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The relation of the Depression to the cultural and spiritual values
of American Jewry, 1932.

36-6

ORGANIZED 1899

PROGRAM

National Conference
OF
Jewish Social Service

PHILADELPHIA, PA.

MAY 12-17, 1932

Headquarters: Benjamin Franklin Hotel

PERMANENT ADDRESS:

71 WEST 47 STREET, NEW YORK CITY

(All Sessions at Benjamin Franklin Hotel,
unless otherwise indicated.)

Thursday, May 12

10:30 A.M.—Meeting of Jewish Federations and Jewish Welfare Funds (Room 252)

8:00 P.M.—OPENING SESSION—Congregation Keneseth Israel (1717 N. Broad Street)

Chairman: Dr. Jacob Billikopf, Executive Director, Federation of Jewish Charities, Philadelphia.

Invocation and Address of Welcome: Rabbi William H. Feinshtien

Presidential Address: Dr. Maurice J. Karpf, Director, Graduate School for Jewish Social Work, New York.

Subject: *"Emerging Horizons in Jewish and General Social Work."*

Informal Reception

Friday, May 13

8:00 A.M.—BREAKFAST—SECTIONAL MEETING (Ballroom Foyer)

Home Economics Session of Family Case Work Committee

Chairman: Mrs. Julia A. Dushkin, Director of Home Economics Department, Jewish Social Service Bureau, Chicago.

Subject: *"The Influence of the Home Economics Department in Family Case Work."*

Speaker: Dorothy C. Kahn, Executive Director, Jewish Welfare Society, Philadelphia.

Discussion: Harold Silver, Case Work Supt., United Jewish Social Agencies, Cincinnati.

Malca H. Friedman, Supervisor, Family Welfare Department, Baron de Hirsch Institute, Montreal

10:00 A.M.—JCINT SESSION (Ballroom)

Community Organization Committee

Chairman: L. Edwin Goldman, President, Jewish Social Service Bureau, Baltimore.

Subject: *"The Functional Agency in Community Organization Planning."*

Speaker: Samuel A. Goldsmith, Executive Director, Jewish Charities of Chicago.

Discussion: Child Care Groups—Mrs. Gertrude M. Dubinsky, Executive Director, Juvenile Aid Society, Philadelphia.

Health—Dr. Louis I. Harris, Former Commissioner of Health, New York City.

Family Case Work—Dr. Maurice Taylor, Director, General District Service, Boston.

Jewish Education—Ben Rosen, Executive Director, Associated Talmud Torahs, Phila.

Jewish Community Center—H. L. Glucksmann, Executive Director, Jewish Welfare Board, N. Y.

FRIDAY, MAY 13—Continued

1:00 P.M.—LUNCHEONS—SECTIONAL MEETINGS

1. *Health Committee (Betty Ross Room A)*

Chairman: Arthur Fleisher, President, Jewish Hospital, Philadelphia.

Subject: "A Medical School Associated with a Jewish Hospital."

Speaker: Dr. Israel Struss, New York.

Discussion: James Marshall, New York.

Dr. Louis I. Harris, New York City.

2. *Loan Section of Family Case Work Committee (Betty Ross Room B)*

Chairman: Lawrence L. Ancker, Secretary, Mastbaum Loan System, Philadelphia.

Subject: "Community Provision for Reconstruction Through Credit."

Speaker: Adolph Held, President, Amalgamated Bank, New York.

Discussion: William Hirsch, Managing Director, Mastbaum Loan System, Philadelphia.

H. Joseph Hyman, Executive Director, Jewish Federation, Indianapolis.

3. *Child Care (Placement) Committee (Independence Room)*

Subject: "The Child Placement Worker Looks at Her Job."

Discussion Leader: Clara Rabinowitz, Supervisor Training District, The Graduate School for Jewish Social Work, New York.

Discussion: Eve Rabinowitz, Home Bureau, N. Y. Helen Baum, Juvenile Aid Society, Philadelphia. Mrs. Rose Becker, Jewish Children's Society, Baltimore.

4. *Child Care (Institutional) Committee (Franklin Room)*

Chairman: Hyman P. Gumnit, Superintendent, Foster Home for Hebrew Orphans, Phila.

Subject: "Criteria for Qualitative Measuring of Institutional Work."

Speaker: Benjamin L. Winfield, Executive Director, Jewish Children's Home, Newark.

5. *Committee on the Jewish Center Movement (Ballroom Foyer)*

Subject: "Extraordinary Functions of the Jewish Community Center in the Emergency."

a. *Employment Bureaus*

(1) "Methods of Management and Contacting the Public and Employers."

Speaker: Gustave Bisgier, Headworker, Jewish Educational Alliance, Baltimore.

(2) "Relation to Public and Private Employment Agencies."

Speaker: Edward Rosenblum, United States Employment Service, Dept. of Labor, Washington.

FRIDAY, MAY 14—Continued

- b. *"The Position of the Center in Moulding Public Opinion and Social Legislation."*

Speaker: Sidney A. Teller, Resident Director, Irene Kaufmann Settlement, Pittsburgh.

- c. *"Leisure Time Activity in the Depression Period."*

Speaker: Samuel J. Rogman, Executive Director, Young Men's Hebrew Association, Perth Amboy, N. J.

3:00 P.M.—SECTIONAL MEETINGS

1. *Joint Session, Family Case Work and Children's Groups (Betty Ross Room)*

Chairman: James Marshall, New York.

Subject: *"Treatment of Behavior Problems."*

Speakers: Dr. Dudley D. Schoenfeld, Consulting Psychiatrist, Hebrew Orphan Asylum, N. Y.
Mary Palevsky, Executive Director, Jewish Social Service Bureau, Brooklyn, N. Y.

Discussion: Virginia C. Frank, Superintendent, Jewish Social Service Bureau, Chicago.

2. *Committee on National Organizations (Room 202)*

Chairman: Dr. I. M. Rubinow, Secretary, B'nai B'rith, Cincinnati.

Subject: *"The Relation of Local Federations to National Organizations."*

Speaker: Dr. Philip Hillkowitz, President, The Jewish Consumptives' Relief Society, Denver.

5:00 P.M.—NATIONAL APPEALS INFORMATION SERVICE, General Assembly (Room 252)

8:00 P.M.—GENERAL SESSION—Congregation

Adath Jeshurun (Broad & Diamond Streets)

*Sabbath Services will be conducted by
Rabbi Max D. Klein*

1. **Subject:** *"The International Scene of the Jew."*

Speaker: Morris D. Waldman, Secretary, American Jewish Committee, New York.

2. **Subject:** *"The Jew in Palestine."*

Speaker: Dr. I. B. Berkson, Member Executive, Jewish Agency, Palestine.

Informal Reception

Saturday, May 14

10:00 A.M.—MEMORIAL MEETING.

Temple Rodeph Shalom (Broad & Mt. Vernon Sts.)

*Sabbath Services will be conducted by
Rabbi Louis Wolsey*

Memorial Services

1. **Julius Rosenwald, Chicago,** by Morris Wolf, Philadelphia.

2. **Dr. Lee K. Frankel, New York; Cyrus L. Sulzberger, New York; Harry H. Lapidus, Omaha; Milford Stern, Detroit and Bernard Ginsburg, Detroit . . .** by Dr. Solomon Lowenstein, N. Y.

SATURDAY, MAY 14—Continued

7:00 P.M.—CONFERENCE DINNER (Ballroom)

Chairman: Dr. Maurice J. Karpf, New York.

1. **Presidential Address**, National Council for Jewish Education, Albert P. Schoolman, Director, Central Jewish Institute, New York.

2. **Subject:** "Cultural and Spiritual Values of American Jewry in the Depression."

Speaker: Dr. Abba Hillel Silver, Rabbi, The Temple, Cleveland.

Informal Dance

Sunday, May 15

8:00 A.M.—BREAKFAST—SECTIONAL MEETING

*Health Committee—Informal Round Table
(Independence Room)*

Chairman: Maurice Dubin, Director, Mt. Sinai Hospital, Chicago.

Subject: "Should Hospital Social Service be Carried on by Graduate Nurses or by Trained Social Workers?"

Speaker: Rose Cooperman, Assistant Supervisor, Division of Old Age Security, State Department of Social Welfare, New York.

Discussion: Mrs. Rosamond P. Bilder, Director, Social Service Department, Beth Moses Hospital, Brooklyn, N. Y.

Leonora B. Rubinow, Director Social Service Department, Beth Israel Hospital, Newark.

10:00 A.M.—GENERAL SESSION (Ballroom)

Chairman: Hon. Julian W. Mack, Judge United States Circuit Court of Appeals, New York.

Subject: "Economic and Industrial Status of American Jewry."

Speakers: Dr. I. M. Rubinow, Secretary, B'nai B'rith, Cincinnati.

Dr. Jacob Billikopf, Executive Director, Federation of Jewish Charities, Philadelphia.

Discussion: Isador Lubin, The Brookings Institution, Washington, D. C.

1:00 P.M.—LUNCHEONS—SECTIONAL MEETINGS

1. *Joint Session, Child Care Committees
(Franklin Room)*

Chairman: Mrs. I. A. Liveright, Secretary, Department of Public Welfare, State of Pennsylvania, Philadelphia.

Subject: "Relationship Between Public and Private Agencies for the Care of Dependent and Neglected Jewish Children."

Speaker: Dr. Emil Frankel, Director of Research, New Jersey Department of Institutions and Agencies, Trenton.

Discussion: Lionel J. Simmonds, Executive Director, Hebrew Orphan Asylum, New York.
Mrs. Julius Fryer, Secretary, Cuyahoga County Child Welfare Board, Cleveland.

SUNDAY, MAY 15—Continued

**2. Regional Case Workers Committee
(Betty Ross Room A)**

Chairman: Ben V. Codor, Case Worker, Jewish Welfare Society, Philadelphia.

Subject: *"The Case Worker's Outlook on the Depression."*

a. "Social Work Practice in the Present Depression."

Speaker: Mrs. Hortense Seidenman, Jewish Welfare Society, Philadelphia.

Discussion: Dora Tannenbaum, United Jewish Aid Societies, Brooklyn, N. Y.

b. "The Social Worker in the Economic Crisis."

Speaker: Mary Siegel, Jewish Social Service Association, New York.

Discussion: Esther Swardloff, Jewish Social Service Bureau, Baltimore.

**3. Community Organization Committee—Intermediate Group
(Betty Ross Room B)**

Chairman: Albert S. Goldstein, Indianapolis.

Subject: *"Jewish Communal Trends in the Intermediate Communities."*

Speakers: Michael Freund and Geo. W. Rabinoff, Bureau of Jewish Social Research, New York.

Discussion: Edward M. Kahn, Executive Director, Federation of Jewish Charities, Atlanta.

Joseph A. Woolf, Executive Director, Jewish Federation, Toledo.

Anna F. Skolsky, Executive Secretary, Jewish Family Association, Minneapolis.

3:00 P.M.—SECTIONAL MEETINGS

1. Family Case Work Committee (Betty Ross Room)

Chairman: Mrs. Elsie L. Pfaffner, Philadelphia.

Subject: *"The Jewish Family Agency in the Post-Depression Period."*

Speaker: H. L. Lurie, Director, Bureau of Jewish Social Research, New York.

Discussion: Dr. John Slawson, Secretary, Jewish Welfare Federation, Detroit.

Benjamin Glassberg, Executive Director, Federated Jewish Charities, Milwaukee.

Dorothy C. Kahn, Executive Director, Jewish Welfare Society, Philadelphia.

2. Care of the Aged Committee (Room 202)

Subject: *"The Aged Invalid and Chronically Ill."*

Speaker: Dr. Ernst P. Boas, New York.

Discussion: Dr. Julius Savitz, Superintendent, Orthodox Jewish Home for the Aged, Chicago.

3. Child Placement Executives Group (Room 210)

Chairman: Mary E. Boretz, Headworker, Home Bureau, Hebrew Sheltering Guardian Society, New York.

Subject: *"Service Reporting and Further Plans."*

Speaker: Lotte Marcuse, Director, Jewish Children's Bureau, Boston.

SUNDAY, MAY 15—Continued

4. *Regional Case Workers Committee (Betty Ross Room A)*
Chairman: I. Gandel, Secretary, Jewish Big Brothers (J.B.G.), New York.
a. Subject: "The Need of Standardization of Personnel Practices in Social Agencies."
Speaker: Pauline Gollub, Supervisor, Jewish Welfare Society, Philadelphia.
b. Subject: "Some Trends in Organization of Social Workers: Experiences in Participation."
Speakers: Mrs. Pearl Orenberg and Frieda Fine, for the Association of Federation Social Workers of New York.
Discussion: Mrs. Ethell Copelan, Supervisor, Juvenile Aid Society, Philadelphia.

Monday, May 16

8:00 A.M.—BREAKFAST—SECTIONAL MEETINGS

1. *Child Care (Institutional) Committee (Room 202)*
Chairman: Charles I. Hermon, President, Marks Nathan Jewish Orphan Home, Chicago.
Subject: "Institutional Child Care Inventory."
Speaker: Dr. Robert Axel, Research Associate, Child Welfare Division, New York State Department of Social Welfare, New York.
2. *Regional Case Workers Committee (Green's Hotel)*
Chairman: Shulamith Berlin, Jewish Children's Clearing Bureau, New York.
a. Subject: "Participation Within the District."
Speaker: Mrs. Luba Kents, Jewish Social Service Association, New York.
Discussion: Mrs. Rose Masin, Training District, United Jewish Aid Societies, Brooklyn, N. Y.
b. Subject: "The Open Door Policy in Children's Agencies."
Speakers: Maurice Bernstein, Assistant Director, Hebrew Orphan Asylum, New York.
Mrs. Leila Gainsburg, Case Consultant, Hebrew Orphan Asylum, Brooklyn, N. Y.
Discussion: Eugene Lerner, Case Worker, Jewish Guidance Bureau, Newark.
c. Report of the Executive Committee of Case Workers Section.
3. *Meeting of the National Committee on Transients (Franklin Room)*
Chairman: Frances Taussig, New York.
Report of the Transient Study, Emma S. Schreiber, Bureau of Jewish Social Research, New York.
Recommendations of the Committee, Dr. S. C. Kohn, New York.
Discussion: Ralph Astrofsky, New York.

MONDAY, MAY 16—Continued

1:00 P.M.—LUNCHEONS—SECTIONAL MEETINGS

1. *Community Organization Committee (Room 440)*
(For the Executives of Jewish Federations)

Chairman: Dr. Solomon Lowenstein, Executive Director, Federation for Support of Jewish Philanthropic Societies, New York.

Discussion Leader: Kurt Peiser, Executive Secretary, United Jewish Social Agencies, Cincinnati.

2. *Child Care (Institutional) Committee (Room 252)*

Chairman: Henry W. Schorr, Philadelphia.

Subject: "Institutional Care for the 'Normal' Child as Seen by a Psychiatrist."

Speaker: Dr. Oscar E. Markey, Psychiatrist, Bellefaire, Jewish Orphan Home, Cleveland.

3. *Care of the Aged Committee (Room 202)*

Chairman: Dr. Jacob Turner, Chicago.

Subject: "Planned Occupational and Social Activities in Homes for Aged."

Speaker: Mrs. William G. Lewi, Home for Aged and Infirm Hebrews, New York.

Discussion: Mrs. Alice Flexner Rothblatt, Secretary, Housing Section, Welfare Council, N. Y.

3:00 P.M. Business Meeting of the Conference
(Franklin Room)

6:00 P.M.—DINNER—SECTIONAL MEETING

Child Care (Institutional) Committee

Chairman: Benjamin L. Rubinsohn, President, Foster Home for Hebrew Orphans, Phila.

Subject: "The Institutional Child Care Group."

Speaker: Elias L. Trotzkey, Superintendent, Marks-Nathan Jewish Orphan Home, Chicago.

Secretary-Treasurer's Report: Bernard H. Freeman, Superintendent, Home for Jewish Orphans, Chicago.

Tuesday, May 17

2:30 P.M.—Sight-Seeing Tour, from the Benjamin Franklin Hotel, arranged by the Philadelphia Hospitality Committee.

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1. It is nigh impossible to foretell what effect - Its ³⁰⁻⁶
- casualties here

2. The American Jewish scene - The econ. demoralization
Men who are harassed
Men who occupied
In times of econ. collapse - withdraw
The budgets - Cultural institutions -
Somehow they are still regarded -
This is, of course, true to an even greater
A slow process of dismantling.

3. Especially hard has the D. borne down -
The most gratifying phenomenon -
The D. has put a check to this progress. Some 50.
The inevitable drop in tuition fees plus

4. Those who have devoted their professional careers.
Men given to passionate indignation will want
A few years of D., I am persuaded,
The social interests and then - will come into play
We shall then resume -
For the present troubled hour. Two things
The J. people is not liquidating
Our history has been one of continuance
We are not strangers to crisis -
Our people did not permit itself

5. The D, if long continued, will, I am afraid, intensify
Fewer econ. opportunities

This will, in turn, increase the sp. unrest - youth
Thus the Jew will become - social ferment,
participating.

6. The D. may accomplish something of positive good -
compell certain mergers - eliminate -
the head long rush to express
I was ^{recently} asked - the normal activities
Perhaps the D. will teach us to build

7. Days of D. are days of stock-taking, penitence
There is a great soul-searching
Many social workers, for example, are asking
The specific J. character - Fund-raising
There is a tendency to bring J. agencies -
- Organize charity, generally, is slowly and steadily
Org. ch. survival of an individ. soc. - assumed
A new type - The social control - not want -
- I. org. ch., by and large,
The practical stoppage of immigration - disappointment
Whereas, in the past, the J. social worker - mandate

8. In recent years he has begun - new philosophy
In this philosophy - paramount -
Its preservation -
Whether private Phil. agencies can be retained
- This is the position - any minority

9. The J. social worker, ∴, who thinks through
He must begin with a belief - dogma.
Broad humanitarian interests -
One must believe in the survival - for its own sake.
" " " that it is imperative -
10. With this as his starting-point
- He will then not delude himself
- smartly supercilious
11. The J. social worker will then find his place together
total program.
This program is broad enough - varied -
- No one who wishes
" " is read out
The J. community is not a church - heresy
- There is room - and also, - as this -
12. The J. community is not the J. synagogue -
It is quite as fantastic and foolish -
It is futile and altogether confusing to attempt
to bring the whole of J. life
It is equally futile - to try by subtle word-play
to deface - persuade everybody
- The non-believing Jew
- One should not ask the Synagogue to do violence
- The Synagogue, too, must find its place - just as it
- Culture and group values were no substitute
- Not even in modern Palestine -

13. We who believe that the religious motif ^{must be} ~~the~~ content
If it can nurture the people
It does not need to convert itself - department
store - bazaar of club, gymnasium -
If the J. community no longer needs the Jews Th.

14. It is my belief that on the basis of a common
loyalty - minimal

we shall have to be satisfied with a unity of
naïve - organic unity -

- Among our ^{unimpaired} intellectuals, part among the
newly arrived expatriates - there are those

- There is much less unity - great, old centers
This is true also of Western Europe. Every other
Jewry has its nationalisms -
and as the process

- This is true of all peoples -

- A religious sect may have

15. Nevertheless, I believe, that some pooling
The J. social worker can render -

It might be well to make a thorough study -
" " " " " to experiment

16. It will be best not to start out dogmatically

It were best at outset to let all Nat. unite -
and not offend - or overwork - Mundo Jew

Belabour - "Jew shivers" - emotional racket -

It is well to remember that not every thing

17. Again, the specific religious problems - of just how -
the social worker ought not to make his task
we will never achieve - personal religion - fold out -
- another new and baffling
18. It was best to start realistically with the fact
that there is still a strong J. will to live -
This J. will to live has never had to wait - & soon -
There are enough Jews in our country - who believe being
let us work with them - without uspecting
the J. Social worker should capitalize -
19. The plan of Judge Horace Stern - to give to all
- a direct share
- according to this plan each member would have a share
20. Perhaps this time of J. is not as unfavorable
There is less of antisemitism
21. Surely the need for strengthening our American life
is apparent -
we need strong - both for the sake
the days ahead -
our need not be a prophet of evil -
Constant - The opening and life of early
in the chaos -
we shall need much more unity of plan &
action & we now possess - to depend -

THE RELATION OF THE DEPRESSION TO CULTURAL AND SPIRITUAL VALUES OF AMERICAN
JEWRY.

ABBA HILLEL SILVER

It is nigh impossible to foretell what effect the present economic depression will have upon the life of our people in this country. Its immediate effects are all too apparent. The Jewish working classes together with the non-Jewish, are paying the price of prolonged unemployment to the last bitter farthing. The number of Jewish families reduced to total dependency and forced to appeal to organized charity for food, raiment and shelter has increased eight or ~~ten-fold~~. The Jewish middle class has suffered apallingly. The economic positions which it built up through years of remarkable effort and initiative have been undermined. The casualties here are perhaps relatively higher than among the non-Jewish population, for the Jewish bourgeoisie had staked its interests largely in those fields of finance, industry and commerce which were ~~soonest and have been more~~ ^{adjusted to be} ~~widely~~ inundated by the tidal waves of the depression. The Jewish professional classes, which even in normal times felt the pinch of overcrowding and the consequent lowering in earning power and in standards of living, have been still further reduced in the economic scale.

Jewish
The American scene is not pleasant to contemplate at this time. The economic demoralization has naturally extended to the communal life of our people. Men who are harassed and worried by severe economic losses and are desperately engaged in a relentless struggle to save themselves from utter economic insolvency, cannot bring to their social and communal life a spirit of courage, generosity or enthusiasm. Men who occupied positions of importance in communities, buttressed by their financial contributive power, now, having suffered financial loss and unable to do what they once ^{have come to} did, regard their positions of leadership as anomalous and have retired from

public life. In times of economic collapse and uncertainty, even those whose resources are still ample for the discharge of community responsibilities, withdraw into a hard cautiousness and penuriousness. The budgets of charitable institutions have thus been sharply curtailed at a time when their services are in even greater demand than in normal times. Cultural institutions, religious and educational agencies have suffered severe and disastrous reduction in income. Somehow they are still regarded by many as indulgences, venial luxuries in times of genial prosperity, and not as bed-rock necessities of Jewish life. This is, of course, true to an even greater degree of international Jewish causes such as foreign relief and Palestine.

A slow process of dismantling is proceeding in our communal life. Many of the institutions which American Jewry built up in recent years at great sacrifice of substance and energy are either being entirely discontinued or are being reduced to a shadow of their former selves.

Especially hard has the depression borne down upon our Jewish schools. The most gratifying phenomenon in Jewish communal life in America in recent years has been the splendid progress which was made in the extension, organization and improvement of Jewish education. Our communities after an unexcusably long period of indifference were becoming Jewish-school-minded. Our Jewish social workers had come, albeit belatedly, to envisage Jewish education as not only a part, but as the most vital part, of organized Jewish communal life. The depression has put a check to this progress. Some schools have been closed. In others staffs and budgets have been reduced, teachers' salaries ^{have been} cut to meagerness and parsimony, and ^{are being} paid ^{only} intermittently. The inevitable drop in tuition fees plus the dwindling community support have left our schools in a position more precarious than at any time in our generation.

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Those who have devoted their professional careers or their volunteer efforts to Jewish communal life are of course perplexed and depressed by this ~~economic~~ ^{cash} decline. Men given to passionate indignation will want to vent their righteous wrath upon their back-sliding people, and to castigate their failures and shortcomings with scorpion's whips. I haven't it in me to denounce at this time. Our people are in crisis. They are engulfed by disaster. They are distraught and unhappy. ^{I know that our people} ~~they~~ are not traditionally hard-hearted or illiberal. When fortune smiled upon them they gave with a will, sometimes too well and none too wisely, and while the appeals, as a matter of course, were always greater than the response, nevertheless American Israel has no reason to be ashamed of its fine record of support which it gave to Jewish social and national causes both here and abroad - ignorant and spiteful cynics notwithstanding. A few years of depression will not, I am persuaded, alter the psychology of our people. Their social interests and their generous impulses will come into play again as soon as the days of tension and strain will have passed away. We shall then resume where we left off.

For the present troubled hour, two things are necessary - a spirit of patience and fortitude on our part, and a continuous, tolerant and persuasive appeal to the intelligence and loyalty of our people not to permit the total destruction of those vital community agencies which they themselves had built and into which they had poured so much of their capital, their energies and their splendid enthusiasms.

The Jewish people is not liquidating its communal life because of

the depression. Our history has been one of continuous and aggressive building, or at least of determined conservation, in ~~spite~~^{times} of depression and even of persecution. We are not strangers to crises. Over long stretches of our ^{national} natural experience the mood of crisis was the normal mood. Our people did not permit itself to be diverted from the necessary tasks of national preservation, by unfavorable conditions, by sudden loss of political status or by economic disasters. Emergency only impelled it to greater and more sacrificial effort.

The depression, if long continued, ~~may~~^{will} intensify the economic discriminations against the Jew which have been going on since in this country. Fewer economic opportunities ^{will} create keener rivalry and keener rivalry has always created greater anti-Semitism. This will, in time, intensify the spiritual unrest among our youth who will find themselves progressively shut out from opportunities to follow their legitimate careers. Thus the Jew will become more and more a social ferment in our land, participating more and more in those ~~liberal~~ movements which aim at a radical reconstruction of our economic life. In the process he will draw the fire of resentment and hate of all those forces in our national life which profit from a continuation of the status quo. This is as inevitable in America as it has been elsewhere.

The depression may accomplish something of positive good in our communal life in that it will compell certain mergers and consolidations long overdue. It ~~will~~^{may} also eliminate much that was unnecessary. The headlong rush to express community interest in terms of elaborate and heavily-mortgaged buildings whether for education or religion or social activities has been definitely halted. This is a distinct gain.

I was once asked whether I thought that Judaism would die in America. I answered, no! the banks won't let it. We built so many of our institutions on borrowed money and mortgaged their future incomes. In this depression the leaders of these institutions must wear themselves out in heart-breaking efforts to meet budgets abnormally swollen by interest and amortization charges. The normal activities of these institutions have to be reduced and the salaries of employees, directors, teachers, supervisors or Rabbis slashed, in order to meet the ~~first~~ first charges. We have beautiful monuments ^{if in time}, but also beautiful headaches... Perhaps the depression will teach

us to build more modestly in the future, not to stretch the ~~chord~~ curtains and ^{lengthen the cords} of our physical tents too ~~wide~~ ^{far}. ^{Perhaps, in the future, we shall} invest more in the essential qualitative purposes and programs of our institutions, ^{and less in brick and stone}.

Days of depression are days of stock-taking, penitence and good resolutions. There is a great soul-searching going on among the thoughtful ones of our people. ^{This} ~~which~~ augurs well for the future. Many social-workers are asking themselves just what is their real place in Jewish community life ^{to-day}. The specific Jewish character of many of their activities has been largely attenuated. Fund-raising for philanthropic purposes has in many cities become a joint civic enterprise in which Jews figure as citizens and not as Jews. There is a tendency to bring Jewish agencies, ^{which are the} beneficiaries of the ~~the~~ joint funds, into a general city-wide scheme of operation and standards. Organized charity, in general, is slowly but steadily moving from the realm of private philanthropy to that of state responsibility. Organized charity is a survival of an individualistic society which assumed little or no corporate responsibility for its handicapped. A new type of society is now in the making. The social control which is surely coming over industry will embrace also our charitable institutions. Society in the future will not wait upon voluntary individual aid and private sporadic generosity to care for the disabled, the sick, the aged ~~and~~ the unemployed. That which is socially necessary will become socially

mandatory. The elementary and indispensable tasks of safeguarding the health of its people, of protecting childhood, of caring for the aged, the widow and the orphan and of giving relief to the workless ^{will be} ~~are~~ the direct, fixed and continuing obligations of organized society, and will be so met.

Jewish organized charity will, by and large, not resist this process of socialization. The practical ~~stoppage~~ ^{to the least extent} of immigration and the steady disappearance of a large unadjusted Jewish immigrant group which required special group treatment, ~~which is one of the principal reasons for our separatist activities.~~ ^{are among the most cogent} Whereas in the past the Jewish social worker found his professional mandate in caring for ~~many~~ newly arrived Jewish immigrants, in adjusting them to ~~the~~ ^{the} American ~~life~~ ^{scene,} in ~~americanizing them,~~ in bridging the gulf between the parents of the old world and their children of the new, and in ~~presenting~~ ^{fostering} numerous charitable activities the need for whose specific Jewish distinctiveness no one questioned, today the Jewish social worker must look for his ^{professional} ~~mandate~~ ^{mandate} elsewhere. ^{He must} ~~He has begun to find it~~ in a new philosophy of the American Jewish community. In this philosophy, the interests of the Jewish community, ^{as a living organism} ~~as a community,~~ ^{are} ~~are~~ paramount. Its preservation is the informing principle of all organized Jewish activity. Whatever private philanthropic agencies can be retained in our swiftly changing economic order, ~~should~~ ^{must be} retained only as they can be made to preserve, strengthen or enrich Jewish communal life. This is the position which any minority group ^{in modern society, and it is the heavy consultation} ~~desirous of maintaining its identity~~ ^{must} take. This is the position which the Catholic ^{and Muslim} ~~group~~ has taken in this country, and which ^{other} religious and racial groups have taken. Environment
(American
democracy)

The Jewish social-worker therefore who thinks through his position logically must ~~elaborate~~ arrive at a very positive attitude to Jewish communal life. He must begin with a belief in the desirability of perpetuating the Jewish community. This is the indispensable dogma. Broad humanitarian interests, are, of course, essential in the equipment of any man who wishes to devote himself to ^{professional} ~~social~~ service. ^{So is technical training,} But they are not sufficient warrant ~~to ordain~~ ^{for the ordaining} a man

a Jewish social worker, any more than they are sufficient justification for the existence today of specifically Jewish social agencies. One must believe in the survival of Jewish community for its own sake. One must believe that it is imperative to ^{preserve} ~~perceive~~ this historic group fashioned by centuries of common experiences and corporate spiritual and cultural interests and that it is within this group that the individual Jew can live his life most worthily, ~~and~~ most significantly, *and most contentedly.*

With this as his starting point, the Jewish social worker may then proceed on his way. He will have a ^{time} ~~time~~ compass to guide him. He will know how to evaluate the relative importance of this or that community effort. He will have perspective. He will know what value to place ⁱⁿ ~~on~~ the general program of a living community organization, to philanthropy, to education, to religion. He will also discover ways of correlating ^{these groups} ~~all the~~ agencies of growth and survival and of reshaping them in such a way as to serve the common end. He will then not delude himself into thinking that hospitals and homes for ^{7th} ~~aged~~ and child-placement are the ^{exclusive} ~~primary~~ and most important concerns of a Jewish community, ~~or that Jewish education is a regrettable intrusion in~~ ~~SEXXXXXXXXXXXX~~ a Federation budget, or that the Jewish national renaissance as expressed in Zionism and in a revived interest in Hebrew, is an East-European importation, and a venal disturber of the traditional tranquility of ~~American~~ ^{German-} Jews ^{in life in America}. He will also not be smartly supercilious ^{towards} ~~to~~ the synagogues for he will recognize in it one of the richest repositories as well as one of the strongest mainstays of Jewish communal life.

The Jewish social worker will then find his place, together with the Jewish leader, the Rabbi, the Jewish writer, ~~and~~ ^{and} journalist, ~~the~~ ^{and} artist, in the total program of Jewish communal ^{life} ~~ties~~. This program is broad ^{to embrace every viewpoint,} enough, varied enough ~~to embrace all viewpoints~~ to appeal to every talent and ^{elastic} ~~plastic~~ and changeful enough not to repel any ^{original} ~~face~~ and adventurous spirit. No

He will find his place in every community, active or passive, for all 7

Hebrewist and the Yiddishist, the radical
and the conservative,

8

one who wishes to remain a Jew need fear that there is no room for him or for his views within the Jewish community. No one is read out of the fold who does not himself read himself out. The Jewish community is not a church and it knows of no heresies that are punished by excommunication. The only heresy is the heresy of self-excommunication. There is ^{room} in the Jewish community for the ~~agnostic~~ ^{agnostic} and the atheist, and also - and this, strangely enough, ^{must be} ~~is~~ ^{for the believer} - for the believer. The Jewish community is not the synagogue. It is quite as fantastic and foolish to think of the Jewish people of today as a religious ~~community~~ ^{community} as it is to think of the synagogue as a non-religious institution where a non-existent God is worshipped ^{by atheist Socialists at the behest} ~~for the sake~~ of a Jewish nationalism which has no room for worship. It is futile and altogether confusing to attempt to bring the whole of Jewish life under the roof of the synagogue. It is equally futile and confusing ^{to try} ~~by~~ ^{by} subtle word-play and ~~curious~~ ^{curious} definition to deface and render illegible the real historic meaning and purpose of the synagogue in an effort to draw everybody into it. The non-believing Jew can find ample contacts with his people and ample opportunities to serve his people outside the synagogue. One should not ask the synagogue to do violence to its essential mission as a house of God, a house of prayer and a house of religious study for the sake of becoming all things to all Jews. The synagogue must find its place in the total Jewish community life today, just as it found its distinctive and necessary place - and a high and revered place it was - ^{in ancient} ~~in ancient~~ Palestine, ^{at a} ~~at a~~ ^{time when} ~~when~~ the Jews were in their own land, spoke their own language and possessed their culture and ^{at} ~~their~~ group mores. Culture and group mores were no substitute in ^{ancient} ~~ancient~~ Israel for religion or the synagogue - and ^{are not} ~~are not~~ today.

On the basis of a common loyalty to the Jewish people it ^{may be} ~~is~~ possible to organize the various elements in a Jewish community for ^{some kind of} ~~common~~ planning and action. The Jewish social worker, with his experience in federating groups for common philanthropic interests may render a supreme service in the ^{new} ~~new~~ task of federating the Jewish community for all ~~other~~ ^{other} communal interests. The work must of necessity be slow and for some years to come experimental.

we shall have to be satisfied with a minimum program, for, I regard it, as
~~extremely~~ ^{centralized} ~~to have~~ ^{to have} ~~the~~ ^{organic unity} ~~in American~~
Israel. I am not a centralist, who thought ~~that~~ ^{that such unity is possible} ~~that~~ ^{that} ~~the~~ ^{the} ~~disparities~~

~~From~~ Among an intelligentia, particularly among the newly
arrived exiles, the lately discovered Jewish civilization,
there are those who ^{that such unity is possible} ~~blatantly~~ assume, that the differences
which exist within a Jewish community are slight, and
could be easily overcome, if some great new Jewish slogan
would be ~~found~~ ^{discovered}, or some great leader would arise who by the
word of his magic wand of truth and personality would
recipitate the scattered life of our people. There is much
less unity in the great centers, Jewish life, in Poland and
in other countries, Eastern Europe than there is in the
United States. The Jewish communities there are split
most decisively along numerous nationalities, economic
and religious lines. At times the political campaigns of a
minority group will weld them ~~into~~ ^{into} together into a tempo-
rary force, but they possess neither a central
authority, nor an acknowledged leadership, nor a common
program. This is true also of the countries of Western Europe.
Everywhere Jewish (etc p. 36)

Nevertheless some pooling of common interest and
resources may take place even without through con-
solidation; and the Jewish social worker may render
the cause of American Jewry a definite service in describing
how far this ^{organizational organization is now} ~~is possible~~ ^{is possible} what type of organization
may best ~~be~~ ^{be} ~~most~~ ^{most} ~~effective~~ ^{effective} in American setting.

7
We shall have to be satisfied with a minimum program, for I regard it, as extremely naive to anticipate organic unity or solidarity in American Israel. Among our intelligentsia, particularly among the newly arrived exponents of the lately discovered Judaic civilization, there are those who blandly assume that such unity is possible, that the differences which exist within a Jewish community are slight, and could be easily ~~comproed~~ ^{compromised} if some great new Jewish slogan would be discovered or some great leader would arise who by the wave of his magic wand of truth ~~and~~ ^{or} personality would reintegrate the scattered life of our people. ^{This is romantic and day-dreaming} There is much less unity in the great, old centers of Jewish life, in Poland and in ^{the} other countries of Eastern Europe than there is in the United States. The Jewish communities there are split most decisively along numerous ^{nationalistic} ~~naturalistic~~, economic and religious ^{lines} ~~lines~~. At times the political emergencies of a minority group will weld them together into a temporary trace, but they possess neither a central authority, nor an acknowledged leadership, nor a common program. This is true also of the ^{Jewish} ~~countries~~ of 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 ^{to} ~~to~~ 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. A religious sect may have a leader. ^A ~~A~~ people has leaders, with ~~various~~ ^{various} and opposing programs in all the departments of national life and thought. The Yiddish bolshevists ^{to} ~~to~~ 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 Mizrahi and the Agudath Israel have the same Shulchan Aruch in common, and yet even in Palestine they need must have their own ^{separate} ~~communities~~ and their own leaders - and no love is lost between them.

Nevertheless some pooling of common interests and resources beyond the philanthropic may take place even without thorough consolidation; and the Jewish social worker may render the cause of American Jews a distinct service if he will set about discovering how far ^{such} ~~the~~ communal organization is now feasible and what type of organization ^{will} ~~is~~ best fit in to our American setting.

It were best not to start dogmatically with too rigid ideas or programs. It were best to let nationalistic metaphysics alone. It were best not to expend too much time and ingenuity upon the ^{definition of} ~~meaning of the~~ terms, or ^{that new Mumbo Jumbo -} ~~overwork~~ "Jewish Culture." ~~"The Jewish People"~~ Jewish Culture may be a newer term but it is certainly not an easier term to define, ^{than Judaism, or the Jewish people, or the Jewish life} or a more appealing term to use than some of the terms which ^{we have employed in the past} ~~I have just mentioned.~~

It were best to start with the fact that there is still a strong Jewish will ^{among our people.} to live and to survive. This Jewish will to live ^{has never} ~~neither~~ had to wait upon the "Hechsher" of John Dewey or upon the discovery of the doctrine of cultural pluralism.

There are enough Jews in every Jewish community ^{who} ~~XX~~ like being Jews, who wish their children to remain Jews, who love their heritage, who revere their religion, who are sufficiently proud of the historical role and achievements of their people to want to continue it as a continuing force in the world, or who are sufficiently outraged ^{with to} ~~for~~ by unjust discrimination to retort by ^{a strong} ~~as a strong~~ ^{affirmation} ~~intensification~~ of Jewish allegiance and loyalty. Let us work with these Jews, ^{neither} ~~never~~ inspecting their motives too inquisitorially, nor demanding of them the acceptance of ^{a new "Ami Mosaic"} ~~the new creed~~ nor attempting to force them into the Procrustean bed of some new philosophy of Jewish life.

The Jewish social worker ^{should} ~~capitalize~~ this Jewish "good-will" ^{which he finds} in his community, ^{and should} ~~may~~ proceed to exploit it in behalf of some minimal program of common Jewish action.

It were well to make a thorough study of Jewish communal life ^{as it exists} today in Eastern Europe, in the countries where ^{the people} ~~they~~ possess national minority rights, as well ^{and in Palestine} as in the rest of Europe where they neither possess or desire such rights. It were well, too, to experiment first in a few cities where the Jewish population is not too large or too complex or too sharply divided by party or personal ^{strife.}



The plan of Judge Horace Stern of this city to give to all members of ^{our} synagogues a direct share in the responsibility for communal undertakings is an excellent one. Both the members of the synagogue and the synagogues themselves would derive tremendous advantages from such a plan. But the ^{unfortunate} plan will not reach the vast numbers of our people who are not affiliated with synagogues.

Each member would be asked to share in a number of ~~communal undertakings~~ ^{Jewish causes, local & national, religious, charitable & educational, fraternal, protection of Jewish rights, prayer, relief in Palestine, and will be expected to devote himself to it with ~~staunch~~ ^{zealous} ~~loyalty~~ ^{enthusiasm} and to be on call to work for it.}

✓ The unaffiliated must be reached through other communal organizations and offered opportunities to further in Jewish life.

last

32-14

THE RELATION OF THE DEPRESSION TO CULTURAL AND
SPIRITUAL VALUES OF AMERICAN JEWRY

* * * * *

ABBA HILLEL SILVER

It is nigh impossible to foretell what effect the present economic depression will have upon the life of our people in this country. Its immediate effects are all too apparent. The Jewish working classes together with the non-Jewish, are paying the price of prolonged unemployment to the last bitter farthing. The number of Jewish families reduced to total dependency and forced to appeal to organized charity for food, raiment and shelter has increased eight or ten-fold. The Jewish middle class has suffered appallingly. The economic positions which it built up through years of remarkable effort and initiative have been undermined. The casualties here are perhaps relatively higher than among the non-Jewish population, for the Jewish bourgeoisie had staked its interests largely in those fields of finance, industry and commerce which were the first to be inundated by the tidal waves of the depression. The Jewish professional classes, which even in normal times felt the pinch of over-crowding and the consequent lowering in earning power and in standards of living, have been still further reduced in the economic scale.

The American Jewish scene is not pleasant to contemplate at this time. The economic demoralization has naturally extended to the communal life of our people. Men who are harassed and worried by severe economic losses and are desperately engaged in a relentless struggle to save themselves from utter economic insolvency, cannot bring to their social and communal life a spirit of courage, generosity or enthusiasm.

Men who occupied positions of importance in communities, buttressed by their financial contributive power, now, having suffered financial loss and unable to do what they once did, have come to regard their positions of leadership as anomalous and have retired from public life. In times of economic collapse and uncertainty, even those whose resources are still ample for the discharge of their full community responsibilities, withdraw into a hard cautiousness and penuriousness. The budgets of charitable institutions have thus been sharply curtailed at a time when their services are in even greater demand than in normal times. Cultural institutions, religious and educational agencies have suffered severe and almost disastrous reduction in income. Somehow they are still regarded by many Jews as indulgences, as venial luxuries for times of genial prosperity, and not as bed-rock necessities of Jewish life. This is, of course, true to an even greater degree of international Jewish causes such as foreign relief and Palestine.

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Especially hard has the depression borne down upon our Jewish schools. The most gratifying phenomenon in Jewish communal life in America in recent years has been the splendid progress which was made in the extension, organization and improvement of Jewish education. Our communities after an unconscionably long period of indifference were becoming Jewish-school-minded. Our Jewish social workers too, had come, albeit belatedly, to envisage Jewish education not only as a part, but as a most vital part, of organized Jewish communal life. The depression has put a check to this progress. Some schools have been closed. In others, staffs and budgets have been reduced, teachers' salaries have been

cut to meagerness and parsimony, and are being paid only intermittently. The inevitable drop in tuition fees plus the dwindling community support have left our schools in a position more precarious than at any time in our generation.

Those who have devoted their professional careers or their volunteer efforts to Jewish communal life are of course perplexed and depressed by this sad decline. Men given to passionate indignation will want to vent their righteous wrath upon their back-sliding people, and to castigate their failure and shortcomings with scorpion's whips. I haven't it in me to denounce at this time. Our people are in crisis. They are engulfed by disaster. They are distraught and unhappy. I know that our people are not traditionally hard-hearted or illiberal. When fortune smiled upon them they gave with a will, sometimes too well and none too wisely, and while the appeals, as a matter of course, were always greater than the response, nevertheless American Israel has no reason to be ashamed of the fine record of support which it gave to Jewish social and national causes both here and abroad - ignorant and spiteful cynics notwithstanding. A few years of depression will not, I am persuaded, alter the psychology of our people. Their social interests and their generous impulses will come into play again as soon as the days of tension and strain will have passed away. We shall then resume where we left off.

For the present troubled hour, two things are necessary - a spirit of patience and fortitude on our part, and a continuous, tolerant and persuasive appeal to the intelligence and loyalty of our people not to permit the total destruction of those vital community agencies which they themselves had built and into which they had poured so much of their capital, their energies and their splendid enthusiasms.

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at least of determined conservation, in times of depression and even of persecution. We are not strangers to crisis. Over long stretches of our national experience the mood of crisis was the normal mood. Our people did not permit itself to be diverted from the necessary tasks of national preservation, by unfavorable conditions, by sudden loss of political status or by economic disasters. Emergencies only impelled it to greater and more sacrificial effort.

The depression, if long continued, will intensify, I am afraid, the economic discriminations against the Jew which have been going on apace in this country. Fewer economic opportunities will create keener rivalry and keener rivalry has always created greater anti-Semitism. This will, in turn, increase the spiritual unrest among our youth who will find themselves progressively shut out from opportunities to follow their legitimate careers. Thus the Jew will become more and more a social ferment in our land, participating more and more in those movements which aim at a radical reconstruction of our economic life. In the process he will draw the fire of resentment and hate of all those forces in our national life which profit from a continuation of the status quo. This is as inevitable in America as it has been elsewhere.

The depression may accomplish something of positive good in our communal life in that it will compell certain mergers and consolidations long overdue. It may also eliminate much that was unnecessary. The headlong rush to express community interest in terms of elaborate and heavily-mortgaged buildings whether for education or religion or social activities has been definitely halted. This is a distinct gain.

I was once asked whether I thought that Judaism would die in America. I answered, no! the banks won't let it die! We built so many of our institutions on borrowed money and mortgaged their future incomes. So that in this depression the leaders of these institutions must wear themselves out in heart-breaking

efforts to meet budgets abnormally swollen by huge interest and amortisation charges. The normal activities of these institutions have to be reduced to less than a minimum and the salaries of employees, directors, teachers, supervisors or Rabbis have to be slashed, in order to meet these fixt charges. Of course we have beautiful monuments, but we also have the beautiful headaches... Perhaps the depression will teach us to build more modestly in the future, not to stretch the curtains and lengthen the cords of our physical tents too far. Perhaps in the future we shall learn to invest more in the essential qualitative purposes and programs of our institutions and less in brick and stone.

Days of depression are days of stock-taking, penitence and good resolutions. There is a great soul-searching going on among the thoughtful ones of our people. This augurs well for the future. Many social-workers are asking themselves just what is their real place in Jewish community life today. The specific Jewish character of many of their activities has been largely attenuated. Fund-raising for philanthropic purposes has in many cities become a joint civic enterprise in which Jews figure as citizens and not as Jews. There is a tendency to bring Jewish agencies, which are the beneficiaries of these joint funds, into a general city-wide scheme of operation and management. Organized charity, in general, is slowly but steadily moving from the realm of private philanthropy to that of state responsibility. Organized charity is a survival of an individualistic society which assumed little or no corporate responsibility for its handicapt. But a new type of society is now in the making. The social control which is surely coming over industry will embrace also our charitable institutions. Society in the future will not wait upon voluntary individual aid and private sporadic generosity to care for the disabled, the sick, the aged or the unemployed. That which is socially necessary will become socially mandatory. The elementary and indispensable tasks of safeguarding the health of its people, of protecting childhood, of caring for the aged, the widow and the orphan and of giving relief to the

workless will be the direct, fixed and continuing obligations of organized society, and will be so met.

Jewish organized charity, by and large, will, I believe, not resist this process of socialization. Furthermore the practical stoppage of immigration and the steady disappearance of a large unadjusted Jewish immigrant group which required special group treatment are removing one of the most cogent reasons for our separatist activities in the future. Whereas in the past the Jewish social worker found his professional mandate ~~XXXXXXXXXX~~ in caring for newly arrived Jewish immigrants, in adjusting them to the American scene, in bridging the gulf between the parents of the old world and their children of the new and in fostering numerous charitable activities the need for whose specific Jewish distinctiveness no one questioned, today the Jewish social worker must look for his professional mandate elsewhere.

In recent years he has begun to find it in a new philosophy of the American Jewish community. In this philosophy, the interests of the Jewish community itself as a living organism are paramount. Its preservation is the informing principle of all organized Jewish activity. Whatever private philanthropic agencies can be retained in our swiftly changing economic order, are to be retained only as they can be made to preserve, strengthen or enrich Jewish communal life. This is the position which any minority group, desirous of maintaining its identity in modern society and in the extremely assimilative environment of American democracy, must take. This is the position which the Catholic community has taken in this country, and which other religious and racial groups have taken.

The Jewish social-worker therefore who thinks through his position logically must arrive at a very positive attitude towards Jewish communal life. He must begin with a belief in the desirability of perpetuating the Jewish community. This is the indispensable dogma. Broad humanitarian interests are, of course, essential in the

equipment of any man who wishes to devote himself to professional social service. So is technical training. But they are not sufficient warrant for the ordination of a man as a Jewish social-worker, any more than they are sufficient justification for the continued existence today of specifically Jewish social agencies. One must believe in the survival of the Jewish community for its own sake. One must believe that it is imperative to preserve this historic group, fashioned by centuries of common experiences and corporate spiritual and cultural interests and that it is within this group that the individual Jew can live his life most worthily, most significantly and most contentedly.

With this as his starting point, the Jewish social worker may then proceed on his way. He will have a true compass to guide him. He will know how to evaluate the relative importance of this or that community effort. He will know what value to place in the general program of a living community organization, upon philanthropy, upon education and upon religion. He will have perspective. He will perhaps even come to think in terms of a unitary budget for all of these activities. He may also discover ways of correlating these agencies of growth and survival and of reshaping or redirecting them in such a way as to serve best the common end. He will then not delude himself into thinking that hospitals and homes for the aged and child-placement are the exclusive or most important concerns of a Jewish community, or that Jewish education is a regrettable intrusion in a Federation budget, or that the Jewish national renaissance as expressed in Zionism and in a revived interest in Hebrew, is only an East-European importation, and a venal disturber of the traditional tranquility of German-Jewish life in America. He will also not be smartly supercilious towards the synagogue for he will recognize in it one of the richest repositories as well as one of the strongest mainstays of Jewish communal life.

The Jewish social worker will then find his place, together with the Jewish teacher, the Rabbi, the Jewish writer, journalist and artist, in the total program of a Jewish community. This program is broad enough to embrace every viewpoint, varied enough to appeal to every talent and plastic ~~XXXXXX~~ and changeful enough not to repel any original and adventurous spirit. No one who wishes to remain a Jew need fear that there is no room for him or for his views within the Jewish community. No one is read out of the fold who does not read himself out. The Jewish community today is not a church and it knows of no heresies that are punishable by excommunication. The only heresy is the heresy of self-excommunication. There is room in the Jewish community for the Hebraist and the Yiddishist, the radical and the conservative, the agnostic and the atheist, and also - and this, strangely enough, must now be stressed - for the true believer.

The Jewish community is not the Jewish synagogue. It is quite as fantastic and foolish to think of the Jewish people of today as a religious communion as it is to think of the synagogue as a non-religious institution where a non-existent God is worshipped by an atheist Rabbi at the behest of a nationalism which has room neither for God or worship. It is futile and altogether confusing to attempt to bring the whole of Jewish life under the roof of the Synagogue. It is equally futile and confusing to try by subtle word-play and running definition to deface and render illegible the real historic meaning and purpose of the synagogue in an effort to persuade everybody to join it. The non-believing Jew can find ample contacts with his people and ample opportunities to serve his people outside the synagogue. One should not ask the synagogue to do violence to its essential mission as a house of God, a house of prayer and a house of religious study for the sake of becoming all

things to all Jews. The synagogue too must find its rightful place in the total Jewish community life of today, just as it found its distinctive and necessary place - and a high and revered place it was - in ancient Palestine, at a time when the Jews were in their own land, spoke their own language and possessed their culture and all their group mores. Culture and group mores were no substitute in ancient Israel for God, religion or the synagogue - and are not today. Not even in modern Palestine, for even in modern Palestine Jews are building and will continue to build and maintain synagogues.

We who believe that the religious motif has always been the dominant one in Jewish life and who therefore regard the synagogue as its most significant institution are content to let the message of the synagogue and its vital services win or hold for it this place of centrality. If it can nurture the spiritual lives of our people in the future as it did in the generations of the past, it will continue to hold the same place of affection and reverence. It does not need to convert itself into a department store or into a bazaar or club, gymnasium, casino, theatre, forum and dance-hall in order to maintain itself in the modern world. If the Jewish Community no longer needs the God of the Synagogue, the worship of the synagogue and the spiritual and ethical preachment of the synagogue, it certainly does not need the swimming pool of the synagogue, or its dances or its theatricals.

It is my belief that on the basis of a common loyalty to the Jewish community, it may be possible to organize the various elements in our communities for some minimum program of common planning and action.

We shall have to be satisfied with a minimum program, for I regard it, as extremely naive to expect organic unity or solidarity in American Israel. Among our intelligentsia, particularly among the newly arrived exponents of the

lately discovered Judaic civilization, there are those who blandly assume that such unity is possible, that the differences which exist within a Jewish community are slight, and that they could be easily composed if only some great new Jewish slogan were discovered or some great leader would arise who, by the wave of his magic wand of truth or personality, would reintegrate the scattered life of our people. This is romancing and day-dreaming. There is much less unity in the great, old centers of Jewish life in Poland and in the other countries of Eastern Europe 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, nor an acknowledged leadership, nor a common, comprehensive program. This is true also of the Jewries of 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 bolsheviks 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. A religious sect may have a leader and a program. A people has leaders with various and opposing programs in all the departments of its national life and thought.

Nevertheless, I believe that some pooling of common interests and resources beyond the philanthropic can take place and should take place even where a thoroughgoing unity is not to be had. The Jewish social worker can render the cause of American Jewry a distinct service if he will set about discovering how far such communal organization is feasible at this time, whether the time is ripe for such an experiment and what type of organization will best fit

into our American setting.

It might be well to make a thorough study of Jewish communal life as it exists today in Eastern Europe, in the countries where our people possess national minority rights, as well as in the rest of Europe where they neither possess nor desire such rights, and in Palestine. It were well, too, to experiment first in a few cities where the Jewish population is not too large or too complex or too sharply divided by party or personal strife.

It were best not to start out dogmatically with too rigid ideas or preconceived notions. It were best at the outset to let all nationalistic metaphysics alone and not to expend too much time and ingenuity upon the definition of terms, or overwork that new Humbo Jumbo - "Jewish Culture." Jewish Culture may be a newer term, but it is certainly not an easier term to define than Judaism or the Jewish people or the Jewish life. It were best, too, not to belabor what has come to be known vaguely as "Jewishness." Jewishness has become a sort of emotional racket today. It is well to remember that not everything that has come out of the Ghettos of Eastern Europe and for which the immigrant Jew or his children still has a nostalgia, is necessarily of intrinsic Jewish worth or transplantable in the American soil.

Again the specific problems of just how our Jewish religion is to make its proper adjustments to the modern world may best be left to the synagogues themselves and to their chosen leaders and spokesmen. The social worker ought not to make his task more difficult by involving himself in theological disputations. We will never achieve any measure of corporate Jewish action on the basis of agreement either as regards personal religion or folk religion - another new and baffling distinction which is now being made, and which will require some very skillful and

breath-taking mental tight-rope walking in the future.

It were best to start realistically with the fact that there is still a strong Jewish will to live and to survive among our people. This Jewish will to live has never had to wait upon the "hechsher" of Rabbi John Dewey or upon the discovery of the doctrine of cultural pluralism.

There are enough Jews in every Jewish community who like being Jews, who wish their children to remain Jews, who love their heritage, who revere their religion, who are sufficiently proud of the historic role and achievements of their people to want to continue it as a living force in the world, or who are sufficiently outraged by unjust discrimination to wish to retort by an even stronger affirmation of their Jewish allegiance and loyalty. Let us work with these Jews, neither inspecting their motives too inquisitorially nor demanding of them the acceptance of a new "ani maamin" nor attempting to force them into the Procrustean bed of some new philosophy of Jewish life.

The Jewish social worker should capitalize this Jewish "good-will" which exists in his community and should proceed to exploit it, if possible, in behalf of some minimal program of common Jewish action.

Perhaps this time of depression is not as unfavorable as it might at first appear for such an attempt at communal organization. There is less of intransigence and irreconcilability among the various groups and agencies ~~XX~~ in our communities, because they have all felt the pinch of poverty and the need for greater community cooperation.

Surely the need for strengthening our communal life is apparent to every thinking Jew. We need stronger community organization, both for the sake of enriching the inner content of our Jewish lives, as well as for the sake of

presenting a more united and imposing front to the world without. The days ahead for the Jewish people in America will be trying days. One need not be a prophet of evil to foresee a sharp increase in anti-Semitism. Contact with the old world has made America old. The spring and lift of the early American idealism, tolerance and good will are fast disappearing, in the chaos of economic disaster, political unrest and an embittered struggle for existence. We shall need much more unity of plan and action than we now possess to defend our political and economic positions in this country.



THE RELATION OF THE DEPRESSION TO CULTURAL AND SPIRITUAL

VALUES OF AMERICAN JEWRY

* *

ABBA HILLEL SILVER

It is nigh impossible to foretell what effect the present economic depression will have upon the life of our people in this country. Its immediate effects are all too apparent. The Jewish working classes together with the non-Jewish, are paying the price of prolonged unemployment to the last bitter farthing. The number of Jewish families reduced to total dependency and forced to appeal to organized charity for food, raiment and shelter has increased eight or ten-fold. The Jewish middle class has suffered appallingly. The economic positions which it built up through years of remarkable effort and initiative have been undermined. The casualties here are perhaps relatively higher than among the non-Jewish population, for the Jewish bourgeoisie had staked its interests largely in those fields of finance, industry and commerce which were the first to be inundated by the tidal waves of the depression. The Jewish professional classes, which even in normal times felt the pinch of over-crowding and the consequent lowering in earning power and in standards of living, have been still further reduced in the economic scale.

The American Jewish scene is not pleasant to contemplate at this time. The economic demoralization has naturally extended to the communal life of our people. Men who are harassed and worried by severe economic losses and are desperately engaged in a relentless struggle to save themselves from utter economic insolvency, cannot bring to their social and communal life a spirit of courage, generosity or enthusiasm. Men who occupied positions of

importance in communities, buttressed by their financial contributive power, now, having suffered financial loss and unable to do what they once did have come to regard their positions of leadership as anomalous and have retired from public life. In times of economic collapse and uncertainty, even those whose resources are still ample for the discharge of community responsibilities, withdraw into a hard cautiousness and parsimoniousness. The budgets of charitable institutions have thus been sharply curtailed at a time when their services are in even greater demand than in normal times. Cultural institutions, religious and educational agencies have suffered severe and disastrous reduction in income. Somehow they are still regarded by many as indulgences, venial luxuries in times of genial prosperity, and not as bed-rock necessities of Jewish life. This is, of course, true to an even greater degree of international Jewish causes such as foreign relief and Palestine.

A slow process of dismantling is proceeding in our communal life. Many of the institutions which American Jewry built up in recent years at great sacrifice of substance and energy are either being entirely discontinued or are being reduced to a shadow of their former selves.

Especially hard has the depression borne down upon our Jewish schools. The most gratifying phenomenon in Jewish communal life in America in recent years has been the splendid progress which was made in the extension, organization and improvement of Jewish education. Our communities after an unconscionably long period of indifference were becoming Jewish-school-minded. Our Jewish social workers had come, albeit belatedly, to envisage Jewish education as not only a part, but as the most vital part, of organized Jewish communal life. The

depression has put a check to this progress. Some schools have been closed. In others staffs and budgets have been reduced, teachers' salaries have been cut to meagerness and parsimony, and are being paid only intermittently. The inevitable drop in tuition fees plus the dwindling community support have left our schools in a position more precarious than at any time in our generation.

Those who have devoted their professional careers or their volunteer efforts to Jewish communal life are of course perplexed and depressed by this sad decline. Men given to passionate indignation will want to vent their righteous wrath upon their back-sliding people, and to castigate their failures and shortcomings with scorpion's whips. I haven't it in me to denounce at this time. Our people are in crisis. They are engulfed by disaster. They are distraught and unhappy. I know that our people are not traditionally hard-hearted or illiberal. When fortune smiled upon them they gave with a will, sometimes too well and none too wisely, and while the appeals, as a matter of course, were always greater than the response, nevertheless American Israel has no reason to be ashamed of its fine record of support which it gave to Jewish social and national causes both here and abroad - ignorant and spiteful cynics notwithstanding. A few years of depression will not, I am persuaded, alter the psychology of our people. Their social interests and their generous impulses will come into play again as soon as the days of tension and strain will have passed away. We shall then resume where we left off.

For the present troubled hour, two things are necessary - a spirit of patience and fortitude on our part, and a continuous, tolerant and persuasive appeal to the intelligence and loyalty of our people not to

permit the total destruction of those vital community agencies which they themselves had built and into which they had poured so much of their capital, their energies and their splendid enthusiasms.

The Jewish people is not liquidating its communal life because of the depression. Our history has been one of continuous and aggressive building, or at least of determined conservation, in times of depression and even of persecution. We are not strangers to crisis. Over long stretches of our national experience the mood of crisis was the normal mood. Our people did not permit itself to be diverted from the necessary tasks of national preservation, by unfavorable conditions, by sudden loss of political status or by economic disasters. Emergency only impelled it to greater and more sacrificial effort.

The depression, if long continued, will intensify the economic discriminations against the Jew which have been going on apace in this country. Fewer economic opportunities will create keener rivalry and keener rivalry has always created greater anti-Semitism. This will, in time, intensify the spiritual unrest among our youth who will find themselves progressively shut out from opportunities to follow their legitimate careers. Thus the Jew will become more and more a social ferment in our land, participating more and more in those movements which aim at a radical reconstruction of our economic life. In the process he will draw the fire of resentment and hate of all those forces in ~~the~~ our national life which profit from a continuation of the status quo. This is as inevitable in America as it has been elsewhere.

The depression may accomplish something of positive good in our communal life in that it will compell certain mergers and consolidations long overdue. It may also eliminate much that was unnecessary. The headlong rush to express community interest in terms of elaborate and heavily-mortgaged buildings whether for education or religion or social activities has been definitely halted. This is a distinct gain.

I was once asked whether I thought that Judaism would die in America. I answered, no! the banks won't let it! We built so many of our institutions on borrowed money and mortgaged their future incomes. In this depression the leaders of these institutions must wear themselves out in heart-breaking efforts to meet budgets abnormally swollen by interest and amortization charges. The normal activities of these institutions have to be reduced and the salaries of employees, directors, teachers, supervisors or Rabbis slashed, in order to meet these fixt charges. We have beautiful monuments, it is true, but also beautiful headaches... Perhaps the depression will teach us to build more modestly in the future, not to stretch the curtains and lengthen the cords of our physical tents too far. Perhaps in the future we shall invest more in the essential qualitative purposes and programs of our institutions and less in brick and stone.

✓ Days of depression are days of stock-taking, penitence and good resolutions. There is a great soul-searching going on among the thoughtful ones of our people. This augurs well for the future. Many social-workers are asking themselves just what is their real place in Jewish community life today. The specific Jewish character of many of their activities has been largely attenuated. Fund-raising for philanthropic purposes has in many cities become a joint civic enterprise in which Jews figure as citizens and not as Jews. There is a tendency to bring Jewish agencies, which are the beneficiaries of these joint funds, into a general city-wide scheme of operation and standards. Organized charity, in general, is slowly but steadily moving from the realm of private philanthropy to that of state responsibility. Organized charity is a survival of an individualistic society which assumed little or

communion as it is to think of the synagogue as a non-religious institution where a non-existent God is worshipped by atheist Rabbis at the behest of a Jewish nationalism which has ^{neither for God or} ~~no~~ room ~~for~~ worship. It is futile and altogether confusing to attempt to bring the whole of Jewish life under the roof of the synagogue. It is equally futile and confusing to try ~~to~~ by subtle word-play and cunning definition to deface and render illegible the real historic meaning and purpose of the synagogue in an effort to draw everybody into it. The non-believing Jew can find ample contacts with his people and ample opportunities to serve his people outside the synagogue. One should not ask the synagogue to do violence to its essential mission as a house of God, a house of prayer and a house of religious study for the sake of becoming all things to all Jews. The synagogue must find its place in the total Jewish community life today, just as it found its distinctive and necessary place - and a high and revered place it was - in ancient Palestine, at a time when the Jews were in their own land, spoke their own language and possessed their culture and all their group norms. Culture and group norms were no substitute in ancient Israel for religion or the synagogue - and are not today. *Not even in modern Palestine.*

On the basis of a common loyalty to the Jewish people it may be possible to organize the various elements in a Jewish community for some minimum program of common planning and action.

stop
We shall have to be satisfied with a minimum program, for I regard it, as extremely naive to anticipate organic unity or solidarity in American Israel. Among our intelligentsia, particularly among the newly arrived exponents of the lately discovered Judaic civilization, there are those who blandly assume that such unity is possible, that the differences

which exist within a Jewish community are slight, and could be easily composed if some great new Jewish slogan would be discovered or some great leader would arise who by the wave of his magic wand of truth or personality could reintegrate the scattered life of our people. This is romanticism and day-dreaming. There is much less unity in the great, old centers of Jewish life, in Poland and in the other countries of Eastern Europe 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 trace, but they possess neither a central authority, nor an acknowledged leadership, nor a common program. This is true also of the Jewry of 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 bourgeoisies, its bolsheviks 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. 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. The Yiddish bolsheviks 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 Mizrahi and the Agudath Israel have the same Shulchan Aruch in common, and yet even in Palestine they need must have their own separate communities and their own leaders - and no love is lost between them.

OFFICE COPY

Nor should we belabor too much the idea of "Jewishness."
"Jewishness" has now become a sort of emotional racket
amongst some of our people. Not everything that has come
out of the ghettos of Eastern Europe and for which the
immigrant Jew or ~~the~~ ^{his} children of the first generation in
~~America~~ still has a nostalgia ~~and~~ ^{is} necessarily of intrinsic
Jewish worth or ~~are~~ ^{is} transplantable in American soil.



Nevertheless some pooling of common interests and resources beyond the philanthropic may take place even without thorough consolidation; and the Jewish social worker may render the cause of American Jews a distinct service if he will set about discovering how far such communal organization is now feasible, ^{whether the time is now ripe for it} and what type of organization will best fit into our American setting.

It were best not to start dogmatically with too rigid ideas or programs. It were best to let nationalistic metaphysics alone. It were best not to expend too much time and ingenuity upon the definition of terms, or overwork that new TM ~~gumbo~~ ³ ~~jumbo~~ - "Jewish Culture." Jewish Culture may be a newer term but it is certainly not an easier term to define than Judaism, or the Jewish people, or the Jewish life. ^P It were best to start ^{pragmatically} with the fact that there is still a strong Jewish will to live and to survive among our people. This Jewish will to live has never had to wait upon the "hechsher" of ^{"Rabbi"} John Dewey or upon the discovery of the doctrine of cultural pluralism.

There are enough Jews in every Jewish community who like being Jews, who wish their children to remain Jews, who love their heritage, who revere their religion, who are sufficiently proud of the historic role and achievements of their people to want to continue it as a ^{living} ~~continuing~~ force in the world, or who are sufficiently outraged by unjust discrimination to wish to retort by a ^{even} strong affirmation of their Jewish allegiance and loyalty. Let us work with these Jews, neither inspecting their motives too inquisitorially nor demanding of them the acceptance of a new "ani masmin" nor attempting to force them into the Procrustean bed of some new philosophy of Jewish life.

The Jewish social worker should capitalize this Jewish "good-will"

which he finds in his community and should proceed to exploit it in behalf of some minimal program of common Jewish action.

add to p. 11

It were well to make a thorough study of Jewish communal life as it exists today in Eastern Europe, in the countries where our people possess national minority rights, as well as in the rest of Europe where they neither possess or desire such rights and in Palestine. It were well, too, to experiment first in a few cities where the Jewish population is not too large or too complex or too sharply divided by party or personal strife.

The plan of Judge Horace Stern of this city to give to all members of our synagogues a direct share in the responsibility for communal undertakings is an excellent one. Each member would be asked to choose one of a number of Jewish causes, local or national, religious, charitable or educational, protection of Jewish rights, foreign relief or Palestine, and will be expected to devote himself to it, to acquaint himself thoroughly with it, and to be on call to work for it. Both the members of the synagogues and the synagogues themselves would derive tremendous advantages from such a plan. But the plan unfortunately will not reach the vast numbers of our people who are not affiliated with synagogues. The unaffiliated must be reached through other communal organizations and offered opportunities to function in Jewish life.

American Hebrew

JULY 22, 1932

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A BOON TO AERONAUTICS

An interior view of the Daniel Guggenheim Airship Institute at Akron, Ohio, which was dedicated recently. The institute was created with a fund of \$250,000, furnished by the Daniel Guggenheim Foundation for the Promotion of Aeronautics, established in 1926 by the late Daniel Guggenheim, together with \$100,000 advanced by the city of Akron. The institute embraces the world's largest vertical wind tunnel for testing airship models and will be under the scientific direction of the California Institute. Dr. Robert A. Millikan, chairman of the executive council of the California Institute of Technology and internationally noted physicist, delivered the dedication address.

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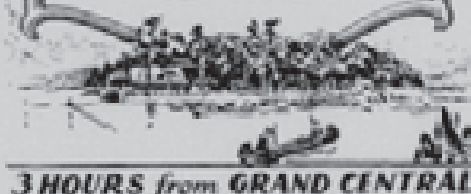
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LEGAL NOTICES

ELSBURG, NATHANIEL A.—In pursuance of an order of the Honorable John P. O'Brien, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathaniel A. Elsburg, late of the County of New York, deceased, to present the same, with vouchers therefor, to the undersigned at their place of transacting business, at Room 1518, No. 141 Broadway, Borough of Manhattan, City of New York, on or before the 20th day of January, 1932.
Dated, New York, the 23rd day of June, 1932.
BERMAN A. ELSBURG,
CHARLES A. ELSBURG,
Executors.

ANTHONY F. CASSIDY,
Attorney for Executors,
Office and P. O. Address,
No. 141 Broadway,
Borough of Manhattan,
New York City.

MEYER, HENRY—In pursuance of an order of the Honorable John P. O'Brien, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Meyer, late of the County of New York, deceased, to present the same with vouchers therefor, to the undersigned, at their place of transacting business at the office of Hagan, Grossman & Verhaug, their attorneys, at No. 520 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1932.

Dated, New York, the 11th day of March, 1932.
JOTTIE MEYER,
MILTON S. MEYER,
ROSEPH L. JACOBSON,
Executors.

HOUSE, GROSSMAN & VERHAUG,
Attorneys for Executors,
Office and P. O. Address,
520 Fifth Avenue,
Borough of Manhattan,
New York City.

KAHN, JULIA E.—In pursuance of an order of the Honorable John P. O'Brien, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia E. Kahn, late of the County of New York, deceased, to present the same with vouchers therefor, to the undersigned, at their place of transacting business, at the office of Benjamin F. Spellman, their attorneys, at No. 115 Broadway, in the Borough of Manhattan, City of New York, State of New York, on or before the 15th day of September, 1932.

Dated, New York, the 5th day of March, 1932.
EDNA MICHEL,
BENJAMIN F. SPELLMAN,
Executors.

BENJAMIN F. SPELLMAN,
Attorney for Executors,
Office and P. O. Address,
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American Hebrew

and Jewish Tribune

A WEEKLY JOURNAL FOR THE JEWS OF AMERICA

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Friday, July 22, 1932—Tammuz 18, 5692

No. 10

Editorial Analyses and Interpretations

Tact Tempered with Humor

CONDUCTING any magazine or newspaper requires editorial tact and judgment apart from the question of business sagacity. With a Jewish magazine, the task is even more trying. Decisions must constantly be made as to matters of discrimination that are brought to the attention of the editorial desk. On the one hand it is a mistake to have a chip on one's shoulder and for Jews to resent allegations of prejudice without investigation. On the other hand, it would be craven to permit flagrant instances of intolerance to go unchallenged. On the rare occasions when a public utility or semi-public service, usually through a departmental head, evinces such narrowness, it is always our policy to thresh the matter out. Club and hotel discrimination are in another category. Aside from clubs, which are free to draw their lines of social exclusion as they please, a properly couched communication often produces results. The medium through which the offending hotel advertises usually responds to a moderately worded protest.

Recently a metropolitan paper printed a hostelry announcement from York Harbor, Maine, including the line: "Objectionable element have not encroached in this vicinity." Was this aimed at the Jewish people? Would it not be an inferiority reaction to take umbrage at it? Could we not assume that there are other objectionable elements in all branches of our population? Or, should one infer that Jews were obviously implied by the restriction? At any rate, the newspaper agreed that the substitution of familiar phrases such as "highest social references required," or "carefully selected clientele" would do just as well and so notified the advertiser.

Another instance before us is that of a hotel in Virginia Beach, Virginia, which advertised in the *News and Observer* of Raleigh, N. C. with the phrase "For Gentiles Only." That is certainly within our province. Virginia, proud of its Jeffersonian traditions, is the last state where such invidious exclusiveness should prevail. A communication to the newspaper, of which it so happens Josephus Daniels is president, brought prompt assurance that the matter had been corrected and that further adver-

tisements of that hotel would not include the objectionable phrase.

A publication such as the AMERICAN HEBREW AND JEWISH TRIBUNE labors unceasingly in this direction, in matters of much more moment than the "uppishness" of a resort hotel here and there. The material appearing in our columns from week to week does not represent the full measure of activity on the part of a publication such as ours. Much that never gets into print is accomplished by way of rectifying bigotries in directions that can be reached. We started out by saying that tact and judgment were necessary; perhaps we should add that good humor is also an asset. Most men are fair-minded and yield to persuasion that is tempered with the saving grace of pleasantry. There is the classic instance of years ago, where a Pocono inn in its circular extolling the scenery ended with the sentence: "Altitude 1640 feet—too high for Jews." Following the quip in our editorial comment that this was a slur too low to notice, that particular barbed witticism was omitted by the proprietor when he reprinted his circular. We should not be touchy; rancor is not as effective in gaining redress as appeal to fair-play instilled with good feeling.

■ ■

Prussian Challenge to Nazis

As we go to press news comes that martial law prevails in Prussia, with Von Papen as virtual dictator. A strong arm is now raised against the Hitler menace. Whether law and order will be the outcome remains to be seen; it is a test of strength and a challenge to the Nazis. German Jews hope for stability as their one safeguard. The drastic action of the militaristic cabinet is a blow at Hitler, whatever may be said as to its effect on the fate of the Republic.

Official and semi-official statements and printed matter emanating from the Swastika headquarters continue to make the Jews the brunt of Germany's distress and the scapegoat of her redemption. In a recent semi-official pamphlet by Dr. William Stape, setting forth Nazi intentions with respect to the Jews of Germany, we are told that in the event of the National-Socialists coming into

power, Jewish immigration will be stopped; Jews having German citizenship will be ordered into a community of their own; intermarriage "between Jews and Germans" will be outlawed. Nor is this all. Jews will not be permitted to act as judges or educators, except within their own racial group. This is an index of what may be expected if the calamity eventuate. It is out and out medievalism. It is difficult to conceive that any nation as enlightened as Germany could contemplate a benighted return to the Dark Ages as a keystone of political propaganda by a party of major influence. It is a threat not alone against the Jews, but against German culture and German civilization. The Germany of Goethe's day, the Germany that prided itself on intellectual leadership of the world, is threatened with eclipse. Whatever betide the German Jews who for centuries have been an integral part of German prestige, learning, loyalty, service, the leadership of Germany among the nations of the world will fall if she follow the example that four centuries ago led misguided Spain to assail the Jews of that land. Let Germany bethink herself. If the Aryan nonsense of Hitlerism prevails and the Reich falls victim to the rule of the demagogue who is leading her astray, Germany will rue the day. She will sink in the comity of nations, degraded by her own false leadership and the fanaticism of a party that is building a House of Hate. The Jews will outlast Hitler and Hitlerism. The restoration of Germany to economic stability cannot be attained through the Swastika program. Though the infection is spreading to Austria and to Hungary, the days of Hitlerism are none the less numbered. Germany and the world at large must soon emerge from the economic debacle and the political chaos that have overtaken us. As restoration to former prosperity and political balance is achieved, in the same proportion will the Nazi sway be dissipated. A sane Germany will one day regard as a fever that passed the present political sickness that debilitates her. An integral part of the Reich, German Jews know that when the Government was strongest in its forcefulness, they were most assured of their rights.

■ ■

Marshall, Brandeis and the Congress

An Editorial Analysis

ONE of the last thoughts in the minds of the protagonists for a world Jewish congress was that the propaganda preceding the Geneva conference would result in debunking the American Jewish Congress. They were not farsighted enough to foresee this eventuality; but it was bound to come because the present American Jewish Congress was, from its beginning, built on a false and shifting foundation and because the time had come to smite hip and thigh the arrogance and demagoguery of Congress leadership.

Take, for example, the wholly shocking misuse of the names of Louis Marshall and Louis D. Brandeis in connection with the promulgation of the world congress.

At the Washington meeting of the American Jewish Congress, Mr. Marshall was set up as an implied Congress proponent to offset Dr. Cyrus Adler's opposition—Adler being Marshall's successor as chairman of the American Jewish Committee. The crator of the occasion attempted to convey the thought to the "professional delegates" there assembled that if Marshall were alive—the Marshall who participated in the American Jewish Congress of 1918—he would have greeted the present proposition of a world Jewish congress with joy, and would have participated in it. That's an old trick (comparable to the one which brazenly declared that Isaac Mayer Wise would be a Zionist were he alive today), Marshall being in the Academy on High and not here to speak for himself.

THE truth about Louis Marshall and the American Jewish Congress of 1918 is now given for the first time. Marshall was opposed to the creation of an American Jewish Congress for reasons which he made clear there, and again in 1927, when the sorry gathering, called a Conference on Jewish Rights, was held in Geneva. Marshall would not, he could not, approach a vital problem of the utmost delicacy, touching the interests of the Jews of the world, with lurid and vociferous declamation, with the blare of off-key trumpets. He detested oracular rant; he was accustomed to work as in a laboratory, to ascertain the facts freed from propagandistic exaggeration, to deal with these facts constructively and through a program, tactfully and with diplomatic means as against the methods of those who were oblivious to the moral of the ancient fable, that "what is fun for the boys is death for the frogs," as he wrote in 1927.

But the after-the-war exaltation and exultation worked against Mr. Marshall's method. The American Jewish Congress, with its ludicrous elections, was to be "called," even as the inept world Jewish conference is to meet in Geneva this year. There were those at that time, as there are these today, who would not be deterred. Mr. Marshall consented to enter the Congress in order to prevent, where it lay in his power, the Congress from inflicting injury on the Jewish cause at the Peace Conference.

How thoroughly he understood and had estimated the then Congress proponents, how well his fears were grounded, and how he succeeded, through his own sane and experienced methods in averting evils that are inherent in the ballyhoo practices of the Congressites, may be judged from two instances—one at the Philadelphia meeting of the Congress and one at the Peace Conference in Paris.

Those who attended the Philadelphia sessions will recall a delay of a whole day in the progress of the Congress meetings. Orators filled in time and the sessions dragged. There was a very difficult matter under discussion by a committee of which Mr. Marshall was a

member. It was a matter that required diplomatic experience, restraint and *finesse*. The way of the Congressites was fraught with incalculable mischief. Mr. Marshall insisted upon his ideas, method and phrasing. The Congressites, impressed with their self-importance, encouraged in the idea that they had, as they thought, brought Marshall and the American Jewish Committee to their feet, insisted upon their own wild and unrestrained procedure. Mr. Marshall withdrew and returned to New York. The delay in the proceedings of the Congress business was due to the pleading with Mr. Marshall to come back to Philadelphia, and to lead the entangled Congressites out of their morass. Marshall returned—and had his way.

AT Paris the Congressites got even with Mr. Marshall. They spitefully elected one of their own to head the Committee of Jewish Delegations despite the obvious fact that Mr. Marshall was by all odds the man for the chairmanship. They would show him! Marshall, having no stomach for self-aggrandizement, possessing no itch for high honors, holding only the cause of the Jews at heart, played the game. He worked sixteen and eighteen hours a day, day in and day out, bringing to bear on the deliberations of the Committee of Jewish Delegations his masterful legal acumen, his vast knowledge of international law and relations, his accumulated experience with the leaders of the Jews of Eastern Europe and with the government of the Allied nations. He was the leader, though those in power had determined that he must remain in the ranks.

But, when there arrived a most critical period in the negotiations, when tact, diplomacy, courage and leadership not of the spurious but of the legitimate and responsible type was required, the American Jewish Congress delegates at Paris ate humble pie. Louis Marshall was elected President of the Committee of Jewish Delegations. To him, in greater measure than to any one else, History will credit the achievement of the rights guaranteed under the so-called Minority Treaties. He had succeeded in Paris what he set out in New York to do—he had protected the Jews from the orators and *Luftmenschen* who had been swept into illegitimate leadership by the after-war hysteria.

It has been argued during the propaganda for the present world Jewish congress that Mr. Marshall was won over to the idea of Minority Rights, to which he was strongly antagonistic, and fought for these as a delegate from the American Jewish Congress with the Committee of Jewish Delegations. The implication is that were Mr. Marshall alive today, he would (unlike Dr. Adler) espouse the world Jewish congress idea. The truth is that Mr. Marshall was never won over to political Minority Rights. He espoused that policy, as he told this writer twice (once in Paris in 1919 and once in New York in 1929) because the Jews of Eastern Europe wanted it. He believed, with other Americans, that the Jews in the newly constituted and the enlarged East European nations should demand, be accorded and guaranteed Rights as citizens of these nations, without qualifications or modifications. He was, however, sent to Paris not to impose his ideas or his political convictions upon the Jews of Eastern Europe, but was mandated to carry through what the Jews of Eastern Europe believed was best for them in their own countries.

IT is possible that historians, estimating the values of minority political rights for Jews in the Minority Treaties, *pro* and *con*, will blame Mr. Marshall for having subjected his convictions to the idea of the majority in the Committee of Delegations; notwithstanding

Alliance Israelite, Recognized Spokesman of French Jewry, Will Not Participate in World Jewish Conference

THE Alliance Israelite Universelle will not send a delegation to represent it at the Geneva conference on August 14, it was learned by the Jewish Telegraphic Agency in Paris last week.

The Alliance Israelite officially declined the invitation of the American Jewish Congress. No reason was given.

that, were he alive today, he would be constantly occupied in efforts to achieve enforcement of these Treaties, as his legitimate successors are doing. There are many more than there were in 1919 who, after a decade and more of the Minority Treaties, are of the opinion that the leaders of the Jews of Eastern Europe blundered when they elected to ghettoize themselves politically into a minority that is a target for certain of the false anti-Semitic accusations aimed at them.

It should perhaps be stated here that those American Jews at the Peace Conference who, in addition to Mr. Marshall, represented great American Jewish organizations that did not participate in the American Jewish Congress, pursued a policy similar to his. They were in Paris to attempt the introduction of a Universal Religious Liberty Clause in the Covenant of the League of Nations. We vouch that not a single spoken or written word against the desires of the East European Jews or the aims of the Zionists with regard to Palestine was offered anywhere, at any time, by these men or their co-workers from other countries. History will determine whether or not it should have been the part of the Jews before the nations of the world to fight for rights—political, economic, racial—under universal Religious Liberty or to contend for rights as national minorities.

This much, however, is certain: just as Mr. Marshall was opposed to the original American Jewish Congress because of its soap-box oratorical methods, so would he be opposed to it today; just as in 1927, he was opposed to the Conference on Jewish Rights, which was an attempt to resurrect the Committee of Jewish Delegations, so would he be opposed to a world Jewish congress today. To parade Mr. Marshall's name with the implication that today he would act in this matter contrary to his convictions is a piece of false and blasphemous arrogance.

This characterization is obviously true when we recall that Marshall entered the original American Jewish Congress with the definite and solemn understanding that after the Peace Conference it was to be dissolved. That, notwithstanding this definite and solemn pledge, the present American Jewish Congress organized itself at a rump meeting immediately after the dissolution of the original body, was merely an expression of a psychopathic ache for Jewish leadership; but that Mr. Marshall's name should be identified with the present talk-fest, resolution-rampant, unprogrammed *podrida* calling itself by an honorable name, is plain imposition of false pretence upon the unknowing and unsuspecting.

WHAT has been said holds equally true with regard to the propagandizing of Justice Brandeis's name to make converts for the world Jewish conference or congress—Marshall before a gathering of Congressites, Brandeis before a gathering of Zionists; each name distinct and in place where it will do the most good to the misnamed cause.

Mr. Brandeis has not given public utterance to his position on the contemplated excursion to Geneva, and we are not in his confidence.

(Continued on page 206)

World Jewish Congress Would Be Nothing But "Huge Debating Society," Says "Jewish Chronicle," Organ of South African Jewry

(From an Editorial in the "South African Jewish Chronicle" of June 17th 1932)

THE constant attempts of European governments to solve the world's difficulties by a never-ending succession of conferences and discussions has at last had the effect of stirring the American Jewish Congress into a desire to emulate this example in respect of the Jewish people.

World Zionist Head, Nahum Sokolow, Fears Lack of Unity, Especially Opposition of German Jews, on World Congress Proposal

NAHUM SOKOLOV, in a recent interview with the *Jewish Chronicle* of London regarding the project of a world Jewish congress, said:

"I am studying this problem most sincerely. One has, for instance, to know whether the Jews of Germany and of other countries, would favor such a gathering. There are pros and cons, but I certainly think it is worth while exploring the idea—not from an external point of view, that is, whether we should expose ourselves to the accusation of internationalism or not—a motive which might paralyze all our activities. I would dismiss such reasoning altogether—because we are compelled to defend ourselves. The question is only an internal one: whether we have the first condition—Jewish unity; whether any practical results can be expected, etc. I hope that all this will not be exploited as a slogan for dividing parties, but as a watch-word to establish a united front of World Jewry in these times of distress and danger."

While in this country, in conversation with the editor of the *AMERICAN HEBREW AND JEWISH TRIBUNE*, he likewise expressed the thought that his attitude towards the proposal would depend on the reaction of Germany—whether German Jews desired such a conference. He added: "This idea of a Jewish congress does not come from Zionism. Zionists may be a part of it, but it does not spring from Zionist circles. It probably comes out of the crisis in Central Europe and Hitlerism. It is not a well collaborated action. But the core of the question is Germany. They must be sounded out."

Congress Delegates Off to Geneva

Farewell Reception Occasion for Flamboyant Speeches
By Our Staff Correspondent

ARRIVING late, it was impossible for us to know what had happened previous to our arrival and, since we arrogate to ourselves no powers of divination, we did not hazard a guess despite the fact that guessing is quite the thing at American Jewish Congress meetings. The newspapers record that there was a reception to the delegates who will attend the world Jewish conference in Geneva to determine the advisability of calling a world Jewish congress. We assume there was. The papers also report that Rabbi Stephen S. Wise, Bernard S. Deutsch, Abraham Goldberg, Judge Julian W. Mack, Charles Shuskin and others spoke at the dinner. We take it that also is substantially correct.

When we entered the Basildon Room of the Waldorf Astoria, the delegates had apparently been received and were listening to Abraham Goldberg. We didn't hear the first part of Mr. Goldberg's speech but, on the strength of his reputation, are willing to concede that it was excellent. We heard the latter half. Mr. Goldberg, on behalf of the Congress congratulated

ple. This Congress, of which Dr. Stephen S. Wise is the leader, has passed a resolution advocating the calling together next month of a world Jewish Conference to consider the question of convening a world Jewish congress.

There is no denying the difficulties and anxiety under which our co-religionists labor almost everywhere, and one can well understand the desire of American Jewry to make some effort in the direction of improving our position. But we doubt very much whether the project as suggested by the American Jewish Congress will materially assist in the solution of the problem.

Such a Congress will show up as nothing else will, the chaotic state of Jewish feeling on all matters that affect them, and will drive a nail into the myth of Jewish solidarity. So many interests—religious, political, economic and philanthropic will have to be represented that there is surely no hall large enough to contain all the delegates that the different groups in Jewry will desire to elect. And when one remembers this world congress will have no real power to execute any decision which it might take then it becomes apparent that it will be little more than a huge debating society, which will pass resolutions condemning the actions of the greater or part of the civilized world.

A JEWISH world congress would, of course, give Rabbi Wise a heaven-sent rostrum from which to thunder forth the woes of his people, but we doubt whether his eloquence would profit anyone but himself. The nations today are both worried and irritable, and in such circumstances they will at best pay no attention to the pious resolutions and academic censure of a powerless congress, and at the worst they will resent, perhaps actively, any attempt to force a change in their habits by a Jewish appeal to world opinion.

It seems to us inevitable that the struggle to ease the situation will have to be carried on in the different countries by their own organized Jewish bodies, with such assistance as the remainder of us can give, and that will not needlessly intensify the anti-Semitic feeling which already exists there. One must not forget that the political and social repressions to which Jews are at present subjected are largely due to economic depression, and as no Jewish Congress will be able to improve this, its power for good will be negligible, and cannot warrant the expenditure of money and energy which its formation would entail. Its activity would merely provide another weapon in the hands of Hitler and others who will not be slow to raise the bogey of the Elders of Zion and the domination of Jewish internationalism. The Jews of today owe allegiance to a sufficient number of organizations, without having need to set up a glorified figurehead that cannot aid them. It is enough that we have the League of Nations. The little that it helps us is that much more than any world Jewish Congress will be able to do.

the Congress on the congress idea. "We ought to congratulate ourselves," said Mr. Goldberg. The members congratulated themselves and each other. Goldberg felicitated Wise, and Wise, Deutsch.

Congratulations over, Mr. Goldberg filled with compassion for his misguided opponents, made a "Forgive them father, for they know not what they do" plea. Only he didn't use those words because he is a Jewish nationalist and "a nationalist says there is no God and Israel is his chosen people." But his plea was not lacking in divine magnanimity and graciousness. The opponents were forgiven. And although there was no resolution to that effect, the forgiveness was genuine, so much so that the opponents were taken into the fold as really being in sympathy with the congress idea.

Board of Jewish Deputies of England Officially Rejects World Conference Idea; Germans Expected to Follow Suit

FOLLOWING a debate lasting three hours, the Board of Jewish Deputies, meeting in London, last Sunday, rejected a motion to participate in the world Jewish conference scheduled for August 14th in Geneva, reports the Jewish Telegraphic Agency. Leading in opposition to participation in the world Jewish conference were the members of the Joint Foreign Committee.

The principal point of disagreement was on the question of whether or not the conference could aid German Jewry.

Leonard G. Montefiore, president of the Anglo-Jewish Association, which like the Board of Deputies is affiliated with the Joint Foreign Committee, maintained that intervention on the part of Jewish leaders from abroad is contrary to the interests of German Jewry.

Rabbi Samuel Daiches led the opposition.

According to a special despatch to the *Jewish Morning Journal* of New York, Osmond d'Avigdor Goldsmid, president of the Board of Deputies, vigorously opposed participation in a world Jewish conference.

In the course of the debate, the Board received a message that the Central Union of German Citizens of the Jewish Faith will be guided in its decision on this question by the decision of the Board of Jewish Deputies. It was also revealed that opposition to a world Jewish conference was based partly on the attitude of certain influential German Jews, whose names could not be divulged, who are of the opinion that a world conference cannot combat Hitlerism and that it would aggravate the danger of the Jews in Germany.

The correspondent in the *Morning Journal* points out that, with the decision of the Board of Deputies, there will be no representation at the world Jewish conference from most important Jewish organizations in Europe—including, in addition to the Board of Deputies, the Alliance Israelite, the ICA and Hilfsverein. And he might also have added that there will be no participation by the Agudath Israel, nor by any of the representative Jewish groups in Eastern Europe, South Africa, Australia, and only a very negligible representation from the United States and South America.

"We thank our opponents" said Mr. Goldberg. The Congress thanked its opponents.

WHEN Dr. Cyrus Adler, president of the American Jewish Committee, objected to the calling of the world Jewish conference, Mr. Goldberg insisted, he did not speak for the component parts of the American Jewish Committee, i.e. affiliated organizations and members. Dr. Adler, he said, speaks for those who are silent. As a matter of fact, he assured us 80 per cent of the membership of the American Jewish Committee favored the calling of the conference. By what occult means he arrived at this percentage, we are at a loss to imagine. But that is because we are not clairvoyant.

Frankly we don't know just how many organizations affiliated with the Committee approved the congress idea, but we're inclined to challenge the conclusion of Mr. Goldberg that they are in the majority. It is interesting to note in this connection that copies of the first and second statements of Dr. Adler on the congress issue were mailed to every organization and member affiliated with the Committee, yet to date not a single word of protest has been received. Does it seem likely that so many Jewish organizations and people are enthused at the idea of a con- (Continued on page 212)

Recalling a Little Known Pioneer

Maurice W. Levy Played a Significant Part in Upbuilding of Western America

By NANCY EDITH APPEL

WILD WEST thrillers have a lure that attracts many people: content to take their excitement vicariously. But a recent newspaper announcement describing the will left by the late Maurice W. Levy, retired Kansas banker and politician, recalls a figure who played a vivid role in the building up of the West, a man utterly unlike the typical heroes of the Western novels, whose life embodied as much of the romance of pioneering as any fictional character of the days when Horace Greeley's words were still creating a sensation.

A combination of the forceful doer of deeds, the gallant gentleman, and the witty companion, Maurice Levy accomplished much by the sheer force of his personality. Everything interested him, and everything that he thought would benefit the state he loved—Kansas—he did: whether it be building railroads, establishing banks, or helping farmers experiment until virgin prairie lands were developed into fruitful fields.

Born in Alsace-Lorraine in 1845, the man who was later to play so prominent a part in American expansion, came to New York with his sister when he was eleven years old, bent on joining relatives in San Francisco. However, several months passed before the pair set out for California. That was a thrilling trip, in a white-winged sailing ship headed for Panama, then unbroken by any canal. Fortunately, 1856 was the year that witnessed the opening of the first trans-isthmian railroad, so getting to the Pacific Ocean was no great problem, and it was but a short voyage to San Francisco.

Levy matriculated at Brayton Academy, which has since become the University of California, where he met many of the noted men who remained his friends for life. A classmate of his was John Hays Hammond, probably the greatest engineer in America before Hoover's day.

A student of law, Levy was admitted to the bar, although he never practised. Directing his interests in other channels, he accepted the nomination for first clerk of Alameda County shortly after he received his degree from Brayton. He was defeated by one vote.

DURING this period, shortly after the Civil War, new territories were being opened up, extending the realms of the United States. The Federal Government had recently passed a homesteading act whose terms made it possible for ex-soldiers to settle in what is now Kansas. "Go West, young man, go West," was translated to "Eastward, my lad, Eastward," for young Levy, who foresaw a glorious future in the newly opened land.

He hit the Chisholm Trail, and followed it to the end, settling in what was to become the thriving town of Wichita, Kansas. About this time he became associated with Jay Gould, and the two of them envisioned the possibilities that lay in this new West. Farms and railroad were the two essentials needed to put Kansas on the map. Concentrating their efforts in those directions, Jay Gould and Maurice Levy were responsible for the building of the Wichita and Western Railroad.

Levy was also land agent for the Santa Fe Railroad, as well as the inspiration for the construction of many business enterprises which helped "boom" Wichita and its environs. His name is linked with the growth and development of several banks, such as the Wichita



The late Maurice Levy

National Bank, founded a few years earlier by his brother-in-law, the late Sol H. Korn. As first president of the Kansas Bankers' Association, he represented his state at the World Conference of Financiers held at the Chicago World Fair in 1893.

Mr. Levy's days in Kansas were the days of the "Old West," when Indians were still uncivilized and wild, and the cowboys who came to town for a little drink of what was then legal were a bit wilder. Levy wanted to "clean up" the town, but not by using the methods of the obnoxious reformer. Rather his aim was to bring hard working people out to the new settlement. Farmers came to make it an agricultural state. Kansas was virgin soil, and it was a hard struggle before the proper farming methods were discovered. First there were wearisome seasons of experimentation with one crop and then another, experiments fostered by Levy. Then there were continual battles to be waged—warfare against such pests as the cinch bug, locusts and grasshoppers.

HELPING its industry, organizing its finance, aiding its agriculture, was not all that Mr. Levy did for Kansas. A shrewd politician, he never ran for office himself, but worked hard and diligently for the cause of his party by serving fourteen years as chairman of the Republican State Central Committee in Kansas. Education was, in his opinion, a vital question too often given inconsequential attention.

As president of the Wichita Board of Education, he did much to promote public learning in the new territory.

The man was vital, possessed of a great amount of charm, and a keen sense of humor. Those who knew him once never forgot him, and he never neglected any of his large circle of friends. He knew all the popular humorists of the day, including Bret Harte, of whose works he was particularly fond. Senator Ingalls, first senior senator of Kansas, and the well-known Judge Brewer, were among his intimates.

An omnivorous reader, the writings of our native American humorists attracted him to the greatest degree. In fact, he liked everything American. A collector of Americana of all sorts, he gathered a sizeable number of letters and signatures of famous people.

A keen sportsman he always loved horses, and, in his younger days kept a string of fine race horses.

A noteworthy point is that, in reminiscing, Levy often told of conditions in 1893, when it was cheaper to burn corn than to buy fuel. The economic situation was in many respects similar to the present-day crisis, with overproduction, and unemployment existent then as now. But the country came up from the depths and Levy awaited that reawakening with an optimism characteristic of those men in Kansas, and only too rare today.

THIS lamented pioneer banker returned to New York about thirty years ago. The social life then prevailing was a continual source of interest to him. Even as he grew older, his love for the world and contact with it never waned. When he entertained he did it in a manner that evoked admiration, particularly feminine. The ladies of the groups to which he played host were never without their *boutonnieres*, the parties were conducted at just the right places in town. Guests of his never felt neglected by the man with the gay blue eyes and cheerful smile. There always remained in him enough of the Frenchman to make him the perfect escort. His attention to details was flattering, and such occasions as the birthdays of those he knew were never forgotten. He was at all times eager to encourage or advise young folks, particularly would-be journalists, who profited from his friendship.

When he died, well-known people all over the country sent their messages of sympathy and tribute to the man to his family. In recognition of his work, Lieutenant Colonel E. B. Underwood of the Salvation Army wrote in the name of Commanders Richard E. Holz and Eugene B. Both. The editorial pages of the *Wichita Eagle* recalled him who "glowed with the fine fervor of the town builder," in no uncertain terms. And Victor Murdock, the paper's editor-in-chief, who nominated Roosevelt for the presidency of the United States, was well able to write about him, knowing Levy as he did. Rea Woodman, a playwright befriended by Levy, spoke not only of the qualities of the man that led him to greatness in the business world, but of those human feelings and emotions that won the admiration of so many.

Maurice Levy is survived by his widow, Mrs. Sarah Levy, and three sons, Guy, Herbert, and Sedgwick (who was named after the county in Kansas in which his father lived), all of whom reside in New York City.

CORAL ISLANDS

By LOUIS GINSBERG

ALTHOUGH with lives submerged and brief,
Insects will mount above
Until they make a coral reef
They are not dreaming of.

So from dark waters of our doubt
(More than we ever meant)
On our dead selves, we may lift out
A fertile continent.

The Depression and American Jewish Life

Our Crisis Calls for Realignment of Communal Unity and Activity

By ABBA HILLEL SILVER

Rabbi of The Temple, Cleveland, Ohio

IT IS NIGH impossible to foretell what effect the present economic depression will have upon the life of our people in this country. Its immediate effects are all too apparent. The Jewish working classes, together with the non-Jewish, are paying the price of prolonged unemployment to the last bitter farthing. The number of Jewish families reduced to total dependency and forced to appeal to organized charity for food, raiment and shelter has increased eight or ten-fold. The Jewish middle class has suffered appallingly. The economic positions which it built up through years of remarkable effort and initiative have been undermined. The casualties here are perhaps relatively higher than among the non-Jewish population, for the Jewish bourgeoisie had staked its interests largely in those fields of finance, industry and commerce which were the first to be inundated by the tidal waves of the depression. The Jewish professional classes, which even in normal times felt the pinch of overcrowding and the consequent lowering in earning power and in standards of living, have been still further reduced in the economic scale.

The American Jewish scene is not pleasant to contemplate at this time. The economic demoralization has naturally extended to the communal life of our people. Men who are harassed and worried by severe economic losses and are desperately engaged in a relentless struggle to save themselves from utter economic insolvency, cannot bring to their social and communal life a spirit of courage, generosity or enthusiasm. Men who occupied positions of importance in communities, buttressed by their financial contributive power, now, having suffered financial loss and unable to do what they once did, have come to regard their positions of leadership as anomalous and have retired from public life.

In times of economic collapse and uncertainty, even those whose resources are still ample for the discharge of their full community responsibilities, withdraw into a hard cautiousness and penuriousness. The budgets of charitable institutions have thus been sharply curtailed at a time when their services are in even greater demand than in normal times. Cultural institutions, religious and educational agencies, have suffered severe and almost disastrous reduction in income. Somehow they are still regarded by many Jews as indulgences, as venial luxuries for times of genial prosperity, and not as bed-rock necessities of Jewish life. This is, of course, true to an even greater degree of international Jewish causes such as foreign relief and Palestine.

A SLOW PROCESS of dismantling is proceeding in our communal life. Many of the institutions which American Jewry built up in recent years at great sacrifice of substance and energy are either being entirely discontinued or are being reduced to a shadow of their former selves.

Especially hard has the depression borne down upon our Jewish schools. The most gratifying phenomenon in Jewish communal life in America in recent years has been the splendid progress which was made in the extension, organization and improvement of Jewish education. Our communities, after an unconscionably long period of indifference, were becoming Jewish-school-minded. Our Jewish social workers too, had come, albeit belatedly, to envisage

"The Jewish people is not liquidating its Jewish life because of the depression. Our history has been one of continuous and aggressive building, or at least of determined conservation, in times of depression and even of persecution.... There is a great soul-searching going on among the thoughtful ones of our people. This augurs well for the future.... One must believe in the survival of the Jewish community for its own sake. One must believe that it is imperative to preserve this historic group, fashioned by centuries of common experiences and corporate spiritual and cultural interests and that it is within this group that the individual Jew can live his life most worthily, most significantly and most contentedly.... The Jewish community is not the Jewish synagogue. It is futile and altogether confusing to attempt to bring the whole of Jewish life under the roof of the synagogue.... One should not ask the synagogue to do violence to its essential mission as a house of God, a house of prayer, and a house of religious study, for the sake of becoming all things to all Jews...."

Jewish education not only as a part, but as a most vital part, of organized Jewish communal life. The depression has put a check to this progress. Some schools have been closed. In others, staffs and budgets have been reduced, teachers' salaries have been cut to meagerness and parsimony, and are being paid only intermittently. The inevitable drop in tuition fees plus the dwindling community support have left our schools in a position more precarious than at any time in our generation.

Those who have devoted their professional careers or their volunteer efforts to Jewish communal life are of course perplexed and depressed by this sad decline. Men given to passionate indignation will want to vent their righteous wrath upon their back-sliding people, and to castigate their failures and shortcomings with scorpion's whips. I haven't it in me to denounce at this time. Our people are in crisis. They are engulfed by disaster. They are distraught and unhappy.

I know that our people are not traditionally hard-hearted or illiberal. When fortune smiled upon them they gave with a will, sometimes too well and none too wisely, and while the apocals, as a matter of course, were always greater than the response, nevertheless American Israel has no reason to be ashamed of the fine record of support which it gave to Jewish social and national causes both here and abroad—ignorant and spiteful cynics notwithstanding. A few years of depression will not, I am persuaded, alter the psychology of our people. Their social interests and their generous impulses will come into play again as soon as the days of tension and strain will have passed away. We shall then resume where we left off.

FOR the present troubled hour, two things are necessary—a spirit of patience and fortitude on our part, and a continuous, tolerant and persuasive appeal to the intelligence and loyalty of our people not to permit the total destruction of those vital community agencies which they themselves had built and into which they had poured so much of their capital, their energies and their splendid enthusiasms.

The Jewish people is not liquidating its Jew-

ish life because of the depression. Our history has been one of continuous and aggressive building, or at least of determined conservation, in times of depression and even of persecution. We are not strangers to crisis. Over long stretches of our national experience, the mood of crisis was the normal mood. Our people did not permit itself to be diverted from the necessary tasks of national preservation, by unfavorable conditions, by sudden loss of political status or by economic disasters. Emergencies only impelled it to greater and more sacrificial effort.

The depression, if long continued, will intensify, I am afraid, the economic discriminations against the Jew which have been going on apace in this country. Fewer economic opportunities will create keener rivalry and keener rivalry always creates greater anti-Semitism. This will, in turn, increase the spiritual unrest among our youth who will find themselves progressively shut out from opportunities to follow their legitimate careers. Thus the Jew will become more and more a social ferment in our land, participating more and more in those movements which aim at a radical reconstruction of our economic life. In the process he will draw the fire of resentment and hate of all those forces in our national life which profit from a continuation of the status quo. This is as inevitable in America as it has been elsewhere.

THE depression may accomplish something of positive good in our communal life in that it will compel certain mergers and consolidations long overdue. It may also eliminate much that was unnecessary. The headlong rush to express community interest in terms of elaborate and heavily-mortgaged buildings whether for education or religion or social activities has been definitely halted. This is a distinct gain.

I was once asked whether I thought that Judaism would die in America. I answered, no! the banks won't let it die! We built so many of our institutions on borrowed money and mortgaged their future incomes. So that in this depression the leaders of these institutions must wear themselves out in heart-breaking efforts to meet budgets abnormally swollen by huge interest and amortization charges. The normal activities of these institutions have to be reduced to less than a minimum and the salaries of employees, directors, teachers, supervisors or rabbis have to be slashed, in order to meet these fixed charges. Perhaps the depression will teach us to build more modestly in the future, not to stretch the curtains and lengthen the cords of our physical tents too far. Perhaps in the future we shall learn to invest more in the essential qualitative purposes and programs of our institutions and less in brick and stone.

DAYS of depression are days of stock-taking, penitence and good resolutions. There is a great soul-searching going on among the thoughtful ones of our people. This augurs well for the future. Many social-workers are asking themselves just what is their real place in Jewish community life today. The specific Jewish character of many of their activities has been largely attenuated. Fund-raising for philanthropic purposes has in many cities

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Vital Happenings the World Over

Prussian Government Takes Steps to Protect Dr. Weiss from Attack

THE Prussian government took a hand to protect Dr. Bernhard Weiss, the Jewish vice-president of the Berlin Police Department, against the continuous libelous attacks of the Nazis.

The attack against Dr. Weiss culminated in scurrilous scenes in the Prussian Diet, when the Nazi Deputies, misusing their immunity privileges, and speaking from the Diet platform, accused the wife of Dr. Weiss of immoral relations with a Jewish shoe manufacturer, Krojanek, reputed to be Dr. Weiss's friend.

The Prussian Minister of Interior, Carl Severing, immediately thereafter despatched a letter to Dr. Weiss expressing his regret that the immunity of the deputies prevents any action against the Nazis.

The liberal press is indignant because the Nazis have dragged in Dr. Weiss's wife.

The "Acht Uhr Abendblatt" is organizing a special body called "The Front of Decent People to Combat the Nazi Libel Against Weiss."

The Nazi faction has introduced a project in the Diet calling for the purging of Jewish judges from all Berlin courts.

Deputy Alexander Kube, leader of the Nazi fraction in the Prussian Diet, yesterday addressed a letter of apology to the wife of Dr. Bernhard Weiss, vice-president of the Berlin Police Department, for the slurs against her morals uttered from the Diet platform.

Newly Elected Jewish National Assembly Meets in Sofia

THE newly elected Jewish National Assembly met in Sofia with the participation of 61 representatives. Represented were 35 Zionists, 9 Revisionists, 4 Poale Zionists and 13 non-Zionists.

A consistorie consisting of 21 members was elected with Haim Farchi as president. The budget adopted makes provisions for Palestine and Zionist funds.

In accordance with the franchise adopted, women participated in the assembly elections but only such women who have had a high school education.

Hardoon's Chinese Widow Wins His \$50,000,000

THE British Consular Court of the First Instance ruled last week against the contestants for a share in the estate of Silas Aaron Hardoon, who died on June 18, 1931, and dismissed the case. The validity of the will, which left the entire estate, estimated at \$50,000,000 to his Chinese widow, was recognized. The relatives of Hardoon, who sought to have the will set aside on the ground that the marriage of Hardoon to his Chinese wife was not legal, as it was not in accordance with Jewish orthodox law, were required to pay the costs of the suit.

A. Z. A. Awards Made at Convention Close

THE Aleph Zedek Aleph Junior B'nai Brith'er, concluded its convention last week with a banquet at which awards were made to the various chapters and individuals.

The South Bend Chapter was honored for the best all around service. The second prize went to the Omaha chapter and three certificates of merit went to the Minneapolis, Oakland and Denver chapters.

The two Sam Beber awards for the most work and best contributions to the revival of Hebrew were awarded to Lloyd Isaacs of Des Moines. The Harry Lapidus awards for communal service and for the best work to stimulate religious observance were given to Herman Gottlieb and Jack Cohen of Winnipeg.

Five Jews Win Seats in Roumanian Parliament

THE Jewish Party of Roumania secured five seats, gaining a vote of 65,322. The fifth seat will probably be allotted to Dr. Ernest Morton, it was learned last Tuesday. The mandates of Dr. Meyer Ebner, Josef Fischer, Michael Landau and Samuel Singer were known to be assured Monday.

Nazi Victims of Attempt at Anti-Jewish Incitement

AN attempt on the part of the 7 Nazis from Hanover, to introduce the anti-Semitic spirit in the Jewish section of Amsterdam, brought about their own downfall recently and their exit from the city under police escort.

The Nazis motored through the Jewish quarter and shouted abuses at all who appeared to be Jews. They continued their insulting shouts until they reached the Water Looplein Market in the centre of the Jewish quarter where a fight ensued.

Conditions of European Jews Due to Politico-Economic Chaos

THE plight in which the Jews of Germany, Roumania, Poland, Lithuania and Latvia find themselves, is, in a large measure, due to the prevailing unsettled political and economic conditions, declared David Schweizer, assistant director of the European activities of the American Jewish Joint Distribution Committee, in a statement to the Jewish Telegraphic Agency upon his arrival here last week with Dr. Joseph Rosen, head of the agricultural work of the Agro-Joint in Soviet Russia.

Describing the situation in Germany, Mr. Schweizer said the Jewish position there is not enviable but it would not be correct to say that a pogrom atmosphere prevails as yet.

He pointed out that the remedy for the situation of the Jews in various countries cannot be supplied easily and emphasized that the condition of the Jews must be viewed as part of general political and economic conditions.

Continuing he asserted: "In Roumania it is not purely a Jewish question, though the anti-Semitic movement at times takes the ugly form of excesses, destruction, student riots; it is above all the outcome of an internal political disorganization, with gears out of control as often as leaders change. This country is too on the brink of a political change, which will not pass without its effect on the fate of the Jewish population."

"In Poland, for the last several years things remain unchanged. The country has been in the grip of a gradually accentuated economic crisis, resulting in ever increased distress among its Jewish population, due to the peculiar economic structure of the Jew on the one hand, and to the political-economic tendencies of the government on the other."

"In Lithuania the Jewish population, counting close to 200,000 souls, escaped the disastrous effects of political or economic strife, which cannot be said, however, of the Jewish population in the neighboring country, Latvia, which too, until recently a veritable oasis, finds itself today in the grip of an economic crisis. Unchanged except for the worse is the plight of the Jews in Subcarpathia, where virtually hunger stalks among the Jewish population."

Mrs. Adele G. Schiff Wills \$95,000 to Charity

REQUESTS totalling \$95,000 are made to charitable institutions in the will of Mrs. Adele G.

Field Marshal Plumer Passes

Field Marshal Viscount Plumer, High Commissioner for Palestine from 1925 to 1928, died at his home in London last Saturday at the age of 75. His post in Palestine was the last public office he held before going into retirement after almost a lifetime in the service of his country. Succeeding the practiced statesman, Sir Herbert Samuel, as High Commissioner, Lord Plumer was at first regarded as a disciplinarian of the martinet type but soon gained the confidence and esteem of the people of Palestine. Proving himself as adept as a diplomat as he was as a soldier, his term of office at Jerusalem was marked with tactful intercession in disputes between Jews and Arabs. It was during his commissionership, that a special committee was appointed to undertake the construction of a museum in Jerusalem in accordance with the condition prescribed by John D. Rockefeller, Jr., who gave \$200,000 for that purpose. Lord Plumer also inaugurated the new water reservoir at Jerusalem in 1926. He was succeeded by Sir John R. Chancellor. Lord Plumer was laid to rest in Westminster Abbey.

Schiff, widow of Mortimer L. Schiff, New York banker. The bequests are: \$50,000 to the Federation for the Support of Jewish Philanthropic Societies; \$10,000 to Henry Street Settlement; \$10,000 to Institute for the Crippled and Disabled; \$5,000 to the Jewish Big Sisters; \$2,500 to the Catholic Big Sisters; \$2,500 to the Protestant Big Sisters; \$5,000 to the New York Infirmary for Women and Children; \$2,500 to the Babies Hospital; \$2,500 to Oyster Bay Visiting Nurse Association; \$5,000 to the Girl Scout Federation of Greater New York.

Elihu Lewin-Epstein, Zionist Leader, Dead

ELIHU LEWIN-EPSTEIN, Zionist leader and one of the founders of the Palestine colony of Rehbooth, died last Monday at Baden Nauheim after a heart attack. He was 69 years old. Mr. Lewin-Epstein had served as treasurer of the Federation of American Zionists and of the provincial Zionist Committee formed during the World War under the leadership of Supreme Court Justice Louis D. Brandeis. The Zionist leader was particularly active in the Hebrew Sheltering and Immigrant Aid Society of America (Hias), of which he was director.

Prof. Pick Chosen Dean of Medical Faculty at Vienna University

DR. ERNST PICK, internationally known pharmacologist, was appointed Dean of the Medical Faculty of the University of Vienna for the coming year. Prof. Pick is a close kinsman of Dr. Alois Pick, president of the Israelitische Cultus-gemeinde. Some of the non-Jewish student groups on the Medical Faculty protested against this choice to the exalted office of Deanship.

J. T. A.

Roumanian Government Answers American Jewish Congress

THE New York office of the Royal Consulate General of Roumania transmitted for publication in the AMERICAN HEBREW AND JEWISH TRIBUNE the following cabled message received on Wednesday of this week from Bucharest:

"Taking cognizance of the resolution passed by the American Jewish Congress at its annual Convention in Washington, you are hereby authorized to inform the American Jewish Congress that their demand, set forth in the resolution of June 28th, corresponds precisely with the principles of the present government."

"(Signed) Tilea, Under Secretary of State."

(The resolution referred to reads as follows: "The American Jewish Congress looks to the Roumanian Government and to its people for the creation and development of a policy of political adjustment and industrial cooperation which will provide equal opportunity for all elements of the population, regardless of race or creed, and thereby promote its economic achievement.")

Brandeis, Marshall and the Congress

(Continued from page 202)

But we hold Mr. Brandeis in the highest esteem as a man of honor, whose word is law which his life has enriched and ennobled. We affirm that if Mr. Brandeis was aware that Mr. Marshall participated in the original American Jewish Congress on the condition that it dissolve after the Peace Conference, he (Brandeis) had nothing whatever to do with the organization of the rump Congress that is now functioning and is engineering the world Jewish conference. To employ his name for propaganda purposes, before a convention of Zionists who love him, with the implication that he approves the acts and ambitions of the present Jewish Congress leadership, is, as in the case of Mr. Marshall, a cheap, political, ward-heeling trick unworthy of men who aspire to be believed, honored and trusted by their fellow men.

At least one good, then, has resulted from the world Jewish conference propaganda: the "con" has been taken out of the American Jewish Congress.

Yesterday, Today, Tomorrow

WANTED—

A More Accurate Source of Jewish International News Service

By DAVID A. BROWN

IN last week's issue of the AMERICAN HEBREW AND JEWISH TRIBUNE were printed two criticisms of the Jewish Telegraphic Agency: one a reprint of a special cable to the *Jewish Morning Journal* reporting the dissatisfaction of the Central Union of German Citizens of the Jewish Faith with exaggerated reports about the Hitlerist danger, the other a communication from the office of the Royal Consulate General of Roumania in New York. Both serve as glaring illustrations of the misinformation and exaggeration to which the Jewish and English press have been subjected for a considerable period of time.

The first of these items, reprinted from the *Jewish Morning Journal*, quoted the Berlin correspondent of that influential American Yiddish daily on the proceedings of a press conference held by the aforementioned Central Union of German Citizens of the Jewish Faith, recognized spokesman of German Jewry. In that report J. Klinow, correspondent of the *Jewish Morning Journal*, cabled among other things that the Jews of Berlin are greatly dissatisfied "over the reports of the Jewish Telegraphic Agency, which exaggerate the danger that faces German Jews through stories about pogroms, excesses, and tragedies of which no one here has any knowledge."

"At a conference with representatives of the press, leaders of the Central Union felt compelled to deny a report by the J. T. A. concerning the pogrom which Hitlerite students were alleged to have perpetrated against Jews on Friedrichstrasse. It was revealed that this pogrom was not exaggerated but fabricated from beginning to end."

"The same thing is true of a previous report that Hitlerites had attacked Jewish passengers on a train and threw many of them out the window."

"It is noteworthy that all these reports of the J. T. A., relating to excesses against Jews in Germany, appear in newspapers abroad but are not printed in the *Bulletin* which the J. T. A. issues here in Berlin."

IT should be noted that the foregoing item appeared in the *Jewish Morning Journal* of the 6th of July and that J. T. A., reporting the same press conference, said not a word to its thousands of readers throughout the world concerning this criticism. Moreover, it was not until a week later that the J. T. A. sent to the *Jewish Morning Journal* the following inaccurate summary of the original dispatch together with a protest:

"Several days ago the *Jewish Morning Journal* printed a report from its Berlin correspondent, stating that, in the course of a press conference of the Central Union of German Citizens of the Jewish Faith, the J. T. A. was criticized for reports that Jews were beaten on Friedrichstrasse and that Jewish passengers were thrown out of a train. The correspondent of the *Jewish Morning Journal* also declared that these reports of the J. T. A. were invented."

"In answer to an inquiry to our Berlin correspondent, we have received the following cable: 'The leaders of the Central Union never stamped the J. T. A. reports as invented. The report concerning the attack on Jewish passengers appeared in the *Berliner Tageblatt*. The report about the attack on Friedrichstrasse was culled from the *Vorwarts*.'"

The *Jewish Morning Journal*, which is scrupulously careful about its news and has dependable correspondents throughout the world (and the editors of which have long regarded the J. T. A. as a "necessary evil"), failed to be phased by this tone of bravado. In printing the J. T. A. protest, the editors of the *Jewish Morning Journal* appended the following comment:

"Mr. Landau will please allow us to presume to believe our own correspondent in the matter of whether or not the Central Union of German Citizens of the Jewish Faith criticized the J. T. A."

"The first paragraph of Mr. Landau's explanation is by no means correct. It was not the *Jewish Morning Journal* correspondent who declared that those reports by the J. T. A. were invented. He only transmitted the declaration of the head of the press department of the Central Union. We are not concerned with any other

contention. The sole question is: was there or was there not, such a statement made at the press conference referred to. In this respect, the *Jewish Morning Journal* has implicit faith in the veracity of its Berlin correspondent."

IT SHOULD be borne in mind that the Anglo-Jewish press, although most of its editors read the Yiddish press, had no knowledge at all of this until the AMERICAN HEBREW AND JEWISH TRIBUNE, reprinted the original *Jewish Morning Journal* cable, in its issue of July 15. Thereupon, the Jewish Telegraphic Agency immediately printed an item and, with characteristic unfairness, merely alluded to the lengthy cable dispatch appearing in the *Jewish Morning Journal* and printed with this a longer cable dispatch of its own in an effort to clear its skirts.

A copy of this reply has been also received by the AMERICAN HEBREW AND JEWISH TRIBUNE and contains, in addition to the paragraphs printed in the *Jewish Morning Journal*, the following statement, "The Central Union statement at the press conference dealt generally with tendentious reports including the non-Jewish press."

It will be noted how carefully this highly important act of the Central Union is cloaked in the ambiguity of diplomatic language. The likelihood is that to most people the word "tendentious" (a word rarely used) does not at all stand for exaggeration. At that, close scrutiny reveals the quoted sentence to be a confirmation rather than a contradiction of the charge reported by the *Jewish Morning Journal*. For the words "including the non-Jewish press" certainly presuppose that the Jewish press was scored. And who, if not the Jewish Telegraphic Agency, is responsible for most of the Jewish news that gets into the columns of the Jewish and non-Jewish press?

MUCH more authentic and straightforward are the cabled reports, to inquiries of our own, from two distinguished leaders of the Central Union. One of these definitely says: "*Berichte sind tatsachlich stark uebertrieben*" (Reports actually greatly exaggerated). The other report reads: "*Zentral Verein kritisierte alle uebertreibenden pressmeldungen, nicht nur J. T. A.* (Central Union criticized all exaggerated press reports, not only the J. T. A.)."

Now, these are unmistakable declarations and leave no room for doubt as to whether or not the Central Union criticized the Jewish Telegraphic Agency. More important than that is the fact, revealed in these messages, that the Central Union of German Citizens of the Jewish Faith held its press conference in order to let the world know that reports concerning Hitlerite attacks on the Jews of Germany "are greatly exaggerated." This is something that a news-gathering agency such as the J. T. A. should have told its patrons, rather than waste its cable funds on items comparatively trivial.

Briefly, the Jewish Telegraphic Agency was, in this instance, guilty of several omissions: (1) failure to report the Central Union meeting accurately, (2) failure to inform American readers of the *Jewish Morning Journal* report, (3) unfairness in printing only the J. T. A. version of the controversy growing out of these conflicting reports, (4) neglecting to reproduce the editorial reaction of the *Jewish Morning Journal* to the J. T. A.'s denial.

THIS, to my mind, is a deliberate attempt to hoodwink the Jewish and general press, and an insult to the intelligence of the hosts who perforce receive their Jewish news through the Jewish Telegraphic Agency.

Nor does the J. T. A. in its retort to the *Jewish Morning Journal* bother about the equally serious charge that "these reports, relating to excesses against Jews in Germany, appear in newspapers abroad, but are not printed in the *Bulletin* which the J. T. A. issues here in Berlin."

One might also point out that it does not speak well for the reliability of the Jewish Telegraphic Agency to make known—as it does in the attempt to justify itself—that some of its reports are

culled from other papers. Surely, the function of a news agency is not blind copying, but painstaking investigation, especially where news of grave implications is involved. Moreover, why does not the J. T. A. indicate in every instance sources of its quotations, instead of waiting to make these admissions when cornered?

It is to be hoped that the J. T. A. will have learned its lesson and, according to the exhortations of the Central Union, will in the future help to clarify rather than confuse through exaggeration and misstatements the true situation of the Jews in Germany.

IN CONNECTION with the complaint from the office of the Royal Consulate General of Roumania, it will be remembered that the press of this country, both Jewish and non-Jewish, carried a most horrible story of the torture of one Samson Bronstein, Zionist leader of Yedinez, who was dragged through the streets with his hands and feet manacled, tied to a horse, and that this gruesome form of torture was continued until Bronstein was relieved by death. Our publication hesitated to print the story in this form, for our experience with the J. T. A. has taught us to be extremely careful in publishing items of news of this nature. We immediately communicated with reliable sources in Roumania and with the office of the Roumanian Consul, and eventually got the true facts of this case which, briefly, are that Samson Bronstein, suspected of being a Communist, was arrested and while a prisoner was subjected to a horrible form of what is known in this country as the "third degree," which resulted in Bronstein's being sent to the hospital with his life almost despaired of.

Later, the Jewish Telegraphic Agency modified its story, and since then there has been a running fire of correspondence between the J. T. A. and the Consulate General of Roumania. We publish herewith in full the statement received over the signature of J. Rosenthal, Technical Counsellor of the Roumanian Legation, which appeared in our publication in last week's issue.

"The J. T. A. published on July 12th a cablegram from Bucharest, dated July 11th, stating that 'it was officially informed today' that disciplinary measures against Capt. Panisoara and the gendarmes of Yedinetz 'have now been taken.' This cable is accompanied by a notice in which it is emphasized that the aforesaid measures were taken only '65 days after the acts of torture had been committed.'"

"This is not true. The disciplinary measures which the J. T. A. published today were not taken now, as stated, but on June 2nd; in other words over 40 days ago."

"During these 40 days the J. T. A. ignored making any mention of this matter and today announces that action was taken only now. This probably explains why newspapers and magazines could state that the investigation of the Bronstein case was 'finally' begun (*Opinion*, July 7th); or that 'The J. T. A. has forced Roumanian authorities to order an investigation' (*Jewish Express*, July 1st); whereas, in fact, the investigation has been going on ever since the beginning of the month of May (May 7th) and the J. T. A. had not published its first news of the case until May 29th."

IN connection with this distressing episode it is also illuminating to point out that last week the J. T. A. issued an interview with Mr. A. D. Braham, president of the United Roumanian Jews of America, who had just returned from a visit to Roumania. The J. T. A. report of this interview was so garbled and "tendentious" that Mr. Braham felt it necessary to send a protest to Mr. Jacob Landau, head of the J. T. A. Mr. Braham's note (July 13) to Mr. Landau reads as follows:

"I am rather surprised to note in today's issue of the *Jewish Daily Bulletin* how you have apparently abbreviated the contents of my interview with your reporter, retaining only that portion which seems to justify your stand in relation to a controversy between (Continued on page 208)

The Publisher's Column

(Continued from page 207)

yourself and the Roumanian Legation.

"You know, of course, that that was not the purpose or intent of my statement. It is disappointing, to say the least, that the observations I made on the countries I visited are of so much less importance to you than the comparatively futile dispute with a newspaper editor."

The reader may well draw his own inferences from the fact that Mr. Landau had not, up to the writing of this article, seen fit to print Mr. Braham's protest.

Another example of that "tendentious" reporting of news of which the J. T. A. has been frequently guilty might be found right here on American soil. On July 16, the J. T. A. in its press sheet devotes nearly three columns to opinions on the contemplated world Jewish congress. A three-column headline screams the following untruth: "Majority of Yiddish Papers Favor World Jewish Congress." Then it proceeds to cite from expressions in the *Jewish Morning Journal*, and from two lesser Yiddish papers printed in Chicago and Philadelphia. Then, without explaining that these are journals printed in English, it quotes the *Jewish Exponent* of Philadelphia (which incidentally is not in favor of a world Jewish congress) and *Opinion* of New York (which, by the way, is the house organ of the chief protagonist of the world Jewish congress idea). There is not even an attempt (a lengthy subhead would have you believe that everybody is on the Congress band-wagon) to point out that the *Jewish Exponent* is anything but in favor of a world Jewish conference.

That, I submit, is characteristic of the manner in which the J. T. A. colors its news.

THIS publication had, for a long time, refused to publish any of news furnished by the J. T. A., for we had found that there was a tendency towards extreme exaggeration and sensationalism in J. T. A. reports. This we called to their attention many times.

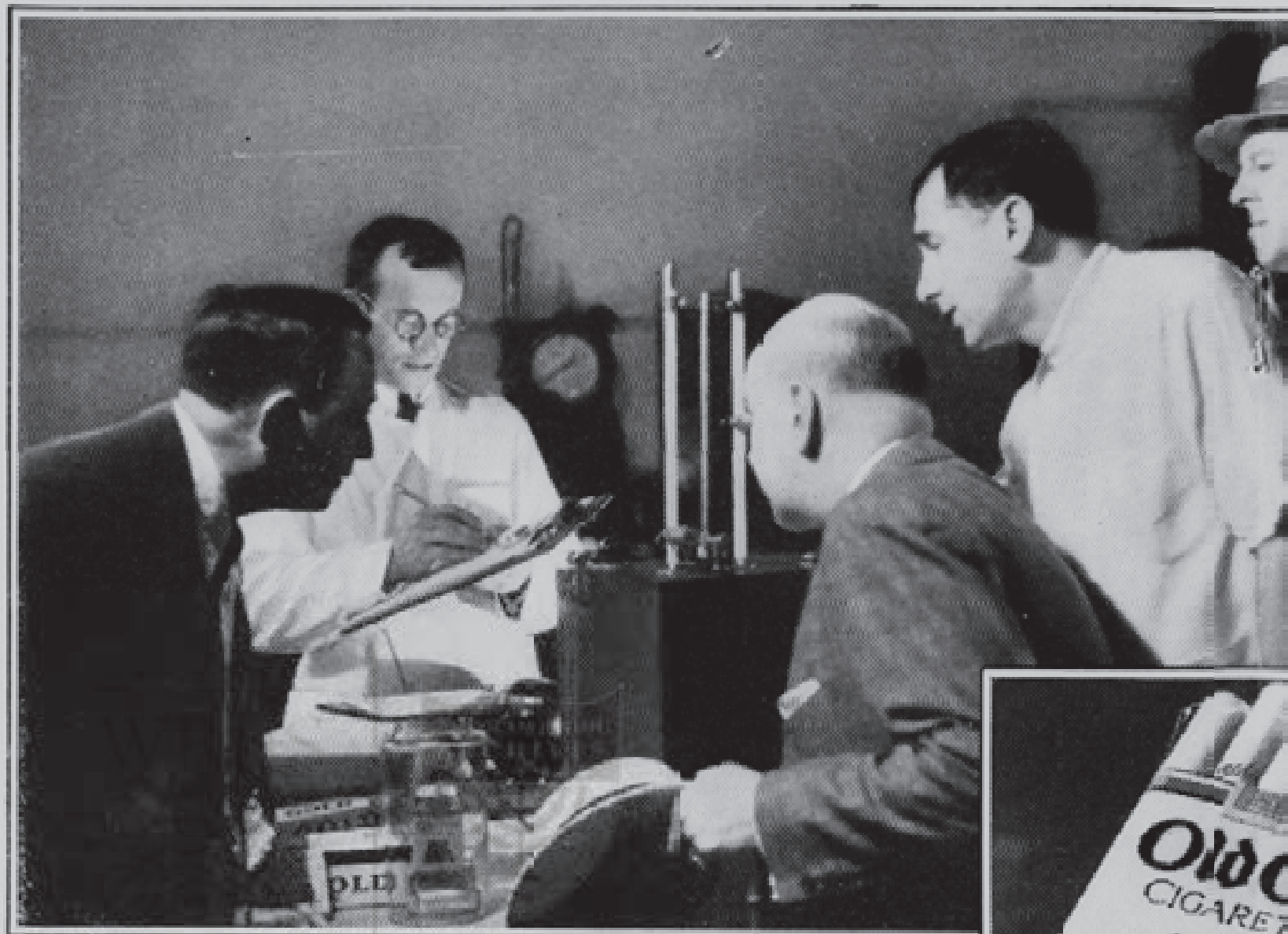
The writer's personal experience with the Jewish Telegraphic Agency, covering the several years of his chairmanship of the United Jewish Campaign, was extremely unpleasant, due to the news which the J. T. A. was sending broadcast throughout America as to the situation of the Jews in Russia, particularly as it applied to the movement in that country for the settlement of the Jews on the land, under the direction of Dr. Joseph Rosen. We were compelled time and again to cable Dr. Rosen the details of the stories sent out by the J. T. A. and, in almost every case where complaint had been made, Dr. Rosen would cable back that the story was either grossly exaggerated or a pure fabrication on the part of the J. T. A. Russian correspondent.

Time and again the writer took these matters up with Jacob Landau, president and practically sole owner of the Jewish Telegraphic Agency and the *Jewish Daily Bulletin*, with the result that Mr. Landau informed the writer that he was compelled to remove his Russian correspondent, a Mr. Boris Smolar.

There was a change in the news from Russia for a time, but later on I learned that the removal did not mean discharge, but meant either a vacation or a change of scene. For, after a while Smolar was again the J. T. A. correspondent in Russia. Indeed, he now heads the Berlin office.

(Continued on page 212)

SCIENTISTS OF PROVE OLD GOLD



NEWSPAPER MEN SEE SCIENCE PROVE OLD GOLD THE COOLEST CIGARETTE. Above are shown leading New York journalists in the New York Testing Laboratories, watching Old Gold win one of the 75 conclusive Oxygen Bomb Calorimeter tests proving conclusively that the Old Gold Cigarette is the coolest smoke of the 4 leading cigarette brands. Left to right in the group are Sam Taub, Karl K. Kitchen and Walter Trumbull. At right, a full size photo of the winner. (Not a Cough in a Carload.)



Brief Biographies of Famed Journalists

who saw Old Gold win Scientific Test

Sam Taub is one of the leading newspaper authorities on the boxing game. Both his column, "In a Ring-side Seat," and his radio broadcasts of leading fights are the last word to boxing enthusiasts.

Karl K. Kitchen's two columns, "Mr. Manhattan," which deals with New York personalities, and "Karl K. Kitchen Presents," appear in over 60 papers, and have a wide and loyal following.

Walter Trumbull's sparkling syndicated sports features, "The Listening Post" and "The Wearing of the Green" are followed eagerly by readers all over the country.

THE EVIDENCE OF SCIENCE

"This is to certify that in 75 repeated cool tests of the leading cigarette brands . . . measuring the heat of each cigarette in B.T.U.s, with the Oxygen Bomb Calorimeter it was shown that:

Old Gold averages 112 B.T.U.s. Cooler than
Old Gold averages 155 B.T.U.s. Cooler than
Old Gold averages 156 B.T.U.s. Cooler than

"To further verify Old Gold's coolness, the temperature (purity and cleanliness) of the smoke of each cigarette brand was found to be definitely Old Gold's smoke was found to be definitely cooler than the smoke of the other three brands."

(Signed) NEW YORK TESTING LABORATORIES
G. Brinton Jones

OLD GOLDS ARE PURE TOBACCO . . .

2 UNIVERSITIES D COOLEST SMOKE

LABORATORY CHECK PLACES O. G. FIRST, IN COOL THROAT-EASE

Decisive Results in Favor of O. G. Obtained
by Scientists From Specimens of Four
Leading Brands Purchased in 20
Different Parts of the Country

Independent tests conducted by scientists of two leading Eastern Universities corroborated the findings of the New York Testing Laboratories. The educators verified conclusively that Old Golds are the coolest of the four leading cigarette brands; indicating the use of finer quality tobaccos, the selection of milder and choicer leaf and the absence of heat-generating flavorings.

Purchasing their cigarettes through certified accountants in 20 different sections of the country with widely varying climatic conditions, the scientists said they were able to establish beyond all doubt that Old Golds' coolness was not altered by climatic extremes.

"There was no doubting the accuracy of the Oxygen Bomb Calorimeter—it is one of the most reliable methods for measuring heat-content known to Science," said one of the educators, "so we employed the same type of instrument.

"And when test after test showed Old Golds consistently cooler than the three other brands, and the Fahrenheit temperature of the smoke definitely cooler, there was no alternative but to decide for Old Golds," he insisted.

Inasmuch as coolness in a cigarette requires finer and purer tobaccos and absence of artificial flavoring, this scientific verdict proves Old Gold a cigarette of choicest tobacco quality—pure tobacco without added flavorings.

Selections from each lot of cigarettes bought for these tests have been sealed in airtight containers, labeled to show in which sections of the country they were purchased.

To any technical or scientific authority a signed report of the complete findings of these two scientists will be sent on request. P. Lorillard Company, Inc., 119 West 40th St., New York City.

• • • • • NO ARTIFICIAL FLAVORING



SCIENCE

cool tests made of the 4
ing the heat content of
xygen Bomb Calorimeter,

cooler than Brand X
cooler than Brand Y
cooler than Brand Z

, the temperature (Fah-
brand was checked and
definitely cooler than the

TESTING LABORATORIES
rinton Jack, Jr., Director

News Highlights Here and There

CLEVELAND

The cornerstone for the new Kinsman Jewish Center in this city was laid recently in the presence of over 1,000 people. Mayor Ray T. Miller and Councilman William R. Hopkins represented the non-Jews at the ceremony. The speakers were Rabbis Abraham Nowak, Israel Porathand, Emanuel Eckstein and Dr. I. Auslander. A. I. Hausman was chairman of the committee on arrangements. Isaac Carmel presided at the ceremony.

LOS ANGELES

Over 125 delegates will attend the International Convention of Phi Sigma Sigma to be held in this city at the Ambassador Hotel on Sunday evening, July 24. Zeta Chapter will act as hostess to this sorority convention. Mrs. Lillian B. Goldsmith, honorary head, will be present at the convention. Miss Miriam Olden has been chosen chairman.

MILWAUKEE

The 64th annual convention of District Grand Lodge No. 6 of the B'nai B'rith order was the most successful in the history of the district. Sam Beler of Omaha was elected president, Joseph F. Grossman, vice-president, and Arthur Brin, second vice-president.

DETROIT

A drive for \$5,000 for the National Home for Jewish Children in Denver is now in progress here. A campaign committee, headed by Joseph H. Ehrlich, president of the Zionist Organization of Detroit, with J. S. Sauls as secretary, was organized by William R. Blumenthal, national executive director of the home.

The committee plans to have as its guest here Aaron Sapiro, who is to be the principal speaker at the 25th anniversary celebration of the home, in Denver, July 31 to August 2.

CHICAGO

Public Memorial Services commemorating the 28th anniversary of the death of Theodore Herzl, founder of political Zionism, will be observed by the Zionist Organization of Chicago and affiliated groups on the evening of July 24th.

A mass meeting will be held in the McVickers Theatre.

Jacob M. Braude is president of the Zionist Organization of Chicago, and Max Shulman, chairman of the committee on arrangements for the memorial evening.

BALTIMORE

Baltimore Jewry will honor the memory of Theodor Herzl, the memorial services to be held under the auspices of the Baltimore Zionist District at the Mercantile Club on Wednesday evening, July 27th. Saul Sipcrstein will speak and Cantor Adolph J. Weisgal of the Chizok Amuno Synagogue will chant memorial prayers. Daniel Ellison will preside.

David Caplan, prominent in Jewish affairs in Baltimore, died last Monday at the age of 84. Funeral services were held last Tuesday. Mr. Caplan was one of the organizers of the Hebrew Free Loan Society. He was also on the board of directors of the Hebrew Friendly Inn and Aged Home, Immigrant Aid Society and Talmud Torah Society. He was president of the Hebrew Free Burial Society and active in the Beth Rachel Society and the Congregation of B'nai Israel.

From the Four Corners

ENGLAND

A Palestine Arts Collection Society has been formed with Sir Robert Mond, brother of the late Lord Melchett; Sir Ronald Storrs, former Governor of Jerusalem; Sir Herbert Samuel, former High Commissioner for Palestine, Lady Erleigh, daughter of the late Lord Melchett and Sir Flinders Petrie, noted archaeologist, as its founders. The interest of the Society extends to all objects illustrating the history of antiquities in the Holy Land and the development of various movements which had their roots there.

The Executive Committee of the World Union of Zionist Revisionists has taken into its own hands the fight of the Polish Revisionist organization against the "unfair distribution of Palestine immigration certificates by the illegal Palestine office in Poland," and has requested the Polish Revisionist Central Committee to withdraw its boycott against Zionist Funds.

The Central Committee of the Polish Revisionist Organization announced a boycott against the Palestine Foundation Fund and the Jewish National Fund until the composition of the Palestine offices shall have been legally established.

A Jewish delegation left London for Ottawa this week in an effort to persuade the conference there to abolish the duty imposed by England on Palestine orange imports.

The delegation which includes Isak Rokack of the Pardess Company; A. Goldwater, manager of the Palestine Economic Corporation in London, and M. Viteles, manager of the Central Bank, were tendered a reception by the Palestine Economic Board before their departure.

Sir Waley Cohn presided at the reception.

HUNGARY

The Hungarian Pen Club has split over the refusal of the members to admit to membership, Baron Ludwig Hatvany, the well-known novelist, because he is of Jewish origin.

During the recent International Congress of the Pen Club in Budapest, some of the greatest writers of the world who attended the Congress made a point of visiting Baron Hatvany at his home and met there a number of other writers who are excluded from the Hungarian Pen Club because of their Jewish origin.

PALESTINE

The Board of Directors of the Jewish National Fund in Palestine has assigned 3,000 dunams of land for colonization purposes to the Mizrahi Youth in Palestine, Hapoel Hamizrachi, it was announced by Mizrahi Youth headquarters here.

On this area, the Hapoel Hamizrachi, with the aid of the Mizrahi Youth of America, will build 3 new colonies.

RUSSIA

The reorganization of the Jewish Writer's Association was resolved upon at a general meeting of Jewish writers convened by the Federation of non-Jewish Writers in the Soviet

Union. The latter organization intervened in order to abolish the so-called dictatorship of Litvakov, editor of the *Emes*, Moscow Jewish Communist daily, and his group. This group, it was stated, has been terrorizing most of the Jewish writers.

TURKEY

The Turkish Parliament adopted at its final reading the bill prohibiting the employment of foreigners as musicians, printers, photographers, tailors, barbers, brokers, or as traders in certain monopolies such as the spirit, tobacco, salt, and petrol trades.

The Question Box

Conducted by DR. JOSHUA BLOCH

(Chief of the Jewish Division, New York Public Library)

(Questions of a general nature only are answered in this column. All others are answered by personal letter.)

Q.—When the prophets ceased to function in Israel who inherited their gift of prophecy?

REUBEN E. ROSEMAN
Saranac Lake, N. Y.

A.—In the Babylonian Talmud (Baba Bathra 12a) the claim is made that the gift of prophecy was taken from the prophets and given to the Wise, i. e. the Rabbis, and that it has not been taken from them. With Ezra they stand in Jewish history as the legitimate successors and continuators of the prophets.

Q.—Who was that pagan who embraced Christianity, then Judaism and finally translated the Bible in Greek?

CHARLES N. CRAFT
Worcester, Mass.

A.—Aquila, a relative of the Emperor Hadrian and a disciple of Rabbi Akiba, was a pagan by birth. He was converted from Paganism to Christianity and from Christianity to Judaism. In the first half of the second century of the present era he produced an excessively literal translation into Greek of the Hebrew Bible. His Greek version follows the Hebrew text word for word.

Q.—There is a German story entitled *Die Judenbuche*. Who is the author of the story and what is its subject?

GERTRUDE STRAUS
New York.

A.—*Die Judenbuche* is an extraordinary interesting story by Annette von Droste-Hülshoff, a nineteenth century German writer in whose neutrality were fused together the purity of the saint with the expressive power of a modern woman. In her story *Die Judenbuche* nature and man are shown in interaction expressing the terrible but appealing movement of Divine retribution. The subject, simple enough, is the tale of a peasant who murders a Jew, escapes, and returns many years later to hang himself on the very beech tree which the Jews, in his absence, have cursed. The

MRS. ESTHER M. ANDREWS of Boston, has announced her candidacy for reelection as a member of the Governor's Council from the 3rd Councilor District.

DR. DAVID E. KAUFMAN, Minister to Siam, returning to his home in Towanda, Pa., for a two-month visit, predicted that Siam will be the first country in the Orient to recover economically.

MAURICE J. SIEVERS of New York, assumed his duties as executive director of the United Jewish Social Agencies of Cincinnati, succeeding Kurt

Pieser. Mr. Sievers had been director of the Jewish Board of Guardians of New York since 1927.

ACTING GOVERNOR HERBERT H. LEHMAN, in an effort to prevent a threatened walkout of 27,000 garment workers this week, called a conference of the three involved groups in the offices of the Cloak and Suit Commission in New York City.

FRED REINFELD, City College chess expert and holder of the New York State title, in the first of a match of games with A. Edward Santasiere, former champion, got a draw after 63 moves. The games were held at the Marshall Chess Club in New York City.

MRS. LEO G. FEDERMAN, of Glen Oaks, playing one of the finest rounds of her career, clipped four strokes off the record for the Women's National Golf and Tennis Club course by negotiating the short but exacting layout in 75 strokes. The feat was accomplished in the 1st round of the closed championship of the Women's Long Island Golf Ass'n.

WALTER LIPPMANN, special editorial writer for the New York *Herald Tribune*, in a radio address the past week over the National Broadcasting network, urged an immediate settlement of the \$6,500,000,000 war debts still owed us by European nations through a cash payment in place of the existing 55-year schedule of payments.

EDWIN A. FLEISHER, well known music patron and philanthropist, presented one of the largest collections of chamber music to be found in America, to the Free Library of Philadelphia. The collection is composed of more than 4,300 items and valued at above \$20,000. Dr. Cyrus Adler, president of the board of trustees of the library, announced the gift.

DR. HYMAN I. GOLDSTEIN, well-known internist and diagnostician, of Camden, N. J., recently presented papers before the American Therapeutic Society at Baltimore and the New Jersey State Medical Society at Atlantic City at their annual meetings. Dr. Goldstein will participate in the International Congress on Gall Bladder Diseases and Gall Stones, to be held at Vichy, France, in September.

JAMES MARSHALL, chairman of the New York County Republican Advisory Committee, in letters to Samuel Seabury and Samuel H. Mofstadter, counsel and chairman respectively of the legislative committee investigating the city government, urged a change in the voting system in New York City to permit the election of members of a City Council by the proportional-representation method.

DR. W. BERAN WOLFE, director of the Community Church Mental Hygiene Clinic, and author of "How to Be Happy Though Human," sailed on the *Ile de France* to spend the summer in Europe. Dr. Wolfe will lecture by invitation from Dr. Alfred Adler, at the Seminar in Individual Psychology, to be held in Semmering, near Vienna, and before the British Society for Medical Psychology in London.

natural influences portrayed in the story—forest, mountain, and tree, most of all the fatal beech which draws the victim into its net of malediction—overshadows the human elements in an almost terrifying way, but manage to reflect at the same time the idea of a nature which works towards the good, towards the justice which is innate in the world's structure.

Q.—Who were the Apharsachites?
DAVID GREEN.
Peoria, Ill.

A.—Apharsachites or Apharsites are names of certain tribes, colonies of which had been transplanted into Samaria. They were opposed to the rebuilding of the Temple by the Jews, and brought their wish to the attention of Darius (Ezra 4, 9; 5, 6 and 6, 6). As a result of their intriguing against the Jews Artaxerxes issued his edict ordering the cessation of all labor in connection with the rebuilding of the Temple.

Q.—When and where did the modern anti-Semitic movement begin?
G. L. HEIMAN.
New Orleans, La.

A.—Anti-Semitism is not a new movement; but the term as applied to efforts and attitudes unfriendly to Jews is relatively new. It goes back to the year 1875 when several Roman Catholic periodical publications in Germany attacked the Jews because many of their ranks belonged to the political party then known as the National Liberals. The Jews in Germany vigorously met the attacks of the Catholic press. This only encouraged their anti-Jewish propaganda. The movement spread widely, but to avoid the appearance of religious intolerance it assumed the name of Anti-Semitism and thereby definitely emphasized the racial differences between Germanic and "Semitic" inhabitants of the land. From Germany the movement spread into other countries where anti-Jewish feeling was always strong.

Anti-Semitism represents a curious combination of envy, intolerance and a measure of chauvinism, which aims at all Jews without discrimination. It expresses itself primarily in antagonism to the political and social equality of the Jews.

A Small Town Jew Talks About Men

An Observer Finds Many Points of Contrast Between Urban and Rural Coreligionists

By MYRA MAY VAN LEER

I FEEL sorry for Jewish men in large cities. They give so much to life and get so little in return. They are wrapped up in their businesses and professions. They are working so hard and worrying so much to give their families the luxuries they demand. Even in their leisure, these men don't know how to relax.

They have hectic amusements, social clubs, organized athletics, and "jazzy" entertainments to tempt their jaded appetites but the luxury of calm is denied them.

Life moves more easily and at a slower pace in smaller cities, such as where I live. Home life is still intact and a sense of relaxation pervades it. Gentile and Jew lives less strenuously and for the Jew who is of a nervous, high strung temperament, this is a benefit. He lives on his emotions anyway so the exhaustion of city life is a further drain on his energy.

Paradoxical as it may seem, I consider the Jewish business man in the smaller place a far more active force in his community than the big town Jew. New York City with its great proportion of Jews, is, of course, an exception. It numbers important financiers, politicians, civic leaders but in most large cities, Jews are ignored in city affairs. They are not needed.

CERTAINLY, there are outstanding recognized Jews in each community. Jews who are on top economically and are taken account of in politics, but the great majority have little position in big cities. They lack the niche that would be theirs in smaller towns. They lack influence in Rotary Clubs, Chambers of Commerce and similar civic organizations that, deice as you may, keep their members in active contact with Gentile friends, and make them comparatively bigger figures.

They are less important, not only in their big cities, but in their homes as well. Perhaps the two have a connection. Anyway they are the reason for my sympathy.

In his home, I see the large town Jew as a breadwinner, not as a home maker. His sole function is to bring in money. How much more necessary it is in the big city! In my smaller town, not being rich does not seem a drawback. I live in a nice neighborhood, have fresh air and sunlight, and have pleasant associates. Since I do not see beautiful clothes, jewels, homes and motors temptingly displayed, I have no envy for what I cannot have. In the metropolis, however, where wealth calls on every side, its demands are inexorable; it dominates the family and makes the luckless husband its slave.

"There is just a business relationship with my children," a big city father complained to me. "I give them allowances but advice is not included in the price. They leave for school in the morning before I am up for breakfast. At night I dine at my club or out with friends. Only at week ends as they rush from engagement to engagement, do my children and I see each other."

"Family loyalties I see destroyed by the rush of metropolitan life, and many more would be destroyed, were it not for the children. This may sound like the scenario for a moving picture on flaming youth but it is an honest record of life as I see it around me."

"In the small town where we lived before we

moved to the metropolis, my wife was always home for dinner. She played cards in the afternoons but at five-thirty or six, was home to greet me and to attend to the final details of dinner. Now, however, missing the evening meal to attend a party where I am not invited, is very common with us and our friends."

WE SMALL TOWNERS meet at the evening meal and all gathered around the table, have a general meeting. Husband and wife go calling, play cards or go to the movies together at night, Sunday afternoons are dedicated to the ritual of the whole family's going riding together. Friday nights are set aside for family reunions when the married children dine at home with their parents. These dates are fixed and cannot be lightly cast aside; they are definite events in set schedules.

I cannot emphasize how important home is to us in small towns and how much less important it seems to be regarded in big towns. You will answer that the big town has other interests, that home does not have to be the focal point. But it seems to be one of the fundamental differences between large and small town Jews.

There is also another great difference. In his contacts with his community, the small town Jew has more Gentile associations. If he has a big store, he pays heavy taxes, gives generously to non-sectarian charities and is looked upon as a power. If he is a little merchant with a tiny shop, he is not a power in town but he does take an active interest in his street, and his neighborhood. He cannot escape his economic and social contacts with non-Jews.

Culturally this contact with provincial intolerant Goyim is apt to be more restricting to him than contact with only Jews in the big city would be. I admit it. Contact alone won't broaden the individual unless it is a broadening contact and most small towns do have narrow programs. The civic club wants to give the Boy Scouts a clam

bake, the Chamber of Commerce wants a dinner as a get-together meeting or a play to raise money for outdoor recreation equipment. No, contacts with Goyim won't broaden the man unless the Goyim are broad but these contacts will give the man a place in his town, will give him a feeling of security and make him feel that he is part of an organization.

In a small town, the social standard means that the Jewish man is usually more valuable to his community than his wife is. Afraid that she will be snubbed by the Gentiles, she hesitates to join organizations or take her part in civic movements. She immerses herself in her home instead. This refuge is denied the man. The social standard and economic reasons compel him to take his part in town life. Thus through his business contacts, he gets the social, financial and philanthropic associations. Here his Jewishness stands out. He is always the Jew, Levy who keeps the clothing store, Cohen, the dry goods merchant. The community tabs him first as a Jew before it takes account of his accomplishments.

THE city Jew, however, is recognized primarily for his accomplishments. His Jewishness is secondary. I do not mean to imply that there is less prejudice in the city. It is a feeling apart from prejudice, it is his business value to his city, an impersonal audit.

Our small town has a more proprietary air toward its citizens. Here the Jew has no choice. He must either join the Baptist church to the eternal contempt of the people, or he must be a Jew. He can not escape it. Because of the indifference of his business associates, the large town Jew is only as much of a Jew as his appearance advertises and his conscience dictates. If he wishes he can disguise his Jewishness under a deceptive name, Finklestein can be Ferguson, Levy, Leroy. This would be impossible in a small community.

Ex Mr. Finklestein meets his Gentile friends on Main Street. Will they call him Ferguson, will the boys who went to school with Ike Finklestein take kindly to the change, will the older generation who knew Grandma and Grandpa Finklestein accept the new name? Never. Not only will he continue to be Ike Finklestein but he will be the butt of jokes and be made ridiculous by becoming Ferguson.

In the big city, he is Finkelstein to his friends and Ferguson to his associates. The telephone directory and a new neighborhood accept the change.

For as I said before, the large town Jew submerges himself in the city. There is so much of importance in the city, that the individual does not stand out. In a small town where family is dominant and religion a matter of public comment, the man is known and respected as a Jew. His ancestry, his private life, his religious affiliations are an open book which the gossips easily read. But in their reading of it, he has his chapter and his own special place in the social scene. He is not at odds with the social and religious life as the big town Jew often is, and he is at peace in the calmer surroundings of town and spirit. He is adjusted to Main Street and is tranquilized by his part in it.



Edward A. Filene, prominent Boston merchant, was awarded the Order of the Lion by the government of Czechoslovakia, a dispatch from Prague indicates. The presentation was made by President Masaryk, in Prague, before a distinguished gathering. The order of the Lion was founded in 1920, and is awarded only to foreigners who have merited recognition from the Czechoslovakian Republic in the field of civil activities. Among the most recent recipients of the order are the Presidents of Estonia and Lithuania. The recent translation into the Czech of Mr. Filene's latest book, "Successful Living in This Machine Age," revealed his great interest in the economic and industrial development of Czechoslovakia. Other books by Mr. Filene which have been translated into and published in Czech include "The Way Out" and "The Model Stock Plan."

Jewish National Fund Reports Decline in Receipts

THE receipts for the first 7 months of the Jewish year, from October to April, amounted to £98,063, which is a decline on last year's receipts, amounting in the same period to £117,026, the Jewish National Fund headquarters in Jerusalem state.

The decline is partly due to the inability of a number of European countries to export their contributions, resulting in an amount of some £6,000 being thus held up, it is stated. In addition there has been a serious drop of receipts from the United States, from £29,000 to £22,000.

Hoover Signs Measure Granting Exemption and Preference to Husbands

PRESIDENT Hoover last week signed the amended Dickstein bill granting exemption from the quota to husbands of American citizens married prior to July 1, 1932 and preference status to those married subsequent to July 1, 1932, and it automatically became a law.

The measure does not lift the requirements calling for legal proof of marriage and the financial status of the wives. In each case the consuls must be satisfied that the marriage is legal and that husbands will not become a public charge before visas can be obtained.

THE PUBLISHER'S COLUMN

(Continued from page 208)

THE instances cited above are only a few of many which our Editorial Department has in its files, and we have no hesitancy in saying that we question the reliability of many items of Jewish world news sent out by the J. T. A. The Anglo-Jewish press throughout this country is almost entirely dependent upon the J. T. A. for news concerning the Jews in all parts of the world. Many of the Yiddish papers, though they have their own correspondents where there are Jews in considerable numbers, nevertheless rely to a large extent upon the J. T. A. for their world news. Many of the leading English papers are subscribers to the service of the J. T. A., and while they do not print all of the items furnished by this agency, yet they are inclined to print news of a sensational nature.

No news gathering agency has the right to send out news of a distorted nature, or to put a sensational angle on an average item of news. The situation of the Jew in many parts of the world is so bad that the truth itself is sufficient to disturb us greatly, without adding to it, or making up stories which, upon investigation, are found to be without foundation.

There is throughout the world a large group of news-gathering agencies whose news generally is accepted as reliable news, and not as opinions or propaganda. The Associated Press, the United Press, and other American and European news agencies have built up a reputation for fairness and accuracy, so that the public generally accepts the news furnished by them without question.

The press of this country, Jewish or non-Jewish, has the right to demand that the news furnished them by the Jewish Telegraphic Agency should at all times be above suspicion, should never represent any group or individual; nor should it ever sponsor propaganda.

WHILE I do not care at this time to go into great detail with reference to the manner in which the J. T. A. secures its financial support, yet we believe there is a relationship between their method of financing and the type of news sent out by them. Possibly in another article, should circumstances warrant it, we may present at length the large numbers, running into the hundreds, of individuals in this country and abroad who have furnished approximately one-half of the funds to operate the J. T. A., and the names of organizations in this and other countries who are helping to furnish the funds for this news-gathering agency.

It is a well-known fact that a number of our charitable organizations in America have the J. T. A. on their annual budgets, and that there is constant solicitation by the Jewish Telegraphic Agency for funds from every source in this country, and in other parts of the world. It has even been rumored that some of the governments in Europe, in one form or another, have furnished financial subsidy to the J. T. A.

We hold, and have held for a considerable period of time, that this form of support is unhealthy, and does not lend itself to an unbiased news service. It is time to call a halt. It is time that those who back the J. T. A. financially call the officers of the J. T. A. to the tapis, demanding that they give an account of their actions and of the manner in which their funds are expended.

The support of the J. T. A. should come from those newspapers or magazines, Jewish or otherwise, who use

their service. Under no circumstances should it ever be beholden to any individual, charity organization, local, national or international organization, for its support. Confidence will have to be restored in the J. T. A. if the Jewish people of this country are to have any regard for the news furnished by it.

We must have an accurate source or international Jewish news, and we will have, for if the J. T. A. does not furnish it, others will see to it that it is provided, and that it will at all times be above and beyond suspicion.

The German Zionists hail the election of Morris Rothenberg as president of the Zionist Organization and interpret it as a victory for the Weissmann adherents.

According to a report from Warsaw, the management of the ORT schools in Poland is confronted with a new problem, and namely that of feeding the students. Hundreds of them go to school in a half-starved condition and faint during school hours.

Rabbi Silver on the Depression and American Jewish Life

(Continued from page 205)

become a joint civic enterprise in which Jews figure as citizens and not as Jews. There is a tendency to bring Jewish agencies, which are the beneficiaries of these joint funds, into a general city-wide scheme of operation and management. Organized charity, in general, is slowly but steadily moving from the realm of private philanthropy to that of state responsibility.

Organized charity is a survival of an individualistic society which assumed little or no corporate responsibility for its handicap. But a new type of society is now in the making. The social control which is surely coming over industry will embrace also our charitable institutions. Society in the future will not wait upon voluntary individual aid and private sporadic generosity to care for the disabled, the sick, the aged or the unemployed. That which is socially necessary will become socially mandatory. The elementary and indispensable tasks of safeguarding the health of its people, of protecting childhood, of caring for the aged, the widow and the orphan and of giving relief to the workless will be the direct, fixed and continuing obligations of organized society, and will be so met.

Jewish organized charity, by and large, will I believe, not resist this process of socialization. Furthermore the practical stoppage of immigration and the steady disappearance of a large unadjusted Jewish immigrant group which required special group treatment are removing one of the most cogent reasons for our separatist activities in the future. Whereas in the past the Jewish social worker found his professional mandate in caring for newly arrived Jewish immigrants, in adjusting them to the American scene, in bridging the gulf between the parents of the old world and their children of the new and in fostering numerous charitable activities the need for whose specific Jewish distinctiveness no one questioned, today the Jewish social worker must look for his professional mandate elsewhere.

In recent years he has begun to find it in a new philosophy of the American Jewish community. In this

CONGRESS DELEGATES OFF TO GENEVA

(Continued from page 203)

ference yet take calmly and without a murmur of protest the statement of Dr. Adler who presumes to speak in their name opposing it?

Concluding on the basis of his divinations, Mr. Goldberg said that the conference idea carries the approbation of 4,000,000 Jews of America. That makes it virtually unanimous! Now that the problem of American disunion was disposed of, Mr. Goldberg hopped over to Europe to examine the status of the conference idea there. The 3,000,000 Jews of Poland were absolutely behind the idea, he said as were the Jews of Czechoslovakia. The Central-Verein of Germany, he told the delegates, took up the question and did not reject the idea, as a matter of fact they favored it. The J. T. A. has received no such word of confirmation and a report in the Jewish Morning Journal of July 18th says that the Central Verein has stated that it will be guided by the decision of the British Board of Jewish Deputies. The Board of Deputies rejected the Conference idea and declined the invitation to participate

in its deliberations. But no matter, one half million Jews of Germany are exponents of the idea, according to Mr. Goldberg. The facade of opposition there has been broken and few stones won over, among them Einstein. Now if you add up the figures, throw in a couple of million for good measure, multiply the total by two and pad liberally, you get the figure that Mr. Goldberg got. Fourteen million Jews are for the conference as opposed to one-half million against.

MR. GOLDBERG then proceeded to deny that the congress idea originated with Dr. Wise. No idea of such proportions could originate with one man. The Jewish mind had to be prepared for it. He also denied that the delegates would come together and exhibit their weaknesses. It ain't so. They're coming to exhibit their strength. It's going to be a very fine conference, he promised. Just like the one last year. Remember, the one held in Basle as an afterthought of the Agency meeting. Mr. Goldberg asked Dr. Wise if he would corroborate that the meeting last year was very nice and the speeches also very good. Dr. Wise assented.

Dr. Wise then read a telegram from Prof. Dubnow, expatriated Russian historian to Nahum Goldman, European representative of the American Jewish Congress. Dr. Dubnow approved of the idea and quoted Leo Motzkin, another expatriate of Russia as also being in favor of the conference. Dr. Wise then thanked Mr. Deutsch for his work on behalf of the Congress and the meeting was adjourned shortly thereafter. Most of the delegates lingered. They were talking among themselves. Many of them had financial worries and wouldn't be able to go as delegates. Others hadn't made up their minds yet whether to go. Some of the delegates had already left, among them Mark Eisner "who is already in Europe and we hope will attend the conference." Gradually the gathering dispersed, to reassemble, in part, again in Geneva to tinker with history.

FRITZ REINER, distinguished American composer, sailed for Italy where he will conduct an All-American Program to be given in Venice.

CECILIA RAZOVSKY was appointed by Jane Addams a delegate to the Second International Conference on Social Work, which is being held at Frankfurt-am-Main, Germany. Miss Razovsky will represent the National Council of Jewish Women.

CHARLOTTE MOSKOWITZ, executive secretary of Commonwealth College, Mena, Arkansas, urges all liberal Jews interested in the labor movement and in forces working toward an improved social order to inquire about the Commonwealth College Summer Camp. This camp will be conducted in the Arkansas Ozarks from now through September, offering a combined program of work, play and study at a cost of one dollar a day or less. The camp is run on a cooperative work plan. Under the general direction of David Englestein, chairman of the Commonwealth College faculty, discussion circles will be held at the camp on the labor movement, world news, and present-day problems. There will be swimming, hiking, dancing, tennis, and a labor theater. Length of stay is optional.

WITH THIS as his starting point, the Jewish social worker may then proceed on his way. He will have a true compass to guide him. He will know how to evaluate the relative importance of this or that community effort. He will know what value to place on the general pro-

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The Metropolitan Bystander

GREAT CONCERN has been expressed for the future of art in Soviet Russia. It has been argued that artists constitute a parasitic class dependent upon the bounty of patrons, for their freedom from financial worry which alone makes it possible for them to produce works of art. History is brought to witness that art has thrived under the system of patronage. Classics made possible through the generosity of patrons are cited in endless succession as a sort of argument against the Soviet system under which patronage, as it has been known, will have no place. Those who argue and cite, in support of their arguments, examples, however, forget that patronage as it has obtained until the present is a precarious and capricious sort of thing and for every great work that has been produced five may have been stifled for a want of grace or business ability in the artist.

In Soviet Russia artists have security without the accompanying degradation and servility that was and is the lot of their predecessors and colleagues in other lands. In a well informed article in *The Nation*, Louis Lozowick, whose lithographs have left their impress on contemporary art, describes the condition of the artist in the Soviet Union. "In Soviet Russia," he tells us, "the starving artist has gone out of fashion and out of existence as well, and his place has been taken by the type of artist not uncommon in art history—the public agent actively participating in the social life of which he forms an integral part."

The Russian artist, no matter what his medium, modernism and technique has proclaimed unequivocally his complete adherence to the revolution, his identity with its vast program of creating a new Socialist society. The artist is a member of a trade union together with printers, textile designers and workers in other allied trades; he carries unemployment, sickness and accident insurance—paid by the institution employing him—and receives two weeks or a month's vacation with pay. Though the artist paints more than ever before, he also finds time for applied work—of which there is an unlimited need—such as posters urging peasants to participate in the collectivization of agriculture, posters for numberless campaigns such as health, Five-Year-Plan in Four, aviation, sports, literacy, etc.

"All of the work is executed on the basis of a contract or collective agreement for a stated period and compensation. Depending upon qualifications, the compensation ranges between 200 and 360 rubles a month. In piece work more can be earned. Artists may hold more than one job. Several hundred rubles a month are quite common; even incomes of over a thousand are not unknown." There are also commercial art work, illustration for books and magazines, travel

paintings, etc., that offer the artist opportunity to earn additional money. Then there are people's artists who receive monthly pensions that keep them in comfort who paint social and cultural subjects, also still lifes, nudes, landscapes, etc. There is an Artists' House in Moscow, more of which are to follow, which embodies the acme in comfort and conveniences. These facts picked at random from Mr. Lozowick's illuminating article, are cited by way of refutation of the current blah about the artist of Russia being ground under a relentless program of materialism.

SINCE de Valera has been in the news as the new bogey-man of the British Empire, it is rather amusing to note that he is alleged to have had Portuguese Jewish ancestry. St. John Ervine, the playwright and critic, went so far as to say in print that "no one who knows Mr. de Valera denies that he is a Jew, but if anyone did, Mr. de Valera's features would speak for themselves." And T. J. O'Connor, member of Parliament, states as his contribution to the present Irish-British imbroglio: "Ireland always seems to achieve bad leadership in a moment of difficulty, and at this critical moment they have put a Portuguese Jew in the position of leader." The fact that de Valera was born in New York, his mother being an Irish Catholic and his father a Portuguese or Spanish Catholic, does not preclude the possibility of a Jewish heritage on the paternal side. Some of the best blood of Portugal and Spain has Jewish infiltration. And as things go in the passage of time it is not such a long way to Tipperary. This is not the first time that a Jewish angle has arisen in Britain's handling of her Irish problem. As long ago as the seventeenth century,

Sir James Harrington, the celebrated political writer who wrote "Oceana," which described an ideal republic, suggested that England should settle the Irish question once for all by selling Ireland to the Jews.

LOUIS LIPSKY executed quite a remarkable "About, Face!" on the question of the world Jewish conference and eventual congress. At the New England Zionist Region convention he opposed this program and carried his point; at the Zionist convention in Philadelphia he seconded the resolution favoring the conference (albeit he did slap Stephen S. Wise on the wrist). The uninitiated think that the erstwhile Zionist leader performed a goosetstep gyration at a command from above; the initiated know differently. This is the low-down on Lipsky's action as it filtered out of caucus and conference meetings in Philadelphia.

If we are to believe the extra-convention and "cloak room" kibitzers, Dr. Wise went to Philadelphia desiring two things: (1) presidency of the Z. O. A., with Emanuel Neumann as chairman of the Administrative Committee; (2) endorsement of the world Jewish congress.

Says Louis Lipsky, who still wields power with the American Zionist masses: "If Wise runs for the presidency, I'll run against him. Neumann hornswoggled me, as he has hornswoggled everyone else, and he becomes chairman of the Administrative Committee over my dead body. I can't afford the presidency of the dead broke Z. O. A.; therefore I am for Rothenberg. But if Stephen S. Wise runs, I'll fight; and there is at least one more good fight in me. As to the Geneva conference; Wise can have it, provided he withdraws as

a candidate. If he insists on running—emphatically No!"

So (with the Ed Wynn inflection) Stephen S. Wise sacrificed one ambition for the Congress and Neumann has to go back to London (at Zionist expense) where all his colleagues are unanimously agreed that they would rather have him stay in the U. S. A.

Then the kibitzers add that James Waterman Wise felt deeply that he ought to be secretary of the Z. O. A. But Rothenberg, before he would say Yes to the presidency, insisted upon a No on the young Wise ambition to the secretaryship.

OUR OWN THREE DOT DEPARTMENT: Herman Timberg who looks like a caricature of the college grind, grinds out gags and guffaws in "The Laugh Factory," his new comedy sketch, at Loew's State . . . Jean Schlumberger's "Saint Saturnin," translated by Dorothy Bussy, has been selected as one of the two current French fiction books which the Book-of-the-Month Club will send its subscribers . . . Bernard Crasner, connected a dozen or so years with Brentano's, resigned his position as head of the foreign department of that firm and has gone into business for himself, opening a book shop on E. 47th Street . . . "Thank God, she's not an actress. There's not room in the family for another mad person," said Joseph Schildkraut commenting upon his recent marriage to Marie McKay. The couple were met on their return from Europe by Eva Le Gallienne, who co-starred with Mr. Schildkraut in the original production of Molnar's "Liliom," which is to be revived with same leading actors this fall at the Civic Rep . . . Despite the overwhelming popularity of Vicki Baum's "Grand Hotel" as a play, book and flicker, Vicki has far from made a fortune. The reason, Herman Shumlin, producer, points out is that she has had to pay the piper, viz., the middleman (literary agent) who has Vicki sewed up into a tight contract. He took his rake-off and the authoress, the rest. After all, she only wrote the play . . . Gustav Ekstein, author of "Noguchi" and the more recent "Lives" wherein the follies of mice and men are chronicled, stopped into his New York publishers on his way to the Island of Mallorca, to be told at the Harper offices that "Lives" has just gone into another printing . . . Ciudad Real, the tryout circuit of Spanish song and dance circuits, is the perfect barometer of hits and flops, reports Konrad Berecovic, arriving from one of his casual European visits.

Featured Paper at Central Conference of Rabbis to Deal With Separation of Church and State

THE forty-second meeting of the Central Conference of American Rabbis will be held in Cincinnati, Ohio, November 2nd to 6th. This action of the executive board was taken in response to the requests of an unusually large number of members of the Conference seeking a postponement of the meeting until some date in the fall, in view of the fact that conditions at present would preclude the possibility of their attendance in June, as originally scheduled.

The program will be presented as originally planned by the Program Committee, of which Rabbi Samuel H. Goldenson, of Pittsburgh, Pa., is the chairman. The featured paper of the program will be read by Rabbi David Lefkowitz, of Dallas, Texas, immediate past-president of the C. C. A. R., on the subject, "The American Principle of the Separation of Church and State in its Application to Modern Life," this in commemoration of the Washington Bicentenary. The centenary of the publication of Leopold

Zinn's "Gottesdienstliche Vorträge der Juden," called by some critics "the most important Jewish work published in the nineteenth century," will be commemorated by the reading of a paper by Rabbi Bernard Bamberger, of Albany, N. Y., on the subject, "The Beginnings of Modern Jewish Scholarship." Other papers will be read by Prof. Z. Diesendruck, of the Department of Philosophy of the Hebrew Union College, on the subject, "The Ideal Social Order as Expressed or Implied in Jewish Thinking"; and by Rabbi Julius Gordon of St. Louis, "Personal Piety in Modern Jewish Life," the discussion of which will be led by Rabbi Abba Hillel Silver, of Cleveland, Ohio.

The officers of the C. C. A. R. are: Rabbi Morris Newfield, Birmingham, Ala., president; Rabbi Samuel H. Goldenson, Pittsburgh, vice-president; Rabbi Isaac E. Marcusson, Macon, Ga., recording secretary; Rabbi Harry S. Margolis, St. Paul, Minn., corresponding secretary; Rabbi Felix Levy, Chicago, treasurer.

Jewish Aid Society Issues Home Economic Report

ACTIVITIES of the home economic department of the United Jewish Aid Societies, an affiliate of the Brooklyn Federation of Jewish Charities, are graphically described in the report just made by Miss Rose F. Landis, supervisor, covering the past year.

The supply department is one of the most important branches, since all donations are received, inspected and accepted by a member of the home economics staff. The report sets forth:

Workers requisition furniture, household furnishings, food and clothing. New material is purchased when necessary. Bundles of clothing are made up on the basis of workers' requirements. The department supervises the storehouse, too, and during one month 411 families were given clothing, while 189 families received food units. Donations of clothing have come to us frequently from the New Yorkers' League, May's Specialty Shop, Emergency Work Bureau, Clothing Relief Committee of the Emergency Unemployment Relief Committee, Julius Grossman Dress Co., Store and Berth-Robert Dress Co. The distribution of one hundred 24½ pound bags of flour donated by the American National Red Cross is done by this department.

"In cases where families are not given regular clothing allowances they are occasionally outfitted with clothing and shoes seasonally or for the Jewish holidays. During 1931 this department received and distributed, in addition to used clothing and furniture, almost \$10,000 worth of new clothing and food."

The home economics department also has charge of the vacation care work, Miss Landis further reports.

"In 1931, 20 camps accepted 266 boys and girls and 7 women. This we had arranged with 15 camps to give year, when this report was prepared vacations to 161 boys, 149 girls and 10 women."

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The Big City Is No Place for Young Ladies at a Time Like This, Miss Wald Cautions

THE very much abused and paraphrased advice of Horace Greeley might be appropriately reworded to read "Stay west, young lady, stay west." The small-town girl coming to the big town and expecting the city of six million to take her to its bosom is doomed to disappointment. The golden opportunity of the big city, that looms so temptingly on the rural horizon, is nothing but a brass alloy and the glitter and dazzle of Broadway, but an ostentatious display calculated to bolster up the spirits of people deep in the dumps and act as a "come-on" to "hicks."

So Miss Lillian D. Wald, founder of the Henry Street Settlement of the Visiting Nurses Service, advises the graduates of colleges and other young women who hope to turn to New York as the Mecca of their dreams, to prepare for a prolonged stay on the farm. Pointing out that New York has an employment roll of between 800,000 and 1,000,000, Miss Wald in a radio address made over the National Broadcasting network said:

"New York does provide many desirable opportunities for the new-comer which smaller communities do not," said Miss Wald. "But now the Room Registries Committee of the

Welfare Council of New York advises me that more and more girls are being stranded here without funds even to purchase a ticket home.

"It is becoming more and more difficult for the girl living alone in New York City—particularly if she is unskilled—to secure work in this city. Nor is it easy now to secure a room and meals in return for services while one is looking for a job. In the first place, there are too many applicants for each "opportunity home," as the room registries term it—the home where one can live in return for services; and in the second place the time available for looking for a permanent connection is so limited that search for work is made longer and more difficult. And then, too, the modern labor-saving devices have enabled many households to dispense with domestic help.

"Alluring pictures of life in New York spread by fiction writers, movie producers and girls who have "made good"—to say nothing of the letters back home from girls who are nearly starving here, but will not admit defeat to friends and relatives—bring a continuous stream of fame-and-fortune hunting young people to this city."

Yiddish Comedian Succumbs to Heart Attack at 67

JACOB KATZMAN, for 50 years a comedian on the Yiddish and English stage, died of a heart attack last week at his home at 160 West 90th. He was 67 years old. His last appearance in the English theatre was in 1929 as Yankel in "The Kibitzer."

Mr. Katzman was born in Odessa, Russia, and started his stage career when he was 15 years old. For 10 years he played through Europe and in South Africa. A theatre in Johannesburg is named for him. He came to New York in 1890. Most of his appearances on the Yiddish stage were in productions of Jacob Gordon. He also had played in Kreutzer's "Sonata" and in "King Lear." His wife and six children survive.

He was a member of the Jewish Theatrical Alliance and the Hebrew Actors' Union.

Funeral services were held in the funeral parlors at 312 East Fifth Street. Interment was in the burial grounds of the Jewish Theatrical Alliance.

Only Two Months Old.

The Sisterhood of the Yeshivah Rabbi Isaac Jacob Reines of Brooklyn, has already succeeded in establishing itself as an active organization with a membership of well over 50. Recently it sponsored a bridge party and social on the roof garden of the El-do-rado Apartments, on which occasion Mr. and Mrs. I. Dickman and Mrs. A. Fisch were the hosts. Mrs. D. Bolkowitz was chairman of the committee on arrangements. The closing meeting of the season was held at the home of Mrs. Bolkowitz.

Fanned by Ocean Breezes

Young Israel of Brighton Beach held a Sport Dance at the Hebrew Alliance, Neptune avenue cor. 6th street. Prizes were awarded to the winners of a waltz contest. There were entertainment and refreshment.

Isadore Weisberg, Astoria Leader, Dies at 32

Isidore Weisberg, 32, vice-president of the Astoria Center of Israel, and a resident of Long Island City for most of his lifetime, died after a brief illness last Tuesday morning, at his home. The funeral was held at the Astoria Center of Israel on Wednesday, in the presence of more than 800 relatives, friends and business associates. In the absence of Rabbi Joshua L. Goldberg, who is at present in Europe, Rabbi Max Meyer of Flushing delivered the eulogy. Bernard D. Klein, president of the Astoria Center of Israel, also spoke at the services. The members of the Board of Trustees of the Astoria Center of Israel served as honorary pallbearers.

Interment followed in the family plot at Mount Hebron Cemetery in Flushing.

Besides his mother, Mr. Weisberg leaves two sisters, Mrs. Dora Rubinstein and Mella Weisberg, both of Astoria.

Water Sports Carnival

a radio feature of juvenile talent, contributed their services to the Block Community Organization of the Bronx at the frolic and picnic of that organization held July 8 at Castle Point. The proceeds of the affair were added to the organization's fund for the relief of the needy.

The Closing Meeting

of the season of the Flatbush Branch of the Jewish Sanitarium for Incurables was held on Monday afternoon at the home of Dinah Greenberg of Lyme avenue, Sea Gate. A bus from the Pride of Judea Orphans Home met the members and transported them to the place of meeting. The Flatbush Branch has donated \$20,000 to the institution since its organization. Mrs. Minnie Tulipan has been its president from its inception.

Rabbi Hurwitz Given Dinner as He Leaves for Geneva

RABBI R. LEON HURWITZ of Temple B'nai Shalom of Brooklyn was given a testimonial dinner on Tuesday at the Aperia Manor, Brooklyn. The dinner served as a farewell to Rabbi Hurwitz who was elected a delegate by the Jewish Conference held in Washington recently. Rabbi Hurwitz will sail within the week as one of the 14 delegates representing the Jews of New York at the Jewish Conference to be held in Geneva.

Among the speakers were Judge Meier Steinbrink, Judge McLaughlin, Prof. Louis Finkelstein, Bernard S. Deutsch, Rabbi Louis B. Gross, Louis J. Moss, and Dr. Frances J. Ward.

VITAL NOTICES

Readers are invited to publish notices of Births, Deaths, Engagements, Marriages and other vital notices. The rate is 50c for each 6 words, minimum charge \$2.00. Send by mail, or phone BRyant 9-7050, to reach us by 5:30 p.m. Tuesday for insertion in the current issue (appears Friday).

Engagements

MOSTMAN-LEVY—Mr. and Mrs. Morris Levy of 440 West End Ave., announce the engagement of their daughter, Leonora, to Mr. Dan Mostman of 314 W. 77th, son of the late Mr. and Mrs. I. Mostman. Miss Levy is president of the Young Folks of the Goldmothers League.

SHOPPERS' GUIDE

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Social Notes

GAY fetes were held at the beach clubs on the Jersey shore during the week-end. The Bloomingdale Beach at Deal was the scene of numerous beach parties on Saturday afternoon and on Sunday morning, when the members of the club and their guests, gathered for a swim or box-lunch. The screened cabana-restaurant built on the beach is being used extensively and luncheon is also served at tables on the beach. Cabanas similar to those used at the European watering resorts will be built during the coming winter. Mr. Eugene E. Sperry is president of the club.

Bloomingdale's members are famous for their backgammon players, chief among whom are Mrs. Stanley Ecker, Mrs. C. Woolley Hopkins, Mr. and Mrs. William Hammerslough and Mr. and Mrs. Percival Lowe. Arthur Herzog and Percival Lowe were among those playing the game at the beach on Sunday. Several other backgammon tables were spread upon the sands. Mr. and Mrs. Edward R. Levy and their son, Bobby, were among those entertaining swimming parties and at luncheon on Sunday. Mr. and Mrs. Robert DeMuth and Mr. and Mrs. William Demuth and Mrs. Kohler were among their guests. Mr. and Mrs. Alfred Kohn, their daughter, Bunny, and Miss Peggy Goldsmith, Mr. and Mrs. Milton Lipscher, Mrs. Stanley Brown and Abram Chasins, the pianist, were others seen lunching.

Among the visitors to the bathing beach were Mr. and Mrs. M. J. Strauss, Mr. and Mrs. Richard Bernard, Mrs. Walter A. Saks and Mr. and Mrs. Strauss, the guests of Walter Kahn, Mrs. Armand Schwab, the guest of Mrs. Ferdinand Strauss, Mrs. Robert Seitzer of Jacksonville, Fla., Mr. and Mrs. Koehler with Mr. and Mrs. A. W. Koehler, Jr.; Mrs. A. Leberman of Philadelphia, the guest of Mrs. Arthur Lipper; Mrs. K. S. Fall with A. E. Coleman, Mrs. H. Gimbel with Mrs. Milton C. Blum, Mr. and Mrs. Kempner with Frederick Rothschild, Mrs. Alvin Cahn with Mrs. L. C. Hyman, Miss Selma Arnstein with Mrs. J. Weiller, Mrs. H. Hahls with Mrs. Jules C. Leeds, Mr. Mike Selwyn with Mr. M. Goldsmith, Mr. A. W. Coon, with Mrs. Raphael C. Korn, Horace W. Bloch with Mr. Achilles C. Israel and Mr. F. M. Heimerdinger, the guest of Mrs. W. E. Lance.

Swimming at the beach club on Sunday, as guests of members, were Leon Friedberg, Judy Bach, Barbara Seinfeld, Philip Stockler, Dr. and Mrs. Robert Blum, Mr. and Mrs. M. Bergman, Mrs. Geo. Levi, Allison Stern, C. Bijur, Alan B. Deutsch, Richard Kahn, Helen Herz, L. Arnold Weissberger, Richard Kops and Mr. and Mrs. Ray Sackett.

Mrs. Stewart Minton entertained at the Bloomingdale's Lunch Box last week, and her guests were Mr. and Mrs. Tom Sterns and Mr. and Mrs. Elson Guiterman.

The Ocean Beach Club is another popular bathing center for the leading summer colonists in Elberon. The membership, headed by Mr. William Rosenfeld, is small and exclusive. Here there is also a swimming pool and pavilion, the meeting place on Sunday mornings of its members and their families. Tables, topped with sun-shades, surround the pool. A buffet luncheon is served on a pavilion below overlooking the bathing beach and ocean. A series of midnight swimming and beach parties is arranged through the season.

A tennis match between Vincent Richards and Bobbie Sellers was staged at the Norwood Country Club at Long Branch on Sunday afternoon, and at the polo field adjoining

the club grounds, Norwood's polo team of W. Strauss, Monroe Eisner, Allison Stern and D. Rosston defeated Essex Troop of Newark, in a well-fought battle.

One of the interesting parties of the week was that given by Mr. and Mrs. Eugene E. Sperry of Jerome Avenue, Deal, who entertained at dinner at the Sphinx Club. Among their guests were Mr. and Mrs. Arthur Lipper, Mr. and Mrs. Edwin E. Bernheimer, Mr. and Mrs. Herbert H. Maas, Mr. and Mrs. Abram L. Leeds, Mr. and Mrs. Jules C. Leeds and Mr. and Mrs. Sidney Rhoades.

At the Deal Bridge Club, which adjoins the property of the Bloomingdale Beach, a contract bridge tournament was given on July 15 under the patronage of Mr. and Mrs. P. Fal Sims, for the benefit of the Long Branch Public Welfare Association. The Deal team and other national bridge champions participated.

Women serving on the committee included Mrs. S. S. Albert, Mrs. J. Horace Block, Miss Margaret Blum, Mrs. F. E. Bernheimer, Mrs. Abram Feist, Mrs. Herbert Friedberg, Mrs. Israel Friedkin, Mrs. Joseph Gage, Mrs. Louis Gimbel, Mrs. Louis Goldvogel, Mrs. Julian Hess, Mrs. A. C. Israel, Mrs. Ben Jacobson, Mrs. Walter Kohn, Mrs. Raphael Korn, Mrs. Herbert Kottick, Mrs. Paul Ladin, Mrs. William Lauer, Mrs. Jules Leeds, Mrs. Harold Lewis, Mrs. Ernest A. Linsbom, Mrs. Mervyn Lowenstein, Mrs. Leo Quintan, Mrs. Walter Reade, Miss Adelaide Reckford, Mrs. Frank Rosenfeld, Mrs. William Rosenfeld, Mrs. Fredric Rothschild, Mrs. Jesse Sharp, Mrs. Norman Tishman, Mrs. Victor Weil and Mrs. John Wildberg.

Attending the dinner-dance in the Marine Casino of the Casa del Mar Beach Club at Atlantic Beach, L. I. during the week-end were Judge and Mrs. Julian W. Mack, Mrs. Sherman M. Bijur, Mr. and Mrs. Sidney L. Asche, and Mr. and Mrs. Charles M. Rosenthal, who are residing at the club this season.

Mr. and Mrs. Robert Ransohoff, who have an apartment at The Lombardy in New York for the Summer, have been joined by Mr. Ransohoff's brother, Howard, of San Francisco. Mrs. M. Spidberg of San Francisco, was there for a brief stay. Mrs. Minnie Aub has left the hotel to spend the Summer at Richfield Springs, N. Y.

Mr. and Mrs. S. H. Kempner of New York, have been at The Ambassador, Atlantic City.

A formal dance in honor of the golf team of the Woodmere Club was held on Saturday at the Inwood Country Club on Long Island. In the mixed foursome competition held at the Club, the results were as follows: Miss Aronson and Frank Hecht, 74; Miss Doris Hochstadter and Monroe Froelich, Jr., 77; Miss Doris Richman and Stanley Haric, 78; Mrs. Kay Gutfreund and Donald Adelberg, 78.

Mr. and Mrs. Henry Schloss introduced their daughter, Joan, a student at Wellesley, at a dinner party given at their home in Far Rockaway.

Miss Carolyn Bijur of New York and Deal, sailed this week to join Miss Betty Bijur abroad.

Mr. Henry Wollman and his sister, Kate, have closed their apartment at the Waldorf-Astoria and have sailed on the *Europa*. They will remain in Europe until September.

Mr. and Mrs. Felix H. Levy of 57 West Eighty-eighth Street, New York, are sailing for Italy on the *Roma*, July 23rd.

TWO DISTINGUISHED BRITISH FAMILIES UNITED IN MARRIAGE

The wedding of Mr. Frank A. Instone, son of Mr. and Mrs. Theodore Instone and a nephew of Sir Samuel Instone, the shipowner, of London, and Miss Joan Van den Bergh, was solemnized at the West London Synagogue, Upper Berkeley Street, London. The marriage, one of the earliest of the smart social functions of the London season, was attended by well-known members of English Jewry.



Mrs. ESTHER FRANK, daughter of Mr. and Mrs. Jacob Frank of Cincinnati, will be married in the gardens of her parents' home on July 26 to Eugene M. Lowenthal, Jr., of Rochester. Mrs. John Frank will be matron of honor and Robert Lowenthal is to be best man for his brother.

Mr. and Mrs. Alex. Kempner of the Metropolis, spent the week-end at Skytop, Pa.

Mrs. Selig Rosenbaum, who resides at The Lombardy in New York, has left for the Greenbrier, White Sulphur Springs, for the Summer.

Mrs. Solon E. Summerfield has closed her apartment in the Ritz Tower, and is occupying her Summer home at New London Conn.

Mrs. Samuel Ungerleider of the Hotel Westbury, New York, is visiting her sister, Mrs. Edward Frieder in Chicago.

Victor K. Kiam of New Orleans, is spending a fortnight at the Ritz Tower.

A series of afternoon parties for the benefit of the Baron De Hirsh Relief Society has been arranged by Mrs. William Baum of 202 East Fiftieth Street, Mount Vernon, N. Y., who has been president of the charity for the past seven years. The bridge or lotto games will take place during August and September on the first Thursday and third Tuesday of the month, and are to be followed by tea.

Mrs. Lena Simon and her son, Dr. Julius Simon of Passaic, returned on the *Bremen*, after spending five months in Europe and the Holy Land.

Dr. David L. Sohn, Mr. and Mrs. A. L. Coles and their children, Shirley and Robert Sohn Coles, will sail on the *Rotterdam*, July 29, for an extended European tour. The children will attend school abroad.

Mr. and Mrs. Theodore M. Lowenthal are returning on the *Bremen*, following a honeymoon trip to France, Switzerland, Italy and Germany, and will reside temporarily at the Peter Stuyvesant Hotel. She is the former Miss Beatrice Rosenthal, daughter of Mrs. Della Rosenthal and the late Joseph Rosenthal, of New York.

Hon. Benjamin N. Cardozo is spending the Summer at Rye, New York.

Mr. and Mrs. John Pelachek of 270 Park Avenue, have gone to Bay-side, Long Island, where they will be until October.

Dr. and Mrs. Louis L. Mann of Chicago, are summering at their cottage at Leland, Mich.

Mrs. J. Lawrence Emanuel and her daughters, Frances and Betty, of Raleigh, N. C., were guests of Mrs. Emanuel's parents, Mr. and Mrs. S. Ehrlich of Washington. Miss Frances Emanuel has left for camp in Maine. Mr. Howard Ehrlich, who had been visiting his parents in Washington, has returned to Chicago.

The summer home of Mrs. Martin Strauss of 2417 Ocean Crest Boulevard, Far Rockaway, L. I., was the scene of a benefit charity Bridge and mah jong, held on the afternoon of July 19. It was given under the auspices of the Mothers' Association of the West End Synagogue of which Mrs. Strauss is president.

Miss Ethel Lappner, daughter of Dr. and Mrs. Adolph Lappner of Brooklyn, is to be married to Mr. James Edw. Mitchell, son of Mr. and Mrs. William Mitchell of New York and Tyler Hill, Pa., on July 24 at noon, in the gardens of the summer estate of the groom's parents. Miss Hilda Lappner will be her sister's only attendant. Rev. Jacob Mielziner, a cousin of the groom, and the son of the late Rabbi Moses Mielziner, will perform the ceremony.

Among the expected guests from Cleveland are Mr. and Mrs. Benjamin Mielziner, Mr. and Mrs. Jerome Moss, Mr. and Mrs. Lewis Mielziner, Lador Mielziner, Mr. and Mrs. Joseph B. Robinson; from Toledo are Mr. and Mrs. Mitchell B. Robinson; from Detroit are Mr. and Mrs. William B. Isenberg, Mr. and Mrs. Herbert Warner.

Mr. and Mrs. Louis Bloom of Cleveland and Mrs. Ida Rosenthal and Miss Mignon Rosenthal of St. Louis, recently left these shores for a Continental jaunt.

Dr. and Mrs. E. M. Bluestone of New York, sailed on the *Desden* last week for Ireland, France and Germany.

Rabbi Silver on the Depression and American Jewish Life

(Continued from page 212)

gram of a living community organization, upon philanthropy, upon education and upon religion. He will have perspective. He will perhaps even come to think in terms of a unitary budget for all of these activities. He may also discover ways of correlating these agencies of growth and survival and of reshaping or re-directing them in such a way as to serve best the common end. He will then not delude himself into thinking that hospitals and homes for the aged and child-placement are the exclusive or most important concerns of a Jewish community, or that Jewish education is a regrettable intrusion in a Federation budget, or that the Jewish national renaissance as expressed in Zionism and in a revived interest in Hebrew, is only an East-European importation, and a venal disturber of the traditional tranquility of German-Jewish life in America. He will also not be smartly supercilious towards the synagogue, for he will recognize in it one of the richest repositories as well as one of the strongest mainstays of Jewish communal life.

The Jewish social worker will then find his place, together with the Jewish teacher, the rabbi, the Jewish writer, journalist and artist, in the total program of a Jewish community. This program is broad enough to embrace every viewpoint, varied enough to appeal to every talent and plastic and changeable enough not to repel any original and adventurous spirit.

No one who wishes to remain a Jew need fear that there is no room for him or for his views within the Jewish community. No one is read out of the fold who does not read himself out. The Jewish community today is not a church and it knows of no heresies that are punishable by excommunication. The only heresy is the heresy of self-excommunication. There is room in the Jewish community for the Hebraist and the Yiddishist, the radical and the conservative, the agnostic and the atheist, and also—and this, strangely enough, must now be stressed—for the true believer.

THE Jewish community is not the Jewish synagogue. It is quite as fantastic and foolish to think of the Jewish people of today as a religious communion as it is to think of the Synagogue as a non-religious institution where a non-existent God is worshipped by an atheist rabbi at the behest of a nationalism which has room neither for God nor worship. It is futile and altogether confusing to attempt to bring the whole of Jewish life under the roof of the synagogue. It is equally futile and confusing to try by subtle word-play and cunning definition to deface and render illegible the real historic meaning and purpose of the synagogue in an effort to persuade everybody to join it. The non-believing Jew can find ample contacts with his people and ample opportunities to serve his people outside the synagogue.

One should not ask the synagogue to do violence to its essential mission as a house of God, a house of prayer and a house of religious study for the sake of becoming all things to all Jews. The synagogue, too, must find its rightful place in the total Jewish community life of today, just as it found its distinctive and necessary place—and a high and revered place it was—in ancient Palestine, at a time when the Jews were in their own land, spoke their own language and possessed their culture and all their group mores. Culture and group mores were no substitute in ancient Is-

rael for God, religion or the synagogue—and are not today. Not even in modern Palestine, for even in modern Palestine Jews are building and will continue to build and maintain synagogues.

Who believe that the religious motif has always been the dominant one in Jewish life and who, therefore, regard the synagogue as its most significant institution are content to let the message of the synagogue and its vital services win or hold for it this place of centrality.

If it can nurture the spiritual lives of our people in the future as it did in the generations of the past, it will continue to hold the same place of affection and reverence. It does not need to convert itself into a department store or into a bazaar of club, gymnasium, casino, theatre, forum and dance-hall in order to maintain itself in the modern world. If the Jewish Community no longer needs the God of the synagogue, the worship of the synagogue and the spiritual and ethical preaching of the synagogue, it certainly does not need the swimming pool of the synagogue, or its dances or its theatricals.

It is my belief that, on the basis of a common loyalty to the Jewish community, it may be possible to organize the various elements in our communities for some minimum program of common planning and action.

We shall have to be satisfied with a minimum program, for I regard it, as extremely naive to expect organic unity or solidarity in American Israel. Among our intelligentsia, particularly among the newly arrived exponents of the lately discovered Judaic civilization, there are those who blandly assume that such unity is possible, that the differences which exist within a Jewish community are slight, and that they could be easily composed if only some great new Jewish slogan were discovered or some great leader would arise who, by the wave of his magic wand of truth or personality, would reintegrate the scattered life of our people. This is romancing and day-dreaming.

There is much less unity in the great, old centers of Jewish life in Poland and in the other countries of Eastern Europe 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, nor an acknowledged leadership, nor a common, comprehensive program. This is true also of the Jewries of Western Europe. Everywhere Jewry has its nationalists and its assimilationists, its Yiddishists and its Hebraists, its modernist and its fundamentalists, its pietists and its atheists, its radicals and its bourgeois, its bolsheviks 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. A religious sect may have a leader and a program. A people has leaders with various and opposing programs in all the departments of its national life and thought.

NEVERTHELESS, I believe that some pooling of common interests and resources beyond the philanthropic can take place and should take place even where a thoroughgoing unity is not to be had. The Jewish social worker can render the cause of American Jewry a distinct service if he will set about discovering how far such communal organization is feasible at this time, whether the time is ripe for such an experiment and what type of organization will best fit into our American setting.

It might be well to make a thorough study of Jewish communal life as it exists today in Eastern Europe, in the countries where our people possess national minority rights, as well as in the rest of Europe where they neither possess or desire such rights, and in Palestine. It were well, too, to experiment first in a few cities where the Jewish population is not too large or too complex or too sharply divided by party or personal strife.

It were best not to start out dogmatically, with too rigid ideas or preconceived notions. It were best at the outset to let all nationalistic metaphysics alone and not to expend too much time and ingenuity upon the definition of terms, or overwork that new Mumbo Jumbo—"Jewish Culture." Jewish Culture may be a newer term, but it is certainly not an

easier term to define than Judaism or the Jewish people or the Jewish life. It were best, too, not to belabor what has come to be known vaguely as "Jewishness." Jewishness has become a sort of emotional racket today. It is well to remember that not everything that has come out of the ghettos of Eastern Europe and for which the immigrant Jew or his children still has a nostalgia, is necessarily of intrinsic Jewish worth or transplantable in the American soil.

Again, the specific problem of just how our Jewish religion is to make its proper adjustments to the modern world may best be left to the synagogues themselves and to their chosen leaders and spokesmen. The social worker ought not to make his task more difficult by involving himself in theological disputations. We will never achieve any measure of corporate Jewish action on the basis of agreement either as regards personal religion or folk religion—another new and baffling distinction which is now being made, and which will require some very skillful and breath-taking mental tight-rope walking in the future.

IT WERE BEST to start realistically with the fact that there is still a strong Jewish will to live and to survive among our people. This Jewish will to live has never had to wait upon the *hechsher* of "Rabbi" John Dewey or upon the discovery of the doctrine of cultural pluralism.

There are enough Jews in every Jewish community who like being Jews, who wish their children to remain Jews, who love their heritage, who revere their religion, who are sufficiently proud of the historic role and achievements of their people to want to continue it as a living force in the world, or who are sufficiently outraged by unjust discrimination to wish to retort by an even stronger affirmation of their Jewish allegiance and loyalty. Let us work with these Jews, neither inspecting their motives too inquisitorially nor demanding of them the acceptance of a new *ani maamin*, nor attempting to force them into the Procrustean bed of some new philosophy of Jewish life.

The Jewish social worker should capitalize this Jewish "good-will" which exists in his community and should proceed to exploit it, if possible, in behalf of some minimal program of common Jewish action.

Perhaps this time of depression is not as unfavorable as it might at first appear for such an attempt at communal organization. There is less of intransigence and irreconcilability among the various groups and agencies in our communities, because they have all felt the pinch of poverty and the need for greater community co-operation.

Surely, the need for strengthening our communal life is apparent to every thinking Jew. We need stronger community organization, both for the sake of enriching the inner content of our Jewish lives, as well as for the sake of presenting a more united and imposing front to the world without. The days ahead for the Jewish people in America will be trying days. One need not be a prophet of evil to foresee a sharp increase in anti-Semitism. Contact with the Old World has made America old. The spring and lift of the early American idealism, tolerance and good-will are fast disappearing in the chaos of economic disaster, political unrest and an embittered struggle for existence. We shall need much more unity of plan and action than we now possess to defend our political and economic positions in this country.

Untermyer Theatre Nearing Completion in Palestine

THE Minnie Untermyer Memorial Theatre at the Hebrew University, gift of Samuel Untermyer of New York, will be completed in time for the opening of the academic session in October, according to an announcement by Dr. A. S. W. Rosenbach, president of the American Friends of the Hebrew University. Plans provide for a seating capacity for 2200 in the amphitheatre which overlooks a panorama of the Dead Sea and the mountains of Transjordan.

An expedition under the joint auspices of the University of California and the Hebrew University, to be undertaken in Turkey is also announced by Dr. Rosenbach. Dr. A. Eig, custodian of the Herbarium of the Hebrew University, will be in charge of the expedition.

A number of applicants for entrance to the Division of Biological Studies which was opened at the Hebrew

University last fall, had to be refused admission owing to lack of space and equipment, according to Dr. Rosenbach. Only 22 students could be admitted for work in biology this year, with 148 enrolling in the Faculty of Humanities and eleven in the Einstein Institute of Mathematics.

A series of lectures by visitors from Europe and America delivered at the Hebrew University during the present academic year, include lectures by Dr. George Sarton of Harvard University, Professor L. I. Silverman of Dartmouth College, Professor Ephraim Speiser of the University of Pennsylvania, Arnold Zweig, German writer, Dr. A. S. Oko, librarian of the Hebrew Union College, Cincinnati, C. E. Wind, lecturer in Mathematics at the Egyptian University in Cairo, and Professor Selig Brodetsky of Leeds University, England.

The Candle Light Page

Conducted by

Victoria Carloto



Answers to Last Week's Puzzles

WORD SQUARE

1. Beast
2. Enslave
3. Astir
4. Suits
5. Terse

METAMORPHOSES

Tack, talk, tall, tail, nail.

ANSWERS TO THREE QUESTIONS

1. M. Davidsohn.
2. Zechariah.
3. Josef Israels.

GUESS AGAIN!

WORD SQUARE

1. A South American Animal.
2. Nimble.
3. An elf.
4. A Greek epic.
5. Long grasses.

METAMORPHOSES

Change *tear* to *mend* in four moves.

A TRIO OF QUERIES

1. What Jewish actress is known for her impersonation of East Side Jewish types?
2. Why does the orthodox Jew wear a white robe on the Day of Atonement?
3. Of what languages is the original Yiddish a combination?

ANSWERS NEXT WEEK

Proverbs of Foreign Lands.

Work has bitter roots but sweet fruit. (German)

The echo answers the voice. (Japan)

No man's head aches while he comforts another. (Italy)

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OPENING OF BLUE BIRD CAMP AN INSPIRING EVENT

THE formal opening of Blue Bird Camp at Central Valley, N. Y., took place last Wednesday with the first group of 100 underweight school girls ranging from 9 to 14 years of age. A happier set of children cannot well be imagined. They presented a playlet entitled *George Washington's Reception*, then there were songs, and pretty fancy dances, in all of which the children gave a good account of themselves. Addresses were made by Mrs. Sidney C. Borg, Col. Ernest K. Coulter, Judge Samuel D. Levy, Mrs. David Goldfarb. Mrs. Hattie G. Frankel, first vice-chairman, made an increased donation to the Camp and Mrs. Louis Surut was awarded the blue-ribbon prize for having obtained the largest number of donors. Mrs. Joseph Leblang sent a cablegram regretting her absence abroad. Mrs. Jacob Wertheim regretted her inability to be present but promised to visit the Camp shortly. Mrs. Isaac Kubie was prevented from attending owing to a death in her family and Mrs. David Goldfarb acted as her alternate. The address of welcome by the chairman, Mrs. Samuel D. Levy was greatly applauded. Mrs. Levy stated that while this was a very difficult year for collections the Camp would nevertheless take care of 300 children as heretofore.

A GAME

HERE is a game for which you will need a kite. If you haven't one already, this is a good reason for making one. The game is called Kite Fighting and originated in the Orient. It has been played there for many centuries before airplanes were invented.

Two players and two kites are required for the game. See that your kites are of the same general design and flying ability. Attach long strings to them, and dip the first 30 feet or so, nearest the kite, in glue. These glued portions are then dipped or rolled in powdered or finely chipped glass, with extreme care, lest particles be embedded in one's hand. It might be wise to wear gloves.

The kites are sent up to about the same height and then the battle begins. The object is to cut the string of your opponent's kite by swinging your own kite, with the powdered glass on the string, against it. Ultimately one kite is cut and sails away, and sometimes, after both strings have been well frayed by the contest, neither player wins, but both lose their kites at the same time.

ALL ABOARD FOR FAIRYLAND

How gay they are! All those wonderful little and big creatures that people the land of What-If-It-Were-True. The book is called "The Fairy Dictionary" and it is written and illustrated by George Richards (Macmillan, publisher, \$1.00). Elf and dwarf, dragon and siren, nymph and mermaid, in a glorious crew under the Magic Tree. There are the fairy folk of Europe and of ancient Greece; there are famous fairy persons like Ariel and Oberon, and creatures like the Hydra and the Hippogriff. Here they troop in this charming little book of definitions—a magic dictionary for ten or twelve-year olds. And the Sprites are the smallest fairies of all, while Cyclops is a super-giant. Then there is Titania, Queen of all the fairies. But the ogre is wicked. Luckily he can't get out of the book.

Actions

Actions speak louder than words.
Judge a man by his deeds, not by his words.

THE CANDLE LIGHT TALE: THE UGLY MAN

A RABBI was one day riding slowly along a river road feeling proud of the intelligent part he had just played in a discussion. Along came a humble man with an ugly face who greeted him, saying, "Peace be with you, Rabbi." Instead of returning the greeting, the rabbi replied:

"How ugly you are! Are all your fellow townsmen so ugly?"
"I know not," said the ugly man, "but complain to God who formed me."

The rabbi, realizing his shameful manner and thoughts begged to be forgiven, but the ugly man would not. The rabbi, however, pursued him from town to town, pleading for forgiveness and as soon as the crowds would assemble to welcome the rabbi, the ugly man related them his story. At length the sympathy of the crowd began to return to the rabbi and they begged the ugly man to forgive the rabbi for his offense. The ugly man then said to the rabbi, "I will forgive thee if you will offend no man."

THE JULY CONTEST

JULY is the month when most of you plan your summer vacations and summer vacations are always thrilling periods in our lives, especially when we are very young. For some of you it may mean extensive travelling and shopping; for others a period of seclusion. But no matter how secluded the atmosphere will be in which you find yourself this month, there will be new scenes, new faces, new thoughts and new ideas. Even if you cannot for some reason or another, go vacationing this month, you surely know just what you would like it to be if the opportunity to have one, arose. And so our contest this time will be called:

A Perfect Vacation

The rules provide one prize for the best essay, and one for the best poem on the subject. Additional prizes will be given to such others as merit publication.

Composition must be original—meaning that it must express your own thoughts—and should bear the full name and address, and age, of the writer.

The contest closes on July 26, and prize winners will be announced on August 5.

There is a Difference

FOUR dispositions are found among those who bestow charity. There is he who is willing to give; he has an envious eye towards others. There is he who wishes others to give, but who will not give himself; he has an evil eye towards himself. He who is willing to give and wishes others to give also, is a pious man. He who neither gives himself nor wishes others to give is a wicked man.

REMEMBER, ALL BOYS AND GIRLS BETWEEN THE AGES OF FIVE AND FIFTEEN MAY BECOME MEMBERS OF THE CANDLE LIGHT CLUB. SEND IN YOUR APPLICATION BLANK TODAY. PRINT YOUR NAME AND ADDRESS CLEARLY.

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Parents attest to the wholesome Jewish influence of this famous weekly journal on the younger generation. For your youngsters' sake as well as your own, make sure to receive the American Hebrew and Jewish Tribune regularly.

SEE THE CANDLE LIGHT PAGE FOR CHILDREN EVERY WEEK