the Canadian orphans undertaking. The plans of the unit were to select the children and send them to Antwerp, the port of embarkation, in parties of fifty, but it was impossible to find places to house them at necessary stopping points such as Lemberg and Warsaw. Mrs. Muller, the unit personnel and representatives of the Joint Distribution Committee conferred at both Rovno and Lemberg in regard to this worrisome problem. It was finally decided that the first party of children should go to a home in Vienna which Mrs. Muller agreed to provide for them.

In the selection of the children, the unit tried to keep brothers and sisters together. There was much time spent in trying to get accurate information as to the origin of the children who were considered healthy enough to be chosen. The parents of the children were dead, official records had been destroyed in pogroms, and the information on file in the offices of the Joint Distribution Committee was too meagre to be of service. Mr. Hershman had to make dozens of visits here and there, interviewing old residents who had known the parents of the orphans, and so, in this way, a sufficient record was built up, and when finished, the documents of origin were certified to by the local rabbinate. One can appreciate the quandary of the unit in this respect when it is stated that 55 of the children chosen were from the district of Novograd Wolinsk which had been burned and pogromed no fewer than 15 times, and records of vital statistics had been completely destroyed.

The work of the unit had been held up by delay in the arrival of the cases of clothing, as the children could not make the journey in the rags they wore when selected. The clothing did not reach Danzig until May 20th. Dozens of telegrams and telephone messages had to be exchanged, and personal conferences held with transportation authorities to arrange for railroad cars in which to convey the children from Rovno. As was the case in Canada, following the close of the war, there was a shortage of cars in Europe, and the different governments refused to allow any equipment to pass beyond their respective frontier lines. The people of Canada were during all this time, chafing a little under the protracted delay in the consummation of the undertaking, it being naturally hard for them to understand why it was taking so long to collect the children.

Appreciating the need for expediting the work, Mr. Freiman cabled the unit on May 20th, 1921, instructing them that as conditions in Canada necessitated quick conclusion of the work, the number of children to be brought to Canada should be reduced to 150, instead of the original number of 200. One of the reasons which forced this decision on the part of the Committee was that most of the children found eligible for emigration were older than as desired by the families making application for them here. Mr. Hershman had reported that there were very few children under 6 years of age left alive in Ukrainia, and the records at headquarters in Ottawa indicated that 70 per cent of the applications were for children under that age. As news came from the unit, bulletins were sent out to all the local committees and to those who had applied for children, informing them of the situation as reported by the unit, and the biggest proportion of the families who had signified their willingness to adopt orphans, was found ready to take children a little older than they had originally stipulated. A further cable was sent to the unit, instructing them to endeavour to finish their work by June 15th.

At length, nearly ten weeks after the unit had arrived in Rovno, the first party of orphans was ready for departure. They left on June 14th. The children had to be taken in auto busses ten miles out from the town to a junction point named Zdolbunow, because the cars were on a railroad line that did not touch Rovno. In a description of the leaving of the children, written to Ottawa, Mr. Hershman stated, "To the greatest joy of the children and the grief of the population, the children departed." There were 51 little boys and girls in the first party, and they reached Vienna two days later, June 16, where they were comfortably housed, under the supervision of Mrs. Anita Muller and Mr. Wm. Farrar. While they were in Vienna, Mr. Farrar taught the children some of the simple words of the English language, and described to them in an interesting

way Canada, Canadians and Canadian customs, all of which, needless to say, increased the eagerness of the children to come here. Mrs. Muller and Mr. Farrar went to Antwerp to prepare the way for the arrival there of the entire party of orphans. They were most warmly received by the leaders of the Antwerp Jewish community. Several meetings were held at which both Mrs. Muller and Mr. Farrar delivered addresses, and scores of families offered to take one or two children into their homes during the time they would be in Antwerp waiting for the ship to sail for Canada. While the first party of orphans were in Vienna, they were visited by Mr and Mrs. A. Levin of Montreal, who were then on their way to visit Palestine. As Mr. Levin was one of the members of the executive committee, he was naturally much interested in the children, and he wrote back to Canada, highly praising them. Mrs. J. Kushner of Sherbrooke, Que., member of the advisory committee, was also a visitor to Vienna at about the same time, and she was able to render valued assistance to Mrs. Anita Muller in making the little ones comfortable during their stay there. She was also with members of the unit at Warsaw and Antwerp.

In view of the reduction of the quota from 200 to 150 orphans, it was decided to concentrate them all at Antwerp, until the date of sailing. While the first party of 51 children were at Vienna, Mr. Hershman and Dr. Leavitt were speeding up the selection of the remainder. Finally, after the elapse of another month, all obstacles had been surmounted. Passports and visas had been secured. A cable was despatched to Canada advising headquarters to purchase steamship transportation, which was done through the Canadian Pacific Ocean Services. The main body of children in care of Mr. Hershman and Dr. Leavitt left Rovno on July 22nd, this time the railroad cars having been placed in Rovno station. Simultaneously, the other children started from Vienna for Antwerp. A Sabbath intervening during the railroad journey was spent in Dresden, Germany, and Antwerp was reached on August 6th, just three days before the date of departure of the *S.S. Scandinavian*, which was to take the first party.

When word was received in Canada of the readiness of the children for the sea voyage, Mrs. A. J. Freiman, Dominion President of the Committee, who had been largely responsible for the carrying out of the momentous scheme, prepared to leave for Europe to take charge of the orphans and return with them to Canada. She sailed for Southampton on July 17th, with Mrs. Asher Pierce of Montreal, a member of the executive committee. Their arrival at Antwerp was a great event for the children, who were all delighted to meet the lady they had heard so much about.

The members of the unit were helped in many ways by the Societe Philanthropique pour la Protection des Emigrants of Antwerp. Through Mr. Shul Singer, of that organization, all the details incidental to departure, were quickly settled, and when it developed that owing to a slight outbreak of skin affection a number of the children would have to remain behind until a later date, this organization eased the minds of the Canadian relief workers by arranging for their accommodation and care until they were well enough to make the journey across the Atlantic. Co-operation was also extended the unit by the Canadian immigration officials, through the then director for Europe, Col. J. Obed Smith of London. Included in the first party of children were four who were being sent to Canada by the Societe Philanthropique pour la Protection des Emigrants of Antwerp, and two Polish boys who were escorted in behalf of the Canadian immigration officials, coming to join their father in Ottawa, who was a veteran of the great war.

The first party of children, numbering in all 108, including the 6 escorted children, left Antwerp on August 9, 1921. One can imagine the hearts of the little ones beating more rapidly as their thoughts centered on the land of promise to which they were at last on their way.

Each child had an outfit of clothing and shoes, and fastened to each little jacket and blouse was a tag on which the identity of the child in question, had been inscribed. The steamship officials had made special preparations to ensure a comfortable and pleasant voyage. A kitchen for the cooking of kosher foods was one very much appreciated feature. On the voyage across, Mrs. Freiman and Mrs. Pierce worked with the members of the unit in classifying the children according to sexes and ages, so as to avoid delay in the assignment of the children when Quebec, the port of debarkation, would be reached. Four special nurses had been engaged in Europe to travel with the children and attend to their wants, arrangements having been made for the admission of these adults when Canada was reached. The officers of the steamship did everything possible for the little ones in their care, and as for the passengers, they quickly made 'pets' of the orphans, and showered them with attention and presents. The little ones were having a taste of the human kindness which awaited them in Canada.

The *Scandinavian* arrived at Quebec on August 20th, at night. What excitement prevailed! The children spent the last few hours on the boat scurrying around, gathering up their little keepsakes, now and then rushing to the sides of the boat to gaze with marvelling eyes at the twinkling lights of the St. Lawrence shore. The landing of the children in the early hours of August 21st, was a great event in the history of the Jewish community of Quebec. Great preparations had been made to welcome the children. A newspaper despatch describing the debarkation, read in part as follows:

> "Over a hundred little Jewish orphans from the Ukraine, bereft of parents, relatives and homes by the cruel fortunes of war and by the barbarous pogroms on defenceless people which are one fruit of the still seething political conditions of Central Europe, landed from the ocean liner *Scandinavian*, when she docked here Saturday morning. When they trod the soil of old Quebec and saw the comforting Union Jack, flying in the breeze from the citadel, they sang 'God Save the King' . . . "

The party was met by those who had been leaders in the work of the Jewish War Orphans Committee, including:—A. J. Freiman, Ottawa; D. S. Friedman, Montreal; Horace R. Cohen, Montreal; Lionel Coviensky, Miss Hattie Silverman, Montreal; G. G. Greene, Ottawa; Asher Pierce, Montreal; Dr. C. J. Gross, Montreal, (since deceased); Mrs. P. Kaufmann, Mrs. M. Kamarner, Mrs. Anna Selick, Toronto; Max Budovitch, St. John, N.B.; and Mrs. M. Levy, Hamilton, Ont.

The children were speedily passed through the immigration examinations, and then formed up into a procession, each child carrying a tiny Union Jack, and knapsacks on their backs. In this way, they marched through the principal streets of Quebec, to the community hall, where a fine repast had been prepared for them by a committee under the convenership of Mrs. L. Lazarovictz. Miss Rachel Smilovitz read an address of welcome to Mrs. Freiman, in English, and Mrs. Lazarovitcz, an address in Yiddish. Speeches were delivered by Mr. Freiman, Mrs. Freiman, Mr. Farrar, Mr. D. S. Friedman and Mr. Hershman. The children will probably never forget that first meal on Canadian soil. There was a huge quantity of deliciously cooked chicken, vegetables, and a supply of fruit that was too much for even a hundred hungry boys and girls. When the children had been adequately cared for, the executive

committee conferred at the Chateau Frontenac, and allotted the children according to the local requirements, being careful to keep brothers and sisters together for adoption in the same communities. The children were rested during the day and left Quebec on the evening of August 21st, destined as follows: 55 to Toronto, for that city, and various western Ontario points; 21 to Montreal and Ottawa; 12 to Winnipeg, and 16 to St. John, N.B.

It was both a joyful and sad hour for the little orphans when the time came to break the happy union which had been maintained during the weeks that had elapsed since they had been accepted by the unit at Rovno. Tears were freely shed. There were loving embraces, murmured endearments, and promises to write, and then the children destined to proceed in separate directions were gently separated and taken to the station, where they were made comfortable in their berths for the night. The railroad arrangements were made by the C.N.R., and everything possible had been done for the comfort of the little travellers on the journey to their future homes. Mrs. Freiman accompanied the children to Montreal and Ottawa; Mr. Hershman took the children to Toronto; Mr. M. Budovitch escorted the children to St. John for the Maritime Provinces, and Miss Hattie Silverman took the children to Winnipeg.

The orphans who had been left behind at Antwerp came at later dates, 24 arriving on Sept. 3rd, 16 on Sept. 24th, 1 on Dec. 6th, and 1 on Jan. 24th, 1922. The Societe Philanthropique pour la Protection des Emigrants looked after them while they were in the Belgian port, and provided necessary medical attention. On reaching Quebec, the little ones were welcomed by the community in the same warm, practical way that the first party had been received.

At Montreal, Toronto, Ottawa, St. John and Winnipeg, there were notable demonstrations when the children arrived. Able committees looked after the assignment of the children, who were all placed in good homes, several of them with very wealthy families. Since they were first assigned, there have been a number of changes, made at the discretion of the local supervisory committee, with the approval of the central executive committee. Some families found, after a few months, that they could not keep the children they had adopted, due to illness or change of circumstances.

Of the number of 146 brought to Canada, 34 were eventually united with relatives who had been living in Canada for some time previous. When it was ascertained that there were near relatives of the children living in Canada, and that these relatives desired to have the children join them, careful enquiry was made by the Committee as to the standing of the families, whether the advantages offered were as good as the children were enjoying with their foster-parents, the main considerations, however, being in regard to the desire of the children themselves to go to their relatives, and the willingness of the foster-parents to relinquish them. There were cases in which the Committee did not deem it in the interest of the children concerned to turn them over to relatives. At the time of writing, there are 103 children living with foster-parents, and they have been a credit to themselves, the Committee and the families that have undertaken to bring them up. Adopted children are living in Beloil, Que., Halifax, N.S., Farnham, Que., Hamilton, Ont., Montreal, Que., New Waterford, N.S., Pembroke, Ont., Quebec, St. John, N.B., Ottawa, Sydney, N.S., Toronto, Winnipeg, and Woodstock, N.B. In four cases, there are two children adopted by one family. In addition, 9 children, for whom, owing to ages and individual characteristics suitable homes could not be found, are being cared for at the expense of the Committee in Montreal, Toronto and Winnipeg. Five of them are learning trades and going to night schools, the others are attending the day schools, preparatory to taking up some vocation, under the supervision of the Committee. It is sad to record that one child died in Toronto on July 9, 1923, from an organic disease, although everything possible was done to save his life. In view of the terrible hardships suffered by the children before they came to Canada, the fact that only one child died is regarded as a favorable commentary on the homes they were placed in and the care given the selection of such homes by the Committee.

For about two years after the children were settled in Canada, Mr. Hershman occupied the position of field superintendent, and made occasional trips of inspection to the children in their homes. He resigned from this post on Aug. 6, 1923. Four of the children not adopted who were being cared for in the Hebrew Orphan Home, Montreal, had a thrilling experience when the Home's country branch at Shawbridge, Que., where they were spending the summer was burned to the ground on August 16, 1922. Fortunately they were rescued.

The orphans became rapidly accustomed to Canadian life, and quite a large number of them showed unusual intelligence and quickness. A glance through reports received by the Committee brought to light the following interesting examples of the progress of the children at school. (It must be remembered that they started out handicapped by lack of knowledge of the English language). One child promoted in first term from 4th to 9th reader; another child promoted from 4th to 5th grade in less than a term; a child was promoted over the next three classes, and still another child was passed over two classes. There is the case of a boy passing with an average of 99 marks, after the first year. A girl went up to the 3rd grade after her first term, another girl went from one grade to two grades higher. A boy after 2½ years in Canada, ranked first in the 6th year at public school with a percentage of 92.7.

The foregoing deals with purely general education, and many of the children have shown talent in the arts of singing and of music. Records at headquarters contain references to 19 boys and girls who are already excellent pianists, and the foster-parents are doing everything in their power to develop this talent in their adopted children. Four children are really expert violinists, and eight others have promising voices. One little chap has shown singular ability in mastering musical instruments and plays the piano, saxophone and xylophone with a finish that marks him for greater things in the future. He has already appeared in public. His foster-father is training him for a professional career.

Following the conclusion of the work of settling the orphans in Canada, there was a number of events worthy of record. On June 3, 1923, Mr. Wm. Farrar was honored by the Committee by a dinner to show appreciation for his services as a member of the overseas unit, held in the Royal Connaught Hotel, Hamilton, Ont. Mr. Farrar was presented with a beautiful loving cup, suitably inscribed, as a memento of his work, and of the occasion. This cup was bought by members of the Committee and friends of Mr. Farrar.

In October of the same year, the regrettable death of Dr. C. J. Gross, occurred in Montreal. Dr. Gross had actively served on the Committee from the commencement of the work in 1920, and had done a great deal to ensure the successful carrying out of the undertaking. His loss was a cause of deepest sorrow to all his colleagues and to a wide circle of friends. His widow, Mrs. C. J. Gross, was also a member of the Committee, and like her late husband, was both energetic and enthusiastic for the cause of the orphans.

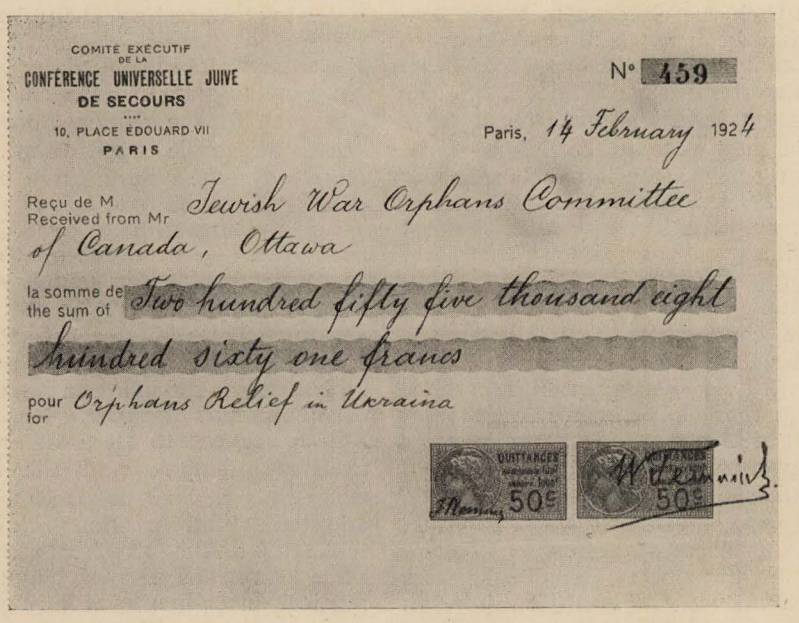
In November, Dr. Jos. Leavitt was appointed a member of the Montreal Advisory Committee, as medical

officer to supervise the health of the orphans unplaced.

Following a visit to Canada of a delegation headed by Dr. Leo Motzkin of the Jewish World Relief Conference, Paris, the Committee met to consider the advisability of voting part of the moneys left on hand for the work of the Conference in succouring the orphans of the Ukraine. The meeting was held on Feb. 8, 1924, and the sum of $12,000 was voted, this amounting when remitted to 255,861 francs. With this money, the Conference opened a kitchen in Elizavetgrad, Russia, where 500 children were fed daily. The kitchen was located in the heart of the Jewish quarter, where resided 'the poorest of the poor'.

On Feb. 10, 1925, the Toronto committee held a banquet in honor of Mr. and Mrs. Freiman, at which there were many leading members of the local community, and speeches were delivered which extolled the humanitarian work which both Mr. and Mrs. Freiman had directed to a successful conclusion.

The work of the Jewish War Orphans Committee has been worth while in every way. Nearly 150 children were brought to Canada. They were undoubtedly saved from a hopeless situation from which it is quite probable that they would have eventually been victims. They are all giving promise of becoming good citizens, and are also being brought up to manhood and womanhood in an environment which will enable them to live the true Jewish life. Cold statistics cannot be used to measure the value of the Committee's contribution toward the welfare of humanity.



COMITÉ EXÉCUTIF
DE LA
CONFÉRENCE UNIVERSELLE JUIVE
DE SECOURS
10, PLACE EDOUARD VII
PARIS

N° 459

Paris, 14 February 1924

Reçu de M. / Received from Mr Jewish War Orphans Committee of Canada, Ottawa

la somme de / the sum of Two hundred fifty five thousand eight hundred sixty one francs

pour / for Orphans Relief in Ukraina

QUITTANCES 50c

FRANCS 50c

The equivalent of $12,000.00 given by the Jewish War Orphans Committee to establish a kitchen for the needy orphans in Elizavetgrad, Russia



Lyonde

MRS. L. M. SCHWARTZ, TORONTO

MRS. L. M. (ELIZABETH) SCHWARTZ, the daughter of the late Pincus Winerip, renowned as a Talmudist, and Frances Winerip, was born in Russian Poland on May 1st, 1887. She accompanied her parents, as a child, when they took up their residence in Boston, Mass., where she received her education at the public and high schools. On February 1st, 1905, she was married in Toronto to Louis M. Schwartz, son of Samuel Schwartz, a pioneer resident of that city, and one of the first members of the Goel Tzedec synagogue. Mr. and Mrs. Schwartz have one son, Alfred, and four daughters, the Misses Freda, Frances, Shalomath Hadassah, and Mae Schwartz. Mrs. Schwartz has been an active communal worker in Toronto for many years, her first work being the formation of the Hebrew Polish Ladies' Aid Society, of which she was vice-president. She was a member of the old Co-operative Board of Charities, and as a member of the Board took an active part in the formation of the Federation of Jewish Philanthropies of Toronto. She has been a very active member of the Hebrew Ladies' Maternity Aid Society, and has held office as secretary and first vice-president of this organization. Mrs. Schwartz organized the Hebrew Beaches Auxiliary, and she has been the president of this organization since its inception. She was one of the first members of the Ladies' Auxiliary of the Goel Tzedec Congregation, of which she has been treasurer for the past three years. She took a prominent part in war relief work, and was one of the leaders of the first Jewish tag day for this purpose. As one of the first members of Hadassah in Canada, she has taken much interest in Zionist work, and is a member of the Dominion Executive of the Hadassah Organization, treasurer of the Toronto Council, and president of Central Chapter, the "mother" Chapter of Canada. She is also a member of the Zionist Council of Canada, and of the Keren Hayesod Committee. Mrs. Schwartz is a vice-president of the United Synagogue League, and she organized the Home and School Club of the Kew Beach School, of which she was secretary for three years.



Notman

THE LATE MARKUS MARKUS

THE LATE MARKUS MARKUS was born on April 30th, 1862, in Frankfort-on-Maine, Germany, and died December 9th, 1920, in Montreal, Que. He received his education in Germany and came to Canada in 1888. Mr. Markus was married in New York City on December 5th, 1886, to Fanny Kahn, also of Frankfort-on-Maine, and he was survived by his widow, three sons, Arthur A. Markus, Richard J. Markus and Ernest M. Markus, and one daughter, Miss Hortense Markus. Mr. Markus always took an active interest in communal affairs and was first life governor and a director of the Baron de Hirsch Institute at the time of the erection of the building on Bleury Street; trustee of the Spanish and Portuguese Synagogue; trustee of the Shaar Hashomayim Synagogue; member of the Building and Finance Committee for the erection of the new edifice for the Congregation Shaar Hashomayim, (Cor. Kensington Ave. and Cote St. Antoine Road;) first vice-president of the Young People's Society of the Shaar Hashomayim Synagogue, at the time of its organization; trustee and chairman of the Board of Education of the Montreal Hebrew Orphans' Home; vice-president and trustee of the Talmud Torahs of Montreal; president of the Hebrew Maternity Hospital of Montreal, and founder of the Ladies' Auxiliary of the Hebrew Maternity Hospital. Mr. Markus was chairman at the time of his death, of the Million Dollar Campaign for the relief of Jewish war sufferers; governor of the Young Men's Hebrew Association; life governor of the Western Hospital; member of the Executive of the Federation of Jewish Philanthropies. He was one of the founders of the Zionist Movement in Canada and first vice-president of the Zionist Organization; president, Agudath Zion Society; treasurer and founder of Court McGill No. 494, and first and only Jewish District Deputy High Chief Ranger for the Province of Quebec, C.O.F.; member of St. George's Lodge, No. 440, A.F. & A.M.; Montreal Board of Trade; and of the Montefiore Club, Montreal. In 1888 he founded the firm of M. Markus & Sons, Limited and the Standard Umbrella Mfg. Company.



Jacoby

A. M. VINEBERG, MONTREAL

ABRAM MOSES VINEBERG, financier and philanthropist, was born in Montreal, on May 7th, 1876, the son of the late Moses Aaron and Fanny (Freedman) Vineberg. He received his education in the Montreal High School, and at the age of fourteen entered into the wholesale fur business established by his father under the name of M. Vineberg & Co. Abram Vineberg was largely responsible for the tremendous growth of this business, and upon the retirement of this firm in 1915, he became interested in real estate and finance with the Moses Vineberg Investment Corporation, of which he is the present head. On April 16th, 1902, Mr. Vineberg was married to Anna, daughter of Joseph Berman of Cleveland, Ohio, and he has two sons, Arthur Martin and Stanley Alvin, and one daughter, Miss Evelyn Fanny Vineberg. Mr. Vineberg has for many years taken a foremost part in communal undertakings in Montreal, and he has been particularly identified with the Federation of Jewish Philanthropies and its constituent bodies. For many years he held office on the Board of the Baron de Hirsch Institute, and was one of the most active founders of the Federation. He was one of the incorporators of this organization, and was chairman of the Executive Committee in 1918. In 1917 and 1918 Mr. Vineberg held the office of president of the Montreal Hebrew Orphans' Home, and it was during his term of office that the splendid new building on Claremont Avenue was purchased. No man has taken a keener and more active interest in the welfare of the orphans than has Mr. Vineberg, and in 1925 he again assumed the chairmanship in order to rectify the many faults that had arisen in the management. His conscientiousness, energy and business ability have again placed this institution among the finest of its kind in Canada. A life-long member of the Shaar Hashomayim Congregation, Mr. Vineberg has for many years held office in this institution, and at the present time he is the Honorary Secretary. For almost twenty-five years he has been a member of the Cemetery Committee of the synagogue.

JEWISH WAR RELIEF ACTIVITIES IN CANADA

By S. K. B.

UPON the outbreak of the World War, a commercial depression set in throughout Canada and the financial position of the Jewish organizations of Montreal became very serious. Communal leaders in this city met on November 23rd, 1914, under the chairmanship of Mr. S. W. Jacobs, K.C., to devise ways and means to cope with the situation. This resulted in a Jewish Relief Campaign Committee being formed under the leadership of Mr. Lyon Cohen, representing all groups in the community, with Mr. D. S. Friedman as Treasurer.

A drive for funds was launched early in 1915, and a total of $24,010.17 was raised, of which $2778.60 was obtained from other cities in Canada, the larger outside donations coming from Ottawa, Hamilton, Halifax, Victoria, Sydney, Sherbrooke and Quebec.

The purpose of the campaign was not only to help the charitable organizations in the City of Montreal, but also to render relief to Jewish war sufferers on the other side, which cause soon became a great problem. Of the money received, $1,061.50 was sent to Palestine and $5,931.85 to the War Victims Committee in London (of which Lord Rothschild was President) for Jewish war sufferers in allied countries. Thus, the first effort by united Jewry in Canada was made to help our poor people on the other side.

The beginning of the second year of the war marked a renewal of the activities in the various sections of the community for Jewish war relief. Following the example of American Jewry, three distinct committees were formed in Montreal:

(1) The Canadian Jewish Alliance, later known as the People's Relief Committee of Montreal—representing labour organizations, fraternal societies, etc.

(2) The Central Relief Committee representing various synagogues and orthodox organizations.

(3) The Canadian Jewish Committee representing the older settlers in the community. Relief work was also done by the Roumanian Verband, Polish Verband and Ukrainian Verband, the latter being known also as the Canadian Alliance of Ukrainian Jews. A conference on war victims was held in Toronto in the latter part of 1915 and a branch of the Canadian Alliance of Ukrainian Jews was formed in 1919. An organization known as the Western Canada Relief Alliance was started at the end of 1915. We shall describe briefly the activities of these organizations:

The Canadian Jewish Alliance

The Canadian Jewish Alliance came into existence in the spring of 1915 due to conferences of various labour and fraternal organizations called by Branch 8 of the Jewish National Workers Alliance. Mr. Reuben Brainin was appointed President; L. Zuker, Vice-President; Yehuda Kaufman, Secretary; George Rabinovitch, Treasurer; and J. Figler, Financial Secretary. The aims of the Canadian Jewish Alliance were mostly political, the principal plank in their platform being the calling of a Canadian Jewish Congress.

In August of the same year, the Canadian Jewish Alliance decided to start collecting funds for Jewish war sufferers, and a special department was created of which Mr. S. Belkin was appointed Manager. Black painted boxes were distributed in Jewish homes which were visited periodically by volunteers to collect the money dropped therein. Collections were also made amongst workers in factories, synagogues, etc. It is interesting to note that on Sunday, September 12th, 1915, when the first round up was made, seventy-eight volunteers visited two thousand, one hundred and fifty-four homes and collected from one thousand, five hundred and forty-one boxes—two hundred and forty-two dollars and forty-one cents ($242.41). This amount comprised 5,700 single cents, which serves as an indication of the participation in the campaign by the poorer people.

Up to December 21st, 1916, the Canadian Jewish Alliance sent to the People's Relief Committee in New York, $12,100. The Relief Committee of the Canadian Jewish Alliance later became a branch of the People's Relief Committee of New York.

As the War went on, collections were continued by the Relief Committee. The Trade Union Organizations in the city also took an active part in this work. According to the statement issued by Messrs. C. H. Hershman, Leon Meltzer, B. Richikoff, I. Rachlenko and N. Frankel, the People's Relief Committee in conjunction with the Canadian Jewish Alliance collected up to February 16th, 1919, an approximate sum of $50,000.

Central Relief Committee

The Central Relief Committee was organized in the fall of 1915 by a conference of various synagogues. Mr. N. Sloves was elected Chairman; Mr. Menasche Lavut, Treasurer; and Mr. S. Guttman, Secretary. Among other members acting on the Central Relief Committee were Rabbi H. Cohen, Mr. S. Rosen and Alderman Lyon W. Jacobs. The Central Relief Committee was affiliated with the organization of the same name in the United States to which they forwarded all monies collected by them. They did not confine themselves to only one method of collection. A system of certificates was adopted and these certificates were distributed in the Jewish homes. Volunteers visited the homes and attached stamps to the certificates for the amounts collected each time. Appeals were made in synagogues from time to time and collections were taken up at Jewish weddings, brith-milah ceremonies, etc. According to a statement issued by Mr. S. Guttman, the Secretary, the sum of $57,000 was raised by this organization. This amount includes $5,000 collected by the Central Relief Committee from the smaller communities in Canada.

Canadian Jewish Committee

The Canadian Jewish Committee commenced to function on October 19th, 1915. Sir Mortimer B. Davis, Messrs. Mark Workman and Moses A. Vineberg were elected Honorary Presidents; Mr. Lyon Cohen, President; Rev. Dr. H. Abramowitz and Isaac Friedman, Vice-Presidents; D. S. Friedman, Treasurer; and A. Z. Cohen, Honorary Secretary. Amongst the more prominent members on the several committees were the following:—

Messrs. S. W. Jacobs, K.C., M.P., Maxwell Goldstein, K.C., Peter Bercovitch, K.C., M.P.P., Nathan Gordon, K.C., Michael Hirsch, A. M. Vineberg, Jacob Kellert, Jos. Levinson, H. M. Levine, A. Rudolph, Samuel Wener, A. Lesser, A. Pierce, J. A. Jacobs and H. Wolofsky.

The Committee, which was composed of the wealthier element in the community with such men as Mr. Lyon Cohen and Mr. David S. Friedman as executive officers, who threw themselves untiringly into the work, could not help but raise a considerable sum of money for

the war sufferers' relief. From the date of its inception to January 25th, 1919, the Committee raised in Montreal $164,182.25. $4,084.68 was raised from the smaller communities in the Province of Quebec. Ontario collected $49,003.71, of which amount Hamilton raised $19,540.43 and Ottawa $19,246. Vancouver and Victoria, B.C., raised $20,418.45. Nova Scotia raised $15,379.40, of which Sydney collected $6,370.81, Glace Bay $4,213.50 and Halifax $2,914.00. Alberta raised $8,402.29, of which Edmonton contributed $6,200, Calgary $1,623.19. Saskatchewan raised $5,795.50 of which Regina contributed $4.770.45. New Brunswick raised $3,538 of which St. John collected $3,236.45. Smaller amounts were also received from Newfoundland and a few places in Manitoba. The total amount raised by the Canadian Jewish Committee up to January 27th, 1919, was $271,118.18.

Most of the funds collected by this organization were transmitted to the War Victims' Committee of London, England. However, as the years went on, the Canadian Jewish Committee came into touch with the Joint Distribution Committee in New York to which the former commenced to send large sums of money.

Early in 1919, the dissenting relief committees began to realize the advisability of unity by Canadian Jewry in order to increase collections for war relief. This uniting of the relief organizations introduced a new chapter in Jewish war relief work in Canada. We shall deal with this separately at the conclusion of this article.

Roumanian Verband

This organization, which was in existence before the war, was revived by appeals from the other side. It raised considerable sums of money from membership dues, donations, affairs, etc., for the relief of suffering Jews in Roumania. It was particularly interested in the fate of Jewish orphans in Roumania. Among the most active workers were Messrs. M. Silverman, J. Finkelstein, Joseph Shubert and H. M. Caiserman. The funds collected by the Verband were either transmitted direct to Roumania or sent to the Roumanian Verband in the United States.

Russian-Polish Society

The Russian-Polish Society was formed by Canadian residents of Polish origin. It collected some money for the relief of "landslite" in Poland.

Canadian Alliance of Ukrainian Jews

Because of the extreme suffering of the Jewish population in Ukrainia, the Ukrainian Jews in Canada were greatly stirred and formed an organization of their own for relief work. It was believed that taking advantage of the sentiments aroused in the Ukrainian Jewish community here, they would be able to raise large sums for their countrymen by forming a special organization.

The Ukrainian Verband did not devote itself to the collection of money only, but also organized campaigns for clothing, soap, candles, medicines, etc. During the period of September 14th, 1919, to November 23rd, 1921, they raised in cash $20,467.53, of which $3,000 was collected by the Toronto Branch of the Ukrainian Verband and $619.82 by other branches in Canada. The value of clothing and other supplies collected by the Ukrainian Verband is estimated at $190,000.

The cost of organizing the campaigns and expenses for various affairs such as benefit balls, mass meetings, etc., amounted to $4,170.23 and administrative expenses to only $2,165.57.

The clothing and other supplies collected by the Ukrainian Verband were forwarded to Ukrainia in 1920, and the cost of transportation which amounted to nearly $20,000 was defrayed by the Associated War Relief Societies of Canada. Mr. Lyon Cohen, the President, took a deep interest in the shipment of these articles.

The first shipment of 500 cases of clothing and several cases of medicines (medicines were purchased for the sum of $25,000 voted by the Western Canada Relief Alliance) were sent under the auspices of a special delegation to Russia. The delegation consisted of Mr. S. Belkin of Montreal and Mr. H. Salzman of Winnipeg. Mr. Belkin succeeded in penetrating the war-stricken areas in the Ukraine and visited many of the pogrom-stricken cities bringing back a report on the terrible conditions which existed in the Ukraine at the time. Mr. Belkin also brought information as to the whereabouts of 60,000 refugees who were compelled to abandon the small towns and to seek refuge in the larger centres. Being the first relief worker to enter Soviet Ukraine, Mr. Belkin obtained the first list of people killed in the pogroms, as well as the first photographs depicting the great calamity which had befallen the victims.

When the American Relief Administration instituted a delivery of food supplies in Russia, the Ukrainian Verband shipped food parcels in behalf of individuals valued at about $46,350. They also shipped parcels of clothing at an appraised value of $4,319.95.

The officers of the Ukrainian Verband comprised the following:

S. Belkin, President; W. Baranovsky, Acting Chairman; Sam Polisuk, Financial Secretary; W. Wolf, Treasurer; R. Dashevsky, Trustee; and Messrs. Jacob Abel, R. Blachman, A. Parness, H. Barsky and Louis Holzman, Directors.

Toronto Conference on War Victims

The Toronto Conference was organized through the initiative of the Toronto Organization of the Poale Zion at the end of 1915. The first Conference was attended by representatives of one hundred organizations and synagogues. Soon the Committee was incorporated by an Ontario Charter. Mr. A. M. Goldstick was elected President, Mr. H. Vineberg, Treasurer; and Mr. L. Rosenberg, Secretary. The Committee had a number of volunteer collectors who made weekly rounds of Jewish homes. In addition, three campaigns for clothing took place and the supplies received were valued at tens of thousands of dollars. The Committee sent its money to the People's Relief and to the Central Relief Committees in New York. The total amount collected was about $150,000.

The Toronto Conference received a permit for a tag day which was the only tag day held in the Province of Ontario. This method of collection brought in $15,000. The clothing collected by the Toronto Conference was sent to Russia through the People's Relief Committee of New York. One large shipment of clothing was also made to Jews in Poland.

Toronto Branch of the Ukrainian Verband

This organization worked in conjunction with the Toronto Conference for War Victims. They organized a special campaign for clothing and collected a fund of $3,000 which was sent to the Head Office of the Ukrainian Verband in Montreal.

Western Canada Relief Alliance

All the Jewish organizations in Winnipeg and other cities in Western Canada united under the above name for the purpose of raising funds for war relief. Two delegates of each organization in Western Canada were appointed to the Council of the Western Canada Relief Alliance. An Executive Committee of twenty was in charge of the work. Representatives of the Committee visited every city, town and hamlet in Western Canada

making propaganda for the cause. An approximate amount of $390,000 in cash was raised by this organization. It also collected clothing, tools and supplies valued at $100,000. Most of the funds were collected by a special collection brigade of two hundred young boys and girls who made periodical visits to Jewish homes.

Mr. Marcus Hyman of Winnipeg was the President; Messrs. Almazov, M. A. Gray and Max Mains acted as Secretaries during the time of its existence.

Up to 1918, the Western Canada Relief Alliance forwarded its money direct to Poland, Roumania, Palestine and the Balkan States. After that date, it sent money to the Joint Distribution Committee, the People's Relief Committee, World Relief Committee and the Idgescom in Moscow. A large amount of clothing and also $25,000 in cash for the purchase of medicines were sent, as above stated, directly to Russia with the delegation of the Ukrainian Verband.

The Winnipeg Branch of the Ukrainian Verband was a constituent Society of the Western Canada Relief Alliance.

Palestine Helping Hand Fund

This campaign for war relief in Palestine was inaugurated, organized and carried out early in 1919 under the Chairmanship of Mrs. A. J. Freiman of Ottawa. $159,297.21 was raised in cash and $20,000 was raised in clothing. The Zionist Organization in Canada through the Hadassah branches gave Mrs. Freiman splendid cooperation. It must be mentioned that there were appreciable contributions in cash collected from non-Jews also.

The clothing was sent with the assistance of the Canadian Red Cross to London free of charge. The Women's Zionist Organization took care of the supplies in London and reshipped them to Palestine for distribution. The money was sent to Dr. Chaim Weitzman, President of the World Zionist Organization. A large part of the money was used for the Passover needs of the populace in Palestine. The balance was handed over to the American Medical Unit of Hadassah and was used for other purposes along the same lines as the Palestine Restoration Fund.

Canadian Jewish War Orphans Committee

A movement for the relief of Ukrainian refugees was inaugurated by the Canadian Alliance of Ukrainian Jews when Professor A. Cheifetz arrived in Canada early in 1920. Soon a number of prominent communal workers became interested in the work. After a series of conferences were held, a National Committee for War Orphans was formed with the object of bringing over to Canada a number of Ukrainian orphans and also to establish and maintain orphan homes in the Ukraine. Mrs. A. J. Freiman was appointed National President, and Mr. A. J. Freiman, Chairman of the Executive Committee. The following accepted office as Directors:

Messrs. Lyon Cohen, D. S. Friedman, *Dr. C. J. Gross, Lionel Coviensky, H. Wolofsky, L. Zucker, H. Hershman, Nathan Sloves and others.

The Committee collected more than $100,000 throughout the Dominion. Mr. H. Hershman, Dr. J. Leavitt and Mr. Wm. Farrell of Hamilton, Ont., were designated as delegates to Europe to select 150 refugees and bring them to Canada. The delegates returned in the fall of 1921 with 150 children. Great enthusiasm was shown by the Jewish community and the children were placed in various homes. In most cases they were adopted and are being well looked after. The following is an account of the children adopted in the various cities of Canada:—

Montreal	50
Toronto	50
St. John, N.B.	8
Ottawa	4
Sydney	4
Winnipeg	2
Halifax	2
Quebec	2
Woodstock	2
Hamilton	2
Bateman, Sask.	1
New Waterford	1
	128

Of the rest, twelve children were sent to the United States to join their relatives and ten children were placed in private homes at the expense of the Committee. Out of the money collected by the Committee, about $20,000 was used for the transportation of the children from Europe and for the expenses of the delegation. The Committee also sent some money to the World Relief Conference and continued to spend money on the children placed in private homes. The Committee still has a balance on hand.

Associated Jewish War Relief Societies of Canada

The idea of centralizing the relief work in Canada gained ground as the war continued. It was felt that a campaign by united Jewry would result in an increase of subscriptions and thereby help the cause greatly. When Canadian Jewry began to organize for the first Canadian Jewish Congress, a united front to aid our poor and suffering brethren in Europe financially and politically was decided upon.

On February 16th, 1919, the first meeting of representatives of the Canadian Jewish Committee, Central Relief Committee and the People's Relief Committee was held in the Baron de Hirsch Institute under the chairmanship of Mr. Lyon Cohen. The Canadian Jewish Committee was represented by Mr. Cohen, Rev. Dr. H. Abramowitz, Rabbi S. Schwartz, Al. Lesser, H. Wolofsky and Miss Hattie Silverman. The Central Relief Committee was represented by N. Sloves, M. Lavut, Rabbi H. Cohen, Alderman Lyon W. Jacobs, S. Guttman, M. Rapp and S. Rosen. The People's Relief Committee was represented by B. Richikoff, H. Hershman, Leon Meltzer and L. Zuker. The Jewish community of Toronto was represented by Rabbi H. M. Levy. Miss Birdie Phillips represented Cornwall. Mrs. L. Echenberg, D.R. Waxler, M. Mosel and M. Miller represented Sherbrooke. There were also present, Messrs. S. W. Jacobs, K.C. M.P., Rabbi I. Rosenberg, Dr. P. Malamud, H. M. Caiserman and Mr. Stanley Bero of New York, representing the Central Relief Committee of the United States.

In addressing the meeting, Mr. Lyon Cohen touchingly dwelt on the relief work for the war sufferers as being the highest form of humanitarianism. He said: "What has brought us together here this afternoon is the greatest catastrophe the world has ever known. Europe is smirched in blood. Those who have been to the scene of battle say that the privation and misery are beyond description. Other nations have suffered much, but none have suffered in any measure comparable to the Jewish people. They have been particularly subjected to indescribable tortures. Apart from those who died on the field of battle, hundreds of thousands have been the victims of pogroms in Poland and Ukrainia. It is necessary for us to raise a substantial amount to meet the cry of despair which comes to us from across the seas. Our relief work has been weakened by division in our ranks.

*Deceased

Better results and greater benefits would be obtained through united effort. Let us therefore all unite and work together with heart and soul for our sore-stricken brethren."

The Chairman's words found a wide echo not only amongst those present at the meeting, but throughout the Dominion. The Conference organized the Associated Jewish War Relief Societies of Canada. Mr. Lyon Cohen, who was already President of the Canadian Jewish Congress, was elected President of the new Association to assume the leadership in this great work of rescue. Sir Mortimer B. Davis and Mr. Mark Workman were elected Honorary Presidents; Messrs. Nathan Sloves, A. J. Freiman, Ottawa; M. Goldstick, Toronto; and Marcus Hyman, Winnipeg, were elected Vice-Presidents; Messrs. D. S. Friedman and M. Lavut were named as Joint Treasurers; Mr. Samuel Guttman and Miss Hattie Silverman acted as Secretaries.

Other members of the Committee were:—

Montreal—Rabbi Hirsch Cohen, Rev. Dr. H. Abramowitz, Edgar Berliner, *M. Markus, Maxwell Goldstein, K.C., H. Wolofsky, J. B. Miller, Lionel Coviensky, J. Levinson, Sr., L. Zuker and H. Hershman, etc.; Toronto—Rabbi Jacob Gordon, Leo Frankel, Edmund Scheuer, Elias Pullan, etc.; Winnipeg—Max Steinkopf, K.C., H. Hestrin, J. A. Chmelnitsky, J. A. Cherniak, Max Mains, etc.; Vancouver—Max M. Grossman, etc.

After a series of conferences, the Associated Jewish War Relief Societies launched a campaign for one million dollars throughout the country. A special Campaign Committee was appointed in Montreal with *Mr. M. Markus as Chairman. A Committee was appointed in Toronto under the chairmanship of Mr. Leo Frankel—Edmund Scheuer was elected Treasurer and A. Cohen, Secretary.

The Associated Jewish War Relief Societies in Canada succeeded in collecting large sums of money. The campaign in Montreal brought in $143,218.60. The People's Relief Committee transferred to the Associated Jewish War Relief Societies $25,700; The Central Relief Committee transferred $61,921.19; The Canadian Jewish Relief Committee $1,077.88. The campaign in Ottawa brought in $23,752.77; Vancouver collected $3,625.17; Victoria $13,878.; Edmonton $19,000; Regina $6,263.41. In all, the central treasury in Montreal received from January 27th, 1919, (the day the Central Organization commenced its financial operations) to June 5th, 1925, the sum of $363,194.50. The Ontario division of the Associated Jewish War Relief Societies collected $184,100.-01 in the City of Toronto during the campaign in April, 1920, and also collected $65,599.46 from other cities in Ontario, the largest amount coming from Hamilton, where $20,000 was collected. Windsor contributed $8,760, Brantford $6,700, and Sudbury $4,000. The Western Canada Relief Alliance also made an effort to raise a large amount which is included in the total sum raised by this Committee as given above and the objective of the Associated Jewish War Relief Societies to raise $1,000,000 was nearly reached.

The Associated Jewish War Relief Societies of Canada sent most of its money to the Joint Distribution Committee in New York. However, various grants were made from time to time to other organizations. The Canadian Alliance of Ukrainian Jews received the sum of $15,926.85 to pay for the transportation of their clothing and other supplies to Europe. The Associated Jewish War Relief Societies also sent money to the Jewish World Relief Committee in Paris. It has helped Chalutzim. It contributed to the campaign launched by Chief Rabbi Kook of Palestine for the Yeshivas. It aided Jewish schools in Poland, etc., etc. From the money collected in Toronto $87,377.94 has been used for the purchase of supplies in Canada which were sent under the auspices of the Joint Distribution Committee to Europe.

Conclusion

War relief work in Canada was the great test of our communal strength and devotion to our people. It proved that Jews in this country were ready to give all they could to help their war-stricken brethren of Europe.

From the foregoing, it may be estimated that about $1,825,000 was raised in cash throughout the country by the Associated Jewish War Relief Societies and other Committees, and that not less than $500,000 was raised in clothing and other supplies by the various relief organizations.

Canadian Jewry, by this great contribution to Jewish war relief, has written one of the most glorious pages in its history. The deeds of those who gave of their time and energy to this great work will be remembered by future generations, and the blessings of our unfortunate brothers and sisters in war and pogrom-stricken Europe will rest upon them.

*Deceased



Jacoby

JEANETTE ENZER, MONTREAL

MISS JEANETTE ENZER, Pianist, daughter of Joseph Enzer, was born in Montreal. She removed to Fort William with her parents, where she was the pianist and leader for the Child Orchestra, the only one in Canada. In 1915, she returned to Montreal and attended McGill University. Miss Enzer has devoted most of her time to the study of music, under the capable tuition of Mr. Alfred Laliberte, and has for some years been giving lessons in piano music. She is Treasurer of the Music and Dramatic Club in Montreal.



MISS REGINA SEIDEN, MONTREAL

MISS REGINA SEIDEN was born at Rigaud, Que., and received her education at Montreal. Her parents were the late Wolf and Jente (Rosenbaum) Seiden. After a brilliant career at the Art School, where she was the winner of every competition she entered, and and also of several scholarships, she studied in France and Italy. Miss Seiden shows great versatility in her work, but specializes in portrait painting. At the age of twenty, she sold a painting to the National Art Gallery, Ottawa.



Simpson Bros.

HARRY ADASKIN, TORONTO

HARRY ADASKIN, Violinist and teacher at the Toronto Conservatory of Music, was born at Riga, Russia, on October 6th, 1901, the son of Samuel and Bessie (Perstnova) Adaskin. The greater part of his musical education he received in Toronto, later taking an artist's course in Chicago. In 1915 he was the winner of a very valuable violin, which he received from the Toronto Conservatory of Music, and which though offered every year, has been awarded only twice in twelve years. In 1923 he was awarded the Catherine Hambourg memorial gold medal, by the Hambourg Conservatory of Music. Mr. Adaskin is a member of the Hart House String Quartette, and of the Arts and Letters Club, Toronto.



Simpson Bros.

MILTON BLACKSTONE, TORONTO

MILTON BLACKSTONE, Violinist, was born in New York City, November 27th, 1894. He inherits his musical tendencies from his grandfather, a noted Cantor of Grodno, Russia. In 1912, he came to Toronto at the invitation of the Toronto Symphony Orchestra, and adopted Canada as his permanent domicile. He is a member of the Hart House String Quartette, and is a member of the Faculty of the Toronto Conservatory of Music. Mr. Blackstone also conducts the Junior Orchestra of that institution. Besides his regular duties as lecturer and pedagogue, he finds time for musical composition, and among many other works which he has written, is the opera "October" which will have its premiere in Canada next winter.

THE JEW IN THE CULTURAL ARTS

By Milton Blackstone, Professor of Music, Toronto Conservatory, University of Toronto

NO nation can achieve its self-assertiveness, unless its contribution to the Arts are so pronounced as to command the attention of the other nations of the world. Finance is to a nation what the skeleton is to a human body; but it is the Arts, which supply the flesh and blood, that round out into beautiful forms, the character, strength and dignity of a people.

Proof of this dates back to the 7th century, when we hear of the Jew, at that time the money-lender of the world, being barred from every social privilege, even to being forced to wear the terrible "Judenhüte." On the other hand, we read of other Jews of the same period, even in the very same cities, who were the recipients of the most marked attentions and highest honors from their rulers; not for their financial success, but for their achievements as Physicians, Orators, Musicians and Painters.

So it is even today! A host of Jewish celebrities are constantly adding lus re, beauty, and form to our glorious nation, rounding it into an homogeneous unit, which is commanding, more than ever before, the respect and admiration of the entire universe. The contribution of the Jewish race to the Arts is a matter of common knowledge. Some of the immortal names were borne by Jews—Spinoza in philosophy, Sarah Bernhardt in drama, Mendelssohn and Meyerbeer in music, to mention but a few. The Jews' appreciation of the beautiful and his desire to create it, his passion for knowledge and resolve to widen its bounds, are as characteristic as his burning patriotism and religious fervour. Once he becomes enthusiastic in an intellectual or aesthetic cult, he pursues it with all the zeal of his being.

The Jews of Canada have ample cause to be proud of the contributions made by fellow members of their faith to the Arts. Even in the early days of their settlement in the Dominion, when they numbered but a few score families in all, they strengthened the cultural and intellectual life of the community. As their numbers have increased, so have their achievements grown, and Canada owes much to their efforts.

As far back as 1858, Abraham de Sola, Rabbi of the Spanish and Portuguese Congregation in Montreal, was honored with the degree of Doctor of Laws by McGill University, in recognition of his outstanding reputation as a scholar. Internationally famous, he was the author of many books, among which were "The Cosmography of Peritsol," "Scripture Zoology," "The Mosaic Cosmogony," "Shabethai Tzevi," "History of the Jews of Poland," and "The Jews of France." An address, which he delivered on the "Study of Natural Science" before H.R.H. Prince Arthur, (now Duke of Connaught), called forth a personal letter of commendation from the late Queen Victoria. Dr. de Sola was Professor of Hebrew and Oriental Languages at McGill University, an appointment which he held from 1848 until his death in 1882.

Dr. Aaron H. David, for many years President of the Natural History Society of Montreal, wrote several valuable works on the study of Medicine and other subjects.

Lewis Alexander Hart was the author of "Some Questions Answered," and "A Jewish Reply to Christian Evangelists," both valuable works on the proselytizing attempts of missionaries to the Jews. He attained eminence in the legal profession, and in 1880 was appointed professor in the Faculty of Law at McGill University.

Gerald E. Hart is recognized as a leading writer on Canadian History, among his writings being "The Fall of New France," "The Quebec Act of 1774," and "Notes of 1837." For some years he has been engaged on a work dealing with the early days of the American Republic.

Isadore G. Ascher, of Montreal, won considerable fame as a poet, his "Voices from the Hearth," being highly commended by Longfellow.

Among others who have made their impressions on the Art World are Reuben Brainin, Hyman Edelstein, Abraham Rhinewine, Benjamin G. Sack, Ray Levinsky (now Mrs. Joshua Smith), and Henry Borsook, whose plays have already been produced at that great centre of artistic endeavor, Hart House Theatre, University of Toronto.

Abraham Nordheimer, of Toronto, may well be called the "father" of music in Canada, for it was he who established the first music room, or hall, in connection with his piano business; and was instrumental in bringing to this country many great artists, whose tours he arranged. He originally came to Canada as musical instructor to the family of the then Governor-General, Sir Charles Bagot. Shortly after his arrival he organized the first Musical Society in Upper Canada, which he himself conducted.

Among the brightest stars that illuminated the horizon of Canadian Artdom, one places Madame Pauline Donalda (Lightstone) of Montreal, considered the greatest Canadian prima donna since the heyday of Albani.

The Hart House String Quartet, whose perfection is recognized by the musical world, and whose engagements will take them on extensive tours through the United States, Canada and England within the next fifteen months, includes Harry Adaskin and Milton Blackstone, two outstanding Jewish artists, whose achievements are bringing much credit to Canadian Art.

Saul Brant, Professor of the Violin Department of the McGill University, is another outstanding figure in our musical world. A pupil of the great Leopold Auer and Eugene Ysaye, he brings to Canada a knowledge, which so many young students think, erroneously, that they can obtain only in Europe.

Others whose reputations extend more than locally are Madame Povlaska (Levi), Sophie Meyers, Miss Ballon, Jeanette Enzer, Jacques Sterin, Louise de Sola, Freddy Kahn, Albert Jaffey, Max Meller, Albert Kotzer, Florence Singer, and Eva Gebirtig. It is interesting that the Royal College of Music, London, England, awarded the Dominion Scholarship to a young man from Winnipeg, Ben Loban. This is indeed an achievement for Jewish Art, as students from the entire Dominion competed.

Not a few Jews in Canada have achieved distinction in landscape and portraiture painting, notably among whom may be mentioned Joshua B. Smith, R.B.A. and Miss M. Kallmeyer. Mr. Smith, since his arrival in Canada, has been commissioned to paint some of the most distinguished and influential people. It was in recognition of his great art, that he was invited, a few years ago, to paint the portrait of Canada's most beautiful child, to be placed in the celebrated "Doll's House," which was presented to Her Majesty, Queen Mary. Among others who have achieved success in their artistic pursuits are Regina Seiden of Montreal, Matilda Samuel of Toronto, and N. Soboloff, M. Kayler, and Jacob Dainoff, whose reputation as a sculptor is rapidly growing.

Looking back at this wonderful review of cultural achievements, dating from the 19th century, and remembering how few Jews there were in the Dominion, Canadian Jewry may well feel proud of the place their brethren have taken in the development of the Canadian Arts.



GERALD E. HART

GERALD EPHRAIM HART, Author, Journalist and Numismatist, was born in Montreal on March 26th, 1849, the youngest son of the late Adolphus M. Hart, in his lifetime a well-known advocate of Montreal, and a great-grandson of Aaron Hart, the first Jew to settle in Canada. Gerald Hart was educated in Montreal, New York and Three Rivers, P.Q. He entered the insurance field as a young man and advanced until he became General Manager of the Phoenix Fire Insurance Company, Montreal, which position he held for some years. He was the author of numerous works on history, among the best-known being "The Fall of New France", "Notes of 1837", and "The Quebec Act, 1774". He also published an insurance hand book (1899), and at the present time is engaged in the compilation of a book which will contain the correction of wrong statements made in the histories of all countries concerning America in its early days, a work on which he has spent over a quarter of a century, Mr. Hart is recognized as one of the outstanding historians of Canada, and his works are recognized as standard in all important libraries. He has been a frequent contributor to the Press on subjects on which he is an authority, and has always taken a keen interest in all questions affecting the Jewish community of Canada, being a staunch upholder of the rights and privileges granted them—largely through the instrumentality of members of his own family. Mr. Hart has formed several valuable collections of coins, one of which was sold to the Dominion Government, and another collection he sold in New York in 1888 for over $4,000. He also formed valuable collections of paper money and autographs. He is one of the earliest members of the Numismatic and Antiquarian Society of Montreal, of which he was a Vice-President and founder, and was President of the Society of Historical Studies for many years. Mr. Hart has resided in New York for a number of years, and at present he is living in France.



MADAME PAULINE DONALDA

PAULINE LIGHTSTONE (Madame Donalda), one of the greatest operatic singers that Canada has produced, was born in Montreal, on March 5th, 1884, the daughter of Michael Lightstone. She was educated at the public and senior schools of Montreal and at Royal Victoria College, where she took a complete musical course, studying under Miss Lichtenstein, and where she was awarded a scholarship. Her unusual musical ability was brought to the attention of the Right Honourable Lord Strathcona and Mount Royal, then High Commissioner of Canada in London, through whose patronage she was enabled to proceed to Paris, France, where she continued her studies under Professor Duvernoy, at the Paris Conservatory, making her debut as a grand opera singer, in Massenet's "Manon" at Nice, on December 30th, 1904. In May, 1905, she sang before Their Majesties at Covent Garden, London, and at the Monnaise Opera House at Brussels. As a compliment to both the Royal Victoria College and to Lord Strathcona (formerly Sir Donald Smith), Miss Lightstone adopted the stage name of Madame Donalda. In 1906, which was the first season that Hammerstein opened the Manhattan Opera House in New York, Madame Donalda sang there during the entire season. In November of that year she sang in her native city, and was presented with an address from the mayor and council. She has made several tours through Europe, singing in both concerts and grand opera, and on many occasions performing before royalty. Madame Donalda was on a concert tour of Canada in 1914, and when the war broke out she remained in Montreal and took an active part in relief work, raising large sums of money for different causes through her concerts. She sang for patriotic purposes only, and the hall or theatre was always sold out when it was known that she was to sing. As a young girl, Miss Lightstone took a great interest in communal work, and for some years she was a voluntary teacher at the Baron de Hirsch Institute, Montreal. She also did social service work, particularly on behalf of Jewish immigrants.



H. EDELSTEIN, OTTAWA

HYMAN EDELSTEIN, Journalist, Author and Poet, was born in Dublin, Ireland, September 9th, 1889, the son of Abraham Maurice and Jeanette (Moissell) Edelstein of Russia. He received his education in the High School, Dublin, and Trinity College, University of Dublin, where he obtained the following honors; First in-all-Ireland, Classical Exhibitioner, 1905; First Classical Exhibitioner, Prizeman Irish Intermediate Examinations, 1906-1908; Classical Sizar, Erasmus Smith Exhibitioner, Entrance Prizeman Greek and Latin Prose Composition, and Hebrew, Trinity College, Dublin University, 1908. While at the University, Mr. Edelstein organized the University Zionist Society. Mr. Edelstein left Trinity College in 1912 and came to Canada, where he first settled in Ottawa, but later moved to Montreal. He was Editor, "Canadian Jewish Times", Montreal, 1913-14; Editor, "Canadian Jewish Chronicle", Montreal, 1914-17; Publisher and Editor, "Jewish Weekly", Montreal, 1917-18. Mr. Edelstein is the author of "Canadian Lyrics and Other Poems", the first edition of which was published in Toronto in 1916, and a second edition in Montreal in 1921. In 1924, he published a volume of verse entitled "Latter Rose". He received flattering mention in the Presidential address delivered to the Royal Society of Canada, on "Canadian Poets of the Great War". His poems, etc. have frequently been recited by the Hadassah, Young Judaean and Zionist societies. He is the author of "From Judaean Vineyards", 1914, and his poems have appeared, first written when a boy of fourteen, in the Dublin "Evening Mail"; in the London "Weekly Budget"; Canadian and United States Jewish periodicals; Montreal "Gazette", "Star", "Canadian Bookman", etc. In August, 1915, he was married to Elsie, daughter of Samuel Hornstein, and has two sons, Herzl and Raphael Edelstein. In 1923, he again took up his residence in Ottawa. Mr. Edelstein is a member of the Canadian Authors' Association, and Jewish National Workers' Alliance of America, Ottawa branch. Mr. Edelstein is an accomplished musician and an enthusiastic chess player.



DR. A. A. ROBACK

DR. A. A. ROBACK, Psychologist, Author, and one of the most brilliant graduates from McGill University, Montreal, was born on June 19th, 1890, the son of Isaac and Libby (Rahver) Roback. He received his education at the Montreal Public Schools and McGill University, from which he graduated in 1912, obtaining the Prince of Wales Gold Medal for Philosophy. He proceeded to Harvard, where he obtained his Master's degree in the following year, and the Doctor of Philosophy degree in 1917. Since that time he has been a Travelling Fellow at Princeton University; Instructor in Psychology at Harvard from 1919 to 1923; Professor at Northeastern University and University of Pittsburgh; Special Lecturer at Simmons College, Boston, and Clark University, Amherst, Mass.; and Special Summer School Lecturer at New Hampshire College. Dr. Roback is the author of many important publications on certain phases of psychology in which he has conducted special research and has made many important original contributions to science. Among the more important of his publications may be mentioned: "Psychology", "Behaviorism and Psychology", "The Psychology of Confession", "The Interferences of Will Impulses", besides a vast number of articles, pamphlets, etc. He is also the author of a collection of essays on Jewish subjects of a cultural nature, some of which have been reprinted in Anglo-Jewish weeklies from coast to coast in America, and even in Australia and Africa. Dr. Roback attracted world-wide attention some time ago with the elaboration of certain mental tests, known as the "Roback Mentality Tests for Superior Adults", which have been adopted in many schools and colleges, and have recently been used by one of the defence alienists in the famous Leopold-Loeb murder case of Chicago. He is a Fellow of the National Research Council; member of the American Psychological Association; the American Philosophical Association; Eugenics Research Association; American Academy of Social and Political Science; the American Association for the Advancement of Science; and the Jewish Publication Society of America.

A CHRONOLOGICAL TABLE OF EVENTS
OF INTEREST TO CANADIAN JEWRY

1724

Aug. 16th—Aaron Hart born in London, England.

1731

Jan. 29th—David Gradis made a citizen of Bordeaux, France.

1752

April 17th—Ship "*Benjamin*" owned by Gradis, sailed with provisions for the colonists in Canada.

1759

Aug. 21st—Royal Letters Patent granted to Abraham Gradis.

1760

June 10th—Aaron Hart made a Free Mason in New York.

Sept. 8th—Aaron Hart—the first Jew to settle in Canada, entered Montreal as Staff Officer with General Amherst.

1761 to 1763

—Samuel Judah, Lazarus David, Uriel Moresco, Abraham Franks, Levy Solomons, Ezekiel Solomons, Manuel Gomez, Simon Levy, Meyer Michaels, Fernandez de Fonseca, Hananiel Garcia, Jacob de Maurera, Andrew Hays, Isaac Judah, Uriah Judah, Joseph Bindona, and Emanuel de Cordova settled in Montreal, Three Rivers, and Quebec.

1764

Dec. 8th—David David born at Montreal.

—Second Post Office in Canada opened in Aaron Hart's house at Three Rivers.

1766

Oct. 22nd—Samuel David born at Montreal.

1768

Jan. 14th—Aaron Hart married to Dorothea Judah in London, Eng.

—Congregation "Shearith Israel" formed at Montreal.

Nov. 26th—Moses Hart born at Three Rivers.

1770

May 15th—Ezekiel Hart born at Three Rivers.

1775

—Ground purchased for cemetery in Montreal.

—David Salesby Franks elected Parnas of Congregation.

—Several Jewish signatures on petition asking for a House of Assembly for Quebec.

—David S. Franks arrested in Montreal charged with seditious utterances.

—Henry Joseph born in England.

—Aaron Hart and other Jews, Loyalist officers.

—Levy Solomons ordered by General Montgomery to establish hospitals for the American troops.

1776

Oct. 12th—Lazarus David died in Montreal—the first Jew to be buried in Canada.

1777

—The first synagogue erected in Canada, at Montreal.

—Jacob Kuhn appointed Court Cryer in Montreal.

1778

Feb. 13th—Rev. Jacob Cohen, of London, Eng., elected Minister of Montreal Congregation.

Sept. —Levy Solomons elected Parnas, and Uriah Judah, Gabay of the Congregation. Isaac Judah, Meyer Michaels and Andrew Hays fined for refusing to accept office.

1779

Aug. 10th—Benjamin Hart born at Three Rivers.

1780

July 17th—Abraham Gradis died at Bordeaux, France.

Oct. 2nd—David Franks arrested in Philadelphia, charged with giving aid to the British.

1783

Oct. 14th—Jewish Loyalists granted lands in the Eastern Townships.

1784

May 6th—Decision given by Appeal Court in action taken by Rev. J. Cohen vs Congregation "Shearith Israel".

1789

Mar. 23rd—Samuel Judah died at New York.

1791

—Duke of Kent entertained at home of Aaron Hart.

1792

May 18th—Levy Solomons died at Montreal.

1800

—Aaron Hart donated land in Three Rivers for Jewish cemetery.

Dec. 28th—Aaron Hart died and was buried at Three Rivers.

1801

Jan. 21st—Meyer Michaels arrived in Montreal from the Mississippi.

Mar. 7th—Accounts received of the "*Ewretta*" arriving in England.

April 15th—Meyer Michaels left for the "western country".

Sept. 7th—Yom Kippur. Accounts received in Montreal of the capture of Egypt.

1802

April 7th—Samuel David elected curator of Davidson Estate.

1803

July 20th—Water-works pipes first laid in Montreal.
Aug. 7th—Samuel David accompanied other officers to Lachine to review Militia.
Sept. 5th—Meyer Michaels and others arrived in Montreal from Mackinac.
Sept. 28th—Henry Joseph married to Rachel Solomons.
Dec. 8th—Jews of Montreal subscribed to building of English church.

1804

July 26th—Moses David arrived in Montreal from Detroit in 7 days.

1805

—Jacob Franks erected first saw and grist mill in Canada.
Mar. 30th—David and Samuel David present at dinner given by the Merchants' Association of Montreal to members who voted against the tax on commerce.

1806

Jan. 24th—Jewish residents of Montreal among those who dined at "Hamiltons" to celebrate the news of Nelson's victory at Trafalgar.
Feb. 28th—Benjamin Lyons died at Montreal.

1807

Jan. 29th—Ezekiel Hart elected to Assembly of Lower Canada.
Feb. 20th—Ezekiel Hart expelled from Assembly as a Jew.
July 3rd—Wm. Hyman of Gaspe born in Russia.
Sept. 24th—Solicitor-General of England declared Jews eligible to sit in Legislature.

1808

May 10th—Ezekiel Hart elected the second time.

1809

May 5th—Ezekiel Hart expelled the second time.
May 15th—Bill introduced to declare Jews ineligible to sit in the Assembly.
May 15th—Assembly dissolved by the Governor, Sir James Craig, so that Bill could not be passed.
Aug. 22nd—Sir James Craig acted as god-father to son of Ezekiel Hart.
Oct. 8th—Ezekiel Hart offered nomination for third time.
Oct. 22nd—Steamboat owned by Moses Hart made its first trip from Montreal.

1810

Mar. 5th—Citizens of Montreal signed address of thanks to the Governor for his firmness in dissolving the Assembly.

1811

Oct. 27th—Rabbi Lyons and Mr. Seixas of the "Shearith Israel" congregation, New York, pay pastoral visit to Montreal and Three Rivers, performing needed rites.

1812

July 9th—Samuel David, Meyer Michaels, Benjamin Franks, Benjamin Solomons, David David, Alexander Hart, Henry Joseph, Benjamin Hart and Jacob Franks were among the officers who attended the Governor's Levee.
Oct. 9th—Aaron Hart David born at Montreal.
Nov. —Benjamin Hart advanced the Governor-General the amount necessary to garrison the forts on the St. Lawrence.
—Many Jewish officers on service with Canadian troops.
—Benjamin Hart advanced necessary money to pay recruits.

1813

Mar. 9th—Isaac Judah died.
Nov. 1st—Appeal made for Patriotic Fund for relief of sufferers in Upper Canada.
Dec. 10th—Samuel David appointed member of General Court Martial.

1814

Apl. 11th—Adolphus Hart born at Three Rivers.
June 8th—Jacob Henry Joseph born at Berthier.
Sept. 26th—Moses David died at Sandwich, Upper Canada.
Dec. 19th—Jews of Montreal present at dinner given to Sir James Yeo and General Drummond.

1815

Nov. 14th—Abraham Joseph born at Berthier.
Nov. 25th—Abraham Joseph Sr., died at Berthier.

1816

May 11th—Benjamin Levy married to Miss Elkah Seixas of New York.

1817

Jan. 14th—Samuel David appointed member of the Grand Jury.
Feb. 14th—Subscription taken up for poor of Montreal; 1500 on list in need of wood and provisions.
July 16th—Jesse Joseph born at Berthier.
—Reference made to Jews in Toronto.

1818

Feb. 27th—Henry Joseph, M. J. Hays and David David charter members of the Bank of Montreal. David David was elected a Director.

1820

Aug. 30th—Isaac Valentine of Three Rivers married to Miss Phoebe Hays.

1822

Apl. 11th—David David elected president of the "Committee of Trade".
May 12th—Dr. de la Motta of New York made pastoral visit to Canada.
Sept. 24th—Yom Kippur—services held at home of Benjamin Hart.
Dec. 3rd—Every doctor in Montreal assembled at David David's to watch operation performed on him by Dr. Nelson.

1823

Apl. 1st—Samuel David gazetted Lieut.-Colonel in Long Point Division of Militia.
June 11th—Levy Solomons died in New York.

1824

Jan. 3rd—Samuel David died in Montreal.

1825

Sept. 18th—Dr. Abraham de Sola born in London.
—Hart Logan & Company appointed agents in Montreal of the Canada Company.

1826

—Nathan Green born at Amsterdam.

1827

Aug. 17th—Mrs. Aaron Hart died at Three Rivers.
—Heirs of Aaron Hart donate cemetery in Three Rivers to Jews of the Province.
—Lewis Samuel born at Hull, England.

1828

Dec. 4th—Jews of Montreal petition Legislature to be incorporated as a religious body.

1829

—Aaron Rosenthal born in Germany.
—Moses Bilsky born in Russia.

1830

—Eleazer David admitted to practise as advocate.

1831

Jan. 3rd—Jews petitioned Legislature of Lower Canada that they be granted full civil rights.
Jan. 5th—Mrs. Samuel David died in Montreal.
Feb. 7th—Samuel Becancour Hart petitioned Legislature to allow his appointment as magistrate, taking an oath in a manner acceptable to a Jew.
—Religious census shows 107 Jews in Lower Canada.

1832

Jan. 1st—David Oppenheimer born in Bavaria.
Apl. 12th—Bill passed giving full civil rights to Jews in Lower Canada.
June 21st—Henry Joseph died at Berthier.
—Abraham Joseph settled in Quebec.
—Cholera outbreak in Lower Canada.

1833

Jan. 30th—Jacob Hirsch born in Germany.
—Toronto directory shows L. Joseph, Arthur Wellington Hart, William Myers, P. J. Samuel and S. Sylvester as residents of that town.
—Levey Brothers and Henry Benjamin settle in Quebec; Henry Benjamin opening up largest dry-goods store in that town.

1834

July 2nd—Aaron H. David passed his examinations at the Royal College of Physicians and Surgeons, Edinburgh, and returned to Montreal to practise.
Aug. 13th—Mrs. Seixas Nathan died in New York.
Aug. 30th—Moses Hart candidate in Three Rivers for Assembly.
Sept. 16th—Ezekiel Hart died in Three Rivers.
—Adolph Goldstein born in Russian Poland.
—Samuel and Goodman Benjamin established wholesale dry-goods business in Toronto.

1835

Mar. 11th—A. Judah died at Three Rivers.
May 23rd—Eleazer David gazetted as Lieut. and Adjutant of Cavalry, Isaac Valentine as Captain of Militia, and Moses and Samuel David as Ensigns of Militia.
May 25th—F. Hart received the degree of M.D. from McGill College.
May 31st—Cornerstone of new synagogue sold to M. E. David for fifty pounds.
June 1st—Cornerstone of new synagogue in Montreal laid.
July 30th—E. D. David in charge of cavalry escort to Lord Aylmer.
Sept. 17th—Alexander Hart died in Montreal, buried in Three Rivers.
Sept. 25th—Miss Fanny David elected an officer in the Ladies' Benevolent Society, Montreal.

1836

Jan. 28th—Samuel David took part in benefit performance at Theatre Royal, Montreal, for General Hospital.
Feb. 7th—Mrs. J. Levey died in New York.
Feb. 10th—Capt. E. David one of stewards at Bachelors' Ball, Montreal.
May 10th—Moses Hart's steamer "Toronto" arrived at Montreal from sea.
June 23rd—Thomas Judah delegate from Three Rivers to Constitutional Society.
July 21st—Champlain and St. Lawrence Railway opened at Laprairie.
July 27th—A. P. Hart's mare won the King's Plate at Three Rivers Races—first time raced in Canada.
Oct. 12th—Dr. A. H. David married in Montreal to Miss Catherine Joseph, by Isaac Valentine.
Oct. 24th—Eleazer and Samuel David in charge of cavalry patrol in Montreal, to put down incendiarism.
Nov. 14th—Capt. E. David in charge of first paid military watch in Montreal.

1837

Jan. 4th—Montreal Whist Club met at Dr. David's.
Apl. 16th—Herman Valentine an U.E.L. died in New York.
May 1st—Jacob Levey died in New York.
July 17th—Aaron Philip Hart examiner at Bar Examinations at Montreal.
Aug. 4th—Capt. E. David in charge of cavalry at proclamation of Queen Victoria, in Montreal.
Aug. 5th—Benjamin Hart and Moses Judah Hays gazetted as magistrates for the District of Montreal.
Aug. 20th—Capt. David elected secretary of the Racing Association.
Sept. 8th—Mr. Bernstein appointed Hebrew teacher in Montreal.
Nov. 6th—Jacob Hoffstetter, a loyalist Jewish officer, severely beaten by the radicals.
—Capt. David instructed by magistrates to order out cavalry.
Dec. 1st—Eleazer David promoted Major by Sir John Colborne for gallantry at Battle of St. Charles.
Dec. 13th—Major David in command of cavalry escorting Sir John Colborne to St. Martine.
Dec. 16th—M. Samuel David carried despatches to Sir John Colborne.
—Jacob Joseph carried despatches from Sir John Colborne to General Wetherall.
—Benjamin Brothers, Toronto, given contract to supply greatcoats to the troops.
—Charles King born at Prague.

1838

Jan. 13th—Samuel David carried despatches from Sir John Colborne to Sir F. B. Head at Toronto.
Jan. 17th—Abraham Hart died at Three Rivers.
Jan. 27th—Major David appointed acting Quartermaster-General.
Feb. 20th—Large Ball at David's—all the military present.
Feb. 27th—Lieut. S. David in charge of escort at swearing in of Sir John Colborne, as Governor-General.
Mar. 4th—Col. A. P. Hart carried despatches to the British Ambassador at New York.
Mar. 5th—Samuel David appointed Adjutant, Mount Royal Cavalry.
Aug. 25th—New Spanish and Portuguese Synagogue dedicated—Myer Levy officiated.
Aug. 31st—Sale of seats for new Montreal synagogue.
Nov. 11th—Samuel David attached to Sir John Colborne's staff.
Nov. 18th—Emergency meeting of St. Paul's Lodge, A.F. & A.M. to initiate Jacob Joseph and Theodore Hart.
—Judah G. Joseph and Henry A. Joseph settled in Toronto.

1840

Apl. 17th—General and Lady Clitherton attended services at the Shearith Israel Synagogue, Montreal.
May 4th—Dr. A. H. David removed to Three Rivers.
Sept. 25th—Mrs. M. J. Hays died in Montreal.
Nov. 18th—Jacob Franks died in Montreal.
Dec. 11th—Capt. A. T. Hart married at New York to Miriam Judah.
—Rev. David Piza elected Rabbi of Montreal Congregation.

1841

Feb. 10th—Union of Upper and Lower Canada.
Mar. 4th—Mrs. S. Joseph died in New York.
Dec. 3rd—Moise Schwob born in Alsace.

1842

Feb. 10th—Dinner and presentation given to Samuel David by officers and N.C.O's of Mount Royal Cavalry.
June 3rd—Steamer "Benjamin Hart" arrived at Montreal from Liverpool.
June 18th—Dr. F. Hart died.

1843

Sept. 19th—Ezekiel Hart died at Three Rivers.
—Wm. Hyman settled at Gaspe, Que.

1844

June 22nd—Dr. David A. Hart born at Three Rivers.
July 12th—Harris Kellert born in Russia.
—Lazarus Cohen born in Poland.
—Religious census shows 154 Jewish souls in Lower Canada.
—First Jewish book published in Canada.

1845

Oct. 28th—Mrs. Camilla (Herman) Levy born in Germany.

1846

Jan. 2nd—Lyon Silverman born at Benton Harbor, Mich.
Sept. 12th—Congregation of German and Polish Jews formed in Montreal.
—Common schools established in Lower Canada.

1847

Jan. 13th—Samuel David resigned as Senior Grand Warden in the Grand Lodge of Lower Canada, A.F. & A.M.
Jan. 22nd—Dr. Abraham de Sola appointed Rabbi of Shearith Israel Congregation, Montreal.
Mar. 9th—M. S. David re-elected Secretary of the Turf Club.
July 16th—Lewis Alexander Hart born at Three Rivers.
Sept. 18th—Magistrate Jacob Cohen born in Austria.
Sept. 23rd—Dr. A. H. David attended meeting of College of Physicians at Quebec.
Oct. 5th—First telegraphic connection between Montreal and Quebec.
Oct. 13th—M. J. Hays gave the principal speech at the Cattle Show, Montreal.
Oct. 30th—Edmund Scheuer born at Berncastel, on the Moselle.
—Moses J. Hays operated theatre in Montreal.

1848

Mar. 3rd—Jacob Joseph married to Miss Moses at Philadelphia.
Mar. 9th—Dr. A. H. David attended meeting of Medical Profession at Quebec.
July 17th—Beniah Gibb returned to Montreal from a trip to Palestine.
Sept. 12th—Every store and office in Montreal closed during funeral of Benjamin Hart.
Oct. 26th—Dr. de Sola gave lecture on "Persecution of the Jews of Persia", at Montreal.
Nov. 13th—Samuel David installed as 1st Principal, St. George's Chapter, R.A.M.
Nov. 30th—Frederick Judah passed his examinations as Advocate in Montreal.
—Dr. de Sola appointed Lecturer in oriental languages at McGill College.
—Hebrew Philanthropic Society organized in Montreal.
—A. D. Benjamin born in Australia.

1849

Mar. 5th—Samuel Benjamin elected Alderman of City of Montreal.
Mar. 26th—Gerald E. Hart born at Montreal.
July 20th—Samuel David appointed Clerk of the Circuit Court at St. John's, Que.
Sept. 1st—Ground purchased for Jewish cemetery in Toronto.
Sept. 2nd—Samuel Benjamin elected President of Shearith Israel Congregation, Montreal.
—Dr. A. H. David appointed attending physician at Montreal General Hospital.

1850

Dec. 25th—Jacob Cohen of Montreal born in Poland.
Dec. 27th—Samuel David installed the officers in Dorchester Lodge, St. John's.

1852

Apl. 26th—Capt. Alexander Thomas Hart died at Three Rivers.
May 12th—J. G. Joseph died in Toronto.
Oct. 15th—Moses Hart died at Three Rivers.
Nov. 18th—Observed as day of mourning—funeral of the Duke of Wellington.

1853

May 22nd—Rev. Meldola de Sola born at Montreal.
June 9th—Several killed in religious riots in Montreal.

1854

—Mark and Lewis Samuel became residents of Toronto.

1855

—Harris Vineberg born in Lithuania.

1856

Sept. 7th—Toronto Hebrew Congregation organized.

1857

—Noah Friedman settled at North Lancaster, Ont.
—Moses Bilsky settled at Ottawa.
—Jacob Hirsch arrived in Montreal.
—Levy Brothers, Hamilton, established wholesale jewellery business.
—M. and L. Samuel, Toronto, established wholesale hardware business.

1858

Aug. 15th—Clarence I. de Sola born at Montreal.
—Nathan Green, Solomon Hart and Henry Levy settled in St. John, N.B.
—Jewish community started in Victoria, B.C.
—Wm. Hyman elected Mayor of Cape Rosier, Quebec.
—Dr. Abraham de Sola given degree of LL.D. by McGill College.
—Henry Jacobs and Michael Michaels started first cigar factory in Canada, at Dundas.

1859

Jan. 11th—Samuel Becancour Hart died at Three Rivers.

1860

May 22nd—German and Polish Synagogue, Montreal, consecrated.
—Oppenheimer Brothers started business in Yale, B.C.
—Abraham Nordheimer died in Germany.

1861

Sept. 23rd—Louis Rubenstein born in Montreal.
Dec. 11th—Jacob Goldstein born at Quebec.
—Rabbi Solomon Jacobs born in England.
—Samuel Davis started first cigar factory in Montreal.

1862

—Rabbi Hirsch Cohen born in Poland.
—Reuben Brainin born in Russia.
—Lewis Samuel elected President, Holy Blossom Congregation, Toronto.

1863

Jan. 1st—Wm. Diamond born in Poland.
Mar. 15th—David S. Friedman born at North Lancaster, Ont.
May 13th—Maxwell Goldstein born at Quebec.
June 3rd—Cornerstone of Congregation Emanuel, Victoria, laid.
July 23rd—Young Men's Hebrew Benevolent Society, Montreal, organized—L. Levey elected President.
—Anshe Sholom Congregation, Hamilton, incorporated by Parliament of Canada.
—Charles King established tannery at Whitby.

1864

Jan. 1st—Leo Frankel born in Germany.
Feb. 7th—Michael Hirsch born at Richmond, Que.
Aug. 4th—Mark Workman born at Buffalo, N.Y.

1865

Feb. 3rd—David Sweet born in Russia.
July 3rd—Elias Pullan born in Lithuania.
—Henry Nathan elected Grand Master of the Grand Lodge A.F. & A.M., of British Columbia.
—Judge Samuel Shultz born at Victoria, B.C.

1866

Feb. 6th—Sir Mortimer B. Davis born at Montreal.
—David A. Ansell settled in Montreal.
—Frank D. Benjamin born in London, Eng.
—Charles L. Levey elected President, Young Men's Hebrew Benevolent Society, Montreal.

1869

—J. L. Samuel elected President, Young Men's Hebrew Benevolent Society, Montreal.
—Lewis A. Hart admitted to practise as Notary Public.

1870

—Henry Nathan elected to British Columbia Legislature.
—Jacob G. Ascher elected President, Young Men's Hebrew Benevolent Society, Montreal.
—David A. Hart in command of service company of Prince of Wales' Rifles during Fenian Raids.
—Dr. A. H. David appointed Dean of the Faculty of Medicine, University of Bishop's College.

1871

May 6th—Samuel W. Jacobs, K.C., M.P., born at Lancaster, Ont.
Nov. 16th—Young Men's Hebrew Benevolent Society, Montreal, incorporated.
Nov. —Henry Nathan elected to Dominion Parliament from Victoria, by acclamation.
—Edmund Scheuer settled in Hamilton.
—Sigismund Mohr settled in Quebec.

1872

Oct. 8th—Rabbi I. I. Kahanovitch born in Poland.
Dec. 21st—Rabbi Joseph Corcos born at Mogador, Morocco.
—Dr. Abraham de Sola opened the United States' Congress with prayer.
—Edward Moss died in London, Eng.
—Edmund Scheuer established the first Jewish Sabbath School in Ontario, at Hamilton.
—Seilim Franklin elected to British Columbia Legislature.
—Lumby Franklin elected Mayor of Victoria.

1873

—Edmund Scheuer elected President of Anshe Sholom Congregation, Hamilton.

1874

Nov. 12th—Jacob A. Jacobs born at Montreal.
—David A. Hart received degree of M.D., C.M., from University of Bishop's College.

1875

June 13th—First B'nai B'rith Lodge established in Canada at Toronto.
—Lyon Silverman elected President, Young Men's Hebrew Benevolent Society, Montreal.
—S. I. Rittenberg appointed cantor of German and Polish Congregation, Montreal.
—Richmond Street Synagogue, Toronto, erected.

1876

—Hyman Miller settled at Fort Garry.

1877

Feb. —Ladies' Hebrew Benevolent Society organized in Montreal.
May —Rev. Nathan Robinson appointed Chazan, B'nai Sholom Congregation, Toronto.
Sept. —Rabbi Jacob Gordon born in Russia.
—Max Goldstine settled in Qu'appelle, N.W.T.

1878

—Ladies' Montefiore Benevolent Society, Toronto, organized.
—Deborah Ladies' Aid Society organized in Hamilton.
—J. P. Davies, Victoria, candidate to Federal Parliament.
—Dr. Hiram Vineberg graduated from McGill College.

1879

Feb. 23rd—Rabbi M. J. Merritt born at Omaha, Neb.
Apl. 11th—Adolphus Hart died in Montreal.
Sept. 17th—Peter Bercovitch, K.C., M.P.P., born in Montreal.
—Reuben Goldstein settled in Winnipeg.
—Aaron Rosenthal settled in Ottawa.

1880

June 6th—Archibald J. Freiman born in Lithuania.
July 7th—Lewis A. Hart appointed Lecturer in Faculty of Law, McGill University.
Sept. —Montefiore Club organized in Montreal.
—Rabbi H. Abramowitz born in Russia.

1881

June 5th—B'nai B'rith Lodge established in Montreal.
—Noah Friedman elected President, Young Men's Hebrew Benevolent Society.
—Noah Friedman died in Montreal.

1882

May 26th—S. W. Cohen born at St. Paul, Minn.
May —Number of Jewish immigrants settled in Winnipeg.
Aug. 24th—First Reform Congregation started in Montreal.
Oct. 13th—Rabbi H. J. Samuel born at Glasgow, Scotland.
Dec. 8th—Nathan Gordon born at New Orleans, La.
Dec. 8th—Wm. Hyman died in Montreal.
—Rev. Dr. Abraham de Sola died in Montreal.
—Rev. Meldola de Sola appointed Rabbi of Shearith Israel Congregation, Montreal, first Canadian-born Jewish minister.
—Large influx of Russian Jews into Canada.
—Henry Jacobs elected President, Young Men's Hebrew Benevolent Society, Montreal.
—Hughson Street Synagogue, Hamilton, erected.
—Miller-Morse Company established in Winnipeg.
—First Jewish marriage performed in the Maritime Provinces.
—N. Steiner elected Alderman, City of Toronto.

1883

Oct. 21st—Goel Tzedec Congregation, Toronto, organized.
—B. Kortosk elected President, Young Men's Hebrew Benevolent Society, Montreal.

1884

May 1st—Fred Landsberg became resident of Victoria, B.C.
—Jesse Joseph elected President, Montreal Street Railway Company.
—Louis Robinson elected President, Young Men's Hebrew Benevolent Society, Montreal.

1885

Feb. 8th—Montefiore Agricultural Aid Society formed in Montreal.
Mar. 29th—Dr. A. I. Willinsky born at Omaha, Neb.
June 6th—Mrs. A. J. Freiman born at Mattawa, Ont.
Oct. 23rd—S. Hart Green born at St. John, N.B.
—Adolph Goldstein elected President, Young Men's Hebrew Benevolent Society, Montreal.
—Miss Caroline Hart appointed to take charge of Kindergarten work at Toronto Normal School.

1886

Sept. 7th—B'nai B'rith Lodge established in Victoria, B.C.
Sept. 15th—McGill College Avenue Synagogue, Montreal, consecrated.
—Moses Vineberg elected President, Young Men's Hebrew Benevolent Society, Montreal.
—David Oppenheimer elected Mayor of Vancouver.
—Congregation Temple Emanuel, Vancouver, incorporated.
—A. D. Benjamin elected President, Holy Blossom Congregation, Toronto.

1887

Mar. 1st—N. L. Nathanson born at Minneapolis, Minn.
Apl. —Lewis Samuel died.
Dec. 6th—Beth Jacob Congregation, Hamilton, chartered.
—McCaul Street Synagogue, Toronto, formed.
—Jesse Joseph elected President, Montreal Gas Company.
—Unsuccessful attempt made in Montreal to organize a Zionist Society.

1888

—Harris Vineberg elected President, Young Men's Hebrew Benevolent Society, Montreal.
—Austrian Synagogue, Toronto, organized.
—Charles King elected Warden of County of Ontario.
—Congregation formed in London, Ont.
—D. A. Ansell appointed Consul-General for Mexico in Montreal.

1890

Feb. 11th—Louis Rubenstein won figure-skating championship of the world at St. Petersburg, Russia.
—Spanish and Portuguese Synagogue, Stanley Street, Montreal, dedicated.
—Baron de Hirsch gave $20,000 for relief work in Canada.
—Benjamin Zimmerman appointed Justice of the Peace, Winnipeg.
—Act passed by Quebec Legislature placing Jewish congregations on equal basis with Christian.

1891

Sept. 14th—Rabbi B. R. Brickner born at New York.

1892

Sept. 16th—Synagogue of Temple Emanu-El, Montreal, dedicated.
—Lewis A. Hart elected President, Young Men's Hebrew Benevolent Society, Montreal.
—William Diamond settled in Calgary.
—Chovey Zion Society organized in Montreal.
—Young Men's Hebrew Association formed in Winnipeg.

1893

Jan. —Lazarus Cohen visited Palestine as a Zionist delegate.
May 23rd—Gershom Joseph appointed Queen's Counsel by Lord Stanley.
Dec. 15th—Sigismund Mohr died.
—D. A. Ansell elected President, Young Men's Hebrew Benevolent Society, Montreal.
—Shearith Israel Congregation, Montreal, celebrated 125th anniversary.

1895

Oct. 30th—Samuel Davis died in Montreal.
—Adath Jeshuran Congregation formed in Ottawa.
—Mortimer B. Davis elected President, American Tobacco Company of Canada.

1896

Apl. 21st—Baron de Hirsch died in Hungary.
May 17th—Union Prayer Book adopted by Temple Emanu-El Congregation, Montreal.
—Rev. Meldola de Sola officiated at laying of cornerstone of Spanish and Portuguese Synagogue, New York.

1897

July —Central Conference of American Rabbis met in Montreal.
Sept. —Bond Street Synagogue, Toronto, dedicated.
Dec. 10th—"The Jewish Times" founded in Montreal by Lyon Cohen.
Dec. 21st—Mrs. Samuel Davis died in Montreal.
—Council of Jewish Women, Toronto, organized.
—Rev. Meldola de Sola officiated at dedication of Spanish and Portuguese Synagogue, New York.

1898

Mar. 13th—Agudath Zion Society, Montreal, organized.
—Talmud Torah opened in Montreal.
—Ottawa Ladies' Hebrew Benevolent Society organized.

1899

Jan. 11th—Synagogue consecrated at St. John, N.B.
Apl. 1st—Baroness de Hirsch died in Paris.
Apl. 27th—Rev. Marcus Berner established Jewish colony at Yorkton, N.W.T.
—Toronto Ladies' Hebrew Aid Society organized.
—Henry Street Synagogue, Toronto, formed.

1900

Dec. 23rd—First Canadian Zionist Convention held at Montreal.
—Ottawa Men's Hebrew Benevolent Society organized.
—Daughters of Israel, St. John, organized.
—Daughters of Zion organized in Toronto.
—Montefiore Joseph elected President, Quebec Board of Trade.
—A. D. Benjamin died.

1901

Dec. 18th—Second Zionist Convention held at Montreal; C. I. de Sola elected President.
—Rabbi S. Jacobs accepted call to Holy Blossom Synagogue, Toronto.
—F. D. Benjamin elected President, Holy Blossom Congregation, Toronto.
—Jewish cemetery at Three Rivers desecrated.
—Dominion census shows 16,131 Jews in Canada.

1902

May 28th—Baron de Hirsch Institute, Montreal, opened by Lord Minto.
Aug. —Abraham Kirschberg died in Montreal.
—Edmund Scheuer appointed Justice of the Peace for Toronto.
—Case of Pinsler vs Protestant Board of School Commissioners.
—Nathan Green died at St. John, N.B.

1903

Feb. 1st—Third Zionist Convention held at Montreal.
—Jewish community established at Regina.
—Rabbi H. Abramowitz accepted call to Shaar Hashomayim Congregation, Montreal.
—Maxwell Goldstein appointed King's Counsel.

1904

Feb. 24th—Jesse Joseph died at Montreal.
July 3rd—Theodore Herzl died.
Dec. 30th—Madame Donalda made her debut at Nice, France.
—Rabbi J. Gordon accepted call to University Avenue Synagogue, Toronto.
—Dr. Edward Elkan first Jew in Canada to graduate in Dentistry.
—Clarence I. de Sola appointed Belgian Consul in Montreal.

1905

June 4th—Fourth Zionist Convention held at Montreal.
—Moses Finkelstein elected Alderman of Winnipeg.
—Dr. S. Sperber appointed superintendent of Victoria Memorial Hospital, Manchester, England.
—Orthodox Congregation organized at Vancouver.
—Winnipeg Talmud Torah organized.

—Max Steinkopf admitted to Manitoba Bar—first Jewish lawyer in Prairie Provinces.

1906

July 1st—Fifth Zionist Convention held at Toronto.
Aug. 12th—Edmonton Hebrew Association organized.
Aug. —Sultan of Turkey withdrew all restrictions against Jewish immigration to Palestine.
—Rabbi Nathan Gordon accepted call to Temple Emanu-El, Montreal.
—University Avenue Synagogue, Toronto, erected.
—Samuel W. Jacobs appointed King's Counsel.
—Congregation formed in Calgary.

1907

Feb. 28th—Jacob Henry Joseph died in Montreal.
May 7th—Cornerstone laid of Shaar Shomayim Synagogue, Winnipeg.
June 30th—Sixth Zionist Convention held at Ottawa.
Oct. 16th—Maxwell Goldstein elected President, Temple Emanu-El, Montreal.
—Simcoe Street Talmud Torah, Toronto, opened.
—Rabbi Kahanovitch appointed Chief Rabbi of Winnipeg.

1908

Feb. 29th—Lyon Silverman died in Montreal.
Apl. 8th—Young Men's Hebrew Association, Montreal, organized.
Sept. 5th—Seventh Zionist Convention held at Montreal.
Dec. 28th—Frank Sylvester died at Victoria, B.C.
—Mortimer B. Davis elected President, Baron de Hirsch Institute.
—Simon Leiser elected President, Victoria Board of Trade.
—Rabbi Nathan Gordon appointed Professor of oriental languages at McGill University.
—William Diamond elected President, Edmonton Hebrew Association.
—Hebrew Ladies' Maternity Aid Society organized in Toronto.

1909

June 10th—Dr. Bessie Pullan received degree of M. B. from University of Toronto—first Jewess to graduate in medicine in Canada.
June 27th—I.O.B.B. organized in Winnipeg.
Sept. 15th—Jewish Children's Home, Toronto, organized.
Oct. 1st—Aaron Rosenthal died in Ottawa.
Nov. 20th—Tenth Zionist Convention held at Montreal.
—Lyon Cohen elected President, Baron de Hirsch Institute, Montreal.
—Reading room and library opened in Baron de Hirsch Institute, Montreal.
—Samuel Shultz elected Alderman of Vancouver.
—Expropriation of Jewish cemetery at Three Rivers; bodies removed to Montreal.

1910

Feb. 23rd—Eleventh Zionist Convention held at Toronto.
July 24th—I.O.B.B. Lodge, No. 608 established at Vancouver.
—S. Hart Green elected member of Manitoba Legislature.
—Synagogue erected in Kingston.
—Capt. Carrol Ryan died in Montreal.
—First Young Judaea Club organized in Montreal.

1911

May 28th—Hebrew Free Loan Association, Montreal, incorporated.
Sept. 17th—Temple Emanu-El Synagogue, Westmount, dedicated.
—Peter Bercovitch appointed King's Counsel.
—Mount Royal Dental Society organized.
—Dominion census shows 75,681 Jews in Canada.

1912

June 29th—Twelfth Zionist Convention held at Ottawa.
Nov. 29th—Toronto Hebrew Journal founded.
—Edmonton Talmud Torah opened.
—Calgary Talmud Torah organized.
—Jewish Orphanage opened in Winnipeg.
—Samuel Gintzburger elected Councillor of West Vancouver.
—United Hebrew Association, Hamilton, organized.
—Sigmund Samuel elected Councillor, Toronto Board of Trade.
—Abraham Blumenthal elected Alderman of Montreal.
—Synagogue built at Saskatoon.

1913

Jan. 2nd—Winnipeg Free Loan Society organized.
Feb. 9th—I.O.B.B. Lodge, No. 729 established at Montreal.
Mar. 9th—I.O.B.B. Lodge, No. 732 established at Edmonton.
Mar. 9th—I.O.B.B. Lodge, No. 696 established at Fort William.
June 29th—Mount Sinai Sanatorium opened at St. Agathe.
Oct. 27th—Mount Sinai Lodge, A.F. & A.M., Toronto, organized.
Dec. 25th—Thirteenth Zionist Convention held at Montreal.
—D. A. Ansell died at Montreal.
—Mortimer B. Davis elected President, Baron de Hirsch Institute, Montreal.
—Zeta Beta Tau Fraternity introduced to McGill University.
—Samuel Gintzburger appointed Consul for Switzerland in British Columbia.
—Mortimer B. Davis endowed Chair at Laval University.
—Anti-Semitic case at Quebec.
—Young Women's Hebrew Association, Montreal, organized.
—Synagogue built at Regina.
—H. A. Friedman admitted to Bar of Alberta, first Jewish barrister in Province.

1914

Jan. 13th—Committee appointed to study formation of United Charities in Montreal.
Mar. —Rabbi H. J. Samuel accepted call to Shaarey Zedek Congregation, Winnipeg.
June —Folk's Shule opened in Montreal.
July 19th—I.O.B.B. Lodge, No. 758 established at Victoria.
Aug. 1st—Hebrew National Association, Toronto, organized.
Oct. 12th—Mr. and Mrs. Adolph Goldstein celebrated diamond wedding anniversary in Montreal.
Nov. 29th—Lazarus Cohen died in Montreal.

—S. W. Jacobs elected President, Baron de Hirsch Institute, Montreal.
—Herzl Dispensary opened at Montreal.
—Hebrew Maternity Hospital, Montreal, opened.
—Toronto Jewish Old Folks' Home organized.
—Lord Reading Chapter, I.O.D.E., organized at Quebec.
—Louis Rubenstein elected Alderman of Montreal.
—L. M. Singer elected Alderman of Toronto.
—Samuel Shultz appointed County Court Judge at Vancouver.
—Dr. L. J. Breslin appointed Jewish coroner at Toronto.

1915

Jan. —Vancouver Hebrew Free Loan Association organized.
Feb. 22nd—Charles King died at Toronto.
Nov. 14th—First Canadian Jewish Conference held at Montreal.
Nov. 15th—Fourteenth Zionist Convention held at Montreal.
—Saskatoon Talmud Torah opened
—A. Rhinewine appointed editor of Toronto Hebrew Journal.

1916

Jan. 14th—Mrs. Camilla Levy died at Hamilton.
Mar. 16th—Montreal Federation of Jewish Philanthropies incorporated by Provincial Legislature.
Mar. 19th—Jacob Hirsch died in Montreal.
Oct. 28th—Federation of Jewish Philanthropies formed in Toronto.
Dec. 13th—Grace Aguilar Chapter, I.O.D.E., organized in Montreal.
—Mrs. Martin Wolff elected Regent, Quebec Municipal Chapter, I.O.D.E.
—Mark Workman elected President, Dominion Steel Corporation.
—Jewish Reinforcement Company raised in Montreal for active service.
—S. W. Jacobs, K.C., elected Treasurer, Bar of Montreal.
—Dr. A. Brodey appointed Professor of Pharmacology at the University of Toronto.
—Colonel M. Alexander appointed Judge Advocate General of Canadian Army Corps.

1917

Jan. 9th—Adolph Goldstein died in Montreal.
Jan. 26th—Colonel M. Alexander created a Companion of the Order of St. Michael and St. George.
Jan. —First Canadian Hadassah Chapter organized in Toronto.
Mar. 18th—Maxwell Goldstein elected President, and Mortimer B. Davis and Mark Workman Honorary Presidents, of the Federation of Jewish Philanthropies, Montreal.
May 12th—Simon Leiser died in Victoria.
June 17th—I.O.B.B. Lodge, No. 816 established at Calgary.
July 1st—Fifteenth Zionist Convention held at Winnipeg.
Nov. 5th—Balfour Declaration regarding Palestine made public.
Nov. 27th—Zigmond Fineberg died at Montreal.
—Edmund Scheuer elected President, Toronto Federation of Jewish Philanthropies.
—Sir Mortimer B. Davis knighted by His Majesty King George V.
—Young Judaea Federation organized at Winnipeg Convention.
—S. W. Jacobs, K.C., elected member of the House of Commons.
—Jewish Reinforcement Company sailed for active service.
—Jewish newspaper established in Winnipeg.

1918

Feb. 19th—Mount Sinai Chapter, Royal Arch Masons, instituted in Toronto.
Apl. 29th—Rev. Meldola de Sola died in Montreal.
July —Disraeli Chapter, I.O.D.E., organized in Ottawa.
Sept. 20th—Jacob Cohen appointed Police Magistrate in Toronto.
Sept. 25th—Council of Jewish Women, Montreal, organized.
—Vancouver Talmud Torah opened.
—Spanish and Portuguese Synagogue Montreal celebrated 150th anniversary.
—Mrs. C. I. de Sola decorated by the King of Belgium.
—Peter Bercovitch elected to Quebec Legislature.
—Lyon W. Jacobs elected Alderman of Montreal.

1919

Jan. 5th—Sixteenth Zionist Convention held in Montreal.
Mar. 10th—I.O.B.B. Lodge, No. 836 established at Toronto.
Mar. 14th—First Canadian Jewish Congress held in Montreal.
June 27th—I.O.B.B. Lodge, No. 739 established at Saskatoon.
July 1st—Leon Goldman appointed Executive Secretary, Zionist Organization of Canada.
Aug. 4th—I.O.B.B. Lodge, No. 833 established at Regina.
Sept. 10th—Palestine Lodge, A.F. & A.M. Toronto, instituted.
—A. J. Freiman elected President, Zionist Organization of Canada.
—Nathan Gordon appointed Prosecuting Attorney for the City of Montreal.
—Jewish Old Folks' Home, Winnipeg, opened.
—Sinai League organized at Ottawa.
—Clarence I. de Sola decorated by Belgian Government.
—Lyon Cohen organized and elected President, Associated Clothing Manufacturers of Canada.
—Dr. A. A. Roback appointed instructor in Psychology at Harvard University.

1920

Feb. 1st—Opening of new Jewish Orphanage at Winnipeg.
April 24th—San Remo Conference confirms the Balfour Declaration.
May 10th—Clarence I. de Sola died in Montreal.
June 30th—Immigrant Aid Society of Canada organized.
Sept. —Edmonton Council of Jewish Women organized.
Dec. —Calgary Council of Jewish Women organized.

—Rabbi M. J. Merritt accepted call to Temple Emanu-El, Montreal.
—Graduate Menorah Society organized in Montreal.
—N. S. Fineberg elected President, Montreal Hebrew Free Loan Association.
—Elias Pullan elected President, Toronto Federation of Jewish Philanthropies.
—Fund raised throughout Canada for relief of needy Jews of Europe.
—Joseph Singer elected Alderman of Toronto.
—Rabbi Solomon Jacobs died in Toronto.
—Rabbi B. R. Brickner accepted call to Holy Blossom Synagogue, Toronto.
—Chief Rabbi of England visited Canada.

1921

Jan. 29th—First Hadassah Convention held at Montreal.
Jan. 30th—Seventeenth Zionist Convention held at Montreal.
Feb. 7th—A. J. Freiman appointed by Government to sign permits for passports to Palestine.
Feb. 19th—I.O.B.B. Lodge, No. 885 established at Ottawa.
Feb. 20th—I.O.B.B. Lodge, No. 886 established at Hamilton.
May —Dr. Chaim Weizmann toured Canada in interests of the Zionist Organization.
Oct. 18th—Mrs. Montefiore Joseph died at Quebec.
Oct. —New Jewish Orphanage opened at Montreal.
Nov. 10th—Cornerstone of new Shaar Hashomayim Synagogue at Westmount laid by Lyon Cohen.
—Nathan Keyfitz died at Toronto.
—Michael Hirsch elected President of Federation of Jewish Philanthropies, Montreal.
—Gabriel Levy, Hamilton, appointed King's Counsel.
—Louis Green died at St. John, N.B.
—Dominion Census shows 126,196 Jews in Canada.
—S. W. Jacobs, K.C., re-elected to House of Commons.

1922

Jan. —Conference of Canadian Lodges, I.O.B.B., held at Winnipeg.
Mar. 6th—Bill introduced in Quebec Legislature to validate certain marriages.
June 30th—Second Hadassah Convention held at Ottawa.
July 1st—Eighteenth Zionist Convention at Ottawa.
Sept. 22nd—Shaar Hashomayim Synagogue at Westmount consecrated.
—Rabbi Joseph Corcos accepted call to Shearith Israel Congregation, Montreal.
—British Columbia Board of Education decided against introduction of religious instruction in schools.
—United Talmud Torahs of Montreal incorporated by Quebec Legislature.
—Rabbi B. R. Brickner elected President of Toronto Federation of Jewish Philanthropies.
—Mount Sinai Hospital, Toronto, organized.
—Mrs. A. Rosenthal died in Ottawa.
—Hamilton Council of Jewish Women organized.
—Maxwell Goldstein, K.C., elected Councillor, Bar of Montreal.
—Dr. J. Rubin elected a Governor of the College of Dental Surgeons for the Province of Quebec.
—Canadian Jewish Review, Toronto, founded.

1923

Jan. 4th—Moses Bilsky died in Ottawa.
June —Mrs. C. I. de Sola presented her daughter to Their Majesties, the King and Queen.
Oct. 28th—Mrs. (Rabbi) Jacobs died at Toronto.
Nov. 25th—Lewis Alexander Hart died at Montreal.
—Lyon Cohen elected President, Montreal Federation of Jewish Philanthropies.
—Toronto Hebrew Free Loan Association organized.
—Joseph Singer elected to the Board of Control of the City of Toronto.
—Samuel Factor elected to the Board of Education, Toronto.
—Benjamin Fox elected to the Board of Education, Ottawa.
—Peter Bercovitch, K.C., M.P.P., re-elected by acclamation to the Quebec Legislature.
—Marcus Hyman elected to Board of Education, Winnipeg.
—Dr. M. Finkelstein appointed City Bacteriologist, Winnipeg.

1924

Jan. 5th—Third Hadassah Convention at Toronto.
Jan. 6th—Nineteenth Zionist Convention at Toronto.
Mar. 21st—Cornerstone laid of Toronto Hebrew Free School and Community Centre.
Mar. —Vancouver Council of Jewish Women organized.
Sept. 7th—New Talmud Torah opened in Regina.
Oct. 6th—Laurentian Insurance Company organized at Montreal.
—Rabbi H. J. Samuel appointed Chaplain, Canadian Club, Winnipeg.
—Quebec Talmud Torah opened.
—Michael Hirsch, S. W. Cohen and J. Shubert appointed by Provincial Government members of Commission to report on Jewish educational problems in Montreal.
—Nathan Phillips elected Alderman of Toronto.
—Convention of District Grand Lodge, No. 4, I.O.B.B., at Vancouver.
—Rabbi M. J. Mintz accepted call to Adath Jeshuran Congregation, Ottawa.
—Act passed by Quebec Legislature legalizing certain Jewish marriages.

1925

Jan. 1st—Joseph M. Gordon elected to Board of Education, Toronto.
Mar. 5th—I.O.B.B. Lodge, No. 1011 established at Windsor, Ont.
Mar. 6th—I.O.B.B. Lodge, No. 1012 established at London, Ont.
Apl. —Harry Rotenberg elected President, Toronto Federation of Jewish Philanthropies.
May —Al. Lesser elected President, Montreal Federation of Jewish Philanthropies.
June 1st—Harris Kellert died at Montreal.

Table showing days of the week and of the civil year and month on which the principal festivals and fasts will occur, from the year 1925 to 1951

	1925	1926	1927
Puréem	Tues. 10th March	Sun. 28th Feb.	Fri. 18th March
Passover	Thurs. 9th April	Tues. 30th March	Sun. 17th April
Shebugnóth	Fri. 29th May	Wed. 19th May	Mon. 6th June
Fast of Ab	Thurs. 30th July	Tues. 20th July	Sun. 7th Aug.
Rosh Hashana	Sat. 19th Sept.	Thurs. 9th Sept.	Tues. 27th Sept.
Kippúr	Mon. 28th Sept.	Sat. 18th Sept.	Thurs. 6th Oct.
Succoth	Sat. 3rd Oct.	Thurs. 23rd Sept.	Tues. 11th Oct.
Hanucáh	Sat. 12th Dec.	Wed. 8th Dec.	Mon. 19th Dec.

	1928	1929	1930
Puréem	Tues. 6th March	Tues. 26th March	Fri. 14th March
Passover	Thurs. 5th April	Thurs. 25th April	Sun. 13th April
Shebugnóth	Fri. 25th May	Fri. 14th June	Mon. 2nd June
Fast of Ab	Thurs. 26th July	Thur. 15th August	Sun. 3rd Aug.
Rosh Hashana	Sat. 15th Sept.	Sat. 5th Oct.	Tues. 23rd Sept.
Kippúr	Mon. 24th Sept.	Mon. 14th Oct.	Thurs. 2nd Oct.
Succoth	Sat. 29th Sept.	Sat. 19th Oct.	Tues. 7th Oct.
Hanucáh	Sat. 8th Dec.	Fri. 3rd Jan. (1930)	Mon. 15th Dec.

	1931	1932	1933
Puréem	Tues. 3rd March	Tues. 22nd March	Sun. 12th March
Passover	Thurs. 2nd April	Thur. 21st April	Tues. 11th April
Shebugnóth	Fri. 22nd May	Fri. 10th June	Wed. 31st May
Fast of Ab	Thur. 23rd July	Thur. 11th Aug.	Tues. 1st Aug.
Rosh Hashana	Sat. 12th Sept.	Sat. 1st Oct.	Thurs. 21st Sept.
Kippúr	Mon. 21st Sept.	Mon. 10th Oct.	Sat. 30th Sept.
Succoth	Sat. 26th Sept.	Sat. 15th Oct.	Thur. 5th Oct.
Hanucáh	Sat. 12th Dec.	Sat. 24th Dec.	Wed. 13th Dec.

	1934	1935	1936
Puréem	Thur. 1st March	Tues. 19th March	Sun. 8th March
Passover	Sat. 31st March	Thur. 18th April	Tues. 7th April
Shebugnóth	Sun. 20th May	Fri. 7th June	Wed. 27th May
Fast of Ab	Sun. 22nd July	Thur. 8th Aug.	Tues. 28th July
Rosh Hashana	Mon. 10th Sept.	Sat. 28th Sept.	Thur. 17th Sept.
Kippúr	Wed. 19th Sept.	Mon. 7th Oct.	Sat. 26th Sept.
Succoth	Mon. 24th Sept.	Sat. 12th Oct.	Thur. 1st Oct.
Hanucáh	Sun. 2nd Dec.	Sat. 21st Dec.	Wed. 9th Dec.

	1937	1938	1939
Puréem	Thur. 25th Feb.	Thur. 17th March	Sun. 5th March
Passover	Sat. 27th March	Sat. 16th April	Tues. 4th April
Shebugnóth	Sun. 16th May	Sun. 5th June	Wed. 24th May
Fast of Ab	Sun. 18th July	Sun. 7th Aug.	Tues. 25th July
Rosh Hashana	Mon. 6th Sept.	Mon. 26th Sept.	Thur. 14th Sept.
Kippúr	Wed. 15th Sept.	Wed. 5th Oct.	Sat. 23rd Sept.
Succoth	Mon. 20th Sept.	Mon. 10th Oct.	Thur. 28th Sept.
Hanucáh	Mon. 29th Nov.	Sun. 18th Dec.	Mon. 7th Dec.

	1940		1941		1942	
Puréem	Sun.	24th March	Thurs.	13th March	Tues.	3rd March
Passover	Tues.	23rd April	Sat.	12th April	Thurs.	2nd April
Shebugnóth	Wed.	12th June	Sun.	1st June	Fri.	22nd May
Fast of Ab	Tues.	13th Aug.	Sun.	3rd Aug.	Thur.	23rd July
Rosh Hashana	Thur.	3rd Oct.	Mon.	22nd Sept.	Sat.	12th Sept.
Kippúr	Sat.	12th Oct.	Wed.	1st Oct.	Mon.	21st Sept.
Succoth	Thur.	17th Oct.	Mon.	6th Oct.	Sat.	26th Sept.
Hanucáh	Mon.	30th Dec.	Mon.	15th Dec.	Fri.	4th Dec.

	1943		1944		1945	
Puréem	Sun.	21st March	Thurs.	9th March	Tues.	27th Feb.
Passover	Tues.	20th April	Sat.	8th April	Thur.	29th March
Shebugnóth	Wed.	9th June	Sun.	28th May	Fri.	18th May
Fast of Ab	Tues.	10th Aug.	Sun.	30th July	Thur.	19th July
Rosh Hashana	Thur.	30th Sept.	Mon.	18th Sept.	Sat.	8th Sept.
Kippúr	Sat.	9th Oct.	Wed.	27th Sept.	Mon.	17th Sept.
Succoth	Thur.	14th Oct.	Mon.	2nd Oct.	Sat.	22nd Sept.
Hanucáh	Wed.	22nd Dec.	Mon.	11th Dec.	Fri.	30th Nov.

	1946		1947		1948	
Puréem	Sun.	17th March	Thurs.	6th March	Thurs.	25th March
Passover	Tues.	16th April	Sat.	5th April	Sat.	24th April
Shebugnóth	Wed.	5th June	Sun.	25th May	Sun.	13th June
Fast of Ab	Tues.	6th Aug.	Sun.	27th July	Sun.	15th Aug.
Rosh Hashana	Thurs.	26th Sept.	Mon.	15th Sept.	Mon.	4th Oct.
Kippúr	Sat.	5th Oct.	Wed.	24th Sept.	Wed.	13th Oct.
Succoth	Thur.	10th Oct.	Mon.	29th Sept.	Mon.	18th Oct.
Hanucáh	Wed.	18th Dec.	Mon.	8th Dec.	Mon.	27th Dec.

	1949		1950		1951	
Puréem	Tues.	15th March	Fri.	3rd March	Thur.	22nd March
Passover	Thur.	14th April	Sun.	2nd April	Sat.	21st April
Shebugnóth	Fri.	3rd June	Mon.	22nd May	Sun.	10th June
Fast of Ab	Thur.	4th Aug.	Sun.	23rd July	Sun.	12th Aug.
Rosh Hashana	Sat.	24th Sept.	Tues.	12th Sept.	Mon.	1st Oct.
Kippúr	Mon.	3rd Oct.	Thur.	21st Sept.	Wed.	10th Oct.
Succoth	Sat.	8th Oct.	Tues.	26th Sept.	Mon.	15th Oct.
Hanucáh	Fri.	16th Dec.	Mon.	4th Dec.	Mon.	24th Dec.



KNIGHTS

SIR MORTIMER B. DAVIS

SEIGNEURS

St. Marguerite Marquisat Dusable—*AARON HART, *MOSES HART, *ARELI BLAKE HART.

Becancour—*AARON HART, *EZEKIEL HART, *SAMUEL BECANOUR HART, *ADOLPHUS M. HART.

Courval—*MOSES HART, *ALEXANDER THOMAS HART, *MOSES A. HART, *DAVID A. HART, *LEWIS A. HART.

CONSULAR CORPS

*JESSE JOSEPH (Belgium). MOISE SCHWOB (France.) *ABRAHAM JOSEPH (Belgium).
*CLARENCE I. DESOLA (Belgium). *DAVID A. ANSELL (Mexico).
SAMUEL GINTZBURGER (Switzerland) *SAMUEL NORDHEIMER (Germany).

FOREIGN DECORATIONS

*JESSE JOSEPH, Knight of the Order of Leopold (Belgium).
*CLARENCE I. DESOLA, Chevalier, Order of Leopold (Belgium).
MRS. C. I. DESOLA, Order of Elizabeth (Belgium); Cross of Mercy (Serbia).

MEMBERS OF PARLIAMENT

*EZEKIEL HART, Legislature of Lower Canada, 1808-9.
*HENRY NATHAN, Legislature of British Columbia, 1870; House of Commons, 1871-2.
*SEILIM FRANKLIN, Legislature of British Columbia, 1872.
S. HART GREEN, Legislature of Manitoba, 1910.
PETER BERCOVITCH, K.C., Legislature of Quebec, 1916-19-23.
S. W. JACOBS, K.C., House of Commons, 1917-21.

MEMBERS OF THE JUDICIARY

*SAMUEL SHULTZ, County Court Judge, Vancouver, B.C., 1914.

KING'S COUNSEL

*GERSHOM JOSEPH, Q.C., MAXWELL GOLDSTEIN, S. W. JACOBS, M.P.,
GABRIEL LEVY, PETER BERCOVITCH, M.P.P., MARCUS M. SPERBER,
LYON W. JACOBS, LOUIS FITCH.

MAGISTRATES

*WILLIAM HYMAN, Gaspe, *BENJAMIN ZIMMERMAN, Winnipeg, JACOB COHEN, Toronto.

MAYORS AND REEVES

*WILLIAM HYMAN, Cape Rosier. *L. FRANKLIN, Victoria. *CHARLES KING, Whitby.
*DAVID OPPENHEIMER, Vancouver. B. ROTHSCHILD, Cochrane.
GEORGE SIMON, Alexandria.

ALDERMEN AND COUNCILLORS

*SAMUEL BENJAMIN, Montreal, *ISAAC OPPENHEIMER, Vancouver, *N. STEINER, Toronto,
*DAVID OPPENHEIMER, Vancouver, *ABRAHAM JOSEPH, Quebec, *SAMUEL SHULTZ, Vancouver,
SAMUEL GINTZBURGER, West Vancouver, ABRAHAM BLUMENTHAL, Montreal, LOUIS RUBENSTEIN, Montreal,
LYON W. JACOBS, K.C., Montreal, A. SKALETAR, Winnipeg, D. LEVINE, Montreal,
M. FINKELSTEIN, Winnipeg, JOSEPH SINGER, Toronto, A. A. HEAPS, Winnipeg,
L. M. SINGER, Toronto, S. BAUM, Windsor, NATHAN PHILLIPS, Toronto,
S. ROSENTHAL, Ottawa, S. OBENDORFER, Kingston, JACOB Miller, Cornwall,
J. SHUBERT, MONTREAL, I. COHEN, Kingston, JULIUS MILLER, Cornwall,
NATHAN J. FRAID, Cornwall, M. CLAVIR, North Bay.

MEMBERS OF BOARDS OF EDUCATION

I. COHEN, Kingston, *CHARLES KING, Ontario County, B. FOX, Ottawa,
S. FACTOR, Toronto, MARCUS HYMAN, Winnipeg, J. M. GORDON, Toronto,
SAM. MEYEROWITZ, Rockland.

*Deceased

ADDENDA

The biographies that follow were received too late for proper classification in this edition.



MRS. M. BILSKY, OTTAWA

MRS. M. BILSKY, widow of the late Moses Bilsky, one of Canada's pioneer Jews, was born in Berlin, Germany, in June, 1857, the second eldest daughter in a family of six children, of Mr. and Mrs. Abraham Reich. When she was 9 years of age, she was taken by her parents to the United States, where the family settled in Brooklyn, N.Y. When she was 17 years of age, she was married to Mr. Bilsky in Brooklyn. They went to Ottawa direct and spent the first 8 years of their married life in the Capital, moving to Montreal about 1881, where Mr. Bilsky was engaged in business. They remained in Montreal about 5 years and then returned to Ottawa, where Mrs. Bilsky has resided ever since. As one of the first families in Ottawa, the Bilskys naturally took a lead in communal work, and Mrs. Bilsky is today remembered in a grateful way by many of the old pioneer members of the community, whom she was able to help in her characteristic unostentatious way. When Mrs. Bilsky was an active charitable worker, there were no organized benevolent societies as there are today, and the burden of caring for the needy and sick fell on the shoulders of those who realised their responsibility. Mrs. Bilsky was one of these. For many years she was the kindly, ministering friend of her fellow Jews of Ottawa, loyally co-operating with her late husband in his work for the advancement of the community in a spiritual as well as in a social way. Mrs. Bilsky is the proud mother of a large and public-spirited family. There are six daughters: Mrs. A. J. Freiman, Ottawa; Mrs. A. W. Jacobs, Montreal; Mrs. A. J. Shragge, Winnipeg; Mrs. A. Bronfman, Montreal; and the Misses Eva and Tillie Bilsky, Ottawa. There are also five sons: Alex, Montreal; Sam, Jack, Dave and Nathan, Ottawa. Mrs. Bilsky is honorary president of the Ladies' Auxiliary of the Adath Jeshurun Synagogue, Ottawa; and of the Ladies' Hebrew Benevolent Society. She also takes an active interest in the activities of the Hadassah movement, of which there are two chapters in Ottawa.



THE LATE MRS. NATHAN SMITH

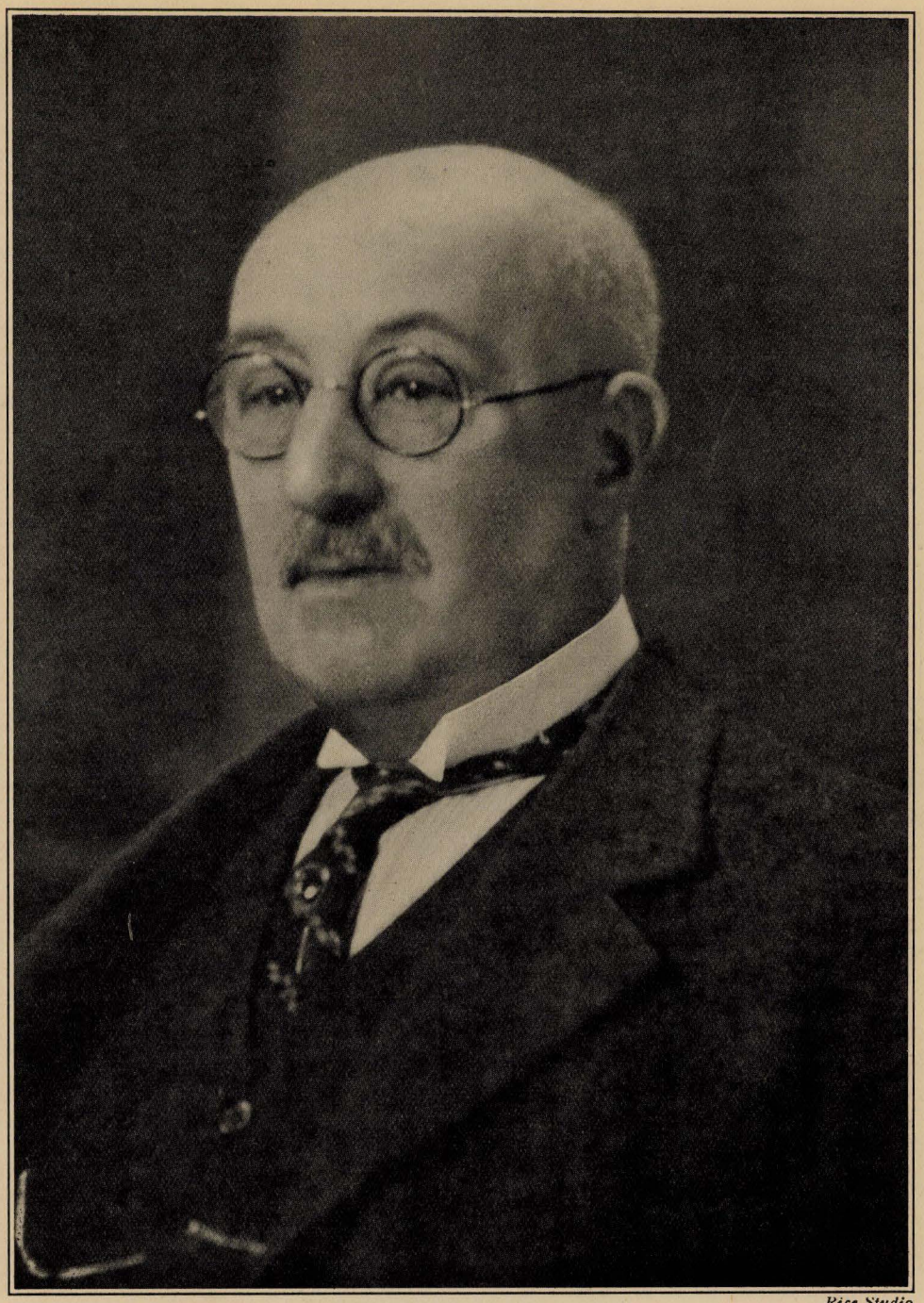
THE LATE MRS. NATHAN SMITH (Sarah Lossinger) was born in 1861 in Lithuania, a daughter of the renowned talmudist, Selig Lossinger. In 1884 she was married to Nathan Smith and accompanied her husband when he went to Toronto. Mrs. Smith became interested in communal undertakings in that city shortly after her arrival, and retained her interest to the time of her death, which took place March 15th, 1917. She was prominently identified with many charitable organizations, and was one of the founders of the Jewish Children's Home, and the Hebrew Ladies' Aid Society, being for many years treasurer. She was instrumental in forming the Co-operative Board of Charities and was elected its first treasurer, which office she held for a long period. Inspired by her example, her children are also active in communal work. Mrs. Smith was predeceased by her eldest son, Mr. Abraham Isaac Smith, founder of the Judaean Literary Society. Dr. I. R. Smith, a well-known surgeon of Toronto, is the chief medical officer at the Jewish Children's Home, and held a commission as Captain in the Royal Army Medical Corps during the World War. Hyman M. has taken a foremost place in communal undertakings. In 1924 he was elected Vice-President of the University Avenue Congregation, of which he has been a life-long member, and of which he is at present a member of the Board of Governors. He is a trustee of the Federation of Jewish Philanthropies, and a member of the executive of the Y.M.H.A. Another son, the late Julius M. Smith passed away in 1923. Mrs. Smith had four daughters, Mrs. A. Rapp of Montreal; Mrs. H. Pullan of Toronto; Miss Lillian Smith who is one of the organizers of the University of Toronto Menorah Society, member of the executive of the University of Toronto Women's Press Club, the Women's Canadian Club, and the Heather Chapter, I.O.D.E. She also holds high rank in the Girl Guides Organization, The youngest daughter, Miss Annie Smith, is a member of the choir of the Holy Blossom Congregation.



Notman

SAMUEL HART, MONTREAL

SAMUEL HART, one of the most prominent business men and a well-known philanthropist of Montreal, was born in that city in 1873, the son of the late Louis Hart. He received his education at private schools, and at an early age entered the industry of which he is now one of the leading factors in Canada. He was a member of the firm of Wener Bros. & Hart, and many years ago founded the firm of Samuel Hart & Company, some years later starting in Canada the Society Brand Clothes Limited. Mr. Hart's reputation as a philanthropist is well-known throughout Canada, and he is always ready to assist both financially and with his time and ability, any cause whether Jewish or Gentile, which will help those less fortunate. Mr. Hart is one of the large supporters of the Federation of Jewish Philanthropies of Montreal, and one of the founders of the Hebrew Orphans' Home, which is the pride of the Montreal community. He has also taken great interest in the organization and building of the Mount Sinai Sanatorium at St. Agathe, Que., the home for Jewish consumptives. He is an ardent supporter of and donor to the Zionist Organization, and subscribes annually to the Home for consumptives in Denver, Colorado. Mr. Hart is a life governor of the Montreal General Hospital, and of the Montreal Protestant Home for the Insane. He is a trustee of the Shaar Hashomayim Congregation, of which he has been a life-long member. He is a member of the Canadian Manufacturers' Association, Montreal Board of Trade, Canadian Club, Montefiore Club, and one of the founders of the Elmridge Golf and Country Club; a member of the Country Club, St. Lambert; a life member of Killwinning Lodge, A.F. & A.M., and of Mt. Horeb Chapter, R.A.M. Mr. Hart is the President of the firm of Samuel Hart & Co. Limited, wholesale clothing manufacturers, Vice-President of Society Brand Clothes Limited, and director of several other prominent institutions throughout the country. He was married in 1897 to Edith, daughter of the late Selig Wener, of Montreal, and has one daughter, Ruth (Mrs. Leon H. Fischel).



Rice Studio

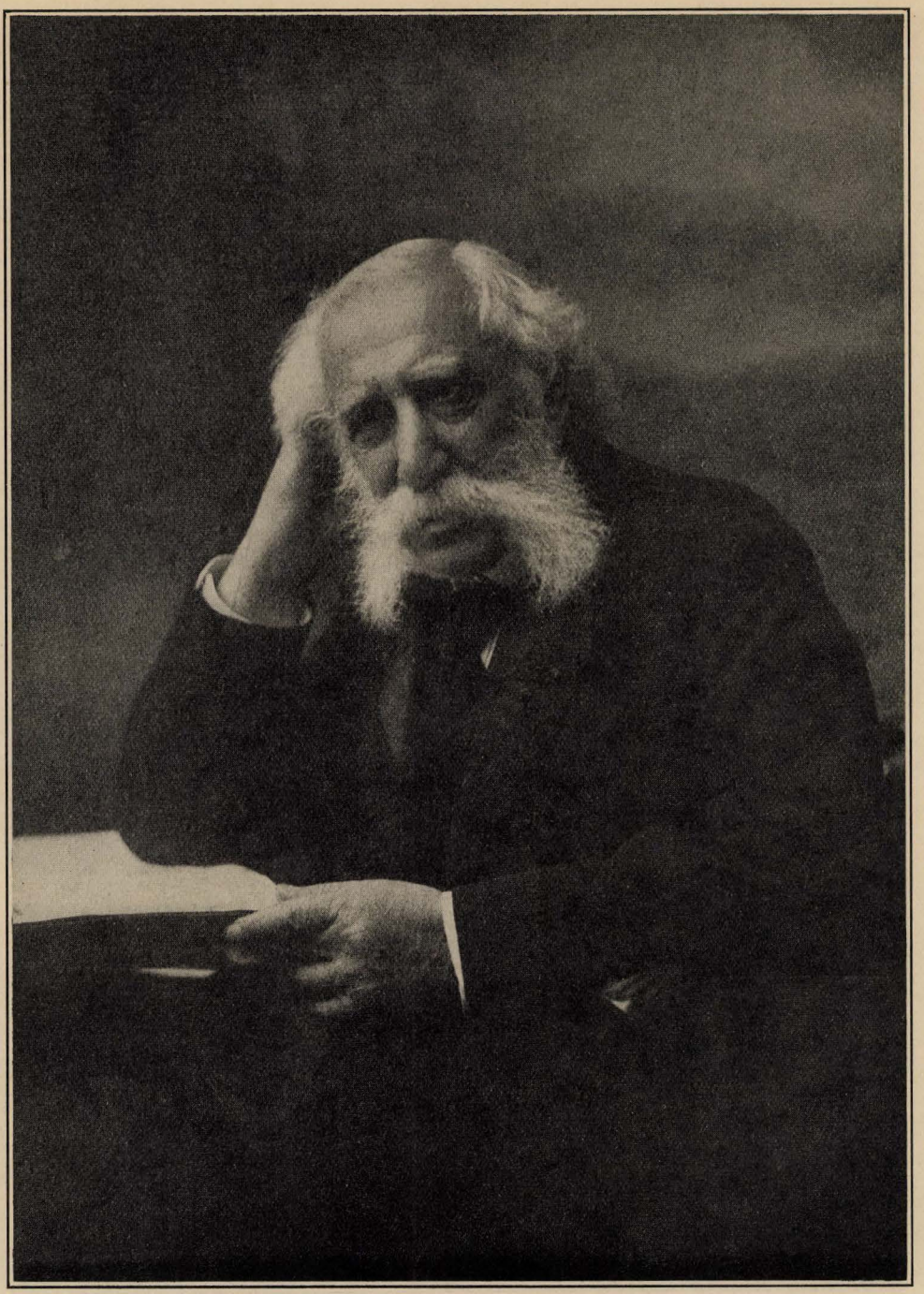
JOHN MICHAELS, MONTREAL

JOHN MICHAELS, one of the best known citizens of Montreal, and a member of a family whose name is synonymous with the tobacco trade in Canada, is the second son of the late Michael and Rose (Levi) Michaels, formerly of London, England. He was born in New York City, on June 26th, 1856, and received his education in the public and high schools of Montreal, to which city his parents had removed. On February 22nd, 1882, he was married to Sarah, daughter of the late Wolfe and Caroline Misell of Montreal, and has two sons, Michael A. and Alfred E., and one daughter, Rosie, wife of Douglas Mire. As a young man, Mr. Michaels became interested in the cigar factory founded by his father and Mr. Henry Jacobs, under the name of H. Jacobs & Company, (which was the first cigar factory in Canada, established in 1858 in Dundas, Ont.). This business John Michaels developed until it became the largest cigar factory in Canada, with a reputation that extended from coast to coast. He was the originator of the "Stonewall" cigar, which in its day had the largest sale of any cigar in Canada. Mr. Michaels' sons were also associated with him in the cigar business. He retired from business in 1917, and has since interested himself largely in all matters for the benefit of the community, being particularly interested in the question of Jewish education in the public schools of the Province of Quebec. A patron and recognized judge of art, Mr. Michaels is a staunch friend to young artists, to whom his advice and assistance have been of much aid. He was one of the founders and was elected the first president of the Montefiore Club, Montreal, when it was known as the Montefiore Literary Society, and he held this office on several occasions. Mr. Michaels has always been much interested in communal work, and he has been a supporter of most of the charitable institutions of Montreal, and has long been recognized as one of the public-spirited residents of that city. He is a member of the Royal Arcanum and of the Montefiore Club, Montreal.



THE LATE NATHAN GREEN

NATHAN GREEN was born in Amsterdam, Holland, on June 12th, 1828. At the age of 14, after completing his education, he left his home and settled in London, England, where he learned the trade of cigar-maker, together with Moses Gompers, father of the late Samuel W. Gompers. In 1850, Mr. Green came to New York. While there, the Civil War broke out, and he immediately offered his services. In the States, Mr. Green continued his former business, and at the age of 34, branched out into Canada where he made his permanent residence. When Mr. Green came to St. John, New Brunswick, he was the second Jew in the Maritime Provinces, and was happy to assist his co-religionists who settled there in the following years. Mr. Green was blessed with a large family, three sons, Harry of San Francisco; Sol of Chicago; and the late Louis of St. John, and three daughters, Mrs. Gustav Fischel, Montreal; Mrs. Harry Franks, Chicago; and Mrs. Emile Berger, New York. His sons proved valuable assistants in building up what was at that time the largest tobacco business in the Maritime Provinces. Mr. Green was the first Jew in St. John to join the Masons. The St. John fire in 1877 was an experience of which Mr. Green was proud to relate, as in 48 hours after this conflagration, he again established himself, making a fresh start. Mr. Green was an extensive traveller, and crossed the Atlantic Ocean 73 times. He not only was a charitable and enthusiastic communal worker for those of the Jewish faith, but gave freely of time and money to all of mankind. He was particularly interested in the County Poorhouse, which it pleased him to personally visit regularly. He organized the first Jewish cemetery in New Brunswick, which today bears his name—The Green Hart Cemetery. At the age of 60, Mr. Green retired from active business, and the business is now in the hands of the founder's grandson, Harry Green. After his retirement, Mr. Green moved to Chicago with his family and remained there until his death in 1922, at the age of 94. A few years before he died, he returned to visit St. John and was accorded a very enthusiastic civic welcome.



THE LATE MARK COHEN

THE LATE MARK COHEN was born in New York City, on January 15th, 1830. He was the son of the late Moses and Rachel Cohen. Moses Cohen was the founder of the first agricultural colony that was settled by Jews in the United States, at Warwarsing, Ulster County, N.Y., in 1837, and which was named Sholom (Peace). It was under his leadership that thirteen Jewish families went to that place, leaving New York City, where they had been living, to engage in agriculture on farms which they had purchased. Mark Cohen came to Canada in 1882 and first settled in Hamilton, Ontario, where he became an active member of the Jewish community, taking a keen interest in all its undertakings. He was one of the three members of the Anshe Sholom Congregation who took an active stand in introducing the Reform Movement to the congregation, and he was instrumental in the building of the Hughson Street Synagogue of that congregation. In 1886 Mr. Cohen took up his residence in the City of Toronto, where he also actively interested himself in all communal and philanthropic endeavors. He was instrumental in the erection of the Bond Street Synagogue of the Holy Blossom Toronto Hebrew Congregation, and in 1892 was elected President of the congregation. Closely associated with his friend, Edmund Scheuer, he was interested in all communal undertakings during his residence both in Hamilton and Toronto, and in later years, when there was a large influx of immigrants to Toronto, Mr. Cohen was always ready to lend his assistance when required. On December 4th, 1859, Mr. Cohen was married to Elizabeth Tützer, and their surviving children are, Moses Mark and Jacob of Toronto; Isaac of Baltimore, Md.; Rachel, (wife of F. L. Kahn of Toronto); and Charlotte, (wife of Dr. L. J. Isaacs of Chicago, Ill.). Mr. Cohen during his lifetime was engaged in life insurance, in which business he was very successful. He had a reputation of writing the largest policies and more insurance than any other agent in his day. His death occurred in Chicago, on October 7th, 1910, while on a visit to his daughter.



RABBI J. SCHWARTZ, TORONTO

RABBI JESSE SCHWARTZ, of the University Avenue Synagogue, Toronto, was born in New York City, on January 8th, 1892, the son of Michael and Rose Schwartz of that city. He received his education at the New York public schools; Townsend Harris High School; College of the City of New York, where he received the degree of Bachelor of Science in 1912, and where he obtained honors in history, economics and debating; and at Columbia University Law School, from which he graduated with the degree of LL.B., in 1915. After graduation, he was called to the bar of New York in the same year, and followed the practice of law in New York for about two years. In 1918, he joined the United States' army, in which he remained until after the armistice was signed. He became interested in the field of Jewish educational work, and was educational director of the Central Jewish Institute of New York City in 1919-1920. In 1921, he entered the Jewish Theological Seminary of America, where he received the Louis J. Stroock Scholarship for 1924-1925, and where he received his rabbinical degree in June, 1925. While at the Seminary, Rabbi Schwartz was president in his senior year of the student body. In June, 1925, he was called to the pulpit of the Goel Tzedec Congregation (University Avenue Synagogue), Toronto, of which he is the present spiritual head. Rabbi Schwartz has always taken a keen and active interest in all philanthropic movements and charitable undertakings in his community, but has been particularly interested in Zionist affairs, and is a member of the Zionist Organization of America. He has devoted a great deal of time and energy to this cause, taking an active part in all Keren Hayesod campaigns in New York City. He was director of the adult educational activities of the Zionist Organization, in 1920-1921. Rabbi Schwartz has also been identified with the Young Judaea Organization, and has been a leader of its various circles. On August 9th, 1925, he was married to Miss Rebecca Lattman, daughter of Mr. and Mrs. Max Lattman. A brilliant career is prophesied for Rabbi Schwartz in Canada.



RABBI FERDINAND M. ISSERMAN, TORONTO

RABBI FERDINAND M. ISSERMAN was born in Antwerp, Belgium, and went to the United States when eight years of age. He graduated from the Central High School of Newark, in 1914. In 1917 he received the degree of bachelor of Hebrew Literature from the Hebrew College, and in 1919, he received his B.A. from the University of Cincinnati. He graduated from the Hebrew Union College in 1922. At the University, Rabbi Isserman was a member of the University debating team and was on the staff of the University News. At the Hebrew Union College Rabbi Isserman was captain of the basketball team, president of the Students' Literary Society, and in his senior year was president of the student body. During the war he served at Camp Grant, Ill., and was a member of an infantry officers' training camp. After graduation Rabbi Isserman received a call to become assistant rabbi to Dr. Harry W. Ettelson at the Rodeph Shalom Synagogue, Philadelphia, entering upon his duties on July 1st, 1922, and later was given full charge. He was instrumental in establishing the high school department of the congregational school on a firm basis, and in raising a fund for a new school building. He continued his studies at both the Dropsie College and the University of Pennsylvania, and in June 1924, received the M.A. degree. Rabbi Isserman served as a member of the Kearny Community Centre Board, and organized the first confirmation class at the Jewish Foster Home. He was chairman of the Philadelphia Hebrew University Committee, vice-chairman of the Central Zionist Committee, and a member of the Board of Directors of the Keren Hayesod. He was for two years a member of the national board of the Sigma Alpha Mu Fraternity, and an associate editor of its magazine, "The Octagonian." He is a member of the Social Justice Commission of the Central Conference of American Rabbis. In 1925 he was called to the pulpit of the Holy Blossom Toronto Hebrew Congregation. On June 6th, 1923, Rabbi Isserman was married to Ruth, daughter of Dr. and Mrs. V. S. Frankenstein, of Chicago, and they have one daughter.



Lyonde

A. M. P. GOLDBERG, TORONTO

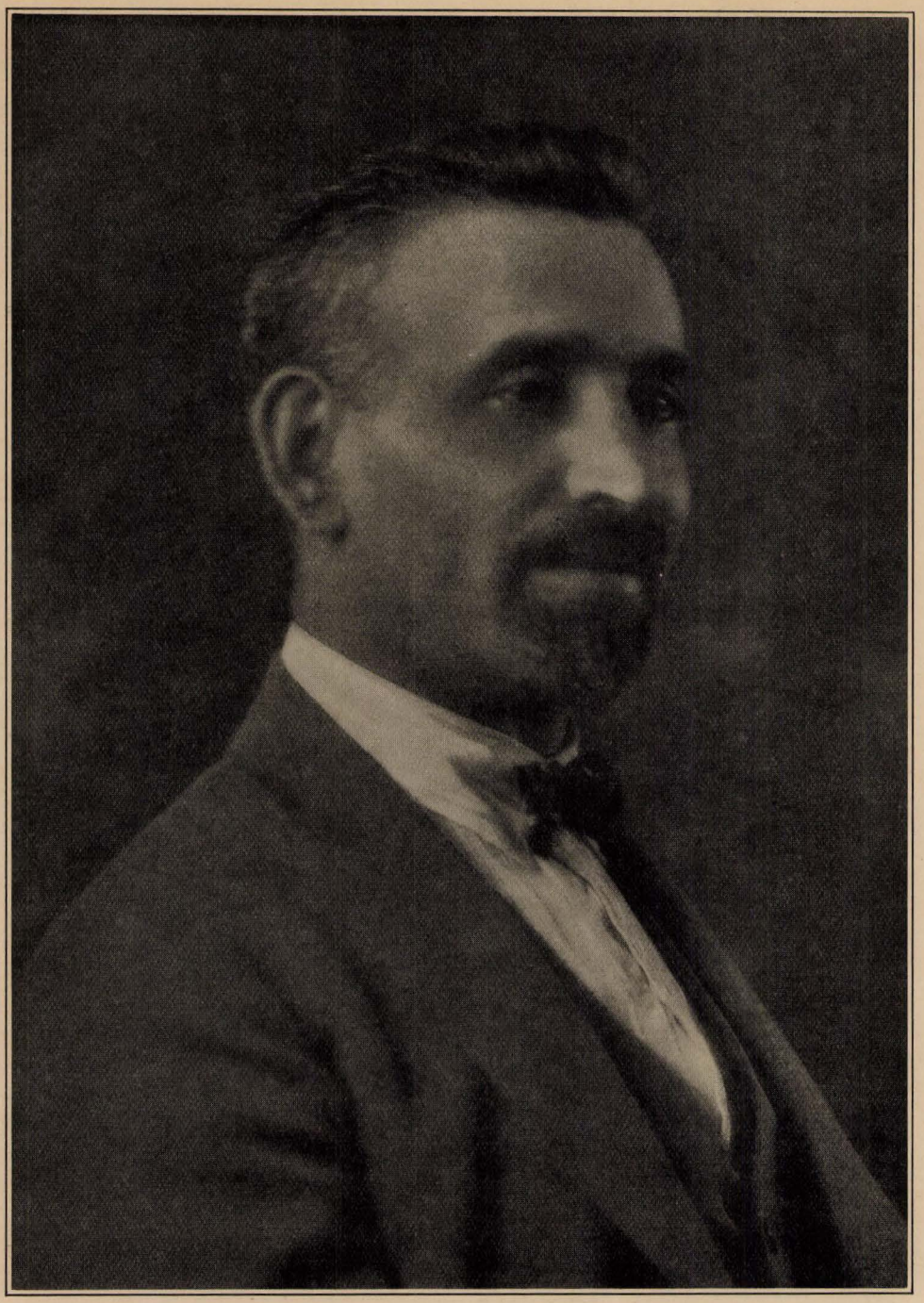
ABRAHAM MOSES PHILIP GOLDBERG, territorial Vice-President of the Sun Life Assurance Company, was born in Warsaw, Poland, September 25, 1873, the son of Shrago Moses and Fruma (Finkelstein) Goldberg. He arrived in New York with his parents in April 1880, and received his education in the public schools of New York City. He then took up the trade of cloak-making, which business was at that time in its infancy. He spent some years in this branch of work in New York, later on going to Toronto and Montreal. In April, 1897 he took up his residence in Toronto where he has since remained. In 1909 he retired from the garment trade, and in 1911 Mr. Goldberg entered the insurance business, and has built up for himself the reputation of underwriting more life insurance than any other agent in Ontario. He has made a life study of insurance, and is the leading representative in Western Ontario for the Sun Life Assurance Company, which is the largest Life Assurance Company in Canada. He was appointed territorial vice-president of the company. Mr. Goldberg has been a member of the Zionist Organization since its inception, and was the organizer of the B'nai Zion Society in Montreal. Although always keenly interested in communal and welfare work, he has not accepted office in any organization, but has kept in the background where he considers his efforts do the most good, and he is a liberal supporter of all charitable and educational works. Always interested in public and municipal questions, and a Conservative in politics, in 1923 Mr. Goldberg allowed himself to be nominated as a candidate for the Toronto City Council, but was defeated by a small vote in the elections. He is largely responsible for the formation of the Primrose Club, Toronto, of which he is a charter member. He also is a member of the Independent Order B'nai B'rith and the Knights of Pythias. He is unmarried. Mr. Goldberg is a member of both the University Avenue and Henry Street Synagogues.



Milne Studio

PAUL FRUMHARZ, TORONTO

PAUL FRUMHARZ, Vice-President and founder of the United Press, Limited, was born in Makarov, Ukrania, September 24th, 1892, the son of the late Meyer and Anna Frumharz. He was educated at the High School of Commerce at Ekateranoslaw, and came to Canada with his brother when he was thirteen years of age. He settled in Toronto where he continued his education through private tuition. At the age of sixteen he began to learn the printing business, and after receiving a thorough practical knowledge of this industry, in 1914 he started for himself under the name of the United Press. For a number of years he did commercial printing in a small way, but seeing an opportunity for a large Jewish printing establishment, where quality and service would be the standard, he interested Mr. E. Palter, and in 1920 incorporated the present business under the name of the United Press Limited. In 1921, Mr. Chas. Garfunkel joined the firm. Mr. Frumharz takes charge of the practical end of the business and with his associates, he has developed it into the largest Jewish printing establishment in Canada, doing all sorts of printing, embossing, engraving, lithographing, bookbinding and publishing. In December, 1922, this firm, in competition with the largest printing establishments in Canada, secured a long term contract with the Provincial Government. The concern occupies almost thirty thousand feet of space in their own building, and gives employment to one hundred and forty skilled hands, with a weekly pay-roll of four thousand dollars. The value of the plant is over a quarter of a million dollars. Mr. Frumharz finds time, outside of his business, to interest himself in communal work, and he is one of the earliest members of the Peretz School of Toronto. He was very active in European War Relief work, in which he was greatly assisted by his wife. In 1913, Mr. Frumharz was married to Miss Minnie Greenevsky of Toronto, daughter of the late Mr. Chaim Greenevsky, and he has one son, Chaim, and one daughter, Esther.



R. A. DARWIN, MONTREAL

ROBERT A. DARWIN, Merchant and one of the leading Zionists of the City of Montreal, was born in Petrograd, Russia, on February 18th, 1880, the son of Wolf Darwin of that city. He was educated in the public and high schools of his native city. Later he went to Dorpat (Jurjev), where he entered the University, Faculty of Dentistry, from which he graduated in 1903. He was married to Freda, daughter of Mordecai and Taube Gest, and has three sons, Samuel of Ottawa, and Harry and Jacob of Montreal; and two daughters, Mrs. Maurice Tiznower of Woonsocket, R.I., and Rebecca Darwin of Montreal. Mr. Darwin came to Canada in 1907, settling in Montreal, where he has since resided. He first started as a clerk in one of the departmental stores of that city and he has continually worked himself up in business, until at the present time he is the owner of four large retail stores in Canada, three in the City of Montreal, and one in Ottawa. He is also proprietor and active head of a concern manufacturing ladies' dresses, and of a large cloak and suit factory. A great deal of Mr. Darwin's success in his business enterprises and charitable endeavors has been due to the unselfish and constant help of Mrs. Darwin. Although a man of large business interests, Mr. Darwin devotes much of his time to philanthropic work in his community, and he is a supporter of most of the charitable organizations in Montreal. He is an ardent Zionist and is President of the National Fund of the Zionist Organization of Canada; Chairman of the City and District Zionist Council of Montreal; and member of the National Executive Zionist Organization of Canada. He is one of the oldest members of the Zionist organization in Canada and has contributed much to its success. He is a life governor of the Montreal General Hospital; Baron de Hirsch Institute; and Hebrew Free Loan Association, Montreal. He is a member of the Habonim Lodge, Montreal. He is a Director of the Hebrew Maternity Hospital; member, Board of Directors, United Talmud Torahs; Retail Merchants' Association of Canada; and Montreal Board of Trade. Mr. Darwin is a member of the Shaar Hashomayim Synagogue, Montreal.



Simpson Bros.

M. M. COHEN, TORONTO

MOSES MARK COHEN, the son of Mark and Elizabeth (Tützer) Cohen, was born in New York City, September 28th, 1865. He was married on June 3rd, 1890, to Annie Goslar of Philadelphia, and their children are, Mark Goslar of Toronto; Irving Charles of Baltimore; Miss Rosetta of Toronto; and Charlotte, (wife of David Brodey of Gary, Ind.) Another son, Lieut. Meyer T. Cohen made the supreme sacrifice during the Great War, being killed in action at Passchendaele. Mr. Cohen, who some years ago retired from active business, was at one time head of the firms of Cohen Brothers, Toronto, and the Montreal Optical Company of Montreal, both now incorporated into the Consolidated Optical Company. He has made a special study of business methods and efficiency, and since his retirement from business has devoted himself to social service work, being particularly interested in the welfare of the under-privileged boy. In 1921 he became associated with the Toronto Boy Life Council, with which he served as statistician, and as a result of a summary compilation by him, complete changes were made in the policy of the organization. Mr. Cohen was also a member of the National Boy Work Board. He studied under such eminent boy workers as Taylor-Statten, head of the National Boy Work Board, and Dr. Percy Heyward, the present General Secretary of the Young People's Department of the International Sunday School Association, with headquarters at Chicago. As a result of his studies, Mr. Cohen became convinced that the Big Brother Movement system of looking after the boy was built on a psychological fallacy—that the boy must be saved by recognizing his instincts as natural when he goes wrong, but only as far as his natural instincts are perverted. His system is not to work for the boy but to work with the boy, and in connection with this he founded the Jewish Boys in Training. Practical results of the work instituted by Mr. Cohen are shown in the following figures: in 1922, 13% of the juvenile delinquents appearing in courts were Jewish boys, in 1923, there were 9%, and in 1924, 4¼%.



M. E. WILLIAMS, TORONTO

MAURICE EDWARD WILLIAMS was born in Dover, England, in 1898. Although a young man, he has distinguished himself as a boy welfare worker, becoming interested in this work in 1921, at the suggestion of Mr. H. M. Cohen. In 1922, he was elected president of the club of Mentors of the Jewish Boys in Training and in 1923 was appointed Executive Secretary of the Big Brother Movement. He is at present the director of the J.B.I.T. Mr. Williams' work is largely preventative, and as a result of his activities, the delinquency amongst Jewish boys has been greatly reduced. His methods are being studied and copied by Christian branches of the boy's welfare movement.



J. J. MARKS, OTTAWA

JACOB JEREMIAH MARKS was born at Wilkaviskis, Lithuania, December, 24, 1885, the son of Isaac and Sarah Marks. He received his education in Lithuania and came to Canada in 1905, settling in Ottawa, where he established the Dominion House Furnishing Company. Mr. Marks has been Secretary and Treasurer of the Adath Jeshuran Congregation. He is a Director, Ottawa Hebrew Free School; Chairman, Ottawa Free Loan Ass'n; and past President, I.O.B.B. On June 25, 1912, he married Nellye, daughter of John Golub, and has two sons.



N. J. WEIDMAN, WINNIPEG

NEIMAN J. WEIDMAN, the son of H. L. and Fanny (Daein) Weidman, was born in Winnipeg on March 10th, 1885, one of the first Jews to be born in Western Canada. He received his education at the Winnipeg Public Schools, and at the Collegiate Institute, Winnipeg. He then entered the wholesale grocery firm of Weidman Bros. Limited, of Winnipeg, and is at the present time one of the active heads of this concern. On January 6th, 1914, he was married to Pearl, daughter of Meyer and Mary Vineberg of Winnipeg, formerly of Quebec. Mr. Weidman has at all times taken a keen and active interest in all Jewish charitable undertakings and welfare work in his community, and he was for two years, President of the Winnipeg Lodge, Independent Order B'nai Brith. He was a Director, for one year, of the Canadian Credit Men's Association, and is a Director of the Young Men's Hebrew Association of Winnipeg. Mr. Weidman was treasurer of the Shaarey Zedeck Congregation, for two years, and is a member of the Canadian Club, Zionist "Habonim" Society, and Winnipeg Board of Trade.



J. M. ISAACS, WINNIPEG

JACK M. ISAACS was born in Monmouthshire, England, September 9th, 1892, the eldest son of the late Sandel Isaacs. He is a graduate of the University of Wales and settled in Winnipeg in 1911, where he studied law, graduating with honours in 1916, being called to the Bar in the same year. He has since practised in Winnipeg, specializing in criminal law, being recognized as one of the leaders of this branch of his profession. Mr. Isaacs takes great interest in Jewish communal matters, and is the vice-president and one of the founders of the Fort Rouge Hebrew Congregation.



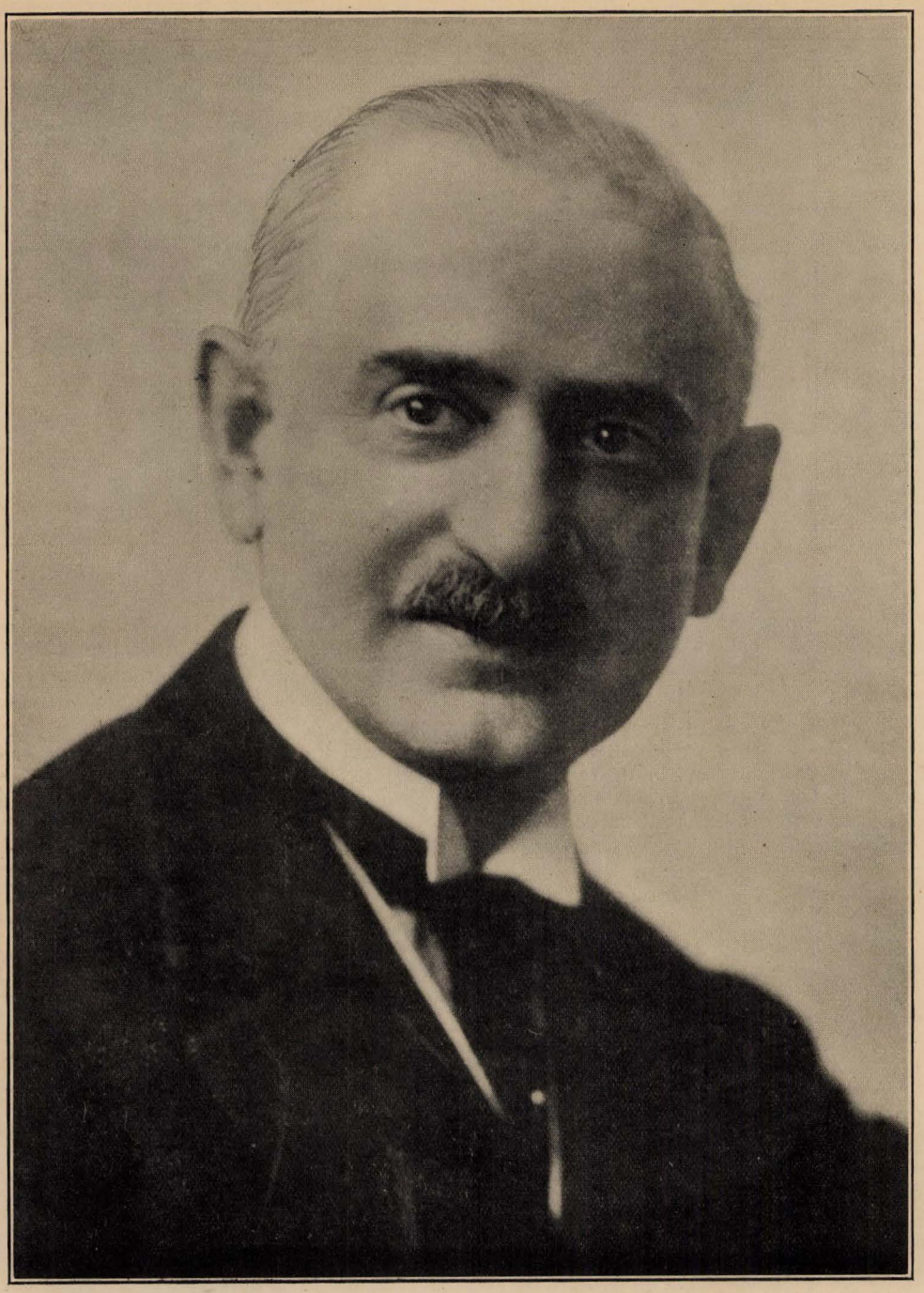
DR. M. SIEGEL, HAMILTON

DR. MORRIS SIEGEL was born in Poland, August 11th, 1889, the son of Louis Siegel. He was educated at the Rabbinical School of Warsaw; The Hamilton Collegiate Institute; and at the University of Toronto, (Faculty of Medicine), graduating in 1918. Dr. Siegel was the first Hebrew teacher of the Hamilton Talmud Torah, and prior to moving to Hamilton, taught at the Simcoe St. Talmud Torah, Toronto. He was married in 1919 to a daughter of the late Henry Shapiro of Welland, and he has one son. He is a member of the Zionist Organization, and of the United Hebrew Charities, Hamilton.

DR. H. DAVID ISAACS was born in Monmouthshire, England, in February, 1900, the second son of the late Sandel Isaacs. He is a graduate of the University of Wales, and on arriving in Winnipeg, in 1916, entered the study of medicine, where he had the most brilliant career of any student at the University of Manitoba. In each of his years at the University he carried off all the first scholarships, prizes, and honours, in his final year being awarded the Chown Prize for Medicine, as well as the special Gold Medal for having received the highest marks during his course. He was one of the few Jewish students who became interne at the Winnipeg General Hospital, distinguishing himself so by his ability that he was invited to remain on the staff, after completing his course. Graduating in 1922, he entered into partnership with Dr. A. Bercovitch, taking charge of the practice on the latter's moving to Montreal. Dr. Isaacs is a member of the staff of the Children's Hospital and is Demonstrator in Anatomy of the Medical Faculty of the University of Manitoba, being the second Jew to hold this appointment. He is much interested in communal matters, and is Medical Officer of the Hebrew Sick Benefit Association, the largest Jewish organization in Winnipeg.



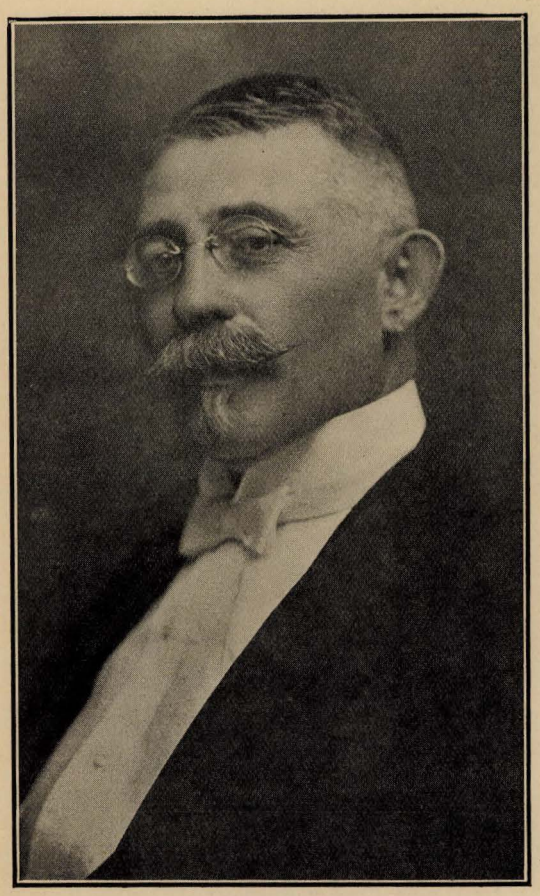
DR. H. D. ISAACS, WINNIPEG



THE LATE J. B. RUBINOVICH

THE LATE JACOB BENJAMIN RUBINOVICH was born at Georgenburg, Lithuania, on December 25th, 1869, the son of the late Joseph Rubinovich. He received his early education in Germany, and as a young man arrived in Canada, locating in Montreal, where he resided until his death, which took place on October 23rd, 1925. On his arrival in Montreal Mr. Rubinovich took up a commercial career, and in 1902 founded the firm of Rubinovich and Haskell, wholesale importers and exporters, remaining as president of this concern until his decease. His reputation for commercial integrity, honesty, and courteousness extended from coast to coast throughout Canada and wherever he had connections, and it was these qualities that made him one of the most respected and beloved of the Jewish citizens of Montreal. His broad, tolerant religious views made him a general favorite. His charity knew no creed, but was ever freely given, and he was a liberal supporter of all charitable and welfare institutions. He took a keen interest in all matters pertaining to the betterment of conditions in his city, province and country, and was much concerned with Jewish educational problems. He was the first enrolled member of the Hebrew Free Loan Association of Montreal, of which he was also a life governor; a member of the Federation of Jewish Philanthropies of Montreal since its inception; a member of the Ionic Lodge, No. 54, A.F. & A.M., Independent Order of B'nai B'rith, and of both the Spanish and Portuguese and Shaar Hashomoyim Congregations. Mr. Rubinovich was a life governor of the Montreal General Hospital, one of the oldest Jewish members of the Montreal Board of Trade, and a member of the Canadian Club. On February 14th, 1896, he was married to Essie, daughter of the late Isadore and Leba Livingstone, a lady who devoted herself to her husband's many interests, and who proved herself to be a help-mate in every sense of the word. Mr. Rubinovich was survived by his widow, and two sons, Irwin Joseph, who served during the Great War as an officer in the Royal Air Force, and Sigmund Maurice Rubinovich.

JOHN DOVER was born in Lithuania on November 15th, 1868, the son of the late William Dover. He received his education in the public schools in Lithuania. He was married on June 15th, 1889, in New York, to Miss Gavransky, and he has five sons, Dr. Harry, Joseph, Myer, David and Jack, and two daughters, Mrs. (Dr.) J. N. Nathanson and Miss Sylvia Dover. Mr. Dover has resided in Ottawa for many years, where he is one of the leaders in all communal enterprises. He was one of the organizers and first trustee of the King Edward Ave. Synagogue. He is a Director of the Ottawa Talmud Torah, and is keenly interested in the education of the Jewish youth in Hebrew and religion. Mr. Dover is a member of Eddy Lodge, No. 41, A.F. & A.M., Hull, Que.; Court Gatineau Lodge, Independent Order of Foresters; and Admiral Lodge, No. 377, New York City, Independent Order of Oddfellows.

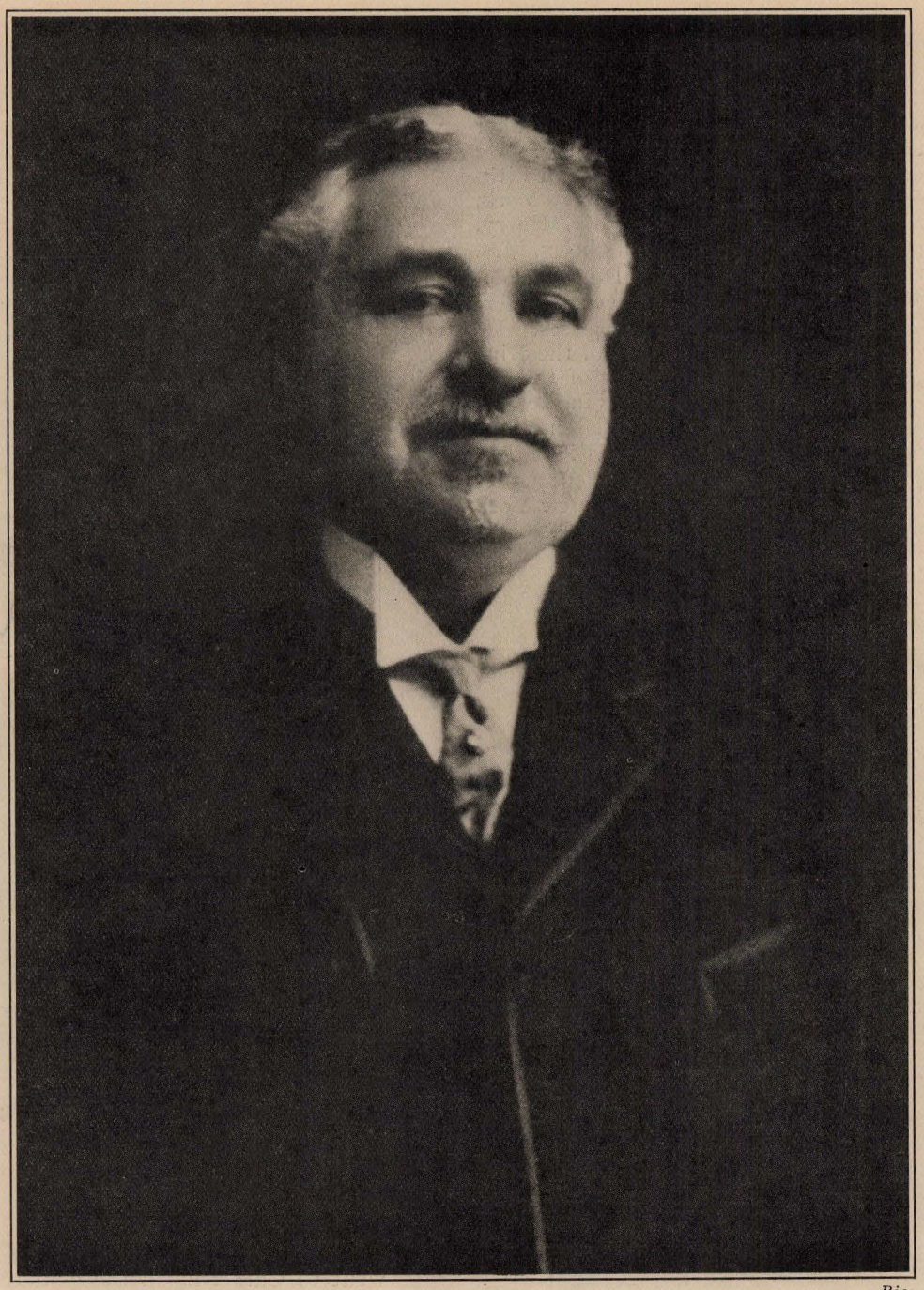


JOHN DOVER, OTTAWA



THE LATE J. P. DAVIES

THE LATE MR. J. P. DAVIES was born in London, England, where he received his education. He went to California in the gold rush of 1849, and arrived in Victoria in 1863. He was one of the first Jews to settle on the Pacific Coast, and took an active interest in all public questions, particularly those affecting the Jewish community. He was instrumental in the building of the Synagogue, and held office in the congregation for many years. He was in business as an auctioneer until his death, and was at all times regarded as one of the leading citizens of Victoria. Mr. Davies was a founder of the Oddfellows in Victoria, and at one time was a candidate to the Dominion House, being defeated by a few votes. Mr. Davies was the father of four sons, Joshua, Henry, David and Philip, and two daughters, Mrs. Herman Shultz and Mrs. Frank Sylvester. All his children have occupied prominent positions in the communal life of British Columbia.



Rice

THE LATE MOSES VINEBERG

THE LATE MOSES AARON VINEBERG was born in Russia, on July 26th, 1852, the son of the late Aaron Moses Vineberg. He received his education in Russia, and came to Canada in 1871, settling in Montreal, where he first opened a retail store on St. Lawrence Main Street. In 1875 he entered into the wholesale hat and fur business, under the name of M. Vineberg and Company, and he developed this industry until it became the largest firm of wholesale manufacturing furriers in Canada. He retired from the fur business in 1915, and in 1919 became President of the Moses Vineberg Investment Corporation. In 1873, Mr. Vineberg was married in Montreal, to Fanny, daughter of Myer Freedman. Mr. Vineberg died on July 5th, 1924, and is survived by two sons, Abraham Moses and Herbert Alvin, and one daughter, Sarah, wife of Jacob Kellert of Montreal. Mr. Vineberg, on his first arrival in Canada, became a member of the German and Polish Congregation, and of the Young Men's Hebrew Benevolent Society, now the Baron de Hirsch Institute of Montreal. He was particularly interested in the congregation, now the Shaar Hashomayim, of which he was one of the largest supporters and a life member, and he held the office of President from 1890 to 1892, 1894 to 1896, and 1901 to 1904. In 1886, Mr. Vineberg was elected President of the Young Men's Hebrew Benevolent Society. During his lifetime, Mr. Vineberg took a very keen and active interest in all charitable work and philanthropic undertakings in Montreal, and he was particularly identified with the Mt. Sinai Sanatorium at St. Agathe, Que., of which he was one of the founders and supporters. In July, 1892, Mr. Vineberg, in company with Mr. D. S. Friedman, both of whom were Trustees at that time of the Young Men's Hebrew Benevolent Society, visited the Hirsch colonies in the Canadian West, and assisted in helping to settle all misunderstandings and disputes that had arisen amongst the colonists.



THE LATE FISCHEL SHIP

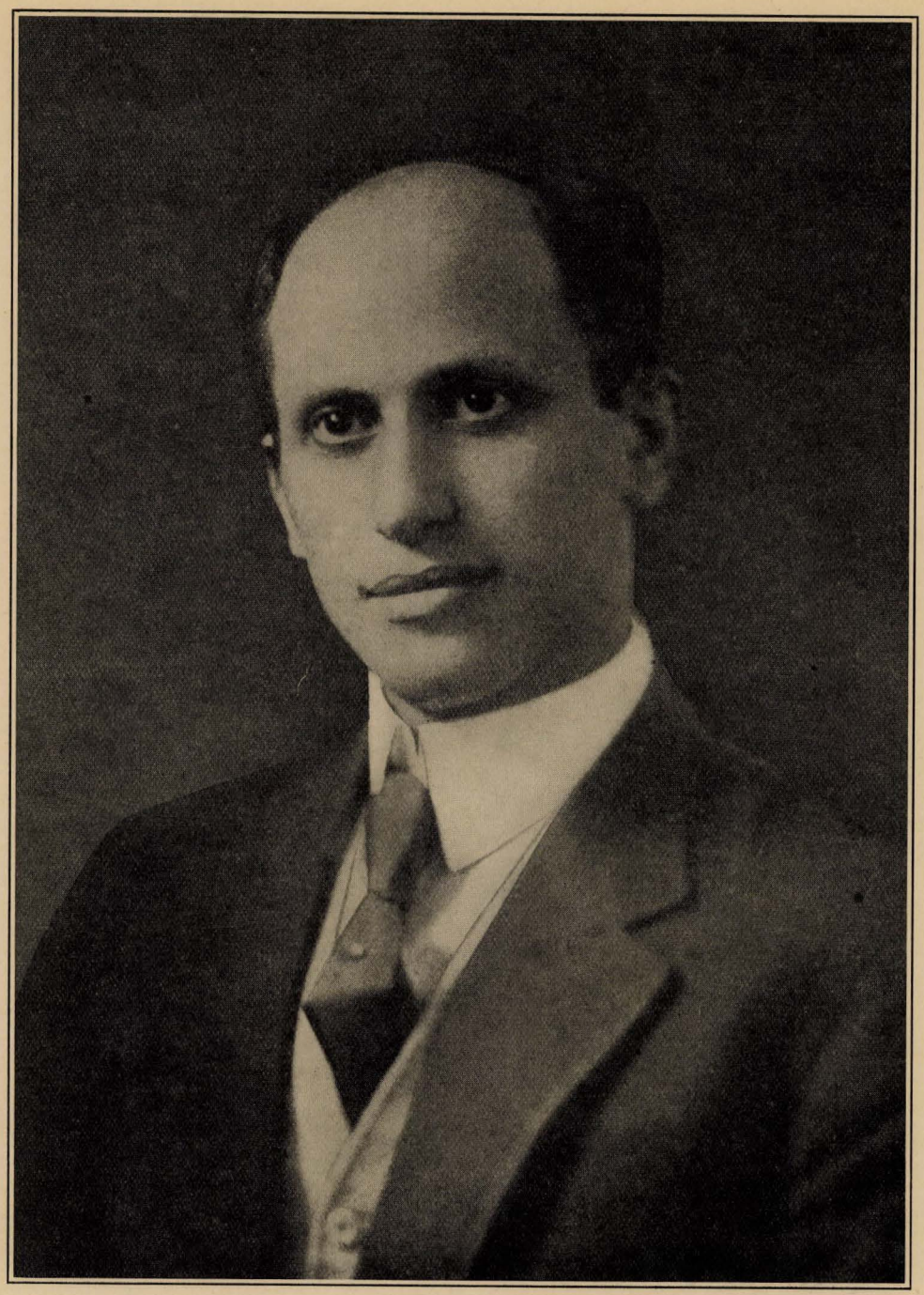
THE LATE MR. FISCHEL SHIP was born in Poland, on January 6th, 1852, the son of the late Abraham Jacob and Pearl Leah Ship. He received his education in Poland and came to Canada in 1872, settling in Montreal, where he resided until his death, which took place on April 2nd, 1922. On the 10th of Feb., 1869, he was married to Flora, daughter of Philip Blumenthal, who was the first owner of public coaches in Oserkoff, Poland. Mrs. Fischel died on October 10th, 1919, and was survived by one son, Dr. Abraham Philip Ship, and two daughters, Leah, wife of Charles Sisenwain, and Ray, wife of S. P. Myers. On his arrival in Montreal, Mr. Ship entered into the business of a merchant tailor, the training for which he had received from his father in Poland. Always taking a keen interest in communal problems in Montreal, Mr. Ship devoted much time and energy to charitable undertakings and welfare work. After his retirement from active business, in 1900, he gave practically all his time until his death to assisting his less fortunate fellow citizens. For over twenty-five years he was a life governor of the Montreal General Hospital, and for over thirty years he was a trustee of the Shaar Hashomayim Congregation. He was vice-president of this congregation for four years, and was chairman of the House Committee. He was actively connected with the Baron de Hirsch Institute for many years and was chairman of the Building Committee at the time the building on Bleury Street was erected. He was for a long period a governor of the Baron de Hirsch Institute and was treasurer and a member of the Relief Committee and of the Cemetery Committee of this institution. He also acted for a number of years as chairman of the Cemetery Committee of the Baron de Hirsch Institute. Mr. Ship was a member of the Independent Order of Oddfellows and of the Royal Arcanum. He was one of the first Jews in Montreal to be created a Justice of the Peace, receiving his commission in 1898.



Simpson Bros.

P. WOOD, TORONTO

PHILIP WOOD, a prominent business man of the City of Toronto, and a member of the firm of Regent Tailors Limited, was born in Manchester, England, on May 27th, 1882, the son of the late Solomon and Katie Wood. He received his education in the public schools in England, after which he entered into the study of the clothing business in which line he has ever since been engaged. In 1910 he took up his residence in the United States, where he remained for three years, and in 1913 Mr. Wood came to Canada, locating in Toronto, where he was appointed one of the designers of the Tip Top Tailors. Four years later, in 1917, in partnership with his father-in-law, Mr. Bernard Davis, and his brother-in-law, Mr. Louis Caplan, he was instrumental in the organization of the firm of Regent Tailors Limited, of which he is one of the present heads. This firm has a chain of clothing stores and agencies from coast to coast throughout Canada, and from a very small beginning, it has been developed into one of the largest concerns of wholesale men's tailoring in this country. Both Mr. Wood and Mr. Caplan have been responsible, through their untiring energy and business ability, for this development, and the high standing of the firm is solely due to their efforts. They are numbered among the larger employers of skilled help in the city, and the most cordial relations exist between the members of the firm and their employees. Mr. Wood has, ever since his arrival in Toronto, always taken a deep interest in communal undertakings, and is particularly interested in all Jewish matters. Although not taking an active part or holding office in any communal institution, he is a member of practically all of the charitable and welfare organizations in his city, and is a generous supporter of all philanthropic institutions. Mr. Wood was married in Toronto to Lily, daughter of the late Bernard Davis, and he has one son, Bernard Davis, and one daughter, Miss Shirley Eleanor Wood. He is a member of Mt. Sinai Lodge, A.F. & A.M.; Independent Order of B'nai B'rith; the Zionist Organization; and of the Holy Blossom Toronto Hebrew Congregation.



CHARLES DRAIMIN, TORONTO

CHARLES DRAIMIN, recognized as one of the most public-spirited of the Jewish citizens of Toronto, and a member of the fur firm of Brodey, Draimin and Company, was born in New York City on March 2nd, 1876, the son of the late Jacob Draimin, who was one of the founders and the first president of the University Avenue Synagogue, Toronto. He received his education in the public schools of Toronto, and was married in Toronto on June 20th, 1910, to Bertha, daughter of the late Charles King, of Whitby and Toronto, also a very active communal worker, and they have two sons, Theodore King, and Philip King Draimin. In partnership with his brother-in-law, Mr. Isaac Brodey, he established the firm of Brodey, Draimin and Company, manufacturing and retail furriers, and he is still actively associated with this business. Mr. Draimin is one of the outstanding communal workers of Toronto, and a supporter of every worthy cause and institution, irrespective of creed. He takes particular interest in all Jewish charitable and welfare work, and is a member of most of the philanthropic organizations of Toronto, and is particularly enthusiastic in recreational work among the underprivileged boys and girls. He was one of the most active founders and a member of the provisional Board of Trustees of the Federation of the Jewish Philanthropies of Toronto, and has been the honorary treasurer of this organization since its inception. In 1924, Mr. Draimin was chairman of the campaign that raised pledges of over $75,000 from 1600 subscribers, for the needs of Federation. As vice-president of the Young Men's and Young Women's Hebrew Association he is brought into close touch with educational and other problems of the younger generation, and his assistance has been of inestimable value to this institution. Mr. Draimin takes a keen interest in fraternal matters and he is one of the charter members of Toronto Lodge, Independent Order B'nai B'rith. He is a member of Palestine Lodge, A.F.&A.M., and a director of the Primrose Club, Toronto. Mr. Draimin is a member of the Holy Blossom Toronto Hebrew Congregation.



H. SIDERSKI, HAMILTON

HARRIS SIDERSKI, one of the leading members of the Jewish community of Hamilton, Ontario, was born in Lithuania, on December 25th, 1864, the son of the late Julius Siderski. He received his education in Lithuania, and came to Canada in 1883, settling in Hamilton in March of that year, and he has since continuously resided in that city. He is married to a daughter of the late Zelick Coopersmith of New York. Mr. Siderski arrived in Hamilton at a time when there were only about twenty Jewish families, and he was one of the organizers and a charter member of the first orthodox congregation formed in Hamilton, now known as the Congregation Beth Jacob, of which he has served as president for two terms. At present he is a life trustee of the congregation, and he has at all times taken an active part in the affairs of this institution. He was instrumental in the organization of the United Hebrew Association, in which organization he has held various offices, at the present time being vice-president. This was one of the first institutions in Canada to take up the Federation idea—the systematic distribution of charity. He was also instrumental in organizing the Viceroy Reading Lodge, No. 886, Independent Order B'nai B'rith, of which he is a charter member, and in which he held the office of treasurer for two years, at present being a trustee. He took a prominent part in the organizing of the Hebrew Free Loan Society, of which he is treasurer. Mr. Siderski has always taken a very keen and active interest in the Zionist Movement, and he held office as treasurer in the Keren Hayesod and Zionist Society of Hamilton, and has taken a leading part in helping to collect many thousands of dollars for this cause. In 1924, Mr. and Mrs. Siderski visited Palestine where they studied conditions at first hand. They visited all the Zionistic communal institutions there. Mr. Siderski is a member of the Canadian Club; Liberal Club; Hamilton Health Association; and of the Canadian Order of Oddfellows.



ISAAC COHEN, KINGSTON, ONT.

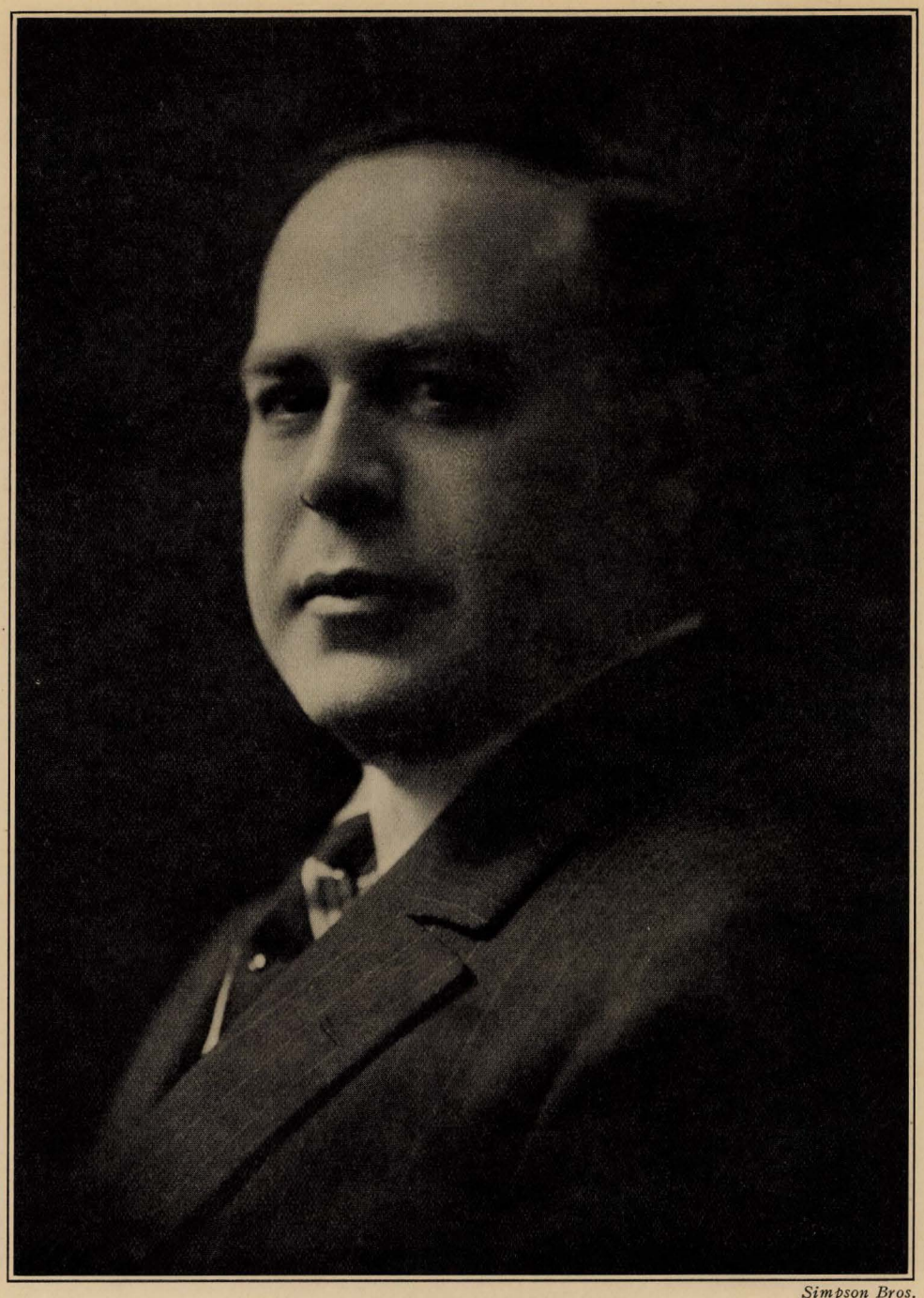
ISAAC COHEN, one of the best known citizens of Kingston, was born in Russia on September 17th, 1873, the younger son of the late Joshua Cohen. He was educated in the Yeshivas in Russia, his parents intending to prepare him for the rabbinate. Circumstances did not permit this, and in 1890 he came to Canada, settling first in Hamilton, where he was for about two years employed as a Hebrew teacher. Taking up a commercial career, for some years he was engaged as a traveller, finally, in 1898, settling in Kingston, where he made his residence and where he laid the foundation of his present business of metal dealer. By steady application to business Mr. Cohen has developed this industry into one of the largest scrap metal firms in Canada. He also entered into the manufacture of storage batteries, and organized the Monarch Battery Company, Limited, of Kingston, of which he is the President and largest shareholder. Mr. Cohen has taken a prominent part in the communal life of Kingston, and he had the distinction of being one of the first Jews in Ontario to serve on a public Board of Education, for five years being a member of the Kingston Board. He also served for two years as a member of the City Council, where he is recognized as one of the most public-spirited of citizens. Mr. Cohen was the second Jew to serve on the Council, Mr. Simon Obendorffer having preceded him. He was largely instrumental in the erection of the synagogue in Kingston, and is the present President. His efforts on behalf of the Jewish immigrants have been particularly fruitful, and he has found positions for many of them in his employment. He is an ardent Zionist, and was a member of the Zionist Council of Canada. On March 8th, 1904, Mr. Cohen was married to Anna, daughter of the late M. Steinberg, of Hamilton, and he has two sons, Sheldon Julius and Harold Arthur, and one daughter, Miss Miriam Cohen. Mr. Cohen is a member of the Council of the Kingston Board of Trade, and of the Kiwanis Club.



Lyonde

ISAAC BRODEY, TORONTO

ISAAC BRODEY, President of the Goel Tzedec Congregation, Toronto, was born in Poland on October 15th, 1866, the son of the late Solomon Brodey. He received his early education in Poland, and emigrated to Canada in 1883, settling in Toronto, where he has since resided. He entered into the fur business and some years later, in conjunction with his brother-in-law, Charles Draimin, established the firm of Brodey and Draimin, with which he is still actively associated. He is also the owner of considerable property. Mr. Brodey is married to a daughter of the late Jacob Draimin of Toronto, and has four sons, Dr. Abraham, Isadore, Arthur and Murray, and one daughter, Mrs. Wise, of Chicago. Another daughter, Lilly, (Mrs. Greisman) died a few years ago. Although a liberal contributor to and an active member of most of the charitable and welfare organizations in Toronto, Mr. Brodey has been particularly identified with the Goel Tzedec Congregation on University Avenue, and during the entire existence of the congregation has been a member of the Executive. He is one of the original members of this congregation and for many years held the office of Parnas and President. At the time the present synagogue was erected, Mr. Brodey was a member of the Building Committee, and he officiated at the laying of the cornerstone on April 29th, 1906. For twenty-five years he has been president of the Chevra Kadisha of the congregation, the only other person to hold this office being his late father-in-law, Mr. Jacob Draimin. Mr. Brodey was president of the Toronto Hebrew Ladies' Aid Society for over ten years, being the last man to hold this office. He also has held office and has been connected with many other philanthropic institutions, to which he has devoted much of his time. He is a member of the Federation of the Jewish Philanthropies of Toronto; the Talmud Torah and Community Centre on Brunswick Avenue; the Jewish Children's Home; and the Jewish Old Folks' Home.



Simpson Bros.

L. CAPLAN, TORONTO

LOUIS CAPLAN, one of Toronto's leading wholesale clothiers, and a member of the firm of Regent Tailors Limited, Toronto, was born in Montreal, August 11th, 1886, the son of Simon and the late Esther (Sklar) Caplan. He received his education in the public schools of Montreal, and commenced his commercial career with the firm of H. Vineberg & Co. Limited, pioneer wholesale clothing manufacturers, where he obtained a thorough knowledge of the wholesale clothing industry. He later took up his residence in Toronto, where he has since resided. In 1917, in partnership with his father-in-law, the late Bernard Davis, and his brother-in-law, Mr. Philip Wood, he was instrumental in the organization of the Regent Tailors Limited, wholesale tailors, operating a chain of retail clothing stores and agencies in every important centre in Canada, from coast to coast, and of which concern he is still one of the active heads. From a very small beginning, this business has been developed, through the energy and ability of Mr. Caplan and his associates, into one of the largest industries of its kind in the Dominion. The firm gives employment to several hundred persons, and the members of the firm enjoy a very high standing for commercial integrity. Mr. Caplan has always taken a keen and active interest in all matters affecting the betterment of conditions in his community, where he is recognized as one of the public-spirited citizens, and, although he has not held office in any institution, is particularly interested in Jewish communal undertakings, being a member and supporter of all Jewish charitable organizations in Toronto. He is also much interested in fraternal matters, and is a member of the Mt. Sinai Lodge, A.F. & A.M.; and the Independent Order B'nai B'rith. On March 17th, 1906, he was married to Becky, daughter of Bernard Davis, and they have three sons Bertram, Sydney and Elmer Caplan. Mr. Caplan is a member of the Holy Blossom Toronto Hebrew Congregation.



Milne

MORRIS SAXE, GEORGETOWN, ONT.

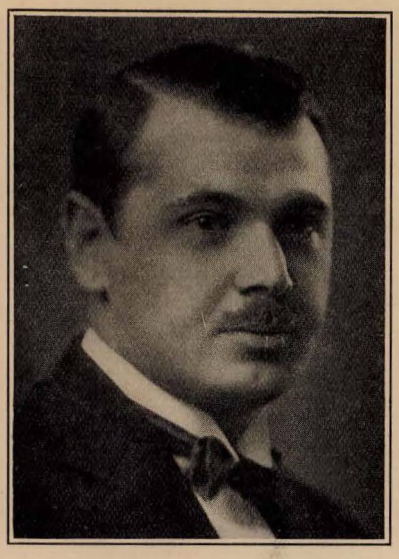
MORRIS SAXE, Founder and President of the Federated Jewish Farmers of Ontario, was born in the Jewish agricultural colony at Martinovitch, Russia, on February 17th, 1882, the son of Marris and the late Pearl (Suhrkolovsky) Saxe. He received his education in Russia and a short time after the colony was dispersed by the Russian Government, came to Canada (1902). First working on a farm near Georgetown, Ontario, in 1907 he purchased his own farm, and has ever since been engaged in general farming and stock raising; at the present time having two farms with two hundred and sixty acres of land. On January 7th, 1909, Mr. Saxe was married in Brantford, Ontario, to Dora, daughter of Morris Gerzog, and he has two sons, David and Percy, and three daughters, the Misses Miriam, Pearl and Leona Saxe. Mr. Saxe is a member and supporter of most of the Toronto Jewish organizations, and is a member of the University Avenue Synagogue. Keenly interested in all matters pertaining to the Jewish immigrant, he organized the Federated Jewish Farmers of Ontario, which was incorporated by Dominion Charter, and of which organization he was elected President. The idea back of this association is to assist Jewish agricultural settlers to go on farms, in communities where possible, so they can have everything required to maintain their faith and not become assimilated. Firmly convinced that agriculture is the need of this country, Mr. Saxe has persevered in his undertaking, which now numbers among its members some hundred and fifty Jewish farmers in Ontario, and largely through his instrumentality, the Eaton farm, near Georgetown, Ont., has been acquired to form the basis of a Jewish colony. Through this organization, too, arrangements have been made with the Federal Government that materially assist in permitting Jewish agricultural immigrants to enter Canada. Through his energy and sincerity, Mr. Saxe has interested the leaders of the communities of Toronto, Hamilton and Montreal, and great assistance was furnished the movement when Rabbi B. R. Brickner became the Honorary President.



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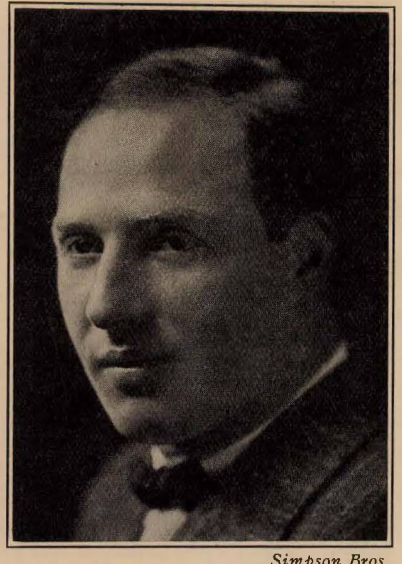
SAUL KAUFMAN, TORONTO

SAUL KAUFMAN, President, 1925, of Toronto Lodge, No. 836, Independent Order B'nai B'rith, and proprietor of the Standard China Company, of Toronto, was born in London, England, on December 25th, 1886, the son of the late Louis and Miriam (Waxman) Kaufman, of that city. He received his education at the Jews' Free School, London, and following a commercial career, in 1911 came to Canada as the representative of the well-known firm of Lazarus and Rosenfeld, China Manufacturers, of London. In 1916, he severed his connection with this firm, and started in business for himself under the name of the Standard China Company, with which concern he is still actively associated. On June 11th, 1914, Mr. Kaufman was married to Ethel V., daughter of the late Mr. and Mrs. Samuel Fuller, of Leatherhead, England, and he has two sons, Louis and Bernard, and one daughter, Miss Doris Kaufman. Mr. Kaufman has taken a keen interest in all communal undertakings in Toronto since his arrival in that city, particularly those of a Jewish nature, and relating to immigrant relief work and boy welfare work. His greatest work has been done through the auspices of the Independent Order B'nai B'rith, and it was as a slight recognition of his endeavors on its behalf, that the Toronto Lodge, in 1925, elected him as president. In his capacity as such he has been largely responsible for the great work the Toronto Lodge is accomplishing, and in all branches of its activities, including as well as those mentioned, the Free Loan Society, his assistance has been invaluable. He is a member and supporter of the Federation of the Jewish Philanthropies of Toronto, and has been active in its various campaigns for subscriptions, particularly as a member of the I.O.B.B. He also takes much interest in the boys' camp and in other I.O.B.B. activities, and is never too busy to devote himself to any philanthropic undertaking. Mr. Kaufman is an accomplished amateur elocutionist, and he has won recognition for this on several occasions, both in England and in Canada. He is a member of the Holy Blossom Congregation.



H. M. LEHRER, TORONTO

HARRISON MORRICE LEHRER, Barrister, was born in Montreal, June 25th, 1897, the son of the late Karl and Rachel Lehrer. He received his education at McGill University, Montreal, and at Osgoode Hall Law School, Toronto, graduating in May, 1921. Mr. Lehrer has always taken an active interest in Zionist affairs and is President, Order of Habonim of Toronto; and member, National Council of the Zionist Organization of Canada, and of the Executive of the Zionist Council of Toronto. In 1924, he was the Executive Secretary of the Keren Hayesod Campaign for 1924.



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A. M. GUROFSKY, B.A. TORONTO

ALEXANDER MOSES GUROFSKY, Barrister, was born in Toronto, October 31st., 1893, the son of Lewis and Elizabeth Gurofsky. He was educated at the public schools, Jarvis Street Collegiate Institute, and at the University of Toronto (B.A. 1916). He then attended Osgoode Hall, from which he graduated in 1919. He has since followed the practice of law in Toronto. On May 18th, 1919, Mr. Gurofsky was married to Pearl Hudson, who died on February 5th, 1924, and has one daughter, Bernice.



Simpson Bros.

L. A. MALDAVER, TORONTO

LEO ABRAHAM MALDAVER, Barrister, was born in Russia, April 13th, 1893, the son of Solomon and Rebecca (Saxe) Maldaver. He came to Canada with his parents when one year of age, and received his education at the Brantford Collegiate Institute, Maesterschaft School of Languages, and Osgoode Hall Law School, from which he graduated in 1918, being called to the Bar in the same year. As a young man Mr. Maldaver was one of the pioneers in the moving picture industry in Ontario and operated theatres in different towns. For some years he was interested in the wholesale woollen trade, but in 1921 resumed the practice of law, in which he has since continued. He takes a keen and active interest in all communal undertakings in Toronto and is a member of most of the Jewish charitable organizations. He has always been interested in public matters, and in 1924 was a candidate to the Toronto City Council. On January 31st, 1918, Mr. Maldaver was married to Reta, daughter of Mr. and Mrs. Hirsch Herman of Manchester, England, and they have one son, Hartley Milton Maldaver.



S. J. BIRNBAUM, TORONTO

SAMUEL JOSEPH BIRNBAUM, Barrister, was born in Austria on March 15th, 1892, the son of Louis and Sarah (Rubin) Birnbaum. He came to Toronto in 1898 and was educated at the Jarvis Street Grammar School, from which he graduated with an Edward Blake Scholarship, and at the University of Toronto, receiving the degree of Bachelor of Arts and winning the P.W. Ellis gold medal in Political Science, (Class of 1911). Mr. Birnbaum first studied for the Rabbinate, then took up Medicine, and finally entered Osgoode Hall Law School. He was called to the Bar in 1914, and for seven years was a member of the law firm of Watson, Smoke, Smith, and Sinclair, in 1921 establishing his own office. Always interested in Jewish affairs, in 1912 Mr. Birnbaum wrote a history of the Jews of Toronto, which was published in the *Canadian Jewish Times* of Montreal. He is a member of the Independent Order B'nai B'rith, the Young Men's Hebrew Association, and the Holy Blossom Synagogue.



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L. KERT, TORONTO

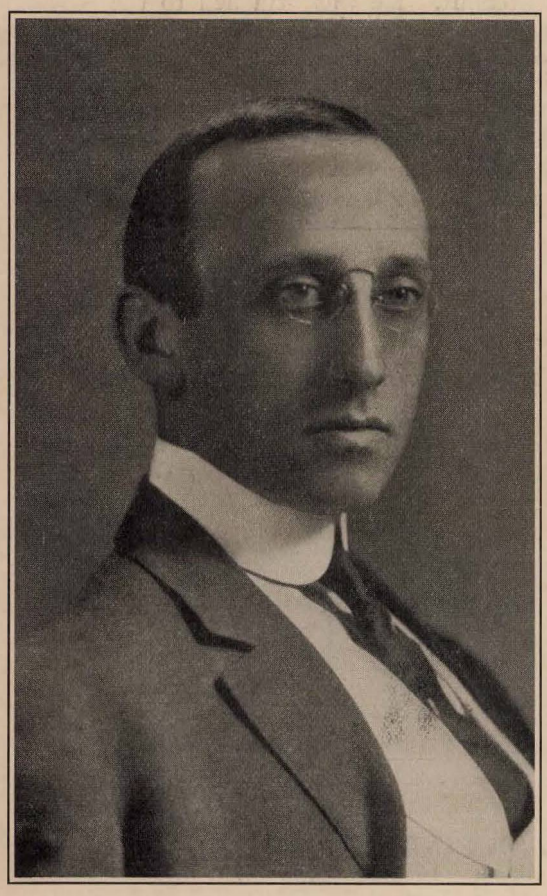
LAWRENCE KERT, Barrister, was born in Mattawa, Ont., February 22nd, 1896, the son of H. R. Kert. He was educated at Hillbury High School; University of Toronto; and Osgoode Hall, graduating in 1920. In 1915, Mr. Kert joined the Canadian Army as Lieutenant. He was attached to the Royal Flying Corps and served in France, being promoted Captain. In December, 1917, his plane was shot down in the German lines, and he was made a prisoner of war. Mr. Kert practises his profession in Toronto, where he is a member of the law firm of J. Singer & Company.



I. FINBERG, TORONTO

ISIDOR FINBERG, Barrister, was born in Toronto, February 14th, 1892, the son of Max Finberg. He was educated at Jarvis Collegiate Institute and Osgoode Hall Law School, and was called to the Bar on May 22nd, 1914. On February 12th, 1925, he was married to Betty, daughter of the late Israel Greisman. Mr. Finberg is a trustee of the Holy Blossom Congregation, and a member of the Empire and Primrose Clubs. He is a Past Grand Pursuivant of Grand Chapter of Canada, R.A.M.; Wor. M., Mount Sinai Lodge, A.F. & A.M.; and Past First Principal of Mount Sinai Chapter, R.A.M. He is also a member of the I.O.B.B.

DR. ABRAHAM PHILIP SHIP, Radiologist, a son of the late Fischel Ship, was born in Montreal, December 25th, 1886. He was educated at the Montreal High School and at the University of Montreal, from which he graduated in 1911 with the degree of M.D. On October 4th, 1911, he was married to Leah, daughter of the late Maxwell Sessenwein of Montreal. After graduation, Dr. Ship spent one year in post-graduate work at the London Hospital, in Paris, and at the Royal Charity Hospital in Berlin. Returning to Montreal, he commenced the practice of medicine, and at the present time he is doing X-ray work exclusively. He devotes much time to communal work, and is President of the Medical Board of the Montreal Hebrew Orphans' Home; Secretary of the Medical Board of the Herzl Dispensary; member of the Medical Board of the Mt. Sinai Sanitarium; and Radiologist to the Hebrew Maternity Hospital. He was one of the organizers of the Herzl Dispensary, of which he was the Medical Superintendent during the period of 1918-1924. Dr. Ship is a member of the Montefiore Club, and of Ionic Lodge, No. 54, A.F. & A.M.

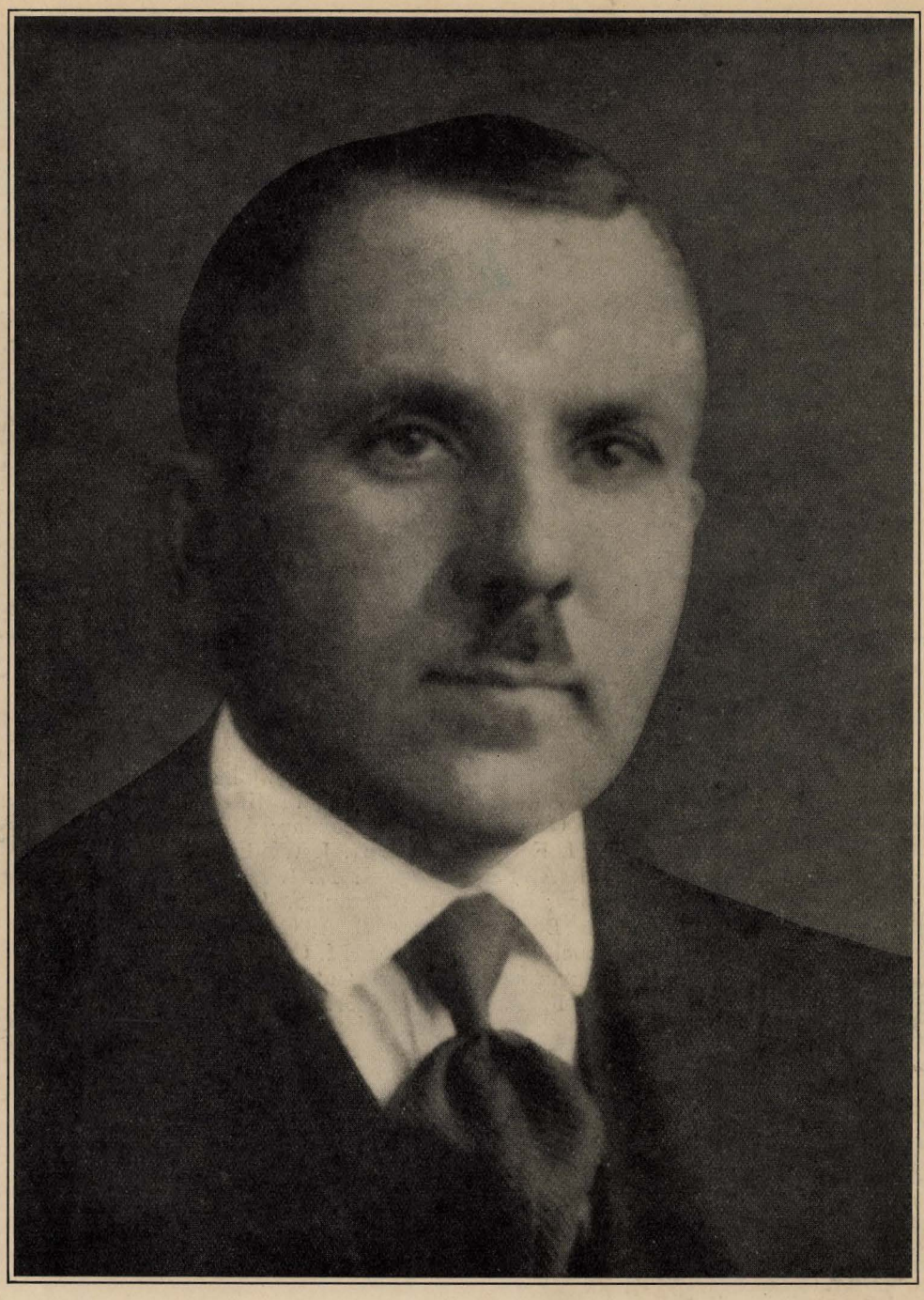


DR. A. P. SHIP, MONTREAL



DR. J. ROSENBAUM, MONTREAL

DR. JACOB ROSENBAUM was born in Austria, September 25th, 1887, the son of Mr. and Mrs. Phillip Rosenbaum. He came to Canada with his parents while very young and was educated in private schools in Montreal and at McGill University, Montreal, from which he graduated in 1912. Specializing in diseases of the eye, Dr. Rosenbaum has become recognized as one of the foremost members of his profession in that particular branch of medical work, and he is an Assistant Demonstrator in the Faculty of Medicine at McGill University. He is Associate in Opthalmology at the Royal Victoria Hospital, Montreal, and is Opthalmologist to the Herzl Dispensary, the Hebrew Orphans' Home, Hebrew Maternity Hospital, Mt. Sinai Sanitarium, and the Protestant Hospital for the Insane. Dr. Rosenbaum is a member of the Faculty Club, McGill University; Montreal Reform Club; Opthalmic Club, Montreal; Montreal Medico-Chirurgical Society; The American Academy of Opthalmology and Oto-Laryngology, and of the Montreal Chess Club. Dr. Rosenbaum is a member of the Spanish and Portuguese Synagogue. On June 25th, 1922, he was married to Miss Liebling, daughter of David Liebling, and they have one daughter, Miss Rosaline Rosenbaum.



M. CLAVIR, TORONTO

MAX CLAVIR was born in Yasse, Roumania, in 1882. He came to Canada at the age of sixteen years. First settling in Toronto, Mr. Clavir started peddling. In 1904, he opened a store in the County of Simcoe, and in 1905, was appointed Post master, under the Laurier Government. He later settled in North Bay, where for about twelve years he conducted a gent's furnishing store. For a number of years he was the only Jew living in North Bay, and he enjoyed the respect of all sects. In 1916, he was elected Alderman and was re-elected to the same office in the following year. He was Chairman of the Finance Committee, and an executive member of the Board of Trade. During the war, Mr. Clavir was on the executive of the Patriotic and Red Cross Associations. Both he and his wife have been made Honorary life members of the Queen Victoria Hospital of North Bay. In 1919, he opened up the ribbon manufacturing plant which later became known as Clavir Bros., Limited, of which he was President. In his first year in Canada, Mr. Clavir became a member of the McCaul Street Synagogue and at all times remained a member, in 1923 being Chairman of the Board of Finance, and in 1924 being President of the congregation. He was re-elected to this position in 1925. Mr. Clavir is an active Zionist and has been a member of the B'nai Zion Association for twenty-two years. He is an active member of the Talmud Torah ever since it originated, and is a member of the Federation of Jewish Philanthropies, Toronto. He is a member of the I.O.O.F.; C.M.A.; and Ontario Men's Liberal Association. In the year 1911, Mr. Clavir was nominated for the Liberal candidacy in Nipissing riding for the Federal House. In 1922, he was elected to the Executive Board of the Toronto Men's Liberal Association, and was re-elected in 1923-4-5. In 1925, he was elected Vice-President of the Liberal Association of Central West Toronto. In 1925, Mr. Clavir was elected President of the Men's Auxiliary of the Mt. Sinai Hospital, Toronto. In 1904, he married Miss Jennie Brown, and he has two sons and four daughters.

APPRECIATION

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