THE JEWS OF CANADA
By MARTIN WOLFF

Though nearly four hundred years have elapsed since French explorers first landed on the shores of Canada, the definite history of Jewish settlement commences only with the British occupation in 1760, and it was more than a hundred years later before they arrived in any considerable numbers from Europe.

With its vast extent, stretching from ocean to ocean, and having an area of 3,729,666 square miles—comparable with 3,617,673 square miles for the United States, including Alaska—and comprising almost 28% of the total area of the British Empire, Canada is yet but sparsely peopled, its total population today being only about 9,000,000, representing about 2.5 to the square mile of land. With its dry, invigorating winters, and balmy fruitful summers, its fertile soil, vast forests, and rich mineral deposits, Canada holds illimitable possibilities for the future under the British flag, where every man has a chance to work for the glory of God and the brotherhood of man.

In the course of the past one hundred and sixty-five years, and especially during the past half century, the Jews of Canada have grown steadily in numbers, in the nature and extent of their contribution to the upbuilding of the country, and in the solidarity and efficiency of their communal institutions. The development of Jewish settlements has paralleled somewhat those in the United States,
there being the same succession of Hispano-Portuguese, German, Austro-Hungarian, and Russian waves of immigration, although on a far smaller scale.

In the following article, we will take up the story of the settlement and development of Jews in Canada. For convenience of treatment, the subject matter has been divided into two parts, viz., first, the Jew as citizen, dealing with the settlement of Jews in Canada and their participation in the political, civic, and business life of the country; second, the growth and development of Jewish communal life and institutions.

I. THE JEW AS CITIZEN

Canada was opened to civilization by adventurous explorers from Europe seeking a passage westward to the Far East, the fabulous land of Cathay, reported to contain untold wealth. The vast Gulf of St. Lawrence and the majestic river of that name formed a natural highway to the interior, and it was, therefore, natural that the first settlements of white men in Canada should be at the points on this waterway that were easily reached in sailing vessels; thus Eastern Canada was known and becoming settled long before there was any knowledge of the Western section of the same vast country. Quebec and Montreal were the first settlements of any importance in Canada, and it is to these points that we must look for the early history of the Jews in the land.

A. EARLY COLONIAL PIONEERS

In 1760, after the defeat of the French at Quebec, de Levis, the French Commander, retired to Montreal.
Thither he was followed by General Murray, who was joined by a British army, under General Amherst, which came up from New York by way of Lake Champlain and Lake George. On September 8th, when the French surrendered Montreal to the British, one of the officers who rode through the ancient city gate beside General Amherst was commissary officer Aaron Hart. This officer was afterwards attached to General Haldimand’s command at Three Rivers, and in this way became acquainted with the locality where, at the close of the French and Indian War (1763), he took up his residence. He was the first Jew known to have settled in Canada.

Aaron Hart entered various successful enterprises, and became Seigneur of Beçancour and several other Seigneuries, and it is a noteworthy fact that not only was the Duke of Kent, father of Queen Victoria, entertained in royal style by the Seigneur of Beçancour, but the first Papal Envoy to the country was also the guest of this hospitable Jewish Manor. Other Jewish officers with the British troops were Emanuel de Cordova, Hananiel Garcia, Isaac Miranda and Samuel Jacobs.

Among other Jewish settlers who arrived in Canada about this time were Lazarus David, Uriel Moresco, Abraham Franks, Levy Solomons, Ezekiel Solomons, Manuel Gomez, Simon Levy and Fernandez de Fonseca. These were amongst the first Israelites recorded as having settled permanently in this country. They were soon joined by several others, among whom were David Salesby (or Salisbury) Franks, Jacob de Maurera, Andrew Hays, Isaac Judah, Uriah Judah and Joseph Bindona. Several of these were connected with the army, others were mer-
chants, and a number of others, again, were extensive traders who penetrated into the interior and established trading posts that yielded substantial returns to their intrepid owners.

Lazarus David was, as far back as 1767, an extensive owner of real estate in Montreal and its vicinity. He took an active part in public affairs, and was a prominent man in civic matters in those days. He had come from Wales, where he was born at Swansea in 1734, and took up his permanent residence in Montreal in 1763. Uriah Judah, Isaac Judah and other members of the Judah family were also leading merchants of Montreal.

B. AMERICAN REVOLUTIONARY PERIOD

An interesting figure at this time was Colonel David Salesby (or Salisbury) Franks, whose father, Abraham Franks, was a resident of Quebec in 1767, where Colonel Franks was extensively engaged in trade with the French Canadian colonies. Moving to Montreal in 1774, he took an active part in communal affairs and also in politics, for his name is found appended to petitions sent in 1774 to the King, the Lords and the Commons, asking for the repeal of the Quebec Act, stating that by this Act "we have lost the protection of the English laws so universally admired for their wisdom and brevity and which we have ever held in the highest veneration, and in their stead the laws of Canada are to be introduced to which we are utter strangers, and we thereby lose the invaluable privilege of trial by juries; in matters of a criminal nature the Habeas Corpus Act is dissolved." A long list of other names,
mostly of English citizens, accompany his, including Aaron Hart, Joseph Bindona, Jacob de Maurera, Samuel Jacobs, Ezekiel Solomons, Simon Levy, Lazarus David, Andrew Hays, Levy Solomons and Isaac Judah. David Salesby Franks had intimate relations, both political and commercial, with the New England colonies, and eventually he removed from Montreal to Philadelphia in 1776.

When the Revolutionary War broke out, Franks espoused the cause of the colonists and became prominent in the Revolutionary Army, the intimate friend and a member of the staff of Benedict Arnold. Later (1781) he was sent by Robert Morris, the superintendent of finance of the Colonies, with dispatches to Benjamin Franklin, then American ambassador to France, and early in 1784 he was sent by Congress to deliver copies of the Treaty of Paris to American representatives abroad.

But there were other Franks who were utterly opposed to any severance of the relations between the American Colonies and the mother country. Among those, perhaps the most notable were David Franks, born 1720, who, with his father Jacob Franks (who came to America in 1707 and died in New York in 1769, where he was buried in the cemetery of the Portuguese Jews) and his brother Moses Franks, was appointed Chief Agent of the British Crown for furnishing supplies to the British armies in Canada and the American colonies during the French and Indian wars, from 1755 to 1760, and again in the following years. The official papers and correspondence of Generals Moncton, Amherst, and Gage contain numerous commendatory references to the 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.

They resided in Philadelphia and New York, but their duties in connection with the Army in Canada brought them often to Montreal, where they also had a residence. David Franks was one of the wealthiest residents of Philadelphia before the war, but his whole fortune was confiscated on account of his loyalty to Britain. He was ordered to leave the United States in 1780, and to give a security of £200,000 that he would not return until after the war. He returned to Montreal for a while, and was in England in 1781. As far back as 1748 he had been a member of the Pennsylvania Assembly. He was offered large grants of land on the Ohio by the British Government in recognition of his services, and previous to the war of the American Revolution he owned large tracts in Pennsylvania, Virginia, Indiana and Illinois. Near Fort Duquesne he founded the town of Frankstown, named after him.

Other members of the Franks family remained in Montreal during the American War of Independence, notably Abraham and Jacob Franks. The former, already referred to as the father of David Salesby Franks, was a resident of Quebec until 1775, when he took up his residence in Montreal. His daughter Rebecca married Levy Solomons, one of the earliest settlers and an outstanding figure. He was a man of great affluence, of great benevolence and of boundless energy, one whose achievements were on a large scale. He settled in Montreal at the time of the British conquest, having previously lived in Albany where he retained a homestead, to which he occasionally returned.
until the close of his life. He was largely engaged in traffic with the Indians and French Canadians, and his enterprises extended from Michilimackinac (now Mackinack) to the Gulf of St. Lawrence and down the Hudson River. When the trouble between England and her American colonies began, Levy Solomons took a rather prominent part in striving to secure the removal of the causes which were separating the colonies from the mother country, and extant documents show that even after hostilities had commenced, and the Americans had invaded Canada, he still clung to the hope of a friendly settlement.

When the Americans invaded Canada in 1775, Levy Solomons was ordered by General Montgomery to establish hospitals for the wounded troops, Montgomery regarding him as a former resident of New York State, and paying no heed to his Canadian citizenship. This led to trouble. General Arnold's retreating soldiers appropriated without compensation, and General Burgoyne's officials confiscated, large quantities of stores destined for Michilimackinac. The services which Solomons rendered the Revolutionary forces were never indemnified by them. At the same time he was exposed to the resentment of the British, as one suspected of sympathy with the colonists. After having been expelled with his family from his home in Montreal by General Burgoyne, and after enduring much hardship, he eventually gained the indulgence of the Canadian Governor and was permitted to return in peace to Montreal, where his big enterprises continued until his death in 1792.

His eldest daughter, Mary or Polly, married Jacob Franks, Jr., Hudson's Bay trader, with extensive interests, who was one of the founders of Green Bay, Wisconsin, where
he opened up a large trading post in 1794. He fought on the side of the British in the war of 1812–1814, and his home at Michilimackinac was pillaged by the Americans during this war. He is frequently mentioned in the Canadian Government records of that period. It is an interesting fact that John Jacob Astor began his career in America by working for Jacob Franks. The latter had a home in Montreal, and passed the declining years of his life in that city.

Another daughter of Levy Solomons, Rachel, married Henry Joseph, nephew of Aaron Hart, who settled in Canada when quite a youth, and became connected with the troops at Fort William Henry on the River Richelieu, where he lived for some years. Afterwards he resigned his military commission and took up his residence at Berthier. Here he established the headquarters of one of the largest chains of trading posts in Canada, extending from Hudson’s Bay to Quebec. In conjunction with his father-in-law, Levy Solomons, and with his brothers-in-Law, Jacob Franks and Benjamin Solomons, he extended his posts all through the then wild and thinly-populated Northwest; the most important of these posts being at Michilimackinac, now known as Mackinac. Records have been preserved showing that this traffic was carried on in large fleets of canoes, manned by Indians and French voyageurs. We read of hundreds of these canoes being employed on one expedition, passing up and down on the waters of the Great Lakes and the St. Lawrence River and carried over the portages. Henry Joseph carried the supplies for this great traffic between Europe and Canada in ocean ships which he either individually owned or chartered. He was the
owner of the ship "Ewretta", and was one of the founders of Canada's merchant marine, being among the first to employ Canadian-owned vessels, exclusively, for direct commerce between Canada and England. In the war of 1812-14 he joined the British troops near the Richelieu River and saw active service.

David David, born in Montreal in 1764, was not only noted for his generous assistance to philanthropic undertakings but also played a prominent part in public affairs in the city of Montreal. He was the head of a large business and figured as a director of many public institutions. He was an active founder of the Bank of Montreal in 1817, and was elected a director of its first regular board on the 27th February, 1818, and continued in office until his death in 1824.

C. STRUGGLE FOR CIVIC EQUALITY

The civil rights of the Jews in Canada were not clearly defined in the early days, and the question was brought to the front in 1807 by the election of Ezekiel Hart, second son of Commissary Aaron Hart, as member of the Legislative Assembly. He defeated three opponents by a large majority. When he entered the House on the re-assembling of the Legislative Chamber on January 29, 1808, he refused to take the oath in the usual form "on the true faith of a Christian", and he was sworn in by the Clerk of the House according to Jewish custom, on the Old Testament, with head covered. Violent opposition followed, due, it is said, not to religious acrimony, but to political expedience. Eventually, it was decided to receive Hart's petition, in which he urged his right to take his seat, and claimed that his
oath was in accord with the law. Several weeks later, Hart was heard at the Bar of the House. The next day the majority decided that he was not entitled to take his seat, and declared for his expulsion, despite the vehement protest of the English minority. Hart did not accept this decision and attempted to vote during several of the divisions; but he was again expelled and his seat declared vacant. In the elections which followed he was again chosen by a heavy majority in May 1808, but again the House refused to let him take his seat; and, after some exciting scenes, a bill was pushed through to its second reading "to disqualify Jews from being eligible to a seat in the House of Assembly." This aroused the indignation of Sir James Craig, then Governor, who angrily dissolved the House before the bill could pass.

Although agitation did not cease, nothing further was accomplished in this direction until 1823. On December 4, of that year, several Jews petitioned Parliament to authorize them to keep a register of births, marriages and deaths. A bill in conformity with this petition was passed, and sanctioned by Royal Proclamation. This encouraged the Jews of Canada to endeavor once more to secure recognition of their civil rights, and, on January 31 and February 7, 1831, they sent petitions signed by Samuel Beçancour Hart, to the Legislature, praying for their full rights as British subjects. On March 16, 1831 a bill was introduced in the Legislative Assembly extending the same political rights to Jews as to Christians. Political bitterness was no longer acute, and the bill rapidly passed both the Assembly and the Council, and received the Royal Assent June 5th, 1832; the Jews of Canada thus receiving their
emancipation about a quarter of century earlier than those in the mother country. Since then, a number of Jews have been elected to parliament, the first to attain that distinction having been Henry Nathan, Jr. of Victoria, British Columbia.

D. Rebellion of 1837

During the Rebellion of 1837 a number of the prominent Jews of the Colony fought on the Loyalist side, and acquitted themselves with honor. Two members of the David family held important cavalry commands under General Wetherall at the action of St. Charles, and took a distinguished part in the Battle of St. Eustache. S. David carried despatches from the Governor General to Sir F. B. Head, Governor of Upper Canada. Aaron Phillip Hart, grandson of Aaron Hart, temporarily abandoned his extensive law practice to raise a company of militia, which rendered valuable service. Jacob Henry Joseph and his brother Jesse were with the troops on the Richelieu and at Chambly; the former being intrusted by Sir John Colborne, the British Commander, with the bearing of despatches to General Wetherall.

E. Prominent Figures in Montreal District

A number of Jews were prominent in public affairs about this time. Dr. Aaron Hart David, grandson of Lazarus David, was Dean of the Medical Faculty of Bishop's College, Lennoxville, Que., and Professor of the Practice of Medicine at that University; Jacob Henry Joseph, son of Henry Joseph of Berthier, was one of those who organized the first telegraph line in Canada, and was partner in the Newfoundland Company that formed the last link of the
first transatlantic cable. He also assisted in the building of some of the first Canadian railways, and aided in organizing two of the first banks. For a long time he was President of the Montreal Elevator Company. He was offered the Liberal nomination for Montreal West, some years later, but declined, and also refused the offer of a seat in the Legislative Council, as he did not wish to be tied to any political party.

Mr. Jesse Joseph was one of the organizers and, for nearly 20 years, President of the Montreal Gas Company, later known as the Montreal Light, Heat & Power Co.; he also organized the first street railway in Montreal, and was President of the Montreal Street Railway Company. He established the Montreal Telegraph Company, later the Great Northwestern, and now known as the Canadian National. He was a Director of the Banque Nationale and of a large number of other well-known public companies. He was Belgian Consul for a long period of years, and was created a Knight of the Order of Leopold by the King of the Belgians in reward for his important services, and was authorized to use his title by the Canadian Government, but was too modest to do so. In 1890, he was further honored by receiving the Decoration Civique of the First Class. One of the most kind-hearted of men, his acts of benevolence were boundless. His home was one of the leading social centres of Montreal in the Victorian period.

Another son of Henry Joseph, Gershom Joseph, was the first Jew to be created a Queen’s Counsel in Canada; and a fourth son, Abraham Joseph, took an active interest in public affairs in Quebec and established in 1837 a wholesale provision house, which is still being carried on by his
descendants. He was at one time offered the Mayoralty of that city but was defeated in a very close election. He was President of the Dominion Boards of Trade, and of Stadacona Bank, and it is on record that when he found that bank falling into financial difficulties so that it was obliged to close its doors, he paid every depositor out of his own pocket, so that not one of them lost a cent.

Among other Jews who were prominent in the community about this time were H. Moss, L. L. Levey, M. J. Hays and Samuel Benjamin, the latter being the first Jewish member of the Montreal City Council.

F. Later Settlement

For almost three quarters of a century, most of the Jews lived in and about the city of Montreal. It was not until the eighteen thirties that we begin to hear of Jews in other parts of Canada. From that time on, though Montreal continued to be the largest center, there is a gradual but sustained tendency toward settlement in other sections, east and west.

Toronto.—The first Jew known to have settled in Toronto was Wellington Hart, who was there in 1833. Two years later, Goodman and Samuel Benjamin opened a clothing business in that city. In the rebellion of 1837 the Benjamin brothers were given the contract to supply the overcoats to the soldiers of the Loyalist Army. As there were no manufacturers of overcoats in Toronto, they had to drive to Montreal, have the order filled there, and take the goods back to Toronto by sleigh. The oldest wholesale jewelery business was founded in this city in
1860 by Messrs. Abraham and Herman Levy, and there has been no name more widely known or better respected in the community than theirs.

Edmond Sheuer, a brother-in-law of these Levys, came to Canada from France in 1871 and became a partner in the firm. He was most active in all communal affairs in Hamilton from 1871 to 1886, when he moved to Toronto and opened a wholesale jewelry business of his own.

In the early fifties a number of well-to-do Russian settlers took up their residence at Lancaster, Ontario. Among these were Noah Friedman, William Jacobs, Louis and Harris Kellert, Abraham Jacobs and Jacob Cohen. Their descendants are amongst the prominent Jewish families in Eastern Canada to-day.

QUEBEC.—From the days of Abraham Franks, who was living in Quebec, the ancient capital of Canada, in 1767, Jewish settlers for a greater or less time made their home there, this city being the port of entry from Europe. The first record of a congregation dates from 1853, when a burial ground was purchased and a synagogue built. Besides Abraham Joseph, already mentioned as a leading citizen of Quebec, an outstanding figure in the first half of the nineteenth century was Sigismund Mohr, a graduate of a German University, who was the first Jewish electrical engineer in Canada. He was responsible for the installation in Quebec of the first electric lighting system in any Canadian city, and he also gave the same city its first telephone system.

Two sons of Abraham Joseph, Montefiore and Andrew, carried on the business of their father, and also followed in his footsteps in public affairs. The former was president
of the Quebec Board of Trade for two terms, 1898 and 1899, besides taking a prominent part in all civic movements. Mrs. Montefiore Joseph was one of the leading figures in the social life of the city for the forty years in which she lived there. She was honored by being appointed Treasurer for the National Battlefields Fund for all Canada, when that Fund was inaugurated to commemorate the Tercentenary of the foundation of Quebec, and received the commemorative medal. She was an ardent Daughter of the Empire, and a leader in all local organizations. Her husband was Belgian Consul in Quebec City for about 30 years.

VICTORIA, B. C.—In the far Western Province of British Columbia there had been until 1857-1858 only trading posts on the main land, though there had been a settlement at Victoria, on Vancouver Island. The history of Victoria from the outset until 1887 was virtually the history of the Province. The nucleus of growth was the old Hudson's Bay Company fort erected in 1843, around which a settlement grew. The town was laid out in 1852, but remained merely a trading post until 1867. It was in this year that gold was discovered in British Columbia, in the bed of the Fraser River, at the Forks, where it joins the Thompson River. Immediately there was a rush to these fields, chiefly from California and Australia, in both of which gold had been discovered a few years previously. Among those who came with the gold rush were many Jews, and a number settled in Victoria. Among these was Kady Gambitz, who in 1858 established the first drapery business in Victoria; Abraham Belasco, father of David Belasco the noted playwright; Lumby and Seilim Franklyn, two brothers, who set up a business as auctioneers and agents. Lumby
Franklin was the third Mayor of Victoria after its incorporation as a city in 1864; Seilim took a keen interest in public affairs, and entered politics, being elected a member of the local Legislature before British Columbia entered the Dominion. Nathan Keshland and John Malownowsky arrived in Victoria in 1860. The former took part in the first election held in Canada, and probably the first in the Empire, by ballot, replacing the old system of open voting previously in vogue. It was an election for the positions of Fire Chief and Assistant for the Hook and Ladder Company, a volunteer organization,—posts to which not a little honor was attached in those days. Jim McCrae, an auctioneer, and J. N. Thain were rivals for the post of Chief, and Nathan Keshland and J. S. Drummond, for the position of Assistant. It was a close election won by McCrae and Keshland, who held a celebration afterwards. John Malownowsky was also an enthusiastic volunteer fireman.

A well known figure in Victoria in those pioneer days was J. P. Davies, an auctioneer, who went thither from California in 1863, having migrated from London, where he had been born in 1840. He at once took a keen interest in public affairs, and was one of those who participated in the arrangement for the construction of the synagogue in 1863, the year of his arrival. He was a candidate for the House of Commons in Ottawa in 1878, but was defeated by a few votes.

Henry Nathan, Jr., who went to Victoria in 1862, took a prominent part in public affairs in the early days, both in the colony of Vancouver Island and the Province of British Columbia. He was a member of Parliament; after
Confederation, for Victoria, having been elected by acclamation with Amor de Casmos, as first representative to sit for Victoria at Ottawa. He was proposed as a candidate by the late Dr. J. S. Helmcken, who in nominating him said, that he was an honest, upright, and conscientious man, of sufficient means to represent the city independently. He left for Ottawa on December 9th, 1871, in company with Dr. Carrall, the first Senator, and was given a rousing send-off. He was representative of Victoria with Amor de Casmos in the first and second parliaments, those of 1871–72 and 1872–74.

Other well-known men in Victoria during the early sixties were Moses Sporberg, a merchant and importer; Samuel Goldstone, importer; the two Sutros, Gustave and Emile, who were in the wholesale tobacco business; Elias Marks, Morris Meyer, and N. J. Neustadt.

The early Jewish settlers in Victoria took a very keen interest in masonry, as is shown by the fact that of 21 names on the membership roll of the Victoria Lodge in its first year, six were Jewish, viz., Lumby Franklin, who was a charter member, and afterwards Master; Gustave Sutro, Lewis Wolff, Moses Sporberg, Samuel Goldstone and John Malownowsky. To the last belongs the distinction of being the first candidate initiated into Free Masonry in Western Canada.

Simon Leiser, who went to Victoria in 1880, was one of the leading figures in the city's great sealing industry, then the leading activity of that port. His chief public work was done as a member for the Council of the Board of Trade, in which body he served for fifteen years. He was Vice-President in 1907 and was elected President in the
following year, serving two terms in that office. 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.

Vancouver, B. C.—In 1885 the town of Vancouver was founded as the western terminal of the Canadian Pacific Railway; it was named after Capt. George Vancouver, a pioneer of the Western Coast, and was incorporated as a city in 1886. In the following year the congregation of Temple Emanu-El was formed.

The only civic monument in Vancouver is one erected to David Oppenheimer, a pioneer citizen of British Columbia, who was four times mayor of Vancouver, besides being organizer and first president of the Board of Trade of that city. Samuel Hintzberger, one of the earliest Jewish settlers in Vancouver, is consul for Switzerland. He was one of the founders of Temple Emanu-El and is now its president, taking an active part in all that concerns the welfare of the Jews in the Western Province. He was also responsible for the formation of a Free Loan Association. Other leading Jewish citizens of Vancouver at the present time are Max Grossman, E. R. Sugarman and A. Cohen, whilst Mrs. Hintzberger, Mrs. Grossman and Mrs. Sugarman (president of the local Council of Women), are always to the fore in works of a charitable or philanthropic nature. In 1924, a Federation of the Jewish Charities in the city was organized.
Maritime Provinces.—While Jews were thus doing their share in developing the extreme West, they were also finding their way to the Eastern coast. In 1842, William Hyman founded the fishing firm of William Hyman and Sons, which to this day does an extensive fishery business on the Gaspé coast of Quebec Province. Hyman's son, Isaac, carried on the business with his brother Horatio after the death of their father, who was not only one of the pioneers of the fishing industry in Gaspé, but, when in the early eighties the Canadian Pacific railway first ran its trains through to the Pacific Coast, also exploited the hitherto neglected halibut fisheries of British Columbia. He took part in public life in the early days, and was at various times warden of the Country of Gaspé, and Mayor of Grand Grève.

In 1858, three brothers-in-law, Nathan Green, Solomon Hart, and Henry Levy, all cigar manufacturers, were the first to settle in the Maritime Provinces, and Nathan Green was the last man to receive the freedom of the city of St. John, N. B., prior to Confederation. Lewis Green, son of Nathan; was the first Jew to be married in the Maritime Provinces, a rabbi being called from Boston to perform the ceremony in 1882. The first Synagogue to be opened in the Maritime Provinces was that in St. John in 1899. S. Hart Green, who represented Winnipeg in the Manitoba Legislature for many years, was a grandson of Nathan Green.

Alberta.—The first Jew to arrive in Alberta was Jacob Diamond, who came to Calgary, in 1889 at which time the city had a population of about 12,000. The building of the Canadian Pacific Railway led to the formation in 1883
of a settlement at Calgary, midway between Winnipeg and the Pacific, and it had grown to 43,704 people in 1911; to-day its population is about 65,000 with about 1300 Jewish souls.

The year 1895 saw the first Jewish settler arrive in Edmonton, which became the capital of the new Province of Alberta in 1905, after having been a trading post for more than a century. From a population of 1200 in the year 1899, it jumped to 2662 in 1901, and to about 60,000 to-day, of whom about 700 are Jewish. From the year 1897 it became famous as an outfitting point for gold seekers in Yukon and Alaska, railway builders to the Pacific and the northern part of the Province, and for oil seekers on the Mackenzie.

G. Service in World War

When the Great War cast its shadow over humanity in 1914, the Jews of Canada took their part beside their fellow-citizens, and their military record cannot be surpassed by that of the adherents of any other denomination. All through the country, from small as well as from large Jewish communities, the quota of young men and women went forth to fight for the cause of liberty, and many laid down their lives, upholding the true Jewish teaching of loyalty to the country in which they live. In 1916, Captain Isidore Freedman was requested by 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 he was assisted by the leading members of the Jewish community of Montreal, and by Lieut. 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 aforementioned officers in Montreal, the company sailed for overseas in 1917. On their arrival in England, the members were despatched as reinforcements to various battalions, where they saw service. Numbers were killed and wounded, and several received promotions, commissions and honors.

A large number of Jewish young men, principally foreign-born, were enlisted for service in Palestine, and were members of the Jewish Legion forming part of General Allenby’s army that recaptured the Holy Land from the Turks. In this connection it is interesting to note that Capt. W. Sebag-Montefiore of Montreal was in charge of a squadron of cavalry that took part in the capture of the enemy’s staff at Nazareth. Previous to going to Palestine, Capt. Montefiore served on the Western Front. He was mentioned in despatches in 1916 and again in 1917, and was decorated with the Military Cross.

Nor were those who stayed behind delinquent in their duty. In all branches of patriotic service and in munition factories those unable to go overseas were to be found, and the women loyally did their share. Three Jewish Chapters of the Imperial Daughters of the Empire were formed at this time, and worked unceasingly and with splendid results in all branches of patriotic service. This order, founded in 1900, at the time of the South African War, had had individual Jewish members in many Chapters from its earliest beginnings, but it was only after the outbreak of the Great War that the Jewish Chapters were formed: the Lord Reading in Quebec in 1914, the Grace Aguilar
in 1916 in Montreal, and the Disraeli in Ottawa in 1918. All three maintained a high standard of excellent patriotic work, making countless numbers of soldiers' comforts and hospital supplies, and donating to all the patriotic and war relief funds. These Chapters have continued in existence to this day, doing educational, philanthropic and patriotic work, and are proud to belong to this large Order of over 40,000 women all over Canada. A number of Jewesses have attained prominent positions also in the Order in non-sectarian Chapters.

H. Present Distribution

As new centres in various parts of Canada were opened up, Jews were always among the pioneers of the district. We hear of them in 1898 in Dawson City, Yukon, where about 40 Russian and Polish Jews met for worship during the High Holydays in a canvas-covered dwelling owned by Charles S. Rosener.

Further details of the forces which led to the distribution of Jews in all sections of Canada will be found in the second division of this article, which deals with the development of Jewish communal life. The growth of the Jewish population, largely through immigration stimulated by pogroms and other disasters, has been rapid, especially during the decade from 1901 to 1911. During that period, while the total population of Canada increased by over 60%, (from 5,371,315 to 7,206,643), the Jewish population more than quadrupled, increasing from 16,131 to 75,681. In the following decade, the total population rose to 8,788,483, an increase of about 20%, while the Jewish population rose to 126,196, an increase of about 66%.
Whereas in 1901, Jews comprised only 3% of the population, they formed 1.44% in 1921. The census of that year shows that Jews formed 2.7% of the population of Manitoba, 2% of Quebec, and 1.6% of Ontario. Over 73% of the Jewish population live in the three cities of Montreal, Toronto, and Winnipeg. But the distribution of the Jews of Canada is quite extensive. There are only three cities of the 109 with a population of 5,000 or over in which there are no Jewish residents.

According to the census returns of 1921, the cities having a Jewish population of over 500 are as follows:

- Montreal & District: 45,392
- Toronto: 34,377
- Winnipeg: 14,390
- Ottawa: 2,796
- Hamilton: 2,548
- Vancouver: 1,248
- Calgary: 1,233
- Windsor, Ont: 979
- St. John, N. B.: 844
- Regina: 806
- Edmonton: 805
- London, Ont: 696
- Saskatoon: 599
- Halifax: 578

II. JEWISH COMMUNAL GROWTH

The development of the Jewish community followed lines similar to that of the community in the United States. Congregations came first, followed by volunteer alms-giving
bodies, which were in many cases off-shoots of synagogue auxiliaries. When the need for these became more widespread, owing to the impoverished condition of immigrants who were fugitives from European oppression, they developed into organizations which drew their resources from the community at large. Later, special organizations for aiding immigrants and for settling newcomers on the land sprang into being, first with the personal assistance of Baron Maurice de Hirsch and his wife, and, later, with the aid of the Jewish Colonization Association which was endowed with the Hirsch fortune. During the World War, Canadian Jewry organized a Jewish Congress for the relief of Jewish war sufferers, and to agitate for the granting of full civil and political equality for the Jews of those European lands in which they had been theretofore subjected to discriminatory laws. Philanthropic work in the Canadian Jewish community is now showing a distinct tendency toward federation.

A. RELIGIOUS ORGANIZATION

MONTREAL.—Having been joined from time to time by other settlers, in 1768 the Jews of Canada organized themselves into a congregation, which they called "Shearith Israel", the "Remnant of Israel", the same name that had been adopted by the earliest Jewish settlers in New York about one hundred years before. Since nearly all of these first Canadian Jewish colonists were descended from the exiles of Spain and Portugal, they followed strictly the historic customs and impressive ritual of the Sephardic Jews, and their descendants to this day have ever remained loyal to the same venerable and imposing orthodox rites. In 1775, the congregation bought a plot of land for a burial
ground, and there was dug the first Jewish grave in Canada when Lazarus David died on October 22, 1776. His remains were subsequently removed to the cemetery on Mount Royal, when the earliest burial ground, situated on St. Janvier Street, St. Antoine suburbs, was required for the extension of the city; and the original headstone still marks the last resting place of this one of the pioneer Jews of the Dominion.

The congregation first met for worship in a hall, but in 1777 they erected a synagogue on a piece of ground owned by David David, son of Lazarus David. On the death of David David, in 1824, this land reverted to his heirs, and the congregation decided to remove to another site. They were in temporary quarters until, in 1838, they opened a new synagogue, which served as the house of worship until 1890, when the present synagogue on Stanley Street was dedicated, its cornerstone being laid in 1887 by Gershom Joseph, Q. C., who was at that time the president. The two first Scrolls of the Law were presented to the congregation by the Spanish and Portuguese Jews of London, England, in 1768, and were even then accounted very old; they are still occasionally used at services. Questions of ecclesiastical law were in these early times usually referred to the Chief Rabbi of England, and the congregation appears to have maintained a correspondence with the parent congregation at Bevis Marks, London, whose decisions were followed in every particular.

The first regularly ordained Minister of the congregation of whom there is any authentic record was the Rev. Jacob Raphael Cohen, who arrived from London in 1778 and remained four years. He later went to Philadelphia,
where he was Minister of congregation Mikve Israel till his death in 1810. The spiritual heads of the Montreal congregation during the following years were Myer Levy, Isaac Valentine, Dr. de la Motta and David Piza. In 1846, Dr. Abraham de Sola was elected by the congregation and held the office for thirty-six years, being succeeded at his death by his son, Meldola de Sola, who also remained in office until his death thirty-five years later; the de Sola family thus serving the Shearith Israel congregation for over seventy consecutive years and ably fulfilling their ministerial duties. Dr. Abraham de Sola occupied the Chair of Semitic Languages at McGill University, was President of the Natural History Society of Montreal for many years, and was an author of note, having written many valuable works on theology, philology and Jewish history. The prominence which Dr. de Sola reached among men of letters led McGill University to confer upon him in 1858 the degree of LL. D., he being the first Jew to receive this honor. Dr. de Sola’s ability in the pulpit led to his being frequently invited to lecture in the United States, where he acquired much prominence and popularity. On the January 9, 1872, he was invited by General Grant’s government to perform the ceremony of opening the United States Congress with prayer, and, for the first time, was witnessed the unique spectacle of one who was not a citizen of the United States nor an adherent of the dominant belief officiating at the opening ceremonies at the assembling of Congress at Washington. The broad liberality of this act upon the part of the United States Government was fraught with particular significance at that time,
owing to the fact that the diplomatic relations between Great Britain and the United States had then but lately been strained to dangerous tension by the Alabama Claims, and this high compliment to a British subject was the first evidence of the growth of a better feeling between the two countries. Sir Edward Thornton, the British Ambassador at Washington, extended Dr. de Sola the thanks of the British Government, and Gladstone, then Prime Minister of Great Britain, also expressed his personal feelings of satisfaction.

For nearly a century Shearith Israel was the only Jewish congregation in Canada. Its members attained prominence in every walk of public life, financial, commercial and social, being men who by their energy and initiative were helping, even in those early days, to lay the foundation of Canada's future greatness.

In 1846 several Polish Jewish families arrived in Montreal, and in the same year organized congregation Shaar Hashomaim, following the German and Polish, or Ashkenazic, ritual. This led the Spanish and Portuguese Jews to seek and obtain a new Act of Incorporation from the Legislature, in which the German and Polish congregation was also incorporated. The new congregation, however, was short-lived, for the Montreal community was as yet too small to support two synagogues. In 1858 a second and successful effort was made to institute a German and Polish congregation in Montreal, which took the name of the defunct organization. Abraham Hoffnung, M. A. Ollendorf, and Solomon Silverman were among the most active of its charter members; and the Rev. Samuel Hoffnung was its earliest minister. He was soon succeeded
by the Rev. Mr. Fass, who in turn was followed by other prominent ministers, notably Rabbi E. Friedlander in 1884. The first building of this congregation was dedicated in 1860. Its cornerstone was laid by David Moss, who belonged to a family which was active in advancing the welfare of this congregation during three decades. The act of 1846 was first availed of; but in 1902 the congregation secured a separate Act of Incorporation. In 1886 they removed to a new edifice on McGill College Avenue, and in 1922 the magnificent structure on Kensington Avenue, Westmount, was opened, under the spiritual guidance of Rev. Dr. Herman Abramowitz, who has been the revered pastor of the congregation for over 20 years, and is known throughout the length and breadth of the land as a man of scholarly attainments and as a true exponent of Judaism.

There are now 37 congregations in Montreal, one of which, Temple Emanu-El, is a Reform congregation. This was founded in 1882 by Samuel Davis, B. Kortosk, Adolph Goldstein, B. A. Boas, William and Maxwell Goldstein, Lyon Silverman, and others. Beginning in a modest way in a small building on Stanley street, the membership grew under Rabbi Nathan Gordon, who later left the ministry and is now one of the leading Jewish lawyers of Montreal. In 1911 the congregation removed to their present handsome building on Sherbrooke Street West, which is the centre for a great deal of communal activity. The present minister Rabbi Max Merritt, is a man who is not only beloved and honored by his own congregation, but is rapidly becoming a force in the whole community, for he is imbued with a broad humanitarianism, and is to be found on the boards not only of the Juvenile Court Committee, but of many
other non-sectarian social service and charitable organizations of the city as well.

TORONTO.—It was not until 1845 that there was a sufficient number of Jewish residents in Toronto to think of organizing a congregation. The idea was then discussed, but little was accomplished until 1852, when a cemetery was bought and the "Holy Blossom" Congregation was established. The early difficulties of this congregation were valiantly met by its founders, notably Mark Samuel, Lewis Samuel and Alexander Miller; and later under the energetic guidance of Alfred Benjamin as president, it attained an enviable position, growing in strength and numbers. Starting as an orthodox congregation it later veered towards Reform, and is now one of the four Reform congregations in Canada.

When Edmond Scheuer came to Toronto from Hamilton in 1886, he joined the Holy Blossom Congregation, and was Treasurer of the Building Fund of the Bond Street Synagogue in 1872. He started the first Jewish Sabbath School in the city, and to-day, after over half a century spent in giving instruction to Jewish youths, he is still active and intensely interested in educational services, and is superintendent of the Sabbath School. He is the father of the Federation of Jewish Charities in Toronto and was its President for the first four years. He is also chairman of the Canadian Branch of the Anglo-Jewish Association and a justice of the peace in Ontario and is the oldest living member of the Toronto Board of Trade.

HAMILTON.—Up to the middle of the nineteenth century, most of the Jews who had settled in Canada had come from England, but towards the eighteen fifties, German Jews,
because of the "Hep Hep" persecutions in Europe, began to turn their attention to the United States and Canada and arrived in both countries in appreciable numbers. Most of these immigrants, who were pedlars and small tradesmen, were not possessed of much wealth and settled in districts where up to this time there had been no Jews. The first Synagogue to be founded by the new arrivals was the Anshe Sholom Congregation in Hamilton, Ontario, which was established in 1850.

OTTAWA.—In the years between 1880 and 1900 Jewish settlers had taken up their residence in such widely separated places in the Dominion as New Glasgow, N. S.; Sudbury, Ontario; Edmonton, Alberta; and Ottawa, the capital of Canada. In the last-named place Moses Bilsky settled as early as 1857, at the age of 28, and, except for a few years spent in the West, he lived the rest of his ninety-four years in the jewelry business in the same city, which he saw grow from a little place known as Bytown, to the dignity of the capital of the premier Dominion in the British Commonwealth of Nations. The Adath Jeshurun congregation was organized by Mr. Bilsky in 1895, the outgrowth of a small gathering which used to meet for services in his private residence. The first place of worship of this congregation was on Murray Street, but in 1904 a fine Synagogue was built on King Edward Avenue, and this was enlarged to double its capacity in 1922. Mr. Bilsky was, until the day of his death in January 1923, much respected and looked up to by the entire population of Ottawa, as a man of upright principles, and sterling goodness, ever ready to help the unfortunate, and a friend to all; he did much to foster the friendly feeling of the people of Ottawa.
to their Jewish fellow citizens. Other early settlers in the capital were families of Adolph Rosenthal, Nathan Marks, A. Kert, J. Freedman, C. Caplan, B. Silver, A. Sugarman and Rev. J. Mirsky. There are now four congregations, and a Jewish population of about 2800, taking an active part in the social, civic and commercial life of the city.

WINNEPEG.—With the construction of the Canadian Pacific Railway in the early eighties Western Canada saw the opening of large tracts of land for settlement, and Winnipeg grew from a little trading post of 250 people in 1870 to an important city (incorporated in 1874 with a population of 1,870) having to-day a population of 180,000, of whom about 18,000 are Jewish. The first Jew who arrived was Ruben Goldstein, in the year 1879, his family joining him in 1880, and this year saw the advent of Phillip Brown, George Frankfurter, Max Goldstine, Louis Werthein, A. Bieber, D. Ripstein and S. A. Ripstein; to whom were added in the year 1882 such pioneers as T. Finkelstein, H. L. Weidman, M. Weidman, A. Lechtzier, Dave Balkovske and many others. These formed the first congregation, known as the Children of Israel. With the influx of refugees the Jewish population of the city grew and new congregations arose, chief of which was the Shaarey Zedeck founded in 1890, and this, after various vicissitudes, was established as the premier congregation of the city in 1913, by amalgamation with the Shaarey Shomayim. The Rev. H. J. Samuel arrived from Swansea, Wales, to be the spiritual head, and by his untiring efforts to elevate the dignity of Jewry he has gained the confidence and respect of Jews and Christians alike. The first President of the amalgamated
congregation was Henry A. Isaacs, who had been largely instrumental in bringing about the union of the two congregations. From 1895 to 1920 he devoted a great deal of time and energy to the Sabbath School as teacher, superintendent, and chairman of the School Committee, and had the satisfaction of seeing the school become one of the principal Jewish educational centres of the city. Mr. Isaacs has occupied for over 20 years a responsible position in the Lands Titles office of the Manitoba Government, and in 1918 had the distinction of being elected president of the Manitoba Civil Servants Association.

VICTORIA, B. C.—The first cornerstone laid publicly in Victoria, British Columbia, and the first occasion on which Masons of that city held a public ceremony, was the laying of the cornerstone of the synagogue, June 2, 1863. In the cornerstone 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. N. 5863, A. D. 1863, by the Masonic Lodge of the City of Victoria, Vancouver Island, viz:—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 Athol is Grand Master. The names of the officers and members of each Lodge will be found in a copy of the By-Laws."

For the ceremony the two Lodges formed themselves into one Grand Lodge, and other societies which took part in the event were the Hebrew and French Benevolent Societies and St. Andrews Society. The cornerstone was laid in due and ancient form by the Provincial Grand Master,
Robert Burnaby, who was presented with a silver trowel by Kady Gambitz on behalf of the congregation. The Jewish community had contributed liberally to the construction of the Synagogue, a brick building still in use. (The *British Colonist* of June 3rd, 1863 devoted a considerable space to a report of the ceremony).

**Vancouver B. C.**—In 1887 a year after the town of Vancouver was incorporated as a city the congregation Temple Emanu-El was founded.

In the early days services were conducted by the members themselves, and were orthodox in character, but in 1890 the congregation was incorporated as a semi-reform one and this mode of worship has been retained until the present day. The first minister was Rabbi R. Rosenstein, who was followed by Rabbis R. Farber, I. Friedlander and S. Rosenberg. As the Jewish population increased, it was felt by 1905 that there should be an orthodox Synagogue in the city, and the congregation Sons of Israel was formed. Although because of many difficulties this congregation was forced to disband, part of its membership later created Congregation Shaarey Zedeck, which owns a handsome synagogue, erected by the efforts of the whole Jewish community of Vancouver, and opened in 1918.

**Calgary.**—The first *minyan* in Calgary, Alberta, was held in 1895, with Mr. Jacob Diamond officiating, and consisted of just ten men,—two residents of Edmonton, two of Calgary, five travellers and one farmer who had settled near Lacombe. The congregation House of Jacob was formed in 1907 with J. Diamond as president, who, for a time, also acted as hazzan; the first Synagogue was not built, however, till 1912. Like other western cities,
Calgary has been active in Zionist work; and in 1907 a Free Loan Association was formed. A Talmud Torah was founded in 1909 and there are two Ladies’ Charitable organizations, the Hebrew Ladies Aid and the Council of Jewish Women. The Hebrew Mothers Allowance exists for the purpose of assisting widows and orphans in Europe. The B’nai B’rith Lodge was formed in 1917 and is the strongest Organization in the city and counts H. Goldberg, B. Ginsberg and Charles Benjamin among its prominent members.

EDMONTON.—William Diamond moved to Edmonton from Calgary in 1906 to take over a branch of the Diamond Clothing Company, and as a result of his influence in the small Jewish community, the Edmonton Hebrew Association was formed in August 1906. A. Cristall, the oldest Jewish resident, was elected president, W. Diamond, Vice-President, with J. S. Berkman, Secretary. In 1908, Cristall retired and was succeeded by Diamond, under whose presidency the cornerstone of the Synagogue was laid August 17, 1911. The Hebrew Association has responded with openhanded generosity to every call for the support of the Talmud Torah, Zionist organizations, and every other worthy endeavor.

REGINA.—To Regina, the capital of the Province of Saskatchewan, the first Jewish settlers came about 1908, but it was not until 1913 that a congregation was formed and the “House of Jacob” synagogue opened under the Presidency of Mr. S. Pearlman, with Rev. M. Kaliff, as minister. Today there are about two hundred Jewish families who are worthily carrying on Jewish traditions, every charitable cause being well supported. The erection of
the Talmud Torah school in 1924 is the outstanding achievement of the Jews of Regina who have given so lavishly to outside funds, such as Keren Hayesod and other Zionist causes, also subscribing large sums to the Orphanage and Old Folk's Home in Winnipeg. The school building, which is modern in every respect, is used as a communal centre and was opened for tuition on October 22nd, 1924, with 165 pupils. Z. Natanson is president of the Board, with S. A. Goldston, Secretary, and D. B. Kliman, Honorary Solicitor, all three being prominent in communal matters.

B. Philanthropic Activities

The Jews of Canada had ever been zealous to maintain the good name of their race for philanthropy and benevolence and it was while they were still only a small nucleus in Montreal that the first organization for charitable and philanthropic purposes was formed, under the name of the Hebrew Philanthropic Society, with Moses Judah Hays and Dr. Abraham de Sola as its executive heads.

Young Men's Hebrew Benevolent Society.—In 1863 a gathering of earnest young men formed themselves into the Young Men’s Hebrew Benevolent Society, with the object of assisting their needy or unfortunate co-religionists; and so keen was the zeal and true unselfishness of these noble-hearted young men of other times, that they recorded “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.” Thus they took upon themselves the complete responsibility, feeling that they should do so and not place it upon the heads of families who had other duties. The first officers were: President,
Six years later, it was deemed advisable to admit married men to the membership of the Society. This organization took care of all relief work in the Jewish community until 1882, when, as a result of the terrible massacres in Russia in 1881, followed by other anti-Semitic outbreaks in the adjoining countries, large numbers of immigrants reached this country, and all citizens of Montreal aided in providing for these unfortunate refugees, under the supervision of the Y. M. H. B. S. In those days all philanthropic endeavour and all phases of what is known to-day as social work, were cared for entirely by volunteers, and the personal contact thus secured was invaluable to the terror-stricken and downcast people fleeing from persecution. The friendly work, the sincere interest, the true hospitality, which opened homes to all irrespective of origin or worldly standing—all these did more than words can convey to restore the self-respect of the immigrants; and to-day many of the most respected and substantial members of the community are those who came to Canada under such conditions in the early eighties, and owe their first start in life in this country to the members of the Young Men's Hebrew Benevolent Society.

The Baron de Hirsch Institute.—Fresh persecutions broke out in Russia, in 1888, and a new influx of immigrants began arriving in Canada. At this critical juncture, occurred one of those incidents which take place from time to time in the lives of nations and societies as well as in
those of individuals, little noted at the time, but bearing in their train consequences of immense importance. L. Aronson arrives one day at the Board Meeting of the Y.M. H.B.S. with the news of Baron de Hirsch's munificent donations to benevolent societies taking care of the Russian immigrants entering the United States, and suggested writing to the Baron, setting forth that far greater numbers of immigrants were entering Canada than the States on account of the severer restrictions imposed even in that day by the United States Government upon immigrants; and that Montreal was a community of old settlers with few wealthy men among them. This letter was signed by Harris Vineberg, President; J. Sherman, Vice-President, D. S. Friedman, Treasurer, and A. D. Moss, Secretary; and to avoid any misconception on the part of the Baron as to the bonafide nature of the appeal, the following agreed to append their signatures also in endorsation: James McShane, Mayor of Montreal; Mr. D. A. Ansell, Consul General for Mexico; Mr. Moïse Schwob, vice-consul for France; as well as the consuls for Austria and Germany.

Tribute should here be paid to those devoted, earnest and great-hearted men, the officers of the Y. M. H. B. S., who worked unselfishly for the good of their fellowmen, with no thought of publicity or reward, it being sufficient for them that they were doing their utmost to save fellow-beings from distress and hardship. Harris Vineberg, President of the Society at that time, who continued to hold that office until 1892, is a man whom the community counts itself fortunate still to have in its midst today. Though modest and unassuming, Mr. Vineberg staunchly lives up to his religious convictions; his large clothing
factory is always closed on Saturdays and Holy Days and he is ever to be found on those days in his seat in the synagogue, a noble example for many a younger man. J. Sherman and L. Aronson were men of the same stamp, and nobody can ever know how much they did for the society in its early days. Among other outstanding members of the Y. M. H. B. S. at that time were D. S. Friedman, A. Goldstein and D. A. Ansell.

Within three weeks of the despatch of the momentous letter to Baron de Hirsch a reply was received, stating that the Baron was in complete sympathy with the endeavours of the Y.M.H.B.S., 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 several millions of dollars of the Baron de Hirsch fortune have come to Canada for philanthropic purposes.

Unwilling to bear alone 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, upon which the following consented to serve: M. Schwob, D. A. Ansell, S. Davis, L. Davis, Feodor Boas, B. Kortosk, L. A. Hart, A. Goldstein, M. Goldstein, M. Vineberg, J. L. Samuel, and L. Silverman. This committee, acting with the officers of the Society, decided to purchase a building as a home for the temporary residence of the immigrants, suitable also for a school for the children, and a building was obtained which was officially opened on June 17th, 1891 by James McShane, Mayor of Montreal, who declared the building open as "The Baron de Hirsch Institute," and dedicated to the purposes of the Society. Besides the day school for the children, night classes were
opened for adults, so that they should be under no handicap in the struggle for a livelihood on account of their ignorance of the language and customs of the country to which they had come.

C. AGRICULTURAL COLONIES

Consequent upon anti-Semitic disturbances in Russia there was a large influx of Jewish refugees to Canada in 1891, and in October of that year, a letter was addressed to Baron de Hirsch, stating "that the Institute is unable to receive during the coming year, or to take any cognizance of the new arrivals without some definite and decided system of colonization, being organized for the immigrants from Europe." Letters were also sent to philanthropic organizations on the other side, and to Hugh Sutherland, Secretary to Sir Charles Tupper, at that time High Commissioner in London, asking him to prevail upon Jewish leaders in England to renew their efforts to assist Jewish colonization. Previous to this, after the pogroms of 1882, the Russo-Jewish Committee in London had endeavored to form Jewish colonies in Western Canada, and had obtained a tract of land in the Northwest Territories. The settlement, nicknamed "New Jerusalem," was situated in Range 2, townships 11 and 12, west of second meridian, and was 25 miles from Moosomin. Lacking proper supervision and advice, having little farming experience and no knowledge of conditions of the Canadian Northwest, the colonists struggled for several years against recurring crop failures, but without much success. Official records in 1887 show that about twenty-seven settlers had taken up farms in the West.
In December 1891 a letter was received by the Institute from Dr. Sigmund Sonnenfeld, Director of the Jewish Colonization Association in Paris. In this he acknowledged the letter sent to Baron de Hirsch, the President of the Association, and requested information as to the amount required to establish a family or group of colonists of about ten persons in a suitable part of Canada; and to provide them with land, the necessary implements, cattle and seed, and the material for the building of a home. Added to this cost was to be that of the maintenance of the colonists during the first year of their settling on the land. About the same time a letter was received from the Russo-Jewish Committee in London, offering to transfer to the Institute their interest in the land near Moosomin for the benefit of the colonists.

The Colonization Committee of the Y.M.H.B.S., gave their most earnest attention to the problem. They sought information from the Prime Minister and the Ministers of Agriculture and of the Interior of the Dominion Government, and also from other groups settled on land in Western Canada. A report was then prepared and forwarded to Paris and London, dealing with the whole question. There being some delay in receiving an acknowledgment of this report, a number of residents of Montreal, who were anxious to engage in farming, appointed a delegation of two to proceed to Paris and interview the Jewish Colonization Association. These delegates carried with them and presented to Dr. Sonnenfeld a list of 74 heads of families, Russian refugees who had arrived in Canada some little time previously, and were anxious to settle on the land. In the report of the directors a sum of $5000 had been named
as the amount necessary to settle a group of ten as outlined by the ICA.

As a result of the negotiations a cable was received in March 1892 from Dr. Sonnenfeld, reading as follows:—

"L'Alliance Israélite and Baron de Hirsch will place at your disposal for the installation of colonies near Moosomin 100,000 frs." The Board immediately appointed a practical Canadian farmer to take charge of the work, who, together with an official of the Institute, proceeded to the Moosomin and other districts for the purpose of reporting on their suitability. The Moosomin land was found to be some twenty-five miles distant from a railroad; the buildings which had been erected thereon were found to have been destroyed, and the land, whilst it was arable, was therefore practically valueless for the purpose of settlement. Other sections of the Northwest, in the vicinity of the cities, were then visited, and a site was eventually selected in the Souris district which proved a most suitable location for the carrying out of the plan. The site selected was in Range 5 west of second meridian, near Oxbow, where a group of Jewish farmers had already settled. The Government granted this tract of land, each quarter section to be occupied by a Jewish settler. The candidates were carefully examined, and 47 families were sent to Winnipeg. The contract for the loans that were to be advanced to the farmers was drawn up by Maxwell Goldstein, the honarary solicitor of the Society, the honor of signing the first contract with these settlers being given to Harris Vineberg, D. S. Friedman and Lyon Cohen, officers of the Society. The settlers reached Oxbow in May and then proceeded to the site selected for the colony. This
was named "Hirsch" in honor of the Baron de Hirsch, and comprised during the first season about 159 souls. The railway 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.

During the years 1893–4 not less than $40,000 was received from Paris for the work of colonization inaugurated by the Society. In the minutes of the meeting of November 9th, 1893 it is noted that in order to facilitate the trip to the colony of Lazarus Cohen, then chairman of the colonization committee, Moses Vineberg promised to lend him a fur coat. In 1894 Mr. Isaac Mendels, Vice-President of the Baron de Hirsch Institute also visited the colony.¹

During the first two years the colonists of 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, however, maintained their hold, 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 1896 Professor H. L. Sabsovich, Superintendent of the Baron de Hirsch Agricultural and Industrial School at Woodbine, N. J., was sent by the ICA as special commissioner to study the situation in the

¹ In addition to those already mentioned the following took an active interest in the work of the colonization committee:—S. Fischel, J. Sherman, L. Aronson, L. Kellert, B. Wollovitch, M. Sessenwein, J. L. Michaelson, H. Rutenberg, H. Hart, J. Bernstein, J. Rubenstein, A. Goldstein, and B. Kortosk.
Colony. He reported very favorably to the Y.M.H.B.S., who acted always as the agents of the ICA in connection with the colonies in the North West. This year there was a very good crop, the wheat graded No. 1 and sold at 73 and 75 cents per bushel; many settlers were reported returning to the farms, and cattle raising had improved. It was this year also that the Y. M. H. B. S., acting for the ICA bought a threshing machine for the colony. In 1898 the ICA sent Mr. Shalitt, the Secretary, from 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 ICA, Mr. Walter Cohen, visited the Colony. As the years went on, enterprising Jewish youths continued to take up homesteads in various parts of the Northwest. The Jewish settlers who went to Moosomin did not entirely abandon that district, and gradually a group of Jewish farmers concentrated also around Wapella.

In the years from 1900 to 1903 there came to Canada a large influx of refugees from Roumania, due to anti-Semitic outbreaks in that country, and they formed a nucleus of an agricultural colony organized to the north of Qu'Appelle in 1901. Later a railway line crossed the district and subsequently the colony was named Lipton. A 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 granting homesteads to the immigrants, the Government placed at the disposal of the Bender group 160 acres of land which were divided into 20 parcels, each house in the settlement being built on an 8 acre plot. The name of this colony was at first Bender Hamlet, but was later changed
to Narcisse Leven Colony in honor of the late president of
the Jewish Colonization Association. In 1902, the ICA
and the Jewish Board of Guardians of London, England,
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 Y.M.H.B.S. The Board of the Baron de Hirsch
Institute had the supervision of the Hirsch Colony School
till June 30th, 1903. The council of administration of the
ICA were of opinion that the time had arrived when the
colonists should be in a position to support their own school.
The board of directors also received a letter from the Rev.
Mr. Berner, the secretary-treasurer of the Hirsch School
district, stating that the colonists desired to manage their
own school and required no further assistance from the
ICA. The directors therefore recommended that the
school trustees of Hirsch should manage their own school
and provide the funds therefore; that the school buildings
should be granted free of charge for educational purposes
on the condition that they were not to be moved from their
present positions without the consent of the Board upon
the recommendation of the Department of Public Instruc-
tion of the Northwest Territories. The Trustees of the
Hirsch school were also allowed the education grant due from
the Northwest Government for the last year as a nucleus
of a fund to maintain and support the school. The colonists
are now all assessed and have to pay regular taxes for
school maintenance. The ICA acquiesced in these arrange-
ments and a detailed statement of all receipts and expendi-
tures up to the termination of June 1903 was forwarded to
Paris.
In 1906, a number of other Jewish farming settlements sprang 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 formed by the graduates of the ICA Slobodka-Lesna School in Galicia. The ICA sent a number of these immigrants to the Hirsch colony where they worked for a couple of years; after becoming acquainted with Canadian agriculture and saving a little money from their work with other farmers, they took up homesteads about 60 to 70 miles West of Hirsch and formed the new Herman Settlement which was later re-named "Sonnenfeld" Colony, in honor of the first General Manager of the ICA.

The ICA in Paris had long desired to have the management of the immigration work in Canada separated from the charitable work of the Y.M.H.B.S. or the Baron de Hirsch Institute, and 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 Y.M.H.B.S." In the discussions which took place during the visit of O. E. D'Avigdor Goldsmid, member of the administrative council of the ICA, in 1906, the matter was thrashed out; and, acting upon Mr. Goldsmid's report, the ICA decided to form a Canadian committee, to consist of three members nominated by the Institute and three by the ICA in Paris. On December 10th, 1906 Messrs Harris Vineberg, D. A. Ansell, and B. Goldstein were chosen as representatives of the Institute, and Messrs M. B. Davis (later Sir Mortimer), Lyon Cohen and Samuel W. Jacobs, K. C. were nominated
by the ICA. In 1907 Mr. Goldsmid returned 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 ICA, consisting of loans and assistance of a like nature made from time to time to Jewish colonists in the Canadian Northwest, which loans etc. were secured by mortgages."

The Canadian Committee of the ICA held its first meeting on July 3rd, 1907, and M. B. Davis was elected chairman, Lyon Cohen, treasurer, and S. W. Jacobs, Secretary. The Committee prepared a lengthy programme of work which was forwarded to the Central Administration in Paris. Mr. Cohen is now the chairman and B. Goldstein, treasurer.

Following the pogrom wave of 1905 in Russia, thousands of Jewish immigrants arrived in this country, and their reception and maintenance was undertaken by the Baron de Hirsch Institute of Montreal with funds supplied by the ICA through the Canadian Committee. This Committee also represented the Russo-Jewish Committee and the Jewish Board of Guardians of London, England, in matters of immigration and administration of the funds supplied by these two organizations for Canadian immigration work. A number of colonies sprang into being during the years from 1907 to 1911 including the colonies of Pine Ridge and Birds Hill in the vicinity of Winnipeg, Macaza and Ste. Sophie in the Province of Quebec, the Eyre settlement north of Alsask, and others near Rosetown, Saskatchewan, and Montefiore near Sibbald Station, Alberta. In Manitoba, a colony sprang up at Campar, about a hundred miles north
of Winnipeg, which was afterwards named New Hirsch. In 1909 Rev. Dr. H. Abramowitz visited the Jewish agricultural colonies in the Western Provinces to establish religious schools and other institutions, and he 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 ICA heads. Due to the interchange of visits between the members of the Canadian Committee and officers of the ICA in Paris, close co-operation was maintained between the colonies and the ICA through whose funds the colonists were enabled to establish themselves in this country.

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 700 independent Jewish farmers, of whom 391 were indebted to the Association. The number of Jewish souls on farms was estimated at not less than 3,500. The land owned was approximately 150,000 acres; real estate value was estimated at $4,500,000, livestock at $1,000,000, machinery at $500,000. value of yearly crop produced at about $1,000,000. The gross assets reached the appreciable figure of about $6,500,000. liabilities about $1,500,000 giving a net equity of about $5,000,000.

In addition to the organized settlements already mentioned there are groups of Jewish farmers scattered at the following points:—Manitoba: Ste. Anne, Gimli, Lorette, Transcona, and Rosenfeld; Saskatchewan: Maxwellton, Theodore, Limerick, Kamsack, White Bear, Watrous and Dumferline; Alberta: Compeer, Empress, and near Edmonton; Quebec: St. Lin, New Glasgow, Ste. Agathe,
Joliette, Ste. Julie and near Montreal; Ontario: Cedar Valley Timmins and near Ottawa, Toronto and Hamilton. There are also individual Jewish farmers to be found at scattered points in Canada, of whom there are 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 many cases on a rather extensive scale.

Montreal was going ahead by leaps and bounds during these two decades, and the Jewish population was increasing proportionately. In 1881 the total population of the city was 155,238 and in 1901 it was 328,172; in the same period the Jewish population increased from less than one thousand to nearly 7,000. The Baron de Hirsch Institute under the direction of the Young Men's Hebrew Benevolent Society was increasing in usefulness continually, the school and Sheltering Home being taxed to their utmost to accommodate all who sought admittance, and it was felt that new and larger quarters were needed. 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 being quite inadequate for the increased needs of the population. This donation was supplemented, in February 1898, by £1,000 sent personally to the Chairman of the School Committee for the same purpose. In June of this year, 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 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. The
satisfactory nature of the information imparted induced
her to promise an additional donation towards providing
additional school buildings. This year also saw the for-
mation 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, England,
and of which Colonel A. E. Goldsmid was the commanding
officer. Nearly three years after the death of the Baron
de Hirsch, the Baroness died on April 1, 1899, leaving
by her will a bequest to the Baron de Hirsch Institute of
600,000 Frs. 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
on March 23rd, 1900, and enacted that "the corporation
be empowered to grant relief to sick and indigent persons
of the Hebrew faith, to establish a Home and refuge for
the distressed, and to provide a burial ground for the inter-
ment of the dead poor; to conduct schools for general
instruction, to conduct a Cadet Corps and to assist immi-
grants and settlers to establish themselves, and to maintain
all works of a charitable nature for the amelioration of
the Jewish poor." 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, $88,000 was kept as an endowment fund and the balance, $771.08, was placed to the building fund. The ICA of Paris donated $10,000, and these amounts, together with the donations and bequests collected in Montreal enabled the officers to purchase a piece of land and to build thereon a new school and institute. The cornerstone of this building was laid on June 3rd, 1901 in the presence of a large gathering of influential citizens of all creeds and nationalities, at which the Mayor of the City, Mr. Prefontaine, presided.

The ceremonial of the formal opening was performed by His Excellency Earl 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 to the inauguration of a building which forms a fitting monument to the memory of the great and good philanthropists, the late Baron and Baroness de Hirsch. The building, which has a handsome cut stone frontage of Egyptian style, was completed 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 Day School continued to function until 1903 when its pupils were absorbed into the general school system of the city, and the
need for regular public schools ceased. However, classes in religion and Hebrew took their place, and these, as well as the night schools, are continuing until the present day.

**Other Montreal Philanthropies.**—A number of other societies for various philanthropic and charitable purposes gradually made their appearance in the city of Montreal as the need arose, many of these owing their inception to the Baron de Hirsch Institute. Notable among them were the Hebrew Free Loan Association, and the Mount Sinai Sanatorium. The former was incorporated on May 28th, 1911, by an Act of the Quebec Legislature, which stated that "the object of this Society is to loan money to those in need instead of giving alms", and too much credit for its organization cannot be given to Zigmund Fineberg, who worked untiringly for its benefit, and it was almost entirely due to his efforts that the Association was started. J. S. Leo, Nathan Godine, and Menassah Lavut have been amongst those who worked zealously for the Association and maintained its high reputation.

The Mount Sinai Sanatorium is the only Jewish Sanatorium for tubercular patients in Canada (though the Weston Sanatorium outside Toronto has a Jewish wing). It is beautifully situated at Ste. Agathe, in the Laurentian mountains some 60 miles north of Montreal. Founded in 1912 by the generosity of Jacob A. Jacobs M. A. Vineberg, Mark Workman, Ascher Pierce, and Sir Mortimer Davis, and the estate of the late S. Wolsey, for the free treatment of consumptives, it has more than justified its existence and has saved countless lives, not only by treating cases both incipient and advanced, but also by the splendid preventive work undertaken.
Montreal being the metropolis and largest city of the Dominion, with a Jewish population of more than 40,000 souls, it is only to be expected that there should be charitable institutions of all kinds, and there are to be found in every corner of the city, all doing their share of caring for those who are unable to care for themselves. The Jewish Endeavour Sewing School has, for the past 22 years, met weekly, under the presidency of Mrs. Lyon Cohen, and the treasurership of Miss Sophie Hirsch, to teach little girls to make their own clothes, and the pupils imbibed many splendid character-forming habits, whilst sewing; a splendid maternity hospital also exists for the benefit of those who do not wish to go where they might not be sure of kosher food; there is an up-to-date orphanage, with accommodation for over a hundred children, which is run on the most approved modern lines, the children being given the impression as far as possible, that they are being brought up in a home and not in an institution. The Montreal Council of Jewish Women, founded in 1918 as a Local Council of the Council of Jewish Women of the United States, but becoming an independent body in 1924, does a great deal of philanthropic work, including such activities as “Big Sister” work, juvenile aid, immigrant aid, and kindred interests.

Federation in Montreal.—The charitable work in Montreal had been increasing proportionately to the population, and numerous societies of all kinds were springing up, so that, in order to render the full degree of efficiency and to prevent overlapping the Board of the Baron de Hirsch Institute, the center of all philanthropic work in the city, felt that the wisest course to pursue would be to
form a Federation of all the societies. In 1914 the Board appointed a committee to consider the question. After long and careful study the plan was acted upon, and, on March 16th, 1906, an Act was passed by the Legislature of the Province of Quebec incorporating "the Federation of Jewish Philanthropies of Montreal". The constituent societies at the time were: Baron de Hirsch Institute; Mount Sinai Sanatorium; Ladies' Hebrew Benevolent Society, an organization which for a great many years comprised the leading Jewish women of the city and which did an enormous amount of true charity; the Herzl Dispensary, where the poor of the community were given free medical treatment and supplies; Montreal Hebrew Orphans Home; Montreal Hebrew Sheltering Home; Jewish Endeavour Sewing School; Hebrew Young Ladies' Sewing Society, which then as now was composed of representatives of the various women's Societies and synagogue auxiliaries, doing the communal sewing for the poor; the Young Women's Hebrew Association; the Beth Israel Infants' Home and Day Nursery, since closed, and the children under its care placed in foster homes; Hebrew Ladies' Aid Society, which, with the Benevolent Society, was later incorporated into the Family Welfare Department of Federation; and the Friendly League of Jewish women, which amalgamated in later years with the Young Women's Hebrew Association, and which had done a wonderful work for the working girls of the community, particularly those arriving in the city as immigrants.

SOCIAL CLUBS.—In September 1880, a number of Jewish young men, all residents of the city, formed an association for the advancement of social intercourse, the encourage-
ment of amateur dramatic representations, and the dissemination of literary knowledge among its members. The revered name of that grand and universally known and well-be-loved philanthropist, Sir Moses Montefiore, was chosen as the title, and under his distinguished patronage, the Montefiore Social and Dramatic Club, as it was then known, began its existence. Many local charitable institutions, both Jewish and non-sectarian, profited by the proceeds of dramatic entertainments organized by the Montefiore Club. However, as the members advanced in years and the calls upon their time for the responsible duties of private and business life became more urgent this branch of the Club's objects was given less attention, until a period was arrived at where even the name of the club was changed and that portion alluding to the encouragement of dramatic pursuits was relegated to the past. One feature which has been kept continually in view has been the literary branch, which, fostered by a few strong adherents, has grown in strength and importance until to-day it forms one of the greatest attractions offered by the club to its members. Under the banner of the Montefiore Club the Jewish community has been brought together in such a manner and with such beneficial results, that too much importance cannot possibly be attached to the work of the club. The successive presidents of the Club since its organization have been John Michaels, Maxwell Goldstein, Lyon Cohen, Bernard Goldstein, Jacob Goldstein and Michael Hirsch.

Orphanage of Western Canada.—The Montefiore Club of Winnipeg was founded in 1911 for the purpose of affording a place of meeting for the young business
men; but it has served far higher ideals than those of merely social club. There has been no undertaking in the city since its foundation in which it has not taken an important part. During the campaign for funds for building a Jewish Orphanage, its team collected the largest sum of money taken by any team. This Orphanage which undertakes the care of orphans, half-orphans and delinquent children for all Western Canada, from Fort William to Vancouver, is a model institution of its kind, and one of which the whole Jewish population of Canada is justly proud. It was in 1912 that a small group of ladies in Winnipeg formulated the idea of a home for Jewish orphans in Western Canada, and opened a building for this purpose in July 1913; and at about the same time R. S. Robinson started the Esther Robinson Orphans' Home, in memory of his mother. After some time spent in negotiations, the two Homes were amalgamated in October 1916 under the name of the Jewish Orphanage and Children's Aid of Western Canada, under the presidency of E. R. Levinson. By 1918 the Home had outgrown its first quarters, and an extensive campaign for funds was held all through the West, with complete success; and as a result the fine new building which houses the orphanage was constructed. It stands in about five and a half acres of ground, the building being in the center of a grove of trees, and having accommodation for one hundred fifty children. There are three and a half acres of splendid gardens which not only keep the Home supplied with fresh vegetables all through the summer months, but from which a sufficient supply is obtained to store for all winter as well. The boys of the School take a practical interest in the gardens; whilst the girls are taught to make
their own clothes, to cook and to become in every way efficient housewives. The building is a modern fireproof one, with all the best equipment for such an institution according to the most approved modern standards.

From 1921 to 1923, the Orphanage passed through a financial crisis. Its condition was at first precarious owing to the general depression of 1920–21, but by March 1923 it was clear of debt, and owned its land, buildings, furnishings and equipment without a cent of mortgage or tax arrears. This remarkable achievement was due to the efforts of the board of directors of that period under the presidency of Alan Bronfman, a young barrister, who was only twenty-five at the time of his election as President.

Other Winnipeg Institutions.—The Winnipeg Talmud Torah is the finest in Canada; the Old Folks' Home, founded in 1912; which is for the whole of Western Canada, is a model institution. In every way the Jewish community is keeping up with the progressive spirit of this energetic Western city. No account of Winnipeg would be complete without mentioning M. J. Finkelstein and Max Steinkopf, both lawyers, who are leaders of the community, taking a most active part in all communal undertakings. When in 1922 the charitable organizations of the city of Winnipeg were formed into one federation, out of thirty-one constituents societies three were Jewish, viz.—The United Hebrew Relief, the Jewish Orphanage and the Old Folks Home.

The Jewish Press.—The Dreyfus Case gave anti-Semites the world over a pretext for defaming his co-religionists. Even Canada was affected by the general anti-Semitic movement in Europe, and certain Montreal newspapers did not hesitate to publish statements derogatory
to Jews. In order to counteract the dangerous influence of these organs it was thought wise to establish a paper to state the Jewish side of the question, and thereby prevent as far as possible the spread of the moral poison. Having this in mind Lyon Cohen and S. W. Jacobs instituted in Montreal, *The Jewish Times*, a fortnightly paper, which they carried on for thirteen years, not as a commercial enterprise but as an upholder of Jewish honor. Afterwards it was handed over to a commercial company and is now carried on as the *Canadian Jewish Chronicle*. This was the first Jewish newspaper published in Canada. Since that time others have made their appearance in various cities, mostly in Yiddish, the only other English one being the *Canadian Jewish Review* started in Toronto at the end of 1921, with Rabbi Barnet Brickner as contributing editor. Rabbi Brickner, who was the minister of the Holy Blossom Congregation, Toronto, 1919–25, succeeding the late Rev. Dr. Jacobs, and changing the ritual of that congregation from conservative to reform, was also president of the Toronto Federation of Jewish Philanthropies, the Ontario Jewish Immigrant Aid Societies, and served on the board of numerous non-sectarian institutions and societies engaged in social and educational work.

**CANADIAN JEWISH CONGRESS.**—With the World War came its horrors, and the whole world knows what they meant to the Jews of Eastern Europe. War relief measures for their unfortunate brethren found the most generous support from all branches of Canadian Jewry, and their contributions to the funds organized for these purposes ran into many hundred of thousands of dollars.

Feeling that united efforts were necessary to cope with
the Jewish world problems arising out of these war conditions, both for immediate relief and for after-war settlement of Jewish rights in Palestine and in those countries where the Jews were ground down and oppressed, attempts were made as early as 1915 to convene a Congress of Jews from all over Canada to take official steps in the matter. However, these first attempts, seriously though they were undertaken, for one reason or another failed to interest the whole of Canadian Jewry, but the conference of labor organizations, with H. M. Caiserman as Secretary, having undertaken to organize a congress, would not rest until they had convinced all factions that such a congress was absolutely essential to the welfare of the Jewish people. Great assistance was received from the Jewish press; the Poale Zion worked enthusiastically in gaining the interest and co-operation of the labor bodies, those chiefly responsible for the support of the Zionist organizations being A. J. Freiman and H. Wolofsky. Other men who worked actively for the convening of a congress were S. Belkin and L. Zucker in Montreal, A. Rhinewine and A. M. Kirchenbaum in Toronto, and M. Hyman, B. Sheps, I. Hestrin and J. Cherniak in Winnipeg. Finally, at a conference held in the Baron de Hirsch Institute in Montreal on January 26th, 1919, plans were made for the holding of a congress in the following March. A committee of forty was selected by that conference to co-operate with representatives in other parts of the Dominion in the organization work. Recommendations from the conference regarding the date, place and agenda of the proposed Congress were placed in the hands of the committee. Subsequently other conferences were held in various centres in
the country, and all agreed in substance with what had been formulated at the Montreal meeting. Voting for delegates took place by secret ballot on March 2nd, and nearly 28,000 votes were cast, a number of delegates being elected by acclamation. The method of election decided upon had been that every Jew and Jewess of 18 years of age and over should, upon paying of a tax of ten cents, be entitled to vote or to be nominated. Montreal territory had the right to elect eighty delegates, Toronto district seventy and the Western district fifty besides these ten mandates were given to the Jewish National Organization of the Dominion. The all important question of choosing a chairman for the Congress who should not only be acceptable to all shades of opinion, but be a man worthy of the respect of all and capable of conducting such complicated and varied deliberations as were expected, with a fair-minded liberality and without bias, was solved by the choice of Lyon Cohen, who was unanimously elected Chairman of the National Executive of the Congress Committee. Mr. Cohen is a leader in the Jewish community of Montreal and has been so for a number of years. President of the Shaar Hashomayim, the largest congregation, he takes a lively interest in federation and in all that pertains to the welfare of the community at large, besides being a business man of varied and extensive interests.

The first session of the Canadian Jewish Congress was held on Sunday, March 16, 1919, with 209 delegates present, and over 2500 visitors. The meeting continued on the 17th, 18th, and 19th, and on the second day of the Congress a civic reception was held at which Acting-Mayor J. J. Creelman welcomed the delegates and expressed his
appreciation of the choice of Montreal as the seat of the Congress. A great number of resolutions were presented on education, immigration, Palestine, etc., the most important of all being the following which was unanimously carried, and read: '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 Organization to the end that the Peace Conference may recognise the aspiration and historic claims of the Jewish people in regard to Palestine, and declare 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 economic 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.'

Other resolutions expressing loyalty to Great Britain and regard for British institutions; the desire for a world Jewish Congress; asking for insertion in the Peace Treaty of minority rights for all racial and religious groups; and protesting against the massacres of Jews in Roumania, Poland, Ukrainia and other countries were amongst those passed by the Congress.
D. IMMIGRATION AND IMMIGRANT AID

JEWISH IMMIGRANT AID SOCIETY.—As an outcome of the Canadian Jewish Congress it was felt that an association should be formed which should concern itself solely with immigration, a matter which was of serious concern with so many refugees fleeing from the persecutions of Central Europe, where the lives of many Jews were made intolerable after the war. A preliminary meeting was called for June 23rd, 1920 where the societies represented were, besides the Canadian Jewish Congress, the Hebrew Ladies' Immigrants Protective Association, Associated War Relief Societies, the ICA, The Roumanian Verband and the Ukrainian Verband. A provisional committee was formed, and, at a subsequent meeting, held a week later, it was decided to continue the formation of the Society and the following resolutions were adopted:—(1) That the Society be called the Jewish Immigrant Aid Society of Canada, with headquarters in Montreal and branches throughout the country; (2) That a committee should be sent to the port of Quebec to study immigration there, and to engage an intelligent man to meet steamers and to render assistance; (3) That the purpose of the Organization should be to meet steamers and trains in various towns, to give the required service and protection as well as legal and other assistance that might be required; (4) That a temporary executive be elected until a public meeting be held and a permanent Board secured. The first executive consisted of Louis Fitch, President, H. M. Caiserman, General Secretary, and Rabbi Hirsch Cohen, Treasurer.

A number of branches were formed, but as the financial results were not as large as had been expected, it was de-
cided at a meeting held on August 11, 1920, to ask the ICA to provide for inland shelter and transportation, whilst the Immigrant Aid Society would continue to look after all other forms of assistance. It was decided to engage a paid official to look after headquarters administration and S. B. Haltrecht, was engaged and still continues to fill that post. The ICA decided to help and the two bodies have continued to carry on the work with the greatest harmony. In October 1920, a building to be used as headquarters for the Society was purchased in which were situated not only the offices of administration, but also kitchen, dining room, bath rooms, dormitories, baggage room and a dispensary with all requisites.

At a meeting held on November 14, 1920, Peter Bercovitch, K.C., M.P.P., was elected first National President; Joseph Cohen, Vice-president; Mr. Simon, Treasurer; and Mr. Caiserman, General Secretary, with S. W. Jacobs, K.C. M.P., as Honorary President.

The work of the Society is a most interesting one, as well as one that is essential to the well-being of the country in general, and the new Canadians in particular. The port official of the I.A.S. is at Quebec all summer and at St. John all winter, these being respectively the Summer and Winter ports of debarkation for immigrants. After the newcomers have passed a medical inspection, and the civil one, and enter a land where language, manners, and faces are all strange, what a real blessing it is to be met by a young man, who tells them that he is there for the very purpose of advising them what to do and where to go; he may perhaps have letters or telegrams for them from their relatives who have preceded them to this land whither they have now
come also seeking the right to live as free and enlightened beings; he finds their baggage among the heterogeneous collection in the baggage room, arranges their railway transportation, and sends telegrams to friends or relatives, or to an agent of the Society at their destination. These are some of the duties which the representative of the Society undertakes at the port of landing. There was, however, an even more necessary duty, one that called forth all the humanity in the Society's representative and taxed the resources of the Society to the utmost; it was the care of those unfortunate people who, coming to these shores full of hope for freedom, quiet, and the chance to settle down after fleeing from terror and oppression, only reached the port to find it barred against them, and in most cases because of some slight technical error or omission in their documents. Each case was taken up in detail by the Society in order to prevent, as far as possible, unnecessary deportation which in so many cases meant merely sending the unfortunate people back to certain death. By giving the Government the necessary assurance that none of these people would become public charges, the majority were allowed to enter the country.

Deportation Cases.—This matter of deportation came to its climax in the Autumn of 1921, subsequent to the passing of an Order-in-Council in July of that year, requiring every immigrant applying for admission into Canada to have a valid passport issued in the country of which such immigrant was a subject or citizen. This passport was to be presented at a Canadian port within one year of the date of issue, and was to carry a visa of a British Consular or Diplomatic Officer. As this Order-in-Council came into
effect in September, only five weeks after its passage, a
great number of immigrants had not known of its import,
and the result was a very large number of detentions. These
poor people were in despair, but at this crisis Mr. and Mrs.
A. J. Freiman of Ottawa, and the officers of the J.I.A.
Society entreated the Government for stay of deportation
order and made arrangements for their transfer to Cuba.
Mrs. Freiman was prepared to conduct them personally to
that country. However, the Government ordered a new
examination of the unfortunate immigrants, with the result
that the majority were found to comply with the regulations
in every other particular and so were allowed to land under
the guarantee that they would not become a public charge.
After this, with the appointment of Government agents at
European centres such as Danzig, Warsaw, Riga and Ant-
werp, to examine intending immigrants prior to embarkation
the number of deportable cases fell off, but not before the
Society had paid out more than $10,000 to the steamship
companies for the board of those detained, which the Society
had guaranteed to pay in the case of all those unable to do
so.

RUSSIAN REFUGEES IN ROUMANIA.—In November 1923,
began a new phase of the activities of the J.I.A.S. There
were in Roumania a number of Jewish refugees from the
war-stricken area of Russia, who were refused permission
to enter their native land and whom the Roumanian Govern-
ment were ordering out of the country. In this terrible plight
their eyes were turned to Canada, the only country in the
world that showed sufficient humanity to allow them to
enter. Credit for this permission must be given to S. W.
Jacobs, and to Lyon Cohen who worked ceaselessly on their
behalf with a committee of gentlemen who also interested the Hebrew Sheltering and Immigrant Aid Society in the United States, and the ICA to aid in furnishing the necessary funds, as the one condition upon which they were allowed to enter was that none should become a burden on the community. Toronto immediately reorganized its branch of the J. I. A. S. under the chairmanship of Rabbi Barnet Brickner; Winnipeg, as ever to the fore in Jewish undertakings, redoubled its efforts under S. Hart Green, and branches in all cities and towns in Canada vied with each other to do all that was possible to receive the refugees and to care for them. Ladies' committees were organized to undertake the feeding and clothing of them upon their arrival, many having only the clothes in which they arrived, these in many cases being pitifully scant for the rigors of a Canadian winter. The first batch of 100 refugees arrived December 1st, 1923, while the last one came in November 1924, a total of 3000 coming in during this period. If the original arrangement for the admission of one hundred a week had been followed there would have been 5000 refugees instead of the 3000. The government, however, claimed that their permit was strictly for Russian refugees stranded in Roumania, and since they were informed that there were no more refugees of that type their agreement lapsed. Lyon Cohen and S. W. Jacobs requested the government that the unfilled quota be allowed to apply to near relatives of Canadian citizens who in every case would assume full responsibility; this permission was granted in March 1925, and arrangements are now being made for Canadian citizens to bring out relatives under this quota who will be distributed on the same percentage as the 3000
previous arrivals, which is, 40% for Montreal and Eastern Canada, 30% for Ontario and 30% for Western Canada.

Ukrainian War Orphans.—This is not the only instance in which the Canadian Government gave special permission for the entry into this country of Jewish refugees. In 1920, permission was obtained to bring in 200 Ukrainian orphans for adoption in selected Jewish homes. For this purpose the Jewish War Orphans Committee was formed under the presidency of Mrs. A. J. Freiman, of Ottawa. The Committee sent a unit to Ukrainia to select the children fit to be brought in, and also to succour as far as possible those unfortunate orphans who were obliged to remain behind. This unit consisted of H. Hershman, of Montreal, as general director, Dr. J. Levitt, of Montreal, as medical advisor, and W. Farrar, of Hamilton, as financial administrator. The last-named was not a Jew but a great-hearted Gentile who volunteered his services gratuitously for this enterprise. Mrs. Frieman personally toured Canada from Halifax to Vancouver, forming sub-committees and securing suitable homes, which should be ready to receive the children upon their arrival. Having completed the organization on this side of the water, this philanthropic woman felt that her duty would only be accomplished by proceeding to Antwerp to meet the little ones in each one of whom she felt such a deep interest, and by crossing the ocean with them she became personally known to each one of her wards. On the arrival of the party at Quebec was witnessed a beautiful scene of true human charity as the children were overwhelmed with affectionate attention by the members of the Reception Committee; and the sight will not easily be forgotten by those who were privileged to see it,—the
smiling faces of the youngsters wearing clothes made for them in Canada and sent over to them, all carrying Union Jacks and singing 'God Save the King' as they marched off the "Scandinavian," the ship on which they had come over. Mrs. Freiman herself adopted one of the children and the others all found happy homes.

E. The Zionist Movement

The rise of Zionism, in 1897, created much enthusiasm among the Jews of Canada; and in a remarkably short time societies in support of the movement were established in many centres. The movement started in Montreal where, in January 1888, the first meeting was held and a provisional Committee of the Agudath Zion was formed. An organization meeting was held in March, at which Dr. David A. Hart was elected president, Lazarus Cohen and L. Aronson vice presidents, Israel Rubenstei, treasurer, and Clarence I. de Sola, Leon Goldman and D. Sperber respectively corresponding, recording, and Hebrew secretaries; with a Council consisting of Harris Vineberg, J. S. Leo, Jacob Cohen and Moses Shapiro. The movement spread rapidly and branches were soon formed in Toronto, Winnipeg, Hamilton, London, Ottawa, Kingston, St. John Glace Bay, Brandon, and Vancouver. The increase in the number of branches necessitated the federating of all the associations under the control of one central body, and accordingly the Federation of Zionist societies of Canada was formed in November 1899, at a meeting held in Montreal. At this meeting the following Board of Officers was elected: President, Clarence I. de Sola; Vice President Jacob Cohen, Montreal, and Leon Abramovich, Winnipeg;
Mr. Clarence I. de Sola, who was elected First President of the federation, and who represented Canada at the International Zionist Congress, held in London, England, in 1900, was intimately connected with the Zionist movement, and to his interest, energy and unflinching efforts is largely due the success of the movement in Canada. He took an active part in all phases of Zionist endeavour, and his inspiring addresses at all Conventions, preached a lofty ideal.

In 1917, during the visit to Canada of Rt. Hon. Arthur J. Balfour, then British Secretary of State for Foreign Affairs, Mr. de Sola was called to Government House, Ottawa, for a personal conference of a confidential nature, to discuss Jewish problems in relation to Zionism. It was on his return to England that Mr. Balfour issued the memorable "Balfour Declaration":

Mr. de Sola was one of the pillars of the Spanish and Portuguese congregation, and served as Secretary of the building committee when that congregation moved to Stanley Street. Their present handsome Synagogue was designed and its erection directed by him. He was a trustee from 1891 and *parnass* from 1906 till the time of his death in May 1920. When the Anglo-Jewish Association had a branch in Montreal, he held office on the Board for eight years. He devoted much attention to historical research, more especially to documents bearing upon the history of
the early Jewish settlers in this country. He was a corresponding member of the American Jewish Historical Society and also a member of the Jewish Historical Society of England. Besides taking such a keen interest in communal affairs, he was closely occupied with the conduct of an extensive business in shipbuilding and steel industries; he was Consul for Belgium from 1904, and was knighted by the King of the Belgians for his services during the Great War.

A. J. Freiman of Ottawa was elected to the Presidency of the Zionist organization in Canada at the convention held in January 1921, after the death of Mr. de Sola, and has seen the movement gain tremendous impetus due to the Balfour Declaration. Up to the year 1918, the total collected for Zionist funds in Canada amounted to $189,643.91. At this time there was a quickening of the interest in the Zionist movement all over the world and the Canadian Federation decided to appoint an organizing secretary in order to handle the vast amount of business which needed attention, and it was then that Leon Goldman of Montreal, who had been an enthusiastic supporter of Zionism since its inception, was appointed to this post. The success which has attended Canadian efforts is attested by the fact that from the year 1919 to 1924 the creditable amount of $1,071,971.80 was collected for all the various funds making a total to date of $1,275,731.13. Canada’s efforts have been second only to those of the United States, the per capita contribution being exceeded by none. In Canada, it is noteworthy that there has always been only one central organization, having under its wing all Zionist efforts, such as Hadassah, Keren Hayesod and Young Judeans. Perhaps
the greatest single effort of Zionists in Canada was the "Helping Hand Fund" campaign in 1919, which was conceived and carried out by Mrs. A. J. Freiman (under the aegis of Hadassah) who crossed the continent for this cause, and was responsible for raising $159,339. Mrs. Freiman is the Dominion President of Hadassah, which has collected $230,061 in the seven years of its existence. Branches are to be found all over the country side by side with Zionist branches.

The Young Judean movement was organized in Montreal in 1910, and in 1917 about 15 branches had been founded in various parts of the Dominion. The Zionist organization however, felt that no great progress could be made without the appointment of a paid field worker, and assumed the responsibility of financing a Young Judean office, appointing Samuel J. Rodman as director. The organization now reaches 30 centres in Canada through its various clubs, each one guided by a leader who is in constant communication with the head office. The total membership is about five thousand. A Canadian edition of the Young Judean Magazine is now being issued and assists in the educational work of the organization.

APPENDIX

THE EDUCATION PROBLEM IN QUEBEC

Throughout Canada, public education is a matter of Provincial concern, and, in eight of the nine Provinces, is free to Jews as to all other citizens. However, in the Province of Quebec different conditions obtain and the school system is divided along religious lines. Whereas, in each
of the Provinces except Quebec, there is a Department of Education administered either by a member of the Provincial Executive Council or by the Executive Council as a whole, in the Province of Quebec there is a Council of Public Instruction, divided into Roman Catholic and Protestant sections, with power to co-operate with the Superintendent of Education in framing regulations, etc.

To find the reason for this division the following historical facts must be recalled: The Province of Quebec was the old French colony of New France. After its conquest by Great Britain, the free exercise of their religion was guaranteed to the French population by the Treaty of Paris (1763), and the guarantee was exacted into law in the Quebec Act of 1774. In 1829 common schools were established by legislation, and in 1841, after the union of Upper and Lower Canada (Ontario and Quebec), the common schools were confirmed, but the Act provided that the religious minority in any community might establish dissentient schools of its own. In 1846, a similar Act was passed, but making special provision for the cities of Montreal and Quebec. Two separate school corporations one Roman Catholic and one Protestant, appointed partly by the City Council, partly by the Government, were provided for the administration of two separate school systems for these two cities. This Act, and amendments that have been added from time to time, remains to this day the foundation upon which the school system of the Province rests. In 1867, when the Provinces were federated into the Dominion of Canada, the protection of existing vested rights was the predominant consideration. As a result, Section 93 of the British North America Act
(which embodies the Canadian Constitution insofar as that Constitution is a written one) provides that, in and for each Province, the Legislature may exclusively make laws in respect of education, except that "nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the Union."

In 1902, the Protestant Board of School Commissioners of Montreal, in virtue of regulations which they then had recently passed, withheld from a Jewish lad a free scholarship in the High School, which he had won in competition with other pupils, 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 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 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." 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 as a basis that the whole population of this Province was either Roman Catholic or Protestant; consequently a Jewish resident not a proprietor could not claim as a right to have his children admitted to the public schools and could not enforce his child's right to the scholarship in question,
prohibited by the Commissioners' regulations. The Court however, did not lose sight of the difficulty in which this decision placed the Jews and the judge coupled with his dictum the observation that "There are now (1903) over 10,000 Jews in the city and besides a great many property-owning tax-payers who are neither Protestant nor Roman Catholic. These numerous and important groups of our population, create problems, which did not exist when the foundations of our present educational system were made. Their solution by the Legislature, if this judgment correctly interprets the law, has become of pressing importance."

After this decision which practically declared that the Jewish as well as other non-Catholic and non-Protestant residents had no rights in the Protestant schools, a meeting was arranged between representative Jews and the Protestant Board of School Commissioners, at which an agreement was reached, in accordance with which the Jewish representatives, with the consent of the Protestant Board of School Commissioners, secured the passage of an Act in 1903 by the Quebec Legislature which gave very important privileges to the Jewish population for school purposes in the Province of Quebec. The main provisions of this Act were: (1) that for educational purposes all Jews were to be regarded as Protestants; (2) that the school taxes of Jewish ratepayers were to be paid into the Protestant Panel; (3) that members of the Jewish population were to enjoy all the rights and privileges of Protestants for educational purposes, and (4) a special conscience clause in favour of children of Jewish parents attending Protestant schools. At the same time the Protestant
Board entered by resolution into an agreement with the Jewish population protecting the children of Jewish parents from suffering any loss through absence from school on Jewish Holy Days. This Act was until 1924 rightly regarded by the Jewish population as their Magna Charta.

In 1906 an attempt was made 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 40,000 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 be added to the Board. These suggestions, in every case, were rejected by the Board and a legal opinion was obtained from the city attorneys that only Protestants were eligible for membership on the board.

In 1922 two bills were introduced into the Provincial Legislature at Quebec by the Protestant Board of School Commissioners of Montreal to relieve the burden which they alleged they were carrying on account of the education of non-Protestant and non-Catholic children. The taxation in the cities is divided under the heading of Roman Catholic,
Protestant and neutral, under the latter coming limited liability companies. The money collected by the neutral panel was divided between the Roman Catholic and the Protestant Boards in proportion to the number of children attending the schools of each. The Protestants, in asking for the passage of the 1922 bills, stated that the taxes collected from the Jews did not nearly cover the cost of education of the Jewish children, in that the largest taxpayers among the Jews were limited liability companies paying into the neutral panel. In the Province of Quebec the school taxes are levied on real estate and the allotment of taxes depends on the religious adherence of the proprietor, and not on that of the tenant. A strong deputation of Jews interviewed the Premier and were called by him into consultation with the two School Boards, with the result that the financial burden was relieved by making the cost of educating the Jewish children a first charge upon the neutral panel after which the balance was to be divided as before. The status of the Jewish children was maintained, which obliged the Protestant Board to continue to educate them.

At the 1923–24 Session, the Protestant Board of Montreal again tried to introduce legislation that would have left the Jews as neutrals privileged to attend either Roman Catholic or Protestant schools but with no legal rights in either. In order to endeavour to find a solution of the problem Premier Taschereau appointed a commission of three Protestants, three Roman Catholics, and three Jews, Michael Hirsch, S. W. Cohen, and Jos. Schubert, to study the question and report at the following session. The Commission, which held public sessions to give all interested
parties an opportunity of presenting their views, submitted three reports to the Premier. Messrs. Hirsch and Cohen, in their report, recommended the maintenance of the status quo, with Jewish representation on the Board of School Commissioners; Mr. Schubert handed in a minority report suggesting the establishment of a separate Jewish panel; while the Protestant Commissioners, in their report, questioned the legality of the 1903 Act which classified the Jews as Protestants for educational purposes. Before acting on these reports, Premier Taschereau wished to remove all doubts on the last point and referred the matter to the Court of Appeals which brought in a decision that the 1903 Act was ultra vires and that the British North America Act made no provision for the education of Jews. Permission has been granted for an appeal to the Supreme Court and thence to the Privy Council; and there the matter rests for the present, with the Jewish children of the Province in the meantime receiving their education as a favour and not as a right.
EMIL GUSTAVE HIRSCH

By S. D. SCHWARTZ

Executive Director of the Emil G. Hirsch Center of the Chicago Sinai Organization

Emil Gustave Hirsch was born in Luxemburg on May 22, 1851. He was the youngest child of Samuel Hirsch, Chief Rabbi of the Grand Duchy of Luxemburg, a great scholar and an original thinker, who, at the age of twenty-seven years, had published a philosophic treatise wherein he criticized with keen discernment and understanding the Hegelian philosophy and showed Judaism's right to claim the rank of an absolute religion. Dr. Samuel Hirsch, the father, exerted a tremendous influence on the mind of his famous son, the future rabbi of Chicago Sinai Congregation.

The early education of Emil G. Hirsch was gained in Luxemburg, which, situated as it is on the borders of Germany, Holland and Belgium, gave him the opportunity of acquiring three languages with ease, and facilitated that linguistic mastery which made it possible for him in later years to delve into the lore and literatures of many peoples, ancient and modern. When Emil was fifteen, his father was called to the pulpit of Keneseth Israel of Philadelphia, and the youth came under Jewish as well as secular influences of a typical American city. He attended the Episcopal Academy and the University of Pennsyl-
EMIL GUSTAVE HIRSCH

vania, from which he was graduated in 1872. He then went to Germany, studying at the University of Berlin, and at Leipsic. He also enrolled in the Hochschule für die Wissenschaft des Judenthums where, together with Felix Adler, he studied under the direction of that great leader of Reform Judaism, Abraham Geiger. Geiger was one of the early pioneers of Jewish reform who not only believed that religion to be vital must be readjusted to the needs of the time in conformity with its historical position, but who sought to inculcate in his pupils a fearless independence in religious thought. That this influence bore fruit the future work of men like Hirsch and Adler showed.

After a five year sojourn in Europe, Doctor Hirsch returned to America and was elected Rabbi of Har Sinai Congregation in Baltimore. The following year (1878) he married Matilda Einhorn, daughter of Doctor David Einhorn, one of the great pioneers of Jewish reform in America. The same year he went to Adas Israel Congregation in Louisville, Kentucky, where he remained until 1880, when he accepted the call of Sinai Congregation of Chicago. With this congregation, many of whose members had been trained in Germany, Doctor Hirsch had the great opportunity of giving full force to his genius. Sinai Congregation had been from the outset organized primarily as a congregation of advanced thought and practice and had not gone through the preliminary stages of orthodoxy and conservatism to reform. By this group of men Doctor Hirsch was stimulated in the development of his great gifts. He soon became the pivot around which the Jewish community organized into a powerful factor in realizing its potentialities. Chicago Jewry forged ahead in all
lines of advanced philanthropic enterprise, finally culminating in the organization of the Associated Jewish Charities which unified all charitable enterprise into one associative effort.

Feeling the need of offering Jewry at large an opportunity of becoming better acquainted with the principles of Reform Judaism, Doctor Hirsch helped edit from 1880 to 1892 first the *Zeitgeist* and then the *Reformer*, both periodicals of Reform Judaism. In 1892 he became the editor of the *Reform Advocate*, a new publication. This new venture made it possible to bring the message of Sinai's pulpit throughout the land or wherever men sought to become better acquainted with the fundamentals and purposes of Reform Judaism. Through the columns of the *Reform Advocate*, Doctor Hirsch sought to offer a channel for the thinkers of Reform to make their thought known. His own comments on the social and religious life of the day have become classics.

All fields of constructive endeavor engaged the interest of Sinai's brilliant leader. In 1888 he became a member of the Board of Directors of the Chicago Public Library and later its president. In 1893 he took a very active part in the World's Columbian Exposition and did much to make the Parliament of Religions a success. In 1892 he became Professor of Rabbinical Literature and Philosophy at the newly organized University of Chicago. This university work enabled him to show through research and scholarly effort the basis of Judaism's claim as a religion of humanity. In 1896 he was appointed a presidential elector at large and in 1897 he was made a member.
In order to help create a better understanding of Judaism, Doctor Hirsch lectured throughout the country on subjects pertaining to religion, morality and education. At Johns Hopkins University, where he was Turnbull Lecturer, his subject was Jewish Poetry. At the Hebrew Union College, he gave a series of lectures on the "Historical Development of Jewish Theology". He was honored with the degree of Doctor of Divinity and elected a member of the Board of Governors of the College. His views concerning education found concrete realization in the organization and work of the Jewish Training School. Here he sought to achieve an end which has been so potent in the philosophy of that great American thinker, John Dewey. When *The Jewish Encyclopedia* was in process of preparation, Doctor Hirsch was appointed one of its departmental editors, and here he displayed his unusually keen and penetrating originality in the field of biblical research. His contributions revealed the great scholar at his best. His articles in *Hastings' Encyclopedia of Religion and Ethics* are regarded as authoritative. He sought to make the thought of the Einhorn Prayer book most effective by translating it into English, the beautiful diction of which has not been surpassed.

The erection of the new Sinai Temple with its Social Center in 1910, made possible the realization on a much larger scale than ever before of one of his most cherished dreams. Through the Center, Doctor Hirsch planned to show how religion may be made synonymous with life itself in its potency and possibility, by making the Center not only
a "power house" for moral and educational development, but an avenue of expression through which the striving of the community for the higher life might become articulate. That the Center has lived true to this ideal and has radiated its influence far beyond the confines of the Chicago community is a matter of common knowledge.

In 1921, the seventieth birthday of Dr. Hirsch was celebrated by Sinai Congregation as a gala occasion. Not only was a special religious service held with noted orators to voice the spirit of love and admiration which a grateful community had for the distinguished occupant of Sinai's pulpit, but the day was given over to festal joy by the members of the Congregation and other friends. From far and wide came messages expressive of the great esteem and high honor accorded the celebrant. The Reform Advocate, in a special edition, published articles written by men and women the world over acclamationg the great contributions to religion and thought made by Dr. Hirsch.

The culminating public honor testifying to his greatness and to his distinguished service to Judaism was the invitation extended to Dr. Hirsch to serve as honorary president of the Institute of Religion established by the Free Synagogue of New York. He was not able however to enjoy this honor for any length of time. His vigorous frame was unable longer to withstand the effects of a long and active public career, and, on January 7, 1923, the great teacher in Israel and friend of mankind breathed his last.

Doctor Hirsch was indeed a striking personality. His was an extraordinary intellect and an unusual temperament. For him the emotional side of religion, its symbolism and
ceremonialism, had little appeal and he was therefore out of sympathy with the mystical note in religion. The choices of his spirit were the ideals of humanity as voiced by prophetic Judaism and to this task he dedicated the energies of his soul. So high did he place his aim that he failed adequately to appreciate the ceremonial side of Judaism, and just in this did he find limitations in his work. To quote his own words:

"To analyze religion's scope by the rules and tests of reason, of criticism, none will dispute. What of it, if some of us neglect this or that rite from which, by the sentimentally predisposed, honey is distilled, because we have learned to trace the root of some hoary rite or other rite which is declared to be the supreme expression of Jewish conviction and consecration, to other religions as far removed from the Prophet's sanctions and sanctifications as are the Arctic from the Antarctic regions. The disparity between Sacerdotal and Prophetic conceptions we cannot gloss over. No sentimental poetizing about the old conformity will veil the rent between what we revere as religious and what legalistic rectitude labeled as piety."

Zionism had no appeal for Dr. Hirsch and he could not bring himself to do other than oppose the movement. He could not believe in the political adventure of the spirit. To him Zionism offered no key to Jewish destiny, no fulfilment of hope or duty which the course of Jewish historic consciousness had evolved. He could not reconcile himself to anything reminiscent of the old conception of a sacrificial system with its official hierarchy of priests, etc. To him the mission of the Jew, the purpose and meaning of the long Jewish agony, was to bring to men in all lands everywhere the ideals of justice and righteousness, of love triumphant in a faith in man.

Emil G. Hirsch represents a very distinct and important
stage in the history of American Judaism. He typifies the spirit of the new world—a fearless inquiry, a freedom and spontaneity in life and religion, and a hope in that tomorrow wherein the Jew may find his faith in the Messianic fulfilment vindicated. He was the true heir of the great Hebrew prophets who sought, even amid the anguish and travail of the spirit, to lift the burden of ignorance from their people and to discipline Israel in the paths of freedom.

It was his view that Judaism, in a chequered career of two thousand years of persecution and isolation through Ghetto and yellow badge and other means, had taken on an accretion of forms and usages completely out of harmony with its true essence and out of all contact with the needs of the modern world. The forms of sin and evil against which the prophets of old had thundered had become changed. In that ancient time the claims of social justice which was the burden of their cry could under the simple cultural conditions and needs of the time be easily fulfilled, but now there were needed prophets to reinterpret the meaning of social justice in the new era.

To the satisfaction of this need Doctor Hirsch devoted himself. He thundered with all his tremendous powers—powers which scaled the heights of oratory or loosed the flood of bitter invective and biting sarcasm, or again, gave full rein to a voice whose mellifluous tones became the cadences of the artist's speech—and rebuked sham and folly, hypocrisy and ignorance. There was need for a man of titanic mind and heart to teach the Jew in America to be an up-standing and understanding Jew, to respect himself and his heritage so that he could share in the cultural life about him and yet be a true Jew. It was
necessary to bring to the Jew a consciousness of the significance of his new-world freedom so that the cringing attitude towards life, born of Ghetto misery, might be undone. This challenge was fully met by Emil G. Hirsch, during forty-five years of courageous and uncompromising labor, and if today the Jew has the pride of sharing in the citizenship of America, the land of his love, then in no small measure must this be credited to Sinai's peerless leader and teacher, Emil G. Hirsch.
JULIUS KAHN

By HARRY SCHNEIDERMANN

On December 19, 1924, the day following the death of Julius Kahn who had been a representative in the Congress of the United States for twenty-four years, President Coolidge addressed a letter of condolence to Florence Prag Kahn, the widow, in the course of which he said:

"It was his fortune to possess the talents and the opportunity to do an incomparable work in connection with our country's participation in the World War. His high place among public men of his time is assured."

On the same day, the Committee on Military Affairs of the House of Representatives adopted a resolution in which it is said of Julius Kahn that "he was foremost in fostering his country's welfare," and that "in his death the country has lost a true, just and wise man, one possessing the loftiest patriotism and self-sacrificing devotion to his conception of the right."

These eloquent tributes refer to a heroic period in the life of this man. Although of German nativity, he was one of the foremost human factors in that vigorous and large scale prosecution of the World War which brought it so speedily to a close, nineteen months after the United States became associated with the Allied Powers against the German Empire and its allies. Although he was a Republican, he brushed aside all partisan considerations and
aided, with the best efforts of his heart, head, and hand, the Democratic Administration then in power, in the prosecution of the war; and when Stanley H. Dent, Chairman of the Committee on Military Affairs, and several other members of that Committee, who were opposed to President Wilson's conscription plans, declined to sponsor the selective service act, Representative Kahn, ranking minority member of the Committee, took charge of the bill and vigorously pressed it to passage. It was his firm conviction that the best way to end the war most quickly was to bring to bear every possible force. He was also convinced that the methods employed in the United States for raising troops in previous wars, could not possibly be used in a struggle of such gigantic dimensions, and that selective conscription was not only the quickest and most effective method of mobilization, but also the most just and fair. As the Outlook said in an editorial tribute to Mr. Kahn in its issues of December 31, 1924, "The passage of the Selective Draft Act marks a turning point in the military history of this country, and its power in bringing military service under a practical and just system cannot be exaggerated."

One of his colleagues described Mr. Kahn's part in this episode in the following dramatic terms:

"It had been half a century since our land had trembled under the tread of marshalling armies. The hour of this great world tragedy was upon us.

"The strange question arose as to how and upon what principle of equality our millions of American manhood should be brought into military service to compose the Army of the Great Republic of the West. It was at this time and at this juncture, not only of our country's
history, but of the history of the world, that the voice of Julius Kahn was heard above that of all others in this forum. The man whose memory and public service we honor this day plunged into the contest of debate in this Chamber, and by his magnetic presence, his eloquence, and his unanswerable logic, more than any man in America—in or out of Congress—gave the principle, shaped the policy upon which America's fighting strength was to be based and measured and assembled.

"The selective draft law was more the work of Julius Kahn than of any other man then living. He was its most ardent champion, its most zealous defender. As the debate swayed backward and forward throughout those memorable days, it at time appeared that this basis of equality of selecting our military man power would be lost, but at each reverse Julius Kahn struck back stronger and with more convincing proof. Time and time again he returned, this indomitable leader, only to gain in strength and in logic. It has been truthfully said that "a broken sword makes the battle wilder." So it was with Julius Kahn. Each setback brought a counterattack. These were so many and so spirited as the days wore themselves away that it became clear "the Kahn amendment" would carry and thus the national policy be shaped.

"At the end of the fight Julius Kahn and those who stood with him swept into victory and the selective draft law was spread upon the statute books. The American people patriotically accepted the law and the
work of selecting our Nation's army began. As a result history speaks for its success."

Of the sixty-three years of his life, Julius Kahn gave more than one-third to public service as a Member of Congress. At the time of his death, he was surpassed in length of service in that body by only five members, having served twelve terms, continuously since March 4, 1899 except for a break of the two years of the Fifty-Eighth Congress, 1903–1904. "In some respects, he had the most remarkable career of any member of Congress, counting the 136 years of the life of Congress," declared the Hon. Isaac Sherwood, of Ohio, in his memorial address in the House of Representatives.

"No Member from a large city ever served 12 terms in succession except Julius Kahn. The cities are fickle. According to the reports, only seven Members of Congress out of 4,080 Congressmen who have served in the 136 years in this Chamber had a longer service than Julius Kahn; and when we come to reflect that he represented a great city, it is still more remarkable when we consider that he was handicapped as a boy because of his foreign birth; that he was emphatically a self-made man; and it is still more noteworthy that his career here was so remarkable. Only three Representatives of large cities ever served over 10 terms, or 20 years, in the House—Theodore Burton, of Cleveland; Nicholas Longworth, of Cincinnati; and Martin E. Madden, of Chicago."

He was thirty-eight years of age when he was first elected a Member of Congress in November 1898. During the
preceding period he was successively school-boy, driver of
a delivery wagon for his father who was a baker, an actor, a
law-student, and a Member of the State Legislature. He
was born in Kuppenheim, in what was then the Grand
Duchy of Baden, on February 28, 1861. At the age of
five, his family emigrated to the United States and went
directly to San Francisco, in the public schools of which
Julius Kahn had his sole academic education. Upon leav-
ing school, after working a short time for his father, he
entered the theatrical profession as an actor in juvenile
rôles. He was evidently possessed of considerable talent
because he was member of companies led by such celebri-
ties as Edwin Booth, Joseph Jefferson, Tomasso Salvini, and
Clara Morris. He gave up this vocation when he reached
the age of twenty-nine, deciding to become a lawyer and
enter politics. In 1892, two years later, he succeeded in
being elected a Member of the State Legislature, and upon
the completion of his term in 1894, having read law in the
office of a Mr. Coogan, was admitted to the bar. Politics,
however, was the field of his ambition and in 1899, he was
elected to Congress. There he was a picturesque figure,
being a forceful speaker, employing many mannerisms which
he had acquired during his theatrical career.

While his active political life gave him little time for
Jewish communal interests, he was nevertheless not in-
different to his religious ties. He was, from manhood on,
a member of Congregation Emanu-El of San Francisco, and,
with Jacob Voorsanger the Rabbi of that Congregation, he
helped to establish the Jewish Educational Society of San
Francisco, the first of its kind on the Pacific Coast. In
1919, he was a member of a commission of the Union of
American Hebrew Congregations to which was assigned the task of endeavoring to have inserted in the Covenant of the League of Nations a universal religious liberty clause. He was also honorary president and an active supporter of the Jewish collegiate fraternity, Zeta Beta Tau.

His energetic advocacy of the Selective Service law and his efforts, immediately after the Armistice, to reorganize the army on a peace-time footing, were a tremendous drain on his vigorous frame and so weakened his constitution that he could not long survive an infection of the foot and a disease of the kidneys. He died on December 18, 1924, leaving a widow and two sons.

His funeral, held three days later, was marked by a simplicity which was in complete harmony with the manner in which he lived. Services were held in Temple Emanu-El where the Reverend Doctor Louis I. Newman, the Rabbi of the Congregation, officiated and delivered a eulogy. The coffin was borne to the cemetery accompanied by an escort of uniformed soldiers from the Presidio. In addition to the honorary pall-bearers, there was a military escort of fifty officers of the United States Army, headed by Major General Charles G. Marten, commander of the Ninth Corps Area. A United States flag, bestrewn with flowers, covered the bier.

"When the history of American participation in the World War comes to be fully written," declared the editor of The New York Times, "the name of Representative Julius Kahn will have a conspicuous place. As Representative, he greatly helped Woodrow Wilson to put through his draft measures in the face of opposition of some of Mr. Wilson's own party in the House. In all matters pertaining to the improvement
of the army and the navy during the war Mr. Kahn was active. At all times he won the praise of those concerned with administering the country’s defense, and had the respect even of those in Congress who did not sympathize with his belief in thorough National preparedness and universal service.”

The entire press of the country re-echoed these sentiments.

No man, perhaps, is more competent to appraise Julius Kahn’s services to the Nation than the Honorable Newton D. Baker, Secretary of War in the Cabinet of President Wilson. In a letter to the present writer, he said:

“Tong knew the Honorable Julius Kahn intimately and affectionately. He was a man of high character, devoted loyalty and fine intelligence. His services to the country, as chairman of the Military Affairs Committee of the House of Representatives, were conspicuous even at a time when everybody was giving all he had, and many were in positions which attracted attention to their work.

“There was no member of either House of Congress upon whom, as Secretary of War, I relied with more confidence than Mr. Kahn. His sympathy was sure and swift and his comprehension of military problems rational and sound. My personal relations with him were most cordial, and I remember meeting him in New York just outside the Waldorf-Astoria Hotel, as he was taking a cab to go to the boat that took him around the Canal to California on his last trip home. He was very ill and weak, but we stopped and stood on the sidewalk and exchanged affectionate greetings with happy recollections of our past friendship and high
hopes on my part that his voyage would restore him completely and give his state and country another long lease upon his fine talents and spirits....though Mr. Kahn and I differed politically, we found it possible to work together in the utmost harmony about great matters, and out of them grew a genuine friendship."

Sunday, February 22, 1925, was set apart by the House of Representatives "for memorial addresses on the life, character, and public services of the Honorable Julius Kahn, late a representative of the State of California." The Honorable Henry Ellsworth Barbour, a member of the California delegation, was Speaker pro tempore. Rabbi Abram Simon of the Capital opened the proceedings with prayer, and addresses were delivered by the following Members of the Congress:


Mr. Kahn's widow, Florence Prag Kahn, has been elected by the voters of the Fourth Congressional District of California to take the seat made vacant by the death of her husband.
“Martin Meyer always seemed one of the most arresting figures in the American Jewish ministry”, said Rabbi Stephen S. Wise on the death of his friend and colleague. “Fair-haired, wholesome to look upon, alert, superbly virile in mind and frame, he seemed a veritable Norseman with more than a little of Norse strength.” Into his brief life (January 15, 1879—June 27, 1923) he crowded a double portion of achievements as rabbi, educator, scholar, journalist, preacher, social service leader and civic servant. His career was typical of the life of the Far West where he was born and reared, and to which he gave the best of himself during his finest years. He was ruggedly and dominantly a Californian. Though he studied in the East, and served as Rabbi in two important Eastern congregations, the personality and spirit of Martin Meyer can be understood only in the light of his Western origin and environment. The eminence to which he attained in San Francisco and California and thereby throughout the nation, exemplified the high rôle which the Jewish community has played in the upbuilding of the Pacific Coast States. The pioneers who made their way to California in 1849 erected a year later a tabernacle in the wilderness, calling it “Emanu-El;” the heritage of their fidelity to the cause of Israel was transmitted to their children, and found in
Martin Meyer a sturdy and fearless spokesman. His native city and state were the scene of his noblest service, and the stimulus to his most essential contributions.

Martin Abraham Meyer was born in San Francisco, January 15, 1879, the son of Charles and Louisa B. (Silberman) Meyer. He was educated in the public schools of San Francisco and graduated from Lowell High School in 1895. He became a faithful disciple of Doctor Jacob Voorsanger, the robust and courageous Rabbi of Temple Emanu-El, and with his encouragement entered the Hebrew Union College in Cincinnati. He received his A. B. degree from the University of Cincinnati with honors in 1899, being elected a member of Phi Beta Kappa, the honorary academic society. In 1901, the honor man and valedictorian of his class, he graduated from the Hebrew Union College with the degree of Bachelor of Divinity.

Upon his graduation he entered the nation-wide competition for the place of Fellow in the American School for Oriental Studies in Jerusalem; his essay on "Research in Palestine" won him the appointment. The year 1901-2 he spent in Palestine, doing solid research in archaeology, ethnology and Semitic philology, thereby laying the foundations for his later academic pursuits. During his stay abroad he contributed several important articles to Anglo-Jewish periodicals on the condition of the Jews in the Holy Land. Palestine nurtured his love of Torah, and touched him to sympathetic and even tender understanding of his people in all lands.

On his return from abroad, he was elected Rabbi of Congregation Beth Emeth at Albany, New York. His contribution to the Jewish community of Albany was
outstanding. In addition to his activity as preacher and civic leader, Dr. Meyer found time to continue his studies for the Doctorate at Columbia University. It was during his rabbinate at Albany, that he married, June 19, 1905, Jennie May Haas of Cincinnati. In 1906, Dr. Meyer was called to the pulpit of Temple Israel at Brooklyn, New York. There, in close association with the libraries and universities of the city, he was able to complete his book, a "History of the City of Gaza". In this work, Dr. Meyer continued the story of Gaza from the point where it had been left off by K. Stark in his "Gaza und die Philistaeische Kueste." Begun on strictly Semitic lines, it led him far afield, for the successive strata of Palestinian history form, as it were, a cross-section of the history of the world at large. He went much beyond Stark, whose book had been issued in 1852, in that he included material on the remarkable discoveries in the realm of Assyriology and Egyptology, the pre-Israelitish history of the Philistine coast, and the results of biblical criticism since the middle of the 19th century. Dr. Meyer's work describes the history of Gaza after the capture of the city by the Moslems in 634. In the field of Arabic-Semitic culture, Dr. Meyer did original pioneer research; he showed the relationship of Gaza's history to the life of the Orient. His material on the modern city indicated the influence of his careful personal observation while abroad.

His ministry at Temple Israel in Brooklyn, New York, lasted from 1906 to 1910. He became a prominent factor in the affairs of the city at large as well as of the Jewish community, dividing his time between civic, sociological,
philanthropic work and preaching. He was one of the organizers of the Brooklyn Federation of Jewish Charities thereby indicating his interest in social service, to which he was destined so lavishly to give himself in years to come.

As Rabbi of Temple Emanu-El, San Francisco, Martin Meyer came into his own. The distinguished congregation of which he became the leader had had two rabbis prior to his coming,—the sainted Elkan Cohn and the stalwart Jacob Voorsanger. He took up his duties with tremendous vigor and speedily endeared himself to Jew and non-Jew alike. He was recognized as a "tireless worker, a man of decided conviction who never failed to state plainly and unequivocally what he believed to be the truth; he never faltered in standing by his utterances."

"I speak of him", said an official of the city administration, "rather as a man among men and a friend of humanity. I love to think of him as I knew him, bubbling over with the zest of life, with the hopeful, aspiring spirit of youth, keenly sensitive to all that was helpful and loving."

Essentially Martin Meyer was an educator, a supremely successful guide and mentor of youth. His relations with the educational affairs of the city and state were particularly intimate. He lectured on several occasions at Leland Stanford University, University of Nevada, and at the Hahneman Medical College. In 1920, he was speaker at the Commencement Exercises of the University of California. In January 1911, he was appointed Lecturer in the Department of Semitics at the University of California, a post he filled till his death. He was a pop-
ular lecturer and his courses were well-attended by non-Jewish as well as Jewish students. He cooperated with the Menorah Society at the University of California in the arrangement of its cultural programs. He gave special instruction in seminar periods both at Berkeley and in San Francisco, to students who were planning to enter the rabbinate.

In the field of Jewish education in the community, Dr. Meyer was equally active. He was a Director of the Jewish Educational Society of San Francisco, President of the Pacific Coast Branch of the Jewish Chautauqua Society, and in cooperation with his rabbinical colleagues, he was instrumental in arranging for Chautauqua sessions annually over a period of several years. It was through his affiliation as a Director with the Chautauqua that he prepared the two volumes entitled: *Methods of Teaching Post-Biblical History* (Philadelphia, 1915), for the Correspondence School for Religious School Teachers' conducted by the Jewish Chautauqua. Dr. Meyer was a member of the American Jewish Historical Society, and Honorary Vice-President of the Jewish Publication Society of America.

Martin Meyer "was considered by the Hebrew Union College as one of its most scholarly graduates" (*Emanu-El*, June 29, 1923). "He was a profound and well-trained scholar. His real interests lay in that direction. His chief pleasure was his splendid library and the secluded work of an investigator" (Prof. Max Radin, *Jewish Times*, July 6, 1913). Dr. Meyer was a genuine bookman, and his library of Judaica and general religious and philosophical
literature is one of the finest private collections in the country; it is without doubt the best on the Pacific Coast, with the possible exception of that of the University of California. The works on archaeology are of especial richness and value, for Dr. Meyer continued his researches in this field long after the publication of his doctor's dissertation. He gave particular attention to a study of the institution of the matriarchate, and read a paper on this theme before the San Francisco Branch of the Archaeological Institute of America, of which he was a Director. He was a member also of the Society of Biblical Literature and Exegesis, of the American Folklore Society, and of the American Oriental Society.

Dr. Meyer was a prolific writer, in particular for the Emanu-El and other Anglo-Jewish periodicals. He was editor of the Emanu-El from May, 1910 to August 1911, and editorial contributor from 1913 to the time of his death.

He was also a member of the Board of Consulting Editors of the Menorah Journal when it was first launched in 1915. Dr. Meyer was editor of the "Sermons and Addresses of Jacob Voorsanger" (San Francisco, 1913). He was the author of a pamphlet entitled: "Jew and Non-Jew", published in 1913 as one of the Tracts of the Union of American Hebrew Congregations and the Central Conference of American Rabbis. He investigated the history of the Jewish communities of the Far West, and wrote "The Jews of California", a sketch of their settlement in the State and of their economic and social development, with special reference to the city of San Francisco. This
was issued in a volume entitled "Western Jewry", published by the Emanu-El, June, 1916. In the preparation of this study as well as of the biographical sketch of Bret Harte and the various items on California Jewish life sent to the American Jewish Historical Society, Dr. Meyer showed the care for details, the precision and the thorough workmanship which were characteristic of his scholarly labors.

Martin Meyer "was happiest when preparing pupils for the service of God" (Rabbi Rudolph I. Coffee, in the Jewish Times, July 6, 1923). Among his pupils for the rabbinate were Philip Waterman of Grand Rapids, Michigan; William Stern of Fort Smith, Arkansas; Ben Goldstein of the Jewish Institute of Religion, and Acting Rabbi at Easton, Pennsylvania; and the present writer, now Rabbi of Temple Emanu-El, San Francisco, in succession to his teacher.

To Temple Emanu-El, of which he was elected Rabbi for life, Martin Meyer gave zealously of his abundant vigor. He organized the Women's Guild and the Men's Club, two groups for service to the Temple and the community at large. During his rabbinate, the Fiftieth Anniversary of the dedication of the Sutter Street Temple was celebrated, March 23, 1916. This Temple, one of the landmarks of San Francisco, had been dedicated by Rabbi Elkan Cohn, March, 1866; it was destroyed by fire, midnight, Wednesday, April 18, 1906, at the time of the great San Francisco catastrophe; it was re-dedicated to the service of God by Rabbi Voorsanger, September 1, 1907. During his rabbinate, also, the system of free Holy-
day Services was introduced in 1911, for those unable to secure accommodation at existing synagogues. He was helpful also in placing readers and preachers in the outlying Jewish suburban communities where Holyday Services were held by small groups unable to worship in the metropolitan synagogues. In this way, congregations were inaugurated in Berkeley, Alameda, Fresno, San Jose, Vallejo and other communities.

Dr. Meyer had a remarkable influence over children. He brought his Religious School to a high point of efficiency, and was responsible for the erection of a special Religious School Building in 1910, one of the first of its kind. The registration at the School was one of the largest in the country in relation to the size of the San Francisco Jewish population. Dr. Meyer was one of the first Reform Rabbis to institute school and community Seders.

A constructive achievement by Dr. Meyer was the establishment of the so-called Correspondence School. A Correspondence Secretary communicates weekly with every child, according to his or her need, in a regular course of study, without expense to the pupil, except a nominal charge for postage and literature. In this way many children, isolated from Jewish life, have been saved for Judaism and the synagogue.

Dr. Meyer took the initiative in projecting the movement for a new Temple and Schoolhouse for his congregation. He brought to the plan a broad vision and a sincerely democratic purpose. "Especially poignant is the thought"
wrote one of his colleagues, Rabbi Herman Lissauer, "that he was not permitted to see the new Temple and schoolhouse which would have crowned his congregational labors. He toiled and planned and dreamed. But he could only envision it from the distance and others must bring his dreams to realization."

He was President of the Young Men’s Hebrew Association in 1916, and gave to it his constant and constructive attention.

Dr. Meyer was associated with many movements of a national Jewish character. He was the first to be called upon by Jewish leaders desirous of securing a foothold for their causes in the great empire of Western Jewry. Through Dr. Meyer the resources not only of San Francisco but of Jewish communities on the entire Pacific Slope were mobilized. He was active in the American Jewish Congress movement, being a vigorous advocate of its formation. He was Vice-Chairman of the Executive Committee for the Relief of Jewish War Sufferers, and made the principal appeal at the great campaign meeting, January 26, 1916, in the San Francisco Civic Auditorium. He was a Vice-President of the San Francisco Committee of the Hebrew Sheltering and Immigrant Aid Society. He became closely identified with the American Zionist movement during the days of the World War, serving as a member of its Executive Committee. One of his most powerful articles: "Zionism and Reform Judaism", in the *Maccabean*, January, 1917, sought to indicate the concordance between the aims of Zionism and the theology of Reform Judaism. He presided at the great Mass Meeting, November, 1915,
at Dreamland Rink, San Francisco, on behalf of the relief of war-stricken Palestinian Jews. Thus he deserves recognition as one of the earliest of the supporters of Zionism among American Liberals, who lost no opportunity to summon Reform Jews to their responsibilities in the upbuilding of the New Palestine. It was in this way that his influence extended beyond the confines of his own city and became nation-wide.

Martin Meyer was a dynamic and incisive pulpit orator. He spoke with great rapidity and force. His sermons were models of construction. He handled every theme with authority and a fine sense of the balance between major and minor points. He was a forthright, courageous and daring speaker. "He would not speak smooth things. When there was no peace, he cried war."

It was as a social service leader and a civic servant that Dr. Meyer fulfilled his conception of the duties of a modern rabbi. He spoke out fearlessly on behalf of improved moral conditions in San Francisco despite a concentrated attack on him by the entrenched interests he assailed. He served on numerous boards as director, including the California Commission for the Prevention of Blindness, the Travelers’ Aid Society, the California Tuberculosis Advisory Commission; he was President of the Big Brother Movement of San Francisco; President of the California Conference of Social Work; his address at the Conference in the Yosemite, May 1923, on "Social Work Among the Rich" being one of his notable utterances. He was appointed by Governor Hiram Johnson a member of the California Commission of Charities and Corrections, and served from 1911 to 1920; he was its President for eight years.
Governors Stephens and Richardson also placed great confidence in Dr. Meyer and spoke of him as "one of the dependable men upon whom to lean."

An original achievement of Dr. Meyer in the field of social service was the foundation of the so-called Jewish Committee for Personal Service. For several years, he had almost single-handedly visited the Jewish inmates in state institutions, the hospitals for the insane, the institution for the feeble-minded, the state homes, schools and prisons. Cooperating with Mr. I. Irving Lipsitch, Executive Director of the San Francisco Federation of Jewish Charities, Dr. Meyer finally organized a Committee with a paid official staff so that this work might be systematically performed. He also arranged for personal supervision over every Jewish ward of the state by trained agents devoting their entire time and thought to the labor. He brought into activity the Community Service Committee of Temple Emanu-El Men's Club, so that work done in city and county institutions by volunteer workers might socialize them and at the same time benefit the wards.

The place which Dr. Meyer occupied in the larger community has been testified to by non-Jews as well as Jews in California. He "was the type of man to whom Emerson referred when he said: 'Men of character are the conscience of the community in which they dwell.'" His relations with the Christian clergymen of the State were always intimate and friendly, particularly with the leaders of the Unitarian and Congregational Churches of San Francisco. In 1913 a three-fold presentation from the standpoint of the Jewish, Unitarian and Congregational belief
concerning the personality and importance of Jesus was held at Temple Emanu-El in which Dr. Meyer represented the Jewish attitude. January 13, 1914, Dr. Meyer opened Congress at Washington with prayer, on the invitation of Speaker Champ Clark.

He was Chairman of the North California Branch of the Jewish Welfare Board, and a zealous worker in all forms of activity in the Training Camps of California. Finally he volunteered his services and secured an appointment as Captain in the Overseas American Red Cross in France. He served in France during 1918–1919. This experience made a lasting imprint upon his soul and clearly showed itself in his work from the moment of his return to America.

At the very midday of his usefulness and strength, Dr. Meyer died suddenly, June 27, 1923. His untimely demise was a severe shock not only to the city where he ministered but to the Jewish community throughout the United States.

After his death, when it became known that Dr. Meyer had annually collected a sum of money from a group of his congregants which he used as an anonymous loan fund for needy Jewish students at the University of California, a Committee of the Directors of Temple Emanu-El and friends, as a memorial to Dr. Meyer, gathered a fund of over $25,000, establishing therewith the Martin A. Meyer Memorial Loan Fund.

The following “Elegy” by the present writer, in memory of Dr. Meyer, summarizes the spirit of him “whose life was in his ministry, whose ministry was his life.”
An eagle flew across a sunlit sky,
   In joy and pride;
But lo, an unseen hand clutched it on high,
   It fell and died.

A Prince in Israel bestrode the height,
   Where greatness stepped;
But God's Dark Angel claimed him in the night;
   He sighed and slept.

Approach, ye multitudes, from far and near,
   Both old and young;
Though God erase from off your faces each tear,
   Give grief its tongue.

Ye thousands, faithful stewards of his creed,
   Whose hearts he filled;
Ye youths, whose praise was love and righteous deed;
   His voice is stilled.

Ye throngs of children, eager once to press
   His garment's hem,
Now chant for him, and win his soul's caress,
   Your requiem.

He raised disciples, like Meir of old,
   In his own name;
Their lips he kindled, striking heat from cold,
   With living flame.

Ye soldier dead, who tramp Valhalla's floor,
   A comrade comes,
Who soothed your fears when death flung wide its door,
   With trump and drums.

He nursed you when in shellfire reason swooned;
   He closed your eyes;
He eased the anguish of each burning wound
   With sacrifice.
Attend, ye phantom martyrs of the war;
   Your welcome lend;
For God has placed His servant in your corps,
   And blessed your friend.
Experience has proved the usefulness to Jewish and non-Jewish readers of the list published under the foregoing title by the late Joseph Jacobs in the American Jewish Year Book, 5665, pp. 309–317. The desire to adapt the list to the needs of the present day and to make it more readily accessible is responsible for its publication in the following revised form.

In a general way, the present list rests upon principles similar to the judicious rules that guided Jacobs. Thus an effort has been made to omit books entirely unavailable; hence such omissions as that of the works of Philo, extant in English only in the very rare Bohn translation. It should also be noted that Jacobs’ brief but incisive critical remarks on the books taken over from his list have been left virtually untouched.

There are, however, considerable differences between the previous list and the present one. These are due chiefly to the fact that there has been a gratifying increase in the production of English Judaica during the past twenty years. As a result, more changes than were anticipated have been required; only 38 numbers are common to both lists. Jacobs frankly admitted, for instance, that he had to fill the list of one hundred titles by admitting several books dubiously worthy of his hospitality. There is no
longer any need so to do. The problem is rather one of exclusion.

Thus it has become necessary to set limits narrower than those of 1904. The purpose of the present list is to lead lay readers of a serious trend to Jewish books they might not readily know of, and particularly to assist librarians in meeting their needs. Hence works having an established place in general literature have been omitted. The reader will thus understand the exclusion of the Bible and the Apocrypha, as well as of works about them. The Jewish Publication Society plans to issue at some future time a list of books on the Bible recommendable from a Jewish point of view. It may, however, not be amiss to state here that non-Jewish critics of note have assigned to the translation of *The Holy Scriptures* issued by the Jewish Publication Society a high place among such versions. Again, writings or biographies of Jews who are well known to the world at large have been excluded, unless their writings as a whole have a specially direct bearing on Judaism; hence the absence of such names as those of Beaconsfield, Judah P. Benjamin, Heine, Lassalle, Karl Marx, Spinoza, as against the inclusion of Josephus and Mr. Zangwill. The omission of such books as George Eliot's *Daniel Deronda* is to be accounted for somewhat similarly. The foregoing omissions may readily be supplied if desired by consulting Jacobs' list in its original form, as well as the comprehensive and helpful *Classified List of Standard Books in English on Jewish Subjects* compiled by Mr. I. George Dobsevage in the *American Jewish Year Book*, 5684, pp. 204-255. Mr. Dobsevage's list will also be of service to those seeking books in some of the various
other classes excluded from the present list,—sermons, prayer-books, juvenilia, and technical literature such as works on education and erudition pure and simple.

The desire to stimulate serious reading and the exclusion of books well known to the general reader have restricted the number of works of fiction included in the present list. Those interested in such books should consult Mr. Dobsevage's *List of Available Stories of Jewish Interest in English* (American Jewish Year Book, 5667, 130–142), as well as his later list just mentioned, and the *Bibliography of Jewish Life in the Fiction of America and England* by Rebecca Schneider (Albany, New York State Library School, 1916).

As Jacobs says, "besides books in the proper sense of the word there are periodical collections and publications which often contain interesting matter and information, such as the Publications of the American Jewish Historical Society and the Jewish Historical Society of England, The Jewish Quarterly Review; [The Jewish Review (London; now defunct);] The Menorah Journal; The Year Book of The Central Conference of American Rabbis; The Jewish Literary Annual; while much information is contained in the Jewish Year Book of London and the American Jewish Year Book". The latter contains, for instance, (5675, pp. 24–158; also separately, 1915) Miss Henrietta Szold's *Recent Jewish Progress in Palestine*, the best discussion of Zionist colonisation in English, as well as several notable biographical sketches by Dr. Cyrus Adler (also available in reprints), and much other material of interest. The necrologies, again, contained in the Publications of the American Jewish Historical Society, among
which those by Professor Alexander Marx deserve special mention, furnish for contemporary biography much of worth that the title of the series would not lead one to expect. It is to be regretted that no adequate and comprehensive index of Jewish periodicals in English exists. The Jewish Encyclopedia, furthermore, contains full and usually accurate information on Jewish matters in general. The profitable use of the Encyclopedia is facilitated by Joseph Jacobs' book, *The Jewish Encyclopedia, A Guide to its Contents*. (New York, Funk, 1906; 75c.). "With the following books as a nucleus, supplemented by some of the series mentioned above, and a couple of good Jewish newspapers, a foundation would soon be made for a Jewish library for home or Sunday School, or for a Jewish section of a free public library."

It is hoped that the preceding remarks will aid the users of the revised list. It has been drawn up in collaboration by several, members of the Publication Committee of the Jewish Publication Society, who have enjoyed the assistance of a number of other persons. Much use has been made of the bibliography of Mr. Dobsevage, who has also rendered valuable aid in the compilation of the present list.

**ABBOTT, GEORGE F.**  *Israel in Europe* (New York, Macmillan, 1907; $4.00).
(An objective historical sketch for the general reader).

**ABRAHAMS, ISRAEL.**  *Jewish Life in the Middle Ages* (New York, Macmillan, 1896; $2.25).
(All sides of Jewish social life dealt with sympathetically).

(Delightful travel sketches).
AGRESTI, OLIVIA R.  *David Lubin* (Boston, Little, 1922; $3.50).
   (A good portrait of a remarkable Jewish idealist.)

AGUILAR, GRACE.  *The Vale of Cedars* (New York, Bloch, $1.25).

AHAD HA-'AM.  *Selected Essays* (Philadelphia, Jewish Publication Society, 1912; $1.75).
   (An accurate version of the more important writings of the philosopher of Zionism).

ANTIN, MARY.  *The Promised Land* (Boston, Houghton, 1912; $2.50).
   (A striking, somewhat emotional picture of the experiences of a Russian Jewess in America).

   (A realistic picture of the Russian business man in America).

   (Very dry list, but gives a skeleton of the whole subject).

COHEN, ISRAEL.  *Jewish Life in Modern Times* (New York, Dodd, 1914; $3.00).
   (A careful, somewhat plodding book from a nationalistic point of view).

   (Gives the best account of the early history of the Jews in this country).

DARMESTETER, ARSENE.  *The Talmud*. (Philadelphia, Jewish Publication Society, 1899; $.75).
   (Fuller details than the article by Emanuel Deutsch).

DARMESTETER, JAMES.  *Selected Essays* (Boston, Houghton, 1895; $1.50).
   (One of the most brilliant sketches of Jewish history is included).

DAVIS NINA.  (Mrs. Redcliffe N. Salaman).  *Songs of Exile* (Philadelphia, Jewish Publication Society, 1901; $.75).
   (Translations of mediaeval Hebrew poems in English verse).

DEMBITZ, LEWIS N.  *Jewish Services in Synagogue and Home* (Philadelphia, Jewish Publication Society, 1898; $1.75).
DEMBO, ISAAC A. The Jewish Method of Slaughter. (New York, Bloch, 1894; $1.00).
(Demonstrates humane character of orthodox method of slaughtering animals for food).

DRUMMOND, JAMES. Philo Judaeus, or the Jewish-Alexandrian Philosophy. 2 vols. (London, Williams and Norgate, 1888; 21s.).
(Suitable only for persons interested in metaphysics and theology; the best account of one of the most influential Jewish thinkers).

DUBNOW, S. M. Jewish History (Philadelphia, Jewish Publication Society, 1903; $1.25).
(A brilliant sketch of the spirit of Jewish history).

DUBNOW, S. M. History of the Jews in Russia and Poland. 3 vols. (Philadelphia, Jewish Publication Society, 1916-20; $2.00 per vol.).
(A thorough study of the external life of the greatest of Eastern European Jewries).

FELSENTHAL, EMMA. Felsenthal, Bernhard, Teacher in Israel; Selections from his Writings, with Biographical Sketch and Bibliography. Foreword by CYRUS ADLER. (New York, Oxford University Press, [1924]; $3.00).
(Contains a charming study of an interesting personality).

FRANK, HELENA (tr.). Yiddish Tales (Philadelphia, Jewish Publication Society, 1912; $1.75).
(Sympathetic versions of characteristic stories).

FRIEDLAENDER, ISRAEL. Past and Present (New York, Bloch, $1.50).
(Thoughtful essays on Jewish national and religious life by a stimulating writer).

FRIEDLANDER, GERALD. Laws and Customs of Israel. 4 vols. (London, Shapira, 1921; New York, Bloch, $6.00).
(An English digest of the orthodox code for laymen, with Hebrew title and Hebrew text).

FRIEDLANDER, JOSEPH. The Standard Book of Jewish Verse (New York, Dodd, 1907).
(Extensive though hardly critical anthology).

FRIEDLANDER, MICHAEL. The Jewish Religion (New York, Bloch, 1900; $2.50).
(Strictly orthodox and somewhat dry.)
GABIROL, SOLOMON IBN. Selected Religious Poems, translated by
ISRAEL ZANGWILL from a text edited by ISRAEL DAVIDSON. Vol. I
'Schiff Library of Jewish Classics.' (Philadelphia, Jewish Pub-
lication Society, 1923; $2.50).
(A spirited rendering of the verse of the poet-philosopher).

GINZBERG, LOUIS. The Legends of the Jews. 4 vols. (Philadelphia,
Jewish Publication Society, 1909–13; $2.00 per vol.).
(A mine of learning, comprising in clear form a very extensive collection
of Rabbinical stories about Biblical characters and events. The full importance
of the work will appear only after the publication of the Notes in 1925–6).

GOLDBERG, ISAAC (tr.) Six Plays of the Yiddish Theatre. First and
Second Series. (Boston, Luce, 1918–21; $1.50 each).
(Pinski, Asch, Rabinowitsch, Hirschbein, Levin and Kobrin are represented
in good versions).

GOODMAN, PAUL. Sir Moses Montefiore. (Philadelphia, Jewish Pub-
lication Society, 1925; $1.75).

GOODMAN, PAUL. The Synagogue and the Church (New York, Dutton,
1908; $3.00).
(Jewish apologetics, earnest and yet good-tempered).

GOODMAN, PAUL. History of the Jews (London, Dent, 1911; Is. 9d.).
(A brief outline, less detailed and more readable than Cassel).

GRAETZ, H. History of the Jews. 6 vols. (Philadelphia, Jewish Public-
ation Society, 1891–98; cloth, $18.00).
(The standard work, though prejudiced and in part antiquated; gives both
literary and political history).

HERFORD, R. T. Pharisaism: its Aim and its Method (New York,
Bloch, 1924; $2.00).
(Sympathetic presentation of the spiritual life of the Pharisees).

HERTZ, J. H. A Book of Jewish Thoughts (New York, Oxford University
Press, 1920; $2.00).
(An admirable and deservedly popular little anthology).
Hess, M. *Rome and Jerusalem* (New York, Bloch, 1918; $1.50).
   (One of the earliest pleas for Zionism, still worth reading).

   (The best defense of orthodoxy).

   (A clear presentation of the development of the rationalistic element in Jewish thought).

Hyamson, A. M. *History of the Jews in England* (New York, Bloch, 1908; $2.00).
   (The only complete history available).

Jacobs, Joseph. *Jesus As Others Saw Him* (New York, B. G. Richards, 1925; $2.50).
   (A picture of Jesus as seen by a Hellenistic Jew; clever though fanciful).

   (Brilliant sketches of various aspects of Jewish thought and history).

   (A readable study of the importance of the Jews in the Diaspora.)

   (Versions from the greatest of mediaeval Hebrew poets.)

   (Admirable in tone, conservative in treatment).

Josephus, Complete Works of, new and revised Edition based on Havercamp's translation with notes and references from Whiston and others. 4 volumes (New York, Bigelow, Brown; $10.00).
   (Very attractive Edition.)

   (The philosophy of a great soul; open in part to the same criticism as Maimonides' *Guide*, which see below.)
KAYSERLING, M. *Christopher Columbus* (New York, Longmans, $1.50).
(Full of novel light on the part played by Jews in the beginnings of American history).

KOHLER, KAUFMANN. *Jewish Theology* (New York, Macmillan, 1918; $3.00).
(Authoritative and impressive statement of the liberal position.)

KOHUT, G. A. *A Hebrew Anthology, a Collection of Poems and Dramas.*
2 Vols. (New York, Bloch, 1913; $6.00).
(Largely works by standard non-Jewish writers on Biblical themes.)

(A very interesting record—The Americanization of an older stratum of the Jews of this country.)

LACRETTELLE, JACQUES DE. *Silberman.* (New York, Boni, 1923; $2.00)
(Effort at an objective study of Anti-Semitism in a Parisian lycée.)

LAZARUS, EMMA. *Poems,* 2 vols. (Boston, Houghton, 1889; $2.50).
(With many of Jewish interest.)

(Jewish moral teachings interpreted from the Kantian point of view.)

LEROY-BEAULIEU, ANATOLE. *Israel Among the Nations* (New York, Putnam, 1895).
(The most sympathetic study of Jewish characteristics.)

(A readable biography of the greatest of Jewish commentators on Bible and Talmud.)

MAGNUS, LADY. *Outlines of Jewish History* (Philadelphia, Jewish Publication Society, 1890; $1.25).
(Sympathetic, but requires supplementing by a book of facts like Cassel.)

MAIMONIDES. *Guide for the Perplexed.* Translated by M. FRIEDLANDER.
(New York, Dutton, 1919; $4.00).
(The classic work on Jewish theology and philosophy; requires some training to appreciate the unaccustomed line of thought.)

(A learned and attractive presentation of an epoch-making figure in many fields of Jewish intellectual life.)

MIELZINER, M. *Introduction to the Talmud*. 3d edition, revised and enlarged. (New York, Bloch, 1925; $3.00).

(Dry, but accurate account of contents and method.)

*Mishnah*. The following treatises are available in adequate versions:

DANBY, H. *Tractate Sanhedrin, Mishnah and Tosefta*, translated... with brief annotations. (New York, Macmillan, 1920, $2.20).

ELMSLIE, W. A. L. *The Mishnah on Idolatry (Aboda Zara)*, with translation... and Notes. (Cambridge, University Press, 1911; 11s.).

GREENUP, A. W. *Tractate Taanith* (London, the author, 1921; New York, Bloch, 80c).


(One of the best statements of the Reform position, but in detail personal to the author.)

NYBURG, SIDNEY. *The Chosen People* (Philadelphia, Lippincott, 1917; $2.00).

(A readable novel of Jewish life in Baltimore.)


(Representative selections from the greatest symbolist in Yiddish literature.)

PHILIPSON, DAVID *The Reform Movement in Judaism* (New York, Macmillan, 1907; $3.00).

(The best account of the subject.)
PHILIPSON, DAVID. *The Jew in English Fiction* (New York, Bloch, 1918, $1.50).

RADIN, MAX. *The Jews among the Greeks and Romans* (Philadelphia, Jewish Publication Society, 1915; $1.75).  
(A readable sketch of Jewish life in the Diaspora in ancient times.)

ROSENAU, W. *Jewish Ceremonial Institutions and Customs* (New York, Bloch, 1925; $2.50).

ROSENФELD, MORRIS. *Songs from the Ghetto* (Boston, Small, 1900; $1.50).  
(Full of pathos; English somewhat wooden.)

(A collection of informing essays by leading Zionists.)

(Masterly studies of typical Jewish persons and movements.)

SCHUCHTER, S. *Some Aspects of Rabbinic Theology* (New York, Macmillan, 1909; $2.60).  
(A brilliant and original exposition of essential Jewish doctrines.)

SCHUCHTER, S. *Serninary Addresses and Other Papers* (Cincinnati, Ark, 1915; $1.25).  
(Memorable statements, chiefly on contemporary problems and personalities.)

(A translation of an earlier edition of a standard work, dry and sometimes unfair to Jewish sources.)

(Entertaining and instructive, though hasty sketch of the nineteenth century literary movement.)
SMITH, G. A.  *Historical Geography of the Holy Land* (New York, Doran, 1902; $6.00).


(A standard work.)

SOKOLOW, N.  *History of Zionism.*  2 vols.  (New York, Longmans, 1918; $7.50 per vol.).

(Well illustrated and comprehensive.)


(A vivid picture of the sufferings of Jewish recruits in Russia under Nicholas I.)

STRACK, H. L.  *The Jew and Human Sacrifice.*  (New York, Bloch, 1909; $3.00).

(An authoritative refutation by a non-Jew of the libel that Jews use Christian blood.)

*Talmud.*  Treatises accessible in careful translations.

COHEN, A.  *The Babylonian Talmud: Tractate Berakot* (Cambridge University Press, 1921); $10.00.

GREENUP, A. W.  *A Translation of the Treatise Taanith. From the Palestinian Talmud* (London, the author, 1921; 6s. 6d.).

STREANE, A. W.  *The Treatise Chagigah* (New York, Putnam, 1891; $2.75).


(Admirable edition of the Pirke Aboth with instructive notes.)

THARAUD, J. and J.  *Shadow of the Cross* (New York, Knopf, 1924; $2.50).

(A clever though somewhat unfriendly sketch of Hasidic life as seen by non-Jews.)
(The assimilation of the Jewish immigrant to American life.)

(Interesting autobiography by a Polish Jewish merchant of the eighteenth century.)

(With numerous selections translated; the book has been a revelation.)


(Sympathetic sketches of Jewish life in Moravia.)

(A vivid record of travels in Palestine.)


(Imaginative studies of Jewish idealists, more successful with emancipated moderns like Heine and Lassalle than with the earlier heroes.)

(The English novel on Jewish life from a Jewish standpoint; better on the children than on the grandchildren.)

Zangwill, I. *The King of Schnorrers* (New York, Macmillan, 1894; $2.50).  
(Full of fantastic wit.)
ZANGWILL, I. *They that Walk in Darkness* (New York, Macmillan, 1899; $2.50).
(Contains some of his best work, "The Ghetto Tragedies.")

ZANGWILL, I. *Ghetto Comedies* (New York, Macmillan, 1907; $2.50).
(Stories of contemporary Jewish life, sometimes caricatures.)

ZANGWILL, I. *The Voice of Jerusalem* (New York, Macmillan, 1921; $3.00).
(Poems and essays, in part very striking, dealing mostly with Jewish problems of to-day.)

ZUNZ, LEOPOLD. *The Sufferings of the Jews During the Middle Ages* (New York, Bloch, 1907; 75c).
(A famous chapter by the first of modern Jewish scholars.)