

THE JEWISH POST

The Oldest Anglo-Jewish Weekly in Western Canada
(Issued weekly in the interests of Jewish Community activities
in Winnipeg and Western Canada)
Member of the Jewish Telegraphic Agency

Published every Thursday by
THE JEWISH POST LTD.
Publishers
BEN M. COHEN
Business Manager and Managing Editor
Phone 54 400
MELVIN FENSON, B.A.
Editor
Head Office: 213 Selkirk Ave., Winnipeg, Canada
Authorized as second class mail, Post Office Department, Ottawa

Jews in a Sick World

J. L. Teller's article (see page 3) on the gradual expulsion of Jews from the Red Army, and most notably from service in areas where close contact with the re-nascent German Army would be involved, is not so shocking as to invite disbelief. Not merely the authoritative voice of its author, long respected in Jewish journalism, is behind it. There is enough evidence on our side of the Iron Curtain to indicate that such policies commend themselves by their experience to all "practical" minds.

In Kenneth Bilby's "New Star In The Middle East," the interesting tale was told of Sir Leslie Hore-Belisha, British War Minister (and a Jew) standing on the decks of a British vessel, well within Abdullah's Jordan waters of the Red Sea, adjacent to the Jewish port of Eilat. Hore-Belisha stood there, watching his fellow Jews under Israel's flag at Eilat prepare to resist an onslaught from Egypt, or the British-backed Jordanians.

Hore-Belisha was an exception. His own War Department, through kindness, courtesy or tact, saw to it that during the critical days preceding the war, few British Jews were to be found in the British forces sent out on punitive measures to various kibbutzim.

Similarly, the United States has long banned Jews from civilian service, as far back as World War II, in Middle East Arab lands where the presence of Jews would have been embarrassing. Now a case is being made out against the U.S. Army for banning Jews from service and civilian construction jobs at Moroccan bases.

Such actions, while understandable, are not forgivable. They are a direct infringement on the rights of Jews as full citizens of the land. We cannot condemn them in Soviet Russia as merely further evidence of a Kremlin plan at cultural annihilation of the Jewish community, or a continuance of the Red purge of "cosmopolitan" Jews . . . and seek to condone them here in Western lands.

Such actions give something of a jolt to our sense of security in a sick world . . . a world where Jews still serve as a good barometer of the state of world harmony. Viewing these situations today, a Jew must be inclined to say, of the world, the words a Sholem Aleichem character once quoted from his grandmother . . . "besser zu zein gezunt a ganz yohr vee krank eyn tog."

ZOC Western Meet

We note that the ZOC has outlined its agenda at this weekend's forthcoming meeting in terms of the late Daniel Frisch's compendious plan for the Zionists' "capture" of the American Jewish community. The local version of this plan is less community, less detailed, and less extensive, and elaborate, less detailed, and less extensive, and consequently bound to meet with more success than Frisch's ill-fated venture. Insofar as it aspires towards a greater activation of local Zionist members in the various communal institutions in which they, as parents of school children or members in their own right, already have an interest, it is bound to meet with success. It is essentially grounded in a concept of the Jewish community as a whole, and any willing joint venture of Zionist energies with those of other

factions . . . or any sharing of Zionist projects heretofore preserved for members only, is bound to bring good to Winnipeg Jewry.

A single jarring note mars the otherwise keen interest with which we greet the Conference proceedings. This is the presence of Jacques Torczyner, an eminently colorful and vivid spokesman for the stand on the German Reparations debate which was officially rejected by Canadian General Zionists. We feel that despite Mr. Torczyner's sponsorship by the Zionist Cultural Institute rather than by the ZOC region, (and this is a legalistic escape from full responsibility) the act of bringing him here to repeat a stand rejected by the movement only recently, is irresponsible and even sensationalist. Had his announced presence here been described as part of a planned protest by this region against the ZOC's decision, with a view to submitting the issue to a national referendum of National Council members and ultimately recalling the vote, an entirely different light would be cast on the issue. In the absence of such serious motives, we record our protest for the record. (But we'll be there to hear the dynamic orator, anyway.)

Decapitated Judaism

By MELVIN FENSON

New York City skyscrapers, which rise majestically into cerulean blue skies, sometimes decapitate themselves in the fog. And so with the intellectual mind, which, when confronted with day to day realities, becomes involved in definitions and categories, and ends by losing its head in the clouds.

We refer, with all due respect, to an interesting forum at Hille House Sunday where six U. of M. professors undertook to give their views on Judaism. The opinions expressed were all honest, courageously so . . . but only in rare instances do they give any hope for the survival of Judaism as we know it, or the Jewish people as we know it, were that survival to be based on any realistic patterns of action suggested.

Agricultural Economic's Sol Sinclair, (who happens to be chairman of Hille's board) presented so wholesome and enthusiastic picture of Judaism today and its religious kernel, that the audience was taken somewhat aback by his easy, normal and uncomplicated thinking. If his expressed opinions accurately represent his stand, we suggest that his spiritual adviser make him president of the Tehillim Club, or at least guarantee him a Shilshi whenever he comes to shule. The Jewish community is indebted to him.

Mathematics' Mendelsohn soberly admitted that: (1) the religious tie in the past preserved us as a people; (2) our preservation as a people has provided the world with a reservoir of 'intellectually superior' talents . . . which the world needs. It seemed hard admission for him to make . . . and when confronted with it, he had the courage to admit that measures to preserve this united people might well be justified today, although on the face of it many of those measures (religious traditions) were 'absurd'. His chief qualification . . . if the world takes a turn for the better in 'boosting' 'intellectualism', the Jewish monopoly on this factor will no longer monopolize since it will no longer be a monopoly.

French Department's Emid Goldstein admitted that the Jewish 'strain' seems to be 'different' but corrected a questioner who used the word 'superior' which she did not. She referred to works from different periods of French literature to prove that even 'half-Jewish' writers incorporated unmistakable signs of their Jewishness in their works . . . for example, the 'Talmudic' sentence structure of Marcel Proust.

Education's Katz saw whatever Jewish distinctiveness there was as 'adaptiveness' to various environments Jews contacted during their career as a wandering people. Their cosmopolitan experiences were useful to the world . . . but indicated no intrinsic 'superiority' or 'native distinction' worth the apparatus of a Jewish community structure. He qualified his disapproval of the parochial schools with reference to the economic factor involved.

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A Case of Murder

By DAVID SCHWARTZ

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Some years ago, a book was written called "The Strange Death of President Harding." The thesis of the work was that the President was poisoned by his wife because of an extra-curricular love affair Harding was having.

Now comes E. A. Almi, a well known journalist, with "The Strange Death of Baruch Spinoza." The thesis of this little work is that the great Dutch Jewish philosopher also did not die a natural death — perhaps he was poisoned, assassinated by an agent of one of the many who love who saw in Spinoza a challenge. There is no affair in connection with the Almi book, but it has all the elements of a detective thriller. It should not surprise me some day if the movies saw its possibilities. As to the plausibility of the theory of this assassination, it is sufficient to say that Prof. Einstein, who is a good deal of a Spinozist himself, believes that Almi is right. He calls it "clear and convincing."

Almi notes many mysterious circumstances in connection with the death of Spinoza. How was it, he asks, that although a physician was said to have visited Spinoza on his last day, there is no agreement as to who the physician was, although they seem to know with certainty many more trivial details, such as the fact that Spinoza was given a bowl of chicken broth and ate it with evident relish?

When the Van Spycs returned home from church, they found Spinoza dead — and all alone. Nobody there — no note left by any doctor. If the physician left at the time he died, or after he died, he would certainly have left a note or told one of the neighbors. If no physician was there — his biographers mention that the Van Spycs found something missing from his room — who was the unknown visitor? Was he an assassin?

What motive could anyone have to kill Spinoza? We know that he was excommunicated by the Jews, but Almi exonerates the Jews. He maintains that the Jewish excommunication was occasioned by the fear of the reaction of the Christian community. "Most of the Inquisition and they were afraid that their non-Jewish neighbors would resent Spinoza's 'infidel' works as undermining the church and state. The opposition from the church, according to Almi, smouldered for a long time, then was fanned into a flame that could end only in the explosion of assassination."

That Spinoza was afraid of this, Almi shows by pointing to the fact that Spinoza would not attach his name to his book Theologico-politico Tractatus and falsified the name of the city of publication and further refused to have the book translated from its original Latin into Dutch. The Latin original, he declares, in fact, aroused so much of a storm that the various church bodies had no hesitancy in defaming it all around the clock and calling for its suppression. The one bulwark which Spinoza had for some time was Peter de Witt, the Dutch chief of state, but when he was assassinated, Spinoza might well fear the worst.

Almi cites a number of rather puzzling statements by the biographers of Spinoza who were personally acquainted with him. He mentions one, for instance, who says that Spinoza by his death "avoided the storm which was being prepared for him." Another speaks of Spinoza "looking death straight in the eye." Just what do these statements mean, in plain language? asks Almi. He also raises the question why Spinoza was not buried for four days after his death. It is Almi's theory that the friends of Spinoza were in a quandry, as to whether to make public the facts of his assassination or not and so delayed, finally deciding it was best to hush up the whole affair.

One may agree or disagree with the author, but he has certainly shown that the common opinion that it was the Jews only who were hostile to Spinoza is a gross error.

Purge Of Jews Reliably Reported Still On In Russian Army

By JUDD L. TELLER

An anti-Jewish purge is still going on in the Soviet Union, particularly with in the ranks of the Russian Army, according to exact and personal reports reaching Jewish sources in all parts of the world.

This movement has gone so far that all Jewish officers and, it is believed, enlisted men have been removed from that portion of the Soviet Army stationed in Germany. It has also spread into units stationed within the Soviet Union itself.

Signal for the purge was given in the spring of 1946 by Gen. Vassily I. Chuikov, who has since risen to the rank of commander in chief of the

Soviet Army and head of the Soviet Control Commission in Germany. Excerpts from the diary of a former Russian Army officer, evidently a Jew, now residing in Israel, reveal that Gen. Chuikov's signal was given at an Army parade. Addressing his entourage, the general expressed profound disappointment over the shabby appearance of the troops.

Officers Astonished
"I can only account for this condition by your failure to remove the Jews," he said. "Jews are always a disruptive influence."

The Jewish officers in his entourage were astonished. Word was passed on to Marshall Sokolovsky, then Gen. Chuikov's direct superior

and now Soviet Vice-Minister for War. Not only was Gen. Sokolovsky silent, but personal abuse of Jewish officers and men in the ranks became the fashion.

Appeals to superiors were ineffective. The situation had become so hot for the Jews, and so many of them had been removed or transferred, that by 1948, when Israel was engaged in fighting the Arab armies' invasion, some Jews serving with Russian Army in Germany deserted, joining trainloads of immigrants bound for Israel. Several fought in the Israeli Army and have since returned to an anonymous existence, fearful even after these years that the MUD's long arm might reach them.

Reasons for Ouster

Reasons for the ouster of Jews from the Soviet Army seem to be:

1. Convicted that the loyalties of Jews behind the Iron Curtain lie with her co-religionists in Israel and in the western democratic countries, the Kremlin deems it hazardous to station persons of the Jewish faith so close to the western frontiers.

2. The Communists feel that it is incompatible to keep Jews in high Russian Army posts while recruiting former Nazis for the Communist Party. The Jews, the Kremlin fears, might deliberately sabotage the recruitment of former Nazis, and the former Nazis might be reluctant to offer their services so long as the presence of Jews was too evident.

3. In sight of the higher living standards of West Germany, some Soviet troops are thought to have

'OBER YIDDEN ZEINEN MER'
U.S. Army's exclusion of Jewish servicemen from N. African army service is a "Western Democracy" counterpart of Soviet Russia's policy reported here.

begun to chafe and grumble. The Jews provide a ready-made deflector for these accumulated resentments and aggressions.

4. The private anti-Semitism of persons high in the Soviet hierarchy, dating back to the break between Stalin and Trotsky in the 1920's, and to the Moscow trials of the 1930's at which Jewish "old Bolsheviks" constituted a fairly high percentage of the defendants.

JEWIS MOVED INLAND

In the most recent purges, completing the "Aryanization" of the Russian Army units, Jews still in high posts were transferred to commands in the interior of the Soviet Union in consideration of their long service records. Men of lesser rank were summarily dismissed. The policy applied to Jewish service personnel in East Germany has been universally applied to Jewish ex-servicemen throughout the U.S.S.R.

It is a rule that ex-servicemen are restored to their prewar jobs or their equivalents. In Leningrad, most top Jewish executives have gradually been removed to be replaced by men returned from the service. Non-Jewish employees, however, are allowed to remain in their posts. Jewish ex-servicemen who, banking on government policy, had hoped to be restored to their civilian posts as engineers, high paid technicians, and executives, were advised that only unskilled menial employment was available.

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Jessel Club Names Roy Matas President



ROY MATAS

The first 1952 meeting of the Jessel club was held on Monday, Feb. 18, at the St. Charles hotel and was addressed by the Honourable Mr. Justice Ralph Maybank.

Mr. Justice Maybank spoke on "Remembrances of Public Life," in which he traced Canada's development from the time of his entry into the House of Commons in 1935 to his resignation in 1951.

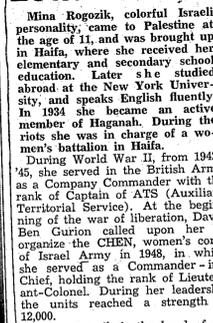
At the meeting elections were held in which Roy Matas was elected president; Harry Walsh, vice-president; Samuel Green, secretary-treasurer; S. G. Sheps and I. Nitikman, members of the executive.

West ZOC Agenda



J. M. Goldenberg, Q.C., announced that the Conference of the Western Region ZOC, slated to be held in Calgary March 22 and 23, will see

Lead Israel's "CHEN"



MINI ROGOZIK

Mina Rogozik, colorful Israeli personality, came to Palestine at the age of 11, absorption in Haifa, where she received her elementary and secondary school education. Later she studied abroad at the New York University, and speaks English fluently. In 1934 she became an active member of Haganah. During the riots she was in charge of a women's battalion in Haifa.

During World War II, from 1942-45, she served in the British Army as a Company Commander with the rank of Captain of ATS (Auxiliary Territorial Service). At the beginning of the war of liberation, David Ben Gurion called upon her to organize the CHEN, women's corps of Israel Army in 1948, in which she served as a Commander-in-Chief, holding the rank of Lieutenant-Colonel. During her leadership the units reached a strength of 12,000.

Mina Rogozik is the head of the Histadrut Absorption Department for Haifa, and a leader of the Moatzot Hapolat in Israel. Her association with the Histadrut and Moatzot Hapolat has co-ordinated the work

for the betterment of the newcomers arriving in Israel.

The Winnipeg Jewish community will hear Mina Rogozik in person March 16.

Mark Danzker Appointment Seen Reviving Winnipeg JNF Work



MARK H. DANZKER

Mark H. Danzker, recognized spokesman of a variety of key community causes and activities, Monday was elected chairman of Winnipeg's newly-reorganized Jewish National Fund Committee, and

P-R Series Offers Top Fiction

"Stories to Remember — a series of 13 fifteen-minute adaptations of outstanding short stories dealing with human relations written by famous authors — will be broadcast on succeeding Sundays at 1:30 p.m. over Station CKY, 580 on the dial, beginning Sunday, March 9. The Joint Public Relations Committee of the Canadian Jewish Congress and B'nai B'rith is sponsoring this program which was produced as a

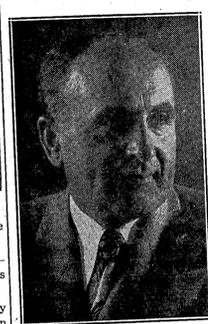
charged with leading a major intensification of JNF work here. Thoroughgoing stepping-up of JNF program and activities in the community will be highlighted by emphasis on tree-planting contributions to the forest of Martyrs in Israel, consecrating the memory of the six million Jewish victims of Nazism.

The "reactivated" emphasis on JNF by the local Zionist community was projected on the recommendation of Yehuda Levitov, visiting JNF emissary from Israel who addressed the meeting.

Serving on the committee will be one representative each of the three groups and of the women's organizations—Hadassah, Pioneer Women and Ladies Mirachi — as well as the executive directors here of the three movements.

It is expected the inner committee will shortly bring in a recommendation on a 1952 quota for the Winnipeg community in the Martyrs' Forest project.

CJC Council Here Draws Westerners



JOHN A. DOWER, O.B.E. Edmonton.

John A. Dower, O.B.E., prominent Edmonton community leader, will be one of the Western Dominion Council members of the Canadian Jewish Congress, who will attend the National Executive and National Dominion Council meetings in Winnipeg March 29 and 30.

Other Congress members from communities west of Winnipeg who will attend are E. Bricker, of Saskatoon, national honorary vice-president, and Dr. A. Singer, of Saskatoon, western vice-president.

Youth Council Plans Leadership Workshop

Winnipeg Jewish Youth Council will present a Leadership Workshop at Hille House, 67 Edmonton street, Sunday, March 2, at 10:30 a.m. Luncheon provided for 35c.

Program will cover the Executive's Job, Inter-Group Work, Jewish Content, Membership, Community Projects, with J. Kronick, H. Rosenthal, Rabi A. Chiel, Miss J. Dardin, and M. Mc Donald as discussion leaders.

public service by the Institution for Democratic Education of New York City.

These radio plays are based on stories by such authors as Irwin Shaw, Dorothy Canfield Fisher, George and Helen Papashvily and Carl Ewald — which originally appeared in the Jewish Post.

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