

# “You Are in Canada Now:” Zvi Hirsch Masliansky on Montreal Jews — 1898

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L’auteur fait une présentation de ce document en deux volets. D’une part une vue d’ensemble concernant l’étude qu’il a fait sur M. Zvi Hirsch Masliansky et d’autre part, l’insertion du chapitre 48, traduction des Mémoires de Masliansky, Mémoires rédigés en Hébreu.

M. Masliansky (1856-1943) est l’un des plus grands orateurs qu’ait connu le XX<sup>e</sup> siècle. Il erra à Berlin, Londres, Paris et Anvers avant de s’établir à New-York.

Masliansky a continuellement plaidé en faveur du Sionisme.

En termes de l’impact qu’il exerça sur les immigrants Juifs d’Europe Orientale on peut dire de M. Masliansky qu’il en eut un puissant.

Par la suite, l’auteur établit une comparaison entre des écrivains tel Harkavy et Masliansky pour pouvoir dégager des parallèles et des ressemblances ou différences entre deux grands auteurs qui ont couché sur papier leurs impressions relativement à Montréal, la ville, sa communauté juive, l’incidence de cette communauté sur la société et les leaders véritables. L’étude de l’auteur de ce document nous permet enfin de nous familiariser avec Masliansky lorsqu’il joint à son étude le chapitre 48 des Mémoires de Masliansky nous donnant un aperçu complet tant de ses sentiments que de ses pensées et réflexions qui demeurent encore et de loin d’actualité.

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Zvi Hirsch Masliansky (1856-1943),<sup>1</sup> one of the greatest Yiddish orators of the twentieth century, was born in Slutsk (a city in Minsk), Russia. As a young man, in the early 1880s, he became a devoted member of the fledging Hibbat Zion (lovers of Zion) movement.<sup>2</sup> Like many well-known intellectuals of his day, profoundly affected by the virulent anti-Jewish pogroms that followed the assassination of Tsar Alexander II, he passionately endorsed the philosophy of

Jewish national rebirth as the key to Jewish survival.<sup>3</sup> The newly born Zionist movement, following the traditional model of the “maggid” (a preacher of homilies),<sup>4</sup> employed a “matif,” an orator, to stir the masses to their cause. As a “matif,” Masliansky created a sensation — so much so that the Tsarist government banished him in 1894 because of the vast audiences he attracted throughout Belorussia. Involuntarily exiled from his native land, Masliansky joined a generation of Jewish immigrants who sought new homes and opportunities. He wandered in search of a new life stopping in Berlin, London, Paris, and Antwerp before settling in New York City in 1895.

Upon his arrival in New York, Masliansky immediately embarked on the Hibbat Zion movement’s speaking circuit. His reputation as a captivating, fire-breathing orator preceded his arrival in the United States, especially among the immigrant population. These people longed for the Yiddish oratory of the old country (a scarce commodity in the New World particularly outside of New York). During the years 1895-1898, Masliansky spoke in Baltimore, Chicago, Cleveland, Cincinnati, Pittsburgh, Boston, Philadelphia, and Montreal.<sup>5</sup>

Having grown weary from the rigors of travel (he was nearly 40 years old when he immigrated to the United States), Masliansky ultimately accepted an offer to serve as speaker for the Friday Night Lecture Series at the Educational Alliance in New York. His 27 year engagement at the Educational Alliance, which began as an experiment, became one of the most important features of immigrant life on the Lower East Side.<sup>6</sup>

Through the years, Masliansky continually advocated Zionism. In 1898, he was elected vice-president of the newly formed Federation of American Zionists (FAZ). In 1901, he purchased (with financial assistance from Louis Marshall) the publishing house of the socialist Yiddish paper *Abendblatt* and published *Di Yidische Velt* (The Jewish World), a pro-Zionist paper of noteworthy literary quality.<sup>7</sup> Masliansky remained a prominent Zionist activist even after the formation of the Zionist Organization of America (ZOA), becoming a distinguished spokesman under the presidency of Louis Lipsky.<sup>8</sup>

In America, Masliansky the “matif” became known as “Ha-matif Ha-Leumi,” literally the “National Preacher.” A more appropriate translation would be “the People’s Preacher” for, in the final analysis, it was his role as an orator for the Yiddish speaking immigrant masses which remains his supreme legacy. As an advocate of the national ideal, Masliansky transcended the role of the old-world “maggid” to become an advocate for the immigrant generation. His words made them laugh and cry, offering them a sense of hopeful continuity in a strange, new environment. In terms of the impact he had upon Eastern European Jewish immigrants arriving between 1900-1925, his influ-

ence was great indeed. In eulogizing the orator, Rabbi Stephen S. Wise aptly asserted that no estimate could convey the love which a whole generation of American Jewry felt for Masliansky.<sup>9</sup>

The article translated below, chapter 48 of Masliansky's Hebrew memoirs. *Kitvei Masliansky* (New York: Hebrew Publishing Company, 1929), contains his description of the Montreal Jewish community in the year 1898. It is fascinating to compare Masliansky's words to those of a fellow Jewish intellectual, Alexander Harkavy, (1863-1939).<sup>10</sup> Harkavy lived in Montreal from 1886 to 1888, and during that time he wrote several articles characterizing Canadian Jewry for the columns of the European Hebrew daily *Hazefirah*. Jonathan D. Sarna (cf note 10, *infra*) noted how lonely Harkavy must have felt removed as he was from the centers of Jewish intellectual life and culture. Indeed, Harkavy's characterization of Montreal's Jewry is not entirely complimentary; he bemoans their startling lack of Jewish learning saying "if these people would only concern themselves with Judaica, then it might succeed. As it now stands, we cannot expect much to come from it."<sup>11</sup>

Writing more than a decade after Harkavy, Masliansky endorsed his depiction of Montreal Jewry as a kindly but assimilating folk. Like Harkavy, he lamented what he considered to be a faltering loyalty to Jewish life and learning among the Jews of Canada: "The masses of the Jews were simple folk; the type of people who had no concept of ideology, social concern, or concern for the (Jewish) people." (see *infra* p. 11). His memoirs, frequently critical of the Canadian Jewish community in the final decade of the 19th century, are a noteworthy historical resource for students of Canadian Jewish History.

Although Masliansky's Hebrew writings concern themselves primarily with Jewish life in the 1890s, they actually were published nearly thirty years later.<sup>12</sup> He chides Canadian Jewry for their ambivalence toward Zionism and their ostentatious British patriotism, for example, only to remind readers that the British themselves would eventually come to endorse Zionism (cf. *infra*, p. 11-12). Consequently, Masliansky's memoirs, while based on his journal entries from this period, possess all of the foibles common to nostalgic reminiscences; his writings are primarily anecdotal and the recollections have undoubtedly been shaped by the passage of time.

Masliansky's brief historical overview contains some inaccuracies and a few blatant errors. They appear to have been based entirely on secondary sources and even heresay (see *infra*, note 2). On the other hand, Masliansky's description of Zionist pioneers in Montreal (including A. M. Ashinsky, Lazarus Cohen, Adam Rosenberg, and Clarence de Sola) is colorful and historically significant. Also, his comments on the religious life of Montreal Jewry are fas-

cinating. His characterization of Jewish social situation contributes to our understanding of what Sarna described as the “. . . conditions that were transforming traditional Judaism in Canada and leading to growth of Reform Judaism; such things as status and image consciousness, Jewish ignorance, intra-Jewish competition, and of course, secular influences.”<sup>13</sup> As such, this document adds to our knowledge about Jewish life in Canada during this era of transformations just as it preserves information about the nascency of the Zionist movement in Canada.

This chapter also bears witness to Masliansky’s superb use of language. Traces of the preacher’s unique oratorical talent surface even in the confines of the written page. The natural beauty and distinct character of Montreal fueled his emotive fire; his words captured the impression that the city made upon the multitudes of Jewish immigrants coming there to settle. The penchant for illustrating assertions with a simple yet powerful anecdote is common to his writings. He was a consummate storyteller, recounting the immigrant experience with a grand iradescence. Certainly, it is also possible to discern, even through the medium of the written word, the tremendous homiletical talent by which “Ha-matif Ha-leumi” — the “People’s Preacher” helped a generation of Jewish immigrants span the chasm separating the Old World and the New.

#### **Kitvei Masliansky: Chapter 48<sup>14</sup>**

Canada is a little sister to the United States. Like them, Canada stretches from the Atlantic Ocean to the Pacific Ocean. Although Canada is still subject to England as one of the British colonies, she has a certain independent authority with its own government, and its own Parliament. At one time, part of Canada belonged to France. There was a long war between France and England over Canada, and in the end, England emerged victorious. Within the English army which waged war on Montreal in the year 1724 [sic], there were several Sephardic Jews: Emanuel de Cordova, Hananiel Garcia, and Isaac de Mirand. After England’s victory, Jews began to settle in Montreal. Among the earliest settlers we find names such as: Lazarus, Davis, Uriel, Orisko, Samuel Jacobs, Simon Levy, Abraham Franks, Fernandez de Fonseca, Joseph Bindona, Levi Solomons, and many others,<sup>15</sup>

In the year 1768, the first synagogue was formed in Montreal, named “Shearith Israel”. Since the first settlers in Montreal were emigrants from Spain and Portugal, they followed the traditional rite of Sephardic Jewry.<sup>16</sup>

Until the year 1832, the Canadian Jews were deprived of their political rights. In that year, on March 5, the King of England signed the resolution of Parliament to grant equality to the Jews and gurantee equal rights to all peoples

living in Canada.

After the terrible oppressions in Russia began in 1882, many Jewish refugees came to Canada and settled in the large cities: Montreal, Toronto, Hamilton, and Winnipeg. These Jews brought to these cities Jewish culture as it had begun in Russia. A few hundred Jews tried their hand at agriculture with the help of the Baron de Hirsch Fund.<sup>17</sup>

When I visited Montreal in the year 1898, I found six thousand Jews living there. These Jews belonged to different congregations according to their country of origin. There was the Spanish Jewish community which belonged to "Shearith Israel", which was established, as I have mentioned, in the year 1768. The German Jewish community belonged to "Shaar Shamayim", which was established in the year 1858.<sup>18</sup> The Russian Jewish community belonged to "B'nai Israel," which was established in the year 1886.<sup>19</sup> The Roumanian Jewish community belonged to "Beth David", which was established in the year 1888.<sup>20</sup> The Galician Jewish community belonged to "Shaarey Tefillah", which was established in the year 1892.<sup>21</sup> "Chevra Kadisha" was established in the year 1895.<sup>22</sup> The Bet Midrash Ha-Gadol which had a Talmud study group, a fraternity, and a Psalm study group was also founded in 1895.<sup>23</sup> Temple Emanuel was in existence from the year 1882.<sup>24</sup> And so I found that these six thousand immigrants were divided into ten communities with ten congregations!

"Montreal" is a French word. In German it would be "Konigsberg", and in Hebrew it is the name of our ancient city "Tur Malka" (King's Mountain).<sup>25</sup> Just like the city itself, Montreal's roads also have French names. Every road is named after one of the Catholic saints. There is even a "Notre Dame" in Montreal. The ring of the French language is heard every where: in meetings, on the streetcars, in the Post Office, and in every government institution. A large proportion of the population is French; descendants of the French pioneers who settled in Canada prior to the British. The French which is spoken in Canada is old French, which is different from the new French spoken today in France.

Since the time I visited France and Belgium, I had not felt the spirit of the Catholic religion as I did in Montreal. Catholic priests could be seen dressed in their religious garb throughout the streets. There were religious processions with holy pictures, and bareheaded and barefooted Jesuits walking with smoking incense. Bells were ringing, and there was singing and chanting. The French are not assimilating with the English, neither in language, religion, nor dress. Two peoples live within one country. In the United States there is no difference between Protestants and Catholics. They attend different churches,

but outwardly they are all Americans.

Montreal is a magnificent place with her beautiful streets, buildings, and parks. A special majesty is added to Montreal by the beautiful mountain which rises in the center of the city. Like a king in all his glory, the mountain gazes majestically down on the city below in which lovely homes are built. There are beautiful wide paved streets and large parks full of lush greenery of stately trees. These lofty and proud trees have flowers which give off a wonderful smell, and they can drink their fill of streams of water flowing from fountains and turning silver in the rays of the sun. This is the picture which the eye beholds when one stands on the mountain top, and it explains the city's name: "Montreal" — that is, "King's Mountain".

Although I had been living in America for only two and a half years at that time, I was amazed at how strongly I felt the "bonds of love" between me and America, as though I were a native-born American. A native American does not sense the joy of freedom, for he has never experienced slavery and oppression. He has never had to bear the yoke of a malevolent rule, nor the oppression of a wicked government such as that in dark Russia. Such is not the case with me. I have tasted the bitter flavor of absolute exile. When I was driven from my "step-mother Matushka-Russia" (Mother Russia), I was drawn by the strings of my sorrowful soul to the young United States of America — powerful and free!

I began to long for the United States almost as soon as I crossed the Canadian border. On the surface it was a free country, a country in which there were no passport restrictions. Nonetheless, when I saw the first Canadian flag waving from atop one of the government buildings, a surge of homesickness came over me for no logical reason, and I longed to see the flag with the Stars and Stripes. Of course, I realized that this feeling was just excessive sentimentality without any logic to it whatsoever. After all, what should it matter to me whether I was in Canada or the United States? Yet, these feelings are a matter for one's heart, and not for one's brain or logic.

I became extremely angry when I was in a Canadian Post Office in order to purchase some stamps, and the clerk refused to accept American money. Not only would he not accept American money, but he spoke to me harshly:

"Do you not know, sir, that we do not belong to the United States: You are in Canada now!"

This incident upset me. Afterwards, I laughed to myself, for I remembered that the same sort of incident occurred while I was in Königsberg, Germany. The clerk in the Post Office did not want to accept my Russian currency. Yet, I was not angry or upset. On the contrary, I was glad!

In regards to my nationalist efforts in that year of 1898, I discovered Montreal to be “rocky ground” which was unfit for ploughing or sowing. The masses of the Jews were simple folk: the type of people who had no concept of ideology, social concern, or concern for the (Jewish) people. Their philosophy on life was: “A man must live it up” — and that was the extent of it. Citizens of status, whether they were from the Sephardic synagogue “Shearith Israel” or whether they were from the Ashkenazic synagogue “Shaar Shamayim”, were all 100% British patriots. They shied away from the notion of Jewish nationhood so as not to violate (God forbid!) their British patriotism! Poor souls! Little did they realize that within several decades Britain herself would become a partner in Zionism, and that the Balfour Declaration would become one of the main tenets of the British Empire.

There were a few exceptional people in Montreal who understood and appreciated the rays of lights which emanated from that great star, Dr. Herzl. One of these people was a young rabbi named A. M. Ashinsky.<sup>26</sup> Even at that time I found him to be a true and faithful Zionist. He was filled with a holy-love for his people, his land, his religion, and his language. He spoke superbly in Yiddish, Hebrew, and English. He was a diligent communal worker who cared for all the people’s needs. He was beloved by both young and old. The older generation respected him for his vast knowledge of English literature and for his tolerance. He has served both generations faithfully: Before the elders who are in the Talmud study group he reads like one of the great rabbis from the old country; Before the young people he preaches in English on nationalism and Jewish history.

Second to Ashinsky was the prominent Jew, Mr. Lazarus Cohen,<sup>27</sup> president of congregation “Shaar Shamayim”. Cohen was a wealthy merchant from Russia and a man of spirit. He was one of the first to lend his support to the Zionist movement. He and the well-known community leader, Adam Rosenberg,<sup>28</sup> were involved in the “Shavei Zion Society” in New York.<sup>29</sup>

Rabbi A. M. Ashinsky and Mr. Cohen were able to attract a significant and powerful ally to the nationalist movement — one of the leading Sephardic Jews who later would serve as president of the Zionist Federation of Canada<sup>30</sup> for many consecutive years — Mr. C. de Sola.<sup>31</sup> These three men laid the foundation of the Zionist movement not only in Montreal, but in Toronto, Winnipeg, and Hamilton as well.

#### NOTES

1. Masliansky wrote about his early years in his Yiddish memoirs, *Zichronos* (New York: Zerubabel Press, 1924). He later published a three volume Hebrew translation of these writings, *Kitvei Masliansky* (New York: Hebrew Publishing Company 1929). Some of

- Masliansky's Yiddish sermons appeared in a small collection edited by Pinchas Turberg, *Masliansky's Drashos* (New York: Zerubabel Press, 1908). Some of his sermons were translated into English, *Sermons of Zvi Hirsch Masliansky* (New York: Hebrew Publishing Company, 1924). See also, Gary P. Zola, *The People's Preacher* (unpublished rabbinic theses, Hebrew Union College-Jewish Institute of Religion) for a biographical sketch and English translation of Masliansky's impressions of numerous Jewish communities in America during the years 1895-1898. Other biographical sketches included Marnin Feinstein, "Harris Zvi Masliansky," *Bitzaron*, Vol. 7, No. 6, March 1943, pp. 451-453; Arthur Hertzberg, "Zvi Hirsch Masliansky," *The Dictionary of American Biography* (New York: Charles Scribner's Sons, Supplement 3, 1941-1945, pp. 512-514); Jack Luria, "The Last Maggid: Z. H. Masliansky," *The Jewish Horizon*, April 1959, pp. 7-8); Avshalom Magidovitch, "The Life and Activity of Tzevi Hirsch Masliansky as Reflected in his Autobiography." (Term paper on file in American Jewish Archives, Cincinnati, Ohio); Jacob Mindin, "Zvi Hirsch Masliansky," *Brooklyn Jewish Center Review*, February 1943, pp. 5-7; Zebvlan Ravid, "Zvi Hirsch Masliansky, Preacher of Destiny." (Hebrew) *Ha-Doar*, Vol. 52, No. 36, September 7, 1973, pp. 595-596; Isidor Singer, "Hirsch Masliansky: The Tribune of the Russian-American Jews." *The Menorah*, August 1901, pp. 115-122; Leon Spitz, "A Great Maggid Remembered." *Brooklyn Jewish Center Review*, 1955, pp. 13-14; Moses Zablotski and Joseph Massel, *Ha-Yitzhari* (Hebrew), Manchester, England: Massel Press, 1895.
2. See Walter Laqueur, *A History of Zionism* (New York: Holt, Rinehart and Winston, 1972) pp. 75-83.
  3. See testimonies of Peretz Smolenskin (1842-1885), Moshe Leib Lilienblum (1843-1910) and Leo Pinsker (1821-1891) in Arthur Hertzberg, *The Zionist Idea*, (New York: Harper & Row Publishers, 1966, pp. 141-154, 166-198.
  4. Israel Bettan, *Studies in Jewish Preaching*, (Cincinnati: HUC Press, 1939, pp. 3-48; Simon J. H. Glikberg, *Ha-Drashna B'Yisrael* (Tel Aviv: Rav Kook Press, 1930, pp. 471-477; see also Hayim R. Rabinowitz, *Portraits of Jewish Preachers* (Hebrew), Jerusalem: Rubin Mass Publishers, 1967.
  5. See Zvi Hirsch Masliansky, *Kitvei Masliansky*, pp. 161-221.
  6. S. P. Rudin, "A Half-Century of Community Service: The Story of the New York Educational Alliance." *American Jewish Yearbook*, XLVI (1944-45), p. 73ff.
  7. Lucy S. Davidowicz, "Louis Marshall's Yiddish Newspaper, The Jewish World: A Study in Contrasts." *Jewish Social Studies*, April 1963, pp. 102-132.
  8. Louis Lipsky, *Memoirs in Profile*. (Philadelphia: Jewish Publication Society, 1975).
  9. Stephen S. Wise, "Dr. Wise on Masliansky." *Free Synagogue Weekly Bulletin*, January 20, 1943, p. 4.
  10. Jonathan D. Sarna, "Our Distant Brethren: Alexander Harkavy on Montreal Jews — 1888." *Canadian Jewish Historical Society Journal*, Vol. 7, No. 2, Fall 1983, p.59ff. See also Note 1 in Sarna's article (supra) for a thorough bibliography on Harkavy.
  11. Jonathan D. Sarna, *Op. Cit.*, p. 65.
  12. Masliansky's Yiddish memoirs were published in 1924.
  13. Jonathan D. Sarna, *Op. Cit.*, p. 61.
  14. For more information on the beginnings of Canadian Jewry see B. G. Sack, *History of the Jews in Canada* (Montreal: 1926), often helpful in identifying individuals and institutions during this era. Other rich resources for additional study include David Rome, Judith Nefsky and Paule Obermeir, *Les Juifs Du Quebec: bibliographic retrospective annotée* (Quebec: 1981) and Jacob R. Marcus, *An Index to Scientific Articles on American Jewish History* (New York: 1971).
  15. Masliansky's unfamiliarity with early Canadian Jewry is all too obvious. In the first place he breaks up names which refer to one individual, indicating he believes them to be the family names of two different individuals (i.e., Lazarus and Davis is actually one name: Lazarus

David). Second, he cited names incorrectly (viz., Uriel and Orisko must refer to one individual known as Uriel Moresco). Finally, he considers as fact information that only comes from late nineteenth or twentieth century sources, and cannot at present be documented by any known eighteenth century source (cf., J. R. Marcus, p. 1447, note 22). The following is a capsule summary identifying, to the best of our ability, the names Masliansky mentions:

- a) Joseph Bindona was a shopkeeper in Montreal in 1769. He married a certain Ann Wagins in Church.
- b) Emanuel de Cordova was a fur trader in Montreal in 1768. He served the British during the French and Indian War.
- c) Lazarus David (1734-1776) was a prominent Montreal merchant (cf., Malcolm H. Stern, *First American Jewish Families*, 1978. pp. 276-277).
- d) Fernandez de Fonseca came to Montreal in the 1760's upon invitation of the British.
- e) Abraham Franks (1721-1797) lived in Quebec until 1771, and after that date in Montreal where he was a prominent Canadian merchant (cf., M. H. Stern, p. 75).
- f) Hananiel Garcia was an army supply officer during the French and Indian War. He worked in Montreal in 1760.
- g) Samuel Jacobs (d. 1786) was a shopowner who first came to British Canada. He moved to Quebec after the war. His family became Catholic (cf., J. R. Marcus, p. 1448, note 30); also, *Canadian Jewish Historical Society Journal*, No. 8, Fall 1984, pp. 85 ff.)
- h) Simon Levy was a Canadian merchant who apparently worked in Montreal as late as 1778.
- i) Isaac de Miranda fought for the English in the French and Indian War. He worked in Montreal around 1770.
- j) Uriel Moresco lived in Montreal in the early 1770's.
- k) Levi Solomons (1730?-1792) came to North America as a merchant about the year 1760. He eventually became a large dealer of furs in Montreal. During the American Revolution, Solomons was a supplier to the American forces (cf., M. H. Stern, pp. 276-7).

For further information on all of the above, see also: Joseph R. Rosenbloom, *A Biographical Dictionary of Early American Jews*, Lexington, Kentucky: University of Kentucky Press, 1960 and also J. R. Marcus, *Op. cit.*, and Hart *The Jew in Canada*. Many of these names are also cited in *Dictionary of Canadian Biography*. University of Toronto Press, 1966 —

16. Hart, *The Jew in Canada*, p. 81ff; see also, Rome, Nefsky, and Obermeir, pp. 18-19, 55.
17. The Baron de Hirsch Fund was first established in 1891 with the goal of assisting Jewish immigrants to settle in the United States and Canada. The fund was especially interested in settling Jews on the soil. For information on the work of the Baron de Hirsch Fund in Canada and the Baron de Hirsch Institute, see Hart, *The Jew in Canada*, pp. 220-233 and Rome, Nefsky and Obermeir, *Op. cit.*
18. Hart, *The Jew in Canada*, pp. 93-95 and Sack *History of the Jews in Canada*, passim.
19. Possibly, Masliansky is speaking of a congregation called "B'nai Jacob" not "B'nai Israel." This is an understandable slip since the names of Jacob and Israel are interchangeable. See Sack, *History of the Jews in Canada*, p. 213.
20. *Ibid.* See also, *The Beth David Congregation, its Origin and History 1888-1938* (Montreal: 1939).
21. Sack, *History of the Jews in Canada*, p. 213. See also, Hart, *The Jew in Canada*, p. 166.
22. Although it is possible that Masliansky is referring to a Jewish burial society, he is probably referring to a small congregation established in the early 1890s. See Rome, Nefsky, and Obermeir *Les Juifs du Quebec*, p. 73.
23. Hart, *The Jew in Canada*, p. 166.
24. *Ibid.* pp. 121-122.
25. T.B., Gittin 55b (cf., Pseudo-Jonathan of Judges IV:5).
26. Aaron Mordecai Ashinsky (1866-1954) was an early leader in the religious Zionist movement. After receiving ordination in Poland, he immigrated to the United States in 1895.

He spent some months in Detroit and Syracuse, but left for Montreal to serve as rabbi of a congregation there. While in Montreal, Ashinsky organized Canada's first Zionist society, and he was extensively involved in the Zionist movement. He was a founding member of Agudath Harabbonim. After the turn of the century, Ashinsky left Canada to head the Beth Ha-Midrash Ha-Gadol in Pittsburgh. Cf. Hart, *The Jews in Canada*, pp. 291ff. See also, *American-Jewish Yearbook*, Vol. 5, 1903-1904, p. 43. For details concerning his later years see Judah David Einstein, *Otzar Zichronotai* (New York, 1929).

27. Lazarus Cohen (1844-1914) was a chairman of the Colonization Committee of the Baron de Hirsch Fund (see supra, note 4). Cf. Sack, *History of the Jews in Canada* pp. 229, 247. See also, Bernard Figler, *Rabbi Dr. Herman Abramowitz, Lazarus Cohen, Lyon Cohen* (Montreal: 1973).
28. Adam Rosenberg (1858-1928) was a pioneer in the Hibbat Zion movement. Rosenberg was among the first to join a Hovevei Zion group, doing so in New York in 1886. Rosenberg actually established an organization to help Jews return to Palestine, the Shavei Zion Society (1891). A tireless worker, Rosenberg struggled to unify the Hibbat Zion groups, and he called an international conference of the Hibbat Zion in 1891 and in 1894. Rosenberg was asked to address the First Zionist Congress of 1897 on the attitude of American Jewry toward Palestine. See J. Klausner, *Adam Rosenberg* [Hebrew] (Tel Aviv: 1948).
29. The Shavei Zion Society (founded by Adam Rosenberg; cf., supra, note 15), sought to raise funds to aid in the actual settlement of Jews in Palestine. The society did have several locales (including Montreal), but its inability to raise monies greatly handicapped its effectiveness.
30. The Federation of Zionist Societies of Canada was organized by representatives of all the Hovevei Zion chapters who had gathered in Montreal, November, 1899. The name was officially changed to the Zionist Organization of Canada in 1923. See Hart, *The Jew in Canada*.
31. Clarence de Sola (1858-1920) was elected the first general secretary of the Federation of Zionist Societies of Canada in 1899 (cf., supra, note 30). He later became that organization's president. See Hart, *The Jew in Canada*, p. 314.