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CANADIAN JEWISH ARCHIVES

NEW SERIES
NUMBER EIGHT

THE JEWISH CONGRESS ARCHIVAL RECORD OF 1936

Listed By

DAVID ROME

With a report on
SABBATH REST
(in lieu of a Preface)

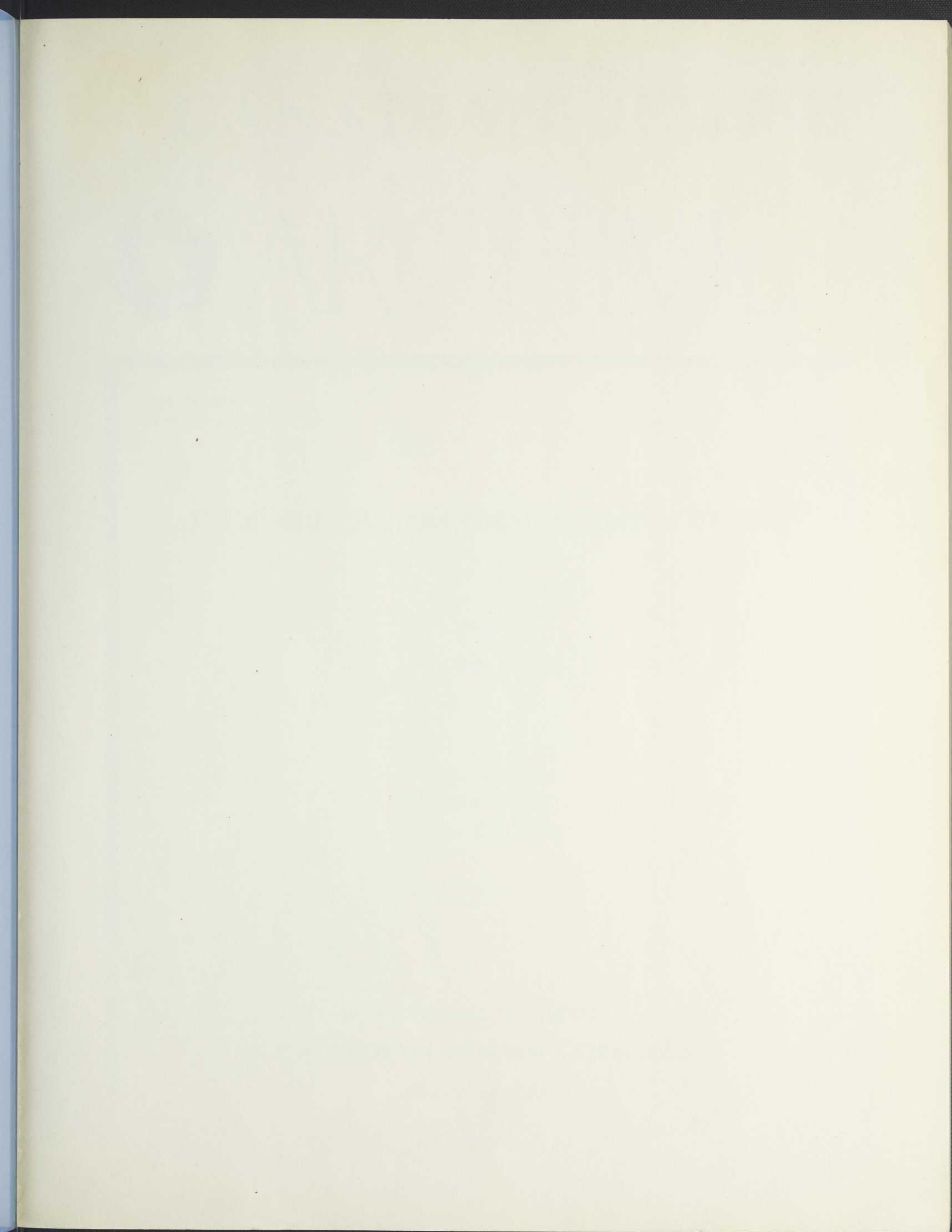
NATIONAL ARCHIVES
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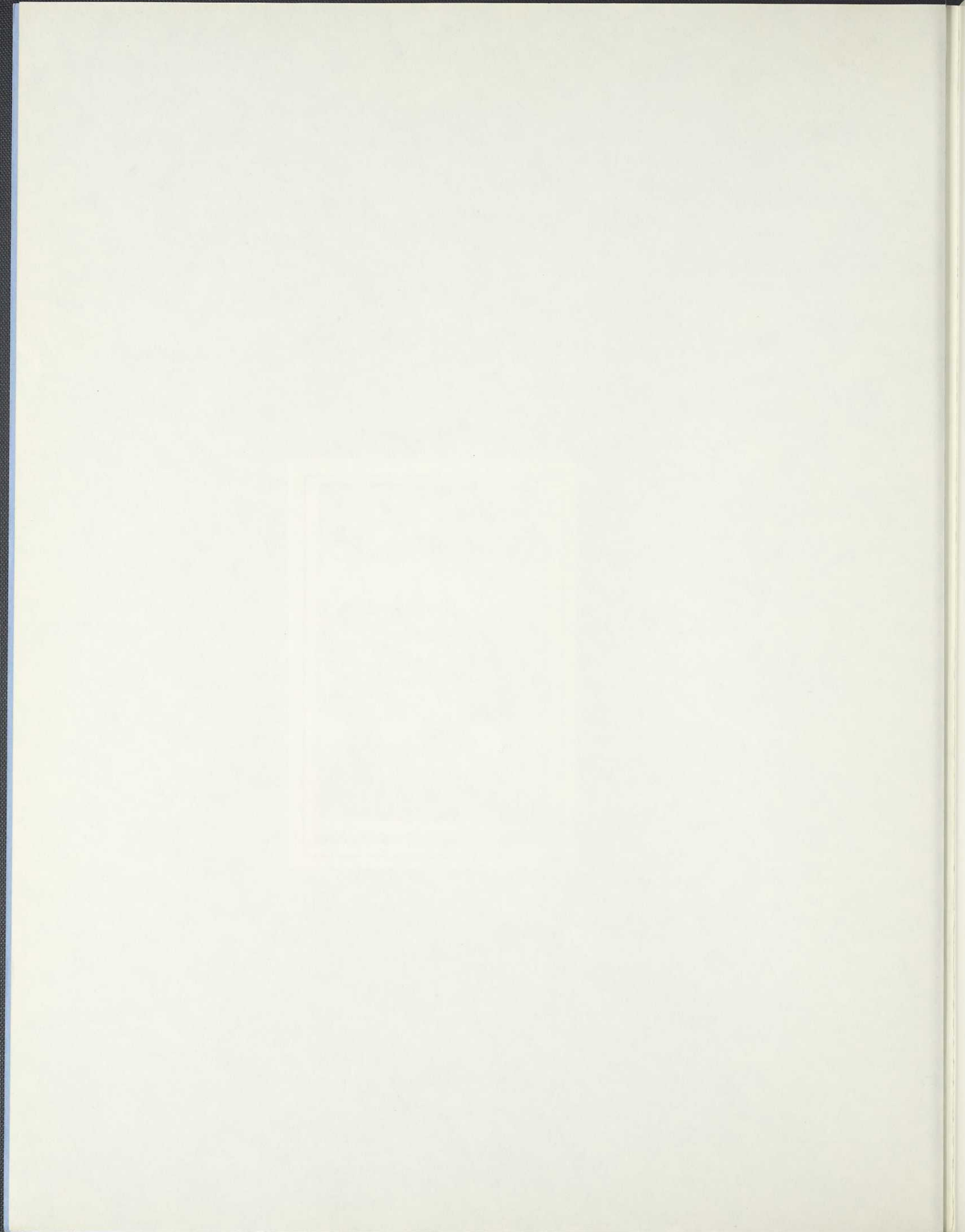
MONTREAL - CANADA

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EDITED BY

DAVID ROSE

WITH A FOREWORD BY

SAMUEL ROSE

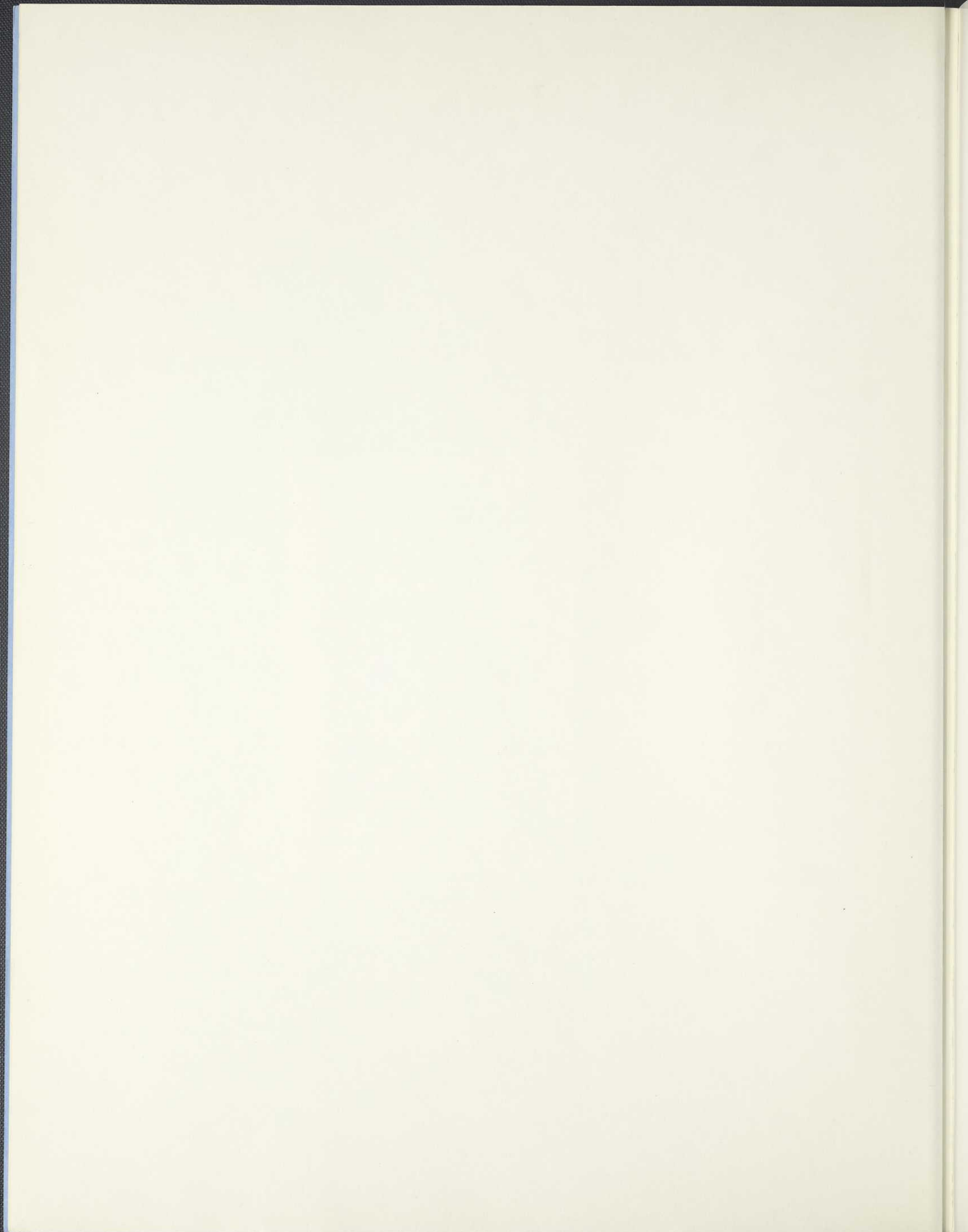
OF THE JEWISH COMMUNITY

NATIONAL ARCHIVES

CANADIAN JEWISH CONGRESS

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ON THE PART OF A POLISH

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CANADIAN JEWISH CONGRESS

MONTREAL - CANADA

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IN LIEU OF A PREFACE

It has seemed to the editor that, instead of prefatory comments to the inventory of the 1936 documents in the National Archives of the Canadian Jewish Congress, an equivalent impression of the climate of that time can be conveyed by a chapter out of the history of the time. This section out of the chronicle Clouds in the Thirties, on Antisemitism in Canada, 1929-39 may prove of interest.

Of course, the archival holdings cover a much wider area of Jewish concern than this particular attack on the Jewish position in Quebec. The nineteen thirties was a period of growing intolerance, of anti-democratic ferment, of Naziism spreading its power and intensifying in evil, of Jewry consolidating, slowly mobilizing in defence, adjusting its ideologies to the rapid spin of events. Much of this is reflected in the recorded day by day chronicle evidenced in the inventory.

In its frantic efforts to survive in Canada and elsewhere, in its fervid defence of the decencies of the western world, in its desperate efforts to open the gates of Canada for one more refugee fleeing the torture camps already in function and the extermination camps being erected -- in this temper and in this temperature it was scarcely aware that a group of priests, lawyers and antisemitic agitators were sapping one more Jewish economic position -- their weekend work.

Noone noted the irony. It was an attack on a unique, even "nationalist," French Canadian institution, established with great difficulty by Henri Bourassa, against the opposition of militant anglophones in the House of Commons. And the attack on Jews came basically because they had invented the Sabbath.

D.R.

IN LIST OF A PAPER

It has been found in the editor that, instead of being
very common to the majority of the 1910 documents in the
National Archives of the Canadian House of Commons, as
suggested by the title of the volume of this time can be
conveyed by a chapter out of the history of the time. This
section out of the Canadian House of Commons, as
Antisemitism in Canada, 1910-1914 any form of antisemitism.

Of course, the antisemitic writings cover a much
larger area of Jewish society than this particular attack on
the Jewish position in Canada. The antisemitic attack was a
period of growing antisemitism, as anti-Jewish sentiment
of Russian spread, its power and influence in the world, as
they consolidated. Jewish writing in Canada, including
its ideology in the early years of the century. Much of this is
reflected in the research by the antisemitic movement in
the twentieth century.

In the French attack on antisemitism in Canada and
elsewhere, in the early decades of the twentieth century of the
western world, is the beginning of efforts to open the gates of
Canada for one more refugee. The antisemitic camps already
in London and the antisemitic camps being erected -- in
this case and in this movement it was antisemitic efforts
that a group of priests, lawyers and antisemitic agitators
were helping one more Jewish antisemitic position -- their
weekend work.

Home noted the work. It was an attack on a
united, even "antisemitic" French Canadian position,
established with great difficulty by many persons.
against the opposition of antisemitic agitators in the House
of Commons. And the attack on Jews was antisemitic because
they had invented the Sabbath.

CONTENTS

Sabbath Rest

New Chapter in 1907	P. 1A
Playing it Cool	2A
Father Archambault	4A
Movies	6A
Sabbath against the Jews	10A
La Ligue du dimanche	18A
Before the Legislators	21A
Canon Harbour	24A
Hôtel de gouvernement	25A
Henri Bourassa	29A
Victory against the Jews	31A
"A Truly Confining Time"	34A

CONTENTS

Sabbath Rest

New Chapter in 1901

Playing it Cool

Farmer's Association

Notes

Suburb against the Jews

Is There an Alternative

Before the Legislature

Canon Ashborn

Attel the Government

Henry Bonar

Victory against the Jews

"A Truly Confiding Time"

P. 12

23

24

25

104

105

114

144

171

214

214

214

SABBATH REST

Like the Jewish schools issue, the matter of Sunday exemptions was an important case arousing much resentment and bearing significant consequences - which need never have arisen.

In the event, the first concrete political attack on the Jews of Quebec was launched on the old issue of Jews and Sunday observance.

Federal Law 6 Ed. VII, Cap. 27 was the legislated foundation for the arrangement that permitted those Quebec Jews who observe Saturday as a day of rest to work on Sundays, with certain limitations.

At first the House of Commons Committee which was studying the issue considered making an exception for the Jews in the Canadian Law, but the House rejected this proposal.

Instead the Commons provided in the Law, sanctioned July 13, 1906, coming into effect on March 1, 1907, that exemptions from the Federal ban on Sunday work could be made by provincial legislatures. Indeed, Quebec did enact such a law, sanctioned on February 27, 1907, exempting Shomrai Shabbat from observing Sunday as a day of rest with certain limitations. (7 Ed. VII, Chap. 42, Article 6; became Article 4471 of the Revised Statutes of Quebec of 1909, and Section 7 of Chap. 199 of the Revised Statutes of 1925.)

Unquestionably the passage of that Quebec act was a substantial act of accommodation to the considerable number of Jews in the province who sought sincerely and loyally to abstain from Saturday labour. Had they been forced to repose on Sunday as well, they would have been under a severe economic handicap.

However, there were deeply rooted cultural and even religious reasons for Catholic Quebec to pass this measure of toleration.

A strict Sunday tradition in the Protestant style was always alien to the Catholic Quebec, and Bourassa later chastized his people sharply for their own irreligious Sunday lifestyle. Generally the image of the severe Sunday was animated much more by the Protestant social and religious philosophy than by the Catholic. An active Sunday is much more a feature of ancient Quebec than of Ontario or Nova Scotia.

The Roman Catholic Church of Quebec was not always hard on this question.

In 1881 J.-P. Tardivel, editor of Vérité, objected to Sunday work on the North Shore Railway, owned by the Provincial Government, now part of the Canadian Pacific line. He initiated these critical articles at the request of the Archbishop of Quebec, Mgr. Elzéar-Alexandre Taschereau, who became the first cardinal to preside over the diocese. He had written Tardivel, "With all my heart I wish to have the trains on the Q.-M.O. and O. stop on Sundays, and I had indicated this on March 2 last in a letter sent to the Hon. Mr. Chapleau."

Suddenly, however, Tardivel received a peremptory order to stop these attacks.

As Mgr. Taschereau told the editor, "If he considers it necessary he would contact the proper authorities to settle this question".

"Leave all the questions about the church to the men of the church and limit yourself to questions that concern you - politics, agriculture, settlement."

This may have occurred because the government was then attempting to sell the railroad, and the campaign against Sunday work may have appeared prejudicial to these efforts. (Mathieu Girard. "La pensée politique de Jules-Paul Tardivel," in Revue d'histoire de l'Amérique française).

In reply to an 1891 consultation "Can merchants be given complete liberty to trade on Sundays?", the ruling was, "No, but if there is room to believe that there is place for a certain tolerance, it is wise to ask the advice of the Cardinal. That is the means of securing as uniform a general direction as possible." (Semaine religieuse de Québec, Jan. 31, 1891)

But the issue was more than an effort to embody a Christian ideal into Canadian law and to impose it upon all Canadian society. The objective was not a simple Christian ideal, for it was not shared by the entire Christian community or even by its major denominations.

Some politically sensitive Quebec parliamentarians such as Henri Bourassa and Armand Lavergne - at the time the least philo-semitic of all who attached M.P. to their name - saw the Sunday observance proposal as a political and social instrument fashioned by Protestant Ontario to coerce Catholic Quebec. Years later the Ontario Law Reform Commission recalled that Bourassa addressed a protest meeting of 5,000 on the Champs de Mars in Montreal against the measure, and that soon after the City Council formally deplored the bill. (Report on Sunday Observance Legislation. P.47)

Hostility to Jews entered the 1906 debate. As a parliamentarian said, "One of the first obstacles in the way of legislation will be the religious convictions of some elements in our community. But it is not desirable for us to be too considerate of the wishes of alien immigrants who, while they are obtaining the benefits which this country is affording them, will not be subjected to undue hardship if they are obliged, in the public interest, to obey any rules which we, as a Christian community, find it necessary to lay down for the observance of the Sunday," citing the Archbishop of Canterbury during the House of Lords debate. (Hansard 74, cols. 1010-11, 1014)

It is not surprising that the parliamentary debate was not notable for its lively humour.

Those who would make it difficult for Jews to observe the Sabbath argued that "Jews were an example of that vigor of life and health that comes from the observance of a day of rest". (Select Committee, Apr. 24, 1906, P; . 127-8; cited in Ontario Report on Sunday Observance Legislation, (1970, P.46). Therefore the Christians' form should be imposed on Jews.

Quite likely there were abuses of the law which was legislated for the benefit of Jews who were sincere and strict Shomrai Shabbat. It is probable that with the passage of time the proportion of Quebec Jews who were such observers of the laws regarding abstinence from work on Saturdays declined, and other Jews who worked on Saturdays also availed themselves of the exempting clause to work on Sundays too.

It was basically a police matter and, indeed, Premier Taschereau, who also served as his own attorney-general, took that position. Since no prosecution could be instituted under the act without his consent, he told the Jews that it was up to the courts to ensure justice to the Jews under the law, and that he would permit the initiation of test cases.

But this freedom accorded to Jewish observers of the Sabbath soon came under attack and became a political issue, a touchstone of Jew hatred and an index of the anti-Semites' strength.

Omer Héroux of Le Devoir resented "the skill which the Jews, then a handful, had showed once again by obtaining from the parliament of Quebec, through the breach opened by federal law, the passage of exemptive legislation which the federal lawmakers had expressly rejected".

The Ligue du dimanche later wrote, "A handful of Jews had in 1907 secured the extraordinary privilege of breaking with the custom of our entire population and of working on the Sunday. So the Jews in our province work and trade seven days

in the week. It is a flagrant violation of the law which leads to ruinous competition for Christian businessmen". (Dec. 12, 1935)

"The Canadian Jewish Chronicle later wrote (Apr. 3, 1955), the history of this piece of legislation has not always been a bed of roses. Snoopers were always at hand to find a Jewish culprit, and many were the tricks that were resorted to in order to get an innocent storekeeper into trouble. The snooper would wheedle the goods out of the proprietor by all sorts of tricks, actually inviting the man to break the law.

"On the other hand, the same infractions were carried out in the most blatant manner in other parts of the city. It was well-known that Verdun was wide open, and that one could obtain all sorts of commodities in non-Jewish sections of Montreal. But Sunday observance was apparently not as incumbent upon the non-Jewish storekeepers as it was upon the Jews."

The Ligue du dimanche was organized for the religious purpose of securing more profound spiritual observance of the Sunday. Its moral leader was Adélard Harbour, editor of the Semaine religieuse de Montréal, titular canon and curé of the cathedral since 1916, president of the court of matrimonial cases and assistant administrator of the diocese, who was closely connected with Catholic laymen in law, in government and in social action.

The organizing initiative for the Ligue and its active leadership came from Jesuit Father Joseph-Papin Archambault whose constant activity, the Revue du droit recorded, "Is admired by very many, including some of our most distinguished magistrates". (Vol. 11, No. 8, Apr. 1933, Pp. 451-2)

The composition of the Ligue can be gauged by noting that in 1933 Judge Edouard-Fabre Surveyer presided over the Central Committee, with Judge C.-E. Dorion as vice-chairman. (Devoir, Jan. 31, 1934).

The Ligue disavowed anti-Semitism. "In seeking abrogation of Article 7, the Ligue du dimanche is not moved, it is scarcely necessary to say, by any feeling of hostility towards any racial group. It simply does not want it to enjoy any unfair privilege that may permit some of its members to work seven days a week, and to breach the Christian laws of our land." (Devoir, Jan. 31, 1939)

A very superficial glance at the Ligue du dimanche might lead one to believe that this apparently worthy oeuvre might be another in the long list of moral and social causes inspired by religion. But an examination of the Christian Sunday

observance movement in Canada - and indeed on a universal scale - leads to another conclusion. It was very much a Quebec affair arising in a particular political and social context in which anti-Semitism was only one but a distinct element. The broader Sunday Rest movements which even convoked international congresses were largely Protestant projects with limited, perhaps only pro-forma, Catholic involvement, and certainly promoting a concept of Sunday differing from that mooted in Catholic statements. (Ontario Law Reform Commission of 1970. Report on Sunday Observance Legislation. Pp. 25-91).

One of its loudest journalistic voices was that of Omer Héroux of Le Devoir. Legal support came from the group connected with Pelland's Revue du droit.

At the beginning the Ligue's appeals were pietistic. It urged the retention of the ideal Sunday which represented repose and religious meditation.

Soon it turned its attention to the offensive Sunday operations of industry, particularly the mines, paper mills. They felt that by forcing the workers to Sunday labor the industrial corporations were corrupting the souls of Quebecers even while they were exploiting their physical strength and despoiling their heritage of natural resources.

There was resentment in church circles that the government that had been so aggressive in extending its influence in public charity - to the disquiet of Catholic leaders - was unduly slow in ensuring strict observance of the laws of Sunday repose. (Antonin Dupont, Les relations entre l'Eglise et l'Etat sous Louis-Alexandre Taschereau, 1920 - 36. Montreal, Guérin, 1972, P .79)

Thus began a decade-long, complex, inconclusive war between church and very great industry, with the government clearly on the side of the employers and investors.

In turn the fighters for a Sunday of an elevated and spiritual rest took on another antagonist, the cinema which they hated and had feared ever since its invention.

The attack on the entertainment media, notably the cinema, was a major phase of Quebec Catholic articulation for a quarter of a century. Anti-Semitism was only a phase of the campaign, and not even the major theme. But it was so important that it provided an anonymous Chanoine Groulx to threaten vigilante action if the government and its police failed to follow his proposals.

The nightmare of conspiracy included instruments of evil that flashed on its fevered mind: the arts, the media of communication and of entertainment. The cinema was a Jewish

invention. (J.A. Foisy, "Artistic Jewry", in Action catholique of June 13, 1921). So were jazz, fashion and the opera (signed editorial by Foisy, "Moral Barometer", Aug. 17, 1921).

We realize the profound antagonism to the screen that lies in this area of Quebec society when we hear Chanoine Groulx speak of "the demoralizing cinema" in his Méditation patriotique (Pp. 4 and 11); it is in the vein of his objections to bridge, cocktails, ski and golf in his "La bourgeoisie et le national" (Pp. 106-111; cited by Bélanger, Pp. 222-224). He might have continued his list of condemnations with forbidding reading and looking at paintings.

The bishops of Quebec filed condemnations with the commissions of inquiry on the cinema, and Léo Pelland, editor of the Revue du droit, noted the illegal tolerance of Sunday movies in effect in Montreal and Quebec almost since the introduction of the medium. The professor of jurisprudence availed himself of the pages of the Semaine religieuse de Québec (No. 46, July 14, 1927, PP. 723-727) to elaborate on this aspect.

At times the name of Nathanson is bannered as a symbol of the satanic enemy, though Jews were not prominent in the Quebec cinema world in the early 1920's and figured only together with French Canadians, English, Americans, Greeks and Syrians.

This explains the primitivist attack on Sarah Bernhardt when she visited Quebec City. This had followed incitement in the press against the current stage. At the time Bourassa protested, "National pride ought to find better arguments than rotten eggs". An immoral evasion of the issue, an implied justification of the offenders, a failure to acknowledge his own responsibility to educate the young people who respected and followed him and to share any higher morality or more humane teachings that he may have possessed: It was a betrayal of his apostles which was to cost him very dearly later in his life.

Laurier apologized to her.

Abbé Antonio Huot devoted an unusually highlighted editorial on May 6, 1926 in praise of the Hon. Alexandre Taschereau for slapping the hand of the American Jews by tightening the censorship of American films, a menace to "the religious and national traditions Quebec seeks to have respected by its guests. Whether they are Jews or Gentiles, whether it is school or leisure, public morals or industry, we do not want our Christian spirit of broad and generous hospitality to be exploited by newcomers... The Hon. Taschereau has well told this to Nathanson & Company" (Semaine religieuse de Québec, vol. 38, No. 36, P.562).

Abbé Lavergne wrote that Jews are responsible for the popular corruption exemplified by cinema and fashion. In his eyes this is the best explanation of the growing dissoluteness of our manners. ("Will the Jews Dominate Over Us?" in Bonne nouvelle, reprinted in Action catholique, Oct. 4, 1932).

Abbé Edouard-Valmore Lavergne emphasized that Action catholique, flagship of "the good press" was "pitilessly eliminating advertisements for alcohol, movies, beer and Jewish advertisements" (Sur les remparts, 1929. P.76).

The churchmen sought to limit this form of entertainment, to keep children from the absorption with the screen, and to shut the doors of the movie houses Sundays.

Again Quebec found itself in a unique position. Unlike other Canadian provinces, Quebec permitted cinemas open on Sundays which was in conspicuous contrast with Toronto in this regard for many years, even after a terrible fire in the Laurier Palace took the lives of seventy-eight children on a 1927 Sunday.

(Fortunately there were no Jews among the three owners of the movie house who were found criminally responsible for the catastrophe.)

Twenty years earlier Archbishop Bruchési condemned Sunday movies and ordered all who were under his spiritual jurisdiction to act in this matter.

In 1921 the Hull Congress of the Confédération des Travailleurs catholiques demanded legislation to keep unaccompanied children from movie houses. (Dupont P. 119).

Chanoine Adelard Harbour leader in the Ligue du dimanche, also called for such a law. (Semaine religieuse de Montréal, Vol. 86, Jan. 1927, P. 36); July, 1927, P. 436)

The Montreal diocese repeatedly affirmed the concern and the authority of the church in all aspects of cinema and of public control and inquiry in movie matters (Semaine religieuse, May 1927, P. 323; June 1927, Pp. 339, 371, 373, 404; A. Gagnon, "Le Cinema", in Revue nationale, Vol. 9, June 1927, P. 181; La croix, May 7, 1927 - all cited in Dupont, PP. 125-127).

Léo Pelland, jurist interpreter of Canadian law in the spirit

of Quebec Catholics, utilized the columns of the Semaine religieuse de Québec to recall that the Sunday observance law, which was in effect in the province, forbade Sunday movies, and that only a régime of tolerance allowed the Montreal and Quebec City cinemas to operate on the dominical day (Vol. 39, July 1927, P. 727, reprinted a week later in the Semaine religieuse de Montréal, Vol. 86, July 1927, P. 451).

Tens of thousands of citizens signed a petition against Sunday movies.

But the recommendations of the Commissioners named to study the question ran in a contrary direction: public opinion approved the admission of children not accompanied by adults, but Sunday movies should not be prohibited and legislation presently in effect is sufficient.

In the face of this report the militants for an austere Sunday surrendered, possibly influenced by the opposition of labor which saw the limitation on the cinema an intrusion upon freedom; which called the Congress of the Société St.-Jean Baptiste "a landmark in the history of criticism and intolerance", and asked why a society which permitted children to work would forbid them to enjoy movies; a society which permits marriage at fourteen would separate the older husband from his wife at the door of the movie (La bonne parole, Vol. 16, Feb. 1928, P. 3; Soçius in Le monde ouvrier, March 26, 1927 and Feb. 18, 1928); possibly also by such critics as Victor Barbeau who spoke of the Pharisees who failed to provide anti-toxins. "Let us apply the acid test of the pocket book and ask these organizations who appear as paragons of virtue, how many popular concerts are they prepared to sponsor?" (Les cahiers du Turk, Vol. 6, Feb. 1927, P. 137).

Whether it was the character of the opposition, the force of the interests involved, the climate of the 1920's as compared to that a decade later, the absence of a clear Jewish - and anti-Semitic - element, certainly consequent actions of the Ligue du dimanche, of the clergy, of the "national organizations", of the "good press" and of the political parties were different from a later campaign for the abolition of clause 7 in the 1930's.

For soon the Jews became the sinister enemies of the Good Day.

As far back as 1910 the London Jewish Chronicle reported that Notary Plamondon had complained, "The Jews have the right to work on Sundays, to keep open factories, and to make their Christian employees work. The Christian workmen whom circumstances force to work for Jews are permitted no longer to go to church, so to speak, and no longer exercise their parochial duties... There is something odious and immoral. Our Sunday observance law is not a

Christian law, but Jewish. And it is time to start an agitation throughout the whole country to strike out this immoral article from our code which places the Jew above the rest of the law, and makes out of Christian workmen slaves and animals, and which is a shame and dishonour to Canada... We ask of all journalists, Catholic and Protestant, to join us in the cry, unceasingly, for the abrogation of the article which allows Jews to work on Sunday and to enslave our workmen." (May 6, 1910)

In 1922 a pastoral letter of the archbishops and bishops of Quebec marked the beginning of a movement which culminated in the abrogation of this clause. The pastoral letter held that the faith and the future of Roman Catholics in the province were threatened by the far-reaching failure to observe Sundays as a day of rest. The suggestion was made that most Christians who were allowed to work on Sunday under certain conditions should not be able to force their Christian workers to do likewise. Roman Catholic workers were instructed to leave a shop or factory where Sunday work was required. Inspired by this declaration of church leaders, the Ligue du dimanche was formed to ensure Sunday observance. ("Lettre pastorale sur la transgression du devoir dominical", in Mandements de Montréal, vol. 17, 1926, Pp. 247-53).

This was echoed by Jean Dollard in La croix, March 13, 1926.

"Can we tolerate these individuals mocking our religious laws so by forcing our people to work seven days each week so that they do not have time on Sundays to attend Holy Mass?" (Antonin, P. 154).

Not surprisingly, the anti-Semitic Mgr. Louis-Adolphe Paquet, V.G., writing of the religious aspect of the Sunday League's campaign, stated, "Infidels and Jews cannot reasonably complain when the practice of a faith which is alien to them is applied. They are asked to spare their Christian employees the shame of work which hurts and outrages their religious feelings".

Very soon Montreal, the mercantile centre, became the focus of agitation for a stricter Sunday; rather than Quebec City, where attention might have been directed on the industrial and the rural aspects of the desecration of the sanctified day. It was here that the Ecole sociale populaire, the Semaine religieuse de Montréal and prominent scholars in the law assumed leadership.

At first the movement for dominical repose was general, and was directed as much at the large industries, at country folk and at entertainment - all of which constituted a much more general and more impious activity, involving far greater numbers spread over a far larger territory than the Jewish Saturday observers or than Jewish violators of the letter and the spirit of the law of 1907. (Joseph Papin Archambault, s.j., chaplain of the Ligue, in his Contre le travail du dimanche, La Ligue du dimanche. Montreal, Oeuvre des tracts, 1924. 16 p. no. 56)

But very quickly the emphasis shifted to the Jewish phase from the other, more widespread desecrations of the Christian Sabbath by Christians which seem to have been practically forgotten.

As Kernaghan notes, "the campaign for Sunday observance became entangled with the Jewish question since the Jews were considered the obstacle to the realization of the Church's desire for recognition of Sunday as a day of rest".

Father Archambault told of a survey conducted by the Ligue:

"226 establishments open Sundays, mostly in trade, while only 26 were closed on Saturdays. The situation has become revolting; so far has the Jewish element exalted its contempt to the very doors of our churches.

"On St. Lawrence, 18 establishments - stores, shops, factories - closed on Saturday. The following day 143 places, including groceries and food stores, were open; only one in 16 were within the law.

"On Roy St. the situation is even more odious since all businesses are open Saturdays and 26 were also open on Sunday."

Action française asked "Is Montreal administered by a Catholic majority?"

"Every Sunday a hundred Jewish groceries operate openly and sell vegetables, meat, charcoal, etc., to all comers. The police see and do nothing. Do they initiate cases in court? Somebody knows how to prevent this from coming about, if the too zealous policeman is not transferred to a very quiet district." (Vol. 18, Nov. 1927)

Its successor, Action nationale, continued in the same tone in its first volume. (Apr. 1939, P. 193-94):

The Jewish merchants followed the alien industrialists in the desecration of the Sunday. "Stores are open Sundays, and not only in their districts, but a good many everywhere in our cities. They set a bad example. Disloyal competing Christians have been imitating them to fight them, they claim, to save their businesses.

"This contagion has reached the farmers. Like true sons

of Israel they set up Sundays on the highways with a display of fruits and vegetables...

"What of the law?... Above all, the exemptions the Jews enjoy which profanes and ruins our Sundays? How our legislature would honour itself if by a firm act it would erase from our statutes this shameful turgidity."

Chanoine Harbour foresaw that "when we will have brought cases before the courts and will have won them; when the Catholic societies will have shown that they are a force that demands respect; when the workers - who are cajoled during electoral campaigns - will have manifested their unequivocal will; when all Catholics and Christians, that great majority, will insist on having their decisions treated with a little more regard than the strangers whom a questionable immigration brought us - I wager that then we will have all the policemen needed to have the Sunday law observed." (Semaine religieuse de Montréal, Vol. 87, Nov. 1928, P. 723, on "Le travail du dimanche.")

Wishing "not to lag in any question involving God, the church and the motherland, to be a vigilant sentinel and to be among the first to point out abuses", the Revue nationale wrote in April 1930, "There are such abuses. Canadian Jews open their shops on St. Lawrence Street, and this in open contempt of provincial and municipal law. Is there no way of having these closed? If not, of what use are laws, and what is the value of being in the majority?"

"There are few truly of the Semite race here. But Canadians multiply them, and we can see them everywhere. Are they all this influential? Is it our lack of reflection and our mania for growth which creates an undue force out of them with gratuitous prestige?" (Father Emile Lambert in "Le Dimanche", in Vol. 12, No. 1, P. 101).

The Jewish community readily admitted that there was truth in the findings of the survey, and made no attempts to minimize the offence of those who violated the law. The Eagle of December 7, 1923, wrote.

"We seek only to protect the faithful who observe the Sabbath and to ensure that they should not be forced to abstain from work the two days. Their case is tainted by those who would work seven days a week. No one should attempt to defend them."

"In fact the case against those who work on Saturdays is lost, quite properly, and they will bring injury upon those who observe the Saturday."

"The resistance of Jews in regard to Sunday observance ought to be only on behalf of those who repose on Saturdays. We believe in one day's rest during the week, the Saturday. Those who do not observe this Sabbath have no right to appeal against the Lord's Day law just because they are Jews."

In a climate of rising tensions a storm in a chicken soup kettle nearly gathered into high seas when the Montreal church journal interested itself in housewives' cooking for Rosh Hashonah.

As Alderman Joseph Schubert noted at the time, it has been customary for many years for the police to permit Jewish storekeepers to remain open before Jewish holy days so as to permit shopping for the festival; particularly when the holy day occurred on Monday, Tuesday and Wednesday.

"It is a matter of common sense and justifiable tolerance and even of hygiene, for - contrary to some reports - not all Montreal Jews are rich and not all have electric frigidaire. I know some who do not even have ice boxes to keep food for three or four days. and some cannot even afford ice. Permitting them to shop on Sundays is no more sacrilegious than permitting restaurants to remain open or to allow milk delivery on Sundays." (Front page report in Le Devoir, Sept. 27, 1930, and "Un texte qui ne s'applique pas", by Omer Héroux in the same issue).

Unlike earlier similar situations this year the issue was brought before the Executive Committee of the City instead of being dealt with administratively by the chief of police, and Alderman Demers protested the privilege extended to the Jews. Omer Héroux of Le Devoir invoked both the federal and provincial laws on this, and La Semaine religieuse de Montréal reiterated Le Devoir arguments.

Arcand was in the lists to protect the Christian Sabbath from the Jews who had invented it and who had named it in Hebrew. His shirted men threatened to use force. (Goglu, Sept. 30, 1930).

The Montreal Semaine was generally restrained in its expression of feelings towards Jews, exception made for the 1930 sermon in the Oratoire by the bishop on the school question. But the matter of Sunday observance permitted the editor to attack, clothed in all the piety which the ancient Jewish Saturday had created. So he was able to follow his authoritative summonses for repose and for meditation with such words as:

"Is it our instinct for hospitality which leads us to give our most precious belongings to the visitor? We might

be taking strangers for visitors!

"As for Jews, that can be some visit! A visitor who does not leave when he finds himself comfortable among us! Whatever the case, what precautions have we not taken so as not to hurt their national feelings and pride, at the price of our own privileges? Some breadth of view!

"What we have, and what is most precious to us, what we should keep above all, is our religion. And to a large measure our religion is Sunday... Our Sunday as we have observed it is one of our most precious traditions." (Semaine religieuse de Montréal, année 48, No. 17, Apr. 24, 1930, Pp. 259-62) and in Tract 197 of the Ouevre des tracts published by the Ecole sociale populaire in June, 1930, Pp. 8-11).

The Goglu of September 5, 1930, headlined "They Will Respect the Sunday! The Goglu will Undertake to Force the Jews to Respect the Canadian Sunday Law Everywhere, even if the Authorities are too Indifferent. Let us Double Our Forces." All this accompanied by endless cartoons and caricatures signed "A Goglu."

Its associated Chameau thundered "Our municipal authorities have just set a dreadful precedent. Can we assume that any other religious sect will enjoy the same privilege in the future? This would, indeed, be unfortunate, and our administrators who are guilty of this error deserve to be severely criticized for it.

"Have we reached the point where we bend our backs before the lousy Jews? Have the Jews now the right to reduce our people to slavery in Montreal? The question is put squarely." (Oct. 3, 1930).

An early attack on the privileges which the Jews enjoyed for a quarter of a century came at the beginning of 1931. A Jewish baker was brought before the recorder. He was a strict observer of the Jewish Sabbath and desisted from work from Friday at sunset until Saturday's sunset, and then baked bread for Sunday sale.

The case turned on the definition of the Jewish day of rest. The recorder had to decide whether the law intended the Sabbath day of rabbinical determination, as detailed by Rabbi Hirsch Cohen, or the Saturday of the Christian calendar. Recorder Semple decided for the latter and the baker was fined.

The case was appealed. The Appeal Court held that the particular business did not entitle him to exemption under the Lord's Day Act. The facts disclosed that employees of the accused were preparing dough on Saturday night and on Sunday at noon bread was delivered by an employee of the Appellant. The accused also sold bread in the store on Sunday. The accused, an Orthodox Jew, had carried on business this way for the past twenty years without disturbance. Evidence was submitted that the Jewish Sabbath for Orthodox Jews commenced Friday at sunset and continued until Saturday sunset.

The defence was under Section 7 of the Quebec Statute because, as he kept his store closed on Saturday, he claimed he was entitled to keep his store open to deliver bread. The other defences were custom and necessity.

The argument in the appeal refers to the Judgment of Recorder Semple in the Court below, who held that Section 7 referred to Jews who keep their establishment closed from 12 o'clock Friday afternoon (midnight, 12 hours previous to Sunday) to 12 o'clock Saturday. As the accused had kept open Saturday evening, he did not come within the provision. This interpretation meant a Jew would have to be more religious than required by his religion; in interpreting the Statute it is necessary to realize that it was enacted as a religious Statute to respect the liberty of conscience of a certain group of the community.

Citations were adduced from Exodus, Chapter 20; 5 - 10 and Genesis Chapter 1, verse 5, to show that Sabbath day was from sunset to sunset and recognized by all, and this was the interpretation given by the Chief Rabbi of the City of Montreal.

Under Custom, it was shown by the defence that the evidence of the Appellant and the Chief Rabbi (uncontradicted) was to the effect that this manner of conducting business was practised for the last forty years without disturbance, and no prosecution was ever taken. Under the heading Necessity, they argued that if closed on Sunday, no bread could be made, and on Monday Jews would have to eat stale bread.

Brody notes that in the case of the King against Abugov it was established that Abugov, on Sunday, the 17th of May, 1931, sold certain fruit, also some cake, cigarettes, cigars and Coca Cola.

The defense proved, (and it was not contradicted) through many witnesses that, throughout the province as in Montreal, the sale of fruit for consumption and to be taken away had been tolerated and that in country sections merchants who sold fruits, though not exclusively, were known as keeping a restaurant; that stores known as restaurants were kept open on Sunday as far back as people could recall; also that butchers, besides selling meat, also sold fruit and vegetables. They would keep their stores open immediately after mass for the convenience particularly of farmers.

The Defense argued custom under the Quebec Statute and the municipal charters of Montreal, under which by-laws were passed which recognized the right of the sale of fruit and that the by-laws were declaratory of the custom more or less local to a city or a province.

Necessity was also argued. The Judge held in favour of the accused.

The next case is that of The King vs. Harry Rogatko in 1931. This was a case of selling delicatessen on Sunday, in violation of the Lord's Day Act. There was a restaurant attached to the store as is usual in delicatessen stores, and the accused was a licensed restaurateur. A part of the business was selling meat sliced or in sandwiches to take away.

The accused pleaded Custom due to the fact that he had a restaurant license similar to Childs, Northeastern Lunch, well known Gentile restaurateurs, and therefore custom was proven by showing Childs have kept open from time immemorial. This was maintained by the Court and the appeal was dismissed by Judge Wilson.

There were several other cases under Section 7 of the Sunday Observance Act of Quebec, the first of which was the Crown vs. Vineberg. In this case, it was held that the seventh day meant a day beginning Saturday at 1:00 A.M. to midnight of the next day, and if anyone kept open Saturday evening, they violated the law. However, in the cases of the Crown vs. S. Wiener, and Levinson, large clothing factories in Montreal who were charged with working on Sunday, it was held that being closed on Saturday they did not transgress the law.

The case of Rex vs. Freedman, which went to appeal, was also under Section 7 above and dealt with the bakers doing their ordinary business by delivering bread to customers. The accused was convicted on the ground that the seventh day was from mid-night to midnight. Since this case, Jewish bakers have not been able to deliver on Sunday.

Rex vs. Richstone came before Recorder Semple. It involved the fate of nine other firms. The principal product was rye bread which requires longer to ferment than in the case where yeast is used. Evidence was introduced by the defense that many Gentile firms in existence from fourteen to forty years commenced the manufacturing between ten and twelve in the forenoon on Sunday of the bread required for delivery on Monday. Christian bakers using yeast to ferment their bread had been unmolested since the judgment in April 1930 in King vs. Lefranc, declaring legal the manufacturing of bread on Sunday, while the accused, requiring a longer time for fermentation was singled out. In the words of the learned Recorder,

"Having regard to the evidence of record, while it might not support a plea of necessity -- bread may be the staff of life, but other foods are available -- on the other hand, it quite sufficiently established that the manufacture of bread on Sunday is a case of urgency. Going even further, and met with the plea of 'custom' under Section 2 of the Quebec Statute, the prosecution had failed to substantiate its charge, the testimony of witnesses determining that bakers in Montreal have for upwards of forty years done that very thing which is the basis of these proceedings."

The Judge remarked, "It is a strange thing that Christian bakers in preparation for the manufacturing of bread do the same as Jewish bakers are accused of and there were no prosecutions against them." (Pp. 147-53; Gazette, June 23, 1933)

Ontario was one province where the Lord's Day Act would, it is natural to expect, be most stringently applied and where Jewish entrepreneurs might run into difficulties. Yet Brody reports,

"There have been no reported cases in regard to Sunday legislation concerning Jews as far as we have been able to ascertain. Unlike Quebec, there has been legislation for many years allowing bakeshop employees to work on Sunday with the permission of the Inspector under what is now the Factory, Shop & Office Building Act (R.S.O. 1927, chap. 275, sec. 71). The police have allowed Jewish bakers to deliver on Sunday provided they do so early in the morning.

Until recently it would have been a comparatively simple matter to amend the law in line with its apparent intent, wrote the Canadian Jewish Chronicle. But now "the government seems to be in mortal fear of displaying any Judeophile tendencies as its enemies have made dangerous capital of the school issue and created the impression throughout the province that the Jews have been receiving undue privileges." (Jan. 30, 1931)

With Hitler's advent to power in Germany, with the mobilization of Jewish self-defence against his far-flung attack on the race, with the Jewish protest against Naziism and, simultaneously, the Quebec mobilization of Hitler's sympathizers, it was not possible that the Sunday issue would not be involved -- distant as we now are from dominical theology.

In the provincial legislature Opposition Chief Maurice Duplessis remarked appreciatively that the government had, indeed, increased the number of inspectors to enforce the Sunday law; for repeated and generalized violation of the law leads to over-production, diminishes respect for the civil and religious authorities and law, and favours the propagation of Bolshevik ideas. He called for the appointment of more inspectors towards this end and the more vigorous prosecution of violators.

On the ideological front it was André Laurendeau himself who brought it up on behalf of Jeune Canada, in the Devoir of January 30, 1934 in a letter to H.M. Caiserman. That letter, with its highly regarded signature, stands as a counter-monument in the political and humanistic literature of Quebec for its violence of tone.

Reverting to a current convention in which nearly all anti-semites rejected the term while opposing Jews on every vital front and in other ways as well, Laurendeau formulated the position of Jeune Canada,

"What did we say that evening of the Politicians and the Jews?

"We have criticized French Canadians for their lack of economic solidarity; you benefit from it, and you doubtless wish that we are never cured of this ill. Does this mean that we are wrong?

"We have criticized our rulers for a law that permits you to trade on Sundays. Is it this that troubles you? Are you

forgetting that we are at home here, at least in appearance, and that we are masters of our own legislation and of our destinies?"

In 1934 Action nationale admitted that repression against Jewish merchants was stronger than it had been, but insisted that there were still abuses. ("Dieu ou Mammon?" in Vol. 3, Apr. 1934, P. 193).

Father Archambault drew the attention of the clergy to the desecration of the Sunday by merchants, many of them Jewish. "They exploit the strange privilege which they have rather boldly. The permission to work became for them permission to devote themselves to commerce. They open their stores on Sundays even if they do not close on Saturdays. The countryside begins to imitate the large cities." (Apr. 5; 1933).

Several weeks later the Jesuit priest broadened his attack on the Jews. It was not only that Clause 7 permitted Jews to keep their establishments open on Sundays under certain conditions, he wrote. Far beyond that, they were responsible for Quebec farmers trading as extensively on the Lord's Day as the Jews were in their ghettos. Roadside stands were displaying their produce for travellers and vacationers. The countryside strangely resembled the Jewish quarters of Montreal. All because Jewish merchants scour the countryside on Sundays for the week. (Le Devoir, May 3, 1933)

The Patriote issued by Joseph Ménard accused Premier Taschereau of amending the third commandment by Article 7 in favour of the Jews. (March 8, April 19, May 4, 1933)

In April, 1933, Le Devoir wrote (cited the Patriote, May 11):

"This year the Ligue du dimanche studied especially one aspect of the Sunday question, and concluded that the privilege accorded to Jews who observe the Sabbath to work on Sunday is contrary to the spirit of our legislation based on Christian principles and good order."

Disclaiming anti-Semitism, the League noted in a press release that "an entire group of citizens is exempted from the restraints of one of our most important laws, the focus of the Christian civilization upon which the constitution of our country rests. No other Christian country has done so. Even Canada, in its federal legislation, has refused such an exception. Having been requested to make such an exception, it considered it abusive and rejected it."

This clause is contrary to the spirit of our constitution.

Officially a Christian country, Canada ought to have Christian legislation, legislation enacted by Christians, for the Christians - Catholic or Protestant - who live in it. If others wish to come to live here, they must conform to the laws inspired by the Christian spirit." (Le Devoir. Apr. 18, 1933).

The league recalled that in 1906 the Protestant Rev. J.G. Shearer had written, "Our Mormon friends believe in polygamy. Our law forbids this practice. We are certain that our Jewish friends would not favour the abrogation of the laws favouring monogamy".

It argued that "the law encourages violation of the law, for nothing prevents a Jew who works on Saturday from working on Sunday as well; regular and continuous control surveillance is practically impossible. It prevents many Christians from observing Sunday, for many work for Jewish employees." (Revue du droit)

That month the Ligue reported impatiently that it had not received a favourable response from the prime minister and promised to return to the issue.

The Committee of Catholic Charities asked all affiliates of the Central Council of Catholic Unions to petition the prime minister to abrogate Article 7; for this privilege is an attack on Sunday rest. Le Patriote (June 22, 1933) added: "No Favours for the Jews" on Feb. 15, 1934; on March 8. ;934 "The Jews are Crushing us by Means of a Provincial Law", and on April 12, 1934 "The Exemption of the Jews from the Sunday Laws is a Social Danger".

At the end of April 1934 the Ligue began a campaign specifically for legislative abrogation of the exemption clause. So we read in La Semaine Religieuse de Montréal, "This year the Sunday League draws our attention to a matter not without importance.

"Strangers must observe the laws of the lands where they come to settle, and the best laws of the land are not to be obliterated in the face of a people who know no homeland other than money and who have no interest in maintaining the vital institutions of our race; indeed, to the contrary.

"Our province, its legislation generally of a Christian spirit, has nothing to gain by making concessions of this sort. What is certain is that we have, with our own hands, made a serious breach in our national religious patrimony in favour of people to whom we owe nothing, a breach we must repair

as quickly as possible.

"I would wish our compatriots to be a little more practical; before making generous concessions, they ought to consider the consequences. I wish them to be so practical that when they realize that they are deceived, they will hurry to repair the error before it becomes too costly." (Vol. 93, No. 8, May 2, 1934, Pp. 277-80; prominently reprinted in Patriote of Dec. 12, 1935.)

In the fall of 1931 a working men's delegation, which called on the prime minister to deal with a variety of problems, also raised the matter of Sunday observance. He referred them on this matter to the federal legislature as the proper venue for the redress of any such grievance.

In this confusion of jurisdictions, Me. Pelland came to the defence of the federal law as basically prohibiting Sunday work except for specific exemptions, while the provincial law, in effect, permits such work except where this is specifically forbidden.

"This Quebec legislation weakens the reach of the law in a sovereign manner, instead of serving the cause of the Lord's Day as it ought to be served. Such legislation renders a disservice of the highest order... We need to ask again whether the Sunday law needs to be amended by the province." ("Observance du dimanche" in Vol. 10, No. 3, Nov. 1931, Pp. 129-33).

Support for the tightening of the Sunday law came from the circles of jurisprudential Revue du droit whose director, Me. Léo Pelland had a view of Canadian society dominated by canon law. His sponsorship of a Sunday law which would limit activity as totally as possible was formulated in his "L'état et la morale publique" in the issue of September 1931, Pp. 26-30. Pelland was repeating Edouard Philbert's principle stated in the Revue of Feb. 1925 (Vol. 3, No. 6) that the Christian religious denomination and its legislation, as exemplified in Sunday laws, have this very special position in Canadian law and society.

It was of a piece with his view that the state had seized the school system and had made it religiously neutral; that the sanctions against blasphemy are too light and even permit attacks on the foundations of religion. "The federal legislator finds that he has made blameworthy concessions to irreligion."

The Revue made a point of echoing the regular propaganda campaign for the Ligue:

Provincial legislature to abrogate the exemption clause, and recommended that the question be referred to the courts. (Omer Héroux, "Le Privilège juif", in Le Devoir, May 31, 1935)

The Ligue drew attention to the provisions of the 1906 legislation ignored by Jewish violators: these do not permit trading on Sundays. "Many of them keep their stores open on that day. You need only take a short walk in their district. Some of our people are even under the impression that it is their right to do so... Not only does the law not permit this; it expressly forbids it... Besides, many of them employ Christian workers, which is an additional violation." (Le Devoir, May 14, 1934)

An anti-Semitic tone entered the movement, which originally claimed to be religious and later social, as is evident from a statement by the Ligue du dimanche.

"Some of our farmers surrendered to temptation. To gain a few additional pennies they spread out their fruits on the road in front of their farms where tourists pass... After a brief respite the plague began anew.

"And now fault developed with unforeseen results. The Jew came on the scene. Since there is a new commerce here, money to be earned, why should not he profit? Soon we find him installed in a suitable spot, with provisions from the city, making a fat profit. Our good Catholic farmer had opened the door ajar. Israel opened it wide and acts as the master." ("For a Better Observance of the Sunday", in Le Devoir, Sept. 24, 1934)

Rather moderately Omer Héroux called upon the authorities at least to enforce the existing law to ensure that the limitations inscribed within be scrupulously observed. ("Dot the i's", in Le Devoir, Apr. 26, 1934).

Action catholique of Quebec City threw its weight behind the movement. Action deplored the bad example which the Jews set for Catholic French Canadians who learned to work in the factories seven days a week and to operate small businesses on Sundays. Readers were instructed "Do not Shop on Sundays". (Apr. 27, Sept. 24, 1935).

Arcand sought to exploit the heated atmosphere about the Sunday issue. Commenting about one of his unruly violence-racked meetings, he said, "I am happy about such meetings. They prove our strength, that we frighten others. The powers in the shadows are in panic before our movement. The French Canadian race is still too healthy and too beautiful, and Jewry will not crush it. We have a candidate who will bring respect for Sunday in our Christian country." (Le Devoir, March 31, 1934.)

The Ligue addressed each member of the Assembly, "The privilege, which the House of Commons refused to establish, exists only in the Province of Quebec. It is distinctly contrary to the spirit of our legislation which is based on Christian principles.

"It is also the occasion of grave abuses; for example, it forces Christian employees to fail their Sunday obligations. A recent inquiry in Montreal has further proven that most Jewish manufacturers, if not all, work on Saturdays. For all these reasons we request you to abrogate this clause during the present session. Jurists whom we have consulted state that the legislature has the requisite authority to act in this manner." (Semaine religieuse de Montréal, Vol. 93, 1934, P. 203). The appeal was supported by a series of large organizations, including

the Société St. Jean Baptiste, the Association canadienne de la jeunesse catholique, Jeune Canada, the Syndicats catholiques nationaux, the Ligue catholique féminine, groups of Chevaliers de Colombe, Retail Merchants Association of Canada, the Fédération des ouvriers du Canada, the A.C.V. du Canada, the convention of Casques d'acier, the Association Ste. Thérèse de l'Enfant Jésus, the Ligue des retraitants, the Assemblée Dollard des 44 degrés des Chevaliers de Colomb, the Fédération des gardes indépendantes, the Chevaliers de Carillon and the Association catholique des cheminots. (Patriote, March 22 and Apr. 12, 1954, and Semaine religieuse de Montréal, Vol. 93, No. 13, March 28, 1934, reprinted the following day in Bon sens and Le Devoir of Apr. 2, 1934).

The Ligue du dimanche insisted, "Men of Justice, absolutely immune from any type of anti-Semitism, consider this privilege a social danger, and see it as a breach of the principles on which the Canadian constitution is based and of the spirit which animates and distinguishes our laws." It quoted the Rev. J.S. Shearer who had told the Commons Committee in 1906 that "to accord such an exemption would be in effect to destroy the purpose of the Sunday Observance Act and would imply a free Sunday. The freedom of repose for each of us demands repose for all".

The Ligue pointed out that no other province, not even Ontario - Toronto then had the largest Jewish population in Canada, the Ligue said - was willing to concede this privilege, even though they were free to do so.

Not only do Jews work in factories, the Ligue said; in certain quarters of Montreal they keep stores of all types open. Not only do the Jews not observe the Sunday principle, but even Catholics and Protestants, their employees, are also forced to violate the laws. The attorney general himself recently admitted that he had to have several hundred Jews prosecuted in a single year for infraction of the Sunday law. We need to add to this figure, wrote the Ligue, the delinquents not prosecuted because he could not secure legal evidence against them or for other reasons; and we need to add those who, though not acting outside the bounds of the law, have nevertheless failed to observe the Sunday. All of which makes evident the lamentable position in which the notorious Article 7 puts the Province of Quebec.

"There is more. A serious inquiry in Montreal has established clearly that 95%, and in some seasons even 100%, of Jewish manufacturers work Saturdays. So how can we speak of a six-day week? In reality by this article it clearly becomes a seven-workday week.

"The law does not allow it, but they make it so, and it is difficult for the authorities to prevent this abuse. They would need to watch all these establishments, scattered over the entire city, every Saturday, and then repeat the same the following day. How many constables would such surveillance require?

"The attorney general does not wish to reply to these questions."

Canon Harbour spoke for the church of Montreal, "If we had only Catholics in our population, our problems could be resolved easily. It would suffice, without recourse to human sanctions, to call upon the spirit of faith in those who believe in God and in the holy church.

"But there exists in this cosmopolis a population which a more or less foresighted and a more or less disinterested immigration has brought us from all over, and which - you know as well as I do - is not always desirable. These strangers would, but for our watchfulness, bring here the practices and the habits which have endangered the security of more than one country of old Europe and would set an example which, unfortunately, would not fail to find imitators. Nourished by errors and sophisms which they had heard so often in their Soviet and Socialist circles, they would repeat that 'we eat every day; we must work every day; we must not lose our customers. It is customary in this or that trade to work on Sundays'; and they will always find stupid people to listen to them, to encourage them and to follow them.

"It is against this public threat, which comes from the outside, that we demand protection, that we need sanctions and police.

"Why, I ask you, should we support in our midst, in our city, customs which would establish here people who do not observe Sunday but rest on another day? Our law is generous enough not to molest them. But, since it forbids them to disturb our Sunday rest with public commerce, why can we not invoke it to demand respect for our practices, traditions and beliefs? Enough of indifference and apathy! I demand of all who have a bit of national pride in their hearts and a spark of conviction and of the apostolate in their souls to rise, law in hand, to protest against these invasions and to claim our most deeply established rights." (Semaine religieuse de Montréal, Vol. 94, No. 18, May 1, 1935)

Even the liberal Soleil of Quebec City wrote that in 1907, when the exemption clause was enacted, the encroachments of indifferent businessmen were not so grave. Sir Lomer Gouin, who was prime minister, saw nothing inappropriate in permitting the Jewish minority which was observing their Sabbath to carry on their normal activities on the Sunday.

"This was probably an error. One thing is certain; if there were a Jewish parliament somewhere, it would not permit the gentile to work and to keep their store open on Saturdays. The stranger who adopts a country ought to submit to its laws. This

principle ought to have been followed in regard to the Jews in Canada. Because it was not, a privilege was created which some use and others abuse, and consequently respect for the Sunday suffers." (Cited in Patriote, June 16, 1935)

L'Etrille complained that it was hard to believe it is Sunday when you walk the streets of Montreal. (Feb. 3, March 17, 1935).

The Federation of Catholic Workers met with the cabinet to demand the abrogation of the Jewish privilege. The premier told them that 300-400 prosecutions are instituted annually against offenders, but this did not impress the delegation. (Le Devoir, Dec. 12, 1934)

The Ligue du dimanche told the prime minister. 'We can establish that those who avail themselves of the privilege accorded the Jews are not entitled to do so, for they work on Saturdays as on Sundays. In addition, the privilege is a cause of disorders and, additionally, is contrary to our constitution.' (Patriote, Feb. 28, 1935)

The "Jewish phase" of the Sunday Observance Law happened to arise at a significant point in the Taschereau history, as Laurier LaPierre notes; for years the conflict between premier and the churchmen had been growing tenser; the former being backed consistently by the electorate. "The clergy, therefore, despairing of their cause, rose in their pulpits to denounce him and to defeat him in 1935." (Preface to Dupont. Les relations entre l'Eglise et l'Etat. Montreal, Guérin, 1972)

The premier of Quebec was accused of laxity in defending religion from the Jewish attack on the Sunday: "he was amending the Third Commandment by Article 7 of Chapter 149 of the Revised Statutes." (Dupont, P. 168)

Doubts had arisen about the power of the provincial government to abrogate the clause in question.

The prime minister backed the opinion of the law officers that such action by the provincial legislature would be ultra vires.

Le Soleil, basing itself on Me. Beaulieu, argued that Sunday observance is under federal jurisdiction, and that the provincial government has been unfairly and even unjustly criticized for failing to do what is not within its powers.

Lanctot recalled that the courts had already found that the province cannot legislate in regard to Sunday observance.

It was a Privy Council ruling to this effect which had brought the entire problem to the House of Commons in 1906.

(L.E. Beaulieu in Soleil, Feb. 28, 1934 and Charles Lanctot in the issue of March 1, 1934.)

Eugène L'Heureux expressed his surprise that in this case Taschereau was not energetic in defending provincial jurisdiction against the federal. (Action catholique, May 8, 1935.) The premier found a defender in Henri Girard of Le Canada who argued it was wiser to secure judicial counsel before acting rather than risk a ruling which would declare the legislative action unconstitutional. (May 16, 1935).

But Leo Pelland, editor of the Revue du droit, felt that there was no legal impediment to such action.

Me. Anatole Vanier agreed. (Le Devoir, May 3, 1934, cited by Kernaghan). The arguments on both sides of the case were spread on the pages of Le Devoir of May 14, 1934.

The Ligue affirmed the views that it lay within the powers of the legislature, which had enacted the exemption, to withdraw it. The Ligue had secured the opinion of counsel no less distinguished than those consulted by the attorney general and no less friendly disposed to him, and they shared the opinion of the Ligue. (Le Devoir, Apr. 2, 1934) It addressed a public appeal to the prime minister to this effect. (Semaine religieuse de Montréal, Vol. 94, No. 8, Feb. 20, 1935. Pp. 120-22)

A Liberal member of the legislature proposed to sponsor a bill to abrogate the privileges extended to Shomrai Shabbat, but his suggestion raised legal questions; indeed the very same legal problems that had brought the crisis of 1906 into being. (Soleil, March 1, 1934)

In January, 1934, the Ligue du dimanche had proposed that the question be placed before the courts, a suggestion which the premier of the province accepted. (Omer Héroux in Le Devoir, May 3, 1934; Semaine religieuse de Montréal, June 13, 1934, P. 378 ; Patriote, Aug. 1, 1934).

In February, 1935, the annual congress of the Ligue du dimanche again petitioned the premiers. "We can establish that the Jews who take advantage of the privilege are not entitled to do so, as they work on Saturdays as well as Sundays. The privilege is a source of disorder and, besides, it is contrary to the spirit of our constitution." (Semaine, Vol. 94, No. 8, Feb. 20, 1935, Pp. 120-22)

On March 19, 1935 Jean-Paul Sauvé, oppositionist M.L.A. for Deux Montagnes, introduced a bill (No. 194) modifying the Sunday Observance Law in order to facilitate the observance of Sunday in the province. His bill was widely supported. Action

catholique called upon all members of the legislature, regardless of party or faith, to support the measure, and cited the Semaine religieuse of September 27, 1934 to the effect that the original privilege had been enacted in 1907 "for the benefit of a race where dishonesty is common, nearly universal and refined;" and again, "wherever Jews have succeeded in setting themselves up as master, sometimes slowly, but always surely, they have seized the most lucrative positions and have slipped into command posts; they begin by seizing commerce, industry and banking; they then invade medicine, pharmacy and then the bar; their hand, visibly or otherwise, on the wheels of public administration." (Louis-Phillippe Roy, March 26, 1935, quoted in Patriote, Apr. 11, 1935.)

The Canadian Jewish Chronicle wrote (May 10, 1935):

"The introduction of a bill in the Quebec Legislature to deprive the Jewish people of certain rights in this province is the culmination of an agitation that has been going on for a long time. For some time past, the few Jewish stores who are allowed to trade on Sunday have been victimized by sleuths. Trading done on Sunday along St. Denis Street, St. Catherine Street, Verdun, Lachine, etc., does not seem to bother the authorities very much; for consistency and fair play do not come within the orbit of their watchfulness.

"The sponsor of the bill, Mr. Jean-Arthur Sauvé, a young and zealous gentleman, seems to have put his teeth right into the movement. With the somewhat puzzling endorsement of Premier Taschereau, he has graciously explained that it is not 'discrimination' which prompted him to set forth on his pious crusade.

"Mr. Sauvé is oblivious to the fact that we are a minority within a minority, and that under the beneficence of the B.N.A.A. his co-religionists are given full rights for their cultural and spiritual individuality. He greedily takes those privileges, but he envies the Jewish citizens even a crumb. He will fight for the rights of his religion in other countries, and justifiedly so, but he wants to put a padlock on those within his own borders.

"As for Mr. Taschereau's role, it is somewhat perplexing. Mr. Taschereau was a member of the Legislature when the bill granting full rights to the Jews was passed unanimously twenty-five years ago. Now he suddenly proclaims that, if the Legislature could constitutionally repeal the section of the laws affecting Jews, he would vote for it. Twenty-five years ago the Legislature saw no reason why the clause should not be adopted.

"Those who know the situation would smile if they knew what a mountain is being made out of a molehill.

"The stores that are entitled to the privilege are so few as to be almost negligible. Mr. Peter Bercovitch, K.C., in his spirited remarks, touched upon an important phase when he declared that 'it was not members of his own race who were the most consistent violators of the act.'

"If there is any violation of the act on the part of our co-religionists, if there are some who are shielding themselves behind the Saturday closing clause and actually trading both on Saturday and Sunday, we hold no brief for them. The main point, however, is that this petty discrimination should cease, where a handful of people are hounded and the city at large is 'wide open'.

"The other point is that those who wish to observe their religion should have every right to do so, just as larger minorities have been granted the privileges which they now enjoy."

Taschereau felt he could not resist the pressure and declared himself in principle as erasing the clause being thus questioned.

But again he raised the constitutional question, "Was the province legally capable of abrogating the clause?".

With the withdrawal of ministerial support under heavy pressure of elements hostile to Jews, it was clear that the 1907 privilege accorded to Jewish observers of the original Biblical Sabbath was dead. They had scored a major political victory. During the early Hitler years the Jews of Quebec had suffered a symbolic defeat.

The Sauvé measure was put aside by the Assembly when Taschereau promised to refer the question to the Court of Appeals. Its ruling would not be submitted to the Supreme Court, and the final decision lay with the legislature. (Le Devoir, Dec. 5, 1935).

His proposal was adopted on May 2, 1935 by a vote of 39 to 8 (Journals of House of Assembly, 25-26 Geo. V, P. 411.)

May 14 an order in Council to this effect was issued. (Le Devoir, Oct. 1, 1935).

In the course of the debates Maurice Duplessis, leader of the opposition Conservative Party, called for immediate enacting of the bill, and opposed submission of the question to the court.

Bercovitch consulted Nathan Gordon, Maxwell Goldstein and H. M. Caiserman in regard to the measure (Apr. 22).

Bercovitch reported that Me. Antonio Perrault, professor at Université Laval and solicitor for Catholic School Commission,

informed Mr. Taschereau that he had proof that such a measure of abrogation would be ultra vires.

Mr. Gordon felt that, in light of the anti-Semitic agitation by the church and press against this so-called privilege and other circumstances, the Jewish community ought not to take a stand in the case.

Caiserman proposed that it is impossible for a Jewish representative to permit the repeal legislation which is of interest to Jews without defending the law. Mr. Bercovitch ought to speak on the occasion and remind the legislature of the circumstances under which the section was legislated, which was just for all parties. If the same Liberal majority feels disposed to do away with a fine piece of legislation, they do so on their own responsibility. (Congress Archives)

This formulation was followed by Bercovitch who told the legislature, "I can assure the House that our people do not want to be a cause of irritation to any other race. You, who plead for religious toleration in Mexico, I ask you for the same toleration for the minority in Quebec. I would respectfully suggest to my fellow countrymen of other faiths that they put their own homes in order and see to it that those who want Sunday observance should give an example to others before teaching those who already rest one day in their week".

Olivar Asselin suggested on the front page of his L'Ordre, "Sunday observance should exist all over the Christian world... All that is desirable is that the legislature proposal stem from religious sincerity and not from a desire to bully a minority out of electoral concerns.

"In certain sections of Montreal all fruit stores, butcher shops, florists and cafés operated by Catholics are open Sundays, and you can buy anything to eat or drink, or meet other needs. Why, then, cavil if a Jewish storekeeper also sells food or drink?" (Apr. 18, 1935)

But it was Henri Bourassa who shattered the pious pretensions of the campaign against the Jewish "desecrators of the Lord's Day". In his famous address on "Catholics and non-Catholics" at the Palestre nationale of May 15, 1935 he said, "We should oblige the Jews to respect the Sunday only on condition that we oblige Christians to observe it as well. Jews deliver bread on Sundays, but Christians deliver milk. Milk keeps less well than bread, but in the winter it would not be inconvenient to go without Sunday delivery. The large dairies could employ some special employees to permit their drivers to attend mass at least once a month.

"It is no worse for a Jewish grocery-man to sell fish on a Sunday, which is not his religious day of repose, than it is for a Christian to sell cigarettes, candy and ice cream.

"Let us close the Jewish grocery stores, but also the Canadian tobacco shops and the Greek candy stores."

He also spoke of the stores closed all day on the King's birthday but only mornings on Immaculate Conception Day.

But it is not only a question of business. There are morals. We ought to be concerned with what happens on Sundays he said,adverting rather colourfully to how some excursionists mark the Lord's Day, and the business done all day Sundays by roadside stands which serve the Sunday drivers. It is a trade which does not have the excuse of necessity and of selling needed merchandise. The Christians who sell on Sunday violate both civil and religious law. (Le Devoir, May 16, 1935)

The government appointed Me. Antonio Perrault, K.C., to argue the views of the Roman Catholics, that the assembly may at its will repeal the clause in question. Me. Emery Beaulieu was named, without consulting the Jewish community, to argue in its interests, viz., that the clause may not be thus abrogated. (Canadian Press dispatch from Quebec, May 22, 1935).

The case was heard in October, but the ruling was postponed until after the November 25 elections.

The deliberations of the judges on December 3, 1935 reviewed the history and the circumstances of the passage of the 1907 law very thoroughly, and particularly the political and the constitutional relationship of the Quebec and the federal Sunday laws. All the shadows upon the validity of the entire Quebec Law were examined and its near-dependency upon the federal law was fully noted, especially by Justices Tellier and Barclay. It had been Antonio Perrault who had been charged by the government to defend the position which was finally adopted unanimously by the court.

Chief Justices Sir Mathias Tellier read the unanimous ruling which held that the provincial legislation may be revoked by the Quebec legislature, and that this would be intra vires. Such abrogation would not affect the validity of any article of the federal law. (Rapports judiciaires de Québec, Vol. 59, Cour d'Appel du Québec, 1935, Pp. 491-509; Le Devoir, Dec. 4, 1935).

The speech from the throne noted that "the government has asked us, in order to ensure respect for the Sunday, which is the foundation of truly Christian societies, to annul any exception that exists in our laws in favour of any class of our fellow citizens". (Le Devoir, March 26, 1936)

The Canadian Jewish Chronicle recorded the mood of the legislature, "The atmosphere of the Quebec Legislature is charged with electricity, and fireworks are anticipated any moment. Charges and counter-charges of every description are being hurled back and forth, but there is one point upon which the government and opposition will sit in fraternal bliss. This will be at the feast at which Article 7 will be demolished and the remains interred with pious utterances.

"Article 7 has enabled many of our co-religionists to observe their Sabbath by carrying on their work on Sundays. It has been in existence for a number of years and it was the child of liberalism and tolerance. Its impending doom is therefore the best barometer which indicates the trend of affairs in this province. The premier has unequivocally pronounced himself in favour of its rescindment, while the opposition will bury the hatchet for this purpose.

"Each of the parties is interested in placating somebody or other, and so the doom of Article 7 will undoubtedly be carried out without any hope of leniency or possible adjustments.

"A government bill (No. 3) to abrogate Article 7 was introduced on April 16 by Attorney General J. E. Perreault and was passed by both Assembly and Council on June 10. It was assented on the same day. (Statutes of Quebec, 1936, Cap. 4; Journals of the House of Assembly, 1936).

The day after royal assent Taschereau resigned, marking not so much the end of an era as the beginning of a new era in Quebec affairs with new forces dominant.

The Ligue du dimanche rejoiced.

"It has taken years of energetic and thoughtful conflict to redress a flagrant injustice. The episodes teach us that

we cannot leave the defence of our interests to the politicians alone. We must have independent organizations to concern themselves with these interests. Jews' privilege should never have been inserted in our legislation. It was contrary to the Christian spirit of our country. But none paid any attention except those who benefitted from it, and we have had to suffer for it for many years. An organization of vigilant and courageous men would have spared us this insult." (Action libérale, June 18, 1936)

Le Patriote recalled that Father P. Ceslas Forest, dean of philosophy at the Université de Montréal, had written on the Sunday question in the Revue dominicaine,

"The law embodied a privilege limited by many restrictions. The Jews accepted the privilege but laughed at the restrictions. It was inevitable. Nothing is easier than to evade such a law, to cover violations. Besides, the Jews and industry are too powerful for effective control. Experience is conclusive in this regard. In the long range the evil could only become worse. The sacred character of the Sunday could return only by the abrogation of Article 7.

"Nothing can give a country a Christian appearance like the observance of Sunday. It is the perfect mode for a people to affirm its faith openly. Our ancestors have always shown a profound respect for the Lord's Day without falling into Puritan exaggerations. It is part of a national and religious heritage, and we must permit no one to touch it.

"We are aware that Jews who scrupulously observe the Sabbath Day -- and they are still many -- find themselves at a disadvantage as regards their fellow citizens of other origins. They knew this before they came here. They accepted this before they came.

"A Christian land is not one that is inhabited by Christians. It is a country with Christian institutions.

"It would be inexcusable to sacrifice any of this to please people who came here of their own accord and whom we have no interest to attract or to retain. It is up to them to submit to the laws of the land, and not for the laws to bend to their needs.

"Furthermore, excessive concession to the Jewish minority carries danger for the future. As Action nationale has written (in February 1934), it takes no prophet to predict that anti-semitism will inevitably come here unless two developments occur: the Jews themselves must withdraw to their proper place, and those of our people who seek to spare them must cease treating them as a privileged caste."

Was this Sunday agitation an index of anti-Semitism?

The anti-Semites took it so. Ménard wrote, "some newspapers deny that they are anti-Semitic, but this does not keep them from acting as if they were". (Patriote, June 6, 1935)

Years after the abolition of the clause, exempting Shomrai Shabbath from Sunday repose was still an instrument of anti-Jewish agitation.

"It's a humiliation for Christians to see themselves manoeuvred by non-Christians. For years the Jewish minority in the province has been enjoying political privileges quite disproportionate to their numerical importance. To help them remain integrally Jewish, we have built a special legislation for them which made the observance of the Christian Sunday impossible for us in our Catholic areas." (Eugène L'Heureux "Jewry Manoeuvres the Christian World", in Action catholique, Nov. 28, 1938).

Ed. Bourassa, formerly general secretary of Arcand's Parti national social chrétien, noted the particular character of the anti-Jewish campaign in regard to Sunday observance.

Contrasting it with Arcand's anti-Semitism (contrary to papal teachings and malignant), the campaign against the Jews on the Sunday issue was conducted by legislative processes in style "just, equitable, charitable, dignified, Christian and constructive, with no semblance of Hitlerism". (La Nation, Apr. 1 and 8, 1937).

In his thesis on Freedom of Religion in the Province of Quebec, 1930-60 (Duke University, 1966) Kernaghan remarks that "the unfortunate by-product of the Sunday campaign was that the whole movement was viewed by both friends and enemies of the Jewish population in Quebec as one more manifestation of the animosity of certain French Canadians towards the Jewish people."

"By the year 1935, when the Sunday law was repealed as far as it exempted Sabbath-observing Jews, the forces of anti-Semitism were well organized and enjoyed considerable press support. Yet the pro-Jewish forces - the Canadian Jewish Congress, supplemented by a small number of French and English

Canadian sympathizers - presented a strong front for Canadian Jewry. Both factions were, therefore, extremely sensitive to any movement which could be interpreted as supporting or attacking their respective positions. Nevertheless, the first half decade of the 1930's was a propitious time for any activity which could be viewed as anti-Jewish.

"The consequences of the activities of Adrien Arcand and Paul Bouchard, of the various nationalist movements and of economic and religious campaigns injurious to the Jewish population was to strengthen anti-Semitism during the 1930's, a truly confining time in the life of many of Quebec's citizens. Whether overtly anti-Jewish or not, a great number of French Canadians had been taught from childhood and swayed by propaganda to believe that the Jew was someone suspect - a threat to the preservation of the French Canadian religion, language and livelihood. This ingrained fear and distrust of the Jew was evident from the fact that anti-Semitism continued to flourish even after improved economic conditions made it more difficult to rationalize anti-Semitism on economic grounds."

1. Minutes and agenda of the position Executive Committee, February 2, 1936.

March 13, 1936

April 15, 1936

In regard to arrangements with the Anti-Defamation League, Mr. Nathan Viner felt that the time has arrived to adopt a decision on this matter, which has been receiving the attention of the Executive for two years. The Canadian Jewish Congress has authority to speak and act in the name of Canadian Jewry. A Mr. Viner has no such authority. For the first time in Canada, the Congress is being organized on a national basis, the most effective Anti-Defamation work. The B'nai B'rith has been invited to cooperate by sending its members in any proportion they may wish to act on our Anti-Defamation Committee. We have been asked to accept such temporary cooperation, if they wish to have their representatives in the Anti-Defamation League as a new organization. If the B'nai B'rith again refuse

THE JEWISH CONGRESS ARCHIVAL RECORD OF 1936

Canadian Jewish Congress

Mr. Lyon Cohen reported that the B'nai B'rith had refused to accept a resolution for the purpose of assisting the Congress in its work. The Congress does, within the limits of its funds, most effective Anti-Defamation work in Canada. In any community it has the cooperation of the B'nai B'rith Lodge.

April 22, 1936

April 23, 1936, details to be submitted

April 24, 1936, details to be submitted

Mr. Nathan Viner, President of the Anti-Defamation League, reported that the Executive Committee had decided to accept the offer of the B'nai B'rith to cooperate in the work of the Anti-Defamation League. The Congress has been asked to accept such temporary cooperation, if they wish to have their representatives in the Anti-Defamation League as a new organization. If the B'nai B'rith again refuse

1. Minutes and agenda of the Dominion Executive Committee, February 2.

- March 17

- April 16

In regard to arrangements with the B'nai Brith, Dr. Norman Viner felt that the time has arrived to adopt a definite decision on this matter, which has been receiving the close attention of the Dominion Executive for two years. The Canadian Jewish Congress has authority to speak and act in the name of Canadian Jewry. B'nai Brith has no such authority. For the first time in Canada, the Congress is doing, on a national basis, the most effective Anti-Defamation work. The B'nai B'rith has been invited to cooperate by sending in members (in any proportion they may desire) to act on our Anti Defamation Committees. Why have they refused to accept such elementary cooperation, if they are really interested in Anti Defamation work? Why do they want a new organization? If the B'nai B'rith again refuse to cooperate with Canadian Jewry, we should forget about them and continue our most important work, the defence of Jewish interests in Canada.

Mr. Lyon Cohen deplored the fact that the B'nai B'rith insists, in return for their cooperation, on a demand which the Congress cannot grant. The Congress does, within the limits of its funds, most effective Anti Defamation work in Canada and in many communities it has the cooperation of the B'nai B'rith Lodges.

- April 29

- Minutes of elected delegates, May 13.

- Minutes of the Dominion Executive, May 24.

Mr. Nathan Gordon, National Chairman of Anti-Defamation, reported that the Provincial Government had referred to the Court of King's Bench the question regarding the power of the Legislature to repeal section 7 of the Quebec Sunday Observance Act. The Court of King's Bench had rendered judgment on December 3rd, 1935 and had not only affirmed that section 7 can be repealed, but that its adoption in the first instance had been ultra vires of the powers of the Legislature. Under these circumstances, he felt that there would be no purpose whatsoever, in making any objections at the present time to the bill just brought in by the Attorney General to repeal Section 7.

Mr. Lyon Cohen reviewed the circumstances which had brought about the adoption of the Quebec Sunday Observance Act and pointed out that Section 7 had originally been included in this Act as a token of fairness to the Jewish citizens of Quebec. He urged that, while we must necessarily bow before the Court's judgment and all its implications, we should make some representations by document, or otherwise pointing out that section 7 had been an evidence of liberalism and good will toward a minority and is being repealed at a time when legislation just as this is being introduced in England.

Mr. H. Wolofsky proposed that we must submit to the decision of the Court, but that we ought to denounce the reasons which were advanced by the advocates of repeal.

Rabbi Harry J. Stern, I. Bobrove and L. Zuker spoke to the same effect. Mr. I. Rabinovitch examined the reasons which had brought about the repeal of this section: they were prompted by economic propaganda during a period of some years, and were based on misrepresentations and lies. He felt that we should give expression to this aspect of the case in a memorandum or official statement through Mr. P. Bercovitch, member of the Legislature.

- Dominion Council, June 1.
- Dominion Council, June 9.
- Dominion Council, June 23.
- Dominion Council, July 2.

- Mr. Jacobs introduced the question of the memorandum on behalf of German Jewry, prepared by the Joint Council (American Jewish Congress, American Jewish Committee and the B'nai B'rith) intended for the League of Nations. He also read a letter from the Committee suggesting that, as a member of the League of Nations, our Government should be approached by us and by leading non-Jewish organisations and asked to sponsor the memorandum which would enable the Secretariat of the League of Nations to distribute it among all the League members.

Mr. Jacobs, expressed the opinion that the Canadian Government will probably follow Britain in the matter, and that such an important memorandum should be sponsored by larger political units, such as Britain and France.

It was unanimously approved that Mr. Jacobs and, if possible, Senator Dandurand, should hold a preliminary conversation with Dr. Skelton, Deputy Minister of Foreign Affairs, and be guided by his advice on the method of procedure.

- Dominion Council, September 10.

- Dominion Council, November 5.

- Mr. B. Goldfield, whom Mr. Caiserman had met accidentally in Montreal, **was informed** verbally that the Canadian Conference of B'nai B'rith at a meeting held in Ottawa, had decided not to ratify the agreement adopted at the Plenary session of the Congress. However, he requested the B'nai Brith lodges to cooperate with the Canadian Jewish Congress whenever possible.

At a meeting on October 30th, Mr. Gutstadt **repeated** that he is ready to join a neutral committee composed of representatives of the Canadian Jewish Congress and B'nai B'rith, which will operate under some agreed name, and that this body should supervise and direct anti-defamation activities in Canada.

Mr. Lyon Cohen read the letter from Richard Gutstadt of the B'nai B'rith Anti-Defamation League, Chicago, of November 4th,

"The proposals which I submit, at your request, and which I believe will meet with the approval of the Advisory Council of the Anti-Defamation League, are as follows:

"That the whole field of anti-defamation work in Canada be given the fullest attention by a Joint Council, equally component of representatives of the Canadian Jewish Congress and of the B'nai B'rith:

"That in all sizeable Canadian communities, local committees similarly composed, shall attend to all matters which reflect anti-Semitism and shall be the agency for carrying out the directions of the Joint Council.

"The **name** of such Council is to be non-descriptive, in that it shall not identify either the Canadian Jewish Congress or the Anti-Defamation League.

"The Anti-Defamation League agrees to supply the Canadian communities with the same service which it now affords to all American communities and which it measurably has, up to this time, in a number of Canadian cities. This service will include:

Supplying of timely and well-prepared books for placement in various important libraries.

Supplying of quantities of brochures issued by the League.

Speakers from the Bureau, for addresses at various civic bodies and non-sectarian groups.

Information affecting the Canadian Jewish community, enabling it to cope with important situations.

Cooperation of B'nai B'rith Lodges and Anti-Defamation Committees in fund-raising efforts for the common purpose of combatting the menace to Jewish life.

Whatever counsel and advice may be required in the Canadian situation, which American experience enables us to proffer with a degree of confidence.

Cooperation in the preparation of specific material calculated to deal with situations as they arise in Canada."

Report on the steps taken by the Congress in connection with the recent appearance of Fascist groups in the city of Montreal:

The two Jewish aldermen, Jos. Schubert and Max Siegler, acted with the advice of the Public Relations Committee.

Mr. Weinfield, Ald. Schubert and Ald. Siegler also waited on the City Hall authorities and obtained the necessary assurance that sufficient police protection against disturbances in the Jewish districts would be given.

- Dominion Council, Dec. 22:

Letter dated Dec. 17th, from Dr. L.S. Eidinger, President of the Local B'nai B'rith Lodge. Dr. Eidinger urged the Dominion Council to reconsider their present stand with regard to Mr. Richard E. Gutstadt's proposal. The B'nai B'rith, on the basis of the agreement which had been submitted at the Plenary Session of the Congress by a mixed committee of B'nai B'rith and Congress representatives, had approved.

Mr. Meyerovitch, a member of this Committee, reported that

after the Plenary Session of the Congress, he had attempted repeatedly to arrange another meeting with the B'nai B'rith group, but this could not be arranged, due to the fact that the Canadian Conference of B'nai B'rith had decided not to ratify the agreement.

"We cannot, Mr. Robinson stated, agree to a policy whereby matters relating to Canadian Jewry should be decided outside of Canada. He felt that the only course of action that the Dominion Council can take is to ratify the decision adopted by the Public Relations Committee.

"Mr. Finkelstein is of the opinion that Mr. Gutstadt's proposals are satisfactory in principle and that the Winnipeg committee has always functioned along those lines.

"There was also a letter from Rabbi S. Frank, President, Western Division, who felt that the present working agreement between the Congress and B'nai B'rith in Winnipeg should be continued.

"Mr. D. Wolfe informed the meeting that National Catholic Unions have recently become active in the needle industry. He felt that the growth of these National Catholic Unions would ultimately result in undermining the economic situation of a large number of Jews in Montreal, who earn their livelihood from the needle trades.

"Mr. Wolfe asked that the Congress should take some action with the Jewish manufacturers so that the growth of nationalistic unions which are stimulated by the Fascist groups in the province should not be encouraged by Jews.

"Mr. Wolfe further reported that 270 Jewish families had been deprived of their livelihood because of the removal of one of the largest factories from Montreal to Sherbrooke, Que. As Chairman of the Economic Committee of the Congress, he had intervened with the proprietor, without success.

2. Letter from Y.M.H.A., Montreal, February 13th, to Congress.

"On January 23rd, you received a letter from Mr. Golden, inviting you to assist in formulating the attitude of the Young Men's Hebrew Association towards the Olympic Games in Germany.

"Untoward circumstances compelled us to cancel the meeting scheduled to take place on January 26th. During the interim, a Special Committee of the Board of Directors in charge of the Olympics question, having investigated the situation in the United States and in England, decided that the policy of the Association shall be complete non-participation in the Olympic Games or in the preliminary trials.

"The Committee further feels that until definite plans are announced by the Y.M.H.A.'s in the United States and by the Jewish communities of England, no purpose can be served by calling the meeting of leaders of our community, which was originally projected.

"While maintaining the solid moral front against utilizing the Olympics for Nazi propaganda purposes, the Y.M.H.A. is closely in touch with its sister organizations everywhere, and should occasion warrant it, we will take the liberty of calling on you further for your advice and counsel."

3. Article by Caiserman in the Eagle, February 20, entitled, "Where Do We Stand with the Boycott in Canada?" was in reply to an article under the same title by Mr. Ginsburg noting that conditions in Canada differ from the American where the government had passed a marking law two years ago; picketting stores displaying German goods is permitted, and boycott signs in store windows are permitted. The Canadian Congress together with the manufacturers association and the Trades and Labor Congress have sought better marking laws without success. Naming boycott violators is punishable and subject to damage claims. Labor groups who recently endorsed the boycott of German products include the Trades and Labor Councils of Calgary, Kingston, Saskatoon, Moose Jaw, Winnipeg, Prince Rupert, Fort William and Kitchener, the Metal Polishers International Union of Toronto, York Township Civic Employees Union, International Brotherhood of Electrical Workers of London, District Labor Council of Toronto, Joint Board of Cloak Suit and Dressmakers Union of Toronto, Federal Union no. 48 of Toronto, and the International Brotherhood of Firemen of Verdun.

- Text of S. Factor's speech on the German-Canadian trade treaty.

- Minutes of Boycott Committee, June 16.
- Minutes of Boycott Committee, June 19.
- Letter from Mandell, June 18, to Montreal office,

"I have no information upon which I can rely for action; but this I have to hand: that the X Coal Co. has been importing at the demand of a number of Jewish Coal Merchants who handle this freely because of the fact that it is cheaper.

"I am negotiating with the Elias Rogers Coal and Weaver, for concrete and definite supply of information. I therefore ask you to leave things in abeyance, until I inform you of further developments."

- Letter from Toronto, June 19, to Montreal office,

"The Coal situation, which seems to have come afloat now, is due to only one reason: that some private consumers who, upon learning that their Welsh Blower Coal is either mixed with the imported German Blower Coal, or is entirely of the latter, have ordered that their coal be removed from the cellar; in one case: 11 ton.

"This has led the few dealers to come to Mr. Shapiro and ask for his aid; namely, that he should prevent the other dealers from distributing this coal. But the truth is that this has been going on for the past three years.

"Before we take any action, it would be wise to trace this to its original source. All boats arrive at Montreal, and are there reloaded on smaller boats or Freighters for Toronto. You might be in a better position to ascertain true facts."

- Letter from British Trade Commissioner, Toronto, June 29, to Congress,

"So far as I am aware, there is no shortage of genuine Welsh coal in Canada, but, should you have difficulty in securing supplies, I would suggest that you communicate with the British Coal Corporation at Montreal."

- Minutes of Boycott Committee, June 26.
- Minutes of Boycott Committee, June 30.
- Congress inquiry, Toronto, July 2, from British Coal Corporation seeking confirmation of alleged scarcity of Welsh Blower coal.
- Minutes of Boycott Committee, July 6.

- Letter from Montreal office, July 6, to Toronto office,

"A letter written by the X Coal Company places in our hands proof that, in spite of all denials, this company and all its associated companies have imported German coal and mixed it with English coal.

"The fact that in:

1933 Canada imported from Germany 52,000 tons

1935 Canada imported from Germany 72,000 tons

1936 Canada imported from Germany 205,000 tons

until the end of April, we are faced with a situation that must be dealt with.

"Now we shall be in a position to know scientifically the following:

"The total amount of German coal which arrived in the port of Montreal.

"The extent of soft coal, Welsh, Scotch, Buckwell, used by Jews in Montreal.

"List of buyers, Jewish and Gentile, who buy from firms which, it has been proven, buy German goods.

"In the meantime, the only legal method at the present moment is that each buyer of coal should demand a written guarantee that the coal sold to him is not of German origin. This must be publicized to the extent that each Jew in your and in our community should know it.

"The prime purpose of this letter is to inquire whether you can secure the same information which we are about to obtain here.

- Letter, from Montreal, July 9, correcting the 1935 figure to 142,272 tons.

- Letter from Caiserman, July 9, to Mandell:

"We have absolute evidence that the X interests have imported large quantities of German coal which they mixed with Welsh and sold as Welsh coal, and also that they have imported German coal which was not mixed and was sold as English coal.

"We are preparing a memorandum to be submitted to the Chairman of the Committee which is investigating the coal situation. We will point out in the memorandum that Canadian and British interests are prejudiced by the liberties which are being given to import German and Indo-China coal (which is owned by German interests) on a low rate of duty, because it is supposed to be mixed with English coal, but it is sold unmixed, thus competing in an unfair manner with English and Canadian coal.

"As soon as the memorandum is prepared by our Mr. J.N. Frank, the Chairman of the Boycott Committee, you will receive a copy."

- Minutes of the Boycott Committee, July 16.

- Boycott Committee, July 16.

Mr. J.N. Frank, as Chairman of the Coal Industry, presented a report concerning the importation of German coal, which is now arriving in this country in increased quantity. This report dealt at length with the technical and economic factors controlling the importation of German coal, its expanding use in Montreal or Toronto because of shortages in Welsh importations, which are now required for the English home market. Facts showed that:

1. British or Welsh coal is being displaced at the rate of approximately 200,000 tons annually by Germany.

2. Admission is freely made that German coal is mixed with British because it is compatible.

3. Importers have no alternative coal which can be compatibly mixed.

4. In 1935 very little of the total German tonnage imported into Canada was sold to the consumer as German coal.

5. Indo-China coal, which is now imported into Canada, is part of the German coal cartel.

Other phases of this complex situation were explained. Mr. Frank had obtained a list of concerns buying and selling German coals, and this list would be available to Congress for the purpose of advising Jewish users and dealers in coal of the sources of German coal. While it would be difficult to appeal or bring pressure upon the importing companies to cease such imports from Germany, attempts were being made to obtain in writing, admission of their importing of German coal and guarantees that Jewish users or dealers would not be unwittingly supplied with German coal. Representations already made by the Chairman of the Boycott Committee have elicited the promise from suppliers that Jewish dealers and users will be fully guaranteed that coal purchased from the yards or docks of these Corporations will not be German coals.

- Letter from J.J. Glass, M.P.P., Chairman of Congress public relations committee, July 17, to Dr. Tory, Chairman of the Federal Coal Inquiry Commission,

"We have obtained indisputable evidence to the effect that the X Coal Company Ltd. of Toronto, which we believe has an exclusive agency for the distribution of Welsh coal, is having such coal mixed with coal imported from other European countries, (we suspect practically all from Germany), and are offering such coal to the public as Welsh Anthracite of Welsh Blower coal.

"If this is a fact, the public are being misled into purchasing what it believes to be Coal of British Origin.

"We further believe that they are doing so because they are able to obtain German or other European coal at a considerably lower price than that which is paid for British anthracite, and thereby they are able to make a bigger profit.

"We have authentic information to the effect that the British Coal Mines are in a position to supply all the Canadian requirements for Welsh Anthracite Blower Coal. We would like you to investigate this particular matter and have the Company justify its policy of the past few years in passing off coal imported from European sources as a British product at augmented prices."

- Circular letter from Congress boycott committee in Montreal, J.N. Frank Chairman, July 27, soliciting support from Jewish storekeepers.

- Statement by J.N. Frank, Montreal, Chairman of boycott committee,

"In recent weeks press criticism has been directed towards the Canadian Jewish Congress for its attitude on the coal question.

"The Boycott Committee of the Canadian Jewish Congress in Toronto and Montreal have given this matter exhaustive study. The Toronto Boycott Committee appeared before the Tory Commission. The Montreal Committee on July 7th, 1936, some days before the Government Commission commenced its sittings, had statistical facts pertaining to importations of German coal into Canada.

"These facts were generally known to the coal trade:

"That Welsh in Buckwheat sizes was in short supply for export to Canada, because English home consumption had absorbed quantities normally and previously sent to Canada.

"That it was economical and profitable for Canadian coal importers to bring in German coal to make up the deficiency (approximately 205,000 tons in 1935).

"That German coals, so imported, were compatible for mixing with Welsh or Scotch to give good grades for Canadian usage.

"That the interests controlling the importation of Welsh into Canada were the principal importers of German coal, and that others also imported German coals.

"These facts showed your Committee that it had to contend with a problem that had taxed the authority of the Government itself for other reasons, as well as that of the mixing of coals with German grades. The local Committee dissuaded itself from pursuing a policy that would result in immature and ineffectual protestations, and approached it in a practical and careful fashion.

"A full meeting of the Boycott Committee here on July 16th decided to seek the active cooperation of the importers, the trade in general and the Jewish public in particular. The major importing Companies were interviewed by members of the local Committee.

"The executive of these Companies professed a sympathetic understanding of the Jewish resentment in having had to purchase mixed grades of coal for their use, containing German coal; and the major importing organization agreed to respect the Jewish position and offered cooperation in providing coals other than German, whenever they were so specifically requested by the dealers and the Jewish public. Some suppliers gave specific assurances that Jewish dealers would not be sold mixed coals containing German coal.

"The Committee undertook a comprehensive survey to determine the approximate purchasing power of Jewish realtors, dealers and users of Buckwheat coals (this being the principal grade taking German mixture.) These figures reveal that Jewish buyers of these coals purchase almost \$200,000 worth annually. We appealed by interview and circular to these persons urging them to insist upon obtaining unmixed coals. We suggested how they could guarantee such deliveries. We pointed out that the major suppliers of Buckwheats promised to give receipt guaranteeing genuineness of coal sold, if they were so requested to do by their purchasers. The Yiddish press printed instructions and guidance to the general public urging their insistence upon the receipt of written guarantees.

"Thus an aggressive public demand for such guarantees (which are available) of the quality and origin of coal purchased will perhaps make for an effective boycott of German coal imports into the local market by the coal interests themselves.

"This issue is squarely up to the Jewish public. The major companies are ready to give guarantees of origin of coal purchased - but only if such guarantees are asked by the Jewish purchaser."

- Letter from Frank, August 17, to Mandell,

"I write you to suggest that your ill-considered approach to the Tory Coal Commission, who are sitting in Toronto with the view of making certain representations respecting the mixing of German and Welsh coal, will seriously invalidate a carefully planned program undertaken to achieve protection for the Jewish dealers and consumers in this regard in Montreal, Toronto and other large centres in Canada.

"You admit having received the minutes of the last meeting of the Boycott Committee of Montreal, and therein noted the report of the special work accomplished by the Coal Trade Committee, in which there is a specific statement to the effect that at the next meeting of the Boycott Committee a general plan for the achievement of the objects of the Coal Trade Section of the Boycott Committee would be set out.

"Since you had these minutes for some time, you could have written to us during the interval asking for information, for advice, or for an exchange of views. Instead of which, you sent a hurried telegram asking us to send you at once any data and information we have available for use before the Tory Commission.

"The Coal Trade section of the Boycott Committee have in its possession data and proof which would have made interesting and sensational reading for the commission. This was completed on July 7th, 1936, (one day before the Tory Commission sat in Montreal). You are perfectly aware that we were working on these matters in Montreal, and it would seem reasonable to think, that we ourselves, if we felt justified, would release this information.

"This we did not do because the full membership of the Boycott Committee, at its meeting of July 16th, 1936, decided that it would be in the best interests of the Canadian Jewish Congress and the Jewish community not to release or use this information before the Tory Commission. Amongst other things, we took the view that while the Parliamentary authorities were making a public investigation of certain coal matters, we did not wish to inject into what may possibly turn out a national, political situation, the name of the Jewish community."

- Letter from Glass, August 18, to Dr. Tory,

"We were informed by what we considered reliable sources that German coal was being sold in local markets. As there is a definite objection on the part of certain consumers to purchase German merchandise, it was incumbent upon us to investigate the situation on their behalf. It developed later that coal of German origin was being blended with Welsh Blower coal, and sold and distributed to the public as Welsh Blower coal.

"Further investigations seemed to demonstrate the fact that German importations into Canada had been caused by an alleged shortage of Welsh Blower Coal.

"When it came to our knowledge that the Commission was conducting an inquiry into the coal industry, we felt that the matter at issue was one that should be drawn to your attention, and this was done in our letter to you of July 17th.

"You have at your disposal means to verify the accuracy of the statements given you in our communication, and to remedy, if within your power, a situation that was unfair towards the Consumer."

- Letter from Glass, Aug. 18, to Frank,

"You certainly did not do the people you represent any credit by the tone used towards our Executive Secretary.

"Mr. Mandell carried out the instructions of our Actions Committee, approved by the Central Division Executive, which are based on considerable past experiences. So far I have heard nothing definite of any particular stand taken by you in connection with the importation of German coal into Canada.

"If Congress is to adopt a National Policy, it should be considered by the Dominion Executive. If it is a matter of local importance, there is no reason why the central Division cannot take such action as it may deem necessary.

"Our action is in the interests of the Jewish Community, and also in the interest of the Boycott work. All that we are asking from the Tory Commission is a recommendation to the Government that Canadian coal consumers be given protection from fraudulent dealers who misrepresent the origin of coal sold to the public at large.

"Mr. Mandell and I had an interview with Dr. Tory, and he expressed the utmost sympathy for our point of view. The revelations and results of our inquiry and memorandum may hurt some individuals, but we must look at the question from a larger point of view. A meeting of our Actions Committee last night reaffirmed its original stand, and we are attending before the Tory Commission tomorrow morning to place a memorandum before them regarding the coal situation."

- Letter from Roger, Aug. 18, to Frank,

"We here are not mind-readers, that we could not possibly know what facts you had in your possession and, if the Montreal office does not in its wisdom see fit to keep us advised of what they are doing, we here cannot be expected to guess, and naturally have to proceed as we see fit.

"I attach a copy of the memo we are sending to the Tory Commission and as they have demanded this to be delivered by 11:30 a.m. tomorrow, this gives you the opportunity of making any comments before it is released."

- Letter from J.N. Frank, of Congress Committee in Montreal, August 19, to Roger in Toronto,

"While I recognize the validity of the public interest in this matter, I had hoped that the plan sanctioned in Montreal almost a month ago would be carefully carried out by all sections of Congress.

"It is a real pity that Caiserman had not made clear that Jewish Congress should not become embroiled in what may possibly turn out to be the political persecution of interests who now enjoy monopoly of this trade. We in Montreal have only sought to divorce the Jewish Community and the authority of Jewish Congress from any attempt by politicians to use them as an instrument for political vengeance.

"We considered it practical and realistic to approach the largest importers of Welsh and German Blower, and request from them written guarantees that Jewish dealers and consumers would be assured of genuine Welsh, and under no condition receive German coal. To accomplish this (and it is accomplished) we gave assurances to these interests that we would not lodge complaints nor make representations in the name of Congress.

"The action taken in Toronto puts members of my Committee in a serious position. Our integrity with these interests, with whom we would rather cooperate than otherwise, is definitely imperilled and we may be forced to fight to bear the largest part of the personal responsibility. I am regarded as the 'gentleman who put something over', because

speaking in my official capacity and with consent of the Committee, I told them that, if they guaranteed us protection in the way we desired, we would not lend the voice and power of Congress to what is obviously going to be condemnatory.

"The interests who have offended our people by mixing and selling German coal as genuine Welsh did this in order to meet the short supply of Welsh, and it was a perfectly logical procedure (if they told the public German coals had so been mixed).

"It is true Welsh importations into Canada are in short supply and this short supply is almost the exact amount annually as the total tonnage of German importations.

"All this is the business of the Tory Commission, whose job it is to find and establish fact. We in Montreal tried to dissociate the Jewish people from this probe. We felt that if anyone spoke in the name of the Jewish community, it would be fraught with grave danger, because the coal interests under attack are powerful Protestants, with influential church connections and business. We believed that their goodwill and co-operation could be more valuable to the Jewish community who are in Quebec now faced with the threat of anti-semitic politics. We believed we could call upon these interests to speak for us, if that time comes. I cannot too strongly emphasize this view. God knows, our enemies curse us for injecting ourselves into politics and commerce in the sacred name of citizenship, but in a time of widespread madness we believe caution and silence the better part of valour at this time.

"I am now more than gratified to know that you regard this as something of an attempt on the part of certain Toronto politicians to seek public kudos. This I regret, for it will be at expense of the Jewish community. We have too long been used, and sometimes very badly used, by our political representatives and spokesmen.

"It is hardly possible for me to understand how Mandell could fail to grasp the significance of the minutes of a meeting of the full Boycott Committee of July 18th which he duly received and in which it is expressly said that the matter is tabled until the next meeting. This minute also contains factual information given by the Chairman of the Coal Committee. Caiserman has also advised Mandell in correspondence asking him to keep him posted about any programs contemplated in Toronto.

"If Mandell knew about the proposal to approach the Tory

Commission, could he have not got in touch with us here to compare notes, instead of waiting until the last minute to ask us for data, etc.? It appears to me that this whole matter has been handled without proper regard for its significance. If I had any inkling that a Toronto Committee was proposing such a step, I would have hopped on a train and come up to Toronto.

"We recognize that the origin of certain activity and certain investigations were in Toronto, and are heartily grateful for them, but I do suggest that we have at our disposal fact, data and proof of a kind and consequence that is not available to you. Mr. Mandell's conversation with me yesterday proved this completely.

"Your letter arrived by messenger at my office at 3:30 p.m. and in it you ask for my views before 11:30 a.m. today, before releasing your letter to Dr. Tory. This, of course, was impossible and that is why I phoned you.

"The suddenness of this demand for data, the shock of finding two months effort almost entirely invalidated, and the forced violation of promises solemnly given to me and my Committee was just a trifle too much. We must now go to work to repair the damage."

- Letter from Frank, August 20, to Glass:

"When you use the term 'given protection from fraudulent dealers', you must be able to prove this. I suggest you will have a devil of a time doing it. I am trying to look at this problem from the largest possible view and I am not at all interested in the fate of individuals.

"The Chairman of the Coal Committee in Montreal is perhaps one of the best informed men on this subject. His contacts extend into the technical and financial fields of the coal business in its entirety and though he is no longer active in this business, he is sufficiently up to the minute to have provided us with effective information, some months ago. We have not used this for good and sufficient reasons. Our full Boycott Committee sanctioned this plan.

"If we had exchanged views, very different action may have been taken. I am entirely satisfied that your Committee would have seen the practical value of our view".

- Letter from J. Mandell, secretary of the central division of the Congress, Toronto, August 21, to Frank:

"I did not inform you of our intentions to approach Dr. Tory's commission, because we had no such intention. I had been patiently waiting to hear from your office as to what intentions you had, and what steps you were prepared to take. Not having heard from you, I took it to mean that you had nothing of importance to report.

"Our visit to Dr. Tory came suddenly when, upon the arrival of the Commission to Toronto, Mr. Burgess telephoned and asked for an interview with Mr. Glass.

"I immediately contacted Mr. Roger and Mr. Bennett for advice and, upon careful consideration, we saw no danger in paying a visit to the commission.

"I did, however, caution myself while in the witness-box not to give the slightest indication as to our sentiments towards Germany as the reason of our interest in this Coal inquiry."

- Letter from the Toronto office, August 28, to the Montreal office,

"While in the witness box, Mr. Bissonnette, counsel for the Tory Commission, read the letter, wherein they declare the segregation of a separate hopper for "uncontaminated" coal, the statement was met with an uproarious cynical laughter.

"Dr. Tory and Prof. Taylor have told me privately that the segregation of coal is rather impossible, for the coal is being mixed in Montreal."

- Report in Toronto Star, August 20, of appearance of J. Mandell, secretary of Congress in Ontario, before the royal commission on the coal trade, citing a letter sent to Jewish coal dealers that a special hopper had been set up for pure Welsh coal, not admixed with 'European (German) anthracite'. In general the supplier stated that they are buying all the British coal they can get. A letter from the British trade commissioner affirms that there is no shortage of Welsh coal.

- Similar report in the Telegram that the retail coal dealers proposed the discontinuance of "mixing" fuels carried on with the idea of deceiving the public. Mandell said German coal was being sold under the guise of Welsh Blower coal. The Milnes Coal Co. president reported that they sold Westphalian coal without describing it as German. "We in the coal business do not like to antagonize anyone". Asked by Commissioner Counsel B. Bissonnette, "should the public know what it is buying and where it comes from?", he replied, "That is a matter of opinion." The

public is not losing anything. "It is possible we may start right now doing so."

- Letter from Frank, August 24, to J. Mandell:

"For the past two months or more, with the assistance of a gentleman who is perfectly familiar with every phase of the coal business, we have gathered together important data on the importation and mixture of German coals, the extent of its general use, the names of users and of companies importing German or Indo-China coal.

"Substantially the memo contains the following facts:

1. Admission is freely made that German and Welsh Anthracite blower coals are mixed.
2. Importers prefer to use German in such mixing, because of its compatibility and quality for mixing.
3. Statistical evidence that Welsh blower coal is in short supply in Canada. This short supply is due to an increasing use for this coal in England itself where the market (because of extended use of central heating) is taking almost 250,000 tons more annually.
4. In 1925 almost 205,000 tons of German blower anthracite were imported into Canada.
5. None of this German coal was sold to the public as quantity with other coals.
6. Indo-China coal, imported into Canada, is controlled by the German coal cartel, with whom the controlling interest of the Welsh fields have working arrangements, it is believed.

"There are no means (except the power of Government control) that can alter the importation of German coal as such into Canada. Thus it will continue to be brought in. Our job is to see that our own people do not spend their money in support of German economy. Therefore, we must address ourselves to exerting our influence upon Jewish dealers and consumers.

"We have succeeded so far in obtaining from the Canadian Import Company assurance that any demand by Jewish dealers or consumers for Welsh coal etc., and any coals, other than German or mixed grades, will be supplied to them. The same assurances are to be forthcoming

from other Companies who do not belong to the Canadian Import or British Coal Corp. set up. Thus we have committed these concerns. If there are any violations from this point forward our people have grounds for legal action. For Mr. Glass to suggest in one of his letters that we must get protection from fraudulent dealers is quite correct and we suggest we have devised a practical plan. Fraud is a matter of proof and we are taking steps to keep vigilance upon these concerns who have especially given written commitments. We must and should move warily. We have thus won their goodwill (at least, by word and pledge). And thus we proceed to the next step, which is as follows:

"We propose a newspaper campaign, within a week or two, saying 1) that the following concerns have agreed to segregate coal for Jewish consumers and dealers, 2) that they are ready to give written guarantees that the coal so purchased is genuine Welsh Or Belgian or whatever the case may be.

"We shall exact pledges of Jewish dealers to buy British and show them that their suppliers are ready to cooperate. This is something they have never expressly agreed to do before we undertook representations. We are satisfied, for example, that many users of coal have never taken a stand (even amongst our own people) on this subject, and the willingness of these Companies to recognise our right to spend our money on any other coal than German and protect that right is something we believe has been accomplished to our satisfaction. We have a list, for example, of the total value of coal purchased by some 12 Jewish realtors (upon whom direct pressure is now being brought to bear). Their purchases run into considerable money and the support of a few of them has already been sufficient to make local suppliers of coal take notice.

"We have worked out plans for checking possible mixing at the docks. Any violation which we can prove will be the basis of legal action. It is estimated that Jewish users of coal in the City of Montreal spent almost \$400,000 in 1935; the greatest part of this would be for Welsh blower, which is mixed.

"Our prime objective now is to use the press to emphasize the solidarity of our people in Montreal on this matter, educate our people to ask for written guarantees of the quality and origin of coal with each load they receive, be they dealers or consumers, and show them that the Canada Import, the British Coal Corp. and others (many of the companies importing German are not all Webster companies) are ready to respect our position".

- Letter from Mandell, August 28, to J.N. Frank, Montreal:

"While in the witness box, Mr. Bissonnette, counsel for the Tory Commission, read the X Coal Company letter, wherein they declare the segregation of a separate hopper for uncontaminated coal. The statement was met with an uproarious cynical laughter. If the thing is a farce, I imagine there is no danger in making statements.

"Dr. Tory and Prof. Taylor have told me privately that the segregation of coal is impossible, for the coal is being mixed right in Montreal.

"I maintain that our action here was not a dangerous step in view of conditions."

- Circular letter from Congress boycott Committee, Montreal, Sept. 1,

"The Coal Trades Section of the Canadian Jewish Congress have conducted negotiations with the important wholesale importers of British coal and have received a most sympathetic understanding from them of the resentment of Jewish dealers and consumers in refusing to buy German coal or coals containing mixtures of German coals. These wholesale suppliers have assured us of their full cooperation.

"We now appeal to you to give Congress your effective support. This you may do by insisting upon the receipt from your dealer or supplier of a written guarantee that the coal you buy (more particularly blower coal or buckwheat sizes) is genuine and wholly British coal.

"Evidence brought before the Tory Commission shows that more than 200,000 tons of German coal is being imported into Canada annually. We count upon your cooperation to counteract this new and increasing development of German Trade.

"Every dollar spent for British coal, and insistence upon a guarantee of its origin, strikes a blow at German economy."

- Letter from Congress, October 29, to Dr. J. Tenenbaum, Chairman Joint Boycott Council, New York,

"The position in Canada, with regard to boycott, is entirely different from that in the United States.

"For about two years time we endeavoured to convince our Government to pass another marking Act so that all imports into Canada should be stamped with the country of origin.

"At a certain period during these negotiations we were even able to secure the cooperation of the Trades and Labour Congress of Canada and the Manufacturers Association. But all our efforts have proven fruitless and the new Minister of Commerce, Mr. Euler, has categorically refused to create legal barriers to the flow of commerce between the two countries.

"Long before the present negotiations between the 'two countries', our intervention with the Government, asking them not to permit barter transactions, proved a complete failure, due to the fact that producers of Canadian goods who could not find markets were happy to exchange their products for German coal or other important items and the Government refused to interfere even when we had proven beyond doubt the dumping of German goods, to the detriment of Canadian industry.

"In theory the Trades and Labour Congress of Canada are cooperating with us in our boycott work against Germany, but to state that we have a strong boycott movement, sponsored by Jewish and non-Jewish people, would be a great exaggeration.

"The Canadian Jewish Congress and the active propaganda from coast to coast are in favour of the boycott, but I must report to you that all efforts to convince Gentile leaders to assume organisational responsibility have proven unsuccessful, although numerous attempts have been made in this direction.

"In order to give you a sample of our activities in this direction we beg to enclose a report on the Olympic Games, which speaks for itself. Our most recent manifesto, "A Challenge to Humanity" which was sent in thousands of copies, all over the country, is also enclosed herewith.

"We are doing boycott work daily, by communicating with all who back the boycott and by exercising moral influence, because any other type of influence, which you may use in the United States, is against Canadian laws.

"In addition, we are offering to the merchants and manufacturers all over the country, the service of our Research Bureau and many people are taking advantage of this service."

- Minutes of Boycott Committee, November 19th.
- Minutes of Boycott Committee, December 14th.
- 4. Minutes of the Public Relations Committee, national executive,
 - June 15th.
 - October 12th
 - October 27th
 - November 26th.
 - Diary of Public relations work, February 3-December 30th, 45 p.
- 5. Lists of Committees, Eastern Division, Canadian Jewish Congress. 1936-43.
- 6. File on Third Plenary Sessions of Congress, Montreal May 30-June 1st.
 - Invitation to meeting of Montreal electors, April 26th.
 - Invitation to Prime Minister King, May 19th, to Congress Plenary session.
 - Letter from Prime Minister W.L.M. King, May 23, to Congress,

"I much appreciate the courtesy of the Executive in charge of the arrangements, in extending this invitation to me. I need hardly say that I should very much like to be present at so interesting and so important an event, and only wish it were possible for me to send an acceptance.

"Unfortunately, however, the many important national matters which have to be considered at the present Session - the first, as you know, of a new Parliament, and consequently a particularly onerous one - make necessary my presence in the Capital during the time the House is in session. In the circumstances, I greatly regret that it is not possible for me to accept the invitation you have so cordially extended.

"I shall be more than pleased to avail myself of your invitation to extend a word of greeting to the members of the Congress at the time of its meeting."

- Letter from Lyon Cohen, May 22, to H.M. Caiserman,

"Will you not forget to prepare outlines - if not complete remarks - for opening meeting.

"Also, thank Dr. Abramowitz and suggest topic of address: Our fortress in distress must be the strengthening of our Religious bonds. That idea at any rate."

- Letter from David Wertheim, secretary of Poale Zion, New York, May 22, to L. Cheifetz, Poale Zion in Montreal:

"Louis Lipsky, Chairman of the World Congress Committee, had inquired if Wertheim was available to represent American Jewish Congress, together with Dr. Samuel Margoshes, at the Canadian Congress sessions. In spite of inconvenience and other difficulties arising from such association with Margoshes, he accepted. But yesterday, he learned from the American Congress office that it was undesirable that same Wertheim-Margoshes delegation again attend the Canadian Congress as two years ago. Caiserman had invited Professor Kallen; all very embarrassing."

- Regulations of Winnipeg elections.
- Book of minutes of Plenary Session, May 30-June 1st, Montreal.
- List (partial) of delegates.
- Printed program.
- Text of Yiddish address of S. Wiseman. 5p.
- Message from Rabbi H. J. Stern, "Congress Goals". 3 p.
- Yiddish greetings from Rabbi Abraham Samuel Lubitsky.
- Report of Winnipeg activities 5 p.
- Report of central division, by J. Mandell, secretary, 19 p.
- "How Can We Combat the Forces Which Assail Us?" by Rabbi M.N. Eisendrath.
- Address by Rabbi H. Abramovitz 5 p.
- Address by Horace M. Kallen, "Democracy and the Crisis in Jewry". 17 p.
- Typescript of proceedings.
- Report of General Secretary H.M.Caiserman, 9 p.
- Correspondence regarding naming of delegates from Sydney, Ste. Sophie de la Corne, Quebec City, Sherbrooke, Charlottetown, Moncton, Halifax, Saint John, N.B., Campbellton, Glace Bay, Fredericton, Lachute, Joliette, Edmonton, Moose Jaw.
- Report by Nathan Gordon, Chairman of Constitution Committee.
- Report in Gazette, June 1: "Urges New Attack on Anti-Semitism; Rev. C.E.Silcox says old methods No Longer Availing in Crisis; 1,000 Delegates Here; Canadian Jewish Congress Meets."
- Report in Gazette, June 2: "Boycott Urged on Reich Goods; Jewish Congress Votes to Intensify Anti-Nazi Drive; Also Seeks Law Against Defaming Racial or Religious Groups."

- Message from Fédération internationale des ligues contre l'antisemitisme, Paris.

- Draft and text of address by Rev. C.E. Silcox.

- Draft and text of welcoming remarks by Lyon Cohen.

- Address by S.W. Jacobs.

- Mode of elections

- Report of general secretary. 9 p.

- Rules governing the election of delegates.

- Canadian Jewish Congress, Constitution, Amendments and Resolutions adopted at Third General Session, May 26 - June 1, 1936. Montreal. 16 p.

7. Undated, manuscript declaration of Labor Bloc, of 17 organizations withdrawing from elections because of decision of electoral college which were contrary to compromise arrangements previously arrived at. A. Welicowitch, Chairman.

- Invitations from A. Welicowitch for meetings of Labor Bloc, April 5, 12, and 19th, May 11th and 17th, December 6 and 20th.

- Letter from Montreal City Central Committee, Canadian Labor Circle, May 29, to Congress: "Since the Congress is a meaningful element in the community and has accomplished much on behalf of the Jewish masses in Canada in its efforts against antisemitism and for economic security, the City Committee has resolved, although not affiliated with the Congress, to inform the Congress of our readiness to join the Congress and to be represented by a delegation" already named.

8. Minute book of Montreal delegates, 1936-38.

- June 9: election of Standing Committees for eastern division, public relations, social and economic research, economic problems, education, boycott, finance, archives, Kehillah, publicity.

9. Minutes of Archives Committee, June 18th.

- Correspondence regarding Jews in 18th Century Canada:
- Inquiry from Neville Laski in London, September 23, to American Jewish Committee regarding Jews under Wolfe at Quebec.
- Letter from P. Stuchen, Ottawa, October 26. to Congress office. Most of the muster rolls in question are in London.
- Who Will Save the Historic Jewish Building from Destruction? by H. Hershman. 6 p. Yiddish. Reprint from Eagle, May 31, regarding the Chenneville St. synagogue of the Spanish and Portuguese Congregation.

10. Minutes of Committee on Economic Problems.

- June 22nd.
- July 15th.
- Letter from Caiserman, July 15th to D. Wolfe, Chairman of the Economic Committee.

"I beg to submit the resolutions adopted at the Plenary Sessions, which are to guide the formulation of a programme of the Committee:

" 2 A. To conduct registration of Jewish unemployed, according to profession or manual occupations, in every Jewish community in Canada. (Questionnaire and categories to be prepared.)

" 2 B. The registration, in the large Jewish communities, to be made gradually, each profession or occupation separately.

" 2 C. In the smaller communities, one general registration.

" 2 D. Employment offices of the Congress should be established in every community where such community employment offices do not exist (in order to prevent duplication.) They will be asked to exhaust every connection to find employment with stress on new occupational fields.

" F. The Jewish employers of labour in each community of Canada be asked again to increase their Jewish labour by 5% in their establishments; this special appeal was due chiefly to the propaganda of discrimination against us, particularly in the province of Quebec.

" G. A registration to be opened in intermediate and senior youth clubs for such who are willing to join agricultural cooperatives for the intensive branches of agriculture, qualifying each to invest a sum of \$300 or \$400.

"Our Economic Committee has learned that leaders of the Federation of Jewish Philanthropies are engaged in formulating plans for the opening of a vocational guidance bureau, under expert management, requiring a budget of about \$8,000 to \$10,000 yearly, to be run as a department of the Federation of Jewish Philanthropies."

- Letter from Caiserman, July 16, to David Wolfe, Chairman Economic Committee: "negotiations are on foot between the YMHA and the Federation of Jewish Philanthropies for the establishment of a vocational guidance office."

- Report of Vocational Guidance Committee initiated by YMHA to study a communal project for the economic adjustment of the Jewish population. April 30th.

- Letter from Caiserman, December 3rd, to A.J. Freiman, Ottawa:

"You probably know that the firm R. has decided to move their plant to Sherbrooke, Que., thus putting on the street three hundred Jewish families.

"I understand that Rabbi Abramovitz has used his influence to persuade Mr. R. from taking such a step. I also understand that the Minister of Labour of the Province of Quebec has promised to place before the Provincial Government the recommendation that the agreement between Mr. R. and the Sherbrooke municipality should not be confirmed.

"My purpose of writing to you is to give effect to a prayer of a large delegation of the R. shop, which asked me to intervene with you that you should appeal to Mr. R. that he should not proceed with his plan."

- Reply from Freiman, December 19th.

"I am dubious whether anything that I have to say regarding the removal of his business from Montreal would have any effect; for after all, it is a business policy which has to be decided by the man who owns and has charge of the plant.

"However, I shall be happy to comply with your request and forward an appeal. But, I imagine, it will be of little consequence."

- Letter from Caiserman, December 20th, to Freiman,

"They have already acted, thus depriving about 300 Jewish families of their livelihood. I understand that each of the 300 workers contemplates taking legal action individually on the basis of some contract which existed between them and the firm and which I am sure will not add glory to our name.

"But after all, we cannot do anything else except appeal to the sense of responsibility of Jewish men and women. We have done this."

11. Minutes of Publicity Committee,

- June 24th.
- November 1st.

12. Minutes of Educational Committee, July 17th.

- Letter from S. Wiseman, principal of Jewish Peoples' Schools, July 21st, regarding educational questionnaire which he is drafting.

- Minutes of Education Committee, December 5th.
- Yiddish MS by A.S. Zacher,

"Materials for Talks with Older Children on Jews, Judaism and Jewish History." 16 p.

- MS, "Some thoughts on Jewish Education", by H. Neamtan.

13. Minutes of Finance Committee:

- August 6th
- September 24th
- September 28th
- October 6th
- October 14th
- October 29th

14. File on constituting the committee on Social Research.

- Bureau of Social and Economic Research minutes
- October 20th.
- Conference, November 3rd, between S. Hayes and H.M. Caiserman
- December 22nd.
- Information for listing of congregation. From Toronto, Husaten Klauz: Holy Blossom Hebrew Congregation; Halifax community, Congregation Shearith Israel and Goel Tzedek Congregation, Anshy Lida; Montreal Congregation Ahavath David and Congregation Chevra Shaas; Synagogue of Edenbridge Colony; Edmonton Hebrew Association, Community of Peterborough; Regina Hebrew Federated Community; Calgary Congregation House of Jacob; Congregation Bnai Israel of St. Catharines; Synagogue of Leader, Sask; Hamilton Anshe Sholom Congregation.

15. Board of Arbitration in case of Ste. Sophie,

- Decision of Arbitration Committee (Yiddish) 2 p.
- Covering letter addressed to that community, November 12th.
- Notes on case.
- Board of Arbitration in the dispute between The Affiliated Association of Shochtim and the Vaad Hair (n.d.)
- Judgment reversed by the Board of Arbitration. 8 p.
- Decision rendered by B. Aaron . 6p.
- Yiddish article by H.M. Caiserman, "The Objectivity of the Arbitrator". 5p.

16. H.M. Caiserman, Concise report of Congress Activities during the two years of its existence. 4 pp.

17. Yiddish manuscript of article by H.M. Caiserman, September 21, response to article, "The Influence of the Canadian Jewish Congress" which had appeared in a Yiddish newspaper.

18. Correspondence, September 23 - October 3, from J.M. Poznansky, representative of the Congress, from Newcastle, Moncton, Halifax, Sydney and Saint John.

- Letter from Montreal, November 15th.

- Invitation from Jewish Writers Association to meeting, November 29th, to plan aid for Poznansky who has been operated on in Montreal.

- Invitation to concert in his benefit at Caiserman home, December 16th.

19. Correspondence with Jewish Central Information Service, Amsterdam, January 15 - December 8, dealing with European printed materials on antisemitism.

- Letter of June 5th regarding an article in Mannheim Hakenkreuzbanner of May 23rd complaining that the Canadian periodical, Dent's Teachers Aid, "slanders the German Reich."

20. Telegram from Congress, July 20, to Jewish Agency for Palestine, London,

"Revisionists ready to organise protest demonstration against limiting Palestine immigration. We were asked to follow example Board of Deputies. Will appreciate your cable advice."

- Letter from Congress, July 20, to Louis Lipsky, American Jewish Congress,

"The New York Revisionists have issued a circular to all their groups in Canada asking for large protest demonstrations against the curtailment of immigration into Palestine.

"The Jewish press of Montreal consulted us on the advisability of giving the publicity which a Zionist minority has the right to request.

"We took the stand that the Jewish Agency is constantly exchanging views, and that if the situation requires such mass meetings, the initiative would come from them.

"The Board of Deputies of British Jews in England presented a memorandum to the British Government against the curtailment of immigration into Palestine. In view of the fact that the Canadian Congress is a similar organisation, the proposal was made that we follow their example.

"Your office is in close touch with the situation. We would appreciate your advice on the two matters."

- Letter from American Jewish Congress, July 21,

"The Revisionists are acting under orders of Mr. Jabotinsky and their efforts should be disregarded. If possible, they should be kept within the line of the general policy adopted by the Jewish Agency. No one interested in maintaining the integrity of the Jewish Agency should lend himself to the wild efforts of Revisionists to make political capital out of what is now going on in London.

"I suggest that we all work in harmony and accord and do not rely upon unauthorized statements by groups that are interested in policies different from the policies adopted by the Jewish Agency.

"Although there is a probability that the Mandatory Government may take some action with regard to immigration unfavorable to our cause, the situation is not hopeless, and there are many who believe that the Mandatory Government will avoid taking action which will prejudice the Jewish position."

- Congress telegram, July 27, to Colonial Secretary Ormsby-Gore, London, regarding proposed limitations of Jewish immigration into Palestine.

- Acknowledgment, August 15

- Memorandum from E.A.P. of the office of Prime Minister King, August 28, to the prime minister,

"I telephoned Mr. Freiman, this afternoon, and explained that you did not feel it would be possible, or advisable, for you to transmit representations from his organization to the Colonial Secretary, and that while you would be willing to discuss the matter unofficially and informally with Mr. Ormsby-Gore, at Geneva or London, you felt the transmitting of representations, not less than making them direct, would be regarded by the British Government as intervention.

"I also mentioned that you felt there was always the possibility of word that you had taken action of this kind, becoming known in Canada with possible prejudicial results to the Jewish people themselves.

"I made clear that what Mr. Bennett did in 1933 was to ask for information, not put forward any representations.

"Mr. Freiman understood your position and accepted your decision in this matter in a very friendly way."

- Another memorandum to Mr. King, same date,

"The Prime Minister did not undertake to intervene by proposing or supporting any specific proposal.

"The British Government, which is the mandatory power and in possession of full information as to the situation, is at present finding it necessary to carry on military operations on a considerable scale in Palestine in the effort to preserve order; recent reports indicate a score of Arabs killed in one engagement. They have appointed a Royal Commission to inquire into the whole situation. They have to bear the responsibility of deciding whether or not it would facilitate a peaceful settlement to suspend immigration for a time.

"The British Government have clearly not considered it a question affecting Canada, as they have sent us no communication as to the present situation or their proposed policy. We would be unwarranted in protesting against a policy when we do not bear the responsibility for the decision and for dealing with the results that may follow. To transmit a message would in public estimation, and probably in the estimation of the British government equally, be held to constitute intervention on the Government's part.

"Mr. Bennett did not intervene either with the British or with the German Government at the time of the Nazi onslaught on the Jews in March- April 1933. Mr. Bennett cabled Skelton then in London to "make closest possible inquiries and advise." A reply was sent transmitting all the information available at the Foreign Office as to the situation, but no representations were made to Germany by either the Canadian or the British Government."

- Letter from Caiserman, September 4, to A.J. Freiman, Ottawa,

"During my conversation with Israel Cohen in London, he expressed the thought that if effective meetings to express the anxiety about stopping immigration into Palestine could be arranged in every Jewish community on one definite day, and if these meetings would be supported by good publicity; the effect of the resolutions adopted at the meetings submitted to the Colonial office, directly or through our Government channels, would be a very desirable and effective procedure.

"If the Zionist Organization of Canada would organize such meetings, all other Zionist groups and the Canadian Jewish Congress would lend their influence to make these meetings imposing.

"I take the opportunity to draw your attention to the importance of organizing in Canada a pro-Palestine Committee. I am sure that you do not underestimate, during these hectic days, the Senatorial Committee which visited Palestine.

"In view of the policies of the present Canadian Government, it is very important that we have an effective pro-Palestine Committee composed of Parliament and Senate."

- Letter from Caiserman, September 22, to A.J. Freiman,

"I wish to quote from a letter which I received from our mutual friend, Mr. S. Belkin, who is now in Regina:

" 'There is one community matter which bothers me greatly and that is; why was nothing done in connection with the Emergency Appeal issued by the Actions Committee of the World Zionist Organization. It seems to me that if stations would be opened for the receipt of money throughout Montreal and other cities of Canada, the great masses of our people would flock with their contributions. It is impossible to conceive that the Jews of the Diaspora, in this trying hour for our people in and out of Palestine, will not respond.'

"I am not in a position to know whether Belkin's optimism is justified, but I thought that it is my duty to bring this matter to your attention."

- Letter from Congress, December 18, to Barney Joseph in Jerusalem. "Can hardly describe how proud the community felt when we read your marvellous statement made before the Investigation Committee."

"You came prepared like a real statesman and your statement was courageous, to the point, challenging, the most impressive."

19. Fédération internationale des ligues contre l'antisémitisme, Paris, circular of September 5, including Comité de patronage, with Canada represented by the Left Poale Zion.

20. Letter from Congress in Montreal, Feb. 5, to O.B. Roger of Toronto, Chairman of the executive of the Congress in the central region,

"The resolution adopted at the Plenary Session regarding an understanding with the B'nai B'rith was formulated as follows:

"That a select committee be given authority to conclude an arrangement with the B'nai B'rith on the basis of the decision adopted by the Canadian Jewish Congress on December 5th, 1935 and the conclusion in the report submitted by Mr. O.B. Roger to Mr. Nathan Gordon, Chairman of our Anti-Defamation Committee. Mr. O.B. Roger was asked to conduct these negotiations.

"The Dominion Executive also asked the Committee to propose trial agreement for a period of one year, so that both parties be given full opportunity to learn whether the anti-defamation arrangement is satisfactory and could be made permanent.

"In view of the above, you should communicate with the Committee appointed by the Canadian Conference of the B'nai B'rith and arrive at a speedy adjustment."

- Memorandum from O.B. Roger, Toronto, to Nathan Gordon, Montreal, undated, regarding negotiations on Anti-defamation work in Canada:

"In order to give effect to a resolution of the Canadian Conference of B'nai B'rith, a committee of four representing this organisation: Mr. B. Goldfield (Ottawa), Mr. I. Markus (Toronto) Mr. Becker (Montreal) and Mr. Hyman (London), met Mr. A.B. Bennett and the writer to explore cooperation between the two groups. Primarily, issue was taken in the wording of the Montreal minutes which stated the Congress approach.

"What is unpalatable to B'nai B'rith is that the direction of anti-defamation work shall be in the hands of Congress. Whereas it was agreed that equal representation would be acceptable on any committee, B'nai B'rith failed to see that, with such a set-up, direction by any one group was out of the question.

"I gave it as my impression that 'direction' was to be interpreted as the final pronouncement by Congress of any public statement, over its own signature.

"By the very nature of things, Congress was the only body in Canada that could claim that it was a democratically elected body, thoroughly representative of Canadian Jewry, and therefore entitled to speak on its behalf.

"B'nai B'rith was in the main a fraternal organization, with a limited scope; the outside world might look askance at an organization purporting to speak on behalf of Canadian Jewry as a whole. Furthermore, B'nai B'rith was not Canadian, therefore, political objections arise.

"Both points were disputed and the American example cited where B'nai B'rith had associated itself with other organizations. It is obvious that the main, and to my mind the only, stumbling block is the question of who, in the final analysis, shall speak for Canadian Jewry.

"Congress was criticized for its laxity in handling certain anti-defamation work in certain centres, Ottawa and London apparently being the sore spots.

"There may be a certain amount of weight in these contentions, but the extenuating circumstances cited in explanation thereof were ignored.

"The financial handicaps under which Congress has carried on for two years were completely discounted, and no credit given for the work performed in Quebec and other places.

"No difficulty need be anticipated in working out a program of cooperation and routine. B'nai B'rith was prepared to put up the equivalent sum that they had budgeted for an independent Canadian office.

"I suggested that for one year they try the scheme as outlined by us. They would then be able to gauge:

- (a) The efficiency of our organization.
- (b) The reasons for the 'alleged slackness' in certain provincial territories, which they could perhaps remedy by their own stronger representation in those points.
- (c) Any loss of prestige which they might have suffered through the association."

- Letter from Roger, Toronto, February 6, to Markus, Toronto:

"As I see the situation, therefore, we are now considering a joint personnel of B'nai B'rith and Congress representatives, who will function on the respective Public Relations committees of Congress in the various centres.

"We are agreed that the major obstacle, regarding the signature and responsibility for public utterances, shall be in the name of Congress. This shall hold good for a period of one year, during which time both parties to the arrangement will be able to see exactly how meritorious this particular scheme is.

"I, therefore, await your confirmation regarding the issues involved."

- Letter from Roger, March 30, to Montreal Congress office,

"Brother Goldfield stated that they had been advised: constitutionally the Canadian Conference of B'nai B'rith could not lose their identity by a method similar to the one suggested in my memorandum. Personally, I doubt this statement, as supported by facts to appear later.

"Confronted by this flat assertion, I replied that if that was final there was nothing to discuss. I went on to point out that all we (i.e. Congress) had ever desired was to eliminate from the Canadian picture the reference to an organization that, if not essentially international, was very definitely American and its interjection in Canadian affairs might be viewed the wrong way. When the point was raised that the Canadian Conference as such had every right of existence, I suggested that, if B'nai Brith insisted their name appear, their signature read 'Canadian B'nai B'rith' or 'Order of B'nai B'rith (Canadian Conference).'

"This apparently suited the meeting and, in order to prove whether my suspicions were well-founded, I asked whether they would participate in anti-defamation work under a name which was entirely new, e.g.: Canadian Jewish Public Relations Committee. This apparently also seemed to suit the Book. It is obvious, therefore, that the question of losing identity is secondary.

"Even conceding B'nai B'rith a tactical victory, I personally feel that Congress has not lost face in such an arrangement. My reasons for this statement:

"In the first place, the word Congress has, to my mind, not been the happiest choice as it savours too much of a political aspect. Secondly, there is no valid reason why Congress as Congress cannot devote itself more to those functions for which it was created and which are essentially its field. Thirdly, just as ordinary corporations have some subsidiary to engage in specific activities, the Anti-defamation division of Congress and B'nai B'rith can be called something along the lines indicated.

"If, in principle, this is acceptable to us since the key personnel will not be different under any alternative set up, I would recommend we agree.

"I think the whole fuss is a storm in a teacup. After all, B'nai B'rith were doing anti-defamation work before the Canadian Jewish Congress came into being. How well they were doing it is a matter of indifference. We have so much to do in our own field and, under such a set-up, I feel strongly that anti-defamation work will likely improve rather than deteriorate."

- Letter from Congress, June 7, to Benjamin Goldfield, Ottawa, President, Canadian Conference B'nai B'rith, District Grand Lodge no. 1, conveying resolution of the third Plenary Session of the Canadian Jewish Congress, adopted with only one dissenting vote:

"Whereas, the second Session of the Canadian Jewish Congress resolved that the Congress invite the cooperation of the B'nai B'rith Lodges anti-defamation work,

"Whereas, special committees of the Congress and B'nai B'rith have considered the matter on the 31st of May, 1936, and unanimously agreed on terms,

"The Canadian Jewish Congress confirm and ratify the arrangement entered into:

1. Anti-Defamation work in Canada shall be carried on by a committee known as The Joint Public Relations Committee of the Canadian Jewish Congress.

2. Both B'nai B'rith of Canada and the Congress shall have equal representation on the Joint Committee.

3. This arrangement shall be in force for a period of two years and may be renewed."

- Letter from Congress, October 21, to Rabbi Solomon Frank, Winnipeg,

"At a meeting of the Executive Grand Lodge No. 1 recently held, they failed to ratify the agreement which was adopted at the sessions of the Canadian Jewish Congress, but they decided to recommend to every lodge under their jurisdiction that the Lodges cooperate with the Canadian Jewish Congress in the anti-defamation work.

"Mr. Gutstadt, the head of Anti-Defamation in Chicago, opposed the adoption of the resolution, which aimed to bring about an understanding between the Canadian Jewish Congress and the B'nai B'rith, as ratified at the Plenary Sessions."

- Letter from Joseph Simon, Halifax, Oct. 26, to District Grand Lodge B'nai B'rith, Ottawa,

"Our lodge B'nai B'rith is not opposed to the Canadian Jewish Congress soliciting funds here in any way whatsoever. I do know that their collector came here, and I instructed our Rabbi to make a public announcement from the pulpit in the shool on Yom Kippur day on behalf of the Canadian Jewish Congress. Just what amount of money he took out of Halifax I do not know, but I do know that the amount was not large.

"I would suggest that the next time he contemplates coming here for such purpose, that he arrange some sort of program with local representatives of the Congress, and I feel that a better showing will be made."

- Letter from Congress, October 28, to B. M. Alexandor of Ottawa,

"You no doubt remember the dramatic discussion at the sessions of the Canadian Jewish Congress, particularly the appeal made by Mr. Chas. Levinson of Hamilton. You also remember the unanimous approval voiced that an understanding between Congress and the B'nai B'rith be reached.

"About two weeks ago, Mr. Benjamin Goldfield of your city, the President of the Canadian Conference B'nai B'rith, District Grand Lodge No. 1, met me in the office of Mr. L. Coviensky of the Montreal Federation of Philanthropies, and informed me that at the recent meeting of the Canadian Conference - and on the advice of Mr. Gutstadt, the head of the anti-defamation department of the B'nai B'rith in the United States - they rejected the understanding adopted at the Congress Plenary Session that B'nai B'rith Lodges throughout the country cooperate with the Canadian Jewish Congress.

"During the three years of the existence of the Canadian Jewish Congress, many efforts were made by us to secure the cooperation of the B'nai B'rith in anti-defamation work. Our confidential anti-defamation case work, which records over a thousand cases dealt with by the Congress in every part of the country, was submitted to the President of the B'nai B'rith in Cincinnati, to Mr. Gutstadt in Chicago, to the Canadian Conference, District Grand Lodge No. 1, to the Mount Royal Lodge in Montreal and to a former President of the B'nai B'rith in Ottawa. However, the only cooperation in dollars and cents which we have received from the B'nai B'rith was a \$10 contribution from the Mount Royal Lodge of Montreal towards a collection of books, placed in the Montreal Civic Library.

"In Winnipeg and in most of the other Western communities, the Congress and the B'nai B'rith have joint committees for anti-defamation work. The work is being done effectively in the limits of the funds at the disposal of the committees.

"In the Central and Eastern Divisions, in spite of all our efforts, we could not secure the cooperation of the B'nai B'rith.

"I shall be in Ottawa, where I shall address a meeting. I shall bring along the records of our anti-defamation case work, of our anti-defamation cultural work and of our research work. They will prove to you that a systematic scientific work is being done, in the limits of means to build up a defense against anti-semitism.

"Such evidence might convince you that an active Congress Committee must be established in Ottawa which alone, or in cooperation with the B'nai B'rith, should deal with the problem of 3,500 votes being cast for a Nazi candidate in your community, and the other problems which up to the present have not been dealt with by the Ottawa community as a community."

- Letter from H. Rosenthal of Windsor, Nov. 3, to Congress:

"Some time ago, I received a letter stating that you wished to send a speaker to Windsor to help organize the Canadian Jewish Congress in this City.

"I presented it to the local chapter of the B'nai B'rith with the request that they sponsor such a meeting. But they have decided that, in view of the fact that there has been some dissension between B'nai B'rith and the Congress over anti-defamation matters, they would not sponsor such a meeting at this time.

"In view of the fact that I have repeatedly tried to get some action on behalf of the Congress in the city, without success, I accordingly tendered my resignation to the Lodge as their anti-defamation chairman; I therefore regretfully inform you that I do not believe I can be of any further assistance to you in securing financial backing."

- Letter from M. J. Finkelstein, Winnipeg, November 16, to Congress:

"As far as I am personally concerned, the proposals made by Mr. Gutstadt in his letter to Mr. Cohen appear to be satisfactory in principle, but, of course, the details would have to be worked out. I am firmly convinced that my opinion will be shared by the overwhelming majority of our Congress leaders here. In fact, our local committee has always functioned along the lines indicated by Mr. Gutstadt, as far as it was possible to do so in our limited sphere".

- Letter from H.M. Caiserman, November 17, to H. Rosenthal, Windsor,

"There is no fight between the Congress and the B'nai B'rith. There are only two schools of thought which I am doing my best to reconcile. Establishing an understanding with the B'nai B'rith is being taken very seriously by us. Within a short time it will be my privilege to submit to you, and to everyone who is interested, our contribution towards each item mentioned in Mr. Gutstadt's program. Same will be a most impressive document of defence of our rights in this Dominion.

"As I am myself a B'nai B'rith, I deplore the fact that we have not yet succeeded in speaking one language in an undertaking in which we are both seriously interested."

- Minutes of Congress Public Relations Committee, November 26,

"The proposal submitted by Mr. Richard E. Gutstadt, Director of the Anti-defamation League, Chicago, to create a central Joint Council of Congress and B'nai B'rith, as outlined in his letter of November 4, 1936, was then discussed.

"Mr. David Wolfe stated that he has been considering the problem of an understanding with the B'nai B'rith on anti-defamation work in Canada since the beginning of the Congress and he would again endeavour to strike a bargain with the Canadian Lodges of B'nai B'rith; but he would not agree to do so, if such arrangements are likely to be nullified by an outside party.

"Mr. L. Zuker reiterated his stand, taken on previous occasions, that the principles indicated in Mr. Gutstadt's letter are at variance with the policy adopted at the Plenary Session of the Congress, which was submitted by a mixed committee of B'nai B'rith and Congress representatives. We have no alternative but to endeavour to live up to the agreement. To accept the changes suggested by Mr. Gutstadt would undermine the very existence of the Congress, and no matter how important the plan suggested may be, the existence of the Congress is infinitely more important to Canadian Jewry.

"Mr. Robinson stated that a group of people who are responsible for the raising of Congress finances would welcome an understanding which would enable us to do our work with better financial prospects.

"Mr. Garber wondered why the B'nai B'rith, who are interested in anti-defamation, are not satisfied with the work done by the Congress. The work can be done infinitely better by an organisation which is Canadian and whose functions are varied, instead of a defence body dependent upon outside leadership, and whose activities are exclusively defensive. It would be more dignified were the work done in the name of the Congress. He did not like affiliations with United States bodies in such work. The local autonomy enjoyed by the Zionist organizations, International Unions, etc., in dealing with Canadian matters, is not accorded to the B'nai B'rith Lodges in Canada.

"Rabbi Stern asked why should Canadian Jewry transplant a condition which is not ideal in the United States, where Jewry is divided, as the price of B'nai B'rith cooperation?

"It was resolved that the Canadian Jewish Congress ratify the arrangement entered into the agreement being that:

1. Anti-defamation work in Canada shall be carried on by a committee known as the "Joint Public Relations Committee of the Canadian Jewish Congress."
2. Both B'nai B'rith of Canada and the Canadian Jewish Congress shall have equal representation on the said Joint Committee.

Anti-defamation work in Canada by a separate body is not in the best interests of Canadian Jewry."

- Letter from Rabbi Solomon Frank, Winnipeg, December 8, to Congress in Montreal:

"We have closely examined your report discussing the issue of united action with the B'nai B'rith in the matter of anti-defamation activity, and we find ourselves at variance with the opinions expressed.

"As you are undoubtedly aware, we have had, ever since the recrudescence of anti-Semitic agitation, a working arrangement with the B'nai B'rith, covering anti-defamation work. The Committee handling anti-defamation is known as the Joint Committee of the B'nai Brith and the Canadian Jewish Congress for anti-defamation. This Committee has worked smoothly and satisfactorily, bringing many matters to a **desirable** conclusion. It is on the basis of this experience that some of us hold that this working arrangement should be continued and that the activities be enlarged upon, now that the opportunity to do so has presented itself.

"1. Anti-defamation work can best be undertaken by a committee independent both from the B'nai B'rith and from the Canadian Jewish Congress. While anti-defamation may loom large because of the current need, such activity does not constitute the greater part of our communal existence. The Canadian Jewish Congress does not require a permanently recurring wave of anti-Semitic activity to keep it functioning. Its major work is the maintenance of Canadian Jewish community solidarity. This is the positive side of our work; anti-defamation is negative. It should be handled by a separate committee specifically organised for the purpose.

"2. The B'nai B'rith originating anti-defamation work on this continent has built up a most worthwhile organisation as well as method of procedure. These, when the opportunity is afforded us, we should utilise to the full.

"For this reason the B'nai B'rith should receive due recognition. Hence, our anti-defamation committee bore the joint names of the Canadian Jewish Congress and the B'nai B'rith.

"3. The B'nai B'rith is prepared to allocate a large sum of money for an anti-defamation office here in Winnipeg. In addition, it is willing to continue the hitherto existing arrangement: namely, that the inner committee in charge of anti-defamation should consist of equal representation from both bodies. This will greatly facilitate anti-defamation work, inasmuch as our efforts of late have been greatly impeded by the lack of funds.

"For the foregoing reasons, our executive here feel that the present working arrangement should be continued."

- Letter from R.E. Gutstadt, Dec. 11, to B. Goldfield, Ottawa:

"The Canadian Jewish Congress has decided against the acceptance of the proposals which we made. I have heard from Brother Cantor at Winnipeg, and it is practically decided that we shall open an office of limited personnel in Winnipeg, where a number of anti-Semitic groups are attempting to gain a foothold.

"The matter of the Eastern office affords us a little more difficulty; but once the necessity for a virile activity is recognized as a result of Winnipeg's experience, I believe that the office in Montreal will follow in the natural course of events.

"I am quite convinced, also, that the Congress may by that time realize that perhaps it has been badly advised. However, this is more or less beside the point. Our major concern is that there shall be a powerful defense for Canadian Jewry against the presently perceptible world program of Fascism.

" Brother White has transmitted to me the Resolution of the General Committee of District No. 1, which insists that it is now imperative for definite steps to be taken in the line of positive anti-defamation work in Canada.

"The Conference held in Chicago did not discuss in concrete terms the subject matter of Canadian work. Brother Cantor was present and made a report with reference to the libel case which had been conducted in Manitoba. There were many powerful reasons which dissuaded us from making it an agenda subject. However, this in no way will affect the action of the League.

"I believe that we are on the eve of definite action."

- Letter from Mount Royal Lodge, B'nai B'rith, December 15 to Congress,

"Our Lodge is not a constituent member of the Congress, and therefore cannot be called upon for the contribution which you asked for. Moreover, you are aware of the negotiations which are being carried on by the two organisations; any contribution which we may make will have to be held up until the completion of these negotiations."

- Inquiry from B.M. Alexandor, Ottawa, December 2nd, to Congress,

"Mr. Goldfield informs me that he has just heard from Montreal to the effect that the Canadian Jewish Congress has definitely refused to form a joint council with the B'nai B'rith for anti-defamation work.

"If this is so, it disappoints me very much because I sincerely believe that the magnitude of the task requires the cooperation of every available agency in one united effort. I am not on the inside of the negotiations, and therefore I do not know what reasons the Dominion Council has for not joining with the B'nai B'rith. I should, however, like to be informed."

- Minutes of December 2nd meeting sent to Mr. Alexandor, December 4, by Congress office:

"The decision adopted is not a definite one. It has to be presented to the Dominion Council of the Eastern Division.

"Those men, like Nathan Gordon, Rabbi H.J. Stern, Rabbi M.N. Eisendrath of Toronto and most of the active leaders of the Congress, who are connected with the daily anti-defamation work done, consider the detachment of anti-defamation work from Congress as a complete undermining of Congress existence.

"As the Congress is a democratic organization, we cannot nullify a decision adopted by the Plenary Session of the Congress without giving every member of the Dominion Council a chance to express his opinion.

"Never before in the history of the Jewish settlement in Canada was anti-defamation work done with greater attention to detail and with closer cooperation of all liberal forces of the Dominion than at present by the Congress.

"I agree that this work ~~could~~ be much enhanced if the B'nai B'rith would assume their share of responsibility, both financially and otherwise.

"The Congress from its inception, asked for their cooperation, but apparently they are prepared to give us cooperation only at the price of the existence of the Canadian Jewish Congress, which is very regrettable, indeed."

- Letter from Lyon Cohen, December 22, to Caiserman:

"I wanted to bring the enclosed letter to the meeting myself, but as I am not feeling up to the mark, I am sending it to you for your information and guidance.

"You know my views are, if possible, avoid duplication and try to cooperate."

21. - Letter from Congress, December 23rd. to Mount Royal Lodge, B'nai B'rith:

"We appeal for the support of the Canadian Jewish Congress not only to the constituent members of the Congress, but to every organisation and individual in the Dominion.

"Besides anti-defamation, the Canadian Jewish Congress is engaged in an important unifying work of Canadian Jewry, such as research work, central archives of Canadian Jewry, distributing service of Jewish information, the boycott of German goods, the Economic Committee, etc., which certainly deserves the support of your organization.

"We trust that you will bring this matter before your executive and that they will find it possible to set aside a subsidy compatible with the importance of the work."

- Letter from David Wertheim, Secretary of the Poale Zion Party, New York, April 17th to L. Cheifetz of the Poale Zion, Montreal:

"It is necessary to ensure that the Congress session should consider carefully the matter of the World Jewish Congress, that it be decided early that the session will elect the delegates to the World Congress. I have spoken to Dr. Wise. He is prepared to come to your Congress session and address it on this matter of the World Jewish Congress. At the session of the Congress (Dr. Samuel) Margoshes had proposed that a delegation be sent to your Congress, the same two delegates as before, Margoshes and Wertheim. Naturally, Wise is more important than Margoshes, and one of our people should be there."

- Letters from A.A. Heaps, M.P., June 3 and June 30, to Congress, regretting inability to serve as alternate delegate to World Jewish Congress.

- Letter from Rabbi Stephen S. Wise, June 3, to H.M. Caiserman, general secretary of the Congress in Montreal:

"It is with great satisfaction that I have learned of the decision of the Canadian Jewish Congress. This is as it should be. The Canadian Jewish Congress could not properly and decently have stayed out of the World Jewish Congress, and I venture to predict that you will rejoice in the decision which you moved your fellow delegates to take.

"We have great obligations ahead of us and I may say to you, in strictest confidence, that Weizmann said over the telephone a few days ago that there were certain things which we could do for the Zionist cause at this time which could not be undertaken by the Zionist Organization or the Jewish Agency.

"I am writing to Mr. Jacobs to suggest that a fraternal delegate be sent to our Washington Conference on June 13th and 14th. It would be fine if some one of the delegates who is to go to Geneva would bring a message from the Canadian Jewish Congress as a symbol of the unity of the two English-speaking groups in the Western world.

"Once again Mazel Tov upon our 'chidduch' and my reiterated thanks for your part in the action!"

- Letter from Rabbi Stephen S. Wise, to Mr. Jacobs, June 3,

"May I not congratulate you, the President of the Canadian Jewish Congress, and myself as the President of the American Jewish Congress, upon the decision reached by your Convention of last Sunday.

"Professor Kallen, who is a warmly admiring friend of yours, states that it is his hope, and I share that hope, that there will not only be a maximum of cooperation between all Jewish groups of the English-speaking world on the American Continent in furtherance of the democratic ideal, but that we may have the cooperation of the representatives of the Canadian Jewish Congress in Geneva. We devoutly hope that you will find it possible to be present at the Geneva Congress and that you will appoint some alternate only if it become impossible for you to attend.

"May I together with Professor Kallen venture to suggest that the Canadian Jewish Congress send a fraternal delegate to our Washington Conference which will be held at the New Willard Hotel, Saturday night and Sunday, June 13th and 14th. It would be precious as a symbol of the unity of the English-speaking Jewries of the Western world if you, or someone to be designated by you, could go to Washington and speak for the Canadian Jewish Congress to the American Jewish Congress."

- Letter from Rabbi Stephen S. Wise, President of the American Jewish Congress, June 9, inviting Canadian Congress to fraternal conference.

- Rabbi Wise's invitation, October 22, to a meeting of the American executive of World Jewish Congress, in mid-November.

- MS of article "On the World Jewish Congress " by H.M. Caiserman, in response to a criticism of the proceedings of the world congress by Arthur Super, which had appeared in the Canadian Jewish Review of June 26.

- Letter from H.M. Caiserman, June 25, to Louis Lipsky of the American Jewish Congress,

"We here, realise fully the successful aspects of your great assembly in Washington.

"What we have greatly regretted is the belligerent polemic with the opponents of the World Congress idea, as we have regretted some of the polemical literature issued by the American Jewish Congress during the hectic activities preceding the Washington conference.

"We have always felt that leaving the door open for conversations is better than closing the door with a bang.

"I hope that these remarks will be taken as an expression of opinion based on experiences during the entire year before the Congress was finally organized.

"It is true that the groups here are less belligerent and much smaller. But in the long run, they exercised the same influence in Jewish life of the relatively small Jewish population of the Dominion, and were very antagonistic to the idea of the Congress. But we found that round table conversations, by eliminating antagonistic aspects, have secured their unwilling blessings.

"Today, while all classes of Jewry are included in our Congress, influential individuals have isolated themselves and skeptically await our dissolution. When that did not happen, they changed their attitude and many remitted contributions.

"The same thing is happening with the World Jewish Congress idea. It would be a mistake to believe that Canadian Jewry as a whole is behind the Jewish world Congress. But the opposition which exists, seeing the unanimity of approval at the Congress sessions, naturally refrained from appearing as what would amount to a small minority."

- Detailed financial accounting of Caiserman voyage to Geneva sessions of the World Jewish Congress, June 24-Aug. 15.

- Article in Eagle, August 28, by H.M. Caiserman, "What Has the World Jewish Congress Accomplished?"

- Manifesto on World Jewish Congress, September 14, circulated by the Canadian Congress, English and Yiddish.

22. - Letter from Caiserman, November 11, to Mme Herta Walter, Paris,

"The Canadian Jewish Congress, in spite of its really great and numerous activities, finances its work on the same financial basis as that of the World Jewish Congress.

"The budget of our headquarters is about \$12,000. Our yearly campaign has only yielded about \$6,500. In other words, we were left with the worry of raising nearly 50% of budget through personal appeals, which cost so much energy and heartaches.

"I argued with the Finance Committee of the World Jewish Congress that our obligation should not exceed 2% of the budget. I am not exaggerating when I say that if Canadian Jewry will succeed to raise this sum of the Budget, I shall apply for a gold medal!

"The reason we are able to do as much as we do is chiefly that the writing of our memoranda and translations of every description are done by the office; that the entire research work of the Congress is done by voluntary workers, economists, from coast to coast; that a large percentage of the literature which we collect from World Jewish organizations is given us free of charge; travelling expenses

are reduced to the minimum; we do not spend any money for rent, light, heat and janitor services due to the fact that quarters have been placed at our disposal by a Jewish public institution.

"In other words, it would be very hard for us to keep the organization working as effectively as it does were it not for the chalutzic spirit which is characteristic of all my colleagues in the office.

"We invited known Jewish exnomists in Canada to constitute a Bureau of Social and Economic Research. We invited Saul Hayes of Montreal and L. Rosenberg of Regina to present a plan of research. Mr. Hayes was charged with the responsibility of working out the Plan and all the bibliographic information, based on the latest census of the Canadian Government and such other research that we might have to undertake by ourselves.

"The Plan of Research, copies of which we have sent to your organization, made it possible for us to distribute certain portions of the work to various members of the Bureau, the lion's part to Mr. L. Rosenberg.

"This colossal piece of work has been done without any cost to the Congress or anybody else, except a great expense of devotion."

- Letter from Congress, December 28, to Dr. N. Goldmann, Geneva conveying resolutions of loyal support of World Jewish Congress.

22A. Letter from Congress, September 24, to Jewish Colonization Association, Paris,

"From the enclosed memorandum which we have drawn up and which consists of extracts taken from the French Canadian press of the Province of Quebec, covering a period of six months, you will understand the type of propaganda which is being disseminated amongst the French Canadian of the Province, under the slogan L'Achat Chez Nous .

"It is evident that in a country like Canada, where there are 33 religious groups, such propaganda is extremely dangerous.

"As a matter of fact, Jewish storekeepers in certain sections of Montreal complain that customers come in and ask whether the proprietors are Jewish; and if the reply is in the affirmative, they refuse to buy. This is the beginning of the same propaganda as that disseminated in Poland and which produced such catastrophic results.

"We have endeavoured to find here a French Canadian economist, who should write an article and show that L'Achat Chez Nous propaganda is a misfortune to the group which preaches it and to the country as a whole. I am sorry to report that we could not secure a French-Canadian economist who would be willing to put his signature to such an article.

"Our problem is to secure an authoritative reply to the Achat Chez Nous propaganda, by a leading French economist, who would be willing to write a documented article on the subject. Do you think you could help us in this respect?"

23. File of correspondence between Montreal office and J. Mandell, secretary of Central Division, Toronto, February 17- October 28, including campaign efforts in London, Hamilton, etc. Participation of Canadians in the Olympics, boycott of German coal, etc.

- Mandell report, March 31, meeting with deputations from 21 organizations, to convince them that a mass protest meeting would be futile and dangerous. A relief campaign would be of better advantage. No definite decision was reached.

- Report, April 2nd.,

"Persuasion and argument to limit Congress action to constructive and effective diplomatic procedure seemed to carry no weight. Eisendrath and Catzman used every effort of logic and reason, but mass sentiment prevailed. My own effort the night before in talking to a Conference of Organizations was wasted. What I cannot grasp is the fact that Congress has not an ounce of influence in steering Jewish opinion. If organizations agree with a Congress method of procedure, well and good - if they disagree, they go their own way anyway.

"This brings me to my question regarding the Montreal meeting. What really happened, was it effective?"

"Judging from your letter of April 1st, it would appear that Montreal subscribes to a meeting being held in Toronto presumably along lines least apt to create political embarrassment; at the same time giving sufficient latitude to "let off steam." If this is so, you do not definitely state whether Congress should officially align itself with such a protest.

"I am dubious whether some of the Congress Executive would attend such a meeting and, under those conditions, the usual class distinctions would be injected."

- Telegram from O.B. Roger, April 2 to Montreal Congress office:

"At Executive Meeting last night, overwhelming sentiment favor protest meeting. Subject to any additional information in your possession which might at last minute influence conference. Am afraid nothing can be done to stop proposed protest. Consider it most unfortunate that Central Division was not advised earlier of exchange correspondence American organizations."

- Montreal Congress office reply, April 2nd, to Roger:

"All our correspondents in the United States and in England advised that protests be submitted in the form of memoranda to the Polish Consul General of Canada, and that no mass meetings or demonstrations be held at present."

"We are endeavouring to meet the Polish Consul General at Ottawa, April 9th, when a committee representing the three divisions will present the memorandum and also voice their views on the tragic problem."

"The mass meeting in Montreal, called by the Labour group, was held in the Talmud Torah Hall, which can accomodate a maximum of 500. The speeches condemned Poland and anti-Semitism in Canada."

"The meeting decided that a protest be presented to the local Polish Consul and our office was asked to help draft the resolution of protest which we have not consented to do, as we cannot encourage political action by individual groups."

"We are endeavouring to convince the labour group that the resolution which they have adopted should be transmitted to the Canadian Jewish Congress, so that the Congress delegation may present it, along with other resolutions which various organizations have adopted, to the Polish Consul General."

- Report from Toronto, April 6:

"At the Executive meeting yesterday, a decision was adopted to fall in line with the Eastern and Western Executives."

"The delegation of the Polish Jewish Conference was fully satisfied after the memorandum was read to them. Following that, Mr. Roger suggested that they, too, should send a delegate along with the Central Division representatives to give more weight to the interview with the Polish Consul.

"Rabbi Eisendrath will represent the Central Division and I would ask you to please make arrangements for Mr. A.J. Freiman to be a member of this delegation."

- Letter from Caiserman, April 18, to Lyon Cohen, President of the Congress,

"A definite appointment has been made with the Consul General of Poland, in Ottawa, for Thursday, April 23rd., 11 a.m.

"The Montreal part of the delegation consists of Messrs. Lyon Cohen, S.W. Jacobs, and H. Wolofsky. The Toronto delegation consists of A.J. Freiman, Rabbi Maurice N. Eisendrath and a representative of the conference of organizations in Toronto. The Western Division delegate is A.A. Heaps."

- Mandell report, May 18th re elections: the majority of the delegates bristles with good heart-felt and conscientious people for Congress work. Out of 163 electors, 143 turned up.

- Letter from Montreal, May 1, to Mandell,

"The entire labour group of Montreal has joined the Congress. Even the two branches of the Arbeiter Ring, of which only one was with us in the last elections, have at last decided to join the Congress.

"It is my recommendation that you, the Poale Zion representatives, have them arrange a committee to see the leaders of the unions and Arbeiter Ring and make a real effort to bring them in."

- Minutes of Central Division.

- Minutes of Vigilance Committee, February 26,

"Two matters on the agenda; one relating to a bill drafted by Mr. J.J. Glass, K.C., M.P.P., dealing with the right to perform Jewish marriages, and the presentation of a bill similar to the Hyman Bill into the Ontario legislature by Mr. Glass.

"The bill drafted by Mr. Glass to give to cantors the right to perform marriages was discussed. Mr. Glass argued that the cantor who is in service of a congregation should have the rights as a Rabbi to perform marriages. Mr. Rotenberg pointed out that vesting same cantors with a right to officiate marriages was a measure in the wrong direction, since in the light of past experiences quasi-

Rabbis, pseudo-Cantors and the like did not question the couple, with the result that marriages bigamous under Jewish and English law followed.

"Mr. A.B. Bennett pointed out that the matter affected small communities, where the shochet is also the religious leader of the community. Since there is no ordained Rabbi, such shochet connected with the synagogue of the community be given by law the right to perform marriages. Mr. Glass summarized his reasons for the primary purpose of presenting his bill:

"To remove the present monopoly of the Rabbis in the large cities, and to permit the religious leaders of the smaller communities to officiate at marriages.

"On the second question on the agenda, Mr. Glass informed the meeting that due to such articles and editorials as Brown's Weekly and other anti-semitic literature being distributed in the Province, he has decided to present a bill similar to the Hyman bill into the Ontario legislature. Mr. Glass read the entire file and his correspondence with Premier Hepburn and the Ministers of his cabinet who have assured Mr. Glass of their cooperation.

"Mr. Glass had discussed the matter with various Liberal members of the Legislature, and he anticipated that, although it is a private bill, it will receive the endorsement of the majority of the Legislature.

"Mr. H.M. Caiserman then suggested that, following the example of the Manitoba bill, the members of the Opposition be also contacted so that a unanimous decision of the Legislature may be reached.

"It was unanimously approved that a representative committee be appointed to interview the leaders of the government and of the Opposition in order to pray for the acceptance of Mr. Glass' bill, and for the purpose of convincing the Government and the Opposition that this is a non-political matter which is of the greatest importance for the Jewish community as a whole; in other words, that it is neither a Conservative or a Liberal measure."

- Election Committee, March 1.

- Executive Committee, March 5.

- Election Committee, March 9.

- Executive Committee, March 11.

- Executive Committee, March 17.

- Executive Committee, March 22.

- Executive Committee, April 1st.

- Delegation of the Polish Jewish Conference of 36 organizations was present. Discussion opened on the advisability of a mass protest meeting against the atrocities in Poland. A motion followed that the Executive favours the holding of mass protest meeting; unless valid reasons to the contrary are given, such meeting will be held.

- Executive Committee, April 26.

- Rabbi Eisendrath presented report of interview with Polish Consul, which took place in Ottawa on April 23rd. Delegation: H.M. Caiserman, S.W. Jacobs, L. Cohen and H. Wolofsky representing the Eastern Division; Rabbi Eisendrath and A.J. Freiman of the Central Division, A. Heaps, delegate of the Western Division, and A. Ladofsky, and H.M. Kirshenbaum on behalf of Polish Jews in Toronto.

"Mr. S. W. Jacobs had introduced the delegation to the Consul and read forcefully, in an unambiguous language, the memorandum drafted by the Canadian Jewish Congress upon the situation in Poland. The Consul was advised of the deplorable and inexcusable situation of the Jews in Poland. He was favourably impressed with the dignity of the delegation, and said that not only will he carefully translate the memorandum for submission to his Government, but will include his personal comments, based upon the one and a half hour interview with the Canadian Jewish Congress delegation.

"The Consul further endeavoured to explain that conditions in Poland have grown perceptibly worse since the death of Marshal Josef Pilsudski, whose government was strong, and extended protection to the Jews. The present government is weak and retains with difficulty its hold on the Sejm (Parliament), in which the strongest party is composed of the Anti-Semitic National Democrats. In reasonable time, the Consul said, the Government will put an end to Anti-Semitic violence, but he made no definite promises. The Consul further assured the delegation that he personally is no anti-Semite.

"I am convinced, the Rabbi said, that a general and public protest would only make matters worse; in view of present world developments, there is a positive danger involved, of driving the present government into the hands of the Nazis. Mr. Caiserman supplemented with the following: we should tax our perseverance and wait for

change of policy; if persecution still continues, Congress will seek other media: first, the Canadian Government, then the tribunal of the League of Nations. A sporadic protest meeting will be futile and dangerous.

- Olympic Fund: raised the costs of sending two Canadian champions to the Olympic games in Barcelona in lieu of Berlin.

- Delegation sent to Bronte to interview proprietor of premises with "Jews are Not Wanted Here" sign.

- Public Relations Committee, July 21st.

- Kehillah Committee, July 23.

- Inner Executive, August 19.

- Actions Committee, August 27.

- Inner Executive Committee, September 2.

- The chairman of the Port Dalhousie Council refused Mrs. Feldman a license to operate a cigar store and restaurant with her boarding house because "There are enough Jews here; we do not wish to encourage more."

- Alderman (later Mayor) Nathan Phillips was of the opinion that the Council action was legally valid.

- Inner Executive, September 9.

- Kehillah Committee, September 19.

- Executive Committee, September 21.

- Inner Executive, September 23.

- Inner Executive, October 5.

- Executive Committee, October 18.

- Executive Committee, November 2.

- Kehillah Committee, November 9.

- Public meeting at Kingston, November 8.
- Public meeting at Kitchener, November 9.
- Campaign Committee, November 16.
- Educational Committee, November 11.
- Yiddish memorandum on forum education project for smaller communities, by Isaiah Rabinovitch.
- Public meeting at Oshawa, November 12.
- Conference of organizations, November 15.
- Report of Actions Committee, by J.J. Glass, November 15. 6 p.
- Regional Conference, November 22.
- Public meeting at Kitchener, November 29.
- Executive Committee, December 2.
- Inner Executive Committee, December 9.
- Educational Committee, December 9.
- Memorandum by I. Rabinowitz, "Plan of activity for the Educational Committee " 3p.
- Arbitration Board, December 9.
- Inner Executive Committee, December 10.
- Public Relations Committee, December 16.
- Organization Committee, December 17.
- Educational Committee, December 23.
- Memorandum on coordinating activities of youth organizations.
- Actions Committee, December 24.
- Executive Committee, December 30.

- Executive Committee, May 12.

- The Polish Jewish Alliance, urgently requests to meet the Congress Committee to bespeak the present situation in Poland, and to arrange large mass meeting. Mr. Mandell had already asked the Committee of the Polish Jewish Alliance to mark-time till after the elections.

"As these lines are being written, the Premiership has gone to General Slavoj Skladowsky, who was a staunch supporter of the former regime, and friend of Marshal Pilsudski; so that prevailing conditions in Poland are apt to change."

- Banquet Committee, May 17.
- Meeting of Ontario delegates, June 16.
- Meeting of Ontario delegates, July 7
- Meeting of Actions Committee, July 13.

- Mr. Glass, being of the opinion that the importation of German coal is due to only one reason - that it is cheaper in price, and therefore affords a greater net profit, suggested that a letter be sent to the Tory Commission in Montreal, where this coal investigation and probe is now under way, as well as to the Press, explaining in detail the true position. All present agreed.

- Arbitration board, July 14.
- Organizations Committee, July 14.
- Finance Committee, July 15.

24. - Correspondence file with O.B. Roger, president Central Division, February 6 - December 23rd.

- Letter from O.B. Roger, Chairman of the Executive of Congress in Ontario, February 24, to J.J. Glass, M.P.P.,

"A resolution passed in Montreal reads: ...'The Dominion Executive request the various Executives of the Congress to interview their respective governments with a view to discuss the program and purport of the Canadian Jewish Congress, and wherever necessary to have legislation introduced to give effect to its representations

"The idea behind this was to create a joint, and not an individual, responsibility for any legislation on purely Jewish questions.

"You, of all people, will readily appreciate that community, not sectional, interests are the primary objective.

"We want to tell the authorities that an organization exists called the Canadian Jewish Congress. We want to explain the composition and set-up thereof. We want to impress them that we are a fact-finding body that advise them on Jewish questions. We want them at all times to ask us the merits of any proposition that affect the Jews.

"As a matter of practical politics, Congress should invariably use as contacts those close to the government, but as a matter of formal policy, all official matters should be fully discussed and endorsed by Congress.

"There is no criticism levelled at you for the introduction of certain legislation. What we are trying to do is to make sure that the legislation as presented covers all angles and is not likely to become controversial in the future.

"This, therefore, necessitates the frankest exchange of opinion amongst those of us who are competent to discuss these matters intelligently and to get the responsibility shared by final Executive approval.

"I feel most earnestly therefore, that you get in touch with Rabbi Eisendrath and his committee to discuss the best method of approach to the government to give effect to the Montreal resolution, and go into the question of the proposed bills.

"From any cursory observations, one of them bristles with difficulties, and every care should be taken to make it effective.

"I attach the utmost importance to the steps contemplated, feeling that in getting Congress to be the official clearing house of all Jewish questions, we are moving several steps in the right direction."

- Memorandum from O.B. Roger to Nathan Gordon re: meeting between B'nai B'rith and Congress. (M. Goldfield of Ottawa, Markus of Toronto, Becker of Montreal, Hyman of London and A.B. Bennett and Roger of Toronto, regarding anti-defamation work in Canada),

"It would appear that what is unpalatable to B'nai B'rith is that the direction of anti-defamation work shall be in the hands of Congress. Whereas it was agreed in principle between the groups that equal representation of personnel would be acceptable on any local, urban or central committee, B'nai B'rith failed to see the point that with such a set-up, direction par se by any one group was out of the question.

"I gave it as my impression that direction was not to be defined as blindly following any preconceived policy on the part of Congress, but rather that it was to be interpreted as the final pronouncement by Congress of any public utterance, statement, declaration, memorandum, over its signature.

"By the very nature of things, Congress was the only body in Canada that could claim with any degree of merit that it was a democratically elected body, representative of Canadian Jewry, and therefore, morally and legally entitled to speak on its behalf.

"B'nai B'rith was concerned; however, it was a fraternal organization, with a limited scope (conceding however that it has interested itself in anti-defamation work) and therefore, the outside world might look askance at an organization purporting to speak on behalf of Canadian Jewry as a whole. Furthermore, B'nai B'rith was not essentially Canadian in aspect and therefore, political objections immediately arose.

"Needless to say, both points were disputed, and the American example cited where B'nai B'rith had associated itself, or even acted independently of the other major organizations -- e.g., American Jewish Congress, American Jewish Committee, etc. The counter argument, that the Canadian picture was not analogous due to the democratic aspect of Congress, was naturally not conceded.

"It is obvious that the only stumbling block is the question of who, in the final analysis, shall be the mouthpiece of Canadian Jewry.

"Congress was criticized for its laxity in handling anti-defamation work in certain centres, - Ottawa and London apparently being the sore spots.

"Regarding a modus operandi, no difficulty need be anticipated in working out a sane program of cooperation and routine. From the financial aspect, B'nai B'rith are prepared to put the sum that they had budgeted for an independent Canadian office, as well as their annual disbursements in anti-defamation work."

- Letter from Montreal office, December 23, to Rabbi M.H. Eisendrath,

"The anti-defamation cooperation between Congress and B'nai B'rith has entered into the final stage as far as the Eastern Division of the Canadian Jewish Congress is concerned, namely:

"We stand by the agreement adopted at the Plenary Session.

"Anti-defamation work in Canada must be under Canadian auspices.

"It is in the best interests of Canadian Jewry that the defence work against Jew-baiting in the Dominion should be carried on by an organization which has other duties besides defence and not by a specialised defence body whose only work would be defence work.

"These decisions were unanimously ratified by a well-attended meeting of the Dominion Council of the Eastern Division and I bring this matter to your attention with the suggestion that you summon a special meeting of the Public Relations Committee of the Central Division to discuss the matter."

25. File on Central Regional Conference, November 21-22, Toronto,

- Program
- Minutes
- List of delegates
- Resolutions
- Address of Morris Goldstick on the history of the Canadian Congress.

26. File of correspondence with Dr. M. L. Stitt of Fort William, Ontario, January 27 - July 20.

- Copy of letter from Italian consular agent at Fort William, Emilio Marigro, June 16, to editor of the Times Journal regarding report of an interview with a visiting Jewish religious leader - Rabbi Jesse Schwartz. In this interview the Rabbi repeated practically the same statement which he broadcasted over the air, to the effect that the present troubles in Palestine were a series of upsprings by the Arabs against England in which the Italian government was playing an active part, for the Italian government wishes, at the present time, to embarrass England.

"I wish to protest against this unwarranted insinuation, which is purely gratuitous, of which no proof was offered, and of which no proof exists. If all the power of the British government, with its expert secret service could not discover proof of this statement, it is passing strange that in three weeks' residence in Palestine, last September, before the trouble began, Rabbi Schwartz

made this important discovery!

"There are over seventy-five thousand Italian residents in this Dominion. They have played no small part in the development of this Dominion. They are found in all walks of life, from the humble laborer to the higher professions; taken as a whole, they are as loyal a body of citizens to the constitution of their adopted country as any other group of new Canadians, and much more loyal than many other groups. In the 34 years that I have lived in Canada, I have never known a single case in which one of my racial origin has been accused of active disloyalty to this country.

"It ill becomes a religious leader therefore, himself a member of a race that has suffered much from ill-will and persecution, to create ill-feeling in this country and in this district, and to arouse animosities between the Canadians of British extraction and those of Italian blood.

"More especially when that animosity is aimed at a race that has been notorious throughout the centuries for the hospitality it gave, on numerous occasions, to the Jewish people, when Jews were being persecuted in Russia, Poland, Prussia, Spain and elsewhere. Today in Italy, very many Jews hold important public positions. They are working faithfully with the Fascist government. They have not been persecuted: they have not been interfered with. They do not voice, for they would not agree with, the sentiments uttered here by Rabbi Jesse Schwartz. The Italian residents of this district are living side by side with Canadians of other national origins, without ill-feeling, without any friction; we do not thank any visitor, of whatever religious or political affiliations, who seeks to disturb that peace."

- Letter from Dr. M. L. Stitt, Fort William, June 20, to Congress

"From the enclosed copy of a letter in the local Times Journal of June 16, following a radio interview with Rabbi Jesse J. Schwartz here on the yearly mission for the Zionist campaign, the Italians in Canada are receiving the butt end from Canadians. Locally it has had its effect in that a number of Jewish residents have already been accosted and asked the reason of Jewish leaders' attacks on Italians. We are not attempting at present to answer the letter. But advised Mr. Marino to address local Italians that we are not trying to stir trouble - will prevent any further such remarks, etc. etc., and that this letter had been sent to him.

"I think it will be well advised if any future Jewish speakers are on tour, utmost caution should be advised, especially against

Italians.

"Since, we have all had many fine remarks and comments regarding Rabbi Schwartz's talk from other sources.

"We are trying to avoid any undue controversy, and are hoping by further interviews with Italian leaders in this community to settle this matter."

27. Letter from Congress in Montreal, February 17, to Jewish Workers Alliance, Hamilton, soliciting their support in ensuring that the visit of S.W. Jacobs on February 27 will be successful.

28. Letter from D. Kertzer of Men's Zionist Society, London, Ontario, March 8 to H.M. Caiserman,

"The Zionist organization here is in sympathy with the aims of the Congress, but we cannot undertake the work of organizing a Congress branch here. Just now we are preparing a campaign for U.P.A. -- This is my personal opinion. Individually, the Zionists will no doubt participate in it. It is the duty of the delegates to the Congress to do it.

"I understand that you were here at a meeting. It is my opinion that if those who arranged the last meeting really wanted to organize a Congress branch in London, they could have done it. By making a start and come to the city for subscribers, they would get a response. Many times we had arranged here drives and campaigns with a lesser number of people at a meeting and collected four or five times as your minimum objective."

29. Correspondence file with B.M. Alexandor, Ottawa, May 2-December 30, regarding League of Nations Society, relations with B'nai B'rith, The Trumpeter, Ottawa campaign, etc.

30. Minutes of Congress, Winnipeg, July 10; regarding travel expenses for Mr. A. Gray to the Geneva Congress. Mr. Gray volunteered to forego the World Congress sessions in view of the inability to raise the necessary funds.

- Meeting, September 9 on proposal of Poale Zion to ensure that no reference made regarding Jews in dispute in the fur industry. A Committee was formed to keep a watchful eye on the situation. Another motion: Jews who are members of the Furriers Guild were asked to avoid language which may create ill-feeling against Jews.

31. Correspondence between Montreal office and M.J. Finkelstein, President of the Congress in western Canada.

- Letter from Montreal, February 7 to Finkelstein,

"I have noticed in the last issue of the Yiddish Vort, an appeal made to organize a protest meeting against the Polish Government.

"This request should not be entertained, but I decided to check my opinions; therefore, enclose copies of the replies from the American Jewish Committee and the American Jewish Congress, which give reasons why no protest mass meetings against Poland should be held.

"It seems to me that the representatives of the organizations of your city should be called together and explained the situation as it really is.

"As soon as we will receive the further reply of the American Jewish Congress, we may consider presenting a protest memorandum to the Polish Ambassador in Canada."

- The Montreal office telegraphed, on March 26,

"Montreal Committee recommends no protest mass meetings; preparation of memorandum based on protest of New York Conference and that a delegation from the three divisions present it to the Polish ambassador at Ottawa. For the present our government should not be approached. Select one or two for delegation."

- Finkelstein replied the following day,

"Western Division heartily supports Eastern colleagues re Polish situation. We appoint A.A.Heaps MP as our delegate."

- Telegram from Congress in Montreal, April 27, to Finkelstein in Winnipeg:

"Headquarters never invited nor officially cooperated with anti-fascist league. Congress in Winnipeg has access to Trade and Labour Council, Catholic and Protestant organizations to do effective boycott work. If Trade and Labour Council invites Congress, we are of the opinion that Congress should accept."

- Inquiry from Finkelstein, April 23rd:

"A delegation of the local Jewish Anti-Fascist League came to see our Executive today and suggested that Winnipeg should inaugurate an intensive boycott campaign against German goods, in which the Trades & Labor Council, the Catholic organizations, the Congress and the Anti-Fascist League should all join. They were in doubt as to whether they could get the Catholic group into such a campaign, but they did think that they could get the Trades & Labor Council, although there was some doubt about this as well.

"I replied to the delegation that we could not answer until we had communicated with our headquarters at Montreal, as we knew that you were in touch with the different groups and were familiar with the general situation, and the matter might be of Dominion-wide importance.

"If the local Trades & Labor Council agree to join in a campaign of this kind, should we also join with them and the Anti-Fascist League?"

32. Undated Yiddish letter from B. Sheps to Caiserman:

"Cherniak is fussing greatly with his League. They are having a mass meeting on Sunday about Austrian Jewry. They are indefatigable and keep the public in tension. We sit silently and the public is losing patience. I know that theirs is only fireworks, but the people want to cry their hearts out. So they have constant mass meetings. I think we have made a mistake, and we should have reacted with some declaration and some report of what we are doing, and expose their irresponsible alarms.

"If we had a report from you we could convene a meeting, tell of our work and something of our plans. But we have heard nothing and have nothing to come with. You must write us more often and more fully."

- Printed "Reply to the Declaration of the League against Fascism and Antisemitism", Yiddish, undated, from Canadian Jewish Congress, Winnipeg, signed by B. Sheps, Chairman of Cooperation Committee:

"A joint committee of Congress and the League had met and had unanimously agreed on terms of cooperation between both bodies, parallel to that existing between Congress and B'nai B'rith, to the effect that each of the groups may continue its own program under its own name, but public statements and representations to authorities be in the name of the Congress, and fund-raising efforts also be in the name of the Congress; some details were still to be developed. If these clauses thus proposed were to be rejected by the governing bodies, the committee on cooperation was to meet for further discussions.

"Suddenly, without notice, the League announced publicly that the discussion on cooperation were discontinued; proof," stated Mr. Sheps, "that the League, formerly the Communist-sponsored League (anti-Nazi) League against Fascism, had not acted in good faith towards the Congress throughout the discussions."

33. Yiddish letter from B. Sheps, President of Winnipeg Peretz School, February 21, to Congress, asking for copies of educational questionnaire.

34. Letter from L. Rosenberg, Regina, January 23, to M.J. Finkelstein of Congress in Winnipeg:

"A new weekly newspaper in German is now being published in Winnipeg. It is the Deutsche Zeitung Fur Canada and is published by persons operating under the name of Gutenberg Publishing Company.

"The first issue of this weekly paper was on May 13th, 1935, and its editor is Bernhard Bott, whose editorial address is 339 Mountain Ave., Winnipeg. The printers of this paper are the Rundschau Publishing House.

"I am under the impression that it is this same printing firm which figured as the printer of the Nationalist. It publishes each week on its masthead some quotation from Hitler, Goebbels, Goering or some other Nazi stalwart, and boasts that it is the only newspaper in Canada with a direct news service from the new Germany.

"A free copy of this paper is being sent out by Bott to every public library in Western Canada; the last page of the paper is printed in English. The size of the paper and its general get-up indicate that considerable money must be spent each week in publishing it."

- Letter from Finkelstein, February 1, to Montreal office of Congress,

"L. is a village in Manitoba in a farming district whose population is about equally divided between Germans and Ruthenians. In this village there are several storekeepers, one being a German who runs the Post Office in his store. It has been reliably reported to me that for some time past he has, along with the mail which he distributes, handed out copies of the enclosed circular. He also has a box nailed up against the Post Office wicket containing a number of these circulars which are naturally picked up by those who come to do business with the post office.

"Considering the nature of the surrounding population, this sort of material is of a highly inflammable nature and may cause trouble some day. There are Jews in the village itself and also in other towns and villages in the same district.

"May I suggest that this matter be taken up with the Postmaster General, as it seems to me that such a propagandist should not be in charge of a Post Office."

35. Letter from L. Rosenberg, Regina, July 23, to M.J. Finkelstein, President of the Congress in western Canada:

"Certain Winnipeg Jews have seen fit to make political capital of Jewish sorrows by rushing to the support of either Mr. Major or Mr. Hyman in the present Provincial election in Manitoba, by means of advertisements in the Jewish Press extolling the personal services which either of these gentlemen are claimed to have performed for Jewry.

"I note that the Deutsche Zeitung fur Canada, a weekly German newspaper published in Winnipeg by Bernhardt Bott, which continues to be virulently pro-Nazi and anti-semitic, contains appeals by a German committee urging all Germans to vote for Mr. Major on the ground that he is the sole defence against Communism, and that he is friendly towards German funds and caters to a pro-Nazi clientele; it appears to be very strange that advertisements should appear at the same time in the Jewish and the Nazi Press urging both Jewish and Nazi support for the election of Mr. Major.

"Mr. Major and his supporters are endeavoring to ride two horses at the same time, and it would be well if the Jewish Congress made it plain to the prominent Jewish residents who have seen fit to drag the Jewish issue into the election, that such action can only hurt Jewish prestige and self-respect.

"I quite realize the difficult situation with which you are faced in view of the position which Mr. Major holds, and is likely to hold, and the misinterpretation from which efforts in this connection may suffer. But the Jews of Western Canada outside Winnipeg are entitled to look for national self-respect and reliability on the part of Winnipeg Jews, who take no active part in Congress work, but nevertheless, do not scruple to use their accidental Jewish connections in support of political friends."

36. File of correspondence between Rabbi Solomon Frank, president of the Congress in western Canada, and Montreal office, May 5-December 17.

- Letter from Caiserman, December 6, to Rabbi S. Frank, president of the Congress in western Canada:

"I learned from the reports in the press that what the Communist party of Canada could not achieve in the Central and Eastern Divisions it has achieved in Winnipeg. The United Front agitation seems to have won the approval of the Jewish masses in Winnipeg to the detriment of our interests in Canada.

"You are aware of the fact that the Catholic Church of the country is conducting a relentless fight against Communism in our Dominion. You also know that the Provincial Government of the Province of Quebec and His Majesty's Opposition in the Legislature have declared their support of the anti-Communist movement.

"You also know that various elements are endeavouring to create the impression that the Jewish people and Communism are one and the same thing. Is it in the best interests of the Jewish minority in Canada to identify itself in its fight against anti-Semitism with an organization which is predominantly communistic and which was organized and maintained over a long period by the Communist party?

"To the numerous approaches which the communists have made, to us here and to the Congress in Toronto, that we join the League Against War and Fascism, we always took the following stand: The Jewish people of Canada are conducting an effective campaign against anti-Semitism in cooperation with such liberal and conservative forces which are ready to help us in this fight. Why should we prejudice the effectiveness of our work by joining a band wagon which is considered by the Mounted Police and by all other Government agencies as a communist undertaking?

"This is the reason for our not inviting the communist groups to join the Canadian Jewish Congress. Our advice to them always was, if you do good work against anti-Semitism, do it and leave us alone. As to the manner in which the communists conduct their work against anti-Semitism, I could demonstrate to you that it would be much better if they would leave this work alone.

"It seems to me that such cooperation as was reported in the press could have materialized only because the Western Division is not Congress-minded enough."

- Reply from Rabbi Frank, December 10:

"I gather that you are very much disturbed at the thought that our Western Division is making some united front with the Anti-Fascist League. Your fears are entirely unfounded.

"A deputation of the Anti-Fascist League came to our Executive meeting a few weeks ago and suggested co-operation between the two organizations, but our Executive definitely turned down such a proposition. The only organization we are co-operating with as a body is the B'nai B'rith in connection with anti-defamation work."

37. Louis Rosenberg bound volume of correspondence, January 7, 1936 - December 1937. Mr. Rosenberg, the Regina member of the dominion executive of the Canadian Jewish Congress and secretary of the Regina branch.

- January 7, mimeographed invitation to dominion executive session at Montreal January 26 (postponed to February 2.)

- Report of constitutional committee, N. Gordon, Chairman.

- Invitation to mass meeting in Regina with general secretary H.M. Caiserman as speaker.

- Regulations of Congress Arbitration Court.

- Letter from Caiserman January 27, urging setting up committee to work against job discrimination and a Congress Arbitration Court.

- Letter from Caiserman, January 27, reporting on his campaign for funds in western Canada.

- Letter from Caiserman, February 19, with mimeographed "Commentaries on an interfaith meeting in Montreal, January 22."

- Letter from Montreal Congress office, February 11, about Karl Gerhard, lecturer on Germany, an accredited representative for German newspapers.

- Rosenberg report February 26, to M.J. Finkelstein of Winnipeg, vice-president of the Congress, on the circumstances about the appearance of an anti-Jewish item in Saskatchewan Farmer of January 15, "Jew versus Gentile."

- Report from Kingston Youth Council that seditious literature has been received locally from the Canadian Nationalists at Winnipeg.

- Antisemitic letter, February 14, from a Calgary businessman to a Montreal firm; he is retiring, unable to meet the demands of Jewish manufacturers for payment while he must extend credit to his customers "in case business improves."

38. - Memorandum from the Congress submitted to the Polish consul general, April 23, by delegations headed by S .W. Jacobs:

"The Jews of this country view with deep regret and keen anxiety the conditions in which the Jews of Poland find themselves to-day.

"Despite the efforts of the Government to suppress the attacks upon them which are now sweeping the country, these excesses nevertheless continue and increase. There can be no doubt that this lawlessness and these disorders are the inevitable consequences of years of agitation against the Jews, but which, we venture to suggest, would not have had these results if it were more vigorously checked by the Government. For even though the Polish Government has on the

one hand announced its opposition to those sponsoring the agitation, the boycott, and the physical attacks on the Jews, the anti-Semitic groups in Poland have relentlessly continued their activities.

"The Canadian people share the gratification that as a result of the War, and after the severe trials which Poland had passed through during its incorporation into other states, it was erected into a new Republic. We all hoped that after its dismemberment for a century and a half, the new Poland, remembering its own trials, would make the lot of all of the people settled within its boundaries a model for other states. That this has not happened is patent.

"We are forced to conclude that the Jews of Poland have had the minimum rather than the maximum of the well-being and protection which it was hoped they would enjoy. Their virtual exclusion from public employment and from industries which have been taken over by the State and in which they were formerly employed has reduced the Jewish population of Poland to poverty worse than has prevailed at any time. This is quite evident in the recent efforts against shechita and attempts to bar them from so many specific and definite activities.

"In the light of these facts, repeatedly given to the public and authenticated in the records of the Polish Government, this Congress is of the opinion that, in effect, the Jewish citizens of Poland are being deprived of their elementary human rights and of their legal rights as guaranteed by international treaty and national law.

"On various sessions, the attention of the Polish Government has been drawn to this state of affairs. Jewish members of the Sejm have brought all the facts directly to the attention of the Parliament and have interrogated the government. Jewish communities outside of Poland concerned about the welfare of their brethren in that country have lodged protests with the diplomatic representatives of Poland.

"Assurances were given in September 1934 by the Polish Foreign Minister that the interests of minorities 'are and will remain protected by the fundamental laws of Poland, which secure minorities of language, race and religion free development and equality of treatment.' But, in spite of these assurances, conditions, the responsibility for which the Government cannot escape, are becoming more and more alarming from week to week. Such conditions are the more surprising in view of the fact that the Republic has been in existence less than twenty years, and that prior to its birth its people were themselves a minority and were the victims of an oppressive, crushing tyranny.

"This Congress feels it its duty to request the Government of Poland to take immediate and effective steps to protect Jewish life and property and to restore in fact to its Jewish citizens their full and equal rights in accordance with the obligations specified in the treaty of 1919 and in the constitution based upon that treaty.

"The Jews of Poland are entitled to an equal opportunity to live and to work in building up the land of which they are natives and citizens."

39. - Rosenberg letter, July 23, to M.J. Finkelstein, regarding current political phenomena in Winnipeg.

- Caiserman reaction, July 28, after hearing from Finkelstein, "The problem exists in a few other communities in Canada. I agree with you that something must be done and that the Congress is the organization that is in duty bound to do it."

40. - Correction by Rosenberg, June 26, of report in Canadian Jewish Review of June 19. Rosenberg had been elected as western delegate to World Jewish Congress with A.A. Heaps as alternate. Being unable to attend, Gray was named alternate.

41. - Report, June 26, that Godbout, ministry of agriculture, referred to the need of an Achat chez Nous policy for Quebec, in an advertisement the government had inserted in the quarterly of the Canadian Society of Technical Agriculturalists.

42. - Caiserman reaction, July 6:

"The matter is known to us, but the alternative is between the half- antisemitic Liberal government and the three-quarters anti-semitic opposition."

43. - Report, December 1, on visit of Governor-General Baron Tweedmuir to the Regina Talmud Torah.

44. - Report, February 24, of properties of a German-Canadian resident of Regina who wishes to remove to Germany, willing to exchange it with some Jewish owner of similar property near Munich. Proposal submitted by HICEM of Paris, April 22, to Hilfsverein der Juden in Deutschland. Copies of letters, July 23 and September 11, from the Society for the Economic advancement of Berlin Jews and of Former Berlin Jews, approving of plan in principle, trusting that Canadians will assist in dealing with the dominion immigration aspects of the case."

- Further inquiries from Berlin about the value of properties at Kinloch, Regina and Windthorst, Saskatchewan.

45. Private Yiddish correspondence between M. Auerbach, Winnipeg Poale Zionist, and H.M. Caiserman, December 1936 .

- Letter from Auerbach, December 10. In his view Congress is inactive and can only be resuscitated by mobilizing again the societies in the community. The president shows little initiative and does not face up to the B'nai B'rith. The Anti-fascist League has exploited these and other weaknesses to destroy the Congress. They have succeeded in drawing five of the largest Jewish groups. The Poale Zion - Mrs. Steinberg is the most active in the organization - are isolated.

- Caiserman letter, December 18, deeply regretting that some Poale Zionists, such as Cherniack, cooperate with communist-lining groups and contribute to weakening of Congress. Rabbi Frank denies that this is done with concurrence of the Congress executive.

- Auerbach response, December 23. Congress executive rejected cooperation with Anti-fascist League, and Auerbach is pleased with the vote even though he was forced to vote against his own convictions because he was seeking the confidence of the 35 organizations affiliated with the League. He hopes to prevent Cherniak from forming the League into a political base where he could work after having left the Independent Labor Party.

46. Processed invitation letter to meeting in honour of H.M. Caiserman by Calgary B'nai B'rith, January 7.

47. File of correspondence with Vancouver, January 9 - October 14. Invitation to luncheon, May 13, to discuss Congress program.

Letter from M.L. Greene of Victoria, February 5, to Congress in Montreal (written from Nanaimo),

"It came to my attention that a group of young men known as the 'Advanced Youth Forum' were going to broadcast the protocols over our local station. My committee interviewed the manager of the station, and upon explaining our views to him, he informed us that he would positively refuse to allow these men to use his station to broadcast anything of that nature. The night of the broadcast, our committee was rather thrilled to find that instead of the broadcast, the subject on the air was the Zionists' Work in Re-Habilitating Palestine."

48. Letter from Congress, January 3, to Financial Post, Toronto, objecting to pro-German articles by M.R. Chipman in December 1935.

49. English language letter in Le Devoir (had been rejected by Star) on January 8, from "Social and Political Justice", headed "Le Star et le rabbin Stern":

"The pharisaical propaganda recently launched through the press, pulpit and platform by Jewish organizations and individuals in an attempt to stem the rising tide of indignation of an outraged Christian community will fail completely of its objective, due to its transparent insincerity.

"Added to the well worn anti-semitic cry, the usual appeal to free institutions under the British flag, British fairplay and tolerance; we have the cynical and caustic criticism of Quebec Christianity by Rabbi Stern who takes the life and character of Jesus, the Jew as his Exemplar to judge and condemn the French-Canadians of Quebec Province."

- Article by Albert Rioux in Le Devoir, March 24, "Encore le Service civil" protesting against a Yiddish-speaking Warsaw-born civil servant of 14 years' standing being named egg inspector in Montreal. The file on the case was made available to the Devoir by Mr. Ernest Lapointe, minister of justice.

- Reprinted in Le Patriote, April 2.

50. Letter from Sir Herbert Samuel, London, January 9 to Prime Minister Mackenzie King, (Public Archives of Canada. King Papers, Pp. 194,647-49):

"Although I deplore the blows that have been suffered by our party in this last election, I must confess that from a personal point of view, I feel a considerable relief in being free, at all events for a time, from the burden of almost daily attendance in the House of Commons, coupled with continual speaking engagements throughout the country. I hope to have an opportunity at last of giving a fairly continuous stretch of time to writing a book on some aspects of philosophy closely connected with practical life, which I have had in mind now for some years past.

"At the moment, however, I am obliged to give priority, in any case for three or four months, to a task which I have been asked to undertake - the chairmanship of a new movement for the rescue of as large a number as possible of German Jews from the persecution to which they are subjected.

"In that connection I am going to New York, with two colleagues, in order to confer with the leaders of the American Jews of all sections, as it will be necessary to make a combined effort to collect all over the world, but particularly in Britain and in America, a very large fund. We wish to find out exactly in what way the American Jews would desire to help, and how far their financial co-operation is likely to go. We shall be leaving here next Wednesday, the 15th, and wish to be back if possible within a month.

"I do not know that it will be necessary, for the purposes of this mission, that I should visit Canada, nor can I yet tell whether I should have time to do so. But I need hardly say that if I were able to come, it would be a great pleasure to see you again and to offer my congratulations in person on your reinstatement in the Premiership of the Dominion.

"It would be an added attraction that an old Parliamentary colleague and friend is now Governor-General. But whether such a visit would be possible is, as I say, very problematical."

51. MS of Yiddish article, "Go and Assemble the Jews", by Jacob Mandel, Toronto, on the need of a Jewish Congress. Hitler abolished differences and distinctions between various groups of Jews who need to develop a representative institution for protection against a common enemy. "Sometimes the catastrophe in Germany seems to have made us forget the millions of Jews in Poland and Rumania whose position is so frightening and threatens our position here as well - or at least ought to lead us to stop and think of our conditions in free Canada."

- Letter to Caiserman asking him to submit the article to the Eagle if he considers it appropriate.

52. File of Community Council, Vaad Ho'ir, January 24 - March 1.

- Article in Eagle, January 24, by Israel Cohen, "The Vaad and Those who would Hamper it."

- Poster convening mass meeting by Council of Orthodox Jews (Va'ad Hakhilot) January 26, led by Rabbis H. Cohen, S. Herschorn, A. Zalmanovitch and A.S. Dubitsky.

- Note in Star, "Rabbis to Denounce Abuse of Diet Laws".

- Also in Canadian Jewish Review of January 24.

- Letter to editor of Eagle, Abraham Raginsky protesting against publication of advertisement convening meeting of Va'ad Hakhilot which adverted to scandals in Va'ad Ho'ir; objecting to the Kehilot group combining their meeting with a demonstration of mourning for the late King.

- Reply from editor: freedom of expression for all.
- Editorial in Canadian Jewish Chronicle, January 31, "Va'ad Number Two".
- Yiddish leaflet convening mass meeting February 16.

53. - Advertisements of Va'ad Ha'ir in Eagle, March 1, 25, etc., "The Va'ad Ha'ir as Relief Organization", (aiding schools and retired Shochtim, mashgichim, etc.) "The True Friend of the Jewish Community," (the loyal kosher butchers), etc.

54.- Manuscript of a Congress bulletin, "The Myth of Economic Domination, A factual reply to the false statistics of the Nazi pamphlet. The Jew in German Public and Economic Life." February 1936. 4p.

File on pro-German propagandist residing in Montreal "engineering to be invited by outstanding clubs in Canada to explain "the real conditions existing in Germany."

- Information about him in letter from J. Magid, February 6, to Congress.

- Letter circulated to Jewish communities by Montreal office, February 11, warning of his activities.

- Acknowledgements from A. Adelstein of St. Catharines, S. Kunkes of Shelburne, R.B. Berkoff of Calgary, B. Dubinsky of Moose Jaw, H.A. Friedman of Edmonton, H. Olyan of Vegreville, A. Greenspan of Hawkesbury, Leo Mahrer of Vancouver, B. Hamburg of Glace Bay, S. Saper of Yorkton and I. Linitzky of Kenora.

55. Letter from Rabbi M.N. Eisendrath, February 6 to Congress, Montreal,

"During the interview with the Minister of Immigration (which the Jewish Immigration Aid Society asked me to attend), the Honorable Mr. Crerar referred to certain incidents in Flin Flon which had turned the population against the Jews. He intimated that there were certain Jewish merchants who -- I suppose for humanitarian reasons -- had assisted the strikers alleged to be Communists. Then he also referred to a certain lawyer in Winnipeg who has undertaken the defence of Communists and is suspected of Communist sympathies. While the Minister himself seems definitely sympathetic to the Jews, he merely referred to these incidents as having a poisonous effect upon certain sections of public opinion in the West.

"I would appreciate your looking into these matters."

56. - Letter from Harold Ross of Flin Flon, February 22, to Congress,

"The following is a summary of our strike period and what transpired later.

"During the strike it was as bad for one merchant as another, Jew or gentile; everything was on a cash basis and people were beginning to worry.

"To show you there was and is no difference, I went into business myself right after and have done fairly well, thanks be.

"Mr. Crerar has never mentioned a word about Jews, not in this town, because I would know.

"The Ex-Mayor Webb of Winnipeg was here last fall and he did say something. I believe he said more than he meant. One of the Jewish merchants picked it up and made an awful hullabaloo about it; instead of looking into it and getting to the bottom of it, he and his wife ran around excited and caused more furor among the Gentiles than anything else here had ever caused. Eventually he lost his trade, and today is in a very precarious condition as far as his business is concerned. However, although I do not hold with J.A. Crerar, I and others can say if he did slander the Jews he did not do it in Flin Flon."

- Letter from Rabbi Eisendrath, March 24, to Congress,

"Mr. Ross understood the situation. I said that when we were in conference with Mr. Crerar, he commented on the fact that he had gathered the impression that anti-semitic feeling had been aroused in Flin Flon due to the role which a certain Jewish merchant had played in a strike there. Your letter from Mr. Ross does not answer the question which I referred to."

57. Memorandum on visit of Rabbi H.J. Stern to Archbishop's palace in Quebec City, February 7.

58. Letter from Congress, February 8, to Montreal Gazette objecting to heading in issue of February 7th, "Death Is Asked for Jew Killer of Nazi Leader."

"I have been reading the Gazette for decades, during which time thousands of crimes have been recorded in your newspaper. During this long period I have never noticed a headline such as, "The Protestant Killer", "The Catholic Killer", "The Canadian Killer", etc.

"I sincerely believe, as does the Right Reverend the Bishop of Durham, as reported in your paper:

"'..Ultimate responsible for the assassination of Wilhelm Gustloff, Nazi leader in Switzerland, are the present rulers of Germany. The German Government's anti-Jewish policy ... seems almost incredible in its senseless folly, and history will hold the present leaders primarily and mainly guilty of violences into which they have driven their victims.'

"The readers of the Canadian press will know how to appraise the avalanche of Nazi propaganda which aims to nail the responsibility of an individual on the Jewish people of the entire world."

59. - Letter from Rabbi Stephen S. Wise, February 28, to Canadian Jewish Congress,

"The same problem faces us as has been brought to your attention by the International Federation against Anti-Semitism. I for my part feel that neither you nor we ought to go into any public movement of this kind. I am strengthened in this feeling, because a cablegram has come from our Dr. Goldmann of the Committee of Jewish Delegations and the representative of the Jewish Agency at Geneva, suggesting that the sum of \$5,000 will be needed for the defense of Frankfurter and asking us to send him word with respect to our contribution to this fund.

"I have no doubt whatever that Frankfurter should have counsel of the right caliber. If he have such counsel, it may be possible to unroll the whole Hitler panorama of provocation and motivation before the Court, as was done notably in the Schwarzbard case.

"Naturally, we shall not say anything publicly about our support of the Committee, for we do not wish to have it go out that we are excusing or defending or justifying Frankfurter. Our business, however, as Jews, is to explain that this decent youth was driven to this mad deed by that huge complex of horrors known as Hitlerism.

"If the Canadian Jewish Congress felt that it could cooperate with us, and I mean to invoke its cooperation with the Joint Council, we should naturally welcome such cooperation."

- Letter from World Association of Jewish Self-Defence, at Paris, September 14, to Congress in Montreal,

"You are well aware of the matter. However I will remind you the facts:

"The 4th February ult.: A medical student, son of a Rabbi of Yougoslav nationality, shot dead the Chief German Nazi, Gustloff (resident Swiss).

"To the Coroner David Frankfurter has affirmed he acted himself, without any connection with any organisation. After he was arrested he owned only current Swiss money, Francs: 1,50.

"He kept a very dignified attitude before the Judges and said he intended to shoot Hitler and since he could not hit him, he had struck the man who poisoned the free Swiss Air and who was a constant threat for his religious brothers in Switzerland.

"When confronted with Mrs. Gustloff as she said to him: 'You do not look like a naughty young man; why did you shoot my husband?', he briefly replied: 'I am a Jew'.

"He thought that, being a Jew, he had a right to do justice himself; for no law protected the German Jew from official persecution; and that no foreign law protects the Jew from the Nazis' provocations.

"Failing protection, Frankfurter, who had had to endure the Nazis when in Germany at the coming of Hitler, resolved to make an act of defence.

"The young man is an idealist: when Jewish people wrote him to show sympathy, to ask leave to send him money for his requirements, he refused, and indicated that he wished the money to be given to charity or to help committees of emigrants."

- Letter from Congress, November 15, to E. Eberlin of Comité pour la défense de David Frankfurter, "For reasons which I cannot fully explain in detail, our Dominion Council has again decided not to act directly in this matter. However, our Rabbi H.J. Stern is addressing a letter to a chosen list of people asking for contributions."

- Letters from Rabbi H.J. Stern, November 27, December 11, transmitting \$98.00 towards David Frankfurter Defence Fund.

60. Letter from H.M. Caiserman, January 26, to Peter Bercovitch, "Mr. Marcus Hyman states in the Canadian News of September 27, 1935 that the Hyman Bill is based on the bill which you introduced into the Quebec legislature. "

- Letter from Caiserman, February 12, to A.J. Freiman, Ottawa,

"I beg to inquire whether you have taken any action regarding the introduction of an amendment to article 201 of the Criminal Code, as suggested by us. This, in view of the fact that, as you will see from the minutes, the question of approaching the Provincial Governments has been dealt with.

"I also beg to inquire whether the Zionist Organization of Canada has expressed itself on the proposed Legislative Assembly for Palestine, because I believe that the Canadian Jewish Congress should not forward the resolution adopted before the Zionist Organization of Canada has acted in this matter."

- Letter from P. Bercovitch, April 3, to Congress, "I doubt very much whether it would be advisable during this first session of the present parliament to attempt to introduce any legislation against anti-semitism.

- Letter from Caiserman, July 4, to I. Rabinovitch, editor of Eagle, regarding recent columns to the effect that only through the courts can anti-semitism be neutralized.

"We must recognize that outside Manitoba there is no possibility to that effect. The majority of the 190 Jewish lawyers in Montreal agree.

"This is not only a Canadian condition. It is world-wide. How does it happen that in recent decades Jews have taken only the libel of the Protocols to the courts? How come no Jewish community has taken legal action against the ritual murder accusation, or against all the vicious religious and economic libels which the Nazi press of the world is spreading? If this were so simple, surely the Jewish communities would come to the conclusion you have reached in your columns.

"Mr. Nathan Gordon assures me that in scores of cases the courts of Britain, France and Canada have established the principle that libel of an individual is actionable; that libels against a group cannot be pursued in the courts."

61. Letter from Congress, February 14, to Peter Bercovitch, M.P.P.:

"The Harmonia German-Hungarian and the German-Schwabian Farein are German clubs, but in reality the Nazi fortifications of the Province of Quebec.

"I understand that their beverage licences will have to be renewed in March, and it would be good if the Liquor Commission would refuse the renewals on the ground of the anti-Canadian propaganda which they disseminate."

- Letter from Congress, April 1, to Bercovitch,

"The beverage licence has been taken away from the Harmonia German-Hungarian Club. As a result of this act, the German Schwabian Farein which was affiliated with the Harmonia Club resigned, thus giving the Nazi headquarters of this city a merited blow...

"Since the Harmonia Club has lost its licence, the Farein Deutsch-Hungarian, 5641 Main St., corner Prince Arthur and Pine Avenue, has become the Nazi centre. If by the same method their licence would be denied them, then another Nazi stronghold would be smashed.

"I understand that the Harmonia Club has engaged several people who are trying to get back their licence.."

62. Translation of French letter from A. Arcand dated Feb. 10, 1936, typewritten on the French letterhead of the Parti National Social Chrétien du Canada, P.O. Box 2290, under the emblem of the Swastika combined with the Beaver and Maple Leaf,

"Our Party has been founded three years ago and publicly launched on February 22nd, 1934. It has been working in Quebec only among French-speaking Canadians, the other section of the country being under the supervision of the Winnipeg organization.

"We are not what can be termed anti-Jewish but pro-Aryans, defending ourselves against a pest which has been contaminating the whole White Race in all domains.

"Our money is no more national; it is juggled with by the hidden international mafia; our gold has to be delivered to the Jewish Gold Bank as soon as out of our mines (through the Royal Mint and Bank of Canada, whose president is the Jew Sir Erick Hanbrow, of London); our natural resources, commerce overseas, our wheat manipulation, are in Jewish hands. International news agencies, cinema, Jewish nudism and sexological literature are rotting our Aryan instincts and Christian morals. In a word, we are the invaded, the attacked, and we have to defend ourselves before we have become the 'races servant of Israel', as they hope and work for.

"Though being totally independent and autonomous, we work in sympathy with the Britons and the Imperial Fascist League of London; the National Social Christian Party of South Africa; the National Guard of Australia; the Fascist Party of Rhodesia, and friendly groups of many other countries; all of us labouring to free the White Race from its Jewish chains, to free our respective countries from the disastrous effects of judeo-liberal Internationalism."

63. Consultation with Nathan Gordon regarding Arcand meeting in Catholic school, on February 16.

- Witness report of Arcand meeting, February 16 at College St. Henri, with excerpt from his speech.

- Letter from Congress, April 3, to Rabbi H.J. Stern regarding Arcand meeting at Caisse populaire St. Alphonse d'Youville, property of adjacent church,

"With your help we have stopped a number of meetings from taking place in Catholic churches."

- Le Fasciste Canadien, April 1936 - June 1938.

- Statement by R.P. Raymond Dunn, s.j., September 27, warning Catholic youth groups against the Arcand party.

64. Letter from Rabbi Jacob Eisen of Edmonton, February 17, to Provincial Secretary E.C. Manning of Alberta,

"A gentleman present at your meeting Sunday evening informed me that you were asked concerning the so-called Elders or Wise Men of Zion.

"It is indeed gratifying to know that you do not believe in the existence of so vicious a circle or the validity of the malicious literature which is being spread throughout the world."

- Reply from Mr. Manning, February 18:

"I have given considerable study to the factors relating to the Protocols of Zion, and I am fully convinced that the contention that they are spurious and fraudulent documents can be substantiated."

65. Report in Le Patriote, February 20, on Native Sons of Canada, reprinting reports from the Canadian Nationalist.

66. Letter from Louis Rosenberg of Regina, February 21, to Congress,

"You will remember that I spoke to you concerning the attempts which have been made from time to time in the City of Regina to introduce religious instruction in the public schools of the city.

"The situation in the Province of Saskatchewan is different from that in the Province of Quebec. There are no Protestant and Catholic Schools in this province but Public Schools. Provision, however, is made for Separate Schools for the Roman Catholic minority. Even these Separate Schools, however, are not in actual fact religious schools.

"Because of the existence of the small number of Separate Schools for the Roman Catholic minority, attempts have been made from time to time to introduce Protestant religious instruction into the Public Schools of the Province. There is no clause in the Saskatchewan School Act which compels the School Trustees to teach religion in the Public Schools, but there is a clause which permits the children to be dismissed at 3:30 p.m. and religious instruction to be given from 3:30 to 4:00 to such children as choose to remain.

"Several attempts have been made in Regina by the Regina Ministerial Association to use this clause in the School Act as the means of introducing religious instruction into the public schools of this city.

"In 1926, the Regina Public School Board agreed to do so provided that such religious instruction should be undenominational. On behalf of the Regina Jewish Community, I protested against such introduction of religious instruction in the public schools of the city, and submitted a resolution and memorandum against the proposal to the Public School Board.

"The Regina Ministerial Association subsequently co-opted me on their Committee for a series of discussions for the purpose of arriving at an undenominational religious curriculum which should be satisfactory to all religious denominations in the city. I decided it would be best to accept this invitation and, by raising of points concerning which the various Christian denominations themselves differed, to prove that it was impossible to draw up a religious curriculum for public schools which would be satisfactory to all religious denominations.

"After several meetings, such bitter differences of opinion between the Lutherans, Baptists and members of the Church of England developed that the Ministerial Association dropped the proposal.."

67. "Le Catholicisme en Terre Sainte", by P. Gimbert, in Semaine religieuse de Québec no. 27, March 5, Pp. 423-30.

68. Interview in La Patrie, March 7, with Cecil Roth on his book The Ritual Murder Libel and the Jews in which he traced the false accusation against the Jews through the centuries.

69. Resolution of Hamilton citizens convened by local Trades and Labour Council, March 15, opposing Canadian athletic participation in Olympic games in Germany.

- Letter of transmission to Prime Minister King, March 18. (King Papers. Pp. 196068 - 69).

70. Memorandum, March 16, on meeting of a number of Jewish members of the bar in regard to reported criticism of Jewish lawyers by Salluste Lavery, candidate for the mayoralty at election meeting in Maisonneuve Market. Committee met with secretary of the Bar Association.

- Statement by Arthur Vallée, batonnier of the bar, in Gazette of March 18, regretting the Lavery statement.

71. Letter from Dr. E.A. Greenspan, Montreal, March 20, to S.W. Jacobs regarding the forthcoming visit of the Emden:

"It is quite likely that Mayor Houde, with his known leanings, may wish to provide an official reception. It seems important that the effect of such propaganda, directed to the populace of this city, should be combatted and neutralized.

"A Citizens' Committee is being organized for this purpose, consisting so far, of Mr. George Mooney, Prof. Forsey, Dr. Norman Bethune, Prof. Walter, Mr. Norman Lee and myself. Whether we shall be successful or not will depend, I think, on whether we can get a few influential people like yourself to advise and help us."

- Letter from A.A. Heaps, M.P., March 31, to Congress, regarding Emden:

"Along with Mr. Jacobs, I discussed the matter first with the Honourable Mr. Euler who had no intimation of the proposed visit. Last Friday we travelled on the train between Ottawa and Montreal with Mayor Houde. He also had no intimation of the visit, and our viewpoint was placed very definitely before the Mayor."

- Letter from Heaps, April 6: "I wish to know definitely if the Emden is really coming."

- Report in Gazette, April 25, "Battle in Council on German Cruiser."

- Canadian Press report, April 29, on Jacobs interpretation in Commons on the Emden visit.

- Letter from J. Mandell April 30, to Congress in Montreal,

"Rabbi Eisendrath suggests that every reasonable and every possible resource be exhausted to reach Mayor Houde to impress upon him that he should not hold any civic reception."

- Letter from Congress, May 1, to Le Devoir, objecting to their Ottawa correspondent report that Mayor Rinfret had protested the visit of the Emden on his own initiative; City Council had so authorized him on request of Trades and Labour Congress and of a public meeting at Windsor Hotel.

- Letter from Congress, May 4, to Le Canada objecting to comment that the controversy regarding the Emden is an issue between the Semites and the Nazis: German persecutions affect Catholics as well as Jews.

- Letter from Congress, May 4, to Montreal Star, objecting to editorial of May 1, "The Visit of the Emden:"

"Does any one imagine that the officers and crew of the Emden are not the same Nazis who exclaim 'Heil Hitler,' while perpetrating assaults upon religion and the teachers of religion?"

"Is it such a great honour when a cruiser of the New Germany comes to us on a mission of friendship?"

"Permit me to suggest that all who oppose that a reception should be given to the Emden are perfectly justified and are exercising a right of citizenship when they denounce and protest against the arrival in this country of Nazi emissaries."

- Letter from Congress, May 8, to Le Canada:

"You have constantly disapproved of Naziism in the same manner in which the leaders of the Catholic and Protestant Churches have done.

"Have I suggested any other form of protest? I have only suggested that the officers and crew of the Emden are the same Nazis as those in Germany (otherwise they would not have been selected), and are morally guilty of all Nazi persecutions, and that they do not deserve to be received as guests.

"Would the Catholic community of Montreal authorize its representatives to greet the Mexican group of officials who are responsible for Catholic suffering in Mexico?"

- Column by I. Rabinovitch in Eagle, May 10: "Again the Emden".

- "The Visit of the German Cruiser" in Patriote, May 7, with reproductions of Devoir reports and articles.

- Letter from Congress, May 15, to editor of Le Devoir:

"I read Le Devoir regularly and notice with how much gusto you underline every Jewish name with the preface Israelite or Jew.

"If in mentioning all other names in your newspaper, you would also describe the religious denomination, I would not bother you .

"I have read Le Devoir for over 26 years and I distinctly remember the time Mr. Henri Bourassa was editor. I know it is a matter of personal taste; Le Devoir was the most literary paper in Canada.

"I have also noticed another change. It was one of the principles of Le Devoir to print letters to the editor. During the Emden incident, I wrote a letter to you, both in English and French, which was not insulting, but for some reason, my letter did not appear.

"Is this just an accident, or is it a policy, the same policy which makes it necessary for you, every time a report of the malefaction of a Jewish individual is printed, or any other news referring to a Jew, to prefix his name with his religious denomination?"

72. Letter from Congress, March 27, to Montreal Star taking issue with Observer in issue of March 25:

"Observer describes a near-paradise in Germany, while Mr. James G. MacDonald, internationally recognized moral leader, resigns from the trusted position of High Commissioner for Refugees, and publishes

an analysis of the measures against non-Aryans in Germany and of the effects of these measures in creating refugees.

"On the one hand Observer writes about the fine morale prevailing in Germany, and on the other hand 30 leading clergymen of Canada publish a Manifesto on the German situation, 'a condition which civilization should deem utterly intolerable.'"

"Observer repeats the patent untruth that the Jews as money lenders obtained a stranglehold on the poor and middle class, etc. What a shameful libel!"

73. Letter from Congress, March 29, to Rabbi S. Cass, Vancouver,

"The Instructor published in Montreal. 'Over a period of weeks Mr. Nathan Gordon and I had the opportunity to discuss with them the injustice of this propaganda. Since then, much of the original stand has been changed: he does not include all the Jews as being international financiers.

"However, the bogey of Rothschilds and Sassoons has become an obsession with the man, and no matter what information we offered, he is religiously convinced that his stand is a true Christian and just one.

"Mr. G.W. Cohen, the proprietor of the Canadian Jewish Review is a great friend of his and is doing everything he can to change his views."

74. Article in Le Devoir of March 26 by Omer Héroux on "Sunday Work".

- Editorial in Canadian Jewish Chronicle, April 3: "Farewell to Section 7?"

- Report in Devoir, April 8, "Abrogation of the Jewish Privilege; Attorney-General Perreault Submits Bill to this End on Behalf of Government."

- Copy of Statutes of Quebec, 1936, An Act to repeal Section 7 of the Sunday Observance Act, assented to June 10, 1936.

- Copy of communiqué of the Ligue du dimanche, in Semaine religieuse, vol. 98, June 17, P. 400, on "L'abrogation du privilège juif".

- Also in Le Patriote, June 25.

- Communiqué of La Ligue du dimanche after abrogation of Clause 7, in Semaine religieuse de Montréal, June 17, 1936, P. 400.

75. File of Canadian antisemitic literature.

- "Jewry and Penal Punishment," typewritten, 3p. distributed in Toronto stores, April 1936.

- "The Jew in the Light," reprint of "A Letter to Rabbi Stephen S. Wise" from Ernest Goerner of Milwaukee, reprinted in Ottawa.

- "Thirty Points of Nationalism", by Canadian Nationalist Party, Winkler, Man. 4 p.

- "The Downfall of Democracy and the Birth of a New Liberty" by Canadian Nationalist Party. Winnipeg. 8 p.

- "The True Meaning of the Swastika", from Canadian Nationalist Party, Toronto. Leaflet.

- "The Sign of Satan", from Canadian Nationalist Party, Winnipeg. 12 p.

- "Jewish Journalism", Canadian Nationalist Party. Winnipeg. Leaflet.

76. Letter from Caiserman, April 3, to Finkelstein, Winnipeg:

"During my recent visit in Winnipeg you expressed the intention of bringing Mr. Whittaker again to court on the ground that he continues to print the mimeographed Canadian Nationalist. Are you actually intending to do so?"

- Finkelstein reply, April 6,

"In reply to your letter of the 3rd., I may say that, after the matter was thoroughly discussed from all angles, the arrangement with the B'nai B'rith was definitely affirmed and continued for one year. They have now appointed their president Mr. J.I. Arkin as joint chairman with our Mr. B. Sheps of the campaign, and the two are working out the details.

"As for the Canadian Nationalist, a special committee has been appointed and we are looking into the facts as well as the law, and examining the situation from all angles. The legal situation is not at all clear and there are a number of technicalities to overcome. What we have to be particularly careful about is, that we do not launch upon anything which is sure to be a failure, as the publicity attendant upon such failure would be very detrimental to our cause."

77. MS by Nathan Gordon, "Another Forgery Exposed", a reply to article in Le Patriote, April 9, alleging a secret meeting of B'nai B'rith to plot against the welfare of mankind.

78. "Scandals: Yiddish is the Official Language", in La Nation, April 23, with picture of Coca-Cola bottle cap marked "Kosher le Passach".

79. "Hitler, L'homme qui arrêta la communisme" by Zeuge, in Action nationale, vol. 8, Pp. 155-64.

80. - Article in Le Patriote, April 30, "Le Devoir and the German Catholics", criticizing the Montreal daily for giving credence to the Action nationale article.

81. Action patriotique, St. Hyacinthe, May 1936, with article "L'Ennemi de L'Eglise catholique" by Philippe Piette.

82. May Day leaflets, Yiddish and English, printed in red, distributed by Labour Zionist group, Montreal; rally at Prince Arthur Hall.

83. Letter from P. Pleskow, Kelwood, Man., May 11 to Mr. A. Gray, about local school principal who told his grade 9 class that Hitler is justified in the way he treats the Jewish people. "Here in Canada, the Jewish people are hated, and would he have the power he would treat us the same way. My children come home very sad and disappointed."

84. Yiddish letters from C. Marks of Quebec City to Congress.

- Letter of May 19. L'Evenement reported incident at station. Mr. Marks also arrived on some train from Montreal. I do not want to describe the mood at the station when he was to appear, and I left before. When Mr. Schachter and I went together, someone cried out, "Go faster, Jew". Mr. Shechter was quite surprised. I was not watching the crowd. All I heard was "Bercovitch" and "Jew". You will understand the rest."

- Letter of May 25. It is not true that Mr. Bercovitch was attacked when he left the train, together with Mr. Finkelstein who told me about this. He told Bercovitch, "Don't go through the crowd. I would advise you not to go". He passed through the baggage room and took a taxi to his hotel."

85. Two letters from Indian Agent, Department of Indian Affairs, Canada, at Sutton West.

- To F. Long, Toronto, May 25,

"Your letter to hand, making enquiry re camping on Snake Island for 12 people, Rover Club.

"If this club is Jewish we have no space available; if not there would be a charge of \$5.00 per week charged for the privilege, with a maximum charge of \$20.00."

- To L. Zimmerman, YMHA, Toronto, May 18,

"Your letter of the 14th inst. making enquiry re camp site on Snake Island received.

"We have no site available for your Y.M.H.A. Club on Snake Island for this year."

- Letter from T.A. Crerar, Superintendent-General of Indian Affairs, Ottawa, June 20, to S.W. Jacobs:

"I regret very much indeed the unnecessarily abrupt and offensive manner in which the local Indian Agent, Mr. Silver, replied to the inquiries. I shall see that he is severely reprimanded for his indiscretion and discourtesy.

"Agent Silver neglected to give the interested parties a proper and correct explanation of the local situation.

"Snake Island has not been surrendered or released by the owners, the Georgina Island Band, for direct administration by the Department. In consequence, the granting of camping privileges or temporary occupational rights of any kind is under the control entirely of the Band Council.

"This Council, in 1934, for some reason of which I am not aware, decided by resolution not to permit the location on the Island of camps such as that sponsored by the Y.M.H.A., of Toronto. The Department does not possess the right or authority to take any action contrary to the wishes of the Band."

86. Report in Gazette, June 12, "Polling Booths Barred to Jews; Provincial Election on Saturday Disenfranchises Devout Sabbath Observers."

- Report in Gazette, by Abel Vineberg, June 12, "To Set New Election Date; August 12 or 13 Likely; Saturday, August 15, Abandoned Because of Jews, Farmers".

- Telegram from Congress to P. Bercovitch, M.P.P., June 12, seeking help in securing change of election date, presently set for Saturday, August 15.

- Article in La Nation, June 18, by Robert Chenier: "Salvation through the Jews" protesting change of election date effected by Bercovitch.

- Report in Le Patriote, June 25, "Jews Manoeuvre the Politicians at Will; after Bennett Bowed to the Jews by changing the date of the elections. It is Godbout's Turn to cede to their Whims."

87. File of newspaper clippings, largely from Yiddish press, largely on Congress activities.

- Article in Toronto Daily Hebrew Journal, July 1, by Caiserman, "The Position of the Jewish M.L.A.'s on the Eve of the Provincial Elections in Quebec."

- "What Can We Do, After All, About the Jew Baiting in Quebec?" A letter from Caiserman to the editor of the Eagle, and the editor's response, June 28.

88. Quebec Official Gazette of July 4, with notice of letters patent of Jewish Peoples' Schools Association, Inc.

89. Mimeographed release from the Unity and Goodwill Association, Montreal.

- Reprinting of the anti-Nazi pastoral letters of the Netherlands episcopate, July 6.

- Hitlerism and Christianity

- What are You Going to do about This! (Berlin Olympics) July 8.

- Challenge to Humanity, July 14.

- Sport in Germany, July 20.

90. Report of M. Hersh, secretary of Committee to investigate restrictions against Jews owning or occupying lands and apartments in Hamilton. July 14. 7p. After examining many such restrictions the report states,

" Such restrictions are in the nature of partial restraints on alienation of land. The Committee is of the opinion that there are decisions in Ontario Courts which are to the effect that such restrictions are valid and binding. On the other hand, there appear to be a number of decisions in English courts which indicate that such restrictions would be invalid in England.

"The Committee was not informed as to why any of such alleged restrictions were placed. The Committee however assumed that the reasons were fear on the part of the owners of the lands or their representatives that the occupation of those sections by Jews might result in the deterioration of the value of the property.

"Suggestions As To Remedying The Situation:

"(a) That the Canadian Jewish Congress undertake a survey in various urban districts throughout Canada and the United States to ascertain whether or not there has been a decline in property values in good residential districts in the event of residences in such districts being owned or occupied by Jews.

(b) That those individuals and firms whose business it is to establish and administer residential districts be interviewed so that it may be brought to their attention that such restrictions would be contrary to the spirit of British institutions, unfair, and an insult to a group of British subjects who do their best to contribute to the welfare of the British Empire.

(c) That the Government of the Province of Ontario is interviewed by the Canadian Jewish Congress with a view to having legislation

passed declaring restrictions based on religion, creed, race or nationality to be illegal, invalid and of no effect.

"The Committee found that there appeared to be a disinclination in certain quarters to rent apartments in Hamilton to Jews and that to an alarming extent Jews were refused tenancies in apartment houses. The Committee was informed that in some instances Jewish applicants had been bluntly told that they would not be accepted because of their religion.

"The Committee also found that to a lesser extent there appeared to be some disinclination to rent residences to Jews.

"Information brought before the Committee led it to the opinion that a number of the better apartment houses in Hamilton were under the management of two firms of real estate agents. A member of each of those firms was interviewed by one of the Committee.

"A member of one of those firms who was interviewed did not deny that he did not make any special attempt to rent to Jewish tenants, but he stated that the matter was not a personal one so far as he was concerned and that he had on occasion rented apartments to Jews. His agent claimed that he acted partly on instructions of owners. In some cases the present owners of apartment houses managed by him were insurance companies and loan companies. He also maintained that there was considerable objection on the part of tenants to living in the same building with Jews. His contention was that it was his business to manage the apartments to the best advantage for the owners. He stated that if he were managing an apartment house occupied largely by non-Jews and these objected to Jewish tenants, that he would not jeopardise those occupancies in order to give a lease to a Jewish family. But that if the occupancy were already largely by Jews he would not discontinue the tenancies of the Jews if a non-Jewish applicant for a lease objected to the Jewish tenants.

"The complaints that he had received from non-Jewish tenants in connection with their objections to Jewish occupancies were largely of two kinds:

"Firstly, that Jews had entertainments on Sundays which were annoying to non-Jewish tenants, that those entertainments in many instances were noisy, and that the noise continued on the street following the entertainment. The latter noise was caused by the guests bidding each other goodnight, slamming of automobile doors and the starting of automobile motors.

"Secondly, that the odours from cooking by Jewish occupants were offensive .

"The other agent interviewed intimated that as a general rule his firm did not rent to Jews; however, this was not an invariable rule of that firm.

"This agent said that in many instances he acted for insurance companies in the management of properties and that he did not have instructions from owners not to rent to Jews. He asserted that apartments were placed in his hands for administration and management as he saw fit, and that it was his responsibility to show a profit in connection with the apartments. The intimation which he apparently wished to make was that he considered it in the best interests of the owners not to rent to Jews.

"He felt that it was simply a continuance of an antipathy to Jews which had existed for centuries and which had manifested itself in different ways in different countries, and that he thought that an unfriendly feeling to Jews was growing in Canada.

"The Committee was of the opinion that the specific complaints and reasons given for objection to Jews in apartments are not founded on fact. Any odours of cooking which might emanate from apartments occupied by Jews were at least no worse than odours of cooking coming from apartments occupied by non-Jews. There is no more noise in connection with apartments occupied by Jews than in connection with apartments occupied by non-Jews.

"The condition resulted from a combination of general but not clearly defined feelings on the part of non-Jewish owners, non-Jewish agents and non-Jewish tenants of difference between Jews and non-Jews, and that the condition was aggravated by apprehension that the financial position of the owners might be jeopardised by accepting Jewish tenants. The result was a great injustice to Jews.

"The problem is more serious and one which required diligent and careful handling.

" Suggestions As To Remedying Situation:

"a. That Jewish occupants of apartment houses exercise the utmost care in the matters regarding which alleged specific complaints have been made, particularly in the matter of alleged noise on Sundays. The committee does not admit that there is any just cause for complaint. (As a matter of fact, the committee denies that any just cause for complaint does exist). However, rare individual instances of noise might be seized upon as an excuse.

"b. That owners of apartment houses, particularly insurance companies and loan companies, be interviewed, the situation be brought to their attention and the manifest unfairness of not renting to Jewish tenants be impressed upon them.

"c. That an attempt be made to have legislation passed which would make it illegal to refuse to rent any real estate to any persons because of religion, creed, race or nationality."

91. Inquiry from German Canadian Reunion Association of Alberta, at Edmonton, July 17, to Secretary of State, Ottawa,

"Kindly advise if hoisting of German Flag beside Union Jack is permissible on occasion of German Canadian reunion gathering in a local park August 2nd. Has been done on these occasions for last 8 years. Local police magistrate refused permission on account of protests by League Against War and Fascism".

- Response from E.H. Coleman, Under-Secretary of State, July 21:

"There is no Dominion statute regulating flying of flags. Custom is that when flag of foreign state is flown in Canada on such an occasion Union Jack is also flown in place of honour. You will of course understand that Department is not acquainted with terms of Provincial statutes which may have a bearing on question, or with municipal or police regulations which may be made under Provincial authority and which may be applicable to proposed gathering."
(Public Archives of Canada, King Papers, Pp. 185, 356-57).

92. Letter from Congress, July 24, to R. Gutstadt of B'nai B'rith Chicago:

"Practically all the Jewish lawyers of Montreal were of the opinion, until recently, that the Le Patriote be ignored. But lately it has been established that underestimating the influence of Le Patriote is a kind of self-deception.

"You have probably heard that Mr. Gregoire, the Mayor of Quebec city, in the presence of his chief Mr. M. Maurice Duplessis, at the opening of the present provincial Campaign for the Conservative Party on July 12th, appealed to the French Canadians present to buy the Le Patriote. (Report in Le Canada, July 13, 1936).

"You are also no doubt acquainted with the fact that Le Fasciste Canadien, Le Progrès du Nord, Le Défenseur (official organ of La Ligue des Marchands Canadiens claiming 80,000 readers) and other sheets are published by the same group as Le Patriote, and they exercise a muchwider influence than we were ready to admit.

"An important minority, including the Jewish press, are of the opinion that Le Patriote be challenged in order to show them up in criminal proceedings. The possibility of taking action rests with organizations that have been named by Le Patriote in their columns.

"As far as accusations against our people as a whole, our Legal Committee again reconsidered the Criminal Code, which deals with the distribution of false news against a group.

"This group of lawyers, which consists of outstanding men in our community, could not arrive at a decision and have, therefore, decided to meet again in September."

- Letter from Congress, October 20, to Vladimir Grossman in Charlottenburg, Denmark, inquiring about Scandinavian legislation forbidding uniforms to private political organizations.

- Letter from Congress, October 26, to Bercovitch,

"We have discussed to-day the Jewish situation in Montreal and in other parts of the province of Quebec with Mr. H. Wolofsky and Mr. I. Rabinovitch, editor of the Jewish Daily Eagle. We arrived at the conclusion that a delegation ought to see Mr. Duplessis, the Premier of Quebec, in order to discuss with him the situation; also pointing out the importance of receiving a statement from him. This should be brought before the French public opinion of the province, with the definite understanding that the Jews as a group are not to be identified with communism in general, or with the small minority of Jews that are communists.

"On a previous occasion, Henry Weinfield, acting chairman of our Anti-defamation Committee, also agreed that a committee should see the Premier in order to place before him the anti-semitic publications of the Province, and point out to him the manner in which the matter has been treated by the present British Government in England.

"We would greatly appreciate your opinion regarding this matter."

93. Report from A.J. Rosenstein, August 19, to Congress regarding situation at Rawdon,

"I interviewed the Mayor and Town Council of Rawdon, with a view to bringing about the abolition of anti-Jewish signs posted on the municipal bathing beach of the town of Rawdon but leased as a franchise for the summer season of 1936 to a private citizen.

"It would appear that this franchise by the town to this private individual was a subterfuge to avoid official civic anti-Semitism.

"The concessionnaire in question is reputed to be insolvent and his tender for the franchise was the exact amount earned by the town of Rawdon during the previous season from parking charges.

"On August 3rd., the writer pleaded for the removal of these signs or that instructions be issued to the concessionnaire for the immediate removal of signs, urging as ground justice and fair play, particularly to inoffensive summer residents.

"The Town Council seized the opportunity of disclaiming responsibility for the act, as was expected, and stated that they could not interfere with the contract.

"The Council promised that a reply would be mailed giving a formal decision. The Town Council of Rawdon wrote me that the Town Council could not interfere with the contractual rights of a private person and that they are 'very sorry' but that for the 'present time' nothing can be done.

"The writer suggests that, fortified with this letter, a delegation from the Canadian Jewish Congress could approach the Archbishop of the Diocese and plead for intervention with the priest of the parish of Rawdon, 'a loyal supporter of the holder of the franchise and really the instigator of the anti-Semitic movement' whereby pressure could be brought to bear tending to the removal of the signs.

"The franchise in question was granted after an even division of the Council, with the Mayor casting the deciding vote in favour of the franchise. Three English-speaking councillors were against the sale of the franchise and three French-speaking Roman Catholic councillors were in favour of the sale of the franchise".

94. MS of S.S. Cohon, "Thomas d'Aquin et les Juifs, réponse au T.R.P. Benoît Mailloux, O.P.", printed in Revue dominicaine, September and October, 1936. 40p.

95. File on Port Dalhousie case of discrimination, September 10-October 6.

- Letter from E.A. Mix, St. Catharines attorney, September 10, to Toronto office of Congress,

"Mrs. Feldman applied to the Council of the Village of Port Dalhousie for cigarette and tobacco licenses and also for a victualling license, but under Section 262 of the Municipality Institutions Act, the Council, in its discretion, refused to grant the licenses. Mrs. Feldman came to me, and from what I was able to learn, the licenses were refused by the Council from racial considerations which discriminated against Jews, acting under the apparent authority conferred by Subsection 4 of the above Section.

"I advised her son to apply for a license, made formal application to the Council and sent a marked cheque to cover the license fees.

"The license was again refused. I then advised her son to continue in business, and we would contest the prosecution when it was brought.

"The Village of Port Dalhousie prosecuted Mrs. Feldman, which we were able to successfully defend in the Police Court on the grounds that she was not carrying on the business; and the Village then

prosecuted the son and the Magistrate dismissed the case.

"The Village is now appealing against this dismissal, and the Appeal will be heard at the next sittings of the County Court scheduled for October 6th at 10 a.m.

"The question raised is one of very far reaching importance so far as racial considerations are concerned as, if the Village is successful, it will mean that almost any municipality in Ontario can refuse to grant a license.

"I am of the opinion that the matter should be fought out to a conclusion, but Mrs. Feldman advises me she is not in a position to finance such litigation; it would seem that a large organization such as yours should stand behind her and her son until this point is finally decided."

- Letter from J. Mandell, Congress secretary of central division, September 11, to Montreal office:

"Mr. Roger believes that we should regard this purely as a law suit, and have one of our prominent lawyers guide Mr. Mix, for we cannot isolate him from the case.

"Our lawyer should be present when the case is brought up. After the trial, we should take further steps with Mr. Blackwood. For the situation in some of the small towns is getting too hot."

- Letter from Mandell, September 15:

"Our Legal Committee here, headed by Mr. Nathan Phillips, will immediately after Rosh Hashonah take this case up for a thorough investigation."

- Report from St. Catharines solicitors Lancaster and Mix, September 26, to Nathan Phillips:

"I immediately got in touch with the Police Court Reporter and inquired as to the evidence. The Reporter informs me that three copies of the evidence are ready, but the written judgment has not as yet been completed by the Magistrate and he refused to let me have my copy of the evidence until the judgment is completed. The Reporter expects the evidence and judgment to be ready some time next week.

"However, there was not a great deal of evidence. The Village Clerk was called to prove that Feldman did not have a license, and on cross-examination admitted the refusal of the mother's application as well as the son's, the return of the marked cheque for the license fees, and the correspondence between him and this office.

"The correspondence showed that the application was refused because

the Council did not consider the premises suitable for this business; but cigarettes, tobacco, etc., have been sold in these premises for over forty years, and the Clerk had to admit reluctantly that to his knowledge a similar business has been carried on in these premises for some fifteen years.

"It was common knowledge that the real reason the license was refused was because the applicants were Jews, but the Magistrate would not allow me to press the Clerk for the real reason for its refusal, extending to him the same privilege that sub-section 4 of section 262 confers upon the Council.

"The Chief of Police was called and gave evidence that he had purchased a package of cigarettes from the accused. Mrs. Feldman was called by the Prosecution and admitted that her son was carrying on a tobacco business; on cross-examination she gave a very fine character to her son.

"The Magistrate was favourably impressed with the mother's evidence; there was no doubt that both the mother and the son, who are Canadian citizens, are both decent and respectable citizens. The boy was born in Canada and is a graduate of the local Collegiate Institute.

"No evidence was submitted by the Defence, as in my opinion the whole question is a matter of Law.

"My main argument was that under sub-section 4 of the Municipal Institutions Act, section 262, the Council is not allowed to discriminate between individuals once any trade, calling business, etc. is established in the Village, but does give the Council power to prohibit the carrying on of any particular trade, etc., such for example as the sale of firearms; or the Council might prohibit the sale of tobacco entirely, but once it grants a license to any individual to sell tobacco it must grant the license to others who apply for a similar license, without any discrimination.

"The judgement of Mr. Justice Wright in the case of Toronto v. Mandelbaum, 41 O.W.N., page 270, bears out this contention, and this point was stressed particularly by me, as otherwise the powers of a Council could be exercised in a most despotic and discriminatory manner, and could, as you suggest, deprive any group of persons of means of livelihood. I am quite certain this was never the intention of the legislature.

"When judgment was delivered, the Magistrate held that a very careful reading of the powers of a Council under Section 428, by reason of the lack of punctuation only empowered Councils of towns, villages, and townships bordering on a city having a population of not less than

100,000 to pass by-laws licensing tobacconists, and dismissed the prosecution.

"His Honour Judge Stanbury, formerly practising in Exeter, has just been appointed County Court Judge for the County of Lincoln and will probably hear the Appeal on October 6th at the sittings of the County Court. The Solicitor for the Village of Port Dalhousie is agreeable to arguing the points of Law on the evidence already taken.

"The question is one of great importance and should be fought out to a conclusion; if necessary new legislation should be obtained clarifying Section 262, as well as the powers of a village not bordering on a city having a population of not less than 100,000, so as to make it impossible for a Council to refuse a license on personal, racial, political, or religious grounds."

- Memorandum re: Mandell visit to St. Catherines, September 29:

"Though it is generally known, Mr. A E. Mix said, that the refusal for granting the license to Mrs. Feldman is due to racial prejudice, which has been freely admitted among members of the Council, it has not been established in the evidence. Mr. Mix, while addressing the magistrate, turned to the Village Clerk with the question: 'Why should a French Canadian be different than a Jewish Canadian?' The Magistrate ordered this to be omitted from the records.

"The Village Clerk in a letter to Mr. Mix said that the reason for refusal was due to the locality not being appropriate for this business; he was later forced to admit that same business was carried on in the premises for over 17 years....

"Mrs. Feldman is well thought of in the community. Is an active social worker and takes interest in all communal affairs; was president of Ladies' Auxiliary. Her husband is a junk dealer.

"Rumor has it that the residents of Port Dalhousie are gathering signatures for a petition asking Council to evacuate all Jews."

- Telegram from Mandell, October 5, to St. Catharines Jewish citizens,

"Executive meeting tonight decided it cannot fight specific case. Will definitely proceed action through other channels". Note on copy of telegram: "The other channels refer to an appointment with Attorney-General Roebuck."

- Letter from Mandell, October 6, to Congress in Montreal,

"At the executive meeting last night, it was decided that the case of Mrs. Feldman is not to be handled by Congress. It was only a question for Congress to pay \$150.00 lawyer's fees for Mrs. Feldman, which we have not got."

96. L'Unité, publication of Les Chambres économiques, September 24, with editorial on "Jewish Advertising", announcing that this weekly no longer accepts advertisements from Jews.

97. L'Ile du Salut, Un mystère éclairci! Parabole illustrée pour petits et grands. Montreal. Institut d'action politique. n.d. 46 p. Illustrations by Laurent Bedard. Inside back cover offers work by Louis Even and other Social Credit publications. Outer back cover contains an advertisement for Vers demain.

98. Article in Danziger Vorposten, Aug. 20, "Die Juedische Aktivitaet in Kanada," on denigration of Hitler in the Canadian press.

99. Article in the Berlin Deutsche Wochenschau of October 7, "Ein Klagelied" on controversy in the Canadian press in regard to Germany.



100 Report in Montreal Herald, October 14: "Windows Crash in Anti-Semite Riot."

- Reports in Montreal Star, October 14: "Students' Parade Halted by Police;" and "Complaint Made on Mob's Action."

- Report in McGill Daily, October 15: "University of Montreal students take active part in riot."

- Letter from Congress, October 14, to Ald. Schubert:

"For the second time Fascist bands have marched the streets of Montreal, shouted insulting remarks against the Jewish people and smashed property.

"In the second march, about 500 Fascists participated. They passed Bleury Street near Ontario and smashed the windows of two Jewish stores.

"Witnesses who saw the marchers believe that they are students of the University.

"I am writing to you to inquire what measures you are taking with the Police Department in order to protect the Jewish districts against such vandals."

- Reply from Ald. Max Seigler, October 14, to similar letter,

"The moment that I read of the incident of the Fascist parade I communicated with the Chief of Police, and he said that the less newspaper publicity given to this incident the better.

"He informed me that he had a number of men in plain clothes in the audience, and they followed the various groups, but it appears that he did not have enough men, with the result that you know.

"He assured me, (and I believe him 100%), that in the future he will take greater precaution in order to avoid this ever happening again, and if this is found impossible, to at least arrest those responsible."

- Letter from Ald. J. Schubert, October 19, to Congress,

"A committee consisting of Mr. H. Weinfield, K.C., Alderman Seigler and myself, had an interview of about an hour with Mr. Dufresne, Director of the Police Department. Mr. Dufresne assured us of his sincere and wholehearted cooperation to put a stop to those violent outbursts and demonstrations that took place last week. He has instructed his men accordingly, and he will take all necessary measures to arrest those who are guilty of such offenses, should they be repeated."

101. Letter from P. Bercovitch, to Congress excusing himself, unable to attend Congress gathering with Emil Ludwig, October 20.

102. Anonymous letter in Toronto Daily Hebrew Journal, October 22, from Jewish storekeeper: had enjoyed friendly relations with Italian clientele for 14 years; recently a new priest began to preach boycotting Jews, on his own initiative. Proposes intervention by Congress, for generally relations with Italians have been among the best of all inter-ethnic groups.

- Yiddish letter from T. Berenson, author of letter, November 12, to Toronto office of Congress, suggesting visit to the ordinary.

103. Extract from report in Winnipeg Free Press, October 24, "Beamish Shown as Active in Antisemitic Work for Years," largely on a libel trial in South Africa.

- Report from Finkelstein, October 26, to Montreal office:

"A chap by the name of Beamish landed on us here about a week ago with the avowed purpose of reorganizing the Whittaker Canadian Nationalist Party.

"It was heralded in the press with considerable prominence that he would deliver an address, in our large Civic Auditorium, in which he would prove that the Jews have caused all the wars from the earliest days, and are now stirring up another one in Europe. We tried to stop the meeting but, despite our Mayor's promise to do so, the Auditorium Committee split four to four on the question of cancelling the speaker's permit and so the meeting went on as per schedule.

"Less than five hundred people turned up, mostly Germans and Ruthenians with only a small sprinkling of Anglo-Saxons and about twenty-five Jews who heckled the speaker and caused some disturbance. Beamish was a flop, both in the delivery of his speech and in the matter which it contained.

"When Beamish arrived here, I remembered that he was a star witness in the South African case, and I immediately extracted verbatim portions of the judgment of Sir Thomas Graham which I handed over to the Free Press. It was published quite prominently. It had the effect of discrediting Beamish with the public here."

104. What is the Canadian Jewish Congress? Toronto, Congress, November 1936. 4 p.

- Another edition, undated.

105. Letter from Committee of Five, November 11, seeking consultation with Congress is combating antisemitism. Committee: A. Rosenberg, I. Ostrofsky, S. Shtern, I. Hershbein and F. Goldman,

- Printed leaflet, Yiddish and English, "Who is Gallagher?" Declaration issued by the Zionist Socialist Organization of Montreal explaining that this British M.P. invited to Canada by the Communist Party of Canada, was espousing Arab cause in Palestine.

- Yiddish letter from L. Koldoff, president of I.C.O.R., October 19, to Caiserman,

"In a manifesto which you issued, you state that the Soviet government did not permit Russian Jewry to participate in the World Jewish Congress", implying that an invitation had been issued but that the government withheld permission.

"I can find no ground for such a statement. If you have information to substantiate it, please share it with me. Otherwise, it would be no more than right for you to withdraw your statement. I do not believe it is in the best interests of the Congress to create false impressions about Soviet Jewry or the Soviet government."

106. Le Droit de Vivre, vol. 1, no.1 - November 17, and no. 2, December 22, 1936. Organe de l'Association de l'unité et de bonne entente du Canada. Arthur Larose, rédacteur. Anti-racist (copy of no .1 addressed to a Verdun priest, returned by post office, marked: Refusé).

107. Letter from H.M. Caiserman, November 9, to editor of Gazette regarding correspondence in the newspaper arising from criticism of British Israel by Richard E. Gutstadt.

"I am convinced that Mr. Richard E. Gutstadt of Chicago, the Director of the Anti-Defamation League B'nai B'rith, referred to the British Israel Prayer League Incorporated of Vancouver and not to the British Israel World Federation of Canada.

"During my recent visit in Vancouver it was my privilege to discover that the British Israel Prayer League Incorporated is the distributor of the Nazi and anti-Semitic literature which is imported from every part of the world in order to vilify the Jewish name.

"As a matter of fact I have in my possession the following books

which I purchased from the store of the British Israel Prayer League. Same bears their name and the following address: 1417 Dominion Building, Vancouver, B.C.

"1 'Four Protocols' (of the Learned Elders of Zion). A scurrilous pamphlet, whose contents have been proven as sheer falsifications and provocations, by Mr. Nathan Gordon, K.C., of Montreal

"2 'The Cause of Anti-Jewism in the United States'.

"3. 'The Jewish Question'.

"4. 'Adam Weishaupt A Human Devil'.

"5. 'Protocols of the Learned Elders of Zion'. Same has been proven in various courts of the world as scurrilous inventions.

"I am very pleased to admit publicly that, after investigating the literature distributed or sold by the British Israel World Federation of Canada in a score of communities in Western Canada, I found it to be the regular literature of the British Israel Federation, which is based on the Bible as interpreted by the Federation."

- Letter from D.V.McLean of the British Israel Federation World Federation of the province, to Rabbi H.J Stern, November 17, 1936.

"I have spoken to several British-Israel friends of your kind invitation to attend one of your Friday Night Services and to enjoy a talk with you afterwards. These friends have expressed the desire to accompany me, and will do so if your invitation can be interpreted to include them."

- Letter from Caiserman, December 4, to E.J.Springett,
Dominion Commissioner of British Israel Federation,

"Tonight Mr. D V.McLean, Rabbi H.J.Stern and the writer will meet for an exchange of opinions. I am convinced that this meeting will further strengthen our relationship.

"As to the British Israel Prayer League, we have replied to some of the scandalous propaganda which they have distributed in British Columbia, as per enclosed four pamphlets."

- Letter from E. Springett, to Caiserman, November 30.

"We have always had the happiest relations with the leaders of your Movement, and I recall with great pleasure meeting the heads of your organization in Vancouver some two years ago in connection with the Convention of the B'nai B'rith Association.

"I note what you have to say with regard to the purchase of literature from the British Israel Prayer League of 1417 Dominion Building, Vancouver, and regret very much that you should have to make this complaint, but I am very glad to be able to inform you that this so-called British Israel Prayer League has no connection either with the British-Israel-World Federation (Canada) or the British-Israel Association of Greater Vancouver. It is entirely a private concern, run by an individual, namely a Mr. King, who never has had any connection officially with either of the organizations named, nor has he been in any way connected officially with the parent organization, the British-Israel-World Federation."

- Letter from D.V. McLean of the Federation, December 2, to Congress,

"May I suggest that a meeting be arranged at which we may personally discuss the aims and objects of the British-Israel World Federation.

"As chaotic conditions existing in the world today call so strongly for frank and friendly discussions of the view points of the various organizations, we of the Federation realize that the House of Israel is not all Israel; neither is the House of Judah all Israel. We must get together and assume our **respective** responsibilities and go forward hand in hand to hasten the establishment of the Kingdom of God in actual literal fact here on earth.

"I extend to you a very cordial invitation to meet at some time and place convenient to yourself, so that we may discuss these matters in more detail."

- Letter from Gutstadt in Chicago, to Caiserman, December 9.

"At no time in any of my addresses did I denounce British Israel for anti-Semitic activities in Canada. Neither did I refer in such terms to the British Israel Prayer League, Inc., of Vancouver.

"The statement to which exception has been taken was made in the address at Montreal, which was the only public address which contained a reference to the British Israel movement. What I actually said was in reference to the Anglo-Saxon Federation of the United States which, I stated, based its philosophy upon the British Israel theory. I referred to the fact that in the United States, this agency had very definitely manifested anti-Semitic trends and I made a brief comment upon the British Israel theory that the real household of Israel contemporarily were the descendants of the Lost Ten Tribes which, according to this theory, were the British and other Anglo-Saxons."

108. - Letter from H.M. Caiserman, December 1, complaining to the Y.M.H.A. about a symposium there on How to Combat Anti-Semitism in the Province of Quebec,

"Two young men who took part in the symposium are apparently under the influence of communism and their knowledge of the problem is nil, with the possible exception of one who advanced the argument that a strong trade union movement would solve the problem.

"One speaker, representing the student body, approached the problem scientifically and arrived at conclusions long ago translated into fact by the Canadian Jewish Congress, apparently without his knowledge.

"The fourth speaker was my young assistant, who endeavoured to place the facts, as he knows them, before his audience.

"The greater portion of the audience was composed of people seen at every left rally, but perhaps the most unfortunate thing at the meeting was the attitude of the gentleman who summed up the arguments of the speakers. What he said was an insult to everyone who had spent honest effort in fighting anti-Semitism in Canada."

109. Correspondence file with R R. Lambert of the Service d'informations étrangères of Paris, December 2 - 20, regarding the transmission of European printed materials on antisemitism.

110. Letter from Congress, December 4, to Gazette, in response to report on statements by Dr. E.W.R. Steacie on Germany.

111. Letter from Benno Cohen, Montreal solicitor, December 18, to Rabbi Julius Berger, detailing the law on register on civil status.

112. Summary of Gustad Sturm affair, December 29, 1936 - January 13, 1937, re: his appointment as court interpreter. 1p.

113. Letter from L. Stone, December 31, to editor of Packet and Times objecting to Ald. Addison's slur on him as a Jew. He has been a tax payer for 19 years and legitimately aspires to a seat in the town council.

114. Confidential conversation with A. Eaton of the International Ladies Garment Workers, Montreal, December 30, regarding Unions.

"Mr. Eaton commenced by informing us that the Joint Committee of the Men's Clothing Industry endeavoured, during the year, to include the cotton workers in overalls, shirts, leather goods, such as ski-suits, wind-breakers, etc., in the agreement under which the Men's Clothing Industry is organized.

"In view of this, representatives of the Joint Council met with Mr. Taschereau, then Premier of Quebec, and the Minister of Labour, with the result that a meeting of representatives of the Joint Council and the Association of cotton goods manufacturers of Canada, was called, with Mr. Leary as secretary.

"A few meetings were held but the matter was still unsettled when the Government of the Province of Quebec changed.

"During that time the International Ladies Garment workers commenced to organize the cutters in the silk dress industry as well as those in the cotton clothing industry referred to above.

"The cotton goods manufacturers opposed the inclusion of the cutters in the joint agreement of the International Ladies Garment Workers and manufacturers but in the end they failed.

"The dress cutters agreement, both in the silk and cotton industry, has been in force since August 1936.

"The President of the Association of cotton goods manufactureres in Canada, with headquarters in Ottawa, is Mr. A. Klein of Montreal. Since he assumed the presidency he has been trying to prevent the extension of the organization of cutters to the other departments of the industry and he therefore called a conference of the three sub-associations composing the Associations of cotton goods in Canada, namely: The cotton working clothes, overalls, and shirts and leather

goods, and they selected an executive to negotiate for an agreement with the Catholic Unions for the entire trade, which represents about 8,000 workers, on the basis of the enclosed preliminary agreement, dated December 29, 1936, which represents a scale of wages very much below the wages of the International Ladies Garment workers joint agreement.

"In view of the fact that the codes approved by the Provincial Government at Quebec are also in force in Ontario, where the majority of workers in the needle industry are Jewish, it is evident that if the Catholic unions schedule is adopted in Quebec, it will automatically reduce the standard of living of the thousands of workers in Ontario, besides eliminating, within a few years, most of the Jewish workers in the industry.

"As evidence that this is the plan of the Association of cotton goods manufacturers, Mr. Eaton cited the strike in the leather goods industry in Montreal a few months ago, when three manufacturers came to an agreement with the Catholic unions which will result in the slow elimination of the employment of Jewish workers in these shops. Other evidence that the Catholic unions of the Province of Quebec, in spite of their recent protestations, intend to replace Jewish workers in their unions with French workers is the fact that both the President and Secretary of the Catholic unions are propagandists for the Achat Chez Nous movement and have delivered public addresses under the auspices of the St. Jean Baptiste societies of this province.

- Report in Jewish Eagle, December 27,

"Canadian Jewish Congress Considers Fascist Clothing Union". Carl Goldenberg named to study the Fascist National Clothing Workers Union recently formed to combat the Amalgamated. David Wolfe reported that Catholic syndicates are behind this effort to capture control of the industry."

115. Letter from Congress, February 3, to American Jewish Committee,

"The Canadian Jewish Press is urging the Congress to undertake a protest action against the Polish Government.

"We would greatly appreciate if you would advise us of the action that has been taken by your organization."

- Reply from M.D. Waldman of Committee, February 5:

"We think that a protest meeting, at this time, is highly inadvisable because we are convinced that the Polish Government does not countenance the outbreaks against Jews and would, if it could, prevent them. When they do occur, the Government takes steps to punish the perpetrators.

"Naturally, these steps cannot be too strong, because the Government must refrain from making martyrs out of the Polish youth whose actions are, unfortunately, more or less admired and approved by the populace. The National Democrats, as you know, are fomenting these disorders in order to embarrass the Government, and if possible, eventually overthrow it and get into power themselves.

"Protest meetings in which the Polish Government would be denounced would discourage the Government in its efforts to keep some sort of order in the country. The only effective means for bringing an end to this situation would be to take steps to arouse among the population disapproval of these excesses. We are at work in this direction, but the measures we are taking are confidential; I am not able to report them just now.

"The Federation of Polish Jews here, cognizant of the predicament of the Polish Government, has thus far done nothing further than submitting a statement in writing to the Polish Ambassador, and you know that Drs. Wise and Margoshes called upon the Ambassador last weekend. There is, however, no talk of any protest meetings.

"There is another reason why we hold such meetings inadvisable. Because of the German situation, there has been a great increase in the Jew-consciousness of the Jew, and the non-Jew consciousness of the non-Jew, which has had, on the whole, an unfavorable effect. This effect would be increased, to my mind, by Jews coming out again and protesting, especially if the protests are directed against a government which has shown concrete evidence of its disapproval of the anti-Jewish outbreaks, and has tried, insofar as political circumstances permit, to suppress these outbreaks."

- Letter from American Jewish Congress, February 5, to Canadian Jewish Congress:

"Last Saturday, a delegation representing the American Jewish Congress was received by the Polish Chargé d'Affaires M. Sokolowski, to whom they transmitted the deep concern of the American Jewish community over what is transpiring in Poland, namely, the continued economic discrimination and the recurrent violence. The delegation, consisting of Dr. Wise and Dr. Margoshes, informed him further that a continuation of such action could not help but alienate public opinion. They were assured that the sentiments of the American Jewish community would be conveyed to his government; also that the government is taking vigorous steps to suppress the attacks.

"The situation is causing the American Jewish Congress very deep concern. At the meeting of the Administrative Committee, which takes place tonight, this matter will be discussed. Certainly, the Canadian Jewish Congress should make representations to the Polish Government representatives in your country.

"The situation is complicated by the fact that the Polish Government is actually trying to suppress the violence, although it is responsible for the continuing elimination of Jews from the economic life of the country. But the anti-Semitic attacks are, as you know, perpetrated by the oppositionists to the present government, and attacking the Polish Government at this time would seem to be falling into the trap of the anti-Semites themselves. That is why a very careful plan of action must be devised."

- Letter from Canadian Congress, March 19, to American Jewish Congress,

"As to the Polish matter, a meeting of the Executive of the Canadian Jewish Congress, with representatives of the Polish Farband, was held last night. It was unanimously decided that no mass meeting be arranged. It was also decided that a protest against the shechita legislation and the economic discrimination be presented to the Polish Ambassador and that a memorandum be submitted on the anti-Jewish propaganda and outbreaks in Poland.

"A committee composed of Messrs. S.W. Jacobs, K.C., M.P., Nathan Gordon, K.C., and H. Wolofsky of Montreal and Mr. A.J. Freiman of Ottawa has been appointed to formulate the approach and also to decide whether our Jewish members of Parliament should raise the question in Parliament."

- Letter from J. Mandell, March 25, to Congress in Montreal,

"Last night there was a conference of 21 organizations. The Worker's Conference is calling a protest meeting for Sunday, and Congress, as they say, has done nothing.

"I am arranging a conference for tomorrow, between a Committee of these 21 organizations and Rabbi Eisendrath, Mr. Roger and myself."

- Letter from Caiserman, March 26, to A.J. Freiman,

"Our Dominion Executive has selected a committee of four, composed of Messrs. S.W. Jacobs, A.J. Freiman, Nathan Gordon and H. Wolofsky, to determine in which way the Polish Jewish tragedy be dealt with by Canadian Jewry.

"The Dominion Executive decided a priori that no mass meetings be arranged.

"I have conferred today with Mr. Nathan Gordon and H. Wolofsky and they have both agreed that:

"We take as a basis the resolution adopted by the Conference of Organizations in New York and compose a proper memorandum accordingly.

"A small committee with representatives from the 5 divisions of the Congress present this protest to the Polish Ambassador in Ottawa.

"For the present, our Government should not be approached.

"I would greatly appreciate if you would write me whether you are in favour of the above, or any other opinion you may have on the matter.

"I am writing to the same effect to Mr. S.W. Jacobs, our President, who is now in Ottawa."

- Letter from Congress, March 30, to M. Peters of Jewish Community Council (Va'ad Ha'ir),

"I return herewith the corrected copy of your protest, which is otherwise very well drafted.

"We only want to point out to you that the decision of the Dominion Executive of the Canadian Jewish Congress, with the approval of the Central and Western Divisions, is to the effect that before we submit to our Government any protest, a delegation representing the three divisions of the Congress, should present a written protest memorandum to the Polish Consul-General at Ottawa, and, if the result of our conversations with the Polish Consul will prove unsatisfactory, only then will we approach the Government.

"Under such circumstances, we would appeal to you to formulate your protest in regular form and submit it to us so that in our conversations with the Polish Consul, we may submit same to him as a warning that all Jewish organizations in the Dominion will similarly petition the Government and thus create an anti-Polish atmosphere throughout the entire Dominion. We trust that you will agree to this procedure."

- Report in Montreal Gazette, March 30, of mass meeting sponsored by the Jewish Labor Conference on the Polish condition: "2,000 Jews Battle Anti-Semitic Drive: Agitation is Mere Smoke Screen to Cover Class War, Speakers Say."

- Letter from J. Mandell, March 31, to Montreal office:

"At yesterday's meeting with the deputation of the 21 organizations, the Chairman, Rabbi Eisendrath with Mr. Roger and Mr. Arthur Cohen, supported by your correspondence together with the New York letters, have persuaded the Committee that a mass protest meeting would be futile and dangerous. It was pointed out that a Relief Campaign would be of better advantage. No definite decision was reached. The Committee is willing to wait until this question is discussed at our Executive meeting."

- Protest resolution adopted by Montreal Va'ad Hoir (Jewish Community Council).

- Protest resolution of conference of 114 Winnipeg organizations.

- Letter from J. Mandell, Toronto, April 2, to Montreal office,

"The meeting last night lasted till 12:30. The Polish situation was discussed at length. Everyone present took part in the discussion. It amounts to this - that the situation affects the Polish Jews personally. They are, as a result, in no position to hear or to accept advice on a rational basis. Their emotions are whipped up: they want to give vent to their feelings.

"As the matter stands at present, there is the probability that if Congress does not initiate or partake in this protest, the organizations will have it just the same.

"The motion adopted: that the Executive favours the holding of mass protest meeting against Polish situation."

- Letter from Congress, April 2, to Dr. G. Adamkiewicz, Polish consul general at Ottawa: a delegation will call on you next week.

- Letter from Polish consulate, Ottawa, April 4, fixing appointment for delegation for April 9.

- Letter from Congress, April 12, to American Jewish Committee,

"The Canadian Jewish Congress has decided to discourage Protest Mass Meetings against Poland and for the time being we will not approach our own Government, but instead will prepare a memorandum and have it presented by a representative committee of the Congress to the Consul General of Poland in Canada.

"This memorandum is based on a selection of the facts which appeared in the Jewish and Anglo-Jewish press of America and of resolutions adopted at conferences in New York."

- Response from Committee, April 17th.

"The decision of the Canadian Jewish Congress to defer protest mass meetings against Poland, and to prefer instead representations to the Polish Consul-General in Canada, is a wise one at the present moment.

"The draft letter to the Consul-General has been carefully gone over. I have prepared a revised draft of this letter, which, while bringing forth the protest against the horrible conditions of the Jews in Poland, does not antagonize the government from which we request ameliorative action.

"In your draft, you place the responsibility for the present conditions upon the discriminatory policy of the Polish government, deliberately adopted and consistently pursued. There are many reasons why a protest based upon such an indictment is unwise at the present time.

"First of all, it is not true that the government has sanctioned an anti-Jewish policy, or that Jews have been excluded from economic life through the system of state monopolies. However we may interpret the effects of these policies, or impute an intent to the government, the fact remains that the movement towards state monopoly of economic life has been a general one throughout Europe; that perforce governmental measures designed to favour the agricultural

over the urban industrial elements must weigh most heavily upon the Jews.

"Furthermore, even if it were true that the government as such were thus cloaking its real anti-Semitic policies in the mantle of general legislation, I think it would be deplorable so to weaken its position that the infinitely more dangerous and avowedly more anti-Jewish National Democratic Party could seize power.

"The present government of Poland has, as you know, practically no public support. It is in a way a dictatorship but a weak one, in serious danger of being overthrown by the anti-Semitic National Democratic Party. The choice is not between the dictatorship of an anti-Semitic government or a liberal democracy, but between this dictatorship or one patterned after the Nazi model. This government is divided; the dominant elements thus far have been the liberal ones, and if possible, their hands must be strengthened as against a minority which is clamoring for an imitation of the anti-Semitic policies of the National Democrats.

"I do not mean that there should be any whitewashing of the present government, or that strong criticism of the present deplorable condition of the Jews should be withheld. But, I do think that we can best gain our objective by stressing the responsibility in law or in principle, rather than the responsibility in fact, of the present Polish government for the poverty and insecurity of the Polish Jews. You will agree that this does not in any way weaken the protest you have drawn up or subtract from the positive demands which you make of the government."

- Letter from Mandell, April 17, to Congress in Montreal,

"I have had a hectic week, trying to persuade the Polish conference from taking measures as they have decided.

"Escaped narrowly being lynched on Tuesday night when, amidst great heat and frothing of mouths, I ventured to point out the danger of mass protest and street parade.

"The press will not give me support for there seems no valid reason as to why Montreal is against protest. Have exhausted all resources of reason and logic; I am seeing Shapiro tomorrow and will continue to plead that, in case the Conference stubbornly refuses to withhold decision, the press should silence all publicity at least until after the 23rd.

"In addition to all the unpleasantness, all the 40 organizations represented in the Conference, flatly refuse to partake in the

election of Congress; which not only means a financial loss, but also a moral set back. Have as a result postponed date of election for May 3rd... We have the confidence of a few individuals, including H.M. Kirshenbaum, Secretary of the Conference, and through whom I succeeded to refrain giving deposit to Massey Hall for protest until our executive meets Sunday. Roger away all week in New York. Am puzzled about the whole situation, so is Rabbi Eisendrath, and Frankel. I will do my utmost.

"Markus wants to know definitely your stand towards B'nai B'rith regarding question in dispute, not later than tomorrow."

- Letter from Congress, Montreal, April 18, to J. Mandell,

"I deeply regret the great excitement in your division on the protest against Poland affair and I want to assure you that the matter was not neglected for a single moment, in spite of the fact that the whole office has been swallowed up in an emergency campaign, on which depended the very existence of the Congress and on election purposes, themselves dependent on a hundred uncontrollable factors.

"The difficulty of composing an effective delegation which should speak with authority in the name of the Canadian Jewry was due to the absence from Canada of all Congress officers and the refusal of the Western and Ottawa members of the delegation to act before the return of the officers.

"Several changes in the memorandum, which was to be signed by the President of the Congress, also awaited the approval of the officers.

"The consultations conducted with leading organisations both here and in Europe revealed an absolute unanimity against mass protest meetings at the present moment. Having decided on this principle in both the Eastern and Western Divisions, we felt that a vote of the Central Division could not change the result, no matter how justified their minority opinion.

"The reply from the Polish Consul General reached us yesterday afternoon.

"This morning, I officially notified the entire delegation that the delegation will be received by the Consul General of Poland, in Ottawa, on Thursday, April 23rd, 11 a.m.

"Having perused the memorandum submitted by the Board of Deputies of British Jews and by the World Bureau of Polish Jewry and resolutions adopted by various groups in various parts of America, I assure you that our memorandum is still the more far-

reaching and our delegation composed of men who will know how to present the request of Canadian Jewry much more effectively than any mass protestation."

- Letter from Mandell, April 20, to Montreal office,

"If you read in the press that the Executive Secretary has been found dead, you will know that the Polish Jews in Toronto have shot him.

"For yesterday, at the meeting of the Conference of 40 Organizations, fists were waving at him with the accompanying nouns: traitor and antisemite. At our own meeting one member waved a similar threat to Rabbi Eisendrath: if we do not endorse their decision, they will withhold from partaking in the Elections.

"Now, after the meeting, I am in the same position as before the meeting. A motion was carried that Congress will participate in a Protest meeting providing that the Street demonstration is dropped.

"Tomorrow night, the Conference is deciding as to whether they are to parade with the red flag or not. I am ashamed to admit that Congress lacks the courage to mete out its decree to its members."

- Notifications of appointment with Polish consul-general on April 23rd.

- Report on delegation to the Polish consul-general:

"Mr. S.W. Jacobs was confident that the Polish Consul General understood the purpose of this visit, which was to express the apprehension of the 160,000 Jews in Canada at the persecution and suffering of the millions of Jews in Poland, and to ask the Consul General to transmit our memorandum, together with the messages from the other members of the delegation, to the Polish Government.

"Mr. H. Wolofsky submitted several memoranda and official letters from various Polish departments to indicate that he was responsible for the development of Polish-Canadian trade. As a friend of Poland, he expressed his alarm at the Schechita Bill. Even in its amended form, the regulations adopted will hinder orthodox Jews in buying food, since prices will increase five or six times, due to the fact that they will not be permitted to dispose of two-thirds of the meat to the general trade, as they had done previously. Thousands of Jewish families will thus be deprived of a livelihood.

"Mr. Lyon Cohen spoke in the same vein and made the matter much clearer by explaining that he was not challenging the right of the Polish Government to introduce monopolies for the welfare of Poland, but he did consider it most tragic that the Jewish minority in Poland should be deprived of the benefits of the monopoly. He pointed out that it is rank injustice to exclude the Jews from an entire industry by

monopolizing it, and to bar them, as workers, from their own regular occupations in the industry. Wherever Jews are treated on a basis of absolute equality, that country, as a whole, benefits by it.

"Mr. A. A. Heaps reminded the Consul that more than three million Jews are living in Poland, and that no government can pauperize and neglect such an important minority without harming itself. He recalled the suffering of the Polish people under the Czars and warmly urged that the Consul endeavour to induce his Government to respect the laws, drawn up under the Versailles Treaty, for the protection of minorities. He assured the Consule that if, at any time, the Polish minorities were attacked in Canada, as the Jewish minority are being attacked in Poland, we would not fail to protest.

"Rabbi Maurice N. Eisendrath described the great happiness of the entire progressive world when Poland again became united, because, having herself suffered so bitterly for a century and a half, it was expected that she would set an example on the treatment of minorities. When he had visited Poland, two years ago, he was greatly impressed with the activities in the rebuilding of Polish life. But when he saw the indescribable misery in which the Jewish masses lived there he felt the greatest despair. While living in the South (U.S.), he had believed that the greatest poverty that could ever be imagined was that of the negroes there. But, in comparison with the poverty of the Jewish masses in Poland, the negroes were living in luxury. As Poland wishes to rebuild, economically, on a basis of public ownership, he is ready to sympathise with her, but he protested with the greatest vigour against the discrimination and persecution of the Jewish minority there.

"Rabbi Eisendrath recalled that, during his visit in Poland, he had seen a Nazi air plane drop anti-Jewish propaganda in thousands of copies and warned the Consul General that if Poland, with all her minorities, will fail to oppose Nazi propaganda, she will certainly lose the confidence of the entire world.

"The Polish Consul assured the delegation that he opposes anti-semitism and that to his regret the experiments in more freedom for the Polish parties, conducted since Marshal Pilsudski's death, have not succeeded. He assured the delegation that the Polish Government will, in the future, be in control of the situation. He promised to translate the Canadian Jewish Congress memorandum and transmit it to the Polish Government with a complete report of his conversations with the delegation."

- Memorandum from Canadian Jewish Congress delegation, April 23, to J. Pawlica, Consul-General of Poland at Ottawa,

"The Canadian Jewish Congress, representative of and speaking for the Jewish community in Canada, desires to convey to you and, through you, to the Government of Poland, the fact that the Jews of this country view with deep regret and keen anxiety the conditions in which the Jews of Poland find themselves to-day.

"We note with great concern that despite the efforts of the Government to suppress the attacks upon them which are now sweeping the country, these excesses nevertheless continue and increase. There can be no

doubt that this lawlessness and these disorders are the inevitable consequences of years of agitation against the Jews, but which, we venture to suggest, would not yield these result if it were more vigorously checked by the Government. For even though the Polish Government has on the one hand announced its opposition to those sponsoring the agitation, the boycott, and the physical attacks on the Jews, the anti-Semitic groups in Poland have relentlessly continued their activities.

"The Canadian people share with the entire world the gratification that, as a result of the War, and after the severe trials which Poland had passed through during its incorporation into other states, it was erected into a new Republic. We all hoped that after its dismemberment for a century and a half, the new Poland, remembering its own trials, would make the lot of all of the people settled within its boundaries one which would serve as a model to other states. That this has not happened is patent. No doubt, the severe economic condition of the world has been responsible to a great extent. Nevertheless, we are forced to conclude that the Jews of Poland have had the minimum rather than the maximum of the well-being and protection which it was hoped they would enjoy. Their virtual exclusion from public employment and from industries which have been taken over by the State, and in which they were formerly employed, has reduced the Jewish population of Poland to a condition of poverty worse than has prevailed at any time during this and a great part of the preceding century. This is quite evident in the recent efforts against Schechita and its attempts to bar them from so many specific and definite activities.

"In the light of these facts, which have been repeatedly given to the public and which are authenticated in the official records of the Polish Government, this Congress is of the opinion that in effect the Jewish citizens of Poland are being deprived of their elementary human rights and of their legal rights as guaranteed by international treaty and national law. On various occasions the attention of the Polish Government has been drawn to this state of affairs. Jewish members of the Sejm have brought all the facts directly to the attention of the Parliament and have interrogated the government. Jewish communities outside of Poland concerned about the welfare of their brethren in that country have lodged protests with the diplomatic representatives of Poland in their countries. Assurances were given in September 1934 by the Polish Foreign Minister to the effect that the interests of minorities 'are and will remain protected by the fundamental laws of Poland, which secure minorities of language, race and religion, free development and equality of treatment.' But, in spite of these assurances, conditions the responsibility for which the Government cannot escape are becoming more and more alarming from week to week. The continuance of such conditions is all the more surprising in view of the fact that the Republic has been in existence less than twenty years and that prior to its birth its people were themselves a minority and were the victims of an oppressive, crushing tyranny.

"In accordance with the reference by the Prime Minister, Mr. Marjan Zyndram Koscialkowski to this agitation by 'destructive irresponsible elements blindly following foreign examples', it would seem to be desirable for the peace of Poland to suppress at their source these terrorist groups. In view of the Pastoral Letter issued by the Primate of Poland, Cardinal Augustin Hlond, such an act would meet with the hearty approval of the great majority of the Citizens of Poland.

"This Congress, therefore, feels it to be its duty to request the Government of Poland to take immediate and effective steps to protect Jewish life and property, to restore in fact to its Jewish citizens their full and equal rights in accordance with the obligations specified in the treaty of 1919 and in the constitution based upon that treaty. The Jews of Poland are entitled to an equal opportunity to life and to work in building up the land of which they are natives and citizens."

- Letter from Congress, June 23, to American Jewish Congress,

"Your letter of June 18th, with the pamphlet on Poland has been received with the greatest interest.

"It is the most comprehensive statement on the Jewish situation in Poland and it is my intention to follow up our memorandum of a few months ago, which was delivered to the Polish Consul General at Ottawa, with the pamphlet by Mr. Abraham G. Duker and to inquire, in the name of Canadian Jewry, as to what the Polish Government is prepared to do in order to alleviate the conditions for which, as a Government, they are responsible, according to the irrefutable facts presented by Mr. Duker.

"It seems to me that such a demand should be prepared and presented to every Consul General in the world: if a reply is not received within a definite set time, protest demonstrations, simultaneously organised in every part of the world, be arranged for a certain date. Also, that efforts be made to secure the cooperation of the non-jews in every community, so that the Polish Government is faced with world denunciation of such fortitude that it will feel compelled to do something to alleviate the tragic situation."

- Letter from Canadian Congress, July 7, to Louis Lipsky of American Jewish Congress,

"Both your organization and our organization represented by very influential committees presented a memorandum, to the Polish Consul General of Canada and the Polish Ambassador of the United States, wherein better treatment of the Jewish minority in Poland was demanded.

"In both cases the Polish representatives refuted some of the accusations made by the Jewish delegations. Your organization has since issued the pamphlet prepared by Abraham G. Duker, the most lucid statement of the present tragic Jewish position in Poland. What is more important, it gives an exact appraisal of the responsibility which can be ascribed to the Polish Government.

"We owe it to ourselves to place this pamphlet officially in the hands of the Polish representatives and to acquaint our respective governments with the situation.

"We here do not intend to go beyond this for the following reasons:

"1. The World Jewish Congress will deal with the Polish Jewish situation as a whole and will adopt a mode of procedure to meet the various aspects of the situation in Poland.

2. A large Polish delegation present at the World Jewish Congress, will enable us to appraise more correctly the wishes of Polish Jewry as regards the procedure to be followed."

- Report on Regina protest meeting against Polish persecution of Jews, Mayor A.C. Ellison and Louis Rosenberg, speakers.

- Letters from Congress, July 27 to Prime Minister King and to Secretary of State for External Affairs, accompanying pamphlet (by Abraham Duker) of independent research on "tragic situation of 3,500,000 Jews in Poland and the certain policies of the Polish government responsible" for this condition. The Congress trusts that the Canadian government will initiate such friendly action as may bring about measures compatible with the spirit of the minority clauses in treaties to which the Republic of Poland is a party.

- Yiddish article, MS by H.M. Caiserman, "The Polish - Jewish Tragedy at the World Jewish Congress," on the address of Jonah Leschinsky at the Geneva sessions.

- Published in Toronto, Yiddish Canadian News, September 16.

- Congress letter, December 28, to Polish consule general at Ottawa, transmitting resolution on Polish situation adopted by the Central Division of Congress on November 22.

116. Letter from Jewish Workers' Conference, Toronto, January 14, to Prime Minister King seeking an appointment with him on behalf of Toronto Trades and Labour Council, the Ontario section of the Cooperative Commonwealth Federation and League against War and Fascism in regard to liberal-minded and religious victims of German persecution, Q.C. Horwitz, sec.

- Reply, January 15: Premier too engaged to receive delegation; will consider their memorandum.

- Printed manifesto from a number of Toronto Christian clergymen, headed by C.E. Silcox condemning German racism, reprinted from Social Welfare, issued by Social Service Council of Canada, March 1936:

"The publication of Mr. James G. MacDonald's letter of resignation as High Commissioner for refugees coming from Germany requires an expression of opinion from Canadian churchmen. No man is in a better position to know the facts than Mr. MacDonald.

"This document is perhaps the most comprehensive and drastic indictment of the government of a civilized nation ever presented at the bar of public opinion. Every intelligent Canadian should read it and let the facts therein enumerated speak for themselves.

"We speak for Canadian Christians when we express our friendship for the German people, our profound admiration for the great contribution which Germany has made to our common civilization, and our desire that

the problems now facing that country may speedily find a solution consonant with justice to others; but we express at the same time our unqualified protest against the treatment which has been meted out to the Jews, "non-Aryan Christians" (both Protestant and Catholics) and various Gentiles deemed undesirable by the present government of Germany.

"The previous silence of leaders in the Canadian churches in respect to this matter has been due to four considerations: first, they feared that as Germany was suffering from a sense of real or imagined wrongs, any criticism of her might only aggravate the situation; secondly, in a world so sorely threatened by war, they were opposed to doing anything which might in any way render more difficult the efforts of political leaders for a reasonably satisfactory adjustment of our vexed international condition; thirdly, they were forced to take notice of a certain crude Anti-Semitism in our own country, and they did not wish to arouse any dormant prejudices if by a process of education, these might be gradually eliminated; fourthly, despite the seemingly unimpeachable evidence offered by authors, newspaper correspondents, lecturers, travellers in Germany and refugees themselves some of them, suspicious of all propaganda, trusted that the reports concerning the extent of the German treatment of the non-Aryans were possibly exaggerated.

"However, further silence is impossible, and will only aggravate a condition which civilization should deem utterly intolerable. Without elaborating on the devastating character of Mr. MacDonald's report, we wish to put ourselves on record as believing:

"First: Undoubtedly, the German situation is an inescapable responsibility of the League of Nations. As Mr. MacDonald says:

"The efforts of the private organizations and of any League organization for refugees can only mitigate a problem of growing gravity and complexity. In the present economic conditions of the world, the European States, and even those overseas, have only a limited power of absorption of refugees. The problem must be tackled at its source if disaster is to be avoided.

"Secondly: The responsibilities now resting upon the League are perhaps greater than the League, with its present membership, can possibly bear. So long as our neighbour, the United States of America, continues her policy of isolationism and refrains from throwing her whole weight into the effort to secure international collective security, the League will be inherently inhibited from displaying the strong action which the exigencies of the moment require. We in Canada know quite well the illusive appeal of isolationism; but such a policy, we are convinced, only paves the way in our day to international anarchy, the utter ruin of civilization and in the end, the destruction everywhere of those principles of freedom and democracy which have been the glory of North American life.

"Thirdly, every civilized country should deal justly with its own minorities. Certainly, it should not rob the victims of its racial prejudice of their only means of subsistence, and then unload them on other countries whose assimilative capacity may already be taxed to the limit. In this respect, the attitude of the present German government is most reprehensible and indicates a complete indifference to the problems of any nation other than its own. We in the New World are confronted with problems of national unity, racial mixture and cultural disparity which are herculean compared with those of Germany.

"Nevertheless, should the flow of exiles from Germany not cease, we feel that Canada should share with other countries the responsibility of providing a haven for at least a reasonable number of selected refugees.

"Fourthly: Should the League prove unable to deal effectively with the existing situation, and should the United States of America continue its professed policy of isolationism, little can be done immediately in the cause of justice, liberty and democracy, and there will be imminent peril in Europe. This might lead to a lamentable catastrophe which would ultimately involve the whole world, including those countries which hoped to remain neutral.

"Fifthly: We recognize that the treatment of the Jews in Germany has been based on racial and not on religious grounds, and extends beyond the five or six hundred thousand Jews to over two million people, many of whom are confessed Christians.

"In Christ, there is neither Jew nor Gentile, and we deplore the evidences of efforts in Germany to supplant the deeply spiritual truths of the Christian faith by merely tribal values.

"We would give voice to our grave concern lest the present government of Germany seek to interfere unduly with the authority of the Church (both Protestant and Catholic) in purely spiritual matters. Our sympathies go out to those German Christians who at great cost are standing firm in the true liberty of the Christian man. A vital Church may be a veritable bulwark of the State; but no truly Christian Church can permit the domination of the State in the spiritual realm.

"Sixthly: As we thus accuse the German government and recommend measures which may most effectively make the present National Socialist government realize the full weight of the moral indignation throughout the world which has been evoked by their treatment of Jews and other alleged "undesirables", we would at the same time deplore all efforts of propagandists in our own Dominion to fan racial and religious prejudices here, especially against those of our citizenry who may be either Jewish or German in origin.

"Our opposition is not directed to persons of German descent now happily resident in Canada, nor even to the German people in Europe, but to the fanatical policy of the present government which sadly eclipses its notable achievements. We would call for more vigorous efforts to promote an essential Canadianism based on Christian citizenship.

"This is the challenge of the New World to those of us who have been

privileged to find so much freedom in this new, northern land. We accept that challenge in all humility and with a resolute purpose."

- Letter from Cyrus Adler of the American Jewish Committee, June 23, to S.W. Jacobs, M.P., president of the Canadian Jewish Congress,

"Since the publication of the letter of James G. MacDonald resigning his post as High Commissioner of the League of Nations for Jewish Refugees and others from Germany, the American Jewish Committee and some organizations in Europe which with us have been active in furthering that letter as a means of bringing the situation of the German Jews to the attention of the world, have realized the necessity for following up his factual presentation of the German situation by a direct appeal to the League of Nations based upon legal grounds.

"A petition to the League of Nations has been prepared, and the plan to present it has the support of the Joint Council, composed of the American Jewish Congress, the B'nai B'rith, and our Committee.

"This Petition has been carefully scrutinized by leading international lawyers and other experts here and in Europe, including Professor Norman Bentwich and Sir Herbert Samuel, who have concluded that it constitutes an excellent means of bringing about a debate in the 1936 League Assembly on the question of the Jews in Germany. It is hoped that this debate will have a strong effect upon the German Government, or that at least it will strengthen the hands of those moderates in Germany who are trying to prevent the impending persecution which they fear may follow the Olympic Games.

"I am sending you a copy of this Petition, together with a covering letter which we hope will be signed by outstanding Jewish and non-Jewish organizations in the United States and Canada.

"We are anxious, moreover, that this matter be placed upon the Agenda of the Assembly. As you know, that is only possible if some State asks that it be circulated as a League document among the Member-States. Then it could be discussed at the same time as the MacDonald Letter itself which has already been circulated to the League Member-States.

"For the purpose of sounding out and approaching various European Governments, Mr. Waldman, the Secretary of our Committee, is now in Paris. He has conferred with the Joint Foreign Committee, the Committee of Jewish Delegations, the Alliance Israelite Universelle, and other organizations. They have come to the conclusion that this Petition should be vigorously pushed forward, and that, if possible, a discussion at the League should take place in September.

"We received a cable, following a meeting at Geneva of the Conferees on this question, suggesting that among other States, the Canadian Government be asked to assume a leading role in the League debate on this question, and, if it be willing, take the initiative in having the Petition circulated among the Member-States.

"Mr. Waldman, will probably see Dr. W. A. Riddell, the Canadian advisory officer at the League. But it is of the utmost importance that the Canadian Government be approached formally for its views and support on this matter.

"We are, therefore, asking your cooperation in arranging an interview with the appropriate authorities, particularly with the Secretary of State, the Hon. Fernand Rinfret, and perhaps, for his influence and experience, with the Hon. R. Dandurand. We should like in this interview to transmit to the Canadian Government a copy of the proposed Petition and obtain its views upon the possibility of League action.

"We are prepared to have a representative of the Committee go to Montreal, discuss the matter with you in detail, and lend whatever aid you may deem necessary.

"In view of the resolution adopted at the Conference of all the Christian denominations in Canada last winter (including the Church of England, Baptist, Presbyterian, Roman Catholic, United Church and Friends) vigorously denouncing in the form of a six-point manifesto the treatment of Jews and non-Aryan Christians by the National Socialists, declaring that this question was an inescapable responsibility of the League of Nations and urging representatives of the Dominion of Canada to press for League action, I believe it would be advisable to have this Conference represented when you interview the Canadian authorities. In addition, you might have representatives of the League of Nations Society in Canada and of the Jewish-Gentile Committee.

"In view of the importance and urgency of this matter, will you please reply at the earliest possible date, giving us your views on the proposal, informing us when such interviews could take place, and setting a time when a representative of the American Jewish Committee could come to Montreal to confer with you?"

- Letter from Cyrus Adler from Woods Hole, Mass. to Mr. Jacobs, July 7,

"Your very good letter of June 30, which was acknowledged by Mr. Schneiderman on July 3. It was kind of you to take the matter up so promptly and I hope to hear from you further. Indeed, it is of great importance. I presume you will send your further information to the office of the American Jewish Committee in New York which currently keeps me advised of important correspondence" (Public Archives of Canada. Jacobs Papers, Pp. 3397-98).

- Notification by League of Nations, March 18, to Canadian government of a proposed conference in Geneva, July 1, to arrange a system of legal protection for refugees coming from Germany.

- Letter from Caiserman, June 30, to S.W. Jacobs regarding letter of June 23 from Cyrus Adler,

"Meditating on the approach to our Government, it occurred to me that the approach of the League of Nations at the present time should be carefully considered before any action is taken.

"At the beginning of August, the World Jewish Congress will convene in Geneva. It is evident that the assembly of the World Jewish Congress will be the most representative Jewish gathering in the history of the Jewish people.

"Although we do not know the agenda of the World Jewish Congress, we may take it for granted that one of its decisions will be to approach the League of Nations by presenting a memorandum.

"The American Jewish Committee, the B'nai B'rith and other important world organizations are opposed to the World Jewish Congress, and their presenting a memorandum to the League of Nations at the present moment would create a duplication of approach which would be most damaging to the interests of the Jewish people.

"It is to avoid such duplications that the Canadian Jewish Congress was created, and it is developing in the direction of unity.

"You now have the opportunity of establishing an understanding between the two groups, so that, in the approach of the League of Nations, there should be unified action. Such initiative may place upon you a great Jewish role."

- Letter from L. Lipsky of American Jewish Congress, New York, July 3, to H.M. Caiserman,

"Replying to your telegram, the submission of the Memorandum to you by the American Jewish Committee, in behalf of the Joint Consultative Council, is absolutely without authority.

"The idea of the Memorandum was first advanced to the Joint Consultative Council more than a year ago by Dr. Wise. A special committee was appointed to prepare it. A meeting of the Joint Consultative Council was held on February 7, 1936, at which time the draft was presented. It was then definitely understood that the Petition would have to be placed in the hands of legal experts for revision and reformulation, and that consideration would have to be given as to the best manner of presenting the Petition to the League. No decision was reached at that meeting beyond the decision that the whole matter would have to be submitted again to a meeting of the Joint Council.

"No subsequent meetings of the Joint Council have been held to discuss this matter. I have written a letter today to the American Jewish Committee, without in any way implicating you, asking by what authority this Petition is now being submitted in the name of the Joint Council. I need not add that we had no knowledge of its submission.

"I have my views concerning the motivation behind the presentation of the Petition precisely at this time, and you can guess what they are without my being more specific."

- Letter from Lipsky, July 13, to Congress, enclosing correspondence between Lipsky and the American Jewish Committee:

"I should like you to have the enclosed exchange of communications with the American Jewish Committee with reference to the memorandum to the League for the guidance of your committee, no way intended for general use. We should not like to have the matter take on the aspects of a public controversy.

"I trust that no action will be taken by the Canadian Jewish Congress on this memorandum until a decision is reached by the Joint Council. I may add further, that the action of the American Jewish Committee is most reprehensible, and it was certainly planned to anticipate

any action by the World Jewish Congress with regard to the German-Jewish situation.

"With reference to the presentation of the Duker pamphlet to the representatives of the Polish Government in your country. I see no objection to this procedure, even though we have not taken such action.

"We have taken no action because of the delicate internal governmental situation in Poland and in the belief, too, that Dr. Wise will find it possible in the course of his visit to Poland this summer, to acquire much more information by direct representation than we could by representation to the Polish Legation here. But I can see no harm in the action which you propose."

- Letter from S.W.Jacobs to Dr. Cyrus Adler of the American Jewish Committee, June 30, acknowledging

"receipt of your communication of June 23 enclosing a Brief and a covering letter referring to a proposition respecting the bringing before the League of Nations at its September sitting the question of the treatment by the Hitler Government of its non-Aryan and Jewish citizens.

"The purport of your letter is that we endeavour to obtain the collaboration of Canada in the proposal referred to in the Brief, and you suggest that a formal approach be made to the Canadian Government for its views and support on the question when the matter comes before the League meeting.

"It is needless to say that I am prepared to cooperate fully with the Canadian Government with a view to having our representatives at the League interest themselves in the matter, and when in Ottawa, which I expect will be within the course of the next few days, I shall have a talk with parties in authority, for the purpose of arranging an interview with your representative.

"I may say that Mr. Rinfret, our Secretary of State, occupies a position somewhat different from that of your Secretary of State, and is not connected with this department of our Government. We have a Department of External Affairs which handles League of Nations matters, the head of which is the Prime Minister. I propose to see Dr. Skelton, the Deputy Minister, who has had a great deal of experience in League affairs, and may also see Senator Dandurand

to whom you refer. He lives in Montreal, but I doubt whether he is in town this week."

- Letter from the American Jewish Committee, July 7, to Louis Lipsky of the American Jewish Congress,

"The petition to the League of Nations with reference to the Jews of Germany has been described by us as having the support of the Joint Consultative Council.

"Undoubtedly, through the Canadian Jewish Congress - the Honorary President of which, Mr. S.W. Jacobs, we asked to take the appropriate action - you received word of the fact that an attempt was being made to have the Canadian Government circulate the document to the Members of the League of Nations. In our letter to him, we stated: ". . . the plan to present it (the Petition) has the support of the Joint Council, composed of the American Jewish Congress, the B'nai B'rith and our Committee".

"Because you were not present at the meeting of the Joint Council on February 7, you may not have been informed of the decision reached at that time..

"Professor Morris Cohen, who had been appointed to obtain expert opinion on the draft Memorandum or Petition, reported to the Joint Council on February 7 that he had received favorable replies from a number of outstanding international lawyers and jurists.

"The Joint Council itself then proceeded to appoint certain sub-Committees for the purpose of bringing about the desired result - that is to have this Petition, which it had approved in principle, brought before the League of Nations. A sub-Committee consisting of Professor Morris Cohen, Professor Horace Kallen, Professor Jerome Michael, Mr. Carl Sherman, Mr. Morris D. Waldman and Mr. Melvin M. Fagen, including Mr. James N. Rosenberg, was appointed to obtain further views of experts and to prepare a covering letter for the document. At subsequent meetings of this sub-Committee the covering letter was approved and suggestions for revision of the document were complied with.

"It was impossible to complete the discussion of the question of sponsorship because of the difficulty of bringing the members of the Committee together in a final meeting.

"At the same Joint Council meeting of February 7, it was decided to ask Mr. Waldman to communicate with Mr. Neville Laski of the British Board of Deputies and Dr. Nahum Goldmann of the Committee of Jewish Delegations to carry out the lobbying action necessary in Europe.

"Early in May, Mr. Waldman went abroad. As soon as he arrived in Paris, he got in touch with Dr. Goldmann and they have had numerous conferences on the question, acting in all cases in the closest collaboration.

"Some weeks ago, we received a cable from Mr. Waldman telling us to take certain steps which the conferees at Geneva, including Dr. Goldmann, had agreed upon. One of these steps was to approach the Canadian Government.

"Therefore, we carried out the request of the sub-Committee of the Joint Council and, writing to Mr. S.W. Jacobs, informed him that the entire plan had the support of the Council.

"Dr. Goldmann had cabled Rabbi Wise the results of the Geneva meetings; and Mr. Fagen of our office called Rabbi Wise to learn whether that cable had been received. Rabbi Wise, however, was about to leave for Europe and declared that the matter would be left in the hands of his representatives at the American Jewish Congress.

"After we have received word from Canada and have instructions from the sub-Committee abroad, I shall suggest that a meeting of the Joint Council be held to discuss further action."

- Letter from S.W. Jacobs to J. Read of Department of External Affairs, Ottawa, July 10,

"I confirm telephone interview with you today and my understanding that you are arranging to see me on Tuesday morning at 12 noon, respecting the Petition in support of the Letter of Resignation of James G. McDonald, Former High Commissioner for Refugees coming from Germany.

"In addition, I enclose Memorandum, which gives, I trust, in a succinct form, the matter discussed in the Petition."

- The memorandum to the Canadian government with regard to the petition in support of the letter of resignation of James G. McDonald,

"1. The question of the protection of refugees is already on the Agenda of the Assembly for discussion in September, 1936. The Assembly of the League in 1935 adopted the Report of the Sixth Committee on International Assistance to Refugees, originally referred to the Assembly by the Norwegian Government.

"The Letter of Resignation of Mr. James G. McDonald has already been circulated to the members of the Assembly because of its relevancy to the general problem of refugees which the Assembly will discuss in 1936.

"2. The enclosed Petition has been prepared in support of Mr. McDonald's request that an appeal be made to the German government "in the name of humanity, and of the principles of the public law of Europe", demanding "a modification of policies which constitute a source of unrest and perplexity in the world, a challenge to the conscience of mankind, and a menace to the legitimate interests of the states affected by the immigration of German refugees".

"This Petition will be signed by Jewish and non-Jewish organizations of many countries, and calls attention to the continuing gravity

of the position of Jews and "non-Aryans" in Germany, and establishes the historical precedents and legal grounds for international action by the League.

"3. In view of the fact that this Petition directly pertains to a matter which is already on the Agenda for discussion before the Assembly of the League, we should like to ask the Canadian Government as a member state of the League to request that this document be circulated to the member states of the League for their information and consideration. We would point out that:

"(a) The Canadian Government would not be asked to support this Petition, to stand behind every statement made in it, or in any way to prejudice or pre-judge its policy with regard to the German Government and the question of refugees.

"It is a question, merely, of asking the Secretary-General of the League to circulate a Petition which bears directly upon, and has an importance for the consideration of, a question which the League will discuss in September.

"(b) The representative of the French Government at the League Council meeting on January 24, 1936, called attention to the fact that the states of the world were seriously preoccupied with "a desire to prevent an aggravation of the refugee problem", a matter "too important ... to pass over in silence". He referred particularly to the denationalization of refugees by the German Government, and the burden it cast upon his country. "Through its repercussions and its generalization", he said, "this question does come within the sphere of the League of Nations...".

"(c) It is suggested that the Canadian Government might point out to the Secretary-General of the League that:

"The general question of international protection for refugees, in its political, legal, humanitarian and financial aspects, has been placed upon the Agenda of the Assembly for discussion at its XVIIth Plenary Meeting. At that time, the Assembly will have to examine the Report to be prepared by the High Commissioner for German Refugees, Sir Neil Malcolm, and take note of the results of the Inter-Governmental Conference on the Refugee Question, which took place at Geneva in July, 1936.

"The Assembly will also have before it the Letter of Resignation of Mr. James G. McDonald, former High Commissioner for Refugees (Jewish and Others) coming from Germany, which has been circulated at the request of the Council in January, 1936.

"Since the question of future action on behalf of refugees (Jewish and others) coming from Germany will, therefore, be on the Agenda of the Assembly, the Canadian Government, without prejudging the issues involved, and without supporting the contentions advanced, requests that the Secretary-General circulate to the members of the League of Nations Assembly the attached Petition signed by various Jewish and non-Jewish organizations in many countries, and addressed to the XVIIth Plenary Assembly, which

is in support of the Letter of Resignation of Mr. James G. McDonald, and which adduces historical precedents and legal grounds for international action by the League of Nations on behalf of Jews and "non-Aryans" in Germany.

"The Canadian Government believes that the material contained in this document deserves the serious consideration of the members of the League of Nations."

- Letter from Lipsky, July 13, to the American Jewish Committee,

"A report of the meeting of the Joint Council of February 7 was presented to the American Jewish Congress on February 11th by Professor Horace M. Kallen. Dr. Kallen stated definitely that no decision was reached at the meeting of the Joint Council with regard to the petition.

"Before writing to you, we were informed by Professor Jerome Michael and Carl Sherman of the sub-committee to which you refer, that no meetings of the sub-committee were held. No sub-committee was dispatched to Europe by the Joint Council, and any persons acting in behalf of the Joint Council have no authority to do so.

"An agreement between Dr. Goldmann and Mr. Waldman is news to us. Our records do not show that such a cable as the one concerning which you write was ever received. Upon inquiry to Dr. Goldmann, we learned that he has conversed with Mr. Waldman; no agreement whatsoever was reached concerning procedure, and 'no arrangement was settled between us if and how petition should be submitted to the League'.

"Even if such an agreement had been reached, the action of the American Jewish Committee in submitting the revised version of the memorandum is not understandable to us, in the light of the fact that this revised edition was never presented to us and was never discussed with us in America.

"I do not mind informing you that the sense of my communications to you has been conveyed to the Canadian Jewish Congress. We must insist that before any action is taken on this matter, the revised memorandum be submitted to a full committee of the Joint Council."

- Letter of confirmation from S.W. Jacobs of appointment with J.E. Read of External Affairs for July 12, regarding letter of resignation from James G. McDonald as High Commissioner for Refugees.

- Enclosed memorandum to the Canadian government with regard to the Petition in support of the Letter of Resignation of James G. McDonald. The petition is to be signed by organizations of many countries and asks for an appeal to the German government "in the name of humanity". Memorandum requests Canadian government to request that League of Nations circulate this petition. (3p.)

- Enclosed Petition, with annex establishing the historical precedents and legal grounds for international action (111, 59 p.)

- Letter from Jacobs, July 15, to Mr. Read in regard to groups expected to sign the petition: The Christian groups who sponsored the six-point manifesto and League of Nations Society.

- Letter from J.W. Dafoe of Winnipeg, to S.W. Jacobs, July 17,

"I return you the covering letter with my signature. I must sign, however, in my individual capacity and not as an officer of the League of Nations Society. I believe I am one of a numerous lot of honorary vice-presidents, but I do not regard this position as giving me any right to speak for the Society. Although I have been a member of it for many years I never took any part in its active work until some recent meetings, when I thought it advisable to attend and to do what I could to save the Society from the disgrace of declaring against the ~~sanctionist~~ policy of the Government. In this my colleagues and I were successful. I have my doubts as to whether I will bother about the Society any further, and therefore do not think I should appear on the petition as one of its officers.

"I presume that I can keep the petition itself. I hope to give it a careful reading when I have more time. Meanwhile, I have no objection whatever to signing the covering letter."

- Letter from Jacobs, July 22, to Mr. Read enclosing covering letter from J.W. Dafoe:

"I assume that his covering letter will suffice. In the meantime, we are obtaining from Toronto further signatures of parties who were active last February, when the McDonald resignation was announced. They are members of the United Church and other denominations, including Dr. T. Albert Moore, General Secretary of the United Church, Very Rev. James Endicott, Rev. Dr. Jesse Amrup, and others. I hope to have these in your possession within the next week."

- Covering letter from J.W. Dafoe for the League of Nations petition,

1. The discriminations against and the persecutions of Jews, "non-Aryan" Christians, of Catholics, Protestants, and others, which have been made a matter of national policy by the German National Socialist Government, and the relentless increase of this oppression have, because of their far-reaching effects in many other countries where the oppressed seek refuge, become issues of international concern, meriting consideration and intercession by the League of Nations.

2. In his Letter of Resignation from the office of High Commissioner for Refugees (Jewish and Other) coming from Germany, Mr. James G. McDonald submitted to the Council of the League of Nations an analysis of the 'intensified persecution in Germany' which, he stated, 'threatens the pauperization or exile of hundreds of thousands of Germans.' Such mass emigration places upon the state to which these refugees are forced to flee a heavy and increasing burden.

3. Mr. McDonald pointed out that by virtue of the numerous German laws, administrative decrees, judicial decisions and Party pronouncements and practices which he cited, not only Jews but also tens of thousands of Christian 'non-Aryans' are deprived of citizenship, and excluded from public offices and the exercise of the liberal professions; he also made explicit reference to the persecutions of 'Protestants and Catholics who, in obedience to their faith and conscience, dare to resist the absolute will of the National Socialist state'. By making it impossible for all these many thousands to sustain life within Germany, they are forced to emigrate as refugees, in most cases penniless because of the German Government's prohibition against the export of capital.

4. Therefore, the High Commissioner came to the conclusion that: 'The efforts of the private organizations and any League organization for refugees can only mitigate a problem of growing gravity and complexity. In the present economic conditions of the world, the European States, and even those overseas, have only a limited power of absorption of refugees. The problem must be tackled at its source if disaster is to be avoided. This is the function of the League, which is essentially an association of states for the consideration of matter of common concern. The Covenant empowers the Council and the Assembly to deal with any matter within the sphere of activity of the League or affecting the peace of the world. The effort of the League to ensure respect for human personality, when not grounded on express provisions of the Covenant or international treaties, has a sure foundation in the fact that the protection of the individual from racial and religious intolerance is a vital condition of international peace and security.'

5. For these reasons, the High Commissioner asked that the "moral authority of the League of Nations and the States Members of the League . . . be directed toward a determined appeal to the German government in the name of humanity and of the principles of the public law of Europe," demanding "a modification of policies which constitute a source of unrest and perplexity in the world, a challenge to the conscience of mankind, and a menace to the legitimate interests of the states affected by the immigration of German refugees."

6. The German National Socialist Government cannot by a defense of "domestic jurisdiction" or sovereignty, prevent the legitimate concern of the international community over these discriminations and persecutions. It is within the province and competence of the

the League of Nations to treat this problem at its source not only on humanitarian grounds, but also because the actions and policies of the German National Socialist Government, having their immediate effects and working direct injury in the territory of other states, constitute a series of violations of the rights of these states, as well as a breach of solemn international undertakings and obligations.

7. The German National Socialist government has, by a system of discrimination and persecution against persons termed by it to be "non-Aryans", violated the express terms of a solemn pledge given to the Principal Allied and Associated Powers at the Peace Conference in June, 1919. This undertaking, according to the recognized principles of international law, is a valid and binding one. It gives the Allied Powers the right and the duty to take note of its non-observance and to intercede so that such violation may cease. Furthermore, the German National Socialist Government is deliberately imposing upon neighboring and other states the burden of a refugee problem which steadily has become and increasingly is a matter of international concern. It has, by withdrawing the nationality of thousands of individuals after they have entered and while they remain in the territories of neighboring states, increased the weight of this burden. It threatens even more rigorous action. Furthermore, the existence of a system of espionage and terrorism directed against refugees from Germany, and entailing the direct responsibility of the German Government, has seriously disturbed international peace and security, and has violated the rights of neighboring states to grant asylum to those fleeing from persecution.

"The right of a state to legislate as it pleases with regard to those within its jurisdiction is not an unlimited one. The abuse of that right to the detriment of other states, as well as in violation of a solemn international agreement, is a matter of grave international concern. Monsieur René Massigli, the representative of the French Government, pointed out before the Sixth Meeting of the League Council on January 24, 1935 that the prevention of such an aggravation of the refugee problem is "too important a matter to pass over in silence"... With regard to the withdrawal of nationality by Germany, as he pointed out, there is "the right and the abuse of right" - an abuse which "through its repercussions and its generalizations ... does come within the sphere of the League of Nations."

8. The League of Nations was constituted "to achieve international peace and security ... by the firm establishment of the understandings of international law as the actual rule of conduct among governments." The Preamble of the Covenant of the League expressly set forth these purposes. The resolutions of the Council in 1922 and of the Assembly in 1934 urged States not bound by legal obligations to the League with respect to minorities to observe in the treatment of their own minorities the same standard of justice as is required by the treaties and by the League. It, therefore, has the right and is also entrusted with the duty of interceding with the German Nationalist Government.

"Wherefore, the undersigned organizations and individuals, representing many religious faiths, political views and nationalities, call upon the League of Nations to take action in defense of those elementary human rights which are the very foundation-stones of civilization and which constitute a primary condition of continued international peace and goodwill."

- MS note by O.D. (Skelton) on memorandum regarding these letters; August 27:

"Mr. Jacobs stated today that he had been informed that another member of the league had agreed to request that the Petition be circulated to members of the League."

117. Letter from Otto M. Schiff, Chairman of the Jewish Refugees Committee, London, February 11, to Hon. Vincent Massey, High Commissioner for Canada in London,

"You no doubt remember that, when I had the great pleasure of meeting you and Mrs. Massey at the Bulkeley-Johnson's, I took the opportunity of talking to you about the position of German Jews, and proposed schemes of emigration of some of the younger men and women.

"I have looked through our statistics, and it may interest you to know something about the position of the German Jewish Refugees in this country.

"At the present moment, between 5,000 and 6,000 Jews from Germany are staying in this country. They have spent, on rent, food, etc. approximately £8,700 a week, which is equivalent to about £500,000 a year. This amount must benefit the United Kingdom, by increasing the power of consumption and, consequently, helping trade generally.

"In addition to this amount of £500,000 per annum, which has been spent here, Jewish Refugees from Germany have brought with them, or invested in this country, at least £3,000,000 and established approximately 500 new businesses, factories, export and import agencies, etc., during the last two and a half years.

"The News Chronicle on the 17th of October, 1935, published an article, under the heading - "The New Huguenots", and estimated that the German Jews, who have started new industries in this country, have given employment to British unemployed estimated at between 4,000 and 5,000.

"It is interesting to note that, for instance, in the case of the fur trade, which was largely centred in Leipzig, this is now predominant in London, and Leipzig, from what I am told, would appear to occupy quite a secondary position in this industry.

"Between 150 and 200 German doctors have been allowed to study here and, after having obtained their British Degree, to enter into practice in this country. The same applies to about 60 dentists.

"There are a number of engineers and chemists, persons who were formerly employed in industry, who have found an opening in this country, as some of the modern German methods were not known in various branches of industry here.

"Moreover, in this country, as well as in other European countries and overseas, quite a number of prominent academic persons, such as medical, chemical and other research workers, Professors of mathematics, history, literature, etc., have found new homes, and the Academic Assistance Council here, the head of which is Lord Rutherford, are still anxious to place some men who are prominent in the academic world.

"I may also add that, amongst people who have been placed in employment - and, on the whole the Ministry of Labour have been very helpful with labour permits, as long as we could prove that there is a demand for persons who do not displace British labour - there are a large number of secretaries, who can speak, write and type, perfectly, English, French, German, and in some cases, Spanish and Italian as well.

"It has occurred to me that the Dominions might benefit from the admission of selected and suitable Refugees, and, at the same time, it would give these poor, unfortunate people, who have had to leave the country in which their families have resided for many generations, through no fault of their own, but purely on account of racial prejudice, an opportunity of building up a new existence.

"I want to lay stress on the fact that we do not desire to swamp Canada, or any other country, and it is simply a question of finding out what openings exist, and where such immigrants might be admitted, both to their own advantage and to that of the country in which they settle.

"I should think that Canada would probably wish only to accept persons who, if not perfect in English, can anyhow, make themselves understood. We have, here, training classes for all our German Refugees, and not only could we guarantee that the immigrants would be able to speak English, but we would also be prepared to send them up, in every instance, if you so desired, to Canada House, in order to give your officials an opportunity of selecting the proper persons.

"I am well aware of the fact that it is impossible for you to give me a decision without referring the matter to Ottawa, but, if it is not too much trouble, I would be most grateful if you could put my views before the competent authorities, who deal with the question of immigration."

- Letter from Mr. Massey, February 12, to Secretary of State for External Affairs, Ottawa, transmitting Schiff letter of February 11,

"I might point out that in his conversation with me he made it quite clear that he had in mind no extensive movement of Jewish refugees to Canada. He felt, however, that from time to time a limited number of these refugees from Germany with proper qualifications might be absorbed to the mutual advantage of themselves and the communities in which they would settle.

"I told Mr. Schiff that his proposal was one for the authorities in Ottawa to consider, and I simply promised him that I would transmit his communication to my Government.

"I may say that I understand that among the German refugees in Great Britain there are persons with very high academic qualifications as well as others with valuable experience as scientists in different branches of industry."

- Acknowledgment by Deputy Minister of Immigration Magladery, March 24, of letters from Massey and Schiff, to Dr. O.D. Skelton, under Secretary of State for External Affairs,

"The matter is being referred to the Hon. Mr. Crerar as he received a delegation of prominent Jewish people in January last who brought this matter personally to his attention."

118. Letter from Rabbi Jonah B. Wise of the American Jewish Joint Distribution Committee, to Mr. Jacobs, Sept. 11,

"As we approach the season of the Holy Days, certain things signal one's attention like a semaphore. The reports from Europe of revolution, counter-revolution, torture, murder and rearmament, have unmasked every pretext that progress and civilization are the concern of dictators. Europe is in a panicky retreat from the social programs of the democracies of the world. In the savage reaction now taking place in Europe, the rights of all liberals and all minorities are crushed. The Jew is caught between the upper and the nether millstone. In Germany and Eastern Europe, his position is too pitiful for words. Without American assistance it would be completely hopeless. Not since Attila has Europe been so sick with fear.

"If ever there was a time when the Jews should be concerned for and loyal to America, it is now. One striking lesson comes out of Poland, Germany, Palestine and all the other projects which have rightfully been claiming our attention, and that is while we owe our brethren every ounce of assistance possible, we are by that very responsibility, the more indebted to the program of American Judaism.

"American Israel, because it is the largest Jewish community in the world, owes aid to its brethren far out of proportion to anything it has yet done. American Israel, because it has a chance to identify the program of Israel with the fortunes of democracy, is obligated to serve its fellow-men. True democracy is unselfish and extends its benefits beyond its own borders. In the spirit of true democracy, American Israel has helped in the past, and with increased prosperity, as well as increased responsibility, it must resolve to help much more.

"On this New Year and Day of Atonement, we should husband our spiritual strength, bow humbly before our God, and pray with whatever form moves our souls, that we be given the grace which arises from penitence, prayer and charity."

- Correspondence with Rabbi M.C. Katz, Calgary, February 18, March 16, re: absorption locally of Jewish refugees.

- Letter from Congress, Montreal, May 4, to Rabbi M.N. Eisendrath,

"The Calgary community is willing to absorb one carpenter, one rabbi, one Medical Laboratory Technician, one tailor, one barber and hairdresser, one chicken farmer and gardener.

"The Vancouver community is willing to absorb two families at the present time, and

"The City of Calgary - three families."

- Letter from Cercle Léonard de l'Association Catholique de la jeunesse Canadienne française of Mont Joli, March 25, to Mackenzie King, to the Honourable M. Crerar and E. Lapointe and Sir Eugène Fiset, M.P. for Rimouski, opposing admission of Jews.

- Identical letter from Comité paroissial de Mont-Joli, signed by curé A. Michaud, O.M. I., as president.

- Letter of protest from Section Notre Dame de Lourdes of the Association catholique des voyageurs de commerce, evoked by rumours of pressure on the ministry in favour of Jews.

- Also from the Ligue d'action nationale at Montreal, March 13.

- Ottawa report in Devoir, March 5, "Are they preparing an Exodus of 10,000 German Jews into Canada? - Many Representations at Ottawa in Favour of a German-Jewish Immigration -- Ten Thousand Coming First -- Crerar Badgered by Impressive Delegations -- Will He Resist?"

- Letter from Hermas Bastien, secretary of the Ligue d'Action nationale, March 13, to Prime Minister King opposing the immigration of Jews (King Papers - p. 183744).

- Editorial in La Nation, March 26, "1,000 Kikes Smuggled into the Country."

- Editorial by Eugène L'heureux in Action catholique, March 26, "The German Jews: Will They Migrate to Canada?"

- Article by Paul Sauriol, "C'est La que les Juifs se Plantent" in La Province of June 13: Jacobs, Bercovitch, Cohen and Bronfman are members of the Jewish Immigrant Society. They are planting in our memory another severe item which will weigh a little more in the account to be rendered between French Canadians and those who come to do them harm.

- Letter of protest from Congress, June 16, to editor of La Province against the publication of the Sauriol article.

- L'Activité de St. Henri, Cote St. Paul:

- October 23, 1936 Headline: "Juifs et métèques déguisés en Canadiens français".

- November 27, 1936: "Ceux qui abusent du droit de vivre," an attack on the publication of the Association de l'unité et de bonne entente du Canada, the Droit de Vivre (also in Le Nord, November 27, 1936).

- March 18, 1937: "Ce que est et ce que fait notre journal". (Also in Le Nord of March 12, 1937).

- May 13, 1938: "Danger d'une nouvelle invasion," by L. Francoeur.

- Letter from M. Haltrecht, president of German Jewish Economic Committee, in Canada, Montreal, July 9 to L. Cohen, president of Canadian Jewish Congress,

"Realizing that Canadian Jewry was much concerned with the hardship arising from the political situation of the Jews in Germany, and that many individuals or committees dealt with German-Jewish questions, a group of German Jews decided to form an organization which should deal with German-Jewish questions systematically.

"a) To advise and assist refugees from Germany and give information of immigration and economical conditions to those who are interested in Canada.

"b) Canadian Jews approached by German-Jewish individuals should be supplied with the requested information.

"c) To establish a direct contact between Canadian and German-Jewish organizations.

"d) To prevent duplication of efforts in assisting German Jews.

"e) To alleviate the incorporation of the newcomers into the new surrounding and the Canadian community.

"Successful work could only be secured through co-operation with a leading Jewish representation. The Canadian Jewish Congress has the necessary organization-net, locally as well as all over the

"We investigated economic possibilities for German Jews. It was found, for instance, that various articles which were imported from Germany or other countries could be manufactured here; that domestic help is scarce and a number could be placed. Interior architects and good advertising artists could earn their living. Some inland trades are needed and would have a good chance, if experience and capital would be available.

"In the meantime, we contacted indirectly, through the British Delegation (Sir Herbert Samuels), the Hilfsverein der Juden in Deutschland. A few cases could be handled by us (advise for new establishments, placing of a domestic help) and a few others are pending.

"German Jews with capital were passing through Canada during this time, and individuals and even gentile institutions were approached by German Jews making inquiries as to establishment, partnerships, and other economic possibilities.

"Your suggestion to incorporate the German-Jewish Economic Committee in the Canadian Jewish Congress is desirable and practicable. Thus the German-Jewish Economic Committee would function as subsidiary of the Canadian Jewish Congress."

- Letter from L. Cohen, July 13, to Caiserman,

"I have had a call from Mr. M. Haltrecht with respect to some differences which have arisen between Congress and himself concerning the German-Jewish Economic Committee which he started some time ago.

"When he first approached me before starting his Organization, I suggested that he lay his proposition before you and advised him that the work which he wished carried on might properly come under the heading of one of the Committees of the Congress, or of a special Committee to be formed to deal with such matters.

"It is just possible that he misunderstood our intentions and his work has come into conflict with our general scheme of operation.

"He is now desirous of resuming his work anew, under the auspices of the Congress.

"I would suggest that you invite him to see you and discuss the question with him".

- Letter from German-Jewish Economic Committee, September 4, 1936, to the Hon. W.D. Euler, Minister of Trade and Commerce:

"I have been investigating the possibilities of establishing new enterprises in Canada by German-Jewish manufacturers and businessmen looking for rehabilitation outside Germany, in industries not yet sufficiently represented in this country; have compiled a list according to our aims. As we are anxious to agree with the general policy of the country, we have been advised by Sir Edward Beatty to contact the Department to ascertain which industries Canada is especially interested in and what limitations of size exist, which existing industries could well be expanded; if barter will become necessary, what products are preferable for Canada; what districts are recommended; would the immigration department admit such business men, experts, keymen and their families; secure

- Reply from Mr. Euler, September 23: An interview is unnecessary. Some information and references are enclosed; immigration questions are referred to that department.

- Letter from deputy minister of immigration, October 1, to Mr. Haltrecht, President of the Economic Committee: the Hon. Mr. Crerar had met a very influential delegation of Jewish people who presented this problem to him. With all sympathy with the difficulties faced by the Jewish people in Germany, he was unable to offer any solution. The best course is to pursue the matter of establishing new industries. The difficulty will be in the impossibility of exporting capital from Germany. What is needed is something concrete. A supply of labour can be got in Canada for almost any industry now established here. We will gladly consider any application made for the establishment of a new industry. When you have developed anything along that line, it would be well to send it in for consideration.

- Letter from Economic Committee, October 7, to acting deputy minister of immigration J.C. Blair: The committee is cooperating with the Berlin Association for Administration of the Economic Interests of Jews in Germany Ltd. which negotiates with German officials and transacts the transfer of capital abroad. If your department will facilitate the immigration phase, we could furnish in due course concrete information as to numbers, etc."

- Memorandum for Department files, October 14, on the visit of Mr. Haltrecht to Ottawa, when they discussed the problem of fiscal transfers from Germany.

- Letter from Blair, October 14, outlining regulations and inquiring as to industries planned,

"We would not be particularly interested in the development in Canada of industries already represented here or of industries which would have an adverse effect on trade between Canada and Britain."

- Resolution of Association Canadienne-française de l'Alberta, of March 26, opposing immigration of Jews from Germany because of consideration of communism and unemployment, and because most of these immigrants are farmers; transmitted by Secretary Leo Belheumeur, to Prime Minister King (King Papers, Pp. 183841-42).

- Long Letter, Feb. 18, to T. A. Crerar, Minister of Immigration, on behalf of the persecuted from Germany; at least a limited selected number, a small number of specially and carefully selected men, victims of racial and religious persecution,

"be permitted to come to Canada. Before the world-wide depression extended to our Dominion, immigrants from Germany and other Northern European countries seeking admission to Canada were granted the same entry privileges and preferences as immigrants from Great

Britain and the United States. It is on behalf of this type of immigrant that we pleaded with you when we interviewed you recently.

"Under these circumstances, and having regard to the calamity which has befallen our German co-religionists, whom neither sex nor age exempt from every type of persecution and humiliation, and having further regard to the limited number whom we are seeking to bring out, we hope that early action will be taken so that at least some suffering might be mitigated.

"We undertake to distribute throughout the country those who may be brought over, to properly take care of them, and to prevent any of them from becoming a charge on the public. We have in the past kept faith with the authorities and have always honoured our pledge to provide for immigrants who have been brought in under our auspices.

The appeal was signed by Lyon Cohen, S.W. Jacobs, Samuel Bronfman, Samuel Factor, A. J. Freiman, A.A. Heaps and Benjamin Robinson."

119 . File of Correspondence with F.W. I., the Society for the Advancement of the Economic Interests of Jewish Residents in Germany, in collaboration with the Central Jewish Organization in Germany, Berlin, June 19-September 11.

- Letter of June 19:

"Since we have been entrusted with all matters relating to the sale or exchange of foreign assets in connection with the emigration of German Jews, the matter of W.M. of Regina has been referred to us by the Hilfsverein. It appears M.W., owner of property in Canada, wishes to dispose of it, so as to be able to settle near Munich. Tax and other regulations make the acquisition of the Munich property sale possible if Mr. M. will accept payment in German marks."

- Letter from F.W. I. July 27, asking confirmation of facts re Offer by a Calgary printer of a silver fox farm to be sold, payment to be made in Germany.

- Letter from Congress, July 6, to F.W.I., Berlin,

"If there are other Jewish businessmen in Germany who would like to exchange their properties or business with Canadian people, we would communicate with our Western communities where a larger German population resides and acquaint them with the information. While we do not anticipate many responses, yet we believe that some modest results could be expected."

- Letter from F.W.I., July 23, to Congress in Montreal,

"You are correct in saying that there are many Jewish businessmen in Germany who would migrate to Canada if they could exchange their assets, the assets they hold here, be they properties or businesses. We would be grateful to you if you could secure

the information promised us about the western areas. It would doubtless be very practical if your correspondents there would insert advertisements in the newspapers in question to determine which German returnees are prepared to exchange their holdings with migrants from Germany.

"In any case, we are informed that there are very great difficulties in immigrating into Canada. Indeed, we are told that individual orders in council are needed in each case. We assume that you can assist us in these questions, since only a limited number of cases are involved."

- Letter from F.W.I., September 11, to Congress in Montreal regarding the farm of F.F. Windhorst, Saskatchewan.

120. File of correspondence with Prof. Alfons Goldschmidt, economist in New York, March 30-May 18, about Dr. S., refugee philologist requiring hospitality in Montreal for several days.

- Letters of March 30, April 10, commending Dr. S.

- Letter from Caiserman, May 6, to Dr. Goldschmidt:

"I cannot describe to you my shame when I found that the German-Jewish people of this community who had promised me to take care of the matter, had changed their minds.

"I have therefore, made arrangements today with a fine and modest Jewish family who will be happy to receive him at any time he may arrive here."

- Letter of appreciation, May 8, on behalf of Dr. S.:

"The fact that people who live in good and secure conditions do not wish to aid the persecuted and poor is, of course, one of the most dreadful tragedies of humanity. But we are familiar with such conduct and therefore not at all surprised. The right and pride is on the side of those not aided by those who are in a position to lend a helping hand.

"I will mention the name of the family who has so kindly offered to receive Dr. S. publicly and present it as a model of humanitarian feeling to the largest available number of listeners and readers."

- Letter from Caiserman, May 15, to Dr. Goldschmidt:

"Your letter has caused me more pain than any other occurrence over a long period of time. It is a moral condemnation of the situation which has taken hold of the average Jewish individual in this country. They have lost the meaning of the joy of Hachnosas Orchim in Jewish life."

- Further letter, May 18, from Dr. Goldschmidt:

"This terrible lack of human solidarity becomes so shocking that I really believe that we do not yet live in a period of culture, but in a period of barbarity. Jews against Jews, everyone against

everyone; so that all the efforts and work of illuminated minds in human history seemed to have been in vain. Although one life depends upon the other, there is no recognition of this fundamental fact."

121. Letter from Louis Lipsky of the American Jewish Congress, April 28, to S.W. Jacobs:

"I write to you to ask your help in adjusting the case where a very real injustice, unwittingly I feel certain, is being done by the Canadian Government.

"The Canadian authorities, after having granted a visa to Simcha Lew of Warsaw, has suddenly without explanation withdrawn its consent to permit him to enter the country.

"Mr. Lew was invited to Canada by the United Talmud Torahs to serve as a Hebrew teacher. He is the husband of Kadia Molodowsky, a Yiddish poetess of very great distinction who is now on a visit to the U.S. Conditions being what they are in Poland, it has become impossible for Mr. Lew and his wife to continue to live in their native land.

"Mrs. Molodowsky 's feeling is that it may result from a misunderstanding of her husband's experience in France in 1931. A graduate of the University of Sorbonne receiving the degree of Bachelor of Arts, Mr. Lew was expelled in 1931 on a suspicion of radical sympathies. He returned to Poland where he has an unblemished record.

"I permit myself to say to you that the suspicion of radical sympathies should not be permitted to stand in the way of an asylum for a person of cultural background like Mr. Lew.

"You must be fully aware of the hopelessness of Jewish life in Poland, the growing deterioration of the Jewish position there, the rise of political discrimination against Jews, the condoning by Government authorities of its policy of withdrawal of equal rights, the campaign of vilification and violence against Jews. Jews and others have no other recourse but to look to a new order to improve the conditions of their lives."

- Letter from Caiserman, May 11, to Kadya Molodowsky,

"I would more gladly send you good news, but, sadly, I have none yet.

"I am just coming from a lengthy session with Mr. S.W. Jacobs, my president, and I will tell you in confidence that he has been warned by superior political levels not to intercede for a Communist, for this can be used against his own party. He recommends that the question be dealt with against by immigrant aid societies, and believes that if it is thus presented, it will be accepted.

"Do not lose courage and await the justice that is due to you. You must understand that Communism is 100% taboo to the government agencies in Canada."

- Two letters, May 12 and 14, from the Yiddish poet Kadya Molodovsky to Caiserman about securing permission for her husband to enter Canada. Mr. Jacobs is helpful. A bond of \$5,000 is required.

122. Documents of case before the Toronto Court of Peace of the Congress, Tenenbaum vs. Usprich, January - July.

123. Copy of letter from Edmond Scheuer, April 24, to Nathan Gordon:

"I became a member of the Alliance israélite universelle in the summer of 1866 when it was in its infancy, and came in personal contact with Cremieux, Charles Netter, the secretary and Narcisse Lewin.

"I opened a branch in Hamilton, in 1872, one year after my arrival in Canada, and kept it alive until 1886 when I moved to Toronto, joining, on my arrival, the branch of the Anglo-Jewish Association of which Emanuel Samuel was then president.

"At his death in 1896, I succeeded him in this office which I held until 1931. The Toronto branch from very small beginnings, become the largest contributor in the British Empire, the City of London excepted ... Fifty years hence this will spell history."

- "The Father of Reform Judaism in Canada Goes back in Memory to 1871," on Edmund Scheuer, reprinted from Canadian Jewish Review.

124. Letter to Caiserman from Joseph Schlossberg, secretary of Amalgamated Clothing Workers of America, from New York, April 28, about the Yiddish writer Mendel Elkin coming to Montreal in connection with the publication of Yehoash translation of the Bible into Yiddish.

125. - Letter to Caiserman from I. Matenko, principal of Toronto Workmens' Circle Peretz School, November 4.

127. Letter from Caiserman to Poale Zion, New York, July 20 re Revisionists' call for protest demonstrations against curtailment of Jewish immigration into Palestine. Have inquired from Jewish Agency as to their position on question. Opinion of New York Poale Zion is requested.

- Reply from David Wertheim, July 21; secretary of Poale Zion Party, New York, surprised that you gave the Revisionists so much publicity, mentioning them in your cables to Board of Deputies and Agency. Wise had telegraphed from London "Protest impossible until announcement." Currently steps being taken to exert American pressure on London. Seven hundred immigrants landed yesterday at Haifa. It would be proper for Canadian Congress, as institution in a British dominion, to pass resolution along lines of the Deputies resolution, showing concern over current reports that

Colonial office is considering reducing Jewish immigration into Palestine and making it dependent of political considerations, thus rewarding murderous Arab acts and punishing Jewish restraint.

128. - Nine page memorandum on the present situation in Palestine sent by A.J. Freiman to Prime Minister King, September 10, on his request.

- Acknowledgement from Private Secretary H.R.L. Henry, "I shall see that your communication is placed with papers to be taken with him (Mr. King) to Europe."

129. Yiddish program of banquet, November 15, to mark opening of Workmens' Circle Building, 4848 St. Lawrence.

130. In Caiserman papers, copy of letter from Emma Goldmann from St. Tropez, September 9:

"When this reaches you, I will be in Spain with our heroic comrades of the CNT and the FAI in their battle for our ideal. The invitation came to me a month ago. It came as a golden ray from a black sky. For the untimely death of my old chum and life-long comrade, Alexander Berkman, had wellnigh broken my spirit. The more I tried to overcome the pain of his loss, the worse it grew, the more paralysing the blow his death had dealt me.

"I can say with absolute truth that the call of our Spanish comrades saved me from utter despair. It fairly electrified me. For what grander chance than to join whatever force still at my command, and whatever ability I still have with our people in Spain? Nothing more wonderful could have come to me in my hour of need.

"I am going to revolutionary Spain without any reservations and without fear. I am going because the chance our comrades have offered me is what I had longed for since I first entered the Anarchist ranks in 1889. I hope fervently the valiant battle our comrades are engaged in, a battle not merely against fascism but even more so for the realization of the very ideas for which so many of our bravest have already laid down their lives.

"Yes, that is the grandest and most inspiring phase of the Spanish Revolution. The first time in history our comrades are the first who while fighting back the enemies are yet doing constructive work. They are giving a shining example to the oppressed all over the world HOW REVOLUTION SHOULD BE MADE. They are articulating the thought of our grand teacher Michael Bakunin, the stormy petrel of revolution, that the spirit of destruction can at the same time also be the spirit of construction.

"This has been neglected in the Russian Revolution. Our Spanish comrades have learned from this tragic mistake. In the very face of danger and death, the CNT and FAI are straining every nerve to reorganize the means of life, the educational institutions, and to secure the sick and helpless rather than to build a state machine. That to me is unique in the history of revolution, and the first step to a real new conception of the importance of constructive effort during the fighting period of revolution.

"Such effort MUST AND WILL BE CROWNED WITH SUCCESS. But even if the International pack of blood-thirsty beasts should crush the Spanish Revolution, its grandeur and sweep will never be checked for long.

"I am going to Spain in the fervent hope that I may have a share in the events now making history. My only regret is that my co-fighter and friend, OUR SASHA, did not live long enough to join me in my quest. I am certain it would have cured him of his ills as with magic hand. But since he is no more, I shall do double work, for him as well as myself."

- Letter from Caiserman to J. Weinrot, Toronto, December 29, about forthcoming concert tour of Chayleh Grober.

131. Ms of article by Harold Lande on "'Modal' Financial Life History of Bankrupt Firms in the Textile Trade in Montreal in 1928." 10 typewritten foolscap pages.

132. Letter from Eisendrath, December 30, to Caiserman,

"I am not particularly concerned with what Dr. Margoshes has had to say in The Day.

"It rather amuses me that we Jews, who are constantly on the alert to contradict false accusations against ourselves, are ever ready to leap to the sword upon the basis of mere newspaper reports. Not only has Dr. Margoshes quoted all these; but it seems that our own Congress personnel, under a curious perversion, does not hesitate before it seeks to defame one of its own members.

"I think that such tactics should merit the attention of our Anti-defamation committee to the same degree that the Anti-semitic attacks do. It seems to me that disciplinary action is demanded by such unwarranted personal diatribe."

133. Letter from Jacobs to Frankel, January 17,

"I can assure you that I am not jesting when I say I do not mean to continue in the Presidency of the Congress, as I feel I have done my duty, and I further think that your selection would give satisfaction to all interests concerned, were you to accept. "

134. Letter from Egmont L, Frankel, Toronto, to S.W. Jacobs, Jan. 18,

"I am sorry to learn that you definitely intend to relinquish the Presidency of the Congress. The organization has made remarkable strides under your leadership and can ill afford to lose you. However, I thoroughly appreciate that the decision remains with you.

- Letter from Morris D. Waldman, secretary of American Jewish Committee, to Mr. Jacobs, September 28,

"I was very much interested to read an article in the Jewish Eagle of Montreal, a translation of which is attached herewith.

"I regret to see this evidence of partiality by the secretary of an organization which I assume should deal impartially with all Jewish organizations of standing in other countries."

- Translation of article by Caiserman in Eagle, July 31, "On the Way to the World Congress."

"New York. Today I visited the offices of the American Jewish Congress and the Poale Zion in New York. Both offices were seething. Letters and telegrams were pouring in bringing details about Palestine and the World Jewish Congress. One was a smaller office with few employees, the other was a larger office with more employees.

"Both were busy making the World Jewish Congress a reality. Literature is printed, pamphlets with battle slogans, replies to critics are distributed. Every delegate receives a pack of literature which includes the following documents:

"1) A pamphlet on the organization of a central bank by the World Jewish Congress - by Dr. Fritz Lehman, an expert on money and banking economy; 2) A declaration on international cooperative banking business - by Dr. J.F. Wargasse, President of the Cooperative League of America; 3) Why is the Jewish problem an international one?; 4) Migrations of the Jews in the present day; 5) Resolution on Roumania; 6) Political steps which the World Jewish Congress can take with the League of Nations under the existing international laws and treaties; 7) James MacDonald letter of resignation; 8) The German Jews -- In Germany and Elsewhere; 9) Problems facing the World Jewish Congress - by Prof. Horace M. Kallen; 10) A Reply to the American Jewish Committee; 11) The Situation of the Jews in Poland - by Abraham J. Duker.

"Judging from the above list, one can easily guess the agenda that the American delegation is planning for the World Jewish Congress, although one of the important leaders stated fatalistically, 'The agenda will be what European Jewry wants it to be.'

"I asked the 'Minister of Finance' of the American Jewish Congress about their budget and he told me that the main office spends \$105,000 a year, and that in addition to the main office there are 77 branches functioning all over the country, each of which finances itself.

"Another interesting detail. Since the quarrel with the American Jewish Committee, the Jewish bankers and so-called philanthropists discontinued their contributions to the American Jewish Congress. (It is fortunate that there are a few rich Jews and well-to-do Jewish masses beside the bankers and their friends who are willing to lend a hand).

"One more thing I learned and that is that the Congress has set up special machinery for the collection of funds, and that these collections are handled by experts: The leaders of the Canadian Jewish Congress Finance Committee also believe in this theory, and as I understand it, they are preparing to resume their fund campaign in the near future. This campaign had been started in the Spring, but was interrupted in order to give a free road to other campaigns in Montreal."

- Personal letter from Jacobs to Waldman, Oct. 5,

"I agree with you that it is regrettable that the Secretary of our organization considers it necessary to interest himself in the disputes between the two American organizations. I would have thought that, placed as he is, he would consider it in better taste not to make the comments which he did. The article was of course, unknown to me, until you brought it to my attention.

"I may say that this is only another instance where the official in question has presumed to act without regard to the position he holds as General Secretary of the Canadian Jewish Congress.

"You have, of course, been made aware of what transpired during your absence, when correspondence passed between Mr. Caiserman and Mr. Lipsky.

"I have felt for some time that my presence on the Board of the Canadian Jewish Congress has become embarrassing, and have under consideration withdrawal from its further activities, as I do not wish to be drawn into controversies brought about by the overzealousness of members of the Board.

"You, of course, know that the American Jewish Congress had several of its active workers at our Annual Meeting, devoting their energies to seeing that the local Congress should have representation at the World Jewish Congress in Geneva.

"It is quite possible that the action taken would have been brought about in any event, but I resented their presence here, and interference with the work of our body. We ought to be able to decide our own affairs, without intervention from the United States. It is sad to think that there should be so many discordant notes in the work in which we are all interested.

"My withdrawal from the Canadian Jewish Congress will no doubt have the effect of giving that body a freer hand than they would otherwise have in the handling of the affairs of Canadian Jewry. I am more disappointed that I can say at the turn which affairs have taken, due to causes of which you are aware."

- Letter from Waldman to Jacobs, October 16,

"Of course, his actions in this respect concern only your organization and yourself as President, and we do not want to suggest a course of action which, after all, is a matter for your own decision. However, it is my hope that you may see your way

clear to remaining as President of the Canadian Jewish Congress and, by indicating to your colleagues the embarrassment which the activities of the Secretary has caused, render your position a more supportable one. Of course, it may not be possible for you to have your views prevail, and in such a circumstance, I suppose it would only be possible for you to withdraw. Needless to say, your withdrawal would be a great disappointment and loss to the Canadian Jewish community and particularly to us who have looked to you for the leadership and wisdom which you have presented."

135. Letter from S.W. Jacobs to Prime Minister McKenzie King, September 8, 1936,

"My Dear King,

"Before you leave for Europe I thought I would write you and say that Mrs. Jacobs and I, including our daughter Ann, are thinking of going to London for the Coronation in May, and we are wondering whether there is a possibility of our forming part of the Parliamentary delegation from Canada.

"In the past it has been the custom to select from the House a few of the senior members, and as I can qualify in that respect, I am writing in good time so that the objection that I did not apply at the proper time might not arise. My young daughter is making her *début* next winter, and you will understand that an important thing a visit to the pageant means to her.

"If anything on the lines above can be arranged, we will under great obligation to you."

- Letter from Jacobs to Dr. Arthur Beauchesne, Clerk of the House of Commons, November 26,

"I learned that the Empire Parliamentary Association is to select Parliamentary delegates to the Coronation celebration in London next May, and in this connection I may say that I am seeking to attend at that time.

"Some months ago, prior to the departure of Mr. MacKenzie King for Europe, I wrote and pointed out that as one of the oldest Members of Parliament, having sat uninterruptedly for nearly twenty years, I was entitled to be appointed, and his reply was that he would know more about the conditions under which delegates were to be named, on his return, since which time I have not had an opportunity of conversing with him.

"If, however, the Parliamentary Association is to make the appointments, my claim holds good. I have been, as you know, a member of the Association for many years, and as this is the first occasion on which I am putting myself forward, I do not think that my claims can be overlooked, particularly in the matter of seniority.

"I thought I would write and obtain your views. May I therefore expect to hear from you at your convenience."

- Letter from Dr. Beauchesne, honorary secretary of the Empire Parliamentary Association, Dominion of Canada Branch, Nov. 27,

"My Dear Sam,

"It seems certain that our Branch of the Empire Parliamentary Association will be invited by the United Kingdom Branch to send eight delegates for a Conference to be held in London on the occasion of the King's Coronation; but the invitation has not yet been received. I shall ask the ministerial party and the Opposition to indicate those of their members who they think should be selected. There are 113 members in our Branch, and you are right in saying that your membership dates back many years. The choice will have to be made from those members with due regard to the Government's prerogatives and the rights of the Opposition. I have already suggested your name, but you had better see Mr. Speaker Casgrain who is the Chairman of our Branch."

- Letter from Jacobs to Dr. Beauchesne, March 6, 1937,

"I herewith tender my resignation as a member of the Empire Parliamentary Association with which organization I have been connected for twenty years. You will, of course, understand the reason, and I am sure you would be the first, knowing the circumstances as you do, to express surprise were I to continue membership after the gross discrimination shown the senior member in sidetracking and ignoring him and the element he represents in the public life of the country.

"I could not, with a proper sense of dignity and honour, continue to be connected with the Association in view of what has transpired, and I feel that my action will be endorsed by all right-minded people and the public when the facts are made known.

"It is regrettable that prejudice and racial feeling should find their way into associations such as the Empire Parliamentary Society, organized basically to counteract this very thing.

"I am confident that my step in withdrawing from this institution will serve the purpose intended, i.e. correct for the future the quite apparent abuses which have been allowed to creep into a body which in other parts of the Empire is doing good work."

- Letter from Dr. Beauchesne, to Jacobs, April 13, 1937,

"Your resignation has not been accepted by the Dominion of Canada Branch of the Empire Parliamentary Association and you are still a member in good standing. We have another delegate to send, and it is the unanimous desire of our Executive that you should be selected. Kindly let me know at your earliest convenience whether you can accept this invitation and if you will be accompanied by Mrs. Jacobs.

"I sincerely hope you will accept and I am sure you will be a most competent delegate. We are all very anxious that Canada should have a strong representation at the Conference."

- Letter from Jacobs to Dr. Beauchesne, April 16, 1937,

"In answer to your request that I let you know whether I can accept this invitation, I may say that having made other arrangements since my communication to you of March 6th last, it will not be possible for me to accept the invitation of the Association."

- Letter from Jacobs to the Rt. Hon. W.L. MacKenzie King, April 17, 1937,

"I would like you to understand how grateful I am to you personally for the interest taken in this unfortunate matter since it first was brought to your attention. Your absence from Ottawa when the incident arose was doubtless responsible for subsequent occurrences. It pained me to think that you should have been caused so much distress for what after all, is a matter of little consequence to me, and can only be considered important as it affects those whom I am supposed to represent in the public life of the country.

"Your good will, I need not say, is valued highly and, I only wish that circumstances had permitted me to form part of the delegation; but I shall not soon forget the concern and personal interest indicative of your friendship covering a quarter of a century, and evinced so conclusively during the last weeks, in this unpleasant incident."

- Day letter from Jacobs to Mr. King, April 22, 1937,

"Your wire received. You will, I think, see that silence of Parliamentary Association from March sixth to April thirteenth was quite unpardonable, and if difficulty has arisen as a result the Association has only itself to blame. I want you to know, however, how grateful I am at the interest taken by you which is most deeply appreciated. I wish you Bon Voyage and safe return."

136. L. Rosenberg. Jews in Canadian Industry and Finance.
Montreal, Canadian Jewish Congress, June 15, 1936. 3 p.
(mimeo)

137. Inquiry by Louis Rosenberg, Sept. 9, from Charles
Zwerling, Halifax:

"In each of the years 1911, 1921 and 1931, the Dominion
Government Census has reported the existence of a group of
Jews living in Tancook Township in Lunenburg County, Nova
Scotia, which numbered 79 men, women and children in 1931.

"The particularly interesting feature about this group is
that although these seventy-nine persons claim to be Jews by
race, the records show that they are all Canadian born of
Canadian born parents and they all claim to be Baptist by
religion. The fact that although Canadian born and professing
the Baptist religion they should still claim to be of Jewish
racial origin is very curious. It may, of course, have been
possible that they are not really of Jewish racial origin
although claiming to be so. Nevertheless, the Tancook group
forms the largest compact group of Jewish racial origin
professing the Christian faith in Canada and in connection
with the book which I am preparing on Jewish economic and
social life in Canada, it is essential that I shall have
reliable confirmation of the existence of this curious group.

"What are the actual facts concerning this group of seventy-
nine Baptist Jews in Tancook Township. Do they live in a
community or are they scattered throughout the township?
What is their occupation? Are they farmers? How long has
this group lived in this district and where did they or
their parents come from originally? Are the members of this
community related to each other by marriage, etc?"



INDEX

- Abramovitz, H., 23a-24, 27
- Abugov, E., 14A
- Achat chez nous, 73, 99
- Action catholique, 7A, 21A, 27A, 134
- Action française, 10A
- Action libérale, 32A
- Action nationale, 10A, 18A, 33A, 88
- Action patriotique, 88
- L'Activité de St. Henri, 134
- Adamkiewicz, G., 109
- Adelstein, A., 77
- Adler, C., 119-22
- Advanced Youth Forum, 74
- Affiliated Association of Shochtim, 29
- Ahavath David Congregation, 29
- Alexandor, B.M., 38-39, 44, 64
- Alliance israélite universelle, 119, 140
- Amalgamated Clothing Workers, 140
- American Jewish Committee, 2, 26, 61, 65, 105-6, 109-10, 119-24, 126
- American Jewish Congress, 2, 23a, 30-31, 47, 61, 65, 106-7, 115, 119, 121, 123, 126, 139
- Amrup, J., 127
- Amsterdam, 30
- Anglo-Jewish Association, 137
- Anshy Lida Congregation, 29
- Anti-Fascist League, see League against Fascism
- Arabs, 102
- Arbitration, 70, 137
- Arcand, A., 12A, 22A, 33A-34A, 81-82
- Archambault, J.P., 4A, 9A-10A, 18A
- Archives Committee, 26
- Arkin, J.I., 87
- Asselin, O., 29A
- Association canadienne-française de l'Alberta, 136
- Association canadienne de la jeunesse catholique, 23A
- Association canadienne de voyageurs de commerce, 23A, 133
- Association for Administration of Economic Interests, 73-74, 134-35

Association catholique des cheminots, 23A
Association de l'unité et de bonne entente, 102, 134
Association Ste. Thérèse de l'enfant Jésus, 23A
Auerbach, M., 74
Australia, 81A
Austria, 66

Bar Association, 83
Barbeau, V., 8A
Barcelona, 57
Bastien, H., 133
Beamish, H.H., 101
Beatty, E., 132
Beauchesne, A., 146
Beaulieu, E., 25A-26A
Bélanger, 6A
Belheumeur, L., 136
Belkin, S., 33
Bennett, A.B., 34, 60
Bennett, R.B., 32-33, 55, 89
Bentwich, N., 119
Bercovitch, P., 28A-29A, 80-81, 88-89, 94, 101
Berenson, T., 101
Berger, J., 104
Berkman, A., 138
Berkoff, R.B., 77
Berlin, 74

Bernhardt, Sarah, 6A
Bethune, N., 84
Bissonnette, B., 18, 21
Blair, J.C., 136
Bnai Brith, 1-5, 34-39, 60, 64, 74, 87, 93, 119, 121, 123
Board of Deputies of British Jews, 137-38
Bobrove, I., 2
La Bonne parole, 8A
Bott, B., 67-68
Bouchard, P., 34
Bourassa, E., 33A
Bourassa, H., 85
Bourassa, Henri, 1A-2A, 6A, 29A

Boycott of Germany, 6-24, 50, 65A
 British Israel, 102-103B
 British Parliamentary Association, 145-47
 British Trade Commissioner, 118
 Britons, 81A
 Brody, A., 14A
 Bronfman, S., 137
 Brown's Weekly, 55
 Bruchési, Mgr., 7A

Les Cahiers du Turk, 8A
 Caiserman, H.M., 17A, 28A-29A, 6, 24, 26-30, 33, 40,
 47-48, 55-57, 70, 74, 90
 Calgary, 6, 29, 71, 74, 77, 130, 133, 137
 Campbellton, 24
Le Canada, 84-85
 Canadian Commonwealth Federation, 116
 Canadian Jewish Chronicle, 4A, 17A, 27A, 31A, 77, 86
 Canadian Jewish Congress Constitution, 25
 Canadian Jewish Review, 47, 73, 86
 Canadian Labor Circle, 25
 Canadian Nationalists, 71
 Canadian Society of Technical Agriculturists, 73
 Canterbury, Archbishop of, 3A
 Cantor, A.E., 43
 Les Casques d'acier, 23A
 Cass, S., 86
 Catholic Unions, 105
 Central Council of Catholic Unions, 19A
 Central Jewish Organization in Germany, 137
 Les Chambres économique, 99
Le Chameau, 13A
 Chapleau, Hon., 2A
 Charlottetown, 24
 Cheifetz, L., 23A, 45-46
 Chenier, Robert, 89
 Cherniak, A.J., 66, 74
 Chevaliers de Carillon, 23A
 Les Chevaliers de Colombe, 23A
 Chevrah Shaas Congregation, 29
 Childs Restaurant, 15A
 Chipman, M.R., 75

Cloak, Suit and Dressmakers Union, 6
 Coal imports, 3-21, 59
 Cohen, Arthur, 108
 Cohen, Benno, 104
 Cohen, G.W., 86
 Cohen, H., 13A-14A, 76
 Cohen, Israel, 33, 76
 Cohen, L., 1-2, 23A, 25, 45, 52, 56, 112, 134-35, 137
 Cohen, Morris, 123
 Cohen, S.S., 95
 Coleman, E.H., 93
 College St. Henri, 81
 Comité des délégations juives, 79, 119, 123
 Comité pour la défense de David Frankfurter, 80
 Committee of Catholic Charities, 19A
 Committee of Jewish Delegations, 79
 Communists, 68, 102
 Confédération des travailleurs catholiques, 7A
 Conservative Party, 93
 Contre le travail du dimanche, 9A
 Coviensky, L., 39
 Crerar, J.A., 77-78, 132-33, 136
La Croix, 9A

 Dafoe, J.W., 124, 127-30
 Dandurand, R., 3, 120, 122
Danziger Vorposten, 99
Le Défenseur, 93
 Demers, Ald., 12A
Dent's Teachers Aid, 30
 Department of Indian Affairs, 88-89
Deutsches Wochenschau, 99
Deutsche Zeitung, 67-68
Le Devoir, 12A, 26A, 75, 84-85, 88, 133
 Dollard, J., 9A
 Dorion, C.E., 4A
Le Droit de Vivre, 102, 134
 Dubinsky, B., 77
 Dubitzky, A.S., 24, 76
 Dufresne, Police Director, 100
 Duker, A.G., 115, 122
 Dunn, R., 82

Duplessis, M., 17A, 28A, 93-94
Dupont, A., 5A, 7A, 25A

Eagle, 11A
Eaton, A., 104-5
Eberlin, E., 80
Ecole sociale populaire, 9A, 13A
Economics Committee, 26
Edenbridge, 29
Edmonton, 24, 29, 77, 92-93, 130
Education Committee, 28, 58
Eidinger, L.S., 4
Eisen, Jacob, 82
Eisendrath, M.N., 24, 44, 50, 52, 56, 60-62, 77-78, 84,
107-8, 111-13, 133, 142

Elkin, M., 140
Ellison, A.C., 116
Emden, 83-85
Empire Parliamentary Association, 145-47
Endicott, J., 127
L'Etrille, 25A
Euler, W.D., 132-33, 135-36
Even, L., 99
L'Evenement, 88

Factor, S., 6, 137
Fagen, M.M., 123-24
Le Fasciste canadien, 82
Fédération des gardes indépendantes, 23A
Fédération internationale des ligues contre l'antisémitisme,
25, 34
Federation of Jewish Philanthropies (Montreal), 27
Fédération des ouvriers du Canada, 23A, 25A
Federation of Polish Jews, 106
Finance Committee, 28, 59
Financial Post, 75
Finkelstein, M.J., 5, 40, 65-67, 87, 101
Fiset, Sir Eugène, 133
Flin Flon, 77-78
Foisy, J.A., 6A
Forest, C., 32A
Forsey, E., 84

Fort William, 6, 62
 France, 125
 Francoeur, L., 134
 Frank, J.N., 9-15, 19, 21
 Frank, Solomon, 5, 38, 42, 68-69
 Frankel, E., 142
 Frankfurter, D., 78-80
 Fredericton, 24
 Freedman Bakery, 4, 16A
Freedom of Religion in Quebec, 33A
Free Press, 101
 Freiman, A.J., 27-28, 32-33, 52, 56, 80, 107, 134, 137
 Friedman, A.H., 77
 Fur Industry, 64

 Gagnon, A., 7A
 Garber, M., 41
Gazette, 78
 Georgina Island Band of Indians, 89
 Gerhard, K., 71
 German Canadian Reunion Association, 92-93
 German Jewish Economic Committee, 134-36
 German Schwabian Club, 81
 Germany, 116-36
 Gimbert, P., 83
 Girard, H., 26A
 Girard, M., 2A
 Glace Bay, 24, 77
 Glass, J.J., 10, 13-14, 18, 20, 52-55, 58-59
 Godbout, A., 73, 89
 Goel Tzedek Congregation, 29
 Goerner, E., 87
Le Goglu, 13A
 Golden, H., 5
 Goldenberg, H.C., 105
 Goldfield, B., 3, 34, 36-37, 39, 43, 45, 60
 Goldman, F., 102
 Goldmann, Emma, 141-42
 Goldmann, N., 49, 79, 123-24, 126
 Goldschmidt, A., 138
 Goldstein, M., 28A
 Goldstick, M., 62
 Gordon, N., 28A-29A, 1, 24, 34, 44, 60, 70, 81A, 86-87,
 107, 137

Graham, Thomas, 101
Gray, M.A., 64, 73
Greene, M.L., 74
Greenspan, A., 77, 83
Gregoire, Mayor, 93
Grober, Chayeale, 142
Grossman, V., 94
Groulx, L., 5A-6A
Gustloff, W., 78-80
Gutenberg Publishing Co., 67
Gutstadt, R., 3-5, 38, 40-41, 43, 93, 102-3B

Hakenkreutzbanner, 30
Halifax, 24, 29-30, 38
Haltrecht, M., 134-36
Hamburg, B., 77
Hamilton, 29, 64, 83, 90-93, 140
Harbour, A., 4A, 7A, 9A, 11A-12A, 24A
Harmonia Club, 81
Hawkesbury, 77
Hayes, S., 29, 49
Heaps, A.A., 46, 52, 56, 65, 73, 84, 113, 137
Henry, H.R.L., 141
Hepburn, M., 55
Héroux, O., 3A, 5A, 12A, 21A, 26A, 86
Hersch, M., 90-93
Herschorn, S., 76
Hershbein, L., 102
Hershman, H., 26
HICEM, 73-74
Hilfsverein der Juden in Deutschland, 73-74, 135, 137
Hlond, Augustin Cardinal, 114
Holy Blossom Temple, 29
Horwitz, J.C., 116
Houde, C., 84
House of Lords, 3A
Huot, A., 6A
Husaten Synagogue, 29
Hyman, Marcus, 54-55, 68, 80

ICOR, 102
Ile de Salut, 99
 Imperial Fascist League, 81A
 Independent Labor Party, 74
 Indian Affairs, 88-89
Instructor, 86
 International Brotherhood of Electrical Workers, 6
 International Brotherhood of Firemen, 6
 International Federation against Antisemitism, 79
 International Ladies Garment Workers Union, 104-5
Israelite Press, 65
 Italy, 62-63, 101

 Jabotinsky, V., 31
 Jacobs, S.W., 2-3, 25, 47, 52, 56, 64, 71-73, 83-84, 107,
 112, 119-20, 123-24, 126-27, 130-32, 134,
 136-37, 140, 142-48
 Jeune Canada, 17A, 23A
 Jewish Agency for Palestine, 30-31, 79
 Jewish Anti-Fascist League, (See League against war and
 fascism)
 Jewish Central Information Service, 30
 Jewish Colonization Association, 49, 99
 Jewish Immigrant Aid Society, 77, 130
 Jewish National Workers Alliance, 64
 Jewish People's Schools, 90

 Jewish Writers Association, 30

 Joint Boycott Council, 21
 Joint Distribution Committee, 132
 Joliette, 24
 Joseph, B., 34

 Kallen, H.M., 23A-24
 Katz, M.C., 133
 Kehillah Committee, 57
 Kelwood, 88
 Kenora, 77
 Kernaghan, W.D., 10A

Kertzer, D., 64
 King, W.M.M., 23, 31-32, 46, 75, 83, 116, 133,
 141, 143-47
 Kingston, 6, 58, 71
 Kinloch, 74
 Kirshenbaum, H.M., 56, 111
 Kitchener, 6, 58
 Klein, A., 104
 Koldoff, L., 102
 Koscialkowski, M., 114
 Kunkes, S., 77

 Lachute, 24
 Ladofsky, A., 56
 Lambert, E., 11A
 Lambert, R.R., 103B
 Lanctot, Me., 25A-26A
 Lande, H., 142
 Lapointe, Ernest, 75, 133
 Larose, A., 102
 Laski, N., 26, 123
 Laurendeau, A., 17A
 Laurier, W., 6A
 Laurier Palace, 7A, 25A
 Lavergne, A., 2A
 Lavergne, E.A., 7A
 Lavery, Salluste, 83
 Leader, 29
 League against Fascism and Antisemitism, 65-66, 69, 76, 116
 League of Nations, 2, 116-30, 143
 League of Nations Society, 64
 Lee, Norman, 84
 Lefranc Bakery, 16A
 Left Poale Zion, 34
 Legislative Assembly for Palestine, 80
 Leschinsky, J., 116
 Levinson, C., 39
 Levinson Factory, 15A
 Lew, S., 139
 L'Heureux, E., 26A, 33A, 134
 Ligue d'action nationale, 133
 Ligue catholique féminine, 23A

Ligue du dimanche, 3A-4A, 7A-8A, 18A-19A, 21A-26A,
 31A, 86
 Ligue des marchands canadiens, 93
 Ligue des retraitants, 23A
 Linitzky, I., 77
 Lipsky, L., 23A, 30, 47, 115, 121-24, 126, 139
 Liquor Commission, 81
 London, Ont., 6, 35, 64
 Lubitsky, A.S., 24
 Ludwig, E., 101
 Lunenberg, 148

 MacDonald, J.G., 85, 116-17, 119, 124-28
 Magid, J., 77
 Mahrer, L., 77
 Mailloux, B., 95
 Malcolm, Neil, 125
 Mandell, J., 12, 14, 16-19, 21, 24, 29-30, 50-52,
 76, 84, 96-99, 107-11
 Manitoba, 67
 Manning, E.C., 82
 Margoshes, S., 23A, 46, 106, 142
 Marigro, E., 62
 Marks, C., 88
 Markus, I., 34, 36, 60
 Massey, Vincent, 130-32
 Massigli, René, 129
 Matenko, I., 140
 May Day, 88, 140
 McLean, D.V., 103
 Meditation patriotique, 6A
 Ménard, J., 18A, 33A
 Metal Polishers International Union, 6
 Meyerovitch, P., 4
 Michael, Jerome, 123, 126
 Michaud, A., 133
 Mix, A.E., 95-98
 Molodowski, K., 139-40
 Moncton, 24, 30

Le Monde ouvrier, 8A
 Mont Joli, 133
 Montreal City Council, 2A, 12A
 Montreal Municipal Library, 39
 Mooney, G., 84
 Moore, T.A., 127
 Moose Jaw, 6, 24, 77

 Nathanson, 6A
 La Nation, 33A, 88-89, 133
 National Guard, 81A
 Nationalist, 67, 87
 Native Sons of Canada, 82
 Neamtan, H. 28
 Netherlands, 90
 Newcastle, 30
 News Chronicle, 130
 Le Nord, 134
 Northeastern Lunch, 15A
 North Shore Line, 2A

 Olyan, H., 77
 Olympic Games, 5-7, 52-53, 83, 90, 119
 Ontario Law Reform Commission, 2A
 L'Ordre, 29A
 Ormsby-Gore, Secretary, 31
 Oshawa, 58
 Ostrofsky, I., 102
 Ottawa, 35, 40, 64

 Packet and Times, 104
 Palestine, 30-34, 62, 83
 Paquet, L.A., 9A
 Le Patriote, 18A-20A, 33A, 93
 Pawlica, J., 113
 Pelland, L., 5A-7A, 20A, 26A
 J.L. Peretz School (Toronto), 140
 J.L. Peretz School (Winnipeg), 66
 Perrault, A., 28A, 30A
 Perrault, J.E., 31A
 Perreault, Attorney-General, 86
 Peters, M., 108

Philbert, E., 20A
 Phillips, N., 57, 96
 Piette, Philippe, 88
 Pilsudsky, Joseph, 56
 Plamondon, Notary, 8A
 Pleskow, P., 88
 Poale Zion, 52, 64, 74, 88
 Poland, 50-52, 56-57, 59, 65, 71-74, 105-116
 Polish Ferband, 107, 112
 Polish Jewish Alliance, 59, 106
Politicians and Jews, 17A
 Port Dalhousie, 57, 95-96
 Poznansky, J.M., 30
 Prince Rupert, 6
Progrès du nord, 93
 Pro-Palestine Committee, 33
Protocols of the Elders of Zion, 81-82, 102
La Province, 134
 Publicity Committee, 28
 Public Relations Committee, 23, 57-58

 Quebec City, 24, 26, 88, 93
Quebec Official Gazette, 90

 Rabinovitch, Isaiah, 58
 Rabinovitch, Israel, 2, 80-81, 85, 94
 Raginsky, A., 76
Rapports judiciaires de Québec, 30
 Rawdon, 94-95
 Read, J.E., 124, 126
 Regina, 29, 79-71, 73, 82-83, 116, 134, 137
Les Relations entre l'Eglise et l'Etat, 5A, 25A
 Religious Instruction, 70-71, 82-83
Report on Sunday Observance Legislation, 2A-3A, 5A
 Retail Merchants Association, 23A
Revue dominicaine, 32A, 95
Revue du droit, 5A-6A, 19A-20A
Revue nationale, 11A
 Rhodesia, 81A

Richstone Bakery, 16A
 Riddell, W.A., 120
 Rinfret, F., 84, 120, 122
 Rioux, A., 75
Ritual Murder Libel and the Jews, 83
 Robinson, B., 5, 41, 137
 Roebuck, A.W., 98
 Rogatko, H., 15A
 Roger, O.B., 7, 15, 34-37, 51-54, 59-60, 96, 107-8, 111
 Rosenberg, A., 102
 Rosenberg, J.N., 123
 Rosenberg, L., 49, 66-68, 70-73, 82-83, 116, 148
 Rosenstein, A.J., 94-95
 Rosenthal, H., 40
 Ross, H., 77
 Roth, Cecil, 83
 Roy, L.P., 27A
 Rundschau Publishing House, 67
 Rutherford, Lord, 131

 St. Alphonse d'Youville caisse populaire, 82
 St. Catharines, 29, 77, 98
 St. Hyacinthe, 88
 St. John, 24, 130
 St. Thomas Aquinas, 95
 Ste. Sophie, 24, 29
 Samuel, E.
 Samuel, Herbert, 75, 119
 Saper, S., 77
 Saskatchewan, 82-83
Saskatchewan Farmer, 70
 Saskatoon, 6
 Sauriol, P., 134
 Sauvé, J.P., 26A-28A
 Scandinavia, 94
 Scheuer, E., 140
 Schiff, O.M., 130-32
 Schlossberg, J., 140
 Schubert, J., 12A, 4, 100
 Schwartz, J., 62-63
 Semple, Recorder, 13A-14A, 16A

Schwartzbard case, 79
Semaine religieuse de Montréal, 4A, 9A, 12A-13A, 19A
Semaine religieuse de Québec, 2A, 6A, 8A, 27A, 83, 86
 Service d'informations étrangères, 103B
 Shapiro, S.M., 7
 Shearer, J.G., 19A, 23A
 Shearith Israel Congregation, 26, 29
 Shelburne, 77
 Sherbrooke, 5, 24, 27
 Sherman, C., 123, 126
 Shtern, S., 102
 Seigler, M., 4, 100
 Silcox, C.E., 24-25, 116
 Simon, J., 38
 Skelton, D.O., 3, 33, 122, 130, 132
 Snake Island, 89
 Social Research, 29
 Social Service Council, 116
Social Welfare, 116
 Société St. Jean Baptiste, 8A, 23A, 105
 Society for Economic Advancement, Berlin, 73
 Socius, 8A
 Sokolowski, M., 106
Le Soleil, 24A-25A
 South Africe, 101
 Spain, 141-42
 Springett, E.J., 103A
 Stanbury, Justice, 98
Star, (Montreal), 75, 84-86
 Steacie, E.W.R., 104
 Stern, H.J., 2, 24, 41, 44, 75, 80, 82, 103A
 Stitt, M.L., 62-64
 Stone, L., 104
 Stuchen, P., 26
 Sturm, G., 104
 Sunday Observance, 1-2, 86
 Super, A., 47
 Surveyer, E.F., 4A
 Sutton West, 88-89
 Swastika, 87

Switzerland, 78-80
Sydney, 24, 30
Syndicats catholiques nationaux, 23A

Tardivel, J.P., 2A
Taschereau, A.L., 3A, 18A, 20A, 25A-29A, 31A, 104
Taschereau, Mgr. E.A., 2A
Tellier, M., 30A
Tenenbaum, J., 21
Times Journal, 62-64
Toronto vs Mandelbaum, 97
Tory Commission, 10, 21, 59
Trades and Labor Congress, 6, 22, 65A-66, 84, 116
Trumpeter, 64
Tweedsmuir, Baron, 73

L'Unité, 99
United Church, 127
United Palestine Appeal, 64
United Talmud Torahs, 139
Unity and Goodwill Association, 90, 102, 134
Université de Montréal, 100

Vaad Hair, 29, 76-77, 108
Vallée, A., 83
Vancouver, 77, 102-103A, 133
Vanier, A., 26A
Vegreville, 77
La Vérité, 2A
Verdun, 6
Vers demain, 99
Victoria, 74
Vigilance Committee, 52
Vineberg, Abel, 89
Viner, N., 1
Vocational Guidance Bureau, 27

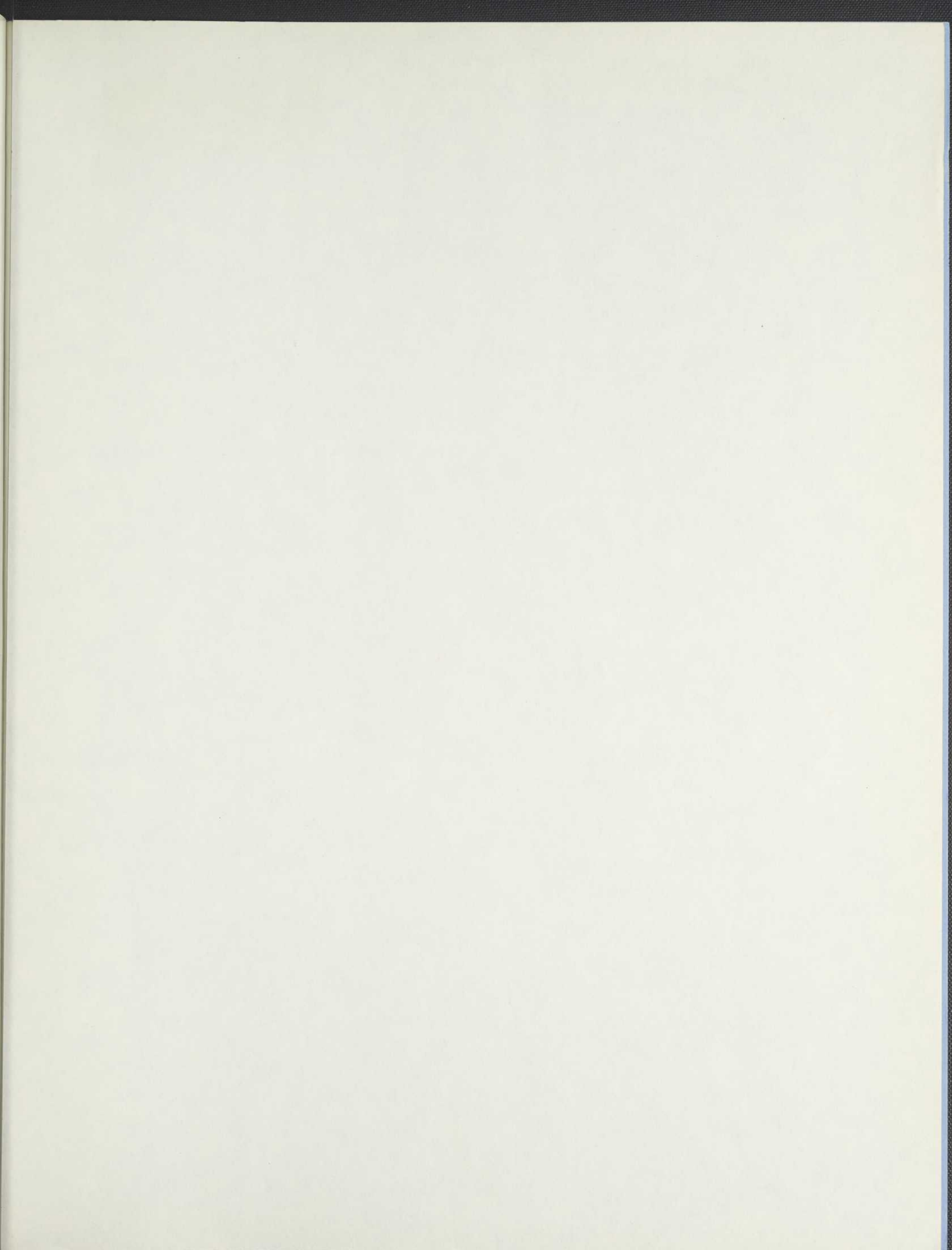
Waldman, M.D., 105, 119, 123, 126, 143-44
Walter, Herta, 48

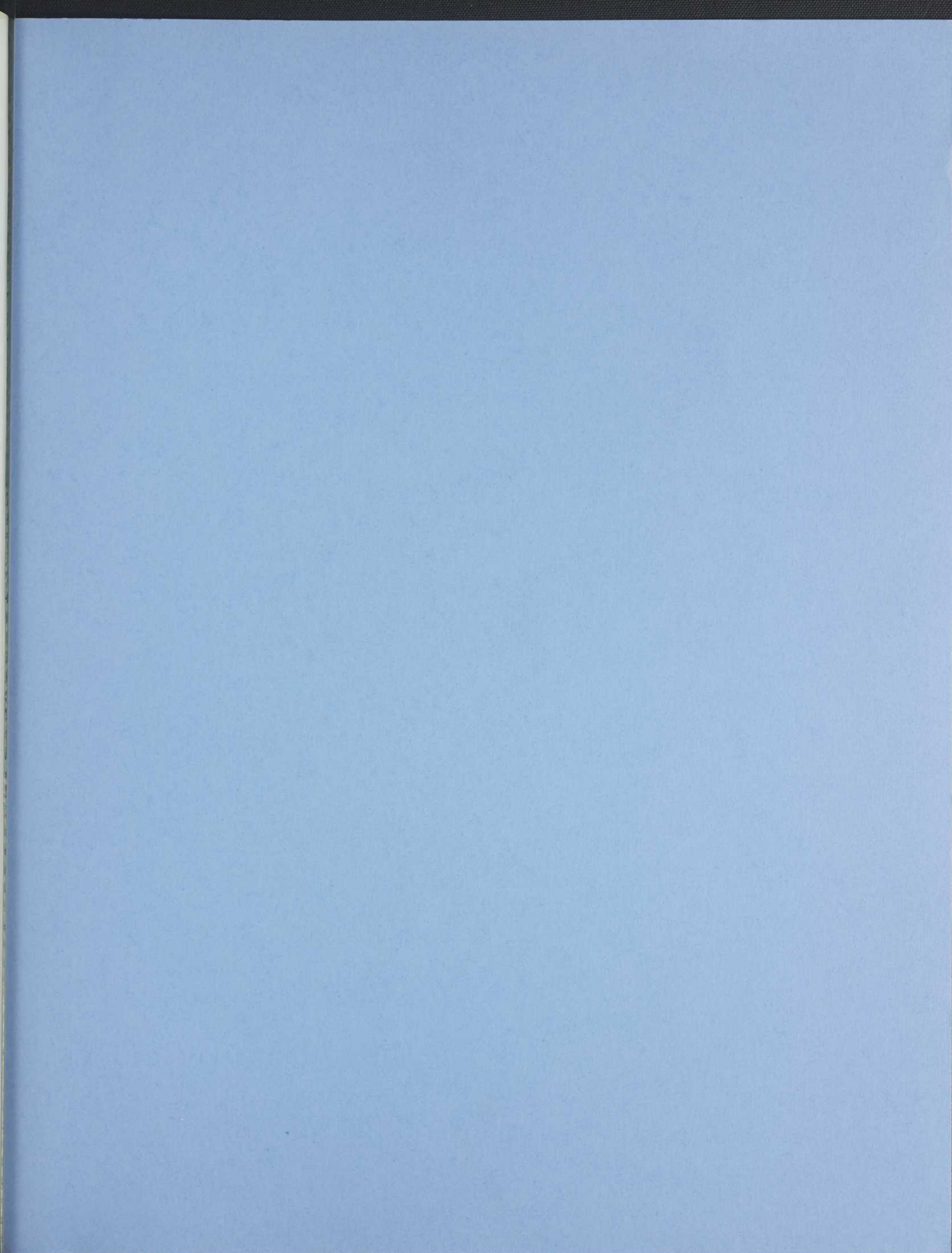


Webb, Mayor, 78
 Weinfeld, H., 4, 100
 Weinrot, J., 142
 Weizmann, C., 46
 Welicovitch, A., 25
 Wertheim, D., 23A, 45, 140
What's the Canadian Jewish Congress? 101
 Whittaker case, 87
Who will Save the Historic Building? 26
 Wiener, S., 15A
 Wilson, Judge, 15A
 Windhorst, 74, 138
 Windsor, 40
 Winkler, 87
 Winnipeg, 6, 24, 39, 42-43, 64-65A, 68, 70, 73-74,
 77-78, 101
 Wise, Jonah B., 132
 Wise, S.S., 46-47, 79, 87, 106, 121, 124, 140
 Wiseman, S., 24, 28
 Wolfe, D., 5, 26-27, 105
 Wolofsky, H., 2, 52, 56, 94, 107, 112
 Workmen's Circle, 52, 140-41
 World Association of Jewish Self-Defence, 79
 World Jewish Congress, 46-49, 64, 116, 121-22, 143
 World Zionist Organization, 33, 46
 Wright, Justice, 97

 Yehoash, 140
Yiddishe Vort, 65
 York Township, 6
 Yorkton, 77
 Y.M.H.A. (Montreal), 5-6, 27, 103B
 Y.M.H.A. (Toronto), 89

 Zacher, A.S., 28
 Zalmanovitch, A., 76
 Zimmerman, L., 89
 Zionist Organization of Canada, 33, 80
 Zuker, L., 2, 41
 Zwerling, C., 148





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