

THE JEWISH CRITERION



LEADING JEWISH

HOME PAPER

MAR 12 1919

THE HISTORY
.....OF.....
THE JEWS
.....OF.....
AKRON, OHIO

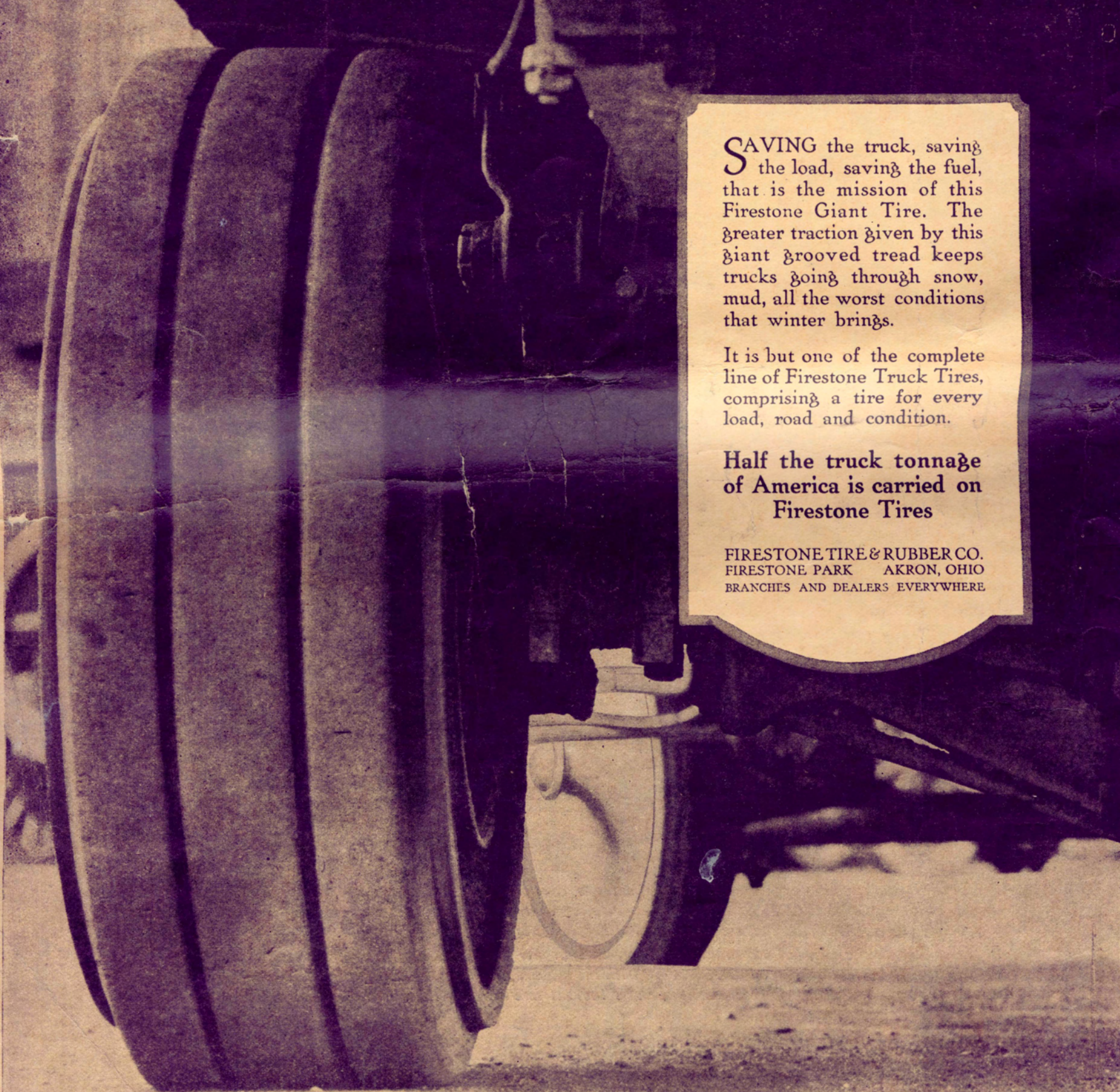
Perfection is death; when one ceases to grow one ceases to live; ideals are never realized, they can only be approximated. So the JEWISH CRITERION from the very day of its inception a quarter of a century ago has endeavored to properly represent the religious, social and philanthropic life of the Jewish Community.

Mistakes have been made, but our aims were true, our purpose honest. The path of progress is inevitably strewn with obstacles; we shall continue to stumble, but with the encouragement of the community that has been so loyal to us over the stretch of years, we shall devote our best thought and effort to the mission of promoting the interest of our faith and our people.

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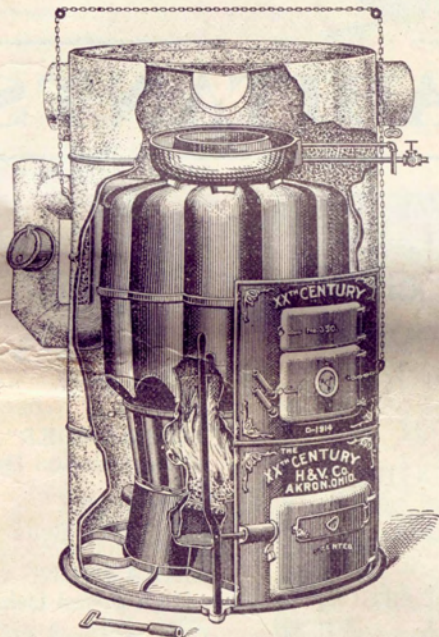
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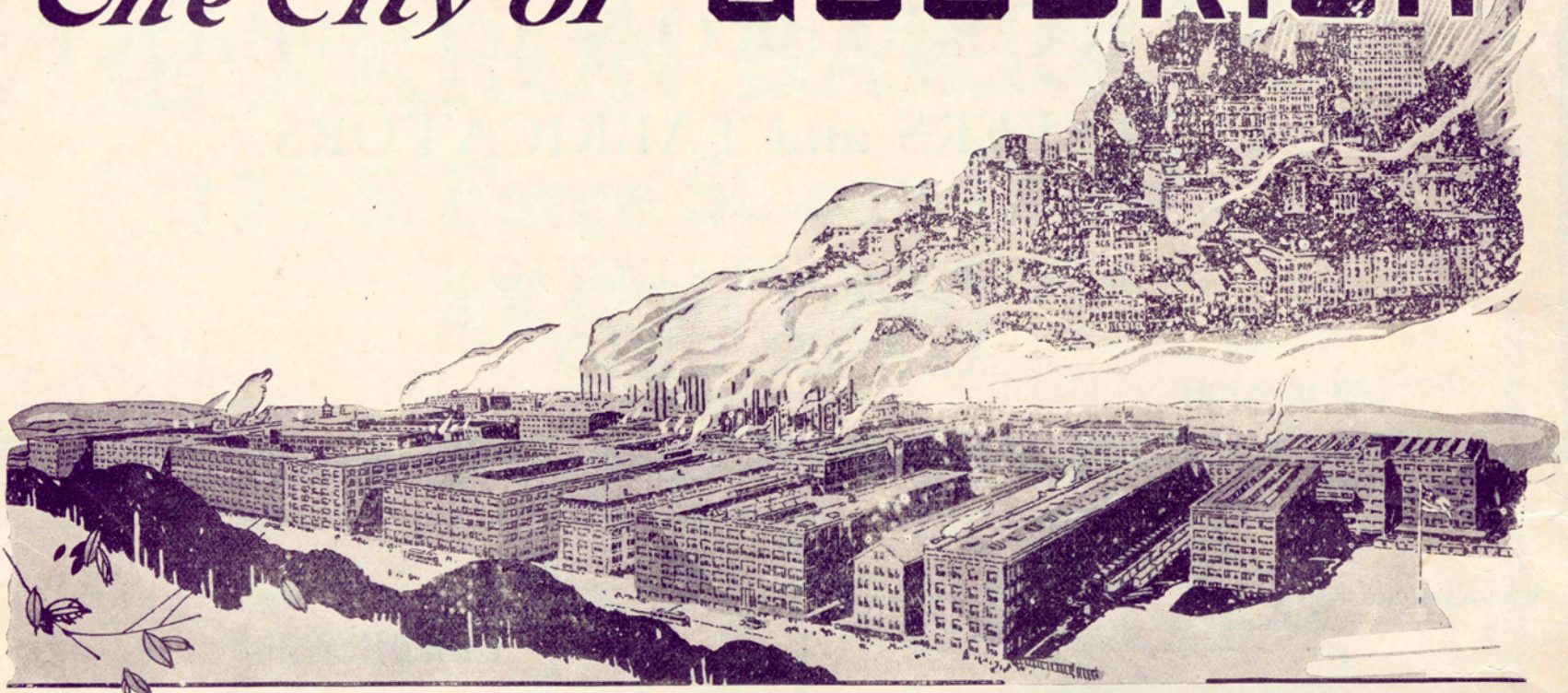
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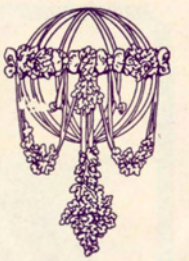
MECHANICAL RUBBER GOODS



THE JEWS OF AKRON

Past and Present

By Charles I. Cooper



The State of Ohio is unique in the number of cities of the second class which have rapidly come to the fore during the last quarter of a century. Among these, Columbus, Akron, Toledo, Youngstown, Dayton, and Canton have populations of approximately the same size. The historical, industrial, commercial, and civic development of these communities forms an interesting chapter in the municipal history of the United States. In the development of these Ohio cities the Jews have had an important share. The story of the progress of the Jewish people in one of these cities is herewith chronicled.

I

The present corporate limits of the city of Akron were determined in the year 1842. There is sufficient evidence that Jews have lived in Akron prior to that time. Little, however, is known of the early history of these Jewish pioneers. In 1850 the number of the Jewish families was considerable, for they already at that time gathered quite frequently in their various homes for religious and social purposes. Not, however, until the year 1865 did they assemble to organize a Jewish congregation.

The following preamble is taken from the minute book of the Akron Hebrew Association and tells of the organization of the first Jewish house of God in Summit County:

"On the second day of April, 1865, the Israelites of the city of Akron met to organize a society for the propagation of the ancient and revered doctrines and character and more enlarged knowledge of the Hebrew faith, among its believers in Akron and the adjacent country. A committee of four was appointed to prepare a constitution and by-laws for the guidance and government of the said society."

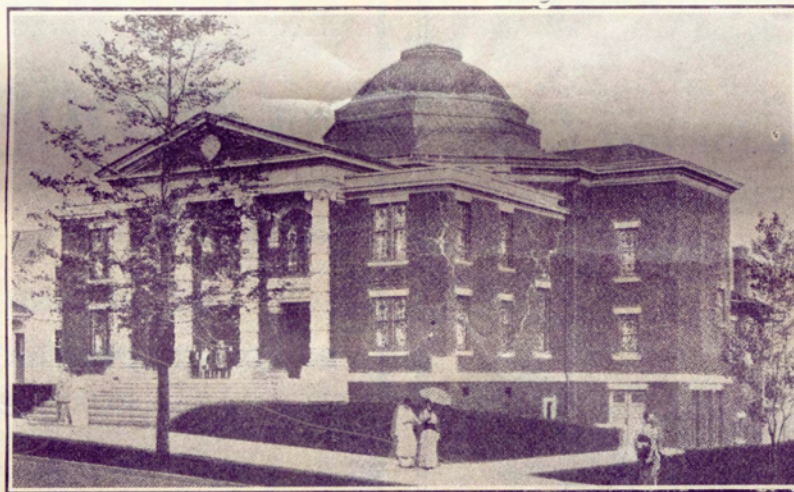
The members who were present at that first meeting and whose names appear on the minute book are the following: S. B. Hoffman, Michael Joseph, H. W. Moss, S. Joseph, I. Levi, Jacob Koch, J. Whitelaw, Louis Cohen, I. J. Frank, George Marienthal, M. W. Fuerst, E. Kuelbach, N. L. Holstein, S. Bloomingdale, M. Guggenheim, M. Gross, A. Katzenberg, J. Desenberg. Besides these there are ten others whose names are not legible. This sturdy band of Germans resolutely set to work to further the cause of Judaism by active and conscientious work among the Jews living in Akron at that time. The first meeting was presided over by Mr. S. B. Hoffman, and Mr. Moses Joseph acted as temporary secretary. The first officers were Isaac Levi, President; H. W. Moss, Vice-President; Moses Joseph,

Secretary; and Michael Joseph, Treasurer. Trustees: S. B. Hoffman, H. F. Hahn and Simon Joseph. The first services were held in a small hall on what is now known as Howard Street and were conducted by Mr. L. Wolf, of Cleveland. A note taken from the record book in this connection will not be uninteresting:

"It was resolved that the secretary write to Mr. Wolf, of Cleveland, and invite him to officiate as 'Chasan' for the approaching Yom Kippur and that he bring a 'sepher' along."

Thus another shrine was consecrated to the worship of God of Israel in the Western Reserve.

Samuel A. Lane, Akron's best historian, in his "Fifty Years and Over in Akron and Summit County", published in the year



Temple Israel

1892, gives the following account of the beginnings of Jewish communal life in Akron.

"Though a number of Hebrew merchants commenced doing business in Akron as early as 1845, and that class of our population increased from year to year, no steps were taken towards the organization of a congregation of that faith until 1865. April 2, of that year, a legal organization was effected, with Michael Joseph, Theo. Rice, J. L. Joseph, S. B. Hoffman, Simon Joseph, H. W. Moss, Isaac Levi, S. M. Ziesel, Moses Joseph, Herman F. Hahn, J. N. Koch, as charter members. Being reluctant to call upon other denominations, or the public generally in providing for themselves a house of worship, for four years after its organization the association had no fixed place for holding its meetings, but in 1869 fitted up a room in the third story of Allen's block for synagogue and school purposes. This was occupied until 1874, when new rooms were fitted up in Clark's block, on the opposite side of Howard street, which, in turn, gave place to still more commodious quarters in the third story of the new Barber block, corner of Howard and Cherry streets, in 1880, over \$1,000 being expended in fitting up the latter, nearly as much more, probably, being expended upon the two former."

The association organized a Sabbath school where both Hebrew and German were taught. Mr. Nathan Hirsch was the first teacher, "shochet" and "chazan", for which combined services the community paid him five hundred dollars per annum.

To borrow from Mr. Lane's history further:

"In 1885 the former house of St. Paul's Episcopal Church, on South High street, was purchased for the sum of \$4,500, and refitted for a Jewish Temple, at an additional cost of \$2,000. In this purchase and improvement, outside aid to the extent of \$2,500 was accepted from citizens generally, the members of this society ever doing their full share in the business and benevolent enterprises of the day. The congregation some time ago purchased land for burial purposes, adjoining the Akron Rural Cemetery, on the west, but afterwards transferred the same to the Cemetery As-

sociation in Akron, the senior member of the firm being his uncle; in 1864, took his uncle's place in the firm, Mr. Levi being succeeded in 1878, by Mr. Louis Loeb, under the firm name of J. Koch & Company, which in 1883 moved into their present commodious double store, in the Mathews Block, on South Howard street. Mr. Koch was a "Squirrel Hunter" and responded to the call of Governor Brough, in 1862, for troops to repel the threatened invasion of Ohio, by the rebel General Kirby Smith; as a member of the 54th Battalion, O. N. G., served in the 164th O. V. I., in front of Washington, 100 days in 1864, also for a time served as one of the trustees of the DeRoo Hospital Fund, of the city of Akron. March 13, 1878, Mr. Koch was married to Miss Leah Hexter, of New York City, who died in New York, September 3, 1878."

The year 1885 therefore is an important one in the history of the Akron Jewish community. The erection of a Jewish religious center on South High Street was consummated in August of that year. Dr. Isaac M. Wise, of Cincinnati, the father of reform Judaism in America, and the founder of the Hebrew Union College, delivered the dedicatory address. Under such favorable auspices was the synagogue started.

Seven years later, in 1892, we find the following contemporary account of the work at the Temple:

"The number of paying members—heads of families—of the High Street Society is about 125, with about 50 Sabbath School scholars, the children attending the public schools during the week, the Rabbi giving them lessons in German and Hebrew four times a week, the regular religious services of the congregation being held on Friday evening of each week. Successive ministers to the congregation have been: Revs. N. Hirsch, N. L. Holstein, J. Jesselson, A. Suhler, A. Schreier, A. Burghelm, S. M. Fleischman, B. Rabbino and Rabbi Joseph Wasserman, the present incumbent."

Rabbi Jesselson we find ministered to the religious needs of Akron Jewry in the year 1869, and Rabbi Wasserman in 1892-3. This list is apparently not complete, for from other sources we learn that Rabbis Klein and Feuerlicht had also been in Akron for short periods of time.

For fully twelve years Rabbi Isadore Edmond Philo ministered to Temple Israel. He saw his congregation grow from a handful of people to one of considerable size and influence. His career is interesting indeed. He was born in England July 24, 1873, his father being Rabbi Solomon Philo, the author of a recently published work entitled, "Truth." When but a child he was brought to America; his early education he received in a number of American institutions of learning, and under the guidance of his father he took up the

association in exchange for a section of the southeast corner of the cemetery grounds, paying the association \$1,000 additional in money."

At this time the Jews began to assert themselves more prominently in the life of their adopted city. They were thrifty and aggressive; they established stores and helped to develop one of America's most unique industrial and commercial centers in the New World. The following biographical sketch of Jacob Koch deserves reprinting in this history, for it presents an interesting personality and mentions the oldest Jewish mercantile firm in the city:

"Jacob Koch, son of Henry and Mary (Loeb) Koch, was born in Baerstadt, Bavaria, Germany, May 29, 1840; in 1841 came with parents to America, settling in Philadelphia; in 1845, his father was lost on a sailing vessel, which foundered at sea between Philadelphia and Savannah, Ga.; in 1845, came with mother to Cleveland, attending the public schools in that city until 1854, when he came to Akron, as clerk in the clothing store of Koch & Levi, among the earliest dealers in ready-made

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AKRON, OHIO

study of Hebrew in preparation for the ministry. For a considerable time he practiced law and also held the office of Chaplain in the Ohio State Penitentiary. Af-



Rabbi I. E. Philo

ter leaving the Temple Israel, he went to Congregation Rodef Sholem, Youngstown, where he has ministered to this day.

The modern period in the life of the Temple Israel began in 1912 when the new Temple at Marshall Ave. and Merriman Road was completed. For 25 years, the religious center of the Reform Jews of Akron was in the synagogue on South High St. Jan., 1911, the congregation vacated that building and in the interim services were conducted in Walsh Hall. The new building, a beautiful structure, offering a splendid home to the Akron community, was dedicated. The building of the Temple was brought about by the inspiration of Rabbi Louis D. Gross. On the occasion of the dedication a program was printed, which had a quotation from the Psalms on the title page, "Strength and Beauty are in His Sanctuary"—indeed a thought inspired by the physical appearance of this new Temple. The ceremonies were held May 3, 4, 5, 1912. The following program was carried out in detail:

Friday Evening, May 3rd, 7:30 o'clock
 Organ Prelude Faulkes
 Processional—Seu Sheorim "Lift Up Your Heads" Levandowski
 Choir
 Dedicatory Prayer
 Rev. Dr. Louis Grossmann
 Depositing the Scrolls The Rabbi
 Response—Shuvo Adonoy
 Arranged by A. Grodsky
 Cantor and Choir
 Lighting the Perpetual Lamp
 Irene Loeb
 Anthem—"Send Out Thy Light"
 Gounod
 Presentation of Key
 Mr. Nathan M. Berk, Chairman of the Building Committee.
 Response by the President of the Congregation Mr. I. J. Frank
 Reading from Scripture (I Kings, VIII, 22-32, 54-61)
 Rabbi Samuel Schwartz, Congregation Bene Jeshurun, Cleveland.
 Anthem—"Tov Lehosos" Spicker
 Cantor and Choir
Sabbath Evening Service
 Rev. A. Grodsky, Cantor Reading Rd. Temple, Cincinnati.
 Anthem—"Hallelujah" Sulzer
 Cantor and Choir
 Violin Obligato Mr. Leopold Ferbstein
 Dedicatory Sermon
 Rabbi Louis D. Gross
 Tenor Solo—"In Native Worth" Haydn
 Mr. Stephen Eichelberger
 Dedicatory Oration

Rev. Dr. Kaufman Kohler, Pres. Hebrew Union College, Cincinnati.
 Anthem—"Except the Lord Build the House" Gilchrist
 Choir
 Dedicatory Address
 Rev. Dr. Louis Grossmann, Plum St. Temple, Cincinnati.
 Sermon
 Rabbi Moses J. Gries, The Temple, Cleveland.
 Contralto Solo—"The Omnipotence" Schubert
 Miss Mary Dice
 Closing Service
 Anthem—"Adon Olom" Spicker
 Cantor and Choir
 Closing Prayer and Benediction
 Rabbi David Alexander, Cong. Shomer Emounim, Toledo.
 Organ Postlude

Sabbath Morning Service
Saturday, May 4th, 9:30 o'clock
 Organ Prelude
 Anthem—"How Goodly Are Thy Tents" Macfarlane
 Cantor and Choir
 Invocation
 Rabbi Moses J. Gries, Cleveland
 Service Cantor and Choir
 The Reading of the Torah
 Rev. Dr. Louis Grossmann, Cincinnati
 Solo—"Trust in the Lord" Handel
 Mr. Errol R. Sears
 Sermon
 Rabbi Louis Wolsey, Euclid Ave. Temple, Cleveland.
 Anthem—"All Praise to Thee" Wagner
 Choir
 Address
 Rabbi Samuel Schwartz, Cleveland
 Address
 Rabbi David Alexander, Toledo
 Anthem—"Seek Ye the Lord" Roberts
 Choir
 Concluding Service
 Hymn—"En Keloheinu" Traditional
 Choir
 Benediction Dr. K. Kohler, Cincinnati
 Organ Postlude

Sunday Morning, May 5th, 10 o'clock
 Processional March Organ
 "How Blessed Are Who Come"
 Hymnal, No. 96 Children
 Opening Prayer Ethel Lefkovits
 Dedicatory Hymn, No. 137 Children
 Service—Hymnal, pages 243-246; 201-204 Sidney Freeman
 Reading from the Bible Ruth Kramer
 Recitation—"The House of God"
 Irene Kraus
 Recitation—"The Mystic Tie"
 Rose Segal
 Dedication—Sam Desure, Merry Sicherman, Louis Friedman, Morton Greenwood.
 Morning Hymn, No. 181 Children
 Recitation—"God is Love" Frank Sokol
 Recitation—"A Psalm" Ella Herz
 Recitation—"A Psalm" Allyn Hirsh
 Recitation—"The New Temple"
 Seymour Wilhelm
 Violin Solo Mr. Leopold Ferbstein
 Presentation of the Menorah to the Temple Leona Kohn
 Presentation of the Pulpit by the Confirmation Class of 1910 Leon Kolb
 Presentation of the Torah Covering by the Menorah Club
 Beatrice Neuman
 Response by Chairman of the Board of Trustees Mr. Louis Loeb
 "The Tent of Peace," No. 80 Children
 Talk to the Children Rabbi Gross
 "There Lives a God," No. 30 Children
 Talk to the Children
 Rabbi David Alexander, Toledo
 "En Keloheinu" Children
 Benediction

Sunday Evening, May 5th, 8 o'clock
 Fellowship Meeting and Social Reunion
 The following was the personnel of the congregational officers and committees at that time:
 Louis D. Gross, M.A., Rabbi.
 Officers of the Congregation: I. J. Frank, President; A. Polsky, Vice President; Louis D. Freiberg, Treasurer; B. A. Polsky, Secretary; D. Tuholsky, Financial Secretary.
 Board of Directors: Louis Loeb, Chairman; M. M. Neuman, H. D. Fuerst, Building Committee; N. M. Berk, Chairman; Louis Loeb, A. Polsky.
 Executive Committee on Dedication: Louis Loeb, Chairman; H. D. Fuerst, Rabbi Gross, S. M. Levy, M. M. Neuman, I. Reder, B. A. Polsky.
 Invitation Committee: D. Tuholsky, Chairman; Chas. Freshman, S. Goldsmith, A. Polsky, H. Polsky.
 Hospitality and Reception Committee: I. J. Frank, Chairman; M. Berk, Herman Ferbstein, L. D. Freiberg, H. O. Polsky, S. Goldsmith, L. Loeb; Dr. S. Morgenroth.
 Committee on Press: Miss Fannie Ferbstein, Chairman; Miss Malvyn Wachner.
 Ushers: Lee Tuholsky, Chairman; H. J. Aaronson, G. Epstein, Harry Ferbstein, A. Freedlander, S. F. Kahnheimer, S. Rosenbloom, L. Wolinsky, Joseph Bailor.
 Committee on Printing: H. D. Fuerst, Chairman; L. D. Freiberg; Ed. Hirsh; B. A. Polsky.
 Decoration Committee: Mrs. L. Loeb, Chairman; Mrs. I. J. Frank, Mrs. M. Greenwood, Mrs. A. Hirsh, Mrs. S. M. Levy, Miss Miriam Neuman, Mrs. B. Polsky, Mrs. H. Schwartz, Mrs. D. Tuholsky, Mrs. Merril Whitelaw, Miss Malvyn Wachner.
 Committee on Fellowship Meeting: Louis Loeb, Chairman; N. M. Berk, I. J. Frank, Chas. Freshman, N. M. Osterman, B. A. Polsky, H. D. Fuerst.

Serail Bearers: I. J. Frank, D. M. Leopold, A. Polsky, I. Reder.
 Choir: G. Segal, Organist and Director; Mrs. Jennie Anderson, Assistant; Katherine McMillen, Soprano; Mary Dice, Alto; Stephen Eichelberger, Tenor; Errol R. Sears, Bass.

In a contemporary newspaper account we find the following statement:

"Temple Israel was dedicated. Through the united efforts of the loyal members, the congregation is in possession of a house of worship which stands as a monument to Judaism, an ornament to the Jewish community and a credit to the City of Akron."

Rabbi Louis D. Gross was born in Chicago May 21st, 1885. He received his early education in the public and high schools of Cincinnati, and graduated with the degree of Rabbi from the Hebrew Union College in 1909. He received the degree of A.M. from the University of Cincinnati in the same year. He took postgraduate work at the University of Chicago. During his school years, Rabbi Gross was the recipient of various distinctions, having received highest honors for oratory in the high school, won the Jones Prize at the University of Cincinnati and was valedictorian of his class at the Hebrew Union College.

His first charge was in Akron, O., where he started his rabbinical career in 1909, in the pulpit of the Temple located on High Street. Shortly after assuming charge, he succeeded in having a new Temple erected, now the splendid structure on West Hill known as Temple Israel. During his rabbinate in the city of Akron, the congregation of Temple Israel increased its membership fourfold.

Rabbi Gross was one of the founders of the Federation of Jewish Charities, which is now one of the most important civic endeavors in the city of Akron. He was also one of the founders of the Akron Lodge of

the Independent Order of B'nai B'rith, which he served as president in 1916. He is a member of the Masonic Lodge, the Elks Lodge and the Chamber of Commerce and an active participant in every civic movement.



Rabbi Louis D. Gross

Rabbi Gross is now at the head of the well-known congregation of Temple Israel in Brooklyn, N. Y., occupying a pulpit which has been made notable by such predecessors as Dr. Leon Harris, Dr. Martin A. Meyer, Dr. J. L. Magnes and Dr. Nathan Krass.

The parents of Rabbi Gross reside in Cincinnati, his father occupying the pulpit of Reading Road, as cantor.

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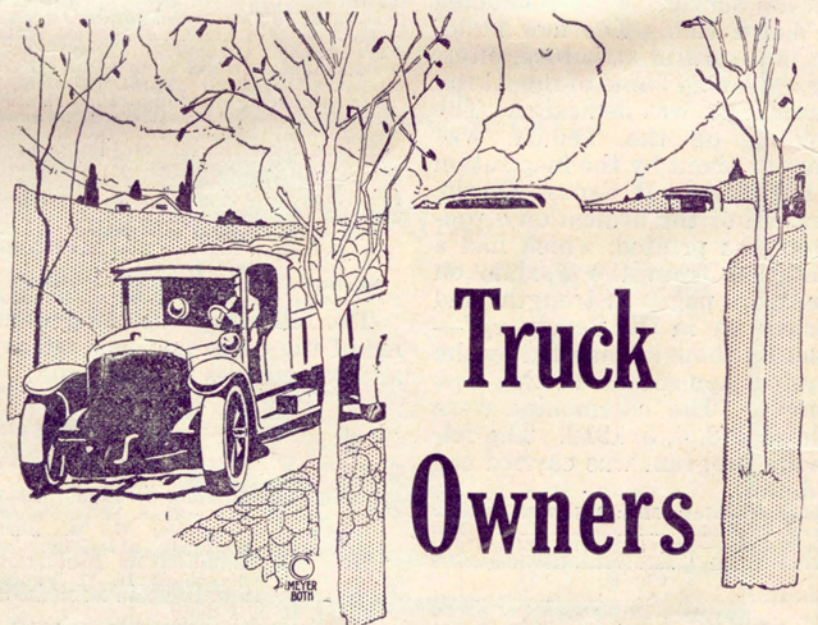
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The officers of the congregation in 1914 were: I. J. Frank, President; A. Polsky, Vice President; Henry D. Fuerst, Secretary; Louis Freiberg, Treasurer; J. H. Vineberg, M. M. Newman and I. Reeder, Trustees.

Another event in the life of the congregation took place on



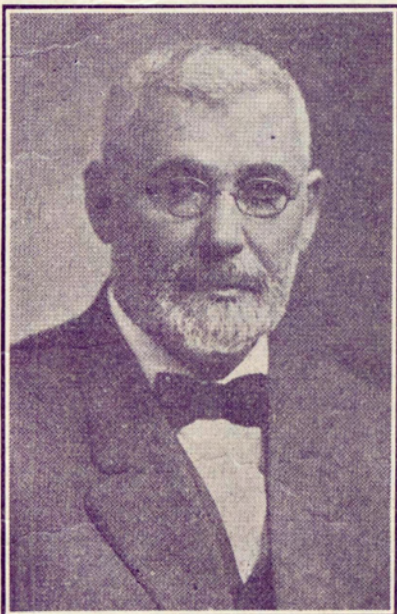
Jacob Koch

April 26, 1915, on the occasion of the Golden Jubilee (1865-1915) of the organization. One phase of the celebration was the banquet that was held at the Portage Hotel, at which the following poem was read, and which was written especially for the Jubilee:

OUR JUBILEE

I.

This happy night we're gathered here;
 Each heart now throbs for those most dear.
 Mid passing years some left our sides,
 Perchance, our helps, our friends, our guides.



A. Polsky

Long will their mem'ries ever shine,
 Endear those here, make life divine.

II.

It takes so little to make us think,
 Service we lack, yet hearts ne'er sink.
 Right thots, right deeds, our lives must mold,
 Atone, look back; 'tis God's just hold.

Each one has lived, has helped to round
 Life's book of time, our fiftieth bound.

III.

Jubile's so, may we thus keep,
 Until our trust our neighbors reap.
 Because 'tis thus we share all blessed.
 Instil that love, faith, happiness.
 Long years stretch forth, life's at its best,
 Efface all ill, God's will be blest.

Louis Loeb and his life-story are an intimate part of the history of the Akron Jews going back a half century. He was born in Alsheim, Hesse Darmstadt, Germany, Feb. 6, 1853, and came to the city of Akron March 19, 1870; finding employment with the firm of Koch & Levy, a department



I. J. Frank

store, of which Mr. Loeb is the president now, the present firm name being J. Koch Co., and which has already been mentioned.

August 16, 1883, he married Alice Moss and they have four children: Edna (Mrs. Arthur L. Abt), Joy T. Loeb, Miss Irene, a student of Maryland College, and Walter D. Loeb. Mr. Loeb is a Mason, a Ben Brith, a member of the Royal Arcanum and of the National Union. He is associated with the Akron City Club, the Chamber of Commerce, the Board of Trade; he is a member of the Board of the Jewish



Louis Loeb

Orphan Asylum of Cleveland. He is vice president of the Board of Temple Israel, and a member of the Board of the Federation of Jewish Charities.

Mr. Loeb is regarded among Akron's representative Jews. He is a leader in all community undertakings because his opinion is at all times valued by his townsmen, be they Jew

or Gentile. He is always faultlessly garbed, courteous, considerate, and generous.

Dr. Abraham Cronbach was born February 16, 1882, in Indianapolis, Ind. His parents were Marcus Cronbach and Hannah Myer. He was graduated by the Indianapolis High School in 1898 and then proceeded to Cincinnati to prepare for the rabbinate. He received the degree of B. A. from the University of Cincinnati in 1902 and was graduated by the Hebrew Union College in June, 1906. His first rabbinical charge was at South Bend, Ind., where he went in September, 1906, and remained until December, 1915. He was highly successful in his work in South Bend.

Rabbi Cronbach has written extensively on the subject of Jewish religious matters having developed a scholarly and literary style. His articles have appeared in the Reform Advocate, in the American Israelite, in the Jewish Comment and the American Jewish Chronicle. His contributions have also been printed in the daily papers of South Bend and Akron. An abridged version of the above mentioned thesis was published in Volume 25 of the Publication of the Central Conference of American Rabbis, and was republished in pamphlet form under the title of "Judaism and Social Justice, Historically Considered". One



Rabbi Abraham Cronbach

In October, 1911, Rabbi Cronbach went to England to study rabbinics at Cambridge University, after which he proceeded to Berlin completing his studies on the same subject at the university of that city.

In April, 1915, he was awarded the degree of D. D. at the Hebrew Union College at Cincinnati, his thesis being "Socialism from the Jewish Point of View". In December, 1915, he went to New York to take a position with the Free Synagogue of New York as an assistant to Dr. Stephen S. Wise. Dr. Cronbach remained with the Free Synagogue until October, 1917, when he answered the call of the Akron Hebrew Congregation and came to Temple Israel.

of his lectures on Victor Hugo's Bishop of D was also printed.

Rabbi Cronbach married Rose Hentel October 7, 1917, in the city of New York. He is a member of the Social Service Committee of the Chamber of Commerce, and of the Executive Board of the Federation of Jewish Charities. He has frequently spoken in pulpits of Christian churches. Though comparatively a short time in Akron, Rabbi Cronbach has succeeded admirably in developing the religious life of that part of Akron Jewry which is reformed in tendency.

One of Akron's most progressive and public-spirited Jewish citizens is Maurice Krohngold. He was born in Hanusfalva, Hungary, June 4, 1867, and came to America in 1882. On

ties; he is a member of the Board of Directors of the Chamber of Commerce; and is affiliated actively with the B'nai B'rith and also with the Rotary Club.

Attorney Henry J. Fuerst is another prominent leader, a native of Akron. He was born Nov. 2, 1882, his father being Moses Fuerst, an Akron pioneer, who was previously mentioned and who died in the year 1908. His mother's name was Mollie. Mr. Fuerst attended the public schools of Akron and was gradu-



Henry J. Fuerst, Esq.

ated by the Law School of Western Reserve University, in 1907. In 1912 he married Miss Eva Borenstein. He is a prominent member of the Summit County Bar, and is actively affiliated with the Federation of Jewish Charities; is a member of the Board of Temple Israel and was also the secretary of the same organization. He is a member of the General Committee of the Independent Order B'nai B'rith. He is past president of the Akron Lodge, I. O. B. B., a member of the Masonic Fraternity and of the Elks. He is associated in his law practice with Samuel Friedman, Esq. He has rendered a great deal of service to the Jewish poor of Akron, as chairman of the Committee on Legal Aid, under the Federation of Jewish Charities.

One of the prominent leaders in Jewish communal work is Mrs. Mark G. Greenwood. She was Hannah Anthony, of a prominent family in Cleveland before she came to Akron to become Mrs. Greenwood. She is an accomplished musician, a vocalist and composer of a number of popular pieces of music. In Akron, Mrs. Greenwood is actively affiliated with the Tuesday Musical Club, having taken part in a number of operettas and musicals. She is affiliated with the "Schwesterbund," and also with the Temple Israel Ladies' Society, in which she had served as treasurer. Mrs. Greenwood is a

member of the Board of Trustees of Temple Israel, representing the Ladies' Temple, Society on the Board; a similar position being held by Miss Malvyn Wachner. Mrs. Greenwood takes great interest in all social, com-



Mrs. Mark G. Greenwood

munal, and public matters; but notwithstanding all that, her greatest interest lies in her home and her children, her oldest son, Morton S., who attends the Akron University, and Edwin N., eight years old. Her husband is Mr. Mark G. Greenwood, a well-known business man of Akron, for many years affiliated with a number of lodges, and social and philanthropic organizations.

David Tuholsky was born in Pommern, province of Posen, Germany, Jan. 23, 1856, his parents being Moritz and Bertha. On Jan. 26, 1867, he came to America to the city of New York, where he remained for 13 years and in the year 1879 removed to Akron. While in New York, Mr. Tuholsky married Hulda Himmelweit, in the year 1871. For the last 14 years he has been associated with the People Publishing Co., being an accountant by profession.

His services were at all times widely sought by numerous organizations.



David Tuholsky

For thirty years he has been secretary of the Jewish Congregation, excepting during the year 1906 when he held the office of President. For the last five years he has been secretary of Akron Lodge No. 719, I. O. B. B. He is the

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This science is known as Chiropractic and has, as its object, the restoration of health, by restoring the natural nerve force to the affected parts by an adjustment of the vertebrae of the spine. The purpose of this adjustment being to relieve the pressure which is exerted upon the nerve where it finds exit through that part of the spine.

That it was possible for the vertebrae of the spine to be forced out of its natural position, and that when this occurred it caused a pressure on the nerve which in turn produced a weakness in the system resulting in sickness was discovered by Dr. D. D. Palmer, of Davenport, Iowa, in 1895.

Prior to the actual application of his theory of the relation of the spine to health, Dr. Palmer knew that the brain was the great storage cell of Life and that this life was transmitted throughout the body by a system of fibers called nerves. The nerves are a continuation of the brain cells, and, not unlike a cable, they continue down through the spine and are scientifically named the spinal cord.

The spine is comprised of twenty-four movable parts, interlocked with one another, but held in place by ligaments and muscles. These parts of the spine are called vertebrae. Between the vertebrae is a small opening for the nerves to pass as they lead to the different parts of the body.

It was generally known and admitted by every branch of science which studied the human anatomy, that the activeness or health state of any organ or part of the body, was determined by the amount of nerve force received from the brain. They knew that either a lack or over supply of nerve force would result in a weakness of that part making it susceptible to the disease germ. Their belief of stimulating or reducing the nerve force to the affected parts, according to Dr. Palmer was correct, but the method of accomplishing it was wrong. His theory was that nature must be the doctor, and that if the diseased part of the body was receiving the strength or life or nerve force that nature intended for it, it would with ease eliminate the disease germ.

So Dr. Palmer set about to find out why this nerve force was reduced to one part of the body and not another. He knew that if there was a lack of nerve strength in the entire system the lungs as well as the kidneys or the stomach as well as the heart would be affected, but since only one organ was sick, that particular organ was not receiving the nerve force that nature intended.

His research work soon revealed the fact that the cause of the trouble lay at the point in the spine where the nerve passed between the vertebrae and that the trouble was caused by the vertebrae having been forced out of its natural position, pressing on the nerve. This pressure shut off part of the nerve force to the organ it supplied, with the result that the organ became weakened and diseased. The proper procedure, then, was to adjust the vertebrae to its natural position.

With the knowledge as to the cause of disease and his theory as to its cure, he sought his first patient, with the result that that day a new science for the prevention and relief of sickness was born.

Dr. D. D. Palmer at this time was in advanced years, consequently this science was not developed until his son, Dr. B. J. Palmer, took up the work and established the Palmer School of Chiropractic at Davenport, Iowa. This was about the year 1905. In the short space of fourteen years there have graduated over 8,000 Chiropractors, which testifies to the rapid advancement the science is making.

In making a chiropractic adjustment the patient is placed on an adjustable table. The subluxation in the spine is found and then by a scientific twist of the hand, the vertebrae is gradually forced into its normal position.

From this operation the name Chiropractic, which is the Greek for "hand practice" was coined. The Science of Chiropractic is free from any form of treatment other than the hand adjustment. It recognizes and considers only the Law of Nature, as the Law of Health, and claims only to restore the body so that Nature can restore the Health. With this as a foundation, it came to life and flourished.

CHIROPRACTIC

GEO. E. LAUBY

D. C., Ph. C.
(Doctor of Chiropractic)
(Philosopher of Chiropractic)



Graduate of
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1. Slight subluxations at this point will cause so-called headaches, eye diseases, deafness, epilepsy, vertigo, insomnia, wry neck, facial paralysis, locomotor ataxia, etc.
2. A slight subluxation of a vertebra in this part of the spine is the cause of so-called throat trouble, neuralgia, pain in the shoulders and arms, goitre, nervous prostration, la grippe, dizziness, bleeding from nose, disorder of gums, catarrh, etc.
3. The arrow head marked No. 3 locates the part of the spine wherein subluxations will cause so-called bronchitis, felons, pain between the shoulder blades, rheumatism of the arms and shoulders, hay fever, writers' cramp, etc.
4. A vertebral subluxation at this point causes so-called nervousness, heart disease, asthma, pneumonia, tuberculosis, difficult breathing, other lung troubles, etc.
5. Stomach and liver troubles, enlargement of the spleen, pleurisy and a score of other troubles, so-called, are caused by subluxations in this part of the spine, sometimes so light as to remain unnoticed by others except the trained Chiropractor.
6. Here we find the cause of so-called gall stones, dyspepsia of upper bowels, fevers, shingles, hiccough, worms, etc.
7. Bright's disease, diabetes, floating kidney, skin disease, boils, eruptions and other diseases, so-called, are caused by nerves being pinched in the spinal openings at this point.
8. Regulations of such troubles as so-called appendicitis, peritonitis, lumbago, etc., follow Chiropractic adjustments at this point.
9. Why have so-called constipation, rectal troubles, sciatica, etc., when Chiropractic adjustments at this part of the spine will remove the cause?
10. A slight slippage of one or both innominate bones will likewise produce so-called sciatica, together with many "diseases" of pelvis and lower extremities.

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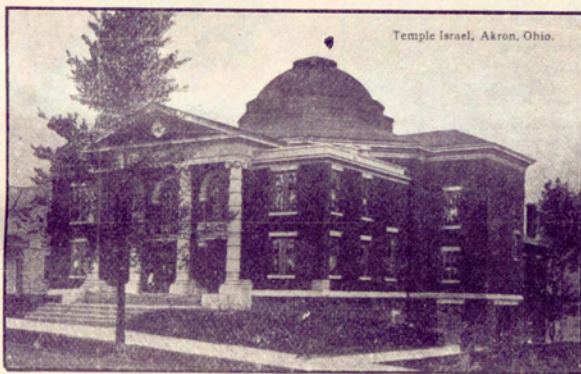
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accountant of the Protective Home Circle, with which lodge he has been associated for the last fourteen years. Mr. and Mrs. Tuholsky have the following children: Adolph Tuholske, Nathan Tuholske, Dr. Morris C. Tuholske, a prominent physician, Mrs. Myrtle Wein and Leon Tuholske. Mr. Tuholsky is proud of his service to the synagogue, and particularly because such services are so admirably appre-

ron's history as far back as 1875. Messrs. I. Reder and N. M. Berk are similarly active. There might also be mentioned in this connection such names as Mr. I. Sokol, Louis Freiburg, Harry Polsky, J. H. Wiener, Charles Wiener, Max Bear, Max Aaronson and Max Holub. The Nobil



ciated. He was deeply touched a few years ago, when the congregation gave a surprise party and reception at the Temple in honor of Mrs. Tuholsky and himself.

Mr. Bert Polsky is prominently connected with the business, civic and other communal affairs of Akron. He is a member of the Board of Temple Israel; on the Board of Directors of the Chamber of Commerce. He is a leader in the firm of A. Polsky & Sons, which is mentioned in Ak-

family is also quite prominent. The following are prominent Jewish attorneys: N. M. Greenberger, who was at one time City Attorney; Henry J. Fuerst, A. S. Greenbaum, Meyer Weiss, Samuel Friedman and Edwin Wachner.

Among the prominent physicians might be mentioned Dr. S. J. Havre, Simon Mory, M. Tuholske, Armin Sicherman, D. Graver, Trachauer L. Lyman.

II

We cannot definitely state when the first Russian Jew came to Akron. One old-timer whom we interviewed came to the city 41 years ago—in 1878. There was no orthodox "minyan" at that time. He remembers distinctly that there stood an old blacksmith shop on the site of the present Portage Hotel. Akron was then a village and Cuyahoga Falls was the metropolis. The year after this old gentleman arrived in Akron, an orthodox "minyan" was organized for "Rosh Hashonah." A hall was rented in the same building that the Reform Jews held their services. On Rosh Hashonah morning the orthodox services were ended at 10 A. M., after which the assemblage adjourned to the hall upstairs where the services were held in English under the auspices of the Reformed group.

The Orthodox Jews of Akron were late in coming to the city, and to make an impression upon the communal life. Thus in 1892, the historian, Lane, dismisses them in the following brief sentence:

"The Jewish population in Akron is probably about 300 souls, 175 of whom are adherents of this branch of the church, the remainder, composed mostly of other nationalities than the German, being known as "Orthodox Jews," which has no rabbinical head at the present time."

In the year 1908, a contemporary account mentions a Hungarian and Russo-Polish synagogue and a Roumanian synagogue, in the following:

"In addition to the Reform Congregation, there are two other synagogues, one of which, the "Sons of Peace," own their own house of worship. The membership is largely composed of Russian and Polish Jews and is strictly orthodox. The membership of this congregation consists of more than one hundred adults. There is also a Roumanian synagogue which has fifty members. Altogether Akron has a Jewish community of more than four hundred families, or 2,000 in all, which for a town of seventy-five thousand is fairly representative."

Orthodoxy did not come to be a power in Akron until a rabbi was engaged several years ago. Rabbi Salo Stein was brought to Akron. He was active and aggressive. He spoke English fluently and built up a strong congregation. In a printed program on the occasion of a bazaar for the benefit of Anshe Emeth Synagogue, Dr. Stein writes as follows:

"The somewhat younger (he spoke of Temple Israel above) old orthodox



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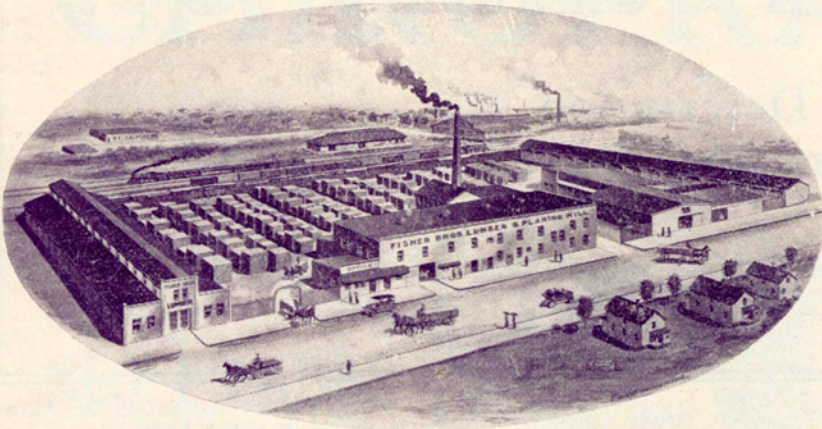
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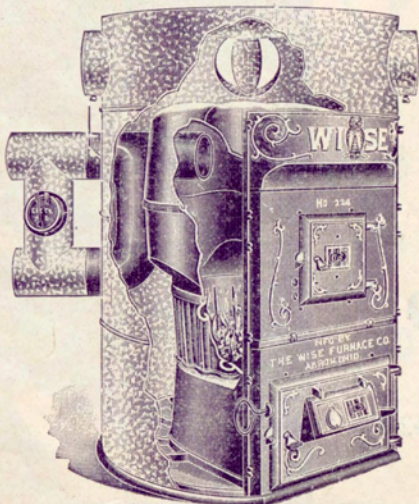
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congregation, 'Sons of Peace,' and the comparatively young, old orthodox congregation of Edgewood Road, alike decline any change from traditional Judaism, be it even a departure from incidental forms and customs.

"That is where our new congregation is stepping in as a pioneer of the 'Golden Midway.' Our fundamental principle is based upon the conviction that incidental forms and customs,



RABBI DR. S. STEIN

principally those taken up by Judaism and changed on its way through the Diaspora, especially during the middle-ages and Ghetto-Centuries, are merely garments, times have invested Judaism with differently in different countries and zones and spheres of culture of the different, respective Jews' abode. We, in fitting these incidental garments of Judaism to the cut of our times preserve under this modern cut old Judaism none the less reverently. We mean our congregation to be a modern orthodox congregation. Our services shall breathe the true, old Jewish spirit, and yet be conducted in a way appealing to modern men, women, youth and children. Services will be held every day, lectures delivered Friday nights, besides the ordinary service, sermons Saturdays, both in English, only occasionally in German, if required. Sunday School and Talmud Torah shall be opened and be conducted according to modern, pedagogical system and principle. A club for adults, as well as for young men and women, shall be instituted as centers of social and literary gatherings. The first item shall find as much weight as the latter, for we hold that from social intercourse among all members are flowing beneficent influences into the heart of congregational life.

"For all these purposes, the building, at present under alteration work, will be dedicated in the first weeks of February, God willing.

"TRUTH shall be the one principle of all our endeavors. We accordingly have named our congregation 'Anshe Emeth,' i. e., 'Men of Truth.' May God bless our beginning and beginnings."

Rabbi Jehudah Braver was born on the 21st day of Tebeth, in the year 1880, in the town of Lyngmiany, province of Vilna, Lithuania. His father was Moses Isaac, a prominent rabbi for many years at Kalvarye, and his mother was Sarah Friedman. He received his early education in the "cheder," in his native town, and later entered the "Yeshivah" at Ponivezh, where he studied under Rabbi Isaac Jacob Rabinovitz. Here he remained for four years. During the following three years he studied at Volozin un-

der the guidance of Rabbi Raphael Shapiro.

He completed his studies in talmudical and rabbinical literature at Telz, where well-known Rabbi Lazer Gordon presides. For one year subsequently he studied at Sadove, a well-known seat of learning. He spent some time later in his own home town of Kolvarye, and subsequently he completed his rabbinical course under Rabbi Chayim Ozer Grodzansky at Vilna. He received ordainment ("smichah") from Rabbi Raphael Shapiro at Volozhin and Rabbi Hirsch Mayofis of Eishishok.

On the 17th day of April in the year 1913, Rabbi Braver married his cousin, Rebecca Itzkovitz, in Et Kunin. They have one child, Benjamin Meyer, aged 3. Rabbi Braver came to America September 9, 1913, and spent his first two months in this country in the city of Utica, N. Y., after which time he answered the call of the orthodox Hebrew congregation of Akron.



Rabbi Jahudah Braver

O. From the very start Rabbi Braver took a strong hold of the religious and synagogal situation of this community, laying a strong foundation, looking after the matter of "Kashruth," Hebrew education, Zionist work, and the maintenance of peace among the various groups in the city.

Rabbi Braver is president for the last three years of the Akron branch of the Mizrahi Organization. He is affiliated with a large number of local organizations and lodges; he has taken an active interest in the Akron Emergency Building and Loan Association, of which we shall speak later at length. He is a member of the Executive Committee of the Mizrahi Organization of America, to which post he was elected at the last Philadelphia convention. Rabbi Braver is chairman of the Board of Education of the Talmud Torah; he is also a member of the Union of Orthodox Rabbis of the United States and Canada.

Since his presence in Akron, Rabbi Braver has succeeded in establishing quite a following in the form of an organization known as the "Machzike Torah," under the presidency of Mr. Mendel Kadish, which has as its chief purpose the support of all the religious undertakings and projects of Rabbi Braver.

The coming of Rabbi Braver to Akron was brought about by the older element of the orthodox Jews. He is more typical of the rabbis of the Lithuanian ghettos. While Dr. Stein emphasized Jewish education and social development, Rabbi Braver places more emphasis upon "Kashruth" and the preservation of the quaint customs and ritualism of Russo-Polish Judaism. The life story of Rabbi

Braver, the recognized orthodox leader of Akron, deserves reproduction in this chronicle.

Dr. Salo Stein did not remain long in Akron. Today his post is held by a younger man, Rabbi Louwisch. He gives promise of building up and developing a modern orthodox group which will command the respect of the community at large.

Anshe Emeth Congregation is a modern reorganization of older congregations of former years. In 1914 Mr. Arenson was its president; Mr. I. Sokol was vice-president; Mr. N. Segel held the office of president of the Board of Education. There was an active Ladies' Auxiliary, whose board consisted of Madames S. Kazan, A. Cohen, Abe Wiener, M. Bear, Ed Arenson, A. Makman, A. Hershinow, Rabbi Dr. Salo Stein and Mr. J. Szulanski.

In the year 1919 the president of the congregation is Mr. M. Morris. Mr. M. Edelson is secretary. The president of the Board of Education is Mr. Federman, a very interesting personality, and a student of the problems of Jewish education in America. Another leader of the congregation is Mr. Ed Arenson.

The distinctive feature of the contribution of the Anshe Emeth group to Akron Judaism is its Talmud Torah; in this institution an attempt is made to impart the tenets of Judaism in accord with the best pedagogic methods. It is something that engages Rabbi Louwisch's best attention and it is hoped that ultimately this Talmud Torah will prove the nucleus of a city-wide educational system.

Rabbi Joseph Louwisch, a native of Russia, was called to Akron late in 1918. He was educated in Hebrew lore and Talmudical literature in the city of Brest Litovsk under the renowned Rabbi Soloveitschik. He at-



I. Sokol

tended the Gymnasium at Kiev (Ukraine) and then proceeded to Western Europe to complete his secular education. Rabbi Louwisch attended the University of Nancy where he received the degree of Bachelor of Laws. From there he proceeded to London, where he attended Jews' College, and was

ordained in the year 1912 by "Beth Din" of that school of learning. Today he holds the position of rabbi to Congregation Anshe Emeth, and particularly as principal in the Hebrew School conducted by that organization. Rabbi Louwisch is stalwart in his adherence to conservative, traditional orthodoxy, but at the same time has a keen appreciation of the value of modern philosophy in the life of the Jew, being a cultured man in the highest sense of the word. He preaches in four languages. He received his degree upon the presentation of a thesis on the subject of "Spinoza." Rabbi Louwisch was awarded the degree of B.A. at Marietta College. Though a short time in Akron he has already a considerable following among the influential members of the Jewish community.

Following are the prominent orthodox congregations of Akron:

1. The New Hebrew Congregation, on Edgewood Ave., Mr. Karl Mirman, President.
2. The Sons of Peace Congregation, Bowery St., H. Sholitan, President.
3. Sons of Truth Congregation, 230 S. Balch St., M. Morris, President, and J. Louwisch, Rabbi.
4. Congregation Talmud Torah, Wabash & Euclid Ave., H. Wein, President.
5. Anshes Sfahrt, 246 Colling St., David Friedman, President.

The Congregation Ahwas Zedek was organized some two years ago and now has 95 members; it caters to the Hungarian Jews. It has established a Hebrew school and has engaged the services of a rabbi. The secretary of this group is Mr. S. L. Pollak.

Akron claims a very prominent Zionist organization under the leadership of the Mizrahi. The Paole Zion is also represented in this city, with Mr. Paul Danzig as leader. Mr. Danzig represented the community in the American Jewish Congress held in Philadelphia.

III

The Jews of Akron have maintained charitable societies as early as the year after the Civil War. Prior to that, charity was given freely by individuals. The spirit of brotherly obligation to a fellow-Jew is proverbial. Any Jew coming from the Old World to an American city is sure to be given the necessary aid until he can find a job.

The earliest charitable society is the Akron "Schwesterbund". A few years ago, in a Temple Israel publication, Mrs. Adolph Hirsh, the president at that time, wrote the following concerning the origin and purpose of this "union of sisters for charity":

I am called upon to write of the noblest and most charitable society in Jewish history, namely, "The Akron Schwesterbund." It is useless for me to tell of its many good deeds, as you already know its good points. In joining this organization your husband must first become a member of "The Akron Hebrew Congregation,"

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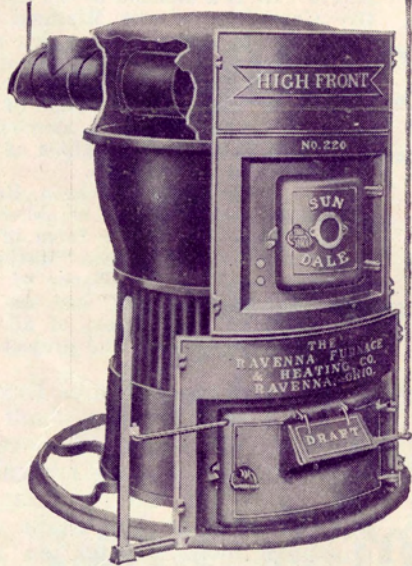
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which in itself speaks alone of its goodness. It will be interesting to know that this charitable band at one time consisted of ten women. It was organized in Akron in 1867 as an auxiliary to the Temple and for charitable purposes. Of these noble women remains but one, Mrs. Mose Joseph, of Chicago, and whose husband is one of the few charter members of The Akron Hebrew Congregation still liv-



Mrs. Louis Loeb

ing. "Charity begins at home," but such is not the motto of our society, as we have done, and still do, for others as well and willingly as for our own.

The society has well maintained its former reputation in being sufficient assistance to the Temple. We hope in years to come that "The Akron Schwesterbund" will continue doing as much good and be as successful as in its infancy.

Another charitable organization came into the field which was later known as the Daughters of Francis Joseph. It was organized February 21, 1891, with Mrs. Joseph Herman and Mrs. H. Kraus as founders and 20 charter members. It also was organized for the purpose of relieving the needy, and probably had a membership exclusively of immigrants from Austria. The officers in 1914 were Mrs. Henry Kraus, President; Mrs. I. R. Whitelaw, Vice-President; Mrs. B. Feldman, Secretary; Mrs. S. J. Freeman, Treasurer. There were in Akron a number of other relief agencies doing sporadic charity work: The Ladies' Aid Society, the Ladies' Relief Society, and the Akron Hebrew Relief Society.

Early in 1914, the business men of Akron became dissatisfied with the work of the numerous competing charity agencies and organized a Federation. On January 8, 1914, in one of the Akron dailies, we read the following:

A movement has been started in Akron to unite all of the Jewish charitable agencies of Akron in one federation.

In order to effect this object, a meeting has been called at Temple Israel, Merriman Road and Marshall avenue, for Wednesday night, Jan. 14, at 7:45, at which time addresses will be made

by Rabbi S. Margolis of Cleveland and Rabbi Gross of Temple Israel. Municipal Judge M. Levine of Cleveland is also expected to be present and give an address. All of these men are thoroughly versed in the subject to be considered. The meeting will be held in the social hall of the temple, and all Jews of the city and representatives of all charitable societies of the race are urged to be present. There will be music and refreshments.

There are at present a half dozen Jewish societies engaged in work which it is desired to put under one head. The Jews are not objects of charity except from one cause, that of immigrating from foreign countries where, owing to persecution, they have been forced to live in poverty and hardship, and when they immigrate to this country are practically penniless.

The work of the new organization will not be along charity lines solely, but also from the standpoint of social service and education.

A contemporary statement of the Federation during the Fall of that year is here reproduced:

On February 14, 1914, the Federation of Jewish Charities was organized.

This society has done considerable towards eliminating contributions to unworthy or professional charity seekers. Cases are thoroughly investigated by this office and when found needy, are given the desired aid.

The Free Loan Department is one which is in itself one of the greatest of charities. How many men would like to start some little business, but having no capital, and not being in a position to pay interest on a necessary loan, they find it impossible to do so.

Relying upon the individual's honesty is the only interest required by the Federation.

The following is a list of the many activities and names of the officials connected with the Federation of Jewish Charities:

Local Activities

Local Relief, Immediate Aid, Hachnosas Orchim, Free Loan, Free Employment Bureau, Legal Aid, Educational Dept.

Contributions to National Institutions
Denver

National Hospital for Consumptives, Jewish Consumptives' Relief Society, Cleveland

Orphan Asylum, Sir Moses Montefiore, Keshet Home for Aged and Infirm, Orthodox Old Home.

Chicago

Nathan Marx Orphan Asylum.

New York

Hebrew Sheltering and Immigrant Aid Society.

Officers

Maurice Krohngold, President.
Jacob H. Vineberg, Vice-President.
Max Arenson, Treasurer.
Miss Malvyn Wachner, Secretary and Superintendent.

Board of Trustees

Rabbi L. D. Gross, A. Polsky, L. D. Freiberg, Max Holub, Louis Loeb, I. J. Frank, I. Sokol, J. Nobil, Sam Friedman, Max Bear, Ed. Arenson, Wm. N. Osterman.

Finance Committee

Jacob Nobil, Wm. N. Osterman.

Free Loan Committee

Jacob Nobil, Chairman; Wm. N. Osterman, Ike Reder, Max Bear, Simon Kazan.

Solicitation Committee—Board of Trustees

Max Holub, Chairman.

Relief Committee

Mrs. S. Kazan, Chairman; Mrs. L. Loeb, Mrs. S. Levy, Rabbi L. D. Gross, Mrs. H. Ferbstein, I. Sokol, J. Schorin.

Sheltering Aid Committee

Mrs. H. Holub, Chairman; Mrs. I. Leeper, Mr. I. Sokol, Mrs. A. Cohen, Mrs. Max Bear.

Employment Committee

Rabbi L. D. Gross, Chairman; Louis Loeb, A. Polsky, Max Holub.

Legal Aid Committee

N. M. Greenberger, Chairman;

Henry D. Fuerst, Sam Friedman, Louis A. Goldstein.

Investigation Committee

Max Bear, Chairman; Mrs. A. Hirsch, Mrs. L. Loeb, Mrs. S. Kazan, Mrs. A. Rosenfeld.

National Institutions Committee

Louis Loeb, Chairman; Rabbi L. D. Gross, I. J. Frank, A. Polsky, Mrs. A. Hirsh, Ed. Arenson, Max Arenson.

Educational Committee

Rabbi L. D. Gross, Chairman; B. Polsky, Max Arenson, Miss Ruth Leopold, Sam Friedman, Miss Fannie Ferbstein, Miss Malvine Wachner.

This indicates that the Federation from the very start was a healthy organization receiving

the support of the best elements in the community.

For the first three or four years the income of the Federation was in the neighborhood of \$2,500. The largest portion of this income was applied to the care of the home poor. Outside agencies and national institutions holding a legitimate claim upon the Akron Jewish community received their share.

The most significant work of the Federation during these years was Miss Wachner's serv-

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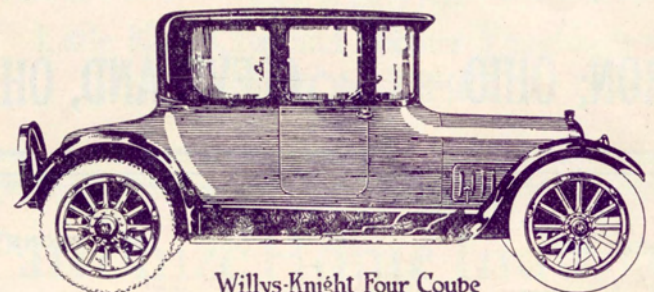
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ice. She took hold of the charity situation in her city with an able hand. With a limited amount of funds at her command she did an enormous amount of good in the community. That she had the co-operation and loyal support of the best elements in the city, of the rabbis and business men, further attests to the excellent judgment that she has displayed in her work.

But the crowning effort of Miss Wachner's connection with the Federation was during 1918 when a membership campaign was inaugurated. Today the Federation has about 1,000 members and an annual income of about \$15,000.

For a number of months in 1914 prior to Miss Wachner's entry as secretary of the Federation, Miss Ethel Holub served in that capacity.

During 1919 the Federation is coping with the situation of financing the Talmud Torah. It is extending its facilities in every direction for the communal good and its representative, Miss Wachner, is being regarded as the civic representative of the Jewish people. She is put on numerous committees, in war work, and Americanization work, etc.

Following are the names of men who are chairmen of the important committees of the Federation: I. Sokol, Relief Committee; Sam Levy, Finance Committee; I. Sokol, Sheltering and Aid Committee; Henry Fuerst, Legal Aid Committee; L. Loeb, National Institutions, and William Osterman, Loan Committee.

In Akron the Federation machinery and facilities were used in raising funds for the Jewish war relief work, as well as for the support of the Jewish welfare board in the United States army and navy.

The Federation is the representative agency of the Jewish community of Akron in all general, civic, and philanthropic undertakings. Thus we find it represented in the make-up of the Board of Travelers' Aid Society.

The officers of the Federation for the year 1919 are as follows: Maurice Krohngold, President; Jerome Dauby, Vice President; L. D. Freiberg, Treasurer; Miss Malvyn Wachner, Secretary and Superintendent; Board of Directors: H. O. Polsky, H. Ferbstein, J. H. Vineberg, Louis Loeb, J. Nobil, Edward Hirsh, Rabbi A. Cronbach, S. M. Levy, W. N. Osterman, J. Schorin, I. Sokol, Henry D. Fuerst.

The Akron Branch of the Jewish Welfare Board has been under the guidance of Maurice Krohngold, President; Louis D. Freiberg, Vice President; Miss Malvyn Wachner, Secretary and Treasurer; Henry D. Fuerst, chairman, Executive Committee.

The Independent Order of B'nai B'rith, District No. 2, is very strongly represented in Akron, and has for years had in its membership the most prominent Jews in the city. In May, 1918, Akron Lodge entertained the 36th Annual Convention of District Grand Lodge No. 2, which was held at the Elks Club. This proved to be one of the most important conventions in the history of that district and a great many prominent leaders of Jewry in America were in attendance. The General Committee on the Convention, at that time consisted of the following local men: Henry J. Fuerst, Chairman; Max Bear, N. M. Berk, I. H. Birnbaum, Jerome Dauby, L. G. Federman, L. D. Freiberg, S. P. Friedman, Maurice Krohngold, S. M. Levy, Louis Loeb, Leo Meyer, W. N. Osterman, B. A. Polsky, Henry Schwartz, Dr. M. C. Tuholske, J. H. Vineberg.

In the work of the Schwesterbund, Mrs. Louis Loeb was the president for practically a generation, having succeeded her own mother in that office. Today her daughter, Mrs. Arthur L. Abt, holds the presidency.

O. E. Olin, the historian, in his "Akron and Environs," published in 1917, gives the Jewish population of Akron as 2,500. Today there seems to be definite assurance that there are at least 1,000* families, from which one would judge that there is a population of 4,000 to be credited to this city of Akron.

**DIRECTORY OF THE AKRON
 JEWISH ORGANIZATIONS**

Benevolent Societies

Federation of Jewish Charities, Miss Malvyn Wachner, 587 E. Market.
 Hebrew Aid Society, Samuel Rovine, 564 Euclid Ave.

Hebrew Ladies' Benevolent Society, Mrs. Samuel Salzman, 629 Moon St.
 Schwesterbund, Mrs. J. H. Wiener, 708 Diagonal Rd.

Francis Joseph Society, Mrs. Henry Kraus, 789 W. Market.

Akron Hebrew Ladies Relief, Mrs. H. Shulansky.

Cemeteries

Reform Jewish Cemetery, I. J. Frank, 21 Adolph Ave.

Orthodox Cemetery Association, Carl Mierman, 663 S. High.

Orthodox Cemetery Association, J. P. Whitelaw, 783 W. Market.

Hungarian Cemetery, See Hungarian Congregation.

Congregations

Temple Israel, David Tuholske, 430 Crosby St.

Sons of Peace (Bowery St.), Rev. Harris Levin, 389 Willow St.

New Hebrew (Edgewood Ave.), M. Kodesh, 321 Euclid Ave.

Anshe Emeth (Balch St.), J. Aaronson, 423 W. Cedar St.

Hungarian Congregation, M. Moskowitz, 420 Rhodes Ave.

Educational

Boy Scouts, Samuel Arnstein, 836 W. Exchange.

Talmud Torah, J. B. Fox, 745 Kolb St.
 Twilight Hour, Miss Anna Ziskind, 441 W. Cedar.

Girls' Organizations

Young Women's Council, Miss Grace Woloch, 849 Bell St.

Princess Club, Miss Jennie Gordon, 416 W. Exchange.

Knitting Circle, Mrs. Adolph Hirsch, 530 W. Market.

Sewing Circle, Miss Elsi eWachner, 587 E. Market.

Labor Organizations

Arbeiterring, Nathan Fried, 706 Raymond St.

Jewish Socialists, Nathan Fried, 706 Raymond St.

Men's Organizations

B'nai B'rith, David Tuholske, 430 Crosby St.

Young Men's Hebrew Association, Albert Backer, 575 Euclid Ave.

Montefiore Society, Samuel Klug, 929 Herford Drive.

Sons of David, Samuel Klug, 929 Herford Drive.

Miscellaneous

Jewish Welfare Board, Maurice Krohngold, 530 W. Market.

Yiddish Theater, Globe Theater, Royal Theater, Cleveland, Ohio.

Women's Auxiliary

Ladies' Temple Society, Mrs. S. H. Levy, 145 Marvin Ave.

Sisterhood, Mrs. Friedman, 38 Gottwalt St.

Sisterhood, Mrs. Kazan, 849 Rhodes Ave.

Sisterhood, Mrs. M. Moskowitz, 420 Rhodes Ave.

Sisterhood, Mrs. J. J. Shulansky, 372 Cloverdale.

Balch Street Syn. Auxiliary, Mrs. Kate Backer, Euclid Ave.

Zionist Organizations

Misrachi Zionists, Rabbi Judah Braver, 350 W. Cedar St.

Poale Zionists, Paul Danzig, 725 Rhodes Ave.

Ha-Tikwah, L. G. Federman, Federman Store.

Woman Zionists, Mrs. J. J. Shuklan-sky, 372 Cloverdale.

Defunct Organizations

Y. M. H. A. (Old Club), Alex Sicher-man, Ferbstein Store.

Junior Council, Samuel Klug, 929 Herford Drive.

Montefiore (Old Club), Mrs. Louis Loeb, 137 Conger Ave.

Camp Fire Girls, Mrs. H. L. Yorms, 266 Crosby St.

Berith Shalom, Maurice Krohngold, 530 W. Market.

I. O. Western Star, Myer Shenkin.

Prospective Organizations

Camp Fire Girls, Miss Elsie Wachner, 587 E. Market.

A. B. C. Club, Sol Kadis.

THE TREE OF LIFE

By Rev. S. M. Fleischman, German-town, Philadelphia, April 15, 1915

It (the Torah) is a tree of life to them that lay hold of it

I turn the leaves of fancy grown on the tree of life,

Now mellowed by the restless hands of years;

Still wet with crystal dew, the angels' pearly tears,

Shed ere the rising sun calls man to toil and strife.

The leaf by nature's skill traversed by tiny vein,

Just as in human mind the fibres of the brain.

Today your tempe stands complete, you worship at its shrine;

Remember those staunch pioneers who sponsored at its birth,

Whose mortal forms like vig'rous roots are buried in the earth;

Whose spirit like the strength'ning sap revive our faith divine.

The inspiration which of yore was God's divine command

To Israel's seer to lead his Yock unto the Promised Land.

The Torah is the tree of life, the K'hille' is its trunk,

It raises high its sturdy form, the elements defies,

To God alone it humbly bows, its growth is to the skies;

It lives today and bears its fruit where forests have been sunk,

Proclaims the Fatherhood of God, the Brotherhood of man;

Its mission is to spread the truth, the flames of love to fan.

But neither branches would there be, no foliage and no Yover,

No ripened fruit would you enjoy, delicious and so ripe,

Did not the heart of Judah's tree beat with religious life;

Were not the home, the fount of life, God's consecrated bower,

Were not the Jewish family life the trees rejuvenating soil

The tree would wither and its leaves decay, in vain would be your toil.

So raise your glass, friends, old and new, and toast your noble mothers;

Your sisters, wives and sweethearts too, "hoch, lebe und gesund,"

The heart of Akron's tree of life, the Akron "Schwesterbund";

The Akron Jewish "Schwesterbund," its members, husbands, sons and brothers,

Whose hearts still beat with loyalty that hope and faith renews

God bless the Akron "Schwesterbund" the friend of needy Jews.

Now come the branches of the tree that spread their ample limbs,

Which shelter those that seek the shade, that hold the rip'ning fruit,

They are the ones who bear the weight, who show us how to do't;

Who bending low with choicest fruit are held by apron strings.

Lords of creation tho' they be, blessed by the rains above,

The rains that nourish tree and all are the reins of pure conjugal love.

But let us not forget the twigs, the blossoms an dthe buds that beautify this precious tree of life;

That spread and grow and flow'ring too, the air with fragrance fill;

Societies that strive for good, the Bible-Study class, Chautauqua and the valiant scout with golden promise rife,

The Charity Federation, too, the pangs of want to still.

The Children are our sureties, the bondsmen of our creed,

The harvest of the coming years, to-day we plant the seed.

Yeshurun's tree seems now complete, its outlines clear and bold;

It is the arbor of our race, the stronghold of our Faith,

The congregation ever proves our Torah's not a wraith,

Inspires us all with trust anew, ennobles young and old.

As long as Israel's sons proclaim the year of Jubilee,

So long shall burn the bondsman's light, the hope of liberty.

But stop! There still is lacking one, perhaps it is a spark

Of inspiration that reminds me of, what I have forgot;

'Tis not the fifty rings nor the hard encrusted knot,

No, no, it is a simple thing, it is the weather-beaten bark,

The Cinderella of the tree, born fit to grace a throne,

Ordained to bear the jibes and blows, to dream its dreams alone.

Poor Bark! The butt of sinners and the prey of boys, the lovers carve and cut thee to the heart;

The ice of winter gathers on thy breast, forlorn and cheerless seems thy dreary lot.

For duty bids thee bare thy breast to guard the tree 'gainst out and inner rot,

To shield it from despoilers, protect its tender spots, preserve its every part.

Hard is thy duty and strenuous is thy life, thou Cinderella of God's precious tree,

Yet Moses is thy glorious counterpart, ordained like thee to seek man's jubilee.

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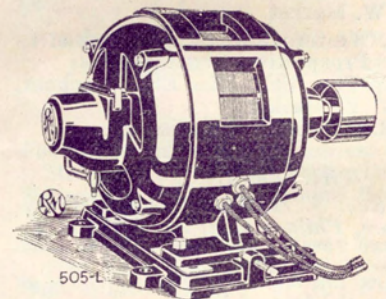
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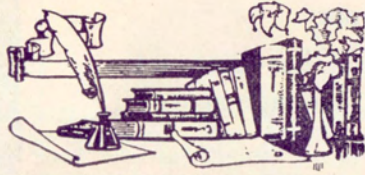
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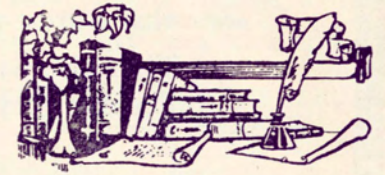
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No. 25



EDITORIAL

CHARLES H. JOSEPH



THE AKRON COMMUNITY.

Akron became closely linked with the Pittsburgh Jewish Community through the intimate relationship which existed for many years between Pittsburgh's great, lamented leader, Rabbi J. Leonard Levy, and Rabbi Philo, who for many years presided over the Reform wing of Akron Jewry. Like many other progressive communities for which the state of Ohio is noted the record of Jewish activity in Akron has been one to which its leaders may point with pride.

Not alone the Reform Congregation but the leaders of the Conservative Congregations have demonstrated a realization of the high obligations due their faith and have in every circumstance maintained the religious life of the community on a standard in keeping with the best traditions of our spiritual leaders. And this is especially significant in view of the ever increasing importance of the Jewish communities in the smaller cities of the country.

The inspiration for all Jewish work, considered to belong primarily to the realm of the practical must come from the temple and synagogue; for after all has been said and done it is an almost self-evident truth that Jews are a religious people. And when one seeks through the pages of history it must be impressed with the outstanding fact that in the domain of religion the Jew remained the master. While in other fields of endeavor he has established a creditable standing it was in the religious field that he became pre-eminent and his peculiar genius held full sway.

So today wherever we find a Jewish community doing its duty along practical lines we may feel assured that in such a community the faith of Israel is treasured highly. We find in Akron that a Federation that probably numbers no less than five hundred has done its work proportionately better than many larger communities who can boast of far greater numbers. Much of this is due to the energetic leadership of Maurice Krohngold, President of the Federation and Mr. I. J. Frank, President of the Temple; but these men could not perform such splendid work without the co-operation and unselfish support of the remainder of the community. And we learn that one of the most striking features in connection with Akron Jewry is the spirit of thorough-going communal co-operation which prevails; regardless of one's shade of Jewish belief in the matter of Judaism when the heart-appeal is made all meet on the common ground as Jews and work in harmonious spirit that could well be emulated by others who preach harmony and practice dissension, discord and factionalism.

But the same progressive note is struck whether in the world of religion, charity, social life or business endeavor; and the Jewish business men of Akron are indeed considered among the most progressive of its citizens. The Chamber of Commerce which is the dominating business body in Akron, as in all other well ordered cities, embraces in its membership many of our co-religionists, who in no small degree have helped to proclaim the aliveness of this hustling city.

It would not be proper to close such an editorial comment without expressing our thanks for the splendid service rendered to us by the members of the Akron Jewish community, the Chamber of Commerce and others without whose assistance the publication of this number would have been impossible. And it is with a sense of deep appreciation that we recognize this obligation.

A SERIOUS SITUATION.

We have been very often accused of pessimism when we have urged those responsible leaders in American Jewry to take some definite action looking to counteracting the dangerous situation engendered by that comparatively small group of radical Jews who are Jews in name only. We have been dismissed with a wave of the hand and our fears have been pooh-poohed. Yet in view of the extraordinary testimony given before the Senate committee investigat-

ing lawless agitation in the United States, the effect of the words of the Rev. Dr. G. A. Simons, for years head of the Methodist Episcopal Church in Russia, must be seriously considered by all Jews. Dr. Simons doesn't mince matters but starts right out to say that most of the Bolsheviki leaders are Jews and that they are atheists and opposed to religion; and right here it is pertinent to remark that Mr. Huntingdon an attache of this government in Russia, testified this week to the effect that the Bolsheviki are Jews and are opposed very bitterly to Orthodox Christianity. Dr. Simon continued to say that the propaganda in this country was in charge of such organizations as the Rand School of Science of which "nineteen of the twenty persons were Jews." Almost from the beginning, said the Doctor, the Bolsheviki movement was led and agitated by Apostate Jews, most of whom bore German names originally, but who changed these to Russian names. And he made the startling statement that he did not believe the Bolsheviki movement in Russia would have survived had it not been for the scores of East Side Jews in New York. But this charge is far more serious: "Immediately after the Kerensky revolution sentiment in Russia was pro-Ally, but within a few months, when the Bolsheviki movement developed a strong pro-German current developed, with more than half the agitators Jews, including many from New York." But let us continue to the end of these amazing revelations: Dr. Simons told of a mysterious book of "Jewish protocols" of unknown authorship, which he had seen in Russia, purporting to show that all great things of history since the Spanish Inquisition had been done by Jews and promoting an eventual Jewish conquest of the world."

Now right here is here we began to suspect the motives of this worthy clergyman. We read patiently to the constant prominence that he gave to the Jews in his testimony and thought that perhaps while he was laying it on a bit thick, so to speak, yet in his zeal he was perhaps unconscious how unfairly he was acting to cast suspicion upon the name of ALL JEWS by his thoughtless remarks. But when without the slightest rhyme or reason he drags in by the heels the fishy story that he saw a "mysterious book" of "unknown authorship" and has the effrontery to prejudice the minds of the American people to the effect that the Jews have an organized effort to conquer the world, the thing so utterly unjust and unwarranted and ridiculous that all that Dr. Simons has said is to our mind unworthy of consideration. But that story has been already published prominently in every newspaper in this country. It has probably found its way across the water to the leading publications of Europe; and the Jew must be injured by such irresponsible statements. Shouldn't Dr. Simons be ashamed of himself to use such a questionable authority to give out to the public the impression that the Jews are a menace to the world? And doesn't he know that other fact that there are only a handful of Jews who are in the Bolsheviki movement; that such men as Trotzky and a few of his relatives and friends comprise the JEWISH phase of that movement? Doesn't he know that the large majority of Jews are opposed to the movement? And why should he be so insistent all the way through his remarks about the Jewish connection in this country leaving the impression that great numbers of Jews here are in sympathy with Bolshevism. Isn't it just about time that our Jewish leaders should begin to call a spade a spade and not permit the world to have the impression that a few Jews who are Jews by birth only and who are totally out of sympathy with Judaism and Jewish ideals and Jewish life should be permitted to go unhindered in besmirching the name of the Jew? Let us take a stand in this matter. Let those organizations whom we have said on many occasions are just existing on empty honors and are utterly failing to even understand their obligations and duties in face of a world crisis. WAKE FROM THEIR SOMNOLENCE AND BEGIN TO WORK SERIOUSLY TO JUST SUCH ENDS AS WE HAVE SUGGESTED.

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COURTESY

A WORD OF APPRECIATION

The Lyman-Hawkins Lumber Co., 1020 Sweitzer Ave., Akron, Ohio wish to take this opportunity to express their appreciation of the loyal support accorded them by the Jewish people of Akron and to state that a great part of their success in this immediate location has been due to that support.

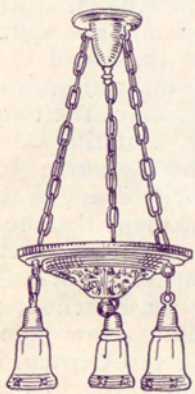
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It is the rabbi whom I mean, whom
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Revives your spirits, strengthens
your belief, who spreads the
truth divine forevermore.
He, too, like Bezalel of old, was called
of God by name.

So as tonight in harmony you cele-
brate success, beneath Yesh-
urun's glorious tree of life,
Remember that your rabbi's close em-
brace did warm its heart, its
latent force revive;
Then shall this celebration ever be, a
great and lustrous mark,
God bless the whole K'hille', Yesh-
urun's tree and bark.

Louis Marshall Discusses Polish Question

There was another tangle over a boycott against the Jews: Louis Marshall, who has devoted special attention here to this question, and has talked at length about it with Paderewski and Roman Dmowski, Chairman of the National Committee, estimates that there would be 4,000,000 Jews within the boundaries of the Poland they hope to see created, and says the Dmowski's attitude toward that race has been the cause of opposition in this country toward the committee.

At a series of luncheons and dinners in New York, the two Polish leaders, singly or together, thrashed out the question with Oscar Straus, Julius Rosenwald, Mr. Marshall, Rabbi Wise, and other Jewish leaders. The National Polish Committee, from its headquarters in Paris, had issued a statement promising equal political rights to minority nationalities, and concluding with the sentence: "No privileged classes shall exist in new Poland: Polish citizens without distinction as to origin, race, or creed must all stand equal before the law." Paderewski sent the statement to Mr. Marshall, who raised this objection:

Inasmuch as the Jews of Poland are probably the only people within the boundaries of that New Poland which it is your ambition to create who have suffered from discrimination at the hands of the Poles, a mere general declaration such as that quoted will not suffice. Such a declaration was contained in the Treaty of Berlin, by which the Kingdom of Rumania was created, and yet Rumania for forty years has disregarded the mandate of the treaty and has defined Rumanian citizenship in such terms as to exclude the Jews from the rights which it was intended to accord to them, especially the right of equality before the law, which has been studiously withheld from them.

Mr. Marshall said the other day that he had no criticism to make of Paderewski; but he told of a conversation between him and Dmowski, in which the chairman of the committee admitted that he had fomented the boycott against the Polish Jews. This conversation took place last October at the Hotel Plaza, and Mr. Marshall wrote a report of it while it was fresh in his memory. He had the report printed in pamphlet form. Mr. Marshall quotes the Polish leader as saying:

I must confess that personally I have been hostile to the Jews and have as a leader of a political party deliberately engaged in a struggle against them, and am responsible for the economic boycott to which they have been subjected. I know your feelings on the subject, but I will give you the reasons which prompted my action. About 1908 a large number of Lithuanian Jews, who could no longer endure the treatment accorded to them by Russia, came to Poland. Strangely enough they persisted, after they came to Poland, in speaking the Russian language obtrusively.

They also began a movement whereby the Jews were induced to employ Jewish doctors and Jewish lawyers instead of Polish physicians and lawyers as theretofore. Consequently, they began what I call a boycott.

Although the Jews of Warsaw represented only 38 per cent of the population, they took upon themselves to advocate the election of a Jew to the Duma instead of a Pole, there being but one representative in the Duma from Warsaw. This culminated at the election for the Fourth Duma in 1912 in a serious conflict. On account of the peculiarity of the election laws and the attitude of the Polish electorate, many of whom intentionally abstained from registering, it was found that the Jews who had availed themselves of the right of registration represented 24,000 voters and the Poles only 22,000, and as a result of this situation the candidate of our party was defeated. The Jews brought about the election of the Socialist candidate. This led to great bitterness, and from that time on we conducted the boycott of which you are complaining.

There were other reasons which led to a clash between the Poles and the Jews. Poland is a poor country. Until recently the Poles were engaged in agriculture and as laborers exclusively. The Jews devoted themselves to commerce and industry. It became apparent to the Poles that it was desirable that they should also engage in commerce to enable them to gain a livelihood. That resulted in competition with the Jews, who resented the intrusion of the Poles into their economic field.

Unfortunately it was a struggle for existence between two portions of the population, both of which were exceedingly poor. There were not crumbs enough to go around. It was, therefore, a question as to who should have the crumbs. Although the Poles are poor, the Jews are even more wretched. They have been exploited, their workshops are of necessity in their homes, are most unsanitary, and even with the assistance of their children they have found it difficult to earn enough to keep them from starvation. On the other hand, the Russians who exploited them were growing rich on the proceeds of the labor of these people.

Another reason for the growing hostility of the Poles against the Jews lays in the fact that the Jews persisted in speaking Yiddish, and even their men of education, who had in and before 1862 been patriotic Poles, began to take the attitude that the Polish cause was a lost cause, that Poland was finished, and they, therefore, directed their activities into other channels. In Posen the Jews rapidly absorbed the German language and abandoned even Yiddish, and even in towns

in which they were in the majority they changed Polish names, which had previously been used, into German names. All these things together contributed to the creation of a feeling of animosity, and it was for that reason that I and my party encouraged the boycott, which has been a very severe one and terrible in its operation, and I am frank to say that it continues to this moment and has been growing worse instead of better.

Mr. Marshall declared he thought the boycott monstrous, and he reports that Dmowski said that word was not out of place. "In fact," Mr. Marshall quotes him as saying, "I like that word." Mr. Marshall said Dmowski's explanation of the boycott was substantially the same as that given by Paderewski in a conversation with him and Mr. Rosenwald, but denied that it could constitute a justification.

"The language question," he said, "certainly could not have justified a boycott. You know how tenacious people are of their mother tongue, and it is only a chauvinist who seeks to prevent people from speaking in the language familiar to them from childhood. I remember the indignation felt by the Poles, as well as by all reasonable and fair-minded men when Germany sought by legislation to forbid the Poles who lived in Germany to speak, read or write Polish."

There was some discussion of the reports of pogroms in Poland, which Dmowski and Paderewski both declare emphatically to be false. The news from Poland comes through Germany, and much of it has been unreliable, such as the report that Paderewski had been wounded by an assassin, and the fantastic story that 30,000 Poles were marching on Berlin, at a time when Poland was appealing for military aid against the Bolsheviki on her other bank. In regard to pogroms, Mr. Marshall said:

Let me say that, in my judgment, a pogrom is a thousand times less objectionable than the boycott which you have invented. A pogrom is an act of brutality, it is sporadic, it is an outburst of passion, which dies down almost as rapidly as it comes into being; there is bloodshed and loss of property. But such a boycott as you have created, and which has now continued for six years, is a manifestation of hatred which grows by what it feeds upon. You have introduced poison into the system of the Polish people, who, you say, had previously been free from the prejudice against the Jews. This poison works day and night. It becomes more virulent as the years go on. It is subtle and insidious in its operation. It passes beyond the control of him who first administered it, and in the end is destructive, not only of the immediate victim, but of those in whom the venom has been engendered.

Mr. Marshall reports that Dmowski walked up and down the room while he was talking, and then said: "While I fully appreciate all that you say, if I were now suddenly to change front and to deal with the boycott as you suggest, my party would immediately say that I was bought."

"But," he said, "I am sure that if the New Poland is created, with all of the resources that it would have, we should occupy almost the same position as does the United States, because we could then take care of all of our people and there would be no such conflict of interest as that which now exists."

As an indirect outcome of these conversations, it was agreed that a mixed investigating commission from America should visit Poland, to consist of two Poles, two Jews, and one

or two Americans. This is apart from an advisory commission to be sent by the National Civic Federation and another investigating commission from the Supreme Council at Paris.

Polish and Jewish organizations in this country reconciled their differences, at least to the extent of uniting on relief measures; and the ship Westward Ho, which sailed the other day from New York to Danzig, bore \$2,000,000 worth of food for suffering Jews and Poles alike. The money was contributed by the people of those races in America, a large part of it in small sums saved from workers' wages.—New York "Times."

BERNSTEIN RESIGNS FROM AMERICAN HEBREW.

Mr. Herman Bernstein, who recently returned from Russia, where he has been studying conditions, announced last week that he had resigned from the editorship of The American Hebrew.

"I have resigned," Mr. Bernstein said last night, "because I am not in sympathy with its policy. That is all I care to say at present."

This policy was described at the offices of the publication yesterday as "anti-nationalistic and non-Zionist."

When Mr. Bernstein left on his last trip to Russia Rabbi Isaac Landman, of Far Rockaway, became acting editor of The American Hebrew.

Dr. Grossman of Cincinnati addressed the citizen's meeting of the City Hall Monday on "The Moral Significance of Non-Employment," by invitation of the mayor. He has been appointed member of the citizens' committee of soldiers' welcome.

ANTI-JEWISH AGITATION INCREASES IN HUNGARY.

Paris.—A wave of anti-Jewish accusation and slander is gradually overwhelming Hungary. Attempts to incite the population against the Jews are being made at public meetings in various parts of the country. In Pusha, Jewish business men were robbed and a number of Jews were dragged to a church where they were forcibly converted. Those who refused, were brutally attacked. At Hileschain, a riot resulted in the death of several Jewish soldiers.

A committee of leading Jews has made representations to the Hungarian Government about these attacks, and has demanded that the local authorities should be made to answer for the pogroms. The Government agreed to take the proposition under advisement.

"HALF A CENTURY MAKING TACKLE."

The above five words is the history of THE PFLUEGER'S, also known as "THE ENTERPRISE MANUFACTURING CO." (Akron Fishing Tackle Works), Akron, Ohio. To be exact, from a start in 1864 in the kitchen of a farm-house in Akron, Ohio, through 55 years of earnest, honest endeavor and unremitting hard work, to a position today as the largest makers of fishing tackle in America, operating two enormous plants and with a paid-in capital of over \$425,000.

The success of this company is based their unswerving adherence to their business creed, "Quality First, Always." In their 55 years they have not been satisfied with selling the customer ONE order—they have made their goods get his SECOND order, his HUNDRED and second, his THOUSAND and second order. Having been in business half a century, having a half-million dollars invested in their business, they feel they cannot afford to put out goods unworthy to carry their trademark, or which will fail to secure for them repeated orders.

When you buy TACKLE at your dealer's, insist on seeing the Pflueger "Bull-Dog" trade mark on every article you buy. It's there for YOUR protection and backed and guaranteed "without time limit" by the Pfluegers. Mr. Dealer, think what it means to you when you carry the PFLUEGER BULL DOG BRAND FISHING TACKLE. The demand is created for you and also provides a liberal profit by their established "RETAIL PRICE."

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AKRON, the Rubber Metropolis, has a population in 1919 of 160,000, a growth since 1900 of 128 per cent.

AKRON has 150 industries with a total capitalization of \$259,000,000 and aggregate sales in 1918 of \$411,000,000.

AKRON'S factories give employment to 62,000 persons, and paid out for salaries and wages in 1918, over \$75,000,000.

AKRON'S rubber industry includes twenty-four companies. Twelve of these make tires, and have a capacity of 50,000 tires and tubes per day.

AKRON has eleven banks, whose combined clearings in 1918 were \$285,537,000, and total deposits in November last were \$48,374,367.



AKRON'S postoffice receipts in 1918 totaled \$917,625. The value of building permits issued amounted to \$4,132,236.

AKRON has an area of 23.21 square miles; 160 miles of paved streets; 187 miles of sewers; four miles of White Way downtown lighting; and seventeen parks with an area of 179 acres.

AKRON has seventy churches; thirty-nine public and parochial schools, with 600 teachers and an enrollment of 28,000 pupils.

AKRON has a Carnegie Library; a Y. M. C. A. and Y. W. C. A.; Two modern theatres, Music Hall and Armory; and new and beautiful homes for Masonic, Odd Fellows, Elks and Eagles lodges.

AKRON has ten up-to-date hotels, three afternoon papers, several foreign language papers and trade journals.

Akron, the Rubber Metropolis, has experienced one of those phenomenal rises from obscurity to pre-eminence of which the opening years of the twentieth century have offered several examples. A city of 42,000 in 1900, Akron launched its fortunes on the rising tide of the automobile industry and has been carried on the crest of the wave until in 1919 it is a city of 160,000 people with an industrial production valued at \$411,000,000 in one year.

The story of Rubber in Akron is so interesting and the facts are so insistent that they demand to be told first in any article on Akron. Established in 1869 with twenty-five employes, the parent company had a precarious existence until the arrival of the bicycle disclosed the proper field of usefulness of rubber. New companies were organized by men trained in the pioneer factory,

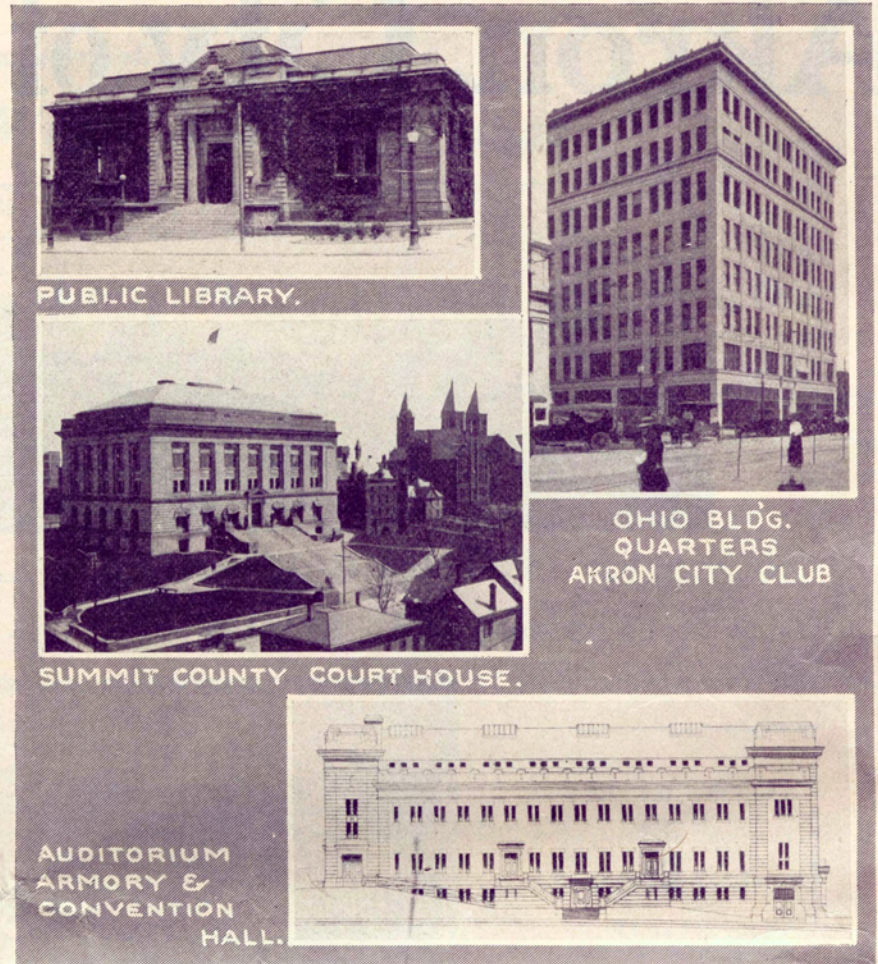
and the way was thus prepared for automobile tire production, which naturally centered itself in the Rubber City.

There are now twenty-four rubber manufacturing companies in Akron employing 51,000 persons, and the twelve companies making tires have a combined capacity of 50,000 tires and tubes per day. Of the 175,000 odd tons of crude rubber imported into the United States in a year, about 60,000 tons is made up in Akron. Akron's factories will make 15 millions of the 20 million tires needed this year for the automobiles used in this country.

Besides tires, an immense variety of other rubber articles is manufactured, including rubber balls, garments, shoes, soles, balloons, belting, hose, druggist supplies, etc.

Akron is a leader also in other lines besides rubber manufactures. Some of the largest cereal mills in the world are located here, making flours, feeds and breakfast foods. Akron is the home of sewer pipe and stoneware industries, to which the city largely owes its early life. This is still one of the leading industries. Automobile truck manufacture has recently become of great importance, and Akron has one of the best equipped plants in this line. During the war sixty trucks daily, and more, were turned out. This is the largest output of any truck manufacturer in the United States. Akron has the largest fishing tackle factory in the United States. Other important products of Akron factories are furnaces, stoves, agricultural implements, tools, boilers, foundry products, paper sacks, rubber working machinery, electrical machinery, structural iron, belting and books.

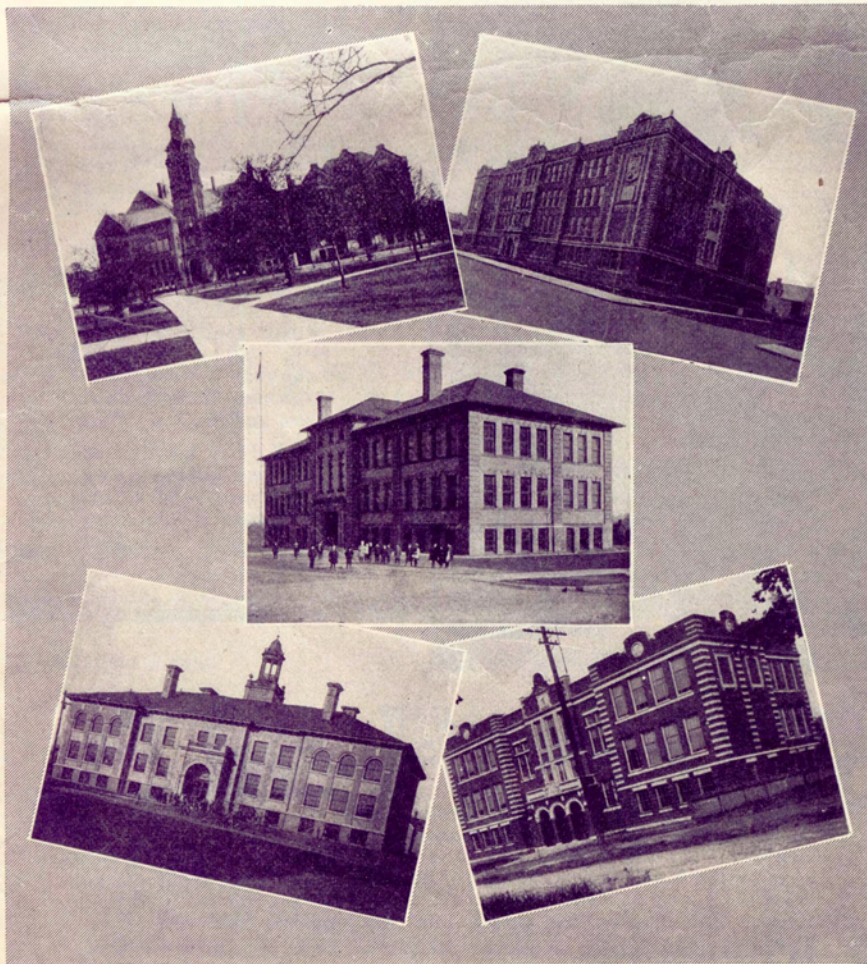
Akron is located 35 miles south of Cleveland, near the Cuyahoga river,



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OHIO BLDG.
QUARTERS
AKRON CITY CLUB

SUMMIT COUNTY COURT HOUSE.

AUDITORIUM
ARMORY &
CONVENTION
HALL.

A Group of Akron School Buildings

and exactly on the great watershed which runs east and west through northern Ohio, dividing the drainage which flows into Lake Erie from that flowing into the Ohio river. The highest elevation in the city is about 1200 feet above sea level.

The old "portage" (French, "Carrying-place") traversed by the Indians in carrying their canoes from the Cuyahoga river to the Tuscarawas in traveling from Lake Erie to the Ohio river, and which was a part of the western boundary of the United States by the treaty of 1785 with the Iroquois Nations, passes through the western part of Akron and is marked by several monuments. Thus, before the coming of the white man, the "high place" from which Akron derives its name was famous among the Indian inhabitants. Several villages were located along this old trail, and the villages of Old Portage and New Portage at either end of the trail, still survive.

Akron's history dates back to 1807, when the first settlements were in what became known as Middlebury, now a part of the city of Akron. For many years Middlebury was the principal part of the city, and it was not until the completion of the Ohio & Erie canal in 1837 that the settlements on the canal began to grow and finally surpassed in size Middlebury itself. Middlebury was annexed to Akron in 1872. The Pennsylvania & Ohio canal also passed through Akron, and the city owes much of its growth and importance in the early days to its location on the two canals, which carried an extensive traffic between the Lakes and the Ohio river.

Both of these canals have long been abandoned for navigation purposes, but the Ohio & Erie still performs an

important function as a means of industrial water supply, and as a connecting channel leading to the fine chain of lakes south of the city, which provide recreational facilities for Akron's people.

Akron is situated on trunk lines of the Erie, the Pennsylvania, and the Baltimore & Ohio railroads, and has connection with the New York Central via the Northern Ohio, and with the Wheeling & Lake Erie, via the Akron, Canton & Youngstown railway. The combined inbound and outbound freight handled by these roads in 1917 totaled 4,971,282 tons. Akron is fourteen hours by rail from New York, nine hours from Chicago, and fifteen hours from Washington, D. C. Up-to-date interurban trolley service is maintained connecting Akron with other cities and towns of Northern Ohio.

Akron has one of the most complete and modern

municipally owned water systems in the world, with a storage reservoir 769 acre in extent fourteen miles upstream from the city in the Cuyahoga river, and filtering and pumping facilities adequate to deliver pure water and plenty of it.

The Municipal University of Akron is a municipally owned institution supported by public taxation and free to any citizen of Akron. Besides academic courses, a College of Co-operative Engineering is carried on with students spending part of their time in practical shop work. A School of Home Economics is also maintained for girl students, and the chemical laboratory co-operates with the City Health Department by operating a Bureau of Tests. The public school system is widely known for its efficiency. Special attention is paid to domestic science for



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girls and vocational training for boys in the advanced grades. Night schools for Americanization work and adult studies are carried on.

New projects being planned will place Akron in the front rank of enterprising cities. These include separation of railroad grade crossings throughout the city; building of a viaduct across the Little Cuyahoga river valley which will unite the two separated sections of the city; and extensive sewer and paving additions. A City Plan is being outlined by an expert, which will soon be submitted.

A new charter for Akron has just been adopted, to take effect in 1920, which provides for a city manager government, with a mayor and a council elected at large. This will give Akron a progressive and efficient governmental machine.

Akron's part in the World War was one to be proud of. Summit County, with Akron comprising 75 per cent. of the population and 90 per cent. of the wealth, contributed upwards of 15,000 men to the different branches of the United States service. Among these were two local companies of the old National Guard and a Battery and Machine Gun Company locally recruited before the war started.

Summit County's quotas of the first four Liberty Loans were over-subscribed 20 per cent., and a total of \$2,500,000 was subscribed to a War Chest, for which only \$1,500,000 was asked.

No munitions factories, steel mills or ship yards were located here, but Akron's contribution in war supplies was notable, including war balloons, gas



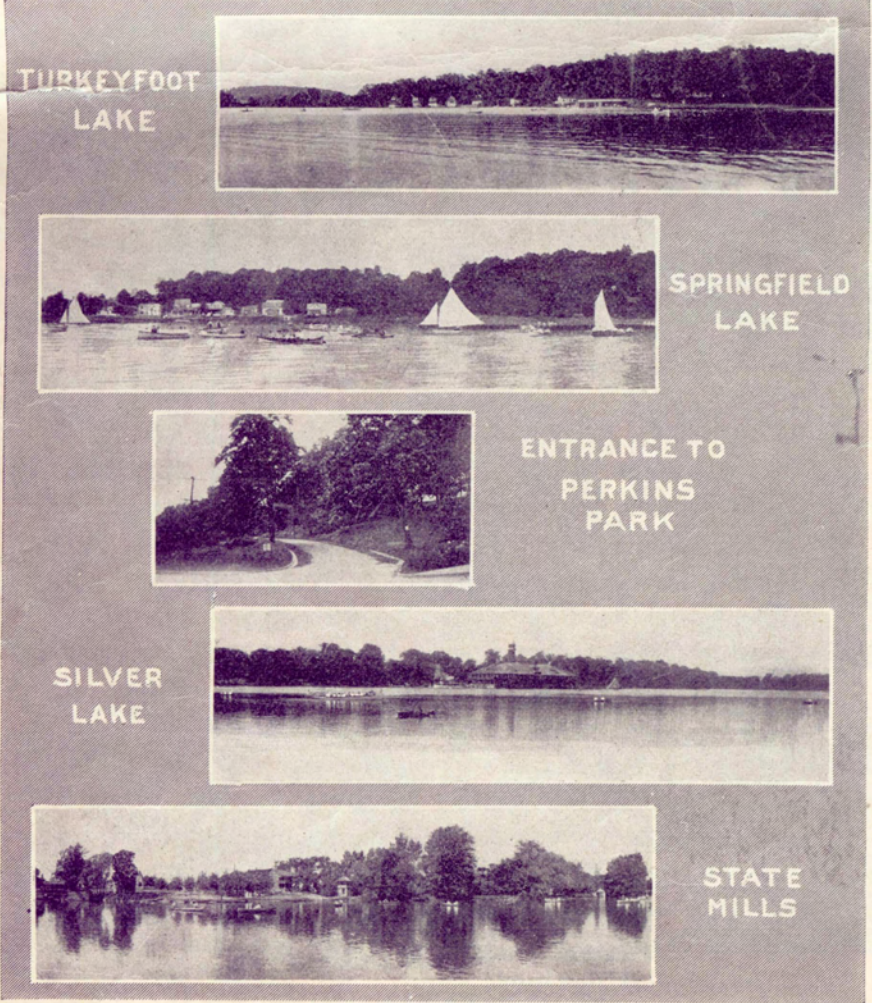
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masks, rubber clothing and miscellaneous rubber articles, auto trucks, chemical stoneware, ship building machinery, foundry products, machine tools and electrical appliances.

A naval aviation training station was located adjacent to Akron, where cadets were trained for the balloon section of the U. S. Navy. The Students' Army Training Corps, University of Akron unit, had 255 students enrolled.

Reconstruction in Akron is a negligible process, and our industries, due to the staple quality of their products, passed without confusion from the war basis to a peace basis. Expanding industry, housing and real estate demands and new construction projects mean increasing prosperity, while lessons of the war period—political, commercial and humanitarian, promise continuous progress in civic development.

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Leo Ornstein, Pianist

By Ike Friedman
Akron, Ohio

One Sunday evening last winter an enterprising and unscrupulous organization gave a War-Benefit concert at the Metropolitan Opera House. On a program with Louise Homer, Mabel Garrison, Richard Stracciari, Percy Grainger and other famous artists, the appearance of Leo Ornstein was advertised as the piece-de-resistance.

Leo Ornstein, it appears, was busy at that time receiving the plaudits and enthusiastic praise of the music lovers of California and the Western Coast. Wherever he was, he knew nothing of the concert or the use of his name and hundreds of patrons left the Metropolitan disappointed, not because they had not received their money's worth, but because they had attended the concert to hear Leo Ornstein, concerning whom and whose compositions the musical sections of newspapers and magazines have been full of comment.

Since that time we have been biding our spare time, with a sidelong glance at the musical celebrities that have passed our way until, a few weeks ago, Leo Ornstein made his bow in our mid-western industrial city. We not only heard him play, but visited with him; we had the opportunity to judge for ourselves what sort of man this marvel of twenty-four, who out-debusses Debussy, who holds back the curtain and gives us a glimpse of the music of the future, is.

His reception of us was a little timid and nervous.

When we introduced ourselves, "Miss Freedlander and Mr. Friedman," he relaxed noticeably.

He explained that he felt quite at home with us since we were related to him by ties of race.

"My Russian Jewishness is the strain that shows itself in everything I do," he boasted.

Upon the rendition of Jasha Heifetz' record, "A Hebrew Melody," his father exclaimed to a circle of friends, "No one but a Jew could do that."

I have wondered what will happen to art if the Socialists' Utopia, Universalism, is ever realized. Today our "Foreign Legion" of musical artists is composed of contingents professing allegiance to various races. Our Italian singers represent Italy with all its traditions and hopes for the future. Caruso sends out to us across the footlights, not his voice alone; he sends the fervor, the grandeur, the lovable romantic humanness of the Italian soul. We recognize the stamp of Italy upon Caruso's voice and Caruso feels all Italy behind him, urging him on to Italy and still finer self-expression, to show us the nobility and beauty of the Italian soul.

I believe the artists they have sent us have done more to help us understand and appreciate Italy than any other factor. What has become of the expressions "wop" and "dago" since the phonograph has carried the voice of Caruso and his colleagues to thousands of American homes?

Our German artists were simply a personification of the qualities characteristic of their race. Not only in their interpretation, but in their very bearing were they expressive of the self-glorification of the German people and their contempt for others. What changes the war must have wrought with them! What shattering of delusions! However, the German artists did not exalt the baser characteristics of their race alone, but in far greater measure did they exalt the finer. It was perfectly fitting that they should be barred from Opera House and Concert Platform, for theirs was the subtlest and most insidious form of propaganda. Who can

be enthralled by the art of a musician without sensing in it the genius of his people?

Just as the Italian musicians represent Italy and the German musicians represent Germany; just so do the Jewish musicians, and Leo Ornstein ranks high among them, represent the Jewish people, their hopes and joys and sorrows. The first fact to be noticed about Leo Ornstein is that he is Jewish; consciously, proudly, but boldly so.

Leo Ornstein appears, as his press agent claims, to be the victim of some malignant form of internal combustion that must before long consume him. He is quick, nervous and eager for activity. In conversation he is either highly animated and enthusiastic or entirely unresponsive and bored. He has learned that most people who seek acquaintanceship of musicians on tour are stupid curiosity-seekers, to be avoided if possible. He would almost rather not have any visitors, because if he does chance to meet someone whom he likes, the time for parting comes all too soon. After you leave him, you experience, for some time, a curious feeling of exhilaration like that induced by the drinking of rare champagne.

He is interested in all questions that concern mankind and cultivates the society of pauper and millionaire. When he dines with Rose Pastor Stokes he is capitalistically-minded and in his conversations with the multi-millionaire from Texas, he becomes the ardent disciple of Rose Pastor Stokes. It seems that many of us who have never suspected it might have been great pianists.

Among the pianists, Ossip Gabrilowitsch of the pianists and Fritz Kreisler of the violinists occupy first place in his estimation. He considers Gabrilowitsch's tone as near perfect as is humanly possible and thinks Kreisler must be a Jew, though he has never asked him, thinking it too personal a question. Mischa Elman, he says, is a fine chess player. Of course, he thinks well of the artistry of Elman and Efram Zimballist. Of the younger musicians, Heifetz, Seidel, Rosen and the rest of last year's crop, he knows nothing.

Leo Ornstein cares not a whit for what the public thinks of him. He never reads the criticisms of himself in the papers and periodicals. He sets his own standards of artistic performance and feels badly only when he fails to measure up to them.

Of all abominations, the worst are the "finishing school" girls who come to concerts to smirk at him and applaud most vigorously when he plays his loudest pieces. Then they send him love letters, half of which he contemptuously glances over while at breakfast and the other half he never sees at all.

Leo Ornstein's genius is not of the same variety as H. G. Wells'; it does not force him out of bed at midnight to jot down the passing products of the workings of his mind. He does not feel keenly the calamity that would befall the world if it did not receive the complete legacy of his every passing fancy. He likes to have pad and pencil handy, but if they are not about he hopes to remember, and if he forgets—well, he'll have more and perhaps better ideas another time. The fact of the matter is that he sleeps regularly, has his breakfast shortly after he arises—generally ham and eggs, coffee—not very strong coffee, a cigarette—not a very strong cigarette; after all this he deliberately and systematically commences his day's work.

He hates to practice and does not understand why anyone should desire to be an artist. Of course, he has to give concerts and compose; it is most natural for him to express himself in music. But if he had any choice in the matter, he thinks he would like to be a business man. He sees a great field for self-expression in business. Let no one think that Leo Ornstein views business with the impractical eyes of a musician. He has already, at the age of twenty-four, made two big investments in business which are paying well. No simple investment in stocks or bonds, where you receive your dividends regularly and think no more about them, are these. He owns and personally supervises the management of two large business enterprises.

No one remains elrious regarding the motive for his prodigious activities in two widely separated fields after seeing him and speaking with him. It is simply necessary for him to be busy, to be always working and always thinking. It is the consuming fire within him; his restless, tireless, bottomless energy.

Leo Ornstein is clever. His cleverness is of the modest, unconscious sort. He will never be the "clever person," as that term is understood in "society." He is too busy, too individualistic for that. His cleverness is of the unobtrusive type that instantly sees the humon of a situation, chuckles over it, doesn't stop to point it out to others, but quickly forgets it to consider something else.

His music is not cleverness. It is simply his attempt to express himself. Like all impressionists, Leo Ornstein exaggerates and distorts the external features of reality to the point where the underlying harmony and unity is lost sight of. He misses the soul. Occasionally, however, he strikes a true and vital note. When he does get to the soul of things, the novelty of his form of expression serves to make the truths more forceful than in their accustomed garb.

The Weinberg Baking Co., of Akron, Ohio, is known not in Akron alone but in the whole vicinity. The president and head of the concern is Moses Hirsh Weinberg. His success is the result not only of his business ability and familiarity with his trade, but to his personal honesty and methods that made for straight and absolutely reliable business. He is a middle aged man. He did not go to school, but nevertheless he accumulated a great deal of experience in the school of life, and in this manner acquired a wonderful insight into life.



Moses Hirsh Weinberg

Mr. Weinberg was born in March, 1864, in Malla Prutulo, Roumania, as the son of Samuel and Itta Weinberg; when still a young man he left with his parents for Palestine, where they settled as colonists. Later, however, young Moses decided, at the age of twenty, to leave Palestine for America, where he hoped for bigger opportunities.

As a baker by trade he settled in Minneapolis, where he worked for two years. He then went back to Roumania to his native town. But after two years he returned to Minneapolis, where he stayed for one year and a half, going later to Chicago, where he worked for eight years. Later he opened a bakery in Toledo, Ohio. Two and a half years later he came to Akron where he started the bakery which made him so successful.

To be sure success did not come to him at once. It was hard work at first and he suffered and struggled a great deal. But in the end he won. The firm is now a \$100,000 corporation, and Mr. Weinberg is a wealthy citizen, dividing his fortune with the community. He is a member of all three congregations and contributes to every worthy Jewish cause and is an ardent Zionist.

Mr. Weinberg was married in Roumania at the age of eighteen. His wife died in 1916. She left him one daughter, now the wife of Mr. Banzig, a highly accomplished and well learned young man who is now in business with his father-in-law.

DAVID LUBIN.

(From the "Dearborn Independent.")

The death in Rome, recently, of David Lubin removed one of the striking figures among the philosophical reformers produced by this country. David Lubin was born in Russian Poland, came to this country as a boy, worked, like many another immigrant, at any menial job he could find that would pay his board, and ultimately journey out to the Pacific Coast. At Sacramento he got a job in a store and, with the pertinacity of his race, in time he owned one of his own. He made a comfortable competence in the mercantile business, and while he was doing it found time to evolve his remarkable and progressive theories of socialism which were later to find such wide acceptance. His first public work was the idea for the International Agricultural Institute, an institution which he proposed as a clearing house for crop statistics, and all information of use to farmers the world over. The idea was rejected by the United States, and Lubin took it from country to country without any success until he reached Italy, King Victor Emmanuel of Italy was so impressed with the idea that he arranged for an international conference to meet in Rome, which was attended by delegates from 40 nations; Lubin attended as a delegate of the United States. The treaty organizing the permanent institute resulting from this conference was signed by 53 nations, and for the last 13 years the Institute has played a tremendous part in agricultural development. Its monthly bulletins are printed in several languages, each country bearing the expense of its own, and it is the recognized authority on all matters pertaining to crops and methods of agriculture. Its library on agricultural matters is without a peer in the world. The Italian King provided a permanent endowment for the institute, and the Italian Government built a handsome edifice for the institute's permanent home. Lubin remained permanent delegate from the United States until the time of his death. He found time to take an active part in home affairs and was instrumental in having introduced into Congress a measure to improve the Parcel Post service, to promote direct dealing between producers and consumers. He was always the foe of the middleman. He introduced the rural credits question in the United States, also the national marketing proposal on the lines of the German Landwirtschaftsrat; he secured introduction into Congress of a proposal for an international convention for the establishment of an international commerce commission on merchant marine, which measure was passed by Congress in 1914. His one book, "Let There Be Light," was in its day a startling presentment of socialism which, however, has come to be accepted in this age as a general platform for the betterment of conditions.

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Non-Jews Who Have Influenced Jewish Life

by Herman Jacobsohn

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I

GOTTHOLD EPHRAIM LESSING



German dramatist, poet and critical writer of the rank of Schiller and Goethe. Born 1729. Died 1781 of mental overwork. Was a distinguished critic of poetry and painting. His father was a Christian minister and the son was originally intended to be one.

Mention the name of Gotthold Ephraim Lessing and you conjure up deep-seated emotions in the heart of mankind. In addition to the solemn gratitude with which the world hallows its other great man there is a feeling of affection associated with the name of Lessing. Humanity reveres its great because they widen the horizon of existence and quicken the pulse of being; but in Lessing humanity possesses a great man who helped to fill that widened existence with the mysterious balm that transmutes it into fluttering and passionate life.

All men, all faiths unite in their gratitude to this man. Some are thankful for the new light he has thrown on the field of letters; some for the vistas he has opened on the labyrinths of the drama; some for his constructive message to criticism and art; some for his vitalizing influence on religion; the great mass for his sympathetic insight into their sorrow-laden life, of which he has experienced so much; but we, in addition to the gratitude all others are rendering him, owe him a debt as Jews. He has done for us and ours more perhaps than any other non-Jew in all modern history.

Lessing is the great apostle of toleration of modern times. His is a toleration emanating not alone from statute book and pooling-booth, but from the innermost depths of the heart—a toleration built upon the rock of Understanding and Wisdom. Toleration was his religion—at a time when intolerance was the universal order of things. He preached it from rostrum, from pulpit, from stage, waking and sleeping.

Early in life he saw around him one people least tolerated of all peoples, most downtrodden, most oppressed; and his great heart went out to them in sympathy. All his life he never forgot them for a moment. His literary career starts with the championship of their cause, and

continues to his last day. Among his first works is a one-act drama, "Die Juden," where the villain, Krumm, impersonates a Jew and attempts to hold up, rob and murder his own master. He is foiled by a traveler. The traveler and the robber meet again, soon after, neither knowing the other. The thief warns: "Oh, my dear sir, if you desire prosperity and happiness in this world, beware of the Jews more than of the plague. . . . All of them, without exception are cheats, thieves, and robbers. That is why they are a people whom the Lord our God has cursed."

The thief was uttering that which was in everybody's mouth in Lessing's day. Tyrant kings and ambitious prelates who happened to be guilty of monstrous wrong-doing; monks who sought new ways to fill the coffers of the church, and founded new shrines for pilgrimages by the invention of mysterious murders of Christian children by Jews "needing Christian blood for Passover"; unscrupulous adventurers thirsting for loot and pillage—all had been sowing poisonous lies the world over till even Jews themselves, some at least, had begun believing them.

Lessing's hero in "Die Juden" comments:

"If a Jew cheats, at least seven times out of nine he has been driven to it by a Christian. I doubt whether any Christian can boast of having dealt upright with a Jew, and they are surprised if he endeavors to render like for like. If good faith and honesty are to prevail between two different races, both must contribute equal shares. But what if one considers it a point of religion and almost a meritorious work to persecute the other?"

It was not safe to ask such questions in Lessing's day, surely not "proper." And Lessing paid the price. When he died, though he had been proclaimed a great genius, "the newspapers in Hamburg were forbidden to publish anything in his praise, and the clergy endeavored to prevent a public ceremony of his memory."

"Die Juden" was among his first literary labors, and is comparatively insignificant as a piece of art. But the theme kept growing with his years and powers, till it blossomed out in full bloom in "Nathan the Wise," the masterpiece by which the world knows him. He had become a warm friend of Moses Mendelssohn, the grandfather of Felix Mendelssohn the composer; and Lessing had the opportunity to observe Jews from the close range of friendship. The result was a drama containing a character, whose utterances have changed the opinion of all Europe on the subject of toleration, and raised the Jew in the estimation of the civilized world. It also made Lessing immortal.

In this drama Lessing pronounced the tenets of toleration which dreamers and thinkers have since taken for their guiding principles. A Jew, a Christian, and a Mussulman are brought together to act out the poet's theme. The Mussulman, who is the Sultan, confronts the Jew:

I pray you tell me what belief, what law

Has commended itself to you?

The Jew is in a dilemma: If he says "the Mohammedan" he gives the lie to his own life; if he says "the

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of human life free from the influence of Martin Luther.

Few indeed are they that have come into this world with a message for mankind who have not devoted part of that message to the destinies of Israel. Poet or sage, prophet or priest, none has deigned it unworthy to emboss a line in the comic-tragic world-drama of the Jew. Luther, too, has engrossed a line. It is ours to decipher what it reads.

Both our defamers and defenders have for the last four hundred years turned to Martin Luther as their vindicator. Both quote him with equal vehemence. The staunchest champions of the Jew as well as his bitterest opponents have both found support in Luther.

Catholic and Protestant alike will feel no offense in the assertion that, while Luther must be counted among the great, he was guilty of much of the pettiness of his time. He never hesitated at compromising with his conscience if the compromise was for what he considered a "holy cause." While he insisted during his struggles with the papacy that "It was neither safe nor right to act against one's conscience," he nevertheless kept asking, "What harm would there be if a man, to accomplish better things for . . . the Christian church, does tell a good 'thumping lie?'" Besides, his was an intense nature. When he loved you he smothered you with kisses; when he hated, he scorched you with the fire of his hatred.

During his early struggles with the papacy, the most powerful institution on earth, when he found himself locking horns with a giant and needed every ounce of strength he could command—then he was solicitous for the welfare of the Jew. The great mass of toiling mankind never bear malice or hatred toward each other. But alas! in their childlike credulity, they are often set upon each other's throats by the scheming traitors of humanity. The Jew had long been undeservedly persecuted. To win the support of mankind when he sorely needed it, all Luther had to do was to turn the world's attention to an object of injustice. And where could he have found a better one? This means has been used time and again by great leaders who truly understand the psychology of the mass. He turned the attention of his followers to the injustice perpetrated on the Jew. And it is at this period of his career that our defenders find in Luther a staunch support. Says the great reformer:

"The Jews are the best blood on earth! Through them alone the Holy Ghost wished to give a book of the Holy Scripture to the world; they are the children and they are the guests, and we strangers; indeed . . . should be satisfied to be the dogs that eat the crumbs which fall from their masters' table."

He continually reminds his audiences that Jesus was a Jew. He pointed accusing fingers at Rome: ". . . the popes, bishops, sophists, and monks . . . deal with the Jew in such a manner that any Christian would prefer to be a Jew."

"Indeed, had I seen such idiots and dunderpates expound Christianity, I should rather have become a dog than a Christian."

Again:
"If I were a Jew, the pope could never persuade me to accept his idolatry."

One of his pamphlets of this period closes:

"I would advise and beg everybody to deal kindly with the Jew and to instruct him in the Scripture, IN SUCH A MANNER THAT WE COULD EXPECT THEM TO COME OVER TO US (the capitals are mine). If, however, we use brute force and slander them, saying, that they need the blood of Christians to rid themselves of their stenches, and other nonsense of that kind, and treat them like dogs,

what good can we expect of them? Finally, how can we expect them to improve if we prohibit them to work among us and to have social intercourse with us, and force them into usuary: . . . We must receive them kindly and allow them to compete with us in earning a livelihood, so that they have an opportunity to witness Christian life and doctrine; and if some remain obstinate, what of it? Not every one of us is a good Christian."

A good reason for the belief that Luther was our friend.

But the anti-Semites, too, find in Luther a strong pillar: He expressed himself happy over the expulsion of the Jews from Spain; he raised no voice against their banishment from Bohemia and Saxony, perhaps was even instrumental in bringing about that banishment; in his pamphlets "Von den Juden und Ihren Luegen" and "Von Schem Hamphoras and vom Geschlecht Christi," he vilifies the Jew in language of which only Martin Luther was capable. He advises the burning of synagogues, the forcing of Jews to perform hard labor, to subject them to physical torture, to prohibit rabbis from teaching, and dead or alive, to make Christians out of them—Lutheran Christians.

"If I had the power over them I would assemble their most prominent men and demand that they prove that we Christians are not worshiping the one God, under penalty of having their tongues torn out through the backs of their necks."

How is such language to be accounted for, from a man who enjoined all Christendom to treat the Jew like a brother?

The answer is that there are two different Martin Luthers; the Martin Luther of the early period of his struggles and the Martin Luther of the later period. The later Martin Luther had forgotten that his greatest strength years before had come from the Jewish Bible, which he translated and had diffused among the masses while concealed in the Wartburg castle. For centuries the great silent mass was coming to the huge and gaudy cathedral doors to seek the food their simple hearts craved and their souls languished for, had to have; and for centuries had been turned away hungry and faint, tears in the eyes voicing the dumb protest. Instead of spiritual food, they had been fed upon bizarre tales about ghosts, saints, demons, and upon Latin liturgies which they had no way of understanding. The moment Luther translated the Bible into the vernacular the masses breathed it in like a suffocating man breathes pure air. They found in it all they craved for, all they languished for. They flocked to their benefactor—Luther. Then he was still conscious of the source of his strength. No wonder he showed them such unprecedented solicitude for the Jew, whose Book won for him Protestantism.

But as his strength grew he began to aspire for still greater laurels. He planned to win over Israel to Christianity—Luther's Christianity. He could have proved by their conversion that the papacy, the bane of his life, had been during all the centuries an obstacle to the millennium, for which the whole world was praying. Convert the Jew and the millennium would be at hand. For over a thousand years the Christian church had been at the task, but failed. Luther laid the blame at the feet of the papacy. But the Jew Converted to Christianity through the instrumentality of Luther! The triumph of the ages would have been his.

But the Jews, in Luther's own matchless language, remained "stocksteineiseuteufelhart."—(I leave the pleasure of translation to the reader.)

They would not listen to his promises, and would not accept his invitation—if it meant the surrender of their conscience. They would remain

Jews, loved or despised. Besides, Luther had become morose, choleric, bitter, waspish toward the close of his life: His diabolical rage had turned Germany into an abattoir; his rugged health was giving way; his followers were falling off, his rash utterances during the Peasant Uprising turning the masses away from him. Our Catholic friends would have us believe that he was now experiencing nightly wrangles with the Evil One. However that might be, Israel had refused to come and take a plush-cushioned front pew in Luther's church, had remained standing at a respectful distance and met the solicitous invitation with a declining smile. Such insolence! In his wrath Luther flung gall and wormwood on defenseless Israel.

That is why our defamers find in Martin Luther argument for their hatred—in the Martin Luther of his later years. The evil he has done us much exceeds the good. But it was a time when naught but evil was done the Jew. Martin Luther has done us at least some good, too.

III
OLIVER CROMWELL



When King Charles I of England was beheaded, Oliver Cromwell was proclaimed the ruler under the title, "Lord Protector of the Commonwealth." Born in 1599. Died in 1658. Eminent as a soldier and statesman. Popularly known as "Old Ironsides."

Democracy will forever be associated with the name of Oliver Cromwell. Three-quarters of a century before Voltaire and Rousseau sharpened a pen against despotism and intolerance, Cromwell shouldered a gun in defense of the rights of the man in the street. Only a century and a quarter after Luther had pointed an accusing finger at arrogant papacy Cromwell put down his foot on the neck of power-drunk royalty. It was the serious, care-worn, plain-spoken, iron-willed Puritan who delivered the death blow to the divine right of kings, which for centuries had held the race of man in a state of gibbering and fawning servility. Even the best men had become mere beribboned, bepowdered-and-bewigged flunkies forever on their knees to somebody. The August Cromwell, nurtured on the democratic simplicity of the Old Testament, grabbed man by the collar—albeit rather rudely—and jerked him to his feet, and restored him to his rightful dignity.

Let the defenders of outworn institutions and the worshipers of the putrid husks of pomp say what they will, Cromwell was far ahead of his day. In his day creed opposed creed, sect persecuted sect. Each man felt that he would stand accused before his Maker and be flung into the deepest hell on the Day of Judgment if he allowed his neighbor to believe otherwise than he himself believed. Cromwell was perhaps the only man

of his day to possess the conviction and the courage to say:

"I had rather that Mohammedans were permitted amongst us than that one of God's children should be persecuted."

No wonder, then, that when the Jewish question came to his attention he exclaimed:

"Great is my sympathy with this poor people, whom God chose, and to whom He gave his Law."

With the exception of Turkey and Holland the Jew was then an outcast on the face of the earth; branded, mocked, jeered, hounded, stoned, and burned at the stake. In England no Jew ventured to found a home since the terrible days of the York tragedy, when a town-full of Jews were burned alive while hiding in their synagogues from a monk-infuriated mob. The Jews' aimlessly wandering now could have wrung tears from the heart of a stone; and the Jew turned his face to the East and prayed as he had never prayed before for a Messiah to gather him from all lands and return him to Zion. The dispersion and punishment foretold by the prophets of old had come to pass; why should not the promised triumphant return?

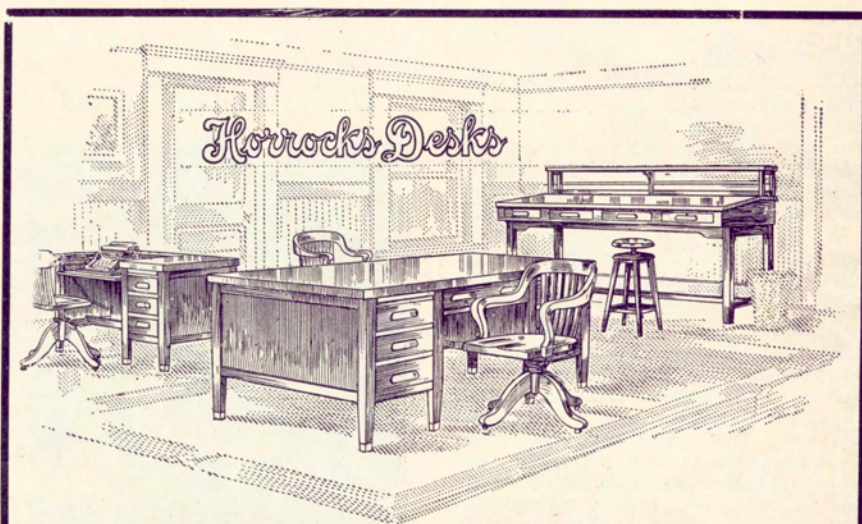
Not only the Jew was weary of the world. All Europe was torn with strife. The Thirty Years War, the religious struggles, the birth-pangs of monarchies, the uneasy breathing of the sleeping giant—democracy—had cut deep into the heart and brain of man. It was impossible that the world would go on as it was. The millennium had to come. In England a party of religious men had begun preparing for the Fifth Monarchy spoken of in the Book of Daniel. The four, the Babylonian, Persian, Greek, and the Roman had taken place; why not the fifth?—when God's saints would reign for a thousand years.

But before that could come to pass the children of Israel had to be gathered together from all lands, according to the prophecy; and how could they be gathered from all lands when there was one land—Britain—not yet inhabited by them?

To this mystic reason why Israel should be readmitted to England, Cromwell and the Jews each secretly entertained another—a material one. Most of the Jews in Holland and the Marranos in Spain and Portugal were industrious merchants doing a big business in diamonds, indigo, cochineal, oil, wine; bankers promoting industrial and merchant marine undertakings by loaning out money at five per cent interest; importers, scholars, philosophers, artisans—all of whom newly awakened England had sore need of. The Jews, on their side, wandering over the face of the earth, had been casting about for a home ever since the expulsion from Spain.

The most renowned rabbi of that day, Manasseh ben Israel of Amsterdam, addressed himself to the Protector in behalf of his co-religionists. After considerable correspondence he received a passport to come to London to lay his petition before the Council. He came before that dignified body and requested in behalf of European Jewry permission to erect synagogues in England, to have disputes among Jews settled by their own rabbi, to exercise the Jewish religion freely, to take the oath of fidelity to the state. If the Council would grant them these privileges and revoke the ancient terrible laws against them, the Jews would be glad to return.

Cromwell appointed a committee to consider the request. The committee was composed of members representing the army, law, clergy and the trading interests. He chose men whom he thought friendly to the cause of toleration. They were to decide two points—whether there was a legal statute prohibiting Jews to reside in England; and upon what terms "the Jews deserving it may be admitted into this nation to trade and traffic among us as Providence may give oc-



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casion." He kept a watchful eye on the doings of the committee, which went to Whitehall to deliberate.

The first question was soon over with, Cromwell's lawyers decided that the expulsion by Edward I in 1290, had been illegal to start with, since it had not been sanctioned by Parliament. Therefore there was no law forbidding Jews to reside in England.

When they took up the second question the committee struck a snag. The clergy and the trading classes were against re-admission.

While the session was going on Cromwell's enemies got busy among the crowd. Right or wrong, Cromwell's plans had to be frustrated. They spread rumors that a delegation had come from Asia and Prague to investigate whether the Protector was the Jewish Messiah; that Saint Paul's was to be turned into a synagogue; that the Jews would upset the country, make slaves of the natives and then choose a Jewish king to replace the king just beheaded. The mob was further worked up to a pitch of dangerous excitement by cock-and-bull tales about Jews killing Christian children for the Easter holidays, well-poisoning, coin-clipping, and plague-spreading, till it stormed Whitehall and dispersed the committee in the middle of its third session.

Cromwell called a fourth meeting and took the chair himself, adding a few more divines from whom he could expect a favorable vote. However, the moment the question of re-admission was touched upon then the wrangling started anew, with more briskness. The trading interests predicted calamity; Jews would usurp all trade, sponge up all wealth, and bring down misfortune and ultimate ruin upon the native trading classes. The clergy prophesied sore heavenly visitations and afflictions: The Jew had been in the hands of the Evil One so long that he would now refuse to embrace Christianity even if admitted and made to listen to the sermons of the true preachers of the true gospel. A thankless task. He would never make a Christian.

For a time Cromwell sat still. His boiling rage was checked only by his iron will. At last he rose and addressed himself to the clergy:

"I have no obligations to the Jews beyond those imposed by the Scriptures. Since there was a promise of their conversion, means must be used to that end, which was the preaching of the Gospel, and that could not be done unless they were admitted where the Gospel was preached."

Then he turned half way about to face the trading classes:

"You say that they are the meanest and most despised of all people. But in that case what becomes of your fears? Can you really be afraid that this contemptible and despised people should be able to prevail in trade and credit over the merchants of England, the nobles and most esteemed merchants in the world?"

Then he addressed the whole assembly:

"I shall use my own judgment and act in this case as in all things, for the glory of God and the good of the nation."

He forthwith left the chair and closed proceedings. As a token of appreciation he bestowed an annuity of one hundred pounds on Manasseh ben Israel. The rabbi left with the feeling that his task had not been accomplished, and died broken-hearted while on his way home.

Much, indeed, was accomplished. The laws forbidding Jews to reside in England had thus been repudiated, and Israel began to find a refuge there from continental persecutions.

It was fortunate that Cromwell had done nothing positive for Jews. This inaction proved a blessing in disguise. Had he passed any legislation favorable to the Jew, the leaders of the Restoration would have repealed it

out of spite to the shamed remains of the great man, and would have banished the Jew.

IV WILLIAM SHAKESPEARE



The greatest of English dramatists. Born at Stratford-on-Avon in 1564. Strange to say, virtually nothing is known with certainty of his life or death!

Twelve hundred children on the East Side of New York celebrated last year the tercentenary of William Shakespeare. It was the most elaborate, most magnificent tribute accorded the great poet dramatist anywhere in the English-speaking world. Here are a few names of the children enacting King Lear, as reported by "The Outlook"; Abraham Schwartz, Aaron Pfeferholtz, Philip Klamer, Lillian Erentel, Florance Bero, Joseph Licht, Samuel Rechtman.

For almost three centuries one of the poet's greatest characters, "Shylock," has been widely considered a most condemnatory arraignment against the Jew; if that is true, then, a crawling, crouching, covering, fawning people are we, who take every opportunity to kiss the hand that wields the rod justly or unjustly—especially the hand that wields it unjustly.

It is not altogether clear at first just what attitude this great transcendental mind had toward the Jew. He nowhere commits himself on this question in language requiring no interpretation. What would we not give for a James Boswell to have reported minutely the discussions about the Jew, which must surely have taken place in the Mermaid Tavern between the poet and his friends, while retailing the news of the day over foaming cups of ale! We would then have known exactly what the greatest poet thought about the Jews, just as we now know what gruff old Doctor Johnson thought of spooks and Scotchmen.

When the "Merchant of Venice" first appeared (1594) Jews were much talked of in London. Not many had ever seen a Jew, but that did not matter. Doctor Roderigo Lopez, famous scientist and physician to the queen, had been beheaded a few months previous for no less an offense than for being a Jew. Mob feeling ran high in the capital—trying to justify the murder. Noble human nature! Those whom we wrong must necessarily be wicked. Thus is a clamorous conscience stilled.

It were to go beyond idolatry to imagine that Shakespeare disregarded the demands of his rabble audiences, by refusing to cater to their superstitions, ignorance, bigotry, and intolerance. As a matter of fact the opposite is true. He was delightfully human, always with an eye on the box-office receipts.

The drama underwent a good many revisions between 1594 and 1598. One feels that the poet had set out to sat-

isfy the demands of his audience and began to write a comedy, but the theme gradually overmastered the master. He turned out a tragedy.

Much has been written on the question whether "Shylock" is a tragic or a comic character. The assumption is that if comic, then the heartless old money-lender gets his deserts, bringing down upon his wicked head the fruits of his wickedness. But if tragic, then is he a victim of the superstitions and the barbarian mobs of his age, and is made to drink the cup of hemlock. If "Shylock" is a tragic figure then is he much more sinned against than sinning. And Shakespeare thereby voices his protest against mediaeval Christian oppression.

Space is lacking to show whom the poet really sympathized with. By the way they speak and act we conclude that all the other characters are either "wasters" or "rotters," or both. "Portia" is perhaps the only exception, but she is too much "third-sexed" to be interesting and sympathetic. The poet does not want our sympathy for the non-Jewish groups. But listen to the representative of the Jewish group, "Shylock."

"He, Antonio, hath disgraced me, and laughed at my losses, mocked at my gains, scorned my nation . . . cooled my friends, heated mine enemies: and what is his reason? I am a Jew. Hath not a Jew eyes? hath not a Jew hands . . . affections, passions? Is he not fed with the same food, hurt with the same weapons, subject to the same diseases . . . as a Christian is?"

Shylock here utters the cry of all Israel since the days of the Syrian tyrant Antiochus. How beautifully the Jew's home life is brought out! Tubal tells Shylock that Jessica had spent all the money she had stolen from her father, and that she had given a ring for a monkey. Shylock never thinks of his gold at all. But he cries out with all the agony of his heart:

"Thou torturest me, Tubal; it was my turquoise; L had it from Leah when I was a bachelor. . . . I would not give it for a wilderness of monkeys!"

With Shakespeare's audiences it was throwing pearls at—

The dramatist lets the "wasters" and "rotters" win out, because nothing else will be tolerated by his quarrelsome, pugnacious groundlings. Yet is the victory an indictment against justice. It is gained by the most addle-brained sophistry the world has ever witnessed in or out of court. It is a victory a thousand times worse to a reasoning mind than downright defeat. Again space is lacking, but ask yourself: Is it possible Shakespeare did not know that flesh is mostly blood? That Shylock could take as much as he pleased of his pound of flesh, provided he did not take more than a pound? That the privilege to cut the flesh had nothing to do with the stopping of the bleeding? Why, any young lawyer just out of a night college could drive a six-horse team through that case.

Who will dare say that Shakespeare, the master mind of all ages, had not seen the absurdity of letting such unconvincing twaddle determine the issue on which the whole drama hinges—unless he had a bigger motive behind it? He is guilty of many faults; never of a lack of common sense.

The drama really ends with the trial scene, where Shylock leaves the court room a much-wronged, broken old man, staggering away defeated in every point but the justness of his cause. He is a tragic character. The world is just waking up to the fact that "Shylock" is the only gentleman in the drama." The blinders Shakespeare had put on his audience to prevent them from storming the box-office have stayed on for three centuries.

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What the dramatist really shows us a venerable old man belonging to the proudest and most ancient faith, yet living under the cruelest oppression imaginable. The chosen of God is condemned by man. His soul is goaded on till it is nigh consumed by a fiery hatred and super-human revenge. These passions become so great in the face of the many wrongs that they distort the forgiving Jewish nature.

Another point. The history of the play on the stage substantiates the contention that Shylock is a tragic character, meanly so by the poet. In the case of an artist like Shakespeare the more thoroughly the actor understands the dramatist the more convincing the truth of the life portrayed and the greater the exultation of the esthetic emotions of the audience.

It is over three hundred years since this drama has appeared, and much suffering have its false interpretations caused us. Today, the unbiased critic understands that in it intolerant bigotry stands indicted. Nothing more. But the ignorant and the stupid, who thrive on the vices and prejudices of the past, still keep harping that "Shylock" is a double-dyed villain, and through him Shakespeare indicted the Jew.

Up till the days of Kean, "Shylock" used to be presented as a sort of circus clown. With a red head and putty face, a huge, awkwardly twitching nose exciting laughter, a shaven receding chin, Shylock would slide in, gliding on the stage, followed by a gang of arabs, urchins, and gamins, yawling, yarring and caterfauling. One actor playing "Shylock" was in the habit of solemnly wagging his head as he would pronounce: "You take my life if you take the beans

(means) whereby I live." "Punch" once remarked that that actor must be a vegetarian.

It was not till the middle of the nineteenth century that actors and critics began to see that the joke was on them. Then they understood the poet's meaning, the "point" of "Shylock's" character. The moment Kean caught the real meaning he, an obscure barnstormer, became a tragedian of international fame. It is not necessary to go over the whole list of actors since then. Suffice it to say that since then no actor has dared to present "Shylock" as a comic character unless he was tired of life. The last of Shakespearian actors, Sir Herbert Beerbohn Tree was in the habit of presenting "Shylock" as a sort of old Hebrew prophet crying out for justice and righteousness in a dark night. His interpretation of Shakespeare's real meaning is attested by his popularity and fame. Whatever blemishes there are in "Shylock's" character the poet shows us who is responsible for them.

Shakespeare's art here pleaded the cause of justice and humaneness in accents so soft and low that mankind took well nigh three centuries to hear and understand. Now that the world has heard, we Jews and our children have ample reason to be in the forefront when the divine bard is commemorated.

V
MOHAMMED



Mohammed (or Mahomet) was the founder of the Mohammedan religion of Arabia and Turkey. He was an Arab. Claimed to have been inspired by God as his prophet. Born about the year 570. Died at Medina year 632.

Every seven or eight centuries the world is swept by a new religious wave whose effects shake the soul of man to the foundation, change his whole aspect of life, re-evaluate all values, and leave him with a new compass on his mysterious voyage through the vast Unknown. And the race is rejuvenated. It finds fresh interests, inspiring and exalting hopes.

The religious wave that arose in the wilds of Arabia, whence it swept on and on, nor paralleled in history, beyond its own boundaries, over Asia Minor, Syria, Persia, Middle Asia, the outskirts of China, Africa, Europe, India, the Malayan archipelago—had its inception long before in tiny Judea. Islam is the daughter of Juda-

ism. Jews planted the seed; Mohammed reaped the harvest. Mohammed found his inspiration in Judaism; but how has he repaid the Jew?

Indeed, few realize the extent to which Mohammed is indebted to Judaism and Jews. It is true there were few Jews, if any, in Mecca, his birthplace. But as a child among the Bedouins, to whom he was sent for his education, in accordance with the custom of that day in Arabia, he imbibed Jewish ideals and Jewish traditions from his surroundings. The air was charged with Judaism. Scarcely a century before, a Jewish king, Dhu-Nowar, had ruled Arabia, and had spread Judaism not only in his own land but made it felt even as far as Byzantine. Furthermore, Jews had been inhabiting the peninsula for fifteen hundred years, since the days of Solomon and Saul and had been instrumental in spreading the art of writing among the Arabians. Without the art of writing, of what use would the Koran have been to the prophet?

When on his first trip with a caravan he came in contact with Jews and Christians directly the nebulous childhood impressions assumed form. When he married Hadijah he met her cousin, Waraka Ibn-Naufal, a Hebrew scholar who had embraced Judaism some years before. His wife's cousin had tremendous influence over him. Ibn-Naufal was rich, learned, respected, sagacious.

But Mecca was the most pagan city in all Arabia. The rich were profligate, dissolute, idolatrous, and knew not the slightest feeling of ethical obligation. The poor were in bondage. Mecca boasted of three hundred different idols; and the licentiousness accompanying idolatry made it a cesspool of vice.

Like all men capable of great religious emotion, Mohammed at this period saw visions and dreamed dreams. He retired to the desert and prayed and fasted. "A stuffed prophet shall never see God," is an old Chinese adage; and when he was done fasting he came out and made known that the "religion of Abraham would redeem the beloved city." He brought the tidings to his fellow tribesmen that "There is no other God but Allah!"

But the city turned to him a deaf ear. He waged war on her corruption and she in turn called him bad names. He demanded that the city abandon her injustice and cruelty, her inhuman practice of throwing newborn daughters into the water; she replied that he was a visionary, a dreamer of impossible dreams. The aristocracy of Mecca, like the aristocracy of all other cities and of all time, was too fat and too indolent and too insolent to respond to new demands of life. Mohammed succeeded only in creating strife among the sheiks of the leading families. He found no field there for his labors.

During one of the annual pagan festivities at the temple of Mecca he met a few of his relatives from Yathrib (Medina), who told him that he would probably find much readier soil for such doctrine at their city. Near Medina were three powerful and influential Jewish tribes, the Banu-Kainuka, the Banu-Kuraiza, and the Banu-Nadir. There everybody knew of Judaism. Indeed, Medina was the seat of Jewish erudition in Arabia. When Mohammed heard of this he fled (the Hegira) to Medina (622).

With one exception, Mohammed's teachers were heretic Christian monks and Jews who knew more about Agadic anecdotes than about the Bible and Judaism. But in Medina he found a hearing. He had a Jewish secretary, a number of Jewish assistants, who helped him carry on his work. Here he met with some response. He said that he was preaching the religion of Abraham; and the religion of Abraham was quite familiar to Arabians, especially in Me-

dina. For, centuries before, the Jews succeeded in making the children of the desert believe that Abraham was their common progenitor. The Arabians felt very proud of this ancestry, historical proof to the contrary notwithstanding. Of course, they opened their ears to the faith of their grand-sire.

The Jewish inhabitants in and around Medina were very pleased: Mohammed was preaching the unity of the Deity; was commanding prayer three times a day, when the supplicant was to turn his face to Jerusalem; was enjoining dietary laws which prohibited the eating of the flesh of swine and camels and the drinking of camel's milk; was instituting fast days and holy days in accordance with the customs of the Jews. His following was still small even in Medina. But the Jews rejoiced, rejoiced as when centuries before Paul of Tarsus stood before the Greeks and made known that "some day every knee will bend itself to the only God, and every tongue will worship Him." Alas, the Arabian Jews were as much doomed to disappointment as the Palestinian!

In reality Mohammed knew neither Christianity nor Judaism. There was much of the savage still in the blood; his ignorance would brook no correction, his haughtiness no contradiction. As his teaching grew in popularity it lost in depth. To all that must be added the fact that he was a better politician than prophet. He compromised too much. When the natives murmured against the prohibition of eating of camel's flesh and drinking camel's milk, he revoked that prohibition. As he grew in power he added suras to the simple teaching of the Koran as he had first proclaimed it. The first confession of faith now read, "There is no God but Allah, and Mohammed is his prophet." He went further; he locked the door and threw the key away. He insisted that he was the last of the prophets.

Of course, it did not take the Jews long to see through his compromises and schemes. They abandoned him. He had taken the Bible as his guide and they wanted him to stick to it. They demanded proof from the Bible for his prophecies. Mohammed was in constant communication with the angel Gabriel, and he replied that the angel had told him that the Jews had extirpated the passages in the Bible referring to his coming.

The chasm was growing ever wider and wider.

A number of Jews began annoying the prophet. Two poets, Abu Afak and the Jewess Asna, wrote lampoons against him. At first the prophet prayed to Allah to rid him of the Jews. As the Lord seemed tardy in answering, the prophet himself took a hand in speeding up matters. He first of all had both poets assassinated. Then he proclaimed that the angel Gabriel had told him that the Jews were seeking his life and so had to declare war against them.

The three tribes were powerful, and had they united, the story of Islam would have been a different one. Very likely there would have been no story at all. But they fought separately, and they were subdued one by one. At last the strongest of them, the Banu-Kuraiza, made an alliance with some Arabian tribes (whom Mohammed's followers had plundered) and intrenched themselves against him. He realized that an open fight meant defeat, so he sought conciliation. After peace had been declared and the allies separated, he gave battle. The Jews retired to their strongholds. After a siege of two weeks, during which he cut off their olive trees—an unheard-of-crime among Arabians—he took their fortifications. He killed all the men and sold the women into slavery.

His break with the Jews (and the Christians) was now complete. With Koran in one hand and sword in the

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other he drove every one of them from the country, except a few who were too old. The old were left to till the soil on the condition that half their produce went to the prophet's disciples. Before dying he instructed his followers to pursue his policies.

Yet, in the lands conquered by his successors, Omar, Othman, Ali and Mowijah, Jews found more freedom than anywhere else. They often welcomed the Mohammendan conquerors into Christian countries. The yoke of the Crescent was always lighter than the yoke of the Cross. Perhaps this is due to the fact that before the prophet died he told his followers that anyone wronging a Jew or a Christian was wronging the prophet himself.

However, the Second Daughter of Judaism proved almost as guilty of filial ingratitude as the First. After availing herself of much of the spiritual wealth of the parent, she had become almost as disdainful of her progenitor as the Older Daughter. It is the old, old story of the noble king in Shakespeare's drama "King Lear." "Goneril" and "Regan," after possessing themselves of their father's wealth, drive him out into the cold. The world today is in the throes of another religious wave; and the thinkers who see furthest aver that the new religion, too, will be the offspring of Judaism. May the Third Daughter be a "Cordelia."

VI VOLTAIRE



French poet, historian and philosopher. Born near Paris in 1694. Died in Switzerland in 1778. His full name was Francis Marie Arouet Voltaire. Was hostile to the priesthood and theology.

One of the surprising oddities in the development of racial toleration and religious liberty in Europe is Voltaire's attitude toward Jews. This man, who has felt himself called upon to tear up prejudice and intolerance, root and branch, from the heart of man, has proved himself guilty of both; he whose gusts of diabolical laughter have blown away a thousand abuses that infested the Middle Ages, has lent his pen toward the perpetuation of almost as many other abuses. The man who has plucked Jean Calas out of the jaws of superstition and fanaticism has flung the Jew into them. What was the reason?

Queer, that most intellectual minds of his time thundered against Christendom for its prejudices and for the atrocities committed on the Jew. Montesquieu, author of "Spirit of the Laws," historian and scholar, raged against his day: "You Christians complain that the Emperor of China roasts all the Christians in his dominion over slow fires: You behave much worse toward the Jews because they do not believe as you do. If any of our descendants would ever venture to say that the nations of Europe were cultured, your example would be ad-

duced to prove that they were barbarians. The pictures that they will draw of you will stain your age and spread abroad a hatred of all your contemporaries."

Yet the intellectual prince of the eighteenth century, Voltaire, helped to spread anti-Jewish sentiments. There must have been a good reason.

The good that great men do lives after them, their vices should be interred with their bones. But Voltaire would have it otherwise. His vices were flagrant enough to affect his after-life. The Latin proverb has it that nothing but good should be spoken of the dead. But Voltaire left a stain on us Jews, whose presence compels us, against our will, to recount a few of his vices—the few that explain why he was prejudiced against us; and thereby sweep away if possible, part of the subconscious feeling of many admirers of the great genius who are prone to believe that the fact that the champion of toleration was against the Jew is unworthy of toleration.

While Voltaire was king in the realm of letters, he was a clown in every-day life. His besetting sins were avarice and revenge. He had never learned the divine art of forgiving; and his cupidity for gold was insatiable. This is how our forefathers fell under his disfavor:

Before going to London as an exile (1726) he had a letter of credit drawn on a Jewish banker in England, whom he calls now "Medina" now "Acosta." While Voltaire was on his way the banker failed. The great man lost the better part of four thousand dollars (20,000 francs). He could not get over that loss. He foamed. This is how he speaks of the incident: "Medina told me that he was not to blame for the bankruptcy; that he had never been a son of Belial. He moved me. I embraced him. We praised God together, and I lost my money. I never hated the Jewish nation. I hate nobody."

The loss sharpened his revenge. Every time he found the opportunity he went out of his way to defame the whole of Israel.

About twenty years later, while at the court of Frederick the Great, he had another disagreeable experience with a Jew, and his sense of revenge was aroused still more.

Frederick the Great had made a treaty of peace with Saxony (1745), part of which stipulated that Saxon bonds held by his subjects should be redeemed at par. The value of the bonds on the market was thirty-five per cent below par. Frederick also ordered that none of his Prussian subjects should buy any of the bonds after a specified date.

Here Voltaire's cupidity was aroused. A chance to make money—easy money. He would buy those bonds; the order of the king to the contrary notwithstanding. He gave the filthy commission to a Jewish broker named Hirsch or Herschel to buy Saxon bonds for him, and gave his notes for the amount, taking jewelry from Hirsch as security. Soon after, he discovered another broker, Veitel-Heine Ephraim, who offered more profitable terms; and Voltaire came back to Hirsch saying that he wanted the order canceled, and demanded his notes.

Hirsch had already discounted the notes. Voltaire raged. He had him arrested. Of course the cat did not remain long in the bag; and everybody in Europe was soon talking of that sordid bargain. Frederick the Great himself wrote a satirical comedy, "Tantale en Proces" (Tantalus in the Lawsuit), ridiculing his court poet, whom he both admired and detested. Now Voltaire's real nature crept out on the surface. He dealt treacherously, forged documents and at the same time acted as if he were the injured party. He tried to make everybody believe that he had been duped. His enemies—and he had many of them—guffawed in his

face. He could not show himself in the street.

Now his anger knew no bounds, and he vented it on all the Jews. He scattered venomous spawn right and left. In his "Dictionnaire Philosophique Portatif" he charges us with greediness, selfishness, covetousness, graspingness, usury, venality, extortion. Jews are crimping lickpennie, whose only ideals are huge broods of brats and stout wads of greenbacks.

Aside from revenge Voltaire had another motive for attacking Jews. His mortal enemy was religion, especially Christianity. He believed neither in Providence nor in the moral progress of mankind; he ridiculed the idea of advancement discernible in the scroll recording the march of the centuries; he derided the sentiment that there is an impulse in life tending toward a higher development of the human race. He laughed at everything man holds sacred. He sped poison-dripping darts into everything that contradicted his erroneous philosophy. Religion was his main target.

But to attack the Christian religion, the religion of the rulers, was not safe. It might render the aggressor liable to severe punishment; and Voltaire's love of things of the flesh made him an unfit object of martyrdom. Christianity was the faith of the strong, the mighty in power; Judaism the faith of the feeble, the weak, of the oppressed. Worse yet, Judaism was the parent of Christianity. To attack one was to deal almost equal blows to the other. He adopted the means of assault whimsically threatened by rabbis (melamdim) in Lithuanian Jewish towns. Every "school" there has its scapegoat and its darling. The first is very likely the town-orphan; the second the town dignitary's fondling. When the darling offends, the rabbi threatens: "I'll put you under Abrahamisaacjacob-samuel"—let that be the darling's name, for short—"and I'll hide him with the cat-o-nine-tails on the seat of moral suasion, till you'll holler 'enough!'"

That was the method of Voltaire, in his attacks upon Christianity. He laid Judaism and the Jews on top of Christianity and flayed Judaism till Christianity felt the sting.

Indeed, Voltaire himself admitted that he had been attacking Jews in general because of his unpleasant relation with the two Jews, and apologized for wounding the feelings of all, when he should have directed his shafts against the offenders only.

He never relented, however. What is more, he did not own the injustice till Isaac de Pinto, a Jew of Portuguese Paron descent, wrote his "Apologie pour la Nation Juive."

VII.

GEORGE ELIOT



"George Eliot" was the pen name of Mary Ann Evans, one of the great-while on a tour with a party of

est of English novelists and writers. Born 1819. Died 1880.

Glance over the galaxy of sages and seers who have re-evaluated all values and revolutionized all thought during the most wide-awake century of modern times, imparting to life new meaning and significance, and you shall behold among them the smilingly serious face of a woman. Peer of the greatest of her day in the realm of intellect she rose far above them by the added powers of artistic insight and sweep of literary vision. For George Eliot was scientist, philosopher, and literateur.

From early childhood she manifested a leaning toward the Hebraic ideal of life—sympathy and toleration for the weak, pity and compassion for the suffering and fervent longing for an understanding of the Infinite. When she married George Henry Lewes, who was "an unconscious, unrecognized Gentile Jew in spirit," her proclivities took an active turn. She became deeply interested in Jews and things Jewish. She studied their past and present. The conclusions she drew from her years of thought on Jewish problems are embodied in her art.

In her long poem, "The Spanish Gypsy," she embodies some fine thought on Jewish life. The dilemma of Christendom in dealing with the Jew during the Middle Ages is beautifully brought out in a passage spoken by one of the characters:

CONVERT THE JEW

That's good and must please God to see the church

Maintained in way that ease the Christian purse.

Convert the Jew, and where's the tribute, pray?

He lapses, too; 'tis slippery work, conversion.

And then the holy taxing carries off His money at one sweep. No tribute more!

He's penitent or burnt, and there's an end. . . .

Now guess which please God, whether he likes

A well-burned Jew or a well-fed bishop best.

The problems of the Jew of the last half of the nineteenth century she took up in a novel entitled "Daniel Deronda." The book is the product of her mature years, the last work published during her lifetime. It is built upon three themes; ideals and sentiments as a basis of religion; social life founded on tradition, like the Jewish, as compared with mere individualism; and the effects of heredity. The last theme is powerfully brought out in the character of the hero for whom the book is named.

Daniel Deronda is brought up in an aristocratic home of a titled Englishman. The young man believes himself an illegitimate son of the nobleman. His education and breeding are the best that money and his times can afford. Not a trace of Jewishness ever comes near him. None of the forces of his education ever touch the life of the Jew either sociologically or historically. He is an out-and-out Englishman. Like his neighbors he "cannot screw up interest in those Jews." He regards Judaism, when he regards it at all, as a sort of eccentric fossilized form which an accomplished man might dispense with studying.

Yet is his state of mind essentially non-English. There is the kind of seriousness, intensesness, reflectiveness, not commonly met with in the Englishman. Even his ideas of right and wrong are different. They clash with his surroundings. They hinder him from making himself an organic part of the social life which he is forced to live.

One "Yom Kippur" Friday night he finds himself in a Frankfort synagogue. He had been exploring the "Juden-gasse" during an idle hour on a tour with a party of

friends. He watches the stern faces of the people, their introspective eyes, the "other-worldly" atmosphere about them, and a fiber in the innermost recesses of his being stirs in sympathetic unison with them. While listening to their strange prayers and chants, though he understands not a word, he feels that somehow, the roots of his being are intertwined with theirs. He senses that he is something other than what he knows himself to be. He begins to speculate. However, when asked about his nationality he hastily replies: "I am an Englishman."

But henceforth his inner life is changed.

At last he meets his mother. She is a princess who had formerly been a famous singer. She tells him that she is a Jewess by birth and that her first husband, Deronda's father, who is now dead, was a Jew. Then she tells him why she had him brought up a Christian:

"My father had tyrannized over me. You were to be such a Jew as he. But you were my child, and it was my turn to say what you should be. . . . I said you should not know you were a Jew."

Deronda had not for the past some time been in close contact with Jews, was in love with a Jewish girl. He now replies: "It is no shame to have Jewish parents—the shame is to disown them."

But she had sought his good and wanted to save him the martyrdom of living the life of a Jew, she assures him. She wanted to deliver him from the pelting contempt gibberish that make people nudge each other at the sight of him.

"I am not ashamed that I did it. It was for the better for you."

"Then why have you now undone it? Why have you now sent me to tell me that I am a Jew?" he demanded in sincere curiosity.

"Why?—ah, why?" She rose quickly and walked away to the other side of the room. After some time she came back. "I can't explain; I can only say what is. I don't love my father's religion now any more than I did then. Before I married the second time I was baptized; I made myself like the people I lived among. I had a right to do it; I was not like a brute, obliged to go with my own herd. I have not repented. . . . But, yet, yet—It is illness, I don't doubt that it has been gathering illness—my mind goes back. . . . You see my gray hair, my worn look; it has all come fast. Sometimes I am in an agony of pain. Then it is as if all the life I have chosen to live, all thoughts, all will, forsake me alone in spots of memory, and I can't get away. Then a great horror comes over me: what do I know of life and death? and what my father called 'right' may be a power that is laying hold of me—that is clutching me now. I cannot go down into the Darkness without satisfying him."

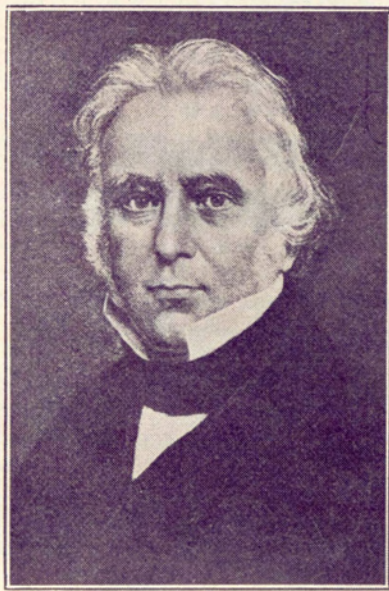
While Daniel Deronda is the central character, the author reveals not only his life but also the life of the Jew in many other spheres.

It is a piece of spher painted on a vast canvas, with many groups. She shows the Jew the possessor of some traits which the non-Jew would do well to copy and the possessor of some other traits which the Jew would do well to rid himself of. Fortunately for the Jew, he is expected to embody the best of both, of the Jew and the non-Jew; and any shortcomings of his double duty brings forth speedy and relentless condemnation. Her eyes have pierced the Jew's often unattractive exterior—the poverty, sordidness, barrenness, and hopelessness—and saw his idealism, confidence in life, and poetic joy in his outlook on the future.

She understood Israel's youth trembling with protest against social wrong, crying out, "Workers of the

world unite!" those of our brethren who are as the ox, without understanding beyond the rib whereof they feed; as well as the prayer-shawl-covered white-headed sages announcing to a world too busy to listen, "Hear, O Israel, The Lord our God, the Lord is One." She understood our complex life in many of its details, and embodied her understanding in a work which has left a mark upon Jewish thought.

VIII
THOMAS BABINGTON
MACAULAY



English essayist and historian. One of the greatest masters of English prose. Born 1800. Died 1859. Was a member of Parliament and active in political life. Was also a poet and orator.

Among the great men who first opened fire in the battle for political emancipation of Jews in England Lord Thomas Babington Macaulay is the most commanding figure. Essayist, historian, statesman, he by far surpasses the other men of the Whig Party associated with him in that struggle. The fight was carried on for about half a century, and the points were gained gradually, but the arguments which finally won over the opposition were first set forth by Macaulay in his speech in Parliament, "The Civil Disabilities and Privations Affecting the Jews in England."

In this speech he delivered the death blow to European anti-Semitism which had survived from the Middle Ages. Even today, whenever the ghost of that pestilential corpse opens its gory jaws it may usually be shut by the logic of Macaulay.

There are fashions in anti-Semitism as there are fashions in picking pockets and stealing horses. Every age has its type, its form. When one form disappears its ghost is incarnated in the succeeding form, usually. The pesky dam always leaves a brat; and to know how to lay low the brat you must discover what poisoned the dam.

Political anti-Semitism of the last century based its arguments on four principal points: (1) A Jew cannot expect to be allowed to participate in a government which is essentially Christian; (2) The Jew is a foreigner with more sympathies and attachments for his co-religionists in other countries than for his native country; (3) Jews expect to be returned to their own country at some future time and therefore are not truly interested in the prosperity of the land where they live; (4) Scripture has condemned the Jew to be a wanderer, and therefore to admit him to the rights of citizen is manifestly to insult the Divine order.

There were, of course, a good many other arguments why the Jew should be kept in bondage politically, but most of them could be grouped under some one or other of these heads.

As long as the number of Jews in England was small they lived quietly by grace of social tolerance, but as the number increased they had to establish some sort of positive political recognition. The declaration of Cromwell's lawyers' nigh two hundred years before that Edward the First's decree was void, was not sufficient. At best, it meant mere tolerance. But the Jews demanded full citizenship. They demanded the opportunity to participate in the actual administration of the affairs of the government under which they lived. Leading Jews in England labored incessantly to remove the political fetters holding them in bondage. The progressive political party—the Whig Party—championed their cause. The most brilliant member, though still in the beginning of his career, was Macaulay.

Although it was only his second maiden speech in Parliament, there was much interest aroused. The moment, too, was auspicious: The Jews in France and in the United States were free; there was a wave of reform agitating the air; and above all else, the Catholics in England had just won the rights for which the Jews were now contending.

Macaulay took the floor and began to drive a team through the case of the Tory Party. Members of that party in Parliament, whenever the question of Jewish political emancipation came up, had used now one, now another of these arguments. He took them up and pounded them with his matchless logic and oratory until they were shattered to bits.

(1) A Jew cannot expect to participate in an essentially Christian government.

His reply was that there was no more sense in speaking of an essentially Protestant, Catholic, or essentially Christian government than there was any sense in speaking of Protestant or Catholic cookery, or Christian horsemanship. "Government exists for the purpose of keeping the peace, for the purpose of compelling us to settle our disputes by arbitration instead of settling them by blows, for the purpose of compelling us to settle our disputes by arbitration instead of settling them by rapine. . . . Why a man should be less fit to exercise these powers because he wears a beard, because he does not eat ham, because he goes to the synagogue on Saturdays instead of going to the church on Sundays, we cannot conceive."

The difference between Jew and Christian may have something to do with qualifications for the offices of rabbi and bishop; but what have these differences to do with the qualifications for judge, policeman, or minister of finance? he demanded. No more than with the fitness to be a cobbler. The man who makes shoes best is our shoemaker; the man who legislates best ought to be our lawmaker. The keeping of the peace, the appropriation for the army budget have no more to do with religion than the mending of shoes. England has had plenty of examples where the very best Christian proved the very worst Chancellor of the Exchequer. The Jew is part of the community and therefore must be helped to legislate for that community. He concludes this point:

"If it is our duty as Christians to exclude the Jews from political power, it must be our duty to treat them as our ancestors have treated them—to murder them, and banish them, and rob them. . . ."

(2) Jews are not Englishmen and therefore are unfit to exercise political power in England.

Appears plausible, he argued, but this reasoning is unsound, nevertheless—even if it is admitted that the Jew is more attached to his people in other countries than to his native land. He assures us that that is "because men are often compelled to seek from their party that protection which they

ought to receive from their country." He reminds his hearers that the Huguenots of France had been forced to call in the help of England against their Catholic kings, and the Catholics in their turn had to call for help from their co-religionists in Spain against the Huguenot king. "But now that oppression is removed, does any French Protestant appeal to his co-religionists elsewhere?" The English Puritans had once called in their Scotch sympathizers. "Are they doing so now? The best England produced had once sought protection in America from the tyranny of Laud. Was it because they hated their country?"

Then he showed that the Jews had rarely, if ever, called in the enemy of the country in which they were persecuted. In spite of inhuman treatment the Jew has remained a patriot.

If instead of Jews, some other people had been an object of persecution, what would have been their patriotism? "If all the red-headed people in Europe had, during centuries, been outraged and oppressed, banished from this place, imprisoned in that, deprived of their money, deprived of their teeth, convicted of the most implorable crimes on the feeblest evidence, dragged at horses' tails, hanged, tortured, burned alive; if, when manners became milder they had still been subjects of debasing restrictions and exposed to vulgar insults, locked up in particular streets in some countries, pelted and ducked by the rabble in others, excluded everywhere from magistracies and honors, what would be the patriotism of gentlemen with red hair?"

Then he tells who really is to blame: "It has always been the trick of bigots to make their subjects miserable at home, and then to complain that they look for relief abroad; it is divide and conquer, and to wonder that it is not united. . . . If the Jews have not felt toward England like children, it is because she has treated them like a step-mother. . . . To make this ground for accusation is the logic the wolf employs against the lamb."

(3) Jews expect to return to Zion and are therefore not truly interested in the affairs of the country in which they live.

Here Macaulay points out that a return is what prophets had promised the Jew; but did the Jew act in affairs effecting the state as if he was ready to return to Zion?—did he take less interest in the stock market? Did he refuse to furnish out his home? If the Jew did not heed the promise, why should others? Besides, if this were an accusation against the Jew, why then it was equally strong an accusation against many Christian sects too—the Fifth Monarchists, for instance. Many pious Christians daily expect the second coming of Christ, yet what government disfranchises them because they believe that a government under the headship of Christ would be better than under the king of England? Yet the Jew is turned out from England now because a prophet among his forefathers has promised him a country in some remote future, in some remote land. How absurd!

(4) The Scripture argument—the Jew is cursed to wander over the face of the earth.

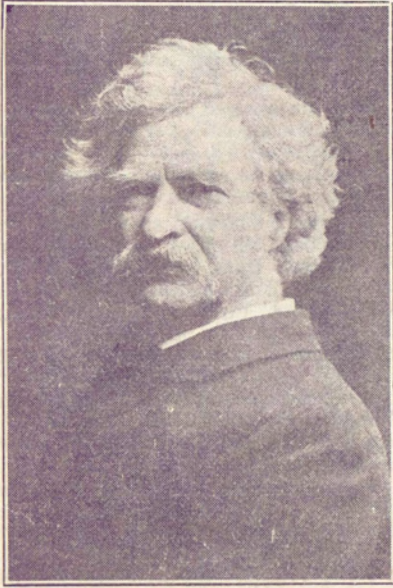
If therefore to give them citizenship would be an insult to the Divine oracle, then are Christian France and the United States and Holland already guilty of it, the historian-statesman reminded his hearers. Yet nothing terrible has happened to these countries. Then there must be something wrong with that particular prophecy. Perhaps wrongly interpreted.

But in reality such nonsensical arguments were only the excuses of bigoted tyrants, who were everlastingly digging up prophecies and what-nots in order to give vent to their cruelties; to satisfy a savage beast that lies hidden in a pious cloak. If

the opposition were such sticklers for the letter of the Scriptures, why did they not observe the most unmistakable commandment to love one's neighbor. It would save them hunting for out-of-the-way prophecies. On the other hand, he concludes: "If this argument justifies the laws now existing against the Jews, it justifies equally all the cruelties which have ever been committed against them."

IX

MARK TWAIN



"Mark Twain" is the pen name of Samuel Langhorne Clemens. Born in Hannibal, Missouri, 1835 and died in 1910. Popular American humorist and fluent writer on general topics.

Of Americans who have influenced the world's thought and emotion, very few, if any, have had such a sweeping, world-wide hearing as Mark Twain. He is the typical American—the American of the "square deal"—the cool weigher of pros and cons on any subject—the American whose main-spring of life is the heart rather than the head. While he holds his sides with splitting laughter at the panorama before him, his brow is wrinkled with profound thought and his eye is moist with a maternal tear. No wonder the world loves him and listens to him. Under the magic spell of Mark Twain the king in his regalia, sitting in his palace, mingles tears with laughter in the same forgetfulness of self and surroundings as the beggar in his rags sprawling in his hovel. His is the democratic heart which takes in all creeds, all colors, all races; so that whatever he has to say concerning the Jew may be relied upon to be unprejudiced, unbiased, impartial, and to be listened to by all peoples.

He analyses the Jewish question with the profundity of a logician and the imagination of a poet. He draws aside the curtain of the past and shows the Jew in the ancient world; and concludes that the Jew was far from being loved even long before the birth of Christianity. He points out that the world was then as it is now prejudiced against the Jew because "the Jew is a money-getter; and in getting his money he is a very serious obstruction to less capable neighbors who are on the same quest." The animosity toward the Jew, he assures us, is only one per cent religious, whereas nine per cent must be sought in the world's envy of the Jew's ability, thrift, sobriety, and wealth.

The statement that the ancient world hated and often persecuted the Jew for his money-getting ability is not altogether correct. The Laughing Philosopher has overlooked the persecution of Antichus, Pompey, Titus—the whole host of tyrants of the ancient world. It is true the ancient world did not always love the Jew;

but that was because the Jew was an anomaly. He lived such a different life! His ethics were different. Decency, chastity, sobriety, holiness, a mastery over the animal passions, were the Jew's ideals; his neighbors detested virtue; derided it as effeminacy. Revelry, lewdness, profligacy, lust, debauchery, were the ideals of the Jew's neighbors. Vice was a token of manhood among them. Jerusalem was a center of virtue; Nineveh, Cairo, Alexandria, Tyre, Athens, Rome, were cesspools of lewdness. Read their popular literature—not in the expurgated editions, though. Israel's being "a peculiar people" is what caused Jew-hatred among the ancients.

Christianity has inherited the grandeur of Rome and Greece, and with it the superstitions and the prejudices of the whole ancient world. Christianity never forgave the Jew for remaining a Jew. Has not forgiven yet. Pious Christians have not yet given up the hope of seeing the Jew embrace the Cross. Read the reports of their mission societies. The long waiting makes them impatient, often tolerant, and even cruel. This attitude toward the Jew was multiplied a thousand fold during the Middle Ages.

No, there is a good deal more than one per cent of religion behind Jewish persecutions. The Jew taken by and large is too poverty stricken to excite envy. During the past two thousand years his ability to make a living has been legislated out of his hand and brain. Social ostracism has done the rest. The man who will turn to the East Side of New York, to the West Side of Chicago, to Whitechapel, the Diaspora, where four-fifths of all Jews are to be found, and still remain envious of Jewish wealth, is beyond redemption. He is chronically blind and scentless. The scentlessness must be insisted upon, too. For chronic poverty does not only look bad, but it also smells bad.

With this detail corrected, let us turn to the Yankee Philosopher's deduction:

"If you offset the Jew's discreditable features by the creditable ones, and strike a balance," he concludes, the Christian can claim no superiority over the Jew, in spite of years of torture and persecution." Indeed, there is something more to the Jew, he insists, something mysterious, which none may gainsay and all must respect: "He is but one per cent of the human race, and ought not to be heard of at all, but he is heard of, has always been heard of. . . . His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstract learning are also away out of proportion to the weakness of his numbers. . . . He has made a marvelous fight in this world; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other people sprung up and held their torch light for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

Yet has the Jew suffered more than any other man that ever lived. The reason for his suffering is his non-participation in the world's affairs as a Jew, the humorist insists.

The Jew has allowed the world to put up a case against him, to bring in

evidence for the prosecution, has allowed the world to act as judge, jury, and prosecutor, and has borne himself so indifferently all along as to avoid even the bringing in of evidence for the defense; and the result was that the world has rendered an unfavorable verdict against him. What is worse yet, in the course of the centuries many have begun to believe the verdict to be true; and sometimes act accordingly.

Who has given the Jew the right to be a non-participant? the Philosopher demands; who gives any race the right? The oppressed Jew of the past had no other way than to be a non-participant. But today? When a Jew is unjustly attacked or defamed, are other Jews coming to his rescue? Oh, no. They wait till a non-Jew begins to do battle. "Among the Twelve Sane Men of France who have stepped forward with great Zola at their head to fight the battle for the most infamously misused Jew of modern times, do you find a great or rich or illustrious Jew helping?"

The excuses that the Jew is numerically weak, that he is incapable of organization, are not valid. Other people, much weaker numerically and with talents falling far short of the Jew's, are taking care of themselves well enough. If some of them had the ability of the Jew they would run the Kingdom of Heaven. There is no excuse for believing the Jew incapable of self-organization. Is he capable of organizing the world's industries, sciences, arts, politics; is he capable of leading labor movements, huge financial enterprises—and is not capable of self-organization? Laughable! If it is not a slur on his cosmopolitanism to organize other peoples it surely ought not to be a slur on him to organize his own people.

Next, the Jew must stop hiding his Jewishness. No one can live and thrive a sham, a fraud, mimicking others. He does best for himself and for his people as a Jew. Yet as a Jew he seems to be giving up all effort. "You were the favorites of Heaven originally, and you convince me that you have crowded back into that snug place again. . . . With all the Jew's splendid capacities and fat wealth he is not politically important in any country."

The Jew must remain a Jew—socially, for the good of his soul. There will always be a bit of prejudice against him, but that is no matter. There is that much among all other peoples, too. If the Jew manages his business as a Jew right, that prejudice will not be enough to affect him to any extent.

With American confidence in the infallibility of the ballot box he proposes—if he may make a suggestion without seeming to be trying to teach his grandmother how to suck eggs—that the Jew organize himself politically. "Band together and deliver the casting vote where you can, and where you can't, compel as good terms as possible." The Jew's huddling together in civil life won't do, so long as he remains isolated politically from his fellow Jews. In some countries the political separation works downright injury. Whichever party loses seems entitled to a "free kick" at the Jew; the winners taking in the show gratis.

Wittingly or unwittingly today Jews all over the world act upon a plan similar to the one suggested by the Laughing Philosopher about twenty years ago. Its success politically might be debateable, but its success socially none will deny. There are much fewer Jews today who consider their Jewishness a secret sorrow than there were a quarter of a century ago.

OTTO IRVING WISE.

Last week, pneumonia claimed as a victim, Otto Irving Wise, one of the most prominent Jewish figures on the Pacific coast. Mr. Wise was born in Buda Pesth, Hungary, on December 5, 1871, and was brought to New York when but three years old by his father, the late Rabbi Aaron Wise, for many years rabbi of the Congregation Rodeph Shalom of this city. He attended C. C. N. V. and N. Y. U., and was admitted to the bar. Later he moved to San Francisco and attained eminence in his profession. He was prominent in B'nai B'rith circles and a past president of District Grand Lodge No. 4, a leader in Temple Emanu-El, and a director of the San Francisco Federation of Jewish Charities. He was vice-president and general counsel of the Western States Life Insurance Company, Pacific Sanitary Manufacturing Company, and the Pacific Porcelain Ware Company. Mr. Wise is survived by a widow, two brothers (one of whom is Stephen S. Wise) and three sisters.

FREE SONS OF ISRAEL TO CONDUCT ANTI-BOLSHEVIST CAMPAIGN.

The Independent Order Free Sons of Israel, after informal negotiations with other fraternal organizations in the country, is taking the initiative to forestall the threatened menace to this country of Bolshevism. It will conduct a course of lectures in this city and will cause to be held meetings of its eighty subordinate lodges throughout the United States with the object of arousing public sentiment and bringing about national legislation for the suitable limitation of the immigration laws, so as to exclude all immigrants whose devotion to our institutions may be in the slightest degree doubtful and for the enactment of State and Federal laws for the energetic prosecution and most severe punishment of any person, citizen or alien, guilty of advocating or encouraging any of the Bolshevik doctrines or propaganda.

WASHINGTON NEWS.

Washington Jew on Reception Committee to Honor Returning President.—Navy Rewards Jewish Hero.—Rabbi Simon Returns from France.

Washington.—Washington is preparing to honor the President and the soldiers returning with him next month with a reception and parade. Every element of the community will be represented on the basis of 100 marchers of each national or international organization. The reception committee in charge of the affair has invited Jos. L. Tepper, the Washington representative of the International Jewish Press Bureau, to represent the Jewish community and plans are under way to have a special Zionist unit to parade with the American and Zionist flags.

John O. Siegel of Milwaukee, a boatswain's mate in the Navy, was recommended for a medal of honor and a gratuity of \$100.00 for the rescue of the two of the crew of a schooner which was burned at Norfolk, Va., on November 1, 1918. After taking two men from the burning schooner to safety, Siegel went back a third time but this time was himself trapped by a steam pipe barring his exit. When rescued by other shipmates he was in a dangerous condition and for hours physicians despaired of his life. His rescuers were also recommended for bravery.

Dr. Abram Simon, Rabbi of the Eighth Street Temple, the only Reform and foremost Congregation in Washington, returned from France where he was a volunteer Red Cross worker. Dr. Simon was in the fighting front and rendered a very valuable aid to the soldiers, especially to Jewish boys, to communicate with their relatives.

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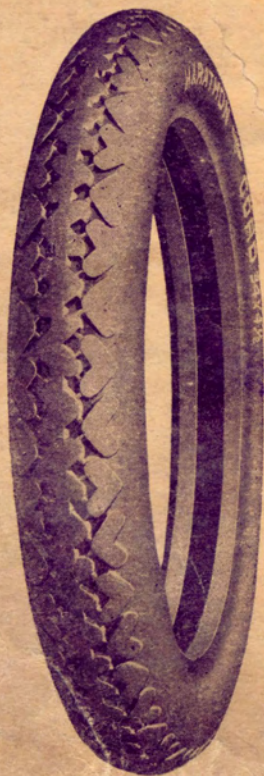
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