

WHO GOES NAZI? (Cont. from page 3)

menace to a mere fragment of mankind—the Jews—was now at long last recognized by a great Empire and her Dominions as the most formidable menace to mankind as a whole. I was confident that while there would yet remain work for my committee to do, our principal task in combating the more virulent forms of anti-Semitism had been taken over by the British and Canadian governments and that it would not be long before any trace of such political anti-Semitism, before all these echoes of the Sturmer and Mein Kampf, of Goebbels and Streicher and Hitler would be declared in contravention of the Defense of Canada regulations and subjected to the most summary suppression and punishment.

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Alas for my native! No sooner had the Dominion declared war against the world's anti-Semitic Number One, than his satellites throughout the land began deluging the country with those favored slogans, "made in Germany," to the effect that this was "a Jewish war," that the "Jews would fight till the last Canadian," that "not a single Jew had enlisted," etc., etc., ad infinitum. Not alone did these specious libels appear in the frankly anti-Semitic canards—which continued to appear, by the way, until long after the declaration of war, as did even Father Coughlin's "Social Justice," until one fair day it went a bit too far by publishing a cartoon depicting King George trafficking with Uncle Sam in the souls of youthful Americans—but not in such sheets only were these allegations voiced, but in the more exclusive clubs and salons such rumors were politely whispered from ear to ear. It was not until after the many months of the "sitkreig" had been superseded by the "blitz" across the Lowlands that some of the avowed and well-known leaders of the National Unity Party, which was truly a unity party in that it united all the reactionary, Fascist and Nazi elements in the country, were put behind barbed wire. It was quite late in the day, for example, when this writer was requested for the address of Mr. Joseph Farr, Fuehrer Number Two in Canada, lieutenant to Adrian Arcand, the would-be dictator of the Dominion—so indifferent had been the authorities to the menace of such dangerous fifth columnists within its own midst.

But even now, after two years of heroic struggle against this grimest throw-back of barbarism which modern man has known, after all the sacrifice and bloodshed already exacted, there are seemingly some within the Dominion of Canada, who have not quite made up their minds about this Fascist menace. They would be speedily revealed as incipient Quislings if we ever started playing "Who Goes Nazi?" north of the border. To quote just one glaring illustration which might be multiplied, however, many-fold. It was as late as May 30, 1941, that Judge Amédée Monst, sitting in the Province of Quebec, rendered the

amazing decision which acquitted the notorious Arcand lieutenant and propagandist, Telephore Dumaine, who had openly boasted that "he would defend to the death the principles of the National Unity Party." These principles need not be repeated here. Suffice it to say that they include everything against which the Dominion is officially at war. Yet, by making a subtle distinction between "a person making forbidden statements in the presence of police officers in his own home and one who makes similar declarations before eight or nine individuals," the judge found it proper to absolve this man of any guilt under the Defense of Canada Regulations which are supposed to defend the Dominion from anything that might prove subversive to its war effort. Apparently, in the minds of some, the brah and blatant advocacy of the Nazi and Fascist systems is not subversion of a war consecrated to the destruction of such noxious doctrines.

But even more significant than the judge's decision itself, as the Toronto Telegram of June 4, 1941, had it: "Were the congratulations showered upon Dumaine by the French-Canadian journalists and lawyers. The faithful adherent of Arcand was hailed as a hero, a martyr, saved from unjust persecution. These enthusiasts joined in proclaiming 'un bon jugement'."

It is no accident that out of this selfsame Quebec came tons of literature which not only inundated the Dominion, but swept across the frontier likewise; literature such as "The Key to the Mystery" and similar publications all of which repeated word for word the fulminations of Doctors Streicher and Goebbels, first of all against the Jew, but no less vehemently against Democracy itself. A round or two of "Who Goes Nazi?" will swiftly reveal the inevitable link between the nice little "localised" war which some would quite contentedly wage against the Jews and the war against every minority group and interest: Liberals, pacifists, non-conformists, trade unionists, for the purpose of establishing that totalitarian rule which would destroy the rights of the individual or the group from the surface of the earth.

Nor are such ominous clouds of anti-Semitism limited to the blue skies along the St. Lawrence. They have spread westward to the shores of Lake Ontario, into the Prairie Provinces and to the Pacific Coast. In Toronto, for example, the notorious Pitts Gang, probably imitating the tactics of the Christian Front particularly in New York, has been actually preying on property and menacing public safety in certain sections of the community during the summer past. It must be said, however, that the prompt and sympathetic co-operation of the police and the public generally has prevented the kind of serious outbreak that might otherwise have stirred both compliant Jew and non-Jew out of their apathy.

I am not writing of these things as an alarmist. I am merely indicating that it is to touch the very nadir of fatuity to affirm that "there is no Jewish problem in America," as do the gentlemen whom I quoted at the outset, or that "there is no longer any

need of anti-defamation work in Canada inasmuch as the government has taken over the job for us by its declaration of war against the Nazis," as was averred not so very long ago by the nominal head of the one coordinating Jewish body in Canada. If

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such be the blindness of our leaders, who can blame their followers for stumbling through the darkness not to engulf us all, unless realism comes to the helm of Jewish and general affairs.

And such realism must awaken at long last to the understanding that what is at stake today is the right of the individual to live as he deems best which is the quintessence of democracy; but which long before democracy as a political system was formulated was voiced by the Hebrew prophets and by the founder of Christianity as the loftiest aspiration of man. It is this concept which is the disturbing element in the world, "the Ferment in humanity," as John McMurray in his "Clue to History" has so clearly pointed out. It is for this reason, therefore, that anti-Semitism is so inextricably intertwined with Nazi bid to conquer the earth, not merely because it has proved to be an exceedingly effective instrument of Realpolitik, but because even the Nazis, with all their exaltation of force and power, realize full well, as Napoleon before the very gates of Moscow was compelled to confess that the Spirit IS more implacable and omnipotent than the Sword. That is why the Austrian Catholic Aurel Kolnai was constrained to confess that "What the Nazis are persecuting is not the Jews, but the Jewish Spirit; and not so much 'the Jewish spirit as THE SPIRIT. They have made the Jews, no matter how much they may have intrinsically deserved the distinction, the symbol of persecuted liberty and justice and humanity throughout the earth."

Who, then, goes Nazi? Whoever would destroy this symbol of liberty and justice which is Judaism at its loftiest and best and Christianity at its finest. These two streams which have met together in what Waldo Frank correctly calls "The Great Tradition," constitute the volcanic force which has worked for the destruction of tyranny and oppression and for the enlightenment of the soul of the individual man. True religion, prophetic Judaism and the religion of Jesus, cannot conceivably be totalitarian—even though some of their spokesmen would introduce the "gleichschaltung" of all Jews under the rigor of an absolute Law in the camp of the former, and others would proclaim a religious "co-ordination" under the aegis of Christendom, in the communion of the latter. Such persons are Fascists and Nazi in spirit, even though outwardly they may war against them.

Only he will never under any circumstances, yea, even unto death itself, "go Nazi" who, with the prophets of Israel and the Preacher of the Sermon on the Mount, proclaims the divine dignity of every child of God and son of Man and his inalienable right to freedom, to justice, to the liberty to develop the God-given capacities within his being. This is the soul of all liberal religion. It is the thing the Nazis are consecrated to destroy. It is the reason why they have first vowed to extirpate the Jews and why they have placed pastors and priests in concentration camps. It is the reason why anti-Semitism has become the spearhead of their thrust toward world supremacy; why it has been their most trustworthy "bomb," as Thomas Mann phrased it, "cast into the camp of democracy to spread disunion and discord throughout its fold."

That is why we had all better hurry up and begin playing "Who Goes Nazi?" in order that we may grasp, before it is too late, just who is "for Baal and who is for God" and for the emancipation of all mankind.

Welfare Council of Executives Formed Executive secretaries of the Jewish Welfare Fund agencies met Wednesday in the office of the Jewish Welfare Fund and decided to form a Council of executives. The following were present: Miss M. Koffman, Jewish Folk School; Miss B. Cohen, B'nai B'rith; H. Earn, Mount Carmel Clinic; S. Sheps, Y.M.H.A.; L. Rusoff, Y.M.H.A.; Miss B. Goldin, United Hebrew Relief; I. B. Cohen, Winnipeg Hebrew Free School; H. Stubbins, Jewish Welfare Fund; Miss S. Cohen, Jewish Welfare Fund.

A decision was made to meet regularly in order to promote a better understanding of the community problems faced by the Welfare Fund and its agencies. A series of studies were planned on the following subjects: Jewish Community Organization, Jewish Education, Recreation, Family and Child Care, etc. Mr. Stubbins, executive secretary of the Jewish Welfare Fund, is to present the first paper at the November meeting, on the subject of "Jewish Welfare Funds and Community Organizations." At the December meeting Mr. Cohen is to lead a discussion on Jewish Education. In addition plans were discussed for executive assistance in the annual spring campaign of the Jewish Welfare Fund.

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