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Why do the heathen rage? Part I, 1926.

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SEVEN ARTS
• SYNDICATE •
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NEW YORK

September 29, 1925

Dear Sir:

The enclosed article "The Age of Brass", by Mr.Elliot E.Cohen, is to appear in a forthcoming issue of The Menorah Journal. The Seven Arts Feature Syndicate received a copy of this article in advance of publication and was so impressed with its great import for American Jewry, that we have decided to conduct a symposium on the questions raised by it. The leading rabbis and laymen have been invited to contribute to this symposium, which is to appear in prominent English-Jewish publications throughout the United States.

The thesis of "The Age of Brass" is that American Jewry, despite its charities, its new temples, its countless organizations, is unsound at its roots, built on sham, pretense, and oratory. "Our ceaseless round of Jewish activities", says Mr.Cohen, "is but an impressive glitter beneather which there shows everywhere the disquieting glint of a baser and more unenduring metal". No more bitter expression of dissatisfaction with present-day Jewishness in America has been uttered than Mr.Cohen's, "Our vaunted culture is thin gold plate on an indubitable foundation of brass".

The writer paints a dark present indeed of American Jewry; do you think his strictures justified? Is American Jewish culture as unsound as he declares? Is the intellectual basis of American Jewry as flimsy and pretentious as he alleges? Can you point to definite cultural achievements or the creative accomplishments of specific Jewish institutions to refute Mr.Cohen's low valuation of the present state of Jewish spiritual effort in America? Do the constructive proposals which Mr.Cohen makes seem potentially effective to you? If not, what measures do you propose?

May we invite you, as one interested in American Jewry, to express your opinion of this vital subject, which we may quote in our symposium?

Sincerely yours,

S.Neumark

S.Neumark
SEVEN ARTS

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THE
MENORAH JOURNAL

VOLUME XI OCTOBER, 1925 NUMBER 5

The Age of Brass

By Elliot E. Cohen

PERHAPS it is no more than a pleasant fancy that names an era of man's history after some inorganic substance; that pretends that some metal, for instance, permeates an age, like a beneficent spirit or an evil genius, and lends to it in the end its proper title. But it is a custom that divers generations of men have found good: poets have delighted to honor a loved epoch as the Silver Age or the Golden Age; anthropologists even, those most anti-poetic of all scientists, have been heard to speak of the Stone Age and the Age of Bronze. Perhaps one may be pardoned then, who, entangled in that puzzling complex we call modern Jewry, appeals to this usage, sanctioned both by the intuition of poets and the caution of scientific men. If we consider American Jewry, which among the symbolical elements will serve for a substantial image of our age?

How if we call our times the Stone Age? For to the traveler about the United States, nothing is plainer than that the stone that the builder rejected and that became the chief cornerstone, cherishes an excessive fondness for cornerstones. Tremendous new stone temples—some resembling public libraries, some mausoleums—stun the eye in two score American cities. It is a poor town indeed that cannot boast a shining new Jewish "community house," resplendent in marble or granite, erected to the glory of God, and fitted out for the sacred rites of basket-ball, hand-ball, billiards and dancing, housing an auditorium fully equipped for the production of "Charley's Aunt" and, even, of "The Red Mill." Everywhere the white façades of Y. M. H. A.'s invite the reluctant Jewish youth, and from coast to coast new club buildings arise, to decorate the pages of the

American-Jewish weeklies, and to inspire their editors with optimistic editorials on the present state of Israel. On these rocks Israel builds his Church; what shall prevail against them?

Or is it fairer to say we live in an Age of Gold? Certainly never have Jews poured out greater heaps of the shining metal; by its mellow light Palestine blooms again, and darkest Russia and Poland are made less dark. And all of Israel's new magnificent edifices, though stone built them, were raised by this yellow wand. At its touch, its magic still unplumbed, temples, hospitals, homes for the orphaned and the aged, the lame, the halt, and the blind, seminaries, *yeshivahs*, spring daily from the ground. But the golden cornucopia of Israel has gifts for all; from its depths tumble schools for Negroes (courtesy Mr. Rosenwald); buildings for Harvard (courtesy Mr. Lehman), for Columbia (courtesy Messrs. Schiff and Lewisohn), for Northwestern University (courtesy Mrs. Mayer); milk for babies (courtesy Mr. Straus); ten per cent of the Harvard endowment fund (courtesy Messrs. Sachs, Lehman, Kirstein et al.); prizes for peace plans for England, France, Italy, etc. (courtesy Mr. Filene); prizes for the study of Confederate history (courtesy Mr. Baruch); band concerts in New York City (courtesy Mr. and Mrs. Guggenheim); summer symphony concerts in New York City (courtesy Mr. Lewisohn); fellowships at Harvard to foster better relations between capital and labor (courtesy family of Jacob Wertheim); fellowships at Yale to study building (courtesy Mr. Horowitz); fellowships to study anything from astronomy to zoology in Europe (courtesy the Guggenheims); a school of æronautics (courtesy Mr. Daniel Guggenheim); a Dictionary of American Biography (courtesy Mr. Ochs); fellowships to study meat packing at Chicago University (courtesy Mr. Lowenstein); fellowships to study the relation between profiteering and war (courtesy Mr. Baruch); an art museum for Newark (courtesy Mr. Bamberger); an aquarium for San Francisco (courtesy Mr. Steinhart); ditto for New Orleans (courtesy Mr. Odenheimer); and many other bounties too numerous to recall. Surely this is our Age of Gold; for with its help hath not Israel wrought wonders?

But there are ponderous voices that seem to hold for that sullen metal, iron; that model for the world's admiration a grim Israel, clothed in warlike armor, with mailed fist. In legislative ante-chambers everywhere in the Western world have Israel's leaders—and their echoes, the politicians—been heard reciting their statistical tales of the prowess of Israel: how many rifles he carried, how many guns he manned, how many trenches he dug with iron spades. Listening, one learned that the highest claim of the Jews to the kindly consideration of their respective fatherlands was that they had, even in excess of the most optimistic expectations, slain more than their share of the thousands and tens of thousands who

died to save the world. They gained, as was to be expected, precious little reward; it is at best a dubious psychology that encourages minorities bent on political self-improvement to exhibit too great a martial prowess, witness the fate of the Negro in the United States after the World War. But they at least established the fact that the evolution of the Jew from Gaon to gun-man is nearly achieved, and made it almost impossible to deny to an age, in which more Jews plunged bayonets into the hearts of their fellow Jews than in all the rest of history together, the title of the Age of Iron.

II

NEVERTHELESS this epoch in American-Jewish life will most likely be remembered as *par excellence* the Age of Brass. For there is a restlessness, a confusion, an inner sense of instability about our communal existence that augurs a fundamental unsoundness at its roots; our ceaseless round of Jewish activities is but an impressive glitter beneath which there shows everywhere the disquieting glint of a baser and more unenduring metal; our vaunted culture is thin gold plate on an indubitable foundation of brass. Our martial exploits rise from no irresistible inward compulsion, our giving, except for certain honorable enterprises, is not motivated by any sound and methodical theory of Jewish weal, our buildings in stone rest on no deep and abiding Jewish values.

We are a people who desire intensely to live, but can find no rationale for their continued existence; who are eager to sail a straight course to their destiny, but have forgotten their ancient wisdom of the sea; we are a people who have come a long way and are at last lost. Like those unfortunates in asylums our hands are ever busy, because our heads are sick. Our leaders are confused in council; extravagant in action. They shout the old watchwords and ride off wildly in all directions; the people, loyal as of old, follow as best they can. What wonder is it that the flocks are scattered, when the shepherds have no philosophy?

Lacking wisdom, our leaders take refuge in speech. Good Watsonian behaviorists, they discover the springs of thought in the voice box. In synagogs and lodge-rooms, in clubs and legislative halls, in conventions, conferences and congresses, the modern chieftains of that ancient tribe, the Jews, arise and are delivered of many words: the shamans of the Exile dispense their windy magic. A simple magic, easy to recognize and easy to expose; for the formula of the diasporations is everywhere the same: a modicum of fact to interminable gallons of pompous fantasy.

It is this clatter of talk, this rumble of words that gives the hallmark to our age, that lends it its tone—and title. It is the Age of Brass. By an Age of Brass we mean simply an age that substitutes

rhetoric for knowledge, bold assertions for learning, vainglorious pretensions for soundly-based convictions, bluster for strength, and braggadocio for an inwardly felt security; an era that strives to conceal in "high astounding" terms a low intellectual pressure and a weak moral stamina . . .

But an inspection of actual specimens is worth reams of description. So we have provided some exhibits which, after some brief introductory remarks, we shall invite interested spectators to view.

Introductory note: The collection below is culled indiscriminately from rabbis (orthodox, conservative, and reform), lodge-orators, politicians, editors and publishers—gentlemen of the most varied occupations, but, as will appear, of identical profession. We have not labeled the specimens with the names of their authors, since we are more interested in having the spectator learn to identify the species than in bothering them with the places where the individual specimens were captured. The knowledge of their origins would only serve to obscure with extraneous personal considerations the identity of their nature. Besides, in a real sense, these specimens do not belong to individuals, but to the age. They bear no distinctive brands; almost any quotation given below might have come just as easily from the mouth of any individual quoted as from its real author, and probably on another day did. For, however diverse in sentiment and origin, they are of one substance, animated by the same spirit, inspired by the same Unholy Ghost.

But to the exhibits:

"Our dispersion throughout the world is a dispensation from Providence to teach men the belief in an eternal everlasting God, through whose help we shall slowly bring to mankind the needed truths of social salvation and international good-will."

"We Jews are still on the road of our destiny bringing a boon to mankind—the boon of tolerance."

"Our people are a great intellectual nation."

"Judaism and Liberalism are twins."

"Like Abraham we Jews were driven out into the wilderness of men to teach and to inculcate into the hearts of the peoples of the earth the dreams of our prophets and poets."

"We, the people of Israel, are the incarnation of humanity's spiritual advance."

"The continued preservation of the Jews either as a race or as a religious community is unquestionably a benefit to humanity."

"Not a single great law has been added to those in our Bible by anyone which would tend to make humanity better, nobler or more perfect."

"Judaism in its doctrines and duties is eminently humane, universal, liberal and progressive, is in perfect harmony with modern science, criticism and philosophy and in full sympathy with universal

liberty, equality, justice and charity. It is and has been and should continue to be the religious teacher of all generations."

"Israel has been chosen to wage war and to bring peace, to teach obedience to law and to lead in the fight against iniquitous legislation."

"In the final analysis, American civilization is Jewish civilization, given to mankind by the Jew, the greatest gift ever bestowed upon humanity."

"For thirty centuries and amidst all transformation, the Jewish people has been possessed by the unchangeable feeling that Israel is the unique instrument in the world for the realization of its ideal of one God, Who is purely spiritual and cannot be imaged, nor incarnated nor exhausted by anything in nature, or any concrete personality or event in history—for the realization of that Law of life, which He gave as a direction for all men, and for the realization of the Hope of the eventual union of the human race and of the triumph of God's kingdom on earth, when 'all would come to serve Him and praise the Name of His glory.' "

"The Jews have been dispersed through the world to witness everywhere to the truth of monotheism."

"The modern mission of the Jew is to assume the moral leadership of the world."

"I do not care in what direction you look out upon the world today Jews are the outstanding leaders. Yes, even in agriculture. . . . The Jews wherever they are farmers are the finest kind of farmers . . . It is the same in dairying and cattle breeding—the finest cattle in the world are owned by Jews. . . . The Jew is a hard worker. I doubt whether there is a harder worker in the world than the Jew. . . . The greatest builders in the world happen to be Jews. Most of the great diagnosticians, specialists and surgeons are Jews. The greatest publisher of the greatest newspaper in the world is a Jew. Jewry is something to cause you to hold your head erect and be proud of."

"There is one thing that permeates the Jewish people as a whole, as an entity; it is its mentality, its intellectuality, its depth of understanding."

"Israel's suffering is ordained that the Jew may vicariously bear the world's sins, as a preparation for the glorious sequel when the Jewish light shall go out to the ends of the world."

"We are the founders of religion."

"The Jews exist to safeguard monotheism for the world."

"The Jews are the born moral teachers of the white race."

Behold in these the Voice of our Age; once heard its quality remains ever recognizable; its tone and timbre, who can fail to identify? The bass horn, orotund and hollow, the scream of the trumpet, the imposing bray of the trombone, the ear-piercing blasts of the cornet, the whole diapason of the brass is gathered here. In that national orchestra, to which advocates of cultural pluralism are so fond of referring, is there any doubt now what section the Jew will supply?

It is a loud and by no means uncheerful din we Jews make, a powerful noise that augurs, if nothing else, strong lungs and a certain earnestness. But because the brass band plays loudly, let us not be trapped into premature merrymaking. For they are deceptive, these bluff and robust notes. A brass band may herald a celebration—or precede a hearse.

III

BUT perhaps in criticizing oratory for lacking wisdom we are unnecessarily captious—like that foolish peasant who belabored his donkey because he would not lay eggs. There is a certain injustice in demanding what is simply not in the nature of the beast. Speeches and sermons are born of the air, and destined to vanish with the breath that gave them birth. Mercilessly to impale these butterflies on the page and to order them peremptorily to stand and deliver is something of an imposition.

But we have a right to demand more of books. They are of good white paper all compact and bound between honest cloth; there is a solidity about them we feel must have needed time to gestate and sharp mental travail to deliver. Books are honorable things and we expect to be dealt with honorably by them.

Let us release then those voices that are imprisoned between the covers of our books; those nobler voices that shun the elevation of the pulpit and the white light of the rostrum and prefer to speak from the quiet fastnesses of the study. There we shall find what we did not find among our orators: thought, learning, wisdom, detachment, tolerance, the cultivated accents of civilized voices.

But where shall we look for them? For the amazing fact is that Jewish books in English are incredibly few. It is unbelievable, for instance, until one tests it himself, how pitifully small the number of volumes the entire Reform movement in America has to its credit. This is the group in American Jewry which not only has been the most powerful and, on their own admission, the most cultured, but has had English the longest. Other groups have, of course, contributed even less. It is certainly not without significance that Jewry has chosen to speak through that irresponsible and impermanent instrument, the tongue; and has been impotent in the use of the more fruitful, more enduring and more difficult pen.

But in this business of books, beggars cannot be choosers; on this desert island let us not sigh for silver spoons. (Anthologists contemplating a "Five Foot Shelf" of Jewish books are warned to wait until there are more than the present four feet to pick from.) Let us make shift to use what we can find. And this is what we find:

In kindliness the Jews stand unrivalled. . . . No demos in the world is so saturated with idealism and domestic virtue. . . .

The Jew is not content to record the crimes of Christendom. He is out for victory. He will verify the legend of the Conquering Jew. With the sword of the spirit he will extirpate the heathen. He will overrun the planet. He will bring about the Holy League of Nations, a Millenium of Peace . . . (Israel Zangwill in *The Voice of Jerusalem.*)

[Roth] takes his place in that remarkable band of Jewish writers who have arisen—whether in France, in America, in England, or in Germany—to be the world's conscience. . . . (Israel Zangwill in Preface to *Now and Forever* by Samuel Roth.)

A strange man he has been, and a strange man he remains—and a stranger story than his life no man has recounted . . . On they have plunged, the strangest, the wildest, the most fantastic career ever attained by a people . . . Behind [these new ramparts] Jews are making ready to go on with their work, their historic work of Godly mischief . . . (Lewis Browne in *Stranger Than Fiction.*)

We fight and suffer and die, even as we labor and create, not in sport and not under the rules of sport, but in the feeling and belief that we are part of an eternal process. . . . Morality itself we take simply and seriously: we have none of your arbitrary regulations, your fine flourishes and disciplined gallantries: we only know right or wrong: all the rest seems to us childish irrelevance. . . . We belong to the One mastering God: you belong to the republic of playful gods . . .*

I might say, of ourselves: "We and God grew up together" . . . We Jews are incapable of polytheism. There is no Jew who does not believe in God . . . America and England put together, with their almost two hundred millions, have not played that role in world iconoclasm which a handful of Jews have played . . .

For when he brings into your world his passionately earnest, sinisterly earnest righteousness, and, speaking in your languages and through your institutions, scatters distrust of yourselves through the most sensitive of you [the Gentile], he is working against your spirit. You Gentiles do not seek or need or understand social justice as an ultimate ideal. This is not your nature. . . .

We Jews, we, the destroyers, will remain the destroyers for ever. Nothing that you will do will meet our needs and demands. We will for ever destroy because we need a world of our own, a God-world, which it is not in your nature to build. . . . (Maurice Samuel in *You Gentiles.*)

The Jew's contribution to the world's literature ranks above everything that the mind of man has conceived. . . . (Elias Gewurz in *Beautiful Thoughts of Ancient Israel.*)

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* But see *Monotheism among Primitive Peoples* by Paul Radin, reviewed by Edward Sapir on p. 524 of this issue of The Menorah Journal.

Zangwill—Why do they envy us? And of what are they jealous?

Roth—They envy our intellectual leadership of Europe, whose thought is Jew-born and Jew-bred. Europe not only thinks in Jewish terms, but all her enterprises are motivated by the personalities of Jews. . . . Socialism and Christianity are abiding, irritating symbols of Europe's mental enslavement to Israel. . . . They know that we are racially purer than they are. They know that we are better patriots than they are. It is their intellectual slavery which rankles in them, and once this is understood we can afford to ignore them completely.

Zangwill—Suppose I grant you our intellectual leadership—I do not think it possible to deny it. . . .

Roth—We are the commercializers and the enlighteners of the world. We carried the torch of enlightenment from the East into Europe. Some day we will carry it from Europe into the East. (Samuel Roth in *Now and Forever.*)

The peculiar task is laid on the Jew to teach these universal principles of human conduct whereby men may live together in peace and enjoy the fruits of their labor. Thrilled by visions of his mission, the Jew finds in American democracy the medium whereby he lends himself to his humanity. Humanity and Judaism are synonymous. . . .

Spending himself in behalf of democracy wherein his Jewish brethren have now cast their lot, they bear witness to the visions of their ancestors of the spirit who first proclaimed liberty throughout the land. Thus their historical mission is, in a measure, functioning. Their exalted hopes for the eventual triumph of justice and the dignity of man are the brightnesses of that illumination the Jew has been assigned to kindle in the world. He, more than any other national group, is the living expression of ethical monotheism, and ethical monotheism corresponds to democracy. . . .

For in a large and literal sense Judaism is not merely a religion. It is a cause: the cause that works for righteousness. The Jewish people incarnate conscience. Israel is the heart of God. (Joseph Leiser in *American Judaism.*)

The morality and high standard of life of the Jew is one of the wonders of the ages. . . . The Jew has been the religious leader of the civilized nations of the world. . . . The overwhelming majority of contemporary humanity . . . hold religious and moral views based on those enunciated by the seers and sages of Israel. . . . C. Weizmann discovered the preparation of *chloronaphthacene quinone* from *hydroxynaphthoylbenzoic acid.* (Various writers in *The Real Jew.*)

Freedom of thought and freedom of speech appear to have been precious possessions of the Jewish people from the oldest times . . . It has been admitted by even the worst enemies of the Jews that the Jewish standard of citizenship is high. . . . Jews wel-

come every cause that protects animals. . . . I asked myself whether the Jews may be regarded as a musical people. It seemed to me that there was only one answer to that question: that undoubtedly they are. . . .

But why the prejudice? A moment's thought will furnish the answer. A people with so ancient a record as the Jews possess must have made enemies, especially as they were the great "Protestants" of history. They protested against cruelty and injustice, the two curses which have afflicted mankind from the earliest times to our own. They did not follow the multitude to do evil. They were firm as a rock in supporting their principles, so much so that peoples who believed in brute force, and to whom therefore spiritual strength was a puzzle beyond solving, took refuge in superstition. . . . In any event, it is a poor return one gets by being indifferent. Not appreciation, but kicks is the reward of the man who is in advance of his age. He is not loaded with honors; he is dragged to the stake. It is the same with a people. The Jews stood for love in a world whose conduct was actuated by hate. The Jew was therefore despised and rejected of men, a man of sorrows and acquainted with grief. . . . One authority has already written the doom of German Jewry, which, what with small families and exter-marriages (for the most part sterile), is decreasing in point of numbers to an alarming extent. If we are God's witnesses, should we tamely see ourselves shrinking away into nothing. And if we are not God's witnesses, what are we? (Benammi in *Essays on Jewish Life and Thought.*)

Alas, there emerges from our books the familiar, ominous tone, the same blatant, self-praising, vainglorious voice proclaiming from the house-tops the glories of Israel. If we seek a nobler voice of Israel in our books we seek, for the most part, in vain. By a strange metamorphosis David has given up his harp and his sweet song and, emulating Goliath, strides up and down before the tents of the Philistines loudly vaunting his might.

IV

THERE are two facts immediately apparent about this modern voice of Israel. It is new—and it is false. A Jew raised in the direct line of Jewish tradition, trained in the old Jewish discipline, will be puzzled to know what to make of this curious and un-Jewish "religion" of the American Jew. He views with consternation this constant posturing, this continual playing to the Gentile gallery, this Narcissisitic strutting before the mirror of his self-esteem. The Jews of his time, he says, were too busy studying their old books to cry their worth in the market place, too confident of the potent wisdom of their faith to need the reassurance of the stranger's approval. For centuries they had drunk from the waters of these ancient springs and found them good; to boast of them,

they would have thought an impertinence; to solicit testimonials from the *goy* to their virtue, they would never have thought of at all.

And that the voice is false who can doubt? The claim of Israel to a prima donna role among the nations is totally presumptuous and is, as a matter of fact, ignored by the world. To a mind with the least regard for truth it is obvious that Israel is not the primal moral force to which all the peoples look for guidance, the spring of all modern philosophy, science and letters, the intellectual aristocrat in a heathen world, the exclusive repository of the spiritual resources of mankind. There are only the slimmest evidences of fact to support these hifalutin pretenses. To maintain these notions is to be guilty of the most preposterous nonsense; to believe them is to cherish the most palpable delusions.

But nothing is clearer than that these beliefs are the Shekinah of American Jewry. They inspire the most fanatic belief; they are recited day in and day out with the most fervent earnestness. And woe betide the rash wretch who intrudes upon the devotees with scepticism! There will descend upon him the ultimate vials of a great wrath; and vilification and vituperation beyond measure. To this heresy American Jewry will give no quarter.

With these stigmata as sign-posts it does not require a deep psychology to recognize that we have here a plain case of mental abnormality: a mind dominated by beliefs plainly contrary to fact, and defending them with the utmost emotional violence.

But it is more important to discover the source of a delusion than to expatiate on its irrationality. For at the bottom of every delusion there is a deep mental conflict; the delusion is a makeshift attempt to solve the difficulty. A pauper, brooding over his rags, comforts himself with dreams of untold wealth and in the end comes to believe them real; haunted by his helplessness he has buttressed his insufficiency by grandiose phantasies. A nation, likewise, bankrupt of its possessions and having lost its voice in the councils of the world, may in its desperation clutch at imaginary grandeurs and become—in its own mind—the Hammer of the Heathen, the Thunderer!

This is the case with Israel. Anxious to preserve his identity, he finds himself suddenly poor in all those possessions which maintain an individual pride and justify its perpetuation. For the undeniable improvement in the economic well-being and political status of the individual Jew in America cannot obscure his inner consciousness of his fundamental intellectual barrenness and spiritual poverty as a people. . . . He has been so busy in his new found civil liberty and equality of opportunity that his tradition and culture have slipped—and been thrown—away almost unnoticed. He feels himself continually confronted by the insistent question of the Gentile. "To guard what sacred treasure do you keep

yourself separated from us?" He fears this question because he knows he cannot answer it.

So, like a trusted servant who has mislaid his master's jewels, he casts about for a means to save his reputation, both in his own eyes and the eyes of the world. In Israel's case, he has been so badly stampeded by fear and ill-advised counsel, that he has not stopped to search, but fled incontinently to the ignoble refuge of bluster and lies, and by a compensatory phantasy has in the end comforted himself with the delusion that he is the paragon of servants, wrongfully accused.

In his need Israel, like Echo, has fled into a voice, a voice whose accents the reader has learned to recognize. A loud voice. A voice of violence calculated to simulate strength. And it is astonishing how many astute critics have been misled by its sheer intensity to hail what was a voice, and nothing else, as the soul of a re-born proud Israel, speaking from his new-found strength; and have found in its aggressiveness, its pugnacity and its recklessness augurs of a new dawn. The truth is that these men were so sick of the coaxing, the pleading, the wheedling note of the Jewish voice of an earlier decade that they would have hailed any voice not pitched in that accustomed whine. Their congratulations were premature; the new voice speaks from the same Jewish impotence; its accents are novel, but its motivation is the same. There was an illuminating climactic sentence in a speech of Mr. Maurice Samuel at the last Zionist convention in Washington. "There is one thing we Zionists suffer from that I want to see smashed!" Mr. Samuel shouted amid great applause, "and that is an inferiority complex." It is a curious obtuseness of Mr. Samuel which prevents him from seeing that the melodramatic defiances of his speeches and his bumptious book are, by a trite psychological mechanism, alike products of that same inferiority complex he scorns. Alas, to the practised ear the new pæans of Israel's triumph are revealed as but brave whistlings past graveyards.

Israel has elected to save himself in loud words; in his choice of escape he is to some extent the victim of the age. It was an ill chance that directed Israel in his extremity into a decade and a land where Advertising is god; where the faith in the Word—as contrasted with the truth—is unbounded. Whatever budding delusions Israel nurtured could not help being abetted by that amended Emersonian philosophy which teaches that, though a man make the most indifferent of mouse-traps, let him shout loudly enough, the world will make a beaten path to his door. Suppose your case is the worse; can it not be made the better? Have faith in publicity! So when the problem came of selling American Judaism, Jews had not learned—and improved—American merchandizing methods*

* Some examples of the influence of the American commercial spirit on Judaism in the United States may be found in "Notes for a Modern History of the Jews," p. 502 of this issue of THE MENORAH JOURNAL.

for nothing. They sold it! The trick was to work out the proper formulæ. They found them.

Many and various were the formulations that Israel's apology for existence received in the mouths of American Jewry's theologians and politicians. Some of them have been quoted above. For the arrogance of the phrasing does not conceal that their inner intent is apologetical. Most brags have a snivel at their core; a strong man simply does not find it necessary to bluster.

The most common are the variations of the so-called "ideal of the Jewish mission,"* the notion that the purpose of Israel's dispersion through the world was to bring the nations spiritual enlightenment, or peace, or tolerance, or morality, or civilization, or what not. The patent absurdity of a nation, whose own larder is by no means overstocked with any of these commodities, contracting to feed the world has gradually become apparent; an increasing number of writers are frank in their criticism of this "ideal." But so all-persuasive is the urge for self-justification that we find most of them substituting equally untenable Jewish pretensions; Mr. Roth, for instance, does not believe in the "Jewish mission," but he does believe that the Western world is in intellectual vassalage to Jewish brains.

It is a significant fact that the belief in a Jewish mission is clung to most tenaciously by the completely Americanized Jew; the conviction of the truth of that sublime doctrine is nearly always inversely proportional to the knowledge of Jewish religion and Jewish culture. Having no inner strength, the need for a compensatory mechanism is correspondingly great. It is precisely because he has no faith in the Deliverer that the American Jew has hastened to proclaim himself Messiah, and, announcing

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* Despite certain superficial resemblances to an ancient Jewish belief the "Jewish mission ideal" of today is distinctly a modern invention. In essence and in implication it is worlds away from the traditional doctrine of the "chosen people," from which it is said to derive. The old belief, for one thing, did not place the whole emphasis on the Jewish indispensability to the Gentile salvation; nor was Jewish superiority visualized in terms of lip service to an abstract dogma, but as a proffered guerdon to be earned by sacrifice and the practice of those specific moral duties that, according to Jewish tradition, constitute the good life. The latter is the crucial point; the traditional Jew had to validate his distinction in his personal daily life. To the present-day Jew the mere belief in the ideal is apparently sufficient. In fact, any effort to bring the "Jewish mission ideal" practically to bear in those fields to which it is supposedly dedicated meets with the most violent opposition. "The Jewish mission is to bring peace to the world"; but it is with the greatest difficulty that the American rabbinate can bring itself to endorse peace measures many degrees milder than most of the Protestant churches champion. "The Jewish mission is to make the spirit of the prophets prevail in our society"; but—I quote from the *Jewish Daily Bulletin*—"At the annual convention of the Union of Hebrew Congregations in St. Louis, Rabbi Goldenson moved to incorporate in the constitution the following paragraph: 'To promote social righteousness and international peace and to cooperate with other agencies to carry out those ideas.' Rabbi Schulman contended that it would be inadvisable to present such a program, because it was *too concrete* . . . The motion of Rabbi Goldenson was defeated by a large majority. . . ." Apparently the only heresy more heinous than to deny the Jewish mission is to attempt to practise it.

that he holds the salvation of all nations in his hand, has rushed off to shout his millenial news on all the highways of the world.

By these antics three things are accomplished: the Gentile is not persuaded, the faith of Israel is not strengthened and Israel, sick, is drugged into a false sense of well-being, and made increasingly loath—and unable—to adopt those sounder therapeutic measures needful to his health.

V

WITH so much spurious intellectual coin in circulation it is not surprising that the currency of American Judaism is under suspicion. If this were all, however, the matter would not be impossible of remedy; counterfeiters can always be exposed. But worse is the fact that there seems to be a systematic attempt to cast honest money under suspicion and establish the counterfeit as legal tender. To pass brass for gold is a bad business; but barefacedly to maintain that brass is the more precious metal is fatal. Less figuratively, there seems to be a widespread impulse in American Jewry to defend unfounded assertion by belittling the validity of fact, to support the current spurious ideology by a systematic attack on fundamental intellectual values. The mood is one in which the ascertaining of truth by approved methods of scholarship and science is scorned; a modern mysticism of sophistry is substituted, in which we are to believe, because it is absurd. To bolster its primary delusion Israel has erected a supporting secondary delusion.

For these reasons Mr. Lewis Browne's short history of the Jews, *Stranger than Fiction*, unwholesome and theatrical as it is in temper, is not nearly as dangerous as are some other recent volumes. For the slightest modicum of that analytical chemistry, scholarship, will enable anyone to detect the true nature of Mr. Browne's metal; his effort to simulate a scholarship which he does not possess has at least the merit of paying an implied homage to the value of learning. Mr. Leiser's, Mr. Samuel's and Mr. Roth's sin lies deeper; they choose to disregard scholarship, and substitute—as appears below—new standards of truth. Higher than mere fact, if we are to believe them, are, respectively, newspaper usage, personal emotion and individual whim. We quote:

> And now, as these declarations go forth, let the reader bear in mind that the ulterior motive [of this book] has been to "write a story" about Judaism in America, as if it were a newspaper assignment the writer had to "cover." There has been possibly a background of scholarship, but no library has been available, no "research" after accepted academic standards followed. (Joseph Leiser in *American Judaism.*)

> I am aware that this is a thesis which cannot be supported by diagrams, tables and logarithms. It cannot even be urged with the apparent half-compulsion of social and economic laws. The cogency of what I have to say does not depend on reference to obvious and ineluctable laws, natural processes acknowledged and accepted. I am also aware that the weight of what is called learned opinion will be thrown against me, that my contention will meet with the ridicule of facile common sense and of scholarship . . . All scholarship—particularly that scholarship which deals with the manifestations of man's desires and fears—consists of unauthoritative marginal notes, which are of interest chiefly as giving some insight into the nature of those who jotted them down . . . What, then, shall be criterion of a man's reliability? . . . There is none. (Maurice Samuel in *You Gentiles.*)

> In a world which believes in its statistics as in a sacred testament I venture the opinion that an erroneous statement of fact is frequently more important and usually more interesting than its corrected version can be. . . . (Samuel Roth in *Now and Forever.*)

It is in this spirit of intellectual nihilism that the new ideologies of the Jew are to be built—a spirit dictated by an obvious necessity. If unsupported—and unsupportable—statements are to constitute truth, all critical standards must be overthrown. Hence this impatience with research, this disrespect for honest thought, this flouting of scholarship, this scorn of fact—this concord of unreason.

This spirit is dangerous simply because if it prevails all hopes of the intellectual rehabilitation in Israel is rendered impossible. If effrontery and loudness of voice are to be our only criteria of truth we are deprived of our only means to free ourselves from our spurious and enervating "ideals." Jewry has been fatally weakened just where it needs to be most strong.

For if intellectual methods are thrown into disrepute Israel is deprived of his most necessary weapons. For the single most important fact about American Israel's impending battle, both from within and without, is that it is primarily an intellectual battle, and must be fought with the recognized intellectual weapons. Our political and economic status is assured. But our intellectual status—our conviction of the equal value of our culture and religion with the cultures and religions of our neighbors, and the winning of the right and the capacity to perpetuate its identity—is by no means established. Its recognition depends on an inner strengthening of American Jewry along sound lines of Jewish self-knowledge and an inculcated respect for Jewish traditions on the part of the Gentile world. This recognition cannot be won by propaganda or loose emotion or windy pretensions. The appeal of Judaism, both to the Jew and the Gentile, must be made on the grounds and with the methods which civilized thought prescribes.

VI

CERTAINLY the Gentile is not persuaded now. For the ironical fact is that the Jewish ideology, designed at the sacrifice of all other considerations to attain one object, the approval of the non-Jew, has failed above everything else in that object. In their new war with the Philistines, the Jews, improving on a Biblical precedent, threw their ammunition into the sea and advanced armed only with a brass band. But the walls of the new Jericho safely defy mere trumpet blasts. These walls are too strong; besides, the trumpets, the surprise having gone out of them, have not their old shock. Having been brought low by these tactics many times the inhabitants have learned, by sad experience, the game at last. Propaganda, the modern Sir Galahad, goes forth in the morning, in armor of sheeted mimeograph newly clad, and is met by a world so unbelieving as to doubt his purity and worth. Copy has lost its punch; sales resistance, in the jargon, has stiffened. Even editors are suspicious. George Creel has taught more people an honest scepticism than did ever Socrates. Within an experienced circle of cold eyes Israel parades his naive exhibitionism, like an amateur clog-dancer trying out for the "Follies." Before these cynical spectators his sheafs of press clippings, his protestations of industry, loyalty and sobriety, his fervent testimonials to his own surpassing genius, fall alike with an ominous thud. Israel, as they say, is not getting across.

To be sure, there are still to be found some minds weak enough to be impressed by the grandiose notices of Israel's press agents. But in these minds the superlative descriptions of Israel's prowess are as apt as not to prove boomerangs. If they believe Israel is mighty enough to convert the whole Gentile world to its doctrines, they can just as easily be made to believe any anti-Semite's account of what these doctrines are. If they believe that Israel has a mission, they may also believe that this mission is to enchain the world in the toils of communism or anarchism, free love or free trade, socialism or international capitalism. The Elders of Zion myth is a by no means distant cousin of the "Jewish mission" myth. Both are founded on the exaggerated and mystical notions of the potency of Israel.

There are two kinds of Jewish propaganda; the old style, which though somewhat outmoded still flourishes, and the new. Both are largely useless: the ineptitude of the first is that it barks up the wrong tree, the ineptitude of the second is that, having stumbled on the right tree, it only barks.

The old propaganda aimed to "defend the good name of the Jew." It consisted in proclaiming his industry, his sobriety, loyalty, courage in battle, civic virtue, honesty, purity of family life, services to the com-

munity and contributions to civilization. Many rabbis* and other Jewish orators still work exclusively in this vein, and it is a rare Jewish leader who does not stumble into it frequently. It is the richest lode of the American-Jewish weeklies, that mine from it those interminable "up-the-ladder" stories which grace their pages; by a logic of which only editors of Jewish weeklies are capable they advance Judaism and promote Jewish-Gentile understanding by printing accounts of how Jacob Dupkin, who once owned only one cart of junk, now owns practically all the junk there is, and of how Hattibelle Levine is assisting civilization by editing scenarios for the Goldilocks Film Corporation. Hereunder may be classified also those fulsome volumes like "The Jew in Literature," "The Jew in Industry," etc., wherein Jews modestly lay laurels on their own brows, and those equally palatable dishes done by the non-Jewish hands of volunteer "friends of the Jews," like that choice dainty by the subsidized and much-fêted romantic lady novelist—what's her name?—of last year. But the day of the old propaganda is nevertheless done. Its uses—if it ever had any—have been long outlived. The Anti-Defamation League still has money enough for plenty more of its old-time campaigns, but nothing to campaign against; there have even been satirical references to "defending the Jewish name" in the columns of the Jewish weeklies. The old propaganda is useless because it defends the Jews from accusations that are no longer being made. The political and economic status of the Jew in America is secure; the rights of individual Jews to live in the community, engage in their daily business and to vote is no longer seriously brought into question. The battle has shifted to another quarter.

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* I am anxious not to seem to indulge in the wholesale belittling of the American rabbinate, which is the chief stock in trade of many Jewish critics. The rabbinate is, surely, the higher level of our Jewish leadership; it is composed, for the most part, of earnest, industrious, and, according to their lights, honest men. The rabbis are not responsible for the present low state of the Jewish life in America; they are its victims. The pull of the age has proved too strong for them; they have succumbed to the prevalent shoddiness and spuriousness of contemporary Jewish aspiration. But they are guilty, certainly, of a too meek acquiescence in the degradation of the rabbinical function to that of a spokesman—i. e., mouthpiece—of the ignorance, ambitions and fears of the influential Jewish laity. Perhaps—as many rabbis say in extenuation—the forces arrayed against them were too strong; but they would have presented a decenter spectacle had they put up a stiffer fight. For the most part they have accepted their inferior role without protest; there has even been an attempt to rationalize the degradation of the rabbinate into a philosophy, the sophistry of which cannot conceal its essential servility. Witness the following, which is here quoted from the manuscript of a paper, "The Freedom of the Pulpit," read before the Faculty Club of Hebrew Union College by the Professor of Social Studies, Dr. Abraham Cronbach: "I do not sanction the ridicule expressed in the gibe, 'Wess Brod ich ess, dess Lied ich sing.' If you do not sing the song of your bread provider, you are likely to be singing his enemy's song. It may be that his enemy has the better song. Yet, better or not better, should not each man pay for the song he likes? Is it fair to ask any man to pay for the song he abhors? . . . One thing that the minister is ethically *not* free to do is to violate his contract; for the inviolability of contract applies to all men. But what is a minister's contract? I reply: He contracts *impliciter* to be his congregation's spokesman. Anything else is logically impossible."

Bluntly, the world we know is no longer worried about the Jews as fellow citizens; it wonders about the Jews—when it wonders about them at all—as Jews. Non-Jews admire our shrewdness in business, pay a grudging tribute to our agility, ingenuity and mother wit, but they beg leave not to understand why we insist on remaining Jews. They ungrudgingly admire the intellectual prowess of individual Jews: Freud, Einstein, Bergson, Marx; but are nevertheless—since Jewish achievements seem never to fall in Jewish fields—sceptical of the value of modern Jewish thought. They respect us as human beings; but they are puzzled by us as Jews. A country which sees reason in Episcopalians, Baptists, Swedenborgians, Theosophists, New Thoughters and Christian Scientists sees no reason for us. The shadow the American Jew of our day lives under is an intellectual cloud. He has won every right, except the right to be himself—and be respected. Hence the present futility of our old style propaganda: it is still pleading the good character of the accused, and has never gotten around to defending his action. Its pleas do not touch the essential point at issue: the intellectual status of Judaism as a distinctive way of life, worthy of the respect of the intelligent world, and of a right to the maintenance and perpetuation of a separate identity.

And the new propaganda, though it springs, as has been pointed out, from an unconscious effort to meet this very issue, is not much more effective. Our extravagant laudations of the beauties of our religion and of the magnificences of our culture get us no more than previous ecstasies over our civic virtue. As our ambassador to the highest court in the world, the enlightened public opinion of civilized men, we still put our trust in the loud boom-boom of the strong right arm on the big bass drum. Since we seem to have nothing but the hollow loudness of brazen assertions to offer, if we were received at all—as fortunately we are not—into the presence of those high spirits which are our civilization, we should only be laughed out of court. If we wish to reverse the low opinion in which Jewish culture is held, it would be sensible of us to adduce some other sort of evidence than this. Our pleas only confirm the verdict.

Let no Jew be deluded into doubting the lowness of the estate he holds, in that common public opinion to which he so constantly appeals, by periodical presidential flattery and gubernatorial laudation. For everyone knows that a frock coat butters no parsnips; and that a silk hat is a something statesmen buy ostensibly to wear, but use to talk through. For honest opinion let us appeal to Cæsar at ease from Cæsar toga'd; when the Emperor descends from the throne and takes to his rocking chair, earnest searchers after truth will do well to gather around. Shun formal utterances about the Jew and watch the casual remark and stray allusion: these are the true clues. The Christian minister has nothing but the most benevolent tolerance for his Jewish brethren,

but his sermons—like the columns of his vestryman, the local editor—seldom lack references to that stiff-necked sect, the Pharisees, who obeyed the letter of the law and denied its spirit. And never doubt that in their eyes we are those Pharisees. The Christian statesman honors his Jewish constituency, but when he talks of that law of forgiveness and love for one's neighbor that has supplanted the old "eye for an eye" rule, he means by that last nothing else but Judaism. The lecturer on ethics talks of primitive tribal morality; likely as not the Jews are the tribe. The anthropologist needs examples of surviving taboo superstitions; we furnish them. The sociologist talks about an obstinate minority who are more anxious to survive than to contribute; we are it. The last statement is a paraphrase of a casual judgment of a noted Harvard professor made in a recent review, one statement of many equally vehement and off-hand strictures on the Jews. But the fact is that any Gentile, once he stumbles—or is lured—into frankness, fathers as extraordinary and—to Jewish minds—limited and unsound notions about the Jews. Any Jew who reads the magazines can recall running upon, under noted names, allusions to the Jew wild enough to make him wonder whether he hasn't stumbled through the Looking Glass. Two, for instance, from recent issues of the *American Mercury* occur to the writer. The first gentleman declared, in an article on Jesus, that Jesus could not have been of Jewish blood, because he had a sense of humor; the Jews were apparently a people of such desperate frantic earnestness as never in their writings to have permitted themselves a smile or a joke. The second gentleman, Mr. Mencken, we believe, permitted himself the statement that "the religion [of the Jews] is probably the most murderous ever heard of in history."

The customary Jewish reaction at this point would be to raise a large outcry and post these gentlemen on the highways of the country as enemies of Israel, to attack their purity of motive and impugn their moral character. But such remarks as Mr. Mencken's do not spring from any congenital cussedness of spirit on his part, but happen simply because Mr. Mencken has never found available, in a form palatable to a gentleman of his intelligence, accounts—or the originals on which they are based—of the history, literature and religion of the Jews, as he has found—and read with profit—books about the culture of other important civilizations. The misstatements about the Jews which we constantly meet do not indicate either a moral turpitude on the part of their authors or an animus against the Jew; their sin is an intellectual one: plain ignorance. They simply know nothing about the Jew. They have no way of finding out much. So they rely on chance bits of information picked up by the wayside, hearsay, faulty analogy and personal deductions from insufficient evidence.

The statements cited above, for instance, spring chiefly from one very simple and very prolific source of error: the identification of Judaism with early Old Testament history and a total lack in common opinion of any knowledge of the long, fruitful and radical development the culture of the Jews has undergone since biblical times. Consequently, in the eyes of the enlightened, Jews are witch-burning Puritans survived by some mischance into our century, primitive and fanatic like Tennessee mountain fundamentalists; their religion an anachronism of superstition.

For all of which we can thank only ourselves. We have tried to refute error with error; to demolish old myths about the Jews by erecting new ones. We have been so busy sending out publicity that we have neglected to write honest histories; we have paid mimeograph operators overtime and scholars sweatshop stipends. We have spent our energy meeting the slanders of our enemies with slanders of our making. Truth, in the meantime, go hang. It has. We have scorned our learning, and we are scorned.

The old and the new propaganda have both failed; not because they were not cunningly devised, but because they were both—propaganda. All propaganda is self-defeating. Propaganda fails because it never seems to get around to presenting the facts; it is too busy bribing the jury; from these tactics honest men inevitably deduce that it has no faith in its case. Moreover, it is written that the best way to lose a man's good opinion is to be too concerned for it. The best propaganda is no propaganda.*

In the meantime the world goes on thinking of the Jews as a stiff-necked obstinate tribe that clings, as if for spite, to an outmoded and fanatic religion. John Singer Sargent's famous mural in the Boston Public Library, picturing Judaism as an ugly hag with bandaged eyes, however unfair a symbol of Judaism it may be, is at least a faithful representation of the figure Judaism cuts in the enlightened opinion of the world. "It is only a foolish petulance," the Gentile thinks (this expression of the sentiment is Sir Harry Johnston's, as quoted by Zangwill), "which prevents the Jews from avowing themselves as Christians"; we are in their eyes, in the famous words of Charles Lamb, "a piece of stubborn antiquity compared to which Stonehenge [is] in its nonage." The little respect our culture receives is that paid to a people who stumbled on some spiritual ideas capable of being incorporated, in a greatly improved form of course, in the culture of the West. But our persistent adherence to our religion receives only the pitying tolerance given to crack-brained inventors who out of personal vanity and a foolish pride of precedence cling to their old, unworkable models long after the

* The reaction of a well-known American liberal to a recent volume devoted to Jewish propaganda may be found on p. 522 of this issue of THE MENORAH JOURNAL.

tremendously improved machines of other men have made theirs hopelessly antiquated.

VII

BUT the worst is—this is the crux of the whole matter—that many of our best Jews, because they have been deprived of all means of knowing better, share this low opinion of Judaism with the Gentile. We can manage to worry along without the plaudits of the Gentile; especially now that we realize to what a pretty pass our obsessive anxiety of "what will the *goy* say" has brought Israel. But Judaism cannot survive if intelligent Jews come to despise it, and continually fall away; the continuous draining away of our best brains will result in a fatal enfeeblement of Jewish strength. Jewish losses through conversion are negligible; Jews do not go over to the enemy; seeing no reason to continue the battle, they merely drop out of the ranks. But the effect is the same.

Writing-men are good straws to indicate the wind. Robert Nathan, a fine talent, brings out *Jonah*, a beautiful book whose Jewish theme only serves to bring in sharper relief the total un-Jewishness of its outlook; Alexander Goldenweiser, a keen scientist, in a book review expresses the greatest scorn for Jewish culture and Jewish hopes for the future; Lawrence Langner, the able director of the New York "Theatre Guild," writes *Moses*, a play with a preface, bitterly arraigning the Jewish spirit in a modern world. Three losses to Jewry among many, all gratuitous. Mr. Nathan fails to find beauty in Judaism, because we have neglected to make easy of access to searchers such as he the treasures of our tradition, as Greek culture, for instance, has been made available. How does one expect Mr. Goldenweiser, who has seen many myths in his day, to wax enthusiastic over an American Judaism that offers him nothing but the most egregious myths? Mr. Langner's book rests on a mistaken identification of Judaism with legalism: of the Jew with the moralistic, censoring Puritain. Who shall tell him he is wrong when he has probably heard with his own ears some apostle of the "Jewish mission" promulgating his program to reform the world?

Down this road, fleeing from the same mental unhealth, go the great majority of that Jewish youth whom Jewish leaders exhort so much and understand so little. They came out of Sunday school, thousands of earnest little tadpoles taught to thump their chests and to announce to a hostile world, "We are proud to be Jews." They never knew quite why; but they learned to hide their inner shakiness by an extra intensity of voice. In college they sat, now proud young frogs, in the back rows of the local temple and heard the young rabbi—not the most stupid rabbi in the country, either—maintain that the Jews were the eternal vessels of

the truth (what truth he never mentioned), the elected missionaries of peace (how they were to effect this peace was beyond their understanding), the possessors of doctrines higher, purer, profounder and more spiritual than any vouchsafed to other nations (what these doctrines were he never defined). This was mighty weak food, they thought, for young minds and healthy appetites, who had tasted—and knew where to get—red meat elsewhere. If that were all there was to Jewishness, they were not so sure they were proud to be Jews after all. Many of them promised themselves never to go into a temple again; and most of them never did. And, because it did not occur to them that there was any Judaism beside the prevalent "official American Judaism," they came to regard themselves Jews only by an unavoidable—and unfortunate—accident of birth.

All these were unnecessary casualties, since nothing is clearer than that Jews would much sooner remain Jews than wander off after foreign gods. For the intelligent Jew does not find foreign gods irresistibly alluring; he is able to see as plainly as any that the faiths of the Western world are conspicuous failures. Before he forsakes his people, he seeks with a pathetic earnestness to discover some of the virtue which he has heard—and is anxious to believe—lies in the tradition of his people. It is the tragedy of modern American Israel that to these seekers after spiritual nurture our leaders have nothing to offer but the merest husks.

VIII

WHEREFORE the first thing needful in American Jewry is to realize how perniciously destructive both to our inner strength and to the strength of our position in the world is the shoddy and sterile spirit that pervades our life; American Jewry must be made to see that a life of apology is a shameful apology for a life. Our most crying necessity is an insight into the pathological character of our mental processes; the abnormality of our delusions of grandeur and of persecution. For American Jewry will continue in its tragically comic impotence, a spectacle of bustling futility, until it has learned to recognize and taken steps utterly to destroy the pretentious, but in essence servile, ideology upon which its life is built.

Is this destructive criticism? In a measure, yes, though it springs, as does all serious destructive criticism, from an implicitly envisaged, if not explicitly expressed, alternate program of constructive intent and potentiality. But there is a sense in which criticism, if it prove effectively destructive, has done its most important duty; men do not insist that the surgeon (a destructive critic if there ever was one) who cuts out a tumor should fill the void with a new or better tumor, or a Japanese Garden,

or something. He has done his job when he has removed the source of the disease; the constructive measures he leaves largely to nature. Social criticism's first task is to destroy error; freed of this inner maladjustment, the living social organism, provided it has not been fatally weakened, will by its own recuperative power build a new and sounder structure. Conversely, all constructive proposals are premature until acquired faulty social habits have been corrected; and all programs useless unless the social group has a sufficient inner recuperative strength left. All the plans and manifestos in the world will not help a movement if it is not already on the move. Criticism cannot create; it can only midwife.

Fortunately, there is little doubt that American Jewry, once the poison is taken from its veins, has the necessary recuperative powers to go, in the ancient phrase, from strength to strength. Its tremendous resources, once diverted from the fruitless courses in which they are now enchanneled, can feed a rich and fruitful Jewish life. There are portents everywhere that a radical reformation is on the march, but so far its ranks are too divided, its aims too diverse, and above all its dissatisfactions too indistinctly defined. Its progress is halting because its motivation is still too largely in the unconscious; it is not yet completely cognizant either of the nature of the conditions it opposes, or of the extent of its own strength.

There are portents. Israel is unmistakably beginning to grope towards health, fumbling to discard the amulets, the magic formulae, the abracadabra of hollow ideals in favor of more deeply calculated and thoroughgoing therapeutic measures. The quest for Jewish knowledge is everywhere more apparent; discussion and criticism is more prevalent. That flood of second-class Jewish books which publishers have hastened to issue are happy augurs, not in themselves, because they are for the most part valueless, but because they prove the existence of a Jewish public eager for enlightenment on Jewish things. And on the publishers' lists are even found, unexpectedly, occasional books that are touched with a new spirit of honest inquiry. Nor does one have to be incorrigibly optimistic to detect in the records of the last meeting of the Central Conference of American Rabbis signs that the old smugnesses and complacencies are about to be confronted by a new critical spirit. And there is that epoch-making decision of the conference on Jewish education which met in Cambridge last June to consider ways and means to foster Judaism among the youth in America. Instead of bringing in the usual pious resolutions, full of theological ideals and mystical hopes, as had been feared, the conference went unreservedly on record as calling upon American Jewry to provide, for the education of our youth, chairs in Jewish learning from which history and philosophy shall be taught in keeping with academic standards.

The present watchword of the new spirit is education, a good word,

if somewhat too general and unspecific for our tastes. For it would be in the highest degree pernicious if education is regarded as a sort of abstract talisman and is not visualized in its concrete instrumentalities. These instrumentalities are many. To be sure, schools, elementary and advanced, seminaries, institutes, *yeshivahs*. But there are more fundamental instrumentalities than these. In this business of education, to recall an ancient but too often neglected paradox, *we must build from the top*. Before the pupil can be taught, the teacher must be. Suppose we had all the schools in the world; what should we teach in them?

The fact is there are not available the smallest fraction of texts of Jewish history, religion, philosophy and culture we shall need in our program to substitute specific knowledge of the actual concrete sources of the Jewish spirit for the hollow nonsense of theological and political abstractions. Scholarship will have to be encouraged by endowment and subsidy to make these resources of Israel available for our use. Inaccessible manuscripts and the Jewish classics of literature and learning will have to be collected, edited, and translated by competent men, according to accepted standards of scholarship. (Never forget that the seeds from which the Rennaisance flowered were rediscovered old manuscripts.) Jewish libraries will have to be established and maintained in all centers of Jewish population. Professorships will have to be endowed at the leading American universities, for the two-fold function of research and instruction. Jewish histories will have to be written; the pieties of Graetz are outmoded and the two-for-a-penny popular histories of our time are hopelessly lightweight. The publication of valuable works of scholarship for which there is no profitable market will have to be made possible. Periodicals devoted to the advancement of Jewish learning and the encouragement of Jewish criticism, art, and literature will have to be supported. Unless this supporting texture is supplied the schools will work single-handed as in a void. For in the modern world schools are but one agency among many educational instrumentalities that are needful.

It will be a long and tedious process, this prospecting and mining and refining of the ore from which our Golden Age will be molded. But unless we are willing to contract for a task of the most extreme difficulty and arduousness, for nothing less, in fact, than *a complete rehabilitation of the Jewish tradition and the most thoroughgoing reconstruction of Jewish intellectual values*, we shall unmistakably fail to create that inner strength which will enable Israel to win a spiritual autonomy, grounded in the intellectual loyalty of Jews and securely based on the respect of the outside world. If we grow faint of heart in this great enterprise of Jewish education and go after short-cuts and panaceas, falling away to slogans and hollow ideals, we are betrayed indeed. For we will have scotched one false Messiah but to raise another.

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Dec. 22, 1925.

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Cleveland, Ohio.

My dear Rabbi Silver:

Let me repeat again in this way, most sincerely and urgently, my invitation to you to write an article for The Menorah Journal, as soon as may be, to present the situation as you see it in answer to Kallen's and Cohen's articles. In the current (December) issue there is a second article by Kallen, which all the more calls for an answer. I frankly don't like, myself, to be associated with Kallen's views and ways of presenting the matter; but I feel that it is our function to let men like Kallen and Cohen have their say. And certainly, as a matter of fairness and intelligence, and real constructive service, to present expositions and judgements from other, more positive - if you like, more informed and representative - points of view. The mere ventilation of discontent may not carry us far, but I think it is a healthy and necessary preliminary operation. As a matter of fact, as you know, there is a great deal of discontent and criticism of the rabbinate and of the synagog, and I believe it is one of the functions of The Menorah Journal to provide a means of expression for that discontent. But this only as clearing the ground. I want you to believe that the editors of The Menorah Journal are most earnest in their desire to be absolutely fair and constructive, and to promote the most fruitful intelligence and discussion on the present state and the future of Judaism. You will be doing the Journal a very great service - I believe you will be doing the cause of Judaism in America a great service - if you will present your analysis of the situation, your description of what the rabbinate and the synagog have so far had to build up in this country, and what you believe their future service should be. May I count on you for this?

I should like to tell you that I have made it a point to go through your files in our office, and I can point black on white to previous invitations to you to contribute to our Journal, as well as to come to Board meeting to discuss the work and policies of our Association. I may not have been as insistent as I should have been. I shall be insistent in

the future. Just as soon as I can get Mr. Wormser, our Chairman, to set a date for our next Board meeting, I will let you know, and will expect you to be present, in accordance with your assurances to me the other day that you would come.

We have reached a definite stage in the development of the Menorah movement. Conditions both within and without the universities require us to forge ahead on somewhat changed lines, I believe. But our work is more essential than ever. I am drawing up a memorandum on the whole matter, and I shall of course send you a copy as soon as it is ready.

The most immediate thing now is your article, on which I shall insist!

Believe me, with genuine appreciation of your interest and support (which must involve unhesitating criticism of Menorah activities and policies and help in their proper development),

Faithfully yours,

Henry Hurwitz

HH/F

Among Our Contributors

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ANDRE SPIRE

THE MENORAH JOURNAL

Published Bi-monthly by the Intercollegiate Menorah Association
"For the Study and Advancement of Jewish Culture and Ideals"

167 WEST 13TH ST. NEW YORK CITY

HENRY HURWITZ *Editor*
MARVIN LOWENTHAL *European Editor*
ADOLPH S. OKO
HARRY A. WOLFSON *Associate Editors*
ELLIOT E. COHEN *Managing Editor*

Cable Address "MENORAH"

January 5,1926.

Rabbi Abba Hillel Silver,
The Temple,
East 105th Street
at Ansel Road,
Cleveland,Ohio.

Dear Silver:

I have your note of December 31st, which I can't let pass without a word. You speak of "the defeatist literature with which you have swamped the Menorah Journal in recent months." Now, my dear Abba Hillel, what do you mean? If you refer to the articles by Kallen and Cohen, you may not agree with them (as I do not wholly with Kallen), and yet be charitable enough to suppose that they were actuated not by "defeatist" motives but out of a genuine desire to speak the truth about conditions as they see them, in order to clear the ground for more realistic and constructive thought. Surely you will not assert that all is lovely with Judaism in America? In one Jewish journal at least let us have the forthright criticism of our non-conformists, who are as devoted to their conceptions of the good Jewish life as you to yours. You dismiss Kallen's last article as "vulgar dyspepsia" without having read it -- merely on the basis of several paragraphs quoted out of the context in the J.D.B.-- a closely reasoned article of some 5000 words, with facts and statistics, and concluding with a definite proposal. Is this really fair on your part? Would you like one of your articles to be dismissed, by an opponent, without a reading in that cavalier way?

Apart from these articles by Kallen and Cohen, what other "defeatist literature" have we published in recent months? "Swamped" indeed!

I could show you letters galore we have received from readers expressing their appreciation of what they call our courage and candor in publishing Cohen's paper. A good many thinking Jews are pretty sick of the complacency and self-praise which exude from official utterances on Jewish platforms and in the"Jewish press." I believe sincerely -- whether we agree with the details of various criticisms or not -- that open criticism is healthy for us and has been long overdue. It is the function of The Menorah Journal, as I see it, to provide the forum.

But not merely for criticism, not merely for any one side or several sides. But for all sides. If you will closely examine even a single volume of the Journal -- any volume, say the one just closed,1925 -- I believe you will

find a vindication of our policy.

Now we propose to carry on our analysis and discussion from all sides, and offer constructive measures, with more energy than ever before. I believe the present situation requires it; and fortunately our reading public that we have built up, that we are increasing, seems to us in a receptive, even to a large extent in a demanding, mood. (This, by the bye, I account as not the least of our Menorah achievements.) I believe I can truthfully say that the reading public of our Journal is already the most representative and intelligent audience for the forthright discussion of Jewish questions from all angles that any publication in America has achieved. Isn't this all to the good?

It makes our editorial responsibility all the greater, to be sure. Certainly we shall publish an answer,or answers, to Kallen and Cohen. Let me say again that I wish very much you would give it. You will realize that we need to have a definite undertaking from you or some one else to do it. If you will please make the special effort, I'll greatly appreciate it. If you cannot make it definite, we must ask some one else.Whom would you suggest? But I do hope you'll do it yourself.

Sincerely,

Henry Hurwitz

Editor

HH-AD

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Feb. 9, 1926.

Rabbi A. H. Silver,
The Temple,
East 105th St. at Ansel Rd.,
Cleveland, Ohio.

Dear Abba:

I should very much like to announce your article in our forthcoming issue - that is, make the announcement in the forthcoming issue for the appearance of your article in the succeeding issue. What title do you propose? Will you kindly advise me at your earliest, as we are putting through the forthcoming issue now?

Cordially,
Henry Hurwitz

HH/F

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Cable Address "MENORAH"

February 16, 1926.

Rabbi Abba Hillel Silver,
East 105th St. at Ansel Road,
Cleveland, Ohio.

Dear Abba:

As you like it - "Why Do the Heathen Rage?"

With anticipation,

Sincerely,

Henry Hurwitz

HH:YS

Editor

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Cable Address "MENORAH"

March 12, 1926.

Sent to the rabbis.
Sincerely desire criticism.
H.H.

Rabbi Abba H. Silver,
Cong. Tufereth Israel,
Cleveland, Ohio.

Dear ~~Rabbi Silver~~ Abba:

Recent issues of The Menorah Journal have contained articles criticizing various aspects of Jewish life and institutions in this country. Since one of the functions of the Journal is to serve as a forum for the expression of honest opinion on Jewish matters by the most diverse minds, we have felt it was right and desirable to afford publication to these critical articles. But, of course, they did not tell the whole story; for example, certain conditioning aspects of the Jewish situation in America were given too scant consideration. So I have endeavored in my article (copy enclosed) to give an analysis of the situation as I see it, together with certain constructive proposals which seem to me very desirable and important.

If you would do me the honor to read this article, I would deeply appreciate your frankest criticisms.

With esteem,

Sincerely,
Henry Hurwitz

HH-AD

February Fifteenth
1926

Mr. Henry Hurwitz,
The Menorah Journal,
167 West 13th Street,
New York City.

My dear Henry,

I have not as yet given much thought to the title of my article for the Menorah Journal. I should like to call it "Why do the Heathen Rage?" If you think that is too harsh a title, why not call it- "The Rabbi Makes Reply".

With kindest regards, I get to remain

Very sincerely yours,

December Thirty-first
1925

Mr. Henry Hurwitz,
Intercollegiate Menorah Assn.,
167 West 13th Street,
New York City.

My dear Mr. Hurwitz,

Permit me to acknowledge your letter of December twenty-second. I wish I could find time to write an article in answer to the defeatist literature with which you have swamped the Menorah Journal in recent months. I have just read the J.D.B. report of Kallen's article in the December issue of the Menorah Journal- just vulgar dyspepsia.

Unfortunately, I am busily engaged now putting into shape a book which I hope to have published this year, and I am giving to it all my spare time. If, during the next month or two I should have some respite from my work, I shall try to write an article for you.

With kindest regards, I am

Very sincerely yours,

April 6th, 1926.

Mr. Henry Hurwitz,
167 West 13th Street,
New York City.

My dear Mr. Hurwitz,

I am enclosing herewith the article which I promised to send you for your April issue. I hope that you will fine it satisfactory. You may find a few hard spots in it but then you will remember that the articles upon which mine is based were likewise not distinguished for their suavity.

I have but one request to make and that is that you publish the article "as is" without comment and in full in one issue of the Journal. I should like too, if possible, to obtain fifty or seventy-five reprints of it.

With kindest regards, permit me to remain

Very sincerely yours,

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Cable Address "MENORAH"

April 8,1926.

Rabbi Abba Hillel Silver,
The Temple,
East 105th St. at Ansel Rd.,
Cleveland,Ohio.

Dear Abba:

I was very glad to receive your article today - glad even after reading it. I want to read it again more carefully before making any comment to you on it. You may rest assured, however, that your request to "publish the article 'as is' without comment and in full in one issue of the Journal" will be scrupulously honored. Of course you will receive proofs to O.K., and reprints will be provided.

There is just one hitch, which I hope will not seem to you serious. Our April issue is all made up, and about to go through the presses. It would involve both considerable expense and delay to break up the forms at this time and rearrange the whole issue. (You know the make-up of each issue is the result of several weeks' planning and arrangement of the articles to fit into the forms.) We are already very late with the April issue, and are eager to go forthwith to the next issue (dated June), to bring it out the latter part of May (as we should).

Under the circumstances, I hope you will not object to our making your article the leader in our June issue, instead of the present April issue.

With kindest regards and sincere thanks for your coming into the discussion,

Faithfully yours,

Henry Hurwitz
Editor

HH-AD

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Cable Address "MENORAH"

April 12, 1926.

Rabbi A. H. Silver,
The Temple,
E. 105th St. at Ansel Rd.,
Cleveland, O.

Dear Abba:

I have your wire.

You will recall that we met at lunch at the Hotel Pennsylvania in this city (thanks to your courtesy) on January 18th. You then agreed to write an article answering Kallen and Cohen. I regret I do not remember definitely how much time I did give you, but it is inconceivable that I should have promised publication in our April issue for any manuscript that reached us April 8th.

Moreover, at our meeting in January there was no mention at all of my own article. Supposing I had no article in our February issue. Then even if your reply to Kallen and Cohen came in time for appearance in our April issue, there would in any case have been a break in the succession, Kallen's article having appeared in the December issue.

I would certainly have preferred to have your article appear in our April issue. But I believe it will be just as relevant and forceful in the following issue to appear in the latter part of May. I cannot break up our completed April forms at this late date. I earnestly hope you will appreciate the situation.

Sincerely,

Henry Hurwitz

HH/AG Editor

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Cable Address "MENORAH"

May 18,1926.

Rabbi Abba Hillel Silver,
c/o The Temple,
East 105th Street at Ansel Road,
Cleveland,Ohio.

My dear Rabbi Silver:

Will you be good enough to go over the enclosed proofs of your article, appearing in the June issue, and return as soon as you can with your corrections?

We would be grateful also for a brief note about yourself for "Our Own Who's Who"; when and where you were born, where educated, your"works," etc.

Sincerely yours,
Ada Diamondstone
Editorial Department

AD-1
Enc.

April Thirteenth
1926

Mr. Henry Hurwitz,
The Menorah Journal,
167 West 13th Street,
New York City.

My dear Hurwitz,

Let me thank you for your letter of April twelfth. I am sorry that you cannot get the article which I sent you into your April number. However, you are the Editor and know best.

I take it for granted that no answer to my article, directly or indirectly, will be made in your Journal until after my article appears.

With kindest regards, I am

Very sincerely yours,

May Twenty-second
1926

Mr. Henry Hurwitz,
Intercollegiate Menorah Association,
167 West 13th Street,
New York City.

My dear Mr. Hurwitz,

I am returning herewith the corrected proof of my article. I have made one or two slight changes.

May I suggest that you eliminate the first sentence of your editorial note. The title of an article is usually taken to be that of the writer of the article. You will recall that I suggested two titles - the other one being "The Rabbi Makes Reply", and that you indicated in your letter of February sixteenth that you preferred the one now at the head of the article. If you think that this title is too harsh, you may change it to the other.

With kindest regards, I am
Very sincerely yours,

P.S.
I am enclosing herewith, at your request, a short biography.

A Short Biography of Dr. Abba Hillel Silver

.....

Dr. Abba Hillel Silver was born January 28th, 1893, in Neinstadt, Schirwindt, Lithuania.

He attended the public and high schools of New York City and graduated from the University of Cincinnati in 1915. He graduated from the Hebrew Union College and was ordained Rabbi in 1915, and received his Doctor Degree from the same institution in 1925. His Study of "The Messianic Speculations in Israel from the First through the Seventeenth Centuries" will be published in the Fall.

Dr. Silver has been Rabbi of The Temple, Cleveland, since 1917.

He is Vice President of the Zionist Organization of America; member of the International Actions Committee of the World Zionist Organization.
He is also a member of the Board of Governors of the Hebrew Union College, and of the Executive Board of the Central Conference of American Rabbis.
He is one of the Directors of the Intercollegiate Menorah Association, and of the Jewish Publication Society of America.
He is Chairman of the Cleveland Bureau of Jewish Educatio

INTERCOLLEGIATE MENORAH ASSOCIATION

FOR THE STUDY AND ADVANCEMENT OF
JEWISH CULTURE AND IDEALS

167 WEST 13th STREET
NEW YORK

May 24, 1926.

Rabbi A. H. Silver,
The Temple,
East 105th St. at Ansel Road,
Cleveland, O.

Dear Sir:

Your letter of the 22nd inst. to Mr. Hurwitz, enclosing proof of your article and your biography, has been received in his absence from the city. It will be brought to his attention upon his return the latter part of this week.

Very truly yours,

INTERCOLLEGIATE MENORAH ASSOCIATION

By L. Lesser

CL/AG

August 12, 1926.

The Jewish Telegraphic Agency,
621 Broadway,
New York City.

Gentlemen:

Upon my return from London today I read the letter which Mr. Henry Hurwitz wrote to you in explanation of the suppression of my article which had been requested and accepted by the Menorah Journal.

Mr. Hurwitz states in his letter that I made two unacceptable conditions to its publication, one that it should be printed in full, without change and two, that no answer to it should appear in the same issue of the Journal.

This is correct and one will readily understand why these conditions were made when one remembers that two of the three authors whose papers I discussed are respectively the editor and the managing editor of the Menorah Journal. When I requested that no answer should be made in the same issue, I asked for my article the same privilege which the articles of Dr. Kallen, Mr. Cohen and Mr. Hurwitz enjoyed. The editor indicated in a note which accompanied the galley proofs that a reply to it would appear in the following issue of the Journal, to which, of course, I raised absolutely no objections.

Mr. Hurwitz was free to reject my conditions. He did not reject them; rather he accepted them with alacrity.

Mr. Hurwitz refers to the title of my article, "Why Do The Heathen Rage" (A Biblical phrase, by the way) as "the elegant nomenclature of Rabbi Silver". Here again Mr. Hurwitz's memory seems to fail him. I submitted two titles for his consideration, the other being "A Rabbi Makes Reply" and Mr. Hurwitz, himself, selected the former.

There is a subtle suggestion contained in Mr. Hurwitz's letter that my article did not fully measure up to the established standard of thought and expression of the Menorah Journal. Of

that the reader must judge. I am however again compelled to refresh Mr. Hurwitz's memory. Upon receipt of my article, he wrote that he was glad to get it "and glad even after reading it". This was in April. Four or five weeks later, during which time the editor undoubtedly had sufficient time to acquaint himself with the palpable deficiencies of the article, he sent me the galley proofs. Shortly thereafter, at a public meeting, he announced its forth-coming publication. In June then the article still measured up to the exacting standards of the Menorah Journal. In July it failed utterly...

One must be a dour fellow indeed to suppress a chuckle at the literary vagaries of this distinguished editor.

With kindest regards, permit me to remain

Very sincerely yours,

August 12, 1926.

Mr. Herman Bernstein, Editor,
The Jewish Tribune,
570 Seventh Ave., New York City.

Dear Sir:

Mr. Upon my return from London today I read the letter which Henry Hurwitz wrote to you in explanation of the suppression of my article which had been requested and accepted by the Menorah Journal.

Mr. Hurwitz states in his letter that I made two unacceptable conditions to its publication, one that it should be printed in full, without change and two, that no answer to it should appear in the same issue of the Journal.

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With kindest regards, permit me to remain

Very sincerely yours,

Intercollegiate Menorah Association

Sept. 14, 1926

Rabbi A. J. Feldman
19 Auburn Road,
West Hartford, Conn.

Dear Abe:

I am just back from a hasty trip abroad--I'd like to tell you of some most interesting aspects of the Jewish situation in Germany that I came across.

I'd like also very much to tell you of the Abba Silver affair. Do let me know when you are next in New York.

I find you reduced your 1926 subscription from $10 to $5. I am sorry you needed to do that. I earnestly hope you will see your way to reverting to the cooperative amount.

With all good wishes to you and Mrs. Feldman for the New Year,

Cordially,

Henry Hurwitz.

Congregation Beth Israel
Hartford, Connecticut

Rabbi
Abraham J. Feldman

September 15, 19 6

Dear Henry:

Your letter of yesterday just came, and frankly, I thought that you would write.

My reduced subscription--also frankly--was a protest against the recent developments in the Menorah office. Abba Silver's article and the situation that caused it to be published in the Jewish Tribune was only one of the reasons. The Pool review--dishonest and contemptible--was another. The Shailer Mathews review of Hirsch's volume was still another. Some of the "Notes of a Modern Jewish History etc."--still another; the whole tendency of going out of the way to offend and condemn where there is neither reason nor justice for doing so--is what I resent, and there are others, as you undoubtedly know, who feel as I do.

I had no objection to the publication of Kallen's articles or Cohen's Brass. I may not agree with them; their view may be jaundiced, as I believe it to be. But I do not fear their talking or writing. What horrified me was the thin-skinned attitude that feared Silver's reply and the last minute blunder.(I am not talking thru my hat. I had talked with Mr. Oko about it when I first saw Silver's article.)

I resent too, the policy of going out of the way to find bigoted creatures like Pool to pass judgment on Reform views and utterances, and holding as sacrosanct the sensibilities of others. I resent--in Pool's article--the dishonesty with which he dealt with the HUC volume; and I, too, know its weaknesses. I resent it particularly in view of Harry Wolfson's pre-publication warning to you or someone else in the office that Pool was contemptibly unjust to Bettan, for instance. I resent the policy of having goyim pass judgment on Jewish religious views when Jews may do just as well--and to publish these in a Jewish journal. In a word, I resent the whole "smart aleck" attitude, if you pardon the expression, which seems to be the dry rot which had gotten into your office. As a matter of self-respect I cannot cooperate with that.

I have been urged to say these things thru some public medium. For Auld Lang Syne's sake I would not do it. But you should know--tho you may not like it.

Reciprocating your good wishes, I am,

Sincerely

Abraham J. Feldman.

The Menorah Journal

Sept. 20, 1916.

Rabbi A.J.Feldman
19 Auburn Road,
West Hartford, Conn.

Dear Abe:

I sincerely appreciate your frankness.

Of course I do not agree with you.

I'll be very glad to talk over the entire situation with you.

Come, anyway, and see our new quarters here.

Sincerely

Henry Hurwitz

copy

Foreword.

This article was written at the request of the Menorah Journal. On Dec. 22, 1925, the editor, Mr. Henry Hurwitz, wrote:

"Let me repeat again in this way, most sincerely and urgently, my invitation to you to write an article for The Menorah Journal, as soon as may be, to present the situation as you see it in answer to Kallen's and Cohen's articles". .... You will be doing the cause of Judaism in America a great service — if you will present your analysis of the situation, your description of what the rabbinate and the synagog have so far had to build up in this country. .... The most immediate thing now is your article ~~Being insistent of the evils of modern non-conformist generalisms and attacks~~ on which I shall insist!"

← On Dec. 31, 1925 I wrote ~~to~~ in reply to Mr. Hurwitz

"I wish I could find time to write an article in answer to the defeatist literature with which you have swamped the Menorah Journal in recent months. I have just read the J. W. B. report of Kallen's article in the December issue of the Menorah Journal — just vulgar dyspepsia. Unfortunately, I am busily engaged now putting into ~~short~~ shape a book, which I hope to have published this year, and I am giving to it all my spare

to you on it. You may rest assured, however, that your request to "publish the article 'as is' without comment and in full in one issue of The Journal" will be scrupulously honored. There is just one hitch, which I hope will not seem to you serious. Our April issue is all made up.... Under the circumstances, I hope you will not object to our making your article the leader in our June issue, instead of the present April issue."

The editor sent me no comments on the article. Five weeks later, on May 18th - I received the following note from the editorial department of the Journal:

"Will you be good enough to go over the enclosed proofs of your article, appearing in the June issue, and return as soon as you can with your corrections? We would be grateful also for a brief note about yourself for "Our Own Who's Who"...

(over)

Shortly thereafter at a meeting of the National Conference of Jewish Social Workers held in Cleveland, Mr. Horwitz, in the course of an address, publicly announced the forthcoming publication of this article as proof of the neutrality and comprehensive scope of the Journal.

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At the top of the galley-proofs was this editorial note:
"The title of this article is the authors [sic!]. Rabbi Silver has requested that no comment or answer to this article be made in the same issue of the Journal. Accordingly, Comment and answer are deferred to the next issue".
To which I-comment I raised absolutely no objection.

[sic!]

time. If during the next month or two I should have some results from my work, I shall try to write an article for you."

~~On Feb. 9 the Editor wrote asking for the title of the article~~

On Feb. 9 the editor wrote asking for the title of my article for announcement in the March issue. I submitted two. ~~titles~~ "A Rabbi Makes Reply" and "Why Do the Heathen Rage?" The editor himself ~~or~~ chose the latter, and under this title ~~it was~~ my article was announced in the March issue.

I forwarded the manuscript on Apr. 6. ~~to~~ which I attended with the following note:

"I am enclosing herewith the article which I promised to send you for your April issue. I hope that you will find it satisfactory. You may find a few hard spots in it but then you will remember that the articles upon which mine is based were lectures not distinguished for their severity. I have but one request to make and that is that you publish the article "as is" without Comment and in full in one issue of The Journal."

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"I was very glad to receive your article to-day—glad even after reading it. I want to read it again more carefully before making any comment

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I happened to be in New York the day the Jew. Jury issue appeared, on my way to London. I called upon ~~the editor~~ Mr. Horowitz and requested the return of my manuscript. ~~But~~ He spoke long and confusedly in explanation of the suppression of the article. But of the maze of ~~his~~ pitiful circumlocutions ~~the~~ I could understand but one ~~statement~~ phrase. He was afraid that my article would discourage young writers. He must, undoubtedly have referred to the ~~He would not have referred to~~ young writers Mr. Elliot Cohen / How shark, then these young writers are! ~~his interest~~ but only their director. their leader and friend in the face of a rebuttal....

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see note

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And it is with his permission that it is now represented.

Abba Hillel Silver.

Sept. 1-1926.

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Jewish Tribune Sept. 1926

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sion; This gentleman, like the other pilots of the Menorah, has never had any use for the religious Jew except to exploit him . . . . But of that more fully at some other time.

Believing that this dtory should be told in order that there may be a little more light in certain dark places . . . . I turned the article over to Mr. Herman Bernstein of the Jewish Tribune, who was gracious enough to publish it.

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Abba Hillel Silver

September 1st, 1926.

"Why Do the Heathen Rage"?*

ABBA HILLEL SILVER

I

THE latest attempt to salvage poor shipwrecked Judaism in America is on. The *Menorah Journal* summoned the doughtiest intellectuals to this heroic task. These came highly equipped with trenchant pen, with Jovian thunder and unmistakable boldness. They labored valiantly; they plumbed the very depths, and brought to the surface — a bucket of water.

There is an element of the Purim-spiel in this most recent drama of national salvation. Dr. Kallen, whose distaste for the "Judaistic religion," except as a soporific for the unenlightened, is notorious, sets himself the task of reviewing the curricula of the Jewish theological schools of America. He even suggests a new type of rabbi — a cross between a Freudian clinic interne and a graduate of the New School of Social Research. Mr. Cohen, who to this day has successfully hid his scholarly achievements under a bushel, becomes the valorous champion of Jewish scholarship, and fairly devastates with the breath of his scorn the unlettered rabbis of our age. Lastly, comes Mr. Hurwitz, mediatory and reassuring, and joyously announces that as a result of the Menorah Organization's activities, its Summer School, and its Lecture Bureau and its proposed Foundation for Jewish Research, the terrible night which had descended upon American Israel, and which was so graphically described by the above mentioned writers, is about to end. "Our day dawns," he exclaims, in sanguine anticipation of an "adequately financed and endowed" Menorah movement. . . .

* This article is based on the papers of Elliot E. Cohen, "The Age of Brass," *Menorah Journal*, October, 1925; Dr. Horace M. Kallen, "Can Judaism Survive in the United States?" April and December, 1925; and Henry Hurwitz, "Watchman, What of the Day?" February, 1926.

II

A PERIODIC inventory of a people's cultural assets and liabilities is a necessary and commendable service. But clearly, if it is to have any value, it must be undertaken in a dispassionate and scientific spirit, and by men qualified through knowledge and experience to pass judgment. Prejudices are obstructions to inventories. Broad denunciation and cynical ~~flaunting~~ of what one does not happen to relish cannot be regarded as adequate stock-taking. One is entertained or outraged by them according to one's prejudices, but one is not enlightened. Above all, whoever presumes to approach the sanctities of a people's life must do so in a spirit of reverence. Thoughtful men do not employ a cheap and easy cleverness in discussing spiritual values which might be the very life blood of men.

From the essay of Mr. Cohen I cull the following few specimens to indicate the quality of the newer criticism to which American Judaism is being subjected:

> "The Elders of Zion myth is a by no means distant cousin of the 'Jewish mission' myth. (p. 439.).
>
> "The little respect our culture receives is that paid to a people who stumbled [*sic*] on some spiritual ideas capable of being incorporated, in a greatly improved form of course, in the culture of the West" . . . (p. 448.).
>
> "Lacking wisdom, our leaders take refuge in speech. Good Watsonian behaviorists, they discover the springs of thought in the voice box." (p. 427.).
>
> "Speeches and sermons are born of the air and destined to vanish with the breath that gave them birth." (p. 430.).
>
> "But they [the rabbis] are guilty certainly of a too weak acquiescence in the degradation of the rabbinical function to that of a spokesman — *i.e.*, mouthpiece — of the ignorance, ambitions and fears of the influential Jewish laity." (p. 440.).

We submit that for sheer "brass" in this sad Age of Brass one need not look elsewhere . . . .

III

MR. COHEN is rendered furious by the fact that some Jewish writers and public men have praised the Jew and Judaism excessively. This seems to be the sum and substance of his twenty-five-page indictment. Seemingly it is good taste, and altogether proper, to proclaim to the world that the *Menorah Journal* is "the best-printed, best-edited, and best-written periodical" . . . . and that its advent marks a turning-point in American Jewish history, but it is nothing short of "bluster, braggadocio," etc., to assert that Israel has been the monitor of monotheism in the world, the pathfinder in moral idealism, or that the Jews may be justifiably proud of their history and of their contributions to mankind.

With what avidity Mr. Cohen belabors his theme of the Jews' self-praise! He offers a collection of anonymous quotations as Exhibit A, also some extracts from the writings of such distinguished authors as Roth, Leiser, Gewurz, Browne, and Samuel, as Exhibit B. Using these as his "pou sto," Mr. Cohen proceeds to move the world. Himself not lacking that voice of brass which he so deprecates, he uses it to excellent advantage in an onomatopoetic characterization of the quality of our age. The voice of our age is the voice of "the brass horn, rotund and hollow, the scream of the trumpet, the imposing bray of the trombone, and the ear-piercing blasts of the cornet, ..." and so on to the limits of Roget's Thesaurus. And having accomplished this feat, the critic delivers himself of the following pronouncement:

> "There are two facts immediately apparent about this modern voice of Israel. It is new and it is false. A Jew raised in the direct line of Jewish tradition, trained in the old Jewish discipline, will be puzzled to know what to make of this curious and un-Jewish 'Religion' of the American Jew. . . . The Jews of his time, he says, were too busy studying the old books to cry their worth in the marketplace" (p. 433).

And yet, sad to relate, this is exactly what the Jew did do consistently and continuously through the ages. One could fill more than one volume of the *Menorah Journal* with citations from Biblical, Talmudic, Midrashic, and Medieval Jewish literary sources to show that the Jew *did* praise, and often very extravagantly, his faith, his Torah, the Community of Israel, the Land of Israel; in fact, everything which was dear to his heart. He spoke proudly and glowingly of them, being stranger to the subtle artifice of diffidence which characterizes some of our modern Jewish intellectuals. Had Mr. Cohen taken the trouble to consult some handy concordance such as the Yalkut Eliezer under the caption "Israel," the Sefer Ha-Agada or Eisenstein's Ozar, he would have been amazed at the way those early rabbis "raised in the direct line of Jewish tradition" extolled the excellencies, the uniqueness, the primacy and superiority of the Jewish people — quite in keeping with the older tradition of the Bible wherein Israel is spoken of as a light unto the nations, a holy people, an eternal people, and the chosen people. We shall permit ourselves but one rabbinic quotation. "Just as oil brings light to the world, so Israel brings light to the world — just as oil is superior to all other liquids, so Israel is superior to all other nations," (Shir Ha-Shir, R. I, 21.). There is no concordance of our post-Talmudic literature to which the writer may be referred, but it might not be amiss to point to a few opinions out of the hundreds held by leaders of Jewish thought in ages other than this Age of Brass concerning Israel and Israel's spiritual greatness.

Maimonides, the rationalist, declared: "Our nation is wise and perfect, as has been declared by the most high through Moses, who made us perfect: 'Surely this great nation is a wise and understanding people.'" (~~Guide~~ A Guide For the Perplexed, Part 2, chap. 11.). Jehuda Halevi, the poet and philosopher, held that Israel was the heart of the world (Kuzari, II, 36), that the gift of prophecy was bestowed upon Israel alone (I, 101 ff), and that all mankind exists for the sake of Israel even as Israel exists for the sake of the prophets" (II, 44) — a

remarkable exposition of the doctrine of the "Supernation." One is also tempted to mention Judah Loew ben Bezalel's (Austrian Talmudist and preacher, d. 1609) stirring work, "The Eternity of Israel," whose entire purpose is "to establish that God bestowed eternal life upon Israel" (p. 16); that "Israel is eternal because its existence is of God and in God" (p. 22-a), and that "Israel is the essence and goal of all creation" (p. 18-a). And is not this prayer, which is echoed and re-echoed in our liturgy, quite significant in this connection: "Thou hast chosen us from all people; thou has loved us and found pleasure in us, and hast exalted us above all tongues." The whole mystic literature of our people wherein the concept of Israel is transfigured into that of a mystic spiritual communion, indissolubly bound up with God and the Torah, abounds in exaltations of the people and of its heroic destiny.

A phrase of the rabbis comes to mind to which we are sure Mr. Cohen would not subscribe: "God said to Moses, 'Praise and extol Israel as much as thou possibly canst, for I shall in the days to come be extolled because of them, as it is written; "And he said: 'Thou art my servant, Israel, in whom I shall be praised.'" (Lev. R. II, 4.).

If in recent years spokesmen of our people have found it necessary to stress anew the moral excellencies of their faith and to remind men of the decisive contributions which Israel has made to the cultural assets of mankind, should not these facts in all fairness be attributed to the desperate emergencies with which Israel was suddenly confronted in the recrudescence of anti-Semitic propaganda, rather than to conceit and vainglory? In the face of the numerous traducers of our race who suddenly appeared here and elsewhere, bent upon maligning the Jew and Judaism, depreciating our worth and defaming our name, should it be accounted a sin in these spokesmen if they sought to counteract this propaganda by calling attention to the services which the Jew has rendered the world, and by dwelling upon the true inner worth of their faith?

IV

HAD this vocation of counter-propaganda been the only interest of American Israel during the last decade, the critic's indictment would have had validity, but the latter knows quite well that this was not the case. The last ten years witnessed a remarkable renaissance in Jewish life and an intensification of Jewish activities in nigh every field. The War, the desperate plight of our brothers abroad, the challenging opportunity of our National Homeland, the threat of organized anti-Semitism, and, by no means least, the inner urge towards self-expression, combined to stir American Israel to a remarkable pitch of alertness and enterprise. One need not dwell upon the truly herculean efforts made by the American Jew for the relief of his war-stricken fellow Jews abroad — an effort which is even now being renewed. But one ought not to miss the vital implications of this albeit purely humanitarian enterprise. In the hour of crisis, Israel was not found wanting, either in loyalty or generosity. This is evidence of an inner soundness which ought not to be disregarded. Again, this major philanthropic effort, in which all elements of Jewry participated, tended to draw the disparate groups of our people closer together and to establish numerous contacts which, fortunately, have increased rather than decreased with the years.

In the field of Jewish education marked progress was made. Countless schools, Talmud-Torahs, Yeshivas, and Religious Schools, were established, and in many instances splendid buildings were erected to house them. A growing sense of community responsibility in the matter of the religious and cultural training of our youth was manifested in the organization in some of the larger cities of Bureaus of Jewish Education, headed by competent educators. Side by side with the increase in facilities went an improvement in curriculum and in standards of instruction. Teachers' Training Schools sprang up, and the serious

lack of textbooks was partially met. The vast problems of Jewish education in America have by no means been solved, but American Israel has during recent years wrestled with them earnestly, and, to a degree, successfully.

The number of higher institutions of learning has been augmented by the addition of two new academies within the last five years. The older rabbinic seminaries increased their facilities, their faculties, and their student bodies, and enriched their libraries.

Educational work among Jewish college students, which was so splendidly initiated by the Menorah Organization, has gone on apace. There have now been added two new agencies, the Hillel Foundation and the Avukah. Recently the larger religious bodies of American Jewry met and resolved to pool their resources in an effort to carry on a more extensive program of Jewish education among college men and women. There is promise in all this and an indication of a general awareness touching the magnitude and importance of this work.

Truly phenomenal has been the increase in the number of Centers, Community Houses and Y.M.H.A. buildings which have been established within the last decade. Clearly they have come into existence in response to a real demand. Were these institutions not wanted by the American Jew, and more especially by the young American Jew, they would not have been built, or financed, or used. The quality of their work depends, of course, in the last analysis upon the quality of the leadership which each institution enjoys, but it cannot be gainsaid that in the main they have performed a salutary service in the physical and cultural development of our youth, in their moral guidance and in fostering a sense of Jewish loyalty among them. One is surprised to find critics who twenty years ago would undoubtedly have lamented the fact that American Jews were not providing wholesome recreational and social facilities for their young people, now that American Israel is making an honest effort to supply them, speaking derogatorily of them.

And, lastly, American Jews have built and are building at an astounding rate synagogues and temples. Judging from the jeremiads of our critics, this is to be taken as positive proof of Jewish decadence and disintegration. We beg to differ. Not so long ago one heard the justifiable complaint that our synagogues were physically unattractive, and that they were repellent to the esthetically minded young American Jew. It was said, and rightly said, that these shabby structures were uncomplimentary to a people as prosperous as the American Jew. The plaint of David was repeated: "Shall we dwell in houses of cedar, but the Ark of God dwell within curtains?" Now that American Israel is erecting sanctuaries which in their outer form seek to body forth the beauty of the faith which they enshrine, now that we are bringing a bit of the charm of Japheth into the tents of Shem, the cry is raised, "The Stone Age!" In building spacious and beautiful synagogues American Israel is following an authentic Jewish tradition. For wherever Jews found peace, security, and prosperity, they raised noble religious edifices and attempted to express their religious life esthetically.

Had the American Jew built his synagogues at the sacrifice of other worthy causes he would be deserving of the severest censure, but he has been equally as liberal with his philanthropic institutions and in his foreign relief. He has been contributing increasingly larger amounts to Jewish educational purposes, to Palestine, and to causes not specifically Jewish. If there are worthy movements to which he has not yet given sufficiently, it is due to the fact that he has not yet been completely convinced of their importance. The American Jew is not niggardly, nor does he withold his hand from any cause once he is convinced of its value.

And these synagogues are used! This might sound strange to those critics who seldom enter one. People do come to worship. Not all, of course. Neither do all go to symphonies, or art museums, or to any place where they

are likely to be stimulated and enlightened. But in every community one may find men and women, God-fearing and worshipful, who long for the courts of the Living God. These come, and they are the heart of every synagogue. Many more come for the sake of the sermon or lecture, and others come out of habit. Some come regularly and some sporadically, as the desire or need prompts them. One cannot really gauge a man's loyalty to the synagogue or its influence upon his life by the regularity of his attendance at divine worship. Besides the religious services congregations conduct their schools, elementary, high, and, in some instances, normal schools. They have their sisterhoods and brotherhoods, with their numerous social and educational activities, their adult study groups, extension courses, forums, libraries, etc. In many cities the synagogue is the very hub of Jewish communal life.

So that American Israel has been engaged in many other activities in recent years besides blowing the loud bassoon of self-praise.

V

AND American rabbis, too, have done much more than preach, although preaching the word of God is still, by some, regarded as an honorable profession, and, if done in consecration and sincerity, one of life's supreme privileges. The organization of the religious life of American Jewry, the establishment of schools, synagogues, theologic academies, and the training of teachers, has been almost entirely the work of American rabbis. Some of our important national institutions, such as the Union of American Hebrew Congregations, the United Synagogue, the Jewish Congress, the Jewish Publication Society, the Jewish Chautauqua, the National Farm School, etc., owe their existence to the initiation of American rabbis. Many charitable institutions, many Jewish Centers and Community Houses, owe their inception to the leadership and untiring work of these men. The Zionist

Organization of America has consistently through the years drawn from the rabbinate some of its most devoted leaders, executives, and officers. Such activities plainly do not come within the category of "speeches and sermons which are born of the air."

It should be borne in mind that the most pressing tasks which confronted the Jewish ministry heretofore have been these of organization and upbuilding. Millions of Jews in the brief period of a generation or two were transplanted from the four corners of the earth to these shores. Communities, some small, some enormously large, sprang up, as it were, over night. They were structureless and disjointed. They possessed neither philanthropic agencies, nor schools, nor synagogues — in fact none of the facilities which go to make up a community life. All these had to be built, and it fell largely to the share of the American rabbis to build them. Accordingly most of the thought and energy of these men went perforce into this indispensable ground work of organization — a tiring and exacting employment which is not yet completed.

If, therefore, the American rabbi has not been more of the scholar, if in many instances his preaching has not measured up in intellectual quality to that of his European confrere, it is due not to his inherent mediocrity but to the nigh endless time — and energy — consuming community responsibilities which the conditions of Jewish life forced upon him. The European rabbi, as a rule, is head of an old established community, possessing its full quota of religious, educational and eleemosynary institutions, and in which the necessary functions of congregational life are well distributed. This has not been the case in America, and in most instances is still not the case. Our communities are recent and unformed. New schools, new synagogues and new Centers are needed, with all their attendant needs of program, curricula, coordination, etc. Drives must be launched, and it seems almost daily, for new hospitals, new orphanages and new Homes for the aged; drives for foreign relief, local relief, Falasha relief; drives for Palestine, for

Hadassah, for the Jewish National Fund; drives for the Union for the Seminary for the Yeshivas, for dormitories, for libraries; drives for the Menorah Organization, for Student Congregations, for Bureaus of Jewish Education, for the Chautauqua. . . . In each instance the rabbi is appealed to first for his active cooperation. In some cases he is compelled to initiate these drives himself; in others he becomes their propagandist, and in still others he is the actual solicitor. . . .

Furthermore, Jewish congregational life, far from being departmentalized, is sadly centralized. The rabbi, especially in the reform congregation, is Darshan, Melamed Chazan and Shamos all in one. In view of these multitudinous and harassing responsibilities, it is not surprising that the rabbi's hours of study and meditation are few in number, and that this paucity reflects itself in the quality of his preaching and writing.

Still, a creditable list may be drawn up of American rabbis who have done meritorious work even in the field of Jewish scholarship. There is of course, no Zunz or Geiger among them as yet, but Zunzs and Geigers are rather rare throughout the Jewish world to-day, and American Israel will require a considerably longer period of germination before it will produce scholars of such magnitude. Two hundred years of semination preceded the first efflorescence of Jewish genius in Spain. "America has not yet produced one great poet," is the criticism which Thomas Jefferson undertakes to answer in his "Notes on Virginia." "When we shall have existed as a people as long as the Greeks did before they produced a Homer, the Romans a Virgil, the French a Racine and a Voltaire, the English a Shakespeare and a Milton, should this reproach be still true, we will inquire from what unfriendly causes it has proceeded". . . . Still, fine and valuable work in Jewish scholarship has already been done by some of the graduates of the American theological schools, such as Finkelstein, Kaplan, Efros, A. Newman, Epstein, Waxman, Levinthal, Enelow, Frisch, Blau, L. I. Newman,

Englander, Philipson, Linfield, Calisch, Morgenstern, Cohon, Max and Jacob Raisin, Rhine, Rosenau, Bettan, Cronbach, Freehof, and others, whose work cannot be dismissed with a supercilious shrug of the shoulder.

When the press of community work ~~will~~ ease up, when Jewish laymen ~~will~~ in larger numbers take over the administrative tasks which are rightfully theirs, and when congregational life ~~will~~ become more departmentalized, American rabbis will be able, as they are eager, to devote themselves more definitely to their essential prerogatives — "To learn and to teach."

In passing, we wish to remark that when we speak of American Rabbis we do not refer to the vaudevillians in the pulpit. Unfortunately there are some Rabbis who have cheapened and vulgarized the Jewish pulpit, by sacrificing the timeless for the "timely" in their discourses, by pandering to Jewish morbidities in the choice of their themes, by weekly recourse to struts, antics, and noise. On the bulletins of some of the larger synagogues of America it has become increasingly rare to find a subject which does not have a distinctly "Christian" angle, a savor of the ever-palatable "prejudice" theme, or the "kick" of the latest play. Fortunately such pulpits are not typical, and some day, when a few conscientious laymen in the pews will bestir themselves sufficiently to express their disgust, the heroic occupants of these pulpits will beat a hasty retreat.

VI

IN the catalogue of Jewish self-laudations, Mr. Cohen places the idea of the "mission of Israel."

"The claim of Israel to a prima donna role among the nations is totally presumptuous and is, as a matter of fact, ignored by the world. To a mind with the least regard for truth it is obvious that Israel is not the primal moral force to which all the peoples look for guidance, the spring of all modern philosophy, science and letters, the intellectual aristocrat in a heathen world, the exclusive repository of the spiritual resources of mankind. There are only the slimmest evidences of fact to support these hifalutin pretenses. To maintain these notions is to be guilty of the most preposterous nonsense; to believe them is to cherish the most palpable delusions." (p. 434.).

Per contra one would like to give the conclusions of a *non-Jewish* intellectual — Matthew Arnold: "As long as the world lasts all who want to make progress in righteousness will come to Israel for inspiration, as to the people who have had the sense for righteousness most glowing and strongest." And of still another *non-Jewish* writer — Leo Tolstoi: "The Jew is that sacred being who has brought down from heaven the everlasting fire and has illumined with it the entire world. He is the religious source, spring and fountain, out of which all the rest of the peoples have drawn their beliefs and their religions."

In order to make out a case Mr. Cohen subtly smuggles in a few prerogatives which the Jew never claimed. No sane Jew ever maintained that Israel was "the spring of all modern philosophy, science, and letters, the intellectual aristocrat in a heathen world, the exclusive repository of the spiritual resources of mankind." Erasmus' phrase comes to mind: The gentleman "is raising devils only to have the credit of laying them." The Jew has maintained that his racial genius has expressed itself most fully in moral and religious values, and that it is his historic obliga-

tion to teach them by precept and example to the world. In these he has been teacher; in all else he has been disciple. Every great historic people from the ancient Greeks to the modern Anglo-Saxons has been conscious to a greater or less degree of some particular potency with which its corporate life was endowed, and which constituted its supreme though not exclusive contribution to mankind.

Mr. Cohen errs when he assumes that the ideal of the mission of Israel is a recent discovery. He suspects that he is in error, and he seeks refuge in a footnote, hoping to prove by means of dexterous "drush" that the ancient ideal of the mission and the modern are the same but different. The Shibboleths of the newer psychology are all mustered: inferiority complex, defense mechanism, etc., etc. But the rooted and disconcerting fact nevertheless remains, that consistently through the ages for more than twenty-five centuries the Jew has stressed and underscored his mission to the gentiles. There is a certain sacred objectivity to a fact which even clever intellectuals ought not to tamper with. It was not Geiger or Holdheim or Einhorn who invented the phrase:

"And ye shall be unto me a kingdom of priests and a holy nation," (Exodus 19; 5.)

Or, "The remnant of Jacob shall be in the midst of many peoples as dew from the Lord, as showers upon the grass," (Micah 5; 6.)

Or, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him. He shall make the right to go forth to the nations. . . . . I the Lord have called thee in righteousness, and have taken hold of thy right hand, and kept thee and set thee for a covenant of the people, for a light of the nations. To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house," (Is. 42; 1, 6-7,).

Our apocryphal and apocalyptic literature fairly rings with this theme. The great missionary activity carried on by the Jews in the centuries immediately preceding and following the beginning of the Christian era was inspired by this idealism, and the whole messianic saga of our race is surcharged with this imperial faith.

The leaders of modern reform Judaism simply reemphasized this ancient Jewish ideal. Their error was in assuming that this ideal was opposed to Jewish nationalism, whereas in reality it is inextricably intertwined with it. Deutero-Isaiah, who of all Jews most eloquently vocalized this missionary aspiration, was of all Jews the most nationalistic and "Palestinian." A people need not expatriate itself in order to be apostolic, and universalism and nationalism rightly conceived are, of course, never antithetical.

Religion was the sole reason why the Jew persisted in maintaining his identity in the world. I have searched high and low in Jewish literature to discover evidences that the Jew struggled to remain a Jew amidst adverse circumstances in order that he might develop a great "synagogue architecture, mural paintings and frescoes, and sculpture in wood and brass, works in silver, gold, and other metals . . . and the old signboards of Polish Jewry." (Watchman, What of the Day?" p. 15.). I find nowhere that the Jew objected to intermarriage with other peoples (a practice which would of course have destroyed him) on the ground that the resultant racial admixture would produce less gifted musicians or scientists or writers. There was but one reason throughout the ages: "Lest he will turn away thy son from following Me, that they may serve other gods," (Deut. 7: 3.), The Jew persisted in racial uniqueness in order to preserve the integrity of his faith. Loyalty to the faith spelled loyalty to the race. When the American Jew will abandon his faith he will swiftly and surely assimilate. He will intermarry with the peoples about him, and he will destroy himself racially, and no quantum of Jewish music and Jewish art or books on Jewish literature and philosophy will be potent enough to

save him. The anti-religious Jew will be the first to go, as he always has been. The religiously indifferent Jew will linger on by sheer force of inertia until the relentless assimilative forces ~~will~~ scatter and overwhelm him too. The secular nationalist will endure until such times as his ideology derived from the segregated and compact Jewish community life of Eastern Europe is dissipated by the dissolving influences of American life. Even the strong appeal which Palestine is making to-day to many of our people will not prove sufficient to command their loyalty in the days to come. The establishment of a strong Jewish Commonwealth in Palestine will not accomplish the miracle of preservation for the American Jew. The existence of a great German Fatherland has not kept the Germans in the United States from assimilating. The Jew in the United States will not long remain either a Yiddishist or a Hebraist, in the technical sense in which the proponents of cultural pluralism understand the terms. Only the religious Jew who will continue steadfast to his faith will conserve and carry on the culture and the traditions of Israel. The rest will disappear, as they always have, as they inevitably must. In other words, Judaism, far from being "a small part of the total fulness of the life of the Jewish people which I [Horace M. Kallen] am accustomed to call Hebraism" (p. 557) is in reality its very heart and life blood.

stet caf.

This ideal of the Mission sustained and inspirited the Jews throughout their troubled and checkered career. To what degree they remained faithful to it, let their martyred dead bear witness; let all the great social movements of mankind which felt the impact of Israel's dynamic spirit, surging and creative in living men and women through two thousand years, bear witness; let the Cross and the Crescent bear witness — for they kindled their torches at the sacred fires of our altars; let the Renaissance and the Reformation bear witness, for in the intellectual preparation for the one the Jew played not an inconsiderable role, and in the ideology of the other a most decisive role; let all

the mighty movements for social righteousness of the last century bear witness: "Whatever there is in modern civilization that is making for human fraternity, whatever religious aspiration is calling men to a higher sense of duty, wherever men and women are toiling to prove that humanity is a great brotherhood, there we find men living, acting, thinking under the influence of these leaders of Hebrew thought." (Baldwin, "Our Modern Debt to Israel," pp. 202-3.) And there, too, the writer might have added are to be found *to-day* Jewish men and women who, propelled consciously or unconsciously by that same racial urge towards "malchuth shomayim," are carrying in a hundred fields of human endeavor the message and the mission of their people.

What is to be gained by pooh-poohing this ideal, by cheapening it in our own eyes and in the eyes of our children? What have we to substitute for it? Will an argument like the following prove more effective in arousing Jews to heroic self-preservation and self-fulfillment? "We are a pretty ordinary lot; we have no particular mission to the world; we are possessed of quite commonplace virtues, and therefore — let us write histories about ourselves, endow Foundations for Jewish Research and establish Chairs of Jewish learning in American universities in order to inform the world about these middling qualities and these indifferent contributions of our race."

Do not wisdom and policy rather dictate even as truth warrants a renewed accentuation of this ancient motif in modern Jewish life? Ought we not to challenge our people to-day, as they were challenged of old, to nobler living and thinking, to personal righteousness and community service, on the basis of this historic mandate? Will not an enkindled desire to serve and to help, bring with it an impassioned will to live? Is not Spinoza's proposition as valid for peoples as for individuals? "No one can desire to be blessed, to act well, or live well, who at the same time does not desire to be, to act, and to live, that is, actually, to exist."

The mission ideal of Israel is neither apology nor vainglory. It concerns the non-Jew only as the object; it concerns the Jew as the subject of the service. The *Jew* is to serve. The Jew is called upon to undertake the burdens, the self-discipline, and the crucifixions of moral leadership. Leadership is a crown, to be sure, but a crown of thorns. It is not by strutting and declaiming that a people leads, but by the forceful example of sacrificial loyalty to great ideals, by holy lives and consecrated purposes. Is there a worthier ideal to hold up before our people?

VII

BOTH Mr. Cohen and Mr. Hurwitz lament the indifference of the Jewish intellectuals to Judaism. They are not very clear as to who these intellectuals are who have thus drifted away. One is inclined to think that the whole concept of the Jewish "intelligentsia" in America needs a great deal of "deciphering." One suspects, that like the "American proletariat" and the "American peasantry," they simply do not exist. All three terms are borrowed from other civilizations, and from totally different social stratifications. Presumably, the writers refer to the educated Jews, principally the college-bred men and women. It has not at all been established that the adherence of these men and women to the synagogue and to Jewish communal life in general is weaker than that of any other class in Jewry. We cannot judge of the Jewish community of New York. There all problems are frightfully complicated by the sheer size and unwieldiness of the group and by its amorphous character, and one cannot readily get at the facts. Even there one is likely to find large numbers of educated and professional Jews in the synagogue, in the Zionist movement, at the head of educational enterprises, in community centers and elsewhere. One is in position to judge a little more accurately of the smaller and less chaotic centers of Jewish population, and

one is likely to find there that college men and women have affiliated themselves with the synagogue in numbers relatively greater than those of other classes. The Jewish community of Cleveland is the fourth largest in the United States, containing some 90,000 souls. I speak of Cleveland not because it is different but because it is *not* different. It has been reliably estimated that nearly 75 per cent of the Jewish professional men — doctors, lawyers, teachers, architects, etc. — are members of some temple or synagogue, their number relatively far exceeding that of other Jewish groups. Many of these professional men and many other non-professional college men are on the boards and on the important committees of religious institutions of Cleveland, on the boards of the Bureau of Jewish Education, the Zionist organization, the B'nai Brith, and numerous Jewish social agencies. Many college women are leaders in the activities of the temple sisterhoods and the Council of Jewish Women. There is no outer compulsion forcing these people to affiliate themselves with the synagogue; such affiliation yields no monetary returns and is not effected by the insistence of public opinion. One cannot, of course, measure the quality of the religious sincerity of these men and women, nor the intensity of their Jewishness. It is enough that they *wish to belong* to a Jewish religious institution, to send their children to its school, to support its activities, and to attend its services whenever the spirit moves them. Wherever Jewish community life has had a chance to organize itself, it has not failed to attract the Jews of higher educational and cultural attainments to a degree comparable and in many instances surpassing that of any other class.

To be sure, there are many educated Jews who are not members of the synagogue, just as there are tens of thousands of Jewish workingmen and Jewish business men who are not; but it is not necessarily their education which has estranged them from Judaism, nor, as the critics are inclined to believe, the absence of good text-books on Judaism or authoritative Jewish scholarship. Many educated

Jews, quite like their confrères who have received no academic training, are too busy grubbing for a living or making money or wallowing in the pleasures and excitations of our age, to think of anything outside of their vocation, their ambitions and their delectations. Still others find membership in a distinguishable and protestant minority too difficult a burden to bear. It is not easy to be a Jew. Under the most favorable conditions, the road which the Jew must travel is a thorny one, and thousands seek, as thousands have sought, the primrose path which leads to assimilation, partial for themselves, complete for their children.

It is therefore idle to believe that, given more books on Jewish law, history, philosophy and art, these fair-weather gentlemen who cannot bear the strain of Jewish individuality will eagerly return, shouting in joyous refrain: "Hallelujah, we have seen the light!" German Jewry has had the advantages of "Juedische Wissenschaft" for nearly a century — great scholars, great teachers and great books — and yet apostasy, intermarriage, indifference and cynicism are more rampant among its intellectuals to-day than ever before.

The alienation from Jewry and Judaism resulting from the deprivations inherent in the lot of a disfavored minority is particularly in evidence in the case of that smaller group of Jewish intellectuals to whom the writers may be referring — the authors, journalists, artists, philosophers, professors, etc. Many of these have eschewed Judaism and the Jew not because they do not know their people (for a goodly number of them hail from good old-fashioned Jewish homes, from distinctly Jewish environments, and some of them actually received orthodox Jewish training), but because they do not *wish* to know. There are richer pastures elsewhere — higher rewards, both social and monetary. It is only after these intellectuals are disillusioned, after they discover that the anticipated rewards are not forthcoming, that they return to the welcoming

fold of Israel, a bit saddened and embittered and a bit overzealous. . . .

One of the strange notions of Mr. Cohen is that writers like Robert Nathan, author of "Jonah," and Lawrence Langner, author of "Moses," misrepresent the Jew in their writing; or that such men as Alexander Goldenweiser hate Jewish culture and scorn the hope of Jewish renaissance, because, forsooth, "we have neglected to make easy of access to searchers such as these the treasures of our tradition." There seems to be a confusion in metaphor here. *Searchers for truth* are not retarded in their pursuit after truth by the fact that truth is not easy of access. They *search* for truth. On Dr. Goldenweiser's venality Mr. Elisha Friedman has already thrown a very revealing light. (*Menorah Journal*, August, 1925.). More need not be said. But concerning the others, one wonders whether Schechter could not have illumined the author of "Moses" on the true meaning of Jewish legalism if the latter had taken the trouble to consult his works: or could not Ahad Ha'Am's "Moses" or Cornill's "Moses" or even Philo's "On the Life of Moses" (all available in English), or numerous other essays which any Jewish librarian would have put at his disposal, have given him the truth if he had really sought to know the truth instead of popularizing a stupid fiction. But then Mr. Langner gives his own case away when he frankly acknowledges that he built his character of Moses "not upon the actual life of Moses as told in the Old Testament, but upon the preconceptions of the theater audiences" . . . . (Introduction to "Moses," page IX). And is not this also true of Mr. Nathan? It has evidently not occurred to the critic that the mere publication of books does not insure their being read . . . .

But the height of grotesqueness is reached by Mr. Cohen when he states that Mr. Mencken, of the *American Mercury*, who recently declared that "the religion [of the Jews] is probably the most murderous ever heard of in history," was driven to this conclusion because the latter "never found available in a form palatable to gentleman of

his intelligence accounts — or the originals on which they are based — of the history, literature and religion of the Jews." Poor Mr. Mencken, more sinned against than sinning! Dare one ask whether the books of the prophets and the psalms in their English version were acceptable to this gentleman's aristocratic palate? And did these give him the impression that the Jewish religion is the most murderous ever heard of? Would a reading of Schechter's "Studies," Kohler's "Theology," Lazarus' "Ethics of Judaism," Abelson's "Immanence of God in Rabbinic Literature," Butterweiser's "Prophets of Israel," or Graetz's "History" or the Jewish prayer-book, or even the numerous articles on the history, religion and literature of the Jew in the Jewish Encyclopedia (all available in English), have given this eminent critic that exalted opinion of our faith? Or must these writings first be recast in the style of the *American Mercury* and *The Smart Set* before this Sybaritic theologian will deign to bestow upon them a passing glance? Again, Mr. Mencken undoubtedly reads German, and in the vast Jewish literature written in that language he undoubtedly could have discovered some material by which to test his scholarly conclusions. The fact of the matter is, that in the face of blissful ignorance and boundless mendacity the Almighty Himself is helpless.

VIII

DR. KALLEN'S review of American Jewish life is no less superficial. His argument runs something like this: Judaism can hardly survive in the United States, for all the three classes into which he divides American Jewry show clear signs of decay. The working classes are not interested in the transmission of Judaism to their children. The middle classes, largely composed of East European conservative or orthodox Jews, who because they take greater chances in business and are therefore in greater need of the grace of God, are

more religious. They are to be credited with whatever of Jewish activity there is in the United States; but their children do not follow in their footsteps. And the prosperous native Jews of West European origin, among whom are to be numbered the reform Jews, show least promise. The reform Jewish group hardly ever sends one of its sons into the rabbinate (although on the authority of Dr. Morgenstern, president of the Hebrew Union College, we have it that nearly 60% of the student body of the Hebrew Union College come from reform Jewish homes*). —its children graduate from the Sunday School into an indifference to Judaism (although the large majority of them seem to find their way into congregational affiliation. Of the forty-five members on the boards of the two reform congregations of Cleveland, twenty were educated in the religious schools of these temples. This is true of many of the older congregations.)

Dr. Kallen's summary is very dark, indeed. "The Jews of America fall with respect to Judaism into three broad divisions, none of which shows any seeds of a vital future Judaism." And what is the remedy, if any? Make Judaism more relevant to modern life (the battle-cry of

*Dr. Morgenstern writes: "You will understand that it is not easy to determine exactly whether a student of the College comes from a Reform Jewish home or Sabbath school, or not, since there are various gradations from Orthodoxy, through Conservatism, to Reform. However, I have gone over the present enrollment of our students carefully and find that approximately 65 out of about 105 students come from what I feel justified in calling Reform homes and environments. Furthermore, of this year's entering class I have looked up the records and find that 18 students were born in this country and 9 were born abroad, one of them in England. This last student comes from a typical Reform Jewish home. Of course not all of the eighteen who were born in this country can be said to come from strictly Reform homes, but the great majority unquestionably do so.

"I find this: that each year, as is quite natural, the percentage of students born abroad decreases steadily, and correspondingly, the percentage of students born in this country increases. Furthermore, with this development there is likewise a steady, though not a rapid, increase in the percentage of students who come from Reform homes. The percentage is now approximately 60% from Reform homes, where as a few years ago it was, I am sure, not over 40 to 45%."

the earlier reformers!). All the educational institutions of Judaism should be given "a specific contemporary relevancy." The rabbis and teachers should become aware that they are living "in a world of which industry, trade, science, the movies, the radio, and the press, are the dynamic substance, immediate and compelling." And what a shock this will prove to those innocent, cloistered American rabbis who are so utterly unaware of these amazing facts! ....

And who is responsible for this intellectual isolation of the American rabbis, thus discovered to be so naïve and unconversant? Why, the rabbinical seminaries! They are "intellectual morgues dedicated to the anatomy of the dead past of language and law and history." All these subjects should be scrapped or relegated to professional scholars. The rabbinical seminaries where "Judaistic ministers" are trained should become in a manner annexes to the "New School for Social Research;" Jewish scholarships should be separated from the ministry (Dr. Kallen, to my knowledge, is the first man to complain that American rabbis suffer from too much scholarship); they should be instructed more in the Jewish present and less in the Jewish past. They should be taught the structure and functions of Jewish communities and their institutions. (Although specialization in this field belongs more logically, it seems to us, to the profession of the Jewish social worker, and these subjects should occupy the chief place in the curriculum of "The Training School for Jewish Social Work" and similar institutions.) The rabbis should also be trained in psychopathology, so as to understand, we assume, why Jewish literati must first become amateur "goyim" before they become professional "Hebraists" ....

"A training school for Judaist ministers, in a word, would familiarize its trainees with that total fulness of the life of the Jewish people which I am accustomed to call Hebraism, and of which Judaism is a part and but a small part."

But just what this sadly attenuated Judaism is, or is to be, or why it is at all, Dr. Kallen does not take the trouble to state. The impression one gains is that Dr. Kallen's

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Judaism is expressed in terms of a modicum of knowledge of Jewish history, literature (principally modern), and of the structure and needs of modern community life. From a rather difficult sentence at the close of his article one may also infer that the sole function of this Judaism in the "total fulness of the life of the Jewish people" is to assuage pathological disturbances within the Jewish group whenever such disturbances occur — in other words, a sort of patent soothing-syrup. "He [the rabbi] will be able to bring it [Judaism] relevantly to bear on that device for the enhancement of security and the assuagement of fear which is the Jew's own, and which is peculiarly suited, therefore, to the idiosyncrasy of whatever pathological condition of mood arises within the structure and behavior patterns of Jewish groups."

We have already indicated what our conception of the role of Judaism in Jewish life is. We insist that it is not peripheral but focal. Furthermore, in common with all other "Judaists" we find that at the heart of our faith certain essential doctrines touching God and man's relation to God, and Providence and Prayer — doctrines which do not even appear on the farthest horizons of Dr. Kallen's dissertation. Whatever else Judaism may be, it is surely first and foremost a faith and a theology. Its message is primarily to the individual and then to the community. It concerns itself with the fundamental spiritual needs of human beings, the need of God, the need of communion with God, and the need of an invincible hope in the ultimate triumph of the moral order. It seeks to organize the life of man around a central motivating faith in a Supreme Intelligence, who is source and sanction of all the moral aspirations of man; it defines the ritual of God's worship as justice, love and piety, and points to the rewards of His worship — peace, strength for life's struggles, confidence in the midst of defeat. It has a vision, too, and a program for the whole community of Israel, "to perfect the world according to the pattern of the Kingdom of God." It also

presents an international code of morality based on brotherhood and peace.

Institutions, therefore, which undertake the training of ministers who are to preach these ideals must first apply themselves to the inculcation of these ideals among their students; they must convince them of the reality of these spiritual values, and they must inspire them with glowing zeal to live by them and for them, to shape their own lives after their pattern, and to help others to shape their lives accordingly. To this end the whole sacred literature of Israel is to be utilized as text, the whole range of Jewish experience, the complete records of the searchings and gropings of the mind and soul of Israel as revealed in the writings of our philosophers, poets and preachers. "Behold within thee the long train of thy Trophies, not without thee." This is basic. But it is not exclusive. Whatever of truth bearing upon these tremendous purposes may be gleaned from the literature of other peoples, from science, art and philosophy, must be utilized for correction, clarification, and interpretation. To be sure, rabbis who are to carry on their ministry of spiritual leading in a modern world must have a sound understanding of the problems of modern society and of the specific problems of Jewish society, in order that their work may be relevant and efficient. From our acquaintance with the existing theological institutions we are convinced that serious attention is being increasingly given to these subjects. The seminaries are supplementing the economic and sociologic studies which their students take in the universities by special courses in the specific Jewish Community problems. Perhaps there should be more of these courses, but certainly the more ought not to loom so large as to crowd out the basic theologic, historic and literary studies. The aim must always be to prepare the men not for executive positions in social agencies, a task which rightly belongs to other institutions, nor for the position of arbiter in specific economic disputes which daily arise in American life, concerning which only the expert economist or sociol-

ogist can to-day speak with any authority, but for the prophetic preachment of the basic spiritual truths of human experience, for the all-important work of morally sensitizing men and women to such a pitch that when a situation arises involving a clear moral issue, whether in their private life or in their civic, national or industrial life, they will be moved to choose the good and eschew the evil.

IX

DR. KALLEN'S ill-tempered criticism of the modern rabbi deserves only passing notice. We submit that an assertion such as, "They (the rabbis) develop into public flatterers of the powers on which their livelihood depends," is unfair and utterly unbecoming the scientific temper of a seeker after truth. This is spleen and venom and the settling of old scores . . . . not truth! It would appear from this statement that the American rabbis, whose average incomes are less than those of a moderately successful junk-dealer or pants manufacturer, are so crippled and incompetent that they could not earn a living elsewhere, but ~~that they~~ must depend on the ministry for their livelihood, even at the cost of spiritual degradation. It seems to grieve this Professor that the prosperous Jewish communities of America are, in some instances, making it possible for a rabbi and his family to maintain a tolerably decent standard of living. Even Moses in his day seems to have had his Kallens. Whenever he entered the Tent of the Meeting, the Rabbis say, there were men who were wont to cry out: "Look at his fat limbs and the sleekness of his body! his food and drink are of the Jews, and all that he has are of the Jews" (T. Jer. Shek. v. 2).

Similarly puerile is the slur cast by the writer on the young men who are attending the various theological schools in order to prepare themselves for the ministry: "They have been bribed into the rabbinate." The fact

that learning to be a rabbi usually costs nothing, and that the profession calls for no great physical or intellectual exertion, and the ~~relatively high~~ income are the reasons given why these young men have chosen their vocations. Judging from the low estimate which the Professor has of his fellow Jews, one wonders why, in the face of all these alluring inducements, our theological schools are not overrun with students . . . . Were the emolument so high and the "ease and security of a rabbi's life" so certain, "bribes" would not be necessary. The fact of the matter is that the ministry does not offer the ease and security and the rich incomes which the average young man choosing a career quite naturally considers. It holds out none of the glamorous financial prospects which the successful practice of law or medicine or business does. The Professor is perhaps misled in his financial barometer by the relatively high incomes of a few metropolitan rabbis (who probably would have done quite as well, if not better, financially, in other walks of life). The average is not at all so attractive. One need but visit the homes of American rabbis — orthodox, conservative or reform — from one end of the country to the other, to realize how very modest these homes are and to what stinting and scraping these men are often reduced by the necessity of keeping up a standard of living which their communities demand of them. And as for "ease and security," a veritable tyro in the ministry could give the Professor some pointers . . . .

The children of well-to-do Jews are not going into the ministry to-day any more than they are going into the profession of teaching or social work or the arts. Very few of them are now going into any profession except the law, which has its "business" angle. It would be of interest to know whether the students of the New School of Social Research are recruited from the ranks of America's multi-millionaires. Well-to-do parents want their children to enter into their own established business concerns or into some other business in which they can help them. Nothing so fantastic as the ministry occurs

to them. It is the children of the poor who are sometimes attracted to the ministry or to social work or to teaching or to the career of an artist. This has always been so. "Take care of the children of the poor, for the Torah emanates from them."

X

IN conclusion, a word about Jewish unity and Jewish leadership in America, the lack of which is so sadly lamented by many.

Throughout the writings of Cohen, Kallen and Hurwitz, one finds a pathetic hankering after organic unity in American Israel. Each one blandly assumes that the differences which exist are slight, and could be easily composed if the rabbis were not such bunglers, or if the seminaries were not such morgues, or if some great leader would arise who by the wave of some magic wand would reintegrate the scattered life of our people. Thus Mr. Hurwitz writes: "Third, and this is the basic evil — there is no real leadership in American Jewry; no leadership that, transcending all the various prevailing sects, parties and propagandas, possesses the intelligence to see Jewish life steadily and as a whole, with all its genuine needs and stirring potentialities; religion and culture and philanthropy and industry, Diaspora and Zion; or possessing the intelligence, has the courage and energy to bring American Jews to serve all of these needs integrally together."

Rabbi Joel Blau, in his thoughtful paper "The Case of Jewish Education," which appeared in the *Menorah Journal* of February, 1925, is moved by a similar mystic faith: "I look forward to the time when some great leader in Israel, be he rabbi or layman, will recall our people from this (as historic reckoning goes) momentary aberration, will recall it to sanity and wisdom. And then, if we cannot entirely abolish our religious differences, mainly centering in questions of religious etiquette, we will look

upon them with an eye so steadily directed to truth that these minor points will cease to count. After that we shall be ready to build a real Jewish Educational Institute, to serve as a center for Jews of all varieties. One House for the entire Household of Israel!"

But all this is frightfully naive. There is no Jewish community in the world, unless it be in the small backwater centers, untouched by modern life, where such a unity exists. There is much less unity in the great centers of Jewish life, in Poland and in Russia, than there is in the United States. The Jewish communities there are split most decisively along numerous nationalistic, economic and religious lines. At times the political emergencies of a minority group will weld them together into a temporary truce, but they possess neither a central authority, an acknowledged leadership, a common purpose nor a common program. This is true also of the countries in Western Europe. Everywhere Jewry has its nationalists and its assimilationists, its Yiddishists and its Hebraists, its modernists and its fundamentalists, its pietists and its atheists, its radicals and its bourgeoisie, its bolshevists and its bankers; and as the process of secularization on the one hand and religious individualization on the other continues, there will be still greater differentiation among the groups in Jewry. This is true of all peoples. It is also true of the Jewish people. It is very surprising that men who, like the distinguished editor of the *Menorah Journal*, correctly understand that Israel is a *people* and not merely a religious community, do not bear this fact in mind. A religious sect may have *a* leader; a people has *leaders*, with various and opposing programs in all the departments of national life and thought. A people is divided fifty ways as regards the leaders whom it chooses and the ideals which it chooses to follow. The Yiddish bolshevists of Russia and the Russian Zionists alike recognize that the Jews constitute a distinctive ethnic group. But what a gulf there exists between their purposes and programs and what hostility! The Mizrachi and the Agudath Israel have the

same Shulchan Aruch in common, and yet even in Palestine they need must have their own communities and their own leaders — and no love is lost between them.

The plain duty of the thoughtful American Jew to-day is to discover for himself the particular interpretation of Jewish life which appeals to him, and affirmatively to follow it through, joining with others of like mind in an effort to make that view and that tendency as dominant in Jewish life as possible. There will never be "a comprehensive vision and compelling leadership in American Jewry," any more than there is in American life in general or in the life of any civilized people.

There will take place from time to time a pooling of resources when common interests, chiefly political and economic, are at stake, when anti-Semitic propaganda or unfavorable legislation threaten the security of all the groups, or when humanitarian sentiments make a common appeal. At times the various religious groups in Jewry will meet in conference to foster educational agencies whose programs are acceptable to them all. But beyond this commendable "opportunism," it is folly to expect solidarity and unity in American Israel.

Temple Emanu-El

Fifth Avenue and Forty-third Street

New York

October 1st, 1926.

My dear Dr. Silver,

I beg to thank you for your kindness in sending me a copy of your beautiful reprint of your article on the Heathens. I read it in The Tribune. I thought it was a very fine and vigorous piece of work, and I wish to congratulate you on it. I appreciate your thinking of sending me a reprint, which I shall be very glad to have in my library.

With kindest regards to Mrs. Silver and best wishes to you both for the New Year, I am

yours sincerely,

H. G. Enelow

The Rev. Dr. A. H. Silver,
The Temple,
Cleveland, Ohio.

UNIVERSITY OF MICHIGAN
ANN ARBOR

DEPARTMENT OF ECONOMICS

October 1, 1926.

Rabbi Abba Hillel Silver,
The Temple,
E 105th and Ansel Rd.,
Cleveland, Ohio.

Dear Silver:

I have just read with great interest and pleasure your fine paper, "Why do the Heathen Rage?" While all of the strictures of Cohen, Kallen, and Hurwitz are not entirely unfounded, it was good to have you put the controversy in its proper perspective, with a sane and sophisticated, as well as deeply idealistic, approach. The story which you tell in your foreword has filled me with amazement, and I am anxiously awaiting word from Hurwitz as to his reasons for so unfortunate a departure from the Menorah tradition. I am very glad that your paper is receiving wide distribution.

With warm regards and best wishes,

Sincerely yours,

I. L. Sharfman

I. L. Sharfman
AIM

JUDGES' CHAMBERS
COURT OF COMMON PLEAS
PITTSBURGH PA

JOSIAH COHEN
JUDGE

October 2, 1926.

Rabbi Abba Hillel Silver,

Cleveland, Ohio.

My dear Doctor:

I want to thank you very kindly for the pamphlet you sent me containing your message entitled "Why do the Heathen Rage."

I am watching your progress very carefully and am delighted to see you moving forward and upward, and trust you may reach the climax that is in store for you.

With personal regards, I am,

Very truly yours,

Josiah Cohen

P.S. I am not yet through to thank you because but from a different point of view I believe in Restriction of Emigration JC

Congregation Beth Israel

Hartford, Conn.

ABRAHAM J. FELDMAN, Rabbi,
19 Auburn Road,
West Hartford, Conn.

ISIDORE WISE, President,
810 Prospect Ave.,
SOLOMON ELSNER, Treasurer,
700 Prospect Ave.,
F. C. OPPER, Secretary,
44 Oxford St.,
Hartford, Conn.

October 2, 1926.

Dear Abba:

I received the reprint of your Menorah article and thank you for it. If you can spare two or three extra copies I would be glad to have them.

The enclosed copies of correspondence were prompted by the following incident. I have been, for a number of years, a cooperating member of the I.M.A., paying $10 a year. When I got a bill for renewal this summer I reduced my contribution to $3 a year, the subscription rate of the Journal. Then came the correspondence, which is self-explanatory. I think you will be interested.

With sincere regards to Virginia and you from Helen and me, I am

as ever

faithfully yours,

Abe

P.S. You may be interested to know, also, that Mr. Chas. Greco is working on preliminary drawing for my new Temple.

October 3, 1926

Dear Dr. Silver:

Many thanks for your kindness in sending me a copy of your series of articles in reply to the Menorah people.

I have read them with great interest and pleasure. You have hit the nail in the right place.

Under separate cover I have much pleasure in forwarding to you reprints of some of my recent papers.

With kind regards

Sincerely yours

Jacob Mann.

CONGREGATION BETH EL
DETROIT

Oct. 4th, 1926

Rabbi Abba Hillel Silver
c/o The Temple
Cleveland, Ohio

My dear Colleague:

I want to thank you very sincerely for sending me your splendid pamphlet recently published, under the title "Why Do the Heathens Rage?"

I have read it through from cover to cover with the utmost interest. It is a brave and timely document. I believe that every member of the rabbinate should feel himself indebted to you for what you have done. It is about time that someone told the Cohens, the Kallens, and the Hurwitzes that their "ipsi dixit" statements, which are not infrequently tinged with real malice, cannot forever go unchallenged.

P.S. By the way, I will appreciate your kindness if you can send me an additional copy or two of the pamphlet. I will be glad to pay any expense involved.

With cordial personal regards, believe me to be

Sincerely yours,

Leo M. Franklin

RESIDENCE:
270 McGREGOR AVE.
MT. AUBURN

DAVID PHILIPSON
RABBI ROCKDALE AVENUE TEMPLE
CINCINNATI, OHIO

October 4, 1926.

Rabbi Abba H. Silver
105th St. at Ansel Rd.
Cleveland, Ohio.

My dear Silver:

Accept my thanks for the copy of your pamphlet, "Why do the Heathens Rage?" which you were so kind as to send me. I have read it with with keenest interest and with unalloyed pleasure. It is a trenchant and crushing rejoinder to the articles of Messrs. Kallen, Cohen and Hurwitz. You have not left them a leg to stand on. More power to you.

You will be interested in the enclosed copy of a letter which I have just written to Hurwitz. You may also be interested to know that at the recent meeting of the Board of Governors of the Hebrew Union College, it was determined to discontinue the advertisement of the College in the Menorah Journal.

With kindest regards, I am as always,

Sincerely yours,

David Philipson

Encl.
DP:MH

COPY

October 4, 1926.

Mr. Henry Hurwitz,
Chancellor, Intercollegiate Menorah Ass'n
167 West 13th St.
New York City.

My dear Mr. Hurwitz:

You may cancel my subscription to the Menorah Journal. The Silver incident has convinced me that your journal is not an open forum for the publication of all views ~~that~~ as has been your previous claim. For sometime past, it has been very apparent that you have been strongly infected with the germs of anti-rabbinitis and anti- reformitis. I could stand even this, if you were broad enough to let the other side be heard. A number of rabbis who have spoken to me on the subject, feel much the same way. I regret extremely that your amazing action in re Rabbi Silver's article has compelled me to take this ~~action~~ step.

Very truly yours,

DP:MH

CHARLESTON
OCT 5
9 PM
1926

THIS SIDE OF CARD IS FOR ADDRESS

Dr. Abba H. Silver,
The Temple, E. 105th St.,
Cleveland, Ohio

Charleston, S.C., 10/5/26

Dear Colleague:

I received your pamphlet "Why Do the Heathen Rage?" which I originally read in the Jewish Tribune, & wish to congratulate you on its contents, & to thank you for your thoughtfulness in sending it to me.

With greetings & best wishes, I am,

Fraternally yours,

Jacob C. Rainin

The New York Public Library
Astor, Lenox and Tilden Foundations

476 FIFTH AVENUE

New York, Oct. 5, 1926

Rabbi Abba Hillel Silver
The Temple
E.105 St. at Ansel Rd.
Cleveland, Ohio

Dear Silver:

After an absence of over a month, I returned to my desk and was glad to find your pamphlet "Why Do the Heathen Rage?". It was very good of you to have written the forward in which you incorporate extracts from the correspondence. This indeed is important in view of the fact that all sorts of rumors seem to have been spread in some circles as to the circumstances which led to the invitation to the writing of the article and to its rejection by the publishers. Would that your pamphlet receive widest circulation. Could you possibly spare five or ten copies so that I can place them in hands of men who are interested in the affair?

There is no doubt that we do need a magazine such as the Menorah minus its self-appointed powers that control it and minus the so-called "advanced intellectualism" which they pretend to display. A magazine on a high literary caliber representing the cultural interest of Jewry in this country is desirable. If the publication of your pamphlet will awaken an interest for the creation of such a magazine aside from the polemical character which the pamphlet bears it would have achieved a great deal.

With all good wishes to you and Mrs. Silver, I am as ever

Faithfully yours,

Joshua Bloch

Chief, Jewish Division

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
531-535 WEST ONE HUNDRED AND TWENTY-THIRD STREET
NEW YORK CITY

October 5, 1926.

My dear Rabbi Silver,

Many thanks to you for the reprint of your article on "Why do the Heathen Rage." All of us must be grateful to you for rising to the defense of the American rabbinate. But what is even more admirable is your frankness in telling the story of Mr. Hurwitz's promise and change of mind, and your willingness to publish the article elsewhere.

It is of course a pity that a rabbi had to come to the defense of the calling and that no layman replied to the attacks of Kallen and Elliott Cohen. But that only shows how important it was that a reply be made to those attacks. Your article certainly did help to clarify the atmosphere, and one can only hope that you will follow it with further studies of the real conditions in American Jewish life.

With thanks once again,

Very sincerely yours

Louis Finkelstein

Dr. NEHEMIAH MOSESSOHN
Founder-Editor

HERMAN BERNSTEIN
Editor

The Jewish Tribune
and HEBREW STANDARD
The American Jewish Weekly

EDITORIAL ROOMS

570 Seventh Avenue
New York

October 5th
1926

Dr Abba Hillel Silver
The Temple
East 105th Street and Ansel Road
CLEVELAND OHIO

Dear Dr. Silver:

Will you kindly send me a few copies of your pamphlet "WHY DO THE HEATHEN RAGE", which I understand has already been published.

With kind regards, I am

Sincerely yours,

Herman Bernstein

10

Temple Israel
BOSTON, MASS.

October
6 th
1926

Rabbi Abba Hillel Silver,
The Temple,
East 105th St.,
Cleveland, Ohio.

Dear Abba:

Thanks for the pamphlet "Why Do the Heathens Rage?" I read the story as it originally appeared in the "Jewish Tribune". I did more than read it, I read it in part aloud to Ruth. I should have written to you about it at the time for I was very deeply impressed by it. You make an unanswerable statement. I am very glad that you made it. The Menorah and Henry Hurwitz and the rest of them needed it. Frankly I cannot understand Hurwitz's position. You wrote well, to the point, and comprehensively. My congratulations. You have done us all a real service.

Ruth joins in greetings to you and Virginia.

Faithfully yours,

Harry Levi

HL:B

JULIUS ROSENWALD
CHICAGO

October 6, 1926

Rabbi Abba Hillel Silver,
The Temple,
E. 105th & Ansel Road,
Cleveland, Ohio.

Dear Rabbi Silver:

Mr. Rosenwald appreciates very much your kind thoughtfulness in sending him a copy of the reprint from The Jewish Tribune of your article "Why do the Heathen Rage?" Please accept his thanks.

Sincerely yours,

William C. Graves

Secretary to
Mr. Rosenwald

WCG/MW

RABBI EDWARD N. CALISCH, PH.D.
RICHMOND, VA.

Oct. 6/1926

Rabbi A. H. Silver -
Cleveland O.

Dear Silver -

I wish to acknowledge the receipt of your pamphlet "Why Do the Heathen Rage", and to tell you with how much pleasure and interest I read it. Not only is it a complete answer to the "ragings" of Messrs Hurwitz, Kallen & Cohen, - but it is also as fine an exposition of American Jewish conditions and of Judaism in America as one could wish for, - and again also an exposé of the high journalistic "ethics" of the Menorah Journal staff. - I know of no one who could have written an answer more effective, more illuminating, more comprehensive than this, - and its scholarship is in itself the most satisfying element, as it is in itself an answer. My deep thanks to you for it, - as an American reform Jew. -
I would like to see that pamphlet in every Jewish home in America.

Fraternally & Sincerely

Edward N. Calisch

SYNAGOGUE HOUSE
PHONE, MADISON 6474

TEMPLE
PHONE MADISON 1356

Baltimore Hebrew Congregation
MADISON AVE. AND ROBERT ST.
BALTIMORE, MD

OFFICE OF THE RABBI

Wednesday Oct. 6th

Dear Abba,

Got your interesting article. Shall be reading. I had seen it known in Tribune. I like particularly the terse and impregnable introduct~ ~~from~~ which does not leave a breach in your posit~. Horwitz appears ~ has allowed himself to be dominated by a part of wing very cynics that any claim to attent~ is not the wright but the faculty } then pens. This scheme old. do sort all round. Sin had tod to answer. now I ~ seeing the articles publishing them th publicat~ in pamphlet form — Jew

summary of the situate will so far to combat the attitude of indifference, based on hopelessness which many of people have adopted. as a fine & eloquent answer to those who ask — what's the use.

(an x Times 1 x 1 .

Illegible.

1.

UNION WAREHOUSE AND STORAGE CO.
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GENERAL MERCHANDISE STORAGE

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10/7/26

Rabbi A. H. Silver,
Cleveland, Ohio.

My dear Abba:

Uncle Louis handed me your address "Why do the Heathen Rage". I read the pamphlet with a great deal of interest and pleasure.

Permit me to congratulate you on your exclusion from the "Menorah Journal".

The two most trifling and inferior magazines that reach my "den" are "The Menorah" and the B'nai B'rith Magazines". Pabulum for morons- one minute; I quote from your address page 26, "It is not easy to be a Jew. Under the most favorable conditions, the road which a Jew must travel is a thorny one, etc.".

This is not true. It certainly is not true in my case and it is not true as far as you are concerned. Its all right in a speech but in the U.S.A. it is not a fact.

Regards to you and Virginia.

Yours

BEN S. BAER

MD

DR. ISRAEL HERBERT LEVINTHAL
RABBI OF THE
BROOKLYN JEWISH CENTER

Center Study:
667-691 EASTERN PARKWAY
'Phone Decatur 8200

Residence
576 EASTERN PARKWAY
'Phone Lafayette 1250

Oct 7, 1926.

My dear Doctor Silver. -

Will you please accept my sincere thanks for the Reprint: "Why do the Heathen Rage?" which you were kind enough to send me. I enjoyed the article with a great deal of pleasure when first published and want to congratulate you upon the masterly way you treated the entire problem.

With kind personal greetings, I am

Cordially yours,

I H Levinthal

WILLIAM ROSENAU
RABBI
EUTAW PLACE TEMPLE
RESIDENCE: ESPLANADE APARTMENT 5-H

BALTIMORE, MD. October 8, 1926.

Rev. Dr. Abba Hillel Silver,
Cleveland, Ohio.

Dear Dr. Silver:-

I wish to acknowledge with thanks the receipt of your pamphlet entitled "WHY DO THE HEATHEN RAGE?" I have read it with great pleasure and feel that all just people will realize that you have annihilated the two Menorah contributors who suffer from Rabbinitis. The only regret I have is that Hurwitz, whose number I have had for years, refused to publish your reply.

With cordial greetings, I am as ever,

Yours sincerely,

WR:H

WILLIAM ROSENAU

Oct. 10, 1926

My dear Silver:-

Accept my hearty "Yes" for your fine answer to the Menorah attacks. I am especially pleased with the fact that it was not printed in the Menorah Journal. That makes the "Heathen" safe all the more.

If you have extra copies, I shall be very glad to distribute them to the boys at College.

Do you not think the time ripe for launching a popular scientific monthly, devoted to the interests of progressive Jewish thought? I have in mind a publication on the order of the Open Court.

With kind greetings, I am

Faithfully Yours,

Samuel A. Cohen

538 Hazell Ave.
Cincinnati, Ohio

RESIDENCE:
1016 SAN PEDRO AVENUE

RABBI EPHRAIM FRISCH, PH. D.
TEMPLE BETH-EL
SAN ANTONIO, TEXAS

October 14, 1926.

Rabbi Abba H. Silver,
105th St. at Ansel Road,
Cleveland, Ohio.

Dear Silver:

Thanks for sending me your pamphlet "Why Do the Heathen Rage?" It is a crushing answer to the critics you deal with and to that whole type of mind, and it is splendidly written. If you can spare me an extra copy I would appreciate it very much.

Sincerely,

Ephraim Frisch

EF vf

Emanuel Congregation

701 BUCKINGHAM PLACE

LOUIS STERNHEIM, SECRETARY
1216 WINNEMAC AVENUE
CHICAGO
TELEPHONE EDGEWATER 6757

FELIX A. LEVY, RABBI
707 MELROSE ST.

HERMAN SELZ, PRESIDENT
626 STRATFORD PLACE
M. R. JACOBS, VICE-PRESIDENT
754 BUENA AVE.
HUGO MUNZER, TREASURER
907 AINSLIE ST.
J. H SELZ, FINANCIAL SECY.
5946 GLENWOOD AVE.

CHICAGO. Dec. 21. 1926.

Dear Colleague:-

We are very sorry that you cannot be with us for the Spring Conference, but hope that at a future meeting we shall have the pleasure of your presence.

Many thanks for sending me your rejoinder to the Mercer fulminations. I cannot for the life of me see why it was refused printing. Your article is splendid- temperate and direct and this failure to publish it simplies that "something is not quite right in Denmark".

I hope to see you at the Union meeting in your city in January.

Kindest greeting

Cordially

Felix A Levy.

Henry Hurwitz
Menorah Journal
167 West 13th St.
N. Y. C.

We will like to have my article held over until June. ~~You do not inform me just when~~ ~~you expect it.~~ As it is in the nature of a reply to article which has appeared in last three issues of Menorah Journal and ~~will be~~ should follow them. You did not inform me just when you wanted it and I raced to get it out.

A. H. Silver

Vol. 73. October 7, 1926. No. 15.

JEWISH PROFESSIONAL MEN MEMBER OF CONGREGATIONS

A paper by Rabbi Abba Sillel Silver entitled, "Why Do the Heathen Rage?" is a reply to several calamity howlers who lament the decay of Judaism in America, has been published in pamphlet form.

Rabbi Silver's fine article is based on the papers of Elliot E. Cohen, "The Age of Brass," Menorah Journal, October, 1925; Dr. Horace M. Kallen, "Can Judaism Survive in the United States?" April and December, 1925; and Henry Hurwitz, "Watchman, What of the Day?" Februaryy, 1926. Both Mr. Cohen and Mr. Hurwitz lament the indifference of the Jewish intellectuals to Judaism.

Dr. Silver has been Rabbi of Tifereth Israel Congregation, Cleveland, Ohio, for a number of years. Therefore when he speaks of the Jewish community of Cleveland he does so with authority. In this connection he says:

"The Jewish community of Cleveland is the fourth largest in the United States, containing some 90,000 souls. I speak of Cleveland not because it is different but because it is not different. It has been reliably estimated that nearly 75 per cent of the Jewish professional men — doctors, lawyers, teachers, architects, etc.—are members of some temple or synagogue, their number relatively far exceeding that of other Jewish groups. Many of these professional men and many other non-professional college men are on the boards and on the important committees of religious institutions of Cleveland, on the boards of the Bureau of Jewish Education, the Zionist Organization, the B'nai B'rith, and numerous Jewish social agencies. Many college women are leaders in the activities of the temple sisterhoods and the Council of Jewish Women. There is no outer compulsion forcing these people to affiliate themselves with the synagogue; such affiliation yields no monetary returns and is not effected by the insistence of public opinion. One cannot, of course, measure the quality of the religious sincerity of these men and women, nor the intensity of their Jewishness. It is enough that they wish to belong to a Jewish religious institution, to send their children to its school, to support its activities, and to attend its services whenever the spirit moves them. Wherever Jewish community life has had a chance to organize itself; it has not failed to attract the Jews of higher educational and cultural attainments to a degree comparable and in many instances surpassing that of any other class."

The conditions in Cleveland are in no wise different from those in other large cities. The picture that Dr. Kallen, Mr. Cohen and Mr. Hurwitz present is altogether too dark.

It is difficult to tell just what position Jesus occupies in the tenets of the Congregational Church. Sometimes it is Unitarian and broad and then again the pendulum swings more or less towards Trinitarian. A recent issue of all the Christian papers had a great deal to say about "Little Brother Francis Assisi." This is a new departure. It was hitherto believed that the Catholic Church had a monopoly of saints on earth, but it appears that St. Francis is an exception. In fact, the Congregationalist, which is usually Unitarian, issued what was in some degree a St. Francis number, claiming

frequency these reports
hose and continuously
same information. The
therefore, ask the public
the various Jewish ass
take notice of this and to
selves accordingly. A pr
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would bring better results.

The Independent Ord
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Jewish flood and hurric
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announced that it has
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Bogen, Executive Secreta
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after the catastrophe to
situation and decide how
best be rendered by this

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state of affairs exists today
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the Government of Mexico
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fore, respectfully suggested
per Catholic dignitaries a
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Notes and Comments

By MAFTIR

I RECEIVED a letter the other day telling me how much one of my readers enjoys my "NOTES AND COMMENTS." Thanks for the buggy ride. The same person wants to know why I don't write every week. Well, now, that's a real compliment. But since I must make a living, I have to devote some time to a fairly good-paying job, which I am anxious to keep. Even the poorest "stuff" takes time to think thru, with such mental equipment as one possesses, and to put down. Maybe after a while I'll find enough time to write less and oftener. Thanks just the same. "Say it with flowers." I believe in that spirit before rather than after death.

PROTESTANTS infected with the Klan microbe and the Bryan Bug, and others suffering from Fundamentalitis of one kind or another, leave no stone unturned to legislate the Bible into the public school. Another state has fallen victim to this legislative virus. These very Protestants object, object seriously and strenuously to the parochial school of the Catholic Church securing a portion of the public school funds with which to maintain their sectarian institutions; but these same Protestants make any means to justify the end to control the machinery of government and government funds to convert the public school into Protestant parochial schools.

IF the truest study of mankind is man, the best study of religion is not a book on comparative religion, but a bit of compelling religion acted every day. The best comparative study of religion is conduct, is character. I compare and compute the value of a man's religion by the kind of a man he is. I am not interested in theological labels. I am concerned with life-giving love. Give me love. You keep the labels.

THERE are some religionists (?) so pious that they pronounce a (b'rocho) blessing even over a bankruptcy. Dividends are not divine because they are dedicated to God, God is too merciful to put any man to shame. But that is no invitation to go into the hands of a receiver.

MY estimate of the Jew is not what others think of him but what the Jew thinks of himself. Walter Hurt, John H. Holmes and their kind are rare exceptions to the rule. The Jew who has a high opinion of himself is sure to give a good account of himself.

I AM asking myself whether one who does not attend religious services regularly, who regards them as unessential, may with good grace be a national officer of a Jewish Women's Organization and assume to tell young Jews and Jewesses the value and need of Jewishness? The Bible says somewhere about Those whom God honors must honor God. Leaders heed your conduct! An ounce of example is worth a ton of advice.

ON my desk is a little booklet by Rabbi Abba H. Silver bearing the title "Why Do The Heathen Rage?" It seems Dr. Silver was invited by the editor of the Menorah Journal to write an article to meet the rather "radical" views on Judaism that appeared on the pages of the Journal penned by such men as Kallen and Cohen. Rabbi Silver wrote such an article, and then for reasons sufficient unto the astute editor of the Journal it was not published. That's one part of the story. The other is Rabbi Silver's article. It's a fine article Abba, informational and inspirational, but it proves nothing to these Cohens and Kellys, Cohen and Kallens, I should have said. They have no use for rabbis or for Judaism not of their mental hue. You know the rabbinical law of SHATNES, which prohibits the mixing of wool and cotton because they belong to two separate kingdoms. Well, here's a case in point. Judaism has suffered from this kind of Shatness; the blending of minds that do not blend. Judaism believes in the scientific spirit but not in intellectual sovietism. Rationalism without religion is as bad as religion without rationalism. Of course, Judaism is too broad and liberal to read any one who wants to stay in, out of its fold. Not all Cohens are priests nor all Kallens prophets. Judaism in America will not be saved by its rabbis nor destroyed by its carping critics. It will live or die according as the rank and file love and live its priciples. Judaism has died many deaths. It has lived many lives. What's a death or two more between Soviet friends!

THE Menorah Journal, like the Y.M.C.A. was created to serve a need it does not meet. The Journal has become the literary forum of the intellectual highbrows in American Jewry. College professors and rabbis do not need the Journal, altho the Journal needs them. The rank and file do not read the Journal and would not be greatly helped if they did. As the exhaust pipe of our Jewish Intelligentsia it is too expensive. A Ford is good enough. Send it to the Dearborn Independent.

SOME one said that the New York City directory now shows more Cohens than Smiths. And there is no telling how many of the Smiths are Cohens. You cannot by the sound of a name these days, tell if it belongs to a Jew or an Irishman. But, then, I cannot believe that all the high Mexican officials who are persecuting ? the Catholic clerics in Mexico are Jews. Calles may indeed be a Moranno—a secret Jew. Calles may indeed be Jewish Sabbath Bread (Challes), or a bride (Kallah), or a lame duck (Katchke). You pays your money and you takes your choice.

ON my desk is a letter from a young rabbi which carries interesting material. It seems he was invited to become a candidate for a rabbinical post, and was promised the hearty support of the MACHER, the boss politician of the Kehilla. The Boss Macher double-crossed him, altho up to the last minute he kept him under the impression that it was all fixed for him to win. The poor fellow not only did not get the post, but was compelled to resign his position which he held for six years and where he was respected by all.

Such conduct cannot be too severely condemned. It is because such Bosses still blacken congregational board that rabbis are disgusted with the ministry. If I could publish the fellow's name without involving the rabbi concerned I'd do it. He and his kind need to be shown up.

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"Why Do the Heathen Rage?"

Abba Hillel Silver

1925

"Why Do the Heathen Rage?"

Abba Hillel Silver

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from *The Jewish Tribune*

Foreword

This article was written at the request of the *Menorah Journal*. On December 22, 1925, the editor, Mr. Henry Hurwitz, wrote:

> "Let me repeat again in this way, most sincerely and urgently, my invitation to you to write an article for the *Menorah Journal*, as soon as may be, to present the situation as you see it in answer to Kallen's and Cohen's articles. . . . . You will be doing the cause of Judaism in America a great service if you will present your analysis of the situation, your description of what the rabbinate and the synagogue have so far had to build up in this country. . . . . The most immediate thing now is your article, on which I shall insist!"

On December 31, 1925, I wrote in reply:

> "I wish I could find time to write an article in answer to the defeatist literature with which you have swamped the *Menorah Journal* in recent months. . . . . Unfortunately, I am busily engaged now putting into shape a book, which I hope to have published this year, and I am giving to it all my spare time. If, during the next month or two, I should have some respite from my work, I shall try to write an article for you."

On February 9, the editor wrote asking for the title of my article for announcement in the March issue. I submitted *two* — "A Rabbi Makes Reply" and "Why Do the Heathen Rage?" The editor himself chose the latter, and under this title my article was announced in the March issue.

I forwarded the manuscript on April 6, with the following note:

> "I am enclosing herewith the article which I promised to send you for your April issue. I hope that you will find it satisfactory. You may find a few hard spots in it, but then you will remember that the articles upon which mine is based were likewise not distinguished for their suavity. I have but one request to make and that is that you publish the article "as is" without comment and in full in one issue of the *Journal*."

On April 8 the editor wrote:

> "I was very glad to receive your article to-day — glad even after reading it. I want to read it again more carefully before making any comment to you on it. You may rest assured, however, that your request to 'publish the article "as is," without comment and in full in one issue of the *Journal*,' will be scrupulously honored. There is just one hitch, which I hope will not seem to you serious. Our April issue is all made up. . . . . Under the circumstances, I hope you will not object to our making your article the leader in our June issue, instead of the present April issue."

The editor sent me no comments on the article. Five weeks later, on May 18, I received the following note from the editorial department of the *Journal:*

> "Will you be good enough to go over the enclosed proofs of your article, appearing in the June issue,

and return as soon as you can with your corrections? We would be grateful also for a brief note about yourself for "Our Own Who's Who."

At the top of the galley proofs was this editorial note:

"The title of this article is the authors. [*sic*] Rabbi Silver has requested that no comment or answer to his article be made *in the same issue* of the *Journal* [the italics are mine]. Accordingly comment and answer are deferred to our next issue."

To which, of course, I raised absolutely no objection. In his letter to the *Jewish Daily Bulletin*, following the suppression of the article, Mr. Hurwitz stated that "Rabbi Silver required that his manuscript should be published 'as is' and without comment," but forgot to add the very critical phrase "in the same issue of the *Journal.*" What a convenient way Mr. Hurwitz has of forgetting inconvenient facts . . . .

On May 25, at a meeting of the National Conference of Jewish Social Workers held in Cleveland, Mr. Hurwitz, in the course of an address, publicly announced the forthcoming publication of this article as proof of the neutrality and comprehensive scope of the *Journal.*

But in the June issue, the article did not appear. Nor had the editor taken the trouble to apprise me of the fact.

I happened to be in New York, on my way to London, the day the June-July issue appeared. I called upon Mr. Hurwitz and requested the return of my manuscript. He spoke long and confusedly in explanation of the suppression of the article. Out of the maze of his pitiful circumlocutions I could understand but one phrase. He was afraid that my article would discourage young writers! . . . . How brave these young writers must be! How intrepid in attack, how lion-hearted in onslaught, but oh how tender and frail in the face of a rebuttal! . . . .

Believing that this story should be told in order that there may be a little more light in certain dark places . . . . I turned the article and the account of its suppression over to Mr. Herman Bernstein, of the *Jewish Tribune*, who graciously published them.

And it is with his permission that they are now reprinted.

ABBA HILLEL SILVER.

September 1, 1926.

"Why Do the Heathen Rage"*

ABBA HILLEL SILVER

I

THE latest attempt to salvage poor shipwrecked Judaism in America is on. The *Menorah Journal* summoned the doughtiest intellectuals to this heroic task. These came highly equipped with trenchant pen, with Jovian thunder and unmistakable boldness. They labored valiantly; they plumbed the very depths, and brought to the surface — a bucket of water.

There is an element of the Purim-spiel in this most recent drama of national salvation. Dr. Kallen, whose distaste for the "Judaistic religion," except as a soporific for the unenlightened, is notorious, sets himself the task of reviewing the curricula of the Jewish theological schools of America. He even suggests a new type of rabbi — a cross between a Freudian clinic interne and a graduate of the New School of Social Research. Mr. Cohen, who to this day has successfully hid his scholarly achievements under a bushel, becomes the valorous champion of Jewish scholarship, and fairly devastates with the breath of his scorn the unlettered rabbis of our age. Lastly, comes Mr. Hurwitz, mediatory and reassuring, and joyously announces that as a result of the Menorah Organization's activities, its Summer School, and its Lecture Bureau and its proposed Foundation for Jewish Research, the terrible night which had descended upon American Israel, and which was so graphically described by the above mentioned writers, is about to end. "Our day dawns," he exclaims, in sanguine anticipation of an "adequately financed and endowed" Menorah movement. . . . .

* This article is based on the papers of Elliot E. Cohen, "The Age of Brass," *Menorah Journal*, October, 1925; Dr. Horace M. Kallen, "Can Judaism Survive in the United States?" April and December, 1925; and Henry Hurwitz, "Watchman, What of the Day?" February, 1926.

II

A PERIODIC inventory of a people's cultural assets and liabilities is a necessary and commendable service. But clearly, if it is to have any value, it must be undertaken in a dispassionate and scientific spirit, and by men qualified through knowledge and experience to pass judgment. Prejudices are obstructions to inventories. Broad denunciation and cynical flaunting of what one does not happen to relish cannot be regarded as adequate stock-taking. One is entertained or outraged by them according to one's prejudices, but one is not enlightened. Above all, whoever presumes to approach the sanctities of a people's life must do so in a spirit of reverence. Thoughtful men do not employ a cheap and easy cleverness in discussing spiritual values which might be the very life blood of men.

From the essay of Mr. Cohen I cull the following few specimens to indicate the quality of the newer criticism to which American Judaism is being subjected:

"The Elders of Zion myth is a by no means distant cousin of the 'Jewish mission' myth. (p. 439.)

"The little respect our culture receives is that paid to a people who stumbled [*sic*] on some spiritual ideas capable of being incorporated, in a greatly improved form of course, in the culture of the West" . . . (p. 448.)

"Lacking wisdom, our leaders take refuge in speech. Good Watsonian behaviorists, they discover the springs of thought in the voice box." (p. 427.)

"Speeches and sermons are born of the air and destined to vanish with the breath that gave them birth." (p. 430.)

"But they (the rabbis) are guilty certainly of a too weak acquiescence in the degradation of the rabbinical function to that of a spokesman — *i.e.*, mouthpiece, of the ignorance, ambitions and fears of the influential Jewish laity." (p. 440.)

We submit that for sheer "brass" in this sad Age of Brass one need not look elsewhere . . . .

III

MR. COHEN is rendered furious by the fact that some Jewish writers and public men have praised the Jew and Judaism excessively. This seems to be the sum and substance of his twenty-five page indictment. Seemingly it is good taste, and altogether proper, to proclaim to the world that the *Menorah Journal* is "the best printed, best edited and best written periodical" . . . . and that its advent marks a turning-point in American Jewish history, but it is nothing short of "bluster, braggadocio," etc., to assert that Israel has been the monitor of monotheism in the world, the pathfinder in moral idealism, or that the Jews may be justifiably proud of their history and of their contributions to mankind.

With what avidity Mr. Cohen belabors his theme of the Jews' self-praise! He offers a collection of anonymous quotations as Exhibit A, also some extracts from the writings of such distinguished authors as Roth, Leiser, Gewurz, Browne, and Samuel, as Exhibit B. Using these as his "pou sto," Mr. Cohen proceeds to move the world. Himself not lacking that voice of brass which he so deprecates, he uses it to excellent advantage in an onomatopoetic characterization of the quality of our age. The voice of our age is the voice of "the brass horn, rotund and hollow, the scream of the trumpet, the imposing bray of the trombone, and the ear-piercing blasts of the cornet . . . ." and so on to the limits of Roget's Thesaurus. And having accomplished this feat, the critic delivers himself of the following pronouncement:

> "There are two facts immediately apparent about this modern voice of Israel. It is new — and it is false. A Jew raised in the direct line of Jewish tradition, trained in the old Jewish discipline, will be puzzled to know what to make of this curious and un-Jewish 'Religion' of the American Jew. . . . . The Jews of his time, he says, were too busy studying the old books to cry their worth in the marketplace" (p. 433.)

And yet, sad to relate, this is exactly what the Jew did do consistently and continuously through the ages. One could fill more than one volume of the *Menorah Journal* with citations from Biblical, Talmudic, Midrashic and Medieval Jewish literary sources to show that the Jew *did* praise, and often very extravagantly, his faith, his Torah, the Community of Israel, the Land of Israel; in fact, everything which was dear to his heart. He spoke proudly and glowingly of them, being stranger to the subtle artifice of diffidence which characterizes some of our modern Jewish intellectuals. Had Mr. Cohen taken the trouble to consult some handy concordance such as the Yalkut Eliezer under the caption "Israel," the Sefer Ha-Agada or Eisenstein's Ozar, he would have been amazed at the way those early rabbis "raised in the direct line of Jewish tradition" extolled the excellencies, the uniqueness, the primacy and superiority of the Jewish people — quite in keeping with the older tradition of the Bible wherein Israel is spoken of as a light unto the nations, a holy people, an eternal people, and the chosen people. We shall permit ourselves but one rabbinic quotation. "Just as oil brings light to the world, so Israel brings light to the world — just as oil is superior to all other liquids, so Israel is superior to all other nations." (Shir Ha-Shir, R. I, 21.) There is no concordance of our post-Talmudic literature to which the writer may be referred, but it might not be amiss to point to a few opinions out of the hundreds held by leaders of Jewish thought in ages other than this Age of Brass concerning Israel and Israel's spiritual greatness.

Maimonides, the rationalist, declared: "Our nation is wise and perfect, as has been declared by the most high through Moses, who made us perfect: 'Surely this great nation is a wise and understanding people.' " (Guide, Part 2, chap. 11.) Jehuda Halevi, the poet and philosopher, held that Israel was the heart of the world (Kuzari, II, 36), that the gift of prophecy was bestowed upon Israel alone (I, 101 ff), and that all mankind exists for the sake of Israel even as Israel exists for the sake of the prophets" (II, 44) — a

remarkable exposition of the doctrine of the "Super-nation." One is also tempted to mention Judah Loew ben Bezalel's (Austrian Talmudist and preacher, d. 1609) stirring work, "The Eternity of Israel," whose entire purpose is "to establish that God bestowed eternal life upon Israel" (p. 16); that "Israel is eternal because its existence is of God and in God" (p. 22-a), and that "Israel is the essence and goal of all creation" (p. 18-a). And is not this prayer, which is echoed and re-echoed in our liturgy, quite significant in this connection: "Thou hast chosen us from all people; thou has loved us and found pleasure in us, and hast exalted us above all tongues." The whole mystic literature of our people wherein the concept of Israel is transfigured into that of a mystic spiritual communion, indissolubly bound up with God and the Torah, abounds in exaltations of the people and of its heroic destiny.

A phrase of the rabbis comes to mind to which we are sure Mr. Cohen would not subscribe: "God said to Moses, 'Praise and extol Israel as much as thou possibly canst, for I shall in the days to come be extolled because of them, as it is written: "And he said: 'Thou art my servant, Israel, in whom I shall be praised.'" (Lev. R. II, 4.)

If in recent years spokesmen of our people have found it necessary to stress anew the moral excellencies of their faith and to remind men of the decisive contributions which Israel has made to the cultural assets of mankind, should not these facts in all fairness be attributed to the desperate emergencies with which Israel was suddenly confronted in the recrudescence of anti-Semitic propaganda, rather than to conceit and vainglory? In the face of the numerous traducers of our race who suddenly appeared here and elsewhere, bent upon maligning the Jew and Judaism, depreciating our worth and defaming our name, should it be accounted a sin in these spokesmen if they sought to counteract this propaganda, by calling attention to the services which the Jew has rendered the world, and by dwelling upon the true inner worth of their faith?

IV

HAD this vocation of counter-propaganda been the only interest of American Israel during the last decade, the critic's indictment would have had validity, but the latter knows quite well that this was not the case. The last ten years witnessed a remarkable renaissance in Jewish life and an intensification of Jewish activities in nigh every field. The War, the desperate plight of our brothers abroad, the challenging opportunity of our National Homeland, the threat of organized anti-Semitism, and, by no means least, the inner urge towards self-expression, combined to stir American Israel to a remarkable pitch of alertness and enterprise. One need not dwell upon the truly herculean efforts made by the American Jew for the relief of his war-stricken fellow Jews abroad — an effort which is even now being renewed. But one ought not to miss the vital implications of this albeit purely humanitarian enterprise. In the hour of crisis, Israel was not found wanting, either in loyalty or generosity. This is evidence of an inner soundness which ought not to be disregarded. Again, this major philanthropic effort, in which all elements of Jewry participated, tended to draw the disparate groups of our people closer together and to establish numerous contacts which, fortunately, have increased rather than decreased with the years.

In the field of Jewish education marked progress was made. Countless schools, Talmud-Torahs, Yeshivas and Religious Schools, were established, and in many instances splendid buildings were erected to house them. A growing sense of community responsibility in the matter of the religious and cultural training of our youth was manifested in the organization in some of the larger cities of Bureaus of Jewish Education, headed by competent educators. Side by side with the increase in facilities went an improvement in curriculum and in standards of instruction. Teachers' Training Schools sprang up and the serious

lack of textbooks was partially met. The vast problems of Jewish education in America have by no means been solved, but American Israel has during recent years wrestled with them earnestly, and, to a degree, successfully.

The number of higher institutions of learning has been augmented by the addition of two new academies within the last five years. The older rabbinic seminaries increased their facilities, their faculties and their student bodies, and enriched their libraries.

Educational work among Jewish college students, which was so splendidly initiated by the Menorah Organization, has gone on apace. There have now been added two new agencies, the Hillel Foundation and the Avukah. Recently the larger religious bodies of American Jewry met and resolved to pool their resources in an effort to carry on a more extensive program of Jewish education among college men and women. There is promise in all this and an indication of a general awareness touching the magnitude and importance of this work.

Truly phenomenal has been the increase in the number of Centers, Community Houses and Y.M.H.A. buildings which have been established within the last decade. Clearly they have come into existence in response to a real demand. Were these institutions not wanted by the American Jew, and more especially by the young American Jew, they would not have been built, or financed, or used. The quality of their work depends, of course, in the last analysis upon the quality of the leadership which each institution enjoys, but it cannot be gainsaid that in the main they have performed a salutary service in the physical and cultural development of our youth, in their moral guidance and in fostering a sense of Jewish loyalty among them. One is surprised to find critics who twenty years ago would undoubtedly have lamented the fact that American Jews were not providing wholesome recreational and social facilities for their young people, now that American Israel is making an honest effort to supply them, speaking derogatorily of them.

And, lastly, American Jews have built and are building at an astounding rate synagogues and temples. Judging from the jeremiads of our critics this is to be taken as positive proof of Jewish decadence and disintegration. We beg to differ. Not so long ago one heard the justifiable complaint that our synagogues were physically unattractive, and that they were repellent to the esthetically minded young American Jew. It was said, and rightly said, that these shabby structures were uncomplimentary to a people as prosperous as the American Jew. The plaint of David was repeated: "Shall we dwell in houses of cedar, but the Ark of God dwell within curtains?" Now that American Israel is erecting sanctuaries which in their outer form seek to body forth the beauty of the faith which they enshrine, now that we are bringing a bit of the charm of Japheth into the tents of Shem, the cry is raised, "The Stone Age!" In building spacious and beautiful synagogues American Israel is following an authentic Jewish tradition. For wherever Jews found peace, security and prosperity, they raised noble religious edifices and attempted to express their religious life esthetically.

Had the American Jew built his synagogues at the sacrifice of other worthy causes he would be deserving of the severest censure, but he has been equally as liberal with his philanthropic institutions and in his foreign relief. He has been contributing increasingly larger amounts to Jewish educational purposes, to Palestine, and to causes not specifically Jewish. If there are worthy movements to which he has not yet given sufficiently it is due to the fact that he has not yet been completely convinced of their importance. The American Jew is not niggardly, nor does he withold his hand from any cause once he is convinced of its value.

And these synagogues are used! This might sound strange to those critics who seldom enter one. People do come to worship. Not all, of course. Neither do all go to symphonies, or art museums, or to any place where they

are likely to be stimulated and enlightened. But in every community one may find men and women, God-fearing and worshipful, who long for the courts of the Living God. These come, and they are the heart of every synagogue. Many more come for the sake of the sermon or lecture, and others come out of habit. Some come regularly and some sporadically, as the desire or need prompts them. One cannot really gauge a man's loyalty to the synagogue or its influence upon his life by the regularity of his attendance at divine worship. Besides the religious services congregations conduct their schools, elementary, high and, in some instances, normal schools. They have their sisterhoods and brotherhoods, with their numerous social and educational activities, their adult study groups, extension courses, forums, libraries, etc. In many cities the synagogue is the very hub of Jewish communal life.

So that American Israel has been engaged in many other activities in recent years besides blowing the loud bassoon of self-praise.

V

AND American rabbis, too, have done much more than preach, although preaching the word of God is still, by some, regarded as an honorable profession, and if done in consecration and sincerity, one of life's supreme privileges. The organization of the religious life of American Jewry, the establishment of schools, synagogues, theologic academies, and the training of teachers, has been almost entirely the work of American rabbis. Some of our important national institutions, such as the Union of American Hebrew Congregations, the United Synagogue, the Jewish Congress, the Jewish Publication Society, the Jewish Chautauqua, the National Farm School, etc., owe their existence to the initiation of American rabbis. Many charitable institutions, many Jewish Centers and Community Houses, owe their inception to the leadership and untiring work of these men. The Zionist

Organization of America has consistently through the years drawn from the rabbinate some of its most devoted leaders, executives and officers. Such activities plainly do not come within the category of "speeches and sermons which are born of the air."

It should be borne in mind that the most pressing tasks which confronted the Jewish ministry heretofore have been these of organization and upbuilding. Millions of Jews in the brief period of a generation or two were transplanted from the four corners of the earth to these shores. Communities, some small, some enormously large, sprang up, as it were, over night. They were structureless and disjointed. They possessed neither philanthropic agencies, nor schools, nor synagogues — in fact none of the facilities which go to make up a community life. All these had to be built, and it fell largely to the share of the American rabbis to build them. Accordingly most of the thought and energy of these men went perforce into this indispensable ground work of organization — a tiring and exacting employment which is not yet completed.

If, therefore, the American rabbi has not been more of the scholar, if in many instances his preaching has not measured up in intellectual quality to that of his European confrere, it is due not to his inherent mediocrity but to the nigh endless time — and energy — consuming community responsibilities which the conditions of Jewish life forced upon him. The European rabbi, as a rule, is head of an old established community, possessing its full quota of religious, educational and eleemosynary institutions, and in which the necessary functions of congregational life are well distributed. This has not been the case in America, and in most instances is still not the case. Our communities are recent and unformed. New schools, new synagogues and new Centers are needed, with all their attendant needs of program, curricula, coördination, etc. Drives must be launched, and it seems almost daily, for new hospitals, new orphanages and new Homes for the aged; drives for foreign relief, local relief, Falasha relief; drives for Palestine, for

Hadassah, for the Jewish National Fund; drives for the Union, for the Seminary, for the Yeshiva, for dormitories, for libraries; drives for the Menorah Organization, for Student Congregations, for Bureaus of Jewish Education, for the Chautauqua. . . . . In each instance the rabbi is appealed to first for his active coöperation. In some cases he is compelled to initiate these drives himself; in others he becomes their propagandist, and in still others he is the actual solicitor. . . . .

Furthermore, Jewish congregational life, far from being departmentalized, is sadly centralized. The rabbi, especially in the reform congregation, is Darshan, Melamed Chazan and Shamos all in one. In view of these multitudinous and harassing responsibilities, it is not surprising that the rabbi's hours of study and meditation are few in number, and that this paucity reflects itself in the quality of his preaching and writing.

Still, a creditable list may be drawn up of American rabbis who have done meritorious work even in the field of Jewish scholarship. There is of course, no Zunz or Geiger among them as yet, but Zunzs and Geigers are rather rare throughout the Jewish world to-day, and American Israel will require a considerably longer period of germination before it will produce scholars of such magnitude. Two hundred years of semination preceded the first efflorescence of Jewish genius in Spain. "America has not yet produced one great poet," is the criticism which Thomas Jefferson undertakes to answer in his "Notes on Virginia." "When we shall have existed as a people as long as the Greeks did before they produced a Homer, the Romans a Virgil, the French a Racine and a Voltaire, the English a Shakespeare and a Milton, should this reproach be still true, we will inquire from what unfriendly causes it has proceeded" . . . . Still, fine and valuable work in Jewish scholarship has already been done by some of the graduates of the American theological schools, such as Finkelstein, Kaplan, Efros, A. Newman, Epstein, Waxman, Levinthal, Enelow, Frisch, Blau, L. I. Newman,

Englander, Philipson, Linfield, Calisch, Morgenstern, Cohon, Max and Jacob Raisin, Rhine, Rosenau, Bettan, Cronbach, Freehof, and others, whose work cannot be dismissed with a supercilious shrug of the shoulder.

When the press of community work will ease up, when Jewish laymen will in larger numbers take over the administrative tasks which are rightfully theirs, and when congregational life will become more departmentalized, American rabbis will be able, as they are eager, to devote themselves more definitely to their essential prerogatives — "To learn and to teach."

In passing, we wish to remark that when we speak of American Rabbis we do not refer to the vaudevillians in the pulpit. Unfortunately there are some Rabbis who have cheapened and vulgarized the Jewish pulpit, by sacrificing the timeless for the "timely" in their discourses, by pandering to Jewish morbidities in the choice of their themes, by weekly recourse to struts, antics and noise. On the bulletins of some of the larger synagogues of America it has become increasingly rare to find a subject which does not have a distinctly "Christian" angle, a savor of the ever-palatable "prejudice" theme, or the "kick" of the latest play. Fortunately such pulpits are not typical, and some day, when a few conscientious laymen in the pews will bestir themselves sufficiently to express their disgust, the heroic occupants of these pulpits will beat a hasty retreat. . . . .

VI

IN the catalogue of Jewish self-laudations, Mr. Cohen places the idea of the "mission of Israel."

> "The claim of Israel to a prima donna role among the nations is totally presumptuous and is, as a matter of fact, ignored by the world. To a mind with the least regard for truth it is obvious that Israel is not the primal moral force to which all the peoples look for guidance, the spring of all modern philosophy, science and letters, the intellectual aristocrat in a heathen world, the exclusive repository of the spiritual resources of mankind. There are only the slimmest evidences of fact to support these hifalutin pretenses. To maintain these notions is to be guilty of the most preposterous nonsense; to believe them is to cherish the most palpable delusions." (p. 434.)

Per contra one would like to give the conclusions of a *non-Jewish* intellectual — Matthew Arnold: "As long as the world lasts all who want to make progress in righteousness will come to Israel for inspiration, as to the people who have had the sense for righteousness most glowing and strongest." And of still another *non-Jewish* writer — Leo Tolstoi: "The Jew is that sacred being who has brought down from heaven the everlasting fire and has illumined with it the entire world. He is the religious source, spring and fountain, out of which all the rest of the peoples have drawn their beliefs and their religions."

In order to make out a case Mr. Cohen subtly smuggles in a few prerogatives which the Jew never claimed. No sane Jew ever maintained that Israel was "the spring of all modern philosophy, science, and letters, the intellectual aristocrat in a heathen world, the exclusive repository of the spiritual resources of mankind." Erasmus' phrase comes to mind: The gentleman "is raising devils only to have the credit of laying them." The Jew has maintained that his racial genius has expressed itself most fully in moral and religious values, and that it is his historic obliga-

tion to teach them by precept and example to the world. In these he has been teacher; in all else he has been disciple. Every great historic people from the ancient Greeks to the modern Anglo-Saxons has been conscious to a greater or less degree of some particular potency with which its corporate life was endowed, and which constituted its supreme though not exclusive contribution to mankind.

Mr. Cohen errs when he assumes that the ideal of the mission of Israel is a recent discovery. He suspects that he is in error, and he seeks refuge in a footnote, hoping to prove by means of dexterous "drush" that the ancient ideal of the mission and the modern are the same but different. The Shibboleths of the newer psychology are all mustered: inferiority complex, defense mechanism, etc., etc. But the rooted and disconcerting fact nevertheless remains, that consistently through the ages for more than twenty-five centuries the Jew has stressed and underscored his mission to the gentiles. There is a certain sacred objectivity to a fact which even clever intellectuals ought not to tamper with. It was not Geiger or Holdheim or Einhorn who invented the phrase:

"And ye shall be unto me a kingdom of priests and a holy nation." (Exodus 19, 5.)

Or, "The remnant of Jacob shall be in the midst of many peoples as dew from the Lord, as showers upon he grass." (Micah 5, 6.)

Or, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him. He shall make the right to go forth to the nations. . . . . I the Lord have called thee in righteousness, and have taken hold of thy right hand, and kept thee and set thee for a covenant of the people, for a light of the nations. To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house." (Is. 42, 1, 6-7.)

Our apocryphal and apocalyptic literature fairly rings with this theme. The great missionary activity carried on by the Jews in the centuries immediately preceding and following the beginning of the Christian era was inspired by this idealism, and the whole messianic saga of our race is surcharged with this imperial faith.

The leaders of modern reform Judaism simply reëmphasized this ancient Jewish ideal. Their error was in assuming that this ideal was opposed to Jewish nationalism, whereas in reality it is inextricably intertwined with it. Deutero-Isaiah, who of all Jews most eloquently vocalized this missionary aspiration, was of all Jews the most nationalistic and "Palestinian." A people need not expatriate itself in order to be apostolic, and universalism and nationalism rightly conceived are, of course, never antithetical.

Religion was the sole reason why the Jew persisted in maintaining his identity in the world. I have searched high and low in Jewish literature to discover evidences that the Jew struggled to remain a Jew amidst adverse circumstances in order that he might develop a great "synagogue architecture, mural paintings and frescoes, and sculpture in wood and brass, works in silver, gold and other metals . . . . and the old signboards of Polish Jewry." (Watchman, What of the Day? p. 15.) I find nowhere that the Jew objected to intermarriage with other peoples (a practice which would of course have destroyed him) on the ground that the resultant racial admixture would produce less gifted musicians or scientists or writers. There was but one reason throughout the ages: "Lest he will turn away thy son from following Me, that they may serve other gods." (Deut. 7, 3.) The Jew persisted in racial uniqueness in order to preserve the integrity of his faith. Loyalty to the faith spelled loyalty to the race. When the American Jew will abandon his faith he will swiftly and surely assimilate. He will intermarry with the peoples about him, and he will destroy himself racially, and no quantum of Jewish music and Jewish art or books on Jewish literature and philosophy will be potent enough to

save him. The anti-religious Jew will be the first to go, as he always has been. The religiously indifferent Jew will linger on by sheer force of inertia until the relentless assimilative forces will scatter and overwhelm him too. The secular nationalist will endure until such times as his ideology derived from the segregated and compact Jewish community life of Eastern Europe is dissipated by the dissolving influences of American life. Even the strong appeal which Palestine is making to-day to many of our people will not prove sufficient to command their loyalty in the days to come. The establishment of a strong Jewish Commonwealth in Palestine will not accomplish the miracle of preservation for the American Jew. The existence of a great German Fatherland has not kept the Germans in the United States from assimilating. The Jew in the United States will not long remain either a Yiddishist or a Hebraist, in the technical sense in which the proponents of cultural pluralism understand the terms. Only the religious Jew who will continue steadfast to his faith will conserve and carry on the culture and the traditions of Israel. The rest will disappear, as they always have, as they inevitably must. In other words, Judaism, far from being "a small part of the total fulness of the life of the Jewish people which I (Horace M. Kallen) am accustomed to call Hebraism" (p. 557) is in reality its very heart and life blood.

This ideal of the Mission sustained and inspirited the Jews throughout their troubled and checkered career. To what degree they remained faithful to it, let their martyred dead bear witness; let all the great social movements of mankind which felt the impact of Israel's dynamic spirit, surging and creative in living men and women through two thousand years, bear witness; let the Cross and the Crescent bear witness — for they kindled their torches at the sacred fires of our altars; let the Renaissance and the Reformation bear witness, for in the intellectual preparation for the one the Jew played not an inconsiderable role, and in the ideology of the other a most decisive role; let all

the mighty movements for social righteousness of the last century bear witness: "Whatever there is in modern civilization that is making for human fraternity, whatever religious aspiration is calling men to a higher sense of duty, wherever men and women are toiling to prove that humanity is a great brotherhood, there we find men living, acting, thinking under the influence of these leaders of Hebrew thought." (Baldwin, "Our Modern Debt to Israel," pp. 202-3.) And there, too, the writer might have added are to be found *to-day* Jewish men and women who, propelled consciously or unconsciously by that same racial urge towards "malchuth shomayim," are carrying in a hundred fields of human endeavor the message and the mission of their people.

What is to be gained by pooh-poohing this ideal, by cheapening it in our own eyes and in the eyes of our children? What have we to substitute for it? Will an argument like the following prove more effective in arousing Jews to heroic self-preservation and self-fulfillment? "We are a pretty ordinary lot; we have no particular mission to the world; we are possessed of quite commonplace virtues, and therefore — let us write histories about ourselves, endow Foundations for Jewish Research and establish Chairs of Jewish learning in American universities in order to inform the world about these middling qualities and these indifferent contributions of our race." . . . .

Do not wisdom and policy rather dictate even as truth warrants a renewed accentuation of this ancient motif in modern Jewish life? Ought we not to challenge our people to-day, as they were challenged of old, to nobler living and thinking, to personal righteousness and community service, on the basis of this historic mandate? Will not an enkindled desire to serve and to help, bring with it an impassioned will to live? Is not Spinoza's proposition as valid for peoples as for individuals? "No one can desire to be blessed, to act well, or live well, who at the same time does not desire to be, to act, and to live, that is, actually, to exist."

The mission ideal of Israel is neither apology nor vainglory. It concerns the non-Jew only as the object; it concerns the Jew as the subject of the service. The *Jew* is to serve. The Jew is called upon to undertake the burdens, the self-discipline and the crucifixions of moral leadership. Leadership is a crown, to be sure, but a crown of thorns. . . . . It is not by strutting and declaiming that a people leads, but by the forceful example of sacrificial loyalty to great ideals, by holy lives and consecrated purposes. Is there a worthier ideal to hold up before our people?

VII

BOTH Mr. Cohen and Mr. Hurwitz lament the indifference of the Jewish intellectuals to Judaism They are not very clear as to who these intellectuals are who have thus drifted away. One is inclined to think that the whole concept of the Jewish "intelligentsia" in America needs a great deal of "deciphering." One suspects, that like the "American proletariat" and the "American peasantry," they simply do not exist. All three terms are borrowed from other civilizations, and from totally different social stratifications. Presumably, the writers refer to the educated Jews, principally the college-bred men and women. It has not at all been established that the adherence of these men and women to the synagogue and to Jewish communal life in general is weaker than that of any other class in Jewry. We cannot judge of the Jewish community of New York. There all problems are frightfully complicated by the sheer size and unwieldiness of the group and by its amorphous character, and one cannot readily get at the facts. Even there one is likely to find large numbers of educated and professional Jews in the synagogue, in the Zionist movement, at the head of educational enterprises, in community centers and elsewhere. One is in position to judge a little more accurately of the smaller and less chaotic centers of Jewish population, and

one is likely to find there that college men and women have affiliated themselves with the synagogue in numbers relatively greater than those of other classes. The Jewish community of Cleveland is the fourth largest in the United States, containing some 90,000 souls. I speak of Cleveland not because it is different but because it is *not* different. It has been reliably estimated that nearly 75 per cent of the Jewish professional men — doctors, lawyers, teachers, architects, etc.— are members of some temple or synagogue, their number relatively far exceeding that of other Jewish groups. Many of these professional men and many other non-professional college men are on the boards and on the important committees of religious institutions of Cleveland, on the boards of the Bureau of Jewish Education, the Zionist organization, the B'nai Brith, and numerous Jewish social agencies. Many college women are leaders in the activities of the temple sisterhoods and the Council of Jewish Women. There is no outer compulsion forcing these people to affiliate themselves with the synagogue; such affiliation yields no monetary returns and is not effected by the insistence of public opinion. One cannot, of course, measure the quality of the religious sincerity of these men and women, nor the intensity of their Jewishness. It is enough that they *wish to belong* to a Jewish religious institution, to send their children to its school, to support its activities, and to attend its services whenever the spirit moves them. Wherever Jewish community life has had a chance to organize itself, it has not failed to attract the Jews of higher educational and cultural attainments to a degree comparable and in many instances surpassing that of any other class.

To be sure, there are many educated Jews who are not members of the synagogue, just as there are tens of thousands of Jewish workingmen and Jewish business men who are not; but it is not necessarily their education which has estranged them from Judaism, nor, as the critics are inclined to believe, the absence of good text-books on Judaism or authoritative Jewish scholarship. Many educated

Jews, quite like their confrères who have received no academic training, are too busy grubbing for a living or making money or wallowing in the pleasures and excitations of our age, to think of anything outside of their vocation, their ambitions and their delectations. Still others find membership in a distinguishable and protestant minority too difficult a burden to bear. It is not easy to be a Jew. Under the most favorable conditions, the road which the Jew must travel is a thorny one, and thousands seek, as thousands have sought, the primrose path which leads to assimilation, partial for themselves, complete for their children.

It is therefore idle to believe that, given more books on Jewish law, history, philosophy and art, these fair-weather gentlemen who cannot bear the strain of Jewish individuality will eagerly return, shouting in joyous refrain: "Hallelujah, we have seen the light!" German Jewry has had the advantages of "Juedische Wissenschaft" for nearly a century — great scholars, great teachers and great books — and yet apostasy, intermarriage, indifference and cynicism are more rampant among its intellectuals to-day than ever before.

The alienation from Jewry and Judaism resulting from the deprivations inherent in the lot of a disfavored minority is particularly in evidence in the case of that smaller group of Jewish intellectuals to whom the writers may be referring — the authors, journalists, artists, philosophers, professors, etc. Many of these have eschewed Judaism and the Jew not because they do not know their people (for a goodly number of them hail from good old-fashioned Jewish homes, from distinctly Jewish environments, and some of them actually received orthodox Jewish training), but because they do not *wish* to know. There are richer pastures elsewhere . . . . higher rewards, both social and monetary. It is only after these intellectuals are disillusioned, after they discover that the anticipated rewards are not forthcoming, that they return to the welcoming

fold of Israel, a bit saddened and embittered and a bit overzealous. . . . .

One of the strange notions of Mr. Cohen is that writers like Robert Nathan, author of "Jonah," and Lawrence Langner, author of "Moses," misrepresent the Jew in their writing; or that such men as Alexander Goldenweiser hate Jewish culture and scorn the hope of Jewish renaissance, because, forsooth, "we have neglected to make easy of access to searchers such as these the treasures of our tradition." There seems to be a confusion in metaphor here. *Searchers for truth* are not retarded in their pursuit after truth by the fact that truth is not easy of access. They *search* for truth. On Dr. Goldenweiser's veniality Mr. Elisha Friedman has already thrown a very revealing light. (*Menorah Journal*, August, 1925.) More need not be said. But concerning the others, one wonders whether Schechter could not have illumined the author of "Moses" on the true meaning of Jewish legalism if the latter had taken the trouble to consult his works: or could not Ahad Ha'Am's "Moses" or Cornill's "Moses" or even Philo's "On the Life of Moses" (all available in English), or numerous other essays which any Jewish librarian would have put at his disposal, have given him the truth if he had really sought to know the truth instead of popularizing a stupid fiction. But then Mr. Langner gives his own case away when he frankly acknowledges that he built his character of Moses "not upon the actual life of Moses as told in the Old Testament, but upon the preconceptions of the theater audiences" . . . . (Introduction to "Moses," page IX.) And is not this also true of Mr. Nathan? It has evidently not occurred to the critic that the mere publication of books does not insure their being read . . . .

But the height of grotesqueness is reached by Mr. Cohen when he states that Mr. Mencken, of the *American Mercury*, who recently declared that "the religion (of the Jews) is probably the most murderous ever heard of in history," was driven to this conclusion because the latter "never found available in a form palatable to gentleman of

his intelligence accounts — or the originals on which they are based — of the history, literature and religion of the Jews." Poor Mr. Mencken, more sinned against than sinning! Dare one ask whether the books of the prophets and the psalms in their English version were acceptable to this gentleman's aristocratic palate? And did these give him the impression that the Jewish religion is the most murderous ever heard of? Would a reading of Schechter's "Studies," Kohler's "Theology," Lazarus' "Ethics of Judaism," Abelson's "Immanence of God in Rabbinic Literature," Butterweiser's "Prophets of Israel," or Graetz's "History" or the Jewish prayer-book, or even the numerous articles on the history, religion and literature of the Jew in the Jewish Encyclopedia (all available in English), have given this eminent critic that exalted opinion of our faith? Or must these writings first be recast in the style of the *American Mercury* and *The Smart Set* before this Sybaritic theologian will deign to bestow upon them a passing glance? Again, Mr. Mencken undoubtedly reads German, and in the vast Jewish literature written in that language he undoubtedly could have discovered some material by which to test his scholarly conclusions. The fact of the matter is, that in the face of blissful ignorance and boundless mendacity the Almighty Himself is helpless. . . . .

VIII

DR. KALLEN'S review of American Jewish life is no less superficial. His argument runs something like this: Judaism can hardly survive in the United States, for all the three classes into which he divides American Jewry show clear signs of decay. The working classes are not interested in the transmission of Judaism to their children. The middle classes, largely composed of East European conservative or orthodox Jews, who because they take greater chances in business and are therefore in greater need of the grace of God, are

more religious. They are to be credited with whatever of Jewish activity there is in the United States; but their children do not follow in their footsteps. And the prosperous native Jews of West European origin, among whom are to be numbered the reform Jews, show least promise. The reform Jewish group hardly ever sends one of its sons into the rabbinate (although on the authority of Dr. Morgenstern, president of the Hebrew Union College, we have it that nearly 60% of the student body of the Hebrew Union College come from reform Jewish homes*) —its children graduate from the Sunday School into an indifference to Judaism (although the large majority of them seem to find their way into congregational affiliation. Of the forty-five members on the boards of the two reform congregations of Cleveland, twenty were educated in the religious schools of these temples. This is true of many of the older congregations.)

Dr. Kallen's summary is very dark, indeed. "The Jews of America fall with respect to Judaism into three broad divisions, none of which shows any seeds of a vital future Judaism." And what is the remedy, if any? Make Judaism more relevant to modern life (the battle-cry of

*Dr. Morgenstern writes: "You will understand that it is not easy to determine exactly whether a student of the College comes from a Reform Jewish home or Sabbath school, or not, since there are various gradations from Orthodoxy, through Conservatism, to Reform. However, I have gone over the present enrollment of our students carefully and find that approximately 65 out of about 105 students come from what I feel justified in calling Reform homes and environments. Furthermore, of this year's entering class I have looked up the records and find that 18 students were born in this country and 9 were born abroad, one of them in England. This last student comes from a typical Reform Jewish home. Of course not all of the eighteen who were born in this country can be said to come from strictly Reform homes, but the great majority unquestionably do so.

I find this: that each year, as is quite natural, the percentage of students born abroad decreases steadily, and correspondingly, the percentage of students born in this country increases. Furthermore, with this development there is likewise a steady, though not a rapid, increase in the percentage of students who come from Reform homes. The percentage is now approximately 60% from Reform homes, whereas a few years ago it was, I am sure, not over 40 to 45%."

the earlier reformers!). All the educational institutions of Judaism should be given "a specific contemporary relevancy." The rabbis and teachers should become aware that they are living "in a world of which industry, trade, science, the movies, the radio, and the press, are the dynamic substance immediate and compelling." And what a shock this will prove to those innocent, cloistered American rabbis who are so utterly unaware of these amazing facts! . . . .

And who is responsible for this intellectual isolation of the American rabbis, thus discovered to be so naïve and unconversant? Why, the rabbinical seminaries! They are "intellectual morgues dedicated to the anatomy of the dead past of language and law and history." All these subjects should be scrapped or relegated to professional scholars. The rabbinical seminaries where "Judaistic ministers" are trained should become in a manner annexes to the "New School for Social Research;" Jewish scholarships should be separated from the ministry (Dr. Kallen, to my knowledge, is the first man to complain that American rabbis suffer from too much scholarship); they should be instructed more in the Jewish present and less in the Jewish past. They should be taught the structure and functions of Jewish communities and their institutions. (Although specialization in this field belongs more logically, it seems to us, to the profession of the Jewish social worker, and these subjects should occupy the chief place in the curriculum of "The Training School for Jewish Social Work" and similar institutions.) The rabbis should also be trained in psychopathology, so as to understand, we assume, why Jewish literati must first become amateur "goyim" before they become professional "Hebraists" . . . . "A training school for Judaist ministers, in a word, would familiarize its trainees with that total fulness of the life of the Jewish people which I am accustomed to call Hebraism, and of which Judaism is a part and but a small part."

But just what this sadly attenuated Judaism is, or is to be, or why it is at all, Dr. Kallen does not take the trouble to state. The impression one gains is that Dr. Kallen's

Judaism is expressed in terms of a modicum of knowledge of Jewish history, literature (principally modern), and of the structure and needs of modern community life. From a rather difficult sentence at the close of his article one may also infer that the sole function of this Judaism in the "total fulness of the life of the Jewish people" is to assuage pathological disturbances within the Jewish group whenever such disturbances occur — in other words, a sort of patent soothing-syrup. "He (the rabbi) will be able to bring it (Judaism) relevantly to bear on that device for the enhancement of security and the assuagement of fear which is the Jew's own, and which is peculiarly suited, therefore, to the idiosyncrasy of whatever pathological condition of mood arises within the structure and behavior patterns of Jewish groups."

We have already indicated what our conception of the role of Judaism in Jewish life is. We insist that it is not peripheral but focal. Furthermore, in common with all other "Judaists" we find that at the heart of our faith certain essential doctrines touching God and man's relation to God, and Providence and Prayer — doctrines which do not even appear on the farthest horizons of Dr. Kallen's dissertation. Whatever else Judaism may be, it is surely first and foremost a faith and a theology. Its message is primarily to the individual and then to the community. It concerns itself with the fundamental spiritual needs of human beings, the need of God, the need of communion with God, and the need of an invincible hope in the ultimate triumph of the moral order. It seeks to organize the life of man around a central motivating faith in a Supreme Intelligence, who is source and sanction of all the moral aspirations of man; it defines the ritual of God's worship as justice, love and piety, and points to the rewards of His worship — peace, strength for life's struggles, confidence in the midst of defeat. It has a vision, too, and a program for the whole community of Israel, "to perfect the world according to the pattern of the Kingdom of God." It also

presents an international code of morality based on brotherhood and peace.

Institutions, therefore, which undertake the training of ministers who are to preach these ideals must first apply themselves to the inculcation of these ideals among their students; they must convince them of the reality of these spiritual values, and they must inspire them with glowing zeal to live by them and for them, to shape their own lives after their pattern, and to help others to shape their lives accordingly. To this end the whole sacred literature of Israel is to be utilized as text, the whole range of Jewish experience, the complete records of the searchings and gropings of the mind and soul of Israel as revealed in the writings of our philosophers, poets and preachers. "Behold within thee the long train of thy Trophies, not without thee." This is basic. But it is not exclusive. Whatever of truth bearing upon these tremendous purposes may be gleaned from the literature of other peoples, from science, art and philosophy, must be utilized for correction, clarification and interpretation. To be sure, rabbis who are to carry on their ministry of spiritual leading in a modern world must have a sound understanding of the problems of modern society and of the specific problems of Jewish society, in order that their work may be relevant and efficient. From our acquaintance with the existing theological institutions we are convinced that serious attention is being increasingly given to these subjects. The seminaries are supplementing the economic and sociologic studies which their students take in the universities by special courses in the specific Jewish Community problems. Perhaps there should be more of these courses, but certainly the more ought not to loom so large as to crowd out the basic theologic, historic and literary studies. The aim must always be to prepare the men, not for executive positions in social agencies, a task which rightly belongs to other institutions, nor for the position of arbiter in specific economic disputes which daily arise in American life, concerning which only the expert economist or sociol-

ogist can to-day speak with any authority, but for the prophetic preachment of the basic spiritual truths of human experience, for the all important work of morally sensitizing men and women to such a pitch that when a situation arises involving a clear moral issue, whether in their private life or in their civic, national or industrial life, they will be moved to choose the good and eschew the evil.

IX

DR. KALLEN'S ill-tempered criticism of the modern rabbi deserves only passing notice. We submit that an assertion such as, "They (the rabbis) develop into public flatterers of the powers on which their livelihood depends," is unfair and utterly unbecoming the scientific temper of a seeker after truth. This is spleen and venom and the settling of old scores . . . . not truth! It would appear from this statement that the American rabbis, whose average incomes are less than those of a moderately successful junk-dealer or pants manufacturer, are so crippled and incompetent that they could not earn a living elsewhere, but that they must depend on the ministry for their livelihood, even at the cost of spiritual degradation. It seems to grieve this Professor that the prosperous Jewish communities of America are, in some instances, making it possible for a rabbi and his family to maintain a tolerably decent standard of living. Even Moses in his day seems to have had his Kallens. Whenever he entered the Tent of the Meeting, the Rabbis say, there were men who were wont to cry out: "Look at his fat limbs and the sleekness of his body! his food and drink are of the Jews, and all that he has are of the Jews" . . . . (T. Jer. Shek. v. 2).

Similarly puerile is the slur cast by the writer on the young men who are attending the various theological schools in order to prepare themselves for the ministry. "They have been bribed into the rabbinate." The fact

that learning to be a rabbi usually costs nothing, and that the profession calls for no great physical or intellectual exertion, and the relatively high income, are the reasons given why these young men have chosen their vocations. Judging from the low estimate which the Professor has of his fellow Jews, one wonders why, in the face of all these alluring inducements, our theological schools are not overrun with students . . . . Were the emolument so high and the "ease and security of a rabbi's life" so certain, "bribes" would not be necessary. The fact of the matter is that the ministry does not offer the ease and security and the rich incomes which the average young man choosing a career quite naturally considers. It holds out none of the glamorous financial prospects which the successful practice of law or medicine or business does. The Professor is perhaps misled in his financial barometer by the relatively high incomes of a few metropolitan rabbis (who probably would have done quite as well, if not better, financially, in other walks of life). The average is not at all so attractive. One need but visit the homes of American rabbis — orthodox, conservative or reform — from one end of the country to the other, to realize how very modest these homes are and to what stinting and scraping these men are often reduced by the necessity of keeping up a standard of living which their communities demand of them. And as for "ease and security," a veritable tyro in the ministry could give the Professor some pointers . . . .

The children of well-to-do Jews are not going into the ministry to-day any more than they are going into the profession of teaching or social work or the arts. Very few of them are now going into any profession except the law, which has its "business" angle. . . . . It would be of interest to know whether the students of the New School of Social Research are recruited from the ranks of America's multi-millionaires. . . . . Well-to-do parents want their children to enter into their own established business concerns or into some other business in which they can help them. Nothing so fantastic as the ministry occurs

to them. It is the children of the poor who are sometimes attracted to the ministry or to social work or to teaching or to the career of an artist. This has always been so. "Take care of the children of the poor, for the Torah emanates from them."

X

IN conclusion, a word about Jewish unity and Jewish leadership in America, the lack of which is so sadly lamented by many.

Throughout the writings of Cohen, Kallen and Hurwitz, one finds a pathetic hankering after organic unity in American Israel. Each one blandly assumes that the differences which exist are slight, and could be easily composed if the rabbis were not such bunglers, or if the seminaries were not such morgues, or if some great leader would arise who by the wave of some magic wand would reintegrate the scattered life of our people. Thus Mr. Hurwitz writes: "Third, and this is the basic evil — there is no real leadership in American Jewry; no leadership that, transcending all the various prevailing sects, parties and propagandas, possesses the intelligence to see Jewish life steadily and as a whole, with all its genuine needs and stirring potentialities; religion and culture and philanthropy and industry, Diaspora and Zion; or possessing the intelligence, has the courage and energy to bring American Jews to serve all of these needs integrally together."

Rabbi Joel Blau, in his thoughtful paper "The Case of Jewish Education," which appeared in the *Menorah Journal* of February, 1925, is moved by a similar mystic faith: "I look forward to the time when some great leader in Israel, be he rabbi or layman, will recall our people from this (as historic reckoning goes) momentary aberration, will recall it to sanity and wisdom. And then, if we cannot entirely abolish our religious differences, mainly centering in questions of religious etiquette, we will look

upon them with an eye so steadily directed to truth that these minor points will cease to count. After that we shall be ready to build a real Jewish Educational Institute, to serve as a center for Jews of all varieties. One House for the entire Household of Israel!"

But all this is frightfully naive. There is no Jewish community in the world, unless it be in the small backwater centers, untouched by modern life, where such a unity exists. There is much less unity in the great centers of Jewish life, in Poland and in Russia, than there is in the United States. The Jewish communities there are split most decisively along numerous nationalistic, economic and religious lines. At times the political emergencies of a minority group will weld them together into a temporary truce, but they possess neither a central authority, an acknowledged leadership, a common purpose nor a common program. This is true also of the countries in Western Europe. Everywhere Jewry has its nationalists and its assimilationists, its Yiddishists and its Hebraists, its modernists and its fundamentalists, its pietists and its atheists, its radicals and its bourgeoisie, its bolshevists and its bankers; and as the process of secularization on the one hand and religious individualization on the other continues, there will be still greater differentiation among the groups in Jewry. This is true of all peoples. It is also true of the Jewish people. It is very surprising that men who, like the distinguished editor of the *Menorah Journal*, correctly understand that Israel is a *people* and not merely a religious community, do not bear this fact in mind. A religious sect may have *a* leader; a people has *leaders*, with various and opposing programs in all the departments of national life and thought. A people is divided fifty ways as regards the leaders whom it chooses and the ideals which it chooses to follow. The Yiddish bolshevists of Russia and the Russian Zionists alike recognize that the Jews constitute a distinctive ethnic group. But what a gulf there exists between their purposes and programs — and what hostility! The Mizrachi and the Agudath Israel have the

same Shulchan Aruch in common, and yet even in Palestine they need must have their own communities and their own leaders — and no love is lost between them.

The plain duty of the thoughtful American Jew to-day is to discover for himself the particular interpretation of Jewish life which appeals to him, and affirmatively to follow it through, joining with others of like mind in an effort to make that view and that tendency as dominant in Jewish life as possible. There will never be "a comprehensive vision and compelling leadership in American Jewry," any more than there is in American life in general or in the life of any civilized people.

There will take place from time to time a pooling of resources when common interests, chiefly political and economic, are at stake, when anti-Semitic propaganda or unfavorable legislation threaten the security of all the groups, or when humanitarian sentiments make a common appeal. At times the various religious groups in Jewry will meet in conference to foster educational agencies whose programs are acceptable to them all. But beyond this commendable "opportunism," it is folly to expect solidarity and unity in American Israel.

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Yom Kippur	Saturday, Sept. 18
1st day Succoth	Thursday, Sept. 23
Shemini Atzereth	Thursday, Sept. 30
Simchath Torah	Friday, October 1
*Rosh Chodesh Cheshvan	Saturday, October 9
Rosh Chodesh Kislev	Sunday, November 7
1st day Chanukah	Wednesday, Dec. 1
Rosh Chodesh Tebeth	Monday, December 6
Fast of Tebeth	Wednesday, Dec. 15

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THE HEBREW STANDARD
Founded 1882

The Jewish Tribune

THE JEWISH TRIBUNE
Founded 1903

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The American Jewish Weekly

DR. NEHEMIAH MOSESSOHN
Founder-Editor

July 23, 1926—Ab 12, 5686

HERMAN BERNSTEIN
DAVID N. MOSESSOHN
Editors

Why Do the Heathen Rage?

By RABBI ABBA HILLEL SILVER

WE commence in this issue of THE JEWISH TRIBUNE *the publication of an important and illuminating article in three installments by Abba Hillel Silver, one of America's most brilliant Rabbis and Jewish leaders. The article was written some time ago at the request of The Menorah Journal in response to the series of articles by Professor Horace M. Kallen, Elliot E. Cohen and Henry Hurwitz which had appeared in The Menorah Journal. The article was accepted by The Menorah Journal. Proofs were submitted to Dr. Silver and revised by him. The article was announced in the February-March issue, and several weeks ago, at a public meeting of the National Convention of the Jewish Social Workers in Cleveland, Mr. Hurwitz, editor of The Menorah Journal, made public announcement of the forthcoming publication of this article as an indication of the comprehensive scope of that journal. On the eve of his departure for Europe, Dr. Silver was informed by the editor of The Menorah Journal that the article could not be published.*

Abba Hillel Silver is Rabbi of the Temple, Cleveland, one of the largest Reform Congregations in America; is a member of the Board of Governors of the Hebrew Union College, Vice-President of the Zionist Organization of America and member of the Actions Committee of the International Zionist Organization; and Chairman of the Bureau of Jewish Education in Cleveland.

During the war Rabbi Silver was in France for the American and French Governments and at the conclusion of the war he was decorated by the French Government.

Dr. Silver was a member of the Board of the Inter-Collegiate Menorah Association, from which he resigned because of the attacks of The Menorah Journal upon American Judaism and its leaders and because of its refusal to publish his answer, which it had requested, accepted and announced for publication.

THE latest attempt to salvage poor shipwrecked Judaism in America is on. *The Menorah Journal* summoned the doughtiest intellectuals to this heroic task. These came highly equipped with trenchant pen, with Jovian thunder and unmistakable boldness. They labored valiantly; they plumbed the very depths and brought to the surface—a bucket of water!

There is an element of the *Purimspiel* in this most recent drama of national salvation. Dr. Kallen, whose distaste for the "Judaistic religion," except as a soporific for the unenlightened, is notorious, sets himself the task of reviewing the curricula of the Jewish theological schools of America. He even suggests a new type of rabbi—a cross between a Freudian clinic interne and a graduate of the New School for Social Research. Mr. Cohen, who to this day has successfully hidden his scholarly achievements under a bushel, becomes the valorous champion of Jewish scholarship, and fairly devastates with the breath of his scorn the unlettered rabbis of our age. Lastly, comes Mr. Hurwitz, mediatory and reassuring, and joyously announces that as a result of the Menorah Organization's activities, its Summer School, and its Lecture Bureau, and its proposed Foundation for Jewish Research, the terrible night which had descended upon American Israel, and which was so graphically described by the above-mentioned writers, is about to end. "Our day dawn," he exclaims in sanguine anticipation of an "adequately financed and endowed" Menorah movement. . . .

II

A periodic inventory of a people's cultural assets and liabilities is a necessary and commendable service. But, clearly, if it is to have any value it must be undertaken in a dispassionate and scientific spirit, and by men qualified through knowledge and experience to pass judgment. Prejudices are obstructions to inventories. Broad denunciation and cynical flaunting of what one does not happen to relish cannot be regarded as adequate stock-taking. One is entertained or outraged by them according to one's prejudices, but one is not enlightened. Above all, whoever presumes to approach the sanctities of a people's life must do so in a spirit of reverence. Thoughtful men do not employ a cheap and easy cleverness in discussing spiritual values, which might be the very life-blood of men.

Specimens of the Criticism

From the essay of Mr. Cohen I cull the following few specimens to indicate the quality of the newer criticism to which American Judaism is being subjected

> The Elders of Zion myth is a by no means distant cousin of the Jewish mission myth. (p. 439)
>
> The little respect our culture receives is that paid to a people who stumbled [*sic!*] on some spiritual ideas capable of being incorporated, in a greatly improved form of course, in the culture of the West. (p. 448)
>
> Lacking wisdom, our leaders take refuge in speech. Good Watsonian behaviorists, they discover the springs of thought in the voice box. (p. 427)
>
> Speeches and sermons are born of the air and destined to vanish with the breath that gave them birth. (p. 430)
>
> But they [the rabbis] are guilty certainly of a too weak acquiescence in the degradation of the rabbinical function to that of a spokesman—i.e. mouthpiece, of the ignorance, ambitions and fears of the influential Jewish laity. (p. 440)

We submit that for sheer "brass" in this sad Age of Brass one need not look elsewhere. . . .

III

Mr. Cohen is rendered furious by the fact that some Jewish writers and public men have praised the Jew and Judaism excessively. This seems to be the sum and substance of his twenty-five page indictment. Seemingly it is good taste, and altogether proper, to proclaim to the world that *The Menorah Journal* is "the best-printed, best-edited and best-written periodical, etc.," and that its advent marks a turning point in American-Jewish history, but it is nothing short of "bluster, braggadocio, etc.," to assert that Israeal has been the monitor of monotheism in the world, the pathfinder in moral idealism, or that the Jews may be justifiably proud of their history and of their contributions to mankind.

With what avidity Mr. Cohen belabors his theme of the Jews' self-praise! He offers a collection of anonymous quotations as Exhibit A, also some extracts from the writings of such distinguished authors as Roth, Leiser, Gewurz, Browne and Samuel as Exhibit B. Using these as his "pou sto," Mr. Cohen proceeds to move the world. Himself not lacking that voice of brass which he so deprecates, he uses it to excellent advantage in an onomatopoetic characterization of the quality of our age. The voice of our age is the voice of "the brass horn, rotund and hollow, the scream of the trumpet, the imposing bray of the trombone, and the ear-piercing blasts of the cornet, . . ." and so on to the limits of Roget's *Thesaurus*. And having accomplished this feat, the critic delivers himself of the following pronouncement:

> There are two facts immediately apparent about this modern voice of Israel. It is new—and it is false. A Jew raised in the direct line of Jewish tradition, trained in the old Jewish discipline, will be puzzled to know what to make of this curious and un-Jewish "religion" of the American Jew. . . . The Jews of his time, he says, were too busy studying the old books to cry their worth in the market-place. (p. 433)

In Praise of the Jew

And yet, sad to relate, this is exactly what the Jew did do consistently and continuously through the ages. One could fill more than one volume of *The Menorah Journal* with citations from Biblical, Talmudic, Midrashic and Medieval Jewish literary sources to show that the Jew *did* praise, and often very extravagantly, his faith, his Torah, the Community of Israel, the Land of Israel; in fact, everything which was dear to his heart. He spoke proudly and glowingly of them, being stranger to the subtle artifice of diffidence which characterizes some of our modern Jewish intellectuals. Had Mr. Cohen taken the trouble to consult some handy concordance such as the *Yalkut Eliezer* under the caption "Israel," the *Sefer-Ha-Agada* or Eisenstein's *Ozar*, he would have been amazed at the way those early rabbis "raised in the direct line of Jewish tradition" extolled the excellencies, the uniqueness, the primacy and superiority of the Jewish people—quite in keeping with the older tradition of the Bible wherein Israel is spoken of as a light unto the nations, a holy people, an eternal people, and the chosen people. We shall permit ourselves but one rabbinic quotation. "Just as oil brings light to the world, so Israel brings light to the world—just as oil is superior to all other liquids, so Israel is superior to all other nations." (*Shir Ha-Shir*, R. I., 21.) There is no concordance of our post-Talmudic literature to which the writer may be referred, but it might not be amiss to point to a few opinions out of the hundreds held by leaders of Jewish thought in ages other than this Age of Brass concerning Israel and Israel's spiritual greatness.

Maimonides, the rationalist, declared: "Our nation is wise and perfect, as has been declared by the most high through Moses, who made us perfect: 'Surely this great nation is a wise and understanding people.'" (*Guide*; Part 2, chap. 11.) Jehudah Halevi, the poet and philosopher, held that Israel was the heart of the world (*Kuzari*, II, 36), that the gift of prophecy was

bestowed upon Israel alone (I, 101 ff), and that all mankind exists for the sake of Israel even as Israel exists for the sake of the prophets" (II, 44)—a remarkable exposition of the doctrine of the "Supernation." One is also tempted to mention Judah Loew ben Bezalel's (Austrian Talmudist and preacher, d. 1609) stirring work, *The Eternity of Israel*, whose entire purpose is "to establish that God bestowed eternal life upon Israel" (p. 1b); that "Israel is eternal because its existence is of God and in God" (p. 22-a), and that "Israel is the essence and goal of all creation" p. 18-a). And is not this prayer, which is echoed and reechoed in our liturgy, quite significant in this connection: "Thou hast chosen us from all people; thou hast loved us and found pleasure in us, and hast exalted us above all tongues?" The whole mystic literature of our people wherein the concept of Israel is transfigured into that of mystic spiritual communion, indissolubly bound up with God and the Torah, abounds in exaltations of the people and of its heroic destiny.

The Rabbis' Phrase

A phrase of the rabbis comes to mind to which we are sure Mr. Cohen would not subscribe: "God said to Moses, 'Praise and extol Israel as much as thou possibly canst, for I shall in the days to come be extolled because of them, as it is written: And he said: 'Thou art my servant, Israel, in whom I shall be praised.'" (*Lev.* R. II, 4.)

If in recent years spokesmen of our people have found it necessary to stress anew the moral excellencies of their faith and to remind men of the decisive contributions which Israel has made to the cultural assets of mankind, should not these facts in all fairness be attributed to the desperate emergencies with which Israel was suddenly confronted in the recrudesence of anti-Semitic propaganda, rather than to conceit and vainglory? In the face of the numerous traducers of our race who suddenly appeared here and elsewhere, bent upon maligning the Jew and Judaism, depreciating our worth and defaming our name, should it be accounted a sin in these spokesmen if they sought to counteract this propaganda by calling attention to the services which the Jew has rendered the world, and by dwelling upon the true inner worth of their faith?

IV

Had this vocation of counter-propaganda been the only interest of American Israel during the last decade, the critic's indictment would have had some validity, but the latter knows quite well that this was not the case. The last ten years witnessed a remarkable renaissance in Jewish life and an intensification of Jewish activities in nigh every field. The war, the desperate plight of our brothers abroad, the challenging opportunity of our National Homeland, the threat of organized anti-Semitism, and, by no means least, the inner urge toward self-expression, combined to stir American Israel to a remarkable pitch of alertness and enterprise. One need not dwell upon the truly herculean efforts made by the American Jew for the relief of his war-stricken fellow-Jews abroad—an effort which is even now being renewed. But one ought not to miss the vital implications of this albeit purely humanitarian enterprise. In the hour of crisis Israel was not found wanting, either in loyalty or generosity. This is evidence of an inner soundness which ought not to be disregarded. Again, this major philanthropic effort, in which all elements of Jewry participated, tended to draw the disparate groups of our people closer together and to establish numerous contacts which, fortunately, have increased rather than decreased with the years.

In the field of Jewish education marked progress was made. Countless schools, Talmud Torahs, Yeshivas and Religious Schools were established, and in many instances splendid buildings were erected to house them. A growing sense of community responsibility in the matter of the religious and cultural training of our youth was manifested in the organization in some of the larger cities of Bureaus of Jewish Education, headed by competent educators. Side by side with the increase in facilities went an improvement in curriculum and in standards of instruction. Teachers' Training Schools sprang up and the serious lack of text-books was partially met. The vast problems of Jewish education in America have by no means been solved, but American Israel has during recent years wrestled with them earnestly and, to a degree, successfully.

The number of higher institutions of learning has been augmented by the addition of two new academies within the last five years. The older rabbinic seminaries increased their facilities, their faculties and their student bodies, and enriched their libraries.

Educational work among Jewish college students, which was so splendidly initiated by the Menorah Association, has gone on apace. There have now been added two new agencies, the Hillel Foundation and the Avukah. Recently the larger religious bodies of American Jewry met and resolved to pool their resources in an effort to carry out a more extensive program of Jewish education among college men and women. There is promise in all this and an indication of a general awareness touching the magnitude and importance of this work.

Truly phenomenal has been the increase in the number of Centers, Community Houses and Y. M. H. A. buildings which have been established within

Rabbi Abba Hillel Silver

the last decade. Clearly they have come into existence in response to a real demand. Were these institutions not wanted by the American Jew, and more especially by the young American Jew, they would not have been built, or financed, or used. The quality of their work depends, of course, in the last analysis upon the quality of the leadership which each institution enjoys, but it cannot be gainsaid that in the main they have performed a salutary service in the physical and cultural development of our youth, in their moral guidance and in fostering a sense of Jewish loyalty among them. One is surprised to find critics who twenty years ago would undoubtedly have lamented the fact that American Jews were not providing wholesome recreational and social facilities for their young people, now that American Israel is making an honest effort to supply them, speaking derogatorily of them.

And, lastly, American Jews have built and are building at an astounding rate synagogues and temples. Judging from the jeremiads of our critics this is to be taken as positive proof of Jewish decadence and disintegration. We beg to differ. Not so long ago one heard the justifiable complaint that our synagogues were physically unattractive, and that they were repellent to the esthetically minded young American Jew. It was said, and rightly said, that these shabby structures were uncomplimentary to a people as prosperous as the American Jew. The plaint of David was repeated: "Shall we dwell in houses of cedar, but the Ark of God dwell within curtains?" Now that American Israel is erecting sanctuaries, which in their outer form seek to body forth the beauty of the faith which they enshrine, now that we are bringing a bit of the charm of Japheth into the tents of Shem, the cry is raised, "The Stone Age!" In building spacious and beautiful synagogues American Israel is following an authentic Jewish tradition. For wherever Jews found peace, security and prosperity, they raised noble religious edifices and attempted to express their religious life esthetically.

Had the American Jew built his synagogues at the sacrifice of other worthy causes he would be deserving of the severest censure, but he has been equally as liberal with his philanthropic institutions and in his foreign relief. He has been contributing increasingly larger amounts to Jewish educational purposes, to Palestine and to causes not specifically Jewish. If there are worthy movements to which he has not yet given sufficiently it is due to the fact that he has not yet been completely convinced of their importance. The American Jew is not niggardly nor does he withhold his hand from any cause once he is convinced of its value.

And these synagogues are used! This might sound strange to those critics who seldom enter one. People do come to worship. Not all, of course. Neither do all go to symphonies, or art museums, or to any place where they are likely to be stimulated and enlightened. But in every community one may find men and women, God-fearing and worshipful, who long for the courts of the Living God. These come, and they are the heart of every synagogue. Many more come for the sake of the sermon or lecture, and others come out of habit. Some come regularly and some sporadically, as the desire or need prompts them. One cannot really gauge a man's loyalty to the synagogue or its influence upon his life by the regularity of his attendance at divine worship. Besides the religious services congregations conduct their schools—elementary, high, and, in some instances, normal schools. They have their sisterhoods and brotherhoods, with their numerous social and educational activities, their adult study groups, extension courses, forums, libraries, etc. In many cities the synagogue is the very hub of Jewish communal life.

The American Rabbis

So that American Israel has been engaged in many other activities in recent years besides blowing the loud bassoon of self-praise.

And American rabbis, too, have done much more than preach, although preaching the word of God is still, by some, regarded as an honorable profession, and if done in consecration and sincerity, one of life's supreme privileges. The organization of the religious life of American Jewry, the establishment of schools, synagogues, theologic academies, and the training of teachers, has been almost entirely the work of American rabbis. Some of our important national institutions, such as the Union of American Hebrew Congregations, the United Synagogue, the Jewish Congress, the Jewish Publication Society, the Jewish Chautauqua, the National Farm School, etc., owe their existence to the initiation of American rabbis. Many charitable institutions, many Jewish Centers and Community Houses owe their inception to the leadership and untiring work of these men. The Zionist Organization of America has consistently through the years drawn from the rabbinate some of its most devoted leaders, executives and officers. Such activities plainly do not come within the category of "speeches and sermons which are born of the air."

It should be borne in mind that the most pressing tasks which confronted the Jewish ministry heretofore have been those of organization and upbuilding. Millions of Jews in the brief period of a generation or two were transplanted from the four corners of the earth to these shores. Communities, some small, some enormously large, sprang up, as it were, over night. They were structureless and disjointed. They possessed neither philanthropic agencies, nor schools, nor synagogues—in fact, none of the facilities which go to make up a community life. All these had to be built, and it fell largely to the share of the American rabbis to build them. Accordingly, most of the thought and energy of these men went perforce into this indispensable groundwork of organization—a tiring and exacting employment which is not yet ended.

Continued on page 16

The Jeremiah of Riverside Drive

By HILLEL BEN-DAVID

A clever story about the man whose memory was much too strong for the comfort of his friends. They were right when they said, "He should have been religious."

IN those days I could not understand why people disliked Rogoff. I always defended him, though I knew him but slightly.

"He's considerate and harmless," I would maintain.

"Yes, harmless," Lou or Joe or Irwin would repeat morosely.

"And he has a remarkable memory," I would add, feeling that to be decidedly in his favor.

"Damn his memory," Jake or Sam or Arthur would shout, stamping.

"Why, what's the matter?" I'd ask, bewildered.

And Harry or Dave or Chester would fall silent or tell me to mind my own business.

For the life of me I couldn't see why his wonderful memory should induce near-apoplexy in others. There was no apparent reason for jealousy, for none of these Rogoff-haters followed callings which required particularly retentive memories; no actors, no college grinds, no officers of fraternal organizations.

It was really Rogoff's memory which prepossessed me in his favor. I made his acquaintance at a dance one evening. He stood near me, and I wanted to be talking to somebody while trying to catch the eye of a certain young woman who had my heart. So I conversed with Rogoff. My interest was not in the conversation, and I voiced the first things that popped into my head, merely to fill in the time. When the girl saw me at last I excused myself, went to her, and promptly forgot Rogoff.

But he hadn't forgotten me. About a week later, at another dance, I was looking on very forlornly at the festivities. Rogoff suddenly appeared—the only person I knew there. Not only did his mere presence serve as a life-preserver, but he spoke to me exclusively about myself. I was electrified, and regarded him as one of the most charming individuals I had ever met.

HE remembered everything I had said at our first meeting, and was eager to learn all that had happened in the various departments of my being since we had last met. That cousin in Melbourne from whom I had not heard in fifteen years—had I received a letter from him during the past week? How many new pages of dialogue had I turned out for my play? How many chapters for my book? How was my stomach? No more ptomaine attacks, God forbid? I wasn't wearing the same suit of clothes. It wasn't raining tonight, like the first time we met.

My personality is not a very positive one, and I do not often make a very definite first impression upon others. There have been embarrassing moments when I have had to reintroduce myself. So this absorption of Rogoff's thrilled me. To think that I should have so captured some one's imagination, that not only my face should be remembered but also my likes and dislikes, my stomach aches and ambitions, my relatives and garments. My heart opened out to Rogoff like a flower to the sun. I felt charged with life, ready to do great things, to challenge anybody, to snap my fingers at undefinable forces which usually paralyzed my will.

To me, carrying away this glorious remembrance of Rogoff, it was disgusting to hear him reviled by some of my friends. I tried to find out just what he had done to incur their displeasure. How unexplainable people are. He had never done more than just meet them on the street. How stupid and petty!

"Wait till *you* meet him on the street sometimes," one of them remarked bitterly to me.

I failed to see any difference between meeting him on the street or at a party. I was certain that wherever we met, it would be a delightful encounter.

"Just wait and see."

I declared testily: "I've had enough of this innuendo. Just what have you got against Rogoff? Come out with the truth."

"He's irreligious," said my friend.

"And when did *you* become so devout, my Yom Kippur Jew?"

"It's not a question of me," my friend sought to explain. "If I don't worship, and if I'm in the wrong not to do so, I'm the only one who'll suffer by it. But if Rogoff's irreligious, the whole community's bound to suffer. You know what I mean. He ought to spend all his time in a schule, memorizing the Talmud and the prayer book.

"Why?"

"Well, that was what his father did. His father had the most marvelous memory in all Poland. Only he devoted it all to the synagogue. In forty years he never had to look once at a prayer book. And his son has inherited his memory.

"And a wonderful thing it is," I commented.

"He ought to be in the synagogue," my friend insisted. "There the books and the chants would take it all up. As it is, the only thing he does with that memory is to use it on every one he meets."

"You ought to be glad he does," I declared, thinking with delight of the pleasures that memory had already brought me.

"Well, let him concentrate on the telephone book or Department of Commerce statistics or the buyers' column in the New York *Times*. But if he annoys me"—My friend halted on a quivering, menacing note.

SUCH dolts! They knew not the real joy of Rogoff. Not for them the keen appreciation of a vibrant personality who made one feel of the stuff of kings.

King, indeed! If I could have met him every day it would have become a simple matter for me to rule the roost. From his stimulating presence, reminding me of the importance of my appetites, I could have gone forth and bowled over financiers, impressed waiters, and induced comparative modesty in actors. Sad to say, though, I didn't see him every day.

I did not see him for a long time; even forgot about him; and that personality of mine which he could have nourished until it was in full flower dwindled and dwindled, meeting defeat, disappointment, frustration, and being so deflected and twisted from its original purpose that it had long ago forgotten what that purpose was.

I am unable to recall just how much time passed—perhaps eight or ten years. I was walking towards the river one summer evening, feeling rather gay (for me). For I had emerged from my dark period, now happily a blank, and above that blank had arisen a new horizon, new life, new hope. Life was once more interesting.

As I was thus strolling, whistling the latest Irving Berlin hit, some one grabbed my arm and cried, "Hello, Mr. Ben-David."

I looked, bewildered, into a smiling face, and as I gazed and scrutinized it finally came to me that it was none other than Rogoff—Rogoff, whom I had clear forgotten.

"Hello," I replied. "This is a pleasant surprise."

"Have you had ptomaine poisoning this week?" he asked.

"Ptomaine?" I repeated, bewildered.

"You ate some bad fish the last time I saw you, and you got ptomaine."

"Oh, yes, yes," I recalled, smiling. "No. Never had it again."

"You know, I'm very angry at you, Mr. Ben-David, for writing under an assumed name."

This strange statement rather stumped me, and I asked him to explain.

"You've got such a beautiful name that I can't understand why you should use an assumed one."

"But look here," I protested, "I'm not writing under an assumed name."

"You must be," he insisted, vehemently, "for I don't see any books published or plays produced under your real name. That can only mean one thing—a nom de plume."

I was growing weak. "I've had no books published or plays produced," I told him faintly.

"Impossible!" His voice was filled with passion. "I remember you were writing then, and you were very enthusiastic."

I felt a stab at the heart. The abyss—that black chasm which I thought I had escaped forever—yawned again before me, and I felt myself drawn irresistibly toward it. Defeat, frustration, tasteless aspirations—they all lived poignantly once more with me.

"All my writings failed."

"But you thought very well of them."

Fury came to me, and I breathed hotly into his face. "I do not write. That answers your question."

OUT of the pigeonholes of the past came visions of Irv and Sam and Joe and Morris and all the others who had cried with passion: "Damn Rogoff!" I saw them all, and my sympathy went out toward their memories.

And then I saw Rogoff's father in his Old World synagogue, bringing forth from the unfailing recesses of his memory the Lamentations of Jeremiah, the prophesies of Isaiah, the psalms of David, the Lord's excoriations of the Children of Israel who strayed and followed false gods, who courted luxury rather than unrightness, who lost themselves in pursuit of the fleshpots of Egypt.

"Hear ye the words of the Lord, Our God."

Then Rogoff himself, inheritor of his father's memory—and in that confounding memory I saw myself judged as thoroughly and mercilessly as if it were the Lamentations of Jeremiah he was intoning.

Yes, there he was before me, and he apparently had no intention of budging.

"How many children have you got now?" he demanded.

"None."

"Well, you're not getting any younger. It's about time you had two or three sons. You've been married six years and two months now."

"I'm not married," I stated.

"What! he cried, indignantly. "Do you mean to say you divorced that sweet little girl?"

With every muscle of my body quivering, I shouted: "I was never married. Now, that's enough from you."

He laughed, and gave me a resounding slap on the back. "No use trying to kid me. I remember you were going with a girl, and you liked each other a lot."

I struck him with my fist upon the jaw, and he went down. I turned away without giving him another look.

If only he had been religious!

Like Falling Rain

By ABEL MEEROPOL

LIKE falling rain, the sound of marching feet
Beating upon the muffled drum of day,
Like hordes of dry leaves swept along the street
To windless places holding time at bay.
We may not loiter in our former way
To pluck a rose and smother it again,
To interlock our fingers and to play
At casual loving as we used to then,
For we are nothing but the rhythm of marching men.

Dust will be fringe upon our eyelids soon
And weeds will be as temple columns, where
On warm, familiar nights the ghoulish moon
Will lay white fingers to our tangled hair.
Through vaulted days and nights we shall outstare
The thousand patient stars and Cyclop sun,
Not knowing that the earth is twice as fair,
And life and time have only just begun,
For whom all things have ended and the world is done.

America's Youngest Theater Magnate

Sam Katz, President of the Publix Theaters, Began His Career On the Proverbial Shoestring

By LILLIAN G. GENN

IN the early days of the movie houses, it was the usual custom to employ a pianist to thump a stock number of tunes, which were miraculously made to synchronize with every picture, whether it was comedy, drama, news reel or western thriller. But for a small boy of thirteen to be engaged in such an occupation, was not quite a usual occurrence. Small boys, at that age, are rather apt to desire a more entertaining form of indoor sport. And Sam Katz was no exception in these normal feelings.

However, young Sam had determined that nothing would prevent him from realizing his ideal of going to college, and since his parents could not afford to give him the necessary education, he began to earn the wherewithal by playing the piano every night in a small movie theater. Somehow he liked the work. In fact, he thought it was an excellent idea to be able to provide entertainment to so large a number of people for the munificent sum of five cents, and yet be able to make a profit.

That was in 1906.

Today Sam Katz is President of the Publix Theaters Corporation, which is the most powerful chain of motion picture theaters, controlling hundreds of theaters in this country and abroad (including the Rivoli and Rialto in New York). And he is only thirty-three years of age.

The Earlier Chapters of His Story

This is, of course, the glorious climax of Mr. Katz's career. It was to learn the earlier chapters, the ones that make a climax possible, that I went to interview him at his office. The thing that quickly impresses one is the forceful personality of this young executive. The kind that would make you a loyal rooter out of sheer deference to the man, even though you were not interested in the work. Unlimited energy, persistence and the ability to overcome the hardest obstacles can all be read in his face. But the steel-like cast of his features is offset by a quick and ready smile and the friendliness of his eyes.

It was not without difficulty that Mr. Katz was persuaded to tell his story, for he is modestly adverse to talking about himself. The facts were all that he related, but it was enough to show that there had been plenty of hard work, initiative and courage in those earlier years. He has rather a smooth, deliberate way of speaking, which is no doubt due to his law training.

"I was born in Wompola, a hamlet in Russia," he began, "and my parents came to this country when I was three months old. We went to live in the ghetto section of Chicago, where my father opened a barber shop. Our home was a poor one and was situated in a rather squalid neighborhood. I never minded that much until one day, when I was about nine years old, I visited the home of a prominent Jewish banker in Chicago, who was interested in philanthropic work. He had invited a number of east side school boys to engage in a debate, and I was also included since I was a member of the school team. There were a number of distinguished guests there, among them the well-known Emil G. Hirsch, and they were all dressed in dinner suits. At first I thought they were waiters, since I had never seen anyone else dressed that way, but when I met the host, I decided they must be evening clothes. This, in addition to the grandeur of the home, all made an indelible impression on me. I determined then and there that I would get out of my environment. It became my one motivating force. I realized, however, that in order to accomplish this, I would have to have a good education, and from that time on I devoted myself to studying.

"When I was about twelve years old, my father's business failed, and I began to look for work. I was the eldest of four children and since my mother was quite ill, I thought that I ought to do

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Sam Katz

my share. The first of a remarkable assortment of jobs that I had, was that of a messenger boy, for which I received about two dollars a week. But that wasn't my idea of a real man's work, so I became a switchboard repairer for the telephone company. I was big and strong for my age and easily passed for sixteen. I worked from midnight until seven in the morning. I didn't mind that though, because I was earning about eighteen or twenty dollars a week and was associating with what I thought were real he-men. When I came home I'd have my breakfast and then I'd go to school."

"Did your parents encourage you, or were they indifferent to what you were doing?" I asked, marveling at the ability of one so young, to stand the strain of such work and yet be able to continue with his studies.

"On the contrary," he answered quickly, "my parents were very particular with me. They had an obsession for education so that they of course wanted me to study. My father had a very fine Hebrew education. He encouraged me in my studies and was against my going to work, even though the money was badly needed. He was only afraid that it would hinder my school work. I was quite stubborn about it, but on promising not to let it interfere with my schooling, I was finally permitted to go to work.

"It was because I wanted more time to study during the day that I took a job as a pianist in a movie theater. My hours were from 7 to 10:30 in the evening, and my salary was twelve dollars a week. Of course, it wasn't a real theater. It was just a store furnished with some benches and a projection machine. But it was the first of its kind in Chicago and the owner of it was Carl Laemmle now President of the Universal Film Company.",

"Then you received a musical education?" I said, interrupting his story.

He Received a Musical Education

"Yes. My father bought a piano for me when I was nine years old. He's very fond of music. Each week, instead of going to the theater, he would put aside fifty cents so that I could have a music lesson. I didn't play so very well when I got the job," he smiled, "but the people who came to see the pictures didn't have the musical appreciation that is prevalent today."

The theater young Sam worked for, was well patronized and made a large profit. He began to think it would be a good idea if he could manage a theater of his own so that he would be able to earn enough money to go to college. He told his parents about it, but they didn't find the plan so very appealing. To them motion pictures was not a real business. But he overcame their arguments and obtained employment as the manager of an insignificant theater for eighteen dollars a week. It was a wooden building with a hundred odd camp chairs and a stove in the middle of the floor. The boy, with unusual thrift, saved his money and in about two years he was able to buy out the owner. He had no helpers or facilities of any kind, but he managed to renovate the whole place, and he installed an orchestra consisting of a piano, violin and 'cello.

And while Mr. Katz managed his first theater, he did not for a moment neglect his high school studies. "I wanted to have a thorough academic education," he said, "and I began to consider taking up law. I think most Jewish boys who are anxious to better their social station in life go into some profession, for that is, after all, the shortest cut to doing it. My brother, too, had this great desire for education. He is today a physician and would rather devote himself to research work than to practicing. But I don't think there is anything singular about this desire for knowledge. It is rather a racial characteristic."

Mr. Katz regarded his movie business solely as a means to an end. But nevertheless, he gave this theater every attention and made it a point to know the kind of pictures that his audiences wanted. He provided them with the best entertainment possible, and as a result, his theater began to be so profitable that he was able to purchase a second theater and a year later he bought a third one seating about four hundred people. These subsequently formed the nuclei of the Amalgamated Theater Corporation. In 1909 he graduated from high school and he entered the Northwestern University where he began his law studies.

Chicago's First Big Theater

It was about this time that he met his present partner, Mr. Balaban, and they talked of building a really fine theater that would be devoted to films. The result of the conversation was the Central Park Theater, the first big movie theater in Chicago.

"Although my ventures turned out to be very profitable ones," Mr. Katz told me, "I still had no idea of giving up law. In fact, I didn't think there was anything permanent about the movies until I saw Adolph Zukor's film called *Queen Elizabeth* in which Sarah Bernhardt was the star. It was an exceptionally fine picture and I thought that if the world's most famous actress could be persuaded to play for the screen, other great personalities would look upon it with more favor. It was the visualization of its possibilities that made me decide definitely to give up my law studies and continue with my theaters."

He and his partner built the Riviera, which is considered one of Chicago's de luxe film houses and they then began to expand their efforts by either buying theaters or building their own in various parts of the country. Adolph Zukor, who had had an eye on these energetic young men, proposed the idea of consolidating their theaters with those of Famous-Players. At first Mr. Katz refused, but as they continued to buy theaters, they found that since in these large houses stage divertissements are needed if they are to be filled to capacity, the overhead began to be too costly to operate at a profit. For economic purposes, therefore, Mr. Katz amalgamated his theaters with those of Famous-Players, and operating under the name of the Publix Theater Corporation, he controls over five hundred theaters.

"We are now able to give people quality entertainment, and the finest service possible," he said. "Even the ushers are trained and with their natty little uniforms they are sent to other theaters in the chain. We have recently inaugurated a production department which will secure and arrange

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The Week

An Interpretative Review of Events of Jewish Interest

By HAZOPHEH B'YISROEL

THE summer blight which we noted in our preceding review appears to have continued into the past week, although not in so virulent a form. The events were not so scattered, but they were still few in number and comparatively lacking in vigor and interest. Poland still maintains almost complete silence; the summer vacation has caused a lull in the anti-Jewish activities of Roumanian students; the adjournment of the Permanent Mandates Commission has caused the suspension of controversy over Palestine, although a very important event took place in the Holy Land last week. The only red spot in the news was the murder by a Jew as a sequel to the murder by a Jew of Petlura, the former Ukrainian leader. We shall, therefore, begin our review this week with

Russia

AN appeal to the Ukrainians of America has been issued by the Ukrainian Committee in Paris for assistance in their effort to create a fund with which to conduct their fight against Sholom Schwartzbard, who assassinated Petlura.

"Our enemies," the appeal of the Ukrainian Committee states, "not satisfied with having assassinated the leading representative of our people, are spreading false information for the purpose of besmirching the clean and holy name of Petlura and the whole Ukrainian nation. Our enemies are collecting large funds for the defense of Schwartzbard. In order to combat these lies and also to inform the world of the truth regarding Petlura's rôle in Ukrainia, it is necessary to create a fund in America, Canada and in all other countries where Ukrainian immigrants are living."

A vicious pogrom article against the Jews appeared also in a recent issue of the Ukrainian paper *Nova Zoria* (The New Star), the organ of the Ukrainian Christian party, in Warsaw. This article concludes with the following plea: "Let us buy only from our own cooperatives, let us avoid our enemy. Let us help our own brothers to earn a living, let us make our own people rich instead of giving our money to our foes."

The day following the publication of this appeal Peretz Stein, forty-one years old, a Jewish immigrant from the Ukraine, was mortally wounded by the shots of two Ukrainians, in front of the Jewish Shelter House in Paris. The assassins escaped. Stein, who arrived here recently from the Ukraine and had been at the Jewish Shelter since May 11, was scheduled to appear as a witness in the trial of Sholom Schwartzbard. Several days ago Stein informed M. Henri Torres, Schwartzbard's counsel, that he possessed evidence of the Ukrainian pogrom period which would be valuable in the trial. Stein's wife had been killed in a pogrom in Rostov on Don, where Stein had been wounded. Later he joined the Self-Defence body in the Ukraine.

The remaining news about Russia, while not superficially as sad as the foregoing items, is, nevertheless, ominous, for it shows that there are numerous complaints against the settlement of Jews on the land, especially in the Crimea. The president of the Central Soviet of the Union of Soviet Republics has published a four-column rejoinder in the *Isvestia*, the official government organ. In a dispatch to *The New York Times* last week, Walter Duranty, its Moscow correspondent, gives the following summary of the statement:

"The settlement of the Jewish population on the land in Crimea has caused grumbling among the peasants locally, and a young Communist named Ovchinnikoff, whose work as a postman brings him in touch with many peasants, has written a letter to the President of the Soviet Union, Michael Kalenin, asking how he shall answer such complaints.

"M. Ovchinnikoff says the peasants declare:

"Ten thousand of our sons and brothers died to win the Crimea from Wrangel, but if we want land we are forced to go to Siberia because it is being given to the Jews.

"Mr. Kalenin replies in a four-column article in the *Isvestia*. He says that although nearly ten thousand Jewish families have settled on land in White Russia and the Ukraine, it is only since they have been going to the Crimea that complaints have begun to reach him from various quarters.

"He declares the complaints are due to the general impression that the Crimea is a land of milk and honey and eternal blue sky, etc., while the facts are different. There are actually 2,360,000 dessiatines (a dessiatine is equal to 2.702 acres) of vacant land in the Crimea, of which the Jews receive only 60,000 dessiatines—a less amount than the former property of the rich Jewish landlord, Baron Guinzburg, which was confiscated by the Soviet and distributed among the Russian peasants.

"The reason for the Crimean land being unoccupied is the lack of water, and M. Kalenin quotes the figures of the Agronomic Commission showing that it costs an average of 200 rubles per dessiatine to sink wells, which the Russians cannot afford but the Jewish colonists are able to provide through the help of coreligionists abroad.

"M. Kalenin puts emphasis on the following points:

1. "Anti-Semitism is an evil of Czarist times deliberately fostered by the Imperial Government for political reasons.
2. "The position of the Jews in those days was so intolerable that with few exceptions they were practically without rights.
3. "This is contrary to the spirit and practice of the Soviet Government, which gives equal rights and autonomy to all nationalities in Russia.
4. "Though their numbers justify an autonomous State for the Jews, like other nationalities, this is now impossible, because they live in different areas.
5. "Therefore the committee formed in their case was only to supplement this lack of autonomy by helping them to settle on the land.
6. "The Jewish population was never allowed to work the land before the revolution, for then it was almost wholly composed of artisans or small traders.
7. "It occupies areas that suffered particularly from imperial and civil wars and fell prey to the most hideous pogroms during that period. Having no land, the Jews suffered worse than the Russians during the "hungry years.
8. "The spread of cooperative and State business tends to take away the livelihood of the artisans and small traders.
9. "It is therefore necessary to settle the Jews on the land, to which they have a right no less than the other peoples of Russia.
10. "Although the Jews did good service in the Communist cause, because the larger proportion of them were driven into the revolution by the intolerable Czarist oppression, it is untrue—for the reasons given above—that the Soviet Government is 'favoring' them by granting Crimean land.
11. "The factories, buildings, money, etc., of rich Jews were confiscated by the revolution no less than such property of the rest of the bourgeois.
12. "Jewish Communists living among the Jewish population feel strongly that their people should be settled on the land in Russia rather than become 'the tools for capitalist exploitation' in Palestine.
13. "The Soviet Government shares this view.
14. "The reason why the Jews settled in South Russia rather than in Siberia, which is now being actively colonized by Russians, is that they were used to a warmer climate and were unfitted for rigors of the Siberian cold."

Roumania

DURING the lull in student anti-Jewish activities because of the summer vacation, a controversy has broken out between Octavian Goga, the Roumanian Minister of the Interior, and Dori Popovici, the Minister for Bukowina, on the question of anti-Semitism, the *Czernowitzer Morgenblatt reports*. Octavian Goga, who has a reputation for his irreconcilable anti-Semitic tendencies and who is cooperating with the Cuzist faction, has aroused the indignation of Popovici, who refuses to allow the Cuzist propaganda to continue in Bukowina.

The *Czernowitzer Morgenblatt* writes on this subject: "Thus we see how the Cuzist movement is attempting to flood Bukowina, endangering the peace and tranquillity here. This condition can have tragic consequences, eventually if not immediately. We must therefore become posted on the situation to know whether we are being ruled by Cuza through Goga or whether we are being ruled by the administrative office of the Central government." The *Morgenblatt* demands that the government in Bucharest live up to its pre-election professions of good will to the Jews and other minorities and its promise to combat the propaganda of the anti-Semitic group.

The ban on the use of Yiddish at Jewish public gatherings in Bessarabia was lifted by a telegraphic order of the Central government in Bucharest. The ban was issued by the military authorities in Bessarabia. According to this order Jewish public gatherings had to be conducted only in Roumanian, as a result of which the entire social and political life of the Jewish community in Bessarabia ceased. A delegation representing the Jewish communities in Bessarabia, led by members of the Zionist Federation, appeared before the Minister of the Interior asking its abolition.

Poland

JUST two items about Poland came to us last week. The status of ten thousand persons, the majority of them Jews, who are residents in this country but have not been admitted to citizenship, will be ascertained before the end of the year as a result of action taken by the government following negotiations on the subject between the Club of Jewish Deputies and Mlodzianowski, Minister of the Interior, who has dispatched an order to the Wojewods, governors of the various Polish states and provinces, instructing them to settle the question of the status of these 10,000 persons not later than the end of this year. It is now hoped that the action of the Minister of the Interior will do away with the tragic situation which deprived these people of the citizenship of the countries from which they origi-

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Dr. Sigmund Freud an Active Ben Brith

DR. SIGMUND FREUD, recognized throughout the world as the leading authority on psychology and psychoanalysis, first announced his discoveries, which have had such a profound influence on civilization, before the Vienna Lodge of the I. O. B. B., of which he has been a member since 1897. The B'nai B'rith rostrum was the only one open to him at the time when first he enunciated his revolutionary discoveries of the operations of the human mind.

In celebration of his seventieth birthday the B'nai B'rith magazine of Czecho-Slovakia dedicated its April number to him. The Vienna Lodge arranged a celebration of the event, which the master psychologist was unable to attend because of illness. He sent the lodge a letter, in which he gave the story of his association with the B'nai B'rith and what that association has meant to him. In it Prof. Freud says:

"I want to tell you how I became a Ben Brith and what I sought in your companionship.

"It was in 1895 that two strong impressions united within me, resulting in the same effect. On the one hand, I had gained the first insight into the human sensual life and had seen many things which might disenchant, perhaps even frighten, one at first. On the other hand, the announcement of my unpleasant findings had the result that I lost the largest part of my human relations. I felt like one who is ostracized. In this loneliness there awoke within me the longing for a circle of select, high-minded men who would accept me in friendship in spite of my daring opinions. Your association was pointed out to me as the place where such men were to be found.

"The fact that you were Jews could be only desirable to me, for I myself was a Jew and I had always deemed it not only unworthy, but nonsensical to deny it. What bound me to Judaism was—I must confess it—not belief and not national pride, for I have always been an unbeliever and have been reared without religion, but not without the respect for those requirements of human culture called "ethical." Whatever national pride I have, I endeavored to suppress, considering it disastrous and unjust, frightened and warned as I am by the example of what national pride has brought to the nations among whom we Jews live.

"But there were other considerations which made the attractiveness of Judaism and Jews irresistible—many obscure forces of emotions, all the more powerful the less they were to be defined in words; and also the clear consciousness of an inner identity in common with yours, of a common construction of the soul.

"And soon there was added to this the knowledge that only to my Jewish nature did I owe the two qualities which had become indispensable to me on my hard road. Because I was a Jew I found myself free from many prejudices which limited others in the use of their intellect, and being a Jew, I was prepared to enter opposition and to renounce the agreement with the 'compact majority.'

"Thus I became one of you, shared your charitable and national interests, won friends among you, and influenced those few friends who had remained with me to enter our organization.

"Of course, it was not a question of convincing you of my teachings, but at a time when nobody in Europe gave ear to me and I had not yet acquired disciples in Vienna, you gave me your kindly disposed attention. You were my first audience."

The Jewish Tribune and Hebrew Standard

The American Jewish Weekly

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HERMAN BERNSTEIN, DAVID N. MOSESSOHN } *Editors*

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Portion of the Law: Deut. 3: 23-7: 11.
Reading from the Prophets: Is. 40: 1-26.

Red Tape at Its Worst

THE case of ESTHER KAPLAN who, after a legal battle of fifteen years, has at last been admitted to the United States, prompts us to paraphrase the Talmudic aphorism that the Sabbath was made for man and not man for the Sabbath, by saying that laws are made for man and not man for laws. A certain amount of red tape is sometimes essential, especially in the administration of the immigration law, in which the admissibilty of so many human beings has to be decided quickly. But too much red tape may strangle, too strict an adherence to law is often absurd and ludicrous, even when such adherence is upheld by the Supreme Court, which cannot do otherwise when the law is so clear as it was in this case.

When ESTHER KAPLAN arrived with her parents fifteen years ago she was adjudged to be feebleminded, and she was ordered deported. When admitted under bond and allowed to attend school she showed extraordinary intelligence and docility, her only drawback being an inability to speak clearly. But the order for her deportation had to be executed and after the bond expired the little girl was seized and threatened with deportation, in spite of the testimony of her teachers that she was not feeble-minded at all. Followed a struggle between ESTHER'S friends and officialdom, during all of which time the dreaded sword of deportation hung over the heads of the Kaplan family; followed warrants, writs, reports, opinions, documents without end! What a waste of time and paper, when just a little common sense and good will would have ended the episode quickly and without endangering the welfare of the one hundred and ten million people of our country! Happily, the Secretary of Labor has finally put an end to the tragi-comedy, and ESTHER KAPLAN may now remain without fear. But the Government is still afraid, for her father has had to furnish a bond in the sum of $3,000 against the poor girl's becoming a public charge! Red Tape forever!

Mexico as a Haven

A YEAR ago there was much discussion in Jewish circles about the possibilities of Mexico as a haven of refuge for our sorely beset brethren in European lands. This became the topic of conversation when GENERAL PLUTARCO ELIAS CALLES, then president-elect of Mexico, stated in a newspaper interview that if the Jews of the United States would provide the means he was prepared to secure the grant of a large tract of arable land for agricultural exploitation, and to facilitate the establishment of industries through cooperative guilds.

To the credit of the Emergency Committee of Jewish Refugees it should be said that it laid aside all prejudices and preconceived notions about Mexico and sent an expert Commission to investigate. Last week the report of that Commission was made public, after a delay of an entire year. The report is quite certain and unequivocal in its recommendation that not only should the immigration of Jews into Mexico not be encouraged, it should be definitely and firmly discouraged.

This report has made our community again realize that it must needs concentrate its efforts for the rehabilitation of Palestine and the relief of unfortunate Jews in the lands of their residence. These problems are sufficiently difficult and baffling to engage all our energies, without having these sidetracked in a stupendous effort to open up for colonization a new land where nothing can be accomplished without the expenditure of unthinkable sums of money and Herculean labor.

The Uncertain Status in Eastern Europe

RECENT changes in the governments of several countries of Central and Eastern Europe bring out in bold relief the relative insecurity of the life of the Jewish population in many lands, and the dependence of the welfare of the Jews upon the personnel of cabinets and ministries. In Lithuania, after several years of rule by a clerical party, the government has again passed into the hands of moderates and liberals. As a result, the Jews, who were trampled under foot by the former ministry, are again raising their heads and looking forward to better conditions. A change for the better has also taken place in Latvia. In Poland, upon the accession of MARSHAL PILSUDSKI to power, the Jews breathed a sigh of relief, for PILSUDSKI is a symbol in Poland of true patriotism, seeking the welfare of the State and all of its inhabitants, as opposed to the spurious chauvinism of preceding regimes which sought the welfare of only a part of the population at the expense of other parts. A veil has been drawn before events in Poland, and while a few scraps of information of a propagandist coloring have been published, the real facts are not yet known. The fate of the Republic hangs upon the outcome of the conflict now going on in Warsaw; upon the result also depends the future happiness of the non-Polish racial minorities, and especially the Jews.

In Roumania, the overthrow of the BRATIANO cabinet and the accession of that of GENERAL AVERESCU were expected by not a few optimists not very familiar with the true source of BRATIANO'S power, to bring about a change for the better. AVERESCU made promises which he may have meant in all sincerity to fulfill, although he has been suspected of being a secret lieutenant of BRATIANO. But even if he was sincere, it is doubtful if he is strong enough to overcome all the sinister forces created by the old regime, forces which blindly seek to destroy the Jewish population and which would resort to any extremes to attain this object.

Thus we see that the legacy of persecution and hatred left by the medieval ideology of Tsarism has not yet been spent. For generations, the welfare and happiness of the Jews of these countries is likely to rise and fall with the rise and fall of cabinets, and every change of government will bring about a new arrangement of the colored fragments in the kaleidoscope of Jewish life in Eastern Europe.

"Praise From Sir Hubert—"

ON the occasion of the passage of the LENROOT-TABER bill to stop the flow of uninspected milk from Canada to New York and other Eastern cities, REPRESENTATIVE SAMUEL DICKSTEIN read into the *Congressional Record* an account of the lifelong efforts of that great philanthropist, NATHAN STRAUS, to make pure milk available to those who need it most—the poor. Perhaps the most interesting item in REPRESENTATIVE DICKSTEIN'S account is a letter which the famous MAYO brothers, two most distinguished names in the American medical profession, sent to the venerable philanthropist, commending him upon his pasteurized milk campaign. They write in part:

> The value of pasteurized milk cannot be over? estimated. Tuberculosis of the bones, joints, glands in the neck, and tuberculosis of intestines and mesenteric glads of the intestines are in the majority of cases attributed to the bovine type of tuberculosis, the germs of which are thrown off in the milk of dairy cows thus affected and are destroyed by pasteurization. Infected milk has played its part in causing epidemics throughout the world, not only in infants, but in older children and aducts.

Of such words one can only say, "Praise from Sir Hubert is praise indeed." Coming from so exalted a source, they serve to remind us of our debt to a man whose generosity is so great and constant that we have come to take it for granted.

Israel Hecht, International Jew

NOTHING in the Jewish Bible is wiser and nobler than the injunction that the same treatment, the same consideration and kindness be accorded to the stranger within our gate as to the native. The fact that this commandment is repeated more frequently than any other shows that the Torah realized how deep-seated and dangerous is the prejudice against the alien, against the man who differs from us, and by the same token how important it is to overcome and eradicate this feeling. And the fact that the Jews have learned, as perhaps no other group of men have learned, to relieve distress wherever found and regardless of race or creed, shows that the Torah's emphasis on this precept has had its effect. In this respect the Jew is the greatest of internationalists—and how proud of it!

This internationalism of Jewish philanthropy has just been illustrated anew by the will of the late ISRAEL HECHT, which establishes a permanent foundation for the distribution of coal to the poor and provides that "no worthy poor family shall be denied its benefits by reason of any discrimination because of race, creed, color, or nationality."

Of course this is not the kind of internationalism the Jew is charged with by Messrs. Ford *et al*, who in the same breath accuse him of being clannish.

Judge Mack at Sixty

FEDERAL JUDGE JULIAN W. MACK celebrated his sixtieth birthday last Monday.

A distinguished jurist and judge, a scholar whose learning has received due recognition from the academic world, a citizen whose abilities and civic virtues are attested by the many important offices his country has entrusted him with, he is at the same time a loyal Jew and ardent Zionist, whose Jewish interests, sympathies, and activities are as wide as the Jewish world itself. By the part he played in the negotiations leading to the issuance of the Balfour Declaration and later in the successful efforts to have a clause protecting the rights of the national minorities inserted in the Treaty of Peace, and by his services to the Zionist cause here in America he has written his name large in the annals of Jewsh history. We congratulate this sterling American Jew on his sixtieth birthday and hope that the years ahead of him will be as rich in service and distinction as those behind.

Success of Russian Jewish Farm Colonies Astounding

Dr. Maurice Hexter, Prominent American Jewish Social Worker, Cables Report From Moscow

THE "astounding achievements" of ten thousand Jewish families, former tradesmen and city-dwellers, now settled as farmers on the Russian prairies, are described by Dr. Maurice Hexter, executive secretary of the Boston Federation of Jewish Charities, in a cable from Moscow to David A. Brown, National Chairman of the $25,000,000 United Jewish Campaign.

Dr. Hexter, former president of the National Conference of Jewish Social Workers, lecturer on economics at Harvard, whose survey of economic conditions in Mexico is just off the press, has spent over four weeks in Russia, during which time he visited Kherson, Krivoi Rog and Crimea and made a survey of the progress of the "back-to-the-soil" movement on the part of Russian Jewry which is being supported by part of the funds raised in the United Jewsh Campaign.

"All descriptions, including mine, fail to do justice to the astounding achievements I have witnessed of the ten thousand Jewish families who are adjusting themselves in these regions to farming life," wires Dr. Hexter. "I saw the harvesting of a bumper wheat-crop in the Jewish settlements. Part of this crop is being acquired by the government for seeding purposes.

"Four causes contribute to this amazing success," Dr. Hexter's cable continues. "The first is the relentless attention of the colonists to the government's economic policy. This means that they stick closely to farming and make no side-ventures. Second, the surprising adaptability of these new Jewish settlers, supposed to be fitted only for city-pursuits, to farming life, and their herculean efforts to succeed. Each one of them works as if he felt that the success of the whole enterprise, involving the fate of thousands already on the soil and many thousands more yet to follow, depends on him. Third, the unstinted aid that is being given this movement by the government. This aid takes various forms, chiefly grants of forest-lands for timber purposes, financial credits of various types, the granting of reduced rates for transportation and freight rebates. Fourth, the aid the Jewish farmers are receiving from American Jews, primarily through the funds raised in the United Jewish Campaign and administered by the American Jewish Joint Distribution Committee.

"Another vitally important factor in the success of this tremendous enterprise is the ability, infinite capacity and attention to detail of the personnel of the Joint Distribution Committee's training staff, gathered and directed by Dr. Joseph A. Rosen, whose genius in this field is marked. These factors blend harmoniously with the zeal for success felt by each individual colony, which results in a unique esprit-de-corps.

"THE magnitude of the work can be grasped when I report that while I was in the Crimea there arrived a ship-load of one million French tiles intended for the roofs of settlers' houses. The difficulties which naturally arise in the work of settlers of the first year are, in this undertaking, being lessened by the development of their technical skill due to the training given to them by Dr. Rosen's staff, and the stimulus that comes to them from the knowledge of the splendid success of their predecessors in the Russian prairies.

"A gratifying feature of this work is the benefit which is being derived from it by all the farmers in the sections neighboring the Jewish settlements, especially from the assistance being given to the non-Jewish farmers by the Jewish tractor and well-digging squads."

Dr. Hexter says in his cable that the social and religious problems of the Jewish colonists are already being solved by the older, that is, by the three-year settlers. "I am convinced that this agricultural enterprise constitutes the way out for that portion of Russian Jewry affected by an economic policy which makes the change from city to farming life an absolute necessity," Dr. Hexter's cable continues: "The government is ready to continue its aid in the same friendly, substantial spirit as in the past, recognizing that the underprivileged status of the Jews under the old regime makes special treatment necessary now if they are to be saved from the frightful economic dilemma they find themselves in now, due to the restrictive measures of the old Czaristic regime which barred them from productive careers."

DR. HEXTER calls attention in his cable to the Zionist colonies in the Crimea. "There are twelve," he says, "and the Joint Distribution Committee is using one of them for nursery purposes."

Dr. Hexter was accompanied on his tour of the Jewish colonies in Russia by Reuben Brainin, honorary vice-president of the Zionist Organization of America, who is also one of the most distinguished Hebrew and Yiddish publicists.

Others who made the tour with Dr. Hexter were Prof. Chafkin of the Alliance Israelite, famous Zionist and discoverer of the anti-cholera serum, Dr. I. Fuchs, president of the Moscow Jewish Community and Dr. Lander, representing the Leningrad Jewish Community.

Dr. Hexter also made a study of the credit-loan organizations set up in Russia by the Joint Distribution Committee for the benefit of Jewish artisans, to whom these credit-institutions advance loans for the purchase of raw goods and implements. The results, he says, are proving to be very important. This is true also of the medical work in Russia of the Joint Distribution Committee, as is shown by a recent examination of 200,000 Ukrainian children, a large proportion of whom show indications of tuberculosis. "Thirty-eight Jewish communities, with a population of 900,000, medically organized, have actual contact with almost 600,000," Dr. Hexter's cable says on this score. "The local communities are straining themselves to the uttermost to assist in this work.

"The community of Ekatorinoslav, for example, is distributing 5,000 rubles monthly, which under the present circumstances is a princely sum. The J.D.C. gives about 20 per cent of the budget of over 400,000 rubles required by these 38 communities."

"Russian and American Jewry owe a great debt to the self-sacrifice of Dr. Rosen," is the concluding sentence of Dr. Hexter's cable.

THE JEWISH TRIBUNE Hall of Fame

Franklin P. Adam:

WHO is the inimitable F. P. A. of the New York *World's* Conning Tower; who, in times when humorist writers come and go every month, has maintained his unique position as one of America's outstanding humorists for many years; whose *vers de societe* and translations from Horace are unmatched among living writers; who has been described by someone as "king of colyumnists, terror of all illustrious bores and enemy of bunk"; who has a dozen books to his credit; who is as shrewd an observer of contemporary men and affairs as can be found on this bland old world of ours; who, every Saturday, recreates that genial soul, Samuel Pepys, in modern clothing; and who, as it seems, is more determined than ever to throw his grain of wit and wisdom into the mess of boresome daily recurrences.

Adolph S. Ochs

Master Builder of the New York "Times"

By **HERMAN BERNSTEIN**

In a forthcoming issue of

The Jewish Tribune

Do You Know That

SAID a writer who styles himself "Hamabit" in a recent issue of the *New Judea:*

"The discoveries as to Mars are not without interest to a certain class of Jews, who are always in search of a new territory for Jewish settlement. It appears, according to certain astronomers, that the neighboring planet approximates very closely to conditions on our own planet. If that be so, Mars in all probability inhabited by intelligent life, should offer every possibility for a Jewish settlement, if there is not one already."

In these radio days it should not be difficult to determine whether civilized life exists on Mars. (We say civilized rather than intelligent life, because we feel it would be hopeless to look for intelligent life there or anywhere else.) Tune in on Mars at the hour when here on earth after dinner speeches are in full blast, and if you overhear these words:

"Why, some of my best friends are—"

then you can safely conclude not only that the Martians are fully civilized, but that there are Jews and a Jewish question among them.

* * *

DR. PIOTROWSKI, the recording clerk in the investigation preceding the trial of Stanislaw Steiger, who was accused of having thrown a bomb at the late Polish president and subsequently acquitted, has committed suicide. It is said that his act was due to remorse over his guilt in having falsified the records of the investigation in a manner prejudicial Steiger.

Thus conscience, which makes cowards of us all, is itself the greatest coward of all. If conscience had the courage to assert itself *before*, instead of after the act, how much agony the world would be spared.

Nevertheless, we harbor a faint suspicion that if the plot to railroad Steiger to jail or the gallows had succeeded, Dr. Piotrowski's conscience would not have bothered him, let alone driven him to suicide.

* * *

ARTHUR FIEDLER, a young Boston Jew, whose father, Emanuel Fiedler, is now living abroad after having been a member of the Boston Symphony Orchestra for twenty-five years, and who is himself a member of that famous orchestra, is scheduled to succeed Agide Jacchia, an Italian Jew, as conductor of the Boston "Pops" concerts. Here, Mr. Ford, is material for another essay on the international Jew.

* * *

BECAUSE the head of the Jewish community council (kehillah) of Rowno, Poland, had offended a local Jewish physician at one of the meetings of the council, the latter's son has challenged him to a duel. Duelling is not in the best Jewish traditions, to put it mildly, but as a method of settling community squabbles it seems to us much preferable to airing them in the non-Jewish press.

* * *

THOSE who fear for the future of republican government in Germany may take heart from the following: Prof. Max Liebermann, the world-famous Jewish artist who will be 77 on July 29, has been reelected President of the Berlin Academy of Art for the fifth time. Before the war, the ex-Kaiser used to veto Liebermann for election on account of his religion and his impressionist technique. Now the Prussian Minister of Education and Fine Arts has suspended in the veteran artist's favor the rule against reelection. Apparently the Prussian minister in question feels that life in Holland agrees with the Kaiser.

Social and Personal

Mr. and Mrs. Nathan Straus, Jr., of New York, were the guests of Mrs. Edgar J. Lownes, of Providence, at Dummere-on-the-Cliffs, her villa at Narragansett Pier. Mrs. Lownes has recently returned from Spain.

Judge and Mrs. Irving Lehman were among the passengers on board the *Berengaria*, which sailed for Europe, July 14.

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Mrs. Ira M. Cohen

who before her recent marriage was Mildred Cohn, daughter of Mr. and Mrs. Aaron Cohn, of 808 Prospect Place, Brooklyn, New York. Mr. and Mrs. Cohen have just completed a trip through France and Switzerland. Their wedding tour also includes visits to Germany, England and many other European countries. The couple will return early in September and take up their residence on the Brooklyn Heights. The bride was graduated from Cornell University. Mr. Cohen who is an attorney is also a graduate of Cornell and Columbia Universities.

Edgar Salinger, of New York, gave an impromptu 'cello recital in the Wistaria Room of the Greenbrier, White Sulphur Springs, July 18, to a number of his guests.

Edward S. Rothschild, of New York, sailed on the *Paris* last week to join Mrs. Rothschild at the Ritz in Paris.

Mr. and Mrs. Edmond Bach, who were married July 6, sailed July 17 on the *Majestic* for Munich, where they will make their home. Mrs. Bach was before her marriage Miss Florence Rosenfeld, of 771 West End Avenue, New York.

Mr. and Mrs. Leopold Plaut of New York entertained Dr. and Mrs Louis I. Harris at their country home at Elberon, N. J., last week end, at the tea which was given at Mrs. Jules C. Leeds' home in behalf of Federation. Dr. Harris was one of the speakers on that occasion.

Mr. and Mrs. Arthur L. Phillips, of Curtin Place, Maplewood, N. J., have returned from an extended stay in Alaska.

Among those who sailed on the White Star liner *Majestic*, which left for Cherbourg and Southampton last Saturday, were Judge and Mrs. Jacob S. Strahl and David Sarnoff, of New York; Morris Dlugash, of Brooklyn, and Jules E. Mastbaum, of Philadelphia.

Mr. and Mrs. William Prager of New York, accompanied by their grandson, David, sailed for Europe last week on the *Deutschland*. During their stay abroad they will visit Germany, Italy, Switzerland and France, and will return home late in September.

The Beach Point Club, at Oriental Point, Mamaroneck, N. Y., had its official opening last week, on which occasion a dinner dance was given for the members. The dinner was attended by about 400 residents of Westchester. J. B. Lichtenstein was chairman of the affair, assisted by Lawrence Greenbaum, president of the club, as well as other officers.

The marriage of Miss Selma Slomon, daughter of Mr. and Mrs. Sydney Slomon, of 838 West End Avenue, New York, to Cyrus M. Adler, of Chicago, took place last Thursday at Sherry's. The ceremony was performed by Dr. Nathan Krass and was followed by a dinner. Mrs. Robert Adler was matron of honor, and the maid of honor was Miss Ruth Lash. The bridesmaids were the Misses Ethel and Irma Slomon and Lois and Rose Adler. Robert Adler was best man, and the ushers were Victor Bloom, Nathan Eisner, Eugene Adler and Ermer Lederman. Mr. and Mrs. Adler sailed for Europe, July 17, on the *Majestic*, and when they return they will make their home in Chicago.

Mr. and Mrs. Joseph Rodgers, of 250 West Ninety-fourth Street, have announced the engagement of their daughter, Miss Ruth Rodgers, to Daniel D. Ritter, son of Mr. and Mrs. Louis Ritter, of 801 West End Avenue, New York. Miss Rodgers is a graduate of the Calhoun School, Columbia University, and the New York School of Fine and Applied Arts. No date has been set for the wedding.

Herman Lissner and George Gershwin, composer, were among the New Yorkers who arrived on the *Majestic* on July 14.

Miss Naomi Ranson, an attorney practising in this city, recently sailed on the *Leviathan* for a six weeks' tour of Europe. She is traveling through France, Belgium, Germany, Switzerland, Italy and England, where, with her brother Rabbi Marius Ranson of Albany, N. Y., they will attend the International Conference of Liberal Jewish Congregations.

Mr. and Mrs. Leo E. Levy, of Cedarhurst, L. I., are being congratulated on the birth of a son, Ross Kohut Levy, on July 10. Mrs. Levy before her marriage was Miss Juliet Loewenthal. She is the daughter of Mr. and Mrs. Max Loewenthal, of 14 East Sixtieth Street, New York, and granddaughter of Mrs. Alexander Kohut.

Judge Jacob Panken, Dr. Henry Moskowitz, Dr. Julius Halpern, and Jacob Bashein recently sailed for Europe as a delegation to represent the American Ort at the International Ort Conference, which takes place in Berlin on July 25.

Jacob Billikopf, executive director of the Federation of Jewish Charities of Philadelphia, will leave for a tour of Russia and Poland at the end of this month. He will return to the United States the early part of September. Stanley Foltz will accompany him. Mr. Billikopf has undertaken the tour in the interest of the Joint Distribution Committee.

To celebrate the occasion of the removal of the South Brooklyn Lodge 174 I. O. B. A. to its new quarters at the B'nai Israel Community Center at Fifty-fourth Street and Fourth Avenue, Brooklyn, the members all participated in a house warming at the close of its meeting on Sunday evening, July 11. The Entertainment Committee has arranged another social evening for the fall, and are now working on plans for an entertainment and ball to be given as an "invitation affair" some time in November, to celebrate the twenty-ninth anniversary of that lodge.

Dorys Le Vene

the very young American pianist, who left on the "Vendam," July 17, to visit several European cities, where she will fill her musical engagements. Several months ago Miss LeVene won a scholarship in the California School of Musical Arts. She further won the audition given by the Stadium Concerts. In addition, Miss LeVene was honored by winning a scholarship in the Juilliard Foundation, where she is studying under the teachings of the eminent pianist, Josef Lhevinne.

The Misses Anna and Katherine Strauss, daughters of Mr. and Mrs. Albert Strauss, of New York and Oyster Bay, L. I., are sojourning at Hot Springs.

Jacob Landau, managing director of the *Jewish Daily Bulletin* and the Jewish Telegraphic Agency, sailed on the *Majestic*, July 17, for an extensive tour of European countries.

Mr. and Mrs. Jacob Edwin have announced the Bar Mitzvah of their son Murray at the Chevra Anshei Kutner, 1173 Hoe Avenue, New York. Rabbi Israel Klein officiated.
months.

Rev. S. B. Schold, president of the Palestine Touring Association, arrived last week on the *Mauretania*. He will deliver lectures on Syria during his stay.

Mr. and Mrs. J. L. Josephs, of 110-15 Jamaica Avenue, Richmond Hill, L. I., announce the engagement of their daughter, Regina, to Bernard Lachs of Detroit, Mich.

Mr. and Mrs. Nelson K. Scherer, of Morris Heights, New York, are leaving this week for their summer home at Ayersville, Province of Quebec, Canada. They plan to remain there for the balance of the summer

On Saturday evening, July 17, a musicale by Joseph Cherniavsky, famous 'cellist, and his Oriental Syncopated Symphony Band was given by the League of Zionists-Revisionists at Libby's Hotel, New York. Janet Silverman, of radio fame, rendered a violin solo. Prof. Johan J. Smertenko, well known journalist and editor of *The Zionist*, the official organ of the League, addressed the gathering. Among the patronesses were Mesdames David Podolsky, L. Kehlman, Samuel Mason and Mordecai Danzis.

Nathan and Fanny Cohen of 400 Riverside Drive, New York City, are spending the summer at Lake Placid, Adirondack Mountains, New York.

In Woman's World

Junior Hadassah Reports Growth at the Buffalo Convention

JUNIOR HADASSAH, at its Buffalo convention demonstrated that although it is a young women's organization, it has grown to the point where it must be reckoned with as a serious factor in Jewish life in this country. Two outstanding things were done at this convention which indicate how ably it is seconding the efforts of the parent organization—Hadassah, the Women's Zionist Organization of America—and how important is the role which it is destined to play within a few years in the development of Jewish life in Palestine.

A budget of $69,000, coupled with the decision to purchase the entire plant of Meier Shefeye, the orphan village in Palestine, which has become its special undertaking, are best indications of the share of responsibility already assumed by Junior Hadassah.

The new budget is an increase of $26,000 over and above Junior Hadassah's self-imposed financial obligation during the past year. The main items of the new budget are: Meier Shefeye, $30,000; additional Palestinian activities, $20,000, and Jewish National Fund, $10,000.

Another significant action of the Junior Hadassah convention was the adoption of a resolution that it become a constituent part of the United Palestine Appeal for 1926-27. Equally significant was Junior Hadassah's vote of $5,000 to the million-dollar fund being raised by the Joint Hospital Committee of Hadassah and the American Jewish Physicians' Committee for a chain of hospital buildings in Palestine.

Equally with its financial obligations Junior Hadassah has assumed greater responsibility in the development of the cultural life of the Jewish young women of this country.

Some of the resolutions adopted at the convention are as follows:

"Whereas, the purpose of Junior Hadassah is twofold, we recommend that the cultural aspect be given as much as, if not greater, emphasis as financial endeavor."

"Inasmuch as Junior Hadassah is wholeheartedly in sympathy with the renaissance of the Hebrew language and inasmuch as Junior Hadassah feels that a knowledge of Hebrew is essential to a fuller understanding of Palestinian activities, we urge the formation and continuance of Hebrew groups."

"Whereas, Hadassah is the Women's Zionist Organization of America, and Junior Hadassah is the young women's branch of Hadassah for Zionist women of eighteen and over, and

"Whereas, Young Judaea is the Youth Organization of the Zionist Organization of America for boys and girls under the age of eighteen, and

"Whereas there are now in existence clubs affiliated with Young Judaea, the members of which are of the age of eighteen and over, and

"Whereas said clubs exist either as individual senior clubs or are organized in groups known as senior leagues of Young Judaea, and

"Whereas there are in existence clubs the members of which are under the age of eighteen, which clubs are being conducted locally by members of Hadassah;

"Therefore, be it resolved that Young Judaea shall advise the National Hadassah of all clubs the female members of which have, or hereafter will reach the age of eighteen, and that Young Judaea shall also recommend to said female members that they join Junior Hadassah, and

"Be it resolved that Young Judaea shall request of Hadassah that all aforesaid mentioned clubs known as Hadassah Buds shall be required by Hadassah to join Young Judaea."

"Be it resolved that for the purpose of being better able to work out the relationship between young Judaea and Hadassah, and also for the purpose of being better able to cooperate generally, a Joint Committee consisting of two members of Young Judaea and two members of National Hadassah, these four members to choose a fifth, shall be appointed by the respective organizations to work out detailed arrangements.

"Therefore be it further resolved that Junior Hadassah require of all aforesaid mentioned clubs known as Hadassah Buds to join Young Judaea, and

"Be it further resolved that Junior Hadassah cooperate with Young Judaea by supplying leaders for groups and by organizing new groups."

"Whereas Avuka is the Collegiate Z. O. A., be it resolved that Junior Hadassah members shall cooperate with the already existing groups and shall endeavor to organize new Avuka groups.

"Junior Hadassah recommends that presidents of Avuka should be on the mailing list of Junior Hadassah and that each Avuka member over the age of eighteen be eligible to receive the *News Letter* upon payment of twenty-five cents a year, and that to further cooperation between Junior Hadassah and Avuka, Avuka urges its members to join Junior Hadassah upon graduation from college."

Junior Hadassah's officers elected for the coming year are:

Honorary president, Mrs. Frieda Silbert Ullian, Detroit; president, Mrs. Theresa G. Levinthal, Brooklyn; vice-presidents, Stella Berman, Cleveland; Miriam Caro, San Francisco; Sarah Kitay, Paterson, N. J.; Mrs. Ruth de Mar, Chicago, Ill.; treasurer, Hermina Tannenbaum, Brooklyn. National Committee: Gertrude Buchman, Philadelphia; Naomi Flax, Brooklyn; Sarah Fried, New York; Ruth Feinberg, Boston; Mildred Hillman, Worcester, Mass.; Fannie Horowitz, Brooklyn; Esther Kurzrock, New York; Rose Lipsitz, Detroit; Ruth Meirick, Newark, N. J.; Esther Radin, Hartford; Ruth Richards, Mt. Vernon; Frieda Rose, Rochester; Mollie Rittenbaum, Atlanta; Fannie B. Smith, Providence; Sadie Starr, Far Rockaway; Rose L. Tucker, St. Louis; Rose Wiener, Newark, N. J.

Philadelphia Woman Opens Connecticut Tavern

The Yankee Tavern at Darien, Conn., is sponsored by Mrs. Raymond Fuguet of Philadelphia and New York, whose recollections of historic old taverns prompted her to open one patterned on the real thing.

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Council of Jewish Women

Council Makes Advance Preparations for Religious Educational Work

MRS. ISAAC HALPERN of St. Louis, national chairman of the committee on religious education of the National Council of Jewish Women, has appealed to the presidents of the local sections of the National Council of Jewish Women in 232 cities in the United States and Canada to make provisions in their Jewish educational work during the coming year for special religious services of the holydays for the boys and girls of the Council Religious Schools.

"The high holydays offer us an inspiring opportunity to bring home to our boys and girls the message of Judaism," stated Mrs. Halpern. "They will understand that message only if we make a special effort to present it in terms that are intelligible to them. It is because rabbis, teachers and parents realize the truth of this statement that we find, from year to year, increasing stress placed upon the arrangement of special children's services on the holydays. We must speak to the hearts of our children if we would turn them to the faith of their fathers.

"In addition to services for Rosh Hashanah and Yom Kippur, we have a wonderful opportunity in the festival of Succoth. The National Council of Jewish Women, through its special publication on 'The Harvest Festival,' the text of which was written by A. Irma Cohon and the music by Prof. A. Z. Idelsohn of the Hebrew Union College, is seeking to encourage Succoth celebrations by our children.

"Our Council Sections have a stupendous problem before them," concluded Mrs. Halpern, "in supplying a part of the facilities now lacking for the proper education of our Jewish children, many of whom face the prospect of never having a single line of instruction about our faith and the glories of its history."

Mrs. Halpern, who has been chairman of the council's committee on religious education since 1923, recently visited a number of cities, to make a study of methods followed by various communities in promoting their programs of Jewish education. She has formulated a curriculum for Jewish religious schools, that is based upon many years of experience in religious educational work.

Select Shopping Guide

For the convenience of its readers—THE JEWISH TRIBUNE offers its classified columns of the small shops and specialties of large importance for those who do not have the leisure to seek them out. Advertising rates furnished on request.

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THE JEWISH TRIBUNE JUNIORS

Conducted by JUDITH ISH-KISHOR

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The Winding River

In summer, the river flows
With many a leap and bound,
And on its banks so verdant green
Bright flowers may be found.
It goes along its winding way,
Happy and careless it seems,
Its shore a dewy galaxy
Of reds and browns and greens.

In winter, the river is caked with ice,
Like a dead thing in a shroud.
Stilled for a time the leaps and bounds,
And stilled the gurgle loud.
It is not dead, but with coming spring
Will wake to life once more.
The river's just playing 'possum,
Waiting for the ice to thaw.

—By Edna Harris (age 12), 1641 Nostrand Avenue, Brooklyn, N. Y.

How the Judge Found Out

A Story from Jewish Tradition.

The son of a certain rich merchant was a very restless, inquiring young man. He found it very hard to stay at home, in the city of his birth, and to help his father in the warehouses and in the dry business details of the work. One day, he said to his father:

"Let me sail on one of your ships, my father! Put me in charge of a cargo of merchandise, and let me bring it to foreign lands. Surely, you can trust me as well as any of the men who are hired by you!"

"But a journey on the sea is full of dangers," said his father. "One must be courageous and quick-witted and resourceful to sail to a foreign land and to sell a cargo of merchandise and to bring back the money, or else other valuable goods in exchange. You are still quite young. Do you wish to undertake such a difficult task?"

"Gladly," his son answered. "Let me go, for I shall be of more use to you thus; I cannot keep my mind on the business of the warehouses."

His father consented, and fitted him out with a ship. The young man set out on a very prosperous voyage. For five months, everything went well with him. He had fair winds, and just enough of difficulty and adventure to give spice to the voyage. But on the way home, the ship encountered a fearful storm. All the merchandise had to be thrown overboard, to lighten the boat; and even this did not help. After three days of struggle and fearful anxiety, the ship went to pieces, and all on board were drowned, excepting the merchant's son. Somehow, the piece of a mast to which he was bound held him above water until the storm ceased. A passing schooner rescued him and he was carried to a port not far away from his own city. He made the rest of his way on foot and in rags.

How happy he was to see his father's house again! He ran into the courtyard, and up the steps to the entrance hall. The first person to meet him at the door was the steward, the slave whom his father had placed in charge of all the household.

"What do you want?" said the steward sternly.

"Why, do you not recognize me in these rags? I am the master's son. I am going to my father. Stand aside, Abdul!"

"What does this mean?" the steward said slowly, looking him up and down. "The noble merchant who dwelt in this house is dead. He passed away a month ago. And his only son has been lost at sea. Take yourself off! And be glad that I do not bring you before the judge as a swindler and impostor!"

Stunned by the greatness of his misfortunes, the young man staggered away without a word; and the steward closed the door in his face. But the poor youth could not yet leave the house in which he was born and the happy home of his boyhood. Nor could he believe what the steward had told him—that his father was dead. So he drifted around to the kitchen and the slaves' quarters. Suddenly, an old servant who had known him all his life caught sight of him and recognized him in spite of the shabby clothes. The old man made as if to drive him away, but in reality he drew him out of the courtyard and away from the house. Then he burst into tears and cried, and kissed his hands.

"My poor young master! My poor young master!" he said.

"Is it true, then?" said the young man. "My father is dead?"

"That is true, and more also. Your father died without making a will. And that villain Abdul, the steward, claims that his late master told him to keep the estate until you should return. Of course Abdul will not recognize you. He has given out that his master's son was drowned at sea. And as bad luck will have it, your father's most powerful friends are away from the city now. Abdul, if I know him, will try to seize you now, while they are away, to accuse you as an impostor, and to make short work of you before they can return. . . . Hide yourself, therefore, until——" But it was already too late. The steward appeared with several officers of the law.

"This miserable wretch pretends to be my late master's son!" he cried. "Drag him before the judge. Let the noble judge make an example of him, that such imposture may stop!"

But the steward could not force such a quick settlement of the case as he expected. The judge heard his story, and again the young man's story, several times.

"You say your master made no will?" the judge said to him. "The merchant told you to keep all his wealth until his son should return from the voyage?"

"Those were his dying words," the slave said.

"And you—" the judge turned to the young traveler, "You say that a storm has stripped you of all your papers, which would have proved you the merchant's son?—You also state that those of his friends who would recognize you are all absent on journeys?"

"It sounds badly, for me, I know" the young man stammered. "But my lord judge, that is the truth."

The judge was silent, plunged into deep thought. The longer he thought, however, the more puzzled he seemed to become. His face flushed, his eyes began to glitter angrily beneath his frowning brows. At last he struck the table in front of him with his clenched fist.

"This is what comes of not making a will!" he shouted. "Why did the dead merchant never make a will? See what trouble he has brought upon the living, by his negligence?—Where is he buried?" the judge demanded of the steward. "I shall have him torn out of his grave, as a lesson to others of his careless kind!" The steward was about to answer, when the ragged young man started forward. His face was as white as paper. All his limbs trembled. He cried out in a wild voice.

"What are you about to do?—What?—You will drag my dead father from his grave? You will dishonor his body? — *Never!* — Noble judge, I claim nothing. I take back all that I said. Let the slave keep everything. I am penniless, but I am strong. And while I have my limbs, I will find work and a means of living. Only dismiss the case, my lord judge. Let everything remain as it is!" A dead silence fell upon the court, as he stopped raving. The judge rose in his seat and said quietly:

"This is the dead man's son. And you, faithless slave!"—He pointed at the steward, "Traitor and false accuser! You shall be hanged."

Thus, thanks to the judge's wisdom and his knowledge of human nature, the merchant's wealth was restored to his son.

From the Book of Proverbs:

"The way of a fool is straight in his own eyes,
But he that is wise, hearkeneth unto counsel."

Riddle Box

Our latest number puzzle gives us the job of finding the name of a woman who saved the life of King Joash, when he was a baby. Her name has twelve letters in it. To help us find it, we know that:

The 1st, 4th, 7th, 5th and 6th letters of her name make the name of a boy king. What about trying..... 1 4 7 5 6 J O A S H

The 5th, 12th, 9th, 8th and 12th letters of her name make the name of a country from which came a famous queen. At once, we think of..... 5 12 9 8 10 S H E B A

The 5th, 2nd, 11th and 3rd letters make the name af a son of Adam. His three sons all had the same number of letters to their names. But if "Sheba" is right, then the son of Adam we need must have a name beginning with "S." That can only be..... 5 2 11 3 S E T H

How many letters of that kind woman's name have we found by now? The whole 12 of them! Let's fit them together and see. In their numbered order they make:

1 2 3 4 5 6 7 8 9 10 11 12
J E H O S H A B E A T H

Let's test it. Do the 3rd, 4th, 5th, 9th and 7th letters make the name of a minor prophet? They do. We find "Hosea." Do the 7th, 6th 10th and 8th letters give the name of a king of Israel? Yes. Here is "Ahab." So we know that "Jehoshabeath" was the woman who saved the life of little King Joash.

The boys and girls who have made me proud of them by guessing this puzzle are old experts: Mildred Burstein, 243 East Broadway, New York City; Sol Moskowitz, 1787 Bergen Street, and Sylvia Liebman, 142 S. Ninth Street, Brooklyn, N. Y.; Theodore Engelman (Do you now live at Sharon, Pa., Theodore?); Evelyn Myerberg, 2323 Whittier Avenue, Baltimore, Md. (How are you, Evelyn, and what have you been up to?); and Esther Abelsky, 412 S. W. Pryor Street, Atlanta, Ga. If we have any fireworks left over from the Fourth, we ought to let them off in honor of these champion guessers!

Sylvia Liebman, of 142 S. Ninth Street, Brooklyn, has sent in a Jumbled Name Puzzle that looks dreadfully snaky and spluttery. But I don't believe it will bite you. Not if you talk nicely to it. And Sylvia says that if you straighten it out, you will find that the first letters, reading downward, will be the same as the first name on the list.

ZAAAHHI
ZAAEEDDHR
ZAAAIHR
ZBBBEEAULR
ZNBIA
ZAAAIMH
ZEEHHAIK

Doesn't the look of it make you feel as if you shouldn't eat ice cream late at night?

Our Mail

Jerome Kubrin, 1139 Kenneth Avenue, New Kensington, Pa., would like a boy of his own age to write to him. Jerome says, "I am 13 years old, and this is the first time I have written to you . . . I wish you would get me a correspondent of about my age. I go to Hebrew School and Sunday School. I am thanking you in advance for the correspondent I hope you will send me. "You thanked me a lot in advance, didn't you Jerome? —Still, I hope you get your correspondent now. Write and tell me what happens. This time I shall answer at once.

Judith Hahn and Deborah Levy took a lot of trouble to answer the "Haboah" puzzle. Their answers came late by accident, so I want to give them credit now.

I want Edna Horvitz, of 261 Brackenridge Avenue, Brackenridge, Pa., to write to Sara Lewis, at 1564 West Forty-fifth Street, Los Angeles, Cal. Edna wrote me a very nice letter, and I'm sure Sara would enjoy corresponding with her. Sara and Edna, let me know how it turns out, Yes?

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Playthings

By THYRA SAMTER WINSLOW

1926 Bare Facts

THIS week's thetergoing consisted of two plays for me—one rather a keen disappointment—the other a pleasant surprise. The pleasant surprise was 1926 *Bare Facts.*

One expects so little from "quaint" theaters that when one receives quite a bit more the fact should be made the most of. The Triangle Theater is a tiny place located in a basement at Eleventh Street and Seventh Avenue. Various accidents had kept me from visiting it before and I expected to be a bit bored, a bit superior. Instead, the opening performance of the new bill, an intimate review, was enjoyable and amusing and left me enthusiastic not only over the current bill but over the Triangle Theater as well. Kathleen Kirkwood in association with Murray Phillips presents the new bill and it is a most amusing gallimaufry of music and satire and contains much real beauty. A number called "Orientale," in which a dancer is silhouetted against a blue-gray sky, is as charming a moment as I have seen recently in the theater. "Jungle," from "Congo," by Vachel Lindsey, chanted by Mary Doerr, and pantomined by the Triangle Players, is a stunning thing and gave me a real thrill. "My God! Brown!" is as amusing a satire as I have seen in a long time. The music is unusually good for an intimate revue and "Won't You Tell," "Stand Up On Your Feet and Dance," "Phallic Symbols," and "Tea Time" have clever lyrics as well as tunes.

The chorus of 1926 *Bare Facts* is its worst feature. A little more training and the whole show would be better. The principals are adequate. Gladys James would be lovely if she didnt show off quite so much. Roberta Pierre and Elsie Trevelyan are charming.

This new little revue does not open until nine o'clock. Some night when you are dining in the Village—and we all dine in the Village sooner or later—stop in for a couple of hours.

The Week

Continued from page 5

nated without giving them the status of citizenship in Poland.

In the course of his report on the work of the Central Cooperative Bank, at the fifth conference of the Federation of Jewish Cooperative Societies held recently in Warsaw, Dr. Klumel made the charge that the ICA was not doing its full duty in the way of assisting the cooperative bank.

"The bank," Dr. Klumel stated, "suffers from a serious lack of funds which prevents it from allocating the necessary sums for credit loans to the Jewish population to save them from economic ruin.

"The ICA is to blame in one respect. Before the war the ICA had had in Poland six million dollars for credit aid purposes and now it has only $300,000. The Bank will have to obtain larger sums from the Joint Reconstruction Foundation or from the Joint Distribution Committee. The ICA, too, has to be told that they are administering not their own funds, but funds which had been left for the alleviation of the distress of the Jewish people, and when the people are suffering, as they now are in Poland, a part of the capital of the ICA will have to be given up in order to save them from economic ruin."

Palestine

ONE of the most important events in many years was the public inauguration last week of the water supply system which will bring water to Jerusalem from the Einfara Springs, situated six hundred meters below the city. Thus, the centuries-old problem of water shortage from which Jerusalem has been suffering is finally being solved as a result of the enterprising spirit introduced by the Jews, who are employing modern science for the reconstruction of the Jewish homeland.

Nasshishibi, Mayor of Jerusalem, who presided at the ceremonies, thanked the government for its financial assistance in making possible the installation of the water supply system. Lord Plumer, the High Commissioner, who was present, spoke on the importance of improving Jerusalem's water supply, the shortage of which for centuries has been the city's vexing problem. The new water supply system, which was effected by the Sir John Jackson, Ltd., British engineering firm which took over and is carrying through the Mavrommatis concession, will be further extended within three months along the lines of modern water installation principles, after the fate of the Mavrommatis concession is made clear.

Another interesting item indicating the fast pace at which Palestine reconstruction is moving is the fact that a single agency, the British Economic Board for Palestine, headed by Sir Alfred Mond, invested no less than seven and a half million dollars in Palestine during the past year. This was brought out in the report of that body presented at its fourth annual meeting on July 19.

The report especially emphasizes the fact that the total absence of all port facilities in Palestine is becoming rapidly intolerable and urges that this situation be remedied immediately if the economic growth of Palestine is not to be retarded.

David A. Brown Answers the Zionists

David A. Brown, national chairman of the United Jewish Campaign, in a statement issued last Sunday, charges that the attacks upon that effort and on himself by the Zionists are the result of a refusal by him and Felix M. Warburg, chairman of the Joint Distribution Committee, to enter into a secret agreement, in advance, to make good any deficit that might be caused to the Palestine Foundation Fund by the United Jewish Campaign's appeal.

Mr. Brown's statement is a reply to accusations hurled against him personally and as chairman of the United Jewish Campaign by Louis Lipsky, president of the Zionist Organization of America, at the convention of that body held in Buffalo the latter end of June, and in a public statement issued by him shortly thereafter.

The statement issued by Mr. Brown, containing this charge, is as follows:

"Following the announcement of the United Jewish Campaign in May, 1925, the Zionist Organization of America through its officers represented to me and to Felix M. Warburg, chairman of the Joint Distribution Committee that our campaign would make it impossible for the Zionist Organization to collect its funds in America in the face of a campaign the size of ours. They asked that the United Jewish Campaign guarantee to them any deficit which the Keren Hayesod (Palestine Foundation Fund) might have on the theory that our effort might compete with theirs. Both Mr. Warburg and I, meeting with these committees separately attempted to show them, first, the impossibility of our making any secret agreement with the Zionist Organization whereby any deficit in their then three million dollar campaign would be met with the funds raised for Eastern and Central Europe and Russian European relief and reconstruction work; and, second, that they were underestimating the giving possibilities and the generous impulses of the Jews of America. At these meetings, some of which were held in New York City and others at my Detroit office, the Zionist Organization was represented by those in authority at that time. Shortly after our refusal to meet their demands the attack on part of our program began in New York and in other sections of America. The Philadelphia Conference last September at which the United Jewish Campaign was launched is now past history, and the continuous attack on me personally after that conference in every part of the United States by leaders and paid employees of the Zionist Organization is all a matter of record in the files of the United Jewish Campaign.

"That I was practically silent during the course of these vicious attacks was due in part to the fact that I realized the source from which they sprang and their purpose, but mainly because I was anxious that there should be harmony among our people and that I should do nothing that might in any way harm either campaign and thereby cause additional suffering in Europe and in Palestine. In my work throughout the country in building up the organization for the United Jewish Campaign I continuously stressed the needs of Palestine and urged my audiences to do their duty not only by the suffering Jews of Europe by those already in Palestine and those desirous of going there.

"That the strategy of the Zionist leaders was a great mistake and has been tragic in its consequences the history of both campaigns is the best evidence. Instead of the United Jewish Campaign hurting in any way the cause of Palestine or being responsible for the Zionists obtaining a smaller amount of money than they had obtained in previous years, the fact is that the Zionists have this year obtained more money than they ever obtained before at any time in any one year of their history. That their theory that the Jews of America would not be responsive to the two appeals is disproved by the fact that the United Jewish Campaign which was originally a fifteen million dollar campaign will before its close have totaled over twenty-five million dollars.

"Had the leaders of the American Zionist organization adopted originally an affirmative attitude towards the United Jewish Campaign there would be in America today a United Jewry with the Zionist leaders standing out not only as leaders of a great idealist cause but also as men of great vision whose hearts beat in sympathy with suffering Jews no matter whether they be in Palestine in Poland or in Russia. All of this would have accrued to the benefit of the Zionist cause in America and in other parts of the world.

"I prefer that my friends and acquaintances both Zionist and non-Zionist throughout America who have met with me, worked with me and listened to me during the past thirteen or fourteen months give answer to the outrageous charges made by Mr. Lipsky and others in his organization and shall remain content with the verdict they will render."

Music

By ALFRED LIEBAN

Stadium Concerts

THE performances of Beethoven's Ninth Symphony with a chorus of 200 voices and soloist, and a first hearing at the Stadium of Cassella's "Italia," and four of the classic symphonies—Beethoven's first and third, Brahms' second, and Tchaikovsky's fifth—were among the features of this week at the Lewisohn Stadium of the College of the City of New York.

The Ninth Symphony has by now become an institution with Stadium audiences, judging by the inquiries concerning the dates of its performances this season which have flooded the Stadium offices during the past fortnight with a chorus recruited from the Oratorio Society by Francis B. Marsh. The soloists were Amy Evans, soprano; Doris Doe, contralto; Lewis James, tenor, and Fraser Gange, baritone. Of the four, Mr. Gange was the only one heard last year. The Symphony prefaced by the Lenore Overture No. 3. Mr. Van Hoogstraten and the "Philharmonic" men did noble work in the Symphony.

Cassela's "Italia" had its first Stadium performance on Tuesday, preceded by Brahms' Academic Overture and followed by Stravinsky's Fire Bird Suite and Beethoven's "Eroica" Symphony.

Friday's piece de resistance is the Second Brahms Symphony. Honegger's Pacific 231, Rimsky-Korsakoff's Caprice Espagnol, and Berlioz' Roman Carnival Overture are on the same program. Saturday will potpourri of favorite numbers.

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A Jewish Hotel for New York's East Side

By MAX BLUM

Max Bernstein

HOW did Libby's Hotel and Baths come to be built? Who first conceived the idea of a Jewish hotel for the East Side? Whose brain guided the erection of this great building?

There are questions enough regarding the building of the new $3,000,000 Libby's Hotel and Baths which was opened to the public some three months ago. One is amazed by the structure that towers twelve stories above the street at the corner of Delancey and Christie Streets, right in the heart of New York's Jewish East Side. At the same time one is puzzled that this vast achievement should have been done at all. For, on its very surface, the task seems a titanic one.

The story of the building of Libby's is no less astonishing than the sumptuous hotel itself. Thirty years ago a Jewish business man left Slutsk, in his native Russia, and emigrated to America. That business man was Jacob Bernstein, father of Max Bernstein, the man behind Libby's. When the elder Bernstein had resided in America for five years, he sent for his family. But a tragedy soon overtook them. Within less than a year after her arrival, Mrs. Bernstein was taken away from her family by the hands of death.

Max Bernstein, now president of the Libby's Hotel Corporation, was then a lad of thirteen years. The sudden death of his mother darkened the world for him. A desire was born in his heart, a craving to do something for the memory of her who had left him so prematurely.

But what could he do? The wound inflicted in his heart by the loss of his mother, soon after crossing the threshold of America, endured for many years, even until he matured into a prominent business man. A film of sacred reminiscences was woven by time over the opening of the wound.

His mother's name was Libby, a popular old Jewish name. Mr. Bernstein adopted that name for all his business ventures. His restaurants went under that name. This gave him the feeling of a rebirth of his mother in a new form, a form in which she has been living again for him. When the idea of building a hotel and bath came to him, he decided that it should be more than a mere business venture, that it should take the form of a monumental institution in the memory of his mother and bear her name, Libby.

But the actual construction was not so easy a task as it might seem: a building that had been projected in the mind of its founder since he was a small boy; that, after he had convinced others of the need for it and the consequently profitable nature of the undertaking, and that, after this had been accomplished, was several years in the making by the best architects, engineers, builders, contractors, and sub-contractors who could be found.

Months of research, of the examination of other buildings of similar or like character and purpose, of study, discussion, deliberation, acceptance, and rejection of plans and ideas, preceded the digging of a single shovel full of earth for the foundation. Then came the selection of the men to whom to trust so vast an enterprise, the completion of the financial phases of the undertaking, and which grew because of the enlargement of the scope and facilities demanded in such a building as was conceived by Max Bernstein, the founder and president, first from $2,000,000 to $2,500,000, and then to a $3,000,000 project.

Libby's now occupies the northeast corner of Delancey and Christie Streets, in the heart of the lower East Side of New York City.

To this section come Jewish salesmen and commercial travelers from all parts of the United States and Canada, even from Europe. Here also come yearly thousands of Jews from every part of the country to visit friends and relatives, and yet until now there has not been a single hotel where the Jew, adhering to the traditions and customs of his faith, could feel at home, not a hotel where he could procure meals conforming to the dietary laws of his religion.

We have said there was no other Jewish hotel on the lower East Side. It is equally true that there is no modern hotel in the entire city, if indeed in the United States, intended chiefly, if not exclusively, for Jewish patrons.

Libby's Hotel is first of all fireproof.

Not only was the greatest care exercised in its planning, to see that it comprised every possible facility for sanitation, convenience and comfort, every latest improvement known to modern hotel structures, but primary importance was placed on the kind and quality of materials that should go into it and the character of workmanship, for Libby's was not built for a day or a year, but to endure.

This, indeed, was a vital requisite from the viewpoint of those whose money is invested in it, for it represents indeed an investment, not a speculation, and the sum of money involved is by far too large to be used in any structure that should not, for years to come, stand as a permanent and noble landmark.

This same thoroughness and insistence on the highest standards has characterized not only the building itself, but its equipment and furnishings.

The building is twelve stories in height, in reality thirteen, for, after the original plans were drawn, a superstructure, or pent house, covering the entire roof, and where has been built the gymnasium, operated under the direction of Mac Levy, famous physical culture expert, was added. In all it can accommodate 1000 persons at a time, including the sleeping facilities in the dormitories of the baths.

The architects for Libby's Hotel and Russian Turkish Baths were Messrs. Gronenberg & Leuchtag—both Mr. Gronenberg and Mr. Leuchtag are widely known in their particular field of endeavor, having been the architects for some of New York's finest buildings. The firm offices are at 1385 Broadway.

Duparquet, Huot & Moneuse Co. supplied Libby's kitchen equipment, such as motor driven appliances, labor saving devices such as vegetable peelers, meat choppers, ice crushers, dish washing machines, electric toasters, etc. Duparquet, Huot & Moneuse Co. are located at 108-114 West Twenty-second Street.

It is the prediction of those who have made a careful study of the East Side from real estate, commercial, civic and social viewpoints, and who are therefore qualified to speak with authority, that the completion of Libby's Hotel is to mark a new era for the whole of that section of the city lying between the Brooklyn Bridge and Fourteenth Street and from the Bowery to the East River.

Both sides of Delancey Street are now lined with old-fashioned buildings, with stores occupying the ground floors, but with Libby's beautiful structure now towering above all others, with the fact that Delancey Street is, in reality, a wide and most beautiful avenue, with Schiff Parkway running through its center, it will not long be permitted to retain the unsightly structures of a previous generation.

But Libby's has other aspects than the solely material influence it may exert upon the community.

It has been said, and said frequently, by Mr. Bernstein, its president and founder, that he desired Libby's to be more than a hotel, an institution that should advance the interests of all the East Side and should ever be ready to lend cooperation and aid to worthy civic and other undertakings.

Libby's is already doing just this. It makes available for the first time a suitable East Side meeting place where can be held conferences by East Side men and women in the interest of civic, philanthropic, social and other causes of value to the entire community.

Libby's welcomes these gatherings, seeks in every way to make them successful, and thus does its part toward realizing the aspirations of Mr. Bernstein to make of the hotel a real center of every form of Jewish activity on the East Side—such a center as shall entitle it to be characterized, not only in name, but in fact, an "Institution."

Libby's Hotel

Salome Bernstein Dies in Automobile Accident

Salome Bernstein of Portland, Ore., daughter of the late Alexander Bernstein, a prominent lawyer of Portland, and of Mrs. Alexander Bernstein, well known as a communal worker, last Saturday was killed in an automobile accident near Newark, N. J. She came East several years ago to engage in social work. Recently she went to visit friends in Philadelphia, whence she journeyed to Newark, stopping at the home of Rabbi Charles I. Hoffman, 624 High Street. Together with the rabbi's son and daughter and Miss Rebecca Fredlander of Orange, she went for a drive late on Saturday night.

The accident occurred after the party stopped to have their car repaired. Another automobile, driven by Wendel Dafchek of Avenal, N. J., came down the road and crashed into the Hoffman car, pinning Salome between the two cars. She was killed instantly.

Rebecca Hoffman was thrown to the road and received a fractured skull and a badly battered knee. Miss Fredlander sprained a leg in leaping away from the wreck. The rabbi's son, Leon, and the garage man were unhurt.

Miss Bernstein came from a prominent American Jewish family. She was the niece of David Solis-Cohen of Portland and of Dr. Solomon Solis-Cohen of Philadelphia. She was also a niece of the late Daniel P. Hays.

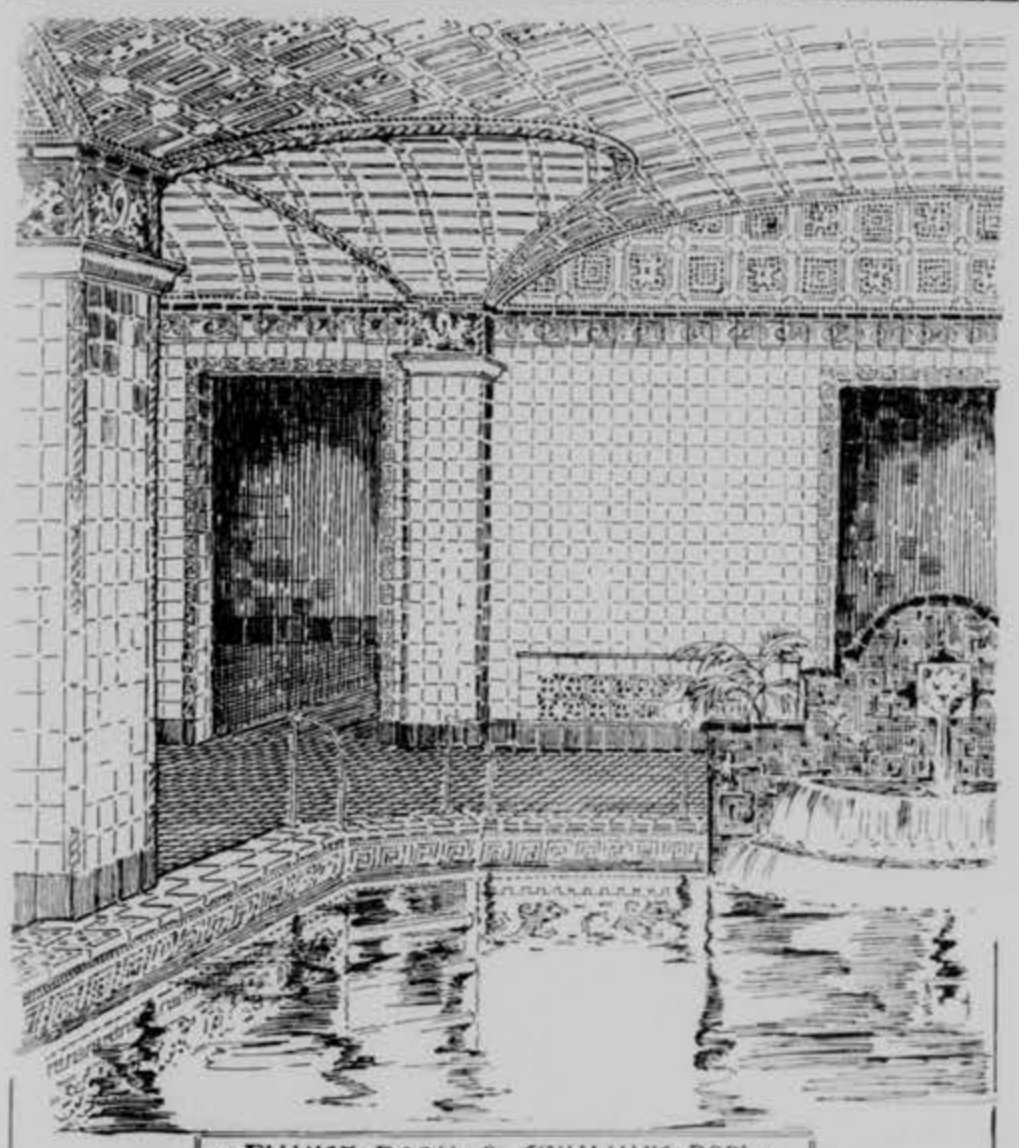
Young New York Scholar Wins Lectureship in University

Word has been received from Jerusalem by Josef Rosenblatt, the famous cantor and concert artist, that his eldest son Samuel has just been ordained there at a special session of the highest rabbinical tribunal in Palestine, consisting of Chief Rabbi Samuel Kook at the head and Rabbis Charlat and Polinski, after a year of special study in the *Yeshivah*, presided over by Chief Rabbi Kook.

The young scholar has already reached a high mark of distinction. He sailed from New York in September last, having won the Hazard Fellowship in the American School of Oriental Research at Jerusalem, in a nation-wide competitive examination.

Leaving Jerusalem on July 5, Rabbi Rosenblatt will arrive in New York on July 21, and will enter upon his duties as Lecturer in Semitic Languages at Columbia University at the opening of the fall semester, a position to which he has just been appointed.

Among Those Who Helped Construct Libby's



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Organization Activities

Four New Members of J. D. C. Executive

The appointment of four new members to the Executive Committee of the American Jewish Joint Distribution Committee was announced by the office of the Joint Distribution Committee. The new members of the Executive are Jonah J. Goldstein, Dr. Henry Moskowitz, James H. Becker and Lewis L. Strauss, who, although heretofore not officially elected members, had attended meetings in an ex-officio capacity and had rendered their assistance to the work of the organization.

Their appointment resulted upon the recommendation made to the Executive Committee by Felix M. Warburg, chairman of the Joint Distribution Committee, who, in presenting their names for election, made reference to their noteworthy assistance rendered particularly in the United Jewish Campaign.

Aleph Zadik Aleph Elects New Officers

Jacob Finkelstein, of Lincoln, Neb., was elected grand president of the Aleph Zadik Aleph, junior order of the Independent Order B'nai B'rith, at the concluding session of the Order's third annual convention held in St. Paul, Minn.

Nolton Lieberman, St. Paul, was elected grand vice-president of the Order. The following are other officers elected: J. Weiner, Grand Rapids, Ben Salinsky, Sheboygan, sergeants-at-arms; Leo Peller, Maywood, Ill., secretary; L. Glazer, Ft. Dodge, treasurer.

Samuel Beber of Omaha was re-elected president of the Supreme Advisory Council.

Home of the Daughters of Jacob

Great enthusiasm is prevailing in the Home of the Daughters of Jacob, of the Bronx, for the one hundred dollar dinner, which will be given in honor of its thirtieth anniversary, Dec. 14, 1926, at the Hotel Astor.

President Mrs. Peter J. Schweitzer initiated the campaign for the dinner by securing the first subscriber on the steamer *Berengaria*, on which she recently sailed for France, where she will spend the summer months.

The other officers and directors, following the lead of their president, are likewise trying to secure as many subscribers as they possibly can.

It is hoped that $150,000 will be secured in reservations, in order to enable the institution to wipe out the present standing mortgage on the building.

S. D. Friedman, chairman, and Joseph Zelenko, treasurer, are making plans for the banquet.

League of Zionists-Revisionists Opens New Headquarters

The League of Zionists-Revisionists which is sponsored by Vladimir Jabotinsky, has established headquarters with offices and club rooms at 42 Union Square, New York City. The office of *The Zionist*, the official organ of the League is also located at this address. The club rooms are open every evening.

A house warming to inaugurate the opening of the new headquarters will be held Wednesday evening, July 28, at the club rooms of the League. Professor Johan J. Smertenko, editor of *The Zionist*, and Mordecai Danzis of *The Tageblatt*, will address the gathering. A cordial invitation is extended to all Zionists to come as guests of the League.

The League recently elected the following administrative committee: Prof. Johan J. Smertenko, chairman; Elias Ginsburg, vice-chairman; Mrs. Ida Landau, executive secretary and treasurer, Samuel Caplan and Mordecai Danzis.

Hias Activities in Warsaw and Poland Continue

The activities in Warsaw and throughout Poland of the Hebrew Sheltering and Immigrant Aid Society of America (Hias), New York City, continue as heretofore, Mr. Herman, president of the organization, declared in consequence of a press dispatch that the Warsaw office had been closed. "The truth of the matter is," Mr. Herman continued, "that only a change had been made in one department of the Hias office in Warsaw. That was transferred to Berlin so as to be in closer touch with the head office of the Emigdirect. This transfer, however, in no wise lessens the work of Hias in Poland. Emigrants are guided and helped as heretofore, and funds may be transmitted to Poland as hitherto."

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LEGAL

NEW YORK SUPREME COURT, New York County. George Carl Areford, Earl S. Areford and Samuel F. Denius, Plaintiffs, against Helen Wasserman, Defendant. Summons.

To the above named defendant:

You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer or, if the complaint is not served with this summons, to serve a notice of appearance on the Plaintiffs' Attorney within twenty days after the service of this summons, exclusive of the day of service. In case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint.

Dated: New York, April 21, 1926.

CHARLES R. BAILEY, Attorney for Plaintiffs, Office and Post Office Address, No. 120 Broadway, Borough of Manhattan, New York City.

To Helen Wasserman:

The foregoing summons is served upon you, by publication, pursuant to an order of John Ford, a Justice of the Supreme Court of the State of New York, dated the 7th day of June, 1926, and filed with the complaint in the Office of the Clerk of New York County at the County Court House in the Borough of Manhattan, City, County and State of New York. The object of this action is to foreclose a mortgage made by the defendant to the plaintiffs upon a lot of land situated in the City, County and State of New York, bounded as follows: Beginning at a point on the easterly side of Bradhurst Avenue, distant 159 feet, 8 inches, southerly from the corner formed by the intersection of the easterly side of Bradhurst Avenue with the southerly side of 153rd Street; running thence southerly along the easterly side of Bradhurst Avenue 40 feet, 2 inches to the corner formed by the intersection of the easterly side of Bradhurst Avenue with the northerly side of 152nd Street; thence easterly along the northerly side of 152nd Street 100 feet; thence northerly parallel with the easterly side of Bradhurst Avenue, 40 feet 2 inches; thence westerly, parallel with the northerly side of 152nd Street, 100 feet to the easterly side of Bradhurst Avenue at the point or place of beginning.

Dated: New York, N. Y., June 8, 1926.

CHARLES R. BAILEY, Attorney for Plaintiffs, Office and Post Office Address, No. 120 Broadway, Borough of Manhattan, New York City

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WANTED—Moderate priced rooms, with and without board, for business girls and women. Apply to Room Registry for Jewish Girls and Women, 2875 Broadway, nr. 111th St. Hours: 9 to 5 daily—evenings 7:30 to 9.

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Personal

Engagement

TURKEL-EHRENFELD. — Mr. and Mrs. Manny Ehrenfeld announced the betrothal of their daughter Julia to Mr. Arthur Turkel of New York City at their home, 219 E. 81st St., July 11, 1926, at which occasion a dinner was given in their behalf and also in honor of their parents, Mr. and Mrs. Joseph Schwatz, of Scranton, Pa., who have left for Palestine July 13, which place they are making their permanent home.

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Brevities

Ahad Ha'am, the noted Hebrew philosopher, was honored last week by the municipality of Tel Aviv when the freedom of the city was bestowed upon him on the occasion of his seventieth birthday.

Nathan Straus dedicated the new building of the Mamaroneck Child Welfare Association, Mamaroneck, N. Y. He was presented with a golden key, bearing the inscription: "To Nathan Straus, the Friend of Children."

Rabbi Shabatei Djahim, Chief Rabbi of Monastir, who is now in Palestine, will tour America next winter in behalf of the Sephardic Jews of Palestine.

Samuel Bettelheim, member of the American branch of the Agudath Israel and head of its press bureau, has recently resigned his post.

At a meeting called at the initiative of Charles Enders, president of the B'nai Jeshurun congregation, a committee was appointed to call upon Governor Smith and Judge Olvany in order to recommend the nomination of Gustavus A. Rogers for United States Senator from New York.

The new Mount Sinai Hospital in Chicago, Ill., was opened recently.

A new book on Spinoza by Professor Alfred Klaar was recently published in Berlin.

An index of the cost of living in the important Jewish centers of Palestine will soon be compiled by the Labor Department of the Palestine Zionist Executive.

The Marquis of Reading has recently been invited to become chairman of the English Government Broadcasting Commission.

Dr. Edward Rosenthal, the famous German jurist, died at Jena recently at the age of 72.

The United Palestine Appeal for 1927 will be started in New York in January, 1927, it is reported. New York's quota will be close to $2,000,000.

Dr. Isidor J. Landsman of the X-Ray Department of Fordham Hospital, has been appointed roentgenologist of Bellevue and Allied Hospitals, to succeed Dr. I. Seth Hirsch, who resigned recently.

The newspapers of Vienna are devoting articles in honor of Richard Beer-Hoffmann, the well known dramatist, on the occasion of his sixtieth birthday. Richard Beer-Hoffmann is the writer who dramatized a number of stories from the Bible. He is the author of "Jacob's Dream," "Saul," "David" and "Solomon," and many other plays that have gained wide recognition.

Judge Mamelok, judge of the Higher Court of Switzerland, died in Zurich recently at the age of 50.

Nathan Eckstein of Seattle, Wash., was proclaimed the most useful citizen of his city, by a representative group of citizens, known as the Most Useful Citizen Committee. This committee was chosen by the *Post-Intelligencer* to select each year the man or woman who had done the most during the past year for the good of the city. Mr. Eckstein was the unanimous choice of this committee.

A. C. Ratchesky of Boston, business man, philanthropist and former assistant food administrator for Massachusetts, has been elected a trustee of Boston University. Announcement was made by Dr. Daniel L. Marsh, president.

Mme. Minna Pelz, the noted soprano of Portland, Ore., is now in New York, where she is studying to take part in the operas presented by the American Opera Association. She case East as Portland's official representative to the Sesquicentennial Celebration and as delegate to the Anti-Narcotic Conference.

According to a report of the Judea Industrial Corporation, New York, Judea Insurance Company, Ltd., of Palestine celebrated its first birthday with an elaborate banquet in which the representatives of all different shades of Palestinian Jewry were present. Letters of greeting were sent in by Governor Storrs and Col. Kisch.

Prof. Solomon Zeitlin, professor of ancient history at Dropsie College, Philadelphia, left Paris for Russia at the request of European scholars, to clear up the mystery of the Slavonic version of Josephus' *Jewish Wars*, translated from the original Aramaic, which is supposed to be extant in Russia and to prove that Josephus mentioned Jesus of Nazareth in his original text.

Members of the Tammany organization of the Fifteenth Assembly District, New York, have put forward Maurice B. Blumenthal for the Democratic nomination for Attorney General.

The Palestine Central Office of the Jewish National Fund has commenced publication of a new Hebrew magazine, *Hanoar Ve-Haaretz*, devoted to the interest of the Jewish youth movement.

David W. Pearlman, M.A., and a candidate for Ph.D. degree, Teachers' College, Columbia University, has been elected as Director of Religious Education and Temple Activities of the Euclid Avenue Temple, Cleveland, Ohio, of which Rabbi Barnett R. Brickner is the spiritual leader.

A special session of the Jewish Court of Arbitration was held on Wednesday, July 14, 1926, at the Madison Street Courthouse, 264 Madison Street, New York City.

Pulpit Topics

CONGREGATION B'NAI JESHURUN, 257-265 West 88 Street. Israel Goldstein, Rabbi. Friday evening, services. Saturday morning, sermon.

CONGREGATION SHAARAY TEFILA, Far Rockaway, L. I. Norman Salit, Rabbi. Friday evening, services. Saturday morning, Portion of the Week.

CONGREGATION SHAARE ZEDEK, 212 West 93 Street. E. L. Solomon, Rabbi. Sabbath morning, sermon.

HEBREF TABERNACLE, 161 Street west of Broadway. I. Mortimer Bloom, Rabbi. Friday evening at 8, shortened services. Saturday morning at 9.15, shortened services.

JEWISH CENTER, 131 West 86 Street. Leo Jung, Rabbi. Saturday morning, services.

JEWISH SCIENCE, 166 West 73 Street. Morris Lichtenstein, Rabbi. Services during July and August every Wednesday evening at 8.15 at the Beth Miriam Synagogue, Long Branch, N. J.

TEMPLE BETH EL, 76th Street and Fifth Avenue, New York City. Samuel Schulman, Rabbi. Friday evening, services.

TEMPLE EMANU-EL, Fifth Avenue and 43 Street. Dr. Nathan Krass and Dr. H. G. Enelows, Rabbis. Friday evening, 5.30, services. Saturday morning, services.

TEMPLE ISRAEL, 91 Street near Broadway. Dr. Maurice H. Harris, Rabbi. Friday evening at 6, services. Saturday morning at 10.15, services.

YOUNG ISRAEL OF WASHINGTON HEIGHTS, 4046 Broadway, corner 170 Street. Friday evening, 6.30, services. Saturday morning, services at 9 in the Vestry Rooms. Saturday morning, 10.45, Robert August, "Hands of Help or Lips of Prayer."

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America's Youngest Theater Magnate

Continued from page 4

the finest entertainment that we can procure to be offered in conjunction with motion pictures. These features will rank with the best that Broadway can produce. The artists will make their initial appearance in New York and after a week's run they will start on a hundred week circuit of the United States."

One development incidental and necessary to this big project is the erection of a million dollar studio-theater. It will have a special auditorium, six rehearsal rooms, a music library, an orchestra rehearsal room, a picture projection theater and other numerous departments. The ballet features will be worked out under the direction of John Murray Anderson, the well-known producer of the Greenwich Village Follies.

This project will enable the Publix Theaters Corporation to provide entertainment to towns, most of whose inhabitants would never be in a position to see productions of such a high artistic order. The idea opens up an artistic vista that is almost limitless.

With the construction of the magnificent Paramount Building on Broadway, which will house a very large and beautiful Publix Theater, Mr. Katz will have achieved another goal in his interesting career. Interesting because he has worked his way up from the proverbial shoestring. "And that way is, after all, more fun," he said. "Struggling along and wondering where the next dollar is going to come from. Gritting one's teeth and doing a hard task, knowing that after it's finished one's done the best there was in one to do. All this strengthens one's character and makes one able to cope with the next fellow. It is this that the boy with all the advantages misses in life. He is, I think, rather unfortunate in that everything is handed to him. The real thrill comes in doing it all oneself."

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Why Do the Heathen Rage?

Continued from page 2

If, therefore, the American rabbi has not been more of the scholar, if in many instances his preaching has not measured up in intellectual quality to that of his European confrère, it is due not to his inherent mediocrity, but to the nigh endless time-and-energy consuming community responsibilities which the conditions of Jewish life forced upon him. The European rabbi, as a rule, is head of an old established community, possessing its full quota of religious, educational and eleemosynary institutions, and in which the necessary functions of congregational life are well distributed. This has not been the case in America, and in most instances is still not the case. Our communities are recent and unformed. New schools, new synagogues and new Centers are needed, with all their attendant needs of program, curricula, coordination, etc. Drives must be launched—and it seems almost daily—for new hospitals, new orphanages and new homes for the aged; drives for foreign relief, local relief, Falasha relief; drives for Palestine, for Hadassah, for the Jewish National Fund; drives for the Union, for the Seminary, for the *Yeshiva*, for dormitories, for libraries; drives for the Menorah Association, for Student Congregations, for Bureaus of Jewish Education, for the Chautauqua. . . . In each instance the rabbi is appealed to first for his active cooperation. In some cases he is compelled to initiate these drives himself; in others he becomes their propagandist, and in still others he is the actual solicitor. . . .

Furthermore, Jewish congregational life, far from being departmentalized, is sadly centralized. The rabbi, especially in the reform congregation, is *Darshan, Melamed, Chazan* and *Shamus* all in one. In view of these multitudinous and harassing responsibilities, it is not surprising that the rabbi's hours of study and meditation are few in number, and that this paucity reflects itself in the quality of his preaching and writing.

Still a creditable list may be drawn up of American rabbis who have done meritorious work even in the field of Jewish scholarship. There is, of course, no Zunz or Geiger among them as yet; but Zunzs and Geigers are rather rare throughout the Jewish world today, and American Israel will require a considerably longer period of germination before it will produce scholars of such magnitude. Two hundred years of semination preceded the first efflorescence of Jewish genius in Spain. "America has not yet produced one great poet," is the criticism which Thomas Jefferson undertakes to answer in his "Notes on Virginia." "When we shall have existed as a people as long as the Greeks did before they produced a Homer, the Romans a Virgil, the French a Racine and Voltaire, the English a Shakespeare and a Milton, should this reproach be still true, we will inquire from what unfriendly causes it has proceeded. . . ." Still fine and valuable work in Jewish scholarship has already been done by some of the graduates of the American theological schools, such as Finkelstein, Kaplan, Efros, A. Newman, Epstein, Waxman, Levinthal, Enelow, Frisch, Blau, L. I. Newman, Englander, Philipson, Linfield, Calisch, Morgenstern, Cohon, Max and Jacob Raisin, Rhine, Rosenau, Bettan, Cronbach, Freehof and others, whose work cannot be dismissed with a supercilious shrug of the shoulder.

When the press of community work will ease up, when Jewish laymen will in larger numbers take over the administrative tasks which are rightfully theirs, and when congregational life will have become more departmentalized, American rabbis will be able, as they are eager, to devote themselves more definitely to their essential prerogatives—"To learn and to teach."

In passing, we wish to remark that when we speak of American rabbis we do not refer to the vaudevillians in the pulpit. Unfortunately there are some rabbis who have cheapened and vulgarized the Jewish pulpit, by sacrificing the timeless for the "timely" in their discourses, by pandering to Jewish morbidities in the choice of their themes, by weekly recourse to struts, antics and noise. On the bulletins of some of the larger synagogues of America it has become increasingly rare to find a subject which does not have a distinctly "Christian" angle, a savor of the ever-palatable "prejudice" theme, or the "kick" of the latest play. Fortunately such pulpits are not typical, and some day when a few conscientious laymen in the pews will bestir themselves sufficiently to express their disgust, the heroic occupants of these pulpits will beat a hasty retreat.

To be continued next week

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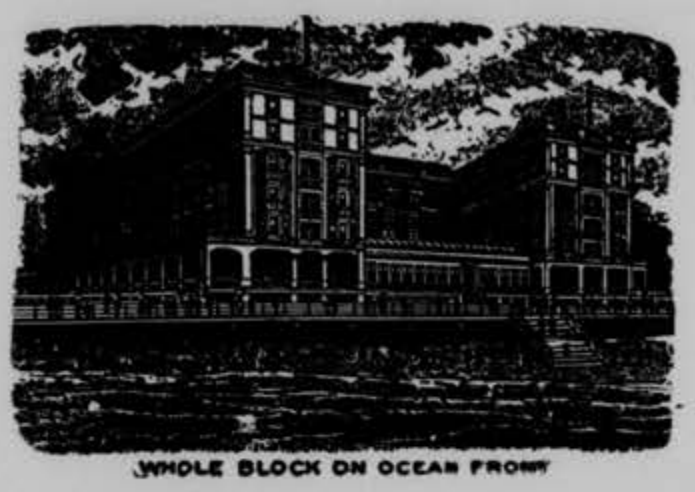

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THE JEWS OF NEW YORK CITY

1654—1926

A RECORD OF COOPERATION AND SERVICE

The Timeliness of Such a Work: In connection with the Tercentenary of the Purchase of Manhattan Island from the Indians, the Editorial Board of THE JEWISH TRIBUNE deems it an opportune time to compile an authoritative record of the constructive contributions of Jews toward the development and improvement of New York City from the time the first representatives of the race arrived here in 1654 to the present day. Not only is the compilation of such a record fitting because of this important anniversary, but also because the year 1926 marks the beginning of a new epoch in the history of the Jews in America—the practical close of almost a half century of mass immigration.

A Record of the Past—An Inspiration for the Future: Plans have been made for the preparation and publication of a volume, worthy both in content and in physical form, of the importance and significance of the subject. It is believed that the completed book will constitute not only a fitting memorial of the Tercentenary but also a work which will be read with interest by Jews and non-Jews alike, intensifying in the hearts of both the desire to work harmoniously side by side for the welfare of the great city in which all men have such unprecedented opportunities for material, intellectual, and moral advancement.

Not Propaganda: The work will not be propaganda in any sense. The Jews of New York need no propaganda—the bare facts of their service speak loudly for themselves. Placed in every library of the country, in thousands of homes, on the desks of writers, lecturers, editors, and publicists, these facts will dispel ignorance, remove misunderstanding, and excite admiration and respect, as no amount of generalizing and moralizing could.

The Plan and Scope of the Book

THIS saga of the Jews of New York will be written in a lively and interesting style so as to render it attractive reading. It will intrigue the adolescent mind as well as that of the adult by the wonderful adventure and romance incident to the building up of many of the great businesses and enterprises of our city. On the one hand, it will stimulate and urge on the youth of New York to emulative efforts, on the other, it will fortify the mature reader in his inspirations and ambitions. It will show the Jew for the past three hundred years striving, aiding and building, side by side with his brother citizens of other beliefs, toward one common aim: the betterment of his home—New York City.

Colonists and Pioneers The first section will be devoted to a historical summary covering early settlement and development of New York during Colonial days, showing the Jew as an earnest and ardent settler, patriot, and welcome counselor in the problems of foundation and continuation, his spontaneous response to the various crises as they arose, his aptitude for initiative, his possession of both moral and physical courage when occasion demanded, his pervading love of peace.

A Century of Phenomenal Growth The following section will be devoted to the career of the Jew of New York as a citizen during the past one hundred years. In this period the fabric of New York life changed entirely, and became one of the most glittering and fascinating brocades ever woven on the loom of Time, and as "the moving finger writes" great dream palaces arise, gigantic emporiums of trade, temples of learning, broad terraces open to the people where enchanting music feeds the spirit; noble inventions, corrective hospitals, kindly charities and benefactions, helpful associations of every character reaching out far beyond the boundaries of the United States, benisons to every land where need is known. And in all these constructive activities the Jew of New York has had a commendatory share; the blessings God and his own untiring efforts brought to him, he has been only too glad gratefully and humbly to share with his fellowmen.

There is no question that much of New York's greatness is directly traceable to the Jew's natural idealism and temperament. His inherent love of form, color, beauty, music and the arts made him seek expression for these impulses in fostering schools, colleges, museums, art galleries, the opera, theatres, and the like, and his flair for comfort and orderliness caused him to demand better homes, food, and sanitary conditions.

A Roster of Service The third section of the book will comprise chapters on the Jews' cooperation in various fields —commerce and industry, finance and banking, art and handicrafts, music and entertainment, religion, education and social service, the liberal professions. This will be followed by a Roster of Service, consisting of the names and brief thumb-nail sketches of those who, since the beginning, have performed distinguished service in behalf of the metropolis.

Cooperation the Keynote None of the accomplishments to be here recorded were achieved by the Jew alone, or for the Jew alone—always with the association and cooperation of the other man, his brother, the Christian; and the whole trend of these researches into past achievements shows a unity of purpose and a desire for general welfare in public matters that should cement and preserve the bond of fellowship that has always existed in New York City between the Jew and his citizen-friends of other denominations.

A Community Effort: In undertaking this monumental task, the Editorial Board of THE JEWISH TRIBUNE is profoundly conscious of the grave responsibility which it is assuming, but it is going forward with the work because it is confident that it will have the full support of all the enlightened elements in the Jewish community and even of those outside that community. It is a matter of warm surprise and gratitude that the first contribution of $1,000 to this work, came to us not from a Jew, but from a member of The Society of Friends, with the understanding that it be applied to any expense incidental to the recital of the adventures of Asser Levy, the valiant Jewish patriot of the 17th century.

An Advisory Council of leading communty-minded Jews, and of non-Jews, recognizing that this project is bound to promote better relations between the various groups of the population with the resulting benefit to the Republic, will cooperate in the preparation of this epoch-making volume. The work will thus be a real community effort, as THE JEWISH TRIBUNE will consult with the members of the Advisory Council, as the work progresses. This Council is now in process of organization, and the names of its personnel will be announced in due course.

The Jewish Tribune
and Hebrew Standard
The American Jewish Weekly

The Jews In Finland

An Interesting Account of the History and Life Of Our Brethren in the Land of Nurma

By ISRAEL SCHUR

Why Do the Heathen Rage?

The Second Installment of this Vigorous Defense Of American Jewish Life and Works

By RABBI ABBA HILLEL SILVER

Danger Ahead!

By HERMAN BERNSTEIN

Ex-Kaiser Assails Judaism

Answered by DR. NATHAN KRASS

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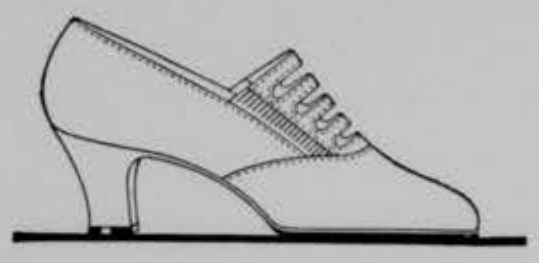

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Founded 1882

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THE JEWISH TRIBUNE
Founded 1903

THE HEBREW STANDARD Combined with THE JEWISH TRIBUNE in 1922

The American Jewish Weekly

DR. NEHEMIAH MOSESSOHN
Founder-Editor

July 30, 1926—Ab 19, 5686

HERMAN BERNSTEIN
DAVID N. MOSESSOHN
Editors

The Jews in Finland

An Interesting Account of the History and Life of Our Brethren In the Land of Nurma

By ISRAEL SCHUR
Translated from the German by Maximillian Hurwitz

THE story of the Jews of Finland goes back only one hundred years, yet within that brief period that small Jewish community has experienced vicissitudes of fate comparable to those of the older and larger Jewish centers of Europe. Their story is here told by one of their number.

OF the Jews who live in Finland little is heard in the Jewish world save for the reports of the Keren Hayesod and the Jewish National Fund, from which it appears that Finland's Jewry figures among the chief contributors. None the less the fate of this small group of Jews living in the cold North is extremely interesting, because during the relatively short span of their history they have gone through everything which the Jews of other Diaspora lands have experienced in the course of centuries.

As late as 100 years ago there were no Jews in Finland, for an old Swedish law, then still in force, forbade Jews to settle in that country. During the reign of Nicholas I, a small number of Jewish boys from the famous Pale of Settlement in Russia were carried off to Finland, in order to be trained there in Russian military methods. And it is these small Jewish children who, despite all the tortures and persecutions heaped upon them by the Russian military authorities in an effort to convert them to Christianity at all costs, remained loyal to their Jewish faith, who laid the foundation of the Jewish communities which now exist in Finland, and which all in all number some 1553 souls.

The First Few Communities

The period of their military service over, this small group of Jews was permitted to settle in Finland, and soon we find in several Finnish cities, such as Helsingfors, Viborg, Abo, Tammerfors and Tavastehus, larger or smaller Jewish communities, which managed to adjust themselves gradually to life in their new homes.

In the reign of Alexander II small groups of other Jewish ex-service men came, who all told comprised from sixty to seventy families. The first task confronting these Jewish settlers, who were staunchly loyal to their people and religion, was to provide for their spiritual and religious needs. Accordingly rabbis, teachers and *Shochetim* were brought over from Lithuania to direct the religious life of the new communities and the education of the young.

As long as Alexander II occupied the throne, the Jews of Finland felt quite safe and at ease. They were regarded as Russian citizens and treated accordingly; they could move about freely; the native population hardly concerned itself about these Jews, who were mostly small traders and lived an uneventful though spiritually barren life. One saw them at the old clothes market; their children attended no schools except the *cheder*, and all their interest was centered on the inner life of the community.

With the accession of Alexander III, there was a great change for the worse in the lot of these Jews, too. In 1883 Finland was given a "temporary" law with respect to Jews, which with small intervals remained in force until 1918, the year of the emancipation of Finland's Jewry. A Pale of settlement was set up for them, confining them to the three cities of Helsingfors, Viborg and Abo. The Jews were not allowed to go outside the limits of these three cities. A ban was placed on the immigration of more Jews. The right of residence in the aforesaid cities was not unconditional, but depended on the good graces of the governors concerned, from whom each Jew had to secure twice a year a special Jewish passport. Cases where Jews born in Finland were unceremoniously excluded from the country were common, ordinary affairs. The attempt of well-meaning Finns to put an end to this state of affairs created by the Russian overloads was frustrated by the malice of the Czarist government.

Notwithstanding all these obstacles, the Jews of Finland managed gradually to advance themselves both economically and spiritually. Little by little they began to enter into the spirit of Finnish culture, sent their children to the public schools, and in this way there arose a new generation who knew how to fight against the pariah status of the Jews in Finland. After 1908 the Jewish question came up frequently for consideration before the Finnish Diet, and with a few negligible exceptions, the majority of deputies were in favor of granting the Jews full rights. Nothing came of it, however, as the final say in the matter rested with the Russian authorities, and the attitude of Czar Nicholas II and his government toward the Jews is too well known to need any further comment here. The Jews remained without rights as before and, of course, it was out of the question for a Jew to become a citizen of Finland. For this reason, in dwelling upon those days, we can only speak of the Jews of Finland, but not of Finnish Jews, for there were none.

It was only in 1918, after the Finnish people had acquired its national and political independence, that the Jews also gained the opportunity gradually to become Finnish citizens. On January 12, 1918, the Emancipation Law, which had been almost unanimously adopted by the Finnish Parliament, was promulgated, and now all Jews who either were born in Finland or have lived there for a considerable time are citizens of Finland, and so we can now speak of "Finnish" Jews.

"Although the Finnish Jews have become full-fledged citizens of Finland, they have remained loyal sons of their people. Regardless of the conditions described above, which had led to it that the Jews of Finland were virtually cut off from the great body of Jewry, they have retained a warm Jewish heart which responds to everything Jewish. The support and deep sympathy which the Finnish Jews have extended to their unhappy brethren in Eastern Europe is well known to all who have concerned themselves with the matter. Among the countries of the North the generosity of the Finnish Jews has become a byword. They also take an active part in the great national effort to build up Palestine.

In Support of Local Philanthropies

Important sums are likewise contributed for the support of local institutions, whether cultural, national or religious. The Jewish School in Helsingfors, which is considered one of the best schools in the Finnish capital, and for whose maintenance the Jewish community expends a considerable amount of money, is one of the finest national and cultural achievements of Helsingfors Jewry, which numbers about 1000 souls.

The Finnish government looks upon the Jews of the country as good, loyal citizens. There is not a trace of anti-Semitism. And how well the government appreciates the national and cultural efforts of the Jews is shown by the fact that it defrays half of the budget of the aforesaid Jewish school, where the study of the Hebrew language is compulsory, and where no classes are held on the Sabbath and other Jewish holidays. The Jewish communities enjoy complete autonomy in all internal affairs, and possess the right to levy taxes—rights for which the Jews of the other reconstruction states are fighting so hard, but which were granted to the Jews of Finland without a struggle as a matter of course.

In the social life of the country, the Finnish Jews, who have hardly been citizens for ten years, cannot figure as yet. They must first go through the hard school of Finnish national and cultural life before they can play a part in it.

Their economic condition, all things considered, is relatively good, even though as a result of the present depression throughout Europe one has to struggle and to suffer. Instead of being confined against their will to three cities and dependent for a living upon a single occupation, they are beginning to spread out all over the country, and efforts are being made by them to get out of those business fields which have hitherto been exclusively Jewish and to enter into other fields.

Why Do the Heathen Rage?

By RABBI ABBA HILLEL SILVER

THIS is the second instalment of Rabbi Silver's spirited reply to certain articles which appeared in The Menorah Journal and which severely criticized American Jewish life in general and the American rabbinate in particular.

IV

IN the catalogue of Jewish self-laudations Mr. Cohen places the idea of the "mission of Israel."

> The claim of Israel to a prima donna rôle among the nations is totally presumptuous and is, as a matter of fact, ignored by the world. To a mind with the least regard for truth it is obvious that Israel is not the primal moral force to which all the peoples look for guidance, the spring of all modern philosophy, science and letters, the intellectual aristocrat in a heathen world, the exclusive repository of the spiritual resources of mankind. There are only the slimmest evidences of fact to support these hifalutin pretenses. To maintain these notions is to be guilty of the most preposterous nonsense; to believe them is to cherish the most palpable delusions. (p. 434)

Per contra, one would like to place alongside of Mr. Cohen's views the view of a *non-Jewish* intellectual—Matthew Arnold:

> As long as the world lasts all who want to make progress in righteousness will come to Israel for inspiration, as to the people who have had the sense for righteousness most glowing and strongest. And of still another *non-Jewish* writer Leo Tolstoi: The Jew is that sacred being who has brought down from heaven the everlasting fire and has illumined with it the entire world. He is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

In order to make out a case Mr. Cohen subtly smuggles in a few prerogatives which the Jew never claimed. No sane Jew ever maintained that Israel was "the spring of all modern philosophy, science and letters, the intellectual aristocrat in a heathen world, the exclusive repository of the spiritual resources of mankind." Erasmus' phrase comes to mind: The gentleman "is raising devils only to have the credit of laying them." The Jew has maintained that his racial genius has expressed itself most fully in moral and religious values and that it is his historic obligation to teach them by precept and example to the world. In these he has been teacher; in all else he has been disciple. Every great historic people from the ancient Greeks to the modern Anglo-Saxons has been conscious to a greater or less degree of some particular potency with which its corporate life was endowed and which constituted its supreme though not exclusive contribution to mankind.

Mr. Cohen errs when he assumes that the ideal of the mission of Israel is a recent discovery. He suspects that he is in error, and he seeks refuge in a foot-note, hoping to prove by means of a dexterous *drush* that the ancient ideal of the mission and the modern are the same but different. The shibboleths of the newer psychology are all mustered, inferiority complex, defense mechanism, etc., etc. But the rooted and disconcerting fact nevertheless remains that consistently through the ages for more than twenty-five centuries the Jew has stressed and underscored his mission to the Gentiles. There is a certain sacred objectivity to a fact with which even clever intellectuals ought not to tamper. It was not Geiger or Holdheim or Einhorn who invented the phrase:

> And ye shall be unto me a kingdom of priests and a holy nation. (*Exodus*, 19.5)
>
> *Or* The remnant of Jacob shall be in the midst of many peoples as dew from the Lord, as showers upon the grass. (*Micah* 5.6)
>
> *Or* Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him. He shall make the right to go forth to the nations. . . . I the Lord have called thee in righteousness, and have taken hold of thy right hand, and kept thee and set thee for a covenant of the people, for a light of the nation. To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. (*Is.* 42.1 6-7)

Our apocryphal and apocalyptic literature fairly rings with this theme. The great missionary activity carried on by the Jews in the centuries immediately preceding and following the beginning of the Christian era was inspired by this idealism, and the whole messianic saga of our race is surcharged with this imperial faith.

The Temple, Cleveland
Which Has Rabbi Silver for Its Spiritual Leader

The leaders of modern Reform Judaism simply reemphasized this ancient Jewish ideal. Their error was in assuming that this ideal was opposed to Jewish nationalism, whereas in reality it is inextricably intertwined with it. Deutero-Isaiah, who of all Jews most eloquently vocalized this missionary aspiration, was of all Jews the most nationalistic and "Palestinian." A people need not expatriate itself in order to be apostolic, and universalism and nationalism rightly conceived are, of course, never antithetical.

Religion was the sole reason why the Jew persisted in maintaining his identity in the world. I have searched high and low in Jewish literature to discover evidences that the Jew struggled to remain a Jew amidst adverse circumstances in order that he might develop a great "synagogue architecture, mural paintings and frescoes, and sculpture in wood and brass, works in silver, gold and other metals . . . and the old signboards of Polish Jewry." ("Watchman, What of the Day?" p. 15.) I find nowhere that the Jew objected to intermarriage with other peoples (a practice which would of course have destroyed him) on the ground that the resultant racial admixture would produce less gifted musicians or scientists or writers. There was but one reason throughout the ages: "Lest he will turn away thy son from following Me, that they may serve other gods." (*Deut.* 7.3). The Jew persisted in racial uniqueness in order to preserve the integrity of his faith. Loyalty to the faith spelled loyalty to the race. When the American Jew will abandon his faith he will swiftly and surely assimilate. He will intermarry with the peoples about him, and he will destroy himself racially, and no quantum of Jewish music and Jewish art or books on Jewish literature and philosophy will be potent enough to save him. The anti-religious Jew will be the first to go, as he always has been. The religiously indifferent Jew will linger on by sheer force of inertia until the relentless assimilative forces will scatter and overwhelm him too. The secular nationalist will endure until such time as his ideology derived from the segregated and compact Jewish community life of eastern Europe is dissipated by the dissolving influences of American life. Even the strong appeal which Palestine is making today to many of our people will not prove sufficient to command their loyalty in the days to come. The establishment of a strong Jewish Commonwealth in Palestine will not accomplish the miracle of preservation for the American Jew. The existence of a great German Fatherland has not kept the Germans in the United States from assimilating. The Jew in the United States will not long remain either a Yiddishist or a Hebraist, in the technical sense in which the proponents of cultural pluralism understand the terms. Only the religious Jew who will continue steadfast to his faith will conserve and carry on the culture and the traditions of Israel. The rest will disappear, as they always have, as they inevitably must. In other words, Judaism, far from being "a small part of the total fulness of the life of the Jewish people which I am accustomed to call Hebraism" (Horace M. Kallen, "Can Judaism Survive in the United States?" p. 577), is in reality its very heart and life blood.

This ideal of the Mission sustained and inspirited the Jews throughout their troubled and checkered career. To what degree they remained faithful to it, let their martyred dead bear witness; let all the great social movements of mankind which felt the impact of Israel's dynamic spirit, surging and creative in living men and women through two thousand years, bear witness; let the Cross and the Crescent bear witness—for they kindled their torches at the sacred fires of our altars; let the Renaissance and the Reformation bear witness, for in the intellectual preparation for the one the Jew played not an inconsiderable rôle, and in the ideology of the other a most decisive rôle; let all the mighty movements for social righteousness of the last century bear witness: "Whatever there is in modern civilization that is making for human fraternity, whatever religious aspiration is calling men to a higher sense of duty, wherever men and women are toiling to prove that humanity is a great brotherhood, there we find men living, acting, thinking under the influence of these leaders of Hebrew thought" (Baldwin, *Our Modern Debt to Israel*, pp. 202-3). And there, too, the writer might have added are to be found *today* Jewish men and women who, propelled consciously or unconsciously by that same racial urge toward *"malchuth shomayim,"* are carrying on in a hundred fields of human endeavor the message and the Mission of their people.

What is to be gained by pooh-poohing this ideal, by cheapening it in our own eyes and in the eyes of our children? What have we to substitute for it? Will an argument like the following prove more effective in arousing Jews to heroic self-preservation and self-fulfillment? We are a pretty ordinary lot; we have no particular mission to the world; we are possessed of quite commonplace virtues, and therefore—let us write histories about ourselves, endow Foundations for Jewish Research and establish Chairs of Jewish learning in American universities, in order to inform the world about these middling qualities and these indifferent contributions of our race. . . .

Do not wisdom and policy rather distate, even as truth warrants, a renewed accentuation of this ancient motif in modern Jewish life? Ought we not to challenge our people today as they were of old to nobler living and thinking, to personal righteousness and community service on the basis of this historic mandate? Will not an enkindled desire to serve and to help, bring with it an impassioned will to live? Is not Spinoza's proposition as valid for peoples as for individuals? "No one can desire to be blessed, to act well, or live well, who at the same time does not desire to be, to act, and to live, that is, actually, to exist."

The Mission ideal of Israel is neither apology nor vain glory. It concerns the non-Jew only as the object; it concerns the Jew as the subject of the service. The *Jew* is to serve. The Jew is called upon to undertake the burdens, the self-discipline and the crucifixions of moral leadership. Leadership is a crown, to be sure, but a crown of thorns. . . . It is not by strutting and declaiming that a people leads, but by the forceful example of sacrificial loyalty to great ideals, by holy lives and consecrated purposes. Is there a worthier ideal to hold up before our people?

To be concluded next week

The Week

An Interpretative Review of Events of Jewish Interest

By HAZOPHEH B'YISROEL

THE news of the past week, like that of several weeks before, was not as plentiful or as important as we have become accustomed to expect, although there are a number of items of much interest. Of greatest immediate importance just now is the case of Schwartzbard, the Jew who is being held for trial for the murder of Petlura, the former Ukrainian leader. We shall, therefore, open our review with

Russia

IT now appears that Peretz Stein, the Jew who was reported mortally wounded when attacked in Paris by a group of Ukrainians, is likely to recover, although his condition is still serious. Two Ukrainians were arrested by the Paris police last week in connection with the attempt on his life. It is believed that the attack on Stein was brought about by the publicity given to the fact that he is to be an important witness for Schwartzbard at the trial.

Another Ukrainian whose name is linked with pogroms, Ataman Nestor Makhno, recently published in *La Liberté* of Paris, an open letter addressed "To the Jews," expressing his resentment at the charges which have been made against him in the Jewish press, and challenging anyone to come forward with evidence that he was directly or indirectly responsible for any outrages.

In the meantime, preliminary hearings are taking place before the court of first instance, and there is also being tried the civil suit brought by Petlura's widow against Schwartzbard for damages suffered by her as a consequence of his act.

Other Russian news relates to the hardships being suffered by Jews besides others in the Ukraine as a result of an intensification of the movement to Ukrainize the country. The Ukrainization campaign is conducted in all government and public institutions and is aimed at making the Ukrainian language the language of general usage. A special district commission which examined the officials, dismissed 70 clerks in the Agricultural Bank, the Export and Trust Bank and other institutions because they did not have a sufficient knowledge of the Ukrainian language. A large number of Jews were included in those who were dismissed.

Poland

THERE began last week a percolation of political news which indicates that, while Pilsudski's demands for government reform were not adopted by the Sejm, a more moderate though far-reaching program has been accepted. The attitude of the Bartel government toward the Jewish question in Poland was made clear by Prime Minister Professor Bartel in his first statement of policy submitted to the Sejm last week. The statement, which differed radically from previous nebulous remarks of former governments or their completely ignoring the question, was welcomed with long cheers by the group of Jewish deputies.

Economic anti-Semitism is harmful to the Polish state, the Prime Minister declared in the part of his statement which dealt with the Jewish question. Questions of taxation and credit must be decided on their merits and not along religious and national lines, he declared.

Alluding to the Polish Jewish agreement concluded by the Grabski government, the Prime Minister declared that "the present government does not intend to enter into secret agreements with the Jewish population; on the contrary, it prefers that the constitutional provisions with regard to the Jewish population be carried out. The regulation of the closing hours of stores and shops must be in accordance with the needs of the consumers and merchants.

The importance of Jewish participation in the revival of commerce was emphasized by the Polish Minister of Commerce, Kwiatkowski, in an address he delivered before a large conference of Polish businessmen held in the offices of the Polish Ministry of Commerce. The Ministers of Finance, Labor and the Interior were present. Representatives from the headquarters of the Jewish Merchants' Association of Warsaw and delegates of Jewish merchants' groups in various provincial towns were also present.

The commercial policy conducted until now by the government was harmful to the state, Mr. Kwiatkowski declared. As an indication of the new era which will be instituted by the government, the Minister stated that the government will endeavor to fulfill the demands of the Jewish merchants. He asked the delegates of the Jewish merchants' associations to speak freely on their problems and the prospects for the future.

These favorable tendencies are not to be taken to indicate that anti-Semitism in Poland is dead; on the contrary, it is still vigorous in social and cultural life. Thus, because of the objection of the Polish Writers' Club, the question of admitting a Yiddish P. E. N. Centre into the International P. E. N. Club, of which John Galsworthy is President, had to be referred to a special commission. The decision of the commission was made known to Leo Koenig, who is representing in London the interests of the applicant body, the Union of Yiddish Writers and Journalists in Warsaw, in an official letter from the Secretary of the P. E. N. Club.

© WIDE WORLD

Moses I. Finkelstein

Columbia University's latest child prodigy, aged 14. Young Finkelstein is a senior at the Syracuse (N. Y.) High School, but is now taking a summer course at Columbia, attending Prof. Robert S. Woodworth's lectures on "A Survey of Contemporary Psychology." He intends to study law.

Roumania

THERE are only three items of news from Roumania and these are discouraging. First, eighty percent of the students in the graduation examinations in Bucharest University failed; most of this percentage were Jews. Second, twelve Jewish students accused of attacking Christian students are on trial in Timischora, Transylvania; it is stated that the Jewish students beat the Roumanian students in self-defense. Third, the Christian League, as the anti-Semitic organization in Roumania pleases to call itself, has proclaimed an anti-Semitic festival, the emblem of which is the swastika cross. The festival coincided with the Feast of Saint Mary Magdalene when the entire population attended church. The Christian Leagues arranged for special services and meetings throughout the country, at which the population was urged to fight the Jews.

Palestine

THE most important news of the week comes from Palestine. It concerns a loan of $22,500,000, which it is officially announced will shortly be floated for the benefit of large public works in Palestine, and which is to be guaranteed as to principal and interest by the British government. The loan is to be used by the Palestine government in the following manner. £1,640,000 to be expended on the construction of new railways; £1,115,000 for the construction of the harbor at Haifa; £475,000 for other public works and for the acquisition of the existing railway and other capital assets now the property of the British government to the amount of £1,000,000. Parliament is now debating a government resolution authorizing the loan.

Another encouraging item concerns the grant of the Palestine government for the maintenance of the Jewish school system. The meagreness of the grant made in former years has been one of the chief causes of dissatisfaction of Zionist leaders, and a ground for complaint to the Permanent Mandates Commission. The amount of $62,000 will be allotted by the Palestine government as its grant-in-aid for the forthcoming year. This represents nearly four times as much as was allotted last year when the Palestine government gave only £3,679.

Of less actual interest are several items about important archaeological discoveries which appear to confirm certain statements in the Bible.

Other Countries

MISCELLANEOUS items came last week from Bulgaria, Danzig and England.

BULGARIA.—A conference of the Jewish communities held in Sofia, decided that all Bulgarian Jewish communities are to contribute from their Kehillah budgets to the Palestine Foundation Fund of the Zionist Organization, and that representatives of the Union be sent to the August conference of the Committee of Jewish Delegations in Paris, as well as to the National Minorities Congress which is to take place in Geneva.

DANZIG.—A demonstration of Jewish war invalids from various European countries took place last week in Zopport, a resort near Danzig. The sixty wounded veterans who participated in the demonstration are delegates to the World Conference of Jewish War Invalids which is now meeting in Danzig. One of the resolutions adopted charges that funds raised ostensibly for aiding Jewish soldiers wounded in the war, and the widows and orphans of Jewish soldiers, were not utilized for this purpose, and urges the executive committee of the Federation of Jewish War Invalids to "acquaint Jewish public opinion with the fact that the Federation comprises 600,000 Jewish war invalids, orphans and widows" and that "the Federation is the only authority entitled to distribute the funds raised on their behalf."

ENGLAND.—Plans to facilitate the reentry into the Jewish faith of the Marranos, the Crypto-Jews of Portugal, victims of the Inquisition, took definite shape last week in London, where an international committee for the purpose of assisting in this plan was formed at a meeting which took place last week with the participation of representatives of the Spanish-Portuguese Congregation of London and the Anglo-Jewish Association. A budget of £5,000 over the period of the next five years was adopted by the committee. According to plans which were formulated, it will be the task of the committee to provide the Marrano population of Portugal with facilities to return to Judaism under the guidance of an authorized rabbi, to establish a synagogue, burial ground and reading room in Oporto, Portugal. According to the plans, the committee will also provide other cultural facilities for the Marranos.

The Jewish Tribune and Hebrew Standard

The American Jewish Weekly

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HERMAN BERNSTEIN, DAVID N. MOSESSOHN } *Editors*

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Portion of the Law: Deut. 7: 12-11: 25.
Reading from the Prophets: Is. 49: 14-51: 3.

Danger Ahead!

WE publish in this week's issue the latest statements issued by EMANUEL NEUMANN for the American Zionists, and by DAVID A. BROWN, for the United Jewish Campaign. This is the third set of statements recently issued by these organizations. Charges and counter-charges have been made, vituperation and mud-slinging have been indulged in to a disgusting and nauseating degree.

The campaign for Palestine this year is over, and the drive for the relief and reconstruction in Europe is over in most of the States, though a considerable sum is still to be raised in various parts of the country during the coming fall and winter. But the campaign for the upbuilding of Palestine must go on for years to come upon a larger scale than ever before, and the drives for relief and reconstruction will in all probability also have to be resumed from time to time, as the situation of the Jews in Europe cannot improve so easily amidst the general chaos and unrest that have almost crushed the Old World in the War's aftermath. The Jews of America will be called upon to make further and greater sacrifices for Palestine and to contribute for the relief of our suffering people across the seas. And yet leaders of American Jewry, instead of working for harmony and unity in the one cause that should unite all Israel—the rehabilitation and relief of our people—are spreading discord and strife in the ranks of American Jewry. They are discrediting themselves with the Jewish masses and the people may find a good excuse for stopping to contribute to any worthy cause, if these leaders persist in playing petty politics and in loudly airing their grievances in the press. It is a humiliating spectacle which may result in grave consequences to Palestine and to distressed European Jewry. We believe this warning should be sounded now, before it is too late.

TO summarize the paramount problems and needs of the Jewish people abroad, and the task and responsibility with which American Jewry is confronted, this is the situation as we see it:

The war's aftermath has brought to European Jewry an awful calamity.

To the Jews of Europe it is not a new calamity. They suffered untold agony during the war. They passed through the horrors of war, of suspicion, of hate, of pogroms, of hunger, of humiliations and persecutions.

The Jews of America have done much to help our people across the seas in the last ten years, *but not enough*. We have given more than ever before, *but not enough*. We have displayed sympathy, *but not enough*. We have endeavored to build up a system of constructive relief for our people abroad, in order that they may rise to their feet, and live a normal life again, *but we have not accomplished enough*.

The monstrosities of war, the war babies—hate and cruelty—have prevented the world's return to the normal for a long time. And the Jews, always the first and worst sufferers in a world calamity, have found themselves crushed in spirit, hungering for freedom, for equal opportunity, for peace, for bread, for the chance to live a normal life of usefulness to themselves and to their neighbors.

THE Jews are tired of being just a martyr nation. Instead of the black pages of persecution, and the red pages of massacres, the Jews want to write into the world's record, pages of contemporary history made up of work, of contributions to the peace of the world, to the welfare of the world, to the thought of the world, to the culture and civilization of the world, but they need bread, they need shelter, they need an equal opportunity, they need work.

And we, Jews of America, must help. Many of us have grown rich here. Many have grown powerful. We have achieved this because we were fortunate enough to come to this land of equal opportunity, because we left the lands of our birth, or the lands of our fathers' birth in time, and thus escaped the pogroms, the humiliations and persecutions that are even worse than pogroms, the sufferings of starvation, the sight of old men and women, once prosperous and proud and happy, now dying for lack of food, and the sight of children perishing without number, for want of bread and milk.

Jewish communities are uprooted. Jewish institutions of learning are shut down. Jews are perishing without strength to resist, or without strength even to hope for better days, for a brighter future which was promised to them together with other nations when the World War was in progress.

The only rays of hope are Palestine and America.

Palestine is the greatest experiment in Jewish life today. Palestine, as NORDAU said, is not the Jewish *question*, but the Jewish *answer* to the Jewish question. Palestine has already done much for the Jews of the world, much more than the Jews have done for Palestine. Palestine has already given shelter to a considerable number of Jews who could find no home anywhere else. Palestine has already saved Jewish bodies and Jewish souls. And Palestine will do much more for the Regeneration of Israel. But Palestine cannot solve the entire Jewish problem for the millions of Jews that are suffering today in Poland and in Russia. These Jews must be saved wherever they are. We cannot afford to neglect Palestine, nor can we afford to neglect our distressed people in the lands of exile.

IT is not a question of duty. It is not even a question of justice, of sympathy, of humanity. Or rather, it is all that, but more than that. By saving them we are really working out also our own salvation. Leaving aside our idealism, our sense of sympathy, our bond of brotherhood, our conscience—we must come to the rescue of our people *now*, in order to check the ever-growing calamity that is overtaking them, that is engulfing European Jewry, for if we fail to do it, if we fail to measure up to the supreme task with which we are confronted, if European Jewry should be permitted by us to sink to still lower depths of despair and distress, what will the world think of us, of those of us who roll in wealth under the protection of the powerful American flag, who turn a deaf ear to the cry of helpless and starving children of our flesh and blood, of men and women who are dying for no other reason than that they are Jews, who are dying for you and me? What will the world say about American Jewry? The shame and the disgrace that would attach to us would be so costly that it could not compare with the sums of money which can save European Jewry now in distress and rebuild Palestine. Our wealth would not save us. Our position would not save us. Our influence would not save us.

We must save them to save our souls.

And instead of working in unison for our own salvation, for the preservation of the self-respect and the very existence of our people at this crucial period in our history, we witness the sad spectacle of criminal blundering and undignified wrangling among some of the leaders.

Beware, there is grave danger ahead!

HERMAN BERNSTEIN.

A Well-Deserved Honor

THE well-known Jewish financier and philanthropist, A. C. RATSHESKY, has been chosen a member of the Board of Trustees of Boston University by the president of that institution of learning. This would be a signal honor in any community; it is doubly so in one that proudly styles itself the Athens of America because of the commanding position it has long held in the intellectual life of the country. This would be gratifying at all times; it is doubly so today, when what we have been accustomed to call the Harvard spirit—the spirit of intellectual passion and charity which reached its apex in the great days of CHARLES W. ELIOT'S presidency—is beginning to give way to one that is quite different. Apparently, the President of Boston University regards character, ability, and a disinterested desire to serve the community, rather than race and creed, as the essential qualities of a man. Judged by this standard, MR. RATSHESKY richly deserves the honor bestowed upon him.

Water in Jerusalem

SOON the picturesque water-carrier in Jerusalem will have to be seeking new fields for his activities; in a few months the many, often unsanitary, cisterns and pools upon which the population of the Holy City has been, for centuries, dependent for its water supply will be unnecessary. July 15, 1926, was one of the most memorable dates in the history of Palestine, for it marked the beginning of the work of supplying Jerusalem with a modern water system.

Jerusalem lacks natural water supply, except for the Spring of Siloam. Every dwelling has its cistern for the collection of rain water, and, sometimes, also germs of typhus and dysentery. About twenty-five years ago an old aqueduct from Solomon's pools was replaced with a pipe line, but this was pitiably inadequate. Even the cisterns often run short of the demand, and water had to be brought in by train and cart from Bittir and 'Ain Karim. We can easily understand, therefore, how enthusiastic the inhabitants of Jerusalem must now be at the prospect of having a plentiful, though not unlimited, supply of water at will in their own dwellings—a prospect for which much, if not all, the credit is due to the enterprising spirit and will-to-live of the new Jewish settlers.

Great Moments in Jewish History

By S. M. DUBNOW

In Italy *

THE Roman emperors whose conquests deprived the Jews of their homeland, Judea, had nevertheless protected them always so long as they remained on Roman soil. The division of the Empire into its Western (or Roman) and Eastern (or Byzantine parts did not affect the Jews, who continued to live as before among Italians in the one part and Greeks in the other.

Four hundred years after the destruction of Jerusalem by the Romans, the Jews witnessed the sack of Rome by the Barbarians, tribes of Goths and Teutons whose invasions brought about the complete downfall of this once invincible power (476). They witnessed also the gradual changes by which imperial Rome became Papal Rome, observing the circumstances that produced the transformation of a military into an ecclesiastical capital, the seat of the Catholic Popes who were the High Priests of the Christian church in Europe.

The first Roman Popes did not oppress the Jews, though they tried very hard to convert them to Christianity. Gregory the Great (590) granted the Jewish communities the right to govern themselves according to their own laws and customs, but he offered them all kinds of rewards and privileges to embrace his religion. Whenever friends assured him that men who would be willing to abandon their own faith for the sake of personal gain could never be sincere in another, the Pope would answer: "But the children and the grandchildren of such converts will be sincere Christians."

When Italy became part of the Western Empire ruled by Charlemagne, the prosperity of the Jews increased greatly, for the Emperor had the wisdom to value the activities of the Jews in the field of international commerce at their true worth, and he gave them his special protection. Under Charlemagne's successors, however, the empire disintegrated and Western Europe came under the new system of feudalism whereby the great landowners or feudal baron rulers as despots over their tenants, acquitting their whole responsibility toward the crown by the payment of tributes and furnishing the troops in time of war. The situation of the Jews now depended no longer upon one, but upon many rulers, so that in one place they would enjoy almost complete freedom, sharing in all but a few civil rights, while in another they would suffer cruel oppression.

AT that time Rome, Venice, Naples and the island of Sicily were the homes of large Jewish communities. The Popes treated the Roman Jews with tolerance, some even taking them under their own protection and preventing any restriction of their rights on the part of the church councils. The only prohibition laid upon the Jews within the Papal dominions referred to the employment of Christian servants in their homes, for fear that they might be converted to Judaism. The conversion of Jews to Christianity, on the other hand, was encouraged in many ways, and eventually a descendant of one such converted family even became Pope under the name of Anacletus II (1130-38).

Popular legend has accounted in various ways for this event, which is a proven historical fact. A learned rabbi, Simon of Mayence, says the legend, had a little son named Elchanan, who was kidnapped. The boy was baptized and brought up in a Catholic monastery. When he grew to be a young man, he was taken to Rome and it was not long before his extraordinary talents brought him to the rank of cardinal, and, the Pope dying soon afterward, he was elected to the papacy. But Elchanan longed for his own family and for the religion of his own people. So ardent was his desire to see his father once again that he resorted to the following ruse to achieve a meeting with him: He ordered the Bishop of Mayence to impose such hardships upon the Jews in his diocese that they would send delegates to Rome to complain before the Pope, and he had every hope that the venerable Rabbi Simon would be one of the envoys. It fell out as Elchanan had planned; Simon came with others to lay before the Pope the protests of the Jews of Mayence against the Bishop's edicts. At first Elchanan engaged the rabbi in a religious dispute in which he displayed a knowledge of Judaism that amazed the Jewish scholar, and afterward, being a great lover of chess, the Pope challenged his father to a game. As they sat alone together over the board, Elchanan revealed his secret. When Rabbi Simon recovered from his first shock of surprise, he recognized his lost son in the Roman Pope, who soon convinced him of his desire to return to the fold of Israel. Rabbi Simon hastened back to Mayence, taking with him the Pope's order that the Bishop's persecutions cease at once, and full of joyful news for his wife about the finding of their long-lost child. Shortly afterward, the Pope disappeared suddenly from Rome. He made his way secretly to Mayence, where he lived in the home of his parents, professing the Jewish religion.

Another version of the legend brings his history to no such happy conclusion, but tells how the Pope, overcome with remorse at his life-long apostasy, atoned for it with his death as he leaped from the topmost spire of St. Peter's and was dashed to pieces on the street below.

*From *An Outline of Jewish History*. Reprinted by courtesy of the publisher, Max N. Maisel.

Ex-Kaiser Assails Judaism

Draws Spirited Reply from Rabbi Krass

THE storm raised by Dr. Joseph Klausner's now famous book on Jesus of Nazareth will not die. It has moved the ex-Kaiser of Germany to emerge from his Doorn retreat and make a bitter attack on the Jewish religion in an article which appears in the August issue of Current History. The same issue of that magazine contains a vigorous reply by Dr. Nathan Krass, Rabbi of Temple Emanu-El, New York. Excerpts from both articles follow.

IN a recent letter to a German Fundamentalist I pointed out the important fact that the modern Jews and the Jews of the time of Jesus have little in common with the old Israelites—Israel before and during the period of its Babylonian exile.

The difference between the pre-exile Israelitism and the post-exile Judaism in relation to the prophets is this: Up to the exile the prophets had a purely spiritual "kingdom of God" and a spiritual Messiah, "the coming Ruler" of this kingdom, in their minds; and though they spoke of God as "Jahwe"—because they were Israelites—yet their conception of Him was far higher and loftier, more spiritual and therefore vastly different from the common popular "Jahwe" as conceived by the mass of their people. They vainly tried to uproot this Deity which was slowly declining into a tribal idol. Discussions, high words, fights were the consequence and some prophets had even to flee, while they hurled anathemas against the idolatry of the masses. The pre-exile prophets were inspired by the same lofty ideas about God and the Redeemer (Messiah) that the sinners must appeal to God's mercy for deliverance as our Lord Himself.

During the exile, as captives in Babylon under the pressure of the yoke of the victors, the former Israelitic religious spirit underwent a total change, an evolution from the spiritual Messiah to the terrestrial Messiah; from the Son of God to the "earthly" Jewish King who was to restore the old former realm of Israel and increase it to a world empire on earth. The prophecy was also influenced by this change of mind and developed on "terrestrial" lines, i.e., it became nationalistic Judaistic, earthly Jewish.

The nationalistic spirit seized the Jews and developed the idea of "the chosen people" of God (Jahwe), who were destined to be "masters of the world" whom all nations must obey, because they were the "Chosen People" of Jahwe, who had given over the Gentiles into their hands. Everything they did was right and "ordered by Jahwe," who intended them to possess the whole world as "His people" and subjugate all other nations to serve them as their slaves.

This "post-exile Jahwe," a purely Jewish tribal deity, had in the eyes of his people about the same qualities and character as they themselves. They had the "Mosaic Law," as they spell it now: it was a "covenant," a "gentleman's agreement," between them and Jahwe that in case they kept the paragraphs of this "code of ethics" Jahwe was bound, obliged to bless their commercial enterprises and their arms and finally kindly receive them into "Abraham's bosom" as "recompense for their good behavior!" That is the "post-exile pseudo-Mosaic" Jewish interpretation of the original Law of Moses of Israel, which reflected a vastly different spirit.

The Lord our Savior fought this Jewish tradition by teaching the original interpretations of the pre-exile prophets of Israel and by reminding the Jews of the lofty spiritual conceptions of Israel; without avail! When the Jews crucified the Lord they crucified their own ancient traditions of Moses and the prophets with him, refusing to turn back to them, though the Savior re-established them by His new interpretation as the right standard of life for the whole of mankind.

The belief in Jesus as the Son of God and Savior exists only in the faith of those who are convinced that we are sinners and remain sinners, good works notwithstanding, unless we are redeemed by Him and by His intercession with God our Father and His. Oceans of sin that we cannot cross by our own power or human exertion divide us from God. They could not be bridged by any human exertions. Man was incapable of returning to God of his own account. God out of His merciful heart sent Jesus to restore the connection severed by sin.

This faith leads to repentance and to prayers for the forgiveness of sins, which can be vouchsafed only by the Son of God sent by the Father as Savior and Redeemer, i.e., God's mercy is the kernel of Christianity.

The Jews rejected the forgiveness of sin and thereby God's mercy because they refused to admit that they must repent for their sins. They considered the fulfillment of so many paragraphs of their code of ethics, called the Mosaic law, sufficient to please their God (Jahwe). Such fulfillment they construed as a passport to Heaven. Therefore they felt no repentance for sins which they were convinced they had not committed, and harbored no yearning for One who could forgive them.

From Rabbi Krass's Reply

THE ex-Kaiser of Germany, in his article on "Judaism and Christianity" reveals himself as a fanatic Fundamentalist with mental reservations. His arguments betray a lack of genuine scholarship, unfamiliarity with the principles of biblical criticism and a profound ignorance of the essence of biblical and post-biblical Judaism.

The ex-Kaiser seems to be amazingly ignorant of the fact that no Christian scholar of merit ascribes the crucifixion of Jesus by the Jews to the new standard of ethics which Jesus introduced.

When the former ruler of Germans enters into an invidious and shallow comparison between "the pre-exile Israelites and the post-exile Judaism," he indicates a lamentable lack of knowledge of the recent literature on this subject. He praises the pre-exile prophets because they preached a spiritual Messiah, berates the exilic prophets because they taught a terrestrial Messiah. Evidently he is unacquainted with some of the loftiest ethical and spiritual teachings the world has ever received, the contributions of the exilic and the post-exilic prophets, notably Jonah.

To call the post-exilic God of Israel "a purely Jewish tribal deity" is on a par with his other declaration that in the last war Germany was wholly innocent.

The ex-Kaiser dictatorially asserts that this element which characterized the post exilic or Pharisaic Jew characterizes the modern Jew who, he says, is scheming and plotting to establish a world empire on earth. Such startling slander certainly fails to indicate the slightest desire on the part of the ex-Kaiser to carry out a single precept of the Sermon on the Mount.

The ex-Kaiser in his article says: "The Jew rejected the forgiveness of sin and thereby God's mercy because they refused to admit that they must repent for their sins." Is he indeed so hopelessly unaware of the fact that the most sacred day in the Jewish calendar is Yom Kippur, the Day of Atonement, in which the doctrine of the forgiveness of sins is proclaimed in triple form? "Repentance, prayer, right conduct, these are the ways by which man may hope to receive forgiveness from God!" For thousands of years the Jews have clung to this teaching. It still forms an essential part of modern Judaism.

Social and Personal

Paul Felix Warburg, son of the New York financier and philanthropist, and his bride, who was formerly Miss Jean Stettheimer, one of San Francisco's society favorites, sailed aboard the Matsen liner *Manoa* for a Hawaiian honeymoon. The wedding of Miss Stettheimer and Mr. Warburg, which took place recently at Atherton, Cal., was one of the season's biggest social affairs.

Louis Marshall arrived last week at his lodge, Knollwood, Saranac Lake, in the Adirondacks.

The Chief Rabbi and Mrs. Herz of London were "at home" to Dr. and Mrs. Cyrus Adler of New York, July 1. Among those present were Mrs. Israel Abrahams and Miss Abrahams, Herbert Bentwich, Mr. and Mrs. Norman Bentwich, Rabbi and Mrs. Samuel Daiches, Mr. and Mrs. Ernest Schiff, Mrs. S. D. Sassoon, David Sassoon, Rabbi and Mrs. Joel Blau, Mr. and Mrs. Lucien Wolf and Lord Rothschild.

The marriage of Miss Evelyn Rosenberg, daughter of Mr. and Mrs. Max Rosenberg of 509 West 110th Street, New York, to Dr. Samuel Kulkin, son of Mrs. S. Kulkin, took place at the Ritz Carlton Hotel, July 21. Mrs. Nicholas Kuhn, sister of the bride was matron of honor and the ushers were Miles Rosenberg, Nicholas Kuhn, Dr. S. Weitzer, Sol Kulkin and Samuel Robinson. Dr. Harold Freeman acted as best man. A reception and luncheon followed the ceremony. Dr. Kulkin and his bride sailed on the *Hamburg* for a wedding trip to Europe. On their return they will reside at 17 East Eighty-ninth Street, New York.

Dr. Nathan Ratnoff and Dr. Emanuel Libman of New York were among the passengers who sailed for Europe last week on the *Mauretania*.

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Bonds—Short Term Notes—Acceptances

Mrs. Leopold Plaut

one of the members of the Town Club Committee of the Women's Division of the Federation for the Support of Jewish Philanthropic Societies, New York, who was present at the tea and musicale, given at the home of Mr. and Mrs. Jules C. Leeds, The Brookside, *Elberon, New Jersey, July 23.*

More than one hundred New York women who during the summer reside along the Jersey Coast were the guests of Mrs. Jules C. Leeds. The home was beautifully decorated for the occasion and a very interesting musical program was rendered. Eleven-year-old Joan Lansdowne Field, the youngest pupil of the late Franz Kneisel, gave a violin selection, accompanied at the piano by Andre Benoist. Anne Dworkin Godard sang a number of selections, accompanied by Frederick K. Ball. Commissioner Louis I. Harris, Sol M. Stroock, President of Federation, Solomon Lowenstein, executive director, and Mayor A. J. Bach of Deal, N. J., were the guests of Mrs. Leopold Plaut at the Hollywood Golf Club for lunch and were the principal speakers at the tea. The Women's Town Club Committee works under the direction of the Women's Division of Federation, of which Mrs. Sidney C. Borg is chairman; Mrs. Isaac Kubie, associate chairman and Mrs. Julius Kaufman, secretary. The Town Club Committee that attended the tea included, Mesdames Jules C. Leeds, chairman; E. E. Bernheimer, A. J. Bach, Sidney C. Borg, Julius Chein, Abram I. Elkus, Jack Freedman, Frank Garbet, S. H. Golding, Ernest A. Grunsfeld, S. R. Guggenheim, Julius Kaufman, S. C. Lamport, L. Kamaiky, Sam Kaplan, A. Leopold, Abraham L. Leeds, Arthur Lipper, H. F. Loucheim, Samuel Leuin, Leon Newman, A. L. Phillips, Leopold Plaut, S. C. Prokesch, Joseph Rauschkolb, Walter Reade, J. Rice, A. Sabine, Frederick Starr, Fred Strauss, Bernard L. Tim, Morris White and the Misses Reta Prokesch and Ruth Lederer.

Mr. and Mrs. Joseph Greenberg of 654 West 161st Street, New York, have announced the engagement of their daughter, Miss Sylvia G. Greenberg, to Louis Davidson, son of Mrs. Anna Davidson of this city. Miss Greenberg is a graduate of the Clark School and of Washington Square College of New York University. Mr. Davidson, is a member of the editorial staff of the New York *Evening Post*, and has written several short stories. No date has been set for the wedding.

Miss Lillian Rudolph, daughter of Mr. and Mrs. Arthur Rudolph of Westmont, Montreal, and Nathaniel A. Silverstone of Havana, were married July 25, at the Hotel Ambassador, New York. Dr. Norman Salit performed the ceremony, which was followed by a reception and dinner. Mr. Silverstone and his bride will make their home in Havana.

Mr. and Mrs. Bernard Margulies of New York, have announced the engagement of their daughter, Elsie, to Walter K. Siegel, son of Mr. and Mrs. Sol Siegel of Chicago. Miss Margulies was graduated from Teacher's College, Columbia University, in 1925. Mr. Siegel is a member of the Covenant Club of Chicago. No wedding date has been set.

Mr. and Mrs. George Hartman of 3671 Broadway have announced the marriage of their daughter, Miss Barbara Hartman, to Walter Davis, son of Mr. and Mrs. G. Richard Davis of 350 Park Avenue, New York, on July 29. The ceremony was performed at noon in the Hotel St. Regis.

Mr. and Mrs. Jules Kuntz of 1950 Sixty-first Street, Brooklyn, N. Y., are being congratulated on the birth of a son, Robert Herbert, on July 19.

Jacob Bamberger of 747 South Tenth Street, Newark, N. J., announced the engagement of his daughter Gertrude, to Dr. Walter Rothschild of Cologne, Germany. Miss Bamberger is touring Europe and expects to return in September.

Mrs. Irving Crane and her daughter Aimee, of 850 East 161st Street, will sail Aug. 4 on the *De Grasse* for a three months' vacation in Europe. They will spend three weeks in Wiesbaden and expect to return to New York in the early part of November.

The Helen Leah Memorial Milk Fund held a bridge and mah-jong party on July 27 at the home of Mrs. Benjamin Friedland, in Neponset, L. I.

Dr. and Mrs. Max Rubin, of 130 Fort Washington Avenue, New York, have announced the engagement of their daughter Bertha to Jonas Leisten, son of Mr. and Mrs. Moses Leisten of New York, on June 27.

Miss Edna Ferber, novelist, is expected to return home from Havre with her mother, on Aug. 4.

The marriage of Miss Lillian Helen Mandell, daughter of Mr. and Mrs. Alex Mandell of 32-02 86 Street Jackson Heights, New York, to Dr. Sidney T. Friedman, son of Mr. and Mrs. Henry Friedman, 840 West End Avenue, New York, took place July 21 at the Royal Palms. Rev. Isaiah Levy performed the ceremony. Malvina Mandell was the maid of honor and Stanley Friedman the best man. The bridesmaids were the Misses Evelyn Mandell, Frieda Mannes, Rose Morgenbesser, Ruth Gottlieb, Florence Schaff and Dr. Kate Miller. The ushers were Leonard Friedman, Edward Renzulli, Jack Morgenbesser, Harry Ruthoser, Alonzo Mandell and Dr. Charles Miller. The bride is a graduate of Hunter and Columbia College, and is instructor at the Bryant High School. Dr. Friedman graduated from City College and Cornell University, and is at present connected with the following hospitals: Jewish Memorial, Flower and Mt. Sinai.

Mr. and Mrs. M. J. Wienkle, of Jacksonville, Fla., have announced the marriage of Miss Fannie Ruth, sister of Mrs. Wienkle, to Henry O. Weisberg, which took place on July 25.

Mr. and Mrs. J. H. Denenholz of Neilson Avenue, Far Rockaway, N. Y., celebrated the occasion of their son Reginald's *Bar Mitzvah* on July 24 at Congregation Shaaray Tefila, Far Rockaway.

Dr. and Mrs. Reuben M. Dicker, who had been living in Europe for the past year, recently returned to America on the *Resolute*. Dr. Dicker was engaged in post-graduate medical work in Vienna, Berlin and Copenhagen. Mrs. Dicker is the former Mildred Burger, daughter of Mrs. Julia Burger, of Rockaway Park, L. I.

Mr. and Mrs. Nathan Baum of Philadelphia have announced the engagement of their daughter Caroline to M. J. Spiegel, Jr., of Chicago. Mr. Spiegel is the son of Mr. and Mrs. M. J. Spiegel and a nephew of Mr. and Mrs. Simon W. Straus of New York. Both Miss Baum and Mr. Spiegel are summering at the Summit Springs Hotel, Poland, Maine. Mr. Spiegel was graduated from Dartmouth in 1922 and Miss Baum from the University of Pennsylvania in 1925. Their marriage will take place in the autumn and they expect to live in Chicago.

The marriage of Miss Edith Sacksman, daughter of Mr. and Mrs. Simon Sacksman of 1041 Kelly Street, the Bronx, to David M. Schwartz, son of Mrs. Lewis Bloom of 471 Greene Avenue, Brooklyn, took place recently in the Hotel McAlpin. Dr. Clifton Harby Levy performed the ceremony, which was followed by a reception and dinner. Miss Fae Sacksman was her sister's maid of honor and only attendant and Lewis Schwartz was best man. Mr. and Mrs. Schwartz have left on a motor trip through Canada. The bride attended the Masters' Institute of Art and the Cooper Union Art School. Mr. Schwartz is a graduate of the Law School of Fordham University.

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In Woman's World

Rebecca Gratz Again Lively Topic Of Discussion in Philadelphia

AN interesting controversy, revolving around the burial place of Rebecca Gratz, the model for the Rebecca who figures so conspicuously in Sir Walter Scott's novel "Ivanhoe," arose recently in Philadelphia with the publication of "Little Journeys Around Philadelphia," by George Barton.

Barton spoke of the famed Rebecca as being buried in the old Mikve-Israel burying ground, on Spruce Street, one of the oldest cemeteries in Philadelphia, in which are the graves of many of the members of the original Jewish colony in the Quaker City.

The Barton monograph was seen by a resident of Lancaster, who brought to the author's attention the following statement in a booklet published by the Stevens House of Lancaster, containing historical facts about the city:

"In the Jewish Cemetery is buried the greatest of Jewish characters, Rebecca Gratz, the prototype of the heroine of 'Ivanhoe,' the intimate friend and companion of Sir Walter Scott."

The assertion that Miss Gratz, the friend of Washington Irving, and acquainted with and esteemed by such men as Henry Clay, was buried in Lancaster, sent many Jewish residents and students of Philadelphia history on a visit to the Mikve-Israel Cemetery, where they found that Barton was right. As recently as last March 5 school children of Philadelphia placed a wreath on the grave, and seven years ago, on the semi-centennial anniversary of the death of Rebecca, Jewish welfare societies, several of which the kindly woman was instrumental in founding, held services there.

The mistake made by the Lancaster historical society evidently arose from the fact that Michael Gratz, father of Rebecca, and prominent Philadelphia merchant, married Miriam Simon, of Lancaster.

The memory of Rebecca Gratz, instead of fading since her death in August, 1869, has mounted steadily, not because of her good works, and they were considerable, but because of her luminous, witty mind, and her charitable, generous character. Keeping pace with the growth of the memory of her benevolence, is the tradition of her beauty—a beauty that, in conjunction with her felicitous disposition, gave her a reputation throughout the United States. She was painted by the famed Gilbert Stuart, and miniature artists almost vied with one another for the privilege of transcribing her lovely features upon their placques.

Judge Fisher Feted in Tel-Aviv

Judge Harry M. Fisher, Zionist leader of Chicago who is now visiting Palestine, was tendered a banquet last week by a group of sixty Russian Zionists in Tel-Aviv.

It was through Judge Fisher's efforts during his visit to Russia in 1921 as a representative of the Joint Distribution Committee that these sixty Russian Zionists were released from the Moscow prison. Speakers at the banquet emphasized that the Soviet prisons are still full of Zionists.

Brooklyn Federation Charity *Ball*

The feat of Benjamin H. Namm and his associate committee of men and women for the Charity Ball of the Brooklyn Federation of Jewish Charities, to be held at the Astor Hotel on Armistice Night, Nov. 11, in practically completing the subscription for the affair four months in advance has aroused widespread comment.

A large part of the credit for the success gained has been due to the efforts of the Jewish women of Brooklyn, who have been cooperating with the men's committees. Benjamin C. Ribman, chairman of the Clubs Committee, with twenty-five tables, or 250 reservations, secured through his efforts, is the leader in the men's groups. Mrs. Moses B. Schmidt of Columbia Heights, wife of the superintendent of the Brooklyn Hebrew Orphan Asylum, is the leader among the women. Mrs. Schmidt has pledged herself to secure at least one dozen tables, and is well on her way toward filling that total. Two other contestants for honors in this direction among the women are Mrs. Louis Petchesky, Chairman of Women's Clubs, who has thus far secured six tables, and Mrs. Jack Gumpert, who has pledged herself to fill six or more tables.

The activities of the women are being directed by Mrs. Alexander H. Geismar of Bay Ridge, wife of former Judge Alexander H. Geismar; Mrs. William Linder, who was chairman of the Committee on Patronesses for last year's splendid ball, and Mrs. Nathan L. Goldstein, who headed the Women's Division in the recent United Jewish Campaign in Brooklyn with pronounced success.

A final meeting of Chairman Namm's entire committee of both men and women, to receive reports on the progress made so far prior to adjournment for the summer, will be held at an early date.

Rabbis Conduct Services Aboard Mauretania

A special Sesquicentennial service was held on board the *S. S. Mauretania*, at which the Rev. Dr. Bernard Drachman preached a sermon, and Rabbi Dr. David de Sola Pool read the service. The committee in charge consisted of A. Katz of Cleveland and Morris Engelman of New York.

Council of Jewish Women

Council Peace Leader Urges Jewish Women to Study Peace Problems

MRS. ARTHUR BRIN of Minneapolis, National Chairman of the Committee on Peace and Arbitration of the National Council of Jewish Women, has addressed a plea to the Jewish Women of America to devote greater study to the problems of world peace.

"I hold the opinion," stated Mrs. Brin, "that convictions on peace are far more valuable than sentiments for peace. The former are less easily shaken, since they are built upon the solid foundation of facts and information.

"There are several problems that are bound up with the future peace of the family of nations. It is to these problems that our women must give their keenest mental powers so that out of their study, they may build convictions that will inspire others to labor for peace and become its messengers throughout our land. They are the problems of Disarmament, to which so much consideration is now being given by the League of Nations; the question of military education or education for peace in schools and colleges, on which there has been such lively public debate in recent months; the questions of our association with the League of Nations, our relations to Mexico and our problems in the Pacific."

Mrs. Brin advocates the use of the radio for addresses and debates in the local peace activities of the Council's Sections, as well as participation in community parades and open-air mass meetings.

In concluding her plea, Mrs. Brin declared: "I was thrilled by the recent news that thousands of women in England, grouped in eight great armies, had met in London in a huge demonstration against war. These peace pilgrims stopped in every village and town, during their five weeks' pilgrimage, to deliver addresses on making future wars impossible. I hope that the women of England will stir the hearts, the imagination, the will of the women of the world over, to a universal crusade against war. The American women, who have suffered least, do not respond as readily to the urgency of this great cause as do the European women. A great responsibility rests upon the members of the National Council of Jewish Women equally with all women of America."

Select Shopping Guide

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THE JEWISH TRIBUNE JUNIORS

Conducted by JUDITH ISH-KISHOR

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Riddle Box

According to Harry Pearlman (481 E. Twelfth Street, Sarasota, Fla.), if you pick the right letter out of the following names, and then put these letters together, you will make the name of one of the greatest commentators on the Torah. Who is he?

My first you find in .....Jerusalem.
My second in .....Syria.
My third in .....Palestine.
My fourth in .....Shechem.
My fifth in .....Jericho.
My sixth in .....Mesopotamia.

At the end of Ruth Miller's Jumbled Name Puzzle we found the prophet "Ezekiel," because the Jumbled Names worked out to be Elisha, Zebulon, Esther, Kish, Isaiah, Ephraim, and Leah. Their first letters make "Ezekiel."

The palm (which is a symbol of victory) goes to Mildred G. Burstein, 243 East Broadway; Horace Berman, 35 St. Nicholas Terrace, New York City; Solomon Moskowitz, 1787 Bergen Street; Arthur Lyons, 2104 Eighty-second Street, and Aaron Katz, 1349 Fifty-seventh Street, Brooklyn, N. Y. (I'm glad to hear from Arthur again. And, if memory doesn't play me false, Aaron Katz is also an old reader. Is that so, Aaron?) Evelyn Myerberg, 2323 Whittier Avenue, Baltimore, Md.; Esther Abelsky, 412 S. W. Pryor Street, and Helen, Abe and Annette Geffen, 284 East Hunter Street, Atlanta, Ga.

Which Went Furthest—?

(Adapted from an old German tale.)

On a table in the prosperous merchant's house, lay two new coins,—a gold ducat, and a copper penny. Each of them sparkled and shone, and was beautiful in its own way. But the golden ducat was haughty.

"Why have they put me so close to you, Penny?" it said. "I shall be handled by wealthy merchants. I shall be exchanged for valuable merchandise, I shall pass into the pockets of princes and nobles. I may even come into the treasury of the king. But you—children, and beggars and poor people are all that *you* can hope to associate with. You will soon lose your brightness. And when you are a dark brown, you may be dropped some day on the ground, and no one will be able to find you against the dark earth. You will be stamped into the soil, and will spend the rest of your life underground. That will be the end of you. I am sorry, but you are not fit company for me "

The penny was too modest to answer. But the silver Sabbath candlesticks, which were sparkling from the rubbing they had just received—for today was Friday, the eve of the Sabbath—answered instead:

"Do not be so proud, Ducat! We, none of us know what may happen to us, for we are in God's hands."

"Well-spoken!" said the Silver Kiddush-cup, from his place between the slender columns of the candlesticks. "Who should know better than we do, that God is the Master of our fate?"

At that moment, the merchant's wife came into the room and with her, her little son Gideon. He took the penny between his hands and laughed at it, and rubbed it.

"Oh give me the shining penny, mother!" he begged. And seeing him so pleased with it, she smiled and nodded. They set out together for the market to buy the Sabbath fish. It was not far to the market, because the Ghetto,—the Jews' Quarter—was very small. The woman bought what she wanted, and the ducat passed into the hands of the fish-monger. (He gave it, a few days later to his landlord, who passed it on to a Christian merchant, who happened to be a great miser. The ducat was dropped into his strong-box, where it was only one of a great many others. Presently, the miser could not bear to have his money where it might be stolen, so he took it at midnight into his garden and buried the strong-box at the foot of a tree. And that was the end of the ducat's adventures.) It was *he* who finished up in the ground. But hear what happened to the penny!

The merchant's wife saw a starved-looking Christian beggar in the market place. "Poor man!" she said, and went over to him. (She was so thankful for her happiness, that she never missed a chance of making somebody else happy.) But her son Gideon was ahead of her. "Let me!" he cried. And the shining penny had come to a new master. The beggar smiled and, in a hoarse voice, thanked them. They had hardly turned away, before he picked himself up and hurried out of the Ghetto, for he was really starving. He came to a baker-shop and was buying a loaf, when he saw the people in the square giving money to a pilgrim. This man was going, barefoot and in a sack-cloth gown, all the way to Palestine, to worship at the holy Sepulchre. The beggar did not take the loaf from the baker's hands. Instead, he dropped the penny into the pilgrim's scrip, and said:

"May this be an atonement for my sins! May it help you, brother, on your holy pilgrimage!" The baker came out of his shop:

"What?" he said to the beggar, "will you not take the loaf?—You cannot pay for it?—And yet, if ever my eyes saw right, you are the man that needs it! Come, come, take it, and make no more ado!" He pressed the loaf into the beggar's hands—and oh, how pleasant that bread tasted!

Meanwhile, the penny had gone away with the pilgrim. It traveled far and long. It remained with him until, in a caravansary (a traveler's lodging place) he was taken very ill with a fever. A Jewish scholar who was making a pilgrimage to the Land of his fathers, was the only member of the caravan who knew anything about medicine. He remained behind with the Christian pilgrim after the others left, and he nursed him, but could not save his life. The pilgrim, dying, gave the Jew what little he had. The Jew paid it away in masses for the dead man's soul. Only the penny slipped, unnoticed, down to the bottom of his purse. Satisfied that he had done everything he could, the Jew pressed on his way, trying to overtake the caravan. But so dangerous was it, at that time, to travel alone, that he was set upon by the soldiers in the camp of a crusader, and dragged before their master.

"We have found a Jew, Sir Eberhardt!" they cried. "But he has only one coin in his purse. A copper penny. Whoever heard of a Jew without money? He must be a sorcerer! the coin must be a talisman." One of them dropped it, as if it burned his fingers, into Sir Eberhardt's palm. He stared down at it. Suddenly, an alarm sounded from the end of the camp: "The Saracens are upon us!" The knight tied up the coin in a kerchief, thrust it into the breast of his jerkin, and seized his sword, giving orders all the time. The Jew was left alone within the tent.

At sunset, hot and triumphant, Sir Eberhardt strode back to his tent.

"We have conquered," he cried. "And—look you, Jew—the coin saved my life. An arrow struck through the joints of my corselet, and cut through my jerkin—but the talisman stopped it, or it would have pierced me like a fowl on a spit. You shall go free. And name your price for the coin!"

"I am content to have my life, Sir Knight," the Jew answered, "and, if you wish it, a few silver pieces, enough to carry me on to Jerusalem." But the knight gave him a purseful of silver. And he ordered his armorer to set the copper penny on the crest of his helmet.

So the humble penny rode high in many battles, until the day when Sir Eberhardt met defeat and death. His helmet was brought, among the spoils of battle, into the tent of the Saracen Sultan who was refreshing himself after his victory. A slave was kneeling before him with a winecup in his hand.

"What is that?" said the Sultan curiously. "A copper coin set into the brow of the helmet?—Strange! Let me see it closer." As he took it in his hands, the penny—loosened by the heavy blows that had rained upon the helmet, fell from its place into the cup of wine. An attendant fished it out—and lo and behold! The penny had turned a bright green. Everybody saw that the wine in the cup was poisoned!

"Thanks be to Allah!" cried the Sultan. "This coin has saved my life. Now I see why the Frankish soldier wore it on his helmet. It is a precious talisman to the Faithful. It shall be set, like a gem, upon the front of my crown, and remain among my treasures forever!"

Our Mail

A charming letter from Marjorie Wolgel, (2518 Ave. I, Brooklyn) who is our latest prize winner. Just see how it feels to win in a contest, and then maybe you will try to win next time. And maybe you *will* win.

My dear Miss Ish-Kishor,—I am writing to thank you for the lovely book which you sent me, and also to tell you how surprised I was when I found out that I had won. As you know, I am a faithful reader of your page, and every Friday when the paper comes, I open it up and read that first. One Friday I was away and did not have the chance to read the magazine until Saturday afternoon, I had forgotten all about the Passover Contest and never thought of such a thing as winning it. When I read the headline, a certain magnetism made my eyes alight upon my name. I cannot tell you how I gasped in surprise. Success in the first thing I have tried will certainly encourage me to try again. I am very much interested in your Booklovers' Club and I wish that you would publish another list soon. I like the little stories which appear from week to week, and I am eagerly awaiting the finish of "Simon's Lucky Day." I want to ask if these stories are sent in by your readers or written by yourself. You have many letters to read so I shall not take any more of your time. Your friend and reader,—Marjorie Wolgel.

Not many letters better written, dear Marjorie! Though I do enjoy every word that the boys and girls write me, and nothing can alter that. In answer to your question, I want to say that whenever a story has been contributed by a reader, you can tell it because I always give the name and address of the reader, and also the age. Stories sent in by older persons, are printed with that person's signature. When a story appears with my signature, it means that I have written it, and that the idea, too, is mine. But when a story has no signature, it means that I found the idea somewhere, or else found the story, and re-wrote it, to make it more interesting for you.

Now we'll hear from a jolly little reader who also lives in Sarasota, Florida.

Dear Miss Ish-Kishor,—As this is my first letter to you, I think it is proper for me to introduce myself to you. My name is Deborah Levy. I am ten years old. I am promoted to the sixth grade. I take piano lessons and dancing lessons. Three times a week. I take Hebrew. I also go to Sunday School. We have no Temple or Synagogue, but my dear father and mother are trying to build one. There are about sixty Jewish families in Sarasota. I am the only daughter and have a brother. He is seven years old. His name is Abraham. Although there are a few Jewish children here, still I would like to correspond with another girl my age, that lives in a larger city than I do. My parents are living here for the last 13 years. I was the first Jewish child born in this city. I believe that for the first time, I did occupy your time too much.—Your admiring friend,—Deborah Levy.

I think you would like to correspond with Eleanor Grossman, 352 Douglas Boulevard, Chicago, Ill., or with Helen Brodie, 65 East 96th St., New York City. They are both lovely girls, and I give you the two names in case, for some reason, your letter might not reach one or the other of them. Write and tell me how it works out.

Playthings

By THYRA SAMTER WINSLOW

The Blonde Sinner

CHARLES BELMONT DAVIS was right, when in his dramatic criticism in *The Herald Tribune*, he said that Miss Marjorie Gateson and her song, "Lips," were the most important thing in *The Blonde Sinner*. Miss Gateson is clever and attractive and I know of no one who can put over a song with more understanding. However, one exceedingly clever woman and one good song do not make a play—and so I am loath to recommend *The Blonde Sinner* whole heartedly.

The Blonde Sinner is on view for a short time at any rate at the Cort Theater and is a farce with music. It is by Leon De Costa and the music consists of intermittent songs stuck into the play rather haphazardly, much like plums in a pudding, sung by the principals without a chorus. Next to Miss Gateson, I would say that the best feature of the play is Hugo Frey's Troubadours with Irwin Abrams as the conductor. Miss Gateson and this orchestra almost save the show. As a matter of fact they may save it altogether, for occasionally New York audiences make successes out of plays that seem to me to be without too much possibility of success.

The cast is adequate and contains Enid Markey, who seems a bit too old for her role of foolish little wife; Ralph Bunker, Harold De Becker and others.

The play concerns a couple of newlyweds who take a house out on Long Island and, in order to eke out expenses, rent out two rooms to two couples who they fondly hope are newlyweds, too. One couple turns out to be a detective hunting for a corespondent in a famous divorce case, and his assistant. The other couple hasn't yet taken the time to get married. The little wife and the other two women are all blondes and the little wife herself, although she doesn't realize it, was once in a rather compromising position, so you see what fun it all is.

The author has made the most of his rather stereotyped complications and there is much laughter, some very real merriment and minutes of dullness. If you have seen all of the other more important plays you will find a mildly enjoyable evening in *The Blonde Sinner*.

Music

By ALFRED LIEBAN

Stadium Concerts

THE past week at the Lewisohn Stadium of the College of the City of New York marked by the temporary farewell of Willem van Hoogstraten and the return of Nikolai Sokoloff as guest conductor of the Stadium Concerts beginning Wednesday. Mr. van Hoogstraten will take up the bâton again during the sixth and eighth weeks of the season. An all-Russian program and an all-Wagner program were performed the first two nights of the Cleveland Orchestra leader's visit.

Mr. Sokoloff's all-Russian program comprising Rimsky-Korsakoff's Introduction and March from "Le Coq d'Or," "The Legende," "Enchanted Lake" of Liadoff, Scriabin's "Poem of Ecstacy," and Rachmaninoff's second Symphony in E Minor met with deserved success. The Philharmonic played with great gusto under their gifted leader.

Thursday's all-Wagner program included Prelude to Act 1 of "Lohengrin," Waldweben from "Siegfried," Prelude to Act II and the Shephard's melody from "Tristan and Isolde" with Peter Henkelman playing the English horn solo, Magic Fire Scene from "Walkure," Overture to "Flying Dutchman," Good Friday Spell, Transformation Scene, and Glorification from "Parsifal," Daybreak and Siegfried's Rhine Journey from "Gotterdammerung" and Overture to "Tannhauser," all superbly rendered.

Beethoven's "Leonore" Overture No. 3 opens Friday's program, Respighi's "Fountains of Rome" and Strauss' "Blue Danube Waltz" follow and the Cesare Franck Symphony will be played after the intermission.

Dvorak, Rachmaninoff, Mendelssohn and Schelling are represented on Saturday night with the "New World" Symphony, the Prelude in C Sharp Minor orchestrated by Sir Henry Wood, the Nocturne and Scherzo from "Midsummer Night's Dream," and "Victory Ball" respectively.

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Daniel Guggenheim Celebrates His 70th Birthday

Daniel Guggenheim, capitalist and philanthropist, celebrated his seventieth birthday last Saturday.

Mr. Guggenheim, with Mrs. Guggenheim and Mr. and Mrs. Murry Guggenheim, support the Goldman Band concerts in New York City.

He also founded the Daniel Guggenheim Fund for the study of aeronautics.

Edwin Franko Goldman, conductor of the band, presented greetings to Mr. Guggenheim.

Daniel Guggenheim was born in Philadelphia, the second of seven sons of Meyer Guggenheim, who came to this country as a boy in 1847.

Mr. Guggenheim has two sons, Lieut. Col. M. Robert Guggenheim and Harry F. Guggenheim, and a daughter, Mrs. Roger W. Straus.

Union Services on Ocean Liners

Due to arrangements made by the Department of Synagogue and School Extension of the Union of American Hebrew Congregations, religious services are being held this summer on many trans-Atlantic liners.

Leaflet reprints of the Union Prayerbook were placed on board 92 steamers of 10 trans-Atlantic lines.

Billikopf Goes to Russia

Jacob Billikopf, executive director of the Federation of Jewish Charities in Philadelphia and member of the Joint Distribution Committee, sailed late last week for Russia.

When interviewed by a representative of the Jewish Telegraphic Agency as to the purpose of his visit to Russia, Mr. Billikopf declared:

"I am going to spend one month in Russia as an unofficial observer, visiting the scenes of Jewish agricultural settlement, the colonies in the Crimea and the Ukraine. I shall make an open-minded canvass among the individual farmers and settlers for their views, with the thought in the back of my mind of the objections raised in settling Jews on the land in Russia. As one who participated in the United Jewish Campaign, I want to convince myself of the facts.

"I am frank to say that I shall not be 'piloted.' I shall permit myself a roving commission to go wherever I have reason or information that interesting developments may be observed. My experiences as impartial chairman in the settlement of many disputes in the clothing industry of New York City, convince me that within fifteen years the Jewish proletariat will have died out, because of the trend of occupations away from the callings of their parents by Jewish children. This will move me to question Jews on farms in Russia whether in ordering their families lives they are able to visualize a second generation of Jewish farmers succeeding them."

On the eve of Mr. Billikopf's departure a farewell dinner was given him at the Majestic Hotel, New York, by Samuel C. Lamport. Among those present were: Judge Julian W. Mack, Israel Unterberg, A. H. Fromenson, James Marshall, David Bressler, Elisha Friedman, Dr. Solomon Lowenstein, H. H. Liebowitz, Prof. Morris R. Cohen, Dr. Lee K. Frankel, Alexander Lamport, Bernard Zemel, Moses H. Bressler and Zachary Heller.

Delegations of clothing manufacturers and employees of the clothing industry were present.

Movies

By SULAMITH ISH-KISHOR

At the Capitol
The Waltz Dream

A very amusing and satisfying light-comedy picture is this "Waltz Dream," based on a Johann Strauss operetta. How the "chilly Northern princess" and the gay Viennese count made life a success, with the help of little Franzi, in all the pomp and ceremonial of two royal courts, is a story full of fun, not to mention a few scenes that the censor must have forgotten to operate upon. It is extremely well acted by a cast including Mady Christians, Xenia Desny, and Willy Fritsch, all vivaciously good-looking. Willy Fritsch looks so much like the handsome "Florian" who did some delightful acting in "The Golem" that I wouldn't be surprised if he were the same man.

The rest of the program is cleverly adapted to fit in with the theme of the feature. Vlasta Maslova, (a blond Russian ballerina who can't weigh more than three ounces), and some tuneful Strauss waltzes by the orchestra, combine to make an almost perfect summertime evening, especially if you happen to sit in those royally comfortable "divan" seats.

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Organization Activities

United Palestine Appeal Issues Report

What each state and city in the Union has contributed in the past year toward the upbuilding of Palestine is detailed in a comprehensive 84-page report issued by the headquarters of the United Palestine Appeal. The report gives the names of the leaders of each community, the amounts raised, number of subscribers, and compares these figures with those of the previous year.

The report represents a Palestine roll call of the Jews of the United States. The total raised is shown to amount to $4,680,101 apart from the trust funds established through the United Palestine Appeal which would bring the total to well over $250,000 in excess of the quota of $5,000,000.

Besides the data consisting of names and figures, the 84-page book contains contributions from the outstanding personalities of the movement who have been directly concerned with the work of the year. There is an article by Chaim Nachman Bialik which, it is stated, is the only article he has written during his sojourn in this country. There are contributions by Nahum Sokolow and Dr. Schmarya Levin, who have been actively engaged in the campaigns, as well as statements by:

Dr. Stephen S. Wise, National Chairman of the Appeal; Louis Lipsky, President of the Zionist Organization of America; Morris Rothenberg, Chairman of the National Board of the Keren Hayesod; Judge Bernard A. Rosenblatt, President, Board of Directors of the Jewish National Fund; Mrs. Zip F. Szold, Acting President of Hadassah; Dr. David J. Kaliski, Chairman of the General Fund of the Hebrew University; Rabbi M. Magnes, Secretary of the Mizrachi and Mrs. Frieda S. Ullian, President of Junior Hadassah.

Rabbi Wolk Wins Fellowship

Rabbi Samuel J. Wolk, who graduated in June from the Hebrew Union College, has been awarded a Fellowship in Pedagogy by the Department of Synagogue and School Extension. Rabbi Wolk will begin his studies at Teachers' College, Columbia University, next September.

This is the third of a series of Fellowships awarded by the Department.

Sheriff Culkin Aids Kiddies

The Federation for the Support of Jewish Philanthropic Societies of New York City has received a contribution of $1,500 from Sheriff Charles W. Culkin to send needy Jewish children to the country for a vacation. Sheriff Culkin has distributed equal sums to committees looking after Protestant, Catholic, Italian, and Negro Children.

The gift was received on behalf of Federation by Dr. Solomon Lowenstein, its Executive Director, at a dinner which Sheriff Culkin gave last week to some thirty prominent citizens of every nationality. Along with Dr. Lowenstein were Mrs. H. B. L. Goldstein, Abram Newman, Morris Strauss, Isidor Pols, Dr. Herman Reiss, Dr. William I. Sirovich, Ivan Sherr, Saul Birns, Abe Adelson, Abe April and Gustavus A. Rogers who represented the Jewish committee. Dr. Lowenstein has forwarded the money to the Jewish Vacation Society.

Y. P. L. Announces Prize Essay Winner

The names of the winners in the initial Friedlaender Essay Contest of the Young People's League have been made public. The first prize, $25 in books, was awarded to Irving Davidson, of New York; the second prize, $15 in books, went to Miss Jeannette Becker, and the third prize, $10 in books, to Benjamin Hillson, both likewise of New York. The judges were Dr. Jacob Kohn, vice-president of the United Synagogue of America; Rabbi Israel Goldstein, president of the New York Board of Jewish Ministers; and Harry Schneiderman, acting secretary of the American Jewish Committee.

To Dedicate New B'nai B'rith Infirmary Building

The new $500,000 B'nai B'rith Infirmary Building of the National Jewish Hospital at Denver will be formally dedicated to the service of humanity on Thursday, September 2. Friends of the National Jewish Hospital from all parts of the country are expected to attend the dedication exercises.

Revisionists to Celebrate at Far Rockaway

The League of Zionists—Revisionists will hold a celebration, consisting of a concert, lecture and ball at Andron's Kensington Gardens, Far Rockaway, tomorrow night, July 31. Among those scheduled to participate in the concert are the well-known cantor and composer Pinchas Yassinowsky and the opera singer Miriam Fein. Prof. Johann J. Smertenko will deliver an address dealing with current Zionist affairs.

Jewish Welfare Board Arranges High Holiday Observances

Announcement is made by the Jewish Welfare Board of the granting of furloughs to Jewish men in the United States Army and Navy, and to disabled veterans whose physical condition permits, for the observance of Rosh Hashonah and Yom Kippur.

Orders issued by the Secretary of War and by the Navy Department, at the request of the Jewish Welfare Board, provide for furloughs for the men from noon of Sept. 7 to noon of Sept. 12 for the observance of Rosh Hashonah, and from the evening (noon in the Navy) of Sept. 16 to noon of Sept. 20 for the observance of Yom Kippur.

These arrangements will make it possible for a large number of soldiers and sailors to observe the High Holy Days with their families at home. For those men who are at a considerable distance from their homes, the Jewish Welfare Board will arrange for hospitality, including religious services, meals, and lodging in neighboring communities. Special provision will be made for disabled men unable to leave the hospitals. The board's representatives are arranging for the observance of the High Holy Days at outlying points, including China, Manila, Hawaii, Panama, and Haiti.

Create Camp for Palestine Scouts

Thanks to the efforts of Young Judaea, summer camping for the boys and girls of the Hebrew Scout Organization of Palestine will be inaugurated August 11 on Mount Carmel. One thousand dollars has already been cabled to Palestine by Young Judaea for preliminary equipment. An appeal is being made to the Jewish children in the camps of America to help insure the success of the project by contributing at least a penny a day for every day they spend at camp. Assurances have been received from many Jewish camp owners that they will cooperate with Young Judaea in this appeal.

The slogan of the Scout appeal in the American Jewish camps is "Make friends with the boys and girls of Palestine through Young Judaea."

Temple Peni-El's New Rabbi

The Board of Trustees of Temple Peni-El announces that Rabbi Henry A. Schorr, formerly of Temple Atereth Israel, has accepted the call to fill the pulpit made vacant by the recent resignation of Dr. Joel Blau. Rabbi Schorr, who is a graduate of the Jewish Institute of Religion, will enter upon his service at Temple Peni-El with the Jewish Holy Days.

It is further announced that negotiations are in progress for the amalgamation with Temple Peni-El of Temple Atereth Israel, located at 323 East Eighty-second Street, New York, of which Rabbi Schorr was the spiritual leader for the past three years.

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Monday, 5 p.m. of week of insertion is the closing time for advertisements in this column.

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Brevities

FIFTY JEWS are among the 149 students who have been awarded state scholarships to Cornell University.

RABBI MORRIS SESSLER, of New Orleans, La., died recently after a long illness. The deceased participated in various local and national Jewish benevolent activities.

MICHAEL E. LANGE, the well-known British Zionist who died in Palestine about a year ago, bequeathed a legacy of $5,000 to the library of the Hebrew University in Jerusalem.

NATHAN STRAUS, Col. Michael Friedsam, Dr. Stephen S. Wise and Louis Wiley are among those named to various committees of the Canadian Exposition to be held in New York next January.

JAMES DE ROTHSCHILD entertained King George and Queen Mary, who were accompanied by Princess Mary and Viscount Lascelles, at a luncheon at his country house, Waddefdom Manor.

DR. LEE K. FRANKEL and Donald B. Armstrong, assisted by Genevieve Fox, are the authors of *A Popular Encyclopedia of Health*, which has just been published by Albert and Charles Boni.

ARTHUR L. MEYER, of Long Branch, N. J., who was popularly known as the "Father of Deal," because he developed that town thirty-three years ago, passed away last week at the age of 73.

PHILIP LOWRY, former tax commissioner of Newark, N. J., died recently from heart seizure following internal injuries sustained in an automobile accident. Two thousand persons attended the funeral services.

ISRAEL FINE, of Baltimore, well-known for his *Ngimash Ben Jehudah* and other works, celebrated his seventy-ninth birthday last week by endowing a home for girl pioneers in Palestine as the first unit of a proposed agricultural school for girls.

LORD PLUMER, High Commissioner of Palestine, presided at the recent graduation exercises of the Gymnásyah Ivrith, the Hebrew School, of Tel Aviv. The High Commissioner presented the diplomas to the graduates, among whom there was one Arab.

MRS. ADDIE R. ALTMAN, of Los Angeles, has just completed a book of short stories concerning the Prophets, which will be published next month by the Bloch Publishing Company. This is Mrs. Altman's fourth book and is primarily designed for children.

JANINA SOKOLOW, daughter-in-law of Nahum Sokolow, left recently for Palestine as a representative of the Polish Emigration Office. She was intrusted by the Polish government with the mission of supervising the Polish Jewish immigrants on their arrival in Palestine.

PROF. JOHANN J. SMERTENKO is chairman of the newly elected Administration Committee of the League of Zionist Revisionists; Elias Ginsberg, vice-chairman; Mrs. Ida Landau, executive secretary and treasurer. Other members are Samuel Caplan and Mordecai Danzis.

MRS. FLORENCE BACHE, of New York, has been awarded the Cross of the Legion of Honor because of her contributions to charity. In 1919 Mrs. Bache was decorated with the Medal of Queen Elizabeth by the King of the Belgians in recognition of the services rendered by her to Belgium during the war.

MRS. R. C. RUSCHA, of Milwaukee, won second place in the recent Jefferson Centennial election held in Wisconsin for delegates to represent that State on the sixty-day tour of Europe with the "American Birthday Party." Mrs. Ruscha was the candidate of the Council of Jewish Women, B'nai B'rith, Sholom Aleichem Circle, and Gymal Doled Club.

HORACE LIVERIGHT, head of the well-known publishing firm of Boni and Liveright, received last Friday the title and decoration of *Officier d'Academie* from the French government in recognition of the work he has done for the better appreciation of French literature in this country. This is said to be the first time that the decoration has been conferred upon an American publisher.

THE PRINCE OF WALES presented the Challenge Shield to the winning team of the Jewish Lads' Brigade of England in the recent boxing tournament. The presentation was made at St. James Palace. The prince shook hands with the members of the First London Battalion and congratulated them on winning the Shield for the fourth successive year, in the tournament in which all the cadet units in Great Britain participated.

RABBI SOLOMON BREUER, one of the veteran leaders of orthodox Jewry in Germany, died last week in Frankfort-on-Main at the age of 76. The deceased was born in Hungary, where he was rabbi until he was called to Frankfort forty-five years ago to fill the vacancy created by the death of his father-in-law, the celebrated Rabbi Samson Raphael Hirsch, who was the pillar and champion of orthodox Judaism in its struggle against the then new Reform movement. Rabbi Breuer was the father of Dr. Isaac Breuer, leader of the ultra-orthodox organization Agudath Israel.

THE JEWISH TRIBUNE
Current Calendar 5686-7

	1926
Rosh Hashanah	Thursday, Sept. 9
Yom Kippur	Saturday, Sept. 18
1st day Succoth	Thursday, Sept. 23
Shemini Atzereth	Thursday, Sept. 30
Simchath Torah	Friday, October 1
*Rosh Chodesh Cheshvan	Saturday, October 9
Rosh Chodesh Kislev	Sunday, November 7
1st day Chanukah	Wednesday, Dec. 1
Rosh Chodesh Tebeth	Monday, December 6
Fast of Tebeth	Wednesday, Dec. 15

*Also observed the day previous to Rosh Chodesh.

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Neumann and Brown in Hot Tilt

Zionist Campaign Director Denies Charge of Secret Agreement Proposal; Draws Stinging Reply from U. J. C. Head

THE controversy between the American Zionist leaders and the Joint Distribution Committee continues. The latest developments in this dispute, perhaps the bitterest in the history of American Jewry, are (1) a long statement by Emanuel Neumann, general director of the United Palestine Appeal, who on behalf of the Zionist Organization of America denies the charge made last week by David A. Brown, National Chairman of the United Jewish Campaign, that the Zionists had sought a secret agreement from the Joint Distribution Committee for guaranteeing the budget of the Keren Hayesod out of the funds of the United Jewish Campaign; and (2) a short but stinging reply from Mr. Brown to Mr. Neumann.

Mr. Neumann's statement reads in part as follows:

"It is with regret that I am compelled, in accordance with the request and authorization of the Administrative Committee of the Zionist Organization of America, to reply to the latest attack launched against the American Zionist Administration by the National Chairman of the United Jewish Campaign. However deeply I have felt on the grave issues involved in the controversy surrounding the Crimean project, I conceived it to be my duty as General Director of the United Palestine Appeal to do nothing that would increase the tension existing between the two organizations, but on the contrary, to do everything possible to establish and maintain working relations. Nor would I make this rejoinder but for the fact that Mr. Brown's latest statement seems calculated to impugn the honor and reputation of the Zionist administration in this country—perhaps only another step in a campaign to vilify and discredit the men who for so many years have devoted themselves wholeheartedly and successfully to the upbuilding of Palestine. This statement contains three allegations which, taken together, constitute a most serious accusation which no self-respecting man can allow to go unchallenged.

"The three allegations are:

"First, that the Zionists began to attack the United Jewish Campaign after certain demands made by them had been turned down.

"Secondly, that the specific demand made by responsible Zionist officers was that the Joint Distribution Committee guarantee the budget of the Keren Hayesod up to $3,000,000.

"Third, that the Zionists demanded that this agreement be kept secret.

"Every one of these allegations and all of them together are false, mischievous and without the slightest foundation in fact.

"The first is manifestly untrue on the record. No attacks on the United Jewish Campaign were made by Zionists at any time. On the contrary, Zionists participated and cooperated in the United Jewish Campaign in all parts of the country. The Zionists did, however, criticize one item in the program of the J. D. C.; viz, the proposal for mass colonization of Jews in Russia as a project fraught with danger to the Jewish people and tainted with anti-Palestinian motives. But this criticism began as soon as the scheme was advocated by its Bolshevist protagonists in Russia as far back as 1924, and long before the J. D. C. had lent itself to the plan. The earliest of the conversations to which Mr. Brown refers, took place on July 17, 1925, after numerous articles had appeared in the press and after resolutions had been adopted by the Zionist Convention held in Washington and in preliminary conferences in New England and elsewhere during the month of June, 1925. The conference, on July 17, took place at Mr. Brown's invitation, because, as he stated, he was concerned over the effect of this public criticism and was anxious to meet the Zionists for the purpose of endeavoring to bring about a better understanding.

"The second allegation is equally false. During none of the meetings with Mr. Brown or Mr. Warburg did we propose or suggest that the United Jewish Campaign contribute out of its funds to the Keren Hayesod. Such a proposal would have been contrary to the interests of the Keren Hayesod. It would have undermined the basis of our appeal for Palestine since contributors would have claimed that by giving to the United Jewish Campaign they were at the same time discharging their obligation to Palestine. Furthermore, the idea of including an appropriation for the Keren Hayesod in the budget of the United Jewish Campaign was definitely and explicitly disclaimed by us. On the contrary, the shoe is on the other foot. It was Mr. Brown who was making proposals of his own accord with a view to the inclusion of certain items of Palestinian work in the program of the J. D. C., calculated, no doubt, to stem the rising tide of public resentment over the hasty commitment to the Russian colonization scheme and the offensive propaganda connected with it. These proposals I transmitted by cable to Dr. Weizmann with the knowledge of Mr. Brown and at his suggestion. Since these conversations necessarily bore a confidential character and involved other J. D. C. leaders aside from Mr. Brown, we prefer not to enter into further details unless it becomes necessary to do so. The accuracy of these statements can be substantiated by reference to the minutes and other official records of the Zionist Organization.

"Thirdly, since we made no proposal for the inclusion of the Keren Hayesod or for any contribution to it out of the J. D. C. funds, we naturally could not have demanded 'secrecy.' The Zionist Organization is a democratically constituted body and pursues open and democratic methods. Our discussions at conventions and meetings of the National Executive Committee are open to the public and the proceedings and resolutions are published in the press. Secret pacts are favorite instruments of self-constituted oligarchies but are alien to the spirit of democratic institutions. If Mr. Brown was honestly mistaken as to the facts, he should, in justice to himself, as well as to the Zionist administration, withdraw his accusation, or else proceed to prove and substantiate his charges. It is intelligible that he should feel irritated by criticism to which he has been subjected, but ruffled feelings are no excuse for gross misstatements of fact."

Mr. Brown's rejoinder, wired from his Detroit office, says:

"I have just read Emanuel Neumann's rather noisy, bombastic, large-worded statement and have no desire to dignify it by a lengthy reply. That 'A guilty conscience is its own accuser' is borne out by the fact that Mr. Neumann takes it upon himself to give answer. It is a well-known fact in legal procedure that the attorney lacking a case challenges, makes counter charges, uses terms such as 'false' and 'mischievous' without the slightest foundation, petty recriminations, vituperation and billingsgate.

"Mr. Neumann befogs the issue just as does a shyster lawyer in building up a defense by trying to create the impression that I am attacking the Zionists of America. No one reading my statement can find anything resembling an attack on the Zionists. My statement was an answer to a series of vicious attacks upon me by Louis Lipsky and a few of his satellites. It is well known that Emanuel Neumann is Louis Lipsky's 'man Friday,' inhaling only when Lipsky exhales and with an ear attuned to his master's voice.

"If it ever becomes necessary to lay before the Jews of America the story of intrigue and cheap politics of that group who live *on* Zionism instead of *for* Zionism in connection with their series of attacks upon the United Jewish Campaign and those responsible for its conduct, let me make clear that I have this story in its chronological order and if ever presented to the Jews of this country would result in throwing into the discard many of the so-called leaders of American Zionism."

Ohab Zedek Bids Godspeed to Cantor Rosenblatt

Last Saturday night the members of Congregation Ohab Zedek gathered at their synagogue to bid farewell to Josef Rosenblatt, who had been their cantor for fourteen years and who has left them in order to devote himself to concert work. The principal speaker of the occasion was Rabbi Isaiah Levy, who spoke on behalf of the Ohab Zedek Trustees and Congregation.

Pulpit Topics

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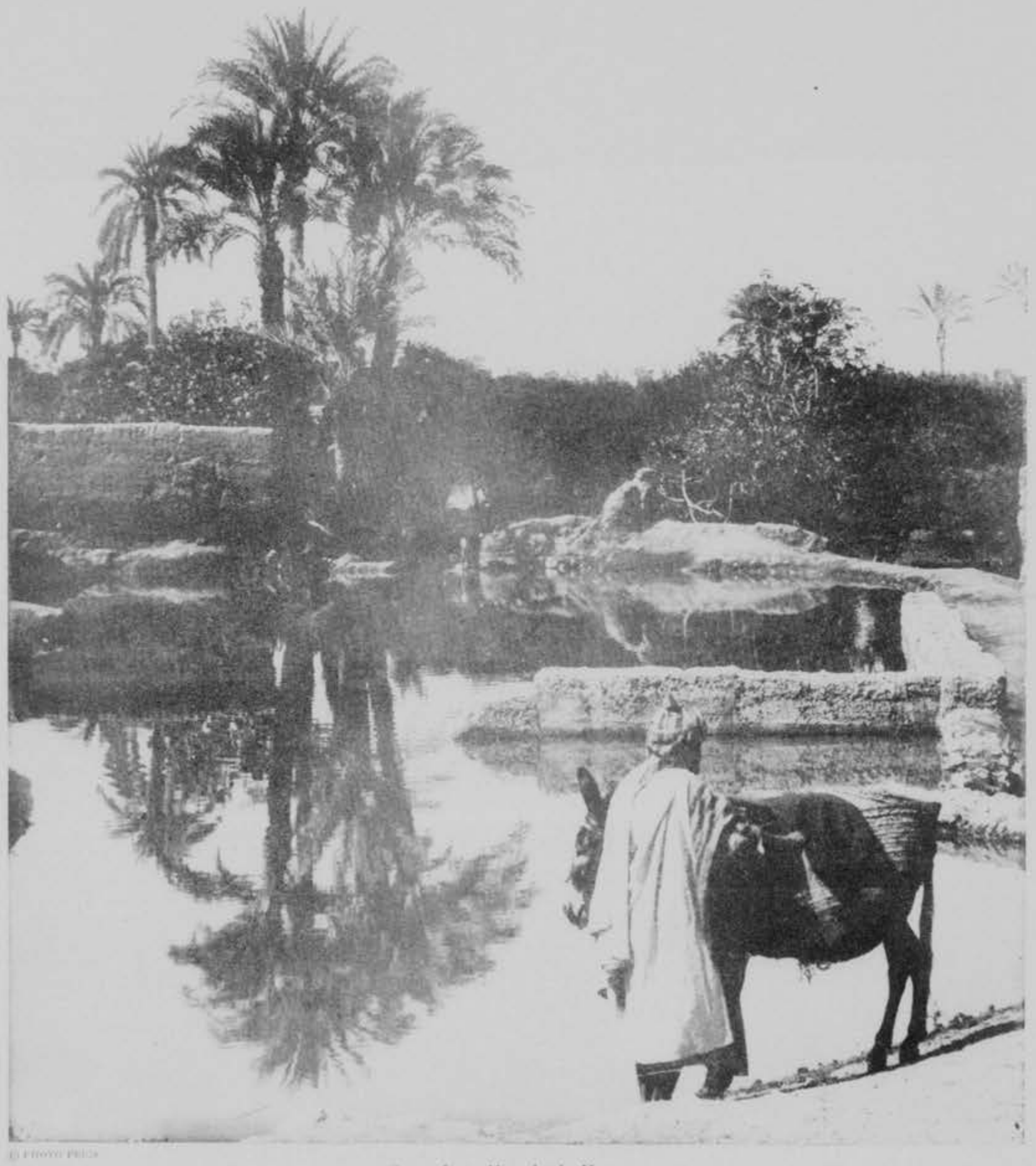

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August 6, 1926—Ab 26, 5686

HERMAN BERNSTEIN
DAVID N. MOSESSOHN
Editors

Ahad Ha'am, the Philosopher of Jewish History

An Appraisal of the Teachings of the Greatest and Most Influential Hebrew Writer and Thinker of Our Times

By PROF. CHAIM TSCHERNOWITZ
Translated from the German by Maximilian Hurwitz

AHAD HA'AM is undoubtedly the most important and influential Hebrew writer of our times, who never fails to captivate even the hearts of his opponents.

Wherein lies his great power?

In order to answer this question we must first consider the position he occupies in Jewish letters.

Ahad Ha'am first appeared on the arena as a publicist, yet his real place is in the ranks of scholars and savants. The name that fits him best is The Philosopher of Jewish History. It is only chance that forced him into the field of journalism.

Ahad Ha'am must on no account be regarded as a pupil and product of the Haskalah movement. On the contrary, he has always viewed the champions of Haskalah with contempt. The literature of Haskalah dealt with two problems: The problem of religious reform and that of the social status of the Jews. Both were incapable of evoking a warm response from our philosopher. He did not believe in either the possibility or the usefulness of religious reform. "To reform one's religion," he said, "is like making fire cold." Religious reform is to him a contradiction of terms. For he who would reform his faith has already lost it.

As for the second question, that of the Jew's position in society, it had long since been answered adversely.

Ahad Ha'am began his literary career in absolute independence. In the question raised by the Haskalah leaders as to whether we should be Jews only at home and men outside, or at all times show ourselves to be Jews; he took a unique stand. His solution is: Be first of all a man at home; that is, the harmonious adjustment between the Jewish and purely human elements cannot be effected by outward changes but by fusion within.

His Literary Independance

Ahad Ha'am's independent literary position may partly be explained by the loneliness of his youth.

Born in a small and remote village in southern Russia, he did until his twentieth year hardly ever come in contact with the major currents of the Jewish world. The *Chassidic* environment in which he grew up naturally could have no influence upon his development, for he had early broken away from *Chassidism*. If any Jewish movement had a lasting effect upon him, it was the revival of the Jewish scholarship in Germany. But this influence was mainly negative in nature. Although he drank much from its wellsprings, he nevertheless remained a violent opponent of its system. He attacked it with its own weapons. Had Ahad Ha'am grown up in Germany, he would in all probability have become a typical German savant like Zunz, Geiger, Frankel, etc., or else he would have applied himself to general philosophy. But as he lived in Russia, the events of the day soon forced him to busy himself with current Jewish literature. To be sure, at first he did so only occasionally; he gave us only "fragments" of his wide knowledge.

In his attitude toward journalism we can distinguish three periods: (1) his contempt for the press; (2) his own journalistic activity; (3) his retirement from the press. At first he held aloof from all journalistic work; nay, it was unthinkable to him that his attitude toward this useless and aimless trifling —for that was what Jewish journalism amounted to in those days—could ever change. He himself said once: "If any one had predicted to me that I should become a journalist, I would have regarded him as a false prophet, so outraged would I have been by the very thought of it." Current events, however, forced him against his will into the field of journalism. This reminds us of the attitude of the Jewish prophets as contrasted with that of the Greek philosophers. The latter held aloof from the turbulent stream of life; they raised questions as to the origin of life, of the universe, but without ever touching upon the realities of life. The prophets, on the other hand, stood in the very midst of life; they struggled with its perplexities and confusions; in time of storm and stress they took hold of the helm with firm hand and endeavored to bring the ship of state safely to port. It is thus that Ahad Ha'am made his appearance. When the inner voice called him, when dire necessity urged him on, his words flowed forth with elemental, volcanic force, so that all had to listen. If Ahad Ha'am was silent, we considered it a good sign; if he ascended the platform, we felt sure that something new had happened. He was like a lifeguard, ever hurrying to the scene of danger or disaster. Thus Ahad Ha'am changed against his will from a philosopher of the Jewish past, which he would have preferred to be, to the thinker and interpreter of contemporary life; and after he had equipped himself with all the weapons of science, Jewish and general, he gave the proper expression to the requirements and spiritual needs of our times. That was his strength, the secret of his influence.

BY J. TEPPER

Ahad Ha'am

Pen name of the famous Hebrew writer and thinker, Asher Ginzberg, whose seventieth birthday was celebrated by the entire Jewish world yesterday, August 5.

Ahad Ha'am represents the perfect type of man and Jew. Before him there was only a Jewry which the Diaspora life destroyed (Western Jewry), or which destroyed the latter (Eastern Jewry). Then came Ahad Ha'am and taught that neither the destruction of life nor the destruction of our ego could preserve us, but the cultivation of our national self in the race with other nations; that is, we must pursue our course on the basis of our peculiar national character and employ the means supplied by our environment to develop our spiritual life. In this he gauged correctly the temper of the times. Our generation wants to enjoy European culture without having to forfeit our national identity thereby. But where is the right way, the harmonious blending of Judaism and humanity, to be found? Ahad Ha'am has all his life fought against both of the prevailing and mutually hostile views; against the champions of the "Mission" theory, as formulated by the creators of the science of Judaism, and against those for whom Judaism is only a question of relieving material distress. The former deny the future of Israel; for them only the Jewish past exists; the latter strike out the past, as though Jewry were born today. The first view leads to Nirvana, to senile decrepitude which strips the national self of all will and hope, so that nothing remains save to cling to those memories which were acquired in the period of our youth.

Of even less consequence is the second group, which promises salvation on the basis of a future without a past, which believes that a people with a 3000-year-old history can wipe the slate clean and start all over again. This group denies the power of our national culture and its historic development. If this view were valid, we should also have to doubt whether our national creative energy could ever be effective in the future, for any vital force which is denied the possibility of free play must decline and ultimately die. An interruption of 2000 years would have sufficed to sap the greatest force. The ex-

Continued on page 9

Israel Zangwill—an Impression

By SIMEON STRUNSKY

From an address delivered October 27, 1923 at a dinner to Mr. Zangwill by The Judaeans

WHEN I was first invited to say a few words on the literary side in tribute to Mr. Zangwill, the task obviously was not a very difficult one. There was certainly enough in that shining career to supply more than an introductory speaker. But unfortunately for my peace of mind, during one or two days after I had accepted the invitation, I came across an article in *The Nation*, and I was all at once struck with horror in coming across one phrase there.

The writer regretted, he said, that of recent years the limpid and brilliant stream of creative genius that runs through Zangwill's work has become murky and turgid with propaganda. I was faced with two alternatives. I had to come here and praise the literary man in Mr. Zangwill, and apparently that only thing I could do was to pass over in charitable silence those fifteen or twenty notorious years of yours which have become murky with propaganda, and here on October 28, 1923, to express my warm admiration for the splendid literary productions you have given to the world and to the Jewish race up to, let us say, the year 1908. That did not seem to be a very pleasant sort of thing to do.

The other thing was to take the strong hand, to which, by this time, you are fairly accustomed, and to turn upon you rather indignantly and to say, "What do you mean by diverting your creative genius from the creation of pure beauty and turning it into the channels of murky propaganda? And what do you mean really, Mr. Zangwill, by taking these splendid powers and not devoting them to writing things that we would like you to, and insist instead of passionately spending them on things that you want to do?"

That bothered me for a while until all at once a redeeming thought did come. As I pondered over this phrase about the limpid and brilliant stream of Zangwill's genius turning turgid, it occurred to me all at once. There is something I have heard of before that often sets out to be limpid and brilliant and turns murky and turgid, or that sometimes is alternately limpid and murky and brilliant and turgid, and I said, "By Jove, that is my own business, journalism."

And so it occurred to me that here was the way out. I need not exercise any charitable silence over Mr. Zangwill's past; I need not violate my own convictions or rather the convictions of the writer in *The Nation*, but I need very sincerely, as a practicing newspaper man myself, extend greetings to Israel Zangwill, the greatest journalist of the Jewish race, engaged in performing what, I suppose, is the great duty of the journalist, and that is to raise a riot. It was all the easier for me to approach Mr. Zangwill from this point of view because—and here I must speak a little bit about myself, not too much—it is on his journalistic side that I first got to know him, and though I have read the *Children of the Ghetto*, and I have read and seen some of his plays, and I believe I am well founded in what you would call the Zangwillian literature, my first love, and I still think my lasting love, was a certain series of articles which way back about the year 1894 or 1895 were appearing in the *Pall Mall Magazine*, under the title *Without Prejudice*.

I was at that time in high school and I do remember very well that many hours that should have gone into playing, and spherical trigonometry went into I. Zangwill. I remember few things of that time as vividly as those brilliant Monthly Causeries, the wit, the stab, the lift, a little touch of the burlesque, and beneath it all the undertone of thought appearing under the signature of I. Zangwill. I must confess that for a long while I thought that I. Zangwill was a pseudonym. I had not read any of his books though some of them had appeared before; I made their acquaintance later, but it seemed to me that it was a very adequate pseudonym for the material that appeared above it. Always I felt, as I read it, that it said, "I, Zangwill, know this; and I, Zangwill, think this way; I, Zangwill, point out this folly; I, Zangwill, form this belief and you can take it or leave it." For myself I confess that I took it.

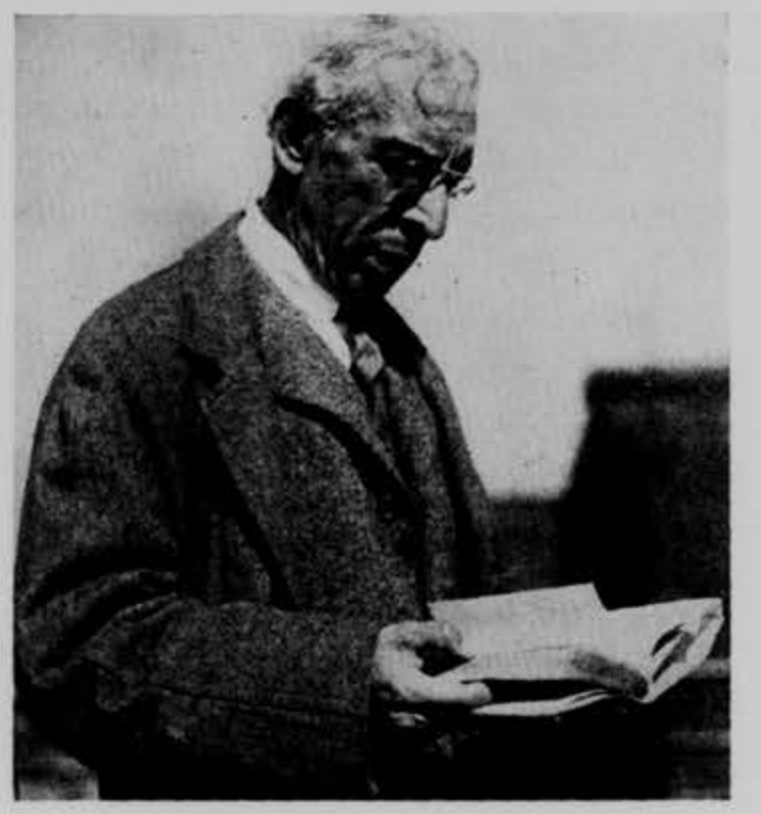
Another confession. I suppose that all young men who dreamed of writing some day have their idols and, like Merton of the Movies, I suppose, they sometimes metaphorically go down on their knees at night and pray to God to make them a good writer. In my time I have prayed to be made in the model of various people, after Robert Louis Stevenson, and after Kipling, I confess, and after—I went as high as Anatole France, I am sorry to say, but the first of the models for which I entreated a Higher Power more or less was I. Zangwill, and perhaps, speaking quite humbly and quite sincerely, as I look back over my work today, I think perhaps that Providence in Its mysterious way did answer to them, and that perhaps a little bit of that wit, a little bit of that passion for justice, a little bit of that light touch over heavy things has been vouchsafed me.

I find it, therefore, quite natural to greet this great journalist as I think of him. I do not sympathize with the writer in *The Nation* who reproaches him for abandoning the service of pure beauty for the service of propaganda. I think that Zangwill has taken his stand with very many great men who have grown tired after a while of creating beauty for particular people and have decided to get down to the murky grind of life and to fight and perhaps to adulterate that pure beauty with the dust of reality. I think he stands with his own townsman Charles Dickens, who, I understand, had some sort of affection for the creation of beauty but who also knew the beauty of pity and justice. I think he stands with Victor Hugo who knew something of justice and pity. I think he stands with Tolstoi and Turgenev, and he stands with a man with whom he stands so close in other ways, and that is Heinrich Heine.

What life has done to Israel Zangwill is what it has done to a great many men. It has shown him that the creation of pure beauty in its ultimate result is not the highest desideratum, and there are other ends to be striven for, and at the same time, perhaps, Zangwill has demonstrated that his brilliancy and limpidity has not altogether been weighted down with the sediment of propaganda.

I have listened to you tonight, Mr. Zangwill, and the murkiness and the turgidity do not impress me very hard. Thus, while I greet in you tonight the born journalist—I think that gift was born in you—perhaps it was born in you three or four thousand years ago. You have spoken of the Jews as a race of journalists. I think that is a very happy description.

Perhaps the thing began one night there when the populus of the East Side of the Mediterranean were roused by cries on the sidewalks, and they looked out and saw and heard the groups of men with long beards and in sandals howling, as we have often heard, "Extra, Extra, all about the one God, all about the God of Justice." That



The Late Israel Zangwill

Israel Zangwill: In Memoriam

ISRAEL ZANGWILL, who died last Sunday at his home in London, was born in London on Feb. 14, 1864, the son of Moses Zangwill, a Russian refugee who had fled a death sentence in his native land to settle in England. Israel Zangwill rose from obscure beginnings to fame as a humorist, novelist, short story writer, dramatist, Zionist and sociological controversialist.

Zangwill made his entry into literature from the profession of teaching. Although practically self-educated, he had attended the Jews' Free School in East London when a boy, and later took a B. A. degree, with triple honors, at the London University. His schooling completed, he taught at the Jews' Free School where, according to Arthur St. John Adcock, he proved "extraordinarily successful."

In 1888, while still a teacher, he collaborated with Louis Cowen in writing a farcical political romance, "The Premier and the Painter." Shortly afterward he relinquished teaching to become a free-lance author and journalist. He started a publication called *Ariel*, a rival to *Punch*, and in the first two years of the '90s he had established a reputation as a humorist. One of his first works was the "Big Bow Mystery," a burlesque of the popular detective story.

Children of the Ghetto, which has been called his first "high, original achievement," marked his departure from strictly humorous work. Novels and plays followed, with the plays predominating. The first dramatic work he attempted alone was *Six Persons*, written in 1892. *Children of the Ghetto* he dramatized in 1899. *Merely Mary Ann* and *Jinny the Carrier* were plays of a light nature, written in the early 1900s.

The Melting Pot, described as a moving plea for race-fusion, came in 1908, and *The War God*—a call for international amity plus a prophecy of the conflict in 1914—was first produced in 1911. Another prophetic drama, *The Next Religion*, was banned by the English censor in 1912.

Plays that came between 1912 and 1922 were *Plaster Saints*, *Too Much Money*, *The Cockpit* and *The Forcing House*. *We Moderns*, his last dramatic work, was produced in New York in 1924 with Helen Hayes in one of the leading rôles. It was criticized as unreal, a comedy of lay figures who fired epigrams at each other, and devoid of the breath of life.

Besides fiction, Zangwill wrote prose studies of Heine, Lassalle, Spinoza and other seers and prophets of latter-day Israel, collecting them between covers under the title *Dreamers of the Ghetto*. He wrote many essays, turned his hand to poetry, and translated Ibn Gabirol's poems from the Hebrew.

Zangwill appeared on the lecture platform in Great Britain Ireland, Jerusalem, Holland and the United States. He supported woman suffrage in the press and by word of mouth, and acted as president of the International Jewish Territorial Organization, which aimed at establishing Jewish colonies wherever land could be found for them.

In October of 1923 Zangwill raised a storm by calling political Zionism "dead" in a speech in Carnegie Hall in New York.

The Jewish author and playwright married Edith Ayrton, daughter of Professor W. E. Ayrton, and a novelist in her own right, in 1903. Besides his wife, two sons and a daughter survive.

At one time in his life Zangwill was president of the Playgoers' Club of London, and remained an honorary member until his death. He was president of the Jewish Historical Society of England, president of the Jewish Drama League and a member of the Dramatists' Club.

outcry, I suppose, in modified form has kept on through the ages. Where those news vendors got the story from I really do not know myself, nor for that matter do I think it is of primary significance. Perhaps, as the common belief is, they got it by special wireless from Mount Sinai; perhaps they picked up a hot tip somewhere in the vicinity of Ur or they lifted a story right from under the noses of the taxpayers of Tut-Ankh-Amen who had a wretched sense for news and did not know a story when they saw it.

But obviously wherever it started it was Mr. Zangwill's ancestors who wrote the story and put it across. They sold Jehova to the world although not, in the sense of which Jehova frequently complained of. I hope you would not think I am too much of a bore if I harp upon this side of my personal interest, an interest which I am trying to shoulder upon Mr. Zangwill too, but I cannot help thinking what an extraordinary journalistic enterprise that was, that newspaper business first set up in the Palestinian hills. It was at the same time the most radical and the most conservative newspaper business ever promoted. It had a story to tell that was new and startling almost to the point of being yellow, and yet it never reached out for enormous circulation. It faced with splendid courage the problems as they arose. It was never afraid to hurt the feelings of its readers but it always aimed to address itself to the people, they called them The Chosen People. They stood up against the oppression of the heavy adversary, the big business, the Syrians, the Babylonians, and the armies of the Greeks, but in quieter times, I am sorry to say, they used to relapse very frequently from the higher standards of journalism and they used to wander off: after the serpent gods and the dog-headed gods and the fish-headed gods and the other comic supplements of the heathen.

Well, it all ended pretty sadly. This enterprise had its good times and its bad times; it had its crises and its reorganizations and it ended up by their losing control of the real estate and the office building in which this newspaper business was being run and they went out into the world, drab newspaper men, vagabonds, going about everywhere, traveling in one sense in a way that would delight the heart of a managing editor for they always traveled at their own expense.

Well, and that is the way you see it has kept up through the ages. After that special extra about one God and the God of Justice, there was one extra which in a way, of course, surpassed all others in circulation that extra about the Kingdom of Love as opposed to the Kingdom of Justice, and then after a leap through the ages, you get an extra "All about the materialistic conception of history," with red headlines, by Karl Marx, and you have had extras since then, "Extra, all about the Melting Pot; Extra, all about Internationalism; Extra, all about the Balfour Declaration," but always these journalists have carried a message, always they have had a story to tell, and always they have succeeded in raising a riot.

It seems to me, then, Mr. Zangwill., that we are very fairly justified in forgetting the troubles that may beset you in the way of sufficient limpidity and brilliancy and annex you to the profession which is mine personally, and to the profession which seems to be ours racially.

Israel Zangwill—Idealist

By HERMAN BERNSTEIN

ISRAEL ZANGWILL, the foremost Jewish literary genius of our day, was always brilliant, always courageous, always fearless and sincere. He was at all times deeply concerned with the welfare of the Jewish people. He was an idealist par excellence and was never afraid to stand alone against the currents of popular movements. He suffered with the Jewish people he suffered deeply because he saw more clearly than most Jewish leaders and he felt more sensitively the sorrows of Israel. There were tears beneath his brilliant wit and his cutting satire. Whether Zionist or Territorialist, whether depicting in masterly fashion the tragedies or the comedies of the Ghetto, Zangwill was ever the big-hearted Jew.

A great pacifist, a champion of human rights and a fighter for liberty in his dramas as well as in his lectures, he often stood alone, towering above the crowd, but his voice was heard throughout the world. He not only coined new, striking and lasting phrases, but he shed new light on every subject he approached. He brought forth new important ideas and thoughts and he inspired our people to think. He commanded universal attention by his every utterance.

Israel Zangwill, as an artist and thinker, whole-heartedly devoted to the interests of the Jewish people, was the outstanding Jewish master mind of our time.

All Israel mourns the untimely passing of Israel Zangwill.

Zangwillisms

THE soul of this "peculiar people" is best seen in the Bible, saturated from the first page of the Old Testament to the last page of the New with the aspiration for a righteous social order, and an ultimate unification of mankind. Of these ideals the race of Abraham originally conceived, and still conceives, itself to be the medium and missionary. Wild and rude as were the beginnings of this people, frequent as were its back-slidings and great as ever—and are—its faults, this aspiration is continuous in its literature even up to the present day.

* * *

And though our goal be yet far, yet already when I recall how our small nation sustained the mailed might of all the great empires of antiquity, how we saw our Temple in flames and were scattered like its ashes, how we endured the long night of the Middle Ages, illumined by the glare of our martyrs' fires, how but yesterday we wandered in our millions, torn between the ruthless Prussian and the pitiless Russian, yet have lived to see today the bloody empire of the Czars dissolved, and the mountains of Zion glimmer on the horizon, already I feel we may say to the nations: Comfort ye, comfort ye, too, poor suffering peoples. Learn from the long patience of Israel that the spirit is mightier than the sword, and that the seer who foretold his people's resurrection was not less prophetic when he proclaimed also for all peoples the peace of Jerusalem.

* * *

The press-bureaus or societies of international pacifism will be found mainly directed by men and women of the race whose salutation was not "How do you do?" but "Peace to you!"

* * *

For it has become clear—O grim consolation!—that there is no nation today that would not crucify Christ, and this, although, unlike the ancient Jews, they have had two millenniums wherein to learn to understand him. Nay more! Remembering who, during this ghastly quinquennium, have raised their voices to temper the frenzy and brutality of Christendom, I am moved to believe that we Jews are today the only race that would not crucify Jesus.

* * *

Living thus everywhere, yet denied territorial possessions anywhere, and, therefore, tied nowhere, they (the Jews) were turned into a race of nomads.

* * *

They became, in fact—though in a novel sense—a people of Commercial Travelers. But one thing must be added: the Commercial Traveller carries always amid his samples—a Bible.

The achievements of the Jews in many arts cannot sustain comparison with the great Gentile creations. But in kindliness the Jews stand unrivalled.

* * *

Not in the architecture of Solomon's temple lay the Jew's contribution to civilization, but in its dedication to the worship of all mankind, and in the sacred tradition that the privilege of building it had been disallowed to David, because he was a man of war and had shed blood.

* * *

A people that has learned to live without a country is unconquerable.

* * *

You cannot buy Palestine. If you had a hundred millions, you could only buy the place where Palestine once stood. Palestine itself you must recreate by labor till it flows again with milk and honey. . . . If the Almighty Himself carried the rest of us to Palestine by a miracle, what would we gain except a free passage? In the sweat of our brow we must earn Palestine. And, therefore, the day we get Palestine, if the most joyous, will also be the most terrible day of our movement.

* * *

It is a wretched thing for a people to be saved only by its persecutors or its fools. As a religion Judaism has still magnificent possibilities, but the time has come when it must be denationalized or renationalized.

* * *

Far more pregnant than all the learned scribblings about Judaism is the reply of the German conscript, who, being asked what his religion was, replied in astonishment: "Wir haben keine Religion. Wir sind doch Juden." The worthy Israelite was not even aware he had a religion: he was a Jew. And this equivalence of Judaism and life is a central characteristic of the religion. It led necessarily to religion pervading the home, to a domestic ritual with the father for priest and the mother to bless the Sabbath candles.

* * *

It takes two to make one brother.

* * *

These six hundred and thirteen precepts of the Mosaic code, though they doubtless embrace some survivals of primitive taboos and totems, are in the main only an attempt at a practical idealism, a sanctified sociology, an order in human affairs.

Why Do the Heathen Rage?

By RABBI ABBA HILLEL SILVER

THIS is the third installment of Rabbi Silver's article dealing with the defense of the faith and works of the Jews in America. The article was begun in our issue of June 23, and was continued in last week's issue. The concluding installment of this article will appear in next week's issue of THE JEWISH TRIBUNE.

BOTH Mr. Cohen and Mr. Hurwitz lament the indifference of the Jewish intellectuals to Judaism. They are not very clear as to who these intellectuals are who have thus drifted away. One is inclined to think that the whole concept of the Jewish "intelligentsia" in America needs a great deal of "debunking." One suspects, that like the "American proletariat" and the "American peasantry," they simply do not exist. All three terms are borrowed from other civilizations, and from totally different social stratifications. Presumably, the writers refer to the educated Jews, principally the college-bred men and women. It has not at all been established that the adherence of these men and women to the synagogue and to Jewish communal life in general is weaker than that of any other class in Jewry. We cannot judge of the Jewish community of New York. There all problems are frightfully complicated by the sheer size and unwieldiness of the group and by its amorphous character, and one cannot readily get at the facts. Even there one is likely to find large numbers of educated and professional Jews in the synagogue, in the Zionist movement, at the head of educational enterprises, in community centers and elsewhere. One is in a position to judge a little more accurately of the smaller and less chaotic centers of Jewish population, and one is likely to find there that college men and women have affiliated themselves with the synagogue in numbers relatively greater than those of other classes. The Jewish community of Cleveland is the fourth largest in the United States, containing some 90,000 souls. I speak of Cleveland not because it is different but because it is *not* different. It has been reliably estimated that close onto seventy-five per cent of the Jewish professional men—doctors, lawyers, teachers, architects, etc., are members of some temple or synagogue, their number relatively far exceeding that of other Jewish groups. Many of these professional men and many other non-professional college men are on the boards and on the important committees of religious institutions of Cleveland, on the boards of the Bureau of Jewish Education, the Zionist Organization, the B'nai B'rith, and numerous Jewish social agencies. Many college women are leaders in the activities of the temple sisterhoods and the Council of Jewish Women. There is no outer compulsion forcing these people to affiliate themselves with the synagogue; such affiliation yields no monetary returns and is not affected by the insistence of public opinion. One cannot, of course, measure the quality of the religious sincerity of these men and women, or the intensity of their Jewishness. It is enough that they *wish to belong* to a Jewish religious institution, to send their children to its school, to support its activities, and to attend its services whenever the spirit moves them. Wherever Jewish community life has had a chance to organize itself, it has not failed to attract the Jews of higher educational and cultural attainments to a degree comparable and in many instances surpassing that of any other class.

Synagogue Strength

To be sure, there are many educated Jews who are not members of the synagogue, just as there are tens of thousands of Jewish workingmen and Jewish business men in the United States who are not; but it is not necessarily their education which has estranged them from Judaism, or, as the critics are inclined to believe, the absence of good text-books on Judaism or authoritative Jewish scholarship. Many educated Jews, quite like their confrères who have received no academic training, are too busy grubbing for a living or making money or wallowing in the pleasures and excitations of our age to think of anything outside of their vocation, their ambitions and their delectations. Still others find membership in a distinguishable and protestant minority too difficult a burden to bear. It is not easy to be a Jew. Under the most favorable conditions, the road which the Jew must travel is a thorny one, and thousands seek, as thousands have sought, the primrose path which leads to assimilation, partial for themselves, complete for their children.

It is, therefore, idle to believe that, given more books on Jewish law, history, philosophy and art, these fair-weather gentlemen who cannot bear the

Dr. Horace M. Kallen

strain of Jewish individuality will eagerly return, shouting in joyous refrain: "Hallelujah, we have seen the light!" German Jewry has had the advantages of *Jüdische Wissenschaft* for nearly a century—great scholars, great teachers and great books; and yet apostasy, intermarriage, indifference and cynicism are more rampant among its intellectuals today than ever before.

The alienation from Jewry and Judaism resulting from the deprivations inherent in the lot of a disfavored minority is particularly in evidence in the case of that smaller group of Jewish intellectuals to whom the writers may be referring—the authors, journalists, artists, philosophers, professors, etc. Many of these have eschewed Judaism and the Jew not because they do not know their people (for a goodly number of them hail from good, old-fashioned Jewish homes, from distinctly Jewish environments, and some of them actually received orthodox Jewish training) but because they do not *wish* to know. There are richer pastures elsewhere...higher rewards, both social and monetary. It is only after these intellectuals are disillusioned, after they discover that the anticipated rewards are not forthcoming, that they return to the welcoming fold of Israel, a bit saddened and embittered and a bit over-zealous...

One of the strange notions of Mr. Cohen is that writers like Robert Nathan, author of *Jonah*, and Lawrence Langner, author of *Moses*, misrepresent the Jews in their writing, or that such men as Alexander Goldenweiser hate Jewish culture and scorn the hope of Jewish renaissance, because, forsooth, "we have neglected to make easy of access to searchers such as these the treasures of our tradition." There seems to be a confusion in metaphor here. *Searchers for truth* are not retarded in their pursuit after truth by the fact that truth is not easy of access. They *search* for truth. On Dr. Goldenweiser's veniality Elisha Friedman has already thrown a very revealing light. (*The Menorah Journal*, August, 1925.) More need not be said. But concerning the others, one wonders whether Schechter could not have illumined the author of *Moses* on the true meaning of Jewish legalism if the latter had taken the trouble to consult his works; or could not Ahad Ha-Am's *Moses* or Cornill's *Moses* or even Philo's *On the Life of Moses* (all available in English), or numerous other essays which any Jewish librarian would have put at his disposal, have given him the truth if he had really sought to know the truth instead of popularizing a stupid fiction. But then Mr. Langner gives his own case away when he frankly acknowledges that he built his character of Moses "not upon the actual life of Moses as told in the Old Testament, but upon the preconceptions of the theater audiences,"...(Introd. to *Moses*, p. IX). And is not this also true of Mr. Nathan? It has evidently not occurred to the critic that the mere publication of books does not insure their being read...

Re: Mr. Mencken

But the height of grotesqueness is reached by Mr. Cohen when he states that Mr. Mencken of *The American Mercury*, who recently declared that "the religion [of the Jews] is probably the most murderous ever heard of in history," was driven to this conclusion because the latter "never found available in a form palatable to a gentleman of his intelligence accounts—or the originals on which they are based—of the history, literature and religion of the Jews." Poor Mr. Mencken, more sinned against than sinning! Dare one ask whether the books of the prophets and the psalms in their English version were acceptable to this gentleman's aristocratic palate? And did these give him the impression that the Jewish religion is the most murderous ever heard of? Would a reading of Schechter's *Studies*, Kohler's *Theology*, Lazarus' *Ethics of Judaism*, Abelson's *Imminence of God in Rabbinic Literature*, Buttenweiser's *Prophets of Israel*, or Graetz's *History*, or the Jewish Prayer Book, or even the numerous articles on the history, religion and literature of the Jew in the Jewish Encyclopedia (all available in English), have given this eminent critic that exalted opinion of our faith? Or must these writings first be recast in the style of *The American Mercury* and *The Smart Set* before this sybaritic theologian will deign to bestow upon them a passing glance? Again, Mr. Mencken undoubtedly reads German, and in the vast Jewish literature written in that language he surely could have discovered some material by which to test his scholarly conclusions. The fact of the matter is that in the face of blissful ignorance and boundless mendacity the Almighty Himself is helpless.

To Be Concluded Next Week

As an American Sees It

FOR the fourth time, Herman Bernstein, American journalist, has been barred from Russia because the Soviet chiefs don't like his criticisms of the Russian government. Efforts of the government of the United States to keep out Russian and other foreign advocates of violent overthrow of the American government are subject to much criticism by sympathizers with the Russian system—a somewhat irreconcilable attitude, inasmuch as one need be only a critic of the Soviet system to insure the putting up of the bars at the Russian border.

But for the strict regulations of the Russian government against travelers in the land of bolshevistic rule, existing passport regulations might long ago have gone back to the pre-war standard. International revolutionary plotting by agents of Russia is a contributing reason for the continued strictures upon the pre-war freedom of travel.

—ALBERT H. LAIDLAW in *National Republic*, Washington, D. C.

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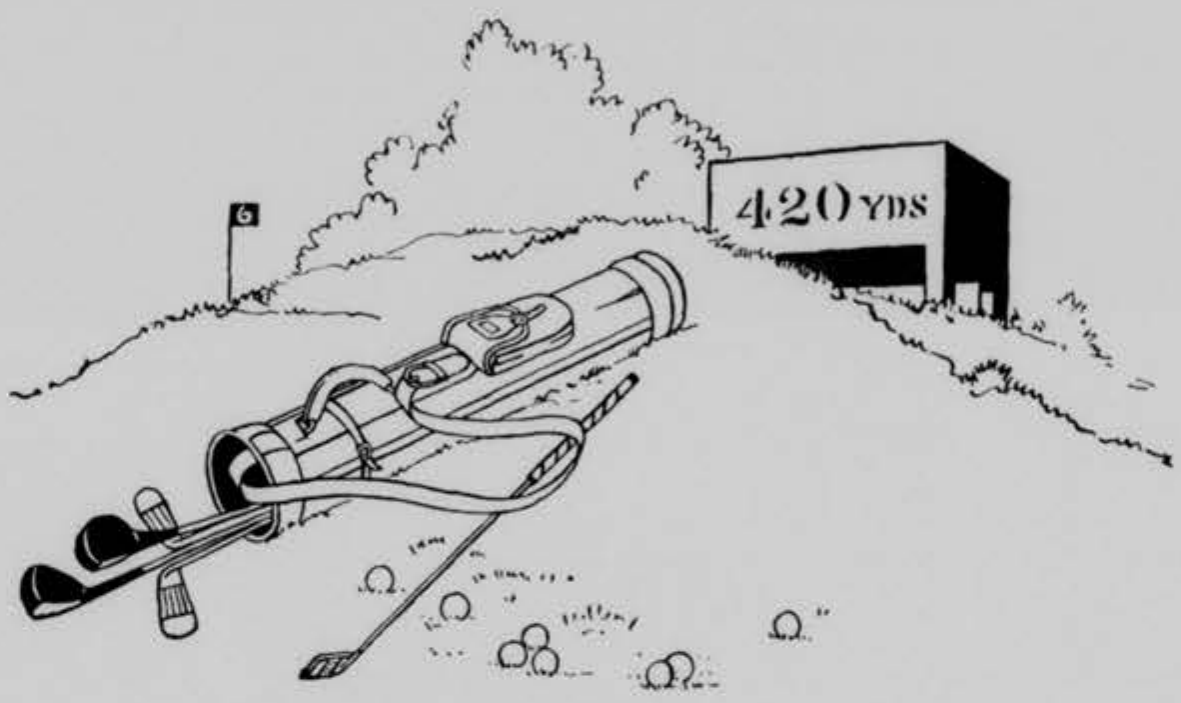

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"Your America"

By HENRY GOODMAN

A POWERFUL sketch of a family of new Americans. Mrs. Barowsky is the mother of two sons: a pickpocket and a poet. Mr. Goodman tells her story with a masterful pen.

"IF only you were struck blind," screamed Mrs. Barowsky as with her wiry fist, an iron shot flung from the fiery helplessness of her, she beat her son in the small of the back. "That's no way to look at a father, dog that you are."

He was her favorite, Leo. For her other son and daughter, because they were older, Mrs. Barowsky had only words of vituperation which became more bitter every day as their actions and behavior grew stranger and less understandable to her watchful eyes.

"Yes, devil take you, you outcast!" agreed the meek, weary voice of her husband from his place at the table. "Look at him, may he wither as he sits there with his book. Nothing bothers him, my educated gentleman. You haven't even a word for your own father, may your voice dry up inside you. You hear?" appealing to his wife, "never a word for a person; never a thought to help out. All day long in school and at home only books. . . ."

"Hear, hear . . . just listen to him rave," Mrs. Barowsky directed ironic scorn on her husband's lifeless words. She had no patience with anyone who sought to second her in upbraiding her children; she could do it more effectually herself. "What are you talking about? What school? Whose school? May he live as many years as the days he goes to school. The tramp; such a loafer. Every ship in the river he knows the name and of the watchmen on the docks and the ferryboats—his best friends. In school he gives the teachers back-talk and then he stops going to school when he likes. Look at his report, such happiness he should have as he gives me!"

"For the love o' Mike," shouted Harry, who had been swallowing soup in noisy concentration. "Every day and night you keep yelling the same old thing. Just shut up for once."

"Don't like it, eh?" from Mrs. Barowsky. "Get away from this place if you don't like it. Think of his telling me to shut up! 'Shut up!' he tells a mother. Bread-winner mine! Such meals you will get for six dollars which you give me a week, eh? Such soups they will cook you, you should only choke."

"But what do you want?" pleaded Esther from her bedroom, brush making quick dashes at her hair preparatory to her nightly visit (so she said) to the neighboring picture house. "It's just as Harry says: all you do is keep shouting. I can hear you away down in the hall."

"Oho! There's another one for you. What have you to say, my fine lady? Your meals are cooked for you when you come home. Your room is warm for you. The movies are ready for you and you've got a feller. What else do you have to worry about?"

And Mrs. Barowsky grew quiet for the inadequacy of her words. Silence jammed a gag down her throat. But within herself, rising against the gag of silence, were protest and complaint.

WHAT did she want? Discontent steamed in her hot brain as she trudged, dish or pot in hand, back and forth in the kitchen. What did she want? She could not answer.

Her eyes, piteous and half-pleading, saw Harry rush through his meal.

Her children—these hard, remote beings;—years pouring an ever-widening stream between them and her. How far away they were becoming—like objects on the other side of a river! Her hands smote her body; not her womb had borne them, not her blood had nourished, sustained them. Woe, woe! How can living flesh be so without mercy, so deaf to the living flesh that was a-crying in her ears?

In her anguish she was alone. "Don't you see what you are doing to me? Children, children, do you really not see?" But there were no words to dig her out of that pit of anguish. How should she plead that her children be her children? Where are the words, slipping just out of reach, to say what her tormented eyes were saying unheeded?

She could not look to her husband for aid, himself bludgeoned comatose by the way of his life—the shop. No, just look at him there! Weary in every crease of his face; in every move of his body become so dead heavy. That dead weight of his strengthlessness, how much longer could she bear it! "Move, Isaac—you don't have any life in you at all—move, walk, talk—be something. You are alive, no?" She wanted to jar him into motion, but she had not the heart to lash him with the whips of her bitterness.

Harry came out of his room, dressed for the evening. He was fixing with hasty fingers the flashing stick-pin in his tie.

Mrs. Barowsky's eyes followed him to the door and her ears clutched his footfalls in the hallway. Then Esther went.

Her daughter's going tore out the gag of silence. She wanted to say: "Esther, daughter—a woman—you too will bear children and burn with the agony of bearing. How can you be so unseeing, those eyes of yours sharp as burning coals." Instead, her voice said, wearily:

"Young lady, remember the number of the house. Never a day goes by but what you are running somewhere. Now it's the movies, or theater, or visiting, or a dance, and it's always something that brings you home when it's time . . ."

The closing door cut her words. Her eyes, as they glanced around, showed stifled anger and sight of her husband checked the impulse to continue speaking. She seated herself quietly and looked at him. His head, hat tilted to one side, hung limp and his eyelids, gray with the lead of fatigue, covered the eyes. His mouth was open and his breath rumbled in the tunnel of his throat as he shifted in his sleep.

Leo, with his book spread before him on the table, shot sparks of annoyance at his father. He pulled his cap over his eyes to shut out the sight of the sleeping man and in a vain effort to stop his ears against the uneven rumble of breath in the thick throat. He took from his pocket a few sheets of paper which were scrawled over with pencil smudges. He spread them open and his eyes leaped upon them like mice running across the page. He crossed out a word here and added a new one there, weighing the new word on the tip of his tongue which was in silent motion. He repeated the process, his eyes growing bright as with some purpose written clearly in his mind.

Mrs. Barowsky, stringy hands in her lap, looked on. What was he doing, this Leo, this loafer of hers? What were those words he set down with such thoughtful effort? She was burning with desire to know but could not ask for the respect which his silence laid upon her.

Something so private she could see, in that deep absorption of his. She was fascinated by his crouching figure taut with some meaning that eluded her for all her gazing. Something in him sings, something in him that sparkles into words which he sets down. No, no . . . he strikes it out with a clear, bold stroke. He puts in another. Words . . . words . . . he knows them well . . . those eyes of his, he has fed them words all the years of his young life.

Her brother, may he rest in peace, was destined to be a scholar . . . a writer, some people used to say. All the time studying, always reading. And now this one, may his years be many and full ones . . . maybe something will come of him even if he hasn't gone to work, even if all he does is keep on paging books and books. . . .

LEO stopped, his eyes clouding. The flow of his thought had stopped. His pencil rested on his index finger, quavering at balance. His father . . . he looked with disgust at the lower jaw sagged open, emitting a rush of noisy breath.

To Mrs. Barowsky, Leo's conduct was a show of disrespect. She made a swift descent upon L and, plunging her hand firmly down upon his head, seized a tuft of hair under the cap and pulled vigorously while she shattered her anger in flying expletives. "What, you loafer! You idler with nothing to worry only your pencil and little words on paper" (it thrilled her to mention his writing). "Your father works so hard and when he takes a little nap you make faces at him!"

But her anger was not for Leo, fierce and swift though her judgment had been. It was for that something or those many vague and fearful things—the boss, the system, piece-work against week-work, the shop—about which she knew only that they took her husband from his home every morning at six and returned him, limp and lethargic, at six-thirty every evening. Was it for this, she asked herself, they had come to America? Was it this they had in mind when they had fled Poland with its pogroms? Surely she had looked forward to a life that would bring dignity and peace—work and its reward: plenty and something of that repose which she knew was characteristic of those who were blessed with the good things of life.

She touched her husband on the shoulder. He did not stir. There was no kindliness in the way she thrust her finger into the fleshy part of his upper arm. "Get up, Isaac. Isaac, go on, get up."

His eyes opened wide in an effort to understand what his ears had failed to seize. His jaws closed noisily and he made a ponderous move to compact his body for the next step in his nightly program: the walk to the bedroom.

"Get up, Isaac." A silence followed shortly by a casual, plaintive exclamation: "Your America, eh. Your America! To work, to meals, to bed. Go to bed, Isaac. Falls asleep right in the kitchen! I can't do my work at all."

LEO, most constrained and least obtrusive of the Barowsky family, was the sorest source of complaint in the household. And none was made more unhappy that this should be so than Mrs. Barowsky. It was she who knew of his defections in attendance at high school; it was she, though her efforts were in vain, who had to seek him out when his frequent, inexplicable disappearances would lengthen into days; it was she who had to find rhyme and reason in Leo's conduct so unlike that of his schoolmates who were playing pussy-cat or tossing ball; his going to the "libry" where he became lost in dense dreams.

There was this she could say for him. Never a word of complaint about the house, about his sharing the same room with Harry or about his meals. If only he would speak! She could then at least know what was going on in that head of his.

Once, after an absence of several days, he had spoken to her. The others had nagged him for an explanation; had thrown at him their various suspicions of his doings and had driven him into a shell of silence. Torn by anxiety, yet despite the passion of inquisitiveness which seized her, she, by some unaccountable intuition, had decided to leave him alone. Her strategy drew him out.

He had wandered about on Long Island. Where is that? She could not follow his descriptions. Some writer—"Whitman Shmitman"—lived there, died there . . . how should she know? Thank God, for that. It might have been worse. She didn't like those gangsters with whom Harry went, that was certain. Leo, at the worst, had been with a writer; and if he said so he might be believed. "What did he say to you? You had time enough to talk for a lifetime. And you mean to say a writer doesn't have to work for a living? What are you laughing at, fool?" Yet she was not angry that he laughed.

The manias that possess American children! Goes around for days with a writer! An idler like himself, I suppose. And she went about her household work comforted by his presence.

She was the one current of energy in the atmosphere of struggle and failure that were a fog in the house. Each of the four rooms resounding to her step, conveyed a distinct sense of the non-

plussed struggling of the inmates.

Harry's room served as Leo's study. In this disordered room, with books to throw up magical barriers against the household sights and sounds, he was above the battle. He would throw himself full length on the bed, books open and scattered within reach of eye and hand. He would stay there hours on end, making for himself a world of sounds and dreams and private joys from which he was summoned by his mother's shouts that "supper is on the table," or by Harry's "Get the hell away with those books; I wanna sleep."

The room became a seat of mysteries to Mrs. Barowsky—center of that mysterious life of Leo's which possessed him in a jealous rhythm and which she only sensed without understanding it. Often she stopped by the closed door, wondering. The clues to his immurement were meaningless: when she cleaned she found slips of paper with pencil scrawls which were tantalizing to her sight.

She connected his activity with the library. There, in the Seward Library were many boys and girls reading, too, and many of them writing. Writing? Well, boys and girls go to school; there are lessons they must write; she could remember Esther's difficulties at school—homework, they called it, those upside-down Americans. If schoolwork is homework, then let me ask you a question: What is homework? Answer: American girls don't do any. They're too busy running around having fun. Look at Esther, for example. But what's the use?

Now Leo is at home (may it prove lasting) and from the minute he goes into the room until Harry gets home he writes and he tears the papers into little pieces; he writes and he scratches out.

SHE wanted to take some of the papers to a neighbor who might be able to decipher the script. She hesitated. What if they contained something . . . not . . . just . . . proper? Heaven forfend. She did not mean that Leo was not as he should be. But boys . . . their language, their thoughts. Maybe she had better first show them to Harry.

He was always in a hurry.

"Tell me, I ask you," she stopped him at the door. "For everybody and everything you have time; for prize-fights and for the Island, only for me there is no time at all."

"All right, all right. What do you want?"

"Here, tell me what is written on these papers?"

He bent his eyes on the almost illegible words. A word here and there had meaning; the context of the whole, however, was lost in the mass.

He returned them to her.

"What do I know what that loon writes; he's crazy putting down words without no sense to them."

"Harry, look at yourself." She had wanted for a long time to speak to him; she felt this was her moment. "Look at what is happening to you. You are older than Leo and if he writes words you don't even know what they mean. How should you know? Do you ever take a book in those quick fingers of yours? And always you are running—where do you go, I ask you. I want to know. The night swallows you; the Devil knows into what black pits you sink. Here is home—I try to make a home

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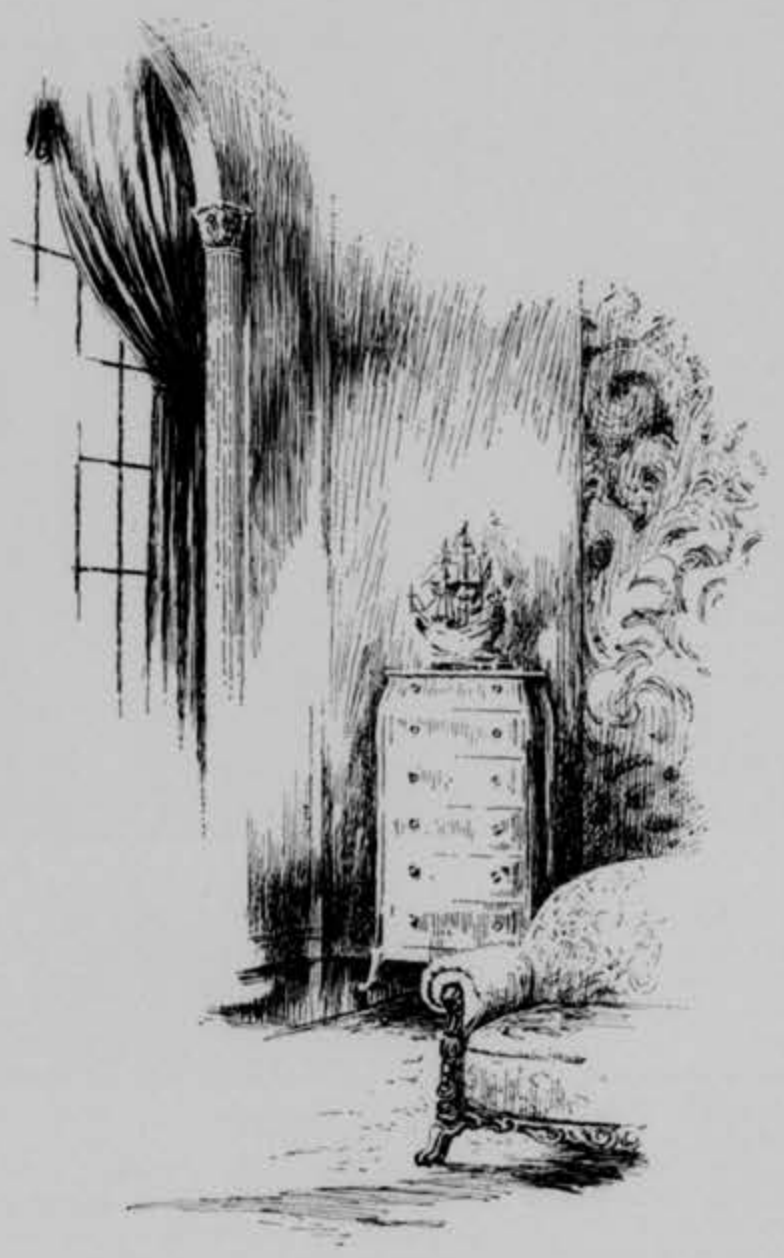

The Test

DAY in and day out, year in and year out, you have to live with the furniture in your home. Not unless it can endure the tests of beauty, authenticity, good taste, craftsmanship, as well as usefulness, would you care to live with it too long. One grows weary of the commonplace. With us the making of furniture is a fine art. That is why the suites and individual pieces selected in our salons deserve to, and do, endure the test of time.

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The Rise of David A. Brown

The Detroit Millionaire's Hobby Is to Be of World Wide Social Service

By BETTY ROSS

THE amazing thing about David A. Brown, the multi-millionaire humanitarian from Detroit, is that he has never for a moment lost touch with the strata from which he sprang.

"I wouldn't mind going back, all the way back, to those days, and earn my living again," says he when you bring back what he once was, that newsboy sleeping on park benches at times until he was seventeen. Little did he dream, as he tossed about, troubled by dreams of an unfriendly policeman with a night-stick, that one day he would be his great city's link with all things humanitarian, and be one of the great men of his country who had his hand on the pulse of humanity the world over.

"It wasn't that my father didn't do as well as the average, but there were so many children—eleven—that made it necessary for us all to pitch in and help as soon as we could," Brown continues.

"At six I started selling newspapers on the streets, and continued during the years I went to school. At thirteen—school was over for me, although I had only finished the fifth grade. Life had to be faced seriously."

Beginning Business at Thirteen

Then the man at my side, his expressive blue eyes still wide and alive with the wonder of youth, related how, at thirteen, life for him began in earnest. He took any kind of job that came his way, even traveling about the country, reading yellow-backed novels on the trains.

This the beginning of an insatiable thirst for travel that was later to take him many times around the world and back again, the first trace of a passion for intellectual life that was to foster art, found symphonies, and guide the brushes and pens of many.

At twenty a big sign, "Brown & Brown, Coal," announced to the world that the slender, serious-faced youth had gone into business with his elder brother. Their capital was $576, and the expense seven dollars a month for rent of the coal yard. Everything else they took care of themselves.

Came the Spanish-American War, and young Brown, eager for every taste of life, enlisted as a private. Its cessation, a year later, found him back at his coal business in Detroit. When it showed signs of prospering, he founded an ice business. This also flourished and is today one of the many powerful concerns amalgamated in the General Necessities Corporation.

But all this time Brown, engrossed as he was in his crop of business ventures, was taking stock of his fellow workers on the street corners. He began to think of organizations for their mental and social development. Thus, almost unconsciously, he was commencing his social work that was one day to embrace every nation, every creed.

At this point you break the narrative, asking: "What aroused in you this instinct of social service? What particular moment, what particular event, made you arise from that the street-life you, too, had been living."

"Sitting on a bench in the park one night, I began looking back on street life. Then I realized that many of my associates, whom the world usually speaks of as being on the road to the White House, had reached it—but there were bars across the windows. Most of the so-called future merchant-princes were working for the State—at nothing per day.

"Nowhere, that's where all 'street life' roads were taking us. Oblivion, and worse, that's where they were heading for. The realization struck me with the impact of a blow. Then and there I felt the perils of street life, and made up my mind to help all the boys I knew get away from it. I tried to create within them the desire to do something else beside sell papers, black shoes, smash baggage and run errands. I even appealed to their parents to get them off the streets, into other channels of work. Looking backward, I believe this was my first social effort."

An interesting activity of his early life was the formation of the Fellowship Club, a Jewish club where card-playing, drinking, gambling were conspicuous by their absence. The twenty-year-old founder and president gathered here all the young Jewish boys and girls of the city into a club so unique in its wholesome moral and social diversions that it attracted attention throughout the country.

David A. Brown

As one of the founders of the Good Fellow Old Newsboys' Organization, he returns to his old corner each year around Christmas time to sell papers, the proceeds of which go to the Good Fellow Fund. The results from his ninety-minute effort run into thousands of dollars, or more money than he was able to earn all the years he sold papers for a living.

Thus, over thirty years ago, David Brown began to thrust roots into the well-being of others as well as into his own life. The realization that man is his brother's keeper, the proof that social service and big business can go hand in hand, each one giving a depth and impetus to the other, can be seen in the full, rich years of service that have been crowded into the era from newsboy days to high finance and humanitarianism—an era that has made his name to be followed by a prayer in every language, known to stricken men and starving women.

Vast Y. M. C. A. drives, Red Cross, the Irish relief, Hoover child feeding campaign, the Russian famine, the United Jewish campaign—countless others—miracles all, not to be told in words, but in unuttered phrases deep within human hearts.

Somehow, no more questions about Brown are necessary. His later experiences with his multiple business concerns, each an epic in high finance; his own cultural development, which gave off sparks that fostered art everywhere about him; his reactions as an individual who started life under such heavy odds and avoided the rose-bedded path leading to luxury in preference to the sterner one of service. Somehow, these questions are all answered by the life he has given; summed up: "By their fruits shall ye know them."

Slowly, reflectively, comes the reply, for Brown is a born orator, and selects his phrases with care.

"Life holds out much for those who have an understanding of what living really means. Man does not live by bread alone. To live does not mean merely eating, drinking, sleeping, working, playing, though all of these are essential. Nor does it mean wealth, accumulation, piling up one dollar upon another. To live means all this and more.

"The great thrills of life rarely ever come in the process of getting, but nearly always in the giving," continued the man who has known both these phases. "The very peaks of life are reached only when one is engaged in unselfish effort.

"I do not decry the making of money, nor the use of money to purchase the comforts of life," he hastens to add. "But to make that alone one's life goal is to miss all the meaning of life.

Money, No End in Itself

"One of the great tragedies of life is to see men who have given all their lives to the accumulation of material things, pass on to the Great Beyond with nothing left to posterity but a great contempt for the type of life they have lived," adds Brown earnestly.

"These men, lost in the labyrinth of stocks, bonds, buildings, land, and other things counted as wealth, pass on, as we all must pass on, leaving all their vain oblations behind. One wonders if, in their inner consciousness, they have never dreamed of a day when they would carry out the ideals of their youth, for it is hard to believe that even this type of man lacked ideals before being wrapped around with the iron bands of material possessions.

"One of the by-products of every splendid social effort is to see men and women find themselves anew . . . to realize that through service they can beat through the fringe and into the very fullness of life. Then comes the realization that love, respect, and admiration, qualities which every human craves, come only as they are evidenced by one's heart.

"Men and women are purified and enriched when giving of themselves to those who by the whims of fate need the human service of those better circumstanced. To be rich today does not necessarily mean to possess great wealth, for he only is rich who has the love of humanity in his heart and the spirit of service within him."

And suddenly you see the truth of that old, old parable: "Unto him that hath will be given . . . ," and you realize that of all the treasures the gods have heaped upon David A. Brown, the greatest of these is love for his fellow-men.

And because this is the currency he has used as legal-tender throughout his life, it has brought to him a jeweled crown money alone has never yet been able to buy—a crown ablaze with gems which are kind deeds, their radiance forever lighting up the path of all who are oppressed.

The Jews of New York City

THE JEWISH TRIBUNE has in hand the publication of a book which should prove of enormous value. Simultaneously with the forthcoming New York's Tercentenary Celebrations, when books galore will be issued dealing with the amazing development of New York since the purchase of Manhattan Island from the Indians, one is in course of preparation which will deal with the contribution of the Jews to the city's growth and prosperity from every viewpoint. It will be a historic record of cooperation and service from 1654, the year in which Jews first arrived in New York, to the present day. The editors state that this work has been undertaken not for the purpose of propaganda. "The Jews of New York need no propaganda—the bare facts of their service speak loudly for themselves." The book, which will be placed in every library in the country and in thousands of homes, will dispel ignorance, remove misunderstanding and excite admiration and respect as no amount of generalizing and moralizing could. It is interesting to note that the first contribution of $1,000 to this work came from a non-Jew, "with the understanding that it be applied to any expense incidental to the recital of the adventures of Asser Levy, the valiant Jewish patriot of the seventeenth century." The books will be eagerly awaited by vast numbers beyond the confines of the Jewish community. In the meantime messages of approval and encouragement are pouring into the offices of THE JEWISH TRIBUNE from all quarters.—*The Jewish Guardian, London.*

The Philosopher of Jewish History

Continued from page 1

ponents of this view forget that it is only the national endeavor as conditioned by history which with all its memories and hopes makes for the preservation of a nation. The eternal self of a nation has its roots in the past and its destiny in the future. The consciousness of a nation, like that of an individual, is the bridge between the past and the future. The national self is the essence which survives throughout the ages. It may take on or discard various forms in order to adjust itself to the conditions of life, but its kernel ever remains the same.

The Essence of Judaism

But what is the essence of Judaism?

Not religion, according to Ahad Ha'am. The Jewish religion is not Judaism but only one expression, one form of the national instinct. The national idea preceded the religious one; nay, originally the Jewish religion was a national affair, and it was only in the Diaspora that it acquired a personal stamp; it is only there that the national heaven—the future hope of the nation—was transformed into the individual's belief in another world.

Thus religion is only a *form* but not the *content* of Judaism; only the vessel to preserve Judaism in, the jar which contains the wine, but never the wine itself.

The question, therefore, arises once more: What, then, is this wine?

The essence of Judaism is its inner spiritual vitality, the national instinct toward self-preservation, the eternal life-stream which flows through the nation and permeates it as the soul permeates the body. It clothes itself in the most varied garments in accordance with the exigencies of history and the needs of the moment. It binds the various members of the nation together and shows them their duty to sacrifice their individual wills for the sake of preserving the nation.

What, though, is the aim of Judaism?

This question does not exist for Ahad Ha'am. Like all rationalists, he does not believe in a purposive universe, but in cause and effect. The aim of Judaism, as of every living organism, is its own existence.

Its existence is the excuse for its being; its being imposes upon it the duty of existence, of continuing to live. Hence the question as to the end and object of Judaism is for Ahad Ha'am meaningless.

Ahad Ha'am understands Israel's "mission" in a wholly different sense from that of the Western (i.e., Reform.—Trans.) Jews. For him it is not the answer to the question as to the aim of Judaism, but the ethical and spiritual form of the Jewish people which the prophets gave it and without which we should be unable to determine the essence of Judaism.

Their formula reads: "To lead life toward eternal justice." From this it follows that what is necessary is not the dispersion of the Jews among the nations, but the *concentration* of at least part of them in a place where it will be possible for them to live a life bespeaking the essence of their being. In a conversation with the well-known philosopher Hermann Cohen about the adherents of the "mission" theory and their argument in favor of Israel's dispersion, Ahad Ha'am employed the following illustration: "The merchant who is settled in a particular locality and has a large assortment of goods in his store can at all times show them to his customers; but he who has to trudge wearily from house to house with a pack that causes his back to ache, though he carry a large supply of wares, is only a *peddler*."

Ahad Ha'am does not fear total assimilation and absorption, for it is not in the nature of the Jews to submit to physical force; but what is to be feared is the splitting of our people into various groups and parts under the influence of alien cultures in their several lands of sojourn. Against this danger there is only one remedy: "The nation must unite its various parts again, overcome the separatist tendencies resulting from its dispersion, and create a geographic rallying point which by its very existence will be able to bind all hearts to itself." This only the ancient center, Palestine, can do. All who cherish our national unity must eventually bow to this historic necessity and turn their eyes to the East. It was this historic necessity which gave rise to the pre-Herzlian Zionist movement known as *Hibbath Tsion* (Love of Zion); for to Ahad Ha'am this movement was not a passing phenomenon, one of the many expressions of the national vitality, but rather the result and basis of all the changing forms in which the national will to live has manifested itself in the Diaspora, and is as closely connected with the soul of the people as the flame is with the fire. This wellspring of vital power was not sealed all through our long exile, but was borne in the heart of the people as the embryo is borne in the womb of the mother and draws its nourishment and vitality from her body. It is a living force which lays dormant under the spell of a fantastic dream about a divinely appointed messianic redeemer. At times the embryo sought to force its way into the light of day—as witness the various messianic movements—but the conditions were not natural and grounded in history and inevitably the effort proved abortive. But his acute mind and clear understanding showed Ahad Ha'am at once that the hope of gathering together all the Jews of the world transcended the limits of possibility. Neither the people nor the land was ready for this, hence this Utopian scheme and the belief in a superhuman messianic deliverer differed only in name. All that could be hoped for in a natural, human way was the gathering together of only a part of the Diaspora. Consequently, Ahad Ha'am found it possible to solve the question of *Judaism*, but not the "Jewish Question," and this led him to the idea of a "Spiritual Center."

The originator of the idea of a national center was, as is well known, Dr. Leo Pinsker. However, there is an important difference between Pinsker's idea and Ahad Ha'am's. Pinsker's point of departure was the desire to restore our national prestige, while Ahad Ha'am was primarily interested in the rehabilitation of the ethical content of Judaism. Pinsker was driven on by external pressure; Ahad Ha'am by an impulse from within. Three considerations had led Pinsker to the idea of creating a "secured state" for the Jewish people.

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In a Moroccan Ghetto

A Glimpse into the Life of the Jewish Community of the Old Imperial Capital of Southern Morocco

By MARION PERKIN

MARRAKECH, the old Imperial capital of Southern Morocco, has like all Moroccan cities, its *Mellah*—or ghetto. On a brilliant October day, I wandered away from the pleasure loving Arab-Berber city, into the *Mellah*. A young Jew touched his small black skull cap, and asked courteously, if he might guide me through the Jewish *Souks* (bazaars). Although he wore the Jewish garb, black gabardine robe and skull cap, he spoke excellent French. I was not in a buying mood—so we spent only a short time watching the workers in brass and copper, the stirrup makers and the jewelers. "Would Mademoiselle like to see the Synagogue School?" asked my guide. I would indeed.

We penetrated further into the *Mellah*. Here we were far removed from the atmosphere of the Arab-Berber capital——there one is in the midst of a care-free, pleasure-loving people, a people that knows how to rest and meditate as well as how to enjoy life. We came to the Synagogue. Old men, with straggling gray beards and with blue bandanna handkerchiefs over their heads and knotted under their chins, crowded the narrow, ladder-like, outside stairway. We pushed past them. In their long black robes they looked more like women than men.

We entered the oblong room of the Synagogue. Here, swarming like enormous flies upon a fly paper, were boys! They sprawled upon the dirty floor, a floor covered with filthy rush mats, strewn with pomegranate rinds, and black with flies—with real flies, as well as with boys. The buzzing stops for a moment when they see a strange woman in their midst. Led by a rabbi—his head covered with the usual blue bandanna, and steel rimmed spectacles on his nose—the mass of small Jews drone over dirty, torn copies of the Old Testament. There are boys with small black skull caps on the backs of their heads, boys with European hats, boys in rags and tatters, boys with black aprons, covering fairly decent clothes. Many have sore eyes. No wonder, what with the filthy condition of the school room, the flies that stick to face and hands, to food and floor. The old rabbi has no modern ideas about sparing the rod. His rod is a good long strap, and he uses it with great efficiency; without moving from his seat he chastises the youngsters who misbehave.

The whole mass rolls on the floor in an ecstasy of freedom while the master, with due solemnity, opens the doors at the end of the room, and shows me the sacred rolls of the Talmud. He unties the blue ribbons; the holy script is beautifully inscribed on soft white kid. My guide kisses the rolls of the Talmud—then suggests that the rabbi might accept a small offering for the oil that burns in large cylindrical glasses, hanging in carved brass lamps from the ceiling. I am not sorry to leave this strange school. If I stayed longer I should be tempted to send for soap and water, and undertake a general cleaning up of the pupils. What they need is a school nurse and a dispensary.

The Alliance School

Again, we disturb the old, black robed men, and find ourselves in a narrow dirty street. I ask my guide where he learned French, and he tells me that he went to the School of the *Alliance Israelite*. "Does Mademoiselle want to see that School?" I answer "Yes," and so we go through one narrow street after another. Now and then, through a doorway, I catch a glimpse of a courtyard. There are Jewish women and girls, bright colored embroidered shawls over their shoulders, gay, gold and silver worked babouches (slippers) on their feet. Handsome faces among the younger women—Alas, the older ones are fat and homely.

We come to a red earth wall, and pass under a horseshoe arch, into the "garden"—but there are no flowers and no grass; only rows of gay green olive trees. With the rain the dusty ground will spring to life with flowers of all the hues of an oriental rug. At one end of this big open space is a row of low stucco covered buildings. I hear a rhythmic tap-tap; Arab workmen are pounding the flat cement roof with iron discs on long poles, and singing their usual monotonous roofing song.

My guide is keenly disappointed when we discover that school is not going on. He had wanted me to see something better and cleaner than the Synagogue school. A janitress shows us into a typical French school room; desks, blackboards, and maps. Suddenly, at my elbow, there is a small, thin boy, a wistful face, one eye sightless; he has an old little head. He talks with me in good French, and tells me that M'lle. B, the teacher, has gone to Casablanca, but that she will come back when school opens, and that there will be "classes for boys and for girls too." He is typical of his race in his eagerness to learn.

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Marrakech

My wanderings in the *Mellah* of Marrakech, my visit to the two schools, my interview with the little one-eyed chap, led me, the following day to seek out Monsieur Falcon, the director of the *Alliance Israelite* of Marrakech. M. Falcon is a Frenchman. He speaks Spanish, Italian, German and Arabic, and reads English easily. From him, I learned of the beginnings of the *Alliance Israelite* in 1862, when the first school for Jewish children was opened at Tetouan, across from Gibraltar. "The *Alliance*," said M. Falcon, "has its central office in Paris. Its object is to educate Jewish boys and girls in the countries of the Mediterranean basin, especially in those countries where the Jews live in ghettos, and where the only education available for the children, and that only for boys, is in the Synagogue schools." The *Alliance* had begun its work in Marrakech before the war, but with the cutting off of funds from Germany, from Austria, and finally from the allied countries, the work was abandoned. French Israelite schools, financed by the Protectorate government were started. However, because of limited support, they did not flourish. Now the Jewish schools in Morocco have been given over to the Alliance. This year (1925-26) seven hundred (700) Jewish boys and girls will attend school in the new buildings in the olive grove. The French Protectorate gives 300,000 francs a year toward the support of the Marrakech Alliance schools.

I asked M. Falcon if the older and more conservative Jews object to this "modern" school, where the children learn in French, and where the Talmud is neglected. "Not at all," was the answer. "On the contrary we are besieged by parents who want their sons and daughters to attend our schools." I was reminded of the eagerness of Jewish parents in America, and of the sacrifices they make, that their children may be educated.

As we walked through the dirty, alley-like streets of the *Mellah* M. Falcon told me of the origin of the Moroccan Jews. Jewish immigrants, driven out of Palestine, came to Morocco as early as the second century of our era. These immigrants were still shepherds, the Jewish peasants of Biblical times. They continued to live a pastoral life in Morocco. They tilled the soil and raised sheep. They kept their religious traditions, and even converted Berber tribes to Israel. Mixed with the first Jewish immigrants, and more numerous than they, in the Moroccan ghettos, are descendants of the Jews who were driven out of Spain by Isabella the Catholic. The Jews of Mohammedan countries have not been so cruelly persecuted as have their brethren in segregated, squalid quarters of European cities. Christianity it not as tolerant as the religion of the Prophet. One result is that the Jew of Moslem countries is less aggressive, less energetic than the Jew whose ancestors have lived in Europe.

We visited some of the humbler homes of the *Mellah*. In single rooms, that open on big patios, live whole families. The patio is a common yard for a dozen or more households. These court-yards team with life, with babies, cats, chickens and donkeys. In the corner on one of them was a handsome young mother, preparing Kosher meat, and stopping now and again to shoo the flies from her child's face as he lay asleep in a box by her side.

The French Protectorate authorities are slow to "clean up" the *Mellah*. In a street that was somewhat cleaner than the alleys we had passed through, M. Falcon lifted the brass knocker of a big door. A young blonde Jewess opened it, and we entered a clean patio—gay with Mosaic tiles. We climbed the stairs, and were shown into a "salon." The furniture was French, a tapestry of the Temple of Solomon hung on the wall.

A Cosmopolitan Conversation

Two young women—both of them graduates of the *Alliance* School, shook hands with us. I could not have been received more graciously in a Paris salon. Tea and cakes were served; the conversation was as cosmopolitan as that heard at tea in London, Paris or New York. The father of the household is a merchant. He goes each year to England to buy cotton prints and other dry goods which he sells to the Arabs of the desert and the Berbers of the mountains, who come to Marrakech to "shop." These daughters of a Moroccan Jewish merchant have never been outside of Morocco, and seldom away from Marrakech. With true dramatic instinct, M. Falcon wished me to see the result of the education given in the schools of the *Alliance Israelite*.

Many of the boys and girls who graduate from the *Alliance* School become clerks and employees in European banks and commercial houses in Morocco. They usually speak and read and write Spanish, as well as French, and many have also learned English. These young Jews are soon hard to distinguish from young Europeans. How long will they be content

to live in a dirty, segregated ghetto?

A handsome young apprentice, hammering away at a brass tray in the bazaars, told me that he wanted to go to America. Had he friends or relatives there, I asked? "No," but he has read of America. What young Jew in Northern Africa as well as in Europe has not read of the "promised land!"

In the ghetto of Marrakech, here almost on the border of the Sahara, I see the same contrasts between the older and the younger generation that I see among the Jews in America. There is also the same eagerness to learn, to advance, to succeed in life, the remarkable adaptability of the young Jew, and his facility for learning languages. There are evidences, too, of a getting away from the traditional religion—a religion that has sometimes become only a form. Like the East Side of New York, the *Mellah* of Marrekech is alive to the modern world. The generation of those gray, black-frocked elderly Jews is rapidly passing away. The *Mellahs* of the new Morocco will be less picturesque, but cleaner. There will be fewer ancient rabbi teachers, and more modern schools, with rows of Jewish boys and girls, who are to become citizens of a cleaner, less isolated Moroccan ghetto.

Your America

Continued from page 7

for you; you sit down—someone whistles in the street—woe, woe, what is that whistling? I don't like it, Harry. You have friends, well and good. Here's your home—bring your friends in; you've got a nice sister. Maybe a likely young man . . . who knows? A young man comes into a respectable house with a pretty girl—a match; isn't that the way people are? And you, what are you doing to yourself? These days I don't know you at all—something in your eyes—look at me, Harry; look at me. See! He won't even look at his mother!"

"What do you want of me, mother?" fearful of her eyes seeking to unfold him. "I ain't doing nothing, honest. Just going with the boys, that's all."

She folded and put away the pieces of paper, prompted by an impulse to save them. They were Leo's; this was Leo's hand set down in these pencil traces. Some day she would get someone to tell her what they meant.

IN the months that followed, Mrs. Barowsky felt particularly grateful that Leo seemed cured of his desire to wander. His attendance at school was fitful enough, but then she had the satisfaction of seeing that he was at home. It was something to have him there with Harry and Esther carrying on in a way that was utterly incomprehensible to her.

There was that night when Harry remained at home. It was strange and she could not explain to herself what made her afraid. His eyes were not in the room; he tried to coerce them along the lines of the paper he was reading. His ears were closed to her questions. What kept him indoors? What kept him going to the windows? What made his face grow thin as she looked at it?

She kept mumbling: "Who knows what devilish things are happening?" Bewildered: "It's terrible when he's away; it's terrible to look at him now. A trapped animal—he wants to go and he's afraid to go. He can't stand still."

She approached to speak to him and loosened a beast's roar which took her aback with fear and agony. "Leave me be! Leave me be! I'll go crazy with you nagging and watching me."

He collapsed, speechless, shrinking, frightened.

She was glad, after that, that there was always someone to drag Harry from the house even before he was through with his evening meal. Three short rings on the hall-bell and he was ready to fly.

Esther was going in for deeper and deeper cosmetic effects and whispers reached Mrs. Barowsky that her daughter was meeting a young Italian with whom she went about. When she began to question Esther, her daughter said: "And what is that to you? I'm old enough to do what I like, so don't butt in."

To which her husband added: "Leave them alone; let them break their heads. You see that in America parents count for nothing."

And she was thrown into silence—a bitter, morose quietness that was like a white flag of defeat above the burden of her life.

One evening a stranger came into the house, a tall, quiet man, asking for Harry. Mrs. Barowsky sought to make him at home. A man, a person come to see her son; she could not do otherwise than receive him hospitably. She offered him a cup of tea, feeling at the same time there was something about him not altogether clear to her.

He could hardly be a friend of his; so much older than her son, she reflected, studying the man. She was a little resentful, to, that he sat there, so self-contained, without a word to offer. She went about, wash-cloth in hand, cleaning the top of the wash-tubs and the enamel of the sink, throwing a searching look at the man. Why shouldn't she ask him a question or two, came the thought.

Esther came home, said a hasty "Good evening," with hardly a glance at the stranger; her husband came, putting his lunch-bag in its place in the cupboard; Leo was in his room, to which he had returned after a momentary survey of the man. Strange that Harry was not yet at home!

"Tell me, mister," she finally summoned courage to speak. "What is it you want with Harry?"

"Something I want to ask him. When does he get home?"

"He shoulda been home already." Esther looked up from the paper she was reading. She didn't like this man. "Why don't you tell us what you want to ask him?"

"Yes, you oughto tell me. I'm his mother; I gota right to know."

"Oh, I'll wait awhile."

He waited; grew impatient; looked at his watch.

Harry did not come.

"Woe unto my life; an accident maybe." She turned her eyes to the stranger as if pleading for news. "Something has happened to him!" She began pacing the room. She opened the hall door as if that would hasten Harry's return.

Continued on page 21

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"Danger Ahead"

The following letters were received commenting upon Mr. Bernstein's editorial in last week's issue of THE JEWISH TRIBUNE, *entitled "Danger Ahead."*

From Nathan Straus

Editor, THE JEWISH TRIBUNE:

I consider your editorial "Danger Ahead" a *very fine* exposé of conditions. I only wish that your correct views would be accepted by those who influence future developments. You know how strongly I feel about this matter.

I am *convinced* that if the dissenting parties would agree, a much larger amount could be collected next year and Palestine would get its proper share.

We shall have to work towards that and your article constitutes a wonderful beginning.

Nathan Straus,
Mamaroneck, N. Y.

From Rabbi Israel Goldstein

Editor, THE JEWISH TRIBUNE:

The warning which you have sounded in your editorial, "Danger Ahead" is a monition which makes articulate the sentiment of many who, like yourself, are distressed at the din of discord in the Jewish Camp.

No one who knows the leaders on either side of the controversy, questions in the slightest their fulsome sincerity of purpose, not only toward the particular cause which they bespeak, but toward the welfare of Israel as a whole. Leaders on both sides have made huge personal sacrifices and have exercised passionate self denial, which have been an inspiration to their cohorts.

The unfortunate circumstance is, however, that one must speak of both sides in reference to interests which have no right to exist as antagonisms, but which for the sake of Israel's integrity, ought to exist as two complementary phases, Palestine and the Diaspora, in the one Jewish problem —the preservation and enhancement of the Jew and of Judaism.

In a letter to David A. Brown, dated July 7, 1926, I wrote as follows:

> To me it is an added source of inspiration to know that the Jews of America have been able, while surpassing the $15,000,000 quota which you have set, to raise at the same time a sum of $5,000,000 for Palestine. I have tried to render loyal service to both campaigns. . . . I have maintained that Palestine must always remain the focus of the eyes of our people in this land, as being the one place where Jewish life has the opportunity to develop upon the highest possible spiritual plane. At the same time I have also felt that when a grave crisis hangs over a huge portion of our people, we dare not turn our eyes away.
>
> "As time goes on, the Jewish communities of Eastern Europe will less and less need the support of American Israel. Certainly it will be one of the great purposes of the $15,000,000 fund to make the Jews of Eastern Europe, so far as possible self supporting. But the needs of Palestine will, as time goes on, require more and more the participation and support of American Israel.
>
> I am looking forward to the time when David A. Brown, Louis Marshall, and Felix Warburg, and other great Jewish leaders in this country, will turn their intellectual powers, their dynamic personalities and their gift for leadership, to the cause of building up in Palestine a Jewish Civilization that will act as a tonic to Jewish Communities in all parts of the world.

The most tragic consequence of controversy will be that a cleavage will be created, where it has no right to exist.

Your editorial warning, which obviously springs from a deep concern for the integrality of the Jewish program, should rouse leaders everywhere to express themselves, but it becomes overwhelmingly clear that Jewish public opinion in America demands a cessation of wrangling and insists upon an integration of all available forces for the upbuilding of Jewish life in Palestine and outside of Palestine!

Israel Goldstein,
Rabbi, Bnai Jeshurin,
New York, N. Y.

From I. D. Morrison

Editor, THE JEWISH TRIBUNE:

Congratulations are due you for your article entitled "Danger Ahead" which appeared in the last issue of your estimable journal.

It needs little argument to demonstrate that polemics between Jewish organizations engaged in relief or reconstruction, particularly when they are tinged with personalities, serve no useful purpose. Permit me, however, to make a few observations in connection with the subject matter of your editorial.

1. You assume, throughout your article, that there is a quarrel raging between the Joint Distribution Committee on the one hand and the Zionist Organization on the other. Such is not quite the case. I refuse to believe that the first statement issued in the name of the Executive Committee of the United Jewish Campaign, and containing such words as "parasites" and "politicians" had the sanction of either the judicially minded Louis Marshall or the sagacious and careful Felix M. Warburg. As a matter of fact, subsequent statements revealed clearly that it is the quarrel of the National Chairman of the United Jewish Campaign, Mr. David A. Brown, and that his animus is directed against Mr. Louis Lipsky, president of the Zionist Organization of America and Mr. Emanuel Neumann, general director of the United Palestine Appeal.

Why Mr. Brown should pick on these two gentlemen as the particular objects of his rather intemperate attacks is beyond me. Mr. Louis Lipsky has a record of 28 years of service in the cause of Zionism. He has devoted to it his entire time and his splendid talents as a journalist and speaker, and has succeeded in building up the strongest Jewish organization in America. The fact that he is receiving modest compensation for his services should not militate against him, and should not expose him to the rather nasty slur that he is "living on Zionism," any more than we should say that rabbis are living on the Judaism which they foster, or government dignitaries on the nation whose affairs they administer. Mr. Emanuel Neumann resigned his position as executive secretary of the Keren Hayesod more than a year ago, and became, subsequently, the general Director of the United Palestine Appeal, without accepting compensation in any form. He has brought to the cause most remarkable talents for organization, and an unselfish self-sacrificing devotion which is rare to find. He has been giving his services gratis, in spite of the fact that he is a man of modest means. The result of his efforts can be read in the successful outcome of the United Palestine Appeal. Surely, this man is living "for Zionism," and not "on Zionism."

If it be true, as Mr. Brown states, that he has facts in his possession which, when made public, would throw the leaders of the Zionist movement in this country (meaning presumably Mr. Lipsky and Mr. Neumann) into the discard, I insist, as Mr. Neumann did in his statement, that it is Mr. Brown's duty to make facts public, or to submit them to the Administrative Committees of the Zionist Organization or of the United Palestine Appeal, and the writer, who is a member of both these committees, assures Mr. Brown of a fair and impartial hearing before these bodies. There is no time to lose, because the new United Palestine Appeal is being organized. The Committee on Organization (of which the writer is chairman) has Mr. Neumann slated for a position of high responsibility for the coming year, and if Mr. Brown is the friend of Zionism or Palestine that he claims to be, he will immediately submit his data so that the Committee can take appropriate action.

2. One may entertain whatever opinion one pleases about the wisdom of the action of the Buffalo Convention in adopting a resolution charging that the Crimean project is tainted with anti-Palestinian motives (Mr. Kalenin in his recent statement admitted it frankly), or the propriety of Mr. Lipsky's references to the subject in one of his speeches. But it cannot be truthfully asserted that either the Zionist Organization as such, or the United Palestine Appeal as such, has done anything to interfere with the campaign of the Joint Distribution Committee. On the contrary, we were most careful both in our publicity and the public utterances of our leaders to encourage giving to the funds of the United Jewish Campaign. Every member of our Governing Committees who could afford it, made a personal contribution, and many members of our committees were on the list of speakers for the United Jewish Campaign. Even if Mr. Lipsky, or the Zionist Convention

Continued on page 25

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Are You Going Into Business?

Think Twice Before You Do, Is a Business Man's Advice

By I. H. STERN

EVER since the World War, business men throughout the country are experiencing a great shortage of competent, experienced, and highly trained young men who could be placed into executive positions paying a salary anywhere from five to twenty-five thousand dollars per year and upward.

After an exhaustive study of the situation, I find that a great many young men lack patience and perseverance, particularly those with foreign-born parents. These young men cannot see any immediate or future prospects in learning a trade or a business that requires anywhere from four to eight years.

These types of young men are usually fired with great ambition to merely delve into the innermost secrets of the particular trade that they choose to follow and in the course of one or two years are ready to make a change for a consideration of a few dollars, and are willing to give away all the trade secrets of their former boss or firm. If they are not capable of starting a business for themselves, they are ready to create more competitors for a consideration of a few miserly dollars.

Another element of young men these days is the type who are not willing to spend any length of time in learning a trade; they must learn the business in a year or two, then go in business for themselves on a shoe string, lacking both capital and experience as well.

No one can deny that we have a great many young men, over-ambitious as they are, who prefer to own a peanut or fruit stand, or a tailor shop, or some other "one-horse" business, to working for some one else and being the "under-dog," as they would say. Because it so happens that one of the shoe-string variety becomes a success it does not follow that he, too, will succeed through hard and persistent effort.

Agencies like Babson's Business Institute and Bradstreet and Dunn's claim that 90 per cent of the new retail businesses started within the past few years have resulted in utter failure. There is scarcely a type of business in America that is not already overdone. Competition in every line is becoming more intense and keener day by day and year after year, and because of this deplorable condition many large retailers and manufacturers are compelled to buy out or consolidate with their competitors in order that they may be able to make a reasonable profit on their investment.

What is more, this condition has brought about the syndicate retail concerns operating chains of stores from coast to coast combined for the purpose of buying merchandise to the extent of hundreds of millions of dollars in order to undersell their smaller competitors; not only do they combine the purchasing power, but also operate factories wherein they manufacture certain types of commodities in order to affect a still greater saving. Besides that, they import their own merchandise from abroad, another great source of saving to them. Surely no young man can be so blind to these facts and still persist in being a business man rather than an employee, eventually working into a position of eminence.

The Apprentice Policy

To me this policy seems like sheer folly. The European policy still persists that young men must serve an apprenticeship of seven years, whatever trade they choose to follow, and work for their clothes and lodging during that time, and while I do not approve of this slavish method, I most heartily agree with the old teachers that a seven year apprenticeship is the most essential and thorough training in any trade to fit oneself for a successful business career.

Anyone who believes that God has created his body with a supermind or brain is an egotist. An old saying is true, "Experience is the best teacher," and especially is it true today that not only is experience the best teacher but it is the greatest asset; we may be blessed with finances in starting a new business, but if we lack sufficient experience our money will not save us from ruin.

I am not trying to discourage young men from entering business. If they have been through the college of hard knocks and have had their eye teeth cut, such young men usually succeed with comparatively small capital. The get-rich-quick Wallingford method had its day in America and now it is only the survival of the fittest that can succeed; the others must sink.

The Results of Inexperience

What are the usual results where young men start with lack of business experience and small capital? Forced with their backs to the wall by inability to purchase merchandise at advantageous prices,—and unable to appropriate funds for sufficient advertising, they ultimately resort to questionable business methods, creating a bad impression with all legitimate competitors.

Misrepresentations, deceitful advertising, displaying merchandise in windows at ridiculous prices, perhaps below cost in many instances, and refraining from selling these goods upon request of the buying public, these are a few of the practices in daily use in hundreds of retail establishments by the small merchants who must make a living.

At last their dreams of a prosperous business man have been a keen disappointment to them, but it is much easier to go into business than it is to go out of business, without a still greater loss.

In what way, or to what extent does business differ from a professional career? Why are parents anxious to have their children spend anywhere from eight to twelve years to take up a professional career to say nothing of the amount of money involved and a precious number of years these young men have to waste before they begin to see any remuneration returning from the income of their profession?

A business whether it is manufacturing or retail or jobbing, is very much like a college, a school of business education and thorough training with a decided advantage that while young men learn a business career they are being paid a salary or wage if you will call it such, no matter how small, at least enough to pay them for the food and clothes they need to buy. Little do such young men appreciate the wonderful opportunities that are in store for young men who are willing to take advantage of a business career and make connections with a live, growing, progressive concern.

A leading newspaper of Boston in its editorial columns very recently advised the parents to send their daughters and young men to big establishments to receive their business training. This field is never over-done for those who put their heart and soul into the work. There are no limitations to those who are willing to put in the hours and the efforts, who are willing to give up a few extra hours a week when the occasion demands it. Such people are bound to be rewarded in the course of time.

My plea to the young and ambitious men of today no matter whatever business career they may select or plan upon is, to practice patience, be loyal to the employer and work faithfully while in his employ. I feel certain that when the opportunity arises and you will prove to your employer that you possess initiative, ingenuity, tact and sound judgment, you will be amply rewarded.

In every big business, changes or new openings occur and those who have been most loyal and have proven themselves valuable are going to reap the benefits of a position of eminence. Such a position is very seldom attained in the ordinary retail shop where you are your own boss and being your own boss is no mere child's play these days, for the financial responsibilities, the worries, heartaches and long, tedious hours in your little shop or factory, are not conducive to good health. They are rather, health breakers and cause premature old age long before one's time. Isn't it worth something to enjoy peace of mind and happiness of home, to enjoy a few extra hours with your family, than to be a slave to yourself and your family, for the mere wish to be a business man? Pause and reflect.

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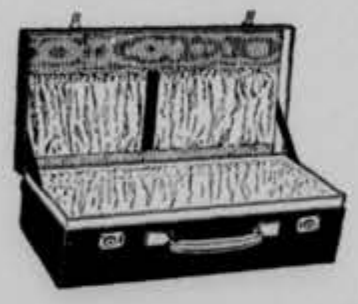

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Announcement of

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READERS of THE JEWISH TRIBUNE have taken part in earlier contests that evoked interest and comment from the people and press of countries all over the world. Hitherto they have given their opinion as to who constituted

1. ***The Twelve Outstanding Jews of America:*** **The 1922 Contest**
2. ***The Twelve Foremost Jews of the World:*** **The 1923 Contest**
3. ***The Six Foremost Jewish Women of America:*** **The 1924 Contest**
4. ***The Ten Jews Who Have Done the Most for America:*** **The 1925 Contest**

You are now invited to take part in the discussion upon the question:

Which Ten Americans Have Done the Most to Bring About Good-Will and Mutual Understanding Between Jews and Gentiles?

AS in the past, our purpose is largely educational. Since the World War we have heard so much of the racial antagonisms and of the malicious manifestation of bigotry and intolerance, that we would do well to glance through the history of America up to and including our own day and review the grand roster of names of those who have worked and are working for good will as opposed to bigotry and for friendship as opposed to intolerance. We offer this question to bring once more to the public attention the inherent Americanism of good-will and friendship between the Jews and the Christians. We trust, too, that the facts which will be brought out in connection with these leaders and their services to the community will be a guide to Americans of the younger generation and an inspiration to them to continue the great work that helps to make America a greater moral force and an ever richer family of nations.

Enter Your Lists of the Ten Names

The following rules will prevail in this contest:

1. Send in your lists immediately. Closing date to enter your lists is November 12.
2. No anonymous entries will be considered.
3. Letters explaining the choice will be welcomed and published regularly.
4. Write on one side of the paper, using a typewriter if possible.

Announcement of the List Will Be Made in the November 26 Issue of

The Jewish Tribune

Read the issues to follow the progress of the contest ***Send in your lists promptly***

The Week

An Interpretative Review of Events of Jewish Interest

By HAZOPHEH B'YISROEL

WHILE activities of Jewish interest continued to languish in most countries, during the past week, this was not the case in Poland where events are taking place which may have a profound effect upon the condition of the 3,500,000 Jews in that country. We shall, therefore, begin our review, which will be unusually brief, with a report of happenings in the Vistula Republic.

Poland

GOVERNMENTAL decrees are now being prepared by the Bartel government, on the basis of the broad powers granted to it by Parliament, dealing with the national minorities question in Poland, and aimed at solving the questions of citizenship, foreign residence, the needs of Jewish merchants and artisans, the representation of Jewish merchants and industrialists on the taxation assessment committees, relief from the Sunday closing law by which it is contemplated that Jewish merchants will be permitted to keep their stores open for two hours on Sunday or Saturday night, the question of the monopoly concessions, and meeting the needs of the wounded Jewish war veterans.

It is stated that the decrees will also abolish the limitations imposed upon Jewish artisans who seek admission to the artisan guilds, and all legal disabilities imposed by the Tsaristic rule. It is predicted also that state rights will be granted to the Hebrew and Yiddish elementary and high schools and that a special department for the national minorities question will be established in the Ministry of the Interior.

The new course of the government with regard to Jewish equality rights was severely criticized by the *Dwa Grosze*, the leading anti-Semitic journal in Poland. In an article entitled "Joy in Israel," the paper remarks that the Jews are satisfied with the Bartel government because Professor Bartel is the first Polish Prime Minister to promise more to the Jews than to Poland. He has condemned economic anti-Semitism and carried on negotiations with the Club of Jewish Deputies concerning the abolition of the commercial disabilities of the Jews, so it appears that the broad powers granted to the government will be profitable only to the Jews, the article says, winding up with the question whether Prime Minister Bartel "intends to deliver Poland into the slavery of international Jewish finance."

In the meantime, relief for Jewish merchants, artisans and small traders from the heavy burden of taxation will result from an ordinance already issued by the government, ordering the cancellation of part of the taxes still unpaid by those merchants who were ruined by the economic crisis. It was also predicted that the government will order a milder treatment of property owners who have been unable to pay their full taxes.

Thus, the political outlook seems to be hopeful. This is the opinion of nine Jewish deputies of the Polish Sejm who were in London last week to attend the sessions of the Zionist Actions Committee, and were the guests of honor at a reception given by the London Federation of Jewish Relief Organizations. These deputies agreed that while the political outlook of Polish Jewry today is more hopeful than it was previously, the economic situation remains desperate owing to the general conditions in the country. Deputies Gruenbaum and Rosenblatt pointed out in their addresses that the only hope for Polish Jewry lies in emigration to Palestine. There is no prospect that all of Polish Jewry will find an opportunity to earn a livelihood in the industries and trade of Poland in view of the fact that the Russian market has disappeared. While it is necessary that charitable and welfare work be conducted for the Jews of Poland, we must bear in mind the historic perspective and direct the relief activities for Polish Jews through the correct channel—emigration to Palestine—which would offer a permanent solution to the relief problem, Deputy Gruenbaum stated. The political situation of Polish Jewry cannot change in one day; the fight for Jewish rights in Poland has just begun; it is important that support be given to Polish Jewry, politically and culturally, he stated.

Zionist Actions Committee, in London Conference, Deals with Economic Upbuilding of Palestine

SPECIAL reports received by the Zionist Organization of America on the deliberations of the Greater Actions Committee, or, as it is now called, the General Council, of the World Zionist Organization, in session in London, reveal that the dominant note sounded at the deliberations of the Council is concerned with the economic situation of Palestine and the steps to be taken to insure the Palestine budget for the current year. The budget will probably exceed ten million dollars, of which amount the United Palestine Appeal in America has pledged to raise $7,500,000.

To what extent the members of the Actions Committee are impressed with the present economic situation in Palestine becomes apparent from the first resolution passed after Dr. Weizmann's report. The Actions Committee, despite the fact that Dr. Weizmann's address had dealt with highly important political matters, decided to proceed immediately to the discussion of economic questions.

This sudden departure from the usual Zionist procedure came as a result of the deliberations of the Central Zionist Groups which took place three days before the Actions Committee convened, under the chairmanship of Louis Lipsky, president of the Zionist Organization of America. This conference of general Zionists, meeting at the initiative of Mr. Lipsky, resolved to form a Center Bloc in order to more effectively protect the World Zionist Executive from the disruptive influences of party bickerings with their eternal philosophic and theoretical differences.

The conference proceeded to discuss specific questions bearing directly upon the problems of Palestinian reconstruction. The Center Bloc has succeeded in creating a situation by which it will be possible to formulate a definite program of work acceptable to all factions and Zionist Groups.

Dr. Chaim Weizmann addressed the assemblage at the morning session on July 22. The tone of his report was restrained and deliberate without attempting to inject any sensationalism. In the course of his address he several times had occasion to mention significant political developments which indicated that a possibility existed of Jewish work to be expanded beyond the present borders of Palestine. "The plan of extending the Jewish Agency is of the greatest importance," he declared, and he announced his intention to go to America in October to resume the work in this direction.

"It is our duty," Dr. Weizmann concluded, "not to leave any avenue unexplored. Our opponents are closing their ranks in a united front. It is our duty to draw into our ranks all who feel for Palestine, although they stand outside of the Zionist Organization."

During the session on July 29, Dr. Chaim Weizmann declared that providing the Zionist Organization received the necessary funds to meet its budget, it would be in a position to secure the entrance of about 40,000 immigrants into Palestine each year.

"We must come to the next Zionist Congress," Dr. Weizmann asserted, "with a bigger plan for work."

Russia

THE preliminary inquiry by the French courts in the Schwartzbard case is going on, but no information of any importance has thus far come to the fore. A request that Jewish leaders be asked to substantiate his contention that Petlura was opposed to the pogroms was made by Professor Koval of Prague, former Ukrainian nationalist leader. Koval asked Magistrate Peyre to call Jewish leaders who can prove, he said, that in 1921 he conducted negotiations on Petlura's behalf to organize propaganda against the pogroms.

The growth of religious life in the Union of Socialist Soviet Republics and an increased activity of Jewish congregations, is reported by the *Anti-religionosnik*, the organ of the Russian atheists, which publishes figures showing that religious life in Russia is growing. Figures submitted to the Commissariat of the Interior show that the number of Kehillahs increased ten per cent from January 1 to November 1, 1925. The number of synagogues and Beth Midrashim (houses of worship and study) in the Union of Socialist Soviet Republics holds fourth place, after the houses of worship of Pravoslavie, Mohammedanism and Orthodox Pravoslavie. In the entire nine years since the revolution, only ten synagogues were closed in all the Soviet Republics. Synagogues were converted into cultural institutes only where there were no other suitable buildings, the paper states, adding that neither the Jewish nor any other religion is being persecuted in Russia.

Palestine

THE Palestine government loan question now pending in the House of Commons has been held over for the fall session of the House. It was stated that the resolution introduced by the Colonial Office to authorize the Chancellor of the Exchequer to guarantee the Palestine government $22,500,000 loan will be taken up in November, when it will be finally approved.

In the meantime, Palestine public opinion is greatly perturbed over the possibility that the planned harbor for Palestine, for which a large part of the loan is to be expended, will not be constructed in Haifa, as was originally projected. The excitement was caused by a statement of the manager of the Palestine railways in a conversation with merchants that the harbor may be built at Port Fuad instead of at Haifa. The Hebrew press strongly protests against such a possibility, declaring that this change of plans would be detrimental to the interests of Palestine in the view of the Jews and Arabs alike.

Port Fuad, the site mentioned for the proposed port for Palestine, is a new Egyptian port located near Cantara.

Other Countries

ROUMANIA.—An extension of the term in which application for Roumanian citizenship may be made was granted to residents of Bessarabia. The term expires September 1. Applicants must prove that they have lived in Bessarabia since March 27, 1918, when the Roumanian military occupation of the country began.

HUNGARY.—The promise given by the Hungarian Minister of Education, Count Klebelsburg, to the Council of the League of Nations that the *numerus clausus* would be abolished, will not be carried out in the fall, according to former Minister of Finance, Dr. Tibor Kallay.

CZECHO-SLOVAKIA.—Much surprise at anti-Semitic propaganda carried on by the branch of the Red Cross in Slovakia has been expressed by Jewish leaders in Prague. The branch of the Red Cross in Munkacz distributed throughout Slovakia a great number of leaflets and brochures designed to combat the consumption of alcohol and urging the population to abstain from drinking alcoholic beverages. The leaflets contain statements charging that "the Jews are the only ones who are responsible for diseasing the people by alcohol. They hate work and seek easy profits by the sale of alcohol."

The Jewish Tribune and Hebrew Standard

The American Jewish Weekly

DR. NEHEMIAH MOSESSOHN, *Founder-Editor*

HERMAN BERNSTEIN, DAVID N. MOSESSOHN } *Editors*

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Portion of the Law: Deut. 11: 26-16: 17.
Reading from the Prophets: Is. 54: 11-55: 5.

Zangwill

THE wizard has let fall his wand. The magician has ceased to weave his spells. The voice of the poet has grown still, his song but half sung. ISRAEL ZANGWILL is dead.

ZANGWILL, the first great Jewish ambassador to the English literary world, was one of the most versatile men of the age. Novelist, playwright, essayist, orator and a wit of the first water, he touched nothing that he did not grace. It is said that he regarded certain of his non-Jewish works as his best; but the world, whose instinct in such matters is often surer than that of the author himself, has chosen to remember him best for his Jewish works.

And rightly so. For Zangwill was in every fiber of his being a Jew, one of those strange dreamers of the Ghetto that he described with such sympathy and skill to an astonished world. (Indeed, he seems to be a character that stepped out of one of his own stories). He was not only a Jew in his nervous energy, in his courage, in the furious idealism that coursed through his veins—all of them accidents of birth—he was a Jew by choice and sympathy, one who, born in a land where the Jew enjoyed and still enjoys the greatest measure of freedom and equality, and in an age when assimilation was in the air, chose to cast his lot in with his people, fought its battles for justice and human rights, cried out against its tormentors, shared its joys and woes, and gloried in its triumphs of peace and the spirit.

ZANGWILL was a master of English prose in an age when good writing is becoming a lost art. He has coined picturesque and pregnant phrases which have become part of the speech of civilized men everywhere. But for us his chief significance lies in the fact that he was a life-long champion of his brethren and a knight errant ever ready to battle for the right as he saw it. At times he erred—who does not?—but none will question his sincerity at all times, a tremendous, uncompromising earnestness which is truly Jewish, which found its highest expression in our prophets.

ZANGWILL is dead, prematurely dead at 62, but the Jewish spirit which was the breath of his being lives on.

Ahad Ha'am at Seventy

YESTERDAY, August 5, the Jews of all lands united in celebrating the seventieth birthday of the foremost Jewish thinker and Hebrew writer of our times, ASHER GINZBURG, known the world over by his pen name, AHAD HA'AM (One of the People).

The man whom BIALIK, KLAUSNER, WEIZMANN and many other Jewish leaders of thought and action call Master has written comparatively little; nay, he does not even consider himself a professional writer, but one of the people (hence the pseudonym AHAD HA'AM); yet the writings of no other Jew of the last two generations have exercised so profound an influence upon Jewish thoughts everywhere. Though he never founded a party or school, perhaps no other Jew has had so enthusiastic a following. And this despite the fact that he has never sacrificed or compromised the least of his principles, and that he has never addressed himself to the mass of the people, but to those choice spirits who, like himself, are intellectual aristocrats, knights sworn to the service of the truth, honest with every one and most of all with themselves.

AHAD HA'AM is the philosopher of Jewish nationalism *par excellence*. He is Zionism's greatest ideologist, although he rejected the political Zionism of HERZL and advocated instead spiritual Zionism—i.e., the establishment of a Jewish cultural center in Palestine. And it is not in the least derogatory to HERZL'S memory to say that Zionism today is largely molded in the image of AHAD HA'AM'S teachings.

What is the secret of the tremendous power of this lonely Jewish thinker, who like so many of the best Jewish minds of our times, is a Russian Jew? The answer is not hard to find. AHAD HA'AM, as PROFESSOR TSCHERNOWITZ points out elsewhere in this issue, is the perfect type of man and Jew. A man of marvelous intellectual gifts, whose analytical mind moves with the order, precision and inevitability of a geometric proposition; a scholar at home in the vast sea of Jewish lore of all the ages, as well as in general philosophy and modern science; a lover of the truth, whose honesty and rectitude is of an austerity truly heroic; an idealist whose grasp of realities and practical matters would do credit to a captain of industry or efficiency engineer; a master of lucid Hebrew prose (he may be said to have introduced the European tone and spirit in modern Hebrew literature) who can coin pithy, unforgettable phrases; a Jew so steeped in his cultural heritage and so proud of it that those who surrender it for the sake of political and civil rights seem to him to be in a state which he describes as "slavery in freedom"—a man with such gifts of mind and character, and imbued with such inexpressible love for his people and even more for his people's soul, could not but become the spiritual guide and mentor of his nation—its mind, its conscience, its voice.

The tone of national self-respect and dignity which marks the concluding words of his famous essay on "Slavery and Freedom" is unique in modern Jewish history. By the side of it Beaconsfield's defiant retort to those who taunted him with his Jewishness seems like mere posing; for AHAD HA'AM'S remarks are addressed, not to Gentiles, but to fellow Jews who prefer to barter away their heritage for a mess of pottage.

It is this intellectual acumen and honesty, this unswerving devotion to the truth, this love of and pride in the achievements of our national genius, this ability to think a nation's thoughts and to voice them in forceful and crystal-clear language, it is all this that has made AHAD HA'AM the most influential Jewish thinker and leader of our age, and that has caused all Jews to honor him on his attainment of the Psalmist's threescore and ten.

Tyrant Turned Bigot

IT would be a great misfortune if the publication of excerpts from the letters on Christianity and Judaism of the former Emperor of Germany as the leading article in the August *Current History* were taken to indicate that, in the opinion of the editor of that magazine, the views of the ex-Kaiser are entitled to serious consideration. We are confident that the utterances of WILHELM HOHENZOLLERN were given this place of honor because of his former eminence in statecraft and war, and not because of his learning. We heartily concur in the opinion of RABBI NATHAN KRASS that the ex-Kaiser's "arguments betray a lack of genuine scholarship, unfamiliarity with the principles of biblical criticism and a profound ignorance of the essence of biblical and post-biblical Judaism."

The ex-Kaiser's thesis is that his brand of Christianity is superior to what he conceives to be Judaism. He rants about the "chosen people" idea, entirely misapprehending its meaning and forgetting that, at its worst, that idea as understood by Jews, was infinitely better than his idea of the superiority of German civilization, leading to the sanctification of bloodshed and *Schrecklichkeit*. When he says, in referring to the Jews of post-exilic times that "everything they did was right and 'ordered by Jahwe,' who intended them to possess the whole world as 'His People' and to subjugate all other nations to serve them as slaves," he forgets that there was no divinity that was more tribal or national than the God of Germany during the World War, and that he, WILHELM HOHENZOLLERN, believed himself to be His vicar on earth.

The ex-Kaiser boasts of the "new standard of conduct for mankind created by JESUS," which, he says, found "supreme expression in the Sermon on the Mount." Is it not the height of absurdity for him to boast of that famous Sermon, which preaches meekness, humility, and non-resistance?

The most astounding utterance in these letters of a tyrant turned bigot is this:

"The belief in JESUS as the Son of GOD and Savior exists only in the faith of those who are convinced that we are sinners and remain sinners, good works notwithstanding, unless we are redeemed by Him and by His intercession with GOD our Father and His."

Although, as DR. KRASS points out in his able rejoinder this is the doctrine of Paulinism and not Christianity, it is a belief that must greatly comfort the ex-Kaiser, for it must be a consolation for him to feel that despite all his sins, he can, by a mere affirmation of faith in an obscurantist and mystical dogma, be washed clean of sin.

The rest of the ex-Kaiser's arguments are only additional examples of garbled history and scrambled theology.

Poland Turns About Face

ALTHOUGH MARSHAL PILSUDSKI'S march upon Warsaw has been styled a *coup de main*, a surprise, it now appears that it ushered in a real revolution inasmuch as it brought into power a Government which understands that, in order to promote the interests of the State, it must safeguard the rights and interests of all its inhabitants. A lack of appreciation of the vital importance of this fundamental principle of good government was the chief cause of Poland's political and economic instability, and we may believe that now, with Poland's rule in the hands of patriots and not chauvinists, better times are in store for the entire country.

For the Jews, the policies enunciated by PREMIER BARTEL will prove a blessing. In his statement of policy last week he faced facts manfully and courageously instead of blinking them. Economic anti-Semitism, he said, is harmful to the Polish State; considerations of religion or race have no place in a fiscal program. Furthermore "the present Government does not intend to enter into secret agreements with the Jewish population; on the contrary, it prefers that the constitutional provisions with regard to the Jewish population be carried out." That was the position which we took in these columns a year ago when announcement was made of the so-called Polish-Jewish agreement.

The suffering of the Jewish population conferred no benefit upon the Polish State. The spectacle of one-eighth of the inhabitants of the country being in misery and requiring the aid of their brethren of other countries certainly did not improve Poland's ability to borrow money in foreign markets, or to secure credit in its commercial relations with other countries. The liberal program just announced for the solution of the minorities problem will go a long way to revive commerce and industry and to quicken the dormant economic life of the country; it will also encourage the investment of foreign capital. But above all, it will give to Poland that moral credit without which monetary credit cannot survive.

In Woman's World

Brooklyn Hebrew Maternity Hospital To Open Campaign for Funds

At noon on the seventh day of August more than 200 Brooklyn women, who comprise the directors, officers and members of the Brooklyn Hebrew Maternity Hospital, located at 1395 Eastern Parkway, Brooklyn, N. Y., will begin their drive for the sale of tickets to a $100 dinner tendered on November 7, 1926.

The dinner is the first of a series of drives to be carried on by the hospital during the winter of 1926 and the spring of 1927 for the purpose of raising funds toward the erection of a new and larger hospital to supplant the present site.

An interesting feature of the drive is the keen competition which exists among the members for a gold medal which is to be awarded to the member who first disposes of 25 tickets. In all the past years during which the hospital has conducted social functions in order to carry on its charity work, there has never been such a keen and friendly rivalry as exists today among the members in order to win the coveted medal.

The history of the hospital, its work, goes back more than a quarter of a century, when a handful of women organized the Brownsville Ladies Hebrew Maternity Society. For 20 years they gave through their society, medical aid, food, coal and linens to mothers who were going through the supreme moment of motherhood and were without the funds to obtain their own aid.

Four years ago the dream of the society was realized, and in January of 1922 the present building was dedicated. Since that time almost 3000 babies have come into the world inside its present building. But during that same time hundreds of worthy cases were turned away because the maximum capacity of the institution was always taxed to its limit.

It is expected that the funds realized at the proposed $100 dinner will permit the directors to immediately begin building larger and more modern quarters.

Mrs. Anna Heatter, president of the society, speaking of the proposed hospital, said:

"The aim of the society today is a bed for every applicant. It is our hope that during the coming year and the years which will follow, it shall never be necessary to turn away a mother who comes to us for aid in the performance of her God given task.

"We look back with pride on the past years. We have seen the rich fruits of our work. Thousands of unfortunate mothers have come to us, broken and worried, and gone out from here relieved in body and spirit. Now we are setting ourselves to the greater work of the future."

The officers and directors who are in charge of the new building are the following:

Mr. Harry Voletsky, ex-president; Mrs. Aaron Cohn, ex-president; Mrs. Henry Heatter, president; Mrs. Bella Goldman, first vice-president; Mrs. John Meller, second vice-president; Mrs. Jennie Koplowitz, third vice-president; Mrs. Fannie Levey, fourth vice-president; Mrs. Samuel Browner, treasurer; Mrs. Arthur Casper, secretary; Mrs. Rose Aronowitz; Mrs. Morris Asofsky; Mrs. E. H. Adelsohn; Mrs. Lena Becker; Mrs. Annie Gross; Mrs. Etta Grossman; Mrs. Goldie Glassberg; Mrs. Harry W. Hirshhorn; Dr. Jacob Halperin; Mrs. Joseph T. Kavaller; Dr. Abraham Koplowitz; Dr. M. A. Lampert; Mrs. Emanuel Marks; Mrs. S. Markowitz; Dr. Robert Rosenfeld; Mrs. Morton Rosenthal; Mrs. Beckie Rosenthal; Mrs. Rose Ratner; Mrs. Toby Schreiber; Mrs. Lena Sack; Mrs. Ray Tannenbaum; Mrs. Olga Waxman; Mrs. I. L. Asofsky; Mrs. Jennie Abramson; Mrs. Moses Bernstein; Mrs. Gabriel Heatter; Mrs. Gussie Jaffee; Mrs. Emma Meller; Mrs. B. Miller; Mrs. L. S. Rosenfeld; Mrs. Harry Schaffer; Mrs. B. Schoenfeld; Mrs. P. Siegler; Mrs. Jennie Schorr.

International Women's Council Hears Report on Ellis Island

Mrs. Betzy Kjelsberg of Oslo, Norway, member of the International Council of Women, in a report recently submitted to Commissioner General of Immigration Hull, praises the improved conditions noted on her recent visit to Ellis Island.

"I understand what great improvements have been made in the last two years," Mrs. Kjelsberg said in her report, "and how changed the conditions are now, which I had the opportunity to become familiar with."

Mrs. Kjelsberg made a strong plea in her report for the admission of the wives and children of aliens already in this country, and expressed gratification over the efforts in that direction of the American National Council of Women, and referred to the resolution in support of this move passed by the International Council of Women at its conference in Washington in May, 1925.

"Many marriages are dissolved unwillingly because the husband remains too long in America without bringing his wife. At home she and the children stay and wait with longing for permission to enter the country," Mrs. Kjelsberg declared, adding that the immigration question will come up on the program of the Labor Conference at Geneva this summer, and that women from various countries will meet there and demand that consideration be had for the wives and children.

Fiftieth Anniversary Celebration

The celebration of the fiftieth anniversary of the Jewish Ladies' Aid Society of Columbus, Ga., was commemorated by establishing a free milk station in one of the mill districts of the city.

Mrs. Max Rosenberg, chairman of the society's welfare and charity work, is in charge of the organizing work.

Ivriah Meeting at White Plains

An interesting parlor meeting in behalf of *Ivriah*, the women's auxiliary of the Jewish Education Association, was held at the summer home of Mr. and Mrs. J. J. Schmuckler at White Plains, last Wednesday evening. Mrs. Joseph Leblang presided and made a brilliant statement on the work of *Ivriah*.

The principal speaker of the evening was Judge Otto A. Rosalsky. Others who spoke included Joseph Leblang, Samuel C. Lamport and David N. Mosessohn, co-editor of THE JEWISH TRIBUNE.

Children's Sunshine Home

The officers and board of directors of the Ladies' Malbish Arumim Society of the U. T. T. Inc. announce the completion of their new Children's Sunshine Home at No. 1 Beach Thirty-fourth Street, Edgemere, L. I. Dedication ceremonies will be held on Sunday, Aug. 8, 1926, at 2 p. m.

Prominent speakers will deliver addresses. Entertainment will be given and refreshments served. A pleasant afternoon is assured. Mrs. Joseph Cohen is president of the organization.

Council of Jewish Women

Council Juniors to Attend Council Triennial

REPRESENTATIVES of the National Council of Jewish Juniors will attend the Eleventh Triennial Convention of the National Council of Jewish Women when it meets in Washington, D. C., during the week of Nov. 14.

The Junior body, of which Miss May R. Freedman of Chicago is National President, has ninety-two Sections, of which three are in Canada, and follows a program based upon that of the mother organization.

Mrs. Arthur Raff of Highland Park, Ill., National Chairman of the Council's Committee on Junior Auxiliaries, in reporting on the development of the Junior organization, stated: "The Junior Auxiliary as a training school for future Senior Council members and officers, has fulfilled the hopes that the mother organization had entertained when it first launched the National Council of Jewish Juniors. Since the approaching convention will be one of the most significant in the Council's history, we feel that the presence of Junior representatives will inspire our delegates to solve the problems that come before them with proper consideration of their obligation to the younger generation. To the Juniors of today will fall the responsibility of carrying forward the work for Jewish womanhood that the National Council has sponsored for thirty-three years. We can make their tasks easier if we settle our questions of today with adequate appreciation of their results upon the generation of tomorrow."

The plans of the Council Sections for the coming season, explained Mrs. Raff, include Mothers' and Daughters' Day programs for the purpose of bringing the two generations into closer relationship.

State Conferences of Council Sections at their next annual meetings will act upon the recommendations that a State Advisor on Junior Auxiliaries be appointed. A *Junior Bulletin*, under the editorship of Constance I. Barnett of Atlantic City, N. J., is now being published.

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Attacking the Jewish Religion
arguing that a reconciliation between Jews and Christians is impossible.

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THE JEWISH TRIBUNE JUNIORS

Conducted by JUDITH ISH-KISHOR

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The Donkey and His Load

A donkey was stepping along the road with two baskets of garbage, and of bad-smelling rubbish on his back. As he passed through the town gate and came into the market place, he saw how people turned away and went as far from him as possible.

"Ah!" he said. "How strong and terrifying I am. All the human beings are afraid of me. They run away and hide!"

On the following day his master took him to the flower market, where he was loaded with roses and lilies and other lovely blossoms. As they went through the streets, people came near to admire the flowers. And little girls and boys followed the ass and his master, sniffing the sweet perfume and longing for a flower. Then the donkey said:

"Ah! How much I am loved! See how the human beings follow me and can't bear to go away from me!"

From the Rabbis.

Call not too often on thy friend,
Lest he avoid thee in the end.
When rain is scarce, we pray for rain—
Incessant pouring, we disdain.

Booklovers' Gossip

We've been wanting that haven't we? Johanna Goldberg writes from 407 S. Ashland Blvd., Chicago, Ill.:

"Dear Miss Ish-Kishor:

I would like to suggest a few more good books to read. One is *The Mysterious Stranger* by Mark Twain. It is rather a short story compared to some of the other books he has written, but there is a great deal of philosophy in it. Unlike the nature of his other works, it is very bitter. I understand that at the time he wrote it, Mark Twain was financially distressed; and in his extreme bitterness, he speaks very satirically of the human race, but at the same time with great compassion and very truthfully. The story is very interesting, but I hope that the girls and boys who read this book will read between the lines. . . . It may seem a little too hard to understand it fully at first, but the boys and girls can keep it in mind when they are a little older. *Les Miserables* is also quite hard to understand, but a reader is interested until the end. Jack London's *The Call of the Wild* and *White Fang* are very interesting dog stories, that not only boys, but girls, will like.

Hoping that all booklovers and readers of this paper will follow my suggestions and read these books at the earliest possible time, I am

An old friend,
Johanna Goldberg."

Very nice, Johanna. Good suggestions. That *is* the difficulty with *The Mysterious Stranger*, as a book for young people. I didn't mention it, if you remember, on the list I gave you, chiefly for the reason that you might find it too bewildering. I think it a great book, and—as Johanna says——very truthful and compassionate. The story is lovely, although so sad. When Mark Twain wrote it, he was near the end of a long life of struggle, which had its many bright spots, but which also brought him deep griefs and ruinous misfortunes. He had lost all his children except one (Clara Clemens, who is now living). His daughter, Jean, a lovely young woman, died suddenly, just a few years before his own death. So he knew how cruel life can be; and some of this knowledge he put into his last book—*The Mysterious Stranger*. But, at the same time, he put in a lot of the kindness and laughter and the feeling of human brotherhood that make him and his books so much loved.

Shall I tell you, some day, a little story about the letter which my sister once wrote to Mark Twain, and how he answered her? Would you care to hear it?

This is from Sidney Scheinfinkel, who lives at 826 Myrtle Avenue, Brooklyn, N. Y.:

"Dear Miss Ish-Kishor:

I was eleven years on May 3. I won't tell you much about myself. It will be sufficient to say that I am a bad speller and writer, that I am the son of a druggist, that I took sick Dec. 22, 1924, and that I have not entirely recovered, that I have a teacher who comes to my home three times a week, and that I am a reader of your page and a bookworm. I have some books and read many others. I will give you a list of some of the books I read and their authors, and star the very good books once and the best books twice, though they are all good books.

True Indian Tales by Otis; *Tales from Shakespeare* by Charles and Mary Lamb; *Heart* or *Keart* (?) by De Amicis; *Bardelys the Magnificent** by Sabatini; *The Iron Horse* by Hill*; *Kidnapped* by Stevenson; *America* by Chambers*; *The Return of Tarzan*** by Burroughs; the first set of Cooper's works*; *Captain Blood* by *Sabatini**; *The Sea Hawk* by Sabatini*; *Tarzan of the Apes* by Burroughs**; *The Beasts of Tarzan* by Burroughs**.

This is my first letter to you.

Respectfully yours,
Sidney Scheinfinkel."

And I hope it won't be the last, Sidney! Will it take you long to recover from that sickness?—You mean Fenimore Coopers works, don't you?—What do you mean by the "first set"?—The only book I have read of those mentioned by Sidney, is Lamb's *Tales from Shakespeare*. The list, and the stars, are all his.

Lillian Geberer says: "The book every girl and boy will most certainly like is *Dawn* by E. H. Porter."—Do any of you know it?

Gertrude Buckman, who lives at 562 West 193rd Street, New York City, is a great friend of Emma Sohn's. Gertrude says: .'I have been at such a loss for good books that your list has helped me a great deal and I certainly appreciate it. A lovely book that I have read is *Vanity Fair* by Thackeray."—Yes, that's a very great book, Emma. In answer to what you asked me, I must shake my head. You catch on?—

Sol Moskowitz has contributed to the Booklovers' Club an incident out of *Les Miserables*. We have no room for it this week, but we'll put it in next week.

Esther Abelsky says—you know her address!—"I'm enjoying *A Tale of Two Cities* by Dickens, at the present time. In fact I enjoy many of Dickens's novels. I like Shakespeare's works very much and have a good many. I have read *Julius Caesar* and other plays by him. I like Scott's books, too. I like, from the olden poets, Burns very much; and Scott's *Lady of the Lake*, I think is just marvelous. I often wonder how it is possible to write such poetry. I like Alcott's books very much, although they are for a younger girl than myself. (I am fourteen). I liked *The Black Tulip* very much. Esther's suggestions are "O.K." Talking about Esther, I must tell you something to her credit. When she collected money for the "Jewish National Fund Sunday," she collected about twenty-five or thirty dollars. She says "Don't you think that's a good record for me, when the older girls and boys made the same thing?" Yes, very good.

Johanna Goldberg has begged me to start a new contest. She says she's just in the mood for one. And will I please think one up?—Now I can't resist when you ask me so hard. Next week I'll announce a new one.

Our Mail

Before I do anything else, I must thank some readers who have sent in very clever puzzles that I'm afraid we can't use, because they're too hard. Not all of our readers study Hebrew, and that's why I don't think we can have a puzzle with an answer in Hebrew words. So, while I congratulate Jacob Schlenger (869 Forty-fourth Street, Brooklyn, N. Y.) on knowing so much, we can't print his riddle. The same answer holds good for Gertrude Schlesinger (address above)—her's is quite a scholarly one—and for some of Esther Abelsky's. I sometimes keep such puzzles to see if they can be made simpler. But I think, Esther, that your "Double Puzzle" and one of the Number Puzzles, and one or two others, won't do at all, for that reason. I have some of yours that I will use. Your turn will come.

Let's hear what Grace Fried, who wrote our poem this week, has to say for herself:

"Dear Miss Ish-Kishor:

I've read your page for quite a while and find it very interesting. I go to high school and Hebrew school, so I find very little time to write. Now that vacation is here, I've more time. I am 15 years old, was born in Palestine and am here five years. I've already won two prizes for compositions, ten dollars from the Chicago *Evening American* and three dollars with a book from the Brith Sholom News Lodge.

Your friend,
Grace Fried."

That's doing quite well, isn't it, boys and girls? Yes, I was once editor of *The Jewish Child*, Grace, when it was still living. Which was the poem that you cut out? I'm a bit curious to know.

Now we'll have some

Riddle Box

What a popular Diagonal Puzzle Ruth Fisch made up for you! I'm so pleased with the large number of readers who have guessed it; and I'm sure Ruth must be patting herself on the back, too! It went this way:

1. The wife of Abraham.....SARAH
2. The nephew of a righteous man.....LOT
3. The Creator of man.....GOD
4. The man whom God called "Israel".....JACOB
5. A king of the Jews.....SOLOMON (or JORAM)

Hyman Schulson gave for the second answer Korah, the nephew of Jacob. That is right, Hyman, but it made the puzzle much harder for you.

This is the line-up of winners: Mildred G. Burstein, 243 E. Broadway. (You know, I think we'll have to begin calling Mildred "Old Faithful"!—What do you think?) Bessie Leve, 9 West 114th Street, and Florence Schreiber, 139 Monroe Street, New York; Sol Moskowitz, 1787 Bergen Street; Leah Borden, 1742 Union Street, Brooklyn; Arthur Jacobs, 1039 Grasmere Avenue, Far Rockaway, L. I. Then comes a nice little country girl, living at 100 Main Street, Nyack, N. Y., who forgot to sign her name! And what do you think of that? Hyman Schulson, 767 Hancock Avenue, Bridgeport, Conn.; Theodore Engelman, 306 Ophelia Street (He's a great boy, too!), and Gertrude Schlesinger, 3589 Beechwood Boulevard, Pittsburgh, Pa.; Marcella Newman, 3116 Carlisle Place, Chicago, Ill.; Marcia Gorchoff, 222 N. Spring Lane, Sioux Falls, So. Dak.; Frances Greenfield (age 8), 1011 Hyslop Place, Hammond, Ind., and Esther Abelsky, 412 Pryor Street, S. W., Atlanta, Ga., and Harry Pearlman, 481 East Twelfth Street, Sarasota, Fla. Also, there is Ruth Roseman, who didn't give her address, and Aaron Katz, who made a little slip. He also made the puzzle harder than it was.

Now let's prance along to the next—which is a good old-fashioned

Acrostic

1. The name the angel gave Jacob.
2. The city where Lot dwelt.
3. The wife of Jacob.
4. The Father of the Hebrews.
5. The guardian of a prophet.
6. A sister of Rachel.

We thank Eleanor Luria, of 4185 Broadway, New York, for this puzzle. This isn't the first time we've heard from her, so we say, "Hello, Eleanor! How are you?"

Your America

Continued from page 11

"Sit down, mother. You make me nervous with your jumping around," was Esther's sharp demand.

It was after nine when the stranger left. Instantly Esther followed. She ran down the stairs and was in time to see the stranger join a policeman on the opposite side of the street.

She ran back. "I knew," she said, "a detective. That man is a detective. He's looking for Harry. There's something up."

"My God, oh my God, Isaac, you hear! The police. Leo, Leo, what's to be done? What shall we do?"

"Just keep quiet, mother. For God's sake wait till you know what it's about."

When they found out they found, also, that there was nothing they could do. Harry and two members of his "club" were sentenced to jail: pickpockets.

MRS. BAROWSKY had pleaded with the man who pressed the charge: "Please, please, see what you are doing. My husband a poor workingman. We never had anything like this before. We are a poor family, but honest, on my life. My boy . . . you know . . . boys on the street . . . devil take them, bandits . . . who knows what they do to our children, make them into thieves under your very nose. Please give him a chance . . . we're a decent family . . . here's my son, a high school boy . . . got a good head, studious, and my daughter a decent child, as I live. The shame of it, a brother in prison . . . a thief. It will never be again, I swear it on my life."

She swore to no avail.

She went to the court-room, where she sat in a brooding despair. The thought grew in her mind that this dismal, brown building with the gray jail beyond was bent on taking her son from her. She was helpless to prevent this, she was helpless when the lawyer hired by the "club" turned on her and in bitter, passionate Yiddish told her to leave him alone.

Esther found the news-item which told of the jail sentence and sought to hide it from Leo. Mrs. Barowsky, suspicious of every move made by her daughter, found the paper and hid it after persuading Leo to read and translate it to her. Resentment glowed in her; the shame of it, was that not enough without spreading the horror abroad, without grinding her face in the dust? The papers, taunting her with shame; they were America, too, robbing her of every vestige of respect, like the jail which had taken her boy. *Ai, ai*, America, gigantic America with its streets and cars and gangsters and glowering courts and jails.

The stoniness of the jail left a stone in her heart every time she went there, bearing food she had prepared. He had broken her, this son, but he was her son none the less. She must fight to keep him hers, fight against those things and people who wanted to take him from her. Oh, she would know how to keep him when he came out.

LEO went on writing. She was thankful he was through with school. It would have been terrible for him with this scandal at every turn. She wondered about him, wondered that his life went on so evenly, without sign that his heart had been riven as hers had been. Papers came to him, long white sheets with printed words on them. He traced marks on the sheets, going over them with a carefulness that reddened his eyes.

"Your eyes will crawl out of your head," she pleaded. "Whole days to dig and dig with your eyes. What are you doing there, Leo?"

"It's a book, mother."

"He tells me it's a book. I see papers and papers. Can't I see that you're taking your eyes out?"

"It's a book, I tell you, mother Something I myself wrote."

There was no use pleading with him, she realized. His book? Surely his book; who else in this house looks at a book? If that jail-bird had looked into a book maybe now he would not be there, in *Gehenna*.

Life was curiously suspended, she reflected. Only Leo went on with his reading and making pencil marks. Even the little feeling of cohesion she had once known to exist in the house was done. Separate lives; separate people. Everyone moved about surrounded by his own thoughts—islanded against those of the others. Her husband, a pale shadow, moved in unbroken silence. Esther, too, was quiet in the house; had no one to quarrel with—left at once after washing the dishes.

Leo got rid of those long sheets, then a week or two later others came to him. And one day a man came to see Leo. Something pleased her in his manner and his eyes that were friendly back of their glasses. Leo introduced her to this man—so well-dressed and neat. How does he come to know such a man? She listened to the words this gentleman addressed to her and smiled with the eagerness to understand. She nodded her head when she felt the inadequacy of "yes, yes."

Something was stirring in Leo's life, she felt with certainty. Currents of something that was important seemed to lift and carry him. She sensed a bright intensity and earnestness in his eyes.

It was he who roused himself from that mysterious ardor of his room to confront her weariness propped in a kitchen chair.

"Not enough, mother, your running around all day? Go to bed, now. Take a glass of cold milk; it's good for you."

His composure was a healing which reached out to her. That busy silence of his gave quietness to her dragging steps. "Who knows?" she shrugged a thin, weary shoulder to her own question. "It cannot be evil which he does there, night after night?"

She was grateful to him. Not the wild, reckless Leo who had been a truant and a tramp. She went to bed, her eyes before sleep clamped them tight glancing a question at the light in his room.

HE came up one afternoon after the letter-carrier had rung the bell. A newspaper and some packages were in his hand.

"Mother," he said, "look!" He opened the newspaper which he put in her hand. She saw his picture.

"What is this? What has happened?"

"See, I'm a writer. This paper tells about me."

He opened the package and busied himself with a letter.

"A writer!" she said, angry that she could not understand this thing which meant so much to him. "My troubles on your head. What do you mean a writer?"

"Some friends want me to come with them for a few days, mother. I've got to go right away. Show it to Esther, she'll read it to you. And here's my book."

His excitement flowed into her. She opened the thin volume, his hands guiding hers. Her heart was a lump of ice for an unmeasurable fraction of time. Then it beat warm waves to her head. The book—its clearly printed lines, its words ranged in a cold, precise order—so hard, meaningless.

But she knew where she would find help. No sooner was Leo out of the house than she started out. Fortunately the editor of the Jewish paper was in his office.

"Tell me, I beg of you, what is this?"

He took the paper and the book and looked up at her.

"How do you come by these?"

"What do you mean? It's my son's," her voice stifled with anxiety.

"Sit down, sit down." And he told her, translating the article in the paper and the dedication: "These poems, unhappily strangers to her, I give to my mother."

She did not hear his felicitations as she stood, trembling. For decency's sake she held back her tears. But her mind was saying: "Thank you, America; for your gifts I thank you. My own child's words you close to me."

And she held the book tightly so none might wrest it from her.

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B'nai Brith Activities

Julius M. Kahn, of Chicago, former first vice-president, was elected president of the District Grand Lodge No. 6 of the Independent Order *B'nai B'rith* at its fifty-eighth annual convention in session.

President Alfred M. Cohen last week announced the appointment of Rabbi Emil W. Leipziger, of New Orleans, as chairman of the Social Service Committee of the Independent Order *B'nai B'rith*.

Jewish Sabbath Alliance

The Jewish Sabbath Alliance of America is at present making arrangements to test the new Sunday barbering law for those barbers who are conscientious observers of the Jewish Sabbath. Three barbers have already removed their cases to the Court of Special Sessions in their respective boroughs under the direction of the Alliance.

Pulpit Topics

BROOKLYN JEWISH CENTER, 667 Eastern Parkway. I. H. Leventhal, Rabbi. Friday evening: Services. Saturday morning: Services.

CONGREGATION BETH EL JEWISH CENTER OF FLATBUSH, 669 Linden Avenue, Brooklyn. Jacob Granawitz, Rabbi. Friday evening: Services. Saturday morning: Services. Portion of the week.

CONGREGATION SHAARI ZEDEK OF BROOKLYN, Kingston Avenue and Park Place. Harry Weiss, Rabbi. Friday evening: Services. Saturday morning: Services.

PARK AVENUE SYNAGOGUE, 113 East 86th Street. Gabriel Schulman, Rabbi. Friday evening: Services. Saturday morning: Services.

SHEARITH ISRAEL CONGREGATION, Central Park West and 70th Street. D. de Sola Pool, Rabbi. Sabbath morning at 11: Services.

SOCIETY FOR THE ADVANCEMENT OF JUDAISM, 13 West 86th Street, New York City. Dr. Kaplan, Rabbi. Saturday morning: Sermon.

YOUNG ISRAEL OF WASHINGTON HEIGHTS, 4046 Broadway, corner 170th Street. Friday evening, 6:30: Services. Saturday morning services at 9.

Organization Activities

J. W. B. Announces Federation Conventions

Six state and regional Federations of YM and YWHA's and Jewish Community Centers have already arranged to hold their conventions this year, according to a statement issued by the Jewish Welfare Board.

The Federations, as well as the individual organizations comprising them, are affiliated with the Welfare Board which provides a field secretary for each Federation and their constituent associations. The field secretaries are actively assisting in the preparation for the conventions and will represent the Board at the conventions.

Two of the conventions will be held on Labor Day and the week-end preceding, September 4 to 6, inclusive. The New York State Federation Convention will be held at Buffalo, N. Y.; and that of the Associated YM and YWHA's of New England at Salem, Mass. The New Jersey Federation Convention will take place in October in Asbury Park: the Pennsylvania Federation, October 24 and 25 at Scranton; the Metropolitan League on October 31 at the Ninety-second Street YMHA, New York City, and the Middle Atlantic States Federation on Thanksgiving Day, November 25, at Newport News, Va.

Cleveland Jewish Orphan Home

Fred Lazarus, Jr., of Columbus, Ohio, was elected president at the annual meeting of the board of trustees and directors of the Cleveland Jewish Orphan Home, succeeding Adolph Freund of Detroit. Benjamin J. Samuels of Chicago succeeds Mr. Lazarus as vice-president. Max E. Meisel, Cleveland, was re-elected treasurer of the sinking fund; Alfred A. Benesch, Cleveland, treasurer of the general fund; Stella S. Lazarus, secretary; Michael Sharlitt, superintendent, and Jack Girick, assistant superintendent.

Representatives of Districts No. 2 and No. 6, Independent Order *B'nai B'rith*, and committees and other representatives of the Jewish Orphan Home, directing the task of planning for the new Home will consider arrangements for a campaign for necessary funds at a joint meeting to be held in Cleveland, October 16.

Jewish Students' Tour

On Wednesday, July 21, the Jewish Students at Columbia University took a sight seeing tour to places of Jewish Historical interest, in New York City. The tour started from the Students House on the Campus of Columbia University. This house which is maintained by the Women's League, United Synagogue of America, is the center of social and religious activity for Jewish students at Barnard and Columbia.

Dr. Harold Korn acted as lecturer to the students.

On Friday afternoon, July 23, another tour was made by a group of Post Graduate Students visiting New York City. This tour was made under the auspices of Clarence V. Howell, who conducts Reconciliation Trips for the purpose of furthering "The Fellowship of Faith" movement.

Young Men's Club of Brooklyn Federation

Arnold M. Schmidt

The Young Men's Club of the Brooklyn Federation of Jewish Charities effected permanent organization and outlined a plan and scope at a meeting held last Tuesday evening at the Unity Club, Bedford Avenue and Dean Street. The officers are: Arnold M. Schmidt, president; David Groberg, vice-president; Mortimer Weinberg, secretary; Douglass Newman, treasurer.

Federation covers a vast field of endeavor, and very often is unable to focus continued attention and proper effort on any one particular field because of its manifold activities. It was therefore decided that the Young Men's Club shall, in a general way, complement those lines of activity where Federation leaves off, and supplement and intensify at those points where Federation cannot concentrate.

Council Golf Party

Members of the Business Men's Council of the Federation for the Support of Jewish Philanthropic Societies, representing more than 100 trades and professions, participated in a golf party at the Fenimore Country Club, Scarsdale, on July 28. Prizes were awarded to Ralph E. Samuel, Ira M. Younker, M. H. Rothschild, each of whom had low score of 92. Mr. Rothschild was awarded the Real Estate prize for low score. S. Doskow was awarded the booby prize for high score of 156, and Benjamin Winter also was given a booby prize for high score among the Real Estate men.

The program was arranged by Ralph E. Samuel, Ira M. Younker and Harold A. Lebair. The party met at Grand Central station in the morning and a luncheon preceded the play.

The affair was the first social function this summer of the Business Men's Council group and served as a preliminary to the more serious task which the council faces this Fall of meeting the budgetary requirements of Federation. Percy S. Straus is chairman of the council.

Those who participated in the tournament and their scores follow:

M. H. Rothschild, 92; Ira Younker, 92; Ralph E. Samuel, 92; Sam C. Lamport, 94; A. B. Ansbacher, 94; Joseph Leblang, 94; Arthur Stebbins, 94; J. J. Dix, 97; Joseph Jessel, 100; J. J. Schmuckler, 101; Arthur Lehman, 102; Samuel J. Bloomingdale, 102; Walter Bowski, 102; J. Kovacs, 103; Dr. A. J. Liebman, 103; Charles Gottesman, 103; Carl Rosenberger, 105; Henry I. Cooper, 106; A. J. Rosen, 106; David V. Picker, 106; A. J. Pollack, 107; S. Kronsky, 110; Nelson Ruttenberg, 110; Max Berlinger, 111; I. Edwin Goldwasser, 111; E. S. Friendly, 112; Louis Herring, 119; B. B. Epstein, 120; M. Winik, 122; Edward Blum, 123; Irving Strassburger, 125; Nathan Wilson, 126; B. Edelhertz, 127; Ira Strouse, 128; David A. Ansbacher, 128; David D. Weinberger, 129; B. Mindin, 131; Benjamin Benenson, 131; L. S. Mayers, 133; Max Rosenfeld, 134; H. A. Rubinsky, 136; Benjamin Winter, 149; S. Doskow, 156.

Guests—E. A. Brown, 87; H. H. Hirshfield, 90; Henry Silver, 103; A. H. O'Brien, 106; Benjamin Tischler, 125.

World Union for Progressive Judaism

The World Union for Progressive Judaism perfected its preliminary organization at a committee meeting at the Liberal Synagogue on July 16 and elected the following officers:

President, Claude G. Montefiore of London; Vice-presidents — Rabbi Louis Wolsey, Philadelphia; Rabbi I. Mattuck, London; Mrs. J. Walter Freiberg, Cincinnati; Ludwig Vogelstein, New York; Dr. C. Seligmann, Frankford-a-Main; Dr. Heinrich Stern, Berlin; Hon. Secretary, Miss Lilly Montague, London; Treasurer, Harry Lewis, London.

Governing Body—Dr. Leo Baeck; Dr. J. Elbogen; Herr Woyda, Berlin; Dr. H. Vogelstein, Berlin; Frau Ollendorf, Breslau; Dr. Rudolf Geiger, Berlin; Rev. M. L. Perlzweig; Basil Henriques; Lionel Jacobs, London; Dr. Julian Morganstern, Cincinnati; Dr. Lea M. Franklin, Detroit; Dr. Samuel Schulman, New York; Dr. Felix Levy, Chicago; A. Leo Weil, Pittsburgh; Roger Straus, New York; Mrs. Alexander Kohut, New York; Dr. Abram Simon, Washington.

Plans were adopted to secure the cooperation of Liberal Jews in Sweden, France, Belgium, Holland, Poland and Palestine.

B'nai Brith Orphanage

Isador Sobel, president of *B'nai B'rith* Orphanage of District No. 3, was reelected to the presidency of the orphanage Sunday afternoon at the annual meeting of the board of governors, held at Hotel Lawrence.

Officers chosen for the coming year are:

President, Isador Sobel, Erie, Pa.; first vice-president, Max Rothschild, Pittsburgh, Pa.; second vice-president, Charles Kline, Allentown, Pa.; secretary, Mrs. E. P. Marks, Erie, Pa.; treasurer, Isador Simon, Erie, Pa.

Corporation officers were named as follows at a morning session:

Morris Schaffner, Erie, Pa.; president; Marcus Feuchtwanger, New Castle, Pa.; vice-president; Isador Sobel, Erie, Pa.; secretary and treasurer.

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Text of Kalinin's Statement on Jewish Question in Russia

THE statement of M. Kalinin, chairman of the Central Executive Committee of the Soviets, dealing with the Jewish question in Soviet Russia and particularly with the Jewish Colonization question and the opposition manifested against it by some peasant elements, was published in the *Isvestia*, the official organ of the Soviet government. The statement attracted wide attention and was reprinted by the *Krestianskaya Gazeta* (Peasants' Paper) and the Yiddish Communist daily, *Emes*.

The statement was issued by M. Kalinin in reply to an inquiry addressed to him by a member of the Crimean Young Communist League named Vassili Ovchinnikoff.

"I am a member of the Young Communist League," Ovchinnikoff writes, "eighteen years of age. I am employed in the Post Office and my work is to distribute letters and parcels among the peasant masses. I am day after day in the villages and I find myself called upon to answer the many questions put to me by the peasants. One of these questions is a very serious one and it is very much in the minds of the peasants. I want to pass on this question to you, because I am unable to answer it. It is a question about the Jewish settlers who daily arrive in the Crimea and especially in our district. The peasants, my dear Michael Ivanovitch, express themselves to me with much indignation and protest against these settlers. Our sons and brothers, they say, fought at Perekop. Tens of thousands of our brothers lost their lives there. We conquered the Crimea and our victory cost us dearly, and now what do we see? Our demands to be settled in the Crimea have been rejected and we are told to settle in Siberia. What have the Jews done to deserve to be settled in the Crimea?"

M. Kalinin, in his reply, begins by tracing the causes of anti-Semitism:

We got at our meetings large numbers of notes, some signed, some anonymous, dealing with the Jewish question in general and the Crimean Jewish land settlement in particular. Some are frankly anti-Semitic. Others are like this inquiry from Comrade Ovchinnikoff, honest attempts to find out why the Government is thus favoring the Jews.

Anti-Semitism is an old disease. There are no doubt many causes for it. One cause was that a Jewish family in order to obtain the right to leave the Pale of Settlement and live among the general population, had to be endowed with special abilities. If a Jew was given the diploma of a merchant of the first guild, which meant that he could do business anywhere in Russia, he obviously was of a higher grade of ability than the average Russian merchant with whom he had to compete, and he proved a dangerous competitor.

Inside the Pale, the condition of the Jews was a terrible one. It was not for nothing that tens of thousands of Jews emigrated year after year from Russia. The Jews had no right to own land.

The Czarist Attitude

The Czarist Government for its own ends consciously fostered anti-Semitism, making the workers and peasants believe that the only reason for their poverty was the exploitation by the Jews.

There is an impression abroad that the Jews are an alien element, that their home is not the country where they live, but Palestine. The Jews, in fact, have lived in Russia for centuries, and they have as much right here as any other part of the population. It was only the oppression of the Czarist Government which shut them up in the Pale of Settlement, which prevented them from living together with the rest of the population and assimilating with it. And this same Government which was responsible for the isolation of the Jews afterwards accused the Jews of aloofness from the rest of the population and of living together only with Jews and helping only Jews. It was the Czarist Government which forcibly separated the Jews from the rest of the population, by depriving a whole people of all rights, political and economic.

Every Jewish family, even of the middle-class, finding itself constantly subjected to the arbitary force of the police, was against its will compelled to sympathize with the revolutionaries and to help them directly or indirectly.

A Jew coming into any city outside the Pale could find shelter only among those Jews who had the privilege of living outside the Pale. They were forced to develop a sense of cunning in order to outwit the authorities.

Under the pretense of keeping maid-servants, they enabled Jewish girls to study at the University. Other Jewish girls who wanted to study had to take out the shameful yellow passports. (Certificates of prostitution.) Is it any wonder that the Jews hated Czarism and fought against it?

Deprivation of rights and oppression caused suffering to the Jews, but on the other hand it resulted in bringing forward from among the Jews a considerable percentage of revolutionaries.

With the advent of the Soviet regime the Jews, together with all others who had been deprived of their rights, obtained every legal equality, including also the right to work on the land. What objection can be raised against this and who will accuse the Soviet Government of having done wrong in allowing the Jews to work on the land? The Soviet Government is accused of being a Jewish Government, but this is so much nonsense. It is true that the Soviet Government restored their rights to the Jews, but to which Jews? It restored rights only to the impoverished working class Jews, but the Jewish capitalists it treated exactly like other capitalists. Compared to the numbers of the Jewish population, there were many rich Jews. Jewish factories, storehouses, banks, bonds, etc., were confiscated by us like all other property. We whom the anti-Semites call the defenders of the Jews, destroyed Jewish capital like all other capital. Let anyone show us a Jewish factory or bank or other property which was not confiscated.

I must say that in the Jewish small towns the Jewish masses confiscated the property of the rich Jews more zealously than was the case elsewhere. Oppressed by their poverty, the Jewish masses wanted to settle accounts with their direct exploiters, the rich Jews of their own towns. I, as the President of the Central Executive Committee, have very often to resist the demands of the Jewish youth who want to confiscate the synagogues and convert them into clubs.

There are among the counter-revolutionaries in various countries many Jewish ex-capitalists. It is sufficient to mention one of the chief leaders of the Cadet Party, M. Vinaver.

The war and the revolution hit the Jewish population very hard. It was through the Jewish Pale that the trenches were dug. The Czarist generals, anti-Semites every one, shut their eyes to the looting of the soldiers among the Jews and from time to time a pogrom was organized as a diversion to draw attention from the defeats of the Czarist armies.

When the revolution began, the Jewish districts became the centre of the fighting between the Soviets and the various groups of counter-revolutionary adventurers. Pogroms took place on a vast scale and many of the Jewish towns were literally wiped off the face of the earth.

The Soviets destroyed these bands of the robber Attamans who went about killing and robbing the Jewish population. The Soviet Government liberated all people from oppression and pogroms. But the Soviet Government which provided security of life for the Jews brought upon the Jews a whole series of economic catastrophes.

The first stages of the revolution fell most severely upon the small traders and the artisans, upon just that section of the population which consisted almost exclusively of Jews. The destruction of trade, the ruination of the artisan industry, the economic crisis in the Jewish small towns fell heavily upon the shoulders of the impoverished Jewish masses and the Jews found themselves in a desperate position from which there seemed no escape.

During the famine years, I visited among other places, the Jewish small towns, and I was seized with panic when I tried to think what possibility there could be of saving the Jewish masses from their terrible and hopeless poverty. The Russians who were dying of hunger had still the hope that there might yet be a good harvest, but even this faint hope was denied to the Jews.

Four years have passed since the famine, and the prosperity of the Soviet Republics is growing. The small nationalities feel that the Soviet Government is a real mother, not a step-mother. We have discovered among us peoples of whose existence no one knew and today they are equals among equals. All of them enjoy national autonomy. Only the Jews dispersed among the other nationalities could not obtain territorial autonomy, although their numbers, from two-and-a-half to three million people in the Soviet Union, gives them the right to autonomy.

The Jewish impoverished masses for whom there is no longer any hope of ever being able to live by trade and artisanship, from which they are being systematically driven by the cooperative movement, have naturally turned to the land. Only the land will give the Jewish masses the possibility of saving themselves from famine, from dying out and from losing their nationality. So the Jews have asked the Soviet Government to provide them with land. The Government of the Soviet Union realized that the greatest part of the Jewish masses can be saved from ruin and destruction only by settling them on the land and for this reason a committee was formed for settling the Jewish toiling masses on the land.

Many anti-Semites ask venomously why the Government does not organize committees for settling other nationalities on the land. We reply that the other nationalities have no committees for their settlement on the land, but they have autonomous republics which contain big areas of land. They have their own Governments, their own land, their own executive organs, which safeguard their national interest. Only the Jewish nationality has no Government of its own, and its only official representative now is the Comzet.

White Russia has settled 1650 Jewish families; the Ukraine 7600 families. In Greater Russia too, the settlement of Jews on the land is planned. No one raised any clamor against this. The clamor started only with the reports that the Crimea is being peopled with Jews.

Transplanting a Population

It must be stated that when a population is being transplanted, its mode of life must be taken into account. For instance, the Steppes are being settled mostly with Ukrainians or Russians from the Central Black soil area, and places covered with extensive forests are being settled with Northern people from the Novgorod, Volodok, Viatka and other provinces. These things must be taken into account if good results are to be obtained. The Jews have by fate been made accustomed to life in a temperate Southern climate. They live in the Ukraine, Poland and South Russia. Czarism did not allow them to go northward and Siberia was closed to them.

So the Government seeks to settle them in places where the climate and other conditions are not dissimilar from those to which they are accustomed. During the Czarist regime, a great number of Jews emigrated to America and of late there is the idea of settling most of the Jews in Palestine, an idea supported by foreign Jewish capitalists. This movement is still very strong. The Zionists wage a campaign against the Soviet Government, enticing the Jewish impoverished masses to Palestine where they fall into slavery to British and Jewish capital. The Soviet Government cannot sit by and see not the rich man but the beguiled Jewish poor leaving its territory. The Jewish communists, not those communists who occupy important positions with us who are only Jews by descent, but those Jewish communists who live among the Jewish masses have approached the Government asking it to settle in the Soviet Union those emigrants who would go to Palestine and for this purpose to raise the funds which are being collected abroad for the settling of the Jews on the land in Russia.

The Crimea is one of the places where the Jews are being settled. "How Splendid," people say. People go to the Crimea for the good of their health, the sky is always blue there, there are roses and vineyards and other lovely things. So people envy the Jews who are being settled in the Crimea while Russian, Ukrainian and White Russian peasants are sent to Siberia and further to the Far East. Of course the Soviet Government is favoring the Jews.

But I ask this question—why have all these wonderful places remained unsettled until now? Was the Crimea not peopled before the Moscow area?

The reason is simply that given by our agricultural experts who are exploring the Crimean territories: We are selecting places for settlement. We choose of several evils the least. There is not a single place where we could expect with certainty to obtain a sufficiency of water of good quality. In all the districts save fifty-five, water can be obtained only from wells at a depth of 140 to 350 feet. The natural wells in the region are mostly bitter and full of salts.

Up to now we have succeeded in obtaining water from one well in the 22nd district where we hope to construct a new well. We have concluded an agreement for the construction of two new wells, one in the 39th district in the region of Ikor and the other in the 62nd district. We have concluded a contract for two other wells, the cost of the construction without material is: 50 roubles for a well 140 feet deep and 75 roubles more for every additional seven feet.

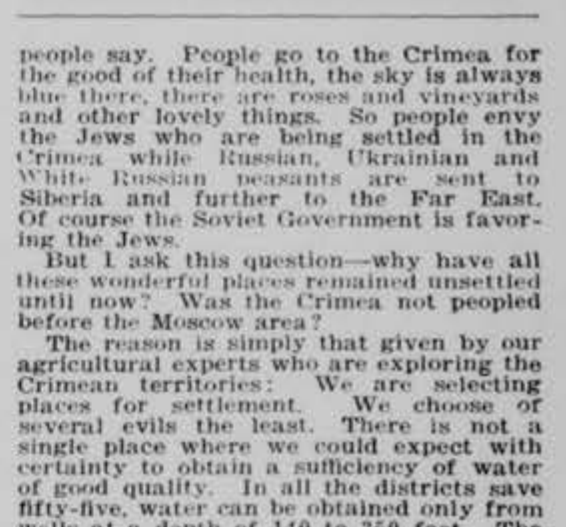
The problem of irrigation in these districts is so serious and so complicated, the agricultural experts conclude, that we must again raise the question of the possibility of settling the districts of the Eupatoria region.

You see from this quotation, that this land cannot be settled. In order to settle people there several hundreds of roubles have to be spent on every desiatin of land. Neither the Soviet Government nor the population which is being settled in Siberia can afford to give these sums. They can only be collected abroad and the Jews are collecting them abroad.

But even at most it is only a case of much ado about nothing. For the whole area of land given to the Jews in the Crimea consists of only 60,000 desiatin, while the Crimea contains 2,360,000 desiatin. It means that the Jews have been given land in the Crimea which has never before been exploited by anyone, and that the whole area given to the Jews constitutes only two and a half per cent of the area of the Crimea.

Under the Czarist regime, single Jewish landowners, like Baron de Guenzberg, owned much more land than we have now given to the toiling Jews in the Crimea. There is no basis at all for the outcry which is being made about the whole affair.

To the Soviet Government, all nationalities are equal. The Soviet Government wants to make of all its people a productive, working population. The Jews, as a result of evil fate, have formed an urban population in the small Jewish towns, the land being closed to them. Only a few individuals among the rich capitalist Jews were able to own land by special decree of the Czar. The Soviet Government confiscated this land given to the Jewish capitalists by the Czar. But it desires to convert the propertyless Jewish population of the small towns into a toiling agricultural population and it has already attained considerable success in this direction. All honest people realize that the Soviet Government could not have acted and cannot now act differently.



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Music

By ALFRED LIEBAN

Stadium Concerts

THE past week at the Stadium was distinguished in several ways: Nikolai Sokoloff concluded his visit and Henry Hadley, American composer and Associate Conductor of the Philharmonic Orchestra, began his week at the Lewisohn Stadium.

Next Friday night is Audition Winners' Night. Enrique Ros, the pianist, will play the Grieg Piano Concerto. Giuseppe Martino-Rossi, the baritone, will sing the aria "Largo al Factotum" from Rossini's "Barber of Seville," and Alice Godillot, soprano, will be heard in the aria "Plus grand dans son obscurity" from Gounod's "Queen of Sheba." Miss Godillot is the alternate for Nora Fauchald, the soprano who won first choice in the auditions. Miss Fauchald is now in Norway and cannot return in time for appearance at the Stadium. On the same program Mr. Hadley has scheduled Berlioz' "Roman Carnival" Overture, Victor Herbert's Serenade for Strings, and Ippolitoff-Ivanoff's "Caucasian Sketches."

For his last night, Tuesday, Mr. Sokoloff conducted an all-Tchaikovsky program, including the Fifth Symphony, the "Romeo and Juliet" Fantasy-Overture, the Waltz from the Ballet "The Sleeping Beauty," and the "Marche Slav." The orchestra played superbly.

Mr. Hadley began his week's regime on Wednesday with a Beethoven-Wagner program, the "Egmont" Overture, the Seventh Symphony, Prelude and Love Death from "Tristan and Isolde," Wotan's Farewell and Magic Fire Scene from "Walküre" and the Prelude to "Die Meistersinger."

Tonight is Audition Winners' Night. Tomorrow's program features Mr. Hadley's Third Symphony in B Minor, preceded by the Procession of the Women from "Lohengrin," and followed by Saint-Säens' Danse Macabre, and Strauss' "Death and Transfiguration."

Mr. Hadley has scheduled several other novelties for the second half of his week at the Stadium. Mr. Van Hoogstraten will return for his fourth week as regular conductor of the Stadium Concerts on August 11.

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Jewish Sport Notes

By GEORGE JOEL

LOUIS (KID) KAPLAN has given up his title as world's featherweight champion. He retires undefeated and has proven himself a true fighting champion. The Jews may well be proud of Kaplan's accomplishments. The reason he retired was because of his inability to make the featherweight 126 pounds, but through his manager he has announced that his retirement shall not be permanent. He expects to come back as a lightweight. If he does it is not at all improbable that there will be another Jewish lightweight fighter to take the place of Benny Leonard. The lightweight division is especially weak in real championship material and a fighter of Kaplan's tried ability should have little trouble reaching the top.

The Jews nearly had another champion. George Levine, Brooklyn, N. Y., fought Pete Latzo, welterweight champion of the world and for four rounds was making a more than creditable showing. In this round while both fighters were standing toe to toe and exchanging blows as fast as their fists could flash, Levine inadvertently struck the champion in the groin. The referee halted the bout and awarded the decision to Latzo. It was a most unfortunate thing but it could not be helped. Up to this point the fight had been a keen scrappy battle. The near future will find these fighters in the same ring and when this happens the Jews should be ready to acclaim a new champion.

It is interesting to note that a Jew has at one time or another been the champion of every division of boxing except the heavyweight class. The nearest that a Jew got to being champion was Battling Levinsky who, though a top notcher, never reached the top rung.

Playthings

By THYRA SAMTER WINSLOW

A Night in Paris

THE Messrs. Shubert have brought down *A Night in Paris* from its beautiful home on the Century Roof to the 44th Street Theater, have added half a dozen new numbers and some new costumes and the result is one of the brightest and gayest of revues.

A Night in Paris is quite the naughtiest of our summer shows. Where, in other plays, the girls appear in half a costume, in *A Night in Paris* they appear in just one-third of that and sometimes they eschew costumes altogether and take on a little gold paint instead. However, there are the Gertrude Hoffman girls and a generous choice of the fairest of our modern coryphees so there is none but the prudes who can object to the lack of dress in this newest revue—and the prudes aren't going to like any of the show anyhow.

The costumes that are on display in *A Night in Paris* are charmingly done and the settings by Watson Barratt and Betty Duke are colorful and lively.

A Night in Paris is a fast show—fast in every sense of the word—and that, I am led to believe, is what summer patrons want. I enjoyed the show a great deal. "Zulu," showing the Hoffman girls in huge colored wigs are most attractive. In "The Interpreter," Jack Pearl, the newest recruit from burlesque, shows us what he can do as a German impersonator and "stops the show." "The Miser" is a lovely number. "In Chinatown In 'Frisco" is as thrilling as anything I have seen in a long while and contains the old vaudeville knife throwing act with a most attractive surrounding. "Powder Puff" is a lovely first act finale. "Cleopatra's Barge," "They Satisfy" and "Louisiana"—designed by Betty Duke—are lively colorful numbers.

Jack Osterman is to me the high light of the show. He is clever and amusing and his line is new. A young comedian who is going to get ahead of some of our more established funny men if they don't watch out.

Kathryn Ray is no longer just a beauty but puts over both part and songs with personality. Norma Terris is not one of my favorites and to me was the least pleasing member of the cast though at that many in the audience seemed to see in her a talent I could not discover.

A lively revue, one hundred per cent suitable for the out-of-town visitor and only a little under that for the New York resident who likes a "good live girl show."

My Magnolia

I wouldn't dwell at length upon *My Magnolia* but then I don't think that *My Magnolia* will dwell at length on Broadway.

Usually colored revues are among my favorite forms of entertainment. *My Magnolia* is the worst colored show I have ever seen. Occasionally it is naive enough to be funny and of course it has its moments. "Magnoli" and "Baby Mine" are its two best numbers and are good. There is some clever dancing but not as much as you'd expect to find in a colored show. A crap game introduces a moment of comedy, but on the whole there are too many barren spaces.

Unless you are a devotée to colored shows and must see them all, I do not advise a visit to *My Magnolia*.

Movies

By SULAMITH ISH-KISHOR

The Mark Strand:

The Son of the Sheik

THIS picture is as like its parent, *The Sheik*, as one pound-cake is like another, which is not surprising, seeing they are made up of the same ingredients. Handsome Rudy, pretty Vilma, a desert ride, robber chiefs, the same reprehensible behavior on Rudy's part which was so popular in the first picture—mixed and served without a grain of salt. Add to it the idyllic sentimentality which still exists between the Sheik and his wife (the heroine of the first picture), after twenty years of Sheiking and Sheba-ing.

Some of the scenery was very attractive, though as much like desert life as the Arabian Nights, and there were moments of humor. Rudy is certainly beautiful to look upon, and so is Vilma. What New York thinks of the picture was obvious, for there was not an empty seat in the house. And I saw many more middle-aged gentlemen than flappers. The picture continues this week.

The Cameo Theater:

John Barrymore Week

You can hardly make a mistake when you go to this theater, for, under its present régime, some of the finest pictures ever made are revived there each night. The only mistake of this week was *The Lotus Eaters*. This is a picture which should never be shown under any circumstances. It is too hopelessly silly, and looks more like a high-school girl's dream after too many ice-cream sodas than a serious attempt at a picture.

John Barrymore is a powerful screen actor in *Dr. Jekyll and Mr. Hyde*. He develops the dual character with a sinister intensity that is memorable. In *Beau Brummel* he is not quite so much in character but succeeds in creating a sympathetic and attractive "Beau." There were several pleasant surprises in the form of Charlie Chaplin pictures; especially funny is *The Tramp*, where the tramp is mistaken for a guest at a masquerade.

This week is Emil Jannings week. Let's hope that it will be well attended, for in that case the next week will revive still more of his pictures. Every one of them has qualities that make it worth seeing.

The Capitol:

The Waltz Dream

It won't be the Capitol's fault if you miss this delightful picture, for it is being held over for this week also. Nor will it be mine, for I cheerfully admit that I saw it twice and enjoyed it just as much the second time. Next week there will be a Constance Talmadge picture.

"Danger Ahead"

Continued from page 12

were guilty of an indiscretion, the Joint Distribution Committee could have issued a dignified public statement presenting the other side. Certainly, nothing that was said or done in Buffalo furnished legitimate excuse to the Joint Distribution Committee or its spokesmen for the opening of an unseemly newspaper controversy, and the employment of intemperate language.

However, all this has reference to spilt milk. I know that neither the Zionist Organization nor the United Palestine Appeal bears any grudge, and that they are just as ardent in the hope that the work of rescuing our brethren in Middle Europe will be a success, as is even the National Chairman of the United Jewish Campaign.

3. Throughout your editorial article you speak of the work of upbuilding Palestine and the relief work in Europe as being equally important. There cannot be two great relief movements, such as these are, of exactly equal importance. Their importance must be relative. May I be permitted to illustrate their relative urgency by three hypothetical suppositions:

A. The Federation of Jewish Charities in the City of New York is a tremendously useful and necessary institution. It not only alleviates suffering, but grants constructive relief. Supposing, however (God forbid) that the Jewish community of this city were to take it into their heads to cease supporting the Federation. What would be the result? There would be great suffering and misery among the poor, and perhaps many would die. But after the lapse of a generation, Jewish life in this city would adjust itself to the new conditions, and the existence of Federation would in time be forgotten.

B. The relief work which is being done in Europe by the Joint Distribution Committee is of momentous importance. That work also aims to relieve suffering and to give constructive relief. But supposing the Jewish community of America were to refuse to support the Joint Distribution Committee, what would be the result? Thousands, perhaps hundreds of thousands of our brethren in Europe would suffer. Hundreds and perhaps thousands would perish. But a century or two hence, the tide of time would engulf the wreck of European Jewry, and the future historian would record that thousands of Jews in Europe needlessly perished, although it was within the power of their brethren in America to rescue them. Thousands and hundreds of thousands of our ancestors in Europe have perished before. Their passive martyrdom has not changed the course of Jewish history.

C. But supposing the Jews of America were to refuse support to the cause of upbuilding Palestine, what would be the result? The future historian would record that following the great World War thirty-two nations of the world united in a League had given to Great Britain a Mandate to help build a National Jewish Homeland in Palestine, that the nations had asked the Jews to cooperate in that enterprise, that Great Britain had even recognized a Jewish Agency to help in this upbuilding, and that the Jews had refused such a help, as a result of which no National Homeland for the Jewish people in Palestine was built, and national regeneration was forfeited.

Can you Mr. Editor, imagine the result of such a catastrophe? Can you imagine how such a contingency is bound to affect the course of Jewish history for centuries to come, and the lives of millions of our descendents yet unborn? Can you imagine with what contempt the generations yet unborn would look upon us, when reading such a page of our history?

ISIDORE D. MORRISON.
New York, N. Y.

Brevities

MATILDA RATHENAU, mother of the late Walter Rathenau, German Jewish statesman, who was assassinated by anti-Semites on June 25, 1922, died last week at the age of 82. Chancellor Marx, in a message to the Rathenau family, expressed condolence on behalf of the German government.

RABBI PHILIP KLEINMAN, for nine years Rabbi of Temple Aaron Congregation, St. Paul, Minn., has resigned his pulpit and accepted a call extended to him by Temple Beth El of Milwaukee, Wis. He will enter upon his new duties September 1.

ANGELO TAGLIOCOZZO, vice-president of the Rome Jewish Community, died recently. The Rome newspapers devote considerable space to praising his patriotic services to the country. During the Italian War of Liberation of 1866 Angelo Tagliocozzo distinguished himself for his bravery.

DR. CESARE LEVI, well known Italian Jewish editor and author, died at the age of 52. Cesare Levi was the author of numerous works on the theater. He translated the works of Moliere into Italian. He was the editor of the journal *Nuovo Gismale*, and was recognized as the leading theatrical authority in Italy.

THE SOUTH AFRICAN CONGRESS of the South African Jewish Board of Deputies has been fixed definitely for Sunday, October 10. The congress will be held at the Jewish War Memorial Hall and will be attended by representatives of Jewish communities in all parts of South Africa.

DR. ARTHUR HANTKE, former president of the Zionist Federation of Germany, will be appointed to the directorship of the Keren Hayesod headquarters in Jerusalem, where they are expected to be transferred from London shortly. It was learned that Berthold Feiwel, who was director of the Keren Hayesod in London, will leave his post.

AL FELLER is the only Jew on the faculty of the Rutgers University summer session. He is teaching the course in American Government.

DR. KARL OPPENHEIMER, the famous authority on children's diseases, died in Munich recently at the age of 62.

RABBI SAMUEL J. WOLK, who graduated last June from the Hebrew Union College, has been awarded a fellowship in pedagogy by the Department of Synagogue and School Extension.

ELECTRADIOLAM is the new radio device invented by Morris Askin, of Washington, D. C., which, it is claimed, will receive from any part of the world.

A. EINHORN of Shanghai, China, will arrive in New York shortly to enter the Rabbi Isaac Elchanan Theological Seminary.

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The author is a well known English writer on economics and politics, and it was Lord Morely who encouraged him to write this life of Jefferson. Much new material is introduced into this splendid work and many of Jefferson's letters not hitherto available have been drawn upon here. Thus does Mr. Hirst throw new light on Jefferson's services to political and economic theory. Throughout the work Mr. Hirst shows his sympathetic inclination toward Jefferson's career, and special attention is devoted to Jefferson, the man of peace, the foe of foreign entanglements, and the enemy of public extravagance. A lively picture is also given of Jefferson's many sided genius as an architect, scientist, philosopher and man of letters. He considers that Jefferson has a message for the Europe and the America of today, and it is with their problems in mind that he has made his selections from the great mass of letters and writings of Jefferson.

THE TRUE STEVENSON, A Study in Clarification, by George S. Hellman. 8vo. cloth. 253 pp. (*Little, Brown & Co.*)

In this book Mr. Hellman explains and clarifies the whole amazing "Stevenson myth" and reveals R. L. S. as he actually existed; as he was known to his Edinburgh citizens in his youth; to his artist and author friends in France; to the women who have been so carefully protected from the public's knowledge; to his South Sea neighbors, and to those intimate with his own household. It is the kind of book which evidence plainly shows Stevenson would have wished to be written concerning him, since he never either desired or created the pose which has been given him. The volume is enriched by the inclusion of numerous hitherto unpublished letters and poems of Stevenson and others, and is illustrated with drawings, facsimiles of manuscripts, etc.

MANY LAUGHS FOR MANY DAYS, by Irvin S. Cobb. 8vo. cloth. 243pp. (*Doran.*)

Here's a real treat of a book. Irvin Cobb's fund of funny stories is inexhaustible. Here are contained a "crackling assembly" of highly amusing situations and quick repartee. These stories as told by Cobb, have all his magnetic personality and side-splitting humor—365 of them—one for each day of the year—and on leap year you can read any one of them twice—without being bored.

THE COURTSHIPS OF QUEEN ELIZABETH, by Martin Hume. 8vo. cloth. 404pp. (*Brentano's.*)

That a strong, modern England was rendered possible, mainly by the boldness, astuteness, and activity of Elizabeth at the critical turning-point of European history is generally admitted; but how masterly her policy was, and how entirely personal to herself, is even yet perhaps not fully understood. * * * This book shows how England under the guidance of the great Tudor queen was able to emerge triumphant from the struggle which was to settle the fate of the world for centuries to come.

CLARA BARRON, by Harvey O'Higgins. 222pp. (*Harper.*)

"A distinguished new novel by the author of *Julie Cane*, revealing a combination of dramatic power and psychological integrity rare among American novels." So goes the well-worded, true description of this absorbing story, a masterly piece of psychoanalysis—a real contribution to modern literature. This story of Clara Barron, whose inscrutable eyes conceal the mysteries of an enigmatic and fascinating personality, is the strange odyssey of a human soul.

When just emerging into young womanhood, Clara, disgusted with a degenerate family environment, resolved to cut herself off entirely from the past. Dropping her real name she went to New York, unconsciously equipped for a life which would have startled the home folks as much as it enthralls the reader. The mosaic of life as a young professional woman has lived it during the past twenty-five years glitters fascinatingly through the pages.

THE RISE AND FALL OF JESSE JAMES, by Robertus Love. 8vo. cloth. 446 pp. (*Putnam.*)

Of all the rogues that America produced Jesse James is pre-eminent. The great rogues of history have a way of surviving in man's memory as vital breathing characters, long after the respectable company of their right-thinking, right-living contemporaries has marched into oblivion. And in America there is none more famous—or infamous—than Jesse James, bandit, bank-robber, and train robber extraordinary. But his story has never been correctly given. Mr. Love has in this book undertaken to disengage the figures of Jesse James and his gang from the mass of romantic legends that have long surrounded them, and the result is a true story no less romantic than the fiction. Mr. Love grew up in the Jesse James country, knew Frank James personally, and has long been in communication with the only surviving member of the famous robber band. This biography illumines a certain phase of post-Civil War history, besides telling the true story of a remarkable group of men; and the book is one that will be read excitedly by young and old alike.

GIFTS OF SHEBA, by W. L. George. 347pp. (*Putnam.*)

Mr. George has gained a reputation as an author who knows women—every feminine passion, frailty, pretence, whim and fancy, lies bare beneath his penetrating eyes. And he tells his stories well. In *Gifts of Sheba* he has added another memorable heroine and another memorable novel to the sum of his creations which include *A Bed of Roses* and *The Second Blooming*.

This story tells of a young English typist, longing for freedom from suburban slavery, and a humdrum second-rate existence, believing that happiness is everyone's right, yet modestly guarding her womanhood, marries a young man who, in her eyes, is a good match. This might be the ending of many a novel—but not this. Here it is only the beginning and the conclusion is quite different, and the events that lead to that conclusion make up the story—a most interesting one.

Comment on Zangwill

Continued from page 17

The Jewish Daily News

Israel Zangwill was, with the exception of Philo and Flavius, the greatest Jewish writer in Jewish history who employed a foreign, non-Hebrew language. He more than any other Jew represented the Jew in the literature of the world. History will always look upon him as the great genius who contributed imperishable gems to the Jewish spiritual treasury of all times and all generations.

Jewish Daily Forward

Israel Zangwill was famous among Jews and Gentiles in Europe and America both for his great literary ability and his beautiful personality. Zangwill was one of those spirits who cannot confine themselves within the limits of party programs, who cannot follow the same way for years. He was an artist and possessed much of the capricious temperament and sensitiveness of the artist. But whether you agreed with his stand on a certain question or not, you always felt that Zangwill's opinion and attitude sprang from a wellspring of pure idealism, that he was striving toward something noble, beautiful and good.

THE JEWISH TRIBUNE
Current Calendar 5686-7

	1926
Rosh Hashanah	Thursday, Sept. 9
Yom Kippur	Saturday, Sept. 18
1st day Succoth	Thursday, Sept. 23
Shemini Atzereth	Thursday, Sept. 30
Simchath Torah	Friday, October 1
*Rosh Chodesh Cheshvan	Saturday, October 9
Rosh Chodesh Kislev	Sunday, November 7
1st day Chanukah	Wednesday, Dec. 1
Rosh Chodesh Tebeth	Monday, December 6
Fast of Tebeth	Wednesday, Dec. 15

*Also observed the day previous to Rosh Chodesh.

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The Philosopher of Jewish History

Continued from page 9

Israel in exile was to him a mere phantom, a disembodied ghost, for which reason the Jew inspired fear wherever he appeared. Again, as long as the Jew is homeless, he remains a recipient and never a giver. Finally, the keen economic competition can be reduced by the departure of a part of the Jews from Europe. For all these reasons we need a "secured state" for our people. Naturally, any country would answer the purpose, and as a matter of fact Pinsker's program did not at first confine itself to Palestine. It was only later that he turned his gaze to that country; and as he was finally forced to realize that Palestine could not, because of the political situation in it, serve as the "secured state," and as his activities were hindered by the obstacles which various petty interests and the apathy of our people placed in his way, he limited himself to the idea of creating a *spiritual center* in Palestine. Thus the point of view which guided Pinsker was merely the desire to offer a shelter from external pressure, and the motive force was anti-Semitism. Ahad Ha'am's motive, on the other hand, was the *inner* historic necessity which must drive the Jewish people to such a step.

According to him, it would have been of incalcuable advantage to us and to the Zionist cause if the Jewish people had been led to this decision while in a state of the utmost happiness, in the enjoyment of all the benefits of complete emancipation; if the idea had grown out of purely ethical and national considerations, unaffected by the problem of Jewish disabilities and distress.

Differs with Pinsker

There is a wide chasm between Pinsker and Ahad Ha'am in their conceptions of this spiritual center. With the partial restoration of the Jews to Palestine, the primary need will, according to Pinsker, have been fulfilled. Once this has been accomplished we shall no longer be only recipients but givers as well; then we shall be able to appear among the nations with the self-assurance of men full of life and not with the stealthy glide of disembodied wraiths; then our right to exist will everywhere be assured.

Ahad Ha'am understands this quite differently. For him this partial gathering together of the Jews is first of all a gathering of *spirits*, the renaissance of our national individuality, as the splitting of our spiritual forces and the necessity of adjustment to an alien milieu in the Diaspora hinders the creative efforts of our national genius. All our achievements here are insignificant, the mere echoes of the alien life around us. It is only in the historic center of our people that it will be possible to develop our unique national culture, which the Diaspora tends to obliterate. Its essence is and remains, as the prophets put it, "to bring about the reign of absolute justice." This end cannot be achieved by the great mass of Jews who settle in Palestine, as long as they devote their energies to their petty interests and affairs, but rather by the few choice spirits and towering personalities who, imbued with a sense of their national duty, are ready to dedicate their lives to this ideal, and who are capable of exerting a spiritual influence over the whole Diaspora. The spiritual center is to be our future shrine. a sanctuary in the highest sense of the word. Those who enter it are priests consecrated by the holiness of their ideals, while the unconsecrated one who approaches it must perish. He who is without this holiness had better remain in the Diaspora, for not only does he not help in the building of the center, he hinders it. Consequently we should not be concerned with the *quantity* of the colonists but with their *quality*, with the potency of the spiritual influence of their national ethics upon the Diaspora, with their devotion to the ideal of "eternal justice."

Herein Ahad Ha'am parts company with Pinsker. Pinsker's starting point was the gathering together of all the Jews of the Diaspora, and from this he went on to the demand for a spiritual center. Everyone who wishes to cooperate is, therefore, welcome, for the greater the numbers, the greater the success, since every such person will help clear up our position and thus justify our existence among the nations. Ahad Ha'am, on the other hand, starts out with the idea of a center for the spirit, a rallying point for the greatest and best men of the times, a band of priests. They are the bearers and guardians of the Jewish national spirit; from them a stream of Jewish creative energy will flow forth and galvanize the Diaspora. According to him, the soil of Palestine, even when there are no Jews on it, possesses this virtue of exerting a spiritual influence, as the "Holy Land" of our dream had done throughout our exile, except that this dream has now become a reality. Nevertheless, the chief requisite still is the spiritual quality of the colonists. The "spiritual center" of Pinsker's is, so to speak, centripetal, the drift of the periphery toward the center, whereas Ahad Ha'am's "center for the spirit" is centrifugal, the radiation and emanation from the center toward the periphery.

(To Be Concluded Next Week)

Rabbi Baroway Passes Away

Rabbi Moses Baroway, a graduate of the Jewish Theological Seminary of America of the Class of 1919, passed away suddenly at his home in New York last week.

Rabbi Baroway was born in Baltimore, Md., on Feb. 3, 1894. He was the son of Solomon Baroway, well-known in Jewish life in Baltimore. He attended the Johns Hopkins University from which he was graduated in June, 1915. In 1918 he was given a leave of absence from the Seminary in order to go to Palestine as a member of the Zionist Medical Unit of which Dr. I. S. Hirsch was the director. On his return from Palestine in 1919 he received the degree of rabbi from the seminary and became rabbi of Congregation Anshe Emes in Akron, Ohio. He had, however, while in Palestine, undertaken a study of the history of the Jews in Palestine during the centuries of Arabic control. In order to pursue these studies further he resigned from the congregation in Akron, Ohio, and came to New York where he was appointed Director of the West Side Y. M. H. A. then situated at Thirty-fifth Street and Seventh Avenue. When the Y. M. H. A. on Thirty-fifth Street was sold, he was appointed as Religious Director of the Y. M. H. A. on Ninety-second Street.

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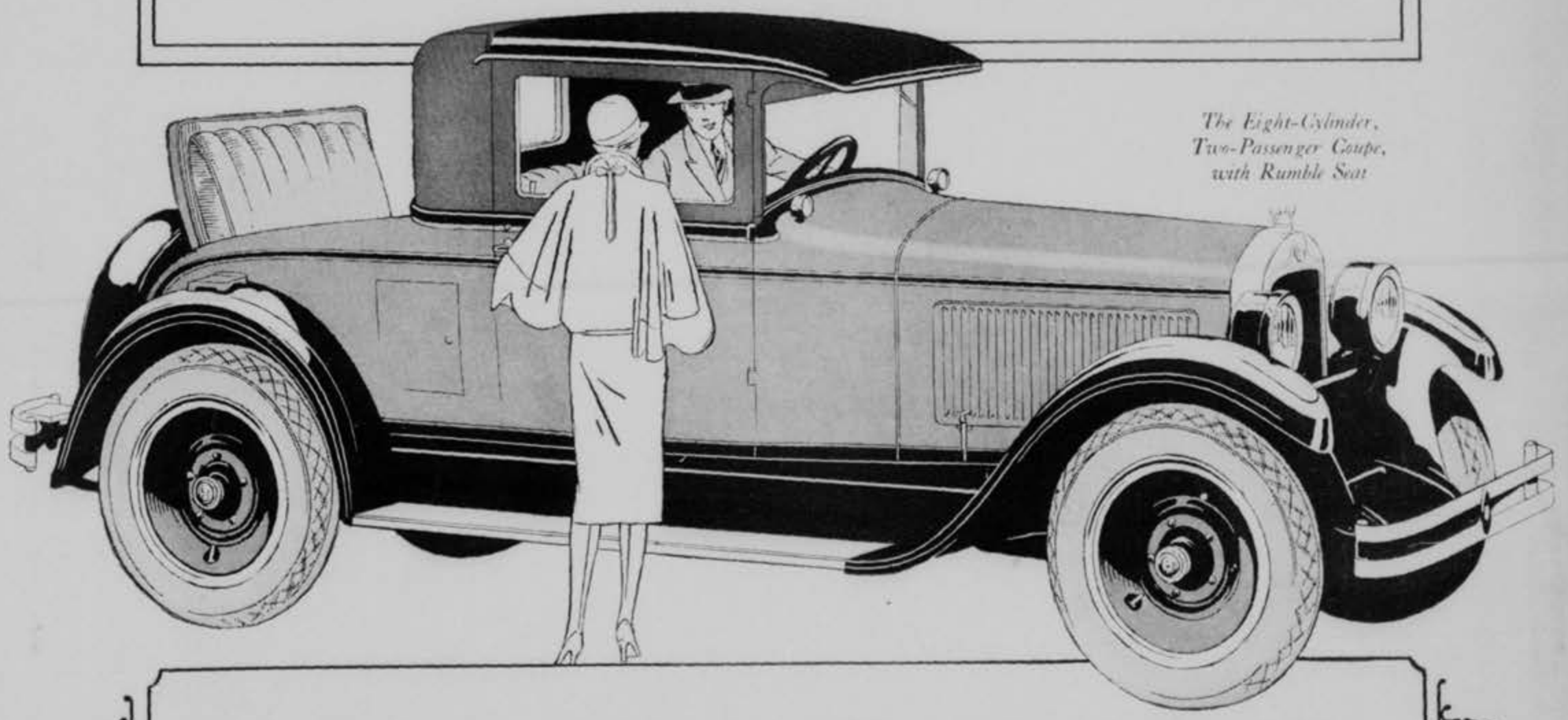

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A Week End with Zangwill

By Herman Bernstein

++

Herzl's Judenstaat and Zionism

By Max Nordau

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The Review of the Year in Jewish History

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Founded 1903

THE HEBREW STANDARD Combined with THE JEWISH TRIBUNE in 1922

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August 20, 1926—Ellul 10, 5686

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Editors

Warsaw, the Cemetery of Jewish Hopes

By DR. ISADORE LHEVINNE

Warsaw, July 22, 1926.

AROUND Falenitsa, the Edgemere of Warsaw, the grass is almost as luscious and fragrant as in the Catskills; and the hundreds of children that fill the unpaved streets and shake the air with their vibrant voices are clever and self-sufficient. You may also see a great number of little boys sitting at the edge of the road in a sort of meditative aloofness, their huge sad eyes gazing unseeingly at the despised excitement of the sinfully rejoicing crowds of youngsters. Their big locks are dangling down their pale cheeks, a necessary attribute of legalized piety. The boy looks fifteen, fifty, or five hundred, or dates back to Babylonian captivity; you can never tell. But when you inquire about his age, he'll say: eight.

In Falenitsa (or Otvotsk, or four or five other places along the same line Warsaw-Otvotsk) three per cent of the Warsaw Jewry come every week-end to forget the everyday toil and moil. The other ninety stew in the steaming heat of the stony pavement. Over the beautiful Polish capital hangs the veil of indolence. The little children invade all the yards. Heavens! What a multitude of children! In one yard on Pavya, where my photographer lives, we counted one hundred and eighty children up to the age of ten. And perhaps as many youths. No wonder the Egyptian kings distrusted the Jew, with his love of domesticity and reproductivity.

The Poles don't fear the Jews. What pugilist would fear an opponent whose hands are twisted back, whose feet are tied, mouth gagged, nostrils sand-filled? And this, precisely, is the situation of the Jew in Poland. These very innocent, dirty children, the hope of Jewry, are no menace to Poland, because they will grow up gagged, crippled, deformed with contempt and clandestine hatred for their step-mother and but one desire: to escape, anywhere, anyway. All the children, all the friends I left here some ten years ago, are now in a more or less pitiful state. It is not a question of whether they have grown rich or not. This is not so important. But none of them found happiness, serenity, mental balance, self-expression and self-respect. They are more or less disgusted with life.

I went to see my violin teacher. Everything in the house remained as I left it ten years ago. People do not move here as willingly as they do in the States. Apartments are frequently handed down from one generation to another.

"Stagnation, stagnation," the artist exclaimed (that was at least the tenth time in the day I heard the word.) "As you have left me, thus you find me. We're striking now, the movies don't work. . . . We drink tea with preserves five times a day, and that's all."

"You used to compose for the violin . . ."

"Compose nothing. . . . Who needs it? Who wants it? Even if it were published, no one wants it."

"But the great, musical, melomaniac Warsaw!" I exclaimed, amazed.

Music in Warsaw

"Warsaw is dead; Warsaw does not care for music," he said. "The Philharmonic is now the property of the artists. Well, we lose money every year, and we play and sweat a whole year for nothing. People don't care for music, art, letters, ideals, nothing. Money, money, dancing, silk, emptiness, everywhere. . . . I make twelve dollars a week and am always thinking how to make ends meet. Bronek and Bolek are accomplished artists, you'll judge for yourself. They belong to the union, and make a modest living. The little boy is a genius. Thank God, the oldest escaped to Brussels, and is working for the *Grand Prix*. But here, we all are slowly sinking in that thick quagmire in which we live."

From the next room came powerful introductory accords of the Dvorak *Concerto*. The nineteen-year-old Bronek (next year he is going to the army for two years) played the Concerto with a wonderful tone, remarkable purity and temperament. I sat enchanted. I was so stirred I could hardly tell where I was. It was not the music itself, heroic and bracing. It was not even the fine interpretation. It was the sudden realization that right before me there was slowly perishing a human being of unusual talent: doomed to mutilation like Chinese feet moored in torturous molds. I used to dangle Bronek on my knees. Once upon a time he played on a tiny cello; now, artist, he plays in a cabaret. And the father was offered a professorship at the Conservatory, provided he became a Christian. When he refused, they demanded that he at least change his Jewish name to a Brszchkleprrrtski variety. He refused, and that was the end of the *pourparlers*.

Dr. Isadore Lhevinne

Who is known to the readers of* THE JEWISH TRIBUNE *for his short stories and articles gives here a vivid description of the new Warsaw which he calls "the cemetery of Jewish hopes."

Children still grow into manhood, but men cease to grow here. The aspirations are vigorous, that I was happy to notice. But disillusionment comes quickly. An engineer, after struggling for two years, and meeting with tensest antisemitism, opens a cigar store, and is "satisfied." No Jew here will ever apply for a government position, because he would be ridiculed for his "nerve." There are perhaps two Jewish teachers in the entire Polish "democratic" public school system. In the grades there still are a few, but only in those where exclusively Jewish children are taught. Now, even there, there will be Catholic teachers. A Jew has no chance of being even a street car conductor. And in Poland a man without a position is three-quarters a failure. He goes into business. Business here is of the two a nickel kind, dirty, humiliating peddling, bustling, smuggling. The industrial life here is at an appalling standstill. The disillusionment now comes even at an earier stage. On the school bench boys and girls realize the futility of their efforts. After high school, what? Law? Medicine? Few can afford it. There is no such trick as washing dishes at night and studying at day. A dishwasher here receives one dollar a week and the riffraff of victuals. And a doctor's diploma does not mean nowadays what it used to. The old doctors retained their ground. But all my University friends, practising these three or four years, are barely making a living. Twenty, thirty cents is an average fee. None of my friends makes more than forty dollars a month, which suffices for less than a modest living. I know of several cases of suicides committed by young doctors on the ground of extreme poverty.

The After War "Achievements"

Tales of woe come to me from all sides. I listen to them with an embittered heart. Above all, one sad thought hammers at my temples: the death of the once warm idealism that pulsated in the veins of the generation of ten years ago. This is the net result of the after war "achievements." Poland is free, independent, hence everything has already been settled. Poland, the torch-bearer of ideals, is now more dust-licking and cringing than the despised materialistic United States, where everything is supposed to be tinged with the green dye of the dollar bill. Is it true that only in the crucible of great fights, in the throes of the war for liberty, a nation avidly inhales the invigorating spirit of sacrifice, which alone can tinge one's life with the irridescent play of colors. That was the case with the Colonies, or with Poland under the nailed boot of the Tsar. Now Poland has her own nailed boot, studded with poison-dipped nails. The anti-Semitism here is very great, very stupid, and very injurious to Poland. The yesterday's speech of the Premier, Bartel, was very decent, and hopeful. But it can not change the psychology of the masses. Furthermore, a speech has never yet changed the physiognomy of a race. Poland presents the familiar scene of a malicious man, out of sheer wickedness, lopped off the twig on which his worst enemy sat, and on which he himself happened to be sitting.

It would be bad enough if Jews in Poland had rights not only on paper, but *de facto*. As it is the Jews are not only absolute strangers, but are denied elementary human rights. There are few Jewish children in governmental high schools. All kinds of snags are placed in their way. There are scores of private high schools here—practically only for Jews, because a Jewish pupil in a Polish school, if he had enough pull or graft to get there, would be roasted alive. I know of several very fine children in such schools who began to show symptoms of consumption—for no *obvious* reason, until it was found that the jesuitic tracking, jibing, railing and Jewbaiting in the school were enough to drive stronger characters to suicide. The situation is prac-

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Getting On

By SARAH GOLDBERG

CHARLES COGAN was anxious to "get on" in the world. For that reason he affected a birth and a race that were not his. He succeeded in part in hiding his Jewishness. But secretly he wondered if it was all worth while.

ORDINARILY, Charles Cogan was not given to retrospection. He considered such action an unprofitable, useless waste of time. From the time he became old enough to understand the poverty of his parents and the hopelessness of their lives, Charles had begun to plan and dream of "getting on," a term he had heard his uncle, the doctor —who lived on Riverside Drive, use.

And Charles had gotten on. Though at fourteen he was already working in a factory, nine hours a day for a wage of four dollars a week, here he was at eighteen, a freshman in the university, having all the hopes of becoming a doctor as successful and as rich as his uncle. The exhausting physical labor in the shipping department and the hot, sultry summer evenings at the preparatory school had not left their marks on his spirit. Charles had hardly felt them. For he had been absorbed in his process of getting on and in his enchanting world of dreams.

But today, something had happened to Charles which caused his present thoughtful, retrospective mood. As he was standing at the specimen table in the laboratory, pretty, vivacious Helen Levin came over and looked at the frogs. Soon Jack Klein followed her. And as the three stood beside each other, watching the martyred frogs whose hearts, proving the marvel of nature, still continued to beat, Helen began to joke in Yiddish. Jack, laughing, turned to Charles and asked him whether he understood Yiddish.

"No," quickly answered Helen as she winked to both of them. "You see, Mr. Cohen, I mean Mr. Cogan is a Presbyterian."

Both had snickered, hastily glanced through the microscope, and then returned to their seats.

And all day long as Charles went from class to class, he saw Helen's mocking smile and mischievous wink, and heard: "Mr. Cohen, I mean Mr. Cogan is a Presbyterian."

His hopefulness and self reliance returned only when, in the evening as he was hurrying from the library to his room, he met the little clique of foreign Jewish students of New York, heard their loud voices, unrestrained laughter, peculiar, characteristic accent, and saw the free movements of their hands. He was not like them. He was getting on.

Charles sat on his bed, absent mindedly regarding his Gentile roommate who, greatly perplexed and noisily chewing his gum, was attempting to solve some problems in physics. He watched the grimaces that Paul was making as he swore at the "crazy stuff." And there, instead of his roommate, Charles saw his father's pale, worn face. His father sitting by the kitchen table late of evening, tired, gloomy, sighing loudly as he ate a rehashed supper. Beside him, sat the mother, carelessly dressed, complaining, worrying, fearing. A discordant medley of noises from the restless, overcrowded street down below reached and seemed to mingle in harmony with the atmosphere of the flat.

Charles got up and went to the window. He did not see the contrast between the picture conjectured up in his thoughts and the beauty and peacefulness of the silent night and the gardened houses below. At this moment Charles was strangely sad. He almost felt homesick.

Again there appeared before him Helen's railing smile and once more he was overcome by doubt and misgiving.

As if to strengthen himself, he hurried to his desk and took out a letter, the only one he had received from his uncle, the doctor John Cogan. Charles looked admiringly at the beautiful linen stationery with the doctor's address glazed on it. And again he reread the short note of encouragement.

Nonsense, he argued with himself, he was succeeding and would continue to succeed. And he would return to New York, as Americanized, as fine mannered, as perfect as his immaculate, well groomed uncle.

ONLY once had Charles visited his uncle on Riverside Drive. The tranquility, wealth, and ostentation of the home and the bearing and speech of his uncle was still a moving force in him. Dr. Cogan had delivered a long lecture to Charles using many words and expressions the meaning of which the boy did not grasp. He understood however, that the great necessity was Americanization, the discarding of the Russian East Side behavior and psychology. The change, the metamorphosis rather, was to take place at the university where he was to keep away from the Jewish students and associate with and behave like the Gentiles.

On his way to the western university, while sitting in the coach and watching the fields and farm houses as they flew past him, Charles Cogan pondered. How would he be able to follow the advice of his uncle? What could he do to gain the friendship of the Gentile students and assimilate himself to their ways. Charles had never met any real Americans. His friends of Orchard Street were of foreign parentage and as haphazardly, street fashion Americanized as he. The thought of denying that he was a Jew was repugnant to him, besides, his appearance would easily give him away. And he was too poor to join some fraternity or to be a "good sport." So Charles' first journey to college was clouded and fretful.

Still undecided and perplexed, he walked through the green, well kept campus. But the beauty of the place and the delight of being in college was marred by his indecision. When he stood in line, surrounded by tall, pleasant, and jolly Gentile students, Charles began to feel a little braver and more sure of himself. And gradually he began to take part in the conversation, nervously watching their reaction to him. His neighbors were uncritical and friendly and Charles' spirit rose.

Among other blanks that he had to fill out, there was one which asked to what church the student belonged. Charles blushed and worried as he read and reread the question. What was he to do? Then a tall, fair haired fellow in front turned to him, as he stood there puzzled and undecided and said:

"I'm Presbyterian. What are you?"

"Presbyterian, too," answered Charles in a weak voice looking straight into his neighbor's eyes.

"Fine, let's go to the warming the Young People's Presbyterian Center is giving the freshmen tonight."

So each Sunday night Charles went to the Y. P. P. C., as he familiarly called it. There he learned to dance, to flirt, and to be "comradely" and at ease. He was known as a "good mixer."

But it was a guilty, stealthy Charles who went to church each Sunday morning. He scolded himself for being foolish. He was not betraying his God by attending church. For there were no ceremonies or rituals connected with the services. And only occasionally was the word Christ mentioned. But at each of these times, a scared feeling would come over Charles. He felt like a traitor and would shamefacedly observe his neighbors to see whether anyone was mockingly looking at him. Several times he saw other Jewish students enter the church. Then he felt reassured, though he was most careful to keep away from them.

As Charles began to absorb the ways and attitudes of the Gentile students who were his friends, he was happy. The more he observed the Jewish students on the campus, the more contented and proud he felt. He was getting on. He was learning while they were not.

It had not been easy to win the confidence and companionship of the Gentile students in his boarding house and class rooms. For no matter how polite and friendly they were to him, they, nevertheless, seemed to resent his persistent attempts to gain their friendship. Patiently and diplomatically, Charles had laid his plans. And so at last they had nearly accepted him as one of them.

Some of his friends ascribed his peculiar accent to the fact that he was from the East. That is the way the New Yorkers must speak, they said. Others of the boys who lived in larger cities and had met Jews, asked him whether he was one too. Yes, he said he was, but he was Presbyterian as well. And strangely enough this did not appear incompatible to them.

Sitting on his bed, Charles in his unusual occupation of thorough retrospection, recalling these facts in order to come to some conclusion once and for all, was heartless in his recollections of the past. Several of these past experiences discouraged him now more than they did at the time they occurred.

Just when he had gotten to feel that he was considered an American and was really like one, he had been cruelly disillusioned. Once, as he was walking on the campus, a student who was decidedly Jewish, stopped him with a delighted nod and said:

"At last, it is good to see a Jew here. I have been looking for one all day. I just arrived and would like to find a Jewish family with whom I could board. Shake hands. My name is Benjamin Mandell. What's yours?"

Charles shook his hand half heartedly and in a crestfallen, disappointed tone, asked whether he really looked like a Jew. Most people did not take him to be one.

"Of course, you do. The East Side and the whole map of Jerusalem is written on your face," smilingly answered the newcomer as he took his arm in a friendly fashion.

Charles quickly hurried the new student through side streets to the home of the Greenberg's, the gathering place of the Jewish students. On the way he whisperingly asked him questions about New York, about the East Side, and somehow derived a pleasure in listening to the other's jokes and stories.

Nevertheless, Charles avoided becoming friends with Mandell, though he was the only Jewish student whom he greeted. And on several occasions, when he was moody and depressed, he went to Mandell's room, where he met other Jewish students, who argued with him and teased him about his "Presbyterian weakness," as they called it. Angry and excited, Charles would leave Mandell's room, more earnest and desirous in his purpose of becoming different from them. Then he would proudly think of his uncle, the doctor, John Cogan, and the intention to emulate him became stronger and firmer.

THERE were times when Charles felt he was a traitor, and then the blood rushed to his face, and he felt humiliated and uncertain. For there were times when his friends assembled in his room, ridiculed and imitated their fellow Jewish students of their classes.

Once the red-haired fellow who worked together with him in the cafeteria winked at the other boys and asked Charles whether he was willing to eat bacon and ham. Jews were not allowed to eat that, and Charles, he knew, was a Jew. Some one had taken up the joke and scoffingly added: "No, Charles was a Catholic, not a Jew."

And he had stammered by way of answering that he was a Jew and by religion a Presbyterian. The red-haired bully had wanted to know how that was possible. In his desire to convince this "anti-Semite," as he referred to him in his thoughts, Charles talked excitedly about race, birth, and religion. As he heard himself use big words and colloquialisms, he felt proud and more sure of his arguments. After that he avoided the red-haired fellow and often found himself calling him the "anti-Semite" when speaking to Paul about him.

There were moments when Charles felt lonely and out of place in the presence of his Gentile friends, when he longed for the friendship and comradeship of those foreign Jewish students. But those moments were rare. And when he saw how curiously and sneeringly his friends stared at and spoke of these foreign students from New York, he felt more certain of his aim and principle.

So Charles sat on his bed, thinking, recalling, analyzing in the mathematical, precise manner he

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If You Haven't Bought "Phony" Stock,—

It's Possibly Because of Attorney General Ottinger, Who Is the Terror of the Fake Get-Rich-Quick Companies

By SULAMITH ISH-KISHOR

IF one were to begin an article about Attorney General Ottinger of New York State by saying that he is a man of medium height with pleasant dark eyes and a quiet, kindly manner, one would probably be asked if Attorney Generals are picked for their looks, and what has this particular Attorney General done for the development of the State and the comfort of its inhabitants?

First it must be explained that Albert Ottinger is the descendant of a long line of public-spirited men, Jews who devoted themselves to their successful business, yet in every generation produced rabbis and scholars of the highest rank, from the thirteenth century scholar and martyr, Meir von Rothenburg, to the present-day rabbis, lawyers, scribes and doctors of the Ottinger family. The medieval Meir von Rothenburg was arrested by the wicked Bishop of Basle while Meir was traveling through Lombardy (some authorities say that he was on his way to escape to Palestine, where the Jewish minister of the Mongolian Khan made life easier for the Jews). He refused to pay for his freedom, knowing that this would set a precedent for the arrest of other Jews. He died in prison, leaving a rich legacy of liturgical poetry and comment, and the undying memory of his piety, popularity and oratorical power.

Dr. N. Ottinger, grandfather of Albert Ottinger, was a scholar consulted by all rabbis of the country. He died of a disease caught while visiting the sick. He was one of the founders of Mt. Sinai Hospital; his son, Moses, was one of the founders of the Hebrew Free School (which became the Educational Alliance); and of the Jewish Theological Seminary and the Henry Street *Shool*. Albert Ottinger's mother was a graduate of the first class of Hunter College; his brother Nathan became a Supreme Court judge. And through it all, his father and mother, living on the lower East Side, kept up every detail of the orthodox Jewish religion.

Perhaps it was the Talmudic discussions between his father and brothers at home that stimulated Albert Ottinger's interest in law. He went to public school, then to New York University and Law School; and then worked with various law firms. As soon as he could vote he joined the Republican organization, and began to fight the political machine. He became leader of his election district. This thoughtful-faced man then began his career as a fighter in the political arena, and has been fighting ever since.

His record as Assistant Attorney General of the United States and as Attorney General of the State of New York is proof that he used the power of his office for the purpose of the people's needs, and not for his own ambitions. His giving up of the automobile which was provided for his use as Attorney General, and which he declared to be needless, was a straw showing which way the wind blew.

As State Senator

As State Senator, elected in 1916, he served on various committees, introduced thirty-two laws which were passed, and caused relief of tenement house congestion by compelling the building of open-air spaces between houses. He amended the Civil Rights law, causing it to be made a misdemeanor to discriminate in public places against persons of any race, creed or color; or to refuse employment to any person for the same reasons. To those who have suffered or who fear suffering from the violence of bandits, it is of special interest to know that the then State Senator Ottinger amended the pistol-permit law so that none but the Police Commisioner might issue such permits, thus preventing criminals who had been refused a permit by one magistrate who knew their records from getting a permit from some magistrate who did not know them. The first Port Terminal Development Bill, together with bills for the construction of freight subway-tunnels, and the vehicular traffic tunnel bill, were introduced by him.

A list of his interests, activities and successes

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Attorney General Albert Ottinger

when appointed Assistant Attorney General of the United States under President Harding and President Coolidge shows that his work has touched directly or indirectly every business, profession and class of citizens. Admiralty, customs, affairs of territories and states, labor laws, war risk insurance, soldiers' compensations are only a few of them. He wrote opinions for the President and the Cabinet, and argued cases—90 per cent of them successfully—before the United States Supreme Court. He caused enforcement of the Hours of Service Act and the Boiler Inspection Act protecting the lives of workers, and gained a liberal interpretation for cases between veteran soldiers and the United States, so that these laws were interpreted in favor of the soldiers as far as possible. For example, although the Veterans' Bureau decisions are not appealable, Mr. Ottinger frequently compelled them to reverse their findings so that a disabled or sick veteran was treated with generosity and consideration, instead of being crushed under the juggernaut of the letter of the law.

There is hardly a source of trouble in New York State which Mr. Ottinger has not probed into since his election in 1924 as Attorney General. He found the Bureau of Workmen's Compensation nearly one thousand cases behind; in two months it was brought up to date by not allowing adjournments and by compelling counsels to go to court. Prompt payment to workmen was insisted upon; and a signal victory was gained in obtaining recognition of the fact that there are various degrees of loss of vision besides blindness, and that they must be compensated for to the extent of $500,000.

His Attack on the Bucket Shops

We all know what fake oil stock looks like. We have all received those gaudy sheets full of red letters, exclamation points, percent marks, huge numerals and bright yellow dollar signs. It does seem that nobody could be naive enough or silly enough to do anything more than have a good laugh at them. It is hard to believe that these and similar methods have been taking five hundred million dollars a year in money and property from the pockets of New York State alone. Oil wells, mining property, fantastic notions such as perpetual motion machines or methods for making gold, are offered in exchange for money or for Liberty bonds.

By making speedy and full use of the tremendous powers of investigation which belong to the Attorney General, Mr. Ottinger has caused to be returned or saved to the people of New York State nearly two hundred millions a year. Every complaint received is investigated, raids are made when necessary, books are examined and assets of fake firms seized before the so-called members of the firm can escape. Attorney General Ottinger could write a book of "thrillers" about his experiences with this class of "human ghouls," as he aptly calls them, to combat whom he has established offices at 66 Broadway and in Buffalo and Albany. He also formulated ten rules of warning for the "amateur investor," which were distributed and posted in all languages in the banks, post offices, and other public places.

Next he attacked and put out of business many of the "bucket-shops," those pretended brokers who are nothing but wire tappers. Their common method of procedure is to take your money, ostensibly to buy stocks on margin. The stocks go down (as the bucketeers knew they would). You are told that your margin is wiped out, and your money is lost. But these "brokers" have never placed your money on the stocks! They have simply kept it. They are the worst enemies of legitimate brokers as well as of the public.

Those handsome fifteen-story and twenty-story apartment houses going up inside their neat steel frameworks are also frequently a means of crooked dealing to cheat the public. They are sometimes "watered" to twice their value. People are fooled as to the real worth of the stock they buy; when they find out, a crash and a panic is inevitable. It is Mr. Ottinger's immediate plan to find out and prosecute these crooked mortgage companies, for he believes that shocking conditions will be revealed. High-pressure salesmen now taking 40 per cent commission must be done away with; companies must be made to return shares so as to render the public's holdings worth their price.

"In fact, I believe that common honesty should be a habit and not a luxury," said the Attorney General, in his soft, clear voice. "Like so-called 'common' sense, it is really very uncommon. In my campaigns against the high prices of food in New York State, I have found that although war conditions are long ago over, war prices and war combinations still exist. I have taken care that my inquiries should be seasonal. I don't investigate ice-costs in November, or the price of *kosher* poultry in the summer. I caused the price of *kosher* chickens to be reduced 20 cents a pound just before Passover, and it has remained 6 to 10 cents less than last year. This August day I spent in Brooklyn investigating the weight of ice sold from wagons, and I found more than a dozen wagons without scales. The owners will all be in court next week. Fresh fish and smoked fish, butter, cheese, cream and the question of coal prices are next on my list.

Reducing Milady's Household Expenses

"I intend to create a poultry exchange, so that prices will be honestly arrived at by open competition during one hour each day. I have arranged to have complete supervision of the details of the business. Those robbers who begged me for mercy when the result of my investigations last Passover showed them to be in desperate danger of conviction will have to buy and sell honestly from now on. Their tricks are endless, and one has to be on the watch all the time! Not only prices but the wholesomeness and good condition of the poultry must be rigidly watched, and an almost incredible amount of investigation machinery must be kept going at ports of shipping and ports of destination. At the head of the Poultry Exchange there will be a man of integrity and ability with absolute control of the industry. He will compel members to live up to the rules. There will be a representative in the Chamber of Commerce, besides which the Women's Societies and civic bodies of the east and west sides will watch the workings of the exchange.

"The smoked-fish combination is about ready to dissolve; the ice combination has confessed guilt, and the price of ice has been reduced 25 per cent throughout the State. The lady in control of the ice business in Rockaway Beach voluntarily reduced the

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The Jewish Woman Today

By ELLA FLEISHMAN AUERBACH

WHAT does the modern Jewess in America stand for?

In ancient days, the mere mention of the words "a mother in Israel" called up visions of home and the hearth; children, service for the household, mayhap toil, from dawn to dusk; prayer, alms for the poor. A power in her own dominion.

As history progressed, her rôle continued so, with greater emphasis on the sacrificial side, for the Israelitish woman. Life, and the persecution of the Jews in the later Middle Ages, was hard on her. To earn the daily bread of the family while her lord served the Almighty in the house of prayer was her lot in most European countries during the last century. Untold sacrifices in behalf of the education of her sons, was another accompaniment of this period.

Today, in America, what?

Freedom from irksome toil, leisure in which to express herself; ease, represented by money, or at least no suffering for lack of it; educational opportunities aplenty!

How has this contrast affected the mass of American Jewish womanhood? Has it enhanced her spiritual life, widened her influence, reflected itself in her home, family or surroundings?

No longer does she spin and weave and labor. Modern devices, electric appliances, concentrated food manufacturers and servants save her from menial tasks.

To what end? Do her children receive more of her time or is it frittered away in bridge or mah jongg or anything else? Do children today know more of their Jewish heritage? Are they prouder or more apologetic about their Jewish origin? Do they seek, or shun, a Jewish house of worship and the observance of Jewish customs?

Let us examine conditions and see.

Except for her appearance (the olive skin, the dark hair and flashing black eyes which betoken her Semitic origin), what is there, in the language of the *Passover Hagadah* queries, to distinguish her from any other woman?

Are her habits, occupations, interests, activities specially recognizable as Jewish? Is she more spiritual, more religiously inclined, more concerned with the public good, with the responsibility of her children's welfare, her husband or her household, than any other woman? Is there a larger proportion of Jewish women interested in good work?

BY HERMAN STRUCK

A Jewish Woman

And the American Jewish home. Has it any characteristics which distinguish it from, simply, the American home?

It will be conceded that few Jewish homes, except those of the most orthodox, pay any attention to religious customs; have not even temple or synagogue membership. Once-a-year attendance during the high Holy Days generally suffices. Gone is the *Mezzuzah* from the door-post. Gone seems to be the sacred ideals of the Jewish home, the candle-blessing of the Sabbath eve; the calm and peace of the Sabbath Day; most certainly gone is the observance of the dietary laws.

Saturday, at the luncheon hour, is the apex of the fashionable Jewish woman's week. You will find her in the smartest restaurant, ostentatiously attired in all Sheba's glory, puffing a cigarette and winding up the afternoon at a hectic game of cards.

Has she been to Temple, that morning? Ask the rabbis, who deplore the small congregations they have on Saturday morning.

No; the Jewish woman is a better patron of places of amusement, theater matinees and movies. Look around, next time you frequent one, and see if this is not true.

Few Jewish women of the masses enter lecture halls, join women's clubs or uplift movements of any kind, Jewish or Gentile. Their own philanthropic institutions are manned by a faithful few. The magnificent historical spectacle of the return to Palestine leaves them, for the most part, unmoved. So does the distress of their suffering sisters in Eastern Europe.

They are neglecting, it seems to me, the chance to Americanize themselves in the best sense of the word "American" and are at the same time in danger of de-Judaizing themselves.

This statement applies to Jewish women of smaller communities in the middle West and large cities of the Atlantic seaboard in the same proportion.

Some will refute the above statements. They will point out the splendid Jewesses in public life or social work or a few outstanding figures in the literary world.

But they are so few!

Jewish college girls, who have had the most advantages, are distracted by the social life. They are more interested in their sororities, the latest novel, play or style, than they are in utilizing the investment made in their education to lift the standards of their people to the best American and Jewish ideals.

Calls for teachers for Americanization and night schools fall on heedless ears. The proportion of Jewesses active in temple or synagogue sisterhoods is pathetically small and their efforts to revive an interest in Jewish culture almost nil.

The Jewish mother of today is a good mother. We have no quarrel to pick with her on that score. She has brought up her offspring most intelligently, by the best standards so far as health and science are concerned. If she is a thinking woman, she has stressed the importance of character and ideals. But has she laid any emphasis at all on their Judaism?

In other words, is she a JEWISH mother? Has she in any way impressed the privilege of being a Jew on her son or daughter?

Therein lies the answer.

God's Disciple

By DAVID EWEN

SHLOIME, that short, hunchbacked creature who, when standing, resembled the shape of number seven, was almost as much of a fixture on the corner of Essex Street as the tall electric street lamp or the fire pump. He was there at all hours selling his wares; not apples, nor chinaware, nor old garments, but a meager bundle of tricks which he performed dexterously whenever he could secure sufficient people to watch him.

"Come, good men!" he would shout at the very top of his thin, cracked voice, "I have a new batch of tricks today!" And then as soon as an audience gathered about him he would begin to perform his antiquated repertoire. First he would wriggle his ears, then his eyebrows, then his chin, then his moistened, wrinkled brow, and then his aquiline nose. Finally, for the grand climax each member of his body wriggled rhythmically to form one huge vibration. The people laughed, bathed him with their pennies and left fully satisfied.

One of his spectators, one day, was Reb Moishe, the rabbi of the Essex Street Synagogue and a man who was learned and wise. After the performance and after the hunchback, scampering on all fours, had collected his remuneration, he accosted the hunchback and laid his hand lightly on the curved back.

"And how is business?" asked the Reb gently.

The hunchback turned his prune-wrinkled face toward the rabbi and answered: "Nothing to complain about, Reb. I get my audiences and they pay me handsomely. What else can I wish for?"

The rabbi resumed: "Ah, yes, Shloime! There is much more that you can wish for! You can wish for Gan Eden after your death, for example. Why do you not thank God for the bread he gives you to eat? Why do you not join our little group to pray each day and to read Mishne every afternoon? Why do you allow yourself to became a total *goy?*"

The hunchback's face blackened. "Reb," he stammered, "Reb—er—I am a God-fearing man. I—offer him my prayers in my own humble fashion. You see, Reb—I don't know how to read nor can I understand Hebrew."

A moment's hesitation. "Well, why don't you sit with us and listen. That is all. Gan Eden will be yours after your life—even though you cannot read."

Shloime's face shone with radiant happiness. "Will Gan Eden be mine if I merely listen? Will it? God won't condemn me because I cannot read His prayers or understand His Bible?"

"You shall go to Gan Eden."

FROM that day Shloime was not to be seen at all hours on the corner of Essex Street. In the morning he was absent for an hour; in the afternoon for three hours. Where, thought people, could their hunchback trickster be keeping himself? The street seemed naked without him.

It was not to last very long. After a few days the hunchback was again ensconced on the corner at all hours; always there, immovable and sinister. But it was a sadder Shloime, a more morbid hunchback who performed his tricks reluctantly and sorrowfully. Everyone noticed the change. None dared ask him why; none until Reb Moishe ventured to speak once more to Shloime.

"Why do you not go any more to our prayers or Mishne classes, Shloime? Have you grown tired of them so soon? Has the evil angel conquered your good one? Think, Shloime. You are an unfortunate being. What else can you do for your God? Do you hesitate to do the only thing you can do for Him?"

And Shloime grumbled: "I cannot sit there watching all you learned men who are happy with the wisdom of God on your lips—while I—I—what am I but a mere, ignorant trickster?"

One day a report came to Reb Moishe that the hunchback was disappearing for hours from his corner. Where was he going this time? To the synagogue? None knew. None could say anything except that he always returned, his face beaming with infinite happiness and golden satisfaction. One day Reb Moishe followed him. Sure enough, there was the hunchback, wending his way toward the synagogue, shuffling along on shoes too big for his feet. There he was sneaking in mysteriously through a postern. The Reb entered the synagogue. And there was Shloime shuffling before the altar of the Almighty, respectfully opening it so that the two *Sefer Torahs* were in full view. And then he saw the small, thin, hunchbacked creature seating himself, his knees crossed, before the altar, beginning to wriggle first his ears, then his eyebrows, then his brow and nose. And then each member of his body wriggled rhythmically to form one huge vibration. Reb Moishe felt his cheeks moisten. Shloime was doing the only thing in his knowledge for his God.

The Week

An Interpretative Review of Events of Jewish Interest

By HAZOPHEH B'YISROEL

DURING the past week news of Jewish interest begins to show signs of recovery from the summer lassitude of the past month and more. There is a firmer tone and not a few items are likely to prove significant. Perhaps the most important of these are several relating to

Palestine

THE Permanent Mandates Commission of the League of Nations which had during June examined the reports of progress in Palestine last week completed its own report to the League of Nations. This report is much more cheerful in tone than was the memorandum of 1925. The report maintains a general tone of agreement with the policy of the Mandatory Power, "which is doing its best in a difficult situation." Although the Jews are justified in demanding the support provided for by the Palestine Mandate, the Mandatory Power is acting wisely in its endeavor to avoid serious conflicts between the two sections of the population, the report observes. The Commission notes with satisfaction that political unrest in Palestine is decreasing, that order has been observed, is confident that the Mandatory Power is capable of preventing by local forces any trouble which might constitute a menace to any part of the population, follows with interest the measures to develop the electoral system and to encourage local autonomy, trusts that every effort will be made to hasten the completion of the land survey, which is important for the general development of Palestine as well as for the establishment there of a Jewish National Home.

The Commission also comments upon the petition presented by the Agudath Israel, complaining of intolerance manifested in Palestine toward the extreme Orthodox Jews, the memorandum of the Zionist Organization, the petition of the Delegation of the *Va'ad Leumi*, and that of the Palestine Arab Executive. Regarding the last, while the Commission has received no new information on the matter, it declares that for the first time the Arab Executive is not in total opposition to the Mandate, as it merely complains of the non-application of a part of it. There are now both hope and prospects for an understanding of a more favorable nature.

In the light of this remark, the suggestion made in a recent issue of *Merat Ul Sherk*, a Jerusalem Arab daily is interesting. It is to the effect that the Palestine-Arab leaders send another delegation to Lord Plumer, the High Commissioner, or to the London Government, to present the Arab claims. The newspaper publishes a letter from a prominent Arab resident in the United States of America to Sheik Solimon Alfaruk, in which the writer claims that "the Palestine-Arab cause has many supporters in America" and that many members of the United States Congress have promised to assist the Arab movement. The Arab organ however, expresses doubt as to whether the American Government would interfere in Palestine affairs.

In the meantime there has been formed in Jerusalem a new society called "The Peace Covenant" (*Brith Shalom*), with the object of arriving at an understanding between Jews and Arabs as to the form of their mutual social relations in Palestine on the basis of absolute political equality of two culturally autonomous peoples, and to determine the lines of their cooperation for the development of the country. Towards this end, the statutes of the Society state, the Association will promote the study of the problems arising out of the existence of the two peoples in Palestine, and out of the Mandate under the League of Nations; the spreading of verbal and written information among the Jews and Arabs on the history and culture of both peoples, and the encouragement of friendly relations between them; the creation of a public opinion favorable to a mutual understanding and the creation of institutions calculated to advance these ends. No details as to the present membership of the Society are available just now.

The remaining news from Palestine concerns its port facilities. In addition to the construction of the port of Haifa toward which a large part of the proposed loan of $22,500,000 will be used, the Government has assigned the amount of £115,000 for the purpose of enlarging and improving the Jaffa port, which will start shortly.

О переселении трудящихся евреев.

Переселилось 10 180 семей. Громадные трудности по обработке земли на участках.

В беседе с нашим сотрудником член президиума комитета по переселению трудящихся евреев при президиуме совета национальностей ЦИК СССР тов. Мережин сказал следующее:

— Правительство царской России запрещало евреям заниматься земледелием вообще и селиться в деревнях.

Это привело к тому, что большинство еврейского населения оказалось в мелкой торговле и ремесле.

Положение евреев еще более ухудшилось во время империалистической войны, когда города и местечки жестоко пострадали во физической массе. Еще больше сказалась гражданская война. Бандо-революционные банды учинили над еврейской беднотой до 3.000 погромов, после которых осталось громадное число вдов, разорившихся, ограбленных, ищущих, сирот и без определенных занятий и без всяких на будущее. Вся эта масса обездоленных евреев только одна надежда — в создании хозяйства, куда можно вернуться на покой.

— Как идет переселение?

— За 1925 год поступило заявок на переселение от 22.850 еврейских семей, или 112.151 душ. В 1926 году заявок увеличилось и достигнут, возможно, 30.000 семей, или около 150.000 душ.

— Откуда переселяются?

— Самое наименьшее переселяются из районов Украины, Белоруссии, Гомельской, Волынской, Смоленской, Брянской и других губерний.

— Куда переселяются?

— Главным образом участки переселения в 1925—26 году относятся в Херсонском районе на 2.500 семей, Одесском — 680 семей, Запорожье-Мариупольском—300 семей, на Крымском полуострове—150 семей, в Белоруссии—1.000 семей, Гомель — 250 семей и в северной части Крыма — 1.000 семей. Всех фактически переселилось около 10.000 семей.

— Какие трудности встречаются?

— Прежде всего отсутствие семян, инвентаря и других средств производства. Преобладающей формой кооперирования является взаимопомощь. Небольшая помощь оказана переселенцам путем кредитования, а также помощь от еврейских благотворительных организаций на местах.

— Что из себя представляют участки?

— Большинство отведенных участков лежат в пределах пограничной полосы и обычно на окраинах с глубокой залежью грунтовых вод. В силу этого приходится рыть артезианские колодцы на глубину 50—70 сажен. Для борьбы с засухой сажаются лесные полосы. Наибольшее количество участков является полевой степью и благоприятна для земледелия. В Белоруссии также отведены леса и болотистые места, которые требуют раскорчевки и больших осушительных работ. Неблагоприятны также участки в северной части Крыма, где мало выпадает дождей и сильно распространены солонцы. Вновь отведенный участок для переселения в Сибирь округе в количестве 150 тыс. десятин предполагается к получению к весенней пахотной кампании.

— Почему еврейское трудящееся не направляется, как и другие переселенцы, в Сибирь и на Дальний Восток?

— Белорусские леса или Центрально-черноземная полоса, или Северо-Кавказский округ по своим климатическим условиям ближе к отношению сходны с Сибирью. Но дело в том, что еврейские, украинские, белорусские и другие переселенцы в Сибирь, одни переселяются в Сибирь, ничего там не имеют. Поэтому нет ничего удивительного, что русские, украинские и другие крестьяне переселяются в Сибирь, одни переселяются в Сибирь, где они имеют в деревнях свои собственные дома. Трудящиеся же евреи только начинают осваивать крестьянство и работают в Сибирь не могут переселяться, так как крестьянство не это занимается. Поэтому, естественно, что

Facsimile of Merezhin's Interview

As published in "Bednota" a Moscow daily several months ago. THE JEWISH TRIBUNE *published a translation of this interview in the issue of June 25. Jacob Billikopf now in Russia, cables that Merezhin denies this interview. He did not deny it when it was originally published in Moscow but denies it now that it has been reprinted in America.*

Russia

THE Palestine community is naturally very much interested in the Jews of Russia, and a protest against the ban on Hebrew, imposed by the Government in Russia, was voiced at a conference of Hebrew writers which opened in Jerusalem last week.

Contrasted with the ban on Hebrew, we note the Russian government's anxiety to Ukrainize the Ukrainian Republic which has already had serious effect on many Jews. Following the campaign to Ukrainize the public institutions from which many Jewish officials were dismissed, dispatches from Kief state that the Odessa high schools will be Ukrainized during the coming school year. This will affect adversely the Jewish students who are mostly ignorant of the Ukrainian language.

From Russia also comes news of sensational revelations concerning Henry Ford's connection with the anti-Semitic movement in Europe, in connection with the affair of the *agent provocateur* Druszelowsky, who is now being tried in Moscow on a charge of fabricating anti-Soviet documents, including the famous "Zinoviev letter," because of which the Ramsay McDonald Labor government in England fell. The *Isvestia*, the official government organ, states that Druszelowsky confessed that when he was arrested last year in Berlin he was visited in prison by Boris Brasol, well-known anti-Semitic monarchist Russian leader who imported the infamous falsification, *The Protocols of the Elders of Zion*, into the United States, and who is said to have been in close relations with Henry Ford's *Dearborn Independent*. Druszelowsky stated that Brasol asked him in behalf of Henry Ford to "provide" documents which would clear the Russian monarchists of the charge of being guilty of anti-Jewish pogroms.

Poland

THE optimistic note which has been characterizing the news from Poland since Pilsudski's *coup de main* was maintained last week. A delegation of the Jewish community of Brest-Litowsk, the former Russian fortress which has been lying in ruins since the Russian retreat in 1915, was received last week by the Polish Minister of the Interior, who promised to allot lumber from the Government forests to rebuild 120 houses of Jewish families, $20,000 for construction having been assured for that purpose by the American Jewish Joint Distribution Committee.

Steps towards regulating the relation between the Jewish communities and the Rabbinate and communal workers in the Republic of Poland were taken by the Ministry for Religious Affairs and Public Education, which has issued a circular in which instructions are given to the local authorities on the subject.

Roumania

A DESCRIPTION of the present situation of the Jewish communities in Roumania was given by Rabbi Zirelsohn, member of the Roumanian Senate for Bessarabia. During his address in the Senate Rabbi Zirelsohn made the following declaration in behalf of the Jewish population:

> "In recent months a disturbing wave of anti-Semitism has swept the country. Hatred which can bring to the State only harm and disorder has been sown among the citizens of the country. The Jewish population expects of the Government which is inspired by the slogan 'Order, Law Obedience and Honesty' that it will oppose the injustice and violence committed against the Jewish population. The Jewish minority in the country has always been ready to bear the greatest sacrifices for the Fatherland. We demand of the Government that in the interests of the country it suppress, while still in its early stages, the anti-Semitic will of lawlessness and that it abolish all legal disabilities and persecutions directed against the Jewish population. We hope that in connection with the bill on the minorities the Government will recognize the Jewish population as an ethnical minority which is indeed the largest minority in the country. When the bills on education, religion and communal organization are passed, the interests of the Jewish population must also be taken into account. The degree of civilization which a country has reached is determined by the relation of the majority to the minority, particularly its relation to the defenseless Jewish minority. We hope that the new legislations will be passed in a spirit of tolerance and understanding of the needs of the Jewish population."

We have some further news of the split in the anti-Semitic party in Roumania. The program of the new party formed by the group which seceded from the Cuza Party was outlined last week in the *Cuvintul*, the organ of the group. Terming itself "Fascist Party," the leaders declared that they were not anti-Semites, but only nationalists. "Jewish birth is not a disqualification for membership in our party. The 'Down With the Jews' policy is not a remedy for the ills of our country. We oppose that section of the minorities including the Jews, which refuses to recognize the Roumanian National State. However, we are the friends of those minorities, including the Jews, which recognize the Roumanian National State," the *Cuvintul* manifesto declares, stating that Cuza's policy was wrong.

Germany

AFTER several sensational developments the case of Rudolf Haas, the Madgeburg Jewish merchant who has been held on the charge of murdering his bookkeeper Helling has come to a close in the release of Haas by the order of the Court of Appeals which declared the order for his arrest invalid. One Schroeder had confessed to the murder, but the investigating judge, Dr. Koelling, is said to have in-

Continued on page 16

The Jewish Tribune and Hebrew Standard

The American Jewish Weekly

DR. NEHEMIAH MOSESSOHN, *Founder-Editor*

HERMAN BERNSTEIN, DAVID N. MOSESSOHN } *Editors*

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Portion of the Law. Deut. 21: 10-25; 19.
Reading from the Prophets: Is. 54: 1-10.

A Jewish Republic in Siberia?

WE have just received a cablegram sent by JACOB BILLIKOPF to DAVID A. BROWN, chairman of the United Jewish Campaign, who released it to the press. It is a curious and amazing first report sent from Russia by an investigator.

JACOB BILLIKOPF is one of the ablest American Jewish social workers and we were justified in expecting from him a thorough and conscientious investigation of the important problem of Jewish colonization in which American Jewry is so deeply interested. Before sailing for Russia a few weeks ago, MR. BILLIKOPF declared:

> "I am going to spend one month in Russia as an unofficial observer, visiting the scenes of Jewish agricultural settlement, the colonies in the Crimea and the Ukraine. I shall make an open-minded canvass among the individual farmers and settlers for their views, with the thought in the back of my mind of the objections raised in settling Jews on land in Russia. As one who participated in the United Jewish Campaign, I want to convince myself of the facts. I am frank to say that I shall not be 'piloted... I shall permit myself a roving commission to go wherever I have reason or information that interesting developments may be observed."

But by the very first cable MR. BILLIKOPF has sent from Russia for publication he has practically disqualified himself as an impartial observer and investigator. After a few days' stay in Moscow and before seeing a single colony, he reports as follows:

AUGUST 11th, 1926.

MOSCOW.

ROSENWALD, FOLZ, SCHWEITZER AND I INTERVIEWED SMIDOVITCH. TREMENDOUSLY IMPRESSED SINCERITY AND GENUINENESS GOVERNMENT'S DESIRE HELP JEWS AGRICULTURALLY ON EVEN LARGER SCALE. SUBMITTED EVERY CONCEIVABE OBJECTION RAISED IN AMERICA. HIS REPLIES UNEQUIVOCAL AND MOST SATISFACTORY. ASSURED GOVERNMENT DOESN'T OBJECT ERECTION OF SYNAGOGUES IN COLONIES. ROOM FOR TENS THOUSAND ADDITIONAL FAMILIES IN FERTILE DISTRICTS UKRAINE AND CRIMEA. READ ORIGINAL KALININ LETTER, OF WHICH SMIDOVITCH CO-AUTHOR. HAD DURANTY TRANSLATED IN ENTIRETY MISUNDERSTANDINGS WOULDN'T ARISE. MEREJIN DENIES INTERVIEW REPUBLISHED IN JEWISH TRIBUNE.

INTERVIEWED AT LEAST HUNDRED NONE-PARTY INDIVIDUALS REPRESENTING DIFFERENT SHADES OPINION. ENTHUSIASM FOR COLONIZATION GREAT. ZIONISTS DEPLORE OPPOSITION. INSPIRED BY AGROJOINTS WORK. CONSERVATIVE ICA IS SENDING THIS YEAR ONE HUNDRED FIFTY THOUSAND DOLLARS FOR COLONIZATION. TRADE SCHOOL ACTIVITIES AND ONE HUNDRED THIRTY-THREE KASSAS EMBRACING FIFTY THOUSAND FAR REACHING. ROSEN JUSTLY BELOVED UNIVERSALLY. LEAVING FOR COLONIES TODAY.

BILLIKOPF.

This, of course, is not an investigation. Nor is it likely that after such an enthusiastic blanket indorsement of the Soviet government's efforts to help Jewish colonization in Russia, MR. BILLIKOPF will revise his opinion broadcast a few days after his arrival in Russia.

MR. BILLIKOPF reports that he interviewed MR. SMIDOVITCH, vice-president of the executive committee of the Soviets, and that he was tremendously impressed with the sincerity and genuineness of the government's desire to help the Jews to settle on land. He submitted to him "every conceivable objection raised in this country" to the colonization project and SMIDOVITCH'S replies were "unequivocal and most satisfactory" to MR. BILLIKOPF. He also informs us that he read the full text of the letter by M. KALININ, president of the Soviet Republic, on Jewish colonization, and adds that if MR. DURANTY, Moscow correspondent of the New York *Times*, had translated it in its entirety, no misunderstandings would have arisen.

The KALININ letter or article, published in the *Izvestia*, has appeared in translation in full in *The Jewish Bulletin* as well as in THE JEWISH TRIBUNE. We cannot find anything in it that would justify a change in the first impression created by it when it was summarized by MR. DURANTY. Whatever we may think of MR. DURANTY'S reports from Russia, no one would be justified in accusing him of sending out of Russia dispatches that showed the Soviets in an unfavorable light, or that were in any way distasteful to them.

And then MR. BILLIKOPF cables that MEREZHIN, the leader of the Jewish Communist Section, and one of the initiators of the Jewish colonization project, "denies the interview republished in THE JEWISH TRIBUNE." (*The Jewish Daily Bulletin*, in quoting the BILLIKOPF cable, distorted this line to read "MEREZHIN denies interview *we* published in THE JEWISH TRIBUNE.")

We give on another page a facsimile reproduction of part of the interview with MEREZHIN as it appeared originally a few months ago in the Russian newspaper *Bednota* (Poverty), published in Moscow, from which we translated the MEREZHIN statement for THE JEWISH TRIBUNE. It is passing strange that MR. MEREZHIN saw fit to deny his interview not when it was published in Russia, where there is no opposition press, and where the newspapers use only the news that's fit for the Soviets to print, but he denied it when MR. BILLIKOPF called his attention to a translation of his interview that appeared in THE JEWISH TRIBUNE. The likelihood of the original Russian article having misquoted MR. MEREZHIN is extremely remote. Besides, MR. MEREZHIN had said little that PRESIDENT KALININ afterwards did not include in his official statement on Jewish colonization. It is also very strange that such an able and experienced social worker as MR. BILLIKOPF did not point out this inconsistency to MR. MEREZHIN before sending off his cable for publication in America.

MR. BILLIKOPF after a few days in Moscow writes that there is room for tens of thousands of additional families in fertile districts in the Ukraine and Crimea, while MR. MEREZHIN stated that the land allotted to the Jews in Crimea was not fertile, and PRESIDENT KALININ, in his official statement, quotes from the report of the Soviet government's agricultural experts as follows:

> "We choose of several evils the least. There is not a single place where we could expect with certainty to obtain a sufficiency of water of good quality. In all the districts save fifty-five water can be obtained only from wells at a depth of 140 to 350 feet. The natural wells in the region are mostly bitter and full of salts.
>
> "Up to now we have succeeded in obtaining water from one well in the 22d district, where we hope to construct a new well. We have concluded an agreement for the construction of two new wells, one in the 39th district in the region of Ikor and the other in the 62nd district. We have concluded a contract for two other wells. The cost of the construction without material is 50 roubles for a well 140 feet deep and 75 roubles more for every additional seven feet.
>
> "The problem of irrigation in these districts is so serious and so complicated, the agricultural experts conclude, that we must again raise the question of the possibility of settling the districts of the Eupatoria region."

And then PRESIDENT KALININ adds:

> "You see from this quotation that this land cannot be settled. In order to settle people there several hundreds of roubles have to be spent on every *desiatin* of land. Neither the Soviet Government nor the population which is being settled in Siberia can afford to give these sums. They can only be collected abroad and the Jews are collecting them abroad.
>
> "But even at most it is only a case of much ado about nothing. For the whole area of land given to the Jews in the Crimea consists of only 60,000 *desiatin*, while the Crimea contains 2,360,000 *desiatin*. It means that the Jews have been given land in the Crimea which has never before been exploited by anyone, and that the whole area given to the Jews constitutes only two and a half per cent of the area of the Crimea."

KALININ'S views on Palestine and Zionism are too naive and childish to be taken seriously and the reason he advances for favoring a Jewish republic in Siberia will hardly meet an enthusiastic response in the hearts of American Jews.

In an interview with ELIAS TOBENKIN, correspondent of the New York *Herald-Tribune*, PRESIDENT KALININ is reported as having made the following statement:

> I would like to see a Jewish republic established in Russia, in Siberia. It need not be a very big republic—half a million people would do. Nor need the whole of this half million population be exclusively land-workers. Such a Jewish republic could very well consist of a combination of peasants, with home artisans and skilled mechanics.
>
> Mind you, we have no intention to force a separate republic upon the Jews; it is solely out of friendship for them that I propose this. The Soviet Government is encouraging every one of the 120 nationalities living under its emblem to maintain its national character—language, culture, if it wishes. I personally am enthusiastic for the qualities of the Hebrew race. I would like to see the race saved from disintegration. Unless, however, such a Jewish center as I propose is established there will be scarcely any Jews left in the Soviet Union at the end of fifty years. They are fast assimilating.

The Jews of America are not interested in establishing a Jewish state in Siberia, and we are sure that the idea will receive no encouragement in this country. A Jewish republic, directed by Jewish Communists in Siberia, will not stem the tide of assimilation which PRESIDENT KALININ admits, deplores and seeks to prevent.

PRESIDENT KALININ predicts that "there will scarcely be any Jews left in the Soviet Union at the end of fifty years—they are fast assimilating."

In April, 1925, on my return from Europe, in a review of the status of the Jews abroad, I wrote concerning Russia:

> "As for the condition of the Jews in Russia, while there is no governmental anti-Jewish policy, anti-Semitism is growing there. I fear that if the Soviet Government continues in power for another ten years, which I do not believe, Russian Jewry will be practically annihilated, notwithstanding the Soviet Government's offer to colonize Jews as farmers in certain parts of Russia. The new generation of Jews in Russia will not be Jewish."

Fortunately, for Russia and for the Jews of Russia, most of the Soviet theories and experiments have proved a dismal failure when put to the test in life, and most of these theories and experiments have been discarded, or modified beyond recognition. And they will continue to undergo changes as time passes, and though the Soviets may remain in power for a long time to come, there will be very little Bolshevism left in Russia. Only those measures introduced by the Soviets that have really improved the condition of the great mass of the Russian people will survive. And with the passing of extreme Bolshevism, Jewish life in Russia will be able to resist the tide of assimilation.

As for Jewish colonization in Russia, the Jews of America would be able to help their brethren in Russia more effectively if we had a thorough survey of the Russian colonization scheme.

Thus far we have not seen an authoritative, intelligent, unbiased and unprejudiced report on this vital subject.

HERMAN BERNSTEIN.

The American Jewish Farmer Again

OF late we have heard many a prediction that before long there will hardly be any Jewish industrial wage workers left in the United States. This prediction is based largely on the fact that the proportion of Jewish workers in the needle industries, where they once constituted the overwhelming majority, is steadily declining.

The future is on the knees of the gods, and who has vision keen enough to penetrate the veil that hides it from us? Nevertheless those who would like to see the Jew better represented in the more productive trades, from which centuries of oppression and forced city life have kept him, may take heart from another tendency which is manifesting itself in American Jewish life. We refer to the growing number of successful Jewish farmers in America, to which we called attention in these columns several months ago, and to which public attention was drawn anew recently on the occasion of the Field Day at Ellington, Conn. As is well known, there are a considerable number of Jewish farmers in the State of Connecticut, many of whom are engaged in the raising of tobacco, and these were properly represented at the Ellington Field Day. GABRIEL DAVIDSON, the able General Manager of the Jewish Agricultural Society, delivered an address on the occasion in the course of which he described the remarkable progress of the Jewish tobacco growers in the Ellington district. Thus, when MR. DAVIDSON visited that district some seventeen years ago, he found a bare score of Jewish tobacco farmers, who cultivated an area of less than two hundred acres; today there are about three-score farmers who cultivate close to one thousand acres of high grade tobacco, one third of it shade-grown, and their holdings and equipment are worth over $1,250,000. And throughout the country, at a time when there has been a general exodus from farm to city, the number of Jewish farmers has grown since 1900 from one thousand to seventy-five thousand, who now cultivate a million acres and whose holdings are valued at more than $100,000,000, while Jews figure prominently among the country's leading agricultural experts.

If then the number of Jews is decreasing in certain productive trades, we may find consolation in the fact that it is steadily though slowly increasing in the most productive and useful of all occupations —the tilling of the soil—in which the great majority of Jews were engaged in the days of our greatness and glory as a nation.

Senator Straus Should Not Retire

THE report in the general press that NATHAN STRAUS, JR., Democratic Member of the New York State Senate, has decided not to run for reelection, must have been read with regret by citizens of all parties. For in the half a dozen years or so that he has served in the upper house of the New York Legislature he has proved one of the ablest, most progressive and public-spirited of our lawmakers. The measures he has sponsored and supported manifest the same high humanitarianism that marks his world-famous father. At a time when there is general complaint over the lowered tone of our political life and the growing absence from it of the best types of our citizenship, we can ill spare the services of an intelligent and disinterested public servant such as SENATOR STRAUS has shown himself to be. SENATOR STRAUS should therefore be urged to reconsider his decision and stand for reelection, which in his case is practically assured. If there is one case where the office needs the man rather than the man the office, this is it.

"Why Do the Heathen Rage?"

THE following letters were received with regard to Rabbi Silver's article, "Why Do the Heathen Rage?" which was published in THE JEWISH TRIBUNE *in four installments beginning with the issue of July* 23.

From Rabbi Silver

Editor, THE JEWISH TRIBUNE:

Upon my return from London today I read the letter which Henry Hurwitz wrote to you in explanation of the suppression of my article which had been requested and accepted by *The Menorah Journal.*

Mr. Hurwitz states in his letter that I made two unacceptable conditons to its publication, one, that it should be printed in full, without change and, two, that no answer to it should appear in the same issue of the *Journal.*

This is correct and one will readily understand why these conditions were made when one remembers that two of the three authors whose papers I discussed are respectively the editor and the managing editor of *The Menorah Journal.* When I requested that no answer should be made in the same issue, I asked for my article the same privilege which the articles of Dr. Kallen, Mr. Cohen and Mr. Hurwitz enjoyed. The editor indicated in a note which accompanied the galley proofs that a reply to it would appear in the following issue of the *Journal,* to which, of course, I raised absolutely no objections.

Mr. Hurwitz was free to reject my conditions. He did not reject them; rather he accepted them with alacrity.

Mr. Hurwitz refers to the title of my article, "Why Do the Heathen Rage" (a Biblical phrase, by the way) as "the elegant nomenclature of Rabbi Silver." Here again Mr. Hurwitz's memory seems to fail him. I submitted two titles for his consideration, the other being "A Rabbi Makes Reply," and Mr. Hurwitz, himself, selected the former.

There is a subtle suggestion contained in Mr. Hurwitz's letter that my article did not fully measure up to the established standard of thought and expression of *The Menorah Journal.* Of that the reader must judge. I am, however, again compelled to refresh Mr. Hurwitz's memory. Upon receipt of my article, he wrote that he was glad to get it "and glad even after reading it." This was in April. Four or five weeks later, during which time the editor undoubtedly had sufficient time to acquaint himself with the palpable deficiencies of the article, he sent me the galley proofs. Shortly thereafter, at a public meeting, he announced its forthcoming publication. In June then the article still measured up to the exacting standards of *The Menorah Journal.* In July it failed utterly. . . .

One must be a dour fellow indeed to suppress a chuckle at the literary vagaries of this distinguished editor.

ABBA HILLEL SILVER.

From Prof. Kallen

Editor, THE JEWISH TRIBUNE:

I have been isolated in the country this summer finishing my book *Why Religion?* and have been out of touch with things in the larger world. Consequently, I was surprised and a little shocked to receive copies of THE JEWISH TRIBUNE containing Abba Hillel Silver's articles, "Why Do the Heathen Rage?" and the controversy as to whether or not they should have been published in *The Menorah Journal.*

From Mr. Silver's articles I infer that I am one of the heathen. I trust, however, that that son of the chosen will allow me to indorse his protest against the editorial policy of *The Menorah Journal.* It seems to me that Editor Hurwitz's stand is estirely false and uniustified. Mr. Silver simply asked that his article, which Mr. Hurwitz had requested him to write, should be printed under the same conditions as the articles of those men, among them myself, against whom he was arguing. He was perfectly within his rights and, in my judgment, no exception can be taken to his stand.

I do wish that *The Menorah Journal* had printed "Why Do the Heathen Rage?" So far as I am concerned, I shall hereafter be glad to refer to it as one of the exhibits in the analysis of the status of Judaism in the United States that I made in the two articles Mr. Silver refers to under the title "Can Judaism Survive in the United States?"

What Mr. Silver says provides another instance of the points I made in these two articles. Of course, Mr. Silver intended the opposite. This is why I consider his reply valuable testimony to the validity of my analysis. I would ask any reader of THE JEWISH TRIBUNE who has not read my two articles to read them together and then to reread Mr. Silver's interrogatory about the heathen.

He will see for himself that I am concerned merely to diagnose a social condition, not to attack an ancient profession. Of course, no scientific student of social conditions can expect candid and ingenuous discussion of his observations from the members of those classes whose vested interests his analysis seems to threaten.

HORACE M. KALLEN.

Great Moments in Jewish History

By S. M. DUBNOW

*In Byzantium**

IN the Byzantine empire on the Balkan peninsula, the Jews were far worse off than in Italy, for the emperors had treated them with deep enmity ever since the days of Justinian (sixth century). They had few civil rights, and were sometimes even converted to Christianity by force. The Emperor Leo the Isaurian published an edict commanding all the Jews of Byzantium to embrace Christianity according to the rites of the Greek Orthodox Church on pain of terrible punishment (723). Many made a pretense of accepting this ultimatum in the hope that the persecutions would cease after a while and leave them free to go back to their own faith, but many others preferred to go away from Byzantium. They went north to the coast of the Black Sea, to Taurida and the Crimea. It has also been said of the Emperor Basil the Macedonian that he used every means in his power to compel the Jews to renounce their religion for Christianity, and when he realized that all his efforts were in vain he destroyed about one thousand Jewish communities in his empire. Only five were left standing, and these owed their escape to the intercession of the Hebrew poet Shepahtiah, who had happened to cure the Emperor's daughter of insanity. Legend attributes to this poet a prayer of repentance written in verse, beginning with the words "Israel Nashah." It is to be found in the *Selichot* and the *Machzor.* The following extract depicts the mood of the persecuted people:

"LORD, we knock at Thy door like beggars. Hear our prayers, Thou who dwellest on high! We are beset with oppression and insult on every side. Forsake us not, O God of our fathers! Send us salvation that the eyes of all may see. Let the evildoer cease to hold us in his power, and let our great sorrows have an end—let saviors come to Zion!"

Persecutions as terrible as those instigated by Basil were, however, comparatively rare. In ordinary times, the Byzantine Jews, in spite of their disabilities, played a very important part in the economic life of the country. They lived in many Grecian cities, notably in Thrace, Macedonia, Thessaly and on the islands of the Archipelago. Communities of considerable extent were to be found in Constantinople, the capital, and in Salonica, the commercial city on the seacoast. The Jews engaged in a great variety of trade, especially in the production and manufacture of silk. Most popular of all was the dyeing industry, and "Jewish dye" was famous throughout the world of commerce. In the large cities, Karaite and Talmudic or "Rabbinite" Jews established their communities side by side. The Jews of Constantinople lived in Pera, the business quarter on the seaboard. Their civil rights, in conformity with the old church laws, were greatly curtailed, but they enjoyed considerable freedom in all matters pertaining to the affairs of their communities, which were ruled over by elected elders or "ephors."

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*From *An Outline of Jewish History.* Reprinted by courtesy of the publisher, Max N. Maisel.

The Fifth Annual Popular Voting Contest

conducted by

The Jewish Tribune

Is Now On

The readers of THE JEWISH TRIBUNE, who have taken part in our earlier contests which have aroused world-wide interest and comment, are now invited to give their opinion on the following question:

Which Ten Americans Have Done the Most to Bring About Good-Will and Mutual Understanding Between Jews and Gentiles?

As in the past, our purpose is largely educational. We believe that the facts which will be brought out in connection with these leaders and their services to the community will be an inspiration to all Americans to continue the good work to make America an ever greater moral force in the family of nations.

Enter Your Lists of the Ten Names

The following rules will prevail in this contest:

1. Send in your lists immediately. Closing date to enter your lists is November 12.
2. No anonymous entries will be considered.
3. Letters explaining the choice will be welcomed and published regularly.
4. Write on one side of the paper, using a typewriter if possible.

Announcement of the Readers' Selection Will Be Made in the November 26 Issue of

The Jewish Tribune

Send in your lists promptly.

Read every issue to follow the progress of this Contest.

Which Ten Americans Have Done the Most to Bring About Good-Will and Understanding Between Jews and Gentiles?

Editor, THE JEWISH TRIBUNE:

Having participated in and greatly enjoyed your previous contests, I welcome your latest contest as the most interesting of them all and hasten to submit the following list of ten Americans who, in my opinion, have done the most to bring about good-will and mutual understanding between Jews and Gentiles:

Roger Williams	Theodore Roosevelt
George Washington	Woodrow Wilson
Thomas Jefferson	Charles W. Eliot
Abraham Lincoln	Mark Twain
John Hay	Calvin Coolidge

Perhaps you will allow me a few words to explain my choice. Roger Williams obviously belongs to the list, for it was he who first championed the principle of freedom of conscience in America, and in the seventeenth century founded the colony of Rhode Island as a haven of refuge for men of all faiths, where they might worship God as they saw fit. The author of the Declaration of Independence, which first proclaimed to the world that "all men are created equal," and the Father of His Country whose valor, generalship and wisdom gave us a Nation based on the principle of human equality, likewise belong of right to the list. The same is true of Abraham Lincoln who saved from disruption the Nation "conceived in liberty and dedicated to the proposition that all men are created equal." John Hay, who as Secretary of State protested to Roumania against her maltreatment of her Jewish nationals, and whose sympathetic letter, written in classical Hebrew, to an American rabbi on the occasion of the Kishinev Massacre, thrilled all Jews, certainly contributed toward good-will between Jew and Gentile. So did Theodore Roosevelt by his action in the Steckler case and later when as President of the United States he appointed the first Jew to a cabinet position. The part which Woodrow Wilson played in bringing about the Balfour Declaration and the insertion in the Treaty of Versailles of a clause guaranteeing the rights of the national minorities in the new reconstruction states in Europe has certainly earned him a place in my good-will list. President Coolidge's memorable addresses at Washington and Minneapolis about a year ago, in which he stressed and eulogized the share which each of our racial groups played in the building up of America, did no little to destroy the propaganda of hate and bigotry which the now decaying Klan and other self-styled guardians of America were then carrying on. Charles W. Eliot, President Emeritus of Harvard, under whose administration of that great university students desiring to enter it were required to have brains and character and not merely Nordic pedigree, has all his long life been one of the greatest forces for making good-will to all men. And Mark Twain, for all his pessimism and disgust with the so-called human race, was one of the greatest humanitarians among American men of letters.

JACOB GREEN,
Brooklyn, N. Y.

Editor, THE JEWISH TRIBUNE:

I herewith send you a list of ten Americans, according to my opinion, who have done the most to bring about good-will and understanding between Jews and Gentiles:

Robert Ingersoll	Dr. John Haynes Holmes
Eugene V. Debs	Theodore Roosevelt
Mark Twain	Cardinal Patrick Hayes
Arthur Brisbane	Charles H. Taft
Grover Cleveland	
Henry Ward Beecher	

ALBERT STEIN,
New York, N. Y.

Editor, THE JEWISH TRIBUNE:

These ten Americans, it seems to me, "have done the most to bring about good-will and mutual understanding between Jews and Gentiles":

George Washington	Mordecai Manuel Noah
Thomas Jefferson	James G. Huneker
Haym Salomon	Madison W. Peters
Rebecca Gratz	Arthur Brisbane
Judah Touro	Adolph S. Ochs

HARRY SIEGEL,
Philadelphia, Pa.

Editor, THE JEWISH TRIBUNE:

Here are the ten finest and most effective American champions of good-will among men that I can think of:

Roger Williams	Charles W. Eliot
Thomas Jefferson	Eugene V. Debs
Abraham Lincoln	Oswald Garrison Villard
Mark Twain	Norman Hapgood
James G. Huneker	Heywood Broun

SAMUEL COHEN,
New York, N. Y.

Editor, THE JEWISH TRIBUNE:

It is with pleasure that I take part in your latest and, in my opinion, most instructive and thought-provoking contest. Here is my choice of the ten Americans who have done the most to bring about good-will and understanding between Jews and Gentiles:

Roger Williams	Charles W. Eliot
Thomas Jefferson	Emma Lazarus
Haym Solomon	Jacob H. Schiff
Rebecca Gratz	Woodrow Wilson
Abraham Lincoln	Alfred E. Smith

JOSHUA LEVY,
New York, N. Y.

Editor, THE JEWISH TRIBUNE:

My vote in your contest is:

George Washington	Robert Ingersoll
Thomas Jefferson	Madison W. Peters
Abraham Lincoln	Jacob H. Schiff
Ezra Stiles	Nathan Straus
Henry Ward Beecher	Louis D. Brandeis

DAVID FREDERICKS,
Boston, Mass.

Warsaw, the Cemetery of Jewish Hopes

Continued from page 1

tically hopeless. The Jew in Poland does not try to be better and greater, for no matter how great, he is still a Jew, a damnable Judas. The case of Ashkenazy, the Lemberg professor and Polish delegate to the League of Nations, is still fresh in everybody's memory. A friend of mine, an excellent high school teacher of Latin, was offered an instructorship at the university *if* she became converted. This is the way Poland tries to settle her minority problems.

The Jews, of course, are gradually driven into petty business, as I said. There is absolutely no outlet for the colossal potential energy of the Polish Jewry, no free play for the hidden forces that could rebuild Poland. Perhaps the cultural aspect of Poland would somewhat change, acquire a slightly different tinge, if the Jews were accepted into Polish life, even as the present-day American culture is different from the Colonial days, and from what the Dames of American Revolution deem it to be. But the slogan of the Poles is that of the "great" anti-Semite: "Let it stink as long as it stinks in a Polish way." And, indeed, it will long stink that way; too long, perhaps.

As it is, the whole Jewry here is in an *impasse*, without any outlook whatsoever, not knowing whether to make further strides toward assimilation, or to wait, or to fight for some non-existing ideal. I spoke to Hillel Zeitlin, one of the prominent leaders, and he was outspoken in his pessimism. Anyone who knows the language and has eyes and ears, will assume the same attitude. It is premature yet to speak of better days for Polish Jewry. So far I've noticed a great, unquestionable, sincere desire on the part of the Polish Jew to become an integral part of his country, and take an active part in its reconstruction. From such activity he is stupidly barred. In the meantime the pent-up energy of the Jewish younger generation finds vent in dancing and *chassidic* ecstaticism, two extremes. Slowly but inexorably the younger Jewish generation is acquiring the superficiality of its Gentile brethren, and loses the precious loftiness for which European Jewry has so long been famous. Those who can, shimmy and fox trot, and the atmosphere in any suburb is as erotic as in an American dancing hall. The book is dying, or rather living the painful life of a poor relation. One dreams of money, good times, dancing and luxury, in face of direst, unheard-of poverty. Even doctors when coming together, speak to each other of business, just like a couple of Bronx practitioners. Decidedly there is not much joy in the grown, or even growing generation of Polish Jewry.

But the children! . . . The joy of mankind, the pledge of its future, the pride of a race . . . Unwashed faces, old before time, souls without youth, pleasures of little duration, marred by misery around. I walked for hours along the Nalevki, Dika, Gensia, our Essex and Delancey streets—the famous Warsaw ghetto, and I swear I haven't seen a joyous face, a spontaneous outburst of laughter, a merry smile. . . . Sometimes a young girl will smile amorously to a young man near her; but then love is love even in the Catacombs. Mostly you see children in father's trousers, dirty brats sitting on flagstones, old women selling wares aggregating fifty cents in value. If you ever had the intention of being happy it will suffice to look into the eyes of the children to have the smile fade on your lips. Andreyev's conception of Eleazar: in his eyes, after his resurrection, everyone saw the imprint of sepulchre, the cold breath of death, and scudded aside, and shunned their unwinking stare. After seeing such grim misery, such hopelessness and fatalistic submissiveness, how can one ever be happy. I recall one of the earlier and very fine stories of Ossip Dymow. A young student, blissfully happy, returning from a rendezvous with a beautiful girl, and forced to save a prostitute hunted by police. . . . He could never be happy.

Probably the bitterness will heal in my heart, will be allayed by the blunting fall of passing days. . . . And the magnetic sheet in the childish eyes will fade from my memory. But not altogether. The wound will heal, the scar will remain. And I shall remember Zeitlin's passionate words: "If I were twenty-five years younger I'd rend my breast, and tear my hair, and wail to the world, and shout to the cold Western Hemisphere about our slow death." . . .

Pulpit Topics

BROOKLYN JEWISH CENTER, 667 Eastern Parkway, I. H. Leventhal, Rabbi. Friday evening: Services. Saturday morning: Services.

CONCOURSE CENTER OF ISRAEL, 2323 Grand Concourse, Bronx. William S. Malev, Rabbi. Friday evening, 8:30. Saturday morning, 9. Portion of the week.

CONGREGATION SHAARI ZEDEK OF BROOKLYN, Kingston Avenue and Park Place. Harry Weiss, Rabbi. Friday evening: Services. Saturday morning: Services.

HEBREW TABERNACLE, 161st Street at Fort Washington Avenue. Dr. I. Mortimer Bloom, Rabbi. Friday evening, 8: Shortened services with cantor and complete choir. Saturday morning, 9:15: Services. Services temporarily at 558 West 158th Street.

INSTITUTIONAL SYNAGOGUE, 37 West 116th Street. Herbert S. Goldstein, Rabbi. Saturday morning: Sermon.

PARK AVENUE SYNAGOGUE, 113 East 86th Street. Gabriel Schulman, Rabbi. Friday evening: Services. Saturday morning: Services.

SHEARITH ISRAEL CONGREGATION, Central Park West and 70th Street. D. de Sola Pool, Rabbi. Sabbath morning at 11: Services.

TEMPEL BETH EL, Rockaway Park, L. I. Friday evening: Rev. Dr. Gustav N. Hausmann will preach. Saturday morning: Rev. Dr. Gustav N. Hausmann will preach.

TEMPEL PENI EL, 525 West 147th Street. Rev. Dr. Gustav N. Hausmann will occupy the pulpit on Rosh Hashanah, Yom Kippur and Succoth.

TEMPLE RODEPH SHOLOM, 817 Lexington Avenue, New York. Rudolph Grossman, Rabbi. Saturday morning: Services.

TIFERETH ISRAEL OF RIVERSIDE, 250 West 106th Street. Hersch Kohn, Rabbi. Friday evening: Services. Saturday morning: Services and sermon. Saturday evening, 6. Portion of the week.

YOUNG ISRAEL OF HARLEM, 31 West 110th Street. Sabbath morning services at Y. W. H. A. at 9. Portion of the week.

YOUNG ISRAEL OF WASHINGTON HEIGHTS, 4046 Broadway, corner 170th Street. Friday evening, 6:30: Services. Saturday morning services at 9.

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See Page 8

Social and Personal

Mr. and Mrs. Felix M. Warburg are cruising between Bar Harbor and Seal Harbor, Me., on their yacht *Carol*.

Mortimer Schiff was a visitor at the Newport Country Club, Newport, R. I., last week-end.

Mr. and Mrs. Arthur Lehman returned to New York Aug. 16 on the Hamburg-American liner *Cleveland*.

Mr. and Mrs. Elias Wolf are guests at the Ritz-Carlton, Atlantic City, N. J. Mrs. Wolf was the former Billie Mastbaum of Philadelphia, Pa.

Among the passengers on board the Leviathan, which arrived here Aug. 16, from Southampton, were Mr. and Mrs. S. Guggenheimer, Mr. and Mrs. A. Hollander, Hugo Riesenfeld, Fanny Hurst and Al Jolson.

A "pilgrimage" to St. Hubert's in the Adirondack Mountains, was made Aug. 16 by friends of Dr. Felix Adler and members of the New York Ethical Culture Society to felicitate Dr. Adler on his seventy-fifth birthday. Visitors came from near-by mountain resorts as well as from this city to Dr. Adler's summer home, where informal exercises were held.

Dr. and Mrs. Samuel Schulman, who have been traveling abroad since February, returned to this country on the *Olympic* Aug. 18.

Helen Joy, and Babette Kass

grandchildren of Mr. and Mrs. Harry Fischel, of New York, on the beach of The Hermitage, Le Touquet, France, where they are enjoying the bathing with their parents, Mr. and Mrs. David Kass.

Mrs. Bernard Ratkowsky of 290 West End Ave, New York, and her daughter Dorothy, are at Bethlehem, N. H., where they will stay through September.

Otto Frank of 490 West End Avenue, New York, is sojourning at the Summit Springs Hotel, Poland, Me.

On Aug. 2, Mrs. Zachary Blum gave a bridge and lawn party for the benefit of the Deborah Jewish Consumptive Relief Society at the home of Mr. and Mrs. J. Korman of 2338 Wavecrest Avenue, Far Rockaway, L. I. The following ladies assisted in arranging the party: Mesdames S. Spatz, 704 Central Avenue; Louis Seligman, 90 Beach 9th Street; Max Fishel, New Stand Merrill Road; I. Sandler, 1233 Broadway; A. C. Brill, 2334 Far Rockaway Boulevard, Far Rockaway, and Mesdames William Sugarman, 149 Beach 138 Street, Belle Harbor, and Maurice Kroll of Belle Harbor.

Louis Bamberger of Newark, N. J., who has been touring Europe, together with his brother-in-law and sister Mr. and Mrs. Felix Fuld, returned last Monday on the *Leviathan*. Mr. and Mrs. Fuld are expected to return after Labor Day.

Mr. and Mrs. Jacob C. Heinsheimer of 530 West End Avenue, New York, have announced the engagement of their daughter, Clarice, to Mitchell Weil, son of Mr. and Mrs. Louis Weil of 1506 Greene Avenue, Brooklyn, N. Y. Miss Heinsheimer was graduated from Alcuin Preparatory School. Mr. Weil is a graduate of Syracuse University and is practising law in New York. No date has been set for the wedding.

Mr. and Mrs. Sydney G. Fuld of Philadelphia, are spending the summer in Wildwood, N. J.

Miriam R. Herman, daughter of Mr. and Mrs. S. Herman of 175 Riverside Drive, New York, was married to Edward Goodelman, also of this city, on Aug. 13. The ceremony was performed by Dr. Nathan Krass. A reception for the immediate members of the family was held at Longchamps. Mr. and Mrs. Goodelman sailed on the *Tuscania* for a six weeks tour of France and England.

Mrs. Dora Hirschl of the Hotel Ansonia, New York, is summering at the Lorraine, Bar Harbor, Me. She will return to the city in September.

Dr. and Mrs. Maurice Rosenberg of 2 West 88th Street, New York, sailed Aug. 14 for a tour of France and Italy. They expect to return about Oct. 1.

Lee Shubert, accompanied by Milton and J. J. Shubert, Jr., are vacationing at Paul Smiths, N. Y.

Maurice Sussman, son of Alex Sussman of 1561 Union Street, Brooklyn, N. Y., will be confirmed Aug. 21 at Harbor Hill Camp, Third Lake, O!d Forge, N. Y. Rabbi Reuben Kaufman will conduct the ceremony.

M. S. Schlesinger, managing director of the Broad and Shubert Theaters, Newark, N. J., returned Aug. 12 on the *Homeric* from a tour through England, Germany, France and Switzerland.

Miss Minnie E. Samberg of 1029 68th Street, and her sister Ruth, of 519 Montgomery Street, Brooklyn, N. Y., are touring New York State and Canada. They are planning to visit many historical points en route.

Mr. and Mrs. David M. Bressler of New York, are summering at Barker, Me.

Mr. and Mrs. Maxwell M. Stember of 1080 East 18th Street, Brooklyn, N. Y., will sail Aug. 21 on the *Leviathan* for a sojourn in Europe.

Mr. and Mrs. Herman Zevin of 57 Wadsworth Terrace, New York, celebrated their thirty-fifth wedding anniversary at a dinner given in their honor Aug. 8 at Steifel's Hotel, Arverne, L. I. Among those present were their children, Mr. and Mrs. A. A. Hurwitz, Mr. and Mrs. Jacob E. Zevin, Mr. and Mrs. Isidore Lecin, Mr. and Mrs. Morris M. Silver, Mr. and Mrs. Benjamin D. Zevin, Miss Esther Zevin and Irving Zevin.

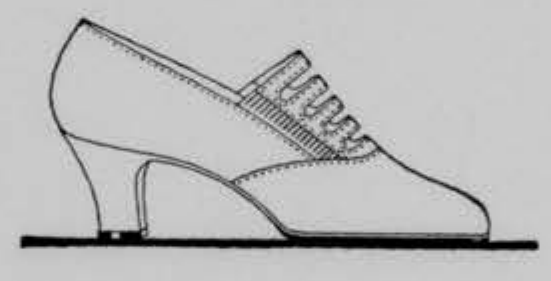
Mrs. Marie Sulzer of New York and Cedarhurst, L. I., has announced the engagement of her daughter, Ruth, to Harry Hawzhurst of New York.

Mrs. Anna Greenhaus of 963 56th Street, Brooklyn, N. Y., has announced the engagement of her daughter, Beatrice, to Isidore J. Rosen, son of Rabbi and Mrs. Zalel Rosen. No definite date has been set for the wedding.

Mrs. S. L. Holzman of the Hotel Belleclaire, New York, is spending the summer at the Hotel Lorraine, Bar Harbor, Me.

Mrs. A. Epstein of 325 Central Park West, New York, and her daughters, Adeline and Beatrice, left Aug. 15 for a trip to the Great Lakes and Canada. They will return for the Holy Days.

Mr. and Mrs. H. B. Koch of the Belnord, New York, are at West End, N. J., for the season.



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In Woman's World

Cross-Continental Journey Undertaken by Brooklyn Women

A journey across the continent with stops in all important cities between New York and Los Angeles is to be undertaken by a committee of twenty-five women on behalf of the Brooklyn Hebrew Maternity Hospital, located at 1395 Eastern Parkway, Brooklyn. A special train to be known as the "Maternity Special" is to carry the delegates across the country. The object of the trip is to visit every modern maternity hospital and maternity clinic in the United States in order to study all modern facilities used in maternity work. The committee hopes to discover many new phases of maternity work which it will recommend for incorporation into the new hospital which is to be built as an extension to the present site.

Arrangements are also being made for the delegation to visit outstanding baby clinics in the larger cities. Conferences are to be held with leading maternity physicians and hospital directors. Invitations to address the delegates on the newer discoveries of maternity work are being extended to important practitioners and university professors. The committee is also carrying an invitation suggesting a return courtesy trip to their own hospital in Brooklyn by women active in a similar work throughout the country.

An official photographer is to accompany the delegation and motion picture films of the entire journey.

Commenting on the proposed journey, Mrs. Robert Rosenfeld, an officer of the hospital, said:

"As far as we know, this will be one of the first journeys of its kind undertaken on behalf of a single institution devoted to maternity charity work. It is our aim to make our new hospital as modern as any institution in the world. Although New York has much to show the rest of the country in many branches of maternity work and baby clinics, yet we feel that there is much in hospital construction in other cities which will improve even the plans we have thus far made for the interior of our building.

"People little realize how important 'maternity moments' are and what their effect is on later life. Statistics show that 7 per cent of the deaths among women between the ages of 20 and 40 are due to puerperal infection incurred during the maternity period. Twenty thousand women die every year in the United States from the immediate and remote effects of childbirth. Hundreds of thousands of women enter our hospitals each year for the repair of injuries acquired during the delivery, seeking relief from disease caused by child bearing.

"Nearly one-third of the blind people of the world have lost the light of day because of the ignorance or the carelessness of the attendants at the time of birth.

"These are some of the things we are seeking to remedy in our work. Public interest, of course, is the big thing in any campaign for human welfare."

Council of Jewish Women

Early Holidays Stir Jewish Women to Action

THE early dates of the Jewish High Holidays, beginning with the New Year on Wednesday evening, Sept. 8, have stirred the officers and members of the National Council of Jewish Women to take special steps to ensure that no examinations in the schools and colleges will be scheduled for those dates, stated Mrs. J. Victor Greenebaum of Cincinnati, National Chairman of the Council's Committee on Education.

"We had taken the special precaution this year," declared Mrs. Greenebaum, "of issuing the Council calendar of Jewish holydays early in the spring, so that the school and college authorities might be informed, in sufficient time, of the dates of our holydays. Their early occurrence this year means the possibility of conflicts, to the great distress of our children and our youth. Our officers throughout the United States and Canada have been given special instructions to make a careful study of the situation in their respective communities and to remedy it in ample time. Our educational authorities are ready to cooperate and are just as eager as we are to avoid doing violence to the religious sentiments and convictions of our young."

Mrs. Edwin Zugsmith, of Pittsburgh, National Chairman of the Council's Committee on Religion, has appealed to the local chairmen of her committee to expend the utmost effort possible to provide for the proper observance of the Jewish holydays in institutions in their vicinity or community that contain Jewish men and women. A special calendar has been issued by her committee for the information of heads of institutions.

"Every Jewish soul," stated Mrs. Zugsmith, "must be allowed an opportunity to give expression to its fervent convictions on these holydays, when millions of our people gain their sublimest vision of Israel, its ideals and its sense of obligation to its Heavenly Father."

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THE JEWISH TRIBUNE JUNIORS

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But Who Shall See?

By THOMAS MOORE

(This is the same poet who wrote "The Minstrel Boy to the war is gone" and "Sound the loud timbrel o'er Egypt's dark sea!" He lived about the same time as Lord Byron and Percy Bysshe Shelley—at the end of the eighteenth and the early part of the nineteenth century.)

But who shall see the glorious day
  When, throned on Zion's brow,
The Lord shall rend that veil away
  Which hides the nations now?
When earth no more beneath the fear
  Of His rebuke shall lie;
When pain shall cease, and every tear
  Be wiped from every eye.

Then, Judah, thou no more shalt mourn
  Beneath the heathen's chain;
Thy days of splendor shall return,
  And all be new again.
The fount of life shall then be quaff'd
  In peace by all who come;
And every wind that blows shall waft
  Some long-lost exile home!

The Man Who Worked the Miracle

(*A Hebrew Legend*)

Do you remember that lovely story about the wealthy woman of Shunem who built a little room for the Prophet Elisha upon the roof of her house? She did this so that he might come in and go out as he liked, without having to speak to anybody unless he wished. (Eastern houses, you must know, often have the stairway going up the outside wall to the roof.) Elisha wanted to reward her for her thoughtful kindness. Therefore, when he found out by questioning other people that it was her great wish to have children, he promised her a son. And about a year later she had a little boy whom she loved very much. He grew up to be about five or six, when one day, in the heat of the summer, he died. The poor mother took him in her arms and went up to Elisha's room, and laid the dead child upon his bed. Then she mounted an ass, and rode off to find the prophet.

As soon as she saw him, she flung herself down and embraced his feet. Gehazi, the prophet's servant, came to push her away, for he thought she ought to keep at a respectful distance from the man of God. But Elisha said:

"Let her alone, for she is in great trouble, and God did not tell me about it." Then the woman said:

"Did I ask my lord for a son? Did I not say 'Do not deceive me'?" So Elisha knew that the child was dead. He turned to his servant Gehazi and said:

"Gird up thy loins, and take my staff in thy hand, and go thy way to this woman's house. If thou meet any man, salute him not; and if any salute thee, answer him not; and lay my staff upon the face of the child." Then Gehazi tightened his girdle around his loins, and pulled up his tunic above the knees, so that it would not get in his way. And he took Elisha's staff in his hand, and set off in the direction of the Shunemite's house.

For a time he remembered what Elisha had told him—to answer nobody who spoke to him on the way, and to greet nobody. But when he was stopped by Jehu the son of Nimshi—that powerful captain who later became king and punished the sins of the House of Ahab—Gehazi forgot, or rather disobeyed, his orders. Jehu said to him:

"Blessed be thou of the Lord, Gehazi. On what errand goest thou, O servant of the man of God?" Gehazi could not resist the temptation to "show off" before this mighty soldier, so he said importantly:

"I go to restore life to the dead."

Jehu and all his men turned in and followed Gehazi, eager to see such a wonderful miracle. And other people who met and questioned them on the road now received the same answer from Gehazi. The result was that every idler joined their band. And many of those who had work to do left their work lying and followed in Gehazi's train. For they felt that it was not every day that one could see the dead restored to life. As his followers grew in number Gehazi's pride and satisfaction mounted. Now he also would have fame as a prophet.

He came to the woman's house and mounted to the little chamber on the roof. Jehu and the most important people went with him, while Jehu's men held back the rest of the crowd and made them wait outside the house. Gehazi laid the staff upon the face of the child.

The Bible says: "*there was neither voice nor sound.*" Gehazi altered the position of the staff. He laid it with the top toward the child's feet, and the bottom up. But nothing happened. Then he laid it across the child's face, first pointing east, then west, then diagonally. Nothing happened.

The crowd laughed at the boaster, and melted away. Gehazi, very much cast down, set out to return. On the way he met Elisha himself, and the child's mother; and he told Elisha:

"The child is not awakened."

When Elisha came up to his chamber, he saw that indeed the child was dead. He shut the door upon Gehazi and upon the Shunemite.

When he was quite alone with the child, he began humbly to pray to God, and to beg Him to restore the boy. And he laid himself upon the dead child, and breathed into its mouth, and warmed it with his warmth. Once he became discouraged, and went down into the house and walked about there. But the sight of the pale mother, waiting patiently for the miracle, made him feel that he must not give up. He went again, and again tried to warm the child. And this time he felt life returning to the body. The Bible says: "And the child sneezed seven times, and the child opened his eyes." And Elisha called Gehazi and said:

"Call this Shunemite." And when she came up, Elisha said:

"Take up thy son!"

But first she fell at Elisha's feet and bowed herself to the ground. And then she took up her child and carried him down. Can you imagine the happiness that Elisha had brought her?

For Elisha knew that all wonders come from God.

Riddle Box

Have you ever seen a kitten chase its tail? That's what *we're* going to do today. In other words, we're going to solve a

"FOLLOW-MY-LEADER" PUZZLE.

We have to find six names. All of them tag on to each other, in the way I shall explain. The first letter of each name is the tail letter of the name just before it. And the tail letter of the *last name* is the first letter of the first name. Do you see? It isn't hard.

1. This is the name of one of the three false friends of Job.
2. Take the last letter of 1, and you will find that it begins the name of one of the sons of Jacob.
3. Take the last letter of 2, and you have the first letter of another son of Jacob!
4. With the last letter of 3, you can begin the name of a third son of Jacob.
5. The last letter of 4 makes the first letter of a son of King Solomon, and this son's name will be 5.
6. The last letter of 5 makes the first letter of a heathen country just east of the Dead Sea.

And the last letter of 6 must be the first letter of 1. If it turns out that way, you will know that you have guessed right. And as soon as you guess right, write a letter to me about it.

The following readers know a good deal about our Jewish holidays: Mildred Burstein, 243 East Broadway; Bessie Leve, 9 W. 114th Street, New York City; Sylvia Liebman, 142 S. Ninth Street; Aaron Katz, 1349 Fifty-seventh Street; Marjorie Fleiss, 370 Tompkins Avenue; Ethel Watlin, 5018 Eleventh Avenue, Brooklyn, N. Y.; David Levin, 3514 Boulevard, Jersey City, N. J. Johanna Goldberg, 407 S. Ashland Boulevard, and Grace Fried, 3402 West Sixteenth Street, Chicago, Ill.; Theodore Engelman, 306 Ophelia Street, Pittsburgh; Freda Guterman, 537 N. Washington Avenue, Scranton; Ruth Krasno, Main Street, Forest City, Pa. (Freda Guterman, who is now 17, wants to send you all her regards.) Esther Abelsky, 712 Pryor Street, S. W., Atlanta, Ga. (Please, Esther, don't write in that very light pencil. My eyes are strong and they get lots of exercise, so I don't want to overstrain them!) Correct answers, with just one mistake, were sent in by Rose Chell, Pittsburgh; Abe, Annette and Helen Geffen, Atlanta, Ga.; Laura Rosenfeld, Arverne, L. I.; a writer who did not sign, from Edgemere, L. I., and Pearl Siegel, Brooklyn, N. Y.

These are the right answers:

1. On which holiday do we eat honey? *Rosh Hashanah—the New Year*
2. On which holiday is it customary to eat *Homon-taschen?* *Purim*
3. On which holiday is it customary to eat *Latkes?* *Chanukah*
4. On which holiday do the Russian Jews eat *Blintzes?* *Shevuoth*
5. On which holiday do children play with nuts? *Passover*
6. Which holiday do we celebrate by blowing a ram's horn? *Rosh Hashanah and Yom Kippur*
7. Which holiday do we celebrate with an *esrog* (citron)? *Succoth*

Correct!

Our Mail

Mildred Burstein says that she knows all the answers to these questions because she has a very good appetite! But David Levin, 3514 Boulevard, Jersey City, N. J., gives another reason. He says:

"Dear Miss Ish-Kishor: I think I am able to answer properly every one of these questions. I think that I know this perfectly, for my parents keep these customs up and have done so since I can remember, and always in their life. I am eleven years old and go to Hebrew school, where we have very smart teachers and we learn Hebrew fluently. Respectfully your, David Levin." David, that's very fine. You must have lots of fun at home!

Here's a lively letter that has fluttered in from 9412 Prairie Avenue, Chicago, Ill. It says: "Dear Miss Ish-Kishor—Please tune in on station H-e-l-e-n B-l-e-a-d-o-n. I would like to correspond with girls from thirteen to fifteen years of age, interested in sports, books, stamp or coin collecting. I have many hobbies, but I am in particular a coin-collecting fiend. I have about 400 coins—the first 350 from my uncle for a birthday present last year. Well, I'll sign as ever, yours sincerely, Helen Bleadon."

I hope you find enough correspondents to satisfy you, Helen, since you have such a lot of energy. Your puzzles will appear in time. I like to give everybody a chance. Your other plan, Helen, I'm afraid it won't do. It might make some of us too stuck up about what is, after all, a matter of slight importance. And the rest of us also, for no very good reason, might feel sad. Did you ever hear the story of what Disraeli said to a young lady who had refused to marry a certain man of very high rank? He said: "Ah, so you refused him because he was a *descendant* instead of being an ancestor?" And it was just what that very sensible young lady had done. Let's be "ancestors"—yes?

Brevities

BARONESS HENRI DE ROTHSCHILD died in Paris last week. The Baroness was the wife of Baron Henri de Rothschild, French physician and author, and member of the distinguished Rothschild family.

RABBI MEIER SIMCHA HA'COHEN, famous Talmudic scholar and Rabbi of Dwinsk, died last week. Rabbi Meier Simcha was one of the outstanding rabbis in Eastern Europe. He was born in Baltrimantz, Lithuania, the son of Rabbi Samson Kalman.

DR. LUTHER E. LOVEJOY, president of the United Stewardship Council of the Churches of Christ of the United States and Canada, has issued a report that the Jews of America gave $18,500,000 for religion last year. Roman Catholics gave $168,000,000, miscellaneous organizations $10,500,000, and Protestants the balance to make a total religious outlay of $648,000,000. This amount includes congregational expenses and miscellaneous gifts.

DR. CHAIM WEIZMANN, president of the World Zionist Organization, delivered a lecture on Zionism before a large group of faculty members of Oxford University, at the request of Sir Michael Sadleir, prominent English educator.

MARY B. GROSSMAN has been made a Municipal Judge, and will preside over Cleveland's new Morals Courts. This court is to open in September, and will handle delinquency cases. Judge Grossman becomes the first woman in the country to preside over such a tribunal.

JACOB EPSTEIN is now engaged in doing a bust of Rabindranath Tagore, mystic poet and winner of the Nobel Prize. Epstein, the modernist sculptor, has been the subject of many controversies about art, chief among which was the recent sensation created by his conception of W. H. Hudson's *Rima* in Hyde Park.

DR. GRIEBIESHOCK, member of the Lettland Parliament, and representative from Lettland on the League of Nations, and member of that body's Labor Commission, has arrived in this country to attend the International Dental Congress. Dr. Griebieshock, who went back to Lettland 16 years ago, lived on the East Side of New York for about 20 years, and is thoroughly acquainted with American conditions. He is one of the leading members of his country's government.

DR. JOSEPH KRIMSKY of Brooklyn, member of the Executive Committee of the League for Industrial Democracy, is now attending the conferences of the Institute of Politics at Williamstown, Mass. Dr. Krimsky is now preparing a thesis on "The Growth of Population and Its Problems," which will be read before the round table conference.

A. D. KATCHER, the well-known New York cap manufacturer and commercial leader, who is now on a visit to his native country, Bukowina, made a contribution of ten million lei ($50,000) for Jewish relief purposes in that country, according to a cable report from Czernowitz.

DR. ARTHUR RUPPIN's book on the agricultural colonization of the Zionist organization in Palestine has just been published in an English edition by Martin Hopkinson & Co., of London.

RABBI SAMUEL KAPLAN has resigned from the Pulpit of Temple Israel of Tulsa, Oklahoma. A committee has been appointed to select a successor.

AS A TRIBUTE to Lord Balfour for his services to the Jewish people in connection with the establishment of the Jewish National Homeland in Palestine, the sponsors of Pine Terrace, a recently-established real estate development at Central Park, Long Island, have named the principal boulevard in the development, Balfour Drive. Officers of Chatham Associates, Inc., whose first of a series of important Long Island developments is Pine Terrace, include Joseph Gottlieb, president; Max Ginsburg, vice-president, and William A. Safrin, secretary-treasurer. All are prominent in Jewish communal life in Brooklyn.

Rabbi Eisenberg Addresses Sesqui-Centennial Gathering

Rabbi Maurice Eisenberg of New York City was one of the principal speakers at the dedication of the New York State Building at the Sesqui-Centennial Exposition which was held recently in Philadelphia. The Rev. Father John Flynn, representing Cardinal Hayes, made the invocation. The Rev. Cranston Brenton of the Cathedral of St. John the Divine, representing Bishop Manning, gave the benediction.

Rabbi Eisenberg said in part as follows:

> The Saxon race is proud of its achievements, and is proud that it today stands in the foremost ranks of civilization; it is proud that it has wrought its own independence by its own right arm, and that in industry, in science, in art, in all that constitutes true progress it stands without a compeer—the one great branch, triumphant on the sea, the other branch equally invincible both on the sea and on the land. But let it reflect that it had gained this freedom and this independence, not by its own efforts, merely, but because there was breathed into the souls of its fathers as with the breath of life, the inspiration, the lofty devotion, the high and unshrinking principles and ideals, found—not in its own traditions, not in its own literature but in the old Jewish Bible, and in the old Jewish Bible alone. In the language of Lyman Abbott, "The earliest democracy in America was a Puritan child with a Hebrew ancestry."
>
> "Proclaim liberty throughout the land unto all the inhabitants thereof" was the mandate of God three thousand two hundred years ago to His chosen people, and these sacred tones are still reverberating and will continue to reverberate until universal justice and divine love will encircle all mankind.

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Organization Activities

Temple Peni-El

Temple Peni-El of Washington Heights will simultaneously observe its twentieth anniversary and the Jewish High Holidays, in a new home at 142 West 81st Street, according to an announcement made today. This Temple was the first Jewish congregation on Washington Heights, and its members have worshipped in that neighborhood for twenty years. Its present building is on West 147th Street. Within the last few years the trend of the congregational membership has moved toward the central city. This shift in population was responsible for the determination of the trustees of the temple to move downtown. The new synagogue building is located on West 81st Street east of Amsterdam Avenue. It has an auditorium seating about 700 persons. Rabbi Henry A. Schorr, newly elected rabbi of Temple Peni-El will officiate at the services and he will be assisted by Rev. H. Kleinert, who has been cantor of the Temple for eighteen years.

Emanuel Friedman is president of Temple Peni-El and the other officers are:

Hyman Cohn, first vice-president; Joseph Marrow, second vice-president; Joseph Herman, treasurer; Henry Salinsky, financial secretary; Benjamin Berlinger, recording secretary. Board of Trustees: Samuel Barkin, chairman; Charles Newmark, vice-chairman; Joseph Schindler, vice-chairman; Nathan Daniels, D. Driesen, Theodore Friedeberg, Nathan Hirsch, Harry Jacobs, Morris Littman, Joseph Newmark, Jacob Schavell, L. Shaforman, Abraham Smith, Sam Wacht, Louis Weinstein and Max Wiesen.

Benefit Concert at Coney Island Stadium

The history of the Jewish Theater in music will be reflected in the program to be given by the Hebrew Actors' Union, the Jewish Cantors' and Ministers' Association and the Jewish Writers' Club, Saturday evening, Aug. 21, at a benefit concert at the Coney Island Stadium.

The history of the Jewish theater in music will be reflected in the composition by Joseph Rumshinsky, famous Jewish composer, under whose direction a symphony orchestra will appear on the program. Accompanying M. Rumshinsky, will be another noted Jewish composer and pianist, Alexander Olshenetzky.

A cantors' ensemble of 200 voices will sing two new numbers by Rumshinsky, *Oz Yoshir* and *Yismach Moishe*.

Among the famous actors who will appear as soloists or in special numbers will be:

Leon Blank, Jacob Ben Ami, Jennie Goldstein, Samuel Goldenberg, Zena Goldstein, Bertha Gersten, Hyman Jacobson, Aaron Lebedev, Fanny Lubritzky, Molly Picon, Louis Finkel, Jacob Kalich, Nellie Cassman, Maurice Schwartz, Mark Schweid and William Schwartz.

Listed among the cantors who will participate are:

Mordecai Hirschman, Berele Chagi, Z. Kwartin, David Rothman, Aaron Katschko, Israel Breeh, Elijah Kretzchmar, David Shapiro and David Moses Steinberg.

Federation's Campaign Leaders

Frederick Brown, who was general chairman of the New York Federation's 1925 campaign, again has accepted that post for this year's campaign, and already has been instrumental in putting into motion the machinery to insure another successful campaign.

William Goldman continues as chairman of the Executive Committee, and has as his right-hand man Ira M. Younker.

Harold A. Lebair is chairman of the Membership Committee, which has among its tasks the organization of solicitors' groups in the residential districts, taking advantage of the available political district records.

I. Edwin Goldwasser as chairman of the Public Relations Committee is in charge of the publicity program for the campaign.

Herman Lissner is chairman of the quota committee. Ralph E. Samuel is chairman of the special activities committee. Special prospects will be handled by a committee of which Eli W. Bernheim and Henry Morgenthau will be Associate Chairmen. Another committee, of which G. Richard Davis and Henry F. Samstag are associate chairmen, will take care of special donations.

International Mizrachi Conference

The international conference of the Mizrachi, the Orthodox Zionist Organization, was opened last week in the presence of delegates representing fourteen countries in Antwerp, Belgium.

The conference was opened by Rabbi Amiel, in Hebrew. Rabbi Meier Berlin, formerly of New York City, in his opening address pointed out the progress made by the Mizrachi Organization in the Palestine work.

Deputy H. Farbstein of Warsaw was chairman of the conference.

Church and Synagogue Forum

Close to 100 distinguished Christian clergymen, university professors and leaders of social movements met last week on the campus of Olivet College, Olivet, Mich., to discuss international relations and to join in fellowship with representatives of the Central Conference of American Rabbis.

Among the distinguished leaders at the conference were Samuel Guy Inman, John W. Herring, Reinhold Niebuhr, John Nevin Sayre, Oliver Van Horn, T. Y. Wang and Harry W. Laidler. Rabbi Ephraim Frisch of San Antonio, Tex., presided at Tuesday's session, which dealt with the situation in Mexico and the Philippine Islands. Dr. Harry Cohen of Galveston, Tex., Rabbis S. H. Markowitz of Fort Wayne, Abraham Cronbach and Victor Emanuel Reichert of Cincinnati, participated in the discussion.

The subject of goodwill and better understanding between Christian and Jew is being linked up with the general international problems discussed.

At the request of the participating church organizations, a Jewish service was held Friday at the Church on the campus, at which the Christian delegates and the general community were the guests of the rabbis.

International Ort Conference

The amount of $800,000 was expended by the Ort Society for the purpose of promoting trade and agriculture among the Jewish population, in various European countries, during the period of 1923-1926, according to a report submitted by Dr. J. Singalowsky, at the Third International Conference of the Ort associations held last week in Berlin.

The conference was opened at the former Prussian House of Lords in the presence of delegations from many countries, including United States of America, England, Russia, Poland, Roumania and the Baltic States.

Dr. Leo Bramson, one of the founders of the Ort and executive secretary of the organization, opened the conference, which was welcomed by prominent representatives of the German-Jewish community. Herr Kleeman, director of the Dresden Bank, was chosen chairman of the conference. Herr Treitler welcomed the conference in the name of the City of Berlin. Herr Bradnitz greeted the Ort in behalf of the Zentral Verein, Kurt Blumenfeld in behalf of the Zionist Organization of Germany, and Dr. Paul Nathan in behalf of the *Hilfsverein der Deutschen Jugend*.

Judge Jacob Panken and Dr. Henry Moscowitz of New York, addressed the conference. The latter praised highly the achievements of the American Jewish Joint Distribution Committee, adding that it was due to the activities of the Ort that the J. D. C. found the way paved for constructive relief work.

Z. O. A. National Executive Meeting

Members of the National Executive Committee of the Zionist Organization of America, residing in Greater New York, will meet with the officers of the New York Zionist Districts at a general Conference on Organization, which will be held on Sunday, August 29, at the summer estate of Dr. and Mrs. A. J. Rongy at Scarsdale, N. Y. The Conference, which will consist of a morning and afternoon session, will be devoted to a discussion of Organization problems and to the adoption of plans for the strengthening of the Organization in Greater New York.

After the morning session there will be a luncheon to the delegates given by Dr. and Mrs. Rongy.

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Movies

By SULAMITH ISH-KISHOR

Into Her Kingdom

At the Strand

BELIEVE this and they'll tell you some more. The average American producer's notion of court life in Russia, and peasant life, too, is enough to make every Russian hair in the audience stand on end. That the revolutionist leaders wouldn't know the face of the Grand Duchess Tatiana from that of her maid, that an ardent Communist would throw up his share in the new Russia in order to make the haughty duchess speak politely to him, that an escaped duchess who possesses her court costume and crown with millions of dollars' worth of diamonds would keep a little store in New Jersey—in the fact of what we all know happened when the Grand Duchess Boris was actually in America—all this is more than mortal intelligence can bear. Corinne Griffith is very pretty and stupid is the rôle. Next time they show a picture like that they'll have to give me back my evening.

So This Is Paris

At the Cameo

"A feathery, furious, flaming, fantastic French farce," the posters call it. It is really adorably funny, in Ernst Lubitsch's best manner of light sophistication. The pair of dancers, the light-hearted doctor, and his wife (Monte Blue and Patsy Ruth Miller), the Artists' Ball, and some amazingly clever trick photography, make up a picture that can't be anything but entertaining every minute.

Playthings

By THYRA SAMTER WINSLOW

My Country

THE lone opening of the week was *My Country* at Chanin's Forty-sixth Street Theater. The play would be incredible any place but here in America. However, after the success of *Abie's Irish Rose*, I predict and hope for a similar success for *My Country*.

My Country is by William J. Perlman and besides an unusual amount of claptrap Mr. Perlman has introduced some very real humor and in spots some real philosophy as well. Personally, I predict a success for *My Country*, and I may add that the success will please me because, as it happens, the Independent Producing Co., which presents *My Country*, has in it some of my favorites of the people connected with the theater, and it would please me to see them cash in on *My Country* as Ann Nichols has done in *Abie's Irish Rose*.

Abie's Irish Rose contains only one Irish boy and one Jewish girl and their mating is the basis of the play. Mr. Perlman wasn't satisfied with that. He introduces an old American family, the Van Dorns, who came to America in 1614—or was it 1416? The Van Dorn daughter falls in love with a Jewish boy and the Van Dorn son picks out an Italian girl as his choice. Besides the Italian, Jewish and Dutch-American families that are introduced, there is an Irishman for comic relief and references to other nationalities. The melting pot boils furiously.

Outside of caricaturing each of his families in a way many playwrights have of doing, it seems to me that Mr. Perlman's greatest fault was his rather stupid portrayal of Robert Van Dorn. He made this scion of an old American family so utterly obnoxious, so caddish and ungentlemanly and inconsiderate that it not only gave one a poor idea of a man who would call himself "a real American," but it made the equally untrue and obnoxious characteristics of the newer Americans, the Jews and the Italians, seem far too virtuous by contrast.

The play is theatrical hokum. There's no doubt of that. And yet today in America when intermarriage is important there are just enough bits of truth in *My Country* so that it can't be dismissed altogether. It is as unreal as any play I have seen on Broadway and yet its very unreality is significant. Certainly a more sincere and less theatrical play would have less chance of success. And the humor is at times cutting. Miss Van Dorn goes to a party given by the Young Judea and has a good time "because no one suspected she wasn't Jewish."

The cast does as well as it can with the ridiculous parts assigned to it. Frederick Burton makes Robert Van Dorn as obnoxious as possible. Louise Randolph puts a modicum of understanding into the role of Mrs. Van Dorn, the broad-minded woman who doesn't seem to care whom her children marry. Lee Kohlmar and Pola Carter wring the last vestige of fun out of the Blumbergs and at times introduce some deft bits of character work. The younger generations of Jew and Gentile were pretty bad.

If you like a play full of stage Jews and stage Italians and stage Americans, a play with a few heart throbs thrown in for good measure, and not a doubt in the world as to the happy ending and where there is a final toast to "my country" by all the nationalities introduced, you will have a good time at *My Country*. If you have a sense of humor and like plays that are so biased and so peculiarly done so as to be funny, you will like it anyhow. And, after *Abie's Irish Rose*, I know you won't object to its success. In a most peculiar way I liked *My Country* and I think that many others will, too.

Personal

Confirmation

KIRSCH—Mr. and Mrs. Jacques I. Kirsch, of 838 West End Avenue, announce the Bar Mitzvah of their son Elmer, on Saturday morning, August 21, at Temple Bnai Israel and Sheerith Judah, 602 West 149th St.

Birth

KLEIMAN—Mr. and Mrs. Sol Kleiman (nee Esther May) announce the birth of a son on August 8th, at Dr. Druskin's Hospital, New York.

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Music

By ALFRED LIEBAN

New York Symphony Orchestra

SEVEN new players will be added to the New York Symphony this fall. Walter Damrosch has secured as first 'cellist Joseph Malkin, who has appeared as soloist with the Boston, Chicago and New York Symphony orchestras. He was first-prize graduate of the Paris Conservatoire. At sixteen he was soloist with the Berlin Philharmonic under Arthur Nikisch. Isadore Berv, nineteen years old, for the last three years with the Philadelphia Orchestra, joins as first-horn player.

The other new members include Winthrop Sargeant, violin; M. Livschutz, violin; Samuel Borodkin, assistant tympani; Harry Sacher, bass; Michel Nazzy, English horn, and Albin Anding, second trumpet.

Attorney General Ottinger

Continued from page 3

price when she saw what was happening. In my work with food and ice 'graft' I have had the able help of Mr. Israel Lerner, now candidate for Civic Court Judge of Brooklyn.

"This type of work has never before been handled by the Attorney General's office, but I believe it is better and more important, in a way, than charity. For example, in Cortland County up-state tubercular cattle meat was being sold. Within forty-eight hours of discovery eighty-three affidavits had been obtained, I had requested and obtained an extraordinary session of the Supreme Court, and had gotten fifteen convictions of the guilty parties who had been risking the lives and health of citizens in order to make a few extra dollars.

"The Attorney General of the State also has the power to function as a statesman in matters of policy. As Attorney General, I am also a member of the Water Power Commission. By total development of the State's water power, New York could save forty million tons of coal a year, and do away with one-third of the number of freight cars now employed carrying coal. Besides this, development of the St. Lawrence River alone could bring in one billion dollars of new business every year."

Mr. Ottinger is now working for installation of voting machines all over the State, so that every vote shall be honestly recorded, and the total shall be counted up and ready for publication within a few minutes of the closing of the polls, allowing no time for trickery. He has new and practical plans for the protection of the State's property rights against private companies, and of its legal rights against Federal encroachment. His is a record of honest public service performed with the determination to scrub as much grime as possible off this particular section of the world's countenance.

ADLETTES

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Replies will be mailed to you as received.

Monday, 5 p.m. of week of insertion is the closing time for advertisements in this column.

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If you are open to overtures for new connection, and qualified for a salary between $2,500 and $25,000, your response to this announcement is invited. The undersigned provides a thoroughly organized service, of recognized standing and reputation, through which preliminaries are negotiated confidentially for positions of the calibre indicated. The procedure is individualized to each client's personal requirements; your identity covered and present position protected. Established sixteen years. Send only name and address for details. R. W. Bixby, Inc., 107 Downtown Building, Buffalo, New York.

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THEOLOGICAL STUDENT — Able speaker, wishes to preach for High Holidays. Also would like to become spiritual director of a congregation. Previous experience. Best reference. For further information address Box 728, THE JEWISH TRIBUNE.

WANTED—Jewish woman, nurse preferred, to supervise Home for Friendless, children and adults, in Scranton, Pennsylvania. References required. Apply Adolph Marcus, 501 Brooks Building, Scranton, Pennsylvania.

POSITION WANTED — As Sunday School Supervisor or organizer. Many years' experience as Hebrew School principal, Sunday School Supervisor and Jewish social worker. Must be in or near New York. Reply: I. W., Box 725, THE JEWISH TRIBUNE.

RABBI WITH SEMICHA—Modern Orthodox rabbi with rabbinic authorization, eloquent speaker in Hebrew, Yiddish and English, experienced school principal, with congregation for eight years, desires position with modern orthodox congregation. Write Box 714, THE JEWISH TRIBUNE.

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EXECUTIVE SECRETARY - STENOGRAPHER (male or female) wanted by National Office of Avukah, American Student Zionist Federation. Position requires residence in Washington, D. C., national headquarters. Extraordinary opportunity for Zionist service in intensely interesting high-grade intellectual work, also possibility of arranging hours to enable study in the large Universities of the National Capital. Applicant must have good command of English; previous Zionist or other Jewish secretarial or journalistic training desirable. State in detail age, experience, general and Jewish education, minimum salary, and if possible send photograph, which will be returned. AVUKAH, 205 UNION TRUST BLDG., WASHINGTON, D. C.

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Bessarabian Famine Over

David A. Brown, chairman of the $25,000,000 United Jewish Campaign made public a cable from Dr. Bernhard Kahn, European relief director of the Joint Distribution Committee, last week announcing that the famine relief committee for Bessarabia has been disbanded, and that 300,000 Jews are now enjoying normal economic conditions there. In his cable, Dr. Kahn pointed to the Bessarabian situation as a "typical example of the good results of the Joint Distribution Committee's work in time of acute distress." Funds contributed by American Jews to the United Jewish Campaign, helped to tide the Bessarabian people over until the present harvest time, when good crops brought altered conditions.

Julius Rosenwald Makes $3,000,000 Gift

Julius Rosenwald has given $3,000,000 for the establishment in Chicago of a great industrial museum on the order of that in Munich. It will be known as the Rosenwald Industrial Museum.

The gift was announced by Mr. Rosenwald at a luncheon given by him at the Union League Club attended by a group of Chicago civic leaders. The donation has been acclaimed by all of Chicago as a benefaction of great merit.

Last Wednesday Mr. Rosenwald paid President Coolidge a short visit at Paul Smiths, N. Y., where he outlined to the President plans for the greatest permanent mechanical exhibition in the world.

The Week

Continued from page 5

fluenced him to retract his confession and to accuse Haas of complicity. The case aroused so much interest that a motion for a parliamentary investigation was introduced in the Prussian Diet.

Turkey

THE Jews of Turkey renounced their claim to the national minority rights, guaranteed them together with the other minorities in Turkey, under the Peace Treaty of Lausanne, at a meeting of seventy Turkish-Jewish notables held in Constantinople last week. This decision of Turkish-Jewish leaders, representing the first group in Europe and Asia to renounce the national minority rights recognized as an "obligation of international concern," and placed under the guarantee of the League of Nations, was taken at a meeting of seventy members of what is termed the Jewish National Assembly of the Republic of Turkey. The Assembly met under the presidency of Jacque Bey Nahmias, and heard the report submitted by the Commission on the Reorganization of the Jewish communities in Turkey, appointed for that purpose some time ago. After submitting a detailed report of the negotiations conducted with the Turkish Government, the Commission proposed to the Assembly the adoption of the following resolutions:

1. To proclaim solemnly the complete renunciation by Turkish Jewry of all international minority rights guaranteed by the Treaty of Lausanne;
2. To request the Turkish Government to issue such ordinances as would regulate the administration of the affairs of the Jewish community and the maintenance of its scholastic, charitable and educational institutions, as well as to indicate the means of assuring the existence of these institutions by lending them moral and material support;
3. To submit to the Turkish Government a draft of a bill to establish the legal status of the community and to maintain the existing contribution toward Jewish institutions.

This act of the Jewish National Assembly made a tremendous impression in Jewish circles here. It was pointed out that since the Treaty of Lausanne was signed, the intention was expressed in various quarters to renounce the rights of Turkish Jewry as a minority. The view was frequently expressed that inasmuch as Turkey is now a free Republic, guaranteeing equal terms of citizenship to all, the existence of special national minority rights is of no purpose. The opinion was also expressed that this Act of the seventy Turkish-Jewish notables is in line with the tradition of the loyalty of Turkish Jews to established authority.

Lithuania

A SOMEWHAT similar condition is facing the Jews of Lithuania. The question of reviving Jewish national autonomy again made possible by the recent change in the Government, finds Jewish public opinion in the country divided against itself.

Getting On

Continued from page 2

had learned from his course in logic all these past events. Again he examined the letter of his uncle and reread the magic words, "John Cogan, M. D., 451 Riverside Drive, New York City."

Then he got up, brushed his hair, buttoned his coat and, coming over to his roommate, slapped him on the shoulder and, in the brogue he had learned from him, said:

"What's the trouble, old fellow? Let me help you with these damn things, and then let's take in a show."

Paul Kennedy marveled at the speed in which his roommate solved the problems for him.

"Gee," he admiringly said, "you Jews sure have it all over us in brains. Old Jakie Klein, in my class, has an average of 99½. I'll be mighty happy if I pass the thing."

Paul did not notice his roommate's blush nor the uncomfortable look when he delivered himself on the brilliance of the Jews.

It was a sullen, moody Charles who went to the movies. And after the theater, as the boys sat in the "Greasy Spoon," eating sausages, Paul noticed the preoccupation and gloom of his roommate.

"Cheer up, old man. Let's have some ice cream. I treat," he smilingly said.

Charles ate in silence, merely nodding to his friend's incessant chatter.

As they walked through the dark streets of the little town, Paul, still seeing the uncommunicativeness of his roommate, said kindly as he took his arm:

"Yeh, I know how you feel, old fellow. I feel like that many times. Lonesome; you'd like to see the old man and woman and get a look at the house. And you poor kid, couldn't get to be home this Christmas either. But June will soon be here and you'll see them all again. Funny, though, how the smell of these new leaves and grass makes one feel lonesome. I'd almost do anything myself to get a look at the old farm and the folks."

But Charles did not answer.

In bed, listening to the peaceful breathing of his roommate, Charles was still thinking, thinking of Helen Levin, of his mother, and wondering whether it was all really worth while; wondering whether he was really getting on.

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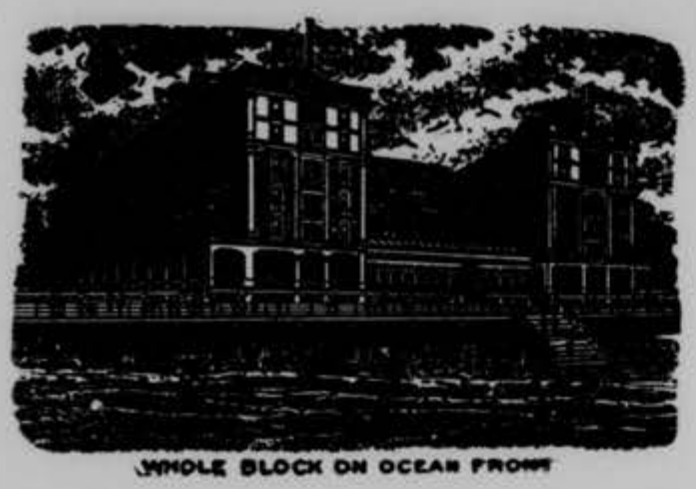

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2400 Ft. Above Sea	Baseball	Water Carnivals
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The Jewish Tribune

of Friday, September 10

will be a

SPECIAL

NEW YEAR

NUMBER

and as in former years there will be a section for publishing New Year Cards. This custom is growing annually, and there is no better way of conveying your greetings to your many friends than through this medium, as it saves expense and annoyance and, owing to our large circulation all over the United States, you overlook none of your friends. We would be pleased to receive authorization to publish your GREETINGS. The rate is $3 for 10 words or less excluding name and address. Please fill out and mail blank below.

FINAL CLOSING DATE—MONDAY, SEPTEMBER 6

Inform Your Friends of This Service

Date.....1926

The Jewish Tribune

570 Seventh Ave.
New York, N. Y.

You are hereby authorized to publish my New Year Greeting in your New Year Number to be issued on Friday, September 10

Name .....

Address .....

City .....State .....

SAMPLE:

MR. & MRS. JOSEPH BROWN, 212 W. 86 St., wish their relatives and friends a Happy New Year.

(Form of greeting to be changed as desired within same number of words)
(The charge for each additional six words or less over the name and address and ten words is 50 cents)

☐ Herewith is $3.00 and $..... extra

☐ Send bill for $3.00 and $..... extra

8-20-26