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Jew and Christian - Will they Ever Meet?, 1921.

ADDRESS BY RABBI ABBA H. SILVER, ON

"JEW AND CHRISTIAN--WHEN WILL THEY MEET?"

AT THE TEMPLE, SUNDAY MORNING, FEBRUARY

6, 1921, CLEVELAND, OHIO.

--o--

Christian and Jew: will they ever meet? If by meeting one means merger, I would say no. Christianity is not dead, nor is it dying. Certain orthodox forms of Christianity may be undergoing change or may be losing their hold upon their disciples, but from all appearances Christianity is not a dying religion. And Judaism is not dead, nor is Judaism dying.

The number of Jews who become converted to Christianity is insignificant, and they are little loss to Judaism, just as they are little gain to Christianity. We lose a larger number through intermarriage, and that is perhaps the greatest single objection that the Jew has--to intermarriage. It makes for assimilation. The second or the third generation is almost inevitably non-Jewish.

But apart from whether intermarriage is desirable or whether it is practical, the fact remains that intermarriage has been going on in Jewish life for a good number of generations, and that the Jew is still here, larger in number, greater in activity, than ever before. I do not believe that intermarriage is a serious menace to Judaism; nor is the general apathy and indifference which we find in certain sections of Jewry an indication that Judaism is

fast dying. Kind Providence is very good to the Jew. Whenever indifference or apathy grows to a degree where it becomes dangerous, then Kind Providence sends a pogrom or a Ford, or someone else, and Jews begin going to schul. Persecution, you know, has that effect in Jewish life. It steels the Jew to stronger resistance, to greater endurance. The more he is oppressed, says the Book of Exodus,-- the more he increases and the more he multiplies.

And furthermore, history has shown us that whatever may transpire, there will always be left "a saving remnant" in Jewry that will become the seed of a new resurrection. Many of our people may grow tired of the pilgrimage and fall by the wayside, and many, many of our people may follow some will-o'-the-wisp and be lost in the bogs and the morasses of life and become dead unto their people and unto their faith; but somehow in the economy of God's world there will always be left, as there always has been left, this saving remnant, this handful of loyal and devoted souls that carry on the great historic tradition of a great people.

Judaism is not dying, nor will the increased zeal and the vast sums of money appropriated by well-intentioned and zealous Christians to convert the Jew by means of missionary activities, succeed. I wish them well, but it is rather a futile task, more especially since there is so much for them to do to convert Christians to Christianity.

I venture to say that there is more need to make

Christians of men in Wall Street than there is to make Christians of savages in Togoland. Missionary zeal is creditable and pardonable, but there is need for it among Christian circles, even more so than there is need among other circles.

The trend of life is away from uniformity. ✓
Civilization moves in the direction not of uniformity but of diversity; the more civilized we become the more we differ one from another. In olden days there was one theory of art; today there are a half a dozen. In olden days there may have been one theory of government; today there are a gross. In olden days there may have been one economic conception; today there are a half a hundred economic theories. In olden days there may have been and there was a holy Roman Empire; today that empire is broken up into tid-bits of nationalities and races and peoples. In olden days there was one Catholic Church; today there are a hundred and fifty sects in Christendom. In olden days there was one type of Judaism; today there are a half a dozen types of Judaism, each one claiming to have the only and true revelation by itself.

We move in the direction of greater definition, of individualization, of the development of personality. And so the craving for uniformity, for a merging of all religions and of all peoples into one is a very naive and primitive one, but not a sound one. You know the simple mind imagines the ideal of life to be the Garden of Eden. Adam

could live in perfect ease, amidst opulence and abundance, without labor or effort,--that was the ideal of life imagined by the naive mind of antiquity. And the ideal society was the society before the Tower of Babel was built, when all people were of one family and all spoke one speech. But it is not true. Life began for the human race when the speech of the people who presumed to build the Tower of Babel was confused and they were scattered to the four corners of the earth; and the history of man began when Adam was driven out of the Garden of Eden, out of ease and stagnation, to face the cruel, bitter experiences of life, which alone goes to make for knowledge.

Adam had to eat of the tree of knowledge before the history of man could begin. True life is to be found not in oneness,--a physical oneness, but in a vast complexity, in a vast heterogeneity, in a fulness, in a colorfulness; that is how God meant life to be,--numerous species of infinite variety, and man himself divided as to race, as to color, as to religion, as to custom. Not confusion, mind you, but a complexity of life.

There is room upon earth for Jew and Christian, for Musselman and Buddhist; and there is room in Heaven for all of them, too. It is strange how every sect at once takes an option on Heaven, and refuses to have lots sold to people whom they do not like as neighbors. Now, really, there is no crowding in Heaven, and judging from the conduct of men and nations in the last five or six years,

the "Standing Room Only" sign will not be found up there but in another place.

Life was meant to be diversified and manifold. I wish people would realize this fundamental truth. And the whole task of civilization, my friends, is just this: to unite all these diversified elements into one voluntary, cooperative effort for the mutual benefit of each. That is civilization. Civilization means the recognition on the part of each group and each individual of the fundamental needs common to all of them, and of how to satisfy these needs. That is all that civilization is. It is not a whitewashing of all peoples; it is not a forcing of all peoples into one preconceived mold, so that they will all speak alike, and look alike, and act alike. That is not civilization.

Civilization is the intellectual recognition of the things that are common to all of them, that those things may inspire and justify a united effort and a cooperation. When the man from India recognizes that disease is his enemy, and the man from Norway recognizes that disease is his enemy, and that their task is to apply themselves to medical research, in order to eradicate, as far as possible, disease and epidemics, then, don't you see, the man of India and the man of Norway have met; they have absolutely met in an intellectual unity, and consecrated themselves to one task and united by one purpose.

When the man from Moscow recognizes that

education is his greatest need, and the future of his children and of his people depends upon the spread of education, and the man of Vermont, or Massachusetts, or Cleveland recognizes the very same truth, and applies himself to the same problem, then the man of Vermont, or Massachusetts, or Cleveland has met soulfully the man of Moscow.

One may continue to drink tea and the other may continue to drink whatever the law will permit him to drink; one may like one form of dress and the other another form of dress; one may use one speech and another another speech, but they have met perfectly on the basis of one common need and one common activity.

Now, when the man from Germany will realize that a beaten France means an imperialistic Germany, and when the Frenchman realizes that a bankrupt Germany means an impoverished France, why, the Frenchman and the German have met in one common understanding and they are one. Their speech may be different; their temperament may be different; one may like one musician and the other another musician; one may like one form of art and the other another form of art, but they have found a common meeting ground, and they have met.

It is like the beneficent rain of heaven that falls upon the mountains; some runs east down the slopes, and some runs west down the slopes of the mountains. Their courses are different, but their source is one and their

ultimate meeting place is one--the great sea. That is real unity. And that is what I mean when I speak of Christian and Jew meeting.

When Christianity and Judaism will realize that their source is one--God, and the religious genius which God has bestowed upon His realm; when they will realize that their destiny is one--to make truth regnant, to make love and justice triumphant in life; when they will realize that their need is one, namely, faith, and truth, and loyalty, and sincerity, then they have met completely and perfectly.

They will not meet if the Christian minister or teacher will lay the great emphasis upon the fact that the Jew, or some Jew, killed his God--whatever that might mean--instead of laying the supreme emphasis upon this thought: that a Jew was the Master and is the Master of Christendom.. When one will continue to preach: he who believes not in the Lord is an anathema--a curse, and that the Jews, because of their lack of faith, will be cast into outer darkness; when the Jew will continue to remain self-centered, narrowed, looking with suspicion and distrust, or even with contempt, upon another religion, they will not meet, because then their source is not one and their need is not one. They are then not playing with the fundamental realities of life and the needs of the human soul; they are playing with theologies, with dogmas, with the creation of the human mind, and not with the basic needs and yearning of the human soul.

What keeps the Jew and Christian from meeting? What keeps all men from meeting? Three things--that may be called one. I would say, in one word, it is selfishness--religious selfishness, racial selfishness, intellectual selfishness. Religious selfishness we sometimes call bigotry; another name for it is intolerance; still another name for it is imperialism.

I wonder whether you know that there is just as much of a religious imperialism abroad in the world as there is a political imperialism. What is a political imperialism? One nation desires to impose its form of government--its organization, upon another nation. What is religious imperialism? Why, the very same thing: one religion desiring to impose, by persuasion or force, as the case may be, its own peculiar concept of religion, its own form of organization, its own forms, ceremonies and rites upon the peoples of another religion. That is imperialism pure and simple.

It might go by another name--this imperialism. My religion is the true religion; the other fellow's religion is superstition. That is imperialism. My doxy is orthodox; the other fellow's doxy is heterodox. And don't you know that just as political imperialism has a special department called propaganda, so religious imperialism has its special department of propaganda.

You know what a propagandist is. You know what fine, respectable gentlemen propagandists are, and how very

careful and jealous they are about truth. Well, they are little cherubs compared with religious propagandists. The fanatic in religion, the zealot, is unparalleled with any other department of human life. Why, you know it is almost heresy to be a gentleman in matters of religion, to speak respectably of another man's faith, to recognize the truth that is in another man's religion, which is, after all, the true test of a gentleman. That, in religion, has often been regarded as heresy.

Religious selfishness--that is one of the things that keeps the Jew and Christian from meeting; and I may criticize not alone the Christian but just as much the Jew. There is fault on both sides.

There is racial selfishness. I am a Tudor, divinely ordained to be the master, the leader of other races; I am an Angle-Saxon, preordained before the days of creation that I should bear the white man's burden. Racial chauvenism, racial selfishness--that is one of the most damning things that has crept into human society, and that has received so great an emphasis in the last hundred years. Think of that beautiful sentence of the Rabbis--think of it and see what a wonderful grasp they had of things fundamental: "God created one man only, so that no one can say, 'I come from a higher ancestry, or a nobler ancestry, than you do.'"

In the last few decades there has developed in Europe a new theory of nationalism. A nation is a national

unit. Germany for the Teuton; France for the Gaul; Russia for the Slav; Bohemia for the Czeck. Those little states more especially, that have been created by the beneficent treaty of Versailles, have begun to insist upon the racial purity of their nationalism.

Well, don't you know that that is all a fiction? In the first place, there is no pure race in the world. In the second place, there is not a nation in the whole of Europe that is not made up of a variety of races. Why, for hundreds of years Europe was the stamping ground of moving races that swept over the lands of Europe, to and fro, generation after generation, century after century--Mongol, and Tartar, and Slav, and Goth, and Vandal, and Hun. Why, there is not a pure race in the whole of God's world.

And so when a man speaks of Germany being a nation of Teutons, he is talking academic bosh. When an Englishman speaks of England being a nation for Anglo-Saxons, he is talking class balderdash. There is no truth in it. And certainly there is no truth when you come to America, for here you have the superb, the supreme example of a nation that has absolutely nothing to do with race. Wilson--the son of a Scotch immigrant mother; McKinley--the son of an Irish immigrant father; Roosevelt--the descendent of Dutchmen. Why, a hundred races have poured into this great land and have merged; a hundred races go to make this composite which we call America.

What is the true definition of nationalism?

Why, it is loyalty to certain fundamental, political conditions. That is nationalism. When people live in one locality and are united by common things and common purposes and a common political philosophy--that constitutes a nation. There are a half a dozen races in France, and there are twenty races in Russia, and there are a hundred races in America. Each one is a national unity. And so those people that talk race and race chauvenism and race selfishness and race superiority are the enemies of real nationalism.

I sometimes think it is one of the supreme functions of Jewish life--one of the great things for which the Jew lives, apart from his mission of preaching God and brotherhood in the world. It is this: to show the fallacy of racial nationalism in the world; to prove by his very life and his existence the fallacy of it. That is the second thing that keeps men apart--fictitious notions about race.

And lastly, intellectual selfishness; intellectual orthodoxy; intellectual dishonesty--to sublimate that which is yours at the expense of the next fellow. There has developed in recent years a school of critics that are known as the higher critics. Doctor called them the higher anti-Semites. They have a simple philosophy: to interpret everything that is good in Judaism as narrowly as you possibly can, and everything that is good in Christianity as broadly as you possibly can, so that

Christianity will be exalted at the expense of Judaism. Not that Christianity needs it, but that is the intellectual selfishness of which I speak.

When the Old Testament speaks in its early portions of "an eye for an eye, and a tooth for a tooth," that is the religion of the Old Testament--vindictiveness, cruelty and revenge. When it says, "Thou shalt not hate thy brother in thy heart," that, somehow, crept into the Old Testament; probably Egyptian influence, or maybe Babylonian influence. When in the Book of you note, "That which Kemosh, your God, caused you to inherit, that ye shall inherit; and that which Yahve, our God caused us to inherit, that shall we inherit,"--that is the real religion of the Old Testament. God was only the God for Israel; every other people had its own God.

The Jew never conceived of a universal God. That is real Judaism. But when the Bible says: "Know ye therefore this day that the Lord He is God, and the Heavens above and the earth beneath, there is none else," that is an interpolation that does not belong there at all. When the Bible says: "Hear, O Israel, the Lord our God, the Lord is one," repeated thrice daily by every believing Jew, that is interpreted in some way so as not to mean that which it does mean. When the Bible says: "Are we not all brothers? Hath not one God created us all?"--Why, then, should we deal treacherously with one another?"--That is not Judaism; but the "eye for an eye" is Judaism.

Now, when the New Testament, on the other hand, says: "Blessed are the peace makers, for they shall be called the children of God,"--a magnificent phrase, that is Christianity. But when the New Testament also says: "Think not that I am come to send peace but the sword,"--when the New Testament says: "He who doth not believe in the Lord is anathema," (that is an interpolation that came later) that is not at all the teaching of Judaism.

And that is what I call intellectual dishonesty--intellectual selfishness--trying deliberately to find what is good in your faith and forgetting what is small and petty and evil, and overlooking the good in the other fellow's religion and pointing out all that is low and primitive and naive. That is intellectual selfishness, and that, too, keeps Jew and Christian from meeting and all men from meeting.

I believe that Jew and Christian will meet. I have great faith in the future when I think of what has been achieved only in the last six or seven years; when I think that in 1914 there was a pale of settlement for the Russian Jew, and that now the pale no longer exists; when I think what has come over Jewish life in the last sixty or seventy years; when I think that the Old Testament came into its own only in the last forty or fifty years, I do believe that Jew and Christian will meet.

What we do need today, my friends, what we do need badly, is a return to that sweet graciousness, that broad

spirit of liberalism, that all-inclusive spirit of fair-mindedness and intellectual honesty that characterized this nation a hundred years ago. What we need is the mind of Jefferson; what we need is the mind of Franklin; what we need is the mind of Washington; what we need is the mind of Lincoln,--men religiously broad, men intellectually honest, men who have no stupid or racial bigotries, men who look upon man as man.

Don't you see all about you life becoming a little more rigid and hard? Don't you see how small-minded ministers in one-horse towns ^{are} beginning to dictate what our government should be? How we should live and what we should do? And what we should do on this day and not do on the next day? I am afraid we have not today that broadness, that graciousness, that we boast about in the years past. And that is what we must bring back to us.

The Jew and Christian will meet not by merging, not by one losing its identity in the other, but they will meet on the common ground of service. There is enough to do for both religions in this world of men; there is enough of poverty and enough of ignorance and enough of hate to be eradicated through the slow process of corrosion, of education, for both religions to be active and alert and aggressive. They can both meet in friendly cooperation on the common ground of service; they can both meet on the common ground of sympathy, of mutual understanding.

And Jew and Christian may face the new day with

its tremendous problems in real spiritual unity, in a real spirit of cooperation, and yet remain true to their own fundamental convictions.

Let each man walk in the name of his God, said the Bible, provided that all recognize that what God wants is to do justice, to love mercy, and to walk humbly with Him.

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Angel.

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1. Mergers? no

(1) Chr. not dead. orthodoxy

(2) Ind. not dying - Prophecy

4 also (1) conversion? - little loss. lost 9 M. 11. 12

(2) Intermarriage? - going on for long time

5 also (3) Ind. presence? - Program. Prophecy

6 also (4) Always a living remnant.

(5) Wed. Ev. del concern.

2. Mergers if possible - not desirable.

(1) Trend away from uniformity.

(2) Roman Empire - Catholic Church - 150

(3) Many theories 7 art, gov't, economics

(4) Craving for uniformity is Primitive
the Babel with B. that life began.

(5) Life is was meant complex - involved - colorful
not confusion, but complexity.

3. Room in mosaic for All.

(1) On earth & in Heaven. Verboten

option - lots sold. - no excess.

ing in Heaven - good conduct - wa-

ters - standing Room in Hell -

4. Task of Chris. to unite into voluntary
cooperative effort. Fund. needs
common to all.

May blame not white-washing - all Angl. Japan.
or the photo

① Man from India - discuss - Norway
have met

② Moscow - education - Chicago
met - Tea - law will allow.

③ Germany - broken fr. - imper. fr.
France - bankrupt fr. - imper. fr.
Am. + Europe -

④ Jew Christ - God - one purpose
truth & want - love & justice
have met, They may cont. to go
+ chr.

⑤ Cease playing with theologies
and realities of life - yearning
Return to fundamentals

5. What keeps them from meeting.
③ imperialism. selfishness - egotism

① Religious Superstition - Key religion
is True - superstition. Propaganda
little churches, companies with
Rel. prop. - Heresy to be a
gentleman - to speak of another
man's faith. - as long as I last

④ Racial Hatred in Churches.

Rabbin 1. Tenton - Ang. Sax - white man's burden
over the True religion 2. True religion 1. True religion

3. Fickin - no per race - Hell
Thousand etc.

⑤ Nationalism - True - common purpose.
6 races in fr. 20 in Russia 100
man.

3. Economic Imperialism.
~~Intelligence~~
1. Reaction will use Jew as
scapegoat. Montagu-
Wright

6. How will they meet?

- 1. New process. ~~Regist~~ Kind -
- 2. Education - given Jew by himself
by Jew
- 3. Democracy - / Nisoul
- 4. ~~Keep sweet - reasonable~~

7. Jew must endure their process.
World needs him as I do. Perform
Vexes him not upon both sides
7. Let each man walk in the way
provided that they recog. that
God's work is to be done fully -

① Shmoo, \$

② Not insurgent group -

③ P. can be built up on sound
econ. basis - then concentration
effort + pinning responsibility
little org - little denture - but basis

④ P. W. G.

P. W. G.

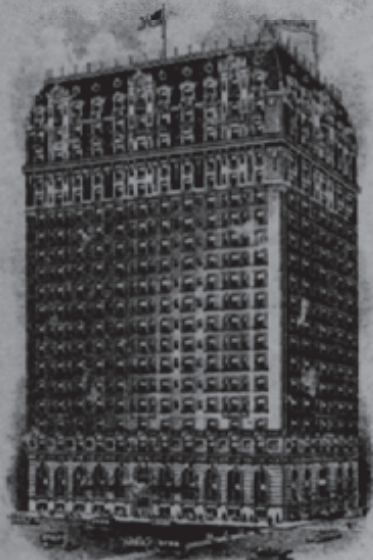
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Lew E. Chubb

1. Merge - Assimilation?

1. Christianity - not dead! Judaism.
 - conversion - intermarriage -
 - indifference - to God's will
2. Not desirable if possible.
 1. Civilization - heterogeneous -
 - definition - indivisibility.
 2. Hope for humanity - naive.
 - life began with Babel -

2. Room for all. as Earth Heaven -

1. option in Heaven -
2. no crowding.

- ## 3. Whole task of Civil. to find common human element - To unite diverse elements into vol. corp. & life in various common needs etc.
1. not white washing, mold.
 2. India - Norway. Ulema
 3. Moscow - Brooklyn. Ill. Army.
 4. Germany - France -
 5. Jew & Christian.
 1. task of theology.
 2. task of part which is which
cannot be changed.

4. What keeps them from meeting.

1. Superiority - selfishness - racial.
- Exploitation + for purposes
as brandyment, glorification,

I: Religious.

1. To stand & regard. Rel. as pilgrimage.
2. My religion is true -
3. Propagandist - fanatic - zealot -
thug - assassin -
4. Heresy to be a gentleman - It
and to be a rare thing for a Reform
you to speak resp. It is now
a rare thing for an orthodox.
5. Monsters - turned to life
in one day +

5. Racial

1. I am Teuton - Nordic.
2. Pretensions for exploitation. Germany
devoted to when set for aggression.
- just as England, white terror
murder, South - slavery.
3. Only Gully and coward Bray.
The gentleman never does -
4. And is cowardly when
Jerry (Squid) begins to brag
- the defence complex of the coward

5. Kalehi - "One man" -

6. No superior race - ^{1. equal.}
^{2. leads to trouble.}

7. No permanent. infl. race. ^{Shuo}
^{old}

8. No race purity.

6. All races are diff. but not
incompatible, & uncooperative

1. Let each man walk in the
name of his god.

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Chas. T. Jew

1. See 4 winters

17 17c.

also Italian

8 Zaccanti

5. How will they meet?

① War by dwelling on Rel. & Racial Super.

② " " exchanging compliments.
- Good will -

③ Work!

~~on the 19th~~
① War - Prima, Rea - Best Swords -
= Ladles -

② Crime - Engulfing ^{most criminal} detouring -
- respect for law -

③ Materialism - moral slump -
- neo-paganism - Master!

④ Poverty - unemployment - insurance -
- gimmicks - murders -
Fidelity - Pay ^{the} bill 10 to -

6. Let us Confute in service. Every each
other virtues. Privilege - sacrifice
Our master - Self.

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IN CALIFORNIA	
ALEXANDRIA	Los Angeles
IN KENTUCKY	
SEELBACH	Louisville

Jenn & Xian - Will they Ever
 Meet? 78



1. Merger.

2. Not desirable even if possible. - Trend.

1- craving for uniformity - naive. Babel.

2. Infinite variety of species. So Men.

3. Room for all. Earth. Heaven.

1. Task of civilization - not white washing -

2. India. Norway: etc.

3. Jew and Christian will reunite.

4. What keeps them from meeting. Superiorism.

I Religious: My rel. is true. - Jews.

① Mask of a pilgrimage. Revealed

② Propaganda. Heresy. Thing.

II. Race. I am Tenton! Kultur! Nordic.

① No pure race. Fr. is 1/2 dy. race:

② No superior race. Little Man.
1. Superior her. ^{land} resources + geog. location.
2. Western of Am. Technical & Cont.

③ No race permanently superior to the Man.

④ Rakhi - frd created One Man.

⑤ Nationalism not based on race.

5. Will meet. on basis of frith. selflessness service

1. let each man walk in the name.

CHRISTIAN AND JEW--WILL THEY EVER MEET?

By
Rabbi ABBA HILLEL SILVER

Christian and Jew—will they ever meet? If by meeting one means assimilation, I would say no. Christianity is not dead, nor is it dying. Certain orthodox dogmas of Christianity may be undergoing change or may be losing their hold upon the disciples of their faith. Christianity itself is not a dying religion. A faith that can touch the lives of millions and sweeten and ennoble them, as Christianity is undoubtedly doing, is not a decadent faith.

Nor is Judaism dead or dying.

The number of Jews who are converted to Christianity is insignificant, and they are as little a loss to Judaism, as they are a gain to Christianity. Those who are converted through pressure of untoward circumstance we pity. Those who through cowardice or love of place and preferment forsake their people we scorn. Neither is menacing.

We lose a larger number through intermarriage, for the second or the third generations of mixed marriages are almost invariably Christians. But even intermarriage is not seriously menacing Jewry today. In certain centers of Jewry it has assumed startling proportions. But the reservoirs of Eastern Europe are still so great, social pressure is still so strong, and racial sympathies and antipathies are still so dominant and increasingly determining today, that intermarriage cannot be said to be a fact of primary importance in the consideration of Jewish life.

Nor is the apathy and indifference which we find in certain sections of Jewry, an indication that Judaism is fast dying. When the sun shines the laborer grows idle. On the calm seas of prosperity, the Jew is feign to drift lazily on, but when the storms come, and the dangerous winds of adversity, then the careless idler becomes the terribly serious, alert and anxious mariner. The Jew finds his soul, where most men find theirs, in struggle. "The more he is oppressed," says the Book of Exodus, "the more he increases and the more he multiplies." And by the nature of his very existence, and that of his neighbors, the Jew will yet see many a battle fought before the Great Day of the Lord.

Leastwise, this is certain. Whatever transpires, "a saving remnant" will always be left to become the seed of a new resurrection. Many of our people may grow tired of the pilgrimage and fall by the wayside, and many may follow some will-o'-the-wisp and be lost in the bogs and the marshes of life, lost to their people and their faith; but somehow in the providence of God there will always be left, as there always has been left, a saving remnant, a handful of consecrated and devoted souls to carry on the great historic tradition of a great people.

And our strength has never been a numerical one. Not because we were many did the Lord choose us. . . . In physical warfare one needs hosts, corps, armies. In the war of the spirit, just a few disciples in each generation, with glowing hearts and passionate hopes and faith, the sacrificial faith,—and victory is sure.

Even though assimilation were possible and imminent, it would not be desirable. The trend of life is away from uniformity. Civilization moves in the direction of diversity; the more civilized we become the more differentiated we become. The empire conception of government is gone. The Universal church idea is dead. All attempts at formal uniformities have proved futile.

We moved in the direction of greater definition, of individualization, of personality. The craving for uniformity, for a merging of all religions into one or of all peoples into one is very naive and primitive. Men formerly believed that the ideal society was the society before the Tower of Babel was built, when all people were of one family and all spoke one speech. But this is not true. Life began for the human race when the speech of men, to use Biblical imagery, was confused and they were scattered to the four corners of the earth.

True life is to be found not in a physical oneness, but in a vast complexity, in heterogeneity, in fulness, in colorfulness. This is how God meant life to be,—numerous species of infinite variety, and man himself divided as to race, color, religion, custom and culture. Not confusion, mind you, but complexity.

There is room upon earth for Jew and Christian, for Musselman and Buddhist; and there is room in Heaven for all of them too. It is strange how every sect quickly takes an option on Heaven, and puts a "verboten" sign on it for all other people. . . . Really, there is no crowding in Heaven.

The task of civilization is not to attempt to join what God has kept asunder. The whole task of civilization is just this: to unite all the diversified elements of humanity into voluntary, co-operative effort for mutual benefit. Civilization means the recognition on the part of each group and each individual of fundamental needs common to all, and of the best means of satisfying these needs. That is all that civilization is. It is not a whitewashing of all peoples; it is not a forcing of all peoples into one preconceived mold, so that they all speak alike, and look alike, and act alike.

When the man from India recognizes that disease is his enemy, and the man from Norway recognizes that disease is his enemy too, and that their common task is to apply themselves to medical research, in order to eradicate disease then, the man from India and the man from Norway have met; they have absolutely met in an intellectual unity, by consecrating themselves to a common task and by uniting for a common purpose.

When the man from Moscow recognizes that education is his greatest concern, and the man from New York recognizes the very same fact, and both apply themselves constructively to the same problem, then the man from Moscow and the man from New York have truly, essentially met. One may continue to drink tea and the other may continue to drink whatever the law will permit him to drink; one may like one form of dress and the other another form of dress; one may use one speech and another another speech, but they have met perfectly on the basis of one embracing need and one unifying activity.

When the German will realize that a beaten France means an imperialistic Germany, and when the Frenchman will realize

Abba Hillel Silver was born January 28, 1893, graduated from the Hebrew Union College in 1915, was two years Rabbi in Wheeling, W. Va., and at the age of 24 was called to the pulpit of The Temple in Cleveland. He was in France during the war and was decorated by the French government. For the past five years he has been conducting a forum in his own Temple with marked success.



Rabbi Silver will discuss "Christian and Jew—Will they Ever Meet?" from the platform of the Ford Hall Forum, Sunday evening, March 18.

that a bankrupt Germany means an impoverished France, then the Frenchman and the German will have met in one common understanding and they will be one. Their speech and their temperaments and their cultures will continue to be different, but their interests will be found to be essentially the same.

When Christianity and Judaism will realize that their source is one—God, that their mission is one—the Kingdom of God, and that their destiny is one—to make God's truth pregnant, to make love and justice triumphant, then they will have met completely and perfectly. The one will continue to worship in Church and Cathedral, the other in Temple and Synagogue, but their walls will no longer be decisive and alienating. Their prayer will be one, though their prayers be many. . . . When both reach down through their crusts of dogmas and theologies to the fundamental realities of human life and need, then they will find the rich soil—their common heritage and opportunity.

What keeps the Jew and Christian from meeting? What keeps all peoples from meeting? Three things that are really one. Imperialism. Religious imperialism, racial imperialism, economic imperialism.

Religious imperialism we sometimes call bigotry; another name for it is intolerance. Religious imperialism is as widespread in the world today as political imperialism. What is political imperialism? One nation attempts to impose its form of government and organization upon another nation for purposes of exploitation. What is religious imperialism? Why, the very same thing. One religion desires to impose, by persuasion or force, as the case may be, its own peculiar concept of religion, its own form of organization and its own creed, ceremonies and rites upon all other people for purposes of aggrandizement in prestige and glory if not in material things. This despotic benevolence is nothing short of imperialism.

It invariably expresses itself in a devastating conceit. My religion is the true religion; your religion is superstition. I, because of my faith am saved. You, because of your faith, are lost. You really should be saved from yourself. . . . By persuasion, preferably. By force, if necessary. Hence wars and inquisitions, and in modern times secret lodges and underground borings. . . .

And just as political imperialism has its propaganda, so religious imperialism has its propaganda. We know what fine, respectable gentlemen political propagandists are, and how very zealous they are in the defense of truth. They are little cherubs compared with religious propagandists. The fanatic in religion, the zealot, has perfected the art of lying for truth and knifing for love. . . . It is almost heresy to be a gentleman in matters of religion. To speak respectfully of another man's faith, to recognize the truth that is in another man's religion, is heterodox in the extreme.

As long as men conceive of religion as ready-made, fully revealed, ultimate and absolute, the particular possession of one people or church, just so long will Jew and Christian, and all other men fail to meet. As soon as they learn to think of religion as a pilgrimage, leading by many ways to the one sanctuary, as an outreaching after divine intimacies through regions of uncertainties, as a longing rather than an achievement, their ways will become ways of pleasantness and all their paths will be peace.

There is racial imperialism. I am a Teuton, and therefore divinely appointed to be master of all other races. I am an Anglo-Saxon, and therefore preordained that I should bear the white man's burden. My race is pure, ancient, marvelously endowed. Your race is mongrel, decadent, unproductive. The blue hair and the blue eyes are indices of the masterful, creative races. Dark hair and dark eyes betray the weak, imitative races. And of all races the Semitic is the most decadent and detestible. . . . But the Prophets? Jesus? . . . In the prehistoric times some stray Teutons must have goose-stepped down to Galilee and settled there. . . .

This racial chauvenism has been one of the most damning things that has crept into human society, and in the last fifty years it has gone on a wild rampage. One thing of that simple saying of the Rabbis—"God created one man only, so that no one can say, 'I come from a nobler ancestry than you do,'" and one marvels at their incisive wisdom. . . .

A comparatively new theory of nationalism has developed in modern times. A nation must be a racial unit. Germany for the Teuton; France for the Gaul; Russia for the Slav; Poland for the Pole. The little states too—that litter of yelping puppies that has been deposited on the doorstep of the world by the benevolent Treaty of Versailles,—have begun to insist upon the racial character of their nationalism.

It is all, of course, "tendenz" fiction. In the first place, there is no pure race in the world. In the second place, there is not a nation in the whole of Europe that is not made up of a variety of races. For hundreds of years Europe was the stamping ground of races that swept over it, to and fro, generation after generation, century after century—Mongol, and Tartar, Slav, and Goth, and Hun, and they fussed and mixed and blended. When the Teuton speaks of the purity of his race, he is talking academic balderdash. When an Englishman cries "England for the Anglo-Saxon," he is crying for the moon. There is no such thing. And certainly Americans in their wildest Mayflower romancing cannot claim racial unity. In America you have the supreme example of a nation that has absolutely nothing to do with race. A hundred races have poured their gifts into this land. A hundred races go to make this composite which we call America.

What is the true definition of nationalism? Why, it is fealty to certain fundamental, political, social and cultural traditions. When people live together in one center and are united by common needs and common purposes and share common political fortunes and loyalties, they are a nation. There are a half dozen races in France, and there are twenty races in Russia, and there are a hundred races in America. But France and Russia and America are nations.

I sometimes think it to be one of the supreme functions of Jewish life to show the inadequacy of the racial definition of nationalism, to prove by his life among many peoples, the fallacy of it.

And lastly there is economic imperialism which has at all times allied itself with reaction and all forms of prejudice. The entrenched and privileged classes who live by exploitation keep alive the fires of superstition and hate. Economic imperialists here and everywhere prostitute all the basic human emotions of race, religion and patriotism to their own ulterior purposes. They hate the Jew and they will fan that hatred because the Jew by temperament and tradition and the necessities of his life, is a liberal. He is to be found in the ranks of the emancipators of the race, always like Heine, "a brave soldier in the wars for the liberation of mankind." By disposition, an individualist, by his religious tradition, a champion of social justice, and by the vital needs of his own life, a seeker after wider opportunities, political, social and economic, the Jew has been and is today the enemy of all privilege and reaction. Ofttimes he is leader in the revolt against these dark forces. He has thus gained their last enmity. They will damn him because he is a liberal, even as they attempt to discredit all liberalism by calling it a Jewish conspiracy. . . . The well organized forces of economic imperialism which devastated European life in the last decade, are today the bitterest opponents of Christian-Jewish concord. They will yet wreak much havoc in the world before the day of universal reconciliation comes.

I believe that the Jew and Christian will some day meet, not on the basis of assimilation but on the common ground of service. There is enough to do for both religions in this world of men; there is enough of a world-hunger for the bread of the spirit, enough of poverty and enough of ignorance and enough of hate for both religions to be active and alert and aggressive.

They will meet. But it is not a matter of a day, nor of a decade, but of centuries. We crawl, we do not fly. . . . For the present let us work patiently, and lovingly fashion the links in the chain of concord, in hope and high resolve. Above us, within us, and about us is God. His purposes will be established. In faith let us work Christian and Jew, each in his own sphere and at his appointed task, to free ourselves and our fellowmen from the pride and selfishness of race and creed and greed. Let us live our own lives simply and sweetly, granting to all men the same high privilege of freedom which we cherish for ourselves.

Let each man walk in the name of his God, but let each one likewise know that what God demands of him is "to do justice, to love mercy, and to walk humbly with Him." . . .

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COLLEGE COLUMN

(Continued from page 9)

the smallest and lightest man on the varsity basketball team, is said to be one of the best forwards in New England. Abe hails from New Haven.

Louis Attenborg of Chelsea, has been elected to the Phi Beta Kappa at Tufts College.

MASSACHUSETTS INSTITUTE OF TECHNOLOGY
Maurice Cohen and Charles Wexler are making good on the boxing and wrestling teams.

SARGENT

Sarah Broverman, of Wheeling, W. Va., plays quite a game for the Sargent basketball team. In the last game she piled up 107 points out of 112. Miss Broverman is business manager of the Junior Year Book.

WITH THE FRATERNITIES AND SORORITIES

Lambda Kappa at C. S. S. B. U. has initiated Ethel Harris of Hartford, Conn.

Phi Sigma Delta has pledged George Cohen of Hartford; B. Chappin, New Haven; and Barnet Chasit of Providence.

Sigma Alpha Mu has initiated in scholarship among the fraternities at Massachusetts Institute of Technology.

Sigma Omega Psi has pledged Henry Stearns of Chelsea and Barnet Popkin of New Bedford.

Zeta Beta Tau beat Alpha Kappa Psi, 29 to 20, in a basketball game. This victory puts the former in the semi-finals of the B. U. Inter Fraternity League. Jim Barger was the shining light for the "Zets." Zeta Beta Tau held an informal graduate dance at the Riverbank Court Hotel last week.

Tau Delta Phi has pledged Abraham Cohen of the College of Business Administration, B. U., Maurice Diazlen and William Norkin, both of the law school.

Tau Epsilon Phi has pledged Robert Hersh and Alfred Grohman, T. E. P. held a House Party last week.

Sommer Sydemann of T. E. P. is now in New York.
Epsilon and Eta Chapters will hold a formal dance at the Somerset on March 21st.

WITH THE ALUMNI

Harry Finn, an honor man and member of the Woolsack, the honorary law fraternity, has been practicing law for the past few months. His office is at 27 School street, Boston.

George Wolfe, a B. U. graduate has passed the Massachusetts C. P. A. examinations.

Eddy Cantor of C. B. A. B. U., is now business advisor and accountant for the Beacon Theatre Company.

Menorah Notes

Miss Julietta Kohn, corresponding secretary of the Intercollegiate Menorah, was in Boston recently. She met the executive committees of the Greater Boston Menorah Societies.

At the last meeting of the Emerson Menorah at the home of Miss Helen Goodman, Miss Henrietta Ronay read and presented in character form the play, "The God-In-toxicated Man." A general discussion of the play followed.

Abraham Margolis of the B. U. Menorah has just returned from a trip to New York. While there he visited the intercollegiate offices, and has brought back about 20 shingles which will be distributed at the next meeting.

RELIGION AND MORALITY

By Dr. Bernard M. Kaplan

Excepting Rabbi Hillel's famous definition which identifies religion with the golden rule of life, the best definition of religion is the one by Fichte, who said that religion makes man clear to himself. There is a volume of wisdom in these few words. Religion has the great merit of offering man something positive. It makes man realize clearly his position in the world and his relation to his fellow men. It has a definite answer to the great problems of life, the soul and morality in which mankind has been interested from time immemorial. These answers have satisfied the minds and the hearts of millions inspiring them with courage and hope. Mankind wants something definite to go by in the onward march of civilization. Vague, indefinite and skeptical theories of life and morality, however sincere and profound, have a tendency to confuse, to mislead, and to demoralize. They do not make man clear to himself. The man who is under the sway of skeptical theories does not stand on terra firma. He is not sure of himself. He gropes in the dark indefinitely more than the happy believer who is guided by faith, which is a lamp of light unto his feet. The believer is clear to himself. The secret and strength of all religions of whatever denomination rests in their positiveness and certainty. The man who is certain about something, however small, is infinitely happier than the one who is uncertain about a thing however great. Certainty is strength. Doubt is weakness. Certainty leads to courage and hope.

Religion has the merit of offering to man a fixed standard of morality, and, if true to itself, inspires man with the purest motives. The man who leads a moral life out of prudence or policy will swerve from the right, if he can do so with impunity. The truly religious person will withstand wrong as a matter of principle, though unseen by the human eye. The man who is charitable for show or policy will not afford aid where it does not benefit the supposed benefactor, though the case may be ever so distressing and ever so deserving. The truly religious and charitable person will help the needy, though the one helped and God, the Helper of all, may be the only ones to know. Religion in its purity as a definite ideal has been the greatest builder of true character and ideal virtue, and has been the greatest promoter of genuine charity.

Greater Boston Auxiliary, Beth Israel Hospital

The Greater Boston Ladies' Auxiliary of the Beth Israel Hospital met in the vestry of Temple Beth El, Dorchester, on Wednesday evening, March 7th. Even the bad weather did not keep the members from attending, and there were between 200 and 300 present. Addresses were made by the field secretary, Mr. Thomas B. Eyges and ex-Representative Charles Shulman. Several of the members present made substantial donations to the hospital in commemoration of birthdays, marriage anniversaries and the birth of grandchildren. President, M. Mishel outlined the preparatory work of the campaign that is to be launched for the erection of a new hospital and

Former Boston Rabbi Accepts Call to Cleveland

Cleveland, Ohio, March 15—Rabbi Abraham Nowak, formerly of Temple Ohabei Shalom, Union Park street, Boston, and now rabbi in Hartford, Connecticut, has been elected spiritual leader of B'nai Jeshurun Congregation, this city, by unanimous vote of the membership. Rabbi Nowak, though a very young man, is recognized as one of the leaders among rabbis, representing Traditional Judaism today. He



RABBI ABRAHAM NOWAK

is not only an exponent of Jewish scholarship but also a noted orator as well as an executive of recognized ability.

Rabbi Nowak enlisted in service during the World War and served as chaplain in the army for a period of three years. It is not known definitely just when Rabbi Nowak will assume his new duties, but it is hoped it will be in the very near future.

Rabbi Nowak will succeed Rabbi Solomon Goldman, now of the Jewish Center, as spiritual leader of B'nai Jeshurun. Rabbi Goldman's predecessor was Rabbi Jacob Klein. B'nai Jeshurun Congregation, which is the third oldest Jewish body in Cleveland, is now planning the erection of a new temple. Its present house of worship is at Scovill avenue and E. 55th street. Henry Spira is president of the congregation; Fred Wirtshafter, vice-president; Ben Schwartz, treasurer, and F. Stern, secretary.

Kurlander Charity Ball

The annual Purim ball of the Kurlander Young Men's Charitable Association will be held at the State Ballroom, Wednesday evening, March 21st. The hall, which is one of the finest in the city, accommodates over 1,000 people. Morey Pearl's Orchestra will furnish the music and a pleasant time is assured those attending. Suitable prizes will be awarded. Tickets may be obtained from the members or at the door.

LIFE AND DEATH

The last glow of the evening fell,
And I thought and thought—
Of life, and what it brought . . .

Unto this world was born
A Youth,
Life welcomed, Death did scorn,
In truth.

Life encouraged, and urged on
The Youth,
Death did laugh, howl and scorn
Life.

So they raced, Life and Death,
Raced far and wide,
'Til Youth cried with angry breath
"Let Nature preside."

Life and Death, they did not heed
Youth's breathless cry,
But hastened with increasing speed,
And Youth did sigh.

Then Death, grim monster,
When Life was spent,
Grinned, and did bluster,
"Your will, I have bent."

So we, in our human course,
Two duties do perform,
To smile with Life, and endorse
At Death, a laugh and scorn. . .

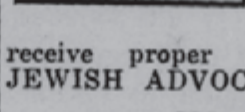
The last glow of the evening fell—
And I thought and thought—
The last, low evening bell,
Death—

—CLARA M. MICHELMAN

AMONG THE CLUBS

Max H. Newman

Max H. Newman is ill at the Boston City Hospital. All personal correspondence may be sent to him in care of the hospital, while club notes for publication, sent this office, will receive proper attention. —THE JEWISH ADVOCATE.



The Filles Amis held a party at the Boston Y. M. H. A. The committees in charge were: Entertainment, Helen Glaser, Lillian Brest, and Sarah Kauffman; refreshments, Sadye Bonner, Bessie Cantor, and Esther Goldberg. At the recent meeting of the club the date of the play to be given was set for the last week in April, the proceeds to go to the "Y" Gym.

The membership drive is now on for the Lights of Judea. Girls between the ages of ten and twelve are welcome to join. For further information concerning the club, write to Miriam Lifstz, 5 Frederick terrace, Dorchester, or call Rox. 6819-W.

The Atlas Club is to hold another bungalow party, their recent affair proving such a success. This time it will be held at Fitzdricks Bungalow, Dorchester, April 19.

The semi-annual elections of the Belmont Club were held, Tuesday evening, March 6, with the following results: President, Edward Fagin; vice-president, Henry Wolfers; treasurer, Harold Miller; secretary, Matthew Wyzanski; sergeant-at-arms, Leon Naigles (re-elected).

Final arrangements for the Stanhope Associates' sixth annual dance, to be held the latter part of April, are now nearing completion. It is to be the crowning social event of the club season. The well-known Vies' All-Star Orchestra has been engaged for the affair. Bert Cummins, who is in charge, is ably assisted by an enthusiastic committee.

Literary activities of the Alpa Liberal Club of Chelsea, are taking big strides. Literary meetings being held in conjunction with the regular meetings every Sunday. The committee is under the leadership of Louis Karas who has completed a schedule of lectures and debates. At the last meeting Miss Sarah Liftman, a graduate of the Portia Law School, spoke on General Law which every businessman should know. A question period followed.

The second annual "goodfellowship" supper of the Alpa Liberal Club of Chelsea, was held Sunday, March 4, at the American House, Boston. The toastmaster of the evening, J. Burt Toltz, spoke on the meaning of goodfellowship and introduced as the first speaker Louis Strasberg. Former president M. Deitch and president Shumrak; vice-president Jack Hurvich and the other officers also spoke. Songs were rendered by H. Kushner and H. Braverman. Souvenirs and gifts were then distributed. The committee on arrangements consisted of J. Burt Toltz, chairman; J. M. Libman and Louis Strasberg.

The dancant given by the Ted Lewis Ten in the Richards School of Dancing, Huntington avenue, was a success. Much praise is due the dance committee consisting of Eliza-

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beth Werner, Leah Bloom, Mollie Kirsner and Minnie Sugarman. Lillian Sturman and Beatrice Brody were recently initiated into the club.

Girls between the ages fourteen to sixteen who are desirous of joining a snappy social club call Florence Barrish at Jamaica 3437-W.

The Roxbury Cubs held an interesting meeting at the Y. M. Their annual theatre party will be held Saturday at the Shubert where they will see the Greenwich Village Follies. A supper will follow.

Louis Goretzky and Harry Miller of the Dalfoe Associates still wear their laurels as the premier amateur entertainers of any club in Roxbury or Dorchester. At the all-star night conducted by the Mohawks on Monday evening, February 26th, at the Sarah Greenwood School, Goretzky and Miller proved their class by winning first prize from a field composed of Roxbury and Dorchester's finest entertainers. Which means another victory for the Dalfoes. Mr. Samuel Elashowitz was recently added to the membership roll of this worthy club.

A regular Advocate feature—Editorial Briefs, by Joseph G. Brin.

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Wanted: A Gentile Lawyer

By DR. ALEXANDER LYONS

Never in my career have I come upon a more egregious stupidity than is to be found in the asininity of an advertisement of the well-known firm of S. S. Kresge Company, of Detroit, Mich., that has appeared in papers in Cleveland and Detroit. That corporation of five and ten cent stores whose business reaches over America and enjoys the patronage of Jew, Christian and Gentile, need the service of an attorney and announced that the applicant "must be a Gentile." The five and ten cent knowledge of the representative of that big corporation who wrote the "ad" may not have known that, according to Webster, a Gentile is "one neither a Jew nor a Christian," but he ought to be reminded that Christians and Jews patronize Kresge stores. If a Jewish or Christian attorney is not desired by them, if they prefer to be served by one that according to dictionary definition is a heathen, it is their business, but I at least as a Jew will refuse my further patronage to a firm that thus floutingly insults both Christian and Jew. There are, no doubt, attorneys who are seriously objectionable who are called Christian, or Jewish, but by implication to advertise a sweeping condemnation of Jew and Christian as the Kresge Company has done through its real estate department, is something that no Jew, Christian or American should consent to. Hereafter the Woolworth five and ten cent stores shall be the best for me.

Addresses Women's Clubs

Among the speakers at the mid-Winter meeting of the State Federation of Women's Clubs, were Governor Cox, who spoke on "Individual Responsibilities in Civic Life," and Mrs. Jennie Loitman Barron, a prominent woman attorney of Boston, who gave an address on Jury Service for Women.

Temple Israel

HARRY LEVI, RABBI

Saturday, March 17, 10:30—

"How to Grow Old."

Sunday, March 18, 11:00—"Do

We Still Need the Bible?"

BOOKS RECEIVED

"Stickfulls" (Compositions of a Newspaper Minion), by Irvin Cobb. New York: George H. Doran Company.

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