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to consult him on their problems and to pour out their woes to him—bearded Jewish patriarchs, elderly Jewish women with heads covered by the traditional shawl, French-Canadian workers, and many others. Some would seek his aid in obtaining employment; some sought more material aid; some feared the fate of relatives in Europe and desired his assistance in obtaining their admission to Canada; and others sought his advice and assistance on personal problems of every description. He attended to all and helped unstintingly. His kindly smile and his generous nature reassured even those whose cause was hopeless.

The revival of racial and religious persecution in Europe disturbed the evening of his life and made him sick at heart. The new barbarism increased the demands made upon him by helpless victims a thousandfold. It saddened him but did not dull his wit. To the end he retained his charm of conversation and his scholarly interests. He despised the hurly-burly of politics and loved nothing more than an evening amongst his books in the company of a friend with whom he shared an interest in literature or history or art. It was a privilege to enjoy his friendship: he was so rare a personality. The world is a far poorer place without Sam Jacobs.



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