

McGill University

INDEPENDENT JEWISH SOCIETIES OF MONTREAL

A Survey of the Nature and Extent  
of Philanthropic Programmes - 1949

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by

Rupert Shriar

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## PREFACE

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## CHAPTER 1

### INTRODUCTION

#### DEFINITION OF PROBLEM

In 1949 the Federation of Jewish Philanthropies<sup>1</sup> of Montreal became concerned about its structure and function. Because of its awareness that the concept of Federation needed potency as a symbol of Jewish community organization, the interest and participation of practically all the sections of the population concerned with Jewish needs and problems had to be enlisted. In particular a closer relationship was needed with those sections in the population who are organized in special group activities. Many of these groups were administering flourishing programmes outside the orbit of the local central Jewish community organization.

As a result of two major factors, the Federation encouraged a survey of the nature and extent of the philanthropic endeavors of the local independent Jewish societies of Montreal. First, there were indications of waste and duplication in the philanthropic efforts of these local volunteer societies, among themselves, between them, and with the efforts of the social agencies included in the Federation. Second, it was felt that the funds raised by these societies and the efforts expended by the membership could possibly be channeled towards the establishment and maintenance of services deemed necessary by the Federation on a partnership basis. This would eliminate the necessity of requesting

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1. Federation of Jewish Philanthropies became the Federation of Jewish Community Services February 6th, 1951, and will be referred to as Federation throughout the study.

additional funds from a community already besieged for contributions. This idea presented an opportunity of diverting funds, already being raised, to constructive purposes without taxing the community further, and at the same time giving leadership opportunities to organized volunteer societies for programmes in which they could interest their members.

A survey of the nature and extent of the philanthropic endeavors of the local Jewish independent societies therefore might aid the Federation in understanding the structure, purpose and programmes of such societies, and might prove helpful in assessing the effectiveness of their current and future role in the total philanthropic effort of the Jewish community.

It is the purpose of this study, therefore, to provide facts concerning the number of volunteer societies doing philanthropic work, the nature and extent of this philanthropic programme, and to analyze these data in the hope that it may aid the Federation to better understand these organizations as indigenous resources in the community.

Since reference has already been made to "independent local Jewish societies" and "philanthropy", it would be useful at this point to define these terms.

"Local independent Jewish societies" refers to those men's and women's volunteer social clubs, lodges, chapters, auxiliaries and men's sick benefit associations in the community who have no professional

staffs or organization in the current social welfare sense, and who have not affiliated with any of the recognized professional health or welfare agencies, or synagogues, but who have taken upon themselves philanthropic work of any kind as one of their functions. Some of these organizations, however, may have international brotherhood or sisterhood affiliations. All these groups are differentiated from a number of other organizations or associations,<sup>1</sup> which although similar in general aspect have no philanthropic programme.

According to the Universal Jewish Encyclopaedia and Rabbi Philip Bernstein the concept of philanthropy in Jewish life is considered traditionally and religiously, as an obligation for the individual. Jews have always been expected to assume responsibilities towards their fellow men.

"Consideration of the poor is one of the greatest forms of justice and justice is the expression of religion."<sup>2</sup>

Rabbi Bernstein, following this approach states, "Significantly the Hebrew word for charity is tzedokah, which literally means righteousness. Charitableness is not optional; it is an absolute precept of Judaism."<sup>3</sup>

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1. The terms "organization", "society" and "association" will be used interchangeably in the study.

2. "Canada", Universal Jewish Encyclopaedia, (New York, 1940), p. 485.

3. Philip S. Bernstein, "What the Jew Believes", Life, (Chicago, September, 1950), p. 164.

In the background of the Jews who migrated to Montreal, as will be seen in Chapter 11 of this study, this religious sanction was inevitably retained, and was a motivating influence among the Jews who settled here.

The writer was able to collect the names of local societies and their presidents from the files of the Canadian Jewish Congress and the Speaker's Bureau of the Combined Jewish Appeal of Montreal. Of these, 102 organizations were approached for purposes of this study. Those eliminated were affiliated with health or welfare agencies, synagogues or central communal bodies,<sup>1</sup> and were not by definition local independent societies. Since the canvass of these organizations was completed, 20 organizations were eliminated because of no philanthropic programme or refusal to cooperate. A total of 82 local independent Jewish societies in Montreal have been included.<sup>2</sup>

#### QUESTIONS

In attempting to evaluate the philanthropic efforts of these societies, the data were checked against the following criteria:

- 1) How large is the total membership of the local independent Jewish societies?
- 2) How active is the membership, and what is the average attendance at the meetings of these societies?
- 3) How much money is raised by these societies?

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1. Central communal bodies refer to coordinating, planning and budgeting organizations such as Federation, Combined Jewish Appeal and Zionist Organization of Canada, as differentiated from functional social agencies.

2. The organizations are listed in appendix C. p. 66.

- 4) How do the societies distribute these funds? Is the work of these societies confined to material assistance or does it include personal service? If the latter is part of their programme, then to what extent is it included?
- 5) How are funds raised
  - a) bazaars
  - b) rummage sales
  - c) other sales
  - d) dances
  - e) tag day
  - f) direct campaign for funds
  - g) teas
  - h) other means
- 6) Is fund raising confined to membership or are non members approached as well?
- 7) From what geographic, social and economic area is leadership drawn?
- 8) Are the leaders of such societies active in the work of Federation or Combined Jewish Appeal? Are they recruiting workers, who would otherwise be untouched by the established central agencies?
- 9) Are the philanthropic programmes of these societies similar to or different from those of the recognized professional social agencies and to what extent?
- 10) What needs and fields not covered by the professional social agencies are filled by these societies?
- 11) Could greater cooperation, coordination and elimination of duplication be obtained, and to what extent would such coordination be desirable?

One of the problems encountered by the writer, in accumulating the data needed to answer the questions posed above, was that for the most part records and financial statements were not available because of association policy, unwillingness to allow them to be seen, or because, in many cases, they were not even kept. Information, therefore, was often based on the memory of the officers of the organizations who were contacted and were usually generalized or recollected.

A second problem was to decide which of the societies should be described in order to make the data more descriptive. To establish types, and to set up classical examples of each, in order to present as clear a picture as possible, leaves the writer in a position to be challenged because of the exceptions which can no doubt be found to any or all of the classifications established. This is generally true of the social sciences, but is a limitation which must be accepted in order to present as accurate and human a picture of these communal organizations as is possible in a study of this type.

#### METHOD

Primary and secondary sources of data have been obtained for the study. Primary data include the information gathered from interviews with the executive members of the societies studied, and interested personnel of the Canadian Jewish Congress, the Jewish Immigrant Aid Society and the Federation. Secondary data were collected by abstracting information from the records of the Canadian Jewish Congress, the Speakers Bureau of the Combined Jewish Appeal, the constitutions of the Bessarabia

Men's Sick Benefit Society and the Bessarabia Women's Auxiliary,<sup>1</sup> as well as the general reading which aided in attaining basic orientation to the historical and sociological background of the Jews of America, and specifically to the Jewish Community of Montreal.

A detailed schedule<sup>2</sup> was developed by testing it on a pilot group of four organizations of each of the types of societies included in the study. It was revised and brought to its final form, according to the findings of the initial pilot study and was used as the basis of interviews in gathering the information.

A second schedule<sup>3</sup> was developed for use in collecting information from the seven samples organizations to be described in Chapter III. A pilot test upon two organizations helped to determine its final form. All interviews with these organizations were informal and information was readily given.

The data sought were social, historical, quantitative and qualitative in nature, and were analyzed in an attempt to answer the major questions posed by the study.

The material that follows has been arranged into Chapters with the main information of the study included in Chapter IV. Careful

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1. These two organizations are included in the samples presented in Chapter III.

2. Vide appendix A. p. 62.

3. Vide appendix B. p. 64.



study of all available Jewish material concerning Jewish organizations in this city revealed, however, that none of the societies included in the study, have been studied previously. It seemed, therefore, that in order to evaluate the philanthropic effort of the local independent Jewish societies in this city, that some historical background indicating the setting in which these societies developed, would be necessary in order to aid in the understanding of the factual material included in the main body of the facts in Chapter IV. This historical background is included in Chapter II. To further clarify the material, case studies of seven organizations considered typical of those included in the study will be presented in Chapter III.<sup>1</sup> There will be a review of the history, a description of the administration, structure, organization, procedures, and the physical setting of these groups, so that the reader will have a more intelligible picture of the societies with which this study deals.

Chapter V will review the main findings of the study in relation to the purpose and questions posed in the beginning, and there will be an attempt to reach tentative conclusions within the limits of the evidence as provided by the scope of the study.

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1. Typical examples and classifications of organizations were determined at a meeting in which the following participated Louis Rosenberg, Research Director, Canadian Jewish Congress; Donald B. Hurwitz, Executive Director, Federation and Combined Jewish Appeal and W. W. Solkin, Assistant Director Federation and Combined Jewish Appeal; September, 1950.

## CHAPTER II

### HISTORICAL BACKGROUND

#### THE MIGRATION

Because this study is mainly concerned with the nature and extent of the philanthropic work done by the local independent Jewish societies of Montreal, limited historical background will be presented. In tracing Jewish history in Montreal, only those aspects of this background which will aid in the understanding of the data will be reviewed.

Louis Rosenberg,<sup>1</sup> using the historian G. B. Sack<sup>2</sup> as a guide, has described three main periods in Canadian Jewish history.

" ---first, the period of legend and romance, the French regime; second, the Sephardic period,<sup>3</sup> 1750 to 1860; for one must not forget that never at any time prior to 1850 were there more than 25 Jewish families in Montreal. The third section is the period of real Jewish history, what I would call the history of the Jewish Community in Canada; commencing with the 1880's and the larger immigrations of Jews that followed the 1880's."

It is with the period after the 1880's that this study is concerned. We shall review briefly how those Jews who migrated from the eastern European countries settled and developed basic social groups in Canada, especially Montreal.

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1. Louis Rosenberg, Sociology of the Canadian Jewish Community, typewritten ms. (Montreal, 1950) p. 1.
  2. G. B. Sack, History of the Jews in Canada, (Montreal, 1945).
  3. The Sephardic Jews were the descendents of Jews who had been resident in Spain and Portugal before the Expulsion of Jews in 1492 from these countries.

As a result of persecutions in Eastern Europe, the period from 1881 to 1914 was one of intensive immigration. Thousands of Jews left Russia and Roumania to settle in Canada, and it is within this period that the majority of the cultural, social, educational, and philanthropic community organizations were established and developed.<sup>1</sup>

Jewish immigration came to a standstill during the first world war, but from 1919 to 1931 Jewish immigrants, who were relatives of those who had come prior to the war, began to arrive from Russia, Roumania and Poland.<sup>2</sup>

During the depression years from 1931 to 1939, following the immigration restrictions in the United States, it became extremely difficult for any Jewish immigrants to be admitted to Canada.<sup>3</sup>

There was also little Jewish immigration during the period of World War II until the period from 1945 to 1949 when Jews were again allowed to enter Canada. Most of those admitted during this period were war orphans, displaced persons, close relatives of Jewish residents in Canada, and those who came under Industrial Group Schemes.<sup>4</sup>

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1. W. G. Smith, A Study of Canadian Immigration, (Toronto, 1920), pp 11-25.
  2. Hugh W. Keenleyside, Canadian Immigration Policy, (Toronto, 1948), pp.7-12.
  3. Personal Interview with M. A. Solkin, National Executive Director of the Jewish Immigrant Aid Society, September 1950.
  4. Department of Mines and Resources, The Immigration Act and Regulations, (Ottawa, 1937 and 1950.).

Jewish immigration to Canada is now decreasing. The main source of Jewish immigration has dried up. There are few Jews left in Europe as a result of the persecution and massacres of the Hitler period, the war, and the recent migration to Israel.

There are now in Canada 210,000 Jews, 80,000 of whom live in Greater Montreal. Most of these are of Central and Eastern European origin, so that, unlike their counterparts in the United States, this group, almost exclusively, has played a dominant role in Canadian Jewish life.<sup>1</sup>

From 1880 onward there has been a constant settling of the Jewish community into noticeably specific areas of the city. At first the movement was from the old city, south of Craig Street between what is now McGill Street and St. Denis Street northward onto Sherbrooke Street and into Westmount. Then the movement was north again from Mount Royal Avenue to the Canadian Pacific tracks and westward from St. Denis Street to Outremont. Within the last twenty years there has been a settlement in the western part of the city which lies north of St. Catherine Street, comprising the City of Westmount and St. Andrew, Notre Dame de Grace and Mount Royal Wards.<sup>2</sup>

At the turn of the century, the Jewish people were mainly in the

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1. Personal Interview with Saul Hayes, National Executive Director, Canadian Jewish Congress, September 1950.
  2. Louis Rosenberg, The Jewish Population of Mount Royal Ward, (Montreal, 1949), p. 6.

area bounded by Van Horne Avenue on the north, Sherbrooke on the south, Bleury on the west and St. Denis on the east. There were still small numbers of families south of Sherbrooke Street, west on St. James Street, and in the City of Westmount, but none of these settlements were strong enough to change the direction of the immigrants who had entered the city.

In the past twenty years there have been two areas of Jewish concentration, that described above which has been the main district since the turn of the century, and the Notre Dame de Grace and Mount Royal Wards together with the cities of Outremont and Westmount which for all practical purposes now form a distinguishable area.<sup>1</sup>

Eastern European immigrants who made their way to the main districts, soon began to cement the foundations of Jewish life, and give it expression. They created organizations and societies with various aims and purposes. They strengthened the community of which they became a part and gave it a more salient Jewish expression.<sup>2</sup>

It is with some of the societies or associations that the Jews formed during the seventy year period of settlement in Montreal since 1880 that this study is concerned.<sup>3</sup>

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1. Personal Interview with Louis Rosenberg, Research Director, Canadian Jewish Congress, July 1950.

2. Arthur Hart, The Jew in Canada, (Toronto, 1926), p. 64.

3. Vide appendix D. p. 68

JEWISH POPULATION GREATER MONTREAL, 1851 - 1949\*

DATE	SIZE OF JEWISH POPULATION
1851	181
1891	6,941
1901	28,807
1921	45,802
1931	57,991
1941	63,888
1949	80,000

\* Louis Rosenberg, op. cit., p. 12.

#### THE ADAPTATION

The early Jewish settlers found life in Canada very different from that in Eastern Europe. There, Jews lived largely in compact Jewish communities, were denied the right to equal citizenship, fenced off in cultural, social, political and economic ghettos. It was a predominantly enclosed Jewish environment. Everything around was Jewish - language, folk ways, religion, calendar, holidays, meals, newspaper, theatres - every aspect of life with which they came in contact.

In this segregated environment there were two deep-rooted and meaningful expressions of Jewish life which are important in understanding the significance of Canadian Jewish life. First, the synagogue was the

central institution in community life, and second, philanthropy was one of the most important expressions of Judaism. Religion was the controlling influence in every facet of life in the Jewish communities of Central and Eastern Europe in the eighteenth and nineteenth centuries.

In Canada, however, the Jews are a small minority group, striving to retain their religious and cultural identity, while faced with the competition of a powerful, attractive, highly developed majority culture.

This struggle to remain a closely knit group and yet to take advantage of the democratic opportunities offered in the western hemisphere is manifested in the types of social, cultural and economic associations which have arisen in the Jewish community of Montreal.

The Eastern European Jew upon landing in this country sought out his "landsman"<sup>1</sup> as do people from any national, ethnic or religious group upon arriving in a new country. The organization or society of landsmanshaft<sup>2</sup> developed because, socially and psychologically, the newcomer was most comfortable among his "own". All the members of such associations spoke the same language, shared similar experiences in the old country, and could face more comfortably the constant struggle to adapt to the environment of this new country. As the urban neighbourhoods in which they now lived were diffused and depersonalized, compared to the closely knit ghetto life they had left in Europe, these organizations

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1. "Landsman" refers to someone from the same country or part thereof.

2. "Landsmanshaft" is an association of people who come from the same country or part thereof.

became a kind of "psychological neighbourhood"<sup>1</sup> through which they tried to sublimate the loneliness and strangeness of their new impersonal social environment.

In Montreal landsmanschaften were organized mainly on the basis of association of people from the same town. There grew up Vereins<sup>2</sup> and Verbands<sup>3</sup> which gave these new Canadians a chance to enjoy themselves, to protect themselves economically, and to do something constructively to help families left behind in the small towns of Central and Eastern Europe by sending clothing, food and money. The above mentioned reasons are still strong motivations for these societies to flourish today. Since the onset of the Hitler era, however, most mother communities in Eastern Europe were wiped out, so that one of the original motivations for their existence may no longer apply.

The Jews who migrated to Montreal were, for the most part poor, though most possessed skills acquired in Europe. There were artisans, tailors, furriers, shoemakers, blacksmiths, tinsmiths and watchmakers among them. In order to protect themselves economically, and to live

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1. G. L. Coyle, Social Process in Organized Groups, p. 11.

2. Verein literally means everyone around. It is used in the same sense as landsmanschaften.

3. Verband is a Federation of Societies. It usually is a Federation of societies whose national origin are similar.



more comfortably in this new and strange milieu, they also organized . the mutual sick benefit societies, free loan organizations, Verbands, Vereins, and landsmanshaften. G. B. Sack points out "that no Jewish immigrant had ever become a burden on the country at large. For good or for ill the Jewish community has always carried the burden of caring for the moral and material welfare of the immigrants on its own shoulders and has never allowed them to become a charge on the general public. And in time even the poorest managed to make their way and to become good and useful citizens. Necessity had made the practice of charity and mutual help an indispensable feature of Jewish life".<sup>1</sup>

All these associations then took root early in the century, during the period of large immigration, and flourished among the early Jewish migrants.

The first and second generation of these immigrants have expressed different patterns of association, however, as evidenced by the organization of societies emulating those of the general community in which the Jew began to live. Groups were organized along parallel lines of such internationally known lodges as the Oddfellows. This served to bring a feeling of status and prestige to the members. As will be seen later, these groups now predominate in the Jewish community.

There were many manifestations of the Jews' attempts in Montreal

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1. G. B. Sack, op. cit., p. 245.

to adapt themselves to the social, economic, educational and political environment of this country. The type of associations that were formed in this process have been rather briefly described here in order to shed some light upon the background and setting within which the organizations to be studied developed.

All these groups have varied programmes among which philanthropic activity is a part. As has been pointed out in Chapter I, it is with the extent and nature of the philanthropic work done only by those groups which have remained independent, and have not affiliated themselves with synagogues, central communal bodies or the organized health and welfare agencies of the community that this study is here concerned.

## CHAPTER 111

### SELECTED DESCRIPTIVE STUDIES

In order to vitalize the data in this study, selected descriptive pictures of several societies will be presented in this Chapter. It is hoped that these portraits will serve the reader in visualizing the social forces and personalities that in interacting constitute the organization and life of these groups.

The selected portraits are, *sui generis*, typical of the many organizations surveyed. All societies included in this study may be classified into different types. The categories are as follows.<sup>1</sup>

1. Vereins, Verbands, Landsmanschaften, as for example the Ostropoler, Luberer, Polnar Society.
2. Men's Sick Benefit Associations, as for example Bessarabia Men's Sick Benefit Society.
3. Women's Auxiliaries of Men's Sick Benefit Associations, as for example Bessarabia Men's Sick Benefit Society, Women's Auxiliary.
4. Local Men's Clubs organized on a friendship basis. These social clubs have no European basis of origin or continuation related to country or town of origin of its members, as in the case in category No. 1, above, for example Balfour Club.
5. Local Women's Clubs of the same type as in No. 4, above, for example Dalse Welfare Women's Club.

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1. *Supra.* p. 8.

6. Men's social or fraternal lodges which have international fraternal affiliations, as for example Mt. Scopus Lodge, B'nai B'rith.
7. Women's Associations of the same type as in No. 6, above, as for example Calenthe Temple No. 1, Pythian Sisters.

To delineate the societies in this Chapter, a schedule was developed to provide an outline of the history, administrative structure and responsibilities, programme, place of meeting and meeting procedure. This schedule was tested with the Ostropoler, Luberer and Polnar Society and the Bessarabia Men's Sick Benefit Society, as the presidents of these organizations were most cooperative. As a result of this testing, the final schedule was developed.<sup>1</sup>

#### DESCRIPTIVE STUDY NO. 1

Early in World War II, five friends met to discuss the possibility of organizing a group for the purpose of helping friends and families still living in Europe. In the fall of 1940, a club of sixty people was started, and money raised to help people from their home towns, no matter where they were now living. All members were former residents of these towns and all had family or close friends whom they wished to help.

Such a philanthropic endeavour, it was recognized, would be quite time consuming and would necessitate detailed work and development of policy so a board of directors of nine was elected to carry the burden of

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1. Vide appendix B. p. 64.

the work. Included in the board are the following.

The president acts as chairman of the society, the vice-president acts as chairman of the board. The secretary is responsible for correspondence, minutes and records. The treasurer handles all funds raised through activities, donations or fees. The chairman of the entertainment committee, which is the only operating committee of the society, arranges for all special affairs such as banquets or entertainments which are held. These special activities are held for the specific purpose of raising funds for philanthropic work. There are also three ex-officio members on the board. All cheques made out by the society must be signed by the president, financial secretary and treasurer.<sup>1</sup> It is felt that this affords maximum protection of the funds.

The board of directors meets twice a month at the homes of the members, each taking turns as host. They meet in the parlor or living room, on chairs or sofas around the room. The vice-president and secretary sit at a table, and the meeting is conducted in a very informal manner. The meeting is called to order by the vice-president and minutes are read by the secretary. Then the meeting deals with problems such as, sending food and clothing parcels to landsman, deciding on the disposition of requests for help by individuals and organizations the world over, for once the existence of such a group is known requests are received continuously. It must be determined, in each case, whether help will be given,

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1. The financial secretary is the society's auditor, books are kept in a professional way.

and the nature and extent of the assistance to be given. There are questions of limited funds and how to augment them to meet what they feel are obligations. There may be a decision to call a general meeting, either because policy must be ratified, because more funds are needed or because some other circumstance, considered special by the board, seems to warrant such a meeting. General meetings are usually called by the board because funds are needed, though grants over \$200.00, must also be ratified. As a rule, general meetings are only called three or four times a year.

Meetings of the board are planned on a meeting by meeting basis and no planned programme for the year or any other period of time is formulated.

After the meeting the hostess usually serves refreshments and it has become traditional to tax each person twenty-five cents, which sum is added to the treasury.

General meetings are usually held at the home of one of the members and seating arrangements are as informal as at board meetings. Procedure is similar to that at board meetings, except that it is felt that a larger group warrants more formality in order to ensure that all business is dealt with during the evening. Occasionally meetings are held in rented synagogue halls. These are formal, with a head table at which sit the officers. The rest of the members sit in chairs placed in rows facing the head table.

Although most members do not actively participate in the society's

work, they are nevertheless interested enough to participate in meeting discussions, and all donate to the treasury so that its work can be carried on.

Much of the work of the club now centers in the task of sending food and clothing to Israel, as most of those who originated from the "home towns" are either there or in America. Two or three landsmen living in this city have also been helped. For a time the society had a loan fund of one thousand dollars from which loans could be made, interest free. This money, however, has now been used for their aid work, mainly in Israel. It is the feeling of the group now that the focus of the work must now turn towards Israel, and that perhaps aid should be given to that economically harassed country without the limitation that only their landsmen should benefit. It was stated that several other groups were also contemplating such new foci now that the Jews have all but disappeared from Europe.

#### DESCRIPTIVE STUDY NO. 2

Twelve men from Bessarabia, a province which has alternately been under Russian and Roumanian rule, organized a landsmanshaft forty-three years ago. Soon afterwards, however, these men began to think of providing mutual aid for themselves and their families in case of death. First they formulated a plan for insuring themselves for burial expenses and cemetery space. Later this was enlarged to cover sick benefits. They were not well versed in the insurance business, however, and much of the funds were raised through donations, special parties and functions.

Through the years, the membership was enlarged and the bulk of the work was carried by a board of directors.

The president is chairman of the organization. The first vice-president is chairman of the board and the second vice-president is being trained for eventual promotion. The secretary is responsible for correspondence and records. The recording secretary keeps the minutes of the club. The society's doctor tends cases of sickness of members and is paid by the society. He is a member of the board too. There are three trustees who are ex-officio members, and finally all thirty-three members and chairmen of the society's standing committees are members of the board. All board members are elected annually by the membership as a whole in a formal election meeting held for this purpose.

The board can function on its own in most cases. When a matter is considered by them to be a major issue, however, it must go before the general membership.

Committees functioning in the society are:-

1. Law - This committee deals with the legal aspects of the business of insurance.
2. Entertainment - The planning and details of entertainments, banquets, dances etc. whether for the memberships own social purposes, or to raise funds.



3. Peace - When the society was first formed members were all close friends, and even though all were factory workers, they felt it a sign of true friendship to promise that despite what the future held for them, they would never sue any member of the society. Even after the society grew to some three hundred and ninety members and many old timers were in far different circumstances than in the old days, this idea was felt to be important. The job of this committee today is to try and reconcile any problem of litigation which may arise between any members. Thus far, no member has ever sued any other member of the society.
4. Welfare - This committee examines requests made to them for help, and determines the nature and extent of the help the society will grant. Financial aid is given to individuals and organizations.
5. Sick - All cases of sickness among members are investigated. Social visits are made to sick members and insurance claims settled. This is the function of this committee.

The board meets one evening each month in a rented synagogue hall. Meetings are formal. A head table at which sit the chairman, the first vice-president, secretary, recording secretary, treasurer and the society's doctor, faces the board members who sit in straight rows of chairs. The procedure is usually as follows.

1. The vice-president calls the members to order and declares the

meeting open for business.

2. Reading of the minutes.
3. Approval of the minutes.
4. Old business.
5. Reports of committees and discussion.
6. New business.
7. Adjournment.

Programme is planned on a meeting by meeting basis. There is no general programme for the year. There is only one general meeting each year. This annual meeting is similar to the board meetings and only a few outside the board members attend. The bulk of the responsibility for the society is carried by some twenty-five to thirty men.

Most members now are fifty years of age and over. There are approximately sixty deaths per year among the membership and sickness of older members is increasing. This has put a heavy drain on their financial reserves which were never sufficient in an actuarial sense. Reserves were depleted during the last war too because of society's work in aiding European Jews. They are now trying to recruit younger men but this is most difficult, especially since Blue Cross and other hospitalization plans are sounder than their own. They feel that the period of effective community work is gradually coming to a close for their society, but in the meantime they are refocusing their efforts on aiding Israel.

They can no longer help landsmen in Europe and as most Jews from there are now in Israel, they feel they must dedicate themselves to

helping that young country.

### DESCRIPTIVE STUDY NO. 3

In 1926, a member of a Men's Sick Benefit Society suggested to several wives of members of that society that they should organize their own club in order to socialize and perhaps do philanthropic work in the community. There were fourteen interested women, so an advisory committee of five men was chosen and the auxiliary was started.

There is an executive of nine including the president who is chairman of the society. The vice-president is chairman of the executive, the treasurer handles all funds raised from fees, donations or special activities, the protocol secretary is responsible for all minutes, records and correspondence. The financial secretary checks the books of the club every six months and reports to the membership. She must also list and report on all non-paid members every alternate meeting. The inside guard is responsible for keeping order at meetings. She sits at the entrance door at all meetings and ensures that only members enter. There are also three trustees on the executive. These are ex-officio positions.

There are six committees including the following:-

1. Sick - This committee of three, visits or sends a card or gift to all sick members.
2. Finance - Three members, including the financial secretary audit the books and ensure that the club is being conducted on a sound business basis.

3. Relief - These three members investigate all relief cases who apply to them for help. There are always a few cases being carried. The club feels that they are aiding so that these people will not have to seek aid from a community social agency.
4. Publicity - A committee of two is responsible for publicity that might be needed for special projects. Publicity is usually limited to the Yiddish and Anglo-Jewish press.
5. Constitution - There is a formal constitution which outlines procedure, regulations and policy of the club. This is based on that of the men's organization. A committee of three men and three women study the existing constitution each year and either suggest changes or formulate changes already determined by the society.
6. Outstanding Dues and Membership - This committee attempts to secure new members, is responsible for collecting outstanding dues, and secures renewals from members.

Elections to the executive and committee chairmanship are formal and are held in December. Nominations for any position must be received at two successive meetings. Voting is secret and two controllers are delegated by the president to supervise the election and make returns.

Meetings are held every two weeks in a rented synagogue hall. A head table, at which sit the honorary president, president, vice-president,

financial secretary, protocol secretary, treasurer and chairman of the sick committee faces the rows of members. Meetings are held in English and Yiddish, the members using the language in which they feel comfortable. Minutes, however, are kept in Yiddish.

Typical procedure is as follows.

1. President calls members to order and declares meeting open for business.
2. Call for reading of the minutes.
3. Approval of the minutes.
4. Old business.
5. Correspondence and discussion.
6. Reports of committees and discussion.
7. Good and Welfare.
8. Adjournment.

Business meetings are held only once a month, alternating with recreation meetings. These recreation meetings are in the form of teas and silver collections are made at these meetings. Refreshments are all donated by members. Meetings and programme are planned on a meeting by meeting basis. No annual plan is developed in advance.

Members are now mainly over forty-five years of age and many feel that only a younger group, with the energy of youth, can provide the strength to carry on the work they would like done. They have been thus far unsuccessful in their attempts to recruit new younger members, and so

there is less work being done and participation by members is declining.

One trend, however, is in evidence. Because most Jews from Bessarabia are now in Israel and because most members are Zionists, the society is now focusing its philanthropic efforts on Israel. This new work is of primary importance now and they feel that they have much to contribute in this way in the future.

#### DESCRIPTIVE STUDY NO. 4

Because a group of former members of the Rover Scouts felt they would like to remain together as an adult group this society was formed in 1935. These young men were in their early twenties and felt that they would have fun together and at the same time remain active on group committees of Jewish Boy Scout troops, where they felt they had a contribution to make.

This group concentrated upon scout work and other welfare work in the community until the outbreak of World War II. Because most of their members entered the armed services the society was disbanded during the period of the war. In 1948 about thirty men, including former members and a number of new men, decided to revitalize the society.

The purposes of the society were described as scout work and social welfare, with particular emphasis on aid to hospitalized war veterans.

It was felt that planning and coordinating by a small executive would ensure better work by the group, and provide for better meetings for the members, so nine men were elected as an executive and include the

president who acts as chairman of club meetings and is an ex-officio member of all committees, the vice-president who is chairman of the executive, the secretary who is responsible for all correspondence, records and minutes, and the treasurer who is responsible for all club funds including donations, fees or funds raised through special activities.

There are also four committee chairmen who are members of the executive.

The committees include:-

1. Hospital Visiting - This committee arranges visits to St. Anne's Veteran Hospital where candy, cigarettes etc. are distributed. They are responsible for sports evenings held at this hospital from time to time.
2. Scouting - This committee contacts local Jewish scout troops and arranges for members to aid in their programme either by providing volunteer scout masters, or by encouraging former scouts to participate in group committees of the Boy Scout Association.
3. Programme - This committee arranges special programmes for club meetings and activities for members, such as bowling, so that the group can do things together during the week.
4. Social - This committee arranges socials and get togethers for the members of the club.

They meet once a month in the evening. The members are notified of the evening meeting in advance for they may not meet the same evening of each month. The meetings are held in a rented salon in the Mt. Royal

Hotel. A head table faces chairs lined up in straight rows for the members. Only the president and secretary sit at the head table. Three meetings in four are business meetings, the fourth meeting is called a "recreation" meeting. The members play card games and refreshments are served.

Typical meeting procedure is as follows.

1. President declares meeting open for business.
2. Reading of minutes of previous meeting.
3. Approval of minutes.
4. Old business.
5. Reports of committees.
6. New business.
7. Adjournment.

A planned programme of social service and scouting is laid out for the year and discussion at meetings revolves about these projects. The main problem of the society, however, is that despite attendance at meetings of up to 90% of the membership, and participation in discussions by almost every member at each meeting, only about twelve members actually do the necessary work and carry out the business of the society. Another problem is that there is considerable difference of opinion as to technique or method of procedure for this work. There is little recognition that in principle there is a great amount of agreement. Many members have expressed the opinion that unless more people participate



in the very time consuming work, that the society may not be able to continue very much longer.

The society is a very closely knit friendship group, however, and are finding sufficient satisfaction from their group experiences to warrant the club's continuation at this time.

#### DESCRIPTIVE STUDY NO. 5

Late in the last war several wives of the members of a local men's association, decided to try and organize a group of their own with membership being restricted to the wives of the men's association. A committee from the men's group aided in the organization, and a society of forty women was developed. An executive of seven was set up including the president who acts as chairman of the group and is an ex-officio member of all committees; two vice-presidents, one of whom is chairman of the executive and the other who is being trained to "move up" in the future; the secretary who is charged with the responsibility of all records and minutes; the corresponding secretary who handles all correspondence for the club, the treasurer who is responsible for all funds and prepares the annual budget for the club. The club determines its annual budget in advance and attempts to function within its limitations. The other member of the executive is the immediate past president who is an ex-officio member. This is done because it is felt that such a person has much to contribute in view of her experience as leader of the society in the past.

There are four committees, each of which must include a member of the executive. They feel that this regulation ensures better co-ordination of the work of the society by the executive.

The club's committees include:-

1. Welfare - This committee analyzes and works out the details of all philanthropic work undertaken by the society. They must have the permission of the membership as a whole to undertake any project, but they have the right to act on their own if something is considered an emergency by them. There are six members on this committee.
2. Neighbourhood House Committee<sup>1</sup> - This is a one woman job. This committee member is a member of the Neighbourhood House programme committee and arranges for all grants or services rendered to this agency by the society.
3. Finance - Eight women plan ways and means of raising funds to carry on their work, and work with the treasurer in the preparation of the annual budget.
4. Social - There are four members on this committee. They deal with the business of entertainments, whether for the society members' own enjoyment or to raise funds. They plan teas,

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1. Neighbourhood House is a children's recreation center and is a constituent agency of the Federation.

dances etc. and sometime combine with the men on special activities of a larger and more important nature.

They meet one evening each month in a rented salon at the Mt. Royal Hotel. A head table at which the seven members of the executive sit, faces the members who sit in a semi-circle. The president uses a gavel and meetings are formal. An outline of an agenda is prepared in advance by the executive. The procedure is as follows.

1. President calls the members to order and declares the meeting open for business.
2. President calls for reading of the minutes.
3. Approval of the minutes.
4. Old business - Business arising out of the minutes.
5. Reports of committees - Each is discussed before the next report is given.
6. New business - Correspondence is read and discussed, as are requests for help, or special problems brought by the members.
7. Adjournment.

Infrequently outside speakers address these meetings. Usually these are business meetings. There are refreshments though most of the group usually go out for a snack or to someone's home after the meeting.

#### DESCRIPTIVE STUDY NO. 6

In 1945 the Mt. Royal Lodge of B'nai B'rith, then the only lodge in this city of this international fraternal order decided that because

of the size and age range of its membership it should organize a new lodge in the city for men from about twenty-five to thirty-two or thirty-three years of age.

Ten past presidents of the Mt. Royal Lodge were delegated to set up the new organization. This group contacted forty-five younger men, the majority of whom were former members of the B'nai B'rith Youth Organization.<sup>1</sup> There were several other men, willing to join the new lodge, who had never had any association with B'nai B'rith or its youth organization. This group of forty-five men, mainly small business owners and young professional men were given a charter by the brotherhood, the ten past presidents of the senior lodge remained as advisors until 1947.

The B'nai B'rith Organization is one that has dedicated itself to welfare and philanthropy wherever lodges have been organized. This new lodge was to be no exception, but in order to carry on its functions of welfare and interfaith cooperation and yet maintain for itself the social, cultural and religious environment also desired by its members, there developed an organizational structure to perform the duties necessary in the administration of such a lodge.

The executive is made up of a president, who acts as chairman of the lodge, and who is an ex-officio member of all committees. First and second vice-presidents, one of whom is chairman of the executive, the

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1. Infra. p. 51.

other who is being trained for eventual presidency. The secretary is responsible for correspondence, minutes and records. The treasurer is responsible for all funds. Five trustees, who are in effect ex-officio are also members of the executive. The remainder of the executive members are the chairman of the various committees, both special and standing, which are charged with the special duties assigned to them.

The lodge has grown about ten fold from the time of its inception in 1945 necessitating much work in membership renewals each year and closer supervision of finances which reached \$2,000.00 for 1948-49, an executive secretary has been employed. This is a part time paid position analogous to the executive director of other social welfare agencies.

The committees included as part of the administration usually have memberships of from three to six and include the following.

1. Ways and Means - This committee deals with the problems of raising funds for philanthropic purposes.
2. Programme - This committee arranges for special programmes for meetings.
3. Membership - This committee attempts to get new members for the lodge.
4. Membership Retention - This committee is responsible for annual renewal of membership. The cost of membership is \$15.00 a year.
5. Welfare - This committee arranges for visits to sick members and sends notices to members notifying them of current welfare

activities - such as visits to St. Anne's Hospital or community campaigns etc.

6. Athletic - This committee arranges for bowling, skiing etc. for the members of the lodge.
7. Civic Affairs - This committee is responsible for the inter-faith activities of the lodge.

There are also representatives chosen to special B'nai B'rith Organization Committees. The lodge has representation on the coordinating committee of B'nai B'rith, a committee responsible for coordinating the work of all men's lodges and women's chapters of Montreal. Representatives are also sent to the Joint Public Relations Committee which is a protective community relations committee responsible for combatting bigotry and Anti-Semitism. This Committee is a cooperative group made up of members of B'nai B'rith and representatives of the Canadian Jewish Congress.

The B'nai B'rith Organization of Montreal also administers Hillel House for Jewish students attending McGill University, Camp B'nai B'rith for underprivileged children, and the B'nai B'rith Youth Organization a recreational organization for teen-agers from fifteen to twenty-one years of age. This lodge has representation on each of these boards or committees.

In addition there may be special committees chosen for special projects which may be undertaken from time to time. These committees function only for the duration of the need, and are then disbanded.

For every meeting of the type described above, three closed business meetings are held.

The procedure for business meetings is described below.

1. Pronouncement by president that meeting is open for business.
2. Call for reading of minutes of previous meeting.
3. Approval of minutes.
4. Old business - Business arising out of reading of minutes.
5. Reports of chairmen.
6. Good and Welfare.
7. Adjournment.

The members of the lodge are an enthusiastic group and approximately one hundred of them participate actively. The president must often wield his gavel to obtain order from discussants. They feel that the delegation of duties to so many is the reason for their success, though some members claim that this is so because the top executive members are capable leaders, and have always been able to ensure that things are organized in such a way as to ensure the greatest satisfaction to its members.

#### DESCRIPTIVE STUDY NO. 7

In October 1945, with the help of a number of men belonging to the Knights of Pythias a new temple of fourteen women was organized and affiliated with the Pythian Sisters. This temple now numbers one

hundred and eighty members.

In order to play its role with other temples this new group set up an administrative structure similar to that of other groups in the Pythian Organization. The president is referred to as the Most Excellent Chief, acts as chairman of the temple, and serves ex-officio, on all committees. The Excellent Senior, or first vice-president acts as chairman of the executive. The Excellent Junior or second vice-president is being trained for eventual leadership. She acts as chairman of meetings in the absence of her two seniors. The secretary records minutes of meetings and is responsible for correspondence. The treasurer is responsible for all financial records and statements. She pays all bills that have been authorized by at least two of the three elected trustees to the board. All cheques must be signed by two of the three following officers, president, secretary and treasurer. The executive also includes a manager who is responsible for meeting hall rentals. It is the policy of the Pythian Sisters that all meetings must be in a hall because of the space needed for the organization's secret opening and closing rituals. The Outer Guard assures that no one enters until the proper courtesies are extended and the Protector of the Temple assures that no one enters while the ritual procedures are being enacted. The Protector of the Temple and Manager also initiate all new members. All Chairmen of standing and special committees also participate as board members.

Past Chiefs of temples serve on the Pythian Sisters' Council.



This Council serves as a coordinating body for all temples in the city.

The standing committees of the temple include.

1. Programme Committee - This committee is responsible for programme for general meetings. Arrangements are made for speakers, card parties etc.
2. Projects Committee - There are two projects in which the temple has been active for some time. Parties are given twice a month to patients at the Verdun Protestant Hospital and once per month to the residents of the Montreal Hebrew Old People's and Sheltering Home.

Special projects are organized under delegated convenors or chairmen throughout the year. These include such things as bazaars, dances and tombolas.

3. Ways and Means - This committee raises funds for the temple through rummage sales, the temple's dramatic group which has presented several productions, and by the sale of arts and crafts made and contributed by temple members and friends.

There are two executive meetings each month. They are held in the board room of the Montreal Hebrew Old People's and Sheltering Home. Most executive members attend all meetings and discussion is lively and often heated. Interest is very high among executive members.

Each committee described above makes its own rules and regulations and the chairmen sit in at the monthly meetings of the executive.

The lodge meets every two weeks on Monday evenings in a rented salon or hall at the Mt. Royal Hotel. The room is set up with a head table facing rows of chairs for the members. The president, immediate past president, first vice-president and secretary sit at this head table. The president wields a gavel and meetings are formal. Typical of the procedure is the following.

1. Pronouncement by president that meeting is open for business.
2. Call for reading of minutes of previous meeting.
3. Approval of minutes.
4. Special announcements.
5. Speaker and entertainment.
6. Refreshments - coffee and pastry.

Meetings which are called open "programme" meetings are held every fourth meeting. These are planned in advance with emphasis on securing programmes which are essentially in a light vein. They seek out what they term "drawing card speakers" or entertainers. There is no special educational sequence to these programmes, which are arranged to suit the convenience of those contacted to act as guests for the meeting. These meetings are usually open to guests of members.

General meetings are also held twice a month and are attended by about 50% of the membership. Interest among the general membership is much less intense than among board members and there are seldom any lively or time consuming discussions.

The room is set up with a hollow square in the center. Three rows of chairs line this square and a table is placed at the center of each of the four walls of the room. The president and immediate past president sit at the front table opposite the entrance. To the left of their table is the treasurer's desk and to the right of this table is the secretary's desk. Across this head table at the opposite wall is a table for the second vice-president. At the right hand wall sit the first vice-president and at the left hand wall sits the manager. This room arrangement is compulsory for all temples of the Pythian Sisters. Typical procedure at meetings is as follows.

1. Opening ritual.
2. Reading of minutes and correspondence.
3. Business arising out of the minutes and correspondence.
4. Reports from project chairmen.
5. Reports from committee chairmen.
6. New business.
7. Good and Welfare.
8. Closing ritual.

## CHAPTER IV

### ANALYSIS AND INTERPRETATION OF THE DATA

The data accumulated through the use of the questionnaire,<sup>1</sup> provide answers to the questions posed in Chapter I,<sup>2</sup> and information indicating the extent and nature of the philanthropic endeavor of the independent societies are available for analysis and interpretation.

Answers to these three questions can now be offered.

1. How large is the total membership of the independent societies?
2. What is the average attendance at the general meetings of the membership of these societies?
3. How much money is raised by these societies?

Table No. 2 below indicates that the membership of the eighty-two societies included in the study represent 16.7% of the total of 80,000 Jews resident in Greater Montreal. The regular meetings of these societies are attended by an average of one third of the members. This represents a large proportion of the total Jewish population of Montreal. The data indicate also that the membership of the men's and women's philanthropic societies is larger than that of the rest of the groups combined. The mode of social organization of the second generation, based more on that found in the general community,<sup>3</sup> has become more popular. These

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1. Vide appendix A. p. 62.

2. Supra. p. 4.

3. Supra. p. 16.

latter groups also raise the bulk of the \$231,500.00 raised annually by the total number of groups represented in the study, though they represent less than half of the eighty-two groups included.

TABLE NO. 2

TOTAL MEMBERSHIP, AVERAGE ATTENDANCE AT REGULAR MEETINGS, AND  
AMOUNT OF MONEY RAISED BY THE LOCAL INDEPENDENT JEWISH SOCIETIES  
OF MONTREAL, 1949\*

ITEM	TOTALS	TYPES OF SOCIETIES**				
		A	B	C	D	E
No. of Societies	82	10	30	18	12	12
Total Membership	15,000	6,000	3,650	2,250	2,350	750
Average Attend. at Reg. Meetings	4,850	2,400	1,150	650	400	250
Amount of Money Raised	231,500	109,100	55,200	42,050	9,100	16,000

\* In Chapter III seven classifications of societies were outlined. The tables in this Chapter will illustrate the data for five classifications. It was agreed in a meeting held in September 1950, at which Mr. Louis Rosenberg, Mr. Donald B. Hurwitz and Mr. W. W. Solkin were present that for purposes of information concerning analysis, Categories four and six and Categories five and seven would be best understood if combined and defined as Men's Philanthropic societies and Women's Philanthropic societies.

\*\* Alphabetic symbols used in the tables in this Chapter represent the following:

"A" represents Men's Philanthropic Societies

"B" represents Women's Philanthropic Societies

The societies spend substantial sums of money without clearance with a central planning body, without any attempt at coordination and without reference to the work being done by the community's established social agencies. It was necessary therefore to ascertain how these funds were being distributed, and what services were being rendered by these volunteer societies, in order to evaluate the possibility of their fuller participation and support for the central communal planning and coordinating body, the Federation.

The answer to this question provides the following information.

4. How do the societies distribute their funds? Is their work confined to material assistance or does it include personal service? If the latter is part of their programme, then to what extent is it included?

Table No. 3 indicates that a substantial number of societies contribute to the central communal fund raising bodies such as the Combined Jewish Appeal, which includes the major local and overseas Jewish causes, the United Israel Appeal which includes many of the major Israeli causes, the Canadian Red Cross, the Cancer Research Society, the Save The Children Fund and Israeli Fund Raising bodies other than the United Israel Appeal. The United Israel Appeal<sup>1</sup> reported the largest receipts of

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"C" represents Verbands, Vereins and Landsmanshaften.

"D" represents Men's Sick Benefit Societies.

"E" represents Men's Sick Benefit Societies, Women's Auxiliaries.

1. Rabbi Jesse Schwartz, National Executive Director of the United Israel Appeal reported contributions totalling \$18,000.00 from these groups for the year 1949.

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contributions from the local independent Jewish societies, particularly from the Verbands, Vereins, Landsmanshaften, Men's Sick Benefit Societies and their Women's Auxiliaries.

TABLE NO. 3

DISTRIBUTION OF FUNDS AND SERVICE RENDERED BY LOCAL INDEPENDENT  
JEWISH SOCIETIES OF MONTREAL, 1949.

ITEM	TOTALS	TYPES OF SOCIETIES*				
		A	B	C	D	E
TOTAL	82	10	30	18	12	12
1. Contributions:						
a. Central Communal Bodies	57	6	19	11	9	12
b. Local Hospitals	31	5	9	2	10	5
c. Social Agencies	19	6	8	3	1	1
d. Overseas Relief	20	1	1	15	9	8
e. Individuals and Families	44	6	9	12	9	8
2. Service:						
a. Hospital Patients	6	4	2	-	-	-
b. Campaigns of Central Communal Bodies	7	2	5	-	-	-
c. Social Agencies	6	5	1	-	-	-
d. Individuals and Families	10	1	2	4	3	-

\* Vide Table No. 2. p. 44.



A large group of organizations make contributions to local hospitals, particularly Men's Sick Benefit Societies, who have always felt this to be a primary responsibility. A lesser number of societies especially those classified as Men's and Women's Philanthropic Societies, contribute to other functional social agencies. Overseas relief is the prime motivation, as has already been pointed out, of the Verbands, Vereins and Landsmanschaften.<sup>1</sup>

The above table also points out rather vividly that over half of the societies are distributing funds to individuals and families as relief grants. None of these organizations are clearing this phase of their programme with the community's established agencies. This aspect of their programme, though inspired by the same motivations as earlier charitable organizations such as the Charity Organization Society that aided in developing the established social agencies of today,<sup>2</sup> creates concern on the part of the Federation because of the many reports of overlapping and duplication.

Study of the statistics in the above table points out that many societies are less concerned with services which their members can voluntarily render, and from which their members can derive satisfaction, than they are about how the funds of the society should be distributed.

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1. Supra. p. 15.

2. F. Emerson Andrews, Philanthropic Giving, (New York, 1950), p. 42.

It is to be noted that the majority of societies concerned about service are those classified as Men's and Women's Philanthropic organizations and that their interest is centered on service to local hospitals, working as solicitors for central campaign organizations, and serving on committees and boards of agencies. One Men's Philanthropic group showed regular moving pictures to shut-ins. One Women's Philanthropic group helped to tutor New Canadian children so that they could catch up lost time from school and keep up in the city schools. The Verbands, Vereins, Landsmanshaften and Men's Sick Benefit Societies rendered considerable service to New Canadian families with respect to finding homes for these newcomers and there were several attempts to assume responsibility, especially for those who came from the same region in Europe from which the original members of the societies came, to tutor these newcomers so that they could become more quickly familiar with the English language.

Further answers to these questions were adduced.

5. How are funds raised?

6. Is fund raising confined to membership, or are non members approached as well?

A situation which concerned the Federation was the fact that, while the Combined Jewish Appeal was finding it increasingly difficult to maintain the established level of annual fund raising, the independent Jewish societies were raising sizable sums of money. It was important to establish the facts concerning their fund raising methods.

The data accumulated and included in Table No. 4 indicates that the large majority of the societies charge membership fees, either by a fee at each meeting, or as in the majority of cases, by an annual fee. Many societies solicit funds in various ways, including soliciting individual contributions from friends, tag days, raffles and annual programme book advertising. Only three Men's Philanthropic groups, one Women's Philanthropic group and one Landsmanschaft solicit through regularly organized annual campaigns in which volunteer solicitors are recruited to solicit on a city wide basis, as does the Combined Jewish Appeal, for example. Many groups hold informal parties of various kinds, among which the most popular are card parties, money showers, teas and smokers. Many organizations hold formal annual banquets for fund raising purposes. These are more popular among the Verbands, Vereins, Landsmanschaften especially the Men's Sick Benefit Societies. Entertainments such as variety shows, concerts, dances, fashion shows, auctions, bazaars and rummage sales are more popular with the Men's and Women's Philanthropic groups. These above facts indicate that members contribute the bulk of the funds raised by the societies and that they are less dependent upon the community as a whole than is the Combined Jewish Appeal or Federation which also solicit sums from the entire community during their annual appeals.

TABLE NO. 4

METHODS OF RAISING FUNDS BY THE LOCAL INDEPENDENT JEWISH  
SOCIETIES OF MONTREAL, 1949.

METHODS	TOTALS	TYPES OF SOCIETIES*				
		A	B	C	D	E
TOTALS	82	10	30	18	12	12
Fees	63	9	21	13	10	10
Solicitations	61	7	22	13	6	11
Informal Parties	43	3	19	9	1	11
Entertainments	19	6	7	6	-	-
Sales (Novelty)	17	2	7	4	-	4
Banquets	23	-	6	7	9	1

\* Vide Table No. 2. p. 44.

The type of leadership recruited by these independent Jewish societies were also important considerations in evaluating future approaches to this problem on the part of the Federation. Questions of concern were the following.

7. From what geographic, social and economic area is leadership, as represented through the presidents, drawn?

8. Are the leaders of such societies active in the work of the Federation or the Combined Jewish Appeal? Are they recruiting volunteers who would otherwise be untouched by the central agency?

The facts concerning leadership in these societies are shown in Tables No. 5 and No. 6. It will be noted that one third of the presidents of the societies included in the study are from what was considered the client area<sup>1</sup> as defined by the Baron de Hirsch Institute, Family Welfare Department and Child Welfare Bureau, the case work service agencies included among the constituent agencies of the Federation.<sup>2</sup> The proportion of those presidents from this area who are in office in the Vereins, Verbands, Landsmanshaften, Men's Sick Benefit Societies and their auxiliaries are higher than those from the Men's and Women's Philanthropic Societies. Movement of Jewish population in Montreal indicates that second and third generation Jews have been moving into the newer areas of Jewish concentration.

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1. M. G. Hochster, A Study of Jewish Youth Organizations; An Appraisal of Element of Structure, (McGill University, 1950), p. 48.

2. Supra. pp. 11-12.

TABLE NO. 5

AREA OF DOMICILE OF PRESIDENTS OF INDEPENDENT JEWISH SOCIETIES  
OF MONTREAL, 1949.

AREA	TOTALS	TYPES OF SOCIETIES*				
		A	B	C	D	E
TOTALS	82	10	30	18	12	12
Client	28	3	7	7	5	6
Outremont and Park Extension	37	3	16	8	6	4
N. D. G. West, Cote Des Neiges	17	4	7	3	1	2

\* Vide Table No. 2. p. 44.

Table No. 6 indicates that less than 50% of the presidents of the societies were either workers or donors to the Combined Jewish Appeal in 1949, the majority of these resided in the Outremont area. Since these findings were made known, Combined Jewish Appeal has sought the cooperation of many more groups as campaign workers and the Federation has attempted to include many more in the planning and research process for which it assumes responsibility.

TABLE NO. 6

PARTICIPATION AND DOMICILE OF PRESIDENTS OF INDEPENDENT JEWISH SOCIETIES WHO CONTRIBUTED TO AND VOLUNTARILY WORKED FOR COMBINED JEWISH APPEAL OF MONTREAL, 1949.

CATEGORY	AREA	TOTALS	TYPES OF SOCIETIES*				
			A	B	C	D	E
**DONOR	TOTALS	30	3	13	8	5	1
	Client	6	1	1	1	2	1
	Outremont	15	-	7	6	2	-
	N. D. G. West, Cote Des Neiges	9	2	5	1	1	-
***WORKER	TOTALS	10	4	4	2	-	-
	Client	1	-	1	-	-	-
	Outremont	6	2	2	2	-	-
	N. D. G. West, Cote Des Neiges	3	2	1	-	-	-

\* Vide Table No. 2. p. 44.

\*\* Donors but not workers.

\*\*\* All workers are donors.

In conclusion the data lead to the following questions the answers to which, in effect, summarize the findings accumulated through the questionnaire.

9. Are the philanthropic programmes of these societies similar to or different than those of the recognized professional social agencies?
10. What needs and fields not covered by the professional social agencies are filled by these societies?
11. Could greater cooperation, coordination and elimination of duplication be obtained, and to what extent would these trends be desirable?

The programmes of the independent Jewish societies are different in one basic respect from those of the professional social agencies. Services, to individuals and families are rendered directly by volunteers and there is no attempt to obtain and ensure professional supervision of the service. Needs are not defined by a process of research and careful application of social work principles, but on a hit and miss basis. Quite often programmes are developed because of their emotional appeal with little regard to the possibility of waste or duplication, or the effective helpfulness to the individual recipient.

Some societies render valuable aid to social work agencies, such as the Montreal Hebrew Old People's and Sheltering Home, the Neighbourhood House, the Jewish Immigrant Aid Society and the Jewish



General Hospital, by sponsoring programmes within these institutions, and by stimulating their members to serve as volunteers for these organizations. They also recognize, that beyond their individual responsibility of supporting central fund raising bodies, their groups also have this same responsibility. They have contributed substantial funds and many working hours to the central fund raising bodies.

As more individuals with group affiliations, and groups as a whole, have come to recognize their responsibility to the community as a whole, there has been a marked trend toward fuller cooperation with the Federation. Donald B. Hurwitz<sup>1</sup> points out that a number of societies have created new and active interests for their memberships by assuming responsibility for projects under the supervision of social agencies, for which a need has been proven but for which funds and volunteer help would not be available were it not for these societies who willingly cooperated and planned with the Federation.

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1. Donald B. Hurwitz, "The Role of Volunteers in Developing New Services", Jewish Social Service Quarterly, (Winter, 1952), pp. 123-126

## CHAPTER V

### CONCLUSIONS AND RECOMMENDATIONS

The aim of this study is summarized in Chapter I where its purposes were outlined. The Federation in 1949 was concerned about its structure and function. Experience indicated that a large number of volunteer societies were administering and operating programmes outside the orbit of the local central Jewish community organization.

Because it was believed that fuller participation and co-operation among these societies might lead to renewed interest in their own activities, and more fully understood and better supported services for the community as a whole, the Federation encouraged this survey to ascertain the facts concerning the nature and extent of the philanthropic work done by the societies so that their current and future role in community planning as a whole could be better assessed.

In reviewing the data accumulated for this study, new indications for future planning may be brought into sharper focus.

Philanthropic deeds are the prime motivations for the organization of the independent Jewish societies, a motivation comparable to those originally found in the existing social agencies.

The official leaders and members of the societies found in the

relationships and identification, security and satisfaction. These leaders have not, as a rule, been drawn into central community organization work as volunteers, though they represent every area of Jewish settlement in Montreal and have led a section of organized Jewish community life representing almost a fifth of the total Jewish population of the city.

These societies raise substantial sums of money each year and have contributed about ten percent of these funds to general community services. Most of this money is raised among the members themselves. There is little duplication with the general solicitations made on behalf of the local and overseas agencies through the centrally organized community campaigns. Substantial sums are expended, however, on the support of projects which often duplicate the programmes of the established social agencies, especially in the area of relief to individuals and families. There has been a general reluctance to coordinate this aspect of their philanthropic programme with that of the social agencies.

The societies have shown some interest in rendering service, requiring effort on the part of the membership, directed at things other than fund raising which they traditionally find so satisfying. Groups have assumed responsibility for tutoring New Canadians in English. One men's group has organized a programme of showing movies to long term shut-ins and a number of groups visit and bring entertainment to patients in local hospitals. No list of ancillary

services or projects is maintained in the community. This study suggests the areas of interest which occupy the eighty-two societies. It would be desirable for a compilation on a current and renewable basis to be set up. Perhaps such a list might be used to initiate interest in further coordination among these societies.

These volunteer societies allow for an identification which the members find secure and satisfying. These societies sponsor a variety of services and are operating ongoing programmes. Much of their success is due to the indigenous leadership group which has assumed considerable responsibility for the planning and actual execution of programmes. The Federation should take cognisance of the fact that many of these leaders have not been approached and encouraged to participate as individuals in its operations. It should embark upon a programme designed to overcome this gap in the use of experienced and interested community leaders. This would provide an opportunity for the Federation to widen the experience of these leaders, inevitably benefitting from their experience, and at the same time develop community workers who could better interpret community needs and services to a larger segment of the Jewish community.

Many of these societies face the problem of continuance and growth. The Federation should be active in helping groups find maximum satisfaction from their activities. The speakers bureau of the central organization should also develop closer relationships with these societies so that personal contacts by campaign and community leaders can be

facilitated. The speakers bureau was originally established because the value of this kind of interpretive medium was recognized, but it is suggested that more time and effort be given to strengthening this programme.

The Federation reports that it receives numerous requests for volunteer help and calls from contributors asking for outlines of the purposes and programmes of groups seeking funds. It is hoped that this study may stimulate the organization of central indexes of organizations and of projects. The development of an index of ancillary services or projects may also prove helpful as a resource in aiding societies seeking new projects with which to stimulate and interest their membership.

Finally the major recommendation relates to the possibility of developing closer liason with these groups to the end of educating them to channel some of their funds to meet needed services in the community. Through conscious planning and effort, it may be possible to utilize some of the resources these societies represent to develop community programmes which might otherwise be delayed. At the same time this may provide new sources of stimulation and satisfaction to the societies and their members.

One last word; volunteer groups may be reluctant to relinquish what they consider to be their autonomy and independence. Deep-seated attitudes engendered through long years of experience, tradition and personal involvement may slow down any process of cooperation and coordination with a central communal organization, but this should certainly be no deterrent to needed movement in this direction.

## APPENDICES

APPENDIX A  
SCHEDULE NO. 1

1. Name of society.
2. Name of contact.
3. How large is the membership of the society?
4. How frequent are the meetings of the general membership?
5. How large is the attendance at general meetings?
6. What is the total amount of funds raised annually for philanthropic purposes?
7. What are the various methods used in raising funds?
8. For what purpose are the funds allocated?
9. What body decides on the allocation?
10. What is the extent of other services rendered in addition to material aid?
11. Is there any form of liaison or cooperation with any existing social agency?

12. If so (in No. 11), what are the media or channels of this association of cooperation?
13. What other philanthropic groups are known (to the interviewee) and what are the presidents' names and addresses?
14. Interviewer's Comments.



APPENDIX B  
SCHEDULE NO. 2

1. Name of society?
2. Name of contact.
3. Official position of contact.
4. Who were the first organizers of the society?
5. When was the society organized?
6. Why was the society organized?
7. What is the organizational structure of the society and what responsibilities have the various officials and committees?
8. Where does the society meet?
9. How often does the society meet?
10. What is the physical setup of the place in which the society meets?
11. What is the typical procedure at meetings?

12. Is there a general programme plan for the year or is this planned on a meeting by meeting basis?
13. How well do members participate in discussion at meetings?
14. How well do members participate in the work of the organization?
15. Interviewers comments.

## APPENDIX C

### LIST OF SOCIETIES

#### MEN'S PHILANTHROPIC SOCIETIES

1. Dalse Welfare Club
2. Knights of Pythias Grand Lodge
3. B'nai B'rith Maple Leaf Lodge
4. B'nai B'rith Mt. Scopus Lodge
5. B'nai B'rith Mt. Royal Lodge
6. School Children's Milk Fund
7. Young Hebrew Malbish Arumim Society
8. Jewish Assistance and Social Organization
9. Balfour Club
10. New Victory Club

#### WOMEN'S PHILANTHROPIC SOCIETIES

1. Laurentian Camp Juniors
2. Ladies Bikur Cholim Society
3. Jewish Laurentian Fresh Air Camp
4. Ezra Ladies Society
5. Dalse Women's Welfare Club
6. B'nai B'rith Cum Laude Chapter
7. B'nai B'rith Bendit Chapter
8. B'nai B'rith Laurentian Chapter
9. B'nai B'rith Montreal Chapter
10. Brigadier Frederick Kisch Branch #97 Ladies Auxiliary
11. Child Refugee Club
12. Dinah Lily Caplan Society Service Group
13. Daughters of Israel Charitable Society
14. First Ladies Gemilas Chausidim
15. Homler Ladies Auxiliary
16. Joseph Feldstein Group
17. Pythian Sisters Calenthe Temple
18. Pythian Sisters Wingate Temple
19. Pythian Sisters Diapason Temple
20. Pythian Sisters Damon Temple
21. L. A. C. Frank Schwartz Memorial Club
22. Ladies Soimech Noiflim Society
23. Ladies Hebrew North End Society
24. Mother's Club
25. Mile End Sisters Aid
26. North End Hebrew Ladies Social Unit
27. Unity Women
28. Jewish Junior Welfare League
29. Hebrew Ladies Relief Society
30. Women's Social Service Organization

VERBANDS, VEREINS AND LANDSMANSHAFTEN

1. Bucoviner Relief Verband
2. Federation of Bessarabian Jews of Canada
3. Bucoviner Relief Verband Ladies Auxiliary
4. Russian Polish Ladies Auxiliary
5. Ozerover Helf Verein
6. Ostropoler Luberer and Polnar Society
7. Itzel Kibrick Ladies Society
8. Federation of Roumanian Jews of Canada, Women's Division
9. Dinovitz Society
10. Choudnover Ladies Society
11. Chotiner Verein Relief Association
12. Lubliner Verband
13. Federation of Polish Jews
14. Bialystoker Centre
15. Partzewan Society
16. Grodner Society
17. Uman and Dubova Association
18. Bendiner Losnowar Landsmen

MEN'S SICK BENEFIT SOCIETIES

1. Bessarabier Hebrew Sick Benefit Society
2. Canadian Hebrew Sick Benefit Society
3. Dominion Hebrew Sick Benefit Society
4. Hebrew Sick Benefit Society
5. Hebrew Protective Association
6. Independent Hebrew Sick Benefit Society
7. Latvian Mutual Aid Association
8. North End Wilkomirer Hebrew Sick Benefit Society
9. Russian Polish Hebrew Sick Benefit Association
10. Shoemakers Liberal Loan Association
11. Victoria Hebrew Sick Benefit Society
12. Yishitzer Young Men's Hebrew Sick Benefit Society

MEN'S SICK BENEFIT SOCIETIES, WOMEN'S AUXILIARIES

1. Bessarabier Hebrew Sick Ladies Auxiliary
2. Canadian Hebrew Sick Benefit Ladies Auxiliary
3. Hungarian Sick Benefit Ladies Auxiliary
4. Independent Hebrew Sick Benefit Ladies Auxiliary
5. King Edward Sick Benefit Ladies Auxiliary
6. Latvian Mutual Aid Auxiliary
7. Montefiore Ladies Auxiliary
8. North End Wilkomirer Ladies Auxiliary
9. Victoria Hebrew Sick Ladies Auxiliary
10. Chevra Shaas Ladies Free Loan
11. King George Sisterhood
12. Hebrew Ladies Sick Benefit Society

## APPENDIX D

### FIGURE NO. 1

Map: Directions of Jewish Migrations, Montreal

#### LEGEND

- A. Jewish Settlement up to 1760
- B. Jewish Settlement up to 1850
- 1. Direction of Jewish Settlement from 1880
- 2. Direction of Jewish Settlement since 1900
- 3. Direction of Jewish Settlement since 1930
- 4. Current Direction of Jewish Settlements







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