

like Toronto and Windsor. Since no group lives in a bubble, it would have been worthwhile learning more about these types of interactions and connections in order to get a more complete snapshot of their experiences. This work does, however, fill a major gap within the literature by revealing the untold stories of London's Jews, and one can hope that in the future more studies of this kind, documenting the histories of other significant communities in Ontario like Hamilton, Kitchener-Waterloo, St. Catharines and others, will be told.

**Ellen Scheinberg**

Goodman, Joseph J. *Collected Writings*. Hannah Berliner Fischthal, translator. Harriet Goodman Hoffman, editor. Bloomington, Indiana: Xlibris Corporation, 2011. 337 pp.

In 1919, Joseph J. Goodman's *Gezamelte Shriften* was published in Winnipeg. Eighty-five years later, Goodman's grandniece discovered his book at the Yiddish Book Center in Amherst, Massachusetts, a discovery which led to its translation into English along with the addition by his granddaughters of background material and commentaries, and ultimately to the publication of *Collected Writings*.

Now in bilingual format, *Gezamelte Shriften* is a compilation of Goodman's poems, essays, stories, homilies, and observations on a wide range of topics. Goodman was a committed Jew and Zionist, a romantic and a humourist, a philosopher and an astute observer of people and places—these qualities permeate his writings, providing us with a sense of the life lived by Jews in the early twentieth century in Western Canada.

Born in Ukraine, in the Pale of Settlement, in or around 1863, Goodman saw the Jews' suffering and poverty, and it is likely that he lived through several pogroms while in his teens. The horrific conditions that he both witnessed and endured seem to have shaped his world view and informed much of his writings.

Toward the end of the nineteenth century, he emigrated to the United States and in 1901 moved to Canada, taking up

residence in Winnipeg. His position as an immigration officer for the Canadian Pacific Railway provided him the opportunity to travel through the Prairie Provinces, where he invariably sought out his fellow Jews, the vast majority of whom were recent immigrants from Russia and other lands hostile to Jews. Mirrored in some of Goodman's writings are feelings of despondency and loneliness—inevitable accompaniments to the immigrant experience—as well as his suffering and concern for the wellbeing of his fellow Jews. Yet, Goodman the optimist writes in “Instead of a Foreword”:

“Oppressed by despair and exile:—  
The groans of our brothers,  
Their woes, their grief, and their loneliness...  
I hope as a citizen  
There in the new world of the Jew,  
To sing you once more a song of peace and unity  
and joy,  
To sing a song of freedom!...”

Of particular interest to Canadian readers are Goodman's reports on his visits to the cities and farming colonies. Often humorous, always informative, this portion of his writings provides atmosphere that complements scholarly works in this area of Canadian Jewish history. Here, Goodman's high-spiritedness and exuberance shine through captivated as he was by the warmth and accomplishments of the Jews in the cities and colonies.

In Sonnenfeld Colony, he attended a Chanukah festival, after which he felt “intensely jealous of the happiness of the Jewish colonists.” Despite the hardships faced by the farmers in Montefiore Colony, Goodman found a “strong optimism.”

Goodman was impressed by Calgary's Jewish community, commenting favourably on their charitable works. He had occasion while there to attend a lecture by the eminent Dr. Benzion Mossinson, a Hebrew educator and Zionist leader who had travelled from Eretz Yisrael to North America to speak on the Zionist movement. Goodman also found much to extol about Edmonton the city and in particular its Jewish community.