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CANADIAN JEWISH ARCHIVES

NEW SERIES
NUMBER SIX

THE CONGRESS ARCHIVAL RECORD OF 1934

Listed By

DAVID ROME

With Preface By

VICTOR SEFTON

Chairman, National Committee
on Archives
Canadian Jewish Congress

NATIONAL ARCHIVES
CANADIAN JEWISH CONGRESS

MONTREAL - CANADA
1976



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CANADIAN JEWISH



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THE CONGRESS ARCHIVAL RECORD OF 1984

EDITED BY

DAVID ROISE

WITH FOREWORD BY

EDITH SEPTON

Chairman, National Council of Jewish Archives

and

President, American Jewish Archives

NATIONAL ARCHIVES

CANADIAN JEWISH CONGRESS

1984-1985



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VICTOR SEITZ

Executive, National Jewish Congress
for the United States
and Canada



NATIONAL JEWISH

CONGRESS

MONTREAL - CANADA

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As the years pass the events which crowded
then tend to form a pattern which spells our values and
significance.

Is it our looking at these events which imposes
the values and meanings? Are we merely imposing and
justifying our own opinions and philosophies? Or are
we finding genuine meanings in the past?

P R E F A C E

by

V I C T O R S E F T O N

Chairman, National Committee on Archives,

Canadian Jewish Congress

P R E F A C E

by

V I C T O R S E F T O W

Chairman, National Committee on Archives,

Canadian Jewish Congress

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The durable record, the documentation, is at least a control over the subjective judgement and pre-judgement of these questions. Even here we must admit, as a matter of methodology, that the assembly of the record and its survival possibly may also be a distortion of control in our quest for objective truth and for evaluation.

As Jewish citizens of Canada we are very deeply concerned that the durable evidence of our life be assembled as a Canadian entity, and that it be treasured as sacred possession of the community, as an indispensable precious tool for the development of our identity.

We are a voluntarist community, and the sum total of awareness, of precision, of consistency and of elevation of spirit is what add up to the basic value of our community.

The evidences of our past, the indications of our basic motivations are very dear to us, and will be approached by our descendants with the respect due to the monuments and escutcheons of ancestors.

Hence our archives of Canadian Jewry, and hence the constant efforts to make them more complete, more varied, more reflective.

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III

The present volume of listings covers largely the year 1934. It was surely a crucial and formative period in our annals. Many of our present realities were then shaped.

Turning the pages of this inventory -- even without reference to the documents -- recreates the year. The very names and situations are reminders of the fundamental conditions of two score years ago.

Jewry already knew from their recent Russian experience the meaning of the crushing horror; it had had a taste of destruction of Judaism in the Russian Revolution. Canadian Jews, whose kin were struck down by pogrom or cut off by Yevsektzia, were learning the elements of the holocaust language long before their Christian neighbours. Every letter that reached Canada from behind the Soviet Union confirmed the agony of entrapped Jewry.

Incidentally, the 1934 documentation on the sufferings of Soviet Jewry is a reminder that today's Let-My-People-Go concern has deep Canadian roots, grounded not only in fraternity but no less in an awareness of the centrality of Slavic Jewry in the Jewish culture of this millenium. This is no faddish activity based on current political conjuncture of events and positions.

Canadian Jews were continuously receiving intimate reports on totalitarian developments overseas and on their impact on the masses of innocent and helpless persons. Russia was providing them with a première-horror of which their Christian neighbours could have no inkling. This constituted a laggard gap which made it harder in the 1930's for the majority of Canadians to share the Jews' fears in the face of the Nazi aggression. Now, more brutally, catastrophes of extent were being brought upon humanity, and not least upon the Jewish people.

The year witnessed the Jewish community facing the onslaught with an ever keener awareness. They were the first victims, an exemplar of a horror much wider than its own group. Hate of the Jewish people was the instrument for the destruction of the world. Yet -- nightmarishly -- Jews were incapable of forestalling, warning, averting, mitigating, or escaping.

Humanity seemed trapped in a mechanical process of destruction. The creeping, toxic chemical was spreading, corroding, and no barriers were there to limit it. Powerful fates, sometimes self-destructive, were propelling mankind to a doom of utter destruction, or at best, deep regression.

The hope of business gain, the gain of millions, was impelling the west to rearm and to enrich the antisemites; ironically, capital soon had to spend billions in self-defence against the Nazis.

The preparations for Olympic sport seemed to compel the "establishment of fair play" to forget decency and to encourage Hitler in his program which soon enough mushroomed into panzer divisions rampant in aggression over continents and peoples.

In Canada it was the year of the reorganization of the Canadian Jewish Congress. The record reflects a remarkable creative social process.

Today we take organization and organized action by the Jewish community and by other groups in the Canadian democracy for granted. We are not often aware of what was involved: of the innovative nature, of the invention, of the gestation, of the filling of the minds, of the rallying loyalties, of the adoption of new attitudes by the established leaders, and of the emergence of new leaders.

One form and index of this new organization

is the appearance on the record of new place names. There emerges a Jewish map of Canada, in which the Hebrew residents of Kamsack, Prince Albert, Regina, Portage la Prairie, Rosser and Quebec City enter into consultation with Toronto, Winnipeg, and Montreal.

Calgary, Cornwall, Edmonton, Halifax, Hamilton, London, New Glasgow, New Waterford, Quebec City, Sault Ste. Marie, Saskatoon, Shelbourne, Sherbrooke, Sudbury, Sydney, Timmins, Vancouver, Victoria, Welland and Windsor join the traditional democracy of "Sacred Congregations in Israel."

It was a model sociological phenomenon in community structuring; but this was being carried on under fatefully different circumstances that did not permit the normal processes in time. This was a free revolution of orientation and of structures conceived by a tiny element; basically conservative because ultimately concerned with preserving all the values of Judaism, and obsessed with the Jewish role in conserving humanistic society which was now faced with a threat such as human memory could not recall.

It is in this vast perspective that we must examine little events and acts against an apocalyptic background, like an Ingmar Bergman scene of a lone child in a war-churned landscape.

The reconvening of the Congress in Toronto in January of our year brings upon the scene the elements and the persons who were to be long involved, one way or another, in the reshaped and redirected community. The place of the Bund-oriented B.Vladeck, of the American Jewish Committee, of Rabbi Stephen S.Wise, of Chaim Greenberg, of Dr. Nahum Goldmann, and of Dr. Chaim Zhitlovsky on the agenda represented more than the usual battle for the limelight.

In this ferment the issue of the American

Jewish Joint Distribution Committee was a classic point of controversy and of readjustment. The great agency considered itself a model of apoliticism. It was the greatest of international humanitarian institutions of its type. But in spite of itself -- and by the act of rejecting political considerations -- it became involved in political conflicts. Sadly, the sponsors of the Canadian organization, anxious as they were to work closely with the J.D.C., were not among the groups animated by its philosophy. Even assuming the good faith of all concerned, the accidental misunderstanding with the J.D.C. during the very first days of the Congress was to be repeated during the years ahead time and again -- until the advent of Samuel Bronfman.

And within Canadian Jewry, the new roles of H.M.Caiserman, S.Belkin, H.E.Wilder, Louis Rosenberg, Nathan Gordon, Rabbi M.N.Eisendrath, Marcus Hyman, S.M.Selchen -- even if they do not bring new names to the directory of leadership -- shuffled respected persons into new patterns and into newly conceived responsibilities.

There was considerable resistance to many of these innovations of person and of social patterns -- an internal resistance that was not to end with the organizing convention. Indeed, it but began there, and didn't end until several fateful years later, when Samuel Bronfman entered upon the scene to reconcile the divergent.

But, in the meantime, there were also names that were bridges. Many in the labor groups looked askance at Dickstein and Belkin for being so cosy with such men of the establishment as F.I.Spielman and Capt. Sebag-Montefiore. The Toronto associates of Rabbi Eisendrath and Egmont Frankel and those of M.J.Finkelstein in Winnipeg wondered at their judgment in co-operating with the Congress; the very word had been a red flag to many for decades. Some day this welter of

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biographic backgrounds will receive the careful analysis it deserves from political sociologists.

One issue, so fundamental that it might have shattered the Congress the very moment of its rebirth -- and indeed, one of the reasons why there were no such parallel Congresses in other countries -- was the issue of Palestine. At that period in the mid-1930's, some fifteen years before the establishment of Israel, there was not unanimity, nor equality of temperament, within the community on this key issue. For the supporters of the Yishuv, whole-hearted consecration to their vision of the state was not subject to compromise; for the opponents, or for those who placed the Zionist programme further down, or far down, in their list of priorities, the plan of its supporters was a machination to be resisted or rejected by the clear-sighted.

An understanding of this differentiation and of the intense educational and ideological tension is essential for an appreciation of the dynamic which underlies the State of Israel. It is also essential for the reconstruction of the history of its social and emotional life of the Canadian community.

The Zionist Organization was in a complex position in this process: as a democratic institution; as one concerned with the international perspective on Judaism; as practically the only nation-wide institution in the community, and the major fund-raiser in the nation; as the seat of the community's national and local leadership; as the bearer of an ideology.

The issue arose at the Toronto convention of the Canadian Jewish Congress. But, with the genius of coexistence (before the term was invented by diplomats to cover the contrary) that marked the Canadian organization for decades, the varying temperaments learned to work together without violence to conscience.

Indeed, their mutual understandings in the course of the years brought precious additional talent and force to the stability of Zion in the following decades. This is another manner of saying that Canada never was the home of any anti-Zionists; more exactly, those cooler to the Zionist programme were enabled to work for Judaism through Zion and through other instruments of survival and of Jewish spirituality.

All this was happening while this Jewry was under attack. The Devoir blared out its "exposé" of the Jewish conspiracy against French Canada; Congress' efforts to explain were distorted into further "evidence" of the conspiracy; the Société St. Jean Baptiste (his the alias for Johanan Hamatbil, as he was known in the Hebrew native to him) called for an economic boycott of the Jews which would extirpate the community; the Université de Montréal was shaken by a campaign to drive out the 76 Jewish students (mostly in the school of pharmacy, the only one in the province); les Jeune Canada was continuing its denunciations of the Jews in the name of love of country; Action nationale, magisterial voice of Quebec nationalism, began its career with vociferous antisemitism; its Anatole Vanier continuing to re-echo the Hitlerite clarion of the Austrian Mgr. Gfoellner. (In justice, a year later André Laurendeau was to moderate this racism.)

In one of Montreal's finest hospitals the employees defiled decency and authority to expel a Jewish intern. Even today, two score years later, how many Jews intern in Quebec's francophone hospital network?

Joseph Ménard's strident Patriote was the voice of Arcand's movement reorganized as the Parti national social chrétien. It was all too vulgarly effective, echoing as it did the more refined Le Devoir of Georges Pelletier and the "religious" antisemitism of the official Semaine religieuse de Québec.

In that signal-issuing weekly Chanoine Cyrille Labrecque was giving authority to antisemitic accusations and attitudes which Goebbels must have approved, just as the Voelkischer Beobachter was cheered by the anti-Jewish discriminatory practices of Canadian insurance companies and by the violence against Jews in Canadian resorts.

These phenomena were a tremendous factor in strengthening German morale, in justifying Nazism in the council of nations and in destroying Canadian defence of the nation's freedom traditions. These were components tremendously costly in lives -- in lives of all races -- in the war that was to come but five years later.

Jews sought unsuccessfully to stop this agitation by law. From its rebirth the Congress sought the protection of the nation's legislature. A delegation met with the Minister of Justice and even submitted to him drafts of anti-hate legislation; these are probably in the ministerial archives. Rabbi Harry J. Stern visited the Cardinal's Palace in Quebec, but this formal call did not silence the anti-Jewish campaign being conducted in the name of the Church and through its instruments.

The day the Nazis acquired the sovereign government of Germany they captured the momentum of the world institutions and the routines of reactions of the civilized world. By their claims on the established conventional relations between governments which were not yet at war they exercised real control over the acts of other governments and institutions. The Jewish urgings, appeals, and warnings were those of a gnat.

It is not difficult to reconstruct the saturnalia of Nazism in the solid German settlements of Western Canada, the Hitler-adulation emanating from Canadians of German origin in Eastern Canada, from

tourists and from paid speakers sent from the Reich.

Yet any recollection of that period must also include the less documented built-in moral forces in the Canadian traditions which limited the effectiveness of the evil. For we must be able to explain why all this incitement from centres of authority did not explode into violence against Jewish persons in Canada as they did elsewhere. The several such cases in Toronto and in the Laurentians, threatening as they were under the circumstances, are not to be categorized with "the excesses" in Poland and Rumania.

It is significant that the anti-Jewish propaganda, which increasingly seized the politicized periodicals of opinion, never reached into the large, news-dispensing papers such as La Presse, Le Soleil, and La Patrie.

Even the mongers of hatred were constantly modifying their anti-Jewish propaganda by recalling, incongruously, the demands of justice and Christian love and by the rejection of thoughtless violence. Even those defending the Hitlerite policies overseas often threw in a word of sympathy for the Jewish victims of German violence.

Strange reading as this vocabulary makes to-day, it does seem to have been meaningful in the communication of the time.

Whatever the operative causes -- whether of Christian origin or of western democratic foundation or Franco-British civilization or the traditions of decency, humanism or non-violence -- the facts indicate that all the incitements to violence ran short of ultimate attack; that a legal order and policing were maintained, and that by and large the social structure permitted no threat to the persons of the citizenry.

Another word of caution may be in order as we examine the archival record in order to construct an image of the period; this time in the order of geography. There are several external and distortionary reasons why the documentation emphasizes the Quebec condition, particularly as reinforced by the recorded words of French Canadian nationalistic and religious spokesmen. Those not alerted may exaggerate the Quebec-anglophone differential. The measure of physical violence in this sad history more nearly equalizes the regional phases of this sad story.

In point of fact the most brutal consequence of the anti-Jewish campaign in Canada, which was concomitant with obtuse moral irresponsibility for the suffering, was the barring of Canada's gates to refugees. Even the League of Nations' Commissioner, James Macdonald, received no warmer a response from the government than did a kerchiefed grandmother sitting in the outermost waiting room of the ministries.

The mobilization of the Canadian community to deal with its coast-to-coast questions constituted but a small segment in the world picture, as the 16,000,000 Jews, scattered over all the continents, sought to rally their often exaggerated resources to deal with global, life-and-death problems under terrifying conditions. The correspondence with Dr. Nahum Goldmann and with Belgian, American, Swiss, Polish, Roumanian, Egyptian and British Jews recalls this struggle for activism and for dignity -- often waged immediately under the hoof of the enemy unto death.

One phase of this battle was the attempt to boycott Nazi Germany. On the face of it, the idea was self-evident. Some such spontaneous action was inevitable. Made-in-Munich or Made-in-Nuremberg or Made-in-Mauthausen merchandise could not but burn the fingers of the consumers in Canada. To touch such goods was concretely to send Canadian and Jewish money to finance Hitler.

But from this to effectiveness is a long way. Jewish leaders in Britain were notified that if they joined a boycott program the attacks on Jews in Berlin would be intensified.

The one percent of all Canadian consumers who were Jewish could not affect the market. German goods were often not marked as such or -- as in the case of coal -- were not marked at all. Often they were but components of merchandise (the braid on garments). Consumer goods were but a fragment of German export. Other forms of dollar-revenue were complex and invisible, the function of international transactions of a hundred technical varieties; in the final analysis, the outcome of political, government decisions. The welfare of Jews was not even a minor element where these considerations were weighed.

In these overwhelming circumstances Jewish citizens in Bucharest, Cairo, and New York sought thus to slow German rearmament and to block the road to Auschwitz. In Montreal, Toronto, and Winnipeg too. It was reflexive activity for life and for survival, eloquent of the condition of the time.

Under these conditions the Jewish effort to defend its position, to aid their kin and to alert their neighbours to danger, deserve our close attention. These concerns became central in the history of Jewry and of Canada.

Its activists were speaking to vital interests. If they were ineffective, it was due in large measure to poverty and to the paucity of the tools for action. If they were unheeded, we shall need to examine the causes of this deafness.

There is another reason for reaffirming this phase of the story.

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A programmed effort is today being made, in the apportioning the vast blame for the gigantic holocaust, to reverse it by heaping it back on the victims and their kin. Hitler is exonerated in part if it is true that he shares his criminality with the Poles and with the British and the Americans. He is even more relieved if the fault is ultimately that of the Jews everywhere; even more so if we blame the very victims, "the sheep to the slaughter" theme.

The number and the character of those who have fallen into Hitler's posthumous trap is surprising.

The Canadian phase of the Jewish struggle of that time is of the greatest importance for an appreciation of this period, so formative in world history, in Jewish history, in the annals of politics and social development, in the refinement of conscience.

The immediacy of the social concern was already old when the Nazis came to power; well before Hitler the menace of his peril was searingly evident to Canadian Jews. With his accession to power there naturally followed efforts to organize the reiteration of their views and their pleas before the public and before the government; their relating the international condition and the fate of their kin to the local anti-Jewish and anti-libertarian menace; they sought to convey their intense awareness of the nightmare reality.

A committee from the Congress met with Henri Bourassa in the office of S.W. Jacobs. The great man of Quebec nationalism proved his interest by condemning antisemitism before the Commons. But Bourassa's extensive constituency had already been usurped from him by the extremists. He was terribly hurt not to have been heard. In due course he would react to this with classic oratory.

The defence efforts of the Jewish community were puny and futile from the beginning. (Only the Canadian broadcasting authority responded to keep the air waves clean.)

In Toronto a Christian-Jewish seminar encouraged by Lieut.-Gov. H.A. Bruce led to the establishment of a pioneering Jewish-Gentile program.

Notable success came only in Manitoba, where the Canadian Nationalist was hit by an injunction and the provincial libel act was amended to protect groups -- a historic legal victory, but one that failed to silence the racist and anti-Jewish propaganda.

In Quebec the efforts of Peter Bercovitch and of Joseph Cohen to do what Marcus Hyman in Winnipeg did failed dismally, as did Nathan Gordon's efforts at Ottawa.

On this arena of violence and threat to Jews and Judaism there enters one of the major totalitarian forces which had caused so much of the tragedy -- this time disguised as the Russian saviour.

The Communists and their Jewish followers brought their ideology and tactics to bear on the Jewish problem which they had themselves aggravated so harshly. Isolated as the Jews were, any ally seemed welcome to some, and the number that fell into the trap is not surprising. It took historic experience and a value orientation which places Jewish survival at the centre to recognize the antisemite behind the anti-fascist. A further division entered into community life, an element that was shrewdly utilized by its enemies.

At the very least the confusion and the diversion of the all-too-scarce energies created by this condition were costly during the year under review.

A measure of the Jewish retreat: the Congress in Toronto issued a circular advising the community not to congregate in areas of the city where such gatherings of Jews may arouse animosity.

Certainly the frightened confession from Maurice Hartt must rank as one of the remarkable documents in the annals of the community -- the more particularly as the politician-writer never claimed to be the master of the pen or a leader of conscience and of refined articulation.

Nevertheless, with all these fearful tasks and prospects the community within the nation continued in its positive work for immigration and adjustment, for building a firmer Jewry on the St. Lawrence, on the Great Lakes, on the prairies and on the Pacific. Orthodoxy was transplanting its values -- often in ancient and alien dress -- to the New Land and to the new conditions governing the lives of its newborn citizens. Hence the histories of Talmud Torahs, of Vaad Ha'ir, and of its Kashruth structure.

Other Jewish denominations were seeking their Canadian ways. In Toronto Rabbi M.N. Eisendrath was giving stature to the reform temple as did Rabbi H.J. Stern in Montreal. Among the observant the emphasis was on the retention of old forms become sanctified because traditional; adjustment was slow there during those years. Rabbis like Hirsch Cohen represented the most vivacious elements in the ancient manner. Their horror of contamination from other Jewish religious ideas was so keen that they found it difficult to cooperate with other schools even for the joint promotion of enrollment.

Identity and fraternity among experienced exiles in a new exile: hence the record of Landsmanschaften and lodges.

An economic crisis: problems in welfare, discrimination in employment; attempts at agriculture; the family combatting the corrosion of depression.

An intensifying cultural life: Yiddish was a vibrant force, and its significant expression as a language medium seemed but at its beginning. Talent was mining its linguistic and cultural riches in Warsaw and in New York. The Canadian task seemed to be the channeling of this dynamic to this country. J.I.Segal was rooting its book traditions on the Main. The Yiddish press was broadcasting the serious comments of S.Belkin, Israel Rabinovitch, Hersh Wolofsky, S.M.Selchen, Mordecai Jaffe; Jewish schools creating unforgettable memories in the minds of children which would continue for scores of years to germinate values and loyalties. From coast to coast teachers like I.Baruch, A.Golomb, J.Zipper, S.Dunsky, Shloimeh Wiseman, M.Maggid, M.Menachovsky, S.Rapaport, Isaiah Rabinovitch and a hundred others impressed themselves upon the intimate soul of the community.

English was becoming the native language of an increasing proportion of the community: Hyman Edelstein was succeeded by A.M.Klein as their poetic voice.

Zionists, and their labor wing in particular, were tireless in their organizational, educational and fund-raising efforts -- the latter tragically petty; each gathering and each word were a stroke in the moulding of the modern concept of the Jewish identity.

Significant correspondence: Golda Meir (still Myerson) with Leon Cheifetz about Chalutzim from Canada.

The need for self-knowledge became evident. Simultaneously Louis Rosenberg of Regina, and Montreal's H.Carl Goldenberg and Saul Hayes (incidentally his first participation in Congress work) and others elsewhere embarked upon a joint program of organizing archives,

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analysis and history which was to flower in the decades ahead in the unmatched social and economic research of the national community.

Because the Canadian Jewish Congress, by the very conception of its program, touched upon these considerations and activities, the list of its papers is a mirror of the Jewish time in Canada, as well as a tool for any further analysis of this history.

There is another feature of this -- and of previous issues of Canadian Jewish Archives: it includes Congress holdings and acquisitions relating to some earlier years, primarily supplementary to the inventories on the organization of the Congress first in 1919 and on the school question. But much else.

Thus this issue, and no.5, remind us that the anti-Jewish campaign in Quebec antedates even the school issues of the 1920's. By 1903 the Semaine religieuse de Québec was continuing its condemnations of Dreyfus and warning of the Jewish menace to Russian Czarist civilization. By the end of the decade the documentation tells the story of the Ortenberg case. The Hamanic finale, long after Jacob's court victory, was Plamondon's flight from Canada as an embezzler. La Croix and Abbé Huot begin their Streicher campaigns.

The early pages record Quebec's 1906 Sunday legislation which sought to distinguish the Catholic province from the other, Protestant provinces by avoiding its severe dominical features. Decades later our record indicates that awakened antisemites found this too favourable to the Jews, and the Ligue du Dimanche began its campaign. This coincides with the rise of Arcand and Ménard, and with the vain Jewish efforts to enlist legislature and bench to silence them. The tragedy darkens.

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These supplementary pages document the prophetic Canadian rescue efforts of European Jews -- notably the pathetic story of the orphans and the Roumanian group. Lyon Cohen has not come down in history notably as a writer, but the narration he sent to Joseph Barondess is a remarkably eloquent document.

In a 1922 minute we read, for the first time, that "the large influx of the non-Protestant element has greatly reduced the value of the schools of the Protestant population" -- a very far reaching formulation that introduced the school question.

The directory of persons and of institutions that float through these pages is a veritable resuscitation of old decades: Blumenthal, Princess Radziwill, Bercovici, the Friendly League, Beth Israel Infants Home, Holy Blossom School, etc., etc.

Indeed, they document the past so interestingly that the indices to Canadian Jewish Archives have become a useful instrument for research. For this reason the editors have added to this number an index to those issues which do not carry one -- all in the interest of further study of the community.

RABBI MAURICE NATHAN EISENDRATH (1902 - 1973)

In collaboration with Ben G. Kayfetz

The crisis of the 1930's called forth new, and sometimes unexpected, leaders from the Jewish community, just then crystallizing into the nation-wide Canadian Jewish Congress.

Probably the most surprising of the loyalists of this Congress was Rabbi Maurice N. Eisendrath.

Surprising because by birth, by education, by ideological commitment, by position and by association he should have been the last to endorse the Congress, particularly in its pioneer months. Had he not come the few miles from his native United States with his Texas-born, Oklahoma-reared wife, he would have become one of the classic, "prophecy"-oriented reform rabbis of the American Council for Judaism, a non-Zionist conservative supporter of the American Jewish Committee. He might still have attained leadership in the Union of American Hebrew Congregations and have made his mark on American Jewish history. But it would not have been as distinctive and as creative as his biography, in fact, records it largely because of its decisive Canadian chapter.

His wife's background, as he tells it, is psychologically not distant from his own,

"She was reared in a tiny Oklahoma hamlet to which her grandparents had migrated when it was still Indian territory. That crossroads village was *Judenrein* except for her family, the Browns. Her father had, almost singlehandedly, staved off the threatened advent of the Ku Klux Klan to the new state of Oklahoma. He was also one of the founders of the little reform congregation at nearby Muskogee, which could afford the services of a rabbinic student only during the Holy Days. Though clinging fast to their identity as Jews, there was little in that congregation's rabbi-less milieu to cause the spell of Zion to captivate them. Our backgrounds had been thus similarly untouched by the thrust of Zionism." (*Can Faith Survive? The thoughts and after-*



thoughts of an American Rabbi. New York, McGraw-Hill, 1964. Pp. 54-55.)

He knew only the classical Reform of the middle west: choirs of non-Jewish choristers; no cantor or traditional liturgical Nusach; with music "a saccharine copy, if not a downright plagiarism, of the Christian composers of church liturgy", and, it goes without saying, worship with bare heads only.

As we look at this picture in 1976 we are surprised that he could have reached the end of his seminary years without exposure or even academic familiarity with any other brand of Judaism but his own midwest variety, even after several years in the reform rabbinate. His impression of reform Judaism, he later wrote, was "a monolith, as inflexible and fixed forever as any orthodoxy."

What did he find in Toronto? As he later recalled, "I was suddenly plunged into a vibrant community of some forty thousand Jews of whom a bare couple hundred families belonged to Holy Blossom Temple." He found that in 1929 "the great majority of Canadian Jews were first generation immigrants from almost exclusively Yiddish-speaking homes in eastern Europe."

Conflict could be expected in such a situation.

One cannot imagine a rabbi more likely to create controversy — not because he intended to be a stormy petrel or agitator, but simply because he was

NOVEMBER 5th, 1937

VOLUME XX, No. 4

A Dream Come True

By Rabbi Maurice N. Eisendrath

No, at the present moment the dream we have in mind is not that thrilling spectacle of our new Holy Blossom Temple rising so majestically from the ground, although that is in truth a glorious dream coming true; a dream the fulfillment of which has engaged the profound interest and admiration of the entire community as was affirmed through the words of His Honour the Lieutenant Governor of Ontario and the Reverend Dr. Stanley Russell as well as by the presence of so many hundreds of Jewish and non-Jewish Friends who stood reverently and appreciatively by as its sacred corner-stone was laid. But the particular dream to which at this moment we would refer is that equally important and vital consummation of so many fond hopes and zealous efforts which we now behold in the actual creation of the United Jewish Welfare Fund in our ranks.

For many years now this column has been able to

totally unfamiliar with the community he was meeting. For the first time he saw immigrant Jews fresh from the *Shtetel*, steeped in the European way of life, either rigidly orthodox or boldly secular-radical or strongly nationalist-Zionist.

True, there had been two reform rabbis in Toronto in the past eight years, both Cincinnati alumni. But Barnett Brickner was a product of New York and an enthusiastic Zionist; the other, Ferdinand Isserman, aside from a public statement on corporal punishment, did not make any particular impact on the community.

The story of Rabbi Eisendrath in Canada begins inauspiciously. The 25-year-old rabbi came to Holy Blossom in a train of controversy. In the critical days of 1929, with anti-Jewish riots in Jerusalem and in Hebron, he made his Canadian debut as a "pacifist", with an article which recommended plans for Palestine in directions diametrical to a Jewish state.

Within a few weeks of his arrival in Toronto he was denounced as a *Meshumad* and as a *Mamzer* in the Yiddish press. He had aroused the ire of a leader of the Hadassah who invested heavily in a new weekly she established to reflect the Zionist position — all to spite him and the *Canadian Jewish Review*. That year he caused a surprise in his congregation by appearing in the pulpit on Rosh Hashanah, his head boldly uncovered.

Even his liberalism was of the tradition that was comfortable with the Arab-aligning and Yevsektzia-supporting Communists. He could not have begun

from a starting point further from the M. Goldsticks, the S. M. Shapiros, the I. Weinrots and the Israel Freimans who were soon to be advancing the Congress project.

Yet this did not fit badly into the world of his Temple officers who, in their own way, were clearly aware of ideology and of social problems. Professional and personal conditions might well have hardened the classic-reform stance of the young rabbi.

Today, when Canadianized Judaism is commonplace, it is difficult to recall the role of Reform Judaism, and more particularly that of the reform rabbi, in a Jewish community which was predominantly immigrant in nature.

Rabbis as we knew them were all East-European born and trained, products of the Yeshivah, learned men who could frame responsa and were secure afloat in the sea of Torah, navigating their way with skill and ease.

But communicating with the outside world was beyond their scope. This was the accepted function of the reform rabbi in a community such as Toronto. The Sunday morning sermon still flourished in the 1930's, and the synagogue on Bond Street was thronged — not with worshippers (for their day was Saturday when normal services were held) — but with the many who were not Jews and who came to enjoy an eloquent sermon couched in the finest phrases and capable of ringing denunciation or beneficent praise.

My high school teacher of English, a Canadian of Scottish Presbyterian hue, encouraged me to attend

June 15, 1941.

דער שטורם ארום ראביי מ. נ. אייזענדראט'ס ארטיקל

אין „זשורנאל“ דעם 8-טען יוני

פאראנטווארטלעכע:
 דאס איז דאס אייגענע ווארט פון דעם
 ראביי אייזענדראט, וואס האט דאס
 געשריבן אין זיין עיגענעם נאמען, דאס
 איז ער דאס אייגענע ווארט פון דעם
 ראביי אייזענדראט, וואס האט דאס
 געשריבן אין זיין עיגענעם נאמען.

**וועד ווייזען די וועלכע שטודירען — אין וואס באשטימט דער
 פראגעס — רייכע אידען „אלטטייטעס“ פאטענטירען
 אים העכסטען פארוואס? — וועמען האט דאביי מ. נ.
 אייזענדראט אנגערעדט אים שטארקסטען דאדעם?**

**ראביי מאדירעט נ. אייזענדראט האט
 פאראנטווארטלעכע א שטיקלעך פאטענטירען
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A Jewish Platform Of Good Will

by

RABBI MAURICE N. EISENDRATH

Rabbi Eisendrath's sermons; she was surprised that I was not in the temple regularly. My own traditional proclivities would have kept me away from its too-liberal portals.

I even recall the contents of the sermon. It must have been 1931 or 1932, and the rabbi derided the too facile optimism of the *Mail and Empire* which had a "Sunshine Edition" purporting to light up shadows and dark corners of the current depression.

There was also the rabbi's regular radio talk on CFRB every Sunday evening. Only the other day I met an elderly Newfoundlander who recalled that listening to the Toronto rabbi was a regular feature of her family life two score years ago.

In those early 1930's young men who had come from Poland or Russia not long before and were desirous of improving their English developed their sense of style, their grammar and their English

idiom by assiduously studying the pulpit delivery of the Holy Blossom rabbis — first of Brickner and Isserman and now Eisendrath.

Throughout his life Rabbi Eisendrath resented the intellectual ghetto which would limit his concerns to Jewish issues, the tradition which would confine his rabbinic functions to the advancement of Jewish theological or national concerns and which would divide the universal interests which every educated Jew has into two: those which are shared by mankind and those he shares only with those of the Jewish communion.

His sermons and activities in Canada reflected this. In later years, when so much of mankind has rejected us and has attacked us — not least the coloured world — the rabbi refused to have his mind and his interests moulded by our enemies and to retract his own universal involvements.

He had always felt strongly about the relations between "Pulpit and Politics," (the title of his sermon of Jan. 13, 1935, printed in *The Never Failing Stream*. Toronto, Macmillan, 1939. Pp. 130-45).

"If Jewish tradition teaches us anything at all, it teaches us that religion must dominate the whole of life; that politics and economics must be subject to its supreme and absolute command.

"Is it not strange that scarcely anyone arises to fulminate against the political proclivities of the pulpit when it acts as bulwark for the status quo and as a strong defence against all change? Who objects as long as ministers tell their respective congregants to be content with their lot in this best of all possible worlds?

"Is the preacher possessed of superior knowledge when he prays for the government and calls down upon its laws and edicts the sanction of the divine, but ignorant when he suggests that there is something rotten in his social order?

"It is only because the few may indeed suffer because of the pulpit's espousal of the multitude's historic rights — that sophisticates arise to repudiate 'the theorizing of the pulpit.'"

Not all his friends in Canada — and later back in the U.S. — approved and accompanied him on this journey of the '50's, '60's and '70's.

His circle was ever wide. The flow of his sermons, heard in person or read in his series *Holy Blossom Pulpit* which ran beyond the decade of the 1930's, and in other pamphlets established him as an admired orator in Ontario. His collection *The Never Failing Stream*, issued after a decade in the Toronto pulpit, was well received.

The centrality of this Canadian experience is reflected very intimately in his biography — as it is in that of Dr. Chaim Zhitlovsky who passed away in Canada, and in that of Reuben Brainin. Like the latter, the rabbi found his eternal rest in Canada, in the Toronto community where he had initially found so much trouble but which had shaped him so.

Those fourteen years, from 1929 to 1943, were important in the development of his personality and of his leadership, of his understanding of Jewish

life and in the broadening of his perception of Jewish values.

He told the story himself when he was 62, in his *Can Faith Survive?*

The book follows an intriguing pattern. He takes a number of areas on which he held strong views at the beginning of his rabbinic and communal career: pacifism, Zionism, ritual in Judaism ("rites and wrongs of ritual," he calls them), interfaith relations, Jesus of Nazareth, capital punishment, religious teaching in public schools; he traces the changes that came about in what were once firmly held positions. He constantly comes back to the Toronto experience.

For Toronto to him was a harrowing, devastating yet also a productive and real experience out of which emerged a different Eisendrath. The Eisendrath who was asked to head the Union of American Hebrew Congregations in the crucial war-time year of 1943 was a different Eisendrath than the one who came to Toronto in 1929 to serve a congregation that for about 45 years had been trying to make up its mind where it stood in the spectrum of Liberal Judaism.

What emerges insistently from a review of these essential years of his life is an openness that stamped him with the mark of honesty and enabled him to give new and creative directions to his career in Jewish leadership, most decisively in Canada.

He boldly recalls the major external forces that redirected the powerful shaping elements of his life.

Surprisingly the major impulse came from Labor Palestine. For one, this segment of Toronto Zionism broke ranks and did not join in the war against the young rabbi. Somehow they were perspicacious enough to see a potential friend where the General Zionists saw an inveterate enemy.

He recalled it in *Can Faith Survive?* "During the years since my stormy arrival in Toronto I established cordial relationships with them. These humble toilers contributed toward the rearing of what they conceived to be not another nation like all the rest, but a commonwealth of equity and righteousness.

With my fondest good wishes to a kindred soul who, in the moral and spiritual realm, has never retreated, but has always courageously advanced with the ever deepening knowledge of truth and God.

Retreat Or Advance?

A Sermon
delivered before the
CENTRAL CONFERENCE OF AMERICAN RABBIS
at
Columbus, Ohio, May 29, 1937

CAN FAITH SURVIVE?

by Maurice N. Eisendrath

THE THOUGHTS
AND AFTERTHOUGHTS
OF AN
AMERICAN RABBI

McGraw-Hill Book Company New York • Toronto • London

This appealed to my own interpretation of Judaism, and I began to share their dream of the possibility of such a grand experiment of social justice in Zion." (P. 56).

Even more decisive was his Palestine visit — which also began inauspiciously with an attack upon him by Rabbi Stephen S. Wise — where he came in touch with the men and women of the Mapai and the Histadruth.

"In consequence of the letters of introduction from the local Poale Zion, I spent most of my time in Palestine in the company of those pioneers of the Histadruth (corresponding to our labor movements but by no means as limited) who are today the indomitable leaders of the State of Israel. Ben Gurion, Moshe Sharett and Shazar were among the group which had guided the new-born state through its first existence.

"There were two to whom I am profoundly indebted for whatever conversion they effected in my attitude toward the rebuilding of Zion. One is Golda Meier who postponed her many pressing responsibilities to be our guide for our tour of the Kibbutzim. The other was the head of one of the earliest of these communal settlements, Sereni, who later, as a parachutist, gave up his life rescuing Jews from behind the black curtain of Naziland. Through them we came to know the spirit of the founders of modern Israel.

"I learned there was quite a difference between standing in a pulpit decrying the evils of national-

ism and the visceral commitment to one's own land; between writing an abstract editorial advocating non-retaliation, peaceful coexistence with the Arabs regardless of provocation, and standing on a hillside overlooking the blood-spattered ruins of what had once been a thriving Jewish settlement.

"At Beer Tuvia, for example, at the very time I had been writing that editorial, the Arabs had savagely assaulted and destroyed the entire colony. One of the heartrending sights I saw was the charred remains of Beer Tuvia: the ruined water tower, the crumbling stones of the children's home in which helpless infants were scorched to the crisp.

"The spark of conversion fanned brighter as my eyes passed from the ravaged Beer Tuvia to what these same Chutzim wrought in the few years since the massacres of 1929. With the valor which enabled Jews to survive depredations through the centuries, the colonists of Beer Tuvia returned to the scene of the destruction, buried their fallen comrades, and rebuilt their homes only a stone's throw from the martyred graves.

"It was at another kibbutz, Givat Brenner, that the spark burst into consuming flame. Youthful Jews were building in the here and now such a co-operative society as was envisaged by the Hebrew prophets. They were translating into life the meaning of Avodah, which connotes work as well as worship. They were practicing our preachment of social righteousness, so often kept in the deep-freeze of the synagogue, unctuously intoned in hymns and mech-

anically read in rituals, only to be speedily forgotten and blasphemously betrayed in life."

In his sermon of Jan. 19, 1936 on "Rebuilding the Promised Land" (in *The Never Failing Stream*, Pp. 244-64) he shared his experiences in Palestine with his congregation.

The other shaping force in his life was, of course, the date. The '30's were a time of trial of soul and of mind for every Canadian and for every Jew everywhere. In his own words, written a month before the war,

"This decade just passed, this most eventful and tumultuous decade was ushered in by the crashing, crushing economic debacle of 1929, witnessed the attendant collapse of all individual security and of

Toronto Hebrew Journal
Nov. 26/39

ראבי אייזענדראט צעהן יאר
אין טאראנטא

עס איז געווארען צעהן יאר ווייט ראבי מאריס נ. אייזענדראט האט פארגעטן דעם פאסטען אין דער האלדז בראסאס סינאגאג אין טאראנטא. א פאסטען וועלכע עס האבען באקרייזט אנגעזעהענע אין בכבוד'ע פערזענלעכע לייכטיקע אנהייבענדיג מיט ראבי דושיקאבס. ע"ה. אין ענדיגענדיג מיט ראבי אייזענדראט. פאר איין אירואבע אדער א צווייטער ווערט דער נייט סיגער פארשטייער פון דער האלדז בראסאס סינאגאג כאטראכט פון דער נייט-אידישער באפעלקערונג אלס דער פארשטייער פון דער אידישער געגענט לויכער מינונג אין טאראנטא.

אויף וויפיל דער דערמאנטער איינדרוק איז אמת אדער נישט וועלען מיר אין דעם יעצטיגן מאמענט נישט באהאנדלען. מיר וועלען זיך אויך נישט אפשטעלען אויף די מעלות אין חסרונות פון דעם געעהרטען רב. וואס מיר ווילען ביי דער דאזיגער געלעגענהייט אונטערשטרייכען איז די געגענט ווייטגע באציהונגען צווישען די מאסען אין דעם רב.

RABBI ATTACKS RACE CRUELTY

Determination to eradicate the savagery of racial prejudice and religious bigotry should be the aim of all people. Rabbi Maurice N. Eisendrath, last night told a Holy Blossom Temple congregation, on the eve of the Jewish New Year. Rabbi Eisendrath, on leave of absence for the duration of the war as Director of the Union of American Hebrew Congregations, returned to Holy Blossom Temple to officiate in the New Year's ceremonies.

"There are reasons to be cynical about the fruitage of even so harrowing an experience as we have known during these last few years," he said. "Not yet have men learned the lesson that when even the least of the peoples of the earth are despised and persecuted, moral rottenness and corruption have entered into the core and soul of society and humanity itself must perish."

Rabbi Eisendrath warned that, unless man is prepared to banish all intolerance, "a brave new world" will not materialize. The Soviet Union, he declared, is the only

all international confidence, the shattering of the League of Nations and the collective system, beheld the rise of Hitlerism and all the terror and tragedy which that grim spectre has spelled for the whole of mankind. The world descends into the valley of the shadow of wholesale and universal death; amid impending blackout we enter into the parched arid wilderness ahead."

He recalled, "As a member of a seminar in the summer of 1933 I heard from the lips of an official representative of one of the greatest nations of the earth the most terrifying edict of doom passed upon an entire people since Torquemada induced Ferdinand to expel the Jews from Spain.

"Von Leers was the speaker, and he was second only to Streicher in command of the vicious campaign against the German Jew which the Nazis had instituted. Arrogantly he told the group of British and American educators and ministers and statesmen, that it was the aim of the National Socialist government in Germany to achieve as speedily as possible 'the humane extirpation of the Jews' from the soil of the Reich.

HOLY BLOSSOM PULPIT

Vol. 10, No. 8

February 23, 1941

"CANADIANS ALL— IMMIGRANTS ALL"

by

RABBI MAURICE N. EISENDRATH

"In the several years that have intervened, the Nazis have driven steadily and determinedly ahead toward this goal of their national policy, and have made life utterly intolerable for their Jewish population." Already German towns have achieved this purpose. Riotous celebrations have been held at many a Nazi village when, with cheers of derision and contumely, their last Jew has been sent, homeless and helpless, upon his way.

"But the process of liquidation has taken too long to glut the appetites of the more radical of the Nazis. 'Away with such weak and decadent phrases as the humane extirpation of the Jews. Let murder and madness and massacre be unconfined!'

"Hence the horrors of recent days, horrors which have been unknown since the crusaders, horrors which even the Cossacks of the czar did not approximate. Even the most brutal of the Romanoffs had the decency at least officially to deny that they had any part in those shocking events.

"It is the Nazis' proudest boast that people and government are in perfect accord; that the masses and the men at the helm of the state are at one in believing that the plundering of innocent men, the desecration of synagogues, the starvation of whole communities of Jews, the marching off to concentration camps — that all this barbarism and savagery are justified as the means to the elimination of the last Jew from the German realm." (Sermon, Nov. 20, 1938; *The Never Failing Stream*, Pp. 306-9).

That, of course, is history. When refined by recourse to biography the events were not that self-evident. Not everyone perceives great events of mankind's history at the time or is willingly and wittingly moulded by them. Not everyone changes that much that easily.

Rabbi Eisendrath's flexibility and openness enabled him boldly to reevaluate his loyalties, his friendships and his policies. He was among the first to recognize that the Canadian needs of the 1930's included a nationwide, democratic representative institution such as was being proposed by the Congress advocates — the very Congress that had been fought for and convened in 1919; whose spirit, and idea had been kept alive by the likes of H. M. Caiserman and S. M. Shapiro, and that was now being mooted by S. Belkin and Michael Garber and A. B. Bennett and Moishe Dickstein and Benjamin Robin-

son and L. Zuker and Philip Stuchen; the Congress that Samuel Bronfman and Saul Hayes and Ben Sadowski were in time to vitalize into an effective national body.

Despite the fact that the reform element was hopelessly outnumbered in the community of that day — it consisted of three congregations all told in Canada — despite the fact that non-Zionists were in danger of being swamped by the overwhelming Zionist sentiment of Canadian Jewry, Jewish unity was so vital to him that, taking care to ensure respect for conscientious dissent, he took the Reform community with him into the Canadian Jewish Congress where it has remained ever since.

The National Archives of the Congress have preserved the record of a crucial meeting at his office where the complexities of prior efforts at such organization were trenchantly resolved. It is one of the beginnings of the Congress in Ontario.

He vividly records those events, his participation in recognizing the Congress first convened in 1919. "It has been a difficult, fascinating and immensely instructive experience — one which anticipated some of the very issues which I was to face years later in the leadership of the Union of American Hebrew Congregations.

"Reform leadership was largely non-Zionist. In view of the passionate Zionist sentiments of the majority of Canadian Jewry there was real concern among the Reform delegates that we would be 'majorized' — that is, that our conscientious dissent on the Zionist (or any other) issue would be brushed aside by the majority.

"Although I could not deny the reality of this danger, I felt that the pressing need for Jewish unity in those tragic days outweighed the risks."

It was not always easy. He cites one moment of difference.

"The opening session of the Congress seemed to confirm the fears of my laymen. A resolution was presented putting the Canadian Jewish Congress on

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Use Antisemitism As Our Scapegoat For Shortcomings



By RABBI M. N. EISENDRATH
Holy Blossom Temple

It is a paradox that the Jewish oftentimes embarrassed for us. people who first sanctified the ceremony of the scapegoat has become Let us cease this hypersensitivity to the wounds of our friends, whether

record in favor of the 'establishment of the Jewish commonwealth in Palestine.'

"My delegates and I rejected the implication that we were in exile. I proposed a simple-sounding amendment: substitution of 'a homeland' for 'the homeland'. Pandemonium broke loose. I was booed and hissed. My amendment was scornfully brushed aside. Sadly our delegation left the hall in protest.

"The unpleasant incident, which threatened to disrupt the Congress, proved a blessing in disguise. Its leaders, realizing that a Canadian Congress without even a small minority could not presume to speak for a united Jewish community, called upon us to work out a procedure which would respect any dissenting view without at the same time stifling the will of the majority.

"Thus it was agreed that any policy statement in the name of the Congress had to have the assent of all the constituent groups. From that day to this the Canadian Jewish Congress has legitimately represented every element of the Jewish community. Its accomplishments for Canadian Jewry and for Canada itself have been substantial."

The rabbi served the many needs of the Congress and did not confine himself to the convenient, the dignified or the hortatory. He travelled across the wide dominion to campaign for funds and to mobilize friends for Congress among Jews and Christians.

He placed his many wide friendships at the service of the Congress — and the community needed them. It was on his initiative that a serious seminar on Jewish-Christian problems was convened in Toronto. The *Address on Jewish-Gentile Relationships* delivered on Apr. 24 before this seminar by the Hon. Herbert A. Bruce, Lieutenant-Governor of Ontario (reprinted in his *Our Heritage and Other Addresses*. Toronto, Macmillan, 1934. Pp. 219-25) is one of the landmarks of positive public relations during the painful decade.

The Committee on Jewish Gentile Relationships established there continued as an active body until the 1940's and has to its credit, among other efforts and successes, the dissemination of many pamphlets it issued, including several editions of *Facts and Fables about the Jews*, studies by James William Parkes on *The Foundations of Antisemitism*, on *The Jew as Usurer* and on *Judaism and Christianity*, and works by Hugo Valentin. In a decade when moral silence was torn only by the screams of Ger-

man concentration camps, when not all Christian churches faced their Jewish founder of Ecclesia, these publications were an occasion of delayed hope.

Time created an intimacy among the Congress workers which is one of the treasures of community life. The rabbi tended to such friendships.

The Edmund Scheuer Collection in the National Archives of the Congress records a warm relationship which is a document in humanity. Rabbi Eisen-drath's correspondence with General Secretary H. M. Caiserman is of the same character, even though it deals much more with administrative and policy matters. The exchanges between the German-origin reform rabbi and the Rumanian Poale Zionist over the years is eloquent of persons and of the time.

Even their frank controversy over the communist-led leagues against fascism, which the rabbi endorsed, did not weaken their mutual loyalty and respect.

Some of his opponents thought the rabbi was naive. Others accused him of seeking popularity in circles beyond the community. But he was to prove the consistency of his social philosophy years later when neither criticism could apply.

In an article in the *American Jewish Historical Quarterly*, which his sudden demise turned into his ethical testament, ("The Union of American Hebrew Congregations: Centennial Reflections," vol. 63, no. 2, Dec. 1973, Pp. 138-59) he recalled the American time when "Dr. Martin Luther King Jr. dramatized the oppression of blacks with his effective boycott of public transportation in Montgomery. His speeches evoked the noblest instincts in blacks and whites; his non-violent preachment and action and his stress on love of fellow man aroused the fervor of young and old of all faiths to the acute life-needs of a significant segment of America. Jail was the 'in' place for persons of conscience. Freedom riders converged on the South. Some were killed in that short-lived blaze illustrating man's potential humanity.

"Now it is seemingly over. A substantial percentage of Jews eschew the cause to which so many of them gave so much. Wounded by antisemitic public statements of lunatic-fringe blacks; bruised by the indifference of non-Jews to the 1967 war; hurt by blacks who turned sour on inter-racial amity and cooperation — a considerable number of Jews have withdrawn from such outstretch of hand and heart."

Against opposition very close home he "swam up current." He continued to fight for Jewish-negro collaboration in extending freedom and equality, even when he fought alone.

In 1943 the Toronto rabbi left Canada to become president of the Union of American Hebrew Congregations. During his thirty-year tenure as president of the reform group, which ended with his life in 1973, he urged the renunciation of its anti-Zionist policy and succeeded, as he put it, in helping that group turn its back "on the nay-saying of anti-Zionism." As he put it, "If there could be at least one country in a hate-soaked world whose doors would

A Sermon Profitable to Christian As Well As To Jew

By THE OBSERVER

I HAVE just read with deep interest a remarkable sermon by Rabbi Eisen-drath of the Holy Blossom synagogue, Toronto, and feel strongly moved to comment upon it. But before doing so I should like to express my heart-felt sympathy, and the sympathy I am sure of innum-

er vitality" and that helpful and beautiful symbols and settings cannot be manufactured; they must be born. He asks: "Has Reform Judaism then no daring challenges to its devotees? Must we leave to the Fascists and the Communists and the Zionists the only opportunities for heroic service

Rabbi Eisendrath To Head International Hebrew Body



RABBI EISENDRATH

Accepts Important Post as Leave of Absence Granted For War Term by Congregation

Rabbi Maurice N. Eisendrath, who came to Holy Blossom Synagogue, now Holy Blossom Temple, in September, 1929, from Charleston, West Virginia, is being granted leave of absence by his congregation. He has accepted an invitation to take the position of director of the Union of American Hebrew Congregations, described as the largest and most influential Jewish religious body in the world. His headquarters will be in New York and Cincinnati.

Rabbi Eisendrath will not leave Toronto until a successor has been named and he has stipulated that he be free at any time to return to Toronto for any special occasions.

Desire of the American Hebrew Congregations to have Rabbi Eisendrath as their director is considered

always be open to Jewish survivors of persecution! In this sense I became a Zionist."

His Canadian experience with Congress was more than another incident in Rabbi Eisendrath's prime years of a full life. It was a communal concept learned in social circumstances not always receptive to the lesson.

Unlike other American Jews, when returning to the U.S., he did not say, "America is different," but recommended that American Jewry do its utmost to achieve the unity that he had become familiar with in Canada. He insisted that "neither the Canadian Jewish Congress, the Board of Deputies of British Jews nor the many other viable bodies of united Jewries infringe upon voluntary character of Jewish life, its democratic temper or the rights of individual conscience."

When he returned to the U.S. he observed that "the influx of eastern Europeans during the years had been 'religiously' ignored by our congregations which were unable to accept into their Jewish fellowship these supposedly 'inferior' co-religionists. Separating itself from the larger community of Jewish life, Reform had degenerated into a kind of 'white Jews' club."

"I would help coalesce Reforms Jews into a strongly motivated and united, mobilized community that could and would cooperate actively, rather than merge, with all segments of American and world Jewry, civic and religious.

"There was ample precedent for my optimism. The Canadian Jewish Congress was and is an effective example of such a coalition. I could not believe that American reform Jews were such mavericks as to be unwilling to go and do likewise.

"The year was 1943. Jews of Europe were being systematically eradicated. It was a moment to help bring to fruition a united congeries of Jewish organizations." ("The Union . . .", P. 143)

He recalled that in the nineteenth century the constitution of the Union of American Hebrew Congregations had included an enabling clause that "in addition to its religious and educational activities, one of its major purposes was 'to provide, sustain and manage such other institutions which the common welfare and programs of Judaism shall require.' This was a *Kol Bo*, an omnibus resolution authorizing the manifold moral mandates incumbent upon any Jewish religious body worthy of its existence. Thus, long before any of our presently active civic bodies were established, long before the National Conference on Soviet Jewry or even the Conference of Presidents of Major Jewish Organizations, the Union engaged in defending Jewish civil rights as well as in winning and protecting rights of other minorities.

"The Union had appointed committees to receive and assist immigrants, collected funds to settle Jews on farms and to establish Jewish colonies. The defence of civil rights in the U.S. included combating sectarianism in public schools and opposing disqualifying clauses in state and federal constitutions."

In the rabbi's time the American Jewish Conference was being organized. "There arose the eternal question: would the smaller organizations like ours be majorized; would minority opinion be respected; would collective action endanger the sacred autonomy of any institution, and would such a co-operative venture threaten the 'sacred' and historic position of reform stance against Zionism?"

"I addressed myself to the controversy welling up in Reform. I sought to bear the experience I had gained in the founding of the Canadian Jewish Congress. I strongly urged the Union not to reject that most promising step toward American Jewish unity.

"At that time Dr. Julian Morgenstern, president of Hebrew Union College invited me to deliver the Founders' Day address. I was flattered — and abashed. My dilemma was whether to begin my term as director of the Union with a soothing message of pleasantries; or whether to take a stand on the controversy.

"I walked to the pulpit that March day, opened my mouth and put my foot in it. Unequivocally I called upon the Union leadership to come out of its self-inflicted quarantine, to join with other organizations in behalf of *Klal Israel*, to swim in the mainstream of Jewish life in America. Several members of the Union's Board of Directors promptly resigned. An auspicious beginning!

"Eventually we hammered out a position of neutrality for the Union — which was also condemned by some of our members on both sides of the controversy. The purpose was to avoid an irreparable schism within Reform — a recurrent fear whenever persons of deep conviction find themselves opposing each other."

A moment in Jewish history on the continent.

The broader vision of a united community, so deeply rooted in Rabbi Eisendrath's Canadian experience, came to influence American Jewry as the southern republic reclaimed its native for thirty years of Jewish leadership at home.

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1. Report in Daily Hebrew Journal, Toronto, Jan. 1: "Hamilton and London elect Delegates to the Canadian Congress".

2. Attested report, Jan. 1, on elections in Vancouver.

3. Letter from H. E. Wilder, Winnipeg, Jan. 5, to S. Belkin regarding elections in the West. "There never was such a demonstration of intelligent understanding of, and earnest devotion to a national cause as revealed by the number of voters and the characters of the delegates elected. In Winnipeg no less than 3,800 people came to cast their ballot, travelling long distances, coming from all parts of the city, despite the 25 below zero weather and an icy, piercing wind that blew through the day. Streams of people of all ages, classes and descriptions waited in line for trams to get to the ballot and pay their dimes; with how much genuine attention and care the complicated ballots containing 66 names were scanned in order to pick out the most desirable delegates; the rigid discipline that prevailed throughout and the orderliness; the most meticulous care had been taken to ensure secrecy, facility and speed; these 3,800 people were handled in less than 10 hours in one place, without conflict, without intervention of any kind, despite real campaigning and electioneering, both partisan and personal, often bitter, for weeks; passions had been roused to the extent of having occasioned at least at one meeting a near riot with real blows, black eyes and spilling of blood. The newspapers carried appeals for a particular 'ticket' or person; tens of thousands of pieces of 'literature' had been distributed, testimony to the genuine feeling, the display of national consciousness, national pride and national solidarity. I am not naturally an enthusiast, but if this report appears rather glowing, it understates rather than overdraws the picture. I am sorry that television is not yet available, otherwise the sights would have proven thrilling and heartening to millions of Jews. Too bad you in Montreal and our friends in Toronto were deprived of the joy."

4. Letter from Belkin, Jan. 12, to Wilder: a large number of our Congress committee envy the Jewish community of Winnipeg.

5. Report in Daily Hebrew Journal, Jan. 3: "Montreal, Winnipeg and Western communities elect Delegates to Canadian Jewish Congress; representatives of 81 organizations elect Delegates at Conference in Montreal; general elections in Winnipeg draw four thousand electors".

6. Press report, Yiddish , electors' conference at Talmud Torah Hall, Phil Mayerovitch opening, S. Belkin presiding, "Montreal Jewish organizations elect 62 Delegates to Canadian Jewish Congress".

7. H. M. Caiserman, Yiddish letter, Jan. 3, to E. Chaikes, Toronto: "Canadian Jewish plutocrats were not crazy about the idea of a Congress. We brought them in after great efforts because we knew, after our experience in the school question, that two organizations in the place of one means no organization. Because we knew this we had to surrender the principle of elections. Even so we spit blood before the Canadian Jewish Committee disbanded and they equivocally accepted an all-Canadian union.

"You understand that we will fight to place on the agenda the question of discrimination against Jewish workers, the economic rehabilitation of the Canadian community as well as the fight against anti-Semitism and for relief. How will all this look without co-operating labour participation? We utilized all this within the realms of the possible as the election results have shown. This is realistic politics. That is the only policy to be followed if we want a permanent Congress. At present the plutocrats are the only ones who can provide the moneys without which a Congress is unthinkable, not to speak of other emergencies in which all levels of the entire community must co-operate, at least for a time. Our Poale Zion has understood this clearly, which is why they are the basis of Congress and of the World Congress."

8. Letter to editor, Daily Hebrew Journal, Jan. 3, from S. Willensky, criticizing Poale Zion for opposing Jewish candidates for civic office; these courageous candidates had proven reliable representatives who defend Jewish interests.

9. File of correspondence from Mr. Goldstick of Toronto, Jan. 5 - June 26 to Caiserman and Belkin:

Letter from Mr. Goldstick Jan. 5 to Caiserman: "An invitation should be forwarded to B. Vladeck because he is a worthy gentleman and a leader of a world Jewish organization, and because by his presence here he will completely disarm that section of the labour group which still takes its cue from the Bundist element of leadership. Unfortunately the Toronto Jewish labour group belongs to that section, and has thus far avoided the Congress movement.

"Have you considered inviting Rabbi Stephen Wise, virtually the father of the American Jewish Congress? If so, would suggest that you had better not consult the Toronto office. Our Yahudim are not

enamoured of him. As a labour Zionist I am his opponent, but I think his presence would start the Congress in the proper direction. Our Yahudim have come into this movement largely to direct the Congress into the American Jewish Committee and the B'nai B'rith channel.

"I would suggest also that our own Chaim Greenberg be invited."

- Jan. 13, from Goldstick to Caiserman, again about Vladeck invitation.

- Jan. 17, asking that Vladeck invitation be formally considered by executive committee.

- Jan. 18, Caiserman letter to Goldstick, invitation issued to ORT.

- March 20: "It is very unfortunate that the scars of the Congress fights have not yet disappeared, due to the tactlessness of a few persons. Has any effort been made to merge the German Jewish and Keren Hayesad fund-raising efforts?"

- March 24, Goldstick letter acknowledging minutes of executive committee meetings.

10. Article by Omer Héroux, "M. Joseph Cohen et La Société St-Jean Baptiste", in Devoir, Jan. 5.

11. "Les étudiants juifs à l'Université de Montréal; Total de 76 contre 82 l'an dernier; En droit et en pharmacie" in Devoir Jan. 8.

12. Report on "The Election of Delegates to the Canadian Jewish Congress" by S. Belkin, full page in Eagle of Jan. 8.

13. Letter from H. E. Wilder, Winnipeg, to Caiserman, Jan. 9, protesting against invitation extended to Marcus Hyman to address plenary session on situation of world Jewry without informing Western committee or consulting. Hyman not qualified, not popular, elected as delegate only by accident, not interested in Congress, even hostile to it.

- Also telegram to same effect, demanding cancellation.

14. Letter from Trades and Labour Council of London, Ont., Jan. 8, to Congress nominating Max Lerner as their representative to Congress.

15. Also letter to the same effect from London, Ont. Pensioners' Protective Association.

16. Letter from Caiserman, Jan. 11, to American Jewish Committee inviting them to send fraternal delegates to Congress.

17. List of Papers agreed upon for Toronto sessions: Hyman on survey of situation of world Jewry; Bennett on economic problems of Canadian Jewry; Anti-Semitism in Quebec by N. Gordon; Anti-Semitism in the West, German Jewish relief by Rabbi Eisendrath, and cultural problems by Dr. I. Schapira.

18. Letter, Jan. 12, H. E. Wilder of executive of Western division of Congress, to Caiserman insisting that appointment of Marcus Hyman to present a paper at Toronto session be cancelled; otherwise will withdraw from Congress. Also recommending that presentation on position of world Jewry be made by Dr. C. Zhitlowsky, Chaim Greenberg or Jonah Wise; only by man who made a lifetime study of subject; that Rosenberg supplement Bennett address on Canadian Jewry; that Rosenberg supplement Gordon on anti-Semitism; that Rabbi Eisendrath speak on German Jewish relief; that cultural problems, being highly controversial, instead, prominent place be given to boycott, Palestine and permanence of Congress.

19. Letter from Caiserman to Wilder, Jan. 14: Council acted in good faith in electing Hyman for the most important lecture of Toronto convention; unanimously, as M.L.A.; as popular man; as one who served 1919 Congress. Committee decision approved by Toronto.

20. Invitation to meeting of delegates of Jan. 14.

21. Letter from Dr. Nahum Goldmann of the executive committee of the World Jewish Congress, Paris, Jan. 15, to the Canadian Congress.

22. Announcement Jan. 17 of formation of Children's Emergency Relief Committee organized; Mrs. S. Jaffe, chairman.

23. Omer Héroux, "De quoi donc se plaint M. Joseph Cohen?" in Devoir, Jan. 17.

24. Letter from Mr. Goldstick, returning officer for Ontario, Jan. 18, to S. Belkin: "Serious charges have been preferred against certain of the successful candidates in Group No. 1, the orthodox. We are calling a special meeting of our local executive to arrive at some satisfactory solution".

- Further letter, Jan. 19: "In the face of the unmistakeable conclusion that the ballots of this group have been stuffed, the committee rejected the ballots and declared the persons on the accompanying list as the authorized representatives".

25. Devoir of Jan. 18 headlined across the front page: "Are the Jews of Montreal responsible for these three documents?", with reproductions of Congress "Emergency Call" and the confidential "The Alarming Situation in the Province of Quebec". Also front page editorial by Omer Héroux, "These Documents: Two Little Questions - Do the signers consider themselves responsible for these documents?"

26. "Juifs et Jeune Canada" in Devoir, Jan. 20.
27. Omer Héroux, "La réponse de MM. Jacobs et Bercovitch" in Devoir Jan. 22.
28. Report in Devoir Jan. 23, "L'hommage de Jeune Canada à Jacques Cartier; Les Jeunes Canada et les Juifs".
29. Omer Héroux, "L'autorité de ces documents juifs; ils engagent la responsabilité du 'Canadian Jewish Congress'; une nouvelle lettre de M. Caiserman", in Devoir, Jan. 25.
30. Anatole Vanier, "L'Antisémitisme" in Action nationale, Vol. 3, Feb. 1934, pp. 85-87.
31. Telegram from Caiserman, Jan. 8, to A. B. Bennett, Toronto, inviting him to deliver address at plenary session on Prospects of Economic Readjustment of Canadian Jews.
- Reply, Jan. 19, refusing because proper preparation of such paper would take six months even if data existed. Congress should engage a statistician to compile such materials.
32. Lists of Convention Committees.
33. Agenda of Congress sessions, Jan. 27-29 (mimeo).
34. Program of Congress sessions, printed.
35. Admission card to banquet of Congress plenary session.
36. Menu of banquet, printed.
37. Telegrams of apologies from those unable to attend: H. Wolofsky (in Tel Aviv), Wm. Zimmerman of Vancouver; Joseph Cohen (presence required in Legislature); also letters from Nathan Gordon, Marcus Sperber (court case), Rabbi Herman Abramowitz (indisposed), Bernard Figler (indisposed).
38. Telegrams of greetings from Jewish Council of Greater New York; Hadassah of Canada; Lillian Freiman Chapter Hadassah of Quebec City; Canadian Young Judaea (Harry Batshaw, president); Edmonton Branch of Congress; Queen's University, Jewish Students' Group; Zion Benevolent Organization of Toronto; Bnai Israel Congregation of Toronto; Rabbi Hirsh Cohen and Rabbi H. J. Stern.
39. JTA Yiddish report on opening Toronto plenary sessions, Jan. 28, 4 p.
40. Address of H. M. Caiserman before plenary session, two drafts (5 p., 9 p.).

41. Address of S. W. Jacobs, 3 p.
42. Paper on "Antisemitism in Western Canada" by Louis Rosenberg at plenary session, 14 p.
- Also in Jewish Standard, Feb. 2, Pp. 3,5.
43. Dr. Isaac Shapiro, "The National Economic Significance of the Jewish Educational Program", 12 p. (Yiddish).
- Also printed, with revisions, as pamphlet by Yehoash Branch of Jewish National Workers Alliance, Montreal, 13 p.
44. Nathan Gordon, Antisemitism in Quebec, 7 p.
- Also in Jewish Standard, Feb. 2, P. 4.
45. The Plight of the German Jew and Its Challenge to World Jewry by Rabbi Maurice Eisendrath, for the Congress session, 21 p.
46. Address by Dr. Samuel Margoshes, 5 p.
47. Address by Marcus Hyman, 26 p.
48. B. M. Alexandor, "The Function of Organized Communities in the Congress", 3 p. (mimeo).
49. Memorandum of S. M. Selchen on the resolutions in economics, 2p. (Yiddish).
50. Draft resolution on a central Ways and Means Committee, 4 p. (Ms.).
51. Memorandum from Ontario Jewish Agricultural Society to the Congress, signed M. Saxe.
52. Resolutions adopted - 23.
53. Resolutions not adopted, including strongly worded motion by Rabbi Silverstein of Winnipeg proposing Congress deal with Jewish illiteracy and ignorance among the young.
54. Report in Toronto newspaper: "Opposing Palestine Plan, Eisendrath Quits Congress".
55. Canadian Press report, Jan. 30, from Toronto: "Jewish Congress Ends at Toronto".
56. Canadian Press report, Toronto, Jan. 29: "Fears Rising Tide of Antisemitism".

57. Gazette report from Ottawa, Feb. 28: "Jacobs is seeking recall of Consul; Cartier Member to Query Government on Anti-Jewish Propaganda".

58. Drafts of Constitution.

59. Canadian Jewish Congress Constitution and Resolutions adopted at Second General Session, Jan. 27, 28 and 29, 1934, Toronto, 12 p.

- also page proofs.

- Yiddish version, 12 p.

60. Lists of national committees of Congress, 3 p.

61. Letter from J. C. Hyman, secretary of the American Jewish Joint Distribution Committee in New York, Feb. 16, to H. W. Caiserman, secretary of Congress, regretting he had had no opportunity to speak at the plenary session:

"The reason that I accepted your cordial invitation to come to Toronto was that I might be able to contribute something by way of information and knowledge concerning the problem confronting the Jews of Germany and the refugees, and that such information might be usefully considered by the Committee which is studying the question of the aid that the Jewry of Canada may render for the relief of our German brethren.

"I had but recently returned from Europe; I had accompanied the High Commissioner, going to Europe and returning to America with him; I had been with him in many sessions and I had helped in the organization of the Commission; I had spent time in France and in Germany as well as in England; I represented the largest and most important relief agency.

"Nevertheless, no occasion was offered for me to present any data to the Relief Committee of the Canadian Jewish Congress or to consider with it the various functions served by organizations abroad or the programs adopted.

"We have read with deep interest the resolution that out of the funds to be raised in Canada, after providing for the necessary funds required for the work of the Canadian Jewish Congress, the basis of distribution among the agencies be: Joint Distribution Committee 35%, Jewish Agency 45%, Hicem 10%, Ort 10%.

"We are grateful for this concrete manifestation of the interest of the Jewish people of Canada in the work of relief and reconstruction carried on by our organization abroad, but we are quite certain that the necessities of the program have not been adequately presented either to the Committee on Relief or to the full session of the Congress.

"Such full consideration and discussion would make clear that the proposed distribution of funds is not just to the needs of hundreds of thousands of people within Germany, of the refugees in bordering lands, nor indeed to the requirements of thousands upon thousands of families in Eastern European lands whom our efforts have helped to sustain.

"The Joint Distribution Committee is virtually the only organization in the world - certainly in America - with the ability to raise and disburse large sums, which has concerned itself with the needs of Jewry in overseas countries.

"During the year 1933, the Joint Distribution Committee secured in subscriptions \$1,300,000 - a sum in itself inadequate to the overwhelming demands for aid, but a sum which roughly calculated was larger than that of the aggregate of the collections made by the American Palestine Campaign of the Jewish Agency, the Hadassah, the Jewish National Fund, the Gewerkschaften, the HIAS and the ORT in America. We believe that the collections by other organizations than the Joint Distribution Committee in Canada would not materially affect this statement. The Joint Distribution Committee has collected in actual cash more than all other agencies dealing with the requirements of Jews abroad put together. That in itself is a factor which it would seem to be very prudent for the Committee on Relief to take into account in considering the actual programs conducted, the degree and extent to which the activities reach a large number of beneficiaries.

"\$850,000. has been allotted for aid to the Jews of Germany -- approximately 2/3 of this sum within Germany; approximately \$300,000 in behalf of the refugees in France, Belgium, Holland, Switzerland, the Saar and other districts.

"Within this latter sum were appropriations to the Hicem for the actual transportation of emigrants. Within this sum, too, were small subventions granted to the ORT. Within the approximately \$500,000 turned over to the Jewish organizations of Germany were sums granted to the Palestine Amt. in Berlin, which helped numbers of Germans to proceed to Palestine. Within the \$300,000 given to refugee committees were sums likewise granted to pay transportation and training courses of Chalutzim going to Palestine. We, likewise, gave grants to the Hebrew University of Palestine; to the children's village and other projects in Palestine.

"During the entire year 1933, not one penny was spent by the Jewish Agency for Palestine within Germany itself, in behalf of the half-million Jews remaining there. No funds were disbursed by the Jewish Agency by way of actual relief, food, clothing, shelter for the refugees.

"These facts are cited only to indicate to you that given adequate information and a clear discussion of the requirements, the allotments proposed, in our opinion, would not have been agreed to.

"We have for so many years enjoyed the collaboration of the Jewish people of Canada, that we are of the opinion that they would not desire a precipitate decision on so vital a question as that which affects, not merely the well-being, but the very existence of hundreds of thousands of the Jews of Germany as well as of other lands. The generous support given by the Jews of Canada during all of the years following the War leads us to believe that they would again wish to unite their efforts with ours in an effective fashion, commensurate with the magnitude of the situation itself."

62. Letter from Hyman, June 25, to Caiserman:

"I have your letter in which you set forth the plans of the Canadian Jewish Congress and advise me concerning the decision of the Dominion Executive which, in effect, is that the Executive is unable to alter the percentage of the allocations as set forth in Congress Resolution #14, by virtue of which the Joint Distribution Committee would receive 35%, the Jewish Agency 45%, the Hicem and the Ort 10% respectively. However, these sums are to be made available only after providing the necessary funds required for the work of the Congress itself, and in accordance with Resolution #15, there is also to be deducted, in advance, a sum which in the opinion of the Dominion Executive is sufficient to enable the Jewish Immigrant Aid Society of Canada, to look after the German Jewish refugees who may be admitted into Canada.

"You advise me that the sum to be allocated to the Jewish Agency will be earmarked for the Central Bureau for the Settlement of German Jews in Palestine, headed by Dr. Weizmann. It is, of course, very interesting and gratifying to note that the sum in question is thus to be applied.

"However, when you state in your next paragraph, 'As the Joint Distribution Committee is closely cooperating in this work, 80% of the funds collected in Canada will thus be distributed directly or indirectly to the relief committees, whose work is supervised by you', you labor under a very grave error.

"Of course, the Joint Distribution Committee is cooperating with Dr. Weizmann's Bureau. It is cooperating with many committees. But the payment of funds to other committees engaged in specialized functions does not in any sense relieve the Joint Distribution Committee or help it in connection with its own immediate responsibilities. If you were to give a great deal more money for the purposes of Dr. Weizmann's Central Bureau, it would not add one penny to the amount which the Joint Distribution Committee would have available for relieving the needs of the 50,000 to 60,000 Jewish refugees. Nor would it add one cent to the amount to be made available to the Joint Distribution Committee for coping with the problem of the Jews within Germany. Nor would it add even one penny to enable the Jews within Germany to leave Germany to go to any other land.

"The reason for this is that the fund made available to Dr. Weizmann's Central Bureau is used within Palestine solely. The Joint Distribution Committee has even paid 60% of the cost of taking emigrants and transporting them to all other lands.

"The relationship of the Joint Distribution Committee to Canadian Jewry goes back to the very inception of the World War. In a spirit of mutual cooperation and friendly understanding, the leaders of American Jewry and of Canadian Jewry collaborated in our common problem. No one is more anxious than we to sustain that happy relationship and collaboration. But I am constrained to say that you must make it possible for us to do so by appraising and appreciating some of our responsibilities.

"The Joint Distribution Committee gives very large sums regularly to Hicem. If you were to increase your contribution to the Joint Distribution Committee by turning over to it the sum of money you had in mind to contribute to Hicem, that would in fact be of service to the Joint Distribution Committee and to the cause of refugees. The same thing is true, to a somewhat lesser extent, in connection with sums given to Ort.

"Quite informally and personally, I would suggest to you some such arrangement as the following:

"Namely, that you turn over actually to the Joint Distribution Committee 55% of what you raise in Canada, earmarking, out of that 55%, specifically 10% for work of Hicem and 10% for work of Ort.

"The Joint Distribution Committee would be more than glad to respect the decision of your Congress and to carry out its mandate. But, frankly, you should not put the Joint Distribution Committee in the position of competing with agencies which it subvents.

"Please be good enough to let me have your personal views on this subject at an early moment, so that I may submit this matter to my own Executive Committee. Perhaps this will afford us a formula whereby we may be enabled to do what we wish to, namely, to cooperate with the Canadian Jewish Congress in a spirit of sincere and cordial helpfulness."

63. Letter from Caiserman, June 27, to Hyman, repeating the explanation of the circumstances which prevented Mr. Hyman from addressing the January sessions in Toronto. He had declined to speak at the plenary sessions; after the opening session the committees decided to hear only members of committees, to avoid bringing into its deliberations the differences of opinion that exist in the U.S.; an attempt to arrange a special luncheon was unsuccessful because Zionists had preempted the time.

Section II

1. Report of national budget committee, J. M. Cantor of Saskatoon, chairman, in Toronto, Jan. 29, 4 p.
2. Letter from B. R. Guss, Saint John, to S. W. Jacobs, Feb. 1, noting that no New Brunswick men named to dominion executive.
3. File of minutes of Montreal members of dominion executive, Jan. 7 - Oct. 16.

.. - Jan. 7. Discussion of elections to, and agenda for, plenary session. Mandates granted to all Zionist organizations. Mr. Toulch of Rivière du Loup considering legal action against libelous Restaurateur.

.. - Feb. 18. Report on swastika posters in Montcalm Ward. Chicago office sent list of Nazi propagandists touring Canada. Committees appointed.

- Feb. 26. Rabbi H. J. Stern reported on his meeting with Chanoine P. Casgrain at Cardinal's Palace in Quebec. He informed the representative of the cardinal "of certain acts of intolerance towards the Jewish minority and showed him clippings from French-Canadian official and semi-official Catholic publications". The canon expressed his disapproval and promised to take this matter up with higher authorities.

- March 6. S. Belkin, from the chair, reported on a New York conference convened by the High Commissioner for Refugees, James MacDonald. Caiserman and Lazarus Phillips also attended. MacDonald had a private meeting with Montrealers on the Congress resolutions on relief and on immigration. During committee discussions on relief, Belkin noted that the \$25,000 raised in Montreal and Toronto in 1933 was ridiculous and not worthy of Canadian Jewry.

- Apr. 8. Re the Restaurateur and Patriote, a sub-committee met to discuss ways and means of combatting these evils. Nathan Gordon and Peter Bercovitch to take up with the attorney-general the possibility of criminal actions against these journals under the provisions of the law, in respect to sedition.

- A conference with Mr. Henri Bourassa was held in the office of S. W. Jacobs. Present: Jacobs, Sperber, Goldenberg, Jos. Cohen, Bercovitch, Balkin and Caiserman. Mr. Bourassa was acquainted with the dissatisfaction of the Jews with the French-Canadian reaction to present anti-semitism. A heart to heart talk took place in which it was shown that anti-semitism affects the small people

first, and has an evil reaction on the Jews in general. It was indicated to Mr. Bourassa that although the Governmental leaders had expressed sympathy with the Jews in their present plight, none of the leaders in the local French-Canadian Church, Government, Press or Bar had raised their voice in sympathy.

- Mr. Bourassa promised to discuss the matter on the floor of the House of Parliament, which he did. Reports of his address appeared in the entire press, but no report had appeared of the part dealing with anti-semitism in any of the daily newspapers except Le Devoir.

- S. D. Cohen reported that Fred Singer, M.P., stated that he had spoken to the Rt. Honorable R. B. Bennett, Prime Minister, who said that he would be interested in passing dominion legislation to suppress anti-Jewish defamation.

- Report of boycott committee, Apr. 8, S. D. Cohen, chairman.

- Apr. 22. Report by Y. I. Fanaberia on placing Jewish families on farms in Chambly Basin by the Congress, 6 p.

- Report that MacDonald had interviewed several members of Ottawa cabinet; government requested details, such as the type of immigrants that would require admission. Report that, for the first time, the Dominion Bureau of Statistics will publish figures on occupations by racial groups. During the recent elections Mr. Lavery's antisemitic utterances over the radio were checked by a timely wire to Hector Charlesworth, head of the Canadian Radio Commission, who immediately prohibited all such broadcasts. The Gazette agreed not to publish in detail the speeches of Arcand and of Lavery. After an interview with S. W. Jacobs, the radio advertising of the antisemitic Blue Shirts was stopped.

- June 11. Belkin reported that two alternative amendments to the criminal code had been submitted to the Hon. Mr. Guthrie, minister of justice. One of them was approved by law officers and accepted by the minister. The proposals were for consideration of cabinet on June 12. S. W. Jacobs was also seeking legislation to assure clearer marking of the name of the country of origin of imported goods. This would facilitate boycott of German goods.

- Oct. 16. Complaints of discrimination against Jewish workers in the dress industry; the Manufacturers Protective Association appointed committee to meet with Congress. Letter from Anglican Church Synod with resolution of sympathy for harassed German Jews and with condemnation of race hatred and persecution.

4.. Minutes of Eastern division, Apr. 8 - Dec. 12.

5.. Apr. 3. Reports on boycott, education, public relations (also in Yiddish).

- May 14. S. Wiseman reported on failure of the orthodox schools to cooperate with national council of Jewish education. H. C. Goldenberg reported that Saul Hayes will draw up plan for committee on social and economic research. Committee, consisting of Jacobs, Nathan Gordon, A. J. Freeman, Samuel Factor and A. A. Heaps met with Sen. Meighen, government leader in the senate, on federal legislation in regard to racist propaganda. Gordon had prepared a draft of bill for that purpose. (Minutes also in Yiddish.)

- June 11. S. Belkin reported that two alternative proposals had been submitted to the minister of justice.

- July 9. Belkin reported that Joint Distribution Committee had notified Congress, after lengthy negotiations, that they would cooperate in the Congress campaign for overseas relief.

- Aug. 6

- Dec. 12. A. Zaitlin reported that Canadian Olympic Games Committee decided not to participate in the 1936 games in Germany if there was to be any discrimination against German Jewish athletes. Bercovitch was to interview Premier Taschereau on the settlement of Jews on Quebec farms within the framework of the provincial colonization program. Congress committee of Gordon, Caiserman and D. Wolfe had met with industry representatives in regard to the firing of 116 workers following a strike. Forty had already been reinstated. Report on research program developed by Hayes. Rosenberg had told committee which aspects he was completing. Reports on articles in Semaine religieuse de Québec and in Action catholique. Report of collections in relief campaign: \$19,000 raised in eastern division, \$1,700 in central and \$1,200 in the west.

6. Yiddish text of "Serious Words addressed to Orthodox Jewry" (2 p.) urging synagogue cooperation in setting up Kehillah; specifically the maintenance and reporting of statistics of births, circumcisions, Bar mitzvahs, marriages and deaths among members, to convene weekly information meetings with representatives of Congress.

7. "The Kehillah Movement, Theses for the establishment and the organization of Kehilloth in the Jewish communities of Canada", by G. Michalofsky, chairman, and Mr. Peters, secretary of Kehillah Committee of Canadian Jewish Congress. 5 p.

8. Also Yiddish version. 3 p.

9. Boycott committee report of day-by-day activities. Feb. 16 - June 18. 19 p.

10. Gazette report, Jan. 5. "Organized Attack upon Quebec Jews Claimed by Jos. Cohen; Name of St. Jean Baptiste Society Coupled with Antisemitic Drive in Province".

11. Gazette report, Jan. 23. "Charges of Jews Denied by Group; Jeune Canada Not Antisemitic and has no Jesuit Backing".

12. Letter from Caiserman to Omer Héroux, editor of Devoir, Jan. 19, in response to editorial of Jan. 18 criticizing the emergency call of the Congress: "The Jewish community is the target of many vicious attacks...We naturally consider it proper to defend ourselves."

.- Also drafts of this letter.

13. Letter from Caiserman to Héroux of Devoir, Jan. 23, on report of meeting of Jeune Canada of Jan. 22 where remarks insulting to Jews were made.

14. Letter of congratulations from Caiserman, Feb. 7, to Sen. R. Dandurand on his election as president of the Université de Montréal.

15. Acknowledgement, Feb. 13: "The University is passing through difficult times, but it is my hope that its problems will be solved in order to ensure its full expansion."

16. Letter from Caiserman, May 7, to A. J. Paull of Mount Royal Lodge, B'nai B'rith, opposing establishment by the B.B. of a Canadian Anti-Defamation Bureau as a duplication of effort and as undue American interference in Canadian affairs.

17. Also personal memorandum on complexity of establishing relationship with local lodges.

18. Letter from Caiserman, Feb. 13, to American Jewish Committee: "Instead of Canadian Jewry approaching the government for the admittance of German Jewish refugees, it would have a greater effect if the request would come from Mr. MacDonald, the League of Nations High Commissioner. It may be necessary that we send a committee to see him."

19. Book of minutes of Committee on Economic Problems, March 4, 1934 - Nov. 12, 1935.

-March 4. Appoint committee to investigate the problem of Jewish employers discriminating against Jewish workers. (Minutes also in Yiddish.)

- Memorandum of S. M. Selchen, Winnipeg, recommending study of occupations in which Jews engage and to create agricultural settlements and preparatory (Hachsharah) training facilities in agriculture.

- Apr. 22, report on placing Jewish families on farms in Canada by Fanaberia. 6 p.

- Oct. 21. Gordon will interview the leaders of the Manufacturers Protective Association in regard to the Jewish workers displaced after the recent strike in ladies' ready-to-wear industry.

- Nov. 6. Some manufacturers advise that Congress should not intervene in question of workers who lost their jobs. Nevertheless, Congress secured the names of 116. The cutters also do not wish the Congress intervention. In re colonization, following consultation between Bercovitch, Gordon, H. Wolofsky, Caiserman and J. Schubert, it was decided to wait for the provincial government to introduce the \$10,000,000 colonization plan in the legislature.

- Nov. 12 meeting with delegation from National Associated Women's Wear Bureau.

20. Minutes of education committee, Apr. 19. The issue of orthodox participation had developed with controversial articles by Rabbi C. Bender and S. Wiseman in Canadian Jewish Chronicle and Rabbi H. J. Stern in the forthcoming issue of the Canadian Jewish Review. Similar conflicting views in Toronto. Resolution: Harmony cannot be obtained since many orthodox Jews consider they cannot cooperate with other groups due to the "religious moment", for their cooperation with others would negate their emphasis on religion; they feel Congress ought not to concern itself with education - therefore, the committee decided that instructions are to be sought from the dominion executive. M. Mendelsohn of Adath Israel school recalled Lithuanian experience where the religious Yavneh schools, the Hebraist Tarbut schools and the Yiddishist Kultur League cooperated in education questions. Rev. Super, Dr. Shapiro and A. M. Klein proposed details of possible common programs. Dr. Shapiro noted that only 20% of children of Montreal receive even rudiments of a Jewish education.

21. Minutes of committee for Jewish education, March 28. S. Wiseman in chair. Recommendation of sub-committee for program of propaganda, including a circular. Letter from Rev. Super on behalf of Rabbi Abramowitz objecting to this program unless the religious aspect was stressed. "A serious obstacle has been introduced, and immediate cooperation between all the factions in the community was rendered impossible. Either a different orientation would have to be given to the entire subject of Jewish education

as related to the Congress, or the Congress will be compelled to abandon or disregard the contentions of the group represented by Rabbi Abramowitz. Mr. Magid of United Talmud Torahs was of the opinion that the Congress resolution on education had been passed without scrutiny by this faction. Decision to issue a circular on a general, non-controversial basis, calling on parents to enrol their children in Jewish schools and to convene a meeting of rabbis to discuss the misunderstanding.

22. Several Yiddish letters from Kiev, Russia, about famine conditions and sufferings of Jews and of peasants, addressed to Mr. Blinder in Montreal, and from Rabbi Israel ben Michael Mireini from Kafegorod in Mogilev-Podolsk area to Elazar Hagohen Deckelbaum, reported on to Congress executive, Jan. 5, 1934.

23. File of correspondence with Egmont L. Frankel of Toronto, Jan. 9 - July 19.

-Exchange of letters between Caiserman, S. W. Jacobs and Frankel re difficulties about formal opening of sessions on a Sunday.

-Letter to Frankel, Jan. 16, about views of Winnipeg about program. They insist that Hyman not read a paper on political and economic situation of Jewry; that Dr. C. Zhitlovsky Chaim Greenberg or Jonah Wise present papers; no paper be read on education; that presentations be made on the boycott, on Palestine and on the permanence of the Congress.

-Letter from Caiserman Feb. 20 to Frankel elaborating on the constitution. 5 p.

-Letter, March 5, to Frankel re Zionists' anger at Congress campaign in West, stated by Rabbi I. J. Schwartz, executive director, and by telephone by A. J. Freiman: we have brought chaos into Jewish life in Canada, we cannot control our divisions, our work is less important than Zion, he would resign from Zionist leadership, invited Caiserman to Zionist executive meeting on March 6. Caiserman informed Freiman of Congress efforts to unite community, of J.D.C. demand for another ratio of distribution; Zionists should not use Germany theme in their drives. A united campaign would be best.

-Telegram from Jacobs, March 7, to Finkelstein in Winnipeg, proposes withdrawing of campaign in West in the interests of community harmony.

-Letter from Frankel, March 21, to Caiserman, with results of election of officers.

-Telegram from Caiserman, May 1, to Frankel, inviting him to join delegation seeing Arthur Meighen May 2, including Lyon Cohen Gordon, Benjamin Robinson, Freiman, Caiserman, about anti-defamation legislation.

-Letter from Frankel, May 2, unable to attend.

-Letter from Caiserman, May 7, to Frankel, enclosing draft of amendment to Sec. 201 of criminal code, drawn up by Gordon following Meighen visit.

-Telegram from Caiserman, June 26, to Frankel. Rabbi Stern sailing to Europe. Suggestion is made that he be given the mandate to represent Canada at the World Jewish Conference at Geneva Aug. 6.

-Report letter from Caiserman, June 12, to Frankel on his activities in Toronto, June 3-11. Inter alia: he aided in drafting a cable to colonial office, conferred with Council of Jewish Organizations in Hamilton, as well as addressing many meetings and consultations with A. B. Bennett, O. B. Rogers, S. M. Shapiro and Mrs. Rose Dunkelman.

24. Minutes of Toronto executive committee at Scheuer House, 179 Beverley, Jan. 14.

-May 28. Delegation of the "Alle Far Einem" (All For One) organization of unemployed, claimed that many Jewish employers discriminate against Jewish workers. At a mass meeting in the Men of England Synagogue a Women's Consumers League was organized

-Sept. 27. Mrs. Ida Siegel and Mark G. Cohen succeeded in eliminating the Merchant of Venice from Ontario curriculum. The Toronto Trades and Labour Council distributed 15,000 anti-Nazi and pro-boycott pamphlets, since Hitlerism represented the destruction of labour rights.

25. File of correspondence, H. M. Caiserman - Rabbi M. N. Eisendrath, Feb. 11 - Oct. 20.

- Letter from Caiserman to Eisendrath, Feb. 11: "I have conferred again with the department of customs regarding a stricter control at the borders not to permit Nazi propaganda to enter Canada. The department is cooperating."

- Letter from Eisendrath, Feb. 20, to Caiserman, about E. C. Young of the Guelph Mercury; "Quaker, most profoundly concerned over the Jewish question".

- Letter from Caiserman, March 21, to Eisendrath: "A committee of the Congress met with a committee of the Zionists, which in-

cluded Mr. & Mrs. Freiman, and after a thorough discussion, the idea of a united campaign had to be abandoned. Letters show that in both ranks the desire for separate campaigns was very strong indeed."

- Inquiry from Caiserman, Apr. 4, re report in press, of Jewish-Gentile gathering planned for Apr. 23: "Is this the organization that you had contemplated some time ago?"

- Excerpt from Eisendrath's reply, Apr. 6: "With regard to the seminars, it is the same project... what promises to be a unique undertaking, for Canada at any rate". This was the origin of the Committee on Jewish-Gentile Relationships.

- Letter from Eisendrath, Apr. 30, to Caiserman: "The seminar continues to be talked about. We have started something that will ultimately be far reaching".

- Letter from Eisendrath, May 22, to Caiserman: "You have seen in the Canadian Jewish Review the greater part of our seminar material. I am trying to publish the magnificent address delivered by His Honour the Lieutenant-Governor".

- Manuscript letter from Eisendrath in New York, July 2, to Caiserman: "Mr. Hyman (of J.D.C.) is more than willing to be of service if we will manifest even a semblance of fair play. Up to this time I am not certain that this has been the case, as we have expected them to accept a quota less than the Jewish Agency for Palestine, notwithstanding an entirely separate Palestine drive, whereas they have never gone into any drive on such a basis, even where all other campaigns have been eliminated. I can quite understand their unwillingness to lend the use of their name on such an obviously unfair basis, especially when to them the Congress is an unknown and untried quantity so far as fund-raising is concerned... The HICEM and ORT, which are receiving sums from J.D.C., should nominally relinquish five per cent each. This would but place J.D.C. on a par with the Jewish Agency".

- Manuscript letter from Eisendrath, Queen's County, N.S., to Belkin, July 26: "I repeat my conviction that the J.D.C. campaign experience will be invaluable".

- Letter from Eisendrath, Sept. 13, to Caiserman. He has been in contact with Comptroller James Simpson of the Trades and Labour Council and James Connor of the Ontario Labour Council to take up the German situation, at the current Trades and Labour Congress.

- Letter from Caiserman, Oct. 15, to Eisendrath: Read in Communist press that the rabbi is member of the League Against War and Fascism, a Communist undertaking.

- Reply from Eisendrath, Oct. 15, to the effect that Caiserman had not inquired fully into the League, which genuinely seeks liberal cooperation, even leadership.

- Caiserman reply, Oct. 17: "The Labour Congress, the C.C.F., the churches, liberals - all keep away from the League because it originated from a decision of the Communist Party here and in every other land... The 6-8,000 Communist members issue 15 or 18 publications and have dozens of organizers. The bill could not be covered with less than \$3-400,000 yearly. The income of their groups does not exceed \$15,000... If you like, double this amount. Who pays the balance?... What do they do with the money? The most scandalous demoralization in the history of any movement in Canada... Why should the Jewish group follow the wagon?"

- Answer from Eisendrath: He had inquired from Rabbi E. L. Israel, of the Central Conference of American Rabbis, who is on the executive of the League, though he does not attend meetings. The League will have to be carefully watched. It may swing radically to the left.

26. File of routine correspondence between Alexander Brown, executive secretary of Congress central division, Toronto, and Caiserman, Apr. 4 - Dec. 12, including matters of organization, boycott, financing:

- June 28, telegram from Brown: Toronto executive approves of mandate to Rabbi H. J. Stern as delegate to Geneva conference, except Mr. Frankel and Bennett.

- Letter to Brown, June 29, Congress reserves the right at conference to pass on all questions specifically affecting Canadian Jewry.

- Aug. 15 letter: Toronto approves principle of participating in international conference on boycott.

- Sept. 17: Misleading reports in New York Jewish press about a Toronto insurance company discriminating against Jewish applicants and about a judge supporting their case.

- Oct. 5: Report about efforts by Mrs. Ida Siegel and Mark G. Cohen seeking to remove Merchant of Venice from Ontario Junior High School curriculum requirements.

- Nov. 28: Toronto approved Congress resolution regretting infringements of religious liberties in Mexico and restrictions upon churches; similar resolutions passed by other faiths.

- Nov. 27: Toronto interested in conference on Kehilloth planned for Montreal. Local Kehillah situation very confused; Congress not involving itself in this.

SECTION III

1. File of correspondence Caiserman - Freiman, Feb. 23 - Aug. 8:
 - Telegram of invitation to private conference in New York, Feb. 25, with James G. Macdonald, High Commissioner for German Refugees.
 - Telegram of regret, Feb. 24, to Caiserman.
 - Letter from Caiserman, Aug. 8, to Freiman about strike in Montreal cloak industry, inviting him to use his great moral influence to settle the strike which affects the livelihood of 45 Jewish families.
2. File of Caiserman correspondence with Niagara Falls, Windsor, Ottawa, Oshawa, Hamilton, Kirkland Lake and Fort William.
3. Caiserman letters to S. Kaufman, J. Grover of Kelillah committee, Edward E. Gelber, S. M. Shapiro, Mrs. Ida Siegel, E. F. Singer, L. Borzilai of the Revisionist organizations, O. B. Roger, Arthur Cohen and E. Chaikes - all of Toronto.
4. File of correspondence between J. A. Sweet of Hamilton and Caiserman, Feb. 16-22, about wording of rule on delegates from small communities.
5. Letter from Caiserman, Feb. 14, to American Jewish Committee, in response to inquiry Feb. 12 on behalf of London Joint Foreign Committee, about a Canadian Nazi party referred to in the Nuremberg Stuermer. Caiserman provided information on German Canadian League, Prof. Gerhard of Waterloo, Ont., president; the weekly Nordwesten of Winnipeg appears to be the organ of this group.
6. Letter from Congress, Feb. 15, to American Jewish Committee: The Foreign News Depot of New York is the distributor of the Patriote in the state of New York.
7. Letter from Caiserman, Feb. 16, to the Secretary of State C. H. Cahan, Ottawa, noting that German League of Canada is being organized, "truly Nazi in character, which will foment race hatred and will generally conduct subversive propaganda in the dominion. It is in the public interest that no such organization be granted a charter".
8. File of correspondence with M. J. Finkelstein of Winnipeg, Feb. 23 - Nov. 23, regarding
 - German League of Canada (Feb. 23)

- Urgent need of funds for Congress headquarters work.
- Cooperation with B'nai B'rith (March 5-26)
- Problems re campaign and the eastern offices of the Zionist organization of Canada (March 7)
- The Canadian Nationalist Party (March 8)
- Winnipeg B'nai B'rith will propose central bureau for anti-defamation work in Canada: duplicating work of Congress? (May 6)
- Canadian customs enforcing law banning admission of subversive literature (March 23)
- Finkelstein approved Jacob's efforts to have Mr. Meighen sponsor anti-hate law. "Legislation of this kind should, whenever possible, be introduced by a non-Jewish member of the House and sponsored by the government of the day". (May 4)
- Approve Rabbi H. J. Stern as Canadian delegate to World Jewish conference at Geneva (June 26)
- Letter from Henry Moore of Deloraine, Man., May 28, informing Jewish community that the Winnipeg Country Guide has long been pro-German.
- "Suggested platform" by Max Cohen, president of the Winnipeg YMHA, May 30, for a youth organization on "all Jewish problems, both local and national". 4 p.
- Offers by American Jewish Committee, New York, Nov. 23, to assist in Tobias case in Winnipeg, especially with information on the Protocols and other falsehoods aimed at Jews; also offering information on current case in Switzerland. (Nov. 23)
- Committee report, Montreal proposing a federation of Jewish students.
- Letter from Nathan Gordon, K.C., May 3, to S. W. Jacobs with draft amendment to Section 201 of criminal code which would outlaw publication (this following meeting of committee with Mr. Meighen) prejudicing any individual by reason of race or religion. He proposes amending this section rather than 334 as less likely to have conditions of reserve attached to it.

9. File of correspondence between Caiserman and M. A. Gray, Winnipeg, Jan. 9 - Oct. 15, including:

- Copy of letter from Gray to M. J. Finkelstein, Feb. 19, about organization of German League of Canada, in Ontario, the Prairies and British Columbia.

- Letter from Gray, Feb. 20, with list of 8 committees, and chairmen, named to put into effect the resolutions of the plenary session.

- Letter from Gray, June 4: The B'nai B'rith of U.S. are planning to bring 25 children, under age of 15, from Germany to U.S. Inquiring whether similar plan on foot in Canada.

- Reply from S. Belkin, June 8: No consideration being given in Canada to children's plan; steps are being taken by High Commissioner for German Refugees for admission of 200 refugees; new steps would not be advisable while this is pending; community has no funds; Congress will soon have no funds for stamps. This is serious warning which puts to test our devotion to the Congress idea.

- Caiserman letter, Oct. 15, to Gray: "You have done a good piece of work by establishing a colony near Winnipeg. I notice a second colony is contemplated."

10. Letter from Caiserman, March 2, to M. J. Finkelstein, Winnipeg, president of Congress in Western Canada: The three Jewish members of the Commons have been provided with copies of Kashruth legislation in various countries; also draft of law for Canada. He opposes any legislation which would put authority in hands of rabbis. It was suggested to him that placing authority in democratically elected Kehilla would meet his objection.

- Reply from M. J. Finkelstein, president of Jewish Community Council of Winnipeg (Kehillah), to Mr. Peters, secretary of Jewish Community Council of Montreal, in reply to his letter of Feb. 18. He feels that draft bill will most likely not be accepted by parliamentary officials because of vagueness, particularly in defining Kosher and in establishing authority in each district. "I have yet to see a bill which will overcome these difficulties ... I doubt very much whether such legislation can be proved to be effective in Canada."

11. The bound volume of 1933-34 Rosenberg correspondence includes correspondence with the principal of the Calgary Collegiate Institute (Jan. - May, 1934).

- Rosenberg letter to Regina Leader Post, Feb. 7, correcting the effect of their Canadian Press report on Jan. 30 of his address in Toronto.

- Report letter from S. M. Selchen, Feb. 21, of meeting of Winnipeg members of national executive of Congress.
- Letter from M. J. Finkelstein, March 2, about anti-Nazi statements of Mr. Queen of the Labour party, the Hon. Mr. Mayor, attorney general. "On our representations he prohibited a meeting of the Nazis in a Ruthenian Hall in North Winnipeg, actually sending the police down to close the doors and warn off all those who came to attend."
- Rosenberg to Caiserman, March 7, re Der Courier, a weekly newspaper published in the German language in Regina by the Western Printers Association, a private company consisting of several prominent German-speaking business men. "The newspaper has a job printing department and is the only non-union newspaper printing shop in the city. It is not sold on the newsstands but is distributed to subscribers only and has a wide circulation from Manitoba to the Pacific Coast. Its managing director is a German of Bukovinian origin." Similar letter, March 13.
- Correspondence with N. Gould of Calgary.
- Report in Regina Leader Post, Feb. 28: "Jew Bid Lowest, but No Takers".
- Letter of protest to Regina Hospital Board March 12 about discrimination against Jewish applicants for position of radiologist. The hospital superintendent said, "I doubt very much if a Jew would be acceptable to our staff and to our supporters, the citizens".
- Report in Regina Leader Post, March 17, "Stand Explained on Racial Point; Hospital Board Blames Press in Jewish Doctors' Row".
- Letter from Regina General Hospital to A. H. Friedgut, March 14, denying that Jewish origin of applicant determined the decision.
- Also letter to the same effect from the Superintendent.
- Letter of S. Dodiuk of Hvas, Sask., March 26, about anti-semitism among Ukrainians there.
- Report letter to S. M. Selchen, Winnipeg, of election meeting of Congress in Regina in March.
- Letter to Selchen and Caiserman, May 7, about Rosenberg addresses at Grace United Church at Weyburn, Sask. on "When Hatred Rules", and at the Rotary Club.

- Letter from Molly Lyons of Tisdale, Sask., May 4, about anti-semitic literature distributed there.

- Rosenberg to H. M. Selchen, May 16, re misbranded and mislabelled German goods being sold to Western Canada, through Montreal, with made-in-Germany markings overprinted as of Czechoslovak origin.

- Form letter from Caiserman, May 18, with list of subjects on which information and clippings are being collected by Montreal office.

12. Hansard of House of Commons, Feb. 26, 1934, Cols. 966-70. Debate on bilingual currency. Speeches of S. Gobeil.

13. Congress minute book - Boycott committee, western region meetings.

- March 23, 1934 - Invite Trades and Labour Council, I.L.P., CCF and Jewish Anti-Fascist League to conference looking to their joining the Congress committee.

- Apr. 22. Minutes of national executive of Winnipeg.

- June 27. Congress-printed text resolution against Nazi terror passed by Winnipeg Trades and Labour Council.

- July 10.

- July 26. Caiserman reported that the independent action of the western division had irritated Zionist leaders who felt that the arrangement not to interfere with United Palestine Appeal had been broken. Grievances had been ironed out.

- Finkelstein reported on the exposé of the Protocols in the daily press.

- July 27

- Aug. 16. Letter from Montreal office that Congress cannot participate in League against War and Fascism because of its Communist tendencies.

- Aug. 28. On campaigns.

- Sept. 26. Report on Jewish-owned theatre showing, at private screening, a Hitler propaganda film.

- Oct. 9. Reports on campaign in Kamsack, Prince Albert, Portage la Prairie.

- Report on Fred Doner, of the Anti-Fascist League, attack on Congress at Regina. Decision to ignore his statements.

- Nov. 10. Report on injunction case in the Canadian Nationalist.

14. Bound minute book of Winnipeg boycott committee and of Winnipeg members of national executive of Congress, March 23, 1934 - Nov. 4, 1943.

- Boycott committee, March 23: proposal to contact Trades and Labour Council, I.L.P., CCF, OBU and Jewish Anti-Fascist League.

- Apr. 22: Report by J. A. Cherniack, chairman, of meeting with League, I.L.P. and Trades Council; correspondence with Togo, Sask.

- Executive committee, July 10: Report on purchase of 900 acres for colonization at Rosser, Man.

- National executive meeting, June 27: Congress-printed Trades and Labour Congress resolutions and comments of Winnipeg Council on boycott.

- Meeting Sept. 26: Report on screening of Hitler propaganda film at Bijou Theatre. Reports on Kamsack, Prince Albert and Portage la Prairie.

- Nov. 10: Report on Canadian Nationalist injunction.

15. Letter from J. A. Cherniack of Winnipeg, Apr. 6, to Caizerman: he is not impressed with decision to mark the 800th anniversary of birth of Maimonides. Would consider marking the 70th birthday of Dr. C. Zhitlovsky, a contemporary, more suitable.

16. Copy of Acts of Manitoba, 1934, 27 Geo. V, cap. 23: An Act to Amend "The Libel Act"; and 10 Geo. VI, Chap. 11, section 19; and Revised Statutes of Manitoba, 1970, cap. D.20, section 19.

17. Letter from L. Rosenberg, Regina, May 16, to S. M. Selchen, Congress in Winnipeg, about boycott. Jewish merchants from West are being offered German goods by eastern jobbers and wholesalers. 2 p.

18. Hamilton correspondence, Feb. 16 - June 25, with J. A. Sweet.

- May 14 - re Council of Jewish Organizations action on boycott.
- June 5 - re Council arrangements to receive Caiserman on June 7.

19. File of correspondence with the B.C. branch, Leo Mahrer, secretary.

- Apr. 27: letter from Mahrer, mass meeting on Apr. 15; executive of 31 elected.

- Mahrer letter to S. M. Selchen, Winnipeg about coming visit of Kurt Rosenfeld and Anuerin Bevan under auspices of B.C. League against War and Fascism. Dominion executive advised it most undesirable to have any Congress committee co-operate with any radical and left group definitely under leadership of Communist Party of Canada; they have attracted a few non-political groups, but everyone knows who is who. Mahrer advised Selchen, "If these gentlemen come to Winnipeg we strongly urge that, without acting in any official manner, you do everything you possibly can to see that there is a good attendance at their meeting".

- Letter in Vancouver News Herald, Aug. 20, from German League of Canada, Inc. about memorial service announced at St. John's United Church but cancelled because it "aroused opposition in certain quarters and might cause embarrassment to those responsible for placing the church at our disposal".

20. Minutes of Vancouver meetings.

- May 12. Congress executive and Samuel Lodge B'nai B'rith regarding anti-defamation work. Opinion that current work of lodge should not be interrupted.

- June 6. Meeting to elect committee chairmen. The cases of several refugees from Germany were discussed.

- June 18.

- June 25.

- Aug. 5. Re mass meeting with Dr. Kurt Rosenfeld, former minister of justice in Prussia, sponsored by League against War and Fascism. Advice of Montreal office to be sought.

- Aug. 17. Report that Rosenfeld and Bevan meeting had been successful. Montreal had advised against participation.

- Aug. 21. British Israel Broadcasts. Swastika flag displayed outside Nazi headquarters on Burnaby St.

- Sept. 6.

21. Letters from Russia submitted to Congress executive.

- Jan. 5, with summary (Yiddish):

1) Photograph of letter from Kiev early 1932. Preparing for famine; peasants uprooted from their homes and exiled to labour in Siberia; the dollar inquisition; persecution of Zionism and of observance of Jewish laws, e.g., circumcision; appeal to brothers in America to protest against the Bandit Stalin.

2) Letter from a rabbi in Kobangorod, Oct. 1933, to L. Deckelbaum, Montreal. His position as rabbi has been abolished; heavy taxes imposed on him; meat costs him double the price others pay.

3) Letter from worker in Kiev written while Litvinoff was in the U.S. - terrible famine; commodities can be secured only for gold or from Torgsin; work is available, but wages do not cover even a quarter of cost of bread; Jews and peasants are swollen from hunger; peasants dying off even more than Jews; few Jews help one another; entire villages have died off; people are eating dogs, cats, sawdust, frogs, dead horses, fresh grass, weeds; children are missing; peasants are eating their own children; those arrested are more dead than alive; the new crops are seized by the authorities who leave the peasants nothing; have sold Torgsin the last candlesticks, spoons, lamps, false teeth; the dollar inquisition, punishable by three months' imprisonment, now a full year; why is the world silent? Apparently the situation is not known outside; are told how American delegates are deluded; Communists are as embittered as others but are afraid to say a word; a meat tax of 35-75 per cent with severe punishment for failure to pay; hear of protests about Jews in Germany; our condition is much worse; write to Palestine so that all may know; hear Litvinoff is in America; would give life to kill him; cry out and this will help, for the powers are afraid of other countries; if anyone attacked Russia everybody, including Communists, would run to meet them; for heaven's sake, do not be silent, for only you can help.

4) Unsigned, undated letter. Writer is not hungry, but must lock doors and cover windows while eating, for people tear doors open; lists entire families which have died out; the crop is very good, but no one may touch it for it belongs to the authorities; there is no one to take it in; people are brought from afar; we have to wait for what the government will give us; jokes - our papers complain that enemies of the country have thought up the lie that we suffer hunger; people are swollen from hunger and eat children; murder for food is no longer news; the tortures are worse than inquisition; observance of Sabbath and holy days have disappeared; the son-in-law of a Shochet ate chometz on the Passover; thanks to a rabbi, circumcision is still practised; without him even this will finish, therefore help the rabbi; no information on the festivals, please send Jewish calendar; he has been

arrested four times on dollar accusations; but he is happy for the help he has received, which suffices for corn bread.

22. Bound minute book of meetings of delegates of the eastern division, Feb. 11, 1934 - May 13, 1936.

- Feb. 18. Caiserman reported swastikas painted on Jewish-owned stores.

- Apr. 22. Belkin reported on Bureau of Social and Economic Research. Saul Hayes named to develop questionnaire for information not in dominion statistics. For the first time in history of Canada, Dominion Bureau will publish statistics on occupations of each racial group in Canada. A. M. Klein working on a refutation of the Protocols; Nathan Gordon on disproving alleged anti-Christian references in Talmud; Israel Rabinovitch on myths concerning Jews. Manitoba's Hyman Bill sent to Peter Bercovitch and Joseph Cohen. Cohen states it is too late this session, for legislature is on the verge of adjourning. Anti-semitic utterances over radio by Salluste Lavery have been checked after telegram to Hector Charlesworth of Canadian Radio Commission, who immediately prohibited all further such broadcasts. Anti-semitic broadcasts such as Blue Shirts stopped after S. W. Jacobs' intervention. Contact with large Canadian firms importing goods from Germany; some of them conspiring to hide country of origin. File of current anti-Jewish materials sent to Rev. Scott of Quebec City. Rabbi Herman Abramovitz questioned whether Congress is dissipating its energies in too many activities. Lyon Cohen felt order of priorities needed. L. Zucker, Benjamin Robinson emphasized the broader and national view of the Congress; combatting anti-semitism and establishing means of fighting Hitler are only incidents in a broader program.

- Letter from Dominion Bureau of Statistics, July 9, to Saul Hayes, with figures on Jewish inmates of Canadian penitentiaries.

- Dec. 16. Hayes report on research: cooperation of Louis Rosenberg of Regina very fruitful. Hayes and Carl Goldenberg had visited Dominion Bureau of Statistics, which is preparing some of the materials required by the Congress committee. Caiserman reported on 'Achat chez nous' propaganda by Societé St-Jean Baptiste and on anti-semitic articles in official church periodicals.

SECTION 4

1. Letter from Joseph Katz, German refugee in Paris, May 5, to Jewish Committee in Montreal: Age 39 (too old for Palestine), lost his savings in an unfortunate commercial transaction in France; no relatives in Canada, was director of a one-price-store, specialist in knitting; prepared to do anything to earn a living.

Reply: Immigration into Canada for any Jew is hermetically closed.

2. Budgets for 1934 for Neighbourhood House, Hebrew Orphan House, Juvenile Aid Society, Herzl Hospital and Dispensary.

3. Correspondence between Horace R. Cohen and E. Vaz on 1934 budget of Family Welfare Department of Baron de Hirsch Institute, Dec. 14, 1933- Jan. 23, 1934.

4. Letter from L. Shapiro, editor of the Yiddish review Studio of New York, to Caiserman, March 6, soliciting his cooperation:

"There are several people in Canada whom only you can reach."

5. Yiddish Bulletin of Va'ad Ha'ir, March 29.

6. Canadian Zionist, Apr. 1934 containing "Haggadah" by A.M. Klein; May 1934, with his "Within Zionism," and Dec. 1934, with Klein reviews of Sholom Ash and Jacob de Haas.

7. Correspondence between L. Cheifetz, secretary of Poale Zion of Montreal, and E. Glaser, secretary of party in Windsor, Feb. - May. Also letter to Mr. Glaser from D. Wertheim, secretary of the party's New York headquarters, Apr. 27.

8. Correspondence between L. Cheifetz, secretary Poale Zion in Montreal, and Miss Ethel Goodman of Saskatoon Poale Zion branch, April - July.

9. Letter to Cheifetz from Elhanan Hanson, July 17. (Mr. Hanson is the author of Yiddish short stories on Jewish life in Europe and in the Canadian north. These stories were widely published. A collection, Trader Ed, appeared in Winnipeg, in 1957. 208 p.)

10. Correspondence from Hechalutz organisation in Canada and from Zionist organization of Canada regarding Chalutz migration to Palestine.

The Hechalutz repeatedly demand Poale Zion support for their claim to representation on the Palestine Office which is responsible for certificates for migration to Palestine. They call for more certificates for Canada in proportion to the members on Hachsharah, for girls as well as for men, abolition of "tourist-Chalutzim" who have not had hachsharah training (I. Harrison letter, Apr. 4)

11. Zionist organization letter, Jan. 8, to Poale Zion explains of two certificates available, it has been agreed that one will go to a Montrealer presently in Palestine who would otherwise be deported. The second, it is suggested, be given to Saskatoon Contestant chosen by local Bnai Brith - in part to avoid offending the lodge and the local community.

12. Letter from Golda Myerson (later Meir) from New York, to Leon Cheifetz of Montreal, urging that moneys available for Hachsharah training be remitted to the New York Mercaz Hechalutz so as to concentrate the work in existing training farms where a substantial number of Canadians are already enrolled. "There is no doubt that a new page is being written in the life of American Judaism."

13. Letter from E. Chaikes, of Toronto, June 20, to Caiserman, pleading for immigration certificate to Palestine. His wife already established there, as principal of a girls' school. Failing certificate years of dreaming, planning and preparations will be in vain.

14. Caiserman letter from Regina, July 15, to J. Kronick of Zionist Institute, Toronto regarding "certificates." "I have been visited by other young men from Toronto and from Montreal, and I have exhausted every possible influence which I have, without achieving any result, simply because the small number of certificates hardly covers the needs of the Hechalutz for members of their organization, who were promised certificates a year ago.

"As long as Canada receives eight certificates for the entire country to satisfy hundreds of applications, the situation will remain as bad as it is at present."

15. Letter from Mr. Danzis, Yiddish journalist with New York Der Tog, to Caiserman regarding case of two Habimah actors who need permission for at least temporary entry into Canada.

16. Reply by Caiserman, Apr. 24, referring case reluctantly, to A.J. Paull.

17. Letter from Danzis inviting Caiserman to arrange concerts in Montreal for Yiddish stage artists.

Caiserman regret, Nov. 9: "Our Congress could engage twenty persons if it had the funds; but we must be content with five to do the work of twenty. It is impossible to expect this from me."

18. Letter to Caiserman by Yiddish poet Mordecai Jaffe of Vancouver, about his forthcoming volume of translations of Hebrew poetry into Yiddish, being issued in Vilno by Kleckin, May 28. (The volume, Antologve fun der Lebreisher poesie, appeared in 1935.)

19. Minutes of publications committee, March 25, including Nathan Gordon, Bernard Figler, Israel Rabinovitch, Leon Cheifetz and Louis Benjamin. A.M. Klein was invited to prepare refutation of the Protocols. Gordon will prepare a pamphlet on the alleged anti-Christian references in the Talmud.

- May 30 meeting, Klein proceeding with his commission.

21. Printed appeal, March 30, "to the Jewish Parents of Montreal," from National Council for Jewish Education, Canadian Jewish Congress urging them to enroll their children in the Jewish educational institutions. (English and Yiddish)

22. Detailed report, Feb. 5 - May 31, of anti-defamation activities of Montreal Congress office; 234 items listed on 34 p.

23. Adrien Arcand. Discours-Programme, Exposé des principes et du programme du Parti National social chrétien. Montreal, Le Patriote, Feb. 1934. 55 p. (text of address at Monument National rally, Feb. 22)

24. Action Patriotique. Monthly bulletin of Société St. Jean Baptiste de Québec, No. 9, Feb. 1934, devoted completely to attacks on Jews, reprinting the invitations sent by the Canadian Jewish Congress to the community to support the Congress (reprinted from the Devoir): "Israel Wants To Fight." Articles: "Israel's Influence," "Whose Fault is It -- (that French Canadians do not occupy their proper place in Canadian life)?"

25. Copy of article in Quebec Soleil, Feb. 28 on the proposed abrogation of the Quebec statute permitting Sunday work to Jewish observers of the seventh day Sabbath: "La province n'a pas le droit."
26. Article in Le Soleil of March 1: "Le Sabbat et le dimanche."
27. Excerpts from Semaine religieuse de Montreal, March 28 and June 13 on "Les Juifs et le dimanche."
28. Mgr. A. Harbour's article on "La semaine du dimanche, Apr. 29-May 6 in Semaine religieuse de Montréal, vol. 93, no. 18, May 2.
29. Letter from Caiserman, March 11, to Congressman Samuel Dickstein, Washington, about an alleged confession of a former Nazi agent. Some of his statements we could not verify.
Acknowledgement, March 11: "Similar conditions have been reported to me."
30. Memorandum of interview of Nathan Gordon with Maj. F. Ney of National Educational Council of Canada, March 15, about forthcoming visit of German delegation, invited two years ago, in series of foreign visits. He assured Mr. Gordon that no propaganda inimical to Canadian Jewry would be disseminated in the course of this visit.
31. Letter from Caiserman, Aug. 1, to H. Carl Goldenberg re Maj. Ney activities.
32. Letter from Goldenberg, Aug. 2, to Caiserman; "the projected visit of German school children to Canada under the auspices of the National Council of Education has been cancelled.....The present visit to Germany of a group of Canadian educationists is not very successful....It is far more likely to result in greater condemnation of the present-day German situation."
33. Letter, March 14, from La Presse, operating Station C.K.A.C. to the chairman of the Canadian Radio Broadcasting Commission, March 14: Station has cancelled program of the Blue Bird Society on March 11 upon instruction of Commission.
34. Letter from Caiserman to Dr. A. Brody, Congress secretary in Toronto, states action is result of Congress intervention.

35. Memorandum from Caiserman, Apr. 3; had wired Hector Charlesworth of Canadian Radio Commission about antisemitic broadcasts during the past three days. Two hours later reply. Station C.H.L.P. withdrawing objectionable broadcasts at request of Commission.
36. Report on antisemitic Société d'expansion du commerce de détail canadien.
37. Interview with Imperial Tobacco officials. Company had been attacked in antisemitic press. Officers will place the matter before their directors after securing legal advice.
38. Memorandum on Caiserman interview, Nov. 21, with Gurd Co.
39. Memorandum of Caiserman interview with Coca-Cola Co., also maligned in antisemitic press.
40. Letters from Caiserman to N. Cummings, March 20, 28, detailing anti-Jewish items in Devoir last year, including criticism of Judge Deslaurier's judgement, Sept. 1932, publication of anti-Jewish statements by Jeune Canada, Apr. 1933; anti-Jewish comments in report of Bar Association elections, May 1933; false reports on flood of refugees, June - Sept. 1933; too many Jews at Université de Montréal.
41. Mimeographed excerpt from Bourassa speech in Commons March 20 on "Juifs et Bolchevistes."
Another in English
Another excerpt, "Coalition des forces."
Another "General Cooperation" and "Jews and Bolsheviks Blamed for Everything."
42. Report in Canadian Jewish Chronicle, March 23; "Quebec Papers Duped by Nazi Agents; Oliver Asselin Unmasks Anti-Semites." Also editorial, "Mr. Asselin's Astounding Discovery."
43. Memorandum on interview of Rabbi H.J. Stern and Caiserman with Mr. Irwin of Star, Apr. 2, in regard to excessive citations of Lavery anti-Jewish propaganda, such as the government has banned on the radio.
44. Le Bon Sens, Montreal, Vol. 1, no. 8, Montreal, Apr. 6; headline: "Camillien Houde avec les Juifs et les communistes"

45. Report in Devoir, March 3, on Salluste Lavery rowdy election meeting at which Arcand spoke in favour of his candidacy for mayoralty. Steel helmets maintained order. Cries of "Down with the Jews."

46. Letter from Caiserman to S.D. Cohen, Apr. 11, including resolution of support of boycott by Hamilton Trade and Labor Council.

47. Letter from Caiserman, May 24, reporting 21 items on recent boycott activities.

48. Gazette report, Apr. 14: "Jewish Congress Versus Libel Law; Amendment to Provincial Statutes in Line With Manitoba Asked; Injunction Procedure; Proposal Enables Any Member of Race to Halt Publications or Circulation of Injurious Matter."

"In 1932 Bercovitch and Cohen introduced a measure of a somewhat similar character in Quebec's Legislative Assembly, but it was not dealt with."

Letter from Max J. Kohler, N.Y. attorney, May 1, criticizing Congress proposed amendment to the libel act (Bill 50 of 1934). "I seriously doubt the wisdom of allowing a civil suit for libel by any individual because of an attack on his race, creed or color."

51. Letter from P. Bercovitch, May 3, to Caiserman re legislation against antisemitism: "I do not see what can be done in Quebec this year, at least until we have another session which will probably not be held until the end of the year."

52. Draft of amendment to Criminal Code proposed by Nathan Gordon, proposing punishment for uttering statements likely to expose any person or group to prejudice.

53. Letter to P. Bercovitch, M.L.A., informing him of a "Grande conference sur les Juifs" by Arcand, with Joseph Menard and Mr. Salluste Lavery, in the parish hall of Notre Dame du Rosaire de Villeray on Apr. 19, enclosing free admission ticket.

(Villeray was an Arcand stronghold. In the municipal elections of that month only in the Villeray Ward did Lavery surpass Houde, 1074 to 6933, in the ballots cast for him, Gazette, Apr. 10).

54. Letter from Ald. Max Seigler, president Montefiore Hebrew Orphans Home, Apr. 20, to Congress about lawsuit before courts on Apr. 24: Christian grandmother and Irish Catholic Federation seek to take child away from Home though the Jewish mother wants to have him brought up as a Jew.

55. The Canadian Democrat, Vol. 1, no. 1, May 2, 1934, published monthly by the Fascist Party of Canada,

56. Le danger juif, no. 1, Montreal, May, 1934. 4p., similar to the Patriote with the same unsigned materials and cartoons, with the shield of Les marchands "sécurité."

57. Mimeographed copy of letter from Archdeacon F.G. Scott of Quebec City to Gazette, May 2, protesting "very strongly against anti-Jewish campaign which is being waged in certain sections of this province at the present time.

"In doing so, I am sure I am only expressing the feelings of a large proportion of our citizens. The campaign is not only unchristian, but, and possibly this may seem to some patriots even worse, unBritish. Over and over again in medieval times, the Popes have had to reprove those who were trying to stir up anti-semitic passions in European countries. Do not let us in Canada fall back into the manners of the dark ages.

"It is quite possible that at the present time there may be some German propaganda behind the movement. All the worse if this should be the case. Germany has lost tremendously in prestige by Einstein's having to leave his native land and change his citizenship.

"England has always stood as the kind home for those who were persecuted elsewhere, sheltering Huguenots or Jesuits or expelled emperors or kings, and it has been her glory that her flag stood for equal rights to all who sought freedom under its folds. This is the spirit which we wish to preserve in Canada and which the present campaign in certain quarters is tending to violate. Narrowness and bigotry must not be allowed to take root in Canadian soil."

58. Letter, Caiserman, May 7, to A.S. Paull, president Bnai Brith, objecting to their establishing a Canadian anti-defamation bureau.

59. Caiserman letters to Bnai Brith re cooperation with Congress, especially in anti-defamation work.

- July 17, to Mr. Levinson of Hamilton, chairman of Canadian Conference Bnai Brith, 3p.

60. June 21 and Aug. 9, to Horace R. Cohen, president, District Grand Lodge, no. 1.

61. Minute book of national committee on education

-March 6

-March 14, S. Wiseman elected chairman.

- March 23

- March 28, Letter from Rabbi H. Abramovitz; he cannot participate in any propaganda for Jewish education unless the religious aspect is stressed.

-Letter of invitation to meeting of April 19

-April 19, Report on article by Rabbi C. Bender in Canadian Jewish Chronicle criticizing Congress for meddling in education. S. Wiseman had responded in the same weekly. Dr. I. Shapiro noted that only 20% of the Jewish children of Montreal received rudiments of education.

-June 6

62. Caiserman letter, June 6, to A.A. Heaps, M.P., of Winnipeg, urging closer cooperation between western and national offices of Congress.

63. Letter from L. Nadler of Shaunavon, Sask., June 18, to Caiserman, with copy of letter from Dr. R.M. Johnstone to (Tom) King, author of Black Ox.

Dr. Johnstone wrote to urge King's anti-Jew group to join with his Dominion State Party which is affiliated with the American Silver Shirts; that is the only way to have a true Fascist movement. He claimed that North East Saskatchewan, where many Germans reside, is already organized.

King had objected to the Protocols and had written that a good fraction of Jews are innocent. Johnstone agreed, but still believes in the authenticity of the document.

64. Report on family farm settlement to Congress, by Y.I. Fanaberia. 4P, Yiddish;

-Memorandum of S.M. Selchen.

-Letter to Caiserman, from Ontario Jewish Agricultural Society, Feb. 12, 3p. Yiddish.

-Letter from Association for Jewish Farm Settlements, New York, Feb. 23.

-Letter from Fanaberia, March 8, and his "Impressions of the Meeting with the Hebrew Farmers Association of Montreal," March 11, 3p;

-Report by Fanaberia On Placing Jewish Families on Farms in Canada by the Congress, Apr. 22, 6p.

65. Report from M.A. Gray, Winnipeg, Oct. 22, including resumé of Manitoba Rural Rehabilitation Scheme; resumé of activities in Jewish Colony; minutes of its group settlement committee, July 17.

66. Minutes of Economic Committee of Congress, Montreal, Oct. 21 and Nov. 6.

67. Minutes of Congress delegation with delegation from National Associated Women's Wear Bureau, Nov. 12, and draft memorandum of Agreement with Amalgamated Clothing Workers.

68. Memorandum on the Problems of Jewish Youth in Canada and their Possible Solution, 7 p.

69. Letter from M.J. Caldwell, March 21, to R.P. Sinkinson of Hodgeville, Sask., in regard to Sinkinson letter to Adolph Schacter. This letter may convey an impression not intended: that the C.C.F. or Sinkinson are antisemitic.

70. Article in Devoir, May 14, "Pour une meilleure observance du dimanche."

SECTION 5

1. Invitation from Dr. Nahum Goldmann of the Comité des délégations juives (Va'ad Ha'aratzot), Paris, June 25, to the Canadian Congress to a conference at Geneva, Aug. 6-9:

"Owing to the general Jewish situation, it is urgently imperative that the leading Jewish organisations of all countries which are conducting the fight to secure Jewish rights shall discuss in joint conference the requisite measures for the conduct of this struggle.

"It is also indispensable that we should investigate the disastrous economic situation of large sections of the Jewish masses and discuss the necessary measures of constructive relief. Apart from the unrelieved tragedy of German Jewry the position of the Jews in other countries, owing to the new wave of antisemitism, has been rendered more and more grave during the past year.

"It may be definitely assumed that the Jewish question will again figure in the debates at the forthcoming meeting of the League of Nations in September, especially in view of the proposal made by the Polish Government with regard to the general extension of the system of Minority Rights to other countries.

"It is therefore advisable that Jewish organisations should formulate their attitude to all these questions before the meeting of the League.

"Besides, the German-Jewish question makes it necessary repeatedly to direct the attention of international public opinion to this problem.

"The Conference will moreover have to decide definitely the questions connected with the Jewish World Congress as the election to the World Congress that were intended to take place this year have had to be postponed for weighty reason.

"It is intended that the Conference shall be mainly of a private character and be devoted to practical work. The only public meetings will be the opening session on the evening of August 6th and the concluding session on August 9th, at the latter of which resolutions and decisions adopted will be announced.

"I confidently hope that in view of the general Jewish situation and the important problems that will appear on the Agenda of the Conference, your Organisation will be willing to take part in the Conference by means of a delegation."

2. Letter from H.M. Caiserman, July 11, from Calgary, to A.B. Bennett of Toronto, regarding Congress decision to delegate Rabbi Harry J. Stern as its representative to the World Jewish Congress in Geneva:

"What is our real position? The Canadian Jewish Congress is committed to participate in a world Jewish Congress -- with the definite provision that we reserve to ourselves the absolute right of passing on all questions specifically affecting Canadian Jewry. This provision places upon us the obligation of participating in the formulation of the World Congress Agenda and also learning exactly who is who in the World Congress movement. We also do know that the Polish Government contemplates to present at the forthcoming Meeting of the League of Nations a proposal for the extension of the minority rights to other countries.

"We also know that the general Jewish situation is alarming, and we have a right to conclude that the reasons which have prompted the organising a World Jewish Congress are still valid.

"Here we received a wire to participate in a conference to be held on August 6th. We immediately see the opportunity to be able to ascertain the real forces of the Movement, and eventually, if at all advisable, to participate in the formulation of the Agenda of the World Congress. Why not take advantage of the opportunity even if we have no details of the aims of the proposed Conference-- and, not having such details, how could we contemplate to instruct our delegate behind the resolutions of our Congress?

"Learning that Rabbi H. Stern is going to Europe, a member of our Dominion Executive, an important factor in our anti-defamation work, fully conversant with every detail of our entire scope and activity -- isn't he the ideal delegate to represent our Executive in order, to first ascertain the very questions which you raise, and secondly to have a say in the preparatory decisions which we can say assume will be formulated.

"The greater majority of our Dominion Executive members in the Dominion replied in the affirmative.

"In the meantime we have heard from the European Committee in general lines which confirmed what we have taken for granted."

3. Correspondence with Comité d'action économique of Brussels, May 10 - Sept. 21; H. Singer, sec.

- May 10, letter to Congress: "A Committee has been constituted in Brussels with the aim of organizing Jewish merchants to systematically boycott German products," and of seeking an exchange of information on this subject.

- July 27. Letter to Congress: "We propose a boycott conference on Sept. 1st... Delegate from America will attend the World Jewish Conference at Geneva, Aug. 20- 25....."

Should lead to the creation of a central office to direct and coordinate the various committees...we do not deem it advisable to have much publicity in the press about the projected conference. If the press clamours too loudly, it is very probable that the German envoy will make known his concern to the Belgian government. It is better to avoid such interference. After the work is done, we shall make the proper statements to the press."

- August 9, Letter re change of date to Oct. 6; U.S., England, France, South Africa, Poland, Roumania, Czechoslovakia and Switzerland will be represented.

- August 15, Letter, "The U.S. and Canada do not have to be encouraged to increase the boycott. In our opinion the European countries need this impetus."

- Letter from A.H.J. Zaitlin, secretary of the Canadian Congress boycott committee, Aug. 23: "Due to lack of funds it would be impossible for us to send a representative."

9. File of correspondence with Jewish Representative Council for the Boycott of German Goods and Services, London, June 4 - Nov. 21.

- Letter from C.G. Henriques, secretary, June 4:

"In England, we have had to cope with the cowardly (I use the word with all understanding of its meaning) action of our elected representatives; since the outbreak of the trouble in Germany this has been prompted by the advice of the big banking interests and respect for the wishes of Lord Feeding and Sir Herbert Samuel, neither of whom have, to the best of my belief, ever identified their interests with that of their own community to a greater extent than that of taking the Chair at a function.

"It was the revolt at the attitude of the elected leaders that caused some members of the British Board of Deputies to organise this Council. We depend on the people, and we have not allowed any great name in Jewry to become identified with the Council except on a pledge of 100% boycott mentality.

"I feel bitterly the unwarranted and malicious attacks on the work of the Jewish Representative Council made by the Jewish Chronicle which have been prompted by personal feeling against one of our Chairmen, who some time ago, was successful in a libel action against that paper.

"I have been from the very beginning closely identified with this movement. It started in a tiny office with no resources and today it is a vast popular movement rapidly growing, as our bulletin shows, in importance.

"Events have proved that Goering's argument to Hitler when he proposed to call off the persecution of our brethren

is only half true as regards England. It is stated on, I believe, good authority that Goering said 'Don't allow the economic power of the Jews to disturb you. The leaders are too cowardly to wield it and the rank and file are too avaricious to let it interfere with their businesses.'

"But he was both right and wrong. Only as far as the leaders over here are concerned was he right. He was wrong altogether as regards to the rank and file, probably because he had no precedent to guide him.

"I, for one, look upon the boycott as the first occasion of which we have record since biblical times, on which we Jews are showing our strength as a united people to counter persecution."

11. Copy of letter from the Action Against Antisemitism of the Jewish community of Chaux-de-Fonds, Switzerland, to S. Weinert of Montreal, June 27: "The proximity of our country with Germany and the large number of fugitives coming to Switzerland give me the right to tell you that unfortunately conditions in Germany for the Jewish population is worse every day..... There is no other possibility in the world but to hope that this German government will be overthrown one day or the other, and the only way to fight them is economically."

12. Letter from Zwiazek Kupcow (Merchants Central Association) of Warsaw, April 18, to Congress:

"We shall be much obliged to you for more particulars of the Boycott movement in Canada, and especially about the attitude of the Jewish population towards Hitlerism and the necessity of continuing, by the world Jewry, the common fight against our aggressors.

* Please consult those Members of your Council who are in touch with the economic circles of Canada as to the real possibilities at this moment of replacing a number of German imports by certain Polish goods. For this purpose we enclose a specification of the principal Polish export articles which you, we hope, will examine carefully."

13. Letter from the Central Association of Merchants (Zwiazek Kupcow Centrala), in Warsaw, July 3: convocation of a general conference of the anti-Hitlerian Boycott Committees in Warsaw has become impossible in consequence of the changes which recently have taken place in East Europe. Since such an assemblage of all European boycott committees is of the greatest importance, we have approached the French Committee which formerly showed a remarkable initiative." signed by Eng. M. Zajdenman and Sen. Rafal Szereszowski.

14. Copy of letter from Henriques, July 6, to Non-Sectarian Anti-Nazi League in New York:

"After talking the suggestion of a World Boycott Conference over with the gentlemen who attended the last boycott conference at Amsterdam, it is gathered that there is little likelihood of efficient co-operation except in the case of the western countries, America, Gt. Britain, France, Belgium, S. Africa and Canada.

"The value of the conference would be in its moral effect, i.e. a definite declaration to the world and to Germany that the Jewish communities of a large number of countries are united in an economic war against Nazi-ism, and will entail a large amount of publicity."

15. Letter from Henriques, July 3:

"May I suggest an attack on the Olympic games being held in Berlin in 1936 be made by Canada. I am in communication, in my private capacity, with members of the British Olympic Games committee and am doing my best over here.

"It is not generally realised that the sum total of concession guaranteed by Hitler is 'that there will be no demonstration against any Jew at the Berlin Games 1936.'"

16. Letter from A.H.J. Zaitlin, of Canadian Jewish Congress, July 20, to Henriques:

"Last night, July 19th, Alderman Shubert, a well known local labour leader, and myself, as the general secretary of the Canadian Jewish Congress, appeared before the local Trades and Labour Council, and appealed to the members to enforce the resolution which was passed at the 49th annual convention of the Trades and Labour Congress, held in Windsor, Ontario, September 1933.

"The resolution reads in part as follows:

"That the Trades and Labour Congress of Canada join with other representative Trade union bodies by issuing an appeal to the members of all affiliated organisations urging them not to purchase German-made goods or services so long as the German workers remain under the heel of the present dictator."

"We were very well received and the resolution was adopted unanimously."

17. Letter from Zaitlin, July 31, to Henriques:

"I discussed with the Chairman of our local boycott committee the question of a world conference. We are both of the opinion that such a conference would prove of inestimable value, for we believe that in order to make our anti-Nazi Boycott effective, the

organisations throughout the world, which have undertaken the boycott, should coordinate their efforts.

"Since receiving your last letter, I have received a cable from Mr. Singer, Secretary of the Comité Economique of Belgium. The cablegram reads: PROPOSE BOYCOTT CONFERENCE BRUSSELS SEPTEMBER FIRST.

"The local boycott Committee is of the opinion that this world boycott conference should be held in the United States, and not in Europe, for the following reasons:

"1. A change of venue is advisable. The first conference being held in Europe (Amsterdam), the second, we believe should be held on this continent.

"2. On account of the fact that Germany is approximately 3,000 miles away, the people on this continent do not, I feel, fully appreciate the situation. We believe that a conference held on this continent would give our boycott activities a much needed impetus."

18. Letter from Bucharest, July 25, to Comité de défense des Juifs persécutés, in Paris:

"The distance between Bucharest and Brussels is so great that, in the light of the economic crisis, we cannot afford it.... In all Rumania, except for the capital and several cities inhabited by a German population (Saxony), German films are no longer shown, because the boycott imposed by the Jewish population is unanimous.... In regard to the boycott of pharmaceuticals, the boycott is carried out similarly. We must note that because of the avarice of the French, Swiss and Italian houses, the German products have not been completely eliminated from the Rumanian market.....In regard to other products, the trade balance is proof of the decline of imports. We must inform you that the commercial houses in the countries concerned have not shown the necessary perspicacity to capture the Rumanian market. Much is to be done in this area."

19. Letter from secretary Me.I.Landau of Bucharest, July 25, to Non-sectarian Anti-Nazi League of New York:

"We have no objection to a uniformity of names of the anti-Hitler committees, but we believe it essential that all these committees include persons of all faiths.

"But the situation here is different. The boycott committee is a creation of the Jewish Party which is carrying on the work. In general the boycott is carried on by a part of the Jewish population of Rumania except for a good part of the capital where propaganda penetrates with great difficulty."

20. Letter from Henriques, August 10:
"The question of an International Boycott Meeting has resolved itself up to the present moment to a suggested Conference in Brussels on or about October 6th. The reason for this date is I understand that Mr. Samuel Untermyer will be able to be present.

"The objection to America as the site for an International Conference of this sort is that there are very few countries that can afford to pay the expenses of sending delegates over there.

"The Jewish Representative Council is a particularly democratic Organisation and, with the exception of Sir Robert Mond, we can count on nobody to whom the expense and time of a journey to America would not be prohibitive. The Organisation itself has use for every penny of its income and has only managed to maintain a measure of success by the aid of a very large amount of free and unpaid work.

"Personally, I have no experience of International Jewish Conferences, but I gather from those who have that very little practical result is to be expected from them. Where they would be of immense value is for propaganda. You know Napoleon's dictum that 'in warfare two armies are not trying to destroy each other; they are trying to frighten each other', and the more noise we can make about the boycott, the more effective it will be against Germany.

"There is another vastly important matter in which Canada can help, that is the prevention of your fellow Canadians taking part in Olympic games in Berlin in 1936. Can I help you in any way to put pressure on or to satisfy your Olympic Committee that no Jewish athlete in Germany can under the present regime expect fair treatment?

"I have done quite a lot of work in this connection, and am in touch with members of the British Olympic Games Association."

21. Letter from Henriques, Sept. 21:

"It has been definitely fixed that the International Boycott Conference will be held in London between the dates of the 6th and the 20th of October. Would you kindly let me have at once, preferably by cable, a confirmation that delegates from your Organisation will be attending.

In the case of those countries which, owing to distance or other circumstances are unable to actually send a delegate, it is suggested that arrangements can be made for some suitable member of their community at present in England to attend."

22. Letter from Henriques, Oct. 5:

"The Jewish Representative Council were reluctantly compelled to send you a cable postponing the meeting.

"It had been found impossible to get together a fully representative Conference which would speak in the name of all the Jewish Boycott Organisations throughout the world, and at the same time to enlist the co-operation of non-sectarian organisations, the presence of which is a sine qua non with certain countries."

23. Letter from Henriques, Oct. 31:

"In accordance with the decision arrived at an international gathering in Paris of representatives from the most important countries concerned in the holding of an International non-sectarian Boycott Conference, the Jewish Representative Council was asked to undertake its organisation. It has definitely arranged for the Conference to commence in London on Saturday evening, November 24th. I have great pleasure in inviting the attendance of your representatives.

"I am happy to announce that the Haham, the Rev. Dr. Moses Gaster, Sir Robert Mond and Samuel Untermeyer will represent the British Empire and the United States of America respectively."

24. Letter from Samuel Untermeyer of New York, Nov. 9, to Canadian Congress:

"I am just in receipt of advices from England to the effect that the participation of Canada in the Conference, to begin in London on November 23rd, is uncertain.

"I hope that there will be such representation and that it will be nonsectarian; that is to say, one or two non-Jewish delegates, together with one or two Jewish delegates."

25. Telegram from Henriques, Nov. 17, to Congress:
"Essential Canada Represented Boycott Conference."

26. Telegram from Caiserman, Nov. 21, to Jewish Representative Council:

"Regret Exceedingly, for Technical Reasons, Unable To Be Directly Represented At The Boycott Conference Or Appoint A Nominee In London To Represent U.S. I Assure You Canadian Jewish Congress Pledged to Boycott And Ready To Cooperate

27. Letter from Zwiazek Kupcow, Warsaw, Aug. 24, to Congress:

"Our point of view is that, in view of considerable importance of the European countries for the German

export policy and for our general campaign to combat this export, it was advisable to convoke the proposed Conference at one of the European capitals.

"It was suggested Bruxelles as the most suitable place.

"We are sorry that for some reasons the Canadian Committee is not able to be represented at the Conference.

"We should like to call your attention to the fact that the Non-Sectarian Anti-Nazi League of New York could however also claim to appoint New York as the place for the Conference, as their merits for the common fight against the Hitlerism are very remarkable.

"We would therefore be very glad if you would review your decision."

28. Letter from Ligue Contre l'antisemitisme allemand, of Cairo, Sept. 29, requesting names of Canadian suppliers who might compete with German manufacturers. Another Letter: Nov. 23; "Our country being mostly agricultural, we have nothing to offer you in competition with German goods. Germany having offered exchange of goods with our country, the principal purchasers of our cotton, such as England, might threaten to withdraw their purchases if parity of import and export is allowed to Germany; England and Germany offering here the same goods, while England buys double the value of her sales."

SECTION 6

1. Minutes of Toronto public relations committee, April 12.
2. Letter from Lieut. Gov. Bruce, Apr. 26, to Edmund Scheuer, acknowledging text book of Toronto Jewish Free School: "You have fortunately made it possible to understand the text without a knowledge of Yiddish, which looks like a very interesting language, and it may have the effect of inducing me to learn it."
3. Letters from Caiserman to Ald. J.J. Glass, chairman of boycott committee in Toronto, May 15 - June 26, re Ontario firms importing from Germany.
4. Printed tentative program of the First Canadian Seminar on Jewish Gentile Relations, Toronto, Apr. 23-24.
5. An Address by His Honor the Lieutenant-Governor of Ontario, to Herbert A. Bruce, on Jewish-Gentile Relationships, Apr. 24; Toronto, 11p.
6. Article by Lieut.-Gov. H.A. Bruce of Ontario in Saturday Night, May 26, "Heritage of Tolerance."
7. Summary of "An Exploratory Study of Attitudes Towards Jews in the City of Toronto," by Esther Einbinder, M.A. thesis, Dept. of Psychology, University of Toronto, 5 p.
8. Two issues mimeographed Bulletin of the Congress, undated: 1st issue - 2 p.
2nd issue - 3 p.
3rd issue - Yiddish ed. 5p.
9. Report of Ontario Committee on public relations, Rabbi M.N. Eisendrath, chairman, June 3, 1934, 10p.
10. Circular letter from the public relations committee of the Congress, June 13, to presidents of Jewish organisation (in Toronto):
"It is in the best interest of the Community that we do not hold large gatherings or picnics on the island, Long Branch, Islington or the beaches in the East.
"We know that it is not in accordance with civic policies to restrict certain public facilities."

"Nevertheless to prevent a recurrence of last year's regrettable incidents, we repeat it is essential that Jewish organizations of the Community do not hold large gatherings in any portions of the City where such a gathering is liable to arouse the animosity of certain classes of the Non-Jewish population.

"We consider it of great importance and urgency that this message be explained at meetings of your organizations, and if at all possible that you circularize this message to your entire membership."

11. Letter from Winnipeg Congress office to Caiserman, June 28. Trade and Labor Congress of Canada has passed boycott resolution, but the majority of trade unionists are unaware of it. Urge Jewish Congress in Montreal to mobilize local Trade Union Council.

12. G. MacGregor Grant. "Have We Given the Jew 'A Square Deal?'" Extracts from a Sermon in St. Paul's Church, Brandon, Man. Winnipeg, Empire press, 4p.

13. Letter from Canadian Congress, June 1, to American Jewish Committee: the Hyman law was recently passed unanimously, in Manitoba, on group libel, without any debate.

14. Memorandum on the case of C. Rabinovitch and the Notre Dame Hospital, including report in Devoir, June 16: "Grève de tous les internes attachés aux hôpitaux universitaires à midi, aujourd'hui."

15. Gazette report, June 16: "Hospital Internes Dismissed en Bloc Following Strike; Notre Dame Authorities Take Drastic Step Against Walk-out; Jew on Staff is Cause."

16. Star, June 15: "Internes of Hospital Called out in Strike; Dr. S. Rabinovitch Lone Worker in Notre Dame."

17. Star, June 16: "Will Fill Places of Striking Internes."

18. Bloc- Notes in Devoir, regretting the strike which hits the sick.

19. Editorial in Gazette, June 18: "The Hospital Strike"

20. Report in Devoir, June 18: "La Grève des internes de l'Hôpital Notre Dame se continue."

21. Report in press: "L'internat a l'Hôpital Notre Dame; La version des autorités de l'hôpital."
22. Report in Star, June 19: "Jewish Interns Resign Post."
23. Le Canada editorial by Edmond Turcotte, June 20; "The Hospital Strike" (reprinted in Gazette, June 22)
24. Le Monde ouvrier editorial, "Labor's View of Hospital Strike" (reprinted in Gazette, June 25.
25. Report in L'Ordre, June 19; "Le Dr. Rabinovitch se démet."
26. Two articles by Oliver Asselin in Ordre: "La Grève de l'internat."
27. Editorial in Gazette, June 18: "The Hospital Strike."
28. Devoir editorial: "Those interns have not reflected as they ought to have done;" reprinted in Gazette, June 18.
29. Gazette report: "Interns Strike now Involved in Walk-out on Racial Issues."
30. Gazette report, June 19: "Interns Strike Won as Hebrew Resigns Office; Dr. Rabinovitch Makes Sacrifice in Order to Avert Crises."
31. Star editorial, June 22: "A Fine Example" on Dr. Rabinovitch.
32. Letter to the premier of the province on June 19 from Peter Bercovitch, M.L.A.: "Evidently the Goglu, Patriote, Securite, Restaurateur and the brood of the dirt-sheets of this ilk have borne fruit. And this among the younger generation.....The poison has been, and is being, quietly and efficiently disseminated among French Canadians of all ranks and stations....I urge you to adopt legislative means to halt the campaign of vicious calumny and libel launched against the Jewish race for some years past."
Reply by Prime Minister Taschereau to Bercovitch, June 20; "This deplorable incident....The whole situation has been terribly mingled."
33. Copy of announcement in Gazette, June 22, of sermon in Calgary Church on "The Chivalrous Spirit Manifested by Dr. Rabinovitch."

34. Memorandum from Dr. A. Stilman to Canadian Jewish Congress, "The Anti-Jewish Strike at the Notre Dame Hospital and its Repression at the the Hotel Dieu Hospital Relative to My Position, " detailing the reactions of the people at his hospital, their attitudes to the various aspects of the issue, and the correspondence with the Société St. Jean Baptiste regarding his status in the hospital.
35. "L'Université, l'hôpital Notre Dame et les Juifs," in Patriote, June 28.
36. Gazette report, July 14: "Dr. S. Rabinovitch Gets Appointment in U.S. institution; goes to Sinai Hospital, Baltimore, as Surgical Intern."
37. "La Semaine religieuse de Montréal et les Juifs," in Patriote, May 29.
38. Patriote of July 5, headline: "'Les Juifs a l'université' Mémoire causé de mensonges."
39. Letter from Maurice Hartt, undated, to H.M. Caiserman, 3p: "I write to you because I want to lighten my fears and anxieties. Whether these fears and anxieties have any foundation and reality or not is of little importance. The fact is that most of the Jewish young men that I speak to, particularly those who do a little thinking about the present and future of their race, suffer from the same fears and the same anxieties.
- "It appears that we are heading towards a fearful storm, in fact, a tornado, as far as the safety of the Jewish people in the Province is concerned. There is no doubt in my mind that we are sitting on the mouth of an active volcano.
- "Mark you, I am not afraid to die if something should come that would kill the Jewish people, but I am afraid of the moral pains and physical tortures that we may have to endure, which is worse than death.
- "You undoubtedly know, at least to some extent, about my activities among the French people. I do all my work under political guise, but in reality I am doing a good amount of Jewish missionary work. I do not know how competent I am to do that, although I do notice a change in the atmosphere, for the better, wherever I appear after the first or second time.
- "I am also doing a lot of what might be called Social Service work for these people; I render them services which are, in certain cases, very valuable. Yet I find that the wave against the Jewish people is becoming, every day, increasingly overwhelming, and feel certain that unless we

Jews do something constructive outside of our own circles, but within the Christian midst, we shall suffer serious consequences. Banquets, after-dinner speeches among ourselves, patting ourselves on the back will not do us any good; we must get out and do something.

"We must find out what the cause of this slowly-growing menace is. I understand that this question is as old as the Jewish people, dating back even before exile, and so far it has not been satisfactorily answered.

"I frequently ask myself whether this Jewish misfortune is entirely subjective, or absolutely objective, or a combination of both.

"Of course, it is a hard task, but we Jews must prefer hardship to mental suffering, to humiliation, and finally to destruction. If it were possible for the ancient Jews during the Feudal Ages to become Ma-Yaphis Yieden in order to assure our self-preservation, we must now remember such tactics, and do such things that will further assure, at least, our peaceful existence.

"If all this hatred against us is entirely objective, we must do more than withdraw within our shells and bemoan our misfortune.

"It occurs to me that the Jews at no time in the history have collectively attempted to explain themselves to their neighbours. I find that even in the present day, our individuality, our mentality, our character, our standing in the community, our wealth are wither over-estimated or under-estimated. I find, invariably, that after I explain a few things to non-Jewish neighbours, either publicly or privately, they tell me that they did not know this or they did not know that.

"Friend Heinrich, I certainly do not envy your position at the present stage. You have my entire sympathy, and I assure you I would not like to be in your boots.

"Nevertheless, the lot has fallen to you, and you must make such things possible. You must bring, and I am sure that you have already done so, to the attention of our leaders that we are in a very dangerous position. I do not want to enumerate all the things that happened in the last two weeks at public meetings. You must know them as well as I do, if not better. But I tell you with all the emphasis that I possibly can, that if our wealthy Jews will not give you the necessary material assistance, all their wealth will not be worth much in a couple of years from now.

"I believe that the Jewish Congress must become a little more extensive. It must have a supervising power on all questions of public activity conducted by Jews. In other words, it must have the power of sanction so that no Jew will be able to speak in the Jewish name on any question of public policy, unless he has the approval of the Congress.

"If this were possible, the directing force, accompanied with unity of action and unity of purpose, will avert the coming avalanche. Even if this arrangement be temporary, it must be done; and every Jew must realize its importance. This will require a tremendous amount of work among the Jewish people, but again I say: it has to be done.

"As it is, every Jew speaks for the Jewish race, which is a dangerous precedent. We are unorganized, although credited with organization. We are undisciplined, and we run over each other's head like a bunch of madmen.

"I consider this more important than all your Federated Charities, and other stuff which goes to make up Jewish life.

"Please do not treat this matter lightly, because if anything should happen, everybody will say: 'We had a Jewish Congress. Mr. Caiserman was there. Why wasn't something done?' I have never been so serious in all my life on any subject as I am on this one.

"We Jewish people apparently work better under stress. We must therefore utilize every forum, every synagogue, every public meeting, to point out to our people the storm that we are heading for, and if the public opinion is sufficiently aroused among our people, I am sure that you will receive enough co-operation out of the community to help you in all the things that I have enumerated.

"I wish you, my dear Heinrich, a bright vision at these critical times to guide you in the proper direction, in order that our people may be saved the misfortune that I foretell.

"I hope and pray that God give you enough energy to put all these things into effect, without which I am afraid."

SECTION 7

1. Caiserman letter to Dr. C. Weizmann, London, June 21, informing him of Congress decision to conduct drive for the relief of German and other European Jews, 45% of the proceeds will go to the Dr. Weizmann Central Bureau for the settlement of German Jews in Palestine. Would he please write to the Freimans at Ottawa and other Zionist heads to urge them to aid in campaign.

- Letter from Dr. Weizmann, July 13; "I have written to Mr. and Mrs. Archie Freiman and have urged them to do their utmost to help in the drive. I hope they will do so."

2. Letter from Martin Rosenbluth, Central Bureau, London, August 1: Freiman wrote to Dr. Weizmann he "will give Caiserman any assistance to make his campaign a success."

3. Telegram from Weizmann to Freiman, Sept. 19: "Delighted Hear campaign Canadian Jewish Congress for benefit German relief work now beginning."

4. Letter from Caiserman, Dec. 18, to Rosenbluth, of Joint Distribution Committee, New York, reporting distribution of \$12,000 raised to date.

5. Letter from Dr. Joseph Cohn, Central Bureau, Dec. 10, to Caiserman, acknowledging \$5,400.

6. Letter from Rosenbluth, July 10, 1935, to Caiserman acknowledging \$3,000.

7. ORT Correspondence file, June 26-Nov. 23:

- Letter from Belkin, July 12, to International Ladies Garment Workers Union, Montreal, asking for contribution to drive for stricken European Jewry.

- Letter from B. Vladeck, president of ORT, Aug. 14:

"Both the amalgamated and the International are now starting a drive for the anti-Fascist Fund. Part of it will go for the United Jewish Appeal. I don't think they could do anything for your particular drive."

Reply of protest from the Congress:

Caiserman, Aug. 15, to Vladeck:

"The United Jewish Appeal is not being carried on in Canada. The A.C.W.A. and the ILGWU in Canada have nothing to do with the U.J.A. It is therefore logical that any contribution should go to the United Campaign launched by the Congress."

10. Minutes of Manitoba executive committee, June 27, re boycott activities. Also report of colonization Committee: considering 9000 acres at Rosser, Manitoba, to settle 10 families.

11. Memorandum of Hamilton Committee on restrictions against Jews occupying lands and residences, July 13, 8p.

12. Letters from Caiserman to Edgar Berliner, July 7, (from Vancouver) and August 23, about Berliner active participation in Congress work.

13. Letter from Caiserman, Aug. 14, to Y.W.H.A.; amazed that their name appears among those who constituted the Youth Conference against War and Fascism, known to everyone in Canada as Communist-initiated and conducted.

- Reply, Aug. 15, from Miss Rae Kottenberg, that Y.W. girls affiliated with the Youth Conference have been approached. They have definitely disassociated themselves from this group.

14. Publicity file of Emergency Appeal for the Relief of Stricken European Jewry, Aug. 22- Sept. 18; Mrs. Ida Bension, director of publicity. Mrs. Ben Sion was the former Ida Seigler, editor of the Canadian Jewish Chronicle who translated Richard Beer Hoffman's Jacob's Dream, a prologue, from the German (Philadelphia, Jewish Publication Society, 1946, 188 p.) She married the Hebrew poet and Zionist worker in the Orient. Ariel Ben Sion, author of The Zohar in Moslem and Christian Spain, (London, Routledge, 1932. XXI, 256p.)

15. Mimeographed letter about publicity kit, Aug. 22.

16. News release about campaign opening, issued Aug. 22.

17. News release on Lord Reading statement received by S.W. Jacobs, Aug. 25.

18. News release by S.W. Jacobs on calls upon Joint Distribution Committee retraining program, Sept. 13.

19. Another message from McDonald, Sept. 18.

20. Press releases, Sept. 10-18, including statements sent by James McDonald to S.W. Jacobs, M.P., president of the Congress, regarding campaign for funds.

Also letter from Prof. Albert Einstein, Aug. 24, to S.W. Jacobs:

"How I would like to accept your kind invitation to come to Montreal for the Campaign. But I am convinced that I can best serve the Jewish cause by remaining at home and devoting my life uninterruptedly to my work.

"As for your very important undertaking aiming to better the Jewish situation, I permit myself to say the following:

"What military defence forces represent to the other nations of the world, the feeling of an inviolable solidarity offering reciprocal aid means to the Jewish people. So long as we accomplish this ideal and hold it aloft, the Jewish people will never be menaced by total annihilation, no matter how brutal and numerous our enemies may be. And so

long as we accomplish our brotherly duty in this respect, we, by that very fact, make an effective contribution towards strengthening the idea of international understanding and international justice, that aim which our Prophets and Teachers set us as the highest and most essential of our responsibilities to mankind."

21. Printed letter, Aug. 26, Emergency Appeal for the Relief of Stricken European Jewry, signed by Mark Workman and Lazarus Phillips.

22. Congress invitation to meeting of organizations to launch campaign Aug. 21, signed by Jacobs, Belkin and Caiserman.

23. Printed appeal for campaign from Women's Committee, August 30, signed by Mrs. B. Rubin and Mrs. A. Raginsky, Sr.

24. File of materials of Campaign for Stricken European Jewry, Sept.

25. File of releases and statements on campaign by S.W. Jacobs, Lazarus Phillips, Nathan Gordon.

26. Caiserman letter to a rabbi in a community numbering more than one minyon, in Yiddish, on Oct. 4, "can it be that all our appeals, letters, telegrams, and registered letters cannot place on the agenda of your community some measure of responsibility towards the greatest catastrophe in the centuries of our history? Do you not have a nucleus of citizens whom martyrdom calls to duty in the present difficult hour for the Jewish people?"

27. In Winnipeg, the regional offices sent a two-page call to communities for the campaign.

28. File of correspondence with Edmonton, H.A. Friedman, president.

29. File of correspondence with Saskatoon, H.A. Vaisler, secretary.

30. Correspondence with Dr. A. Rabinovitch of Kamsack, Sask.

31. File of correspondence with Sydney, N.S.; C.M. Rosenblum, secretary of Temple Sons of Israel.

32. File of correspondence with Welland; Paul Adelman, secretary.

33. File of correspondence with Hamilton; H.A. Minken, secretary.

34. File about Windsor; the Hon. David Croll and H. Rosenthal, correspondents.
35. File of correspondence with Timmins; Samuel Bucovetsky, president, Bernhard Sky of Hebrew School and Israel Baruch, Hebrew scholar and teacher.
36. File on Sudbury; Moe Ironstone, secretary.
37. File on Shelburne, Ontario, S. Kunkes, sec., whose two Jewish residents sent greetings to President Masaryk and informed the masonic lodge at Orangeville about developments in Germany.
38. Correspondence with Sault Ste. Marie; A.B. Cohen, secretary.
39. Calgary correspondence file; Norman Gould, sec.
40. Cornwall correspondence file; Archie Dover, correspondent.
41. Halifax file; C. Zwerling, Chairman.
42. New Glasgow, N.S. correspondence with S. Goodman.
43. New Waterford file; I. Hamburg, chairman.
44. London correspondence file, Isidore Goldstick, sec., about efforts of Mr. Lerner re funds from Christians, and to conduct boycott of German goods. Also printed program of lecture-concert with Rabbi Eisendrath and local choir and philharmonic orchestra, Oct. 14.
45. Quebec City file; Sydney Lazarovitz, correspondent.
46. File on Vancouver, Leo Mahrer, secretary. Including printed leaflet invitations to meeting Aug. 28, Sept. 12.
47. Victoria community, M.L. Greene, secretary, sent \$270. but "as there is no antisemitism in Victoria, it is hard to make the Congress an active organization.....with no actual active work in prospect, interest is not very great. The situation there is so good that the general feeling seems to be 'let well enough alone.'" (L. Mahrer).
48. Sherbrooke file; Mr. B. Echenberg, correspondent.

49. Scrapbook with publicity material of Canadian Jewish Congress Emergency Campaign for European Jewry, August. At opening dinner, Sept. 16, the guest speakers were Dr. Alfons Goldschmidt, former economic editor of the of the Berliner Tageblatt, and the Hon. David Croll, Ontario minister of Municipal Affairs and Public Welfare. The campaign proceeds were divided between the Joint Distribution Committee, the Jewish Agency for Palestine, ORT and the Hicem. The scrapbook also contains:
a) Toronto Star Report of August 22: "Hitler's Downfall Not Imminent, Say Well Known Rabbi; But Dr. Eisendrath Sees Germany Soon 'Brought to Knees.'"

50. Prime Minister Bennett had agreed to open United Palestine Appeal; a united Zion-refugee campaign would be appropriate, as the prime minister might not find it possible to associate himself with a campaign for German Jews.

51. File of report letters from H.J. Zaitlin, office manager, to S. Belkin, July 17 - August 3.

52. Translations of articles on German Canadian United League of Saskatchewan and on other organizations of Germans in the west in Der Courier of July 11 and 25 and Aug. 8.

Translation of report of the Deutsche Bund in Regina and Vancouver in Courier of August 29, and other items of May 9, August 25 and 29.

Letter from Louis Rosenberg, Regina, August 27 to Caiserman, on Deutsche Bund on prairies.

Letter from Rosenberg, Oct. 5, to Caiserman, with Leader-Post report that the German "Lutheran Conference Says Nazis Against Church Principles" and declined to sanction affiliation with the movement of German clubs favoring the Nazi cause.

53. Statement by the Ligue du dimanche, "Pour une meilleure observance du dimanche" in Devoir, Sept. 24.

54. Gazette report, Oct. 3: "Antisemitism Not Confined to Reich; Canadians Urged to Examine Beam in Own Eye Before Condemning; Toronto Clubs Cited; Baptist Minister, Returning from Germany, Explains Basis of Hitler's Attitude Towards Jews." ("Press reports on the German situation believed to be exaggerated," says Dr. H.H. Bingham.)

55. After the Montreal Gazette interviewed Miss Myrtle Kelly, of Winnipeg, who was arrested while a tourist in Germany, Prof. Karl Gerhard, protested the exaggeration, telling how he, while a visitor, was detained in Toronto. The German League of Canada also wrote to demand an apology (Gazette, Sept. 17.)

56. Correspondence, August, between Caiserman and Polish Jewish Association re participation in Congress campaign for overseas Jewry, principally in Poland and in Germany.
57. Canadian Press Toronto dispatch, August 16: "Jews in Clash with Gentiles; Infuriated Toronto Youths Riot over Showing of Swastika; Police Rushed to Willowdale Park, after Ball Game, to Restore Order."
58. Unsigned 2-page memorandum carefully considering the advisability of a meeting of a Jewish group with Mr. Freund following a planned conference of social workers where radical ideas will be aired by Protestant and Catholic speakers, the conference having the approval of Christian Social Agencies and of the Catholic Church. The undated memorandum reaches a positive conclusion following a close analysis.
59. Copy of report in Regina Leader Post, Sept. 26: "Anti-Fascist Speaker Says Hall Refused; Regina Jews Refused to Let Him Use Hebrew School, Fred Doner Declares."
60. Letter from OSE in Paris, June 27 to Congress, requesting grant for its "systematic work of protecting the health of the Jewish masses in Eastern Europe, which our Union had been carrying out for the past 20 years. In times of economic depression the necessity of our work increases; thus it was during the War, soon after the armistice and at present we are again faced with one of the most critical moments in the history of Jewish life. About 400 of our institutions are in different countries serving the needs of children and adults. But in spite of great sacrifices the local Jewish population is not in a position to keep up these institutions. Relief from abroad has also fallen off and the support of Canadian Jewry is, therefore, most, needed at this juncture of our activities.
- "We must add that, together with our old problems, the events in Central Europe have brought with them new fields of activity, namely we had to include in our program relief to the German Jewish doctors and other persons of the medical profession as well as care of the German Jewish children. We are continuing our work in Berlin, but have at the same time opened summer colonies for the German Jewish children in Paris and in Kovno."
61. Letter from OSE, July 19 to Congress:
- "We deeply regret that your community did not find it possible to support our work. We pointed out to you how important is is at this juncture to preserve the health of our people and particularly that of the children,

which calls for special care; our organization devotes most of its resources to the systematic work for the welfare of the rising generation.

"Canadian Jewry was always ready to help the less fortunate brethren in Europe. When organising new collections in the autumn you are again identifying yourself with the events on our Continent. We are, therefore, surprised that you refuse to take an interest in our cause. Should it be impossible to organise a special collection on behalf of the OSE, we think it only just that some portion of the general collections should be earmarked for our work."

62. Reply from Caiserman, Aug. 3, to OSE: "After superhuman efforts to unite Canadian Jewry and establish a permanent organization to represent it, we have met in Toronto, took stock of World Jewry obligations, as known at the time, and after knowing these facts have decided to conduct an all Canadian Campaign for the Relief of European Jewry, to be distributed on certain lines, which we cannot change at present because we have no authority to do so.

"As you may surmise, there is a group of important Jews, who even object to the present formula of money distribution, and unless we secure their entire good will we will have reason to worry as to the result of our endeavour.

It is for this reason that we cannot promise to apportion money to your organization of the raised funds, and we have frankly told you so.

"At the present moment we dare not assume new responsibilities, no matter how important they are."

SECTION 8

1. Gazette report, Sept. 27: "Religions same at Base, Judge Holds; Slaughtering Dispute; Rabbinical Council Seeks to Restrain man from Marking Meat 'Kosher'."
2. Press report, Nov. 15 "'Kosher' Meat Case Petition Dismissed; Jewish Community Council Wanted Injunction to Restrain Man from Acting in this capacity."
3. Press report, Dec. 29: "Status of Chief Rabbi Attacked; Court Studies Move in Jewish Council Action."
4. Star report; "Evidence on Kosher Meat Case Must be of Canadian Origin."
5. Letter from Louis Rosenberg, Regina, representative of the B'Nai B'rith Anti-Defamation League, Sept. 4, to the director of the League in Chicago, enclosing copies of Mexican Government Confidential and secret circulars no. LV.3/70 - LVF/653.1 (016) (S-1)/4548 and no. LV.32-71/ LVP/653 1(016) (S-1)/4548 of Aug. 15, 1934 forwarded to Mexican Consular and diplomatic agencies throughout the world; also English translations.

Both documents closed with section 12: "Lastly the secretary has deemed it advisable to deal with the problem created by the immigration of Jews who more than any others, by their psychological characteristics and morals, by the type of activities to which they devote themselves and the undesirable results which they engage, and in consequence the immigration of all individuals of the semitic race into the Republic is prohibited whether such as referred in the terms of the resolution dated Feb. 16, 1933, or whether technical specialists, commercial travellers, managers or representatives of business firms established in the Republic, employees of finance firms and students.

The only individuals of this race who can enter the country are:

a) Professional men or professionals whose entry has been requested by an autonomous university or other official organization such as referred to in Section "2" of the agreement of Feb. 16th referred to.

b) Artists and professional performers who can comply with the requirements mentioned in the agreement referred to.

c) Individuals who wish to come as tourists and whose social, economic, cultural, literary, artistic, military or political antecedents are such as our consuls consider worthy of such exemption.

d) Technicians of any kind unknown in the country according to the terms established in Section 1, Article 2, of the Agreement of Feb. 16th ultimo.

In these four exceptional cases, the previous authorization of the secretary must invariably be obtained and a bond must be deposited to insure repatriation. Insofar as Jews from the United States are concerned for reasons of reciprocity and

neighborhood, our consuls may issue documents as tourists upon the strict responsibility of the office admitting them without previously consulting the Ministry and without any guarantee of repatriation, also under the strictest responsibility as given below.

Since the political identification of a Jew notwithstanding his racial characteristics, is difficult because of the fact that this race is spread throughout the world without breaking its ethical unity, and since they belong in actuality to various nationalities, the secretary has decided that the best method of establishing the identity of a Jew is to require all persons who wish to enter the country as an indispensable requisite to declare his race, his sub-race and his religion, since the professing Jew may call himself a Jew, an Israelite, a follower of the Mosaic law or a Hebrew....."

6. Manitoba. Court of the King's Bench. Tobias vs. Neufeld et al. (no. 535/04) Statement of claim, Oct. 30.
 - Affidavit of William Tobias, Oct. 30.
 - Statement of defence, Nov. 21.
 - Examination of William Whittaker, Dec. 28.
 - Minutes of Judgement, Feb., 1935, settled Feb. 13, 1935.
7. Exchange of letters between Rabbi M.N. Eisendrath and Dr. Norman MacKenzie of University of Toronto Law School.
 - Eisendrath, Oct. 26, complains of lecture of Bickersteth before League of Nations Society, seemingly pro-Hitler according to press reports.
 - Response, Oct. 30: the speaker was anti-Fascist, badly reported.
8. C.L. (Chanoine Cyrille Labrecque) in Semaine religieuse de Québec.
 - "Envers les Juifs, " Sept. 20, Pp. 37-39; Sept. 27, Pp. 51-54, and Oct. 4, Pp. 67-71.
10. "Notre Dame de Sion," in Semaine religieuse de Québec, Oct. 11, Pp. 83-86.
11. R.P. Alexandre Faure, O.M.I. "Roi des Juifs," in Semaine religieuse de Québec, Oct. 25, Pp. 116-20.
12. "L'Achat chez nous," a six months report, Sept. 17, 1934-March 17, 1935. 7p.
13. Column by I. Rabinovitch in Eagle of Oct. 3 regarding discussion on antisemitism, between Semaine religieuse de Québec and Lucien Parizeau in Ordre.

14. Report in Voelkischer Beobachter in Germany, Oct. 17:
"Canadian Insurance Companies accept no Jewish Business."

15. Copy of letter from Prime Minister R. B. Bennett, Nov. 3,
to McDonald.:

"With reference to your letter which arrived just before I left Geneva, and to our conversation in Geneva, I have to advise you that I have carefully considered the list which you submitted, and I am informed that at the present time it would be quite out of the question to permit the admission to this country of any of those named.

"We have a large number of young, highly trained technicians, who have graduated as chemical and electrical engineers, and there is a surplus in the country at the moment in occupations which could be filled by the remaining names upon your list. My colleagues and myself are deeply sensible of the work which you and your Committee are doing, but at the same time we cannot, in fairness to our own population, authorize the admission into Canada of a number of people who must either remain idle or take the places now filled by Canadians, or for which Canadians are waiting an opportunity."

16. Meeting of Winnipeg members of Congress executive, Nov. 10. M. A. Gray reported on visit, Nov. 4, to farming colony of Winnipeg Jews whom Congress settled on the land. Eight families already moved in; others expected as soon as carpentry work is completed on their cottages.

17. Letter from P. Bercovitch, Nov. 19, to Caiserman: misunderstanding in minutes of colonization committee in regard to fund which government plans to appropriate; he is awaiting report about Manitoba proposals in this connection.

18. Statement of executive of Congress, Nov. 29, in regard to the threat to religious freedom, to the liberty of conscience and to the freedom of the soul under current conditions in Mexico; also the individual votes of the seventeen members (13 approving, 4 abstaining.)

19. Copy of Statutes of Manitoba, 1934, chap. 23 amending Libel Act, Revised Statutes of Manitoba, 1913, chap. 113, forbidding libel against a race or creed.

20. Manitoba. Court of King's Bench. Tobias vs. Neufeld and Whittaker.

- Notice of motions, on Nov. 7, served Oct. 30.

- Order of interim injunction against publication of Nationalist, Oct. 30, by Chief Justice D. A. Macdonald, until hearings on Nov. 7.

21. Copy of press report: "Chief Justice Forbids spread of Nationalist; Congress Committee take first step against Poisonous antimemitic Sheet. Meeting of Congress and B'nai B'rith had been convened immediately on appearance of Canadian Nationalist, action by Capt. Wm. Tobias agreed upon. Names of printers were ascertained.

22. Copy of press report on case, Nov. 7. Injunction is continued to the trial.

23. Press report: "Hearing of Injunction against the Antisemitic newspaper Canadian Nationalist" on Nov. 7.

24. Copy of letter of Herman Neufeld, of the Rundschau Publishing House, Nov. 19, to W. Tobias, which had printed the Canadian Nationalist. As a printer he had no prior knowledge of contents of this periodical, contents which he finds repugnant. Undertakes not to print materials libellous of Jews or other creeds.

25. Letter from American Jewish Committee, Nov. 23 to Caiserman: "With regard to the Protocols, I can assure you that we are prepared to place at your disposal such material as we have available on this subject.

" We did not, as you appear to assume, submit any "briefs" to Switzerland. All that we did was to supply our friends over there with certain documents which we had in our possession. I think it would be well, in connection with this matter, if you yourself or some capable representative would come down and talk this matter over with us and see what material we have.

In this connection you will be interested to know that Mr. Herman Bernstein- who, in 1921, under the auspices of the Committee made an investigation regarding the Protocols, and as a result published an expose entitled The History of a Lie-has just completed the revision of his book, which he has made under our encouragement. It may be well, when you come down to New York, to arrange also to meet Mr. Bernstein, because he had actually personal contact with some of the people who were active in disseminating the Protocols here. It may even be possible that Mr. Bernstein could be called as a witness in Winnipeg.

Let me say that Mr. James N. Rosenberg, a prominent New York attorney, who is a member of our Executive Committee, is extremely interested. He makes the suggestion that the counsel who is pushing this litigation postpone its actual trial until after the Swiss court at Berne hands down its decision. Mr. Rosenberg believes that the decision of the Swiss court is bound to be in our favor, and that it is even possible that convincing proof that the Protocols were fabricated by agents of the Czarist Government will be produced before the trial is over.

Mr. Rosenberg also suggests the possibility of our Committee lending its aid in every possible direction. We have already cabled to a correspondent in Switzerland for whatever documents may be available at this time regarding the Berne trial. We have mimeographed statements about the trial, insofar as it has already progressed, and a Swiss Jewish weekly has a very detailed report of the trial. We are also making an effort to get the transcript of the stenographic minutes of the case."

26. Caiserman letter to Action Catholique of Quebec, Nov. 18, objecting to their antisemitic reports.

- Reply of OmerHeroux, editor, Nov. 24: They would print Caiserman letter, but would be forced to reply and to enter into an unnecessarily disagreeable discussion unless the criticism could be made more specific and limited.

27. Congress circular, Nov. 27 about reprint of article on Germany from New Republic of Aug. 8.

28. Canadian Press report from Toronto, Nov. 23: "Hepburn Assumes Suspension Onus; in Sursoleil case."

29. Toronto Star report, Nov. 23; "Rev. Dr. G. A. Little Defies Jew to Dismiss Christian; Minister Discussed 'Irony of Mr. Hepburn charging anyone with Indiscretion', Denounces Croll."

30. Canadian Press Toronto report, Nov. 23: "Attack on Croll Causes Regrets; United Church Head Deplores Racial Issue being Introduced."

31. Toronto Mail and Empire report, Nov. 13: "Dr. Little Dares Croll to Dismiss Sursoleil on School Vice Charges and Withstand Wrath of Province; 'Just let a Border City Jew Dismiss a Lifelong Christian Worker'."

32. Toronto Star report, "'So-called Christians' castigated by Premier Answering Dr. G. Little."

33. Canadian Press report, Nov. 30; "Hon. D. Croll Lifts Aide's Suspension; Explanation that Address Mis-reported, Garbled, is accepted."

34. Caiserman letter to the assistant to the High Commissioner for Refugees from Germany in New York, Dec. 6, regarding Mr. James G. MacDonald assisting in Congress Campaign in Canada.

35. Copy of edit. rial in Illustration, Dec. 14, re address of Rabbi Stephen Wise in Montreal; "It is not the crucifixion. which is at the root of Jewish-Christian misunderstanding, but the resurrection."

36. Letter from Caiserman, Nov. 28 to Leo Goldberg, complaining of antisemitic content of pamphlet of the Community Club of Ste. Anne de Bellevue issued by Harpell.

37. Copy of letter from J.J. Harpell, Dec. 29, to Leo Goldberg, Montreal, with his views of exploitation by bankers such as the Rothschilds and others.

38. Caiserman letter, Dec. 31, to L. Goldberg, commenting on Harpell letter, objecting to singling out the Rothschilds from among all the world's capitalists.

39. Typescript report on Fascist groups in Canada, 4p., under 10 headings:

1. Blue Shirts of Canada, reported in Halifax press (probably fictional).
2. White Shirts of Toronto (evanescent).
3. National State Party, active among Saskatchewan Germans and Ukrainians, insignificant.
4. Canadian Nationalist Party of Winnipeg, published Canadian Nationalist for a time.
5. Mosley Party, in Saskatchewan.
6. Parti National Social Chrétien, headed by Arcand-Monard
7. Association des Restaurateurs, published Le Restaurateur
10. Le Jeune Canada led by André Laurendeau and G.E. Cartier; had held meeting in Apr. 1933 to protest French Canadian participation in anti-Hitler meeting.

40. Letter from Caiserman to Dr. H. Goldmann of World Jewish Congress in Paris, Dec. 6, regarding discrimination against Jewish applicants for fire insurance in various parts of the country. Percentage of Jews in business being larger than of some other ethnic groups, a larger number of fires have occurred on Jewish-owned properties. Studies have not yet been made because statistics available only for cases brought to court.

41. Jewish Youth Council, Vancouver, plans for survey and questionnaire, Dec. 14.

42. Copy of Yiddish letter from Workmen's Circle to Hamilton Jewish Council, Dec. 18, withdrawing from the Council. They are deeply interested in defence against antisemitism, a menace they see deeply rooted in the capitalist system. The Council is doing nothing in this

matter for failing to realize its immediacy. Another probable reason for this inaction is the Council's affiliation with the Congress which is an integral part of the system, e.g. Caiserman's role in the recent students' strike in Montreal. 2p.

43. Report in Devoir, May 14, "Pour meilleure observation du dimanche; Le privilege des Juifs."

44. Report in Devoir, Dec. 12: "Les Juifs et le dimanche; Les syndicats catholiques demandent l'abrogation de l'article 7 de la loi du dimanche; C'est la loi fédéral qui doit etre amendée, prétend M. Taschereau."

45. Letter from Zalman Reisen of Yivo, in Vilno, Dec. 26, to Caiserman, about current work and plans of the institution.

46. Protestant Board of School Commissioners of the City of Montreal. Annual Report, 1933-34. 40p.

47. "A Glimpse of the School Situation in Quebec" in George M. Weir. The Separate School Question in Canada, Toronto, Ryerson, Chapt. 12, Pp. 174-95.

CORRESPONDENCE

Leon Cheifetz of Bet Hagdudim in Avichail, Israel, writes to supplement the information on some of the persons mentioned in the first issue of Canadian Jewish Archives. He notes that:

Selinger was a brother-in-law of Yehudah Kaufman and served as secretary of the Hechalutz in Montreal.

A. Eisner, veteran of the Poale Zion and of the Labor Zionist Order Farband, was in charge of the demonstrations at the Monument National Theatre protesting the Beilis case in Kiev.

A. Velicovitch was chairman of the Campaign for Labor Israel for a number of years in the 1920's, and then became active in the Poale Zion.

Aronoff was long a leading worker of the Jewish Public Library.

A. Mann was the brother-in-law of L. Zuker.

Velvel Sirota was one of the early members of the Poale Zion of Montreal, but he quit the party on pacifist principles when the party endorsed the Jewish Legion during the First World War. For many years he operated a newstand on St. Catherine and Stanley Streets.

I. Figler, father of lawyer - historian Bernard Figler, was well known in teaching circles in Montreal.

The Jewish People's University in the Jewish Public Library was directed by Alexander Chashin, outstanding Poale Zion ideologist and lecturer. After the October 1917 revolution he became an ardent communist and returned to Russia. There he was purged early in the Stalin reign.

1906

1. Letter from J.G. Shearer of House of Commons, June 2, to Archbishop Paul Bruchési of Montreal, asking the archbishop to convey to Laurier his (Shearer's) opposition to the clause exempting Jews from the provisions of the Lord's Day Act under certain provisions.

Letter from the archbishop, June 4, to Laurier transmitting Shearer letters.

Acknowledgement from Laurier, June 8, to the archbishop.

Letter from Archbishop, June 3, to Laurier on the proposed exemptions for Jews:

"Is there any justification for it? Why make an exemption in favor of Jews in a law of general interest? It is generally admitted, I believe, that Jews have no scruples about working Saturdays. Strict Sabbath observers are rare among them. They live in a Christian country; why should they not observe its common law? Freedom of conscience is not in question here. The exception proposed would set a bad example.

"It is true that article 11 includes certain restrictions which would protect the Christian and the Catholic who might be employed by Jews. But would these restrictions be effective in practice?

"We have 25,000 Jews in Montreal; we may have 50,000 of them before long. They will constitute a force against which we ought to be on guard. As for myself I see grave inconveniences in this privilege which is proposed for them. It will lead many Catholics to seek to earn more money by working on Sundays for a Jewish employer...You will know what steps to take in such a serious matter."

Reply from Laurier, June 16, to Archbishop Bruchési

"I differ from Your Grace on the question of the Jews. I tend to protect minorities, by instinct or by tradition, and I have had several occasions in my political career to defend them.

"The clause about Jews is not fully to my satisfaction and may be modified. But I must tell you in all frankness that I fully approve the principle that is incorporated in it.

"Furthermore, I also feel that French Canadians have much to gain from showing the greatest tolerance on every occasion. There are many cases where this line of conduct will be of great help." (Public Archives of Canada, MG 26 G, vol. 415, Pp. 110869-73; vol. 416, Pp. 111156-62)

1910

1. Baptiste Ouvrier, "L'Observance du dimanche et les Juifs," in Chicoutimi. Le Progrès du

Saguenay, March 24.

1 9 1 3

1. Articles by G.B. Sack in Jewish Eagle,

- Oct. 14: "Immigration and Class Struggle in Canada," on pro-immigration address by Jewish delegate at Trade and Labor Congress.
- Nov. 14: "Roblin and Samuel," on Mr. Herbert's comments on education in Manitoba, made at Montefiore Club in Montreal.
- Nov. 24: "Jewish Criminals in Canada," on anti-semitic article in a Montreal French language newspaper.
- Dec. 17: "The Proposal of the Liberal Party; Will We Have a Jewish Representative in Parliament?"

1916

"Jews in Canada," in Cincinnati The American Israelite,
March 2, P.I. On the school question:

"Some years ago Jewish teachers demanded that they be engaged on the staff of the public schools. The Protestant board flatly refused to honour the request, contending that Jewish school teachers would not be in place in Protestant schools, although religion is not taught in those schools. A body of prominent Jews formed to champion the cause of the unemployed teachers and they further asked for representation on the Protestant board of school commissioners.

"The controversy was bitter. There was even talk of raising a third panel to maintain schools for Jewish children only. The project, however, seemed too venturesome. Finally the Legislature was appealed to and the dispute was settled in favour of the rejected teachers, but there are as yet no Jewish members on the Protestant Board of School Commissioners."

2. Letter from S.W. Jacobs, April 7, to Mackenzie King.

"I enclose memo about Mr. Mortimer B. Davis, which may be of use to you in your interview with the Chief. May I expect to hear from you by Monday with a report of your mission."

- Memorandum on Mr. Mortimer B. Davis (2 p.):

"Mr. Mortimer B. Davis is the leading Jew in Canada.

"He is one of the largest contributors in the district, not only to Jewish but to Christian charities and philanthropies.

"He is the founder of the Mount Sinai Sanitarium at Ste. Agathe, which maintains, free of charge, tubercular patients, irrespective of race or creed.

"He has been President of the Baron de Hirsch Institute, the premier Jewish organization in Canada, and is Chairman of the Baron de Hirsch Fund in Canada, which subsidizes the Jewish agricultural colonies in Western Canada, and subsidizes Jews who are prepared to take up farming. He is one of the largest contributors to the Patriotic Fund and, in co-operation I think, with Sir Clifford Sifton and Sir Herbert Holt, made a large cash contribution for the purchase of armored motor cars. He is on the executive of the Patriotic Fund.

"In every matter concerning Jewish welfare, he is to the fore, and has subsidized the Jewish Daily Eagle, and the Canadian Jewish Chronicle, which endeavor to uplift the standard of Jews throughout Canada, by teaching them their duties as free citizens in a free country.

"He organized the Russo-Jewish Relief Fund, which so far has transmitted about \$100,000, to the general fund in London, of which Mr. Leopold de Rothschild is the Treasurer.

"He is at the head of the Imperial Tobacco Co., which business controls assets of about \$40,000,000, and employs an army of men and women. Before the war, about 6% of the entire revenue of Canada was contributed to the Dominion Treasury by this firm, in excise duties, etc. He is the President of Corby Distillery

Co., of Belleville, one of the largest distilleries in the country.

"He has large mining interests in the Porcupine district, and is on the Board of many undertakings, among them being the National Car Co., of Hamilton, Ontario.

"He has been a Director of the Union Bank, but retired therefrom some time ago.

"Socially, his position is second to none in Canada. He belongs to the entourage of H.R.H. the Duke of Connaught, and is a close personal friend of Lord Shaughnessy. His wife is one of the most charming ladies in the country, and cooperates with her husband in all his charitable undertakings.

"He maintains palatial residences in Montreal, and in various parts of the country, and his generosity is proverbial.

"He has been a heavy contributor to the funds of the Liberal Party, and can always be relied upon when solicited.

"His business interests bring him into contact with many of the leading men of the United States and England, as he is directly connected with the tobacco industry in these countries. His name has been mentioned for many years as a probable recipient of honours, but so far he has had nothing from our Party. His selection for knighthood just now would mean a compliment to the entire Jewish community throughout Canada, which numbers over 200,000, and all of whom are deeply interested in him, his name being a household word in their families"

(Public Archives of Canada, King Papers, Pp.287388-40)

Letter from S.W. Jacobs, July 4. MacKenzie King
inviting him to a summer holiday in the "Lower
Provinces, the land of Evangeline, Kyte and Carvell.

"You will remember Mr. Mark Workman's invitation to
inspect the Sydney plant. I know this would be of
interest to you. As for me, I have never been beyond
St. John, and should like to go as far as Halifax,
and Prince Edward Island. I am sure I would get a
good reception wherever I went, were I accompanied
by you, so I am somewhat selfish, perhaps, in asking
you to be my companion."

- Reply from King, July 7, from Kingsmere,

"I can well imagine the pleasure there would be in sharing a vacation with you in the Maritime provinces.

"Two or three years ago, Mr. Fisher and I were the guests of Sir Frederick Borden at Canning, and by holding political meetings in different parts of Nova Scotia we were able to combine a little campaigning with sight-seeing in the very parts you suggest. Recalling how delightful that trip was, and knowing how congenial I find your society at all times, I should indeed be happy to accept the invitation you have extended, and accompany you to Nova Scotia and Prince Edward Island during August, were my plans for the summer not already definitely fixed.

"I am spending this month of July at my little cottage in Kingsmere, continuing the work of research on which I have been engaged. I have invited my father and mother to spend part of the month of August with me here. They are both well on in years and are looking forward to their being here with not less pleasure than myself. What remains of August after their visit is ended I shall have to put in North York, as I have been very little in touch with that constituency this year. I am making another trip to the West in September, so that there is practically no leeway in my schedule.

"I cannot regret this too deeply. At the same time I do appreciate your thought of me as a companion for a summer outing. Perhaps some day we may be able to take this trip together, and I should be doubly pleased if, as was the case when Mr. Fisher and I were together, we might turn it to advantage politically as well as socially."

-Letter from S.W. Jacobs, Aug. 26, to Mackenzie King.

"Mr. Mark Workman wants to know whether you would like to go down to Sydney Mines sometime during the month of September.

"He told me that he will place his private car at our disposal. It has four comfortable beds, and a bathroom. He wants to be in Sydney when we come. I should like to pick up Carvell on the way.

"We might do a bit of propaganda work when there, because I understand that Kyte's seat, which as you know, now comprises Sydney, is in extreme danger. The Tories are training their big guns on it, and it will require all our efforts to pull Kyte through."
(Public Archives of Canada, King Papers, Pp.2743-46)

3. Letter from Isadore Levine of Glace Bay, dated May 22, in Canadian Jewish Chronicle reporting that provincial high school examinations were to be held in the province on a Saturday.

A year earlier the superintendent of education responded to a similar complaint: "It would involve everlasting trouble to accomodate themselves to the observances of a small, diversive and unnecessary sect." None of the Jewish students took the Saturday examination.

In 1922, Premier J.C. Douglas was informed of the plan, and he made a strong statement in the Assembly. He called it "a grave injustice to the Hebrew citizens of the province, of whom there is a large number in the county of Cape Breton." The Council of Public Instruction authorized that another set of examinations be given to the Hebrew students on the Monday following the Saturday examinations.

4. Address by Rabbi S. Jacobs of Toronto on "The Jews and Patriotism," before the ^{Club} Empire of Canada in Toronto on March 9, in Empire Club Addresses, 1915-17, Pp.119-23.

5. Report in Canadian Jewish Chronicle, June 9, of meeting of City Council. A delegation led by Bishop Farthing stated, "If the members of the Jewish community are not satisfied with the administration of the Protestant Board, no serious opposition should be raised to the repeal of the act of 1903, in order that the Jews of Montreal may seek powers to organize and manage their own school system. If the Jews do not feel able to take this step at present, the existing system, which is certainly being managed with great fairness to the Jewish element, may be continued until they feel able to take over the education of their own children."

6. Letter from Controller E.W. Villeneuve, to Canadian Jewish Chronicle, same issue, regretting that the city Council refused the Jewish request that a Jewish alderman be appointed to the Protestant School Board.

"Your efforts aroused the opposition of a very influential and highly respected portion of our citizens whose representations in the Council succeeded in defeating your object.... A consideration of all the aspects of the case will show that there is but one consistent line of conduct open to you, and that is the formation of a Jewish Board of Education."

7. Editorial in "Chronicle," 'No Jew on the Board'".

"Our rabbis from now on will effectively work to have the 'conscience clause' absolutely respected by the Commissioners, principals and staff of the Protestant schools. Jewish children must be sent to the playground during religious instruction, or rabbis must be brought to instruct them in their own religious tenets during the same period.... No longer Jewish children acquiesce to their teachers' request to study the New Testament, on penalty of loss of marks.... If Jewish children absent themselves on their holidays, their marks for the week should be reckoned for the days they were present."

8. Editorial in Ottawa Citizen on "Montreal School Problem" reprinted in this issue of Chronicle. It notes that at the meeting of the Montreal Presbytery "it was pointed out by several that the alleged object of the effort to secure Jewish representation on the board was the eventual elimination of all Christian teaching - a conclusion that must appear far-fetched to those far enough removed from the scene."

9. Editorial on "The Public Schools" in the Gazette, reprinted in the same issue of the Chronicle.

10. Report in Canadian Jewish Chronicle of recruiting meeting, June 5 (announced in Chronicle of June 2) at Baron de Hirsch Institute for the formation of a Jewish company attached to the 206th Battalion. Lyon Cohen spoke under the chairmanship of Louis Lewis. Speakers included Lieut. Marcus Sperber, Capt. Isadore Friedman. The appeal that was circulated at the

meeting include the names of a number of Montreal Jewish volunteers. Also report on the anti-semitic articles in Le Bulletin edited by Pigeon, e.g. "Dogs and Jews". Pigeon was the candidate whom Peter Bercomith had recently defeated.

Also announcement of first literary evening of the Authors' Club, featuring Hyman Edelstein on "The Yiddish Writer as Guide of his People" and S. Nepom who will recite a poem he had written for the occasion.

Also report of meeting at Montefiore Club to discuss the proposal for a federation of charities.

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1. Prof. Lionel Roy. "Impressions de Jérusalem," in Semaine religieuse de Québec, vol. 35, no. 34, Apr. 26, 1923, Pp. 557-60.

2. Letter from R.S. Cromie of Vancouver Sun, June 27, to MacKenzie King, regarding sending Aaron Sapiro to Western Canada as agriculture expert.

3. Letter from the Hon. Peter C. Larkin, Commissioner for Candad in London, Oct. 22, to Prime Minister King enclosing note from Lord Templeton: "I am sure you have neither the time nor the inclination to interfere in the quarrels between the Jews and the Arabs in Palestine."

-Reply from F.A. McGregor, private secretary to King, Oct. 26, to Larkin; "Mr. King shares your opinion that it is just as well not to interfere in matters of which Miss Broadhurst has written."
(King Papers, Pp. 75367-68)

4. Letter from Mr. Philip Baker from the Office of the Lord Privy Seal in London, July 27, to MacKenzie King, recommending that Canada admit some of the Russian Jews who were refugees in Poland at this time. He enclosed a memorandum, dated July 27, about the work of Dr. Nansen for many of them.

"Russian refugees in these territories, who fled from Russia for political reasons, and who since failing to comply with the Soviet regulations, have lost their Russian nationality. The Polish Government recently announced its intention of expelling these people, that is to say, obliging them to return to Russia.

"Dr. Nansen's representatives were successful in securing a delay in the execution of this threat, and the Polish Government agreed not to expel any Russians before September. In the meantime Dr. Nansen's representatives promised to make arrangements for as

many refugees as possible to be received in other countries, and to endeavour to secure funds for their evacuation from Polish territory.

"The Polish Government attaches great importance to the success of these endeavours by Dr. Nansen's representatives, because it would greatly strengthen their position against their own extremists if they could explain that they had, while deferring to Dr. Nansen's wishes on the one hand, also on the other hand benefitted by arrangements which he had been able to make for reducing the number of refugees in Poland.

"So far Dr. Nansen has arranged for considerable groups, both of Russian workers and of Russian children, to be received in France and elsewhere. It is, however, very desirable that the number whose evacuation he secures should be increased. It would be of immense advantage to him if he could say that he had received authorisation from the Canadian Government to arrange for the entry into Canada of any number which might seem possible to the Canadian authorities. The larger this number might be the greater its assistance to Dr. Nansen. A grant of even a few hundred visas, however, would be of value.

"It should be added that Dr. Nansen's agents in Warsaw are reliable people who would only send the sort of refugee which the Canadian Government might desire to receive, i.e. refugees that would be of real economic value to the country."

-Acknowledgement from King, Aug. 18, referring the matter to the Hon. Robb, newly appointed minister of immigration. (King Papers, Pp. 70477-500)

5. Memorandum from Department of Immigration and Colonization, Sept. 7 about immigration of Russian refugees to Canada, including these paragraphs about "Russian refugees, mostly Russian Jews, now in Poland is desirable:"
(King Papers, P. 78699)

"The Polish Government about two years ago stated that they would have to close the Russian frontier unless these refugees were allowed to proceed to Canada and the United States. I understand that some

months ago the Polish frontier was closed, and that there are upwards of a million of these refugees seeking homes in the Western world. They cannot enter the United States except in small numbers provided for in the quota law. Canada is, therefore, asked to accept them.

"We have already received quite a large number during the past twelve months. We took 200 Jewish children on one occasion and the Jewish Immigrant Aid Society had now promised to bring to Canada another 150 Jewish orphan children. It is manifestly impossible for Canada to open the door to the tens of thousands of these refugees. However, this view is not based on racial grounds, but on our own inability to absorb them."

"Already there is an outcry against the flood of foreign immigrants taking shelter in our cities. If the refugees were of the agricultural classes and had relatives or friends on farms in Canada where they could find homes and employment, there would be no difficulty. However, we have to meet conditions as they are."

6. Gérard Malchelosse. "Premières organisations juives au Canada", in Revue nationale, vol.5, no. 10, Oct., 1923, Pp. 301-9.

1 9 2 4

Letter from Prime Minister King, to Samuel M. Ogulnik of Montreal, Dec. 1, acknowledging Ogulnik letter of Nov. 28:

"I appreciate not only its kind personal references but even more the helpful suggestions which it contains.

"I agree with you that the attitude of Mr. Maighen and many of his Party towards 'foreigners' has acted as a deterrent to immigration, and I think you are right in urging that this circumstance should be kept to the fore. Were I making a speech of any length on Wednesday evening, I would follow your suggestion and make a reference at that time to the subject of immigration. My present intention, however, is to speak very briefly, and mostly in reference to Mr. Cardin and the present position of the Liberal Party. (King papers, Pp. 90094-95)

1 9 2 5

1. Coded telegram from E.R.E. Chevrier, Oct. 11, to Mackenzie King at Port Arthur, to the effect that "Freiman refuses to help ua and may yet take active antagonistic stand against us because of treatment meted out to his wife by the minister of national defence on the occasion of Haig's visit. Can you do anything to smooth over ? He also states he is waiting outcome of alleged order in council, supposedly passed by Robb for the prevention of Jews' immigration, to organize with his wife the Jewish vote throughout Canada against the government. Unable to obtain here any information as to alleged order in Council. Please advise. Prospects continue to indicate a harder contest as fight develops here. Anxiously awaiting definite word. you will speak here."

Telegram from King, Oct.12, to Chevrier,

"Would advise having Jacobs write or phone gentleman referred to your telegram. Stop. Minister Defence absolutely innocent in matter referred to. Difference arose between officers in charge of visit generally and leaders local organizations. Stop. Minister did best to show Government's desire to have person mentioned duly recognized. Both were invited state dinner. I know of no order such as is mentioned. Am positive there is none. Stop. Better have Gordon verify this."

Memorandum from L.C.M., Prime Minister's office, Oct.26,

"I phoned Mr. Freiman explaining that the Prime Minister has been endeavouring on Sunday and Saturday to reach him by phone and that Mr. King hoped to have an early opportunity of talking with him. I also stated that Mr. Chevrier had not spoken to Mr. King about the matter mentioned in the attached correspondence."

(King Papers, Pp. 96379-88)

Personal and private letter from Mackenzie King, Oct. 15 from Parry Sound, Ontario, to A.J. Freiman, Ottawa.

"I have been much distressed to learn through a friend in Ottawa that there was some question as to the support which our Party might expect from Mrs. Freiman and yourself during the present election, and this on account of some slight to which it is alleged Mrs. Freiman was subjected by the Minister of Defence at the time of Lord Haig's visit to Ottawa, and to which it is also alleged I myself was a party.

"May I at once say that the letter which I have just received is the first intimation I have had of any possible occurrence of the kind. Had I known that there was anything of the kind in the thought of either Mrs. Freiman or yourself, I should have been the very first to come direct to yourself with a view to discovering its origin and to seek to make due amends for whatever might have occasioned a possible feeling on the part of either of you.

"I recall that when Earl Haig visited Ottawa there was some question about the programme for his entertainment being taken charge of by local organizations in Ottawa, and that the Minister of Defence took the view that, as the Government had appropriated a sum of money for Earl Haig's entire Canadian visit, the administration of that amount should be in the hands of officials of the Department who would have charge of arrangements with respect to the visit from the Atlantic to the Pacific Coast. Beyond this, and learning subsequently from Mr. MacDonald that he had explained the situation to Mrs. Freiman, as I understood at the time to her satisfaction, I have no knowledge or recollection of what took place.

"I recall that at the official dinner given by the Government to Earl Haig, your own and Mrs. Freiman's names were among the one or two exceptions to what, in other particulars, was the so-called official list, and that this exception was made through a desire on the part of my colleagues and myself to see that recognition was accorded Mrs. Freiman on account of her more than exceptional interest in the well being of the War Veterans.

"I am indeed sorry to know that apparently there has been some circumstance or factor of which I am not yet aware, and which may have occasioned displeasure to Mrs. Freiman and yourself. Should such be the case, I hope you will not reach any decision with respect to your attitude toward the Government until I have an opportunity of having a word with you myself.

"As you well know, I have always looked upon Mrs. Freiman and yourself as the truest and best of friends, and, apart from Party considerations altogether, I should resent very strongly any action on the part of anyone connected with the Service or the Government that could occasion either of you the least concern.

"I do not mind saying, privately, that the Department of Defence has occasioned me no end of anxiety in different ways. Its personnel is all but completely Tory, and whether it is unintentional or not, there seem to be few occasions where embarrassment can be caused that embarrassment does not arise. I fear that something of the kind has happened in connection with Lord Haig's visit without any knowledge on my part.

"Too much hangs upon the next five years to permit any of us who believe in Liberal principles and policies to risk, for any other than the strongest reasons, the loss of a single seat in the present campaign. I hope you and Mrs. Freiman will believe that I regard your influence as sufficiently great to make, according as it may be directed, a change from one side to the other, under existing conditions, a possibility. I cannot urge you too strongly, as I am sure you will, not to allow a personal matter which, so far as the Government is concerned, has been wholly unwitting, to influence your point of view adversely toward the administration. I am sure you will not.

"Perhaps my friend in writing me has exaggerated the fears he entertains. I much hope this may be so, and that my mind will be relieved when I see you, as I trust I may have the privilege of doing, during the course of the next few days."

(King Papers, Pp. 97619-21)

2. "La question juive" in Action française, vol. 14, Oct., P. 260.

3. "Un fiéf israélite" in Action française, vol. 14, Nov., Pp. 318-19.

4. Roy, Lionel.

"Jérusalem de nos jours," in semaine religieuse de Québec, Apr. 2, 1925. Pp. 482-85.

1 9 2 6

1. Leo Pelland, "Notre législation scolaire et les Juifs," in Revue du droit, vol. 4, no. 6, Feb. 1926, Pp. 321-32.

2. A. Harbour, "Les vues animées," in Semaine religieuse de Montréal, vol. 85, no. 17, Apr. 29, Pp. 259-61.

3. Editorial in Semaine religieuse de Québec, May 6, P. 562: "Attitude énergique et salulaire," on censorship in Jewish-owned cinéma.

1 9 2 7

1. Jacques Brassier (nom de plume of Abbé Lionel Groulx .
"Veut-on nous pousser au fascisme?" in Action française,
vol. 17, Jan. Pp. 25-27
2. Rodolphe Laplante. "Quelques chiffres éloquentes,"
in Revue nationale, vol. 9, no.2, Feb. 1927, Pp. 37-42.
3. Jeanne Talbot. Ce que femme veut...pour le triomphe
de la modestie chrétienne. Montreal, Oeuvre des
tracts. 15 p.

1 9 2 8

1. Me. Antonio Perreault. "Question des écoles" in Devoir, Feb. 25 and 27.

- Report in Devoir, March 1: "La situation scolaire dans la Province de Québec: La portée du dernier jugement du Conseil privé: Opinions de M.M. Lafleur et Bercovitch."

2. Proceedings and Report of Select Standing Committee on Agriculture and Colonization, House of Commons, March 8 - June 6.

3. "Régime scolaire dans le Québec" in Action canadienne-française, vol. 19, 1928.

Abbé Antonio Huot. "En Terre Sainte, notes et impression d'un pèlerin," in Semaine religieuse de Québec, vol. 40, no. 45, July 5, 1928,

Pp. 706-9; no. 46, July 12, Pp. 722-25; no. 48, July 26, Pp. 758-63; no. 49, Aug. 2, Pp. 770-74; no. 50, Aug. 9 Pp. 786-90; no. 52, Aug. 30, Pp. 834-37; vol. 41, no. 3, Sept. 20, 1928, Pp. 34-38; no. 4, Sept. 27, Pp 51-55; no. 11, Nov. 15, Pp. 162-66; no. 12, Nov. 22, 178-82; no. 13, Nov. 29, Pp. 194-98; no. 14, Dec. 6, Pp. 210-14; no. 16, Dec. 20, 1928, Pp. 242-48; no. 18, Jan. 3, 1929, Pp. 279-83; no. 19, Jan. 10, Pp. 292-97, and no. 21, Pp. 323-26.

1. Gérard Tremblay. "Immigrés et arriérés," in Vie Syndicale, vol. 5, no. 12, Oct. 1929, Pp. 4-11.

1929

2. Following the anti-Jewish riots in Palestine, M. Gelber, of Toronto, president of the Central Division of the Zionist Organization of Canada, sent a telegram on Aug. 26 to Prime Minister King,

"Toronto Jews mourn loss of innocent victims in Palestine. Feeling here stronger measures should be taken by Mandatory Power to maintain peace and protect Jewish rights. Pray your intervention of behalf of Jews with mother country and League of Nations."

- The prime minister was given the telegram the following day with a draft reply:

"The press reports that ships and troops are being rushed to Palestine from various Mediterranean areas. I have no doubt that everything is being done that could be done. The fundamental difficulty is due to the Zionists themselves who have insisted on trying to establish a Jewish state in what has for many centuries been an Arab country, whatever its traditional beginnings may have been."

- On Aug. 27 a telegram was sent by Mr. King to Mr. Gelber omitting the offending final sentence,

"Your telegram of August 26th regarding deplorable troubles in Palestine. It appears there is every ground for believing that the United Kingdom as the Mandatory Power is doing all that is possible to re-establish peace and security in Palestine."

- On Aug. 28 the Toronto Jewish War Veterans Association (206 Beverley Street) telegraphed Mr. King,

"The following resolution was cabled to the British Government at London, England: Mass meeting of Toronto Jewish War Veterans passed resolution to offer one thousand volunteers to British Government for immediate service in Palestine. Five hundred already enrolled. Meeting further resolved to request government for recall of Palestine executive officials held responsible for tragic conditions there."

- A memorandum from the Department of External Affairs to the prime minister, of the same date, initialled S. (Dr. O.D. Skelton) stated:

"As this wild suggestion is made to the British Government, presumably it will not require any further action than a bare acknowledgement."

- The prime minister penciled, "Yes, send letter," the same date.

- On Sept. 3 Dr. Skelton sent a memorandum to the prime minister,

"A representative of Mr. Freiman visited the office this morning with a letter for you which, he stated, contained a request from Mr. Freiman that you should send a message of condolence to the Zionist meeting which is to be held in Montreal tomorrow. On learning that you were out of town he asked whether anybody else could deal with the matter, but was told that it should go direct to you.

"Our Zionist friends are very aggressive. I do not know that the head of any other government has sent a message to a Jewish meeting, so possibly one can be framed that would not involve any participation in the Arab-Jew controversy."

- The prime minister initialled the memorandum with a penciled notation, "O.K. Attended to by phone. No message sent."

1 9 3 0

1. Chanoire Cyrille Labrecque. "A propos d'écoles juives" in Evénement, March 28; reprinted in his Consultations théologiques, 2nd ed., Québec, Librairie de l'Action catholique, 1946, Pp. 180-83.
2. Editorial by Henry Broker in Canadian Jewish Chronicle, May 2, "The Montreal Jewish School Commission."
3. Editorial in Canadian Jewish Chronicle, Jan. 10: "The Red Issues in the School Question"
4. Le Devoir report, Sept. 27: "The Jews and Sundays; A Tempest in a Teapot, Says Ald. Schubert; Tolerance and a Measure of Hygiene; Restriction; Surprise and Regret; Steps to be Taken by Chief of Police." Also "A Text that Doesn't Apply," (by O. Héroux).
5. Telegram from Sam Factor, M.P., Oct. 31, to Prime Minister Mackenzie King, inviting him to associate himself, in a telegram, of protest against Palestine policy announced by the government of Great Britain.
6. Letter from King, Nov. 3, to Factor explaining his reply to Factor telegram of Nov. 1: "I feel that this could not be better done than by enclosing copy of a letter which I sent to the Jewish Eagle. The editor approved of my attitude."
7. Letter from Factor, Nov. 7, to King: "Your attitude in the matter is reasonable and justified under the circumstances." (King Papers, Pp. 147987-89)
8. Editorial in Winnipeg Israelite Press, Dec. 5: "The Treachery of Montreal Jewish Leaders."

1 9 3 1

Canadian Annual Review for 1931, Pp. 158-59, reporting on Quebec legislative debate on school bill which endorsed agreement between Jewish school commission and Protestant boards. The Conservative opposition in Assembly objected to the Jewish commission still remaining in existence after this agreement was signed - confirming the principle of third denomination school panel. The Jewish M.L.A.'s (Bercovitch and Cohen) objected to the reduction of powers and jurisdiction of the Jewish commission, which subsequently resigned in protest.

1 9 3 2

A.M. Klein. "St. Armand de Montmagny, martyr," in
Canadian Jewish Chronicle, Aug. 26, 1932. Pp. 5, 17.

1933

1. File of correspondence between Max Clavir, of the Yiddish Jewish World of Toronto and Prime Minister Mackenzie King.

- telegram from Clavir, Jan. 25 asking for appointment.
- King telegram of regret, Jan. 26, "I shall be busy once parliament reassembles"
- letter from Clavir, Jan. 27: requires \$2,000 to convert his paper into a daily.
- letter from King, Jan. 30, to Clavir: "Party organization and publicity lie beyond my scope." (King Papers, Pp. 165580-84)

2. "Sur la dernière assemblée du Gésu; Les Jeune-Canada écrivent à M. Dandurand. "in Devoir, Feb. 27.

Georges Pelletier. "Rien que pour plaire à M. Bercovitch, Non," in Devoir, March 11, 1933.

3. Telegram from Prime Minister Bennett, March 29, to Dr. D.O. Shelton at Ottawa: Canadian Jews greatly concerned over conditions in Germany. Please make closest possible enquiries and advise." (King Papers, P. 165232)

Secret report from Dr. O.D. Shelton, London, March 31, to Under-Secretary of State for External Affairs, Ottawa:

"There is no doubt of serious situation. Nazi forces are drunk with success and seek victims for suppressed emotions, some of their leaders neurotic and irresponsible, others slowly gaining responsibility but unable to restrain forces they have aroused. There is a belief in some quarters that some German circles would welcome foreign attacks as affording grounds for repudiating onerous private obligations to foreign creditors.

"Zero hour for boycotting of all Jewish business men, doctors, lawyers and professors set for 10 o'clock on Saturday, but in many communities already under way. Orders issued by Nazi Central Committee against resort to violence against persons or smashing of property, but doubtful whether will be completely obeyed, particularly if police neutral. Boycott not

not carried on officially by Government but by Nazi organisations, a distinction as convenient as that between the Soviet authorities and Third International.

"In the United Kingdom Jewish circles excitement intense, but leaders torn between desire to exercise pressure and fear of affording excuse for further reprisals. - Messages are being received from German Jews to abstain from any action here, perhaps some sent under pressure but others genuine. No organised or extensive boycott of German goods here.

"In general public and Parliament amazed and disgust is evident. Government so far has taken position that it can intervene only to protect British citizens. Thus far no serious incidents have arisen affecting them. They are not prepared, at least at present stage, to intervene on behalf of Jews of German nationality. Experiences of three years ago when protests against Soviet persecution of Christians proved futile and perhaps harmful does not encourage intervention in the present case.

"In Lords yesterday Cecil, Reading and the Archbishop of Canterbury raised question whether Government expressing concern of British people over situation. Hailsham replied that Government would press for justice being done if any British citizens of Jewish descent were arrested or ill treated, but did not think that they had any right to make representations to the German Government in regard to treatment of its own citizens.

"There had been conversations through the British Ambassador in Berlin and with the German Ambassador here and in both cases replies were of reassuring nature. He did not think that it would be in the interests of the Jews themselves that any suggestion should be made that British Government conceived that they had authority to intervene on behalf of German citizens. Such interference might do more harm than good. Speeches made in debate would be most effective way of representing views widely held by the people of this country. In Commons, Simon said that matter could not be brought before the League of Nations but that he would communicate with Ambassador in Berlin

as to Lansbury's suggestion that he be asked to give report as to charges of persecution."
(King Papers, Pp. 168954-56)

Confidential dispatch from Dr. O.D. Skelton, London, Apr. 1, to Undersecretary of State for External Affairs, Ottawa:

"Regarding Jewish position in Germany. Nazi Minister of Propaganda Goebbels announced late last night boycott would last 1 day only, that 3 days' truce would follow, and that if foreign attacks on Germany then ceased boycott would cease; but otherwise continue until German Judaism was destroyed.

"Pressure of foreign disapproval has evidently forced compromise by which Nazi gang will be allowed one day's sport, and Government given opportunity to claim that boycott, which was only proclaimed as reprisal against foreign lying campaign, has proved successful in stopping that campaign.

"Dismissal of Jewish judges and all other State officials continuing. Unless boycott today accompanied by violence good chance of being brought within bounds.

"Understand that Jewish organizations here saw the German Ambassador yesterday and agreed to announce that they were not sponsoring boycotting of German goods or conducting public campaign of attack."

4. Statement of Ligue du dimanche,

"Pour une meilleure observance du dimanche; Privilège accordé aux Juifs par la loi provinciale," in Devoir, Apr. 18, 1933.

5. "L'assemblée des Jeune-Canada at the Salle du Gesù Last Night; Protests against the pro-Jewish Meeting at the Arena," in Devoir, Apr. 21, 1933.

6. Dollard Dansereau, "A Meeting, and then Another," in Devoir, May 1.

7. "Le Barreau de Montréal et les Juifs," in Devoir, May 2.

8. Joseph Papin Aréhambault. "Le précepte dominical," in Devoir, May 3, 1933.
 9. Jacques Brassiers. "Pour qu'on vive," in Action nationale, June, 1933, Pp. 363-67.
 10. Omer Héroux. "Spaniards and Jews; an Impressive Contrast," in Devoir, June 29.
 11. Letter in Devoir, Sept. 27, from G. Filion of Jeune Canada in support of Ald Auger's motion against immigration.
 12. Article by Omer Héroux in Devoir, Oct. 26: "Mr. Jacobs too..." on his efforts to secure immigration of Jews into Canada..
 13. Pages from Le Miroir, ed. by Arcand, vol. 1, no. 1, Apr. 28, 1929 - Nov. 15, 1931.
 14. "Getting Rid of the Old Testament," address over Station WLWL, Nov. 23, 1933, by Rev. James M. Gillis, editor of Catholic World. Montreal Unity and Good Will Association. 3 p. (mimeo)
 15. Letter from Congress, Dec. 27, to Council of Jewish Women, confirming their electors to Congress election.
- Letter to Bakers' Union urging them to name their electors to Congress elections.

16. - Col. Willis O'Connor of Government House, Ottawa, sent Dr. O.D. Skelton, Under-Secretary of State for External Affairs, on May 22,

"a copy of part of a letter relating to happenings in Berlin on the 1st of May. The letter is from Mrs. Rogerson, a friend of my wife's, and she is stopping with the Von Ziemanns, the big electrical people in Berlin, her daughter being Von Ziemann's first wife. She is visiting her grandchildren. It is interesting and is the impression of an English woman in Berlin."

"Yes, it is a most thrilling time we are living in here in this great Revolution. It is a marvellous experiment and is probably a forerunner of what will take place in other lands.

"There have been terrible stories told outside Germany not a word of which is true. But of course in such a Revolution as this, such things take place, which are not permitted by Hitler or the Government. His commands are all good, but the carrying out of them with inferior people, exaggeration and mistakes take place.

"I was having tea with Frau von Hindenburg two days ago and we were just discussing that difficulty, but Hitler has an overwhelming influence for good, and Germany is totally a different country to what it was before his régime. Graft and theft and lies and insecurity reigned. Money disappeared and no one knew where.

"Now the whole country is being swept clean; every institution is being gone through; absolutely nothing that is not enquired into, and, Jews or no Jews, great names of Directors and managers, etc. are falling daily. Such dishonesty undreamt of had been going on ever since the war. It is all being revealed and big men are committing suicide rather than face the music.

"I was at the great day of the Workers on 1st May at Tempelhof the Flughafen. What a sight! What a crowd! Over a million people and never one accident. Nazis on foot and steel helmets, just holding hands as barriers while the marching crowds came from every corner of Berlin and further afield; all happy, all uplifted, a new heaven and a new earth in view. I was 3½ hours among them at Tempelhof and in order to get more easily there, marched in procession from the place where the car was stopped. It was a sight nowhere else to be seen on earth -- 1½ million people all

crowding to that great plain to hear what their Leader had to tell them. Everything went magnificently. Loud and amplified speakers -- no difficulty to hear; but I went home and listened in in the salon upstairs.

"Next morning every Trades Union Society was occupied by Nazis, Banks and offices and the workers turned out. They also are to have their books overlooked."

- Acknowledgement from Dr. Skelton, May 23:

"It is a very interesting and significant comment, not as an objective picture of what is really happening, but as a picture of how many people in Germany feel about what is happening. I remember seeing in Berlin a somewhat similar assembly eight or ten years ago -- almost as great a crowd shouting for peace and the Republic: the most impressive crowd I had ever seen in my life. The pendulum swings rapidly: perhaps it will swing again."

17. The ex-Canadian opera singer, Edmund Burke, wrote on Aug. 6 to Col. O'Connor at Government House in Ottawa from Germany,

"We are here in Berlin until the end of this coming week, then we go to Munich and Salshucg for the festivals. We have been here since the 23rd of July.

"Things here are very quiet and most interesting. I think they will eventually succeed in a greater degree with their experiment than the Americans will with theirs. Do not believe all you hear about preparing for war. It is silly tosh.

"As for the Jewish question, there are still thousands of Jews in Berlin in business. The big shops run by Jews still do business, and the real German Jew hopes that the Rabbi Wise's, the Einstein's (who became Swiss when a young man and rebecame German on account of his appointment to the College of Science in Berlin), would keep their mouths shut -- they only made things worse for the Jews who are here.

"There have been abuses but they were isolated cases, and the writer for the Toronto Star was never in Germany and his stories of atrocities, and also brutality to himself, are pure lies, if a lie can be pure.

"I am not defending the Germans nor the Nazis. I only say one thing -- they have and are suppressing Communism completely, and the rest of Europe, on that point, owes them a vote of thanks. For a more filthy, pestiferous doctrine could not exist. As to arms -- I have counted

146 soldiers with rifles since I have been here two weeks.

"I have met Jews, politicians of all parties, diplomats. Talked with shopkeepers, working men, rich men, poor men, beggar men, banker, doctor, lawyer, merchant, chief (sorry my rhyme is not correct). They all are now feeling some security ahead.

"I am visiting the Labour Camps and the Concentration Camp by invitation this coming week. It will be interesting.

"Much as I feared Germany before the war -- much as I distrusted Germany and her future after the war -- to-day I have a feeling she will pull through. If they still keep their new found idealism. Italy has it. It will save Europe from catastrophe.

"Mr. Morgenthau, one of the American representatives to the World Economic Conference, shoots the bull, saying the Economic Conference failed because of fear of wars and revolutions. His Semitic origin, combined with his American braggadocio, makes a powerful appeal to the American Press mind. He further states that Roosevelt will be the arbiter of the destinies of Europe. I hope he will be a greater success than Wilson and Hoover. The British Empire must go ahead on its own and in conjunction, possibly, with those countries who are willing to co-operate. If we continue to bow down to America we will never get anywhere."

- Mr. O'Connor sent a copy of this letter to Dr. O.D. Skelton, on Aug. 21.

"You will remember you had a chat with Edmund Burke last winter. It is about his impressions of affairs in Germany and is quite interesting."

- Dr. Skelton acknowledged these letters on Aug. 23,

"It is extremely interesting, but I think it confirms the view that most travellers in foreign countries see what they wish or expect to see."

g.



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Philadelphia, 1877. I have just received
your letter of the 14th inst.

and am glad to hear from you.

I am sorry that I cannot
reply to you more fully.

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reply to you more fully.

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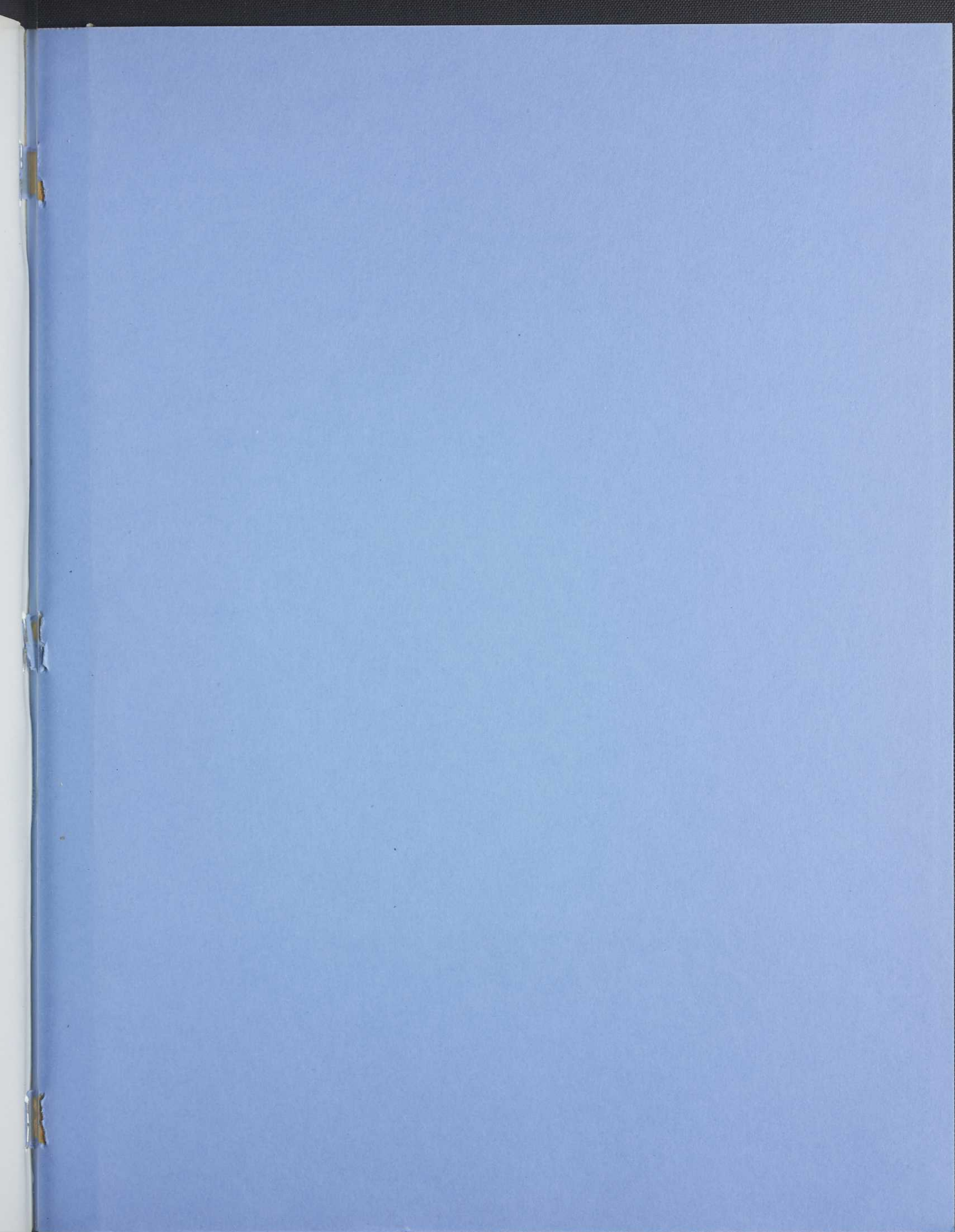
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