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OUR HEARTIEST GOOD WISHES FOR A JOYOUS
CHANUKAH TO OUR JEWISH CUSTOMERS
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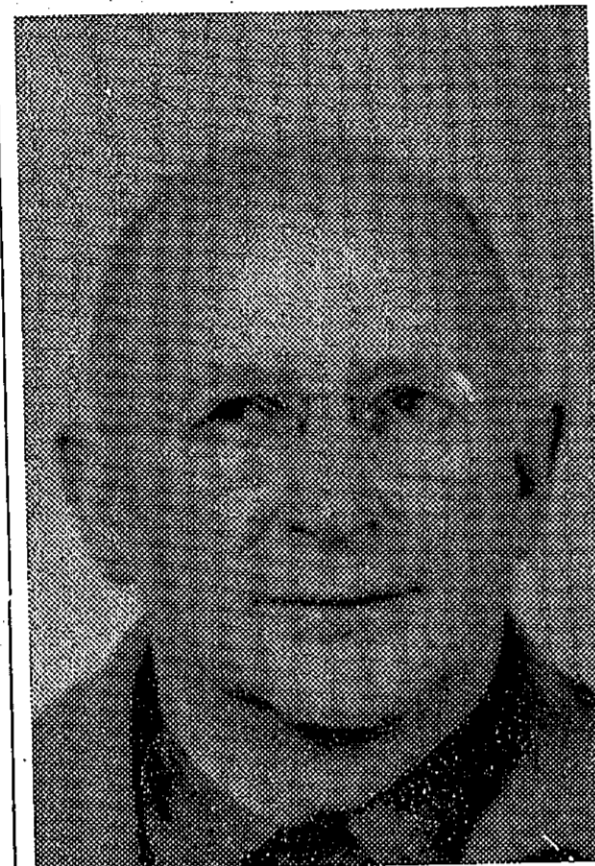
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EDMONTON ALBERTA

Peter Glassman, Western
Canada Pioneer
Passes In Edmonton



PETER GLASSMAN

Edmonton — Pioneer, Edmonton
jewelry merchant and active mem-
ber of the Jewish community, Peter
Glassman, 60, passed away at his
home on October 27. Mr. Glassman
was born in Romania and came to
Canada in 1902, operating businesses
in Lipton, Sask., Winnipeg and later
in Regina. He moved to Edmonton
30 years ago and owned and oper-
ated the Western Jewelry company.
He was a veteran of the first great
war and was active in community
life, running as an independent city
council candidate. He was a mem-
ber of the Assiniboia lodge No. 49
Regina, and of the Beth Israel and
Beth Shalom congregations. Surviv-
ing are one daughter, Mrs. J.
Lutsky of Edmonton; three grand-
children, four sisters and one
brother. His wife predeceased him
in 1928 and one daughter, Reva,
died in 1948.

LOVE ORTHODOX WOMEN REMAINED IN SHULE BALCONY

Louis Greene, in his column
in the Minneapolis Jewish
World, writes:

"It may be news" even to
Rabbi Reuben Mailer, who con-
ducted the funeral services, that
Leah's death marked the end of
an era in his B'nai Abram
synagogue. For at the recent
High Holiday services she was
the only person sitting in the
balcony. She was the last of the
orthodox Jewish women who ad-
hered to that congregation's
time-honored custom of women
and men worshipping separately.

Other Minneapolis news tell
of the following:

The first "Twin Cities" "talis
and tepHlin" breakfast services
of the year will be held at 9:45
a.m. Sunday at Mikro Kodesh
synagogue, with the Men's club
of Mikro Kodesh as host.

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Chanukah Greetings to the Jewish People of Edmonton
and Best Wishes for a Joyous Holiday

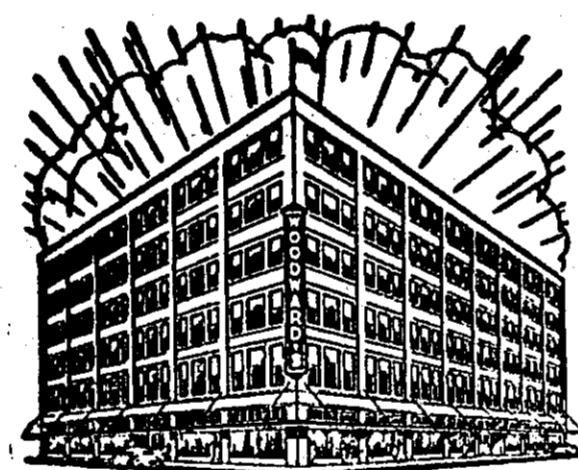
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Joyous Chanukah



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single one dealing with the Israeli-
Arab war, which may seem natural
since the war is technically still in
progress, but is odd considering that
all their shorter writing deals with
the war.

The writers show a propensity for
novelettes and short short-stories,
forms more popular in Europe than
in American literature. Brought up

in the simple faith that the salva-
tion of the Jewish people lies in a
state of its own, and that the com-
munal settlements are the corner-
stone of that state, Israel's youth was
spellbound, until the outbreak of
the Israeli-Arab war, by an almost
simple-minded optimism. The war
has brutally jolted the young, and
this is reflected in their writing.

They express an almost naive
horror at the customary cruelties of
war and are crushed by the inner
conflicts it has kindled in them.
They deal with the private tragedies
of its heroes, indoctrinated from
childhood in patriotism and social
responsibility, who volunteered for
partisan warfare and resistance
movement tasks long before Israel's
army was officially launched, and
with the unsung brave, the forgotten
widows of men killed in the parti-
san war.

Quite unique in the literature of
a victorious people still hardly out
of the war is the "guilt feeling" and
compassion for the Arabs that domi-
nates the new Israeli writing. The
characters in the new fiction do not
for a moment doubt that what they
had done in the war — the killing,
the internment of the enemy — was
necessary and justified; their faith
in their cause remains unshaken,
and yet they cannot reconcile the
goal — a just Jewish society at
peace with its neighbors — with the
means required to achieve that so-
ciety and attain the peace. If liter-
ature is at all a barometer of a
people's mood, then this soul-
searching bodes well for the future
morality of the Israeli people.

The most controversial "guilt
feeling" book yet produced by a
young Israeli writer is S. Yizhar's
"The Story of Khirkez Khizo" (fi-
ctional name of an Arab village),
which consists of two novelettes,
one of which has given the book its
name. The most striking passages in
the book deal with the forced ex-
pulsion of Arab villagers from a
battle-front area. Although it de-
picts no undue auxiliary cruelty,
apart from the harshness involved
in the act of expulsion itself, it is
written with such compassion for
the expelled and deep anxiety over
its psychological and moral effect
on the Israelis involved in the action
that it constitutes a near indictment
of even the most ordinary routine
of war.

Yizhar is the most deliberate

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