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The immigrant vs. the foreigner, 1919-1922.

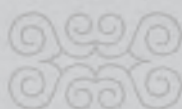
The Immigrant vs. The Foreigner

Address delivered before The City Club,
Cleveland, O., December, 13, 1919



By RABBI ABBA HILLEL SILVER

The Temple, Cleveland, O.



The Immigrant vs. The Foreigner

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The great war has been salutary in many ways. In one way exceptionally so in that it has made the nations of the earth self-conscious to a greater degree than heretofore. The peoples and the races of Europe have become conscious of their past, their innate capacities for greatness, and their promises for the future.

But the great war has also stirred the slumbering embers of tribalism in the hearts of peoples. All the submerged racial pretensions and antipathies have surged to the top. Ancient feuds have been revived and old scores are crying for settlement. The peoples of Europe have been driven back upon themselves. Danger always does that. It drives the individual or the aggregate of individuals back upon themselves and makes them to a very large degree egocentric—chauvinistic.

They have come to regard the stranger and the foreigner in their midst with suspicion, and the cry is today resounding over all Europe: "Poland for the Poles, Bohemia for the Czechs, Serbia for the Slavs," and so forth. Now, an echo of this revived tribalism has been heard upon our own shores. This egocentric movement has found its champion in our own land. To be sure the great majority of the American people has not been influenced by this exclusive, narrow chauvinism. The majority of the American people has profited by this war in gaining a greater

sympathy for the many and diverse elements which constitute our national life, a greater tolerance for the diversity of racial, national and creedal elements of America, and a revived sense of obligation towards them.

But there is a small group, but withal a powerful and vociferous group, for whom this war has meant nothing but an incrustrated patriotism, a narrowed centripetal type of nationalism, whose characteristic feature is suspicion of the stranger and the immigrant, and whose tone is one of supreme Anglo-Saxon arrogance.

Now, if I were to summarize the contentions of these "Know-Nothings," these preachers of the gospel of "America for Americans," it would read something like this: We have no more need of vast numbers of immigrants to supply us with the unskilled labor in order to exploit an unexploited continent; that work has already been done; the immigrant swamps our labor markets with unskilled and cheap labor; the immigrant therefore reduces the standard of living of the American workingman; the immigrant cannot readily be organized in trade or industrial unions, and therefore proves a hindrance to industrial progress; the immigrant of today is of inferior type to the immigrant of the '30's and the '40's and the '50's; he is illiterate and therefore lowers the intelligence of the electorate; the immigrant comes

from lands of oppression and does not and cannot understand our free institutions; the immigrant is therefore the cause of all our industrial strife and unrest; he is the agitator and the inciter to lawlessness and disrespect for authority; the immigrant refuses to be Americanized; the immigrant is guilty of a double allegiance; the immigrant coming here in vast hordes checks the progress of American democracy, which is a great experiment.

The solutions which these Tribal-Americans offer for these sad conditions are as follows: Having made such a mess of our life in losing that national purity which characterized America a century ago, let us try to do the best we can under the circumstances; let us shut down on immigration at once, restrict it; and then assimilate all the immigrant groups in America completely and immediately by suppressing all foreign languages, all foreign newspapers, all manifestations of cultured traits or national characteristics which are not derived from American life or American traditions.

Now, I do not wish to hold a brief at this time for the immigrant. That would prove an unnecessary labor in as much as that work has already been done competently and scientifically by sociologists of note and of conscience. It has been established to the satisfaction of everyone, the castle of whose mind has not been bolted by the bars of prejudice, that the immigrant has not reduced the standard of living of the American workingman, that he has not hindered the development of industrial progress, that he has not lowered the intelligence of the American electorate, that the immigrant of today is not inferior to the immigrant of yesterday—he is just as poor in possessions and just as rich in promises as the immigrant of the thirties and forties and fifties—that the immigrant is not guilty of a

double allegiance, that he does not refuse to be Americanized, and that he does not hinder the experiment in American democracy. Were I bent upon the task of establishing these facts, I would not have to go very far afield to prove that the immigrant has contributed tremendously to the economic and the political and the cultural achievements of America during the past years; that the immigrant has responded most eagerly and most readily to every intelligent agency for Americanization, and were proof needed of his loyalty, this war has yielded that proof abundantly and superbly. If the immigrant needed vindication, the war has vindicated him. If the immigrant needed justification, the war has completely and supremely justified him.

I venture to say that no nation, not even France, which first felt the inundation of German invasion, responded so single-mindedly, so readily, so completely to the call of duty in the cause of civilization as did that rainbow of nations, that gem of a hundred glittering racial facets—the American nation! And no people fought more heroically and more unselfishly in this greatest of all wars than the American people. And why? Because each group felt the urge and press of a great past and the promise of a greater future. The Greek fought in the spirit of Leonidas, the Czech heard in it the voice of Huss, the Italian caught the spirit of Garibaldi again expressing itself in glory, and the Pole the spirit of Kosciuszko. The native of Ireland heard the voice of Emmet, and the Jew felt the impact of the spirit of the Maccabees. And all of them felt strongly the appeal of the great destiny of America, the charm and grace of her wonderful promises which they were helping to make real. They fashioned the tools, built the ships and wielded the sword for the glory of their sires and the hopes of their children.

Did you read the lists of casualties as they came to us daily? Did you peruse the lists of men who were singled out for distinction and honor, and did you catch the full significance of these names? These names spoke of ancient and distant Hellas, of the wide sweeping Steppes of Russia, of the crags and fens of Scotland, of the snow wastes of Finland; they spoke of Norse, and Dane, and Finn, and Czech, and Italian. They spoke of a hundred races and a hundred tongues, fused and blended into one by the heat of a great emotion. They spoke of an unsurpassed unity in spite of a racial diversity.

You remember that it is told of the ancient days that when the sons of men became presumptuous and desired to build the tower of Babel, God confused their tongues, so that they could not build; but when the children of men, in a spirit of humility and sacrifice, began to build, not the tower of Babel, but the Temple of Humanity, God took their confused tongues and dialects and by a wonderful spiritual alchemy fused them into one so that they all spoke one speech and one language, the language of democracy!

The Tribal-Americans say that it is regrettable that our nation is not like unto other nations, that we are such a mongrel, mixed and diversified people; that Anglo-Saxon racial purity which might have predominated on these gracious shores of America has unfortunately been destroyed by the incursion of hordes of immigrants. They lament the fact. But the fact is not a lamentable one; it is a sublime fact; it is the very glory and promise of American life. The world needed an experiment, not an experiment in democracy only, but an experiment in universalism, in cosmopolitanism. The world needed an experiment in real humanity; the world needed to establish the truth on a vast scale that ra-

tional and racial and religious differences may be transcended by a holier and loftier cause and purpose; that the differences among peoples may be adjusted and harmonized in a spirit of a compelling hope and aspiration. And so by the grace of God America was established to prove this truth. America has become the great proving ground for the hopes of the world. America is the microcosm of which the whole of humanity is the macrocosm. America is not like unto other nations and cannot, and by the grace of God will not be like unto other nations. We are unlike them; we are all of them combined; we are their hopes, their souls, their blood, their strength, their passion, their genius. America has taken them from the four corners of the earth and dissolved their particularism, crushed their crusts, and blended their souls. America has taken the many-colored strands and threads of the world and has woven the tapestry of a miniature humanity. America is not a racial unity. It is neither Anglo-Saxon, nor Teuton, nor Celt, nor Slav, nor Hebrew. It is all of these plus. America uses race antecedents and race qualities as stepping stones. Race and race traditions may be a virtue or a vice as we use them or abuse them, just as your past may become helpful or harmful to you, as you dominate it or are mastered by it. In America we use our racial antecedents for the sake of our national purpose.

We are the nations of the world consecrated by one purpose and dedicated to one ideal. It follows, then, quite logically, that the league of nations should be a creation of the American mind and soul. It was inevitable that this idea of unifying the whole of God's world should spring from a people which has experimented in unifying God's children from all parts of the world. Men say it cannot work. The peoples of Europe may be skepti-

cal; it is a vision of the visionary, a dream of the dreamer. But we say that it will work because it has worked in our own workshop, in our land of experimentation. And all future humanitarian movements that will have as their goal the obliterations of lines of demarcation, the destruction for all time of those walls, whether racial or national or religious, that separate and divide the children of God, will spring from the soul of America and emanate from this land, because here we have experimented with these things and found the experiment successful.

No, we do not lament the fact of our polychrome, variegated texture. We glory in the fact. And the solution offered by these exclusive Americans to restrict immigration and suppress foreign languages and newspapers is likewise a faulty thing.

Immigration should be restricted only as an economic expedient, when found necessary to protect our own workingmen. Immigration should be restricted against those who bring to our land nothing but hate in their hearts. America is not in duty bound to become the receptacle for all the scum of Europe. But let us not blindly surrender the sacred privilege of being humanity's sanctuary—the haven of refuge for all the oppressed and denied of the earth, who seek to live free lives on our shores.

And we desire to Americanize all our immigrants, not by whitewashing them, not by forcing them all into one pre-ordained mold, not by destroying in them all qualities of mind and character and habit which are not derived from American life and American tradition. We do not desire an Americanization which preaches merely sameness and monotony and uniformity in externalities. That would mean that we already have the real type of American and that the American people is already a finished product; but that is not so.

The real American is still in the making; and the real American nation is still in the melting pot being fused and fashioned by the hand of destiny. Many generations will pass before we shall produce the American who will be the blending and the summary of all the racial and national elements which have been poured into our national life.

America today is still a thing in the making, and every immigrant helps to make it; and to demand a suppression on the part of every immigrant of those native qualities of mind and character, of all racial traditions which he has brought with him from lands much older than ours, and civilizations much older than ours, in order to conform to a preconceived notion of ours of what America is or ought to be, is to destroy the very experiment that we are engaged upon.

Americanization does not mean annihilation. Americanization means, to my mind, the adjustment of the immigrant groups to the existing institutions of America. Americanization means the co-ordinating of these various groups in our composite national life. Americanization means the evoking, the calling forth, the bringing to light of the native capacities, of the inborn qualities which are within every immigrant. Americanization means the utilizing of all these abundant forces which all the peoples and races of Europe have brought to our shores. To this type of Americanization the immigrant will respond eagerly and readily. And to any other type of Americanization which is a browbeating type, the type of the master, of the dominant old stock, he will not respond.

The movement to suppress foreign languages and all foreign newspapers is, on the face of it, unwise. First of all, it works an unnecessary hardship on those older immigrants who have not learned the English language and can-

not learn it any more. It is incarcerating them in a prisonhouse of ignorance; it is shutting off all the avenues of information from them; it is making them hopeless strangers in this land of freedom. Besides, these older immigrants ought to be informed, must be informed concerning American institutions, concerning our standard of living, concerning our labor laws, concerning our municipal and federal governments. What other agencies have we of informing them but their own newspapers? No agency has served the cause of America in this last war more loyally, more faithfully and more successfully than the agency of the foreign newspapers in this country, the channels through which the spirit and the purpose of America were poured into the receptive soul of the immigrant. And again, to suppress foreign languages in our schools is to widen the gap between father and child. I understand that one-half of the children of the Cleveland public schools come from homes where a foreign language is spoken. When you refuse to teach the child coming from such a home the language which his father and mother speak, you are helping to make the child unintelligible to his parents and the parents unintelligible to the child. You are helping to impress upon the child the fact that his father or his mother are foreigners and strangers, people who know nothing about America, people to whom he cannot come for counsel or advice, and people whom he need not respect because they can teach him nothing. You destroy the authority of the parents; you destroy the sanctity of the home; and you drive these children into the street and the poolroom. That is why the children of foreign-born parents yield the greatest crop of criminals and gangsters in every large city. Because our education and our educational systems have been organized for an imaginary Anglo-Saxon population.

Judging from our school curricula one would be justified in assuming that the population of America came over bodily from England. We refuse to recognize facts—that thirteen and one-half millions of people in the United States are foreigners, and that thirteen millions more are children of foreigners.

Americanization which does not take cognizance of these facts is a hasty, unreasoned kind of a movement and destroys the very object which it intends to serve. We suffer from a passion for immediacy; we want to accomplish things quickly, by quick-lunch methods, and the thing that seems to offer the most immediate solution is the thing that tantalizes us the most.

Americanization is not the matter of a year or a decade; it is a matter of a century or more, and the slower it is and the more deliberate, the more thorough it will be, the finer it will be. Just because a foreign boy or girl, or the child of a foreign parent, prattles the English language and parades in American clothes, and attends moving pictures and indulges in a most voracious appetite for chewing gum, it is not at all established that that child is Americanized. That is a superficial kind of imitation that leaves the soul completely untouched. Americanization is a slower and more difficult process; and thought, and sympathy, and understanding, and above all tolerance, are necessary. And you must start out with a philosophy, and your philosophy must be this: That America is an experiment, not in racial unity but in spiritual unity; that America is more than a land or an aggregate of individuals; that it is a holy conviction, a body of principles, a hope, a program of life.

It is because of this philosophy only that I draw the distinction between the immigrant and the foreigner.

An immigrant, to my mind, is one who has not yet completely adjusted

himself to American life, but one who has the will and the desire to do so. That man is a potential American the minute he sets foot on American soil. A foreigner is one who has not yet adjusted himself to American ideals, and has no desire to do so. That man is a foreigner even if he is a native of America.

The man who speaks English brokenly, but works honestly, rears his children into fine manhood and womanhood, with love for American ideals and institutions, is a spiritual kinsman of Lincoln—American of the Americans. But the man who exploits American society for selfish ends, who is a bigot in religion and in politics and a snob in his social relations, is a foreigner to his polished finger tips even if his ancestors were sea-sick on the Mayflower.

The immigrant is an asset or a liability as we attitudinize ourselves towards him. Take the immigrant as he comes here, flushed with hope and prospects of a new life, eager and alert, and exploit him, making him the victim of infamous labor conditions, of landsharks, of crooked private banks, of shyster lawyers, throw him into a ghetto, surround him with vice, force him into a tenement house, and that immigrant, unless he has within him almost superhuman qualities, will become a liability in American life. That immigrant will prove the first victim of the tantalizing doctrines of Bolshevism. We have suddenly awakened to the astounding realization that some immigrants are prone to accept some of the doctrines of Bolshevism. The immigrant exploited, abused, looked down upon as the scum of the earth would be the first to express his resentment in any wild scheme of social reconstruction. The immigrant is a liability only because we make him so. The immi-

grant is an asset only as we help him to become an asset in American life.

The immigrant need not be pampered. America does not have to pamper or humor anybody—masses or classes, native or immigrant. But the immigrant needs intelligent guidance, sympathy, education and increasing opportunity for self-development.

I am afraid that we have become rather nervous as a people, and certain sinister forces are playing upon our nervousness. We are being stampeded into a ghastly type of ugly chauvinism. America, my friends, is sound. It is our minds that are not sound. Let us not surrender the blood-purchased gains of a century—tolerance, liberalism, an all-embracing sympathy—because of a momentary lapse of faith on our own part in the soundness and enduring qualities of our own institutions. Let us have faith in America, and let us remember the true definition of America:

God built Him a continent of glory and filled it with treasures untold; he studded it with sweet flowing fountains and graced it with long, winding streams; he carpeted it with soft, rolling prairies and pillared it with thundering mountains; he graced it with deep shadowed forests and filled them with song.

Then he called unto a thousand peoples and summoned the bravest among them. They came from the ends of the earth, each bearing a gift, and a hope. The glow of adventure was in their eyes and the glory of hope within their souls.

And out of the bounty of the earth and the labors of men, out of the longing of hearts and the prayers of souls, out of the memory of ages and the hopes of the world, God fashioned a nation in love, blessed it with a purpose sublime and called it—America.

The Future, the Ego Race
 He has as other superiors
 to the races which he
 arrogantly despises
 closed a vision, I mean
 the brother would
 probably be his Mark
 Dear Ray

The ruling class
 rules itself not as they
 fair let success

The artist makes us ⁺see the
things we have always been seeing
blindly. He makes us note creatively
what we have always been observing
passively. He therefore re-creates
the world for mankind. He is surely
the artist - the forerunner and the poet -
the maker! For us only the unusual
is interesting. For the artist all things
are signs proant. ~~When~~ The thing
we are accustomed to we let slip
into a groove or a corner, as
mud. It remains there more bread.
The artist restores it to life and to
inference just by turning another
facet of it to the light and lets it
sparkle and radiate a new
revelation -

3.] Many one did not hear this talk during the war —

- ① Recall posters of foreign names, "Honor Americans All."
- ② Nothing there went with the army & we passed them — called them proudly "Jews by Choice" — sent into churches & for arms —
- ③ Walked in numerous shops — and got liberty buns & theft stamps —
- ④ Succeeded with the cessation of war — they are become "people who arrest rather than aid the devel. of any nation" — never.

g. Which brings to mind another parallel. When was when life was scarce & mind. after — when Nat. was a star — I recall recent posters — paper printed Clasp hands — full page newspaper ads.

The Immigrant vs. the Foreigner

By Rabbi A. H. Silver, Cleveland, O.*

The great war has been salutary in many ways. In one way exceptionally so in that it has made the nations of the earth self-conscious to a greater degree than heretofore. The peoples and the races of Europe have become conscious of their past, their innate capacities for greatness, and their promises for the future.

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But there is a small group, but withal a powerful and vociferous group, for whom this war has meant nothing but an incited patriotism, a narrowed centripetal type of nationalism, whose characteristic feature is suspicion of the stranger and the immigrant, and whose tone is one of supreme Anglo-Saxon arrogance.

Now, if I were to summarize the contention of these "Know-Nothings," these preachers of the gospel of "America for Americans," it would read something like this: We have no more need of vast numbers of immigrants to supply us with the unskilled labor in order to exploit an unexploited continent; that work has already been done; the immigrant swamps our labor markets with unskilled and cheap

labor, the standard of living of the American workingman; the immigrant can not readily be organized in trade or industrial unions, and therefore proves a hindrance to industrial progress; the immigrant of today is of inferior type to the immigrant of the '30's and the '40's and the '50's; he is illiterate and therefore lowers the intelligence of the electorate; the immigrant comes from lands of oppression and does not and can not understand our free institutions; the immigrant is therefore the cause of all our industrial strife and unrest; he is the agitator and the inciter of lawlessness and disrespect for authority; the immigrant is guilty of a double allegiance; the immigrant coming here in vast hordes checks the progress of American democracy, which is a great experiment.

The solutions which these Tribal-Americans offer for these sad conditions are as follows: Having made such a mess of our life in losing that national purity which characterized America a century ago, let us try to do the best we can under the circumstances; let us shut down on immigration at once, restrict it; and then assimilate all the immigrant groups in America completely and immediately by suppressing all foreign languages, all foreign newspapers, all manifestations of cultured traits or national characteristics which are not derived from American life or American traditions.

Now, I do not wish to hold a brief at this time for the immigrant. That would prove an unnecessary labor in as much as that work has already been done completely and scientifically by sociologists of note and of conscience. It has been established to the satisfaction of everyone, the castle of whose mind has not been bolted by the bars of prejudice, that the immigrant has not reduced the standard of living of the American workingman, that he has not hindered the development of industrial progress, that he has not lowered the intelligence of the American electorate, that the immigrant of today is not inferior to the immigrant of yesterday—he is just as poor in possessions and just as rich in promises as the immigrant of the thirties and forties and fifties—that the immigrant is not guilty of a double allegiance, that he does not refuse to be Americanized, and that he does not hinder the experiment in American democracy. Were I bent upon the task of establishing these facts, I would not have to go very far afield to prove that the immigrant has contributed tremendously to the economic and the political and cultural achievements of America during the past years; that the immigrant has responded most eagerly and most readily to every intelligent agency for Americanization, and were proof needed of his loyalty, this war has yielded that proof abundantly and superbly. If the immigrant needed vindication, the war has vindicated him. If the immigrant needed justification, the war has completely and supremely justified him.

I venture to say that no nation, not even France, which first felt the inundation of German invasion, responded so single-mindedly, so readily, so completely to the call of duty in the cause of civilization as did that rainbow of nations, that gem of a hundred glittering racial facets—the American nation! And no people fought more heroically and more unselfishly in this

greatest of all wars than the American people. And why? Because each group felt the urge and press of a great past and the promise of a greater future. The Greek fought in the spirit of Leonidas, the Czech heard in it the voice of Huss, the Italian caught the spirit of Garibaldi again expressing itself in glory, and the Pole the spirit of Kosciuszko. The native of Ireland heard the voice of Emmet, and the Jew felt the impact of the spirit of the Maccabees. And all of them felt strongly the appeal of the great destiny of America, the charm and grace of her wonderful promises which they were helping to make real. They fashioned the tools, built the ships and wielded the sword for the glory of their sires and the hopes of their children.

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America today is still a thing in the making, and every immigrant helps to make it; and to demand a suppression on the part of every immigrant of those native qualities of mind and character, of all racial traditions which he has brought with him from lands much older than ours, and civilizations much older than ours, in order to conform to a preconceived notion of ours of what America is or ought to be, is to destroy the very experiment that we are engaged upon.

Americanization does not mean annihilation. Americanization means, to my mind, the adjustment of the immigrant groups to the existing institutions of America. Americanization means the co-ordinating of these various groups in our composite national life. Americanization means the evoking, the calling forth, the bringing to light of the native capacities, of the inborn qualities which are within every immigrant. Americanization means the utilizing of all these abundant forces which all the peoples and races of Europe have brought to our shores. To this type of Americanization the immigrant will respond eagerly and readily. And to any other type of Americanization which is a browbeating type, the type of the master, of the dominant old stock, he will not respond.

The movement to suppress foreign languages and all foreign newspapers is, on the face of it, unwise. First of all, it works an unnecessary hardship on those older immigrants who have not learned the English language and can not learn it any more. It is incarcerating them in a prisonhouse of ignorance; it is shutting off all the avenues of information from them; it is making them hopeless strangers in this land of freedom. Besides, these older immigrants ought to be informed, must be informed concerning American institutions, concerning our standard of living, concerning our labor laws, concerning our municipal and federal governments. What other agencies have we of informing them but their own newspapers? No agency has served the cause of America in this last war more loyally, more faithfully and more successfully than the agency of the foreign newspapers in this country, the channels through which the spirit and the purpose of America were poured into the receptive soul of the immigrant. And again, to suppress foreign languages in our schools is to widen the gap between father and child. We find that one-half of the children of the Cleveland public schools come from homes where a foreign language is spoken. When you refuse to teach the child coming from such a home the language which his father and mother speak, you are helping to make the child unintelligible to his parents and the parents unintelligible to the child. You are helping to impress upon the child the fact that his father or his mother are foreigners and strangers, people who know nothing about America, people to whom he can not come for counsel or advice, and people whom he need not respect because they can teach him nothing. You destroy the authority of the parents; you destroy the sanctity of the home; and you drive these children into the street and the poolroom. That is why the children of foreign-born parents yield the greatest crop of criminals and gangsters in every large city. Because our education and our educational systems have been organized for an imaginary Anglo-Saxon population. Judging from our school curricula one would be justified in assuming that the population of America came over bodily from England. We refuse to recognize facts—that thirteen and one-half million of people in the United States are foreigners, and that thirteen millions more are children of foreigners.

Americanization which does not take cognizance of these facts is a hasty, unreasoned kind of a movement and destroys the very object which it intends to serve. We suffer from a passion for immediacy; we want to accomplish things quickly, by quick-lunch methods, and the thing that seems to offer the most immediate solution is the thing that tantalizes us the most.

Americanization is not the matter of a year or a decade; it is a matter of a century or more, and the slower it is and the more deliberate, the more thorough it will be, the finer it will be. Just because a foreign boy or girl, or the child of a foreign parent, prattles the English language and parades in American clothes, and attends moving pictures and indulges in a most voracious appetite for chewing gum, it is not at all established that that child is Americanized. That is a superficial kind of imitation that leaves the soul completely untouched. Americanization is a slower and more difficult process; and thought, and sympathy, and understanding, and above all tolerance, are necessary. And you must start out with a philosophy, and your philosophy must be this: That America is an experiment, not in racial unity; that America is more than a land or an aggregate of individuals; that it is a holy conviction, a body of principles, a hope, a program of life.

It is because of this philosophy only that I draw the distinction between the immigrant and the foreigner.

An immigrant, to my mind, is one who has not yet completely adjusted himself to American life, but one who has the will and the desire to do so. That man is a potential American the minute he sets foot on American soil. A foreigner is one who has not yet adjusted himself to American ideals, and has no desire to do so. That man is a foreigner even if he is a native of America.

The man who speaks English brokenly, but works honestly, rears his children into fine manhood and womanhood, with love for American ideals and institutions, is a spiritual kinsman of Lincoln—American of the Americans. But the man who exploits American society for selfish ends, who is a bigot in religion and in politics and a snob in his social relations, is a for-

eigner to his polished finger tips even if his ancestors were sea-sick on the Mayflower.

The immigrant is an asset or a liability as we attitudinize ourselves towards him. Take the immigrant as he comes here, flushed with hope and prospects of a new life, eager and alert, and exploit him, making him the victim of infamous labor conditions, of landsharks, of crooked private banks, of shyster lawyers, throw him into a ghetto, surround him with vice, force him into a tenement house, and that immigrant, unless he has within him almost superhuman qualities, will become a liability in American life. That immigrant will prove the first victim of the tantalizing doctrines of Bolshevism. We have suddenly awakened to the astounding realization that some immigrants are prone to accept some of the doctrines of Bolshevism. The immigrant exploited, abused looked down upon as the scum of the earth would be the first to express his resentment in any wild scheme of social reconstruction. The immigrant is a liability only because we make him so. The immigrant is an asset only as we help him to become an asset in American life.

The immigrant need not be pampered. America does not have to pamper or humor anybody—masses or classes, native or immigrant. But the immigrant needs intelligent guidance, sympathy, education and increasing opportunity for self-development.

I am afraid that we have become rather nervous as a people, and certain sinister forces are playing upon our nervousness. We are being stampeded into a ghastly type of ugly chauvinism. America, my friends, is sound. It is our minds that are not sound. Let us not surrender the blood-purchased gains of a century—tolerance, liberalism, an all-embracing sympathy—because of a momentary lapse of faith on our own part in the soundness and enduring qualities of our own institutions. Let us have faith in America, and let us remember the true definition of America:

God built Him a continent of glory and filled it with treasures untold; He studded it with sweet flowing fountains and graced it with long, winding streams; He carpeted it with soft, rolling prairies and pillared it with thundering mountains; He graced it with deep shadowed forests and filled them with song.

Then He called unto a thousand peoples and summoned the bravest among them. They came from the ends of the earth, each bearing a gift, and a hope. The glow of adventure was in their eyes and the glory of hope within their souls.

And out of the bounty of the earth and the labors of men, out of the long-ing of hearts and the prayers of men, out of the glory of their souls,

אכשיעד-כאנקעט פאר ה' יעקב מארק

א שעהנער "צאתך לשלום" כאנקעט איז געגעבען געווארען דאנערשטאג אבענד, דעם 16טען מארטש צו ה' יעקב מארק, וועלכער איז אויף מארגען, פרייט טאג אָנגעפֿאָהרען נאָך לאַטוויאַ.

דער כאנקעט איז געווען אין ד' יעקב טראַפֿ'ס דעסטאָראַן, 238 איסט בראַדוויי, די געסט, אלע אינטימע פֿרײַנד פֿון ה' מאַרק, האָבען פֿאַרגעשטעלט די אינטער-ליינענץ פֿון דער אידישער ניו יאָרק, זאָרט זיינען געווען רבנים, משכילים, בעזאָאָס-מע ליטעראַטער, זשורנאליסטען און נע-שעפֿטסלייט. פֿיעלע זיינען געקומען מיט זייערע פֿרויען.

דער עולם האט זיך געפֿיהלט זעהר היימיש און אינטים און עס האט אויסגע-זעהן ווי דער צוזאמענקונפט פֿון א גרויסער פאמיליע. די שפייזען זיינען געווען זעהר גוטע. די שטימונג א געהויבענע און דער שיחת הולין פֿון די אנוועזענדע איז געווען פֿול מיט ברייליאנטעס הומאָר און ווייץ.

מר. גדליה בובליק, דעזאָקאָטאָר פֿון גאַנעבלאט איז געווען דער טאָאָסט מאַס-טער און אלס טאָאָסט רעדנער האט ער פֿאַרגערופֿען מר. לעָאָן קאַמאַיק, פֿראַפֿ. יעִליקאָוויץ, מר. י. י. זעווין, מר. מאַל, לאַמפֿאַדס, הרב לעוויןסאָן און הרב טייטלבוים. דר. מאָריס ראָבינסאָן, אייזיק עלען, לאַיער גרינבערג, רעו. יחם, מר. מונסוביץ, מר. גאַלדמאַן און מר. שול-מאַן. צום שלום האט ה' מאַרק אליין גע-רעדט און געדאַנקט די אנוועזענדע פֿאַר דעם כבוד וואס זיי האָבען איהם געגע-בען. זיין רעדע איז געווען זעהר ווייניג און האט ארויסגערופֿען א הארציגע גע-לעכטער פֿון אלעמען. א גאַלדענע פֿעדער איז פֿרעזענטירט געווארען צו מר. מאַרק. די שמחה איז זעהר בעשעהנט געוואָר-ען דורך רעו. שמואל קאַנטאָר, חזן שח ברוקלין דזשוואיש צענטער. חזן קאַנטאָר בעזיצט א וואונדער שערגע מענאָד שטיר מיט זיין זינגען חזנישע זאכען און איד-ישע פֿאַלקס ליעדער. חזן קאַנטאָר האט אַזוי געזונגען די הרחמן'ס פֿון בענשען. פֿאַלגענדע זיינען געווען אנוועזענד צום צאתך לשלום" כאנקעט: מר. און מרס. פ. לוריא, דר. און מרס. מאָריס ראָבינסאָן, מר. און מרס. אייזיק עלען, מר. און מרס. וואָלטער דיימאָנד, מר. און מרס. יעקב נייבערג, מר. און מרס. ק. נ. שאַפֿער. חזן ד' שמואל קאַנטאָר און פֿרוי, מר. און מרס. לואי סופֿער, מר. און מרס. ס. גאַלדמאַן, מר. און מרס. לוריא, הרב א. טייטלבוים, הרב יעקב לעוויןסאָן, רעו. יחם, לעָאָן קאַמאַיק, פֿראַפֿ. יעִליקאָוויץ, גדליה בובליק, י. י. זעווין (תשר"ק), מיכל אראנסאָן, ש. ערדבערג, מ. ליפסאָן, ג. עלקין, מ. קראָל, ס. ד. בלאַזשטיין, מ. מונסוביץ, מר. מרגליות, מר. שול-מאַן, מאַקס לוריא, מר. שפירא, לאַיער גרינבערג, מ. גענז, יהושע מאַרק, ה' מאַרק'ס צוויי זיין און מיט אַזא לוריא, פֿון אַנסאָניא קאַנז.

הערר מאַרק וועט פֿערבריינגען א קורצע צייט אין אייראָפּא און וועט זיך צוריקגעהערן נאָך אמעריקא.

פֿורים פעסט אין בעלער, אַהאַרץ

די ליידיס אוקולער פֿון די בני-ברית האָבען אָרגאַניזירט א פֿורים באל און א באַזאָר דעם 7טען מאַרטש, און דער בע-נעפיט איז צומהיילט געוואָרען צו דעם בית יתומים אין קליוולאַנד, צום איד-יאַנסאָמפֿטיוו האוס און דענווער, דער נאַציאָנאַלער פֿאַרס סקוהל יא און דזשוואַרץ.

איהר דארפט בלויז זאגען דעם נאמען

מיט יאָהרען צוריק ווען א באלעבאס-טע פֿלעגט געהן קויפֿען מצות ערב פֿסח פֿלעגט זי דארפֿען אָנהויבען ערקלעהרען דעם גראַסערמאַן אדער מצה-דיילער, און י. וויל כשרה מצות, דיינע מצות, נע-שמאקע מצות א. א. וו. איצט אבער זיינען די אלע ערקלעהרונגען איבעריג. די איינציגע זאך וואָס א באלעבאסטע דארף טהאָן ווען זי קומט קויפֿען מצות איז צו דערמאָנען דעם נאָמען "מאַני-שעווייטץ". דויער נאָמען: גראַמטירט שיין ממילא כשרות, ריינליכקייט, ניר-טען געשמאק, קרוכעלקייט, שמענדיג און האַלטענדע פֿרישקייט און די אלע אנדערע מעלות וועלכע צייכענען איהם די מאַנישעווייץ מצות און מאַכען זי פֿאַר דער בעסטער און פֿאַפּולערסטער ניט נאָר אין אמעריקא נאר אין דער גאַנצער וועלט.

הונדערטער טויזענדער באלעבאסטעס איז אלע טהיילען פֿון לאַנד ווייסען, און די מאַנישעווייטץ מצות און מצה-פֿראַד-דוקטען ווי מצה-מעהל, פֿארפֿעל, קעיק מעהל און אייערמצות פֿאַרוויכערען איהר, און זי וועט זיין אימסטאנד צו מאַכען פֿאַר איהר פאמיליע די געשמאקסטע מאכלים יעדען טאָג פֿסח.

די מאַנישעווייטץ מצה אויסער איהר זעלטענער כשרות און ריינליכקייט גארמאַנט איהר די מעלה וואָס זיי קומען יעפֿאָקט אין א שטארקע, באַניטאַרע באַקסעס אין וועלכע עס קען ניט אריינג-רינגען קיין לופֿט, שטויב און פֿויכט-קייט און דאס האַלט די מצה "שמענדיג פֿריש און קרוכעלע און זי קומט פֿון דער באַקס פֿונקט ווי מען וואַלט זי ניר וואָס פֿון אייזען ארויסגענומען.

גראַסערלייט און מצה-דיילערס וועל-כע ווילען, און זייערע קאַסטמיער זאלען זיי פֿערבלייבען דאנקבאַרע בריינד ווע-רען געדאַמט צו פֿערקויפֿען בלויז מאַני-נישעווייטץ מצה און מצה פֿראַדוקטען, דאס איז אין זייערע אינטערעסען פֿונקט ווי אין די אינטערעסען פֿון זייערע קאַס-טמיער.

פֿורים פֿיערונג אין ת"ת אגודת שלום דזשורוי מיטי

היינט אָווענד, דעם 19טען מאַרטש, וועלען די קינדער פֿון דער תלמוד תורה אגודת שלום דזשורוי סיטי, נ. דזש. פֿיערען פֿורים מיט א פֿאַרשטעלונג און קאַנצערט. די קינדער וועלען פֿאַרשטעל-לען די היסטאָרישע דראַמא "אסתר און חמן" בעארבייטעט און אויפֿגעפֿיהרט אין העברעאיש פֿון מר. יוסף גבריאלי פֿרינספּאַל פֿון תלמוד תורה. די קינד-ער פֿון נידעריגערע קלאַסען וועלען דורכפֿיהרען גיימס, טענץ און דעקלאַמאַ-ציאָנען אין העברעאיש. דער קאַנצערט וועט דורכגעפֿיהרט ווערען פֿון די ברי-דער קאַנטער וויאָלאָניסטען און דער יונגער פֿאַלעסטינער זינגער מר. נאַטאַני-זאָ וועט זינגען קלאַסישעס און פֿאַלקס-ליעדער. עס וועלען אויך זינגען און שפּיעלען מיט דייווידיסאָן און מיט גער. אלע אידען פֿון דזשורוי זיינען געלאָדען.

די פֿאַרשטעלונג וועט דעם גרויסען אוידיטאָ-פֿאַלאַס, 380

פֿערזענליכעס PERSONAL

YOUNG BUSINESS MAN of highest integrity, financially good standing, wishes to meet a young lady about 24, of orthodox Hungarian Jewish parents of means, object matrimony. Tageblatt Box 241. (20)

YOUNG MAN 26, has knowledge of a certain business, desires the acquaint-ance of a good looking girl 20, must not be stout, should possess at least one thousand dollars to help establish own business should know or like music. Only those having the above qualifi-cations should reply. Tageblatt Box 244. (20)

BEAUTIFUL 22 years young college educated lady, refined and very highly cultured, desires the acquaintance of a well-to-do professional or business man. Jewish Daily News Box 246.

MOTHER of an American girl, 22, tall and attractive, has \$1500, resides with parents in vicinity of New York, desires for her on intelligent American-ized young man, of tall appearance, that can make a decent living. Write particu-lars in English to Tageblatt Box 243.

עלטרערע פֿערלאַנגען א פֿיינעם באַי פֿיר זייער זעלטענע שעהנע טאכטער מיט אלע מעלות, נעכילדעט אויך מוזיקאליש, א גרויסע וויכטיקייט, קיין נעלד פֿעלט אויך נישט. שרייבט באַקס 227, 1808 פּיסקין עוועניו, ברוקלין. (24)

א ביכעלע וואָס ערקלעהרט אלעס וואָס איהר ווילט וויסען זענען חתן-כלה דעפֿאַרטמענט ווערט צוגעשיקט פֿריי צו יעדען איינעם וואָס פֿערלאַנגט עס.

שעהנער, פֿעלערענטער יונגער מאַן, 33 יאָהר אַלט, פֿון העכערען וואָוס, אידיש נע-זאָנען, פֿערמאָגט \$8,000, מיט א פֿעראַנטוואָרט-ליכע שטעלע, וועט די בעקאַנטשאַפֿט מיט א אידישע געזאַמענע מיידעל מיט די זעלבע מעלות, פֿון אינטעליגענטע ביינעס עלטערען, אונגאַרישע פֿאַרגעצויגען. אַדרעסירט פֿאַנעבלאט באַקס 245 (20)

פֿריינדע און לאַנדסלייטע נעזוכט

נייטמאָנען מאַסיס, וועלכער האט מיט 6 יאָהר צוריק געוואָהנט אין ברוקלין און געאָר-בייט אלס פֿרעסער ביי קלאָוקס ווערט געזוכט. ביטע מעלדען צו: M. Weisenberg, 869 Parsons Ave., Columbus, Ohio. (24)

עס ווערט געזוכט בריציון בערגער, נע-וואָהנט אַ סאָל אין 905 דעקאַבל עוועניו, ברוק-לין, אויך זיינע זיין יעצט, שלמה און יחזקאל, אויך זייער א שטייגער זיין יחזקאל שאַסטאַ קאָנסול. עס וועט זי בירד שוואַס פֿון טאַשליק, מעלדען צו: Rev. N. Rotwein, 466 Jennings St., Brooklyn, N. Y. (23)

מערי בת הצוקעל גרין, פֿון שאַוועל, קאָנז-נער נובערניע, דאָרט טרויער, וועט איהרע עלי-פֿערען און קרובים אין אמעריקא (עס קען זיין און זי נעמט זיך אין באַליטמאַר), יעצט געפֿינט זיך אין סאָטאַראַ. מעלדען צו: A. Kasdan, 1360 South First St., Louisville, Ky. (24)

היה בת לייב ראזענבוים, (איהר נאָמען פֿון קליינזיידעס אין יוזפאָוויץ) פֿון דאָרט בל-זאָרק, קענעט נובערניע, וועט איהרע קרובים, בירדער און שוועסטער, עס קען זיין און זי נע-פֿינט זיך אין פֿילאַדעלפּיאַ, פֿאַ. מעלדען צו: A. Kasdan, 1360 South First St., Philadelphia. (22)

אן אפיעל פֿון ראַדאַמישלער רב

צו אַלע מיין קרובים, בעקאַנטע פֿון דאָס ווישלא און אנדערע שטעט, ווענדע איד זיך הייליג פֿון מיין שווערער לאַגע. נאָך די שטע-ליכע פֿאַרמאָנען, מיט עטליכע דאָלאַר וואָס טראַנט אַרײַן אין דער א. ר. א. אין 42 ניו יאָרק, אויף מיין נאָמען, קען ס'פֿען ווען דעם לעבען פֿון מיין פאמיליע. הוואָב ונאָנט, אַבראַם, אַזוי בלויז הרב ואכ"ד ב"ק ראַדאַמישל, וועט קענען קליינזיידעס, נומער 1360

מיזשעריצקי פֿון וו. מער הייסט לינזער, עס איז אמעריקא, ער איז מענדעל מיזשעריצקי איהם מאַקס) א ליטענישער איד

מער הייסט לינזער, עס איז אמעריקא, ער איז מענדעל מיזשעריצקי איהם מאַקס) א ליטענישער איד

The Tageblad

THE AMERICAN BROTHERHOOD SOCIETY OF CHURCHES

יִדְיָשָׁעַם תַּאנְעֵבְלֵאט

II

In these two articles the truth has been stated. We leave it to our readers to do the rest.

Jerusalem—Considerable anxiety is felt here over the continued illness of Sir Herbert Samuel, British High Commissioner for Palestine, who has been prevented from attending to his affairs during the last two weeks by the advice of Dr. I. Biskind, American, formerly of Cleveland, Ohio, a bacteriologist and a consulting physician have been summoned to the High Commissioner's residence at Government House, Jerusalem, to attend to the illness of Sir Samuel.

ימים"

צדק

"מיד האט א זעץ געטראפן
מיין עס האט מיר גענומען