

THE YIDDISH PRESS—AN AMERICANIZING AGENCY

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INTRODUCTION

It is generally agreed that there is a great need to-day for civic instruction which will function more effectively. Our life and needs are becoming more complex; our standards of civic behavior are being constantly revised upwards, and the civic responsibilities which our citizens must discharge are becoming increasingly difficult.

Education for citizenship should occupy a central position in the public school curriculum. The civic possibilities of all the school subjects should be utilized to a maximum, and the specific ideals of citizenship should become the possession of the pupils as a result of their entire school training and activity.

In addition there should be provided, wherever necessary, aside from the general courses, supplementary instruction to meet specific needs of pupils, which shall have been ascertained beforehand. This suggestion applies with particular force to schools which are located in neighborhoods of comparatively large immigrant populations. Wherever fairly homogeneous groups of children could be located,

it would prove best to make a diagnosis of the civic virtues and deficiencies of the corresponding adult group, to establish their prevailing civic characteristics, both favorable and unfavorable, and to develop, on the basis of the outstanding needs revealed, special supplementary courses that would tend to prevent or correct the expected shortcomings, to improve the desirable traits and approved qualities which are insufficiently or wrongly developed, and to capitalize fully the civic potentialities of the younger generation.

To execute such a program of scientific analysis of civic characteristics of the adult group and the development of courses to be given in the public schools to correct civic deficiencies revealed, it is necessary first to ascertain, even though it be at best merely an approximation, the extent of the contributions toward a proper civic development made by other agencies aside from the school, so as to establish the specific function which the latter has to perform.

It should be remembered that the character of the adult citizen, native or naturalized, is the result of the interplay of various forces which exert their influence upon him and which directly and indirectly aid in determining what type of citizen he is to become in his actions, thoughts and sentiments. Among these extra-school agencies might be included the home, the pulpit, the community center, the theater, the mutual aid society, the trade union, and the press, whether printed in the vernacular or in a foreign language. In this study we are concerned with the analysis and appraisal of the extent and character of the civic attitudes contained in the editorials of the

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איבער דער וועלט

אני שלום! — מיט דעם ענדער
פון אונזער געזונטען מיטת פאנז אן
דיא ארטישע וועלט צו דעזע צו דעז
אוישער וועלט

דיא יארט און ניו יארק יארט
שלעכט פון בעשעפער. דאס יארט
פארן דיא יארט און דעזע צייט פון
פארט און דעזע צייט פון

N. Y. Jewish Abend-Post

Issued Every Afternoon.
ני יארט און ניו יארק
פארט און דעזע צייט פון
פארט און דעזע צייט פון
SAPHIRSTEIN & ROSENBAUM,
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פארט און דעזע צייט פון
פארט און דעזע צייט פון
פארט און דעזע צייט פון
פארט און דעזע צייט פון

די יודישע וועלט

1874
די יודישע וועלט

**אברהם אינוס האטעל
"הנכנסת אורחים" אין ניו יארק.**

הולדע פערדע בערג, טהאלע, מיטער סיכען, נאך
געט סיכען אונד בלוטען—דאס איז דיא נאמו'ס וועלט.

August 29, 1890. **Vol. X**

דיא מלחמה צווישען קאפיטאל אונד ארבייט
דעם ארבייטערס ירעקטיבע וואפנען.
בלע הספרות לנצח!

ספרות איז ספרות אונד ספרות! ניו יארק האט ניו
פאלק געהאט אן פאלק ספרות וויא דאס לעצטע צייט

**קאפאל האט קדחת!
מי בענק ישרהרד ניו יארק!**

אני שלעכט צוונד האטני איבערפארט אן צווישען
דיא אום נאך קין אהרונ אונד אן דאס היכע ירעקטיבע

דאס אום זיטל טוט א נפעל—אך האט איך ען
ערצילט דעם פאל, דעזע ליטעטער פילאזאפן.

EARLY FORMS OF EDITORIALS
(See pp. 204-210)

Yiddish press to which the immigrant Jews of New York are exposed.

There are in the United States about 1,500 foreign language newspapers and magazines with an aggregate circulation of about 8,000,000, which are printed in 33 languages and are found in every State in the Union.¹

There has been considerable discussion in recent years—very heated at times—as to the place and desirability of the foreign language press in America. During the war it was proposed by some that it be abolished altogether. Such an extreme proposal does not reflect clear thinking on the subject but indicates a disregard of the facts, which usually leads to hasty, inconsiderate action. The present study is one of the first attempts to raise this question out of the realm of mere conjecture and speculation to that of objective analysis and evaluation.

CHAPTER I

THE YIDDISH DAILY PRESS OF NEW YORK CITY

The Yiddish press may be analyzed from several points of view. The type of advertising which it carries could form the subject of investigation, to ascertain whether there is discernible any relationship between the advertisers and the avowed policy of each newspaper. The proportion of space devoted to various features, the development of special methods of treatment of news items and similar questions could be advantageously determined.

¹ Literary Digest, April 3, 1920, p. 48.

But the writer considered it advisable, in making a study of so extensive a subject, to limit, as far as possible, the material under consideration, so as to arrive at results which are indisputable, and to be in a position to retrace the steps taken and to check up any phase of the data or facts upon which the conclusions are based. In the present study an attempt is made to analyze the influence of the largest and most important part of the American Jewish press—the Yiddish daily press of New York City, with particular attention to one special phase,—the civic attitudes expressed in its editorials.

It has been deemed appropriate to introduce first a short account of the Yiddish press as a whole—to tell briefly the story of its rise and rapid development during the past three decades and a half.

ORIGIN AND GROWTH.

The roots of the American Yiddish daily press reach down to 1885, in which year the *Yiddishes Tageblatt* or Jewish Daily News, the first and oldest Yiddish daily in New York City, and probably in the world,¹ was founded by Kasriel H. Sarasohn, a far-sighted and enterprising Russian Jew. Just as the English newspaper in the Colonial days started as a weekly, which was later changed to a daily, so the pioneers in Yiddish journalism in America attempted at first to publish weeklies. The earliest ex-

¹ The first successful periodical in Yiddish was established in Russia in 1863 by Alexander Zederbaum who published *Kol Mevaser* as a supplement to the Hebrew weekly, *Hamelitz*. The first Yiddish daily in Russia, *Der Freund*, was established in St. Petersburg in January, 1903, almost two decades later than in America!

amples of the latter are *Die Jüdische Post*, established by Dr. Henry Gersoni in 1872, and *Die New Yorker Yiddische Zeitung*, established in the same year by K. H. Sarasohn. These two first known attempts were failures, for both soon found it necessary to suspend publication. Apparently Sarasohn was not discouraged by his first unsuccessful enterprise, for he proceeded in 1874 to found *Die Yiddische Gazetten*, which was a success from the very outset, and out of which grew several years later the first Yiddish daily.

The *Tageblatt* was printed in Judeo-German, and assumed from the beginning a conservative attitude, which policy it has maintained to this day. It represents the Orthodox-Zionist element among the Jewish immigrants, furnishes material that aims to satisfy their special needs and interests, and does not appear on Saturdays or on Jewish holidays. It has also continued to publish the weekly issue, *Die Yiddische Gazetten*, which contains a resume of the specifically Jewish news of the world for the preceding week, but devotes most of its space to fiction, poetry, miscellaneous articles on politics, history, science and education, and popular literary material for the family.

The rising tide of Jewish immigration from Eastern Europe in the eighties and nineties of the past century, following the promulgation of the so-called May Laws in Russia, discriminating against Jews, paved the way for a successful effort in Yiddish journalism. It brought noted Jewish writers to our shores, and created the demand for a special Yiddish press, to meet the needs of the newly-arrived immigrants.

Since the first Yiddish daily made its appearance, about a dozen daily periodicals have been launched, of which there

remain at present¹ the following four in New York City: 1) *Yiddishes Tageblatt* or Jewish Daily News (established in 1885); 2) *Vorwaerts* or the Jewish Daily Forward (established in 1897); 3) *Yiddisher Morgen Journal* or the Jewish Morning Journal (established in 1901); and 4) *Der Tog* or Day-Warheit (established in 1914 and 1905 respectively,—merged in 1919.) The newspapers that disappeared either suspended publication altogether or were consolidated with more successful rival journals, because the field did not prove sufficiently nutritive for all. Among the most recent examples of periodicals that either suspended publication or were absorbed by stronger rivals are: *Die Yiddische Welt* (1902–1904), *Der Taeglicher Herold* (1891–1904), consolidated with *Die Warheit* in 1905, *Der Fihrer* (1915), *Haint* (1919), *Die Warheit* (1905–1919), merged with *Der Tog* in 1919, and *Die Zeit* (Dec., 1920 to May, 1922).

With the exception of the *Morgen Journal*, all the existing dailies are afternoon papers, and each of them came into being in response to a definite social need.² The espousal of the cause of Jewish labor was entrusted successively to a) the *Volks Zeitung*, a weekly which started

¹ November, 1920. There are, in addition, a large number of weekly and monthly literary and family magazines and trade journals printed in Yiddish, some of them auxiliary publications of the dailies. Together with the latter, they constitute a journalistic activity which surpasses perhaps that of any immigrant group in America.

² In December, 1920, the *Zeit* (or Jewish Times) was established as the organ of the Poale Zion Party. It was compelled to suspend publication, however, in May, 1922. A new daily, *Freiheit*, has been in existence since April 2, 1922. Cf Appendix B, p. 342.

in 1886 and which lasted for three years; b) the *Arbeiter-Zeitung*, a weekly which was founded by the United Hebrew Trades in 1890; c) *Das Abendblatt*, a daily which was founded in 1894 and which was an outgrowth of the *Arbeiter-Zeitung*; and ultimately d) the *Vorwaerts* which was established in 1897 under very difficult financial circumstances, but which has become the largest and most profitable foreign language newspaper in America. The *Morgen Journal*, the only morning paper printed in Yiddish, was established by Jacob Saphirstein to fill a special need. Unemployed workers eagerly scan its want-ad columns in the morning in search of work. Others turn to it because they are anxious to learn as early as possible of the events of the previous day. As a result, the *Morgen Journal* prints more want-ads than any other Yiddish daily, and occupies a pre-eminent position as a Jewish news-gathering agency. The *Tog* was founded upon the initiative of Herman Bernstein to provide an outlet for the following tendencies which have been gaining the ascendancy:— a) to raise the tone of Yiddish journalism, to establish higher literary standards, etc.; b) to afford the constructive forces of all elements of American Jewry an opportunity for expression. Aside from the *Vorwaerts*, all of the present newspapers are decidedly Zionistic, the *Tageblatt* and *Morgen Journal* representing the Orthodox and Conservative groups, and the *Tog* reflecting the attitudes of the liberal and radical groups.

While the influence of the New York dailies is felt throughout the country, independent Yiddish daily newspapers have been established from time to time in larger cities of considerable Jewish population. Among those in

existence at the present writing¹ are *Der Taeglicher Juedischer Courier* or the Daily Jewish Courier, and *Der Taeglicher Yiddisher Kol*, or the Daily Jewish Call, both established in Chicago, Ill., in 1887 and 1900, respectively; *Die Yiddische Welt* or the Jewish World of Cleveland, which was founded in 1908 by Samuel Rocker, and which absorbed the Jewish Daily Press in 1914; and, finally *Die Yiddische Welt* or the Jewish World of Philadelphia which was established in February, 1914, by Jacob Ginsburg. It is not within the province of this thesis to undertake a detailed consideration of the content of these newspapers which are published outside of New York. But, it is safe to assume that, just as the papers printed in the vernacular throughout the country are mainly reflections of the large metropolitan newspapers, with the exception of cases in which the editors or publishers are men of unusual personality, so the out-of-town Yiddish daily periodicals usually follow the lead of, and adopt the tone set by the Yiddish daily journals of the metropolis.

DISTINCTIVE FEATURES

The earlier Yiddish newspapers were dominated linguistically by a very strong German influence, but they gradually assumed an American character, and to-day the influence of the native press and of the American environment in general upon the form, make-up, and content of the Yiddish press, is easily discernible. Even the language used has undergone a radical change since 1885.

¹ November, 1920. In 1922 the Jewish Guardian, a Yiddish and English daily was established in Cleveland, Ohio.

The principal element in the Yiddish language is a dialect of German spoken in the Rhine regions during the Middle Ages. As the German Jews expanded eastward on account of the indignities heaped upon them and the persecutions to which they were subjected during the Crusades and as a result of the Black Death, Judeo-German, which contains also Hebrew and Slavic elements, became, in time, the common tongue of several millions of Jews who lived in Poland, Russia, Austria and other European countries. The tendency of the Jews throughout the Diaspora to write the vernacular of the various lands in which they dwelt in Hebrew characters,¹ resulted in the utilization of the Hebrew alphabet in the case of Yiddish. This facilitated the acquisition and accelerated the spread of the Yiddish tongue. When the Jews were again forced to wander westward during the last two decades of the nineteenth century, they carried this language with them into their new homes in western Europe and northern America. Through contact with other languages and civilizations, Yiddish has been considerably modified by the accession of Polish, Russian and English terms and forms.

It is interesting to note that in Russia, which was the largest center of Jewish population in the world, Yiddish was looked upon as a jargon. It was despised by the radicals, who preferred to use the Russian language, as well as by the leaders of the *Haskalah* (enlightenment) movement, who adhered tenaciously to the ancient Hebrew tongue. In America, however, the pioneers in the Jewish labor movement, in their desire to reach and influence the masses,

¹ Jewish Encyclopedia, Vol. I. P. 446 "Transliteration of Foreign Languages"—Mark Lidzbarsky, Ph.D.

utilized the Yiddish language advantageously for the promulgation of their ideas. They simplified and popularized the Yiddish tongue, which, until then had been used almost exclusively by Jews who were ignorant of the Hebrew language. In addition, the growth of the nationalist movement among Jews, intensified after the Kishineff massacre of 1903, was followed by an extended use of Yiddish as a literary medium. In fact, the past twenty-five years have witnessed the increasing divergence of the Yiddish tongue from its German origin. Not only is the language employed in conversation to-day by the rank and file a so-called Americanized Yiddish, replete with English elements, but the phenomenal rise of Yiddish literature has also contributed largely to the evolution of Yiddish from a mere patois to a forceful vehicle for literary expression.

The simplification of the Yiddish tongue has helped to spread the Yiddish newspapers among the Jewish masses, the vast majority of whom had not had the benefits of a secular education and had not read any journals in the lands from which they emigrated. The Yiddish press proceeded to develop a generation of readers. Therein lies one of the fundamental reasons for the unusual influence which it exerts upon the mind-content of its large family of readers. It is practically the only source of information to which most of them have access. It guides them in the early stages of their process of adjustment to the new and complex American environment. It has educated the large majority of the immigrant Jews up to the point where they would be in a position to appreciate and read the newspaper as an easy, direct means of keeping in touch with important events which occur in this country as well as throughout

the world. To the extent to which it has aroused in the immigrant Jews the demand for Yiddish newspapers, the latter have practically developed their own reading public, and have indirectly prepared their readers for an appreciation of the native press.

The facility and readiness with which the various influences of American life are assimilated by the immigrant in transition, are evident in the manner in which the Yiddish press handles the different features, particularly the news. The utilization of emphatic news headings, frequently bordering on the sensational; the human interest treatment of daily events; the promptness with which the leaders detect changes in conditions and the eagerness with which they adapt themselves to the newly-ascertained desires and interest of their readers; the care, skill and ability with which the newspapers are edited, the spirit of enterprise which characterizes their method of conducting the various departments,—all reflect direct influences of the native press.

In their general features the Yiddish daily newspapers are essentially journals for the masses. Their tendency is towards popularization, with sensationalism as the inevitable culmination. On the other hand, one of the distinctive features of the Yiddish press is the disposition to devote an unusually large proportion of its space to solid reading material such as does not usually find its way into the American newspaper, but which goes rather into the American magazine. The reason for this phenomenon becomes clear when we remember that the Yiddish newspaper is very frequently the only source of information and guidance which the reader has. It is therefore not merely

a conveyor of news, but also a sort of literary and popular scientific journal, which deals with a wide range of subjects, supplies a large proportion of miscellaneous reading matter and caters to the needs and interests of the reader of magazine-stuff. "In an analysis of the contents of seventeen New York daily newspapers, of which five were published in English, three in German, five in Italian, and four in Yiddish, students in Sociology under Prof. Tenney of Columbia University, found that the Yiddish newspapers ranked highest in the amount of space devoted to cultural news (52%)¹."

POLITICAL COMPLEXION

The *Vorwaerts* is listed in Ayer's Directory as the organ of labor to which fact may be attributed in the main its rise in circulation. Jewish workers have come to look upon the *Vorwaerts* as the champion of their rights, whose advice and leadership they usually follow, particularly in strikes and other struggles with their employers. In addition, the *Vorwaerts* has been from the very beginning an organ of the Socialist Party.² That explains, in a measure, why an overwhelmingly large proportion of its space is devoted to political and economic news and discussions.

The remaining Yiddish newspapers in New York have been divided in their political opinions very nearly in accordance with the well-known distribution of politics in

¹ W. P. Shriver, "Immigrant Forces," p. 227.

² Ayer's Directory for 1898, contains the following notice: "*Vorwaerts* (Heb.) Weekly-Sunday-Socialist Democratic—established 1897—four pages—sizes 17×24— .75 subscription—published by the Jewish Socialist Press Federation, 32 Suffolk Street, New York."

New York,—the *Tageblatt* and *Yiddisher Morgen Journal* supporting, as a rule, the Republican Party and its candidates, and the *Warheit* having given its support to the Democratic Party and its candidates. In Ayer's Directory all the Yiddish newspapers are listed as "Independent" politically. To a certain extent this designation does reflect the actual situation. The Yiddish newspapers do go out of their way frequently to recommend candidates from opposing parties whom they consider worthy of support. This has been true to some extent of the *Morgen Journal*, *Tageblatt* and *Warheit* and more particularly of the *Tog*, which has assumed from the outset, a nonpartisan attitude in American politics. From the time that the *Tog* was fused with the *Warheit*, however, it has occasionally shown leanings towards the Democratic Party, probably because the *Warheit* was considered Democratic, its publishers having occupied a high place in the councils of the local organization of that party.

SPHERE OF INFLUENCE

From one newspaper with a circulation of 3,750 in 1887¹ the Yiddish daily press of New York rose successively to two newspapers with approximately 16,000 readers in 1895², five journals with a combined circulation of over

¹ Ayer's Newspaper Directory of 1888 lists the *Judisches Tageblatt* as a German-Hebrew daily which had a circulation of 3,750 during the preceding year, according to the report of the publisher and editor, the Rev. K. H. Sarasohn, 115 East Broadway, New York City.

² Ayer's Directory of 1896 gives the circulation of the *Jewish Daily News (Togebblatt)* for 1895 as 13,400. The *Jewish Herald*, established in 1894, and published daily except Sundays, did not announce its circulation figures for 1895.

62,000 in 1900¹, five newspapers with an approximate circulation of 190,000 in 1905², four journals with a combined circulation of 336,125 in 1910³, and five newspapers with an extensive circulation of 525,690 in 1915⁴. In 1921 the five dailies had a total circulation of about 400,000 readers⁵.

Practically all of the more prosperous and influential Yiddish newspapers have not been the outcome of the investment of large capital, but sprang from humble, obscure beginnings, and attained their present strength after long reverses, which were overcome by brains and energy rather than by money. Of course, a good part of the success has been the result of circumstances. But for many years the Yiddish newspapers continued to be uncertain and unattractive as business enterprises. The *Tageblatt*, for example, struggled along for almost a decade with a comparatively small circulation of 3,750 to 5,237. The proportions between the circulation and population reveal at a glance the inhospitable field in which K. H. Sarasohn, the founder,

¹ The following newspapers are listed in Ayer's Directory for 1900: *Tageblatt*—Circulation 40,000; *Vorwaerts*—Circulation 19,502; *Abend Post* (Estab. 1899), *Abend Blatt*, *Herold*—No circulation figures.

² The following Yiddish daily journals are included in Ayer's Directory for 1905: *Abend Post* 15,723; *Tageblatt* 48,031; *Vorwaerts*—52,190; *Morgen Journal*—53,379; *Herold* (circulation not stated—estimated at 20,000.)

³ C. F. Ayer's Directory, 1911—*Morgen Journal*—80,127; *Warheit*—64,466; *Tageblatt*—69,000; *Vorwaerts*—122,532.

⁴ *Ibid*, 1916—*Tog*—81,209; *Tageblatt*—58,143; *Warheit*—89,124; *Vorwaerts*—198,982; *Morgen Journal*—108,502.

⁵ *Ibid*, 1922—*Tag-Warheit*, 64,000; *Vorwaerts*—147,000; *Morgen Journal*—77,000; *Tageblatt*—59,149; *Zeit*—45,900.

worked. The Jewish immigrants had lived long without newspapers. There were few stirring events going on in their midst. The newspaper was of no aid to them in their business. Despite those obstacles, however, this pioneer persisted, more than doubling the circulation in the ninth year¹, and reaching the substantially high figure of 40,000 in fifteen years.² The *Vorwaerts*, which is to-day the most prosperous foreign language daily in this country, surpassing in circulation four English newspapers in New York City and approximating four others³, came into being amidst poverty, the fund for launching it having been collected from workers, who gladly offered their small contributions in order that they might have a newspaper that would represent their special interests. A similar story of early hardship and struggle can be told of the *Morgen Journal*, and other Yiddish papers that have succumbed to the trying conditions which they have had to face.

By concentrating the financial affairs of the newspapers in the hands of special business departments, the members of which are familiar with and utilize efficient American methods in the conduct of their affairs, the Yiddish press has succeeded in attaining during the past twenty-five years a degree of development unequalled by that of any other country, including those in which Yiddish is practically the only language of the Jewish masses. The business staff had at first to educate the larger companies to the advisability of advertising their wares in Yiddish newspapers as a means of reaching a special clientele of readers,

¹ Circulation of the *Judisches Tageblatt*, 1894-12,375.

² Circulation of the *Judisches Tageblatt*, 1900-40,000.

³ See Appendix C, p. 335.

and a substantial group of potential customers. Fundamentally the rapid development of the Yiddish press has been due to the increased popular intelligence, to the energy and enterprise of its conductors and more especially to the modifications in business and business methods which have made our whole commercial life dependent upon information which is conveyed from individual to individual, from city to city, and from country to country through the medium of the press.

While the personal element has played an important part in stabilizing the Yiddish press in its early stages, such pioneers as K. H. Sarasohn, A. Cahan, L. E. Miller and J. Saphirstein having contributed considerably by their energy, acumen and perseverance to the success of the press, the tendency at present is for the latter to draw away from personal connections and to be established as an institution in Jewish life on an impersonal basis. Notwithstanding the element of precariousness which enters very largely into Yiddish newspaper establishments, the business is becoming more and more permanent in its character, and it may safely be assumed that the existing great Yiddish daily journals have come to stay for many years. Each year that passes renders them more invincible to the competition of new rivals, for it fortifies their hold upon established and increasing constituencies, continually crowding to the walls their weaker rivals that usually find the pressure so great that they are compelled to suspend publication.

A comparison of the circulation figures of the Yiddish daily press of New York City with the statistics of Jewish immigration into the United States for the corresponding

period shows that there have been two kinds of increases in circulation,—normal and abnormal. A normal increase has usually depended upon a rise in the tide of immigration and was due largely to the efforts made by the leaders of the press to satisfy the diversified needs of the potential readers whom they were endeavoring to reach; for the Yiddish press has always been pliant and responsive to the readers' needs. Other factors which stimulated the rapid spread of Yiddish newspapers were the growth of the Jewish labor movement, and the massacres and discriminatory acts perpetrated against the Jews in Russia and other European countries. The latter demanded methods of public expression and intercommunication. To these stimuli may be directly traced the immediate causes of the normal rises in circulation, and the fact that the Yiddish newspapers soon attained a degree of influence hitherto unknown in Yiddish journalism in America and not previously paralleled by any other Yiddish press in the world.

But, while normal increases have usually kept pace with the ebb and flow of Jewish immigration, there have been sudden, rapid growths in circulation during years of little or no Jewish immigration. Such was the case in 1914, 1915 and 1916, when Jewish immigration into the United States was practically at a standstill. In 1912 the Yiddish press reached approximately 360,000 readers. A normal rise of 15,000 is observable in 1913, a tremendous jump of over 112,000 in 1914 and a substantial addition to 38,000 in 1915. While the increased circulation was maintained and slightly augmented in 1916, there is a sudden, marked decrease in 1917, followed by a gradual, decided decline in 1918 and 1919, until in 1920 we find the circulation

figures practically back to what they were in 1912. The increase between 1910 and 1915 reached over 103%. On the other hand there is evident an equally large decrease in 1917. (See Appendix D, p. 344).

What have been the causes of these unusual fluctuations? The explanation may be found in the abnormal war situation, which, while it blocked the channels of immigration, also aroused an unprecedented demand for newspapers, particularly those which carried the latest news from the battlefield. The American Jews were naturally intensely interested in the war news, since the battles raged mainly in the territories which were inhabited largely by Jews. They were concerned regarding the fate of their brethren in war-ridden Europe and displayed that unusual interest by purchasing any newspaper that brought them a bit of news from the war zone. The Yiddish newspapers endeavored to satisfy this abnormal craving and anxiety by issuing "extra" editions in the late afternoons. The same reader would frequently purchase two or more papers in one day. This demand on the part of densely settled New York for frequent information regarding the war situation which led to the multiplication of editions, accounts in the main for the unusually large and rapid increase in the circulation in 1914 and 1915.

On the other hand, the increase in the price of newspapers from one cent to two and three cents per copy, the sharp decrease in immigration resulting from war conditions and the restrictive legislation enacted by Congress, and the discontinuance of the practice of issuing "extra" editions of the afternoon papers, resulted in a sudden, marked decline in circulation in 1917, and again in 1920.

At first, the increase in the prices of Yiddish newspapers, following the example set by the native language press, did not diminish considerably the demand on the part of the reading public, because the war was still raging and the interest in the vicissitudes of the conflict was at its height. It was only after the Armistice had been signed that there was observable a marked decline in circulation because the interest in the events of the war had subsided.

CHAPTER II

THE READERS OF THE YIDDISH DAILY PRESS

In order to obtain a fairly accurate conception of the extent or volume of civic pressure brought to bear upon the readers of the Yiddish daily press by means of the civic attitudes expressed and problems treated in its editorials, it would be necessary to establish first, what type of readers the Yiddish newspapers reach; second, to what extent the editorials are read regularly or occasionally, and from what particular groups the editorial readers are mainly drawn; third, what is the general scope of the content of the editorials; fourth, what specific topics constitute the prevailing subject matter of the editorials. Each of the following chapters is devoted to a consideration of one of these questions.

In this chapter the first question, "Who are the readers of the Yiddish daily press?" is the subject of discussion. In the attempt to arrive at inferences which are based to some extent on fact rather than on mere conjecture, two limited sample studies of the readers of Yiddish daily news-

papers were made by means of a questionnaire¹, the results of which have proved suggestive and have revealed some of the main tendencies, though the limitations of the range of the studies have precluded the possibility of attaching any degree of finality to the conclusions reached.

METHODOLOGY

The following precautions were observed in the preparation of the questionnaire and in the selection of the readers to whom the copies were submitted:

a. The questions were so framed and arranged that, while the answers brought out the main points, the fundamental question was introduced incidentally so that the reader in writing out his replies might not be unduly influenced by any knowledge of the fact that this was the main question. Thus, Question 9A, "What features of the Yiddish newspaper do you read?" is so arranged that "editorial" which is the main point in which the writer is interested, is not given any undue prominence, the reader being expected to reply to the question as to whether he reads editorials regularly, occasionally or not at all, in the same manner as he would to any of the remaining eight features listed under that heading.

b. Special care was taken while a questionnaire was being filled out not to inform the person replying beforehand of its main, specific purpose, i. e. to ascertain what percentage read the editorials.

Whenever individuals approached hesitated to reply

¹ See copies of the English and Yiddish questionnaires used in Appendix E, pp. 337, 338.

to the questions, an effort was made to get them into a sympathetic frame of mind and to arouse within them an attitude of eagerness and responsiveness. Usually the mere statement that the writer was anxious to learn something about the readers of different newspapers would suffice to dispel any feelings of suspicion. In no case, however, was a prospective informant made aware of the primary purpose of the questionnaire.

c. Because of the comparatively small number of cases involved, it was absolutely essential that there should be no doubt whatsoever as to the reliability of the data. Inasmuch as general tendencies can be discovered only through the study of samples selected at random, and a truly representative group of readers can only be approximated, the following steps were taken to obtain a random sampling of the general group of readers of the Yiddish press,—particularly from the point of view of age and occupation,—which would be free from the influence of arbitrary selection, whether conscious or unconscious:—

(1) Two separate, distinct sets of questionnaires were filled out by persons in different sections of the city and the results tabulated separately to make it possible eventually to determine whether any uniform tendencies were operative.

(2) To avoid a select group from the point of view of occupation, questionnaires were not filled out at any meeting of a trade union or manufacturers' association. Instead, the meetings of mutual aid and other racial societies were visited for this purpose, because among their membership would be found persons of varying ages and occupations. The list of the types of occupations and ages represented

among the persons replying seems to indicate that the results from this point of view are quite satisfactory.

While the original purpose in submitting the questionnaire to the readers was to ascertain what percentage read the editorials,¹ the summary of the replies to the remaining questions tells an interesting story regarding the characteristics of the readers, and is reproduced at the close of this chapter in the form of tables.² (See pages 197 to 203).

INTERPRETATION OF DATA³

a. Age and Sex.

The fact most worthy of attention revealed by an examination of the data in connection with this question, is that, while the median group is found among those between the ages of 46 and 50, which result might have been expected, a surprisingly larger number of readers is found among those between the ages of 16 and 25. In fact, the number of readers in this young group reaches a total of 101, which is only three less than the aggregate number reached by the largest group (41-50). An explanation of this interesting situation may be found in the summary of the reasons given by Jews who read English

¹ Cf. Tables XIX and XX, Ch. III, pp. 53 and 54.

² These statistics are presented primarily because they serve as an interesting and suggestive description of the readers who filled out the questionnaire. Since the number of informants was very limited, aggregating only 239, these results are not to be regarded as an adequate characterization of the entire reading clientele, which approaches 400,000. Cf., p. 184.

³ See Tables I to XVIII, pp. 197 to 203.

newspapers, for patronizing the Yiddish daily press,¹ for the vast majority of the younger group no doubt also read English newspapers.

Over 35% of the readers who filled out questionnaires were females. While it was not possible within the limitation of this study to determine the exact proportion of the sexes, there is a preponderance of males among the reading clientele, which condition is explained, in part, by the neglect of the education of Jewish women in the past. The number of female readers of the Yiddish press is growing steadily, however, the increase being particularly marked among those between the ages of 16 and 20. The leaders have taken special cognizance of this situation and are providing more and more reading material intended primarily for women.

b. Country of Birth.

The results as to country of birth approximate the true situation, if the data for all readers could be obtained. Over ninety percent are foreign-born. The eight percent who are native-born, are drawn largely from the younger group who read the Yiddish newspaper because they have been aroused by the recent epoch-making events in Jewish life and are "anxious to keep in touch with Jewish affairs."

c. Length of stay in the United States.

The following facts stand out in the replies as to length of stay in this country:—the largest group of readers is found among those who arrived in this country between 1905 and 1907, during which years Jewish immigration into the United States reached its highest points on

¹ See Chap. III, pp. 192 to 196.

account of the Kishineff and Bialystock pogroms. The low number found among those who have been in this country only from one to six years becomes clear, when we remember that there was practically very little Jewish immigration during that period on account of the World War.

d. Knowledge of English.

The inquiry regarding the readers' knowledge of the English language has brought to the surface results which are rather surprising. The prevailing opinion hitherto has been that the majority of the readers of the Yiddish press were not sufficiently familiar with English to be able to read newspapers in that language. The high percentage of readers of English newspapers indicated by this limited study assumes special significance, when considered in connection with the answers to the question as to why the Yiddish newspapers are read by those who have attained facility in the use of the American vernacular.¹ The conclusion is inevitable that the proportion of the latter is considerably higher than was considered probable in the past.

A valuable suggestion also grows out of this study in connection with the substantial number of readers who reported that they can read English somewhat, but not well enough to understand English newspapers. It would be out of the question to expect the latter to revise and simplify sufficiently the language in which they are written. The situation seems to point, instead, to the advisability of introducing a special page into the Yiddish newspaper,

¹ See pp. 192 to 196.

written in very simple English, so that the readers who have merely an elementary acquaintance with our tongue, might be encouraged thereby to continue to familiarize themselves further and to improve their knowledge of English. Those who do not read English at all could also be stimulated to overcome that serious handicap.

Therein lies a splendid opportunity for consciously utilizing the foreign language newspapers to Americanize some of their readers linguistically. For, however desirable it may be that in our democracy all groups should be encouraged to retain and to foster a knowledge of the languages which they have brought with them from their old homes, it is of still greater importance that they should familiarize themselves as speedily as possibly with the common language of our land, in order that they may not impede the progress towards a greater and more wholesome solidarity among the diverse races and groups, who have voluntarily chosen our country as their new, permanent home. In fact, some of the leaders of the Yiddish newspapers have in the past evidenced an understanding of the importance of insuring a common means of inter-communication, and a common medium for the interchange of thought in our country and have of their own accord initiated efforts in that direction.¹

e. Degree of Naturalization.

The results of this study show that a large majority of the readers are either already citizens of the United States or have declared their intention of assuming the respon-

¹ See chapter VI, pp. 329-331, for a detailed discussion of the more direct Americanization efforts of the Yiddish press.

sibilities and privileges of American citizenship. This high proportion of naturalization will occasion no surprise to those who are familiar with the energetic efforts in that direction exerted by a host of Jewish agencies and institutions, and with the continual agitation for the achievement of this end carried on in the editorial columns of the Yiddish press. The fact that Jewish immigration is largely a family movement and consists essentially of persons who have suffered disabilities in their countries of birth, and who desire to settle permanently in free America,¹ accounts to some extent for the Jewish newcomer's readiness and anxiety to become naturalized.

f. Features Read.

The preferences expressed in the replies to this question seem to indicate that practically all the readers are interested in the specifically Jewish and general news items of importance, which are usually featured on the front page. That these two should rank first and second in popularity, is in accord with what has generally been understood to be the primary purpose of the Yiddish daily press, as a conveyer of news. This fact appears significant when compared with the reasons for turning to the Yiddish press, given by those who read English newspapers.²

The women readers look with greater regularity for the short stories and for the material included in the special family magazine page than they do for any other feature. That explains the high rank which fiction occupies in

¹ See Samuel Joseph, "Jewish Immigration to the United States", Part III B—Chapters I and II.

² Section h, pp. 192-196.

the list. Again, while the total number of regular and occasional readers of editorials surpasses the total number of readers of fiction, the latter is, on the other hand, considerably ahead in the matter of regularity. More persons seek habitually the daily installment of the serial story, or the short story, than are anxious to keep in touch regularly with the editorial opinion of the newspaper. The question regarding the extent to which the editorials are read, and the types of readers who are reached by them is treated fully in the following chapter on the editorials.¹

g. Actual Number of Persons who Read the Newspapers Purchased.

It has been assumed by persons familiar with the situation that the actual number of readers of newspapers is considerably greater than the total number of copies which are sold. There are factual grounds for such an assumption, especially since the increase in the prices of daily newspapers. The estimates of the actual size of the audience reached have varied widely, and have been based on the opinions of the persons who made them. To shed some light on the real situation, a special question² was inserted in the questionnaire submitted to the readers of the Yiddish daily press, with the following results:—
Number of readers who reported that other members of their family or friends also read the Yiddish daily which they purchased:—

¹ Ch III, p. 204 ff.

² Question 8 a) Do any other members of your family or friends read your copy of the Yiddish daily?—b) If so, how many persons read it?—c) About how old are they?

Study No. 1.—										Number	
No. Reporting										of Additional Readers	
30	readers	reported	that	1	additional	person	reads	the	same	paper	30
12	"	"	"	2	"	"	"	"	"	"	24
8	"	"	"	3	"	"	"	"	"	"	24
2	"	"	"	4	"	"	"	"	"	"	8
<hr/>											
52										Total	86
Study No. 2.—											
No. Reporting											
28	readers	reported	that	1	additional	person	reads	the	same	paper	28
11	"	"	"	2	"	"	"	"	"	"	22
6	"	"	"	3	"	"	"	"	"	"	18
4	"	"	"	4	"	"	"	"	"	"	16
2	"	"	"	5	"	"	"	"	"	"	10
<hr/>											
51										Total	94

If the results of the two studies are combined, it appears that out of a total of 236 readers who answered the question, 103 reported that 180 additional persons read their papers. In other words, approximately 44% of the newspapers sold are read by other persons than those who purchase the copies. The circulation figures of the Yiddish dailies, according to these results, would have to be augmented by about 75% to obtain the actual number of readers.

h. Why Persons Familiar with English Read the Yiddish Dailies.

The tenth and last query on the questionnaire (which was omitted from the Yiddish copy) reads as follows: "If you can read the newspapers printed in English, state for what special reasons you read the Yiddish newspapers." It is perfectly natural for persons to read the Yiddish daily who cannot peruse the contents of an English one at all, or who read English with difficulty, and to whom a newspaper written in Yiddish is practically the sole source of information. But why do Jews who can read the English just as fluently and in many cases with greater facility, read Yiddish newspapers?

Two types of replies were given to this question. First, a substantial proportion (about 20%) of the informants stated that they read the Yiddish newspaper for what may be considered to be sentimental reasons,—because, they have been attached to the Yiddish language and are anxious that it be further preserved. In some of the following answers the characteristic tenacity of the Jews stands out: “Yiddish is my mother tongue; it must not die.” “If our American Jews will not read it, it will die.” “Just because the Yiddish newspaper is near to me,—it’s my language.” “Because I like it.” “Not to forget the Yiddish language.” “Because I like the Yiddish style of writing,” etc.

Second, the main, fundamental reason given by over 80% of the persons replying was that they read the Yiddish dailies for the specifically Jewish news,—because they are anxious to keep in touch with the significant Jewish current events. It is evident from the following answers that the primary motive of the English-reading Jew in turning to the Yiddish dailies is to keep abreast of the news regarding the progress made in the solution of contemporary Jewish problems:—

A sign painter’s answer to this question:—“I read the Yiddish newspaper for news not generally found in English papers, such as, Jewish trade news, stories, Jewish events, etc.”

A lawyer’s reply to this question:—“To get news of Jewish interest not otherwise found in the English dailies, and for editorial comment on outstanding Jewish events.”

A clothing cutter’s answer (age 21—born in U. S. A.) “It being a newspaper of my own race, I find in it very important information that concerns me and my race.”

From a high school student’s answer: “So as to develop my

knowledge of the language and also to obtain such information regarding Jewish events which English papers do not give."

A housewife says:—"I'm used to it and I like it. I can't get all news about Jews in the English papers."

Other answers:—"I am anxious only for Jewish news in the Yiddish daily—the other news I get better in the English papers."

"For Jewish news and for discussion of Jewish items of interest."

"To be more familiar with Jewish matters."

"To know what is going on among the Jewish people."

"I read Jewish newspapers, first for Jewish news, as well as to get the point of view of Jewish public opinion."

"I read the English papers to get more English, to learn to understand English better and the Jewish paper I read to get exactly the Jewish news from the other side. In the morning I read the *American* or *World*, and in the evening the *Tog*."

"I want to see what's happening in Jewish life. The English newspaper doesn't give Jewish news in the same way. It doesn't have the same taste to me."

I don't take to the English page of the Yiddish newspaper. It doesn't give the news."

"As a group-conscious Jew I am naturally interested in the welfare of my brethren throughout the world. The English newspapers which I read devote very little or no space at all to specifically Jewish news and affairs. Whenever Jewish news items are given they suffer from one or more of the following shortcomings: (1) They are too brief: (2) The news is distorted: (3) Derogatory statements and unwholesome items are given undue prominence, thus featuring reflections upon the Jewish people. The English-Jewish weeklies in N. Y. C. do not meet my needs because (1) The news reaches me late (and I obtain it immediately in the Yiddish daily): (2) They devote comparatively little space to news; hence their news items with few exceptions are too briefly written up: (3) They are partisan journals of opinion, often giving prejudiced accounts and omitting relevant facts which do not support their points of view."

"To be in communion with Jewish life and Jewish ideas."

"I read all fairly regularly enough to keep me in touch with Jewish events, particularly Jewish national and communal affairs, and Jewish theatricals."

"I am interested in special Jewish news, printed in the Jewish papers, concerning Palestine and Eastern Europe."

"It brings special Jewish news in a Jewish way from the Jewish viewpoint."

"The only thing I read in Yiddish is Jewish news. I read whenever I am interested in some special occurrence in Jewish life."

"To keep constantly informed as to all Jewish matters (politics, literature, Jewish workingmen's movements)."

"The Yiddish newspaper is the primary means for keeping in touch with the living, pulsating Jewish people. On the whole, its general content is, in my opinion, superior to that of most of the English dailies."

"In order to secure fullest possible information on Jewish situation and activities."

Further investigation has established that the assertion made by a number of the informants that the English newspapers do not meet their requirements as far as specifically Jewish news is concerned, is supported by the facts. Proof of the tendency of the New York English press to ignore important events of particular interest to Jews was furnished on May 3, 1922, when the United States Senate passed unanimously the Lodge Resolution favoring the establishment in Palestine of a National Homeland for the Jewish people. The question as to whether our Government should express its sympathy with Jewish aspirations in Palestine had been discussed extensively pro and con in the Jewish press and at public Jewish gatherings, and hundreds of thousands of readers were interested in the final fate of the resolution. Under the circumstances this news item might properly have been

given prominent mention in the evening and morning papers. But, with two exceptions,¹ the metropolitan dailies ignored this occurrence entirely.

SUMMARY OF REPLIES TO
QUESTIONNAIRE FILLED OUT BY READERS
OF THE YIDDISH DAILY PRESS OF NEW YORK CITY

FIRST STUDY

TABLE I
AGE DISTRIBUTION

Ages	A-Informants				B-Additional Readers*						
	Male	Female	Total	%	Male	Female	Sex not Indicated	Total	%	Gr. Tot.	%
10-15.....	0	1	1	.9	0	0	0	0		1	.6
16-20.....	5	7	12	10.4	3	2	2	7	12.3	19	11.0
21-25.....	11	1	12	10.4	1	3	4	8	14.0	20	11.6
26-30.....	14	2	16	13.9	2	3	2	7	12.3	23	13.4
31-35.....	6	10	16	13.9	2	1	3	6	10.5	22	12.8
36-40.....	10	4	14	12.2	3	3	1	7	12.3	21	12.2
41-45.....	12	5	17	14.8	1	2	1	4	7.0	21	12.2
46-50.....	12	5	17	14.8	3	4	5	12	21.1	29	16.9
51-55.....	3	1	4	3.5	1	1	2	4	7.0	8	4.7
56-60.....	3	0	3	2.6	0	0	2	2	3.5	5	2.9
61-65.....	3	0	3	2.6	0	0	0	0		3	1.7
TOTALS.....	79	36	115	100.0	16	19	22	57	100.0	172	100.0

¹ The informants who filled out the questionnaires were requested to indicate: a) *how many additional* persons read their copies of the Yiddish dailies: b) what their *ages* are, and c) what particular *features* of the newspapers they read. The results are set forth in Tables I, VI, VII, XII, XIII, and XVIII.

² In examining the newspaper files at the New York Public Library, the writer found brief notices regarding the passage of the Lodge Resolution in the *New York Times* on page 19 and in the *New York Tribune*, on page 6, both of May 4th, 1923.

TABLE II
COUNTRY OF BIRTH

Country	Male	Female	Total	%
United States.....	6	4	10	8.7
Russia.....	38	18	56	48.7
Poland, Galicia, Hungary.....	34	14	48	41.7
Roumania.....	1	0	1	.9
Totals.....	79	36	115	100.0

TABLE III
NUMBER OF YEARS IN THE UNITED STATES

Number of Years	Male	Female	Total	%
Less than 1.....	4	0	4	3.5
1-2.....	0	0	0	
3-4.....	0	0	0	
5-6.....	2	2	4	3.5
7-8.....	3	4	7	6.1
9-10.....	5	4	9	7.8
11-13.....	9	3	12	10.4
14-16.....	16	5	21	18.3
17-19.....	10	7	17	14.8
20 yrs or over.....	24	7	31	26.9
Native-born.....	6	4	10	8.7
Totals.....	79	36	115	100.0

TABLE IV
KNOWLEDGE OF ENGLISH

	Male	Female	Total	%
A. No. who read English newspapers.....	54	22	76	66.1
B. No. who read English somewhat, but not well enough to understand English newspapers.....	17	6	23	20.0
C. No. who do not read English at all.....	8	8	16	13.9
Totals.....	79	36	115	100.0

TABLE V
CITIZENSHIP

	Male	Female	Total	%
A. United States Citizens.....	63	26	89	77.4
B. Have First Papers (Declaration of Intention).....	7	4	11	9.6
C. Aliens.....	9	6	15	13.0
Totals.....	79	36	115	100.0

TABLE VI
FEATURES READ

Features Read	A—BY INFORMANTS						B—BY ADDIT'L READERS						%
	Regu- larly		Occasionally				(Reported by Informants)						
	Male	Female	Male	Female	Total	%	Male	Female	Sex not Indicat'd	Total	%	Gr. Tot.	
1. Specifically Jewish News.....	72	14	8	4	98	85.3	8	9	12	29	50.9	127	73.8
2. Front Page (General News)....	69	12	5	6	92	80.0	7	8	11	26	45.6	118	68.6
3. Editorials.....	58	9	19	7	93	81.0	8	6	6	20	35.1	113	60.7
4. Fiction (Serial and Short Stories)	54	22	2	5	83	72.2	6	12	11	29	50.9	112	65.1
5. Advertisements.....	42	14	7	6	69	60.0	4	4	8	16	28.1	85	49.4
6. Humorous Section.....	39	12	9	6	66	57.4	5	3	10	18	31.6	84	48.8
7. Popular Science.....	30	5	10	5	50	43.5	5	2	8	15	26.3	65	37.8
8. Miscellaneous (Family Page, Bintel Brief, Theatricals, Music etc.).....	22	9	3	4	38	33.1	2	5	3	10	17.6	48	27.9

DAILY JEWISH HERALD

העיתון היהודי היומיומי

Daily Jewish Herald

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MINTZ, BRODY & CO.
PUBLISHERS

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EARLY FORMS OF EDITORIALS
(See pp. 204-210)

SECOND STUDY
TABLE VII
AGE DISTRIBUTION

Ages	A— INFORMANTS				B—ADDITIONAL READERS						
	Male	Female	Total	%	Male	Female	Sex not Indicat'd	Total	%	Gr. Tot.	%
10-15	0	0	0		0	0	2	2	2.7	2	1.0
16-20	4	8	12	9.7	2	2	14	18	24.7	30	15.2
21-25	15	4	19	15.3	3	1	9	13	17.8	32	16.2
26-30	7	2	9	7.2	2	1	3	6	8.2	15	7.6
31-35	7	3	10	8.1	1	2	3	6	8.2	16	8.1
36-40	8	4	12	9.7	4	2	2	8	11.0	20	10.2
41-45	10	5	15	12.1	1	2	2	5	6.8	20	10.2
46-50	15	9	24	19.4	1	4	5	10	13.8	34	17.3
51-55	7	1	8	6.4	2	0	0	2	2.7	10	5.1
56-60	9	2	11	8.9	0	2	0	2	2.7	13	6.6
61-65	4	0	4	3.2	0	0	1	1	1.4	5	2.5
Total	86	38	124	100.0	16	16	41	73	100.0	197	100.0

TABLE VIII
COUNTRY OF BIRTH

Country	Male	Female	Total	%
United States	8	2	10	8.1
Russia	54	20	74	59.7
Poland, Galicia, Hungary	21	14	35	28.2
Roumania	3	2	5	4.0
Total	86	38	124	100.0

TABLE IX
NUMBER OF YEARS IN THE UNITED STATES

Number of Years	Male	Female	Total	%
Less than 1	1	1	2	1.6
1-2	1	0	1	.8
3-4	0	0	0	.0
5-6	2	0	2	1.6
7-8	5	2	7	5.6
9-10	7	6	13	10.5
11-13	8	3	11	8.9
14-16	14	7	21	16.9
17-19	18	3	21	16.9
20 yrs or over	22	12	34	27.5
Native-born	8	4	12	9.7
Total	86	38	124	100.0

TABLE X
KNOWLEDGE OF ENGLISH

	Male	Female	Total	%
A. No. who read English newspapers	53	16	69	55.6
B. No. who read English somewhat, but not well enough to understand English newspapers	13	10	23	18.6
C. No. who do not read English at all	20	12	32	25.8
Total	86	38	124	100.0

TABLE XI
CITIZENSHIP

	Male	Female	Total	%
A. United States Citizens	60	24	84	67.8
B. Have First Papers (Declaration of Intention)	14	9	23	18.5
C. Aliens	12	5	17	13.7
Total	86	38	124	100.0

TABLE XII
FEATURES READ

Features Read	A—BY INFORMANTS						B—BY ADDIT'L READERS						
	Regu- larly		Occasionally				(Reported by Informants)						
	Male	Female	Male	Female	Total	%	Male	Female	Sex not Indicated	Total	%	Gr. Tot.	%
1. Specifically Jewish News.....	78	16	5	3	102	82.2	10	12	16	38	52.1	140	70.0
2. Front Page (General News)...	74	12	4	5	95	76.5	10	11	15	36	49.3	131	66.5
3. Fiction, Serial and Short Stories	59	30	3	2	94	75.6	4	14	13	31	42.4	125	63.4
4. Editorials.....	52	15	15	9	91	73.4	7	5	18	30	41.1	121	61.5
5. Humorous Section.....	44	9	10	4	67	54.0	4	6	12	22	30.1	89	45.1
6. Advertisements.....	39	14	6	5	64	51.5	3	4	11	18	24.6	82	41.6
7. Popular Science.....	37	7	7	2	53	42.7	3	2	9	14	19.1	67	34.0
8. Miscellaneous, (Family Page, Bintel Brief, Exchange, etc.)	19	14	5	3	41	33.1	3	5	7	15	20.5	56	28.7

COMPOSITE RESULTS OF THE TWO SAMPLE STUDIES OF
THE READERS OF THE YIDDISH PRESS

TABLE XIII
AGE DISTRIBUTION

Ages	A—Informants				B—Additional Readers							
	Male	Female	Tot.	%	Male	Female	Sex not Indicated	Total	%	G. T.	%	
10-15.....	0	1	1	.4	0	0	2	2	1.5	3	.8	
16-20.....	9	15	24	10.2	5	4	16	25	19.3	49	13.3	
21-25.....	26	5	31	13.0	4	4	13	21	16.2	52	14.1	
26-30.....	21	4	25	10.4	4	4	5	13	10.0	38	10.3	
31-35.....	13	13	26	10.9	3	3	6	12	9.2	38	10.3	
36-40.....	18	8	26	10.9	7	5	3	15	11.5	41	11.1	
41-45.....	22	10	32	13.4	2	4	3	9	6.9	41	11.1	
46-50.....	27	14	41	17.1	4	8	10	22	16.9	63	17.1	
51-55.....	10	2	12	5.0	3	1	2	6	4.6	18	4.9	
56-60.....	12	2	14	5.8	0	2	2	4	3.1	18	4.9	
61-65.....	7	0	7	2.9	0	0	1	1	.8	8	2.1	
Totals.....	165	74	239	100.0	32	35	63	130	100.0	369	100.0	

TABLE XIV
COUNTRY OF BIRTH

Country	Male	Female	Total	%
United States.....	14	6	20	8.4
Russia.....	92	38	130	54.3
Poland, Galicia, Hungary.....	55	28	83	34.8
Roumania.....	4	2	6	2.5
Totals.....	165	74	239	100.0

TABLE XV
NUMBERS OF YEARS IN THE UNITED STATES

Number of Years	Male	Female	Total	%
Less than 1.....	5	1	6	2.5
1-2.....	1	0	1	.4
3-4.....	0	0	0	.0
5-6.....	4	2	6	2.5
7-8.....	8	6	14	5.8
9-10.....	12	10	22	9.2
11-13.....	17	6	23	9.6
14-16.....	30	12	42	17.6
17-19.....	28	10	38	15.9
20 yrs. or over.....	46	19	65	27.3
Native-born.....	14	8	22	9.2
Totals.....	165	74	239	100.0

TABLE XVI
KNOWLEDGE OF ENGLISH

	Male	Female	Total	%
A. Number who read English newspapers.....	107	38	145	60.7
B. Number who read English somewhat, but not well enough to understand English newspapers.....	30	16	46	19.2
C. Number who do not read English at all.....	28	20	48	20.0
Totals.....	165	74	239	100.0

TABLE XVII
CITIZENSHIP

	Male	Female	Total	%
A. United States Citizens	123	50	173	72.4
B. Have "First Papers" (Declaration of Intention)	19	9	28	11.7
C. Aliens	23	15	38	15.9
Totals	165	74	239	100.0

TABLE XVIII
FEATURES READ

Features Read	A—BY INFORMANTS					B—BY ADDIT'L READERS							
	Regu- larly		Occasionally			(Reported by Informants)							
	Male	Female	Male	Female	Total	%	Male	Female	Sex not Indicated	Total	%	G. T.	%
1. Specifically Jewish News.....	150	30	13	7	200	83.7	18	21	28	67	51.5	267	72.3
2. Front Page	143	24	9	11	187	78.3	17	19	26	62	47.7	249	67.5
3. Fiction	113	52	5	5	177	74.0	10	26	24	60	46.1	237	64.2
4. Editorials	110	24	34	16	184	77.0	15	11	24	50	38.4	234	63.4
5. Humorous Section	83	21	19	10	133	55.6	9	9	22	40	30.7	173	46.9
6. Advertisements	81	28	13	11	133	55.6	7	8	19	34	26.1	167	45.3
7. Popular Science	67	12	17	7	103	43.1	8	4	17	29	22.3	132	35.8
8. Miscellaneous, (Family Page, Bintel Brief, Exchange, etc.)	41	23	8	7	79	33.1	9	13	19	41	31.5	120	32.5

CHAPTER III

THE EDITORIALS OF THE YIDDISH PRESS

1.—EVOLUTION OF THE EDITORIAL SINCE 1886.¹*a. Early variations and development of form, appearance, position, etc.*

The present form, structure and position in which editorials are presented in the Yiddish press,—the size of type, the headings, placing, etc. have been evolved after years of experimentation. In general, they reflect the same tendencies of the time evident in the editorials appearing in the native language press. In the earlier issues the editorials are practically devoid of any distinctive form and can hardly be distinguished from the news items and the special articles. No larger size of type is employed; the heading of the editorial article is not enclosed in any box to distinguish it from the others; there is no special editorial page, nor any uniform location for the leading article. In fact, occasionally no leading article appears at all. Neither do the method of treatment or the style exhibit any striking peculiarities. The only way, perhaps, in which one could surmise that a certain

¹ The idea of combining in one sheet an account of daily events and comments thereon grew out of the efforts of the editorial or pamphlet writers of the 18th century, among them Jonathan Swift, Daniel Defoe and Samuel Johnson. Swift has been regarded as the leading pamphleteer and satirist of his day. In 1759 there was a marked transition from the pamphlet to the leading article, which was called the "leader" or "editorial". Many of the early editorials possessed force and form and were examples of terse, forcible English.

article was intended to be the "leader" was by noticing the announcement of the name of the paper, its publishers, and other similar information which usually appears at the "mast-head" of the editorial column. But even that particular section is frequently devoted to "*Jüdische Neues von Ueberall*" (Jewish News from Everywhere), or to poetry.

Later, each newspaper assigned a special page or column to editorial comment and adopted a special characteristic heading for it. Brief, pointed paragraphs appeared in *Der Teglicher Herold* in 1895 under the headings, "*Notitzen—A Kuk, A Blick, A Gedank*" (Notices—A Peep, a Glance, a Thought), "*Fon Alles Tsu Bislach*" (A Little of Everything), "*Anzichten un Auszichten*" (Opinions and Views); in the *Abend Blatt* in 1897 under the heading "*Funken*" (Sparks); in the *Abend Post* in 1899 under the heading "*Fakten un Meinungen*" (Facts and Opinions): in *Die Yiddische Velt* of June 29, 1902, under the heading "*Über die Welt*" (All Over the World); in the *Vorwaerts* in 1901 and 1902 under the headings "*Ein un Ois*" (In and Out), "*Notitzen*" (Notices), "*Do un Dort*" (Here and There), etc. On March 16, 1902, the *Vorwaerts* introduced for the first time the double-column editorial, and about a month later (April 17, 1902), a very much increased size of type. It is interesting to note that the larger size of type for editorials which has been utilized to this day, was employed by the *Vorwaerts* for the first time in connection with an appeal for support for striking cloakmakers, ("Residents of the East Side, Support the Jewish Cloakmakers in their Just Struggle.") The back-page editorial, which appeared in the *Warheit*, and which is a notable

feature of the *Tog*, was first introduced in *Der Tegllicher Herold* in January, 1905, and a special heading, "Editorial Page," in English and Yiddish was added in March of the same year.

At present the newspapers place their editorials regularly in some conspicuous part of the paper,—generally on a middle page. The majority of them have also introduced in addition special editorial columns on the last or front page.¹ With the single exception of the *Morgen Journal* all use a large size of type for the editorials and enclose the headings in special boxes. These innovations have doubtless served to further attract the eye of the reader to this particular column. Some of the papers continually devote a uniform amount of space to the several editorials, while others are more flexible in that respect, usually alternating between a long, full column editorial, and two or three smaller articles or paragraphs, the proportion of space consumed by each of the latter varying somewhat from day to day.

The back page editorial (usually considered the woman's magazine page) is printed in larger sized type and usually occupies a uniform amount of space daily. It is generally of the essay type and is devoted in the main to the discussion of human nature questions, individual and family virtues, the position of woman, double standards of morality, etc. The editorial writer usually precedes the expression of his opinion or attitude by introducing first some interesting news item or a quotation from a letter to the editor

¹ *Tageblatt* (English Editorial on last page), *Morgen Journal* (Yiddish column on front page), *Tog* (Yiddish editorial on last page, English editorial column on first page). Cf., p. 207.

in which some reader seeks advice. The latter is utilized as a peg, text, or "starting-point" from which the writer develops his theme and deduces his conclusions.

Two newspapers have introduced an additional front page editorial column, following perhaps, the example set by the Brisbane column "To-Day," which appears in many newspapers throughout the country. The *Morgen Journal* usually prints signed paragraphs in Yiddish in that front page column, under the heading "Von Tog zu Tog," (From Day to Day). The *Tog* prints daily special editorials in English, which vary in length; the long, full column editorial being frequently replaced by "editorial-ettes" which appear under various headings, such as, "News and Views," "Day-Breaks," "Of Special Interest to Jews," etc.

b. Modification of style and content.

But, far more marked than the mere change in outward form or appearance has been the modification in the language, style and content of the editorials. The Yiddish employed by the writers of leading articles during the last two decades of the nineteenth century was difficult, and the style cumbersome and involved. Hebrew titles frequently appeared, which only the few readers versed in Hebrew could understand. Crude, flaring headlines were the rule. Opinion often found its way into the news, there being no clearly recognized line of demarcation between the two. The subject of the editorials and their method of treatment were often too personal and vituperative in character.

To-day the language of the editorial has been consider-

ably simplified and improved from the literary point of view, and the editorial manner and style have become more direct and impersonal. Besides, the articles of opinion deal with a much wider range of subjects or themes.¹ In still another important phase of content have the editorials undergone a profound change. With very few exceptions they do not fulfill well their old essential mission of counseling, criticising and admonishing frankly both political friend as well as foe. Instead, following the example set by the native language press, they reflect constantly the policies of their newspapers and aim in general to intensify the convictions already entertained by their readers, who are usually drawn from various political parties. Of course, there are many subjects treated daily on which the newspapers have no definite policy or opinion. On the whole, however, they are careful not to antagonize the interests of those among whom they circulate.

2. THE READERS OF THE EDITORIALS.

The Jews have always enjoyed the reputation of being extensive readers, worthy of the designation, "Am Ha-Sefer," (People of the Book). The statistics of the number of books drawn from the East Side Branches of the New York Public Library as well as from libraries which are located in other cities of large Jewish population, have shown that the Jews usually draw a larger proportion of

¹ For a detailed analysis and classification of the content of the editorials of the Yiddish press during the past decade, see Chapter V, pp. 234 ff.

serious books from the libraries than do other groups.¹ It would be interesting to ascertain whether this tendency extends also to the Jewish readers of newspapers. To what extent do the subscribers of the Yiddish press consult the editorials for the formulation of their opinions on American and Jewish questions?

The only estimate of the degree to which editorials of the general press are read, which has come to the writer's attention, is that of Professor L. N. Flint, who, in his book "The Editorial," makes the following statement:² "Not one in a hundred readers will digest the editorials thoroughly. It is rather a question of printing a sufficient amount to allow for variety enough to insure every reader's finding at least one editorial on a subject of prime interest to himself. When public attention is occupied by some crisis in affairs, an editorial on this subject may well occupy

¹ From the statistics of the number of books circulated by the various branches of the New York Public Library which appear in the N.Y.P.L. Report for 1921 (Table 13, p. 99), it is evident that, while the East Side branches fall behind many of the others in the total number of books of fiction circulated, they lead all branches in the total number of serious books (sociological, philosophical, religious, scientific, etc.) which their readers borrowed.

Furthermore, in a report on the Library and the Immigrant in St. Louis, Miss Ruth Crawford says: "The librarians willingly confess that their most stimulating patron is the black-browed Russian Jew, or the eager Croatian, and they point with pride to the fact that the distribution of books of a serious nature is proportionately far greater in the downtown district than in the West End branches, which are supposed to cater to the more cultured tastes".

The Library Journal, July 1916.

² p. 222.

the whole space available for editorials. On that day, perhaps, the editorial page will be read thoroughly by 90% of the subscribers. (Under normal conditions, perhaps not more than 50% read anything on the editorial page.)¹

In the case of the Yiddish press, two limited, independent studies were made to establish what proportion of the subscribers read the editorials.² Though there were but 239 persons who answered this question, the results are nevertheless interesting and suggestive, for they reveal several important tendencies, which are illuminating.

In the following tables XIX and XX are presented the number and percentage of regular and occasional readers of the editorials distributed according to occupations, as indicated by the replies to the two sets of questionnaires.³ In Table XXI the results of the two studies have been combined. The informants were divided into four major groups:—1) Skilled Laborers, 2) Merchants, Manufacturers, Salesmen, Agents, etc., 3) Professionals and 4) Housewives.

¹ See Chap. II, pp. 184-6 for an account of the procedure.

² See Appendix E, pp. 336-338.

³ In this connection, it is interesting to note that, in October 1921, a questionnaire submitted to 600 students at Radcliffe College (female) showed that 62% read editorials regularly, while 25% preferred this feature. General news was preferred by 23%, while 38% merely read headlines.

TABLE XIX

OCCUPATIONAL DISTRIBUTION OF READERS OF YIDDISH PRESS EDITORIALS
STUDY No. 1

A.—Type of Occupations	Cases		B.—Readers of Editorials				C.—Non-Readers of Editorials	
			Regular		Occasional		No.	%
	No.	%	No.	%	No.	%		
1. <i>Skilled Laborers</i>	30	100	21	70.0	3	10.0	6	20.0
Clerk	3		2		1		0	
Janitor	1		1		0		0	
Needleworkers (Tailors, Cloak Operators, Etc.)	20		13		2		5	
Painter & Plasterer	1		1		0		0	
Presser	1		1		0		0	
Waiters	4		3		0		1	
2. <i>Merchants, Agents, Etc.</i>	30	100	21	70.0	8	26.7	1	3.3
Grocers	4		3		1		0	
Hotel Keepers	2		2		0		0	
Insurance Adjustor	1		0		1		0	
Manufacturers	6		4		2		0	
Sales Managers	2		1		1		0	
Merchants	4		3		1		0	
Peddlers	3		2		0		1	
Real Estate Brokers	2		1		1		0	
Salesman	1		1		0		0	
Silversmith	1		1		0		0	
Storekeepers	2		1		1		0	
Insurance Agents	2		2		0		0	
3. <i>Professionals</i>	36	100	21	58.3	10	27.7	5	14.0
Accountants	2		1		0		1	
Actor	1		0		1		0	
Author of Heb. Text Bks.	1		0		1		0	
Doctor	1		1		0		0	
Heb. High Sch. Principal	1		1		0		0	
Hebrew Teachers	3		2		1		0	
Jewish Educ. Executive and Supervisor	2		2		0		0	
Lawyers	4		3		1		0	
Piano Instructor	1		1		0		0	
Public School Teacher	1		0		1		0	
Secretaries of Societies	4		3		1		0	
Social Worker	1		0		0		1	
Stenographers and Typists	5		1		3		1	
Students (College)	7		4		1		2	
Students (High School)	2		2		0		0	
4. <i>Housewives</i>	19	100	4	21.0	5	26.3	10	52.6
Grand Total	115	100	67	58.3	26	22.6	22	19.1

TABLE XX
OCCUPATIONAL DISTRIBUTION OF READERS OF YIDDISH PRESS EDITORIALS
STUDY No. 2

A.—Type of Occupations	Cases		B.—Readers of Editorials				C.—Non-Readers of Editorials	
			Regular		Occasional		No.	%
	No.	%	No.	%	No.	%		
1. Skilled Laborers	39	100	26	66.7	2	5.1	11	28.2
Carpenter	2		2		0		0	
Cutter	1		1		0		0	
Day Laborer	1		1		0		0	
Furriers	2		1		0		1	
Needleworkers (Tailors, Cloak Operators, Etc.)	21		15		1		5	
Painters (Wall)	3		1		1		1	
Plumber	1		1		0		0	
Pressers	4		2		0		2	
Shoemakers	2		1		0		1	
Sign Painters	2		1		0		1	
2. Merchants, Agents	35	100	18	51.4	10	28.6	7	20.0
Butchers	2		1		1		0	
Fur Dealer	1		1		0		0	
Grocers	3		2		0		1	
Insurance Agents	2		0		1		1	
Jeweler	1		0		1		0	
Manufacturers	5		3		2		0	
Merchants	6		2		1		3	
Merchants (Retired)	2		1		0		1	
Real Estate Brokers	7		4		3		0	
Salesmen	6		4		1		1	
3. Professionals	20	100	12	60.0	4	20.0	4	20.0
Bookkeepers	2		2		0		0	
Cantor	1		1		0		0	
Accountant	1		1		0		0	
Heb. Sch. Principal	1		0		1		0	
Heb. Sch. Teachers	2		2		0		0	
Journalist	1		0		0		1	
Secretary	1		0		0		1	
Social Workers	3		1		2		0	
Students (College)	7		5		0		2	
Lawyer	1		0		1		0	
4. Housewives	30	100	11	36.7	8	26.7	11	36.6
Grand Total	124	100	67	54.1	24	19.3	33	26.6

TABLE XXI
 OCCUPATIONAL DISTRIBUTION OF READERS OF YIDDISH
 PRESS EDITORIALS
 COMPOSITE RESULTS OF TWO STUDIES

A. TYPE OF OCCUPATIONS	No. of Cases	Regular Readers		Occasional Readers		Do Not Read at all	
		No.	%	No.	%	No.	%
1. Skilled Laborers	69	47	68.2	5	7.6	17	24.2
2. Merchants, Manufacturers, Agents, etc.	65	39	60.0	18	27.7	8	12.3
3. Professionals	56	33	59.1	14	23.9	9	17.0
4. Housewives	49	15	28.9	13	26.5	21	44.6
TOTAL	239	134	56.0	50	21.0	55	23.0

RESULTS.

The following facts stand out from the analysis of the tables:

a) Approximately one-fourth (23%) of the readers of the Yiddish press pay no attention whatsoever to the editorials, while more than half (56%) read them regularly and about one-fifth (21%) read them only occasionally.

b) The housewives, as a group, are the least interested in editorials. Almost one-half of the women readers of this group (44.6%) ignore the editorial comment altogether, while only 26.5% consult it occasionally and 28.9% regularly.

c) One of the astonishing results is the high percentage of workers who follow the editorial comment regularly. While the professional and merchant groups outstrip the laborers when the percentages of both regular and occasional readers of this feature are combined,—the total for the

merchants, professionals and workers begin 87.7%, 83% and 75.8% respectively, the labor group leads as far as regularity is concerned, the proportion of constant readers of editorials among the three groups being 68.2% for skilled laborers, 60% for merchants and 59.1% for professionals.

To one familiar with the type of persons usually found among the Jewish laborers, particularly the needle workers, this phenomenon need occasion no surprise. When a group of members of a mutual aid society in Brownsville had filled out questionnaires, the writer, in looking through the replies, found that a large proportion of the workers among them had reported that they read the editorials regularly, and expressed his astonishment at the preponderance of editorial readers among the Jewish laborers. One of the more intelligent members of the group, himself a tailor, remarked in Yiddish, "*Vus fershteht ihr nit? Columbus schneiders*" "Why don't you understand? Columbus's tailors!" "Don't you know who some of America's tailors are?" This observation is very significant, for it is common knowledge that among the Jewish skilled laborers may be found many who were students of the Talmud in the country from which they emigrated, men who are frequently far above the average in mental ability and educational attainment, whose occupations are not necessarily in consonance with their capacities. This circumstance explains, in part, the unusually high proportion of workers found among the most diligent readers of the Yiddish press editorials.

On the whole, it appears that the editorials reach the groups that are in greatest need of the influence which they radiate. On the other hand, the failure of the vast majority

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צו אייער שטאדען זינאר! זעאפט
ניט! אדרייט צו האבען בעטערע זייט
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דאס איז א קאמפף צו פערטערענדין
דיא זינדונגען און פערטערענדין דיא
קאנע פון דיא איסט סייד קלאזיקאבער
קעם אין הויך דעם אייך צו העלפן
דיא נאנטע מיטען און געזאפען זייט
דיא זיינען זיינען דעם אייך דער ענד

EARLY FORMS OF EDITORIALS
(See pp. 204-210)

of women readers to turn to the editorials is to be deplored; for, with the extension of the franchise, the rank and file of women have assumed grave civic responsibilities, which they will hardly be prepared to shoulder properly unless they extend their reading interests to more serious phases of political discussion, instead of confining their reading almost entirely to fiction.¹

CHAPTER IV

GENERAL SCOPE OF THE CONTENT OF THE EDITORIALS

Having determined that from 56 to 77 per cent of the readers of the Yiddish daily press of New York City are probably guided in the formulation of their opinions and in their action on public questions by the thoughts expressed in the editorials,² it is of paramount importance to learn with what prevailing types of problems the editorials deal and the attitudes assumed by each individual newspaper and the press as a whole toward the more important issues raised, so as to get an indication of the type of influence exerted by the Yiddish press through its editorial columns.

A. METHODOLOGY.

1. *Selection of the editorials.*

To obtain this information, the contents of 1,543 editorials which appeared in the following Yiddish dailies during a period of six months were analyzed: *Tageblatt*,

¹ Cf., Note 3, bottom of p. 210.

² Cf., Table XXI, Ch. III. p. 213.

Vorwaerts, *Morgen Journal*, *Warheit*, and *Tog*¹. To avoid having the significant events of any particular period overshadow the content of the editorials, and to obtain a normal, representative sampling, the six months were selected at random from different years, and the period during which the United States participated actively in the World War was excluded. The editorials appearing during the following months were finally chosen for analysis and study: January, 1912 and March, 1913 (period preceding the outbreak of the World War); November 1914 and July, 1915 (during the war, but previous to America's participation); May 1920, and December 1920 (after the World War, during the period of reconstruction).

2. *Procedure in the analysis of the content.*

The inductive method was used and the content of the editorials was analyzed as follows: Each editorial article was read at least twice.² A special note was made of the name and date of the newspaper in which it appeared, the heading, the main point or points made by the editorial writer, and the scope of the content. The data of each newspaper for every month and of the press as a whole for the entire period of six months were classified in ac-

¹ Hereafter these will be abbreviated as follows: J. D. N. for Jewish Daily News (*Tageblatt*), J. D. F. for Jewish Daily Forward (*Vorwaerts*), J. M. J. for Jewish Morning Journal (*Morgen Journal*), J. D. W. for Jewish Daily Warheit (*Die Warheit*), and DAY for the Day or Day—Warheit (*Der Tog*).

² The issues of the Yiddish newspapers analyzed are on file in the Jewish Literature Room of the New York Public Library, Fifth Avenue and Forty-second Street, New York City (Room 217).

cordance with the themes with which they dealt, and re-grouped under minor and major categories.

In the following pages statistical tables are presented which show the significant editorial tendencies of each individual newspaper and of the press as a whole with regard to the following questions:

1. The general scope of the subject matter of the editorials.
2. The range of the subjects or themes which are treated editorially and the distribution of the frequency with which each topic is dealt or each attitude expressed during the period under consideration.
3. The classification of the editorial content under minor and major categories.

B. GENERAL SCOPE OF CONTENT

Before considering in detail the actual problems which are treated and the attitudes which are expressed in the editorials, it was deemed best to determine quantitatively the general scope of the subject matter.

Two bases have been employed in subdividing the editorials in accordance with the scope of the material contained therein. The first criterion is geographical, and the second, racial.

1. Under the geographical distribution, five categories have been included; i. e., local, state, national, foreign and general.¹

¹ See Appendix F, pp. 339-368, for examples of editorials included under the various categories in the geographical and racial distribution.

(a) Under *local* are included editorials which deal with matters affecting Greater New York City as a whole or any section of it.

(b) Under *state* are included editorials which deal with questions affecting New York State in general or any part thereof, in particular, outside of Greater New York.

(c) Under *national* are included all editorials dealing with matters affecting the United States as a whole or any section of the country outside of New York State.

(d) Under *foreign* are included editorials which deal with questions affecting directly any other country or countries, aside from the United States.

Here a careful distinction must be made. If the matter discussed affected some country outside of the United States, but the United States was not directly involved in it, the editorial was labeled "foreign." On the other hand, if the subject of the editorial affected some country outside of the United States, but the connecting "link" or "peg" or the "method of approach" was from the point of view of America's concern in or attitude toward that question, then it was labeled "national". For example, the United States Senate or the President discussed foreign relations, "national"; comparison between United States Senate and the French Senates, "national." But, a foreign matter like the war between the Allies and the Central Powers without involving the questions of America's attitude to either of the belligerents, or a discussion of the Turkish-Balkan War was marked "foreign."

(e) Under *general* there have been included editorials dealing with matters affecting people the world over; as, individual and family virtues which are universal in their

application, subjects which can not be limited in their scope to any of the above categories, for they are geographically non-classifiable; or the League of Nations, the need for an association of the world against war, etc. (not, of course, merely a discussion from the point of view of the Senate's or the President's attitude toward this question).

(2) Under the racial distribution, two groups or categories are included—*Jewish* and *non-Jewish*. The former embraces those editorials which deal with specifically Jewish subjects; that is, with matters affecting the Jewish group, as Jews. All others have been placed under non-Jewish.

C. GEOGRAPHICAL AND RACIAL DISTRIBUTION

In the following tables, XXII to XXVI, the results of the analysis of the general scope of the content of the editorials of each Yiddish newspaper have been summarized and arranged according to months. In Table XXVII the statistics of individual newspapers and of the Yiddish daily press as a whole for the entire period of six months, are given; in Tables XXVIIA and XXVIIB the newspapers have been arranged in accordance with the rank which they attained in the geographical and racial distribution of their editorial content; in Tables XXVIII and XXIX they have been grouped and arranged in monthly and bi-monthly periods; and finally, in Table XXX, comparative data are presented for the purpose of noting the points of agreement and difference in the geographical distribution of the content of the editorials between the general metropolitan and rural press and the Yiddish newspapers.

TABLE XXII

GENERAL SCOPE OF CONTENT OF EDITORIALS OF JEWISH DAILY NEWS
(YIDDISCHES TAGEBLATT)

Months	Number of Editorials									Total No. of Editorials.	Total No. of points
	Local		State		National		Foreign		GEN		
	LJ	LN	SJ	SN	NJ	NN	FJ	FN			
Jan. 1912.....	11	8	0	1	6	14	15	8		63	90
March 1913.....	4	5	0	2	17	18	9	7		62	72
Nov. 1914.....	2	1	1	1	23	15	15	10		68	94
July 1915.....	7	12	1	1	14	14	26	12		87	112
May 1920 ²	13	1	1	0	20	2	20	7		64	70
Dec. 1920.....	4	2	1	0	21	19	23	13	3	86	103
Total.....	41	29	4	5	101	82	108	57	3	430	541

¹ Abbreviations of Items in Geographical and Racial Distributions:—

LJ—*Local* Jewish

LN—*Local* Non-Jewish

SJ—*State* Jewish

SN—*State* Non-Jewish

NJ—*National* Jewish

NN—*National* Non-Jewish

FJ—*Foreign* Jewish

FN—*Foreign* Non-Jewish

² May 23 & 24., 1920, missing.

TABLE XXIII

GENERAL SCOPE OF CONTENT OF EDITORIALS OF JEWISH DAILY FORWARD (VORWAERTS)

Months	Number of Editorials ¹									Total No. of Editorials	Total No. of points								
	LJ		LN		SJ		SN		NJ			NN		FJ		FN		GEN	
	LJ	LN	SJ	SN	NJ	NN	FJ	FN											
Jan. 1912.....	1	17	0	1	0	17	0	9										45	59
Mar. 1913.....	4	13	0	2	1	21	0	4										45	57
Nov. 1914.....	2	16	0	2	0	17	4	6										47	64
July 1915.....	4	24	0	0	0	8	4	10										50	72
May 1920.....	3	12	0	2	0	18	3	11										50	60
Dec. 1920.....	1	13	0	0	0	21	4	4										46	60
Total.....	15	95	0	7	1	102	15	44										283	372

TABLE XXIV
GENERAL SCOPE OF CONTENT OF EDITORIALS OF JEWISH
MORNING JOURNAL (MORGEN JOURNAL)

Months	Number of Editorials									Total No. of Editorials	Total No. of points
	LJ	LN	SJ	SN	NJ	NN	FJ	FN	GEN		
Jan. 1912.....	5	4	0	0	3	19	11	15		57	89
Mar. 1913.....	3	16	0	1	2	16	7	7		52	74
Nov. 1914.....	3	7	1	0	3	15	4	19		52	79
July 1915.....	4	6	0	3	1	13	10	13		50	72
May 1920 ¹	5	2	0	3	2	15	14	15		56	65
Dec. 1920.....	4	2	0	1	8	24	14	17	1	71	78
Total.....	24	37	1	8	19	102	60	86	1	338	457

¹ May 10th to May 15, inclusive, missing.

TABLE XXV
GENERAL SCOPE OF CONTENT OF EDITORIALS OF
JEWISH DAILY WARHEIT² (DIE WARHEIT)

Months	Number of Editorials									Total No. of Editorials	Total No. of points
	LJ	LN	SJ	SN	NJ	NN	FJ	FN	GEN		
Jan. 1912.....	6	16	1	1	3	19	1	4	10	61	69
Mar. 1913.....	10	12	0	2	5	7	1	4	9	50	56
Nov. 1914.....	1	10	0	3	8	10	6	2	8	48	72
July 1915.....	2	12	0	1	5	16	11	10		57	78
Total.....	19	50	1	7	21	52	19	20	27	216	275

² Estab. 1905, merged with The Day, in 1919.

TABLE XXVI
GENERAL SCOPE OF CONTENT OF EDITORIALS OF
THE DAY (DER TOG)³

Months	Number of Editorials									Total No. of Editorials	Total No. of points
	LJ	LN	SJ	SN	NJ	NN	FJ	FN	GEN		
Nov. 1914.....	5	9	0	0	10	13	15	0		52	75
July 1915.....	5	10	0	6	6	18	11	4		60	90
May 1920.....	9	3	0	6	13	29	12	11	2	85	126
Dec. 1920.....	1	6	0	4	11	30	12	10	5	79	129
Total.....	20	28	0	16	40	90	50	25	7	276	420

³ Established, Nov. 1914—merged with the Warheit, in 1919.

TABLE XXVII
 GENERAL SCOPE OF CONTENT OF EDITORIALS OF INDIVIDUAL YIDDISH NEWSPAPERS AND OF
 ENTIRE YIDDISH DAILY PRESS OF NEW YORK CITY. (For six months)¹

	JEWISH										Non-JEWISH														
	LJ	%	SJ	%	NJ	%	FJ	%	TOT	C%	LN	%	SN	C%	NN	C%	FN	C%	Gen.	C%	TOT	C%	G. T.	C%	
Tageblatt.....	41	9.5	4	9	101	23.5	108	25.1	254	60.0	29	6.7	51	1.2	82	19.1	57	13.3	3	3	7	176	40.0	430	100
Vorwaerts.....	15	5.3	1	4	15	5.3	31	10.0	95	33.5	95	33.5	72	5	102	36.1	44	15.5	4	4	1.4	252	89.0	283	100
Morgen Jrl.....	24	7.1	1	3	19	5.6	60	17.8	104	30.8	37	10.9	8	2.4	102	30.2	86	25.4	1	1	3	234	69.2	338	100
Warheit.....	19	8.8	1	5	21	9.7	19	8.8	60	27.8	50	23.2	7	3.2	52	24.0	20	9.3	27	27	12.5	156	72.2	216	100
Tog.....	20	7.2	—	—	40	14.5	50	18.2	110	39.9	28	10.1	16	5.8	90	32.6	25	9.1	7	7	2.5	166	60.1	276	100
Grand Total for Entire Press...	119	7.7	6	4	182	11.8	252	16.3	559	36.2	230	15.5	143	2.8	428	27.8	232	15.0	42	42	2.7	984	63.8	1543	100

¹ In the case of the *Warheit* and *Tog*, the content of the editorials for a period of *four months* only has been included in this study, because the *Warheit* was merged with the *Tog* in 1919, and the *Tog* was not established until November, 1914.

TABLE XXVII—A
RANK OF INDIVIDUAL NEWSPAPERS FROM THE POINT OF VIEW OF THE GEOGRAPHICAL AND RACIAL
DISTRIBUTION OF THEIR EDITORIAL CONTENT

Category:	Local Jewish		State Jewish		National Jewish		Foreign Jewish		Total Jewish	
	Nwsppr.	%	Nwsppr.	%	Nwsppr.	%	Nwsppr.	%	Nwsppr.	%
Rank.....	JDN	9.5	JDN	23.5	JDN	25.1	JDN	25.1	JDN	60.0
1st.....	JDW	8.8	JDW	14.5	DAY	18.2	DAY	18.2	DAY	39.9
2nd.....	DAY	7.2	JMJ	9.7	JDW	9.7	JMJ	17.8	JMJ	30.8
3rd.....	JMJ	7.1	DAY	5.6	JMJ	8.8	JDW	8.8	JDW	27.8
4th.....	JDF	5.3	JDF	.4	JDF	5.3	JDF	5.3	JDF	11.0
5th.....										
Entire Press.....		7.7	E.P.	4	E.P.	11.8	E.P.	16.3	E.P.	36.2

Category:	Local Non-Jew		State Non-Jew		National Non-Jew		Foreign Non-Jew		General		Total Non-Jew	
	Nwsppr.	%	Nwsppr.	%	Nwsppr.	%	Nwsppr.	%	Nwsppr.	%	Nwsppr.	%
Rank.....	JDF	33.5	JDF	36.1	JMJ	25.4	JMJ	12.5	JDF	12.5	JDF	89.0
1st.....	JDW	23.2	DAY	32.6	JDF	15.5	JDF	2.5	JDW	2.5	JDW	72.2
2nd.....	JMJ	10.9	JMJ	30.2	JDN	13.3	JDF	1.4	JMJ	1.4	JMJ	69.2
3rd.....	DAY	10.1	JDW	24.0	JDW	9.3	JDN	1.7	JDN	1.7	JDN	60.1
4th.....	JDN	6.7	JDN	9.1	DAY	9.1	JMJ	.3	JMJ	.3	JMJ	40.9
5th.....												
Entire Press.....		15.5	E.P.	27.8	E.P.	15.0	E.P.	2.7	E.P.	2.7	E.P.	63.8

* Order of the Different Categories for the Entire Press

- 1) National Non-Jewish - 27.8%
 - 2) Foreign Non-Jewish - 16.3%
 - 3) Local Non-Jewish - 15.5%
 - 4) Foreign Jewish - 15.0%
 - 5) National Jewish - 11.8%
 - 6) Local Jewish - 7.7%
 - 7) State Non-Jewish - 2.8%
 - 8) General - 2.7%
 - 9) State Jewish - .4%
- Grand Total - 100%

TABLE XXVII-B
ORDER OF NEWSPAPERS FROM THE POINT OF VIEW OF THE GEOGRAPHICAL DISTRIBUTION
(JEWISH AND NON-JEWISH COMBINED)

Rank.....	National			Foreign			Local			State			General			
	Nwsppr.	%	%	Nwsppr.	%	%	Nwsppr.	%	%	Nwsppr.	%	%	Nwsppr.	%	%	
1st.....	DAY	47.1	JMJ	43.2	JDF	38.8	DAY	5.8	JDW	5.8	JDW	12.5	JDF	5.8	JDF	12.5
2nd.....	JDN	42.6	JDN	38.4	JMJ	32.0	JDW	3.7	JDN	3.7	JDF	2.5	JDF	2.7	JDF	2.5
3rd.....	JDF	36.5	DAY	27.3	JMJ	18.0	JMJ	2.7	JDF	2.7	JDF	1.4	JDF	2.5	JDF	1.4
4th.....	JMJ	35.8	JDF	20.8	DAY	17.3	JDF	2.5	JDF	2.5	JDN	1.7	JDN	2.1	JDN	1.7
5th.....	JDW	33.7	JDW	18.1	JDN	16.2	JDN	2.1	JDN	2.1	JMJ	.3	JMJ	2.1	JMJ	.3
Total for Entire Press.....		39.6		31.3		23.2		3.2		3.2		2.7		3.2		2.7

TABLE XXVIII
GENERAL SCOPE OF CONTENT OF EDITORIALS OF ENTIRE YIDDISH DAILY PRESS OF NEW YORK CITY
(BY MONTHS)
GEOGRAPHICAL DISTRIBUTION

MONTHS	J E W I S H						N O N - J E W I S H																	
	LJ	SJ	NJ	FJ	TOT.	%	LN	SN	NN	FN	GEN.	TOT.	%	G.T.	%									
Jan. 1912 ..	23	10.2	1	4	12	5.3	27	11.9	63	27.8	45	20.0	3	1.3	69	30.6	36	15.9	10	4.4	163	72.2	226	100
Mar. 1913 ..	21	10.0	0	0	25	12.0	17	8.1	63	30.1	46	22.0	7	3.3	62	29.7	22	10.6	9	4.3	146	69.9	209	100
Nov. 1914 ..	13	4.9	2	7	44	16.5	44	16.5	103	38.6	43	16.1	6	2.2	70	26.3	37	13.8	8	2.0	164	61.4	267	100
July 1915 ..	22	7.2	1	3	26	8.5	62	20.4	111	36.4	64	21.1	11	3.6	69	22.8	49	16.1	0	0	193	63.6	304	100
May 1920 ..	30	11.8	1	4	35	13.7	49	19.2	115	45.1	18	7.1	11	4.3	64	25.1	44	17.2	3	1.2	140	54.9	255	100
Dec. 1920 ..	10	3.5	1	4	40	14.2	53	18.8	104	36.9	23	8.2	5	1.8	94	33.3	44	15.6	12	4.2	178	63.1	282	100
Total for 6 Months.....	119	7.7	6	4	182	11.8	252	16.3	559	36.2	239	15.5	43	2.8	428	27.8	232	15.0	42	2.7	984	63.8	1543	100

TABLE XXIX
GENERAL SCOPE OF CONTENT OF YIDDISH DAILY PRESS EDITORIALS FOR SIX MONTHS
(PERCENTAGE DISTRIBUTION BY BI-MONTHLY PERIODS)

MONTHS	J E W I S H						N O N - J E W I S H						GRAND TOTAL			
	LJ	SJ	NJ	FJ	No. of Editorials	%	LN	SN	NN	NN	FN	Gen.	No. of Editorials	%	No.	%
Jan. & March, 1912	7.9	0.2	6.6	7.9	126	22.6	9.2	1.1	13.3	5.9	1.9	309	31.4	435	28.2	
Nov. & July, 1914	6.3	0.5	12.5	19.0	214	38.3	10.9	1.7	14.1	8.7	0.9	357	36.3	571	37.0	
May & Dec., 1920	7.1	0.4	13.4	18.2	219	39.1	4.2	1.6	16.1	8.9	1.5	318	32.3	537	34.8	
Total	21.3	1.1	32.5	45.1	559	100%	24.3	4.4	43.5	23.5	4.3	984	100%	1543	100%	

¹ Before the World War

² After the World War.

³ During the War—before the U. S. participated.

TABLE XXX

COMPARATIVE TABLE, SHOWING THE GEOGRAPHICAL DISTRIBUTION OF THE CONTENT OF EDITORIALS, APPEARING IN NATIVE METROPOLITAN AND RURAL PRESS, AND IN YIDDISH DAILY NEWSPAPERS

GEOGRAPHICAL DISTRIBUTION

Editorials of	Local %	State %	Regional %	National %	Foreign %	World %	Gen'l %	Total %
Metropolitan ¹ Papers	8	3	1	75	2	6	5	100
Rural ² Newspapers	20	8	1	45	1	15	9	99
Yiddish Daily ³ Press of N.Y.	24.3 (15.5)	4.4 (2.8)		43.5 (27.7)	20.7 (15)		4.3 (2.7)	100 ² (63.7) ³
Yiddish Daily Press of N.Y.C. ⁴	21.3 (7.7)	1.1 (.4)		32.5 (11.8)	45.1 (16.4)			100 ⁴ (36.3)

¹ From L. N. Flint, "The Editorial," p. 56.

² Editorials which deal with general non-Jewish issues.

³ The figures in the parentheses indicate the absolute percentages, when compared with the total number of editorials which appeared in the Yiddish Daily Press of New York City during the period analyzed.

⁴ Editorials which deal with specifically Jewish issues.

D. CHARACTERISTICS OF THE YIDDISH PRESS IN GENERAL AND COMPARISON BETWEEN INDIVIDUAL NEWSPAPERS.

Racial distribution: It appears from the facts exhibited in the above tables¹ that, out of a total number of 1,543 editorials, in which 2,065 "points" are made, 559 or approximately 36 percent of the editorials are devoted to the treatment of specifically Jewish issues, and the remainder (984 or 64 per cent) to the discussion of non-Jewish questions. If we exclude from consideration the articles dealing with foreign matters, the comparison is even more striking. We find that 307 or only 29 percent

¹ See Tables XXVII and XXVIII.

of the editorials deal with specifically Jewish questions, while 737 or 71 per cent are devoted to a consideration of problems affecting the country as a whole. Furthermore, the number of editorials in the entire Yiddish press devoted during this period of six months, to matters affecting the country as a whole (national, non-Jewish) aggregates 428, which is considerably higher (121 or approximately 40 percent) than the total number of editorials which deal with local, State, and national Jewish matters, combined.

A comparison of the records of the individual newspapers shows that the *Vorwaerts*, the labor organ with a daily circulation of about 150,000 whose political leanings are socialistic, printed 102 editorials dealing with national, non-Jewish problems, and only one editorial during the entire period of six months, dealing with a national Jewish question. On the other hand, the *Tageblatt*, the oldest Yiddish daily in America, with a daily circulation of about 60,000, whose political leanings are Conservative-Republican, printed during the same period, 82 editorials dealing with national non-Jewish questions and 101 dealing with problems affecting all the Jews in America, as Jews. The same contrast is evident throughout, i. e.:

	L. J.	L. N.	N. J.	N. N.	F. J.	F. N.
<i>Tageblatt</i>	41	29	101	82	108	57
<i>Vorwaerts</i>	15	95	1	102	15	44

That the *Tageblatt* is an exception in devoting so large a number of editorials to specifically Jewish questions is borne out by a comparison of its record with that of the

¹ See Tables XXVII and XXIX.

Morgen Journal, which is the only Yiddish morning paper. It has a daily circulation of 77,000 and is also considered Conservative-Republican in its political tendencies.

	L. J.	L. N.	N. J.	N. N.	F. J.	F. N.
Tageblatt.....	41	29	101	82	108	57
Morgen Journal.....	24	37	19	102	06	87

The largest specifically Jewish item is the foreign Jewish. It will be observed that by far the major number of editorials devoted to Jewish matters appeared during the period following the outbreak of the World War, which affected the lives and welfare of the Jewish population in Eastern Europe (Russia, Poland, Galicia) more than any other single group, because they happened to be situated in the territories in which the actual warfare was carried on. This gave rise to innumerable problems to the solution of which the Jews in America devoted considerable thought and energy. This situation is reflected in the distribution of the editorials. Thus, while the *Tageblatt* devotes 24 editorials during the first two month (January, 1912, March, 1913; average, 12) to foreign Jewish matters, 84 editorials are devoted to the latter by the same paper during the remaining four months (November, 1914, July, 1915, May 1920, December, 1920; average 21 per month); the *Warheit* averages 1 per month during the first two months and 8.5 during the following two months; the *Morgen Journal* averages 9 per month for the first two and 10.2 during the last four; and the *Vorwaerts*, none per month for first two, and 3.75 per month during the last four months.*²

² See Tables XXII to XXVII

In order that the points of similarity and difference between the various newspapers may stand out more prominently, they have been arranged in Tables XXVII-A and XXVII-B in accordance with the ranks which they have attained in the various geographical and racial categories. The *Tageblatt* and *Vorwaerts* occupy the two extreme positions from the point of view of the proportion of the editorial space which they devote to Jewish and non-Jewish issues. The *Tageblatt* maintains the lead uniformly in each of the four Jewish groups, while the *Tog* and *Warheit* divide honors equally for second place, both achieving the second rank twice (the *Warheit* in local Jewish and State Jewish, and the *Tog* in national Jewish and Foreign Jewish). The *Vorwaerts*, however, is consistently last in all of the groups. The *Tageblatt's* total percentage for all the categories is far above that of the other newspapers, it being 50% larger than that of its nearest rival,—the *Tog*, approximately 100% larger than those of the *Morgen Journal* and *Warheit*, which occupy third and fourth places respectively, and more than five times as large as the percentage reached by the *Vorwaerts*.

In the five non-Jewish groups, four of the five newspapers assume the lead in the various categories, the *Vorwaerts* leading twice (in the local and national groups), and the *Tog*, *Morgen Journal* and *Warheit* each leading in the state, foreign and general groups, respectively. The *Tageblatt* is last in three of the five groups as well as in the total percentage for all the groups combined. It occupies third place, however, in the foreign group and fourth place in the general group.

The characteristic tendencies of the different newspapers

in the geographic distribution of their editorial content are manifested in Table XXVIIB. The *Tog* seems to apply itself with avidity to the consideration of national issues, while the *Morgen Journal* and *Vorwaerts* prefer to discuss foreign and local issues, respectively, above all others. The *Tageblatt* does not lead in any of the geographic categories, but it approaches the *Morgen Journal* in its tendency to devote considerable space to the discussion of foreign matters and resembles the *Tog* both in its emphasis on national issues and in its apparent aversion for purely local questions.

From Table XXVIII we learn that July, 1915 and December, 1920 were two typical, representative months from the point of view of the general scope of the content of the editorials. The geographical and racial distributions during these months are similar to the results obtained for the total periods of six months, viz.:

	Jewish Issues	Non-Jewish Issues
Entire Press for Six Months	36.2%	63.8%
Entire Press for July, 1915	36.4%	63.6%
Entire Press for December, 1920	36.9%	63.1%

The proportion of editorials dealing with specifically Jewish themes does not rise or decline steadily, but fluctuates constantly. It is at its lowest ebb during the first two months—January, 1912 (27.8%), and March, 1913 (30.1%). There is a marked increase in November, 1914 (38.6%), and a substantial decrease during July, 1915 (36.4%). Again, while it reaches its highest point in May, 1920 (45.1%), it diminishes considerably during December

The Jewish Daily News

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185-187 East Broadway, New York.

PUBLISHED EVERY DAY EXCEPT SATURDAY

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דערער וועט פוזען קומען און ענדערונג אין דעם אידישען לעבען אין

FORWARD

A JEWISH DAILY

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אויף דער דעמאקראטישער קאנענעישן

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PRESENT DAY EDITORIALS

(See pp. 204-210)

1920, when the total approximates the typical situation. This seems to indicate that November, 1914 and May, 1920, in particular, were exceptional months.

An examination of the range of topics, which constituted the subjects of editorial comment and discussion during these two months, reveals that several events of great significance to the Jews of New York occurred during that period, which registered their effect upon the editorial space of the Yiddish daily press. November, 1914 marked the period immediately following the outbreak of the World War, which brought with it intense suffering for the Jews of Europe, especially those residing in the war zone. This critical situation resulted in an avalanche of editorials calling upon the Jews of America to extend a helping-hand to their unfortunate brethren in distress.

Furthermore, a momentous decision having an important bearing on the restoration of Palestine as a National Jewish Homeland was reached by the Peace Conference assembled at San Remo, Italy, in April, 1920 (it is known as the San Remo Decision), and was heralded with exuberant joy by the Yiddish press. An extraordinary Zionist Convention and an elaborate parade were arranged in New York during the month of May to celebrate this triumph of the Zionist cause.¹ These events called forth an unusually large number of editorials urging the Jews to aid in the restoration of Palestine. The *Tageblatt* and the *Tog*, in particular, devoted a large proportion of their editorial space to this theme.

Table XXIX, which is a bi-monthly summary of the geographical and racial distribution of the editorial content,

¹ The extraordinary Zionist Convention was held on May 9th.

presents a picture which reflects remarkably well the prevailing tendencies and interests of each period. While the percentage of editorials devoted to the consideration of local issues was highest among the Jewish categories during the first period (before the World War), it moved back to third place during each of the two succeeding periods. This was doubtless a direct result of the war situation which naturally stimulated an abnormal interest in issues affecting Jewry in America, as well as throughout the world. This assumption is substantiated by the extraordinary rise which is apparent in the proportion of the editorials devoted to national and foreign issues. Thus, we find that, while the total number of editorials devoted to Jewish issues during the second period is about 71% larger than that of the first period, the increase in the proportion of editorials devoted to the discussion of national and foreign Jewish questions is considerably higher, amounting to 89% and 140% respectively. These gains are maintained during the third period.

Similarly, in the percentage distribution of the non-Jewish issues, the increase in the proportion of editorials devoted, during the second period, to foreign questions over that of the first period, reaches 47% which is over three times as large as the general rise in the total number of editorials (15%). This exceptional gain in the foreign group evidently prevented the national category from making any considerable headway during the second period, its increase amounting to but 6%. It made up for it during the third period, however, registering a rise of more than 14% over the second period, although the total number of editorials was decreased by approximately 11%. It

also maintained its lead throughout the three periods, as the largest single category.

In order to determine to what extent the characteristics of the Yiddish press editorials as revealed by the present study are distinctive and peculiar, statistics regarding the geographical distribution of the editorial content of the native rural and metropolitan press have been introduced in Table XXX,¹ for the purposes of comparison. They seem to indicate that all of the newspapers are alike in their emphasis upon national issues which constitute the largest single category in the case of each press. Particularly striking, however, is the resemblance between the Yiddish press editorials and those of the rural papers in the proportion of space which both devote to issues of a national and local character.

Since the Yiddish newspapers appear primarily for and deal principally with an immigrant reading public, they endeavor to keep their readers in touch with their relatives in Europe, and are bound to treat with comparatively greater frequency questions affecting foreign countries. Besides, the years between 1914 and 1920 were especially replete with events and issues which constantly involved the question of America's relationship with the belligerent and neutral nations of Europe. It is not surprising, therefore, to find that the Yiddish newspapers

¹ This study of the general scope of the content of the editorials of the native rural and metropolitan press was made by students under the direction of Prof. L. N. Flint, Head of the Department of Journalism, University of Kansas, and is presented in the book on "The Editorial" by L. N. Flint. (Information given by Prof. Flint in a letter to the author).

outstrip the other two groups in the proportion of foreign issues which they discuss editorially.

Furthermore, the percentage of space which the Yiddish papers devote to national issues appears to be relatively high for a foreign language press. But, it is impossible, at present, in the absence of comparative statistics regarding the press in any other foreign language, to determine to what extent this tendency of the Yiddish newspapers is distinctive.

CHAPTER V.

ANALYSIS AND CLASSIFICATION OF THE SUBJECT MATTER OF THE EDITORIALS

After determining the geographical and racial distribution of the contents of the editorials, and the extent to which the latter are read, there still remained the following fundamental tasks:—

1) To ascertain the *range* of the subjects which are discussed in the editorial articles;

2) To determine how *frequently* each *specific topic* is treated, or attitude expressed during the period under consideration, by the entire press, as well as by each individual newspaper;

3) To *classify* the mass of civic problems, qualities and other editorial items or points revealed by the above analysis, and to *summarize* them under several *major themes* or *headings*.

1. RANGE OF SUBJECTS DISCUSSED

The inquiry into the character of the problems treated

and attitudes expressed has established that the Yiddish daily press deals editorially with a wide and diversified range of subjects, the number amounting to *over* three hundred. These are set forth in the following Table XXXI, which includes a list of all the problems or topics treated, summarized and classified tentatively under more inclusive headings.

TABLE XXXI—KEY TO THE TENTATIVE, CLASSIFIED LIST OF THE CIVIC ATTITUDES EXPRESSED AND PROBLEMS TREATED IN THE EDITORIALS OF THE YIDDISH DAILY PRESS OF NEW YORK CITY.¹

Number of Topic		Frequency of Treatment
I. Americanization		
A. Educationally		
1	1. Urge readers to acquire a knowledge of, and to use the English language	3
2	2. Urge readers to learn about the American Government—its forms, functions, etc.	4
3	3. Discussion of the duties and work of public officials.	18
B. Festivals and Institutions.		
4	1. Explain significance of American festivals, institutions, etc.	16
5	2. Urge proper observance of American festivals.	8
6	3. Urge that holidays be utilized for Americanization purposes (against fire crackers on July 4th.)	4
7	4. Urges Jewish parents to have their children enrolled in the Boy and Girl Scout Movements	1
C. Naturalization		
8	1. Urge aliens to become citizens	7
9	2. Urge or approve increase in government facilities for naturalization	6

¹ During January, 1912, March, 1913, November, 1914, July, 1915, May, 1920, December, 1920.

Number of Topics		Frequency of Treatment
10	3. Urge labor unions to require members to have at least their first "Declaration of Intention" papers	1
	D. Stimulate patriotism and pride in the American form of government, customs and institutions (National, State, City)	
11	1. Hold up as example or express pride in the American form of government, institutions, methods, accomplishments, etc.	29
12	2. Point out advantages of American government and institutions by comparing or contrasting them with those of other governments	15
13	3. Express gratitude to and confidence in America	11
14	4. Point out need for some Americans "Americanizing" themselves	5
15	5. Expresses satisfaction at Jewish contribution to America	
16	6. Local Pride—Resent unwarranted attack on patriotism and good name of New York City	6
17	E. Discuss miscellaneous national events; as, change of administration, admission of new state, constitutional conventions, split in ranks of old political parties, etc.	22
18	F. Urges readers to avail themselves of the services of the government departments, bureaus, etc.	1
19	G. Urge adherence to "good old liberal Americanism"	2

II. Immigration

20	A. Oppose policy of absolute restriction—(closing doors entirely)	28
21	B. Express disapproval of a policy of rigid regulation—limited number to be admitted each year (% basis)	3
22	C. Against new laws aiming to further restrict immigration—no restriction, excluding only undesirables, as defined by the laws which are already on the Statute books ("Let immigration regulate itself")	14
23	D. Urge America to maintain her traditional liberal attitude toward immigration, and to keep her doors open at	

Number of Topics		Frequency of Treatment
	all times for oppressed refugees from intolerable social, religious or political conditions.	3
24	E. For a scientific policy of intelligent, sympathetic regu- lation and distribution of immigrants	1
III. Urge Readers to discharge Responsibilities and assume		
	Privileges of Citizenship (Conforming Civic Virtues)	
25	A. To observe the laws and ordinances	1
	B. To exercise their right to vote	
26	1. Extol role of voter on election day	5
27	2 Urge voters to cast their ballots	4
	C. Vote intelligently	
28	1. Not to be swayed by religious prejudice	
	a) Not to support a candidate of Jewish extraction unless he has a good record	2
29	b) To oppose vigorously the election of a Jewish can- didate with a poor record	2
30	2. Condemn participation of religious leaders in politics, or the injection of religious issues into election or pri- mary campaigns	4
	3. To institute an educational test for voters (ability to read English)	
31	a) In favor of	1
32	b) Against	1
33	D. Discuss results of primaries and elections	11
34	E. Expresses disapproval of practice of "voting as a group"	1
IV. Congestion in Cities		
35	A. Deplores congestion in large cities	1
36	B. Urge readers to go "back to the farm"	4
37	C. Urge readers to leave congested sections like New York and to "go west" or to other thinly populated sections of our country	9
38	D. Extol the position, opportunities and work of the American farmer	3

Number of Topics		Frequency of Treatment
39	E. Express satisfaction with the efforts of Jewish agricultural schools, and success achieved by American Jewish Farmers	4
40	F. Urges readers not to go into peddling or sweatshops, but to choose healthier occupations.	1
V. Active Interest and Participation in Political and Governmental Affairs		
A. Assume Leadership in Politics		
41	1. Urge or extol active participation by Jews in American political life	3
42	2. Urge the employment of efficient methods in the conduct of government business	3
43	3. Urge voters to help to uproot corruption in government	5
	4. "Better New York"	
44	a. Urge that aid be extended to municipal departments and courts in improving the conditions of health and safety, uprooting criminality, etc.	34
45	b. Express local pride in civic and cultural development and improvement of conditions in New York City	15
46	c. For City Home Rule—resent discrimination against New York City by up-State members of Legislature	2
47	5. Criticizes clergymen for mingling in petty city politics	1
B. Adherence to Political Parties		
48	1. Urges readers to support old political parties	1
49	2. Laud political affiliation which is a result of deliberate choice (temporary and changing), as evidenced by large proportion of "split" votes cast	4
C. Political Spirit and Methods		
50	1. Condemn terrorism, direct action, I. W. W. methods, etc.—for changes by exercise of franchise	2
	2. Socialism	
51	a. Favor—Urge readers to support the Socialist Party or its candidates	50

Number of Topics		Frequency of Treatment
52	b. Opposed to	7
53	3. Express disapproval of reactionary methods and spirit in our country	15
54	4. Urge readers to vote for the man, not for the party	2
55	5. Urge readers to free themselves from unscrupulous political bosses	8
56	6. Urge readers to discard political demagogues who arouse suspicion	4
57	7. Against radicalism (as, "Urges Jews not to participate in radical movements; Criticizes small Jewish minority for 'flirting' with Sovietism and Communism")	14
58	8. Express satisfaction at victory of conservative elements	2
59	9. Greet victory of liberal forces over the reactionary influences	5
	D. Criticism of Government	
60	1. Criticise governmental policies or particular acts of public officials;—national, state or city	49
61	2. Express approval of or confidence in the work of the government in general, or some public official in particular	34
	E. Holding Public Office	
62	1. Encourages Jews to accept nominations for public office	1
63	2. Express pride in having members of Jewish group elevated by election or appointment to high political office, and in their accomplishments for the U. S.—point out American equality of opportunity	14
64	3. Points to elevation of faithful Jews to high office in Great Britain, and extols traditional Anglo-Saxon tolerance	1
	F. Initiative in Legislation (National, State or City)	
65	1. Advocate the introduction or passage of new legislation (as, laws against child labor, votes for women, abolishment of capital punishment, municipal ownership of public utilities, etc.)	36

Number of Topics		Frequency of Treatment
66	2. Urge the removal of poor laws from the Statute books or oppose newly introduced measures, considered "reactionary."	15
67	3. Discussion of implications of newly proposed legislation	5
68	4. Urge the enforcement of law and order—criticize laxity of the New York Police	5
69	5. Condemn mob rule	8
70	6. Urge passage of a law requiring the determination of war to be left to a vote of the people	1
VI. Urge Readers to assume tolerant, open minded Attitude towards the other Groups in our Community		
71	A. Religious tolerance—Urge readers to be tolerant towards members of denominations other than the Jewish	21
72	B. Urges open-minded attitude towards members of different economic groups	1
73	C. Deplore or condemn cases or evidence of racial or religious discrimination, or intolerance	69
74	D. Assume tolerant attitude towards groups in the community of different political opinion	4
75	E. Urges necessity of hearing both sides of a question, before arriving at a conclusion.	1
VII. Industrial Relations		
76	A. Urge the maintenance of a non-partisan attitude in labor-capital disputes—public welfare the supreme test of the righteousness of a cause	11
77	B. Urge workers to organize and unite	23
	C. Urge workers to stand by their union	
78	1. Urge or extol loyalty of workers towards their organization	31
79	2. Urge that aid be extended to strikers	7
80	3. Express satisfaction with settlement of strike and victory for workers	5

Number of Topics		Frequency of Treatment
81	4. Criticize employers for trying to break up union of workers on pretense that it is un-American or by designating leaders as Reds, Bolsheviki, etc.	9
82	D. Urge or approve arbitration of disputes between employers and employees by impartial committee	35
	E. Organization of workers politically	
83	1. In favor of	10
84	2. Against	2
	F. The strike as a means of settling labor disputes	
85	1. Express approval of	17
86	2. Express disapproval of	2
87	3. Condemn employment of gangsters in strikes	2
88	4. Criticize labor leaders for settling strike without first ascertaining workers' wishes	3
89	5. Urges the removal from office of faithless labor leaders	1
	G. Working Conditions	
90	1. Condemn sweatshop system	4
91	2. Open shop—criticize contracting system (keen competition—keeps wages and working conditions on low par)	1
92	3. Against discrimination or unjustified discharge of workers	2
93	4. Urge increase in wages of workers	8
94	5. In favor of the "open shop"	1
95	H. Favors union wages for work done by prisoners	1
96	I. Urge voluntary coöperation between employers and workers	4
97	J. Against employment of militia in strikes	3
98	K. Urge the establishment and support of cultural centers or labor lyceums for workers	3

VIII. Jewish Group Issues

99	A. Urge that aid be extended to suffering brethren abroad (victims of war, famine, etc.)	70
	B. Work of Jewish Philanthropic Institutions in America	

Number of Topics		Frequency of Treatment
100	1. Commend humane treatment and efficiency of Jewish institutions	9
101	2. Extols employment of preventive methods in work with poor	1
102	3. Urge that financial and moral support be given to local Jewish institutions	14
103	4. Express satisfaction with report of the United Hebrew Charities, that the number of Jewish families seeking charitable aid is decreasing	1
	C. Urge unity in charitable or community undertakings (communal approach)	
104	1. In the United States	28
105	2. Abroad	7
106	D. Defend Jewish immigrants and endeavor to present them to the country in their true light	12
107	E. Express pride in heroism of Jewish soldiers, chaplains, etc.	6
108	F. Urge or applaud the granting of equal rights to Jews in countries throughout the world	18
109	G. Urge and extol Jewish group loyalty and affiliation—condemn deserters of Jewish people, particularly the wealthy, at a time when Israel is suffering	37
	H. Criticize foreign countries for discriminating against and mistreating Jews (anti-Semitic acts and propaganda)	
110	1. In France (Jews in French army)	3
111	2. Russia (Soviet)	1
112	3. Greece	2
113	4. Poland	11
114	5. Germany	3
115	6. England	2
116	7. Roumania	2
117	I. Criticizes Jews who change their first names to conceal their Jewish identity, or who show other signs of lack of self-respect.	1
	J. Criticize press for withholding accounts regarding atrocities against Jews in Poland, Russia, Roumania, etc.	
118	1. General Press	5

Number of Topics		Frequency of Treatment
119	2. Jewish Press	1
	K. Hebrew Language and Literature	
120	1. Urges support of Hebrew periodical press in America	1
121	2. Urge Jews to study and to spread the Hebrew language	3
122	3. Urge or praise efforts to spread Jewish literature and learning	7
123	L. Criticize tendency to hold the entire Jewish group responsible for the misdeeds of a few; spreading of exaggerated, erroneous notions regarding the Jews broadcast in newspapers and magazines; holding the Jew up as a scapegoat, etc.	11
124	M. Criticize conduct or management of Jewish institutions	2
125	N. Opposes the formation of a World Jewish Congress or organization for the protection of Jewish rights and interests—time immature (Dec. '20)	1
	O. Anti-Semitism and the American press	
126	1. Criticizes individual American newspapers for not giving the Jewish answer to the anti-Semites in America adequate publicity	1
127	2. Praise the native American press's stand against anti-Semitism	2
	P. American Jewish Congress	
128	1. Urge the convening of an American Jewish Congress (democratic, representative body)	5
129	2. Urge the formation of a permanent, democratically organized American Jewish Congress	12
130	3. Urges Jewish organizations and individuals to support the American Jewish Congress movement morally and financially	1
131	Q. Favors the formation of Jewish Court of Arbitration before which specifically Jewish religious and other group matters could be tried.	1
132	R. Criticize European statesmen for maintaining silence regarding Jewish pogroms, etc	2

Number of Topics		Frequency of Treatment
IX Administration of Justice		
133	A. Urge that justice be done in certain cases	6
134	B. Urge that injustice be corrected (persons unjustly sentenced, or convicted, etc.)	4
135	C. Criticize courts or juries for unwarranted leniency toward criminals (for "vigilance" and "quick trials" in work of uprooting crime)	4
X Preparedness		
136	A. For preparedness and increased appropriations	1
137	B. Against propaganda for increase in armaments	8
138	C. For citizen army and military training	2
	D. Cause of War	
139	1. Denies that capitalists caused the war	1
140	2. "War is a crime for which all humanity should be held responsible."	1
141	3. "Praises Ph. Gibb's book, because it tells the truth regarding the war"	1
XI Discussion of Conditions in the United States		
142	A. Express dissatisfaction with social or economic conditions—point out state of unrest within nation or city	8
143	B. Express confidence in human nature—nature fundamentally good—sound optimistic note regarding conditions	10
XII Religion and Superstition		
144	A. Condemn confusing religion with superstition (belief in the supernatural, etc.)	5
145	B. Condemns practice of calling in Christian Scientists and other religious faith healers, when a doctor is needed.	1
XIII Nationalism and Internationalism		
146	A. Urges that national energies be utilized for the purpose of strengthening American culture, art, etc.	3

Number of Topics		Frequency of Treatment
147	B. Against undue emphasis on internationalism as far as Jews are concerned	1
148	C. Urge America not to become involved in the political and militaristic quarrels of Europe	4

XIV Attitude towards Women

149	A. Point out equality between men and women	6
150	B. Emphasizes natural rights of women	1
	C. Married women teachers in the Public Schools	
151	1. In favor of	4
152	2. Against	1
153	D. Advocate votes for women	4
154	E. Against double standards of morality	2
155	F. Point out and extol heroism and sacrifices of women in the World War	2

XV Public Education

156	A. Expresses pride in American public school system	1
157	B. Advocates longer school year	1
	C. Urge larger measure of financial support to school system	
158	1. For children	3
159	2. For adults	1
160	3. For playgrounds, parks, (extra curricular activities)	1
161	D. Urge increase in facilities and opportunities for elementary school education	4
162	E. Urges love for higher education per se, not merely for the material benefits to be derived therefrom	1
163	F. Advocates policy of keeping politics out of public schools	1

XVI Religious Problems

164	A. Discussion of specifically Jewish religious questions—urge observance of ceremonies, customs,—differences between Orthodox and Reform views, etc.	46
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Number of Topics		Frequency of Treatment
165	B. Opposed to teaching the Bible in the Public Schools	5
166	C. Approves setting aside one hour each week for religious instruction	1
XVII Personal (Arrival or passing away of eminent personages, evaluation of achievements of individuals, etc.)		
167	A. Jewish personages	51
168	B. Non-Jewish personages	28
XVIII Old Russia		
169	A. Criticize autocratic rule in Russia	4
170	B. Condemn oppression of, and discrimination against Jews in Russia, —used as scapegoats, etc.	39
171	C. Approve United States policy regarding Russian Treaty of 1832 (1912)	5
172	D. Greet signs of liberal policy in Russia (Old)	5
173	E. Draw distinction between the Russian Government and the Russian people	2
174	XIX Discussion of ethical and moral questions—individual and family virtues. ("Back to the home" movement, sacredness of home and family; against extravagance in dress, for simplicity, against swearing, poor manners, etc.)	63
XX Against Prohibition		
175	A. Before it was enacted into law	2
176	B. After it was enacted into law	2
177	C. Urges that the States be permitted to decide this question for themselves	1
178	XXI Favors Consolidation of Cities	1
XXII Palestine, as a National Jewish Homeland		
179	A. Urge moral and financial support in rebuilding Palestine	73

The Day

דער טאג

"The National Jewish Daily."
HERMAN BERNSTEIN, Editor.

פרעזידענט ווילסאן מוסיגער שרים

פרעזידענט ווילסאן האט איינגעזעהן א גרויסן און מוסיגען אקט. ווען ער האט וועסאירט דעם בירגענטייל, וועלכער האט געוואלט בעשרענקען די איינגעזען קיין אמעריקא, דורך

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 געגרינדעט פון יעקב סאפירשטיין

דער איד ווערט שנעל א סיטוען
 א דריטעל פון די 41,000 פערזאן
 וועלכע זיינען אין פערלויר פון יאהר גע-
 ווארען נאטוראליזירט אין ניו יארקער
 דיסטריקט זיינען אירען און ווען מען
 י-טהיילט דיא בייע בירגער איין נאך לעני-
 3 דעב איז דיא גרעסטע גרופע דיא רוסין

אן אמעריקאנישע לייכאר פארטיי
 וואס עס איז לעצטע וואך אויף דיע
 זען פלאן געוואלט געווארען וועגען דיא
 נאציאנישטאנס פון דיא סאציאליסטישע
 פארטיי פאר ניו יארק סטייט קען נים
 וועדערהאלט ווערען וועגען דיא נייע
 "לייכאר פארטיי" וועלכע האט זאממען
 געמאכט איהרע פערשידענע נאציאני-
 שטע פארטייען

אין די לעצטע פאר טעג האבען מיר
 געלעזען אין די צייטונגען וועגען דעם
 ביטערע קאנפליקט וואס געהט אז אויף
 דער דעמאקראטישער קאנווענשאן צוויי-
 שטען די סמיטה און מעקארד פראקציענען
 און די אנדערע קאנדידאטען און דער
 איינדרוק איז געשאפען געווארען אז
 דאס איז נאך נים א קאנווענשאן פון
 איין פארטיי טר א קאנסעריענץ פון
 ערשידענע פיינליכע פארטייען. דיע
 זען איינדרוק פערשווינדעט אבער ווי
 גור מען קומט אריין אין קאנווענשאן
 וועט א פאקט פארטייען וועגען

Number of Topics		Frequency of Treatment
180	B. Commend England and express confidence in her intentions regarding the restoration of Palestine as a National Jewish Homeland	12
181	C. Deplore secret French opposition to consummation of Jewish aspirations, despite official endorsement and approval of the Balfour Declaration	3
182	D. Belittle Jewish aspirations and strivings for national homeland in Palestine	2
183	E. Against domination by any single Jewish party in Palestine—(Poale-Zionists, Orthodox, Radicals, etc.)	2
184	F. Urge that Jewish traditional customs be followed in Palestine	2
185	G. Urge that Palestine be thrown open to Jewish immigration (free, scientifically regulated and distributed)	5
	H. Express gratitude to countries that help the Jews realize their dream of a National Jewish Homeland	
186	1. U. S. A.	1
187	2. England	2
188	3. Other Allies	1
189	I. Urge establishment of model relationship between classes and groups in Palestine	4
190	J. Urges education of American public to significance of Palestine as a National Jewish Homeland	1
191	K. Urge Supreme Council to make public the details of the British Mandate over Palestine	2
192	XXIII Point out compatibility of Judaism and Americanism	7
193	XXIV Against sensational methods (by newspapers, public officials, scientific men, etc.)	12
	XXV Independence of small countries	
	A. Poland	
194	1. In favor of	2
195	2. Asserts that Poles are unfit for independence, if they continue to oppress other minority groups	1

Number of Topics		Frequency of Treatment
196	B. Approve of independence for the Philippines	2
197	C. Against independence for Haiti ("not yet fit")	1
XXVI Restriction of Free Speech and Free Assembly		
198	A. Against restriction of freedom of speech	4
199	B. Against misuse of privilege of freedom of speech	1
XXVII Intervention		
200	A. Disapproves of intervening in Mexico	6
201	B. Expresses disapproval of intervention in Russia	1
	C. In Cuba	
202	1. In favor of	2
203	2. Against	3
204	XXVIII Disapproves cancellation of war debt of the United States unless all other powers do likewise	1
XXIX The World War (Before the United States Participated)		
205	A. Favor the Allies—Condemn German militarism and her boasts of superiority	4
206	B. Favor the Central Powers in their struggle against Russia	3
207	C. Discussion of the war situation (before American participation)	37
208	D. Against Russia, "because victory for Russia means strengthening of autocratic rule"	16
209	E. Criticize biased attitude of the press	2
210	F. Point out tragic condition of Jews in both camps	6
211	G. Criticize England's interference with American commerce on the seas	6
	H. Urge cessation of the war	
212	1. Deplore the continuation of the war, involving such great loss of life	4

Number of Topics		Frequency of Treatment
213	2. Urges readers to protest against the continuation of the war	1
214	3. Protest against sending ammunition across to keep up the bloodshed, though international law is on America's side	3
215	4. Urge America to take initiative in bringing about peace	2
	I. Urge Aid	
216	1. To suffering peoples in Europe regardless of race, color or creed	3
217	2. To the United States Red Cross which brings succor to all suffering people	2
	J. The American-German controversy (resulting from the sinking of the Lusitania)	
218	1. Express dissatisfaction with Germany's reply to the American note of protest	4
219	2. Express hope for the peaceful settlement of the issue	7
220	K. Advocate Jewish point of view in the war	2
221	L. Advocates real freedom of the seas	1
222	M. Favor "peace without victory"	2
223	N. Criticizes "hysterical patriotism" shown by Jews in England and other countries	1
224	O. Condemns extending the war between nations to art, literature, scholarship, etc.	1
225	P. Discuss Turkish-Balkan War	3
	XXX Tariff	
226	A. Favors high tariff	1
227	B. Favors gradual decrease in tariff	1
	XXXI Treaty of Versailles	
	A. Ratification by United States Senate	
228	1. In favor of	1
229	2. Against	1
230	3. Criticism of the Senate	3

Number of Topics		Frequency of Treatment
231	4. Criticism of President Wilson	3
	B. Criticism of the Treaty	
232	1. With Germany	1
233	2. Support President Wilson's stand on Fiume	2
234	3. Favors United States taking over German war debt	1
	C. Knox Resolution	
235	1. In favor of	2
236	2. Against	1
237	3. Against separate peace with Germany	2
	D. Poland	
238	1. Favors Polish war of defence	1
239	2. Criticize Polish imperialistic aims and warfare (1920)	12
240	3. Condemn Polish excesses and pogrom against Jews	2
241	4. Greet signs of liberal attitude toward Jews in Poland	8
242	5. Express hope for peace between Poland and Russia	5
	E. Soviet Russia	
243	1. Favors deportation of Soviet Ambassador	1
244	2. Criticize Russia's imperialistic aims and war	7
245	3. Discuss social and economic situation in Soviet Russia	7
246	4. Express doubts as to stability and permanence of Soviet Russia	6
247	5. Criticize Japanese intervention and advance into Siberia	2
248	6. Criticize despotic rule of Soviet Russia	3
249	7. Criticize Allied plans with regard to Soviet Russia	8
250	8. Condemn excesses against Jews in Soviet Russia	2
251	9. Favors recognition of Soviets	1
252	10. Urge lifting of embargo and resumption of commer- cial relations with Soviet Russia	5
253	F. Condemn pogroms against Jews in the Ukraine	4
254	G. Condemn excesses against Jews in Hungary	2
	H. Acceptance of the Armenian Mandate by the United States	
255	1. In favor of	2
256	2. Against	1
257	I. Criticize French imperialism	2

Number of Topics		Frequency of Treatment
XXXII U. S. Passport System		
258	A. Against the passport system in the United States as a permanent institution (smacks of autocracy—reactionary, against personal liberty)	2
259	B. In favor of the passport system as a temporary war measure	2
260	C. Against bureaucratic government	1
XXXIII Bonus for the War Veterans		
261	A. In favor of	1
262	B. Against	1
XXXIV High Cost of Living		
263	A. Urge the government to strive to bring about a reduction in the cost of living	2
264	B. Condemn employment of artificial means for keeping prices up (profiteering etc.)	4
265	C. Approve of the establishment of coöperative stores by workers to combat high cost of living	3
266	D. Criticise inactivity of Congress in reducing high cost of living	2
XXXV Housing Situation		
267	A. Urge need for legislation to remedy acute housing situation	4
268	Approve of and praise the work of the Lockwood Housing Committee of New York	2
269	C. Condemn the conspiracy of the trusts and trades to keep up prices of housing material	2
270	D. Condemns profiteering landlords	1
XXXVI Taxes		
271	A. Urge reduction	2
272	B. Against transferring burden from the rich to the poor	2

Number of Topics		Frequency of Treatment
	C. Consolidation of war debts and bonds (Congressman Fordnay's proposal)	
273	1. In favor of	1
274	2. Against	1
275	XXXVII Greet the establishment of Republics in other countries	2
	XXXVIII Capitalism	
276	A. Deplore strengthening of the "trusts"	9
277	B. Condemn the capitalistic system and its methods	9
278	C. Criticize biased accounts in capitalistic press (Exaggerated accounts, withholding of news, etc.)	6
279	XXIX Criticize wealthy Americans for bowing before royal personages	2
280	XL Urge amnesty and aid to political prisoners	3
281	XLI Against destruction of forests in the United States	1
	XLII Un-American acts and methods of public officials	
282	A. Against excessive use of funds in primary or election campaigns	4
283	B. Protest against un-American acts and methods of public officials—terrorism, hysteria, false arrests, etc., thereby compromising American traditions	16
	XLIII World Organization	
284	A. Urges the organization of a League of Nations	4
	B. Criticize present League	
285	1. Against domination by the Great Powers—urge wider representation to smaller nations	7
286	2. Ineffectiveness, as shown by inability to get leading nations to disarm	1
287	3. "League of Victors, not of Nations"	2

Number of Topics		Frequency of Treatment
288	C. Discuss matters which have come up before the League of Nations for decision	5
289	D. Urge the United States to join the League of Nations	3
290	E. Praise President Wilson's attitude and efforts regarding League of Nations (his moral perseverance)	2
291	F. Criticizes Argentine for withdrawing from the League of Nations	1
292	G. Urges America to assume leadership and responsibility in World affairs	1
293	H. Criticizes United States Senate's attitude toward the ratification of the Treaties resulting from the Washington Conference	1
294	XLIV Favors the Internationalization of the Panama Canal	1
295	XLV Urge repeal of War Legislation	2
	XLVI Disarmament	
	A. Criticizes increase in armaments by	
296	1. U. S. A.	1
297	2. England	1
298	3. Japan	1
	B. Urge decrease in armaments	
299	1. Stop further building of battleships (Borah Resolution)	5
300	2. Advocate education leading to disarmament	2
301	XLVII Against Blue Laws—Uphold Personal Liberty	3
	XLVIII—U. S. Diplomatic Service	
302	A. Advocates thorough training for the members of our Diplomatic Corps, so that they may be able to stand up well against foreign diplomats	1
303	B. Advocates the payment of higher salaries to make it unnecessary for rich only to accept posts	1

Number of Topics		Frequency of Treatment
	XLIX Discussion of World Situation	
304	A. General—Economic or social conditions; political events in different countries, etc.	32
305	B. With special reference to the Jews	2
306	L Urges Jewish boys and girls to enter vocational and manual schools and not to overcrowd the professions	1
307	LI Points with pride to share which Jews have had in developing the resources of this Country	1
308	LII Favors nationalization of the Telegraph (Jan. 1912)	1
309	LIII Express satisfaction at signs of fair treatment of Jews by Foreign Countries (as Roumania, Bulgaria, etc.)	3
310	LIV Discuss Peace Treaties Entered into by the United States and other countries (Jan. 1912)	2
311	LV Urge that effort be made to bridge the gap between foreign-born parents of Jewish extraction and their native born children	2
312	LVII Criticism of Administration of the Law—Partial to rich, etc. (example, Thaw case)	3

2. RECLASSIFICATION OF MASS OF PROBLEMS

It has been deemed advisable to re-classify the multifarious topics disclosed in the above table and to focus them around the following minor and major themes or categories, depending upon the general scope and specific character of the issues raised:—

A—AMERICAN ISSUES

- 1—Americanization
- 2—Governmental

J—SPECIFICALLY JEWISH GROUP ISSUES

- 1—Cultural and Sociological
- 2—Philanthropic

- | | |
|-----------------------------|---|
| 3—Economic | 3—Group Discrimination,
Oppression, etc. |
| 4—Cultural and Sociological | 4—Personal |
| 5—Personal | 5—Palestine |

W—WORLD ISSUES

1—*General* (International Relations, Ethical ideals of universal application).

2—*Particular*—Conditions in Foreign countries

While the classification of the themes into major and minor groups was fairly rigid, there is present a certain degree of flexibility. The same topic or "editorial point" was occasionally placed under one or another of the categories, depending upon the angle of approach or point of view from which it was discussed. For an example, an editorial dealing with the League of Nations was usually placed under Category W1 (World Issues—General-International Relations); as, 285—"Against the domination of the Great Powers in the League—urge wider representation to smaller nations" (any Yiddish newspaper during December, 1920). But, if the League of Nations was discussed in the editorial from the point of view of the United States Senate's or the President's attitude towards it, then this particular editorial was assigned to Category A2 (American Issues—Governmental); as 290—"Praise President Wilson's attitude and efforts regarding the organization of the League of Nations" (in the *Tog* of May, 1920).

In some instances editorial points¹ might have been arbitrarily assigned to one or another of the two *minor* categories, in which case the *purpose* of the editorial was considered in determining under what category it was ultimately to be included. For example, an editorial criticizing or extolling some American institution or a branch of our government was placed under A1 (American Issues—Americanization), if the purpose of the editorial writer seemed to have been to influence thereby the *immigrant* readers' attitudes towards America: as, when this theme was introduced casually in connection with an editorial in which the alien readers were urged to become naturalized. It was included under Category A2 (American Issues—Governmental), however, whenever the apparent purpose of the writer seemed to have been merely to discuss, criticize or extol an American institution or an act of some branch or representative of our Government.

3. FREQUENCY OF TREATMENT OF SPECIFIC TOPICS

How frequently do the Yiddish press editorials deal with each specific topic, and how is the content distributed among the major and minor categories outlined above? In tables

¹ The statement of an "editorial point" or "points" is usually merely a paraphrasing of the main thought or thoughts of an editorial, as gauged from a careful perusal and consideration of its content as well as of its title or heading. The writer was particularly scrupulous about stating the exact thought of an editorial article. Whenever it was not possible to place an editorial under any of the more inclusive groups, a special statement of the "point" or "thought" or author's interpretation was resorted to; hence, the unusually large number of points found to have been expressed or treated but *once* during the entire period of six months.

XXXII to XXXIV which appear at the end of this chapter (pp. 311 to 322) the major results regarding these two questions are presented.

In Table XXXII, all the topics which were treated at least three times by the press during the six months, have been arranged in the order of their frequency of treatment, by months and newspapers. The major and minor 'subject categories' to which the editorials in each group have been assigned are also indicated.

In table XXXIII, the topics which were treated only once or twice during the six months, are listed under the various major and minor categories, and distributed by newspapers and months.

In Tables XXXIV A and B all of the editorial points have been summarized by months and newspapers, in accordance with their distribution among the major and minor categories.

4. DISCUSSION AND INTERPRETATION OF RESULTS

An examination of the list of items which formed the subjects of editorial comment, and of the frequency of treatment of each particular theme, leads inevitably to the conclusion that the Yiddish press has been keenly responsive to the outstanding needs and problems facing American Jewry. The most liberal proportion of editorial space has been devoted to the consideration of the more important issues of the day,—both Jewish and general— which were pressing for attention and solution. The questions most frequently treated in the Yiddish press editorials are those which have moved American Jewry to action.

Of the more than three hundred editorial topics

(occurring 2,064 times), approximately one-tenth (thirty) were treated from sixteen to seventy-three times each, and furnished the material for over one-half of the discussions (1,066 points) which appeared during the six months. On the other hand, over seven-tenths of the topics (223 or 73%) were treated five times each or less

The theme most frequently discussed is specifically Jewish in nature (XXII A—"Urge moral and financial support in rebuilding National Jewish Homeland in Palestine"—treated 73 times). In connection with this, it is interesting to note that the *Tageblatt* contributes 38 or more than 52%, to the total number of times that this topic is treated by the entire Yiddish press. On the contrary, the *Vorwaerts* does not print even one editorial in favor of the restoration of Palestine as a National Homeland for the Jewish people. In fact, it expresses itself twice against the national Jewish aspirations. Furthermore, the two leading topics in the frequency list ("Palestine" and "aid for War Sufferers") are treated 143 times, which fact accounts for the high record of space found to have been devoted to foreign Jewish matters. These two problems constitute, without doubt, the most urgent questions confronting the Jewish people, the solution of which will affect tremendously their future well-being.

While six of the first ten topics treated most frequently are specifically Jewish in nature, only one of the following fifteen is of this type, the distribution of the first twenty-five topics, each of which was discussed eighteen times or more, being as follows:

¹ See Table XXXIV, p.

	No. of Topics	Frequency of Treatment
American Issues.....	16	570 times
Specifically Jewish Group Issues..	7	344 times
World Issues.....	2	69 times

Practically the same proportion is maintained in the following twenty-five topics, *i. e.*,

American Issues.....	17	227 times
Jewish Group Issues.....	6	79 times
World Issues.....	2	28 times

A detailed analysis of the distribution of the entire volume of the editorial content among the various major and minor categories shows that, out of a total of 2,065 editorial points, 1,330, or 64.4 per cent deal with general American issues; 534, or 25.9 per cent deal with problems of a specifically Jewish nature; and 201 or 9.7 per cent deal with World questions, which concern some foreign country in particular or which affect all peoples. It is evident from these facts that the proportion of editorials dealing with Jewish group issues is only slightly above one-quarter of the total, and but two-fifths as large as the group devoted to general American issues.

The editorials dealing with governmental questions constitute by far the largest minor category, the total for this single group exceeding that of all the categories dealing with the Jewish group and world issues, combined, by 2.8 per cent, *viz.*:

Category	Number of editorial points	Per cent
A2—Governmental	790	38.4
J—Jewish Group Issues (entire category)	534	25.9
W—World Issues (entire category)	200	9.7
Total	734	35.6
Difference		2.8

The next two ranks following the governmental are filled by minor categories which also belong under American issues, viz.:

Rank	Category	Number of editorial points	Per cent
Second.....	A3, American Issues, Economic.....	218	10.6
Third.....	A4, American Issues, Cultural and Sociological.	168	8.2

The total for the first three groups alone approximates three-fifths of the entire editorial content (57.2 per cent).

The following points stand out in the summary of the distribution of the topics among the major and minor categories. :—

- a) The largest number of editorials of group A1 (American Issues—Americanization) appeared in the *Tageblatt* and *Morgen Journal* during January, 1912 and July, 1915. They were called forth by particular events and circumstances, among them the following:—the occurrence of Independence Day (explain its significance and urge its proper observance); Roosevelt's address on the need for some native-born Americans

Americanizing themselves (applaud his sentiments); the Chinese President's attempt to introduce an adaptation of the American machinery of government in China (commend his efforts); the election of a French President (point out contrast between the power of the American and French presidents,—American self-government better); the organization of a night court for naturalization (urge readers to avail themselves of this opportunity to become naturalized); the admission of the last two states into the union; extol the United States constitution on the occasion of the State Constitutional Convention in Ohio; point out contrast between American and German election laws, to the advantage of the United States.

b) The *Morgen Journal*, *Tog* and *Tageblatt* lead in the proportion of editorial space devoted to the discussion of governmental issues (A2), the outstanding two months being December, 1920 and November, 1914. The election campaign, including interpretations of the results, and America's admission into the League of the Nations, constituted the main subjects of editorial comment and discussion. In addition, a large number of editorials were also devoted to the consideration of the following questions:—the introduction of the 3% Immigration Bill (criticize the haste and bias with which it was being rushed through Congress); the housing shortage in 1920 (urge the passage of legislation to control and stop reckless profiteering at the expense of the poor; commend the work of the Lockwood Committee appointed to investigate the causes of the housing shortage in New York);

comment on President Wilson's last message; discuss proposal to revise the tax laws (condemn the transfer of the burden from the rich to the poor). c) Over fifty per cent of the editorial points dealing with economic issues (A3) were printed in the *Vorwaerts*. This result might have been anticipated in view of the fact that this newspaper is the official organ of the Socialist Party and of labor, and naturally features the discussion of industrial and general economic questions. July, 1915 is the largest month in this category, because of the strikes in the various branches of the needle industry which threatened to break out during that period, the most important of which (that of the Cloakmakers' Union) was averted by the timely intervention of a special Committee on Conciliation appointed by the Mayor of New York City.

d) The *Warheit* was foremost among the newspapers in the frequency with which it dealt with cultural-sociological issues (A4). It attained the highest percentage (35%) because of the additional back-page editorial which it printed regularly, in which problems of human relations were discussed, such as the individual and family virtues, the advancement of the status of women, the double standards of morality, etc.

e) It is interesting to note the sudden decline after March, 1913, in the number of editorials devoted to the evaluation of the characters of noted personages on the occasion of their arrival in this country, elevation to public office, sudden demise, etc. (Group A5-Per-

sonal). Beginning with November, 1914, following the outbreak of the World War, public attention was focused on more significant world issues and the latter became the absorbing topics of discussion. The percentage attained by group A5 during the last four months is therefore equal to but one-half of the total reached during the first two months.

f) Approximately three fifths (58% to be exact), of the editorials which dealt with Jewish Cultural and Sociological issues appeared in the *Tageblatt*—July, 1915, being the leading month in that group. Aside from the editorials which admonished Jewish parents to afford their children an opportunity for a Jewish education, there appeared a substantial number in which the Jews of the United States were urged to unite. This appeal for unity was occasioned by the proposal to convene a democratically organized American Jewish Conference or Congress, and by the “drive” for funds with which to aid the war-suffering Jews in Europe, which was launched simultaneously by three separate committees.

g) Results of a similar nature are observable in the following two groups (J2—Philanthropic Issues and J3—Group Discrimination, etc.), the *Tageblatt* and July, 1915 occupying first place in both cases. There was evidently a marked decline of interest in Jewish Personal issues (J4) after November, 1914, for less than one-fifth of the editorials of this type were printed during the last three months.

h) The restoration of Palestine as a National Jewish Homeland was made possible by the Balfour Declara-

tion, which was issued by the English Government in November, 1917, and subsequently endorsed by the Allied Powers and incorporated in the Turkish Treaty of Sèvres by the Peace Conference in April, 1920. This decision, which was arrived at in San Remo, Italy, was greeted with satisfaction by the Yiddish press, as evidenced by the unusually large number of editorials which were devoted to this subject during May, 1920. The *Tageblatt* led all the newspapers by printing 52% of the total number of editorials dealing with Palestine which appeared during the six months.

i) There is evident a constant increase in the editorial space devoted to general world issues after July, 1915, the highest proportion having been reached in December, 1920 (50.8%). During that month the following questions were most frequently discussed:—whether the United States should join the League of Nations; the organization of a World Court of Arbitration by the League of Nations; Argentine's withdrawal from the League; criticism of the League's present form of organization,—League of Victors, etc. The *Morgen Journal* outstripped all the newspapers in this group (W1), its percentage approximating two-fifths of the entire total.

The interest in "conditions in foreign countries," as evidenced by the proportion of editorial space devoted to the consideration of such questions (W2), seems to have been at its height during November, 1914, July, 1915 and May, 1920. There is a decided decline in December, 1920, the lowest proportion oc-

curing, however, in March, 1913, when but one editorial of this type was printed. In this category, too, the *Morgen Journal* assumes the lead.

5. PREVAILING ATTITUDES ON OUTSTANDING CIVIC PROBLEMS

The following section includes a brief discussion of the prevailing attitudes assumed by the Yiddish press towards some of the outstanding civic questions, together with quotations of editorials which have appeared during the period under consideration.

A. *Urban Congestion—Urge the Jews to “return to the soil.”*

The Yiddish newspapers are all in accord in deprecating the tendency of immigrant Jews to concentrate in overwhelming numbers in urban sections. They extol the position and opportunities of the American farmer and repeatedly urge the Jews to return to the soil. That their advice is frequently heeded is evidenced by the constant increase in the Jewish farming population during the past two decades.¹ There are special Jewish agencies whose

¹ “Statistics gathered by us in 1900 and 1901 of the Jewish farmers in New Jersey and Connecticut, where the bulk of the Jewish farming population was then to be found, placed the number at 216. A few scattered Jewish farmers also resided in probably five or six other States” of (1919 Report, Jewish Agricultural Society, pp. 7 and 8.)

“Well nigh 75,000 Jewish souls are to-day deriving a livelihood by tilling 1,000,000 of America’s fertile acres, with every State in the Union furnishing its quota. Expressed in monetary values these farmsteads with their equipment reach a figure rapidly approaching the \$100,000,000 mark”. (Gabriel Davidson, in 1922 Report, Jewish Agricultural Society, p. 7).

purpose it is to assist the Jews in settling upon the farm. The press expresses satisfaction with the results achieved by these agencies, agricultural schools, and the American Jewish farmers in general.

Why has the immigrant Jew hesitated to leave the congested areas to become a farmer? Aside from the historic reason that the Jew has been constantly driven off the soil and has been prevented for centuries from owning and cultivating land, additional deterring factors are discussed frankly in the editorial columns of the Yiddish press. One of the causes of the reluctance of Jewish parents to settle upon the farm has been the lack of adequate educational facilities—both general and Jewish—for the young children, in the sparsely populated agricultural sections, as well as the limited opportunities for social intercourse for the young men and women. This lack of spiritual anchorage has prevented those Jews who are anxious to continue Jewish life and who are deeply concerned about the education of their children, from carrying into effect their desire to settle upon the land.

Despite these discouraging conditions and circumstances, however, the Yiddish press continually urges the Jew to become a tiller of the soil, emphasizing the fact that none of the difficulties are insurmountable and can be overcome by persistent united effort. A cordial welcome is extended to the Jewish farmers when they conduct the annual conventions of their organizations, and they are made to feel that the work which they do as farmers is a source of blessing to their country and to their people.

1. OUR WELCOME FARMERS

The convention of Jewish farmers in New York which was opened last night has become one of the usual pleasant phenomena in our local Jewish life. The attention which such gatherings receive is useful as proof that there is being developed here a healthy and natural farmer class of our immigrant brethren, and there opens up with it a new field in which the immigrant can earn an honest livelihood. The great difference between the European peasant and the farmer in this country has not yet been grasped clearly by a large proportion of our brethren, and therefore they think that when a Jew becomes a tiller of the soil he makes a sacrifice.

In America the farmer stands higher than the working class, and in many instances even higher than the lower part of the middle class. The great majority of the farmers of the United States are fairly wealthy landowners who are similar to the small noblemen of our old home rather than to the degraded and oppressed peasants. It is therefore, for the average Jew, for the one who is engaged in shopwork or in a small business, a step higher, not lower, on the social ladder, when he joins the great and influential farmer class.

The conventions themselves are the best proof of the high plane on which our farmers stand here, and the possibilities which they have to improve their spiritual and material conditions with the means and methods that are employed by urban inhabitants.

The Jewish farmers are welcome in New York. We wish them success in their undertakings, and hope that

their number and prosperity will increase from year to year. (*Morgen Journal*, November 30, 1914.)

2. THE JEWISH FARMERS' EDUCATIONAL PROBLEM

It is a great compliment to the Jewish farmers that at every convention they talk a great deal regarding the difficulties of giving their children a Jewish education. The Jewish farmer is not a man who thinks only of bread and forgets all spiritual matters that bind him to Judaism and to the Jews. Therefore this discussion regarding education which we hear every year among the Jewish farmers is so important.

The question of the education of the children of the colonists has played an important role in every Jewish colonization movement in every country. In Argentina the Jewish colonists had to live closer together than was the case with the non-Jewish colonists. Living near each other it was possible for them to engage a teacher. What a group can do, no individual colonist can do and that is, we believe, the only way in which to settle this question.

Jewish farming has been and always will be carried on in groups, and in that way it will be possible to meet, more or less, the problem of the education of the Jewish farmer. (*Tageblatt*, December 2, 1914.)

3. SHOULD HIS SON BECOME A FARMER?—SEVERAL REASONS WHY JEWS SHOULD RETURN TO THE SOIL.

Herman Traub, a New Yorker who tells us that he is well off, sent us a remarkable letter. Mr. Traub writes that he is a wealthy Jew and the father of three

children, two daughters and one son. Both of his daughters are married and his son, Walter, 19 years old, was recently graduated from high-school.

His son decided instead of pursuing a general college course, to register in an agricultural school in order to learn how to become a farmer.

"Imagine," writes Mr. Traub, "what my only son wants to become—a plain farmer. He tells me, however, that even you will admit that it is much better to be a good farmer than a doctor, lawyer, engineer, etc."

We answer with pleasure.

Can a Jew become a farmer and ought a Jew to become a farmer?

A Jew can become a farmer just as he can become a doctor, lawyer, or engineer. He only has to be brought up with that idea and he will of his own accord become a farmer.

Ought a Jew become a farmer? Here is the more important question. We believe sincerely that Jews ought to give up many of their present professions and occupations and return to the work of the soil, which is a noble occupation and carries with it a good reputation.

It is true that we Jews can prove with historic facts that when the Dark Exile started we were not merchants—persons who engaged only in urban occupations. We can prove historically that we have always been ready to do all sorts of difficult work—including farming, but that the Gentiles did not permit us to do it. We had no choice, so we became merchants, bankers, money lenders, and money speculators.

All that is true—they drove us to it. As matters stand the Jewish merchant and money speculator is under con-

stant surveillance and there is a constant complaint against us that we are not producers, but parasites.

For that very reason we would want Jews to become farmers. No one would say about a farmer that he is not a producer but a parasite. Every one admits that the farmer is the most useful member of society.

The life of a farmer is very interesting, especially to one who has had too much of the stormy and uncertain city life. The farm has its attractions—its beauties and fascinations for those whom the city does not satisfy any longer. Unfortunately, however, many can not become farmers simply because they despise the city.

Now, as to Mr. Traub's son. If a real inclination toward farming has already been developed in Walter Traub's mind, we would advise his father to encourage his son.

Mr. Traub should send his son to study in one of the best agricultural colleges in the country. We believe that the agricultural college of the State of New York—Cornell—is a good college. In agriculture there are very many branches. Although one studies all the phases, nevertheless the student selects later but one subject in which he is most interested and makes that his permanent occupation.

If Walter Traub has the inclination and ability to become a farmer, then we admire his father more for having such a son than those fathers whose sons are doctors, lawyers, and engineers. (*Der Tog*, May 21, 1920.)

B. *Immigration*

The Yiddish press has been unalterably opposed to a policy of absolute restriction of immigration into the United

States. In fact, all attempts to pass further restrictive legislation have aroused its disapproval. The newspapers have manifested considerable impatience particularly with the hostile, ungenerous attitudes assumed by the outspoken enemies of immigration. They have branded them as un-American, for the traditional American immigration policy was characterized by tolerance and liberalism, especially with regard to those who, like the Pilgrim fathers, emigrated to America in order to escape religious or racial oppression.

The sentiments of all elements of American Jewry as expressed in the various newspapers favored a liberal interpretation of the immigration laws. The Yiddish press viewed with apprehension the anti-Semitic spirit which characterized the discussions of the immigration bills and the unusual haste with which the latter were being forced through the United States Congress. Instead, it urged America to keep her doors open at all times for unfortunate refugees from intolerable social, religious or political conditions.

As for Jewish immigrants, the press attempted to counteract the exaggerated, erroneous notions which were being spread broadcast about them and endeavored to present them to the country in their true light. They noted with pride the fact that permanency of settlement is an essential characteristic of Jewish immigration and that it is mainly a family movement; that the Jewish immigrant in coming to America is actuated by motives similar to those of the Pilgrim fathers; that they are not mere "birds of passage," but are anxious on the whole to establish themselves and to find a new home in America.

Constructively the press urges the adoption of a scien-

tific policy of intelligent, sympathetic regulation and distribution of immigrants, instead of permitting the government's course of action to be determined by blind prejudice and passion.

4. IMMIGRATION AND CITIZENSHIP

The official report of the Secretary of Commerce and Labor which was made public to-day, includes a summary of the activities of the department and of its different bureaus. The report which interests us most—immigration and naturalization—shows very clearly that stringent regulation of immigration is unnecessary. The stream of immigration flows according to general laws, which may be considered almost natural laws, and no special effort is necessary to see to it that most of those who arrive here should be desirable.

* * * *

Secretary Nagel's report shows that during the same period the number who left our country was 173,952. That means that there were about 18,000 more outgoing than incoming unskilled workers, not considering those who died during the past year or who went into different occupations. On the other hand, about 100,000 more skilled workers entered this country than departed. Aside from the fact that immigration in general has decreased and the entire question of general restriction ceases to be an issue, there arrived also in the main, persons who are needed here, and the number of those who are needed less, has decreased.

*It is superfluous to want to regulate that which regulates itself so well. * * * * (Morgen Journal, January 3, 1912).*

5. THE HAVEN OF REFUGE.

Millions of yearning eyes are peering across the battle fields of Europe, are straining beyond the soldier-choked roads towards the fair lady who stands in New York Bay holding aloft her beacon of hope to all who seek liberty, to all who seek opportunity. In millions of hearts there throbs one hope: the speedy coming of the day when they shall be able to flee the present and future horrors that this dreadful war is responsible for, and find shelter beneath the folds of the Statue of Liberty. For them hope is spelled A-m-e-r-i-c-a.

The American people as a whole feel a proud thrill when they are reminded of this hope—feel a proud thrill when they realize that upon them will devolve the joyous duty of sheltering and harboring Europe's refugees. This is a haven of refuge—and that is one reason why the Stars and Stripes look so beautiful when they flutter aloft. That is one reason why for all mankind America's flag is a joyous sight—an emblem of liberty.

Because of this, it is the more shocking to us that a labor organization whose name begins with the word "American," should engage itself in the un-American work of trying to shut the portals of hope against those for whom this hope is the last—the only one left. More shocking still is this vile business when it is recalled that most of the members of the American Federation of Labor are foreign-born, while its very president is the son of an immigrant. What would have become of them if America had denied them entrance?

But, we have faith in the altruism of the American

people. We are confident that they will not permit America's fair name to be tarnished by a law that belies the fundamental principles upon which our great democracy is founded. America's doors will never be closed so long as there is the need that they swing wide open. The beacon of hope that shines with impartiality upon the vessels of divers nations in New York Bay will never be extinguished or dimmed. (*Tageblatt*, November 24, 1914—English Page)

6. CONCERNING THE MATERIAL OF JEWISH IMMIGRATION

We received a letter full of criticism and censure but we print it with pleasure. Here is the communication:

“In the *Tog* of April 25, 1920, you say that Jewish immigration to America is necessary and you quote from an article by an American writer of which the following is an extract:

“‘We need immigrants on the roads, we need them to build our railroads, we need them to work in our factories, our stores, our homes, we need them to do our hard work, mean work, work which the educated American no longer wants to do.’

“Therefore, I want to ask you, is it true at all that Jews who are anxious to escape death and starvation in Europe, will build factories and homes here and lay roads, etc?

“Is it not true as the day, to our regret, that all these immigrants will not do this necessary work? Thousands upon thousands of peddlers will be added to our streets, also storekeepers, and a certain number of tailors of whom we already have plenty (you know as well as I do that the

present high cost of clothing is not due to the fact that there are not a sufficient number of clothing workers).

"I want to tell you the truth, that whenever I read in the newspapers that we must have immigrants for different work, I feel inwardly ashamed knowing that here the Jewish immigrants will gain admission because of the immigrants of other nations whom we really need.

"I do not think for a moment that the Jews ought not to be admitted, but at the same time Jewish writers ought not to fool themselves and their readers by saying that Jews will do all the necessary work which is needed in America and which America expects of the immigrant. Instead of this attempt to fool ourselves, it would be better for our writers to appeal to the Jewish masses, especially to the newly arriving immigrants, to engage in productive work which our country needs. We have entirely too many street peddlers, junk peddlers and storekeepers, and even too many tailors. It is high time for us to start to do the work which our country really needs, namely, to build railroads, new factories, new stores, new homes, to mine coal, to mine iron, to plow the fields and reap the harvest. This is what the Jewish writers ought to impress upon the Jewish masses and repeat it so often that they will remember it. That is what the Jewish writers ought to do. Unfortunately, however, they do not do it.

"Very truly yours,

"S. GORDON,

"313 West One hundred and sixteenth Street."

It is a good letter, especially since it comes from an ordinary reader.

We Jews are not flatterers. You can find other faults about us, but when it comes to telling the truth we do not hide it. Since the days of old we have practiced the motto, "Tell our people their sins and reveal to them their transgressions."

What Mr. Gordon writes deserves serious consideration. His charges against Jewish immigration have not yet been openly discussed by our legislators, but as far as we know, they have been the subject of discussion in the private conversations of Congressmen at Washington.

We really have too many street peddlers, junk peddlers, store keepers, and other keepers, but we do not agree that we have more than enough tailors.

Let us first consider the condition of the Jew as a general worker.

True, the Jew does not dig canals, he does not mine coal or iron, etc. He is simply not accustomed to that work. There, in Europe, our good neighbors have not allowed him to do that. They drove him and compelled him to seek "easy sources of livelihood." Nevertheless when the Jew comes here he takes to everything. We have quite a number of Jewish masons, and that is not easy work. We have Jewish coppersmiths, Jewish carpenters, iron workers, blacksmiths, shoemakers, and in recent times, the Jews have gone in large numbers into farming. As far as Jewish tailors are concerned, they are certainly useful and productive workers. There are not too many of them. On the contrary, we need more and more. Ask the Gentile manufacturers and they will tell you so. The different Jewish peddlers are merely temporary phenomena—the

children of these peddlers go into entirely different occupations.

As far as the Jewish writers are concerned, you will not find in any literature, writers who condemn the "easy livelihoods" of their people as strongly as do the Jewish.

There is not the least doubt, that if the doors of immigration could be open to Jews as in the past, they would contribute to all the hard work of the country. *All that we need is an organized power that should lead the newcomer to the place where hard work is needed.*

But what shall we do with the Jew who is famished, weak, and sick of the pogroms, in dire need and in misfortune? Can we send him to mine coal in the bowels of the earth? Such a Jew can only become a street peddler or junk peddler. No, my friend, it is not the Jew's fault that he can not work hard. Nevertheless, as far as he is able, he does his work, and it is a fact which even our enemies admit that a Jew makes himself useful everywhere. A Jew, even if he has easy work, is nevertheless productive.

Italians are not noted as business people or as people who seek easy livelihoods; nevertheless, if you should take a walk through Mulberry and Mott Streets you would find there thousands of Italian street peddlers.

Our immigrant Jews are not altogether productive workers, but their material is not worse than that of the best immigrants.

At the same time, we will follow Mr. Gordon's advice and not cease to preach against the Jewish storekeeper and street peddler. We will point out to them better and more healthy means of earning a livelihood. (*Tog*, May 10, 1920.)

C. Naturalization and citizenship

The Yiddish newspapers utilize every possible opportunity to urge their readers to become American citizens. They commend the naturalization work carried on by the special bureaus and classes organized for this purpose in the Jewish institutions, centers, and social settlements, and ask their readers to render financial support to all these efforts.

The decision of one of the large Jewish labor organizations not to admit any new member unless he shall have at least declared his intention of becoming an American citizen by taking out his first papers, was greeted with approval. The newspapers are careful to point out that naturalization is a privilege and duty of which all who intend to settle permanently in this country should avail themselves. They express disapproval of the limited facilities for naturalization, and urge the government to provide more adequate quarters and opportunities to make the act of naturalization more significant to the candidate for citizenship, by clothing it with appropriate dignity, symbolism and beauty.

The Yiddish press also endeavors to acquaint its readers with the obligations which assumption of American citizenship imposes. It exhorts them to exercise their right to vote, emphasizing at the same time the importance of the ballot box to the life of a democracy. It condemns strongly any attempt to resort to sabotage, terrorism, direct action, or other forceful methods. It points to the exercise of the franchise as the only means of solving any problem or effecting any desirable change. It gives

the candidates for American citizenship splendid training in thinking about and forming judgments on political questions.

7. BECOME CITIZENS.

It is always in place to remind our Jews that they should become citizens of our country, but on the Fourth of July, the festival of freedom and independence of the American people, we want especially to remind our brethren, who have chosen America as their new home, that they should not remain strangers in the new land to which they have migrated, that they should become citizens thereof.

The cry, "Become citizens," has never been as urgent as it is to-day. An immigrant Jew has never had such an opportunity to convince himself of the necessity and value of American citizenship as at the present time. The war has helped to convince him, and if he has neglected hitherto to take out his citizenship papers, he is committing a crime against himself if he fails to do so now.

On the 4th of July, the festival which the American people celebrate to commemorate the achievement of their freedom, their rights as citizens and independence, we say to you—become citizens of the land that makes it possible for you to enjoy her freedom and her rights, in which you have found a new home. Become citizens. (*Tog*, July 4, 1915.)

8. HELP THE NATURALIZATION AID LEAGUE

To-night at Thomashefsky's Theatre there will be an interesting theatrical performance for the benefit of the Naturalization Aid League and we hope that this undertaking will be crowned with success. The Naturalization Aid League deserves the fullest measure of support

because of the important and helpful work which it accomplishes. And to-day's undertaking is really a blending of the pleasant and the useful. Those who will attend to-night's performance will amuse themselves and at the same time help the Naturalization League to obtain means for its necessary work. (*Vorwaerts*, May 13, 1920).

9. A SPECIAL COURT FOR CITIZENS PAPERS.

If the Jewish vote and the Jewish representatives have any influence, then that influence ought to be directed toward the obtaining of a special court for naturalization, which has been proposed by the National Liberal Immigration League. The overcrowding which was always evident at the taking out of the second papers was relieved for a short time due to the efforts of Congressman W. S. Bennet. Congress set aside \$25,000 to increase the number of clerks at the issuing of citizen papers. That put an end to the long lines of candidates for citizenship, who used to wait for their "next." Now the number of Federal courts in New York is about to be decreased and, since only Federal courts will have the right to issue citizenship-papers, the crowding will thereby return. The National Liberal Immigration League has therefore urged President Taft to propose that Congress open a special court for naturalization.

Such a court would have many advantages. In the first place, being devoted entirely to the task of issuing citizen papers, the work would be executed with greater dispatch, and secondly, the applicants would be more thoroughly examined. At present, when different judges are

assigned to this task, there is no common standard of measuring the fitness of applicants. One judge is too exacting, another too liberal, and so it happens that an immigrant who would have received the approval of one judge is rejected by another. In other words, very often better-prepared candidates are rejected and worse-prepared accepted. That would not be the case in a special naturalization court. Such a court would not require any extra expenditures, because the money which the applicants must pay for their first and second papers would be sufficient to support it. (*Tageblatt*, January 1, 1912.)

10. LITERACY TEST FOR CITIZENS.

The committee on suffrage of the constitutional convention at Albany adopted by a vote of ten to five the resolution that only citizens who can read should have the right to vote in New York.

Such a law will affect very few citizens, a much smaller number than if it had been put into effect years ago when it was much easier to become naturalized than it is to-day. Now the laws of the United States require that an immigrant must be able to speak English before he can become naturalized, and, inasmuch as the State laws are usually executed less severely than the United States laws, one can imagine that the new citizens who can pass the educational test when they take out their citizen papers will not fail in the first examination which they have to pass as new voters. Those who already have the right to vote are safeguarded, because a new law applies as a rule to the future, and no rights which citizens have at present will be taken from them in the future.

There is no good reason why we should not put the condition to newly naturalized citizens that they should not be entirely ignorant, especially when so little is demanded of them and the State provides free schools where one can easily learn what the law requires. We must not forget in such cases that *naturalization and the right to vote are privileges*, a gift which the citizens of the country give to the newcomers whom they accept in "full partnership", and we may under such circumstances impose certain conditions. The fear of an oligarchy or the rule of the few can not be justified by such a decision, by which at most one future citizen out of a hundred may be permanently barred from voting. (*Morgen Journal*, July 23, 1915).

11. THE JEW AT THE BALLOT BOX

Election day is a great holiday for the citizen of a free country. The duty of a citizen at the ballot box is both great and pleasant. In the ballot box lies the secret of our entire progress and also the key to the future for humanity.

Before the ballot box came into existence there could be no government by the people. The people had no say over themselves. They "belonged" to the rulers who obtained the power over them by inheritance or by the sword. That is how the world conducted itself in the time of tyranny and despotism.

The appearance of the ballot box put an end to tyranny. With the ballot box the chains with which mankind was bound were broken. The vote is the mightiest weapon which has destroyed a great part of the evil and demoralized

zation of the world. The vote is the fortress of the simple, quiet and honest person. It is the guardian of freedom and of justice. It is true that the better candidate is not always elected, and that the representatives of the people do not always carry out what the people demand, but that does not minimize the great significance of a democratic system of government. The most important thing is for the citizens to have the right to elect whomever they want. The more freedom that the citizens have to elect their officials the more advanced the country is.

America is the first country which has in modern times, given the greatest amount of freedom to its citizens in the selection of its officials.

America has shown the world that the government can be entrusted to the people themselves. The Americans have shown their liberalism by making it possible for a stranger to have a say in the government of the country after he has been here for the brief period of five years.

The naturalized citizen can better understand the greatness of American freedom than the native citizens of this country. The latter have inherited all their rights and it appears to them that conditions can not be different, while the naturalized citizens feel the difference between the countries from which they came and America.

More than all does the Jewish citizen value his vote. The majority of Jewish citizens of America came from countries in which they did not enjoy a full measure of equality. Here at the ballot box the immigrant Jew feels that he has true equality, that he can not only elect but that he may also be elected. Here he feels that he is a true member of the community to which he belongs.

The ballot box in America is the best guarantee for the future of Jews in America as citizens. So long as America will be the free and liberal country that she is at present, we will participate fully in all political interests in the city, State and country, and will enjoy all privileges and carry the responsibilities together with our neighbors.

No one comes to the ballot box with a heart so full of joy as does the Jew of America. (*Tageblatt*, November 3, 1914).

12. MERRICK, OF PITTSBURGH, EXPELLED FROM THE SOCIALIST PARTY

We have just received a report from Pittsburgh to the effect that the local Socialists have decided by a referendum to exclude Fred Merrick from the party. This is the conclusion, the logical and just conclusion, of a long, unfortunate chapter of the history of our party in that State.

Merrick is one of the most enthusiastic, most noble and loyal of our comrades. In the last campaign he was candidate for Congress in Pittsburgh and by his energetic work he won over to our party during this campaign quite a large number of workers. But, unfortunately, he recently strayed from the straight road. He was misled by the "craze" which has entered the minds of some Socialists. He has become a "Haywoodist" in the worst sense of the word.

Regardless as to how beloved and dear Merrick was to our comrades, they finally had to take the most stringent steps against him. He preached sabotage in the Socialist organ *Justice* which he confiscated; and from the platform

he preached to the workers even worse terrorism than what is understood by the word "sabotage." The Socialists tolerated his new "principles" in the beginning, not because they did not consider this important, but because they liked Merrick personally and forgave him much which they would not have forgiven any other person. But there is a limit to everything. And Merrick overstepped the limit and had to receive his punishment.

Now we can merely express our hope and wish that Merrick will soon realize his mistake and will give up his "sabotage" craze and then the party will welcome him back with open arms. And Merrick will not be the first one to realize his mistake. Right now the newspapers of France are spreading broadcast a statement which the editors of the Herve's newspapers have issued. In this statement they rejoin the Socialist Party which they considered until then as not sufficiently revolutionary. They admit that all those anarchistic thoughts are false, and that the Socialists are right, not only in theory, but also in practice. Herve himself came to his senses still earlier.

There are some preachers of terrorism in our party, who are a misfortune and a hindrance to us and we would suggest that they be turned out of the party, never to return. Merrick, however, is not one of those. He has always been a good, loyal Socialist. In addition, he is a fine, noble person. His divergence from the "straight" path is really a source of aggravation to all who knew him and who are acquainted with his work.

Let us hope that he will soon return to us and that he will again be our comrade as he has always been. (*Vorwaerts*,¹ March 28, 1913.)

13. THE SIGNIFICANCE OF ELECTION DAY

When the founders of this Republic established the annual elections, they believed that this custom would achieve wonders. They thought that it would put an end to all bitter struggles among the citizens; that it would render unnecessary a bloody revolution, like the one which they had experienced; that it would end forever oppression and injustice, against which they had fought so bitterly. For election day will make it possible for the citizens to abolish every evil which oppresses them, calmly, quietly, without shedding a drop of blood, without firing one shot. The greatest revolutions, the most fundamental changes would be effected by means of the elections. * * * *
(*Vorwaerts*, November 3, 1914.)

14. HELP YOUR MEMBERS BECOME CITIZENS

... Let every organization urge its members to become citizens. ...

The Carpenters' Union does not admit new members who do not have their first papers. Other organizations should follow this example. ...

At every business meeting the members should be asked who are not citizens. Those who have not yet taken out their citizen papers should be immediately referred to the committee on naturalization. (*Vorwaerts*, November 11, 1914).

D. *Political Party Affiliation.*

Reflecting the attitude of the large bulk of American citizens of Jewish extraction, the Yiddish newspapers,

with the exception of the *Vorwaerts*, do not support uniformly all the candidates of any single party. While they look upon a citizen's affiliation with a political party as a necessary prerequisite which makes possible coöperation and teamwork in the achievement of common ends, they disapprove of narrow, selfish party loyalty which is automatic and perfunctory. They laud that type of party affiliation which is based on principles, and which is temporary and changing,—a result of deliberate choice.

To be sure each of the newspapers inclines towards one or the other of the major parties, but they frequently go out of their way to recommend candidates of opposite parties, who satisfy them as being best equipped to perform the functions of a particular office. They advocate the policy of voting scrupulously for each candidate, not indiscriminately for the entire party ticket. They commend their readers for not "voting as a group," and counsel them not to support a candidate who is a Jew unless he be worthy of their support; and to oppose the election of any Jewish candidate who would not measure up to the responsibilities of his office, if he were chosen. They caution them to discard the political demagogues who distort the facts in order to arouse suspicion, and urge them to help free the government from the influence of unscrupulous political bosses.

15. THE LAST TWO STATES.

It is expected now that the President will issue the necessary proclamation declaring Arizona and New Mexico officially new States. The total number of States in the Union will thereby be increased to forty-eight.

Arizona enters the Union as a completely Democratic State, and it will, in all political calculations for the present, be considered as one of the States of the South. ***

New Mexico has proven itself less bound to one of the great parties, and the situation there points to greater independence, and therefore also to greater interest from the political point of view. The exact election returns of New Mexico have just been made public and they show that the voters have divided the most important offices among both parties. * * * This is very encouraging. Such voters will compel both parties to do as much good as possible. * * * The independent voter who votes now with one and now with the other party attracts the greatest amount of attention. (*Morgen Journal*, January 2, 1912.)

16. ANNOUNCEMENT OF THE POLICY OF THE "DAY".

The Day will be absolutely free and independent; it will not be the organ of any party, section or class. ***

Unbiased, clean in politics, modern, enterprising, and accurate in its American and foreign news service, it will strive to become a constructive force in American Jewry in the greatest Jewish center in the world. * * * (*Tog*, November 8, 1914.)

17. TO-DAY.

Throughout the year we are citizens.

To-day we are rulers who have to express our royal wish.

For two years we shall have to follow the governor's wishes. To-day, however, the governor stands before us with hat in hand. ***

The *Warheit*, as the readers know well, does not serve the interests of any particular party, and is not interested in any one's candidacy.

Following our policy of freedom and independence, we have selected from amongst the large number of candidates who are asking for our votes, several whom it is our duty to recommend to our readers, regardless of the party to which they belong.¹ * * *

We would not recommend these two candidates merely because they happen to be Jews. But they are good Jews, honest and able persons, and you will always feel proud of the fact that you voted for them. * * * (*Warheit*, November 3, 1914.)

18. THE OLD SNAKE

The enemies of * * * have issued a manifesto in which they warn the non-Catholic citizens of the State to vote against him because he is a Catholic. * * *

We must not permit such an issue to be raised; we must destroy such un-American methods. * * *

Since the opening of the campaign we have received several letters complaining against the fact that we do not write and agitate for one * * * who is candidate for State senator in the * * * district, and who happens to be a Jew.

We have decided that, although he happens to be a Jew, nevertheless we will not advocate his election.

If we send a Jew to the Senate we want him to be

¹ The editorial proceeds to recommend six candidates—two Democrats, one Independent, two Republicans, and one Socialist.

clean, so that we may not be put in a position where we may have to apologize for him. * * * (*Warheit*, November 2, 1914).

E. *Industrial relations.*

The Yiddish press is definitely in favor of the organization of labor for self-protection and for raising the standards and improving the conditions of work. No newspaper opposes labor; it may be luke-warm, neutral, or in favor of the unions, but it is seldom found in opposition to the interests and welfare of the working class.

Three of them, the *Vorwaerts*, *Warheit* and *Tog*, express themselves in favor of the strike, when justified by circumstances, as a means of settling labor disputes. Such an attitude might be expected from the *Vorwaerts* and the newspaper which was competing with it for the patronage of the workers, the *Warheit*. The *Tog*, which aimed to be nonpartisan in such matters, assumes this stand three times during the month of December, 1920:

First, on December 1, when the railroad operators refused to live up to the decision of the railroad commission and to give the workers the increase in wages which they had been promised; the editorial writer expresses disapproval of the "reactionary wave which seems to have swept over the country," and concludes that "the strike seems to be the only weapon left in the hands of the workers."

Second, on December 12, when the needle workers were locked out by their employers. After presenting the workers' side the writer asserts, "The clock can not be turned back. There is no returning to the sweatshop system of the 'good old days'."

And finally on December 18, when it condemned the law against strikes which was introduced into the legislature.

On the whole it may be said that the attitude of the Yiddish press on industrial relations is a fair and sane one. Extreme views are generally avoided. Intolerable sweatshop conditions as well as sabotage and unnecessary strikes are condemned. Arbitration is vigorously recommended to both sides. The welfare of the public, the interests of the large majority who suffer most from industrial unrest and chaos, receive the consideration which they deserve from those responsible for the policy of the Yiddish newspapers. The latter seem to prefer to stand on the solid "middle ground," and have their eyes turned toward the better days ahead of industrial democracy and peace, which they are helping to usher in by stressing the importance to be attached to fair play and justice and to the public welfare as the supreme test of the righteousness of a cause.

There is perfect accord, frequently expressed by all newspapers, in urging or approving the policy of arbitration of disagreements between employers and their workers, by impartial arbitrators. The *Vorwaerts* expresses this opinion more frequently than does any other newspaper. This editorial comment was evoked by the peaceful settlement of the points of difference between the cloakmakers and their employers in July, 1915, when a special Arbitration Committee was appointed by the mayor. Jewish public opinion, as expressed by the entire Yiddish press, advocated the appointment of such a committee, and urged both sides to accept with grace the decision which was rendered. It was a striking example of the wholesome influence

and power which a united public opinion can exert in industrial disputes, and in preventing unnecessary strikes.

The *Vorwaerts* stands by itself in constantly urging the workers to organize politically, while the *Tageblatt* and *Morgen Journal* express themselves against a policy of a division in politics along industrial class lines. Of course, the *Vorwaerts* being a Socialist organ, urges its readers to join and support that party which, in its opinion, represents best the interest of the laborers.

19. AMERICANISM AND JUSTICE

* * * The claim of the union that cutters (that is, good, skilled workers) earn on an average \$8 a week and that other workers in the cloak trade earn still less—this is a bitter, a serious charge against the manufacturers.

There is something to be ashamed of.

And especially ought the manufacturers to be ashamed of this when they try to combat the union that demands better, more humane wages for the operators, and when they attempt to combat the unions in the name of Americanism.

Mr. Hineman, the president of the Manufacturers' Association, does not allow an opportunity to pass without referring to the fact that he is a true American, a Yankee.

Let us reveal to him that when the Americans, the true Yankees, will find out that his skilled "mechanics" earn on the average \$8 per week, they will have nothing to do with him. They will refuse to recognize him as their fellow countryman. The American will be startled when

he will find out that in his America, in his fellow American's shop, skilled laborers are working for \$8 a week.

The American will also resent the fact that his fellow-countryman is fighting for the right to discharge a worker without any reason, and that he is fighting against the right of the worker to strike.

No true American will be satisfied with this.

As we have said, we believe that the cloak manufacturers will accept the invitation of the union to arbitrate their differences. (*Warheit*, July 1, 1915).

20. PEACE IN THE CLOAK INDUSTRY

We congratulate the Cloak Makers' Union, the Cloak Manufacturers' Association, and the entire Jewish population in America in general upon the tentative outcome of the disagreement between the Cloak Makers' Union and the Cloak Manufacturers' Protective Association.

It is really encouraging to see that two such mighty powers as the union and the Manufacturers' Association will avoid the struggle and settle all their differences peacefully.

As we have already pointed out, the leaders of the Cloak Makers' Union have proven that they understand the responsibility that rests upon them, and have not only not encouraged the masses to undertake a struggle, but they have pacified and resisted them.

They went still further. They suppressed their own righteous indignation and again extended their hand to those who had not long before rejected it. They appealed to them for peace.

We are glad to note that the manufacturers understand its meaning, namely, that it does not imply weakness and humiliation, but rather a feeling of responsibility and concern for the community, and we are glad to see that the manufacturers rose to the same heights as the union leaders and accepted the extended hand of the union.

True, the reply of the Manufacturers' Association is not entirely satisfactory. Instead of arbitration the association proposes a peace commission and later, "if necessary," an arbitration board. That may be interpreted to mean that the manufacturers want to prolong this matter, but we don't have to interpret it adversely.

We believe that when they agreed to come to the peace commission they were in earnest and want just as much as the labor leaders to maintain peace in the cloak industry.

The Cloak Makers' Union agreed in its letter upon two weeks' time for the settlement of all questions at issue. We hope and expect that in these two weeks all the disputed points will be settled, and that a true lasting peace will be established in the cloak and skirt industry of New York (*Warheit*, July 4, 1915.)

21. ALL WORKERS OF AMERICA CONGRATULATE THE CLOAK MAKERS' UNION

We feel like exclaiming "hurrah" for the Cloak Makers' Union.

The courageous word of the union has resounded in all corners of this great Republic. About seven weeks ago the employers abrogated the protocol with the Cloak Makers' Union.

By The Readers

Our English Page

For The Readers

An Interview with Dr. Felix Adler Is a Trade Worth While?

The Tageblatt's English Department

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LONGSOMENESS

It is a pity that the Jewish people are so long in coming to a realization of their own strength and power. They are a people of great ability and energy, but they are often hindered by their own hesitations and doubts. They must learn to stand up for their rights and to assert their independence.

FROM THE EDITOR'S MILL
 THE HALLS OF FREEDOM

The Jewish people are a people of great freedom and independence. They have always been a people who have stood up for their rights and who have never been afraid to fight for their freedom.

WORLD BY JERUSALEM

The Jewish people are a people of great worldliness and internationalism. They are a people who have always been a part of the world and who have never been afraid to stand up for their rights in any part of the world.

THE WAR DRIVEN JEWS

The Jewish people are a people who have always been a people of great courage and heroism. They have always been a people who have stood up for their rights and who have never been afraid to fight for their freedom.

THE LEBANON-THURSDAY

The Jewish people are a people of great strength and power. They are a people who have always been a people of great courage and heroism. They have always been a people who have stood up for their rights and who have never been afraid to fight for their freedom.

A FORUM AND GUIDE FOR YOUNG JEWRY

THE DAY—THE NATIONAL JEWISH DAILY

SUNDAY ENGLISH SECTION

DEVOTED TO AMERICAN AND JEWISH IDEALS

SUNDAY, JULY 5, 1914

The Role of Yiddish in Our History

It is a pity that the Jewish people are so long in coming to a realization of their own strength and power. They are a people of great ability and energy, but they are often hindered by their own hesitations and doubts. They must learn to stand up for their rights and to assert their independence.

INVISIBLE RULERS OF DEMOCRACY

The Jewish people are a people of great freedom and independence. They have always been a people who have stood up for their rights and who have never been afraid to fight for their freedom.

What's in a Name

The Jewish people are a people of great worldliness and internationalism. They are a people who have always been a part of the world and who have never been afraid to stand up for their rights in any part of the world.

From the Four Corners

The Jewish people are a people of great strength and power. They are a people who have always been a people of great courage and heroism. They have always been a people who have stood up for their rights and who have never been afraid to fight for their freedom.

PARTS OF ENGLISH PAGES OF VORWAERTS, TAGEBLATT, AND TOG
 (Insert at bottom shows English Editorial in the Tog)

They claimed that they could not deal with the union. They believed the time had come to rid themselves of the union. They hoped that they would return to the old times when every worker stood alone and powerless. The union gave its answer quietly.

The workers answered with the demonstration at Madison Square Garden.

The cloak makers are not friendless; they are united among themselves. All the cloak makers represent among themselves a 50,000 headed giant.

The union turned to the employers in the name of 50,000 organized cloak makers. There are no individual, scattered makers of cloaks; there is a united organization which speaks in the name of all the cloak makers.

Whoever wants to have factories and shops of cloaks must deal not with each cloak maker individually but with the Cloak Makers' Union. There were no threats either in the demonstration or in the letter. The demonstration and the letter consisted of facts—facts with force and conviction.

The employers do not like the union.

They claim that the union is radical, not American, that it has a thousand faults.

The union did not answer these charges. It spoke only in the language of facts and the facts were so clear, so plain and evident, that every one had to understand them.

We are proud of the policy of the union. It worked quietly, slowly, and at the same time with courage and determination.

Its letter to the association will serve as an example of language which only a large and strong organization can speak, that feels and understands its great responsibility.

By its calm and considerate step the union won a great victory and avoided a bitter struggle. (*Vorwaerts*, July 4, 1915.)

22. THE CONCILIATION COMMITTEE FOR CLOAK MAKERS

The *Vorwaerts* has reported in time to the cloak makers that the Mayor of New York has appointed a committee to settle the difficulties in the cloak industry. The committee consists of the following gentlemen: Messrs. Felix Adler, Louis Brandeis, Henry Bruère, Charles L. Bernheimer, George W. Kirchwey, Walter S. Noyes.

To-morrow the committee will begin its difficult and responsible task. We do not doubt that the Cloak Makers' Union will appear before the committee prepared with the just demands for which the union is struggling. The union will formulate the demands which are indispensable to the 50,000 cloak makers who carry upon their shoulders the entire responsibility.

We hope that the council will realize and appreciate all the sacrifices which the union has made in behalf of peace. True friends know that a permanent peace can only be established if it be based upon justice. "Peace based upon justice"—that is the demand of the Cloak Makers' Union, and for this demand the union will struggle with all the mighty powers which it possesses. (*Vorwaerts*, July 12, 1915.)

23. THE VICTORY OF THE LOCAL UNIONS.

The cloak makers' controversy has ended with the complete recognition of the union's rights. What the union has been claiming since the protocol was broken off—namely, that the union has strength enough to stand on its own feet without a protocol—that has been confirmed in a splendid, impressive way.

Several days ago our community seethed because of the victory of the Tailors' Union. To-day, we are celebrating the festival of the great Cloak Makers' Union.

The decision of the Mayor's Committee is a complete victory for the union. The employers have now issued a circular advising their members not to be in any hurry to accept any permanent settlement. Well, that is perhaps not businesslike and also un-American.

The Mayor's Committee did not consist of workers. It consisted of persons who associated with millionaires. But they are interested in social questions. It was an absolutely impartial committee, and its members are prominent people who are respected throughout the entire country.

Will the employers dare to disregard the decision of such a committee? (*Vorwaerts*. July 25, 1915.)

24. TWENTIETH CONVENTION OF WORKINGMEN'S CIRCLE

At this year's convention the *Arbeiter Ring* celebrates its twentieth anniversary. It celebrates also the really remarkable work which it has accomplished during the past year, in the strengthening of its own ranks and in aiding the war sufferers across the sea.

The twenty years' existence of the *Arbeiter Ring* has been a continuous growth, both spiritually and materially. Its membership has grown constantly. It has attracted young, progressive elements. When the war stopped immigration, some thought that would affect the growth of the *Arbeiter Ring*, because there was an impression among some that newcomers joined it in the main. These last few years have proved that that is far from the truth. American Jewish young men, as well as foreigners, join the *Arbeiter Ring*. The campaign for new members, which was so successfully conducted last year, proved that the Workingmen's Circle is the order of the American Jewish youth; that it has room for every progressive and radical worker, no matter how little or how well Americanized he may be.

May the workingmen's order always remember that its spiritual and idealistic activity is the soul which gives it life, and which has created, for it such an important place and influence in the life of the Jewish worker of America (*Vorwaerts*, May 2, 1920.)

25. CONVENTION OF THE INTERNATIONAL LADIES' GARMENT UNION

In Chicago a convention of the International Garment Workers' Union opens to-day at which there will be present about three thousand delegates from the entire length and breadth of the country.

For the first time in the history of this powerful labor organization, the most important trade in the general women's clothing industry comes to the convention one

hundred per cent organized. The cloak makers have, during the past two years, captured the last stronghold of the employers, who have always been considered invincible. Cleveland fell; the last factories in Canada were captured; cities in the far West were organized; and the cloak trade comes to the convention entirely under the flag of the union.

Of great significance is the recommendation of the executive committee that the union should organize cooperative shops. This plan reflects the spirit of the new tendencies in the union movement of the world, the spirit which leads workers to control industries themselves. * * *

The I. L. G. U. stands now in the foremost ranks of the American labor movement, both materially and spiritually. It is one of the most important unions in the country. It has won for its members such conditions that very few of the real American unions may compare with it. Spiritually it is in every respect one of the most progressive. It responds to every movement for justice, for light. It is always prepared to help the workers in other trades in their struggles to help the oppressed and the suffering.

The International Ladies Garment Workers' Union is a blessing to its members, a pride to the general labor movement, and a hope for the progress of humanity at large. (*Vorwaerts*, May 3, 1920.)

26. THE CONVENTION OF AMALGAMATED CLOTHING WORKERS

The Amalgamated Clothing Workers begin to-day their convention in Boston as the largest and strongest Jewish union. Their membership approaches the 200,000 mark. During the past few years they have grown from

100,000 to 200,000. That means they have doubled their strength.

The growth of the Amalgamated is the most remarkable chapter in the history of the Jewish labor movement in America. About six years ago chaos reigned in the tailor trade. That was during the year of the convention in Nashville. So poor and so small were the tailor locals that they could not afford the money with which to send their delegates to the convention. There was a dispute then as to the city in which the convention was to be held. The tailors demanded that the United Garment Workers should select Rochester rather than Nashville, because it would cost less to send the delegates to Rochester. Now this occurrence sounds ridiculous, almost unbelievable, that on account of several hundred dollars such a struggle should break out in the ranks of the entire tailor trade. But this is a fact, regardless of how peculiar it may sound now, and it was of the greatest significance then. The entire existence of the union was so weak that you could have easily overthrown it.

Exactly six years have elapsed and now there stands before us the Amalgamated as one of the largest and most progressive unions in America.

The Amalgamated was the first union that won the forty-four hour working week.* * * And together with the decrease in hours the union also won a substantial increase in wages. The tailor lives to-day in every respect a hundred per cent better than he did in the years before the Amalgamated existed. That means really only six years ago. He is freer, prouder, knows his rights and insists upon them. He knows his power and uses it. * * *

Completely united, with full recognition and with a prestige which but very few organizations possess, the Amalgamated stands to-day in the foremost ranks of the American labor movement, an example of the most beautiful and most progressive union among the labor organizations of the country. * * * (*Vorwaerts*, May 10, 1920.)

27. PEACE IN THE CLOAK INDUSTRY.

The best news which the Yiddish newspapers carried yesterday for the Jewish public was the decision of the Conciliation Committee.

We congratulate the Cloak Makers' Union and Manufacturers' Association upon the peaceful settlement of the issues involved. We trust that both parties interested in the cloak industry will profit from this peace. * * * (*Tog*, July 25, 1915.)

28. THE VICTORY OF PUBLIC OPINION

We congratulate the Tailor's Union and the American Clothing Manufacturers' Association for arriving at an understanding and thereby avoiding a general strike. * * *

It is not always possible to avoid an open struggle between capital and labor, but wherever possible it ought to be avoided * * *

Jewish public opinion has become an important factor in the settlement of strifes between capital and labor. The conviction has ripened that a strike in a great industry is no longer a private matter between the two opposing groups* * *. Thousands of innocent persons who do not

take part in the strike also suffer. It is evident to-day that the result of a strike depends to a large extent upon the sympathy of public opinion * * *

It is the victory of Jewish public opinion.

The general strike is too strong a weapon and should only be used as a last resource. * * *

Let us hope that Jewish public opinion will also prevent an unnecessary struggle in the cloak industry. (*Tog*, July 22, 1915.)

F. *Education*

The Jews' age-long thirst for knowledge is reflected in Rabbinic lore as well as throughout Jewish literature.¹ Their zeal for education has become a tradition which has evoked the admiration of their neighbors. It is not surprising, therefore, to find the Yiddish press manifesting a progressive interest in educational issues; such as, the longer school year, the provision for extra-curricular activities, etc., and supporting every effort to expand the opportunities and to increase the facilities for public education.

The Yiddish newspapers express pride in the American Public School System, in the sacrifices which poor Jewish parents and widows are prepared to make for the sake of their children's education, and in the achievements of the Jewish pupils in the various schools and colleges.

They point out that one of the great attractions for Jewish immigrants whose eyes are turned towards America

¹ The Hebrew sages declared, "The world is kept alive by the breath of the school children." "A town without a school ought to be demolished."

is the unlimited opportunity for education, which this country offers. On the other hand, they warn the Jewish students not to overcrowd the professions, but to enter technical and industrial schools, instead, to prepare to undertake manual occupations. They recommend the pursuit of advanced studies, per se, for the sake of their cultural value, and not to measure the results by utilitarian, materialistic standards.

They endeavor to uproot the prejudice against physical sports which has existed among Jews in the past, and which has frequently resulted in the over-development of the children's minds at the expense of their bodies. They urge the parents not to give their children a one-sided, incomplete education, but to send them to the social centers, where they will be provided with opportunities for wholesome recreation, and to get them to join the Boy and Girl Scout Movements for the sake of their physical and moral betterment.

They consider the Public School System a bulwark of American democracy. Some newspapers favor the establishment of *Yeshibahs* or Talmudical Academies, which are organized along lines similar to the parochial schools, for a select group of pupils who are to receive a more intensive Jewish education, because they intend to specialize in Jewish studies, to prepare to enter the Jewish religious or educational field as a life work.

All agree, however, that the large mass of Jewish children must attend the public schools. As a matter of fact, of the 65,000 Jewish children in New York who received a Jewish education in 1918, only 1.5% attended the

Yeshibahs or parochial schools.¹ The leaders in American Jewish education assume the same attitude and urge the organization of a week-day system of religious instruction which will supplement rather than replace the public schools.

29. AMUSEMENTS FOR JEWISH CHILDREN.

There has been and there still remains the following problem: Where shall our sons and daughters go to spend their leisure hours pleasantly and worthily?

It is a burning question among us of the New World, especially in the large cities.

Not only have the immigrant Jewish parents hitherto not provided any social centers for their children, but they do not permit them to frequent institutions of this type which do exist.

* * * * *

To our regret, we must admit that our immigrant brethren do not yet recognize the value of a social center for children and young people, conducted under the supervision of older, experienced persons.

* * * * *

The social life among our neighbors, the Christians, has assumed a definite form with regard to the youth.

Both the Catholics and Protestants have introduced through their churches, certain clean, decent amusements for their youth. Practically every church has its auditorium and club rooms, and the clergymen, with the aid of members

¹ Cf. Dushkin, A. M. Jewish Education in New York City, pp. 21, 183.

of their congregations, furnish opportunities for wholesome amusement and recreation to the youth.

They have introduced music, dancing, various games, moving pictures and readings, in order to hold the youth together, and incidentally to teach them from time to time morals through religion.

This accomplishes a great deal of good!

* * * * *

Immigrant fathers and mothers! Not only should you allow your children to belong to civic clubs, but it is also your sacred duty to erect and equip social centers, in the various parts of the city, where the character of your children will become more polished and refined. (*Warheit*, March 30, 1913).

30. TOO FEW PUBLIC SCHOOLS

It is a disgrace that the richest city in the world should not be able to provide adequate school accommodation for its children.

Politicians will endeavor to make a political issue out of this neglect. The opponents of the present administration will put the entire blame upon the latter. The fact remains, however, that the lack of sufficient schools in New York City has become a chronic disease. This condition is to be deplored.

America is a democracy. Education is the foundation of democracy. The State must provide all children with opportunities for education. If a large and wealthy city like New York does not have sufficient schools, it is a dis-

grace to the inhabitants and to all the political parties. Excuses are of no value. There must be enough schools and teachers. * * * (*Tog*, September 14, 1922.)

31. OUR JEWISH CHILDREN.

Our Jewish sages declared that every father ought to teach his son three things—horseback riding, swimming and shooting. These views were expressed immediately after the destruction of the temple, when the Jewish representatives still hoped to regain their fatherland, and they could not depend upon miracles. Then hundreds of years passed, and the Jewish people changed.

An anecdote is related regarding Napoleon the First, who once stopped in a Jewish town. He decided to visit the synagogue. It happened to be on the ninth of Ab. When he entered the synagogue, he found the Jews seated on the floor reciting the "Lamentations." When the significance of the situation was explained to him, he remarked smilingly, "By sitting on the floor you will never regain Jerusalem." That characterized the Jewish people. We Jews have lost entirely our trust in strong arms. We have arrived at the stage of one who lies on the earth and calls upon the stars to aid him.

We say this in connection with the statement made by Dr. Edward B. Singleton, to the effect that Jewish children in the United States are the weakest bodily.

Doctor Singleton says that Jews ought to exert every effort to get their children to participate in the Boy and Girl Scout Movements, where they can develop their bodies.

The Boy Scout idea is splendid. The Boy Scout

Movement is an organization which has, it is true, military aims. We are not great adherents of armies and armories, but every evil has also its good side. The armies and armories in civilized countries aid in the development of the bodies and spirits of young people. As far as the Boy Scouts are concerned, they also aim to prepare the American youth to be ready at all times to use the rifle and, if necessary to go to the defense of our country.

In the meantime the scouts are taught to perform all sorts of gymnastic exercises—swimming, running, shooting, etc. Their muscles become strong and their spirits become steady, and in general the character of honorable men is developed among them, who are prepared to defend the weak and to support those who are in need of support.

The headquarters of the Boy Scouts of America in New York is situated in the Fifth Avenue Building. We have received an interesting bulletin from them regarding the recent activities of the organization.

Among other news there is an item which tells of the fact that Mr. Arnold Dattelbaum, of Chicago, organized a brigade of Jewish Boy Scouts. He was very successful, and now every Jewish boy who hears of it also wants to participate. And those boys who join do not fritter away their time. They develop such a steadiness of character that even their own parents do not recognize them.

From San Francisco we are informed that a Jew, Justas Fexiote, organized several brigades of Boy Scouts, and the leaders of them are six men, one Methodist, one Episcopalian, three Jews and one Catholic. The children whom they lead and teach group themselves in approximately the same proportion as do their leaders. Among the ad-

visers for the Boy Scouts are Gov. Hiram Johnson, a Catholic priest, Father McQuade, and Rev. Dr. M. A. Meyer.

Most important of all, aside from the fact that the children are hardened to perform difficult tasks in life, the comradeship creates a remarkable friendship among the adherents of one denomination towards the other. Everything possible is done to implant in the children the spirit of honor and respect, and the manners of a gentleman.

Jewish children ought to become members of the Boy Scouts of America. It would do them a great deal of good. (*Warheit* January, 17, 1912.)

32. WHAT WILL HE BE?

What will he be? A doctor, a lawyer, or a dentist? This question is so familiar to every Jewish young man that it is useless to explain the conditions under which it is uttered. One need only picture a dingy old room in a dilapidated East Side tenement, wherein are seated the mother of some young "hopeful" and an indulgent father, wiling away their moments of relaxation in fashioning plans for the future of a young star of twelve. They are making him out to be a great professor or a wonderful orator or a flourishing dentist. Their aspirations are far loftier than the little fellow's whose one overpowering aim in life is to become a policeman and wear brass buttons. Their game is a far more engrossing, earnest, self-consuming game than the little fellow's whose most exciting pastime is marbles. Yet is their manner of considering things any the wiser, any the more practical? By no means.

Why should every family irrespective of its financial

conditions be anxious to prepare its young for the professions? Why should families that are steeped in poverty try to prepare their children for unattainable heights, and then wind up by letting them work as errand boys at \$6 a week for the rest of their lives? Because they are unacquainted with the true facts. For, if the parent knew that the professions are overcrowded and that there is little or no money to be made in them, they would not cripple the future of their sons in this way. They would understand that a useful trade is exceedingly safer than a profession and much more easily acquired. They would comprehend that instead of a public school paving the way for their sons to a scholarly university, it should become the mother of practical arts, it should teach them that which will equip them for the struggle of life. A school whose principal subject is grammar and arithmetic is not the school for a boy whose father seldom has a paying job. But a school which emphasizes the subject of manual labor, which teaches its pupils how to use their hands to good advantage outside of culturing their brains, is the practical school. Such schools graduate young men who are able to support themselves, who are in a position to repay at once portions of the great debt they owe their parents. These schools have been introduced in parts of America and have proved successful. They abound in Germany. In that country they have brought the trades to such a scientific stage that carpentry or plumbing is ranked with the professions.

New York needs such schools as no other place does. New York has hundreds of thousands of Jewish youths who, though they possess the brilliant sparks of talent that typifies the race, are ruining their futures because of the

inadequate system of education. It is not the fault of the government that this system is poor. It is the fault of the young men that adhere to it. If you, Jewish youths, were anxious to obtain the manual training that would insure you a livelihood from the day you graduated, you would get it merely for the asking. For our government is not an institution formed for the benefit of the few but for the welfare of the many. And once you convince the government that a school for practical arts is essential to your welfare, you will get it.

Young men of Israel, it is very well to dream of the professions, but remember that one does not nourish one's stomach with dreams. To study medicine you must devote years to academic study and training and then some more years before you can begin to support yourself. To study dentistry you must spend many years and then not be certain about earning any money. To study law a similar indefinite future is involved. And all this time in a dismal tenement on the East Side in a gloomy, sooty room that looks more like a den than a dwelling place, there are huddled together some tiny little brothers and sisters, a feeble mother and an overworked father. They have pinned all their hopes to a son, an only grown-up son, and that son is going to take years to raise his family out of misery-years! (*Tageblatt*, November 10, 1914—English Page.)

TABLE XXXII

SUMMARY OF RESULTS OF ANALYSIS OF CONTENT OF EDITORIALS WHICH APPEARED IN THE YIDDISH DAILY PRESS OF NEW YORK CITY DURING SIX MONTHS

THEME OR TOPIC	FREQUENCY OF TREATMENT												Categories Assigned to:		
	Total	By Months (for the entire Press)						By Newspapers (for Six Months)						Major	Minor
		Jan. 1912	Mar. 1913	Nov. 1914	Jly. 1915	May 1920	Dec. 1920	JDN ¹	JDF	JMJ ²	JDW ³	DAY ⁴			
Restoration of Palestine (179)	73	6	3	3	11	28	22	38	—	11	7	17	J	5	
Relief of Jewish war sufferers (99)	70	3	—	14	24	18	11	21	12	14	8	15	J	2	
Discrimination condemned, tolerance extolled (73)	69	2	11	17	12	4	23	24	8	10	9	18	A	2	
Ethical and moral questions (174)	63	20	14	20	3	3	3	3	1	—	38	21	A	4	
Notable persons (Jewish) (167)	51	10	17	14	1	4	5	13	4	15	8	11	J	4	
Socialist party and candidates (approved) (51)	50	18	3	14	4	7	4	—	46	—	3	1	A	2	
Government policies and official acts (criticise) (60)	49	8	16	1	8	2	14	6	12	15	7	9	A	2	
Jewish religious problems (164)	46	10	10	7	5	5	9	23	1	11	4	7	J	1	
Persecution of Jews in Russia (170)	39	8	5	12	14	—	—	16	5	1	5	12	J	3	
Jewish affiliation and solidarity (109)	37	3	4	9	12	1	8	23	1	1	5	7	J	1	
World war (before America's entry) (207)	37	—	17	20	—	—	—	7	4	17	7	2	W	2	
New Legislation advocated (65)	36	11	7	5	8	3	2	6	7	12	7	4	A	2	
Arbitration in industry (approved) (82)	35	—	2	1	29	—	3	7	8	7	6	7	A	3	
Acts of government or public officials (approved) (61)	34	7	11	4	7	1	4	6	3	8	11	6	A	2	
City betterment (44)	34	7	6	7	7	1	6	7	3	9	9	6	A	2	
Discussion of world situation (304)	32	8	—	—	2	7	15	5	3	24	—	—	W	1	
Workers' loyalty to their organizations (commended) (78)	31	2	4	6	10	6	3	—	26	1	3	1	A	3	
Pride in American institutions (11)	29	4	9	5	9	—	2	5	2	19	1	2	A	1	

¹ Dec. 23 and 24 missing. ² May 10 to 15, 1920, missing. ³ For four months only (discontinued in 1919). ⁴ For four months only (established in 1914).

TABLE XXXII—Continued

THEME OR TOPIC	FREQUENCY OF TREATMENT													Categories Assigned to:	
	Total	By Months (for the entire Press)						By Newspapers (for Six Months)							
		Jan. 1912	Mar 1913	Nov 1914	Jly. 1915	May 1920	Dec. 1920	JDN	JDF	JMJ	JDW	DAY			
		Entire Press for 6 mos.													
Notable persons (non-Jewish) (168).....	28	10	8	2	3	4	1	7	5	9	6	1	A	5	
Communal unity (104).....	28	2	—	12	7	4	3	14	1	4	5	4	J	2	
Immigration restriction (disapproved) (20).....	28	1	3	5	—	1	18	8	3	8	1	8	A	2	
Organizations of workers urged (77).....	23	4	7	8	3	—	1	1	19	—	1	2	A	3	
National events (Miscellaneous) (17).....	22	9	5	—	1	5	2	8	2	6	1	5	A	2	
Religious Tolerance (71).....	21	4	3	4	1	7	2	8	1	6	2	4	A	2	
Functions and achievements of officials (3).....	18	2	6	1	5	2	2	1	3	11	—	3	A	2	
Equal rights for Jews abroad (108).....	18	2	1	3	6	1	5	7	1	6	1	3	J	3	
Strikes (approved) (85).....	17	1	3	2	6	—	5	—	7	1	6	3	A	3	
World War—opposition to autocratic Russia (206).....	16	1	—	8	7	—	—	3	—	10	3	—	W	2	
Protest against certain official acts as un-American (281).....	16	—	—	1	—	11	4	1	6	—	1	8	A	2	
American festivals and institutions (explained) (4).....	16	1	—	7	6	2	—	4	2	1	4	5	A	1	
American institutions (compared with others) (12).....	15	8	2	1	1	1	2	2	1	11	1	—	A	1	
Pride in city's progress (45).....	15	6	3	2	3	—	1	3	—	4	6	2	A	2	
Disapproval of reactionary tendencies (53).....	15	—	—	3	1	1	8	5	4	1	1	9	A	2	
New legislation opposed (66).....	15	—	3	3	1	2	6	—	1	4	2	8	A	2	
Immigration (Opposition to restriction bills) (22).....	14	7	1	2	1	—	3	4	1	5	2	2	A	2	
Pride in Jewish incumbents of public office (63).....	14	4	—	8	—	—	2	5	—	9	—	—	A	2	
Support for local Jewish institutions (100).....	14	1	3	2	4	1	3	7	6	—	1	—	J	2	

TABLE XXXII—Continued

THEME OR TOPIC	FREQUENCY OF TREATMENT													Categories Assigned to:		
	Total Entire Press for 6 mos.	By Months (for the entire Press)						By Newspapers (for Six Months)						Major	Minor	
		Jan. 1912	Mar. 1913	Nov. 1914	Jly. 1915	May 1920	Dec. 1920	JDN	JDF	JMJ	JDW	DAY				
Terrorism, direct action, etc. (condemned) (51)	14	2	9	1	2	—	—	—	5	5	4	—	—	—	A	2
Poland (imperialistic aims and warfare criticized) (239)	12	—	—	—	—	12	—	—	—	4	1	—	7	—	W	2
Jewish immigrants (defended) (106)	12	2	—	1	2	3	4	—	5	1	1	—	5	—	J	3
Permanent American Jewish Congress (favored) (129)	12	—	—	—	—	12	—	—	8	—	—	—	4	—	J	1
Palestine (Confidence in British intentions) (180)	12	—	—	—	—	11	1	6	—	—	4	—	2	—	J	5
Primaries and elections (33)	11	—	—	6	—	2	3	2	—	—	5	2	2	—	A	2
Tendency to blame Jewish people for misdeeds of individuals (criticised) (123)	11	—	—	3	3	1	4	5	—	—	—	1	5	—	A	4
Non-partisanship in capital-labor controversies (favored) (76)	11	—	1	3	4	—	3	2	—	—	3	—	6	—	A	3
Anti-Jewish discriminations in Poland (condemned) (113)	11	—	—	6	3	—	2	3	—	—	—	2	6	—	J	3
Gratitude to and confidence in America (13)	11	4	—	—	3	—	4	9	—	—	—	—	2	—	A	1
Political organization of workers (favored) (83)	10	2	6	1	—	1	—	—	—	10	—	—	—	—	A	3
Radicalism (disapproved) (57)	10	3	—	1	1	2	3	1	—	—	5	—	4	—	A	2
Confidence in basic goodness of human nature (143)	10	1	4	3	1	—	—	3	4	1	1	—	—	—	A	4
Advantage of life outside congested cities (37)	9	3	2	2	—	—	—	2	4	—	4	—	1	—	A	2
Condemnation of anti-labor intrigues (81)	9	1	—	1	6	1	3	2	—	7	1	—	—	—	A	3
Jewish institutions (commended) (102)	9	3	1	—	—	—	—	—	—	1	6	—	—	—	J	2

TABLE XXXII—Continued

THEME OR TOPIC	FREQUENCY OF TREATMENT												Categories Assigned to:		
	Total	By Months (for the entire Press)						By Newspapers (for Six Months)						Major	Minor
		Jan. 1912	Mar. 1913	Nov. 1914	July, 1915	May, 1920	Dec. 1920	JDN	JDF	JMJ	JDW	DAY			
"Trusts" (their growing power deplored) (276).....	9	4	—	—	4	—	—	5	1	1	1	2	A	3	
Capitalist system (condemned) (277).....	9	2	4	—	1	—	—	9	—	—	—	—	A	3	
Freedom from political bossism (55).....	8	1	3	4	—	—	2	4	1	1	—	—	A	2	
Condemnation of mob rule (69).....	8	—	—	3	5	—	5	—	—	—	—	2	A	2	
Increase of wages (urged) (93).....	8	—	3	—	3	—	2	—	—	—	3	3	A	3	
Preparedness propaganda disapproved (137).....	8	—	2	2	1	—	3	—	—	5	1	—	A	2	
Liberal trend in Poland (greeted) (241).....	8	—	—	—	—	1	7	—	—	3	—	3	J	3	
Allies and Soviet Russia (249).....	8	—	—	—	—	6	2	—	—	1	—	—	W	2	
Domestic social and economic unrest (142).....	8	6	1	1	—	—	—	5	—	—	3	—	A	4	
American institutions and festivals (urge observance of) (5).....	8	—	1	3	2	1	1	1	1	1	2	3	A	1	
Naturalization (urge aliens to become naturalized) (8).....	7	4	—	1	1	—	1	3	2	—	—	1	A	1	
Socialism (opposed) (52).....	7	1	—	3	—	1	2	—	4	1	—	—	A	1	
Aid to strikers urged (79).....	7	1	2	3	—	—	—	6	—	—	1	—	A	3	
Unite in Jewish communal effort abroad (105).....	7	—	—	2	2	—	3	—	—	1	1	2	J	2	
Dissemination of Jewish learning (122).....	7	6	—	—	—	—	4	—	—	2	—	1	J	1	
Compatibility of Judaism and Americanism (192).....	7	1	2	2	2	—	—	3	4	—	—	—	A	4	
Relations with Germany (following Lusitania sinking) (219).....	7	—	—	—	7	—	—	4	—	—	1	2	A	2	
Soviet Russia (its imperialist aims condemned) (244).....	7	—	—	—	—	3	4	—	1	—	—	2	W	2	
Soviet Russia (social and economic situation in) (245).....	7	—	—	—	—	4	3	—	5	—	—	1	W	2	
League of Nations (wider representation to smaller nations urged) (285).....	7	—	—	—	—	—	7	3	1	—	—	2	W	1	

TABLE XXXII--Continued

THEME OR TOPIC	FREQUENCY OF TREATMENT													Categories Assigned to:	
	Total	By Months (for the entire Press)						By Newspapers (for Six Months)						Ma- jor	Mi- nor
		Jan. 1912	Mar. 1913	Nov. 1914	Jly. 1915	May-Dec. 1920	JDN	JDF	JMJ	JDW	DAY				
Entire Press for 6 mos.	4	1	1	1	1	1	—	—	1	1	2	A	2		
Farming (readers urged to enter) (36)	4	1	2	1	—	—	—	—	3	1	—	A	2		
Voting (laud independent voters) (49)	4	2	1	1	—	—	—	—	3	1	—	A	2		
Demagogues in politics (urge repudiation of) (56)	4	3	1	2	—	3	—	—	1	—	—	A	2		
Tolerance toward political opponents (74)	4	—	1	2	—	1	—	—	2	—	2	A	3		
Sweatshop system (condemned) (90)	4	—	—	1	2	—	—	—	1	—	—	A	3		
Coöperation between employers and workers (96)	4	—	1	1	2	—	—	—	2	1	—	A	2		
Correction of legal errors (urged) (134)	4	—	—	—	—	1	—	—	1	—	—	A	2		
American-European entanglements (opposed) (148)	4	—	—	2	2	—	—	—	2	—	2	A	2		
Administration of criminal law (dispatch and severity favored) (135)	4	1	3	—	—	—	—	—	4	—	—	A	2		
Public Schools (retention of married women as teachers favored) (151)	4	2	2	—	—	1	—	—	—	2	1	A	2		
Public Schools (increase of facilities urged) (161)	4	1	1	2	—	—	—	—	3	1	—	A	4		
Russia (autocratic rule condemned) (169)	4	—	2	2	—	—	—	—	4	—	—	W	2		
Palestine (establishment of model relations between classes and groups advocated) (189)	4	—	—	—	4	—	—	—	—	—	1	J	5		
Free Speech (restriction of, condemned) (198)	4	1	1	—	—	1	—	—	1	1	—	A	2		
World War (favor Allies, condemn German misdeeds) (205)	4	—	3	1	—	2	—	—	1	1	—	W	2		
World War (its continuation deplored) (212)	4	—	—	4	—	—	—	—	2	—	1	W	1		

TABLE XXXII—Continued

THEME OR TOPIC	FREQUENCY OF TREATMENT											Categories Assigned to:		
	Total	By Months (for the entire Press)						By Newspapers (for Six Months)					Major	Minor
		Jan. 1912	Mar. 1913	Nov. 1914	Jly. 1915	May Dec. 1920	Dec. 1920	JDN	JDF	JMJ	JDW	DAY		
World War (Germany's note on Lusitania sinking criticized) (218)	4	—	—	4	—	—	1	—	—	2	1	A	2	
Ukraine (anti-Jewish pogroms in, condemned) (253)	4	—	—	—	3	1	1	1	—	—	1	J	3	
Prices (artificial manipulation of, condemned) (264)	4	—	—	—	3	1	—	2	1	—	1	A	3	
Housing shortage (urge remedial legislation) (267)	4	—	—	—	—	4	—	—	1	—	3	A	2	
Election campaign expenses (use of excessive funds, condemned) (282)	4	—	—	—	4	—	—	3	—	—	1	A	2	
League of Nations (favored) (284)	4	—	—	—	1	3	2	—	—	—	2	W	1	
Woman Suffrage (favored) (153)	4	1	—	1	2	—	2	—	1	1	—	A	2	
Jews in Agriculture (their success greeted) (39)	4	1	—	1	—	2	4	—	—	—	—	A	3	
Agricultural occupations (their advantages extolled) (38)	3	1	—	1	1	—	1	—	1	—	1	A	3	
Immigration (favor maintenance of traditional liberal attitude) (23)	3	—	—	1	1	1	2	—	—	—	1	A	2	
Politics (encourage participation of Jews in) (41)	3	1	—	1	—	1	—	1	1	—	1	A	2	
Government (urge efficient business administration in) (42)	3	1	—	1	1	—	—	1	2	—	—	A	2	
Strikes (failure of labor leaders to consult workers regarding settlement, condemned) (88)	3	—	2	1	—	—	1	—	—	—	2	A	3	
Strikes (employment of militia in, deplored) (97)	3	—	1	—	2	—	—	—	1	1	1	A	3	
Workers' education (establishment of cultural centers urged) (98)	3	—	—	—	—	3	—	3	—	—	—	A	4	

TABLE XXXII—Continued

THEME OR TOPIC	FREQUENCY OF TREATMENT												Categories Assigned to:		
	Total	By Months (for the entire Press)						By Newspapers (for Six Months)						Major	Minor
		Entire Press for 6 mos.	Jan. 1912	Mar. 1913	Nov. 1914	Jly. 1915	May-Dec. 1920	JDN	JDF	JMJ	JDW	DAY			
Jews in French Army (discrimination against, condemned) (110).....	3	—	—	—	3	—	2	1	—	—	—	—	—	J	3
Jews in Germany (discrimination against, condemned) (114).....	3	1	—	—	—	1	2	—	—	—	—	—	—	J	3
American culture (its promotion urged) (146).....	3	—	—	1	2	—	3	—	—	—	—	—	—	A	2
Immigration (percentage restriction of, opposed) (21).....	3	1	—	—	—	2	—	—	—	—	—	—	—	A	2
Public Schools (larger financial support urged) (158).....	3	1	—	—	—	2	—	3	—	—	—	—	—	A	4
Palestine (alleged French anti-Zionist intrigues deplored) (181).....	3	—	—	—	—	1	2	2	—	1	—	—	—	J	5
Cuba (intervention in, opposed) (203).....	3	1	1	1	—	—	—	1	1	—	—	—	—	A	2
World War (Central Powers favored as against Russia) (206).....	3	—	—	2	1	—	—	—	—	3	—	—	—	W	2
World War (shipment of ammunition to Europe, deplored) (214).....	3	—	—	—	3	—	—	1	—	—	2	—	—	A	2
Post-War suffering in Europe (relief regardless of nationality, etc., urged) (216).....	3	—	—	—	—	2	—	—	—	—	—	—	—	W	1
Turkish Balkan War (225).....	3	2	1	—	—	—	1	3	—	—	—	—	—	W	2
Treaty of Versailles (attitude of Senate toward, criticized) (230).....	3	—	—	—	—	3	—	—	—	1	—	—	—	A	2
Treaty of Versailles (attitude of President criticized) (231).....	3	—	—	—	—	3	—	—	—	1	—	—	—	A	2
Soviet Russia (despotism in, criticized) (248).....	3	—	—	—	—	1	2	—	—	—	—	—	—	W	2
Workers' cooperative stores (favored) (265).....	3	—	—	—	—	3	—	3	—	—	—	—	—	A	3

TABLE XXXII—Continued

THEME OR TOPIC	FREQUENCY OF TREATMENT													Categories Assigned to:			
	Total	By Months (for the entire Press)						By Newspapers (for Six Months)								Major	Minor
		Entire Press for 6 mos.	Jan. 1912	Mar. 1913	Nov. 1914	Jly. 1915	May 1920	Dec. 1920	JDN	JDF	JMJ	JDW	DAY				
Political prisoners (amnesty favored) (280)	3	—	1	—	—	1	1	—	—	—	—	—	3	—	—	A	2
League of Nations (favor United States entry) (289)	3	—	—	—	—	1	2	—	—	—	—	—	—	—	3	A	2
"Blue Laws" (condemned) (301)	3	—	—	—	—	—	3	—	—	—	—	—	—	—	—	A	2
Jews in Europe (trend toward fairer treatment of, greeted) (308)	3	—	—	3	—	—	—	—	—	—	—	—	—	—	3	J	3
Administration of Justice (inequalities condemned) (313)	3	—	—	—	2	1	—	—	—	—	—	—	—	—	3	A	2
Hebrew language (study of, encouraged) (121)	3	—	—	—	2	1	—	—	—	—	—	—	—	—	—	J	1
TOTALS	277	243	356	381	267	327	491	349	402	248	361	1851					

SHOWING DISTRIBUTION AMONG THE MAJOR AND MINOR CATEGORIES OF THE TOPICS WHICH WERE TREATED EDITORIALY ONCE OR TWICE DURING THE SIX MONTHLY PERIODS

Categories		Subjects Treated Twice*	Total No. Pts.	Subjects Treated Once*	Total No. Pts.	By Months						By Newspapers					Total
Major	Minor					Jan. 1912	Mar 1913	Nov 1914	Jlv 1915	May 1920	Dec 1920	JDN	JDF	JMJ	JDW	Day	
A	1	19	2	7,10,15 ,18, 75	5	2	—	3	1	—	1	3	1	2	1	—	7
A	2	28, 29, 46, 54, 58, 84, 138, 155, 175, 176, 196, 202, 215, 233, 235, 237, 255, 258, 259, 263, 266, 268, 271, 272, 290, 295, 300, 310,	56	24, 25, 31, 32, 34, 35, 47, 48, 62, 70, 72, 95, 131, 136, 139, 140, 141, 147, 150, 152, 157, 159, 160, 163, 166, 177, 178, 197, 199, 204, 213, 221, 226, 227, 228, 229, 232, 234, 236, 243, 251, 256, 260, 261, 262, 273, 274, 281, 292, 293, 294, 296, 302, 303, 308,	55	14	8	15	19	33	22	22	11	36	10	32	111
A	3	86, 87, 92, 269	8	40, 89, 91, 94, 270, 307	6	1	3	—	4	2	4	1	3	3	3	4	14
A	4	127, 154, 209, 217	8	126, 145, 156, 162, 306	5	0	2	3	5	1	2	3	0	3	4	3	13
A	5	279	2		0	2	—	—	—	—	—	—	2	—	—	—	2
J	1	311	2	117, 120, 130,	3	1	1	—	2	1	—	1	—	—	2	2	5
J	2	124, 305	4	101, 103	2	4	—	—	—	1	1	2	—	2	2	—	6
J	3	112, 115, 116, 220, 240, 250, 254	14	64, 111, 119, 125, 223	5	3	2	1	3	7	3	9	0	3	2	5	19
J	4		0		0	—	—	—	—	—	—	—	—	—	—	—	0
J	5	182, 183, 184, 187, 191	10	186, 188, 190	3	1	—	1	1	6	4	7	2	1	—	3	13
W	1	132, 222, 257, 275, 287	10	201, 224, 286, 291	4	2	—	1	2	5	4	5	3	1	—	5	14
W	2	173, 194, 247	6	195, 238, 297, 298	4	—	—	—	3	5	2	—	1	3	—	6	10
Totals			122		92	30	16	24	40	61	43	53	23	54	24	60	214

*The numbers which appear under this heading refer to the complete statements of the individual subjects or themes, found in Table XXXI.

TABLE XXXIV-A
 SUMMARY OF DISTRIBUTION OF SUBJECTS TREATED EDITORIALY BY THE YIDDISH DAILY PRESS
 AMONG THE MAJOR AND MINOR CATEGORIES

Categories	BY MONTHS																		Total		Rank
	Jan. 1912		Mar. 1913		Nov. 1913		1914		July 1915		May 1920		Dec. 1910		1910		No.	%			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%					
<i>A. American Issues</i>	227		209		258		203		153		220		1330		64.4						
1. Americanization.....	33	27.3	12	9.9	24	19.8	33	27.3	4	3.	15	12.4	121	5.8	6th						
2. Governmental.....	125	15.7	117	14.7	156	19.7	123	15.5	114	14.4	158	20.0	793	38.4	1st						
3. Economic.....	19	8.7	40	18.3	33	15.1	75	34.4	19	8.7	32	14.7	218	10.6	2nd						
4. Cultural and Sociological.....	38	22.6	32	19.0	43	25.6	29	17.3	12	7.1	14	8.3	168	8.2	3rd						
5. Personal.....	12	40.0	8	26.7	2	6.7	3	10.0	4	13.3	1	3.3	30	1.4	11th						
<i>J. Jewish Group Issues</i>	67		48		91		116		98		98		534		25.9						
1. Cultural and Sociological.....	21	17.6	16	13.4	17	14.3	17	22.7	20	16.8	18	15.1	119	5.8	7th						
2. Philanthropic.....	13	9.8	4	3.0	30	22.7	37	28.0	25	19.0	23	17.4	132	6.4	4th						
3. Group discrimination, etc.....	16	12.7	8	6.3	26	20.6	37	29.4	16	12.7	23	18.3	126	6.1	5th						
4. Personal.....	10	19.6	17	33.3	14	27.5	1	1.9	4	7.8	5	9.8	51	2.5	10th						
5. Palestine.....	7	6.6	3	2.8	4	3.8	12	11.3	51	48.1	29	27.4	106	5.1	8th						
<i>W. World Issues</i>	13		2		35		47		52		52		201		9.7						
1. General (International relations, etc.).....	10	14.9	1	1.5	0	—	8	10.4	15	22.4	34	50.8	68	3.3	9th						
2. Particular (conditions in foreign countries).....	3	2.3	1	.7	34	25.8	39	29.6	37	28.0	18	13.6	132	6.4	4th						
Totals.....	307		259		384		424		321		370		2065								

TABLE XXXIV-B

SUMMARY OF DISTRIBUTION OF TOPICS TREATED EDITORIALY BY THE YIDDISH DAILY PRESS
AMONG THE MAJOR AND MINOR CATEGORIES

Categories	BY NEWSPAPERS												Total	
	JDN		JDF		JMJ		JDW		Day		Total			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%		
<i>A. American Issues</i>	269	304	294	308	294	208	255	1330	64.4	1320	64.4			
1. Americanization.....	44	36.4	11	9.1	40	33.6	10	8.3	16	13.2	121	5.8		
2. Governmental.....	166	20.8	145	18.3	210	26.5	104	13.2	168	21.1	793	38.4		
3. Economic.....	20	9.2	110	50.5	24	11.0	29	13.3	35	16.1	218	10.6		
4. Cultural and Sociological.....	32	19.0	31	18.5	11	6.5	59	35.1	35	20.8	168	8.2		
5. Personal.....	7	23.4	7	23.4	9	30.0	6	20.0	1	3.3	30	1.4		
<i>J. Jewish Group Issues</i>	233	38	38	90	90	50	120	534	25.9	534	25.9			
1. Cultural and Sociological.....	70	58.0	2	1.7	15	12.6	11	9.2	21	17.7	119	5.8		
2. Philanthropic.....	47	35.6	20	15.2	27	20.4	17	12.9	21	15.9	132	6.4		
3. Group Discrimination, etc.....	48	38.0	10	7.9	16	12.7	10	7.9	42	33.4	126	6.1		
4. Personal.....	13	25.5	4	7.8	15	29.4	8	15.7	11	21.7	51	2.5		
5. Palestine.....	55	51.9	2	1.9	17	16.0	7	6.6	25	23.6	106	5.1		
<i>W. World Issues</i>	39	30	30	73	73	14	45	201	9.7	201	9.7			
1. General (International relations, etc.).....	12	17.9	15	22.4	26	38.8	2	1.5	14	19.4	68	3.3		
2. Particular (Conditions in foreign countries).....	27	20.4	15	11.4	47	35.6	12	9.1	31	23.5	132	6.4		
Total.....	541	372	457	275	420	2065								

CHAPTER VI

GENERAL FINDINGS AND CONCLUSIONS

Underlying this study are the assumptions that one large purpose of education within and without the school is the development of good citizens, and that the separate functions of the school in civic education can be determined by ascertaining first what other agencies are contributing toward that end.

Together with the school the home is one of the more important social groups in the case of boys and girls. Parental influence is a potent factor in molding the character of children. Among the significant extra-school agencies which contribute towards the home environment in which children find themselves is the press. The incidental domestic instruction, the attitudes, opinions, and sentiments which children hear their elders express are to some extent a reflection of the influence which the press exerts upon the adult members of the family.

This study has been addressed primarily to the task of discovering the outstanding contributions which the Yiddish daily press of New York makes toward the civic education of its readers, over ninety per cent of whom are immigrant Jews. Specifically, the writer has attempted to establish the volume and nature of the civic influence radiated by this press by means of its editorial columns.

1. THE PROBABLE FUTURE OF THE YIDDISH PRESS

Before presenting the major findings and conclusions it has been deemed advisable to consider first whether the Yiddish press has a permanent place in American life.

One of the incidental results of this study shows that a large proportion of readers are attached to the Yiddish press who are sufficiently Americanized to rely for general news on the vernacular press.¹ Why does the Jewish immigrant hold with such tenacity to the Yiddish press even after he has acquired facility in the use of the English language? In the judgment of the writer the replies given to this question by over ninety per cent of the persons who answered it,² offer some support to the conviction that, although the Jewish immigrants support their group press more generously and for a longer period than do the non-Jewish immigrants, the present tendencies, if maintained, point to the gradual decline of the Yiddish press in this country.

In expressing this opinion the writer does not mean to imply that the Yiddish press should be dispensed with, or that there is any possibility that it will be eliminated in the near future as a factor of importance in American Jewish life. Far from it. Any person who has had an opportunity to observe the influence which the Yiddish press exerts must conclude that it is a constructive power in American-Jewish life. It is true that the Yiddish press occupies an important place in the life of the Jewish immigrant, and renders useful, essential service to him, particularly during his period of transition from the old to the new environment. But, once he has attained sufficient familiarity with the common language of the land, he is interested in the Yiddish press mainly because it furnishes him with an adequate account of the specifically Jewish news throughout the world. It is quite possible,

¹ Cf. Chap. II, p. 188. ² Ibid, pp. 192-195.

therefore, that as soon as a forceful English-Jewish daily which will deal adequately with Jewish news makes its appearance, the majority of those who are able to read English will patronize it with the resultant decline in the circulation of the Yiddish newspapers.

The fact that the majority of the Yiddish publications have gradually introduced an English page or column or have attempted to teach their readers English, indicates clearly that the leaders of the Yiddish press realize what changes the future may require, especially if the United States should adhere to its restrictive immigration policy.

2. RESEMBLANCE BETWEEN THE YIDDISH AND GENERAL PRESS

What purposes do the Yiddish newspapers strive to achieve through their editorial columns?

The analysis of the content of the editorials of the entire Yiddish press has brought to the surface results which are significant. It has been generally assumed that the primary aim of a foreign-language press is to keep its readers in touch with the events which transpire in the "old country;" to aid in keeping the immigrant readers in America well informed regarding the welfare of their relatives whom they left behind when they emigrated to America.¹

¹ In a series of articles dealing with the problem of the foreign born in America which appeared in the *New York Globe* during August, 1921, the writer makes the following statement regarding the foreign-language newspapers in general: "In their contents they are sometimes more foreign than American. The newspaper is often written for a class which is much more interested in its home country in Europe than in America; consequently the newspapers have to devote more space to European affairs than to America."



די געשיכטע פון אמעריקא און פון אמעריקאנער פאלק

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פרעזידענט וואודראו ווילסאן

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נאך-אמעריקא איידער די ענגלענדער זיינען געקומען.

אין דער צייט, ווען די ענגלענדער האבען אנגעהויבען אינוואנירען
סײן אמעריקא, איז שוין געווען פאראיבער די אטעספערבאפענדע, נייע

דער פיערטער דזשולאי

דער פיערטער דזשולאי איז, אויב מען קען זיך אזוי אויסדריקען, דער
אמעריקאנער "יצאת מצרים". דער טאג איז וועלכען א נאציאן געהט

דער צעהלט דאס אייערע קינדער

אינטערעסאנטע מעשה'לעך וואס עלטערען קענען
דערצעהלען זייערע קינדער פאר'ן שלאפען געהן.

געזאמעלט און בעארבייט

פון י צ ח ק א ב ו

דער בליהענדער שמעקען

(merit) — האט צו איהם ר' יהודה
געזאגט, וויינענדיג איהם דעם גרוי-בלוי-
הענדיגען שמעקען. — ס'איז ניט איר
דערש נאך די האסט זיכער געטהאן עפעס
א גרויסע טובה (kindness) צו דיניע
פריהעריגע ברודער.
"זייט כ'האב מיר אפגעוונדערט פון'ם

מיט פיעל יאהרען צוריק, האט געלעבט
אין דער שטאט פראנקפורט א זעהר
פרומער איד וועלכער האט געהייסען ר'
יהודה, אבער צוליב זיין גרויס פרום
גיט, האט מען איהם גערופען "ר' יהודה

The investigation of the Yiddish press seems to have established that, in the case of the editorial comment of this particular press, the emphasis is placed largely on matters and events which are of primary concern to their readers as Americans. While the Yiddish newspapers generally do not permit any opportunity to go by to comment on problems of vital significance to the Jewish people, one might conclude from the results of this study, that this press conceives its main editorial function to be to interpret American events, ideals, and institutions to their immigrant Jewish readers.

From the point of view of the volume of civic material included in its editorial columns it is evident that the Yiddish press has a decidedly American outlook. The Yiddish newspapers are "American newspapers printed in Yiddish," and constitute a desirable accession to American journalism. They resemble the native-language press in the general scope of their editorial content and deal prevalingly with general American issues. Some themes which have been included under Jewish group issues, as those dealing with philanthropic questions, are not in any sense foreign, and simply embrace the social and religious problems of the Jewish group in America. However, even if these issues be excluded from consideration, the proportion of editorials devoted to general American issues is about twice as large as all others combined. In fact, out of the twelve minor subject categories, the largest three belong under American issues and consume approximately three fifths of the entire content¹.

A consideration of the nature of the subjects which

¹ See Ch. V, p. 260.

it treats editorially, as well as of the attitudes and sentiments which it expresses, warrants the conclusion that the influence which the Yiddish press radiates through its editorial columns is wholesome civically, and that it is a vital factor in the Americanization of its immigrant readers.

It consciously attempts to bring them nearer to America in sentiment, thought, and action, by the constant discussion of American events and problems—political, economic, and cultural; by taking advantage of every opportunity to educate its readers up to the American point of view in matters which have been generally accepted and which are beyond the realm of controversy. It endeavors to inculcate an understanding and respect for American institutions; to explain to its readers the significance of American festivals and customs and to urge their observance; to stimulate national pride in their adopted country by pointing out the advantages of the American government and institutions in both form and spirit, by comparison and in contrast with those of other countries; to imbue its readers with American ideals and with reverence for the principles of American democracy; to give them a proper conception¹ of the duties and opportunities of American citizenship and to quicken their sense of responsibility.

It tries to get its readers to understand that in our democracy all privileges and powers originated with the people. It exhorts them to become citizens, to exercise their right to vote at the primaries and elections, and not to leave the control of politics entirely in the hands of professional politicians; to take advantage of their power to remedy the defects in our present social and industrial order by means of the ballot, and not to permit themselves

to be swayed by agitators who advocate sabotage or terrorism; to adapt themselves to American conditions and standards, to leave the congested city life and to settle upon the farm; to organize and to remain faithful to their unions, thereby aiding in maintaining proper American standards of living; in brief, not to remain strangers in this land but to become part and parcel of the American people.

The relatively greater frequency with which the Yiddish newspapers deal editorially with American issues, as compared with the attention given to foreign and specifically Jewish problems, the emphasis which they generally put upon the inculcation and development of the virtues or desirable qualities of citizenship, and the efforts which they exert in the direction of uprooting or correcting prevailing civic deficiencies, place the Yiddish press in the front rank as an Americanizing agency.

3. DIRECT AMERICANIZATION EFFORTS.

Individual newspapers have not been satisfied with merely influencing the mind content of their readers indirectly, but have consciously employed direct means and have endeavored to give their readers an American education, acquainting them with the English language, with American history, geography, and so forth.

The *Tageblatt*, the oldest American Yiddish daily in existence, printed a special English page from September 1897 to 1907, and reintroduced it in 1914, when it arranged to have the more difficult words translated and explained in Yiddish to help the readers understand the articles written in English. The immigrant readers were afforded

an opportunity by this simple, natural method to acquire and augment their English vocabulary.

The *Tog*, which was launched in November, 1914, and which was amalgamated in 1919 with the *Warheit*, started its career with a weekly English supplement, and has to-day a special English editorial column on the front page, as well as an English section on Sundays.¹ All the newspapers have printed special articles dealing with American history and Government, geography, education, etc., among them the following: A series of articles on American history by Woodrow Wilson appeared in 1914 in the *Tog*. Another series on the functions of Congress and the other branches of American Government appeared in the *Vorwaerts* in November, 1914. Weekly reviews of educational matters of special concern to parents by a public-school teacher have been appearing regularly for the past decade in the *Morgen Journal*. Descriptions of the natural beauty of various parts of America appeared in all the newspapers. Information concerning naturalization, such as the dates of arrival of ships, location of special courts, etc., has been given freely in answer to queries by readers who wish to take out their first or second papers. Special correspondents have been employed to report on events of national importance and to discuss legislation proposed in Congress and in the State and City legislative bodies.

The purpose of newspapers in printing these articles as well as the special pages and columns in English is two-fold—first, to bring the Jewish youth nearer to their im-

¹ Since February 4, 1923, the *Vorwaerts* has been publishing an English section on Sundays.

migrant parents by stimulating and cultivating wholesome Jewish interests; and second, to help the adult readers acquire a substantial knowledge of our country and of its common language, and thereby to stimulate their adaptation to the American environment.

One of the most effective attempts to accelerate the incorporation of the Jewish immigrant reader into the life of America, linguistically at least, was the effort made by the *Vorwaerts* during the latter part of 1920 and the early part of 1921 to teach its readers the English language. It printed a series of lessons which were designed and carefully prepared to interest the readers and to meet the needs of those who did not speak or read English at all, as well as to overcome the special shortcomings and idiosyncrasies which a careful diagnosis would reveal, of those who had already gained some familiarity with the English language. The lessons were prepared by Alexander Harkavy, a linguist and scholar of note.

4. ENVIRONMENT REPRESENTED BY THE YIDDISH PRESS EDITORIALS.

What share does the Yiddish press have in the creation of the environment in which the children of immigrant Jews find themselves?

The facts revealed by the analysis of the editorial content of the Yiddish press justify the writer in concluding that the contribution which the Yiddish press makes toward their home environment is, on the whole, constructive and beneficial civically. In general, the civic at-

titudes and sentiments which the Yiddish newspapers endeavor to disseminate through their editorial columns are calculated to imbue their readers with sound American doctrines, and would ordinarily be conducive to right civic action.

To this extent, therefore, it may be asserted that any course in civic education intended for children of the Yiddish speaking immigrant may count on having the support and encouragement of the Yiddish press in promoting the attitudes and ideals to which such a course usually addresses itself. In other words, so far as the Yiddish press is concerned, it aims to set up an environment which not only does not interfere, but actively coöperates with the civic and patriotic purposes of the school.

APPENDICES

APPENDIX A

List of Yiddish Dailies published in New York City (1885-1923)

**Yiddishes Tageblatt*, 1885, K. H. Sarasohn, Publisher.
Present Editor: G. Bublick.

Der Yiddisher Herold, 1890, Editor: G. Selikowich (26 numbers only).

Der Teglicher Herold, 1891-1904, Editor: Michael Mintz;
English Department, 1903-04, Louis Lipsky, Editor.

Abend Blatt, 1894-1902, Organ of the Socialist Labor Party.

* Extant, July, 1924.

**Vorwaerts*, 1897, Labor, Socialist; Editor: Abraham Cahan.

Die Tegliche Presse, 1898, Editor:—G. Selikowitch (existed several months only)

Die Yiddishe Abend Post, 1889–1905, Editors:—J. Saphirstein, A. Rosenbaum.

Die Tegliche Volks-Zeitung, 1899, Organ. of the United Hebrew Trades

Der Kol Von Der Ghetto, 1901, Political

Die Yiddishe Welt, 1902–1904, Edited by Joseph Jacobs, Jacob de Haas, I. L. Brill and others—with an English page.

**Der Morgen Journal*, 1901, Edited by Jacob Saphirstein and Peter Wiernick.

Der Amerikaner, 1905–06, Edited by Jacob Pfeffer. W. R. Hearst, Publisher

Die Wahrheit, 1905, Editor: L. E. Miller, until 1914, then I. Gonickman.

Morgen Blatt, 1905, Editor: Morris Rosenfeld (only several months).

Die Abend Zeitung, 1906, Editor: S. Yanovsky (only three months).

**Der Tog*, 1914, Editor: Herman Bernstein until 1916, then William Edlin.

Der Fihrer, 1915, Editor: L. E. Miller (only several months).

Haint, 1919, Editor: Herman Bernstein (only several months).

Die Zeit, Dec. 1920–May 1922, Editor: D. Pinski Organ of Poale Zion Party.

**Freiheit*, April 2nd, 1922, Editor: M. Olgin, Benjamin Gitlow; Organ of Workers' Party of America.

APPENDIX B

Yiddish Daily Periodicals appearing in New York City in 1923.

1. *Yiddishes Tageblatt* or the Jewish Daily News, 185-7 East Broadway. Has special English page. Estab. 1885 by K. H. Sarasohn. Editor: Gedalia Bublick; English Page—I. L. Bril. Republican in politics—Orthodox, Zionist. Circulation, 1923:—49,875.

2. *Vorwaerts* or Jewish Daily Forward, 175 E. Broadway Estab. 1897, Publishers: Forward Association. Editor: Abraham Cahan. Labor Organ. Socialistic in politics—Anti-Zionist. Circulation, 1923:—153,639.

3. *Der Yiddisher Morgen Journal* or the Jewish Morning Journal, 77 Bowery. Estab. 1901 by Jacob Saphirstein. Editor, Peter Wiernick; Managing Editor, J. Fischman. Only Yiddish morning paper. Republican in politics—Orthodox, Zionist. Circulation, 1923:—76,660.

4. *Der Tog* or The Day, 185 E. Broadway. Estab. 1914 by Herman Bernstein, merged in 1919 with the Jewish Daily *Warheit*. Editor: William Edlin; English Section—Maurice Samuel. Non-Partisan in politics. Liberal, Zionist. Circulation, 1923: 69,720.

5. *Freiheit*—47 Chrystie Street, Estab. April 2nd, 1922, by Freiheit Pub. Ass'n. Pres. & Editor: M. Olgin. Organ of Workers' Party of America. Pro-Soviet, Anti-Zionist. Circulation, 1923: 49,875.

APPENDIX C

COMPARATIVE TABLE SHOWING CIRCULATION OF METROPOLITAN DAILIES
(ENGLISH AND YIDDISH) FOR NINE YEARS (1913 to 1921)

"m"—MORNING PAPER "a"—AFTERNOON PAPER

	N. Y. Ameri- can (m)	Call (m)	Day ¹ (Yid.) (a)	Forward (Yid.) (a)	Globe ¹ (a)	Herald ² (m)	J.M.J. (Yid.) (m)	Journal (a)	Mail ⁵ (a)	Post (a)
1913	277,465	22,200		142,191	144,514	80,000	96,675	725,000	123,577	25,000
1914	290,396	19,386		174,699	171,307	109,192	106,258	197,000	157,044	18,253
1915	293,784	20,000	76,000	196,079	183,000	98,651	106,663	782,000	149,000	21,846
1916	329,984	13,000	81,000	198,982	215,683	125,000	111,000	801,800	159,200	50,000
1917	396,500	16,971	64,000	130,000	208,500	117,000	82,000	808,000	154,700	20,800
1918	312,000	33,800	69,000	144,000	177,000	100,000	109,900	75,800	657,900	32,200
1919	301,000	20,000	82,000	147,000	188,700	109,000	75,800	658,000	102,000	29,500
1920	291,000	21,800	70,000	158,000	179,000	211,000	79,600	622,800	157,000	36,800
1921	333,800	18,000	64,000	147,000	177,000	198,000	77,000	649,000	167,000	38,500

	Press (a)	Sun (m) ²	Sun (a)	Tage- blatt (Yid.) (a)	Tele- gram (a)	Times (m)	Tribune (m)	Warheit (Yid.) (a) ⁵	World (m)	World (a)
1913	93,710 (m)	62,000	105,000	56,800	170,000	50,000	240,000	80,000	386,748	402,633
1914	106,827	67,000	122,000	66,665	220,000	259,000	64,000	108,000	380,000	386,000
1915	110,000	66,000	140,000	64,496	223,000	318,000	82,000	77,412	391,000	
1916		192,000	171,000	58,000	218,000	340,000	101,000	89,000	379,000	425,000
1917		157,000	185,000	54,000	217,800	336,000	102,000	58,080	390,000	431,000
1918		121,000	177,000	54,000	187,000	539,000	330,000	47,000	330,000	325,000
1919		136,000	198,000	57,784	181,500	367,500	118,000		330,000	348,000
1920	Zeit (a) (Yid.)		205,335	57,342	117,000	327,000	125,900		383,000	350,000
1921	45,679		189,000	59,149	111,000	327,000	142,000		360,000	288,000

¹ Estab. in 1914—merged with the Warheit in 1919.² Merged with the Press, 1916, with the Herald, 1920.³ Merged with the Sun, 1920, with the Tribune, 1924.⁴ Merged with the Sun (a), 1923.⁵ Merged with the Telegram, 1924.⁶ Merged with the Day, 1919.

APPENDIX D

*Circulation of Entire Yiddish Press in New York City for
Twelve Years. (1912-1923, inclusive)*

1912—360,123	1918—383,583
1913—375,666	1919—362,746
1914—487,591	1920—360,918
1915—525,690	1921—392,828
1916—537,982	1922—352,436 ¹
1917—411,492	1923—383,638

APPENDIX E

English Questionnaire for Readers of Yiddish Press

1. a) Name of Reader _____—b) Address _____
2. Age _____3. In what country were you born? _____
4. How long have you been in this country? _____
b) Do you read English? _____
5. a) Are you an American citizen? _____—b) If not, have
you taken out your first papers? _____
6. What is your business or occupation? _____
7. What Yiddish newspaper or newspapers do you read?
a. Name of Newspaper b. Do you read it regularly
every day?

c. If not, how often?

¹ The total circulation of the Yiddish dailies outside of New York City, for the same year was approximately 170,000.

8. a) Do any other members of your family or friends read your copy of the Yiddish daily? _____
 b) If so, *how many* persons read it? _____
 c) About how old are they? _____

9. A) What *features* in the Yiddish newspaper do you read?

a. <i>Feature</i>	b. <i>Do you read it regularly-every-day?</i>	c. <i>If not, about how often do you read it?</i>
1. Front Page News (General)	_____	_____
2. Editorials	_____	_____
3. Novel	_____	_____
4. Short story	_____	_____
5. Comic Section	_____	_____
6. Special Jewish News	_____	_____
7. Scientific Articles	_____	_____
8. Advertisements	_____	_____
9. Miscellaneous	_____	_____

B) What special features in the Yiddish newspapers do the other members of your family or friends read? _____

10. If you can read a newspaper printed in English, state for what special reason you read the Yiddish newspaper.

Date filled out _____

APPENDIX E 2—*Yiddish Questionnaire*¹

פראגען פאר לעזער פון אידישע צייטונגען

1. נאמען _____ אררעס _____
 2. ווי אלט זייט איהר? _____ 3. אין וועלכען לאנד זייט איהר געבארען?
 4. ווי לאנג זייט איהר אין אמעריקא? _____
 5. קענט איהר לעזען ענגליש? _____ זייט איהר א סיטי-
 זען? _____ אויב ניט, האט איהר שוין ארויסגענומען די ערשטע פיין-
 פערס? _____ 6. מיט וואס באשעפטיגט איהר זיך? _____
 7. וועלכע אידישע צייטונגען לעזט איהר? _____
 שרייבט דא דעם נאמען פון רער צייטונג ווי אפט לעזט איהר די צייטונג?

8. ווי פיעל אנדערע מיטגליעדער פון אייערע פאמיליע, אדער פריינד
 לעזען אייער אידישע צייטונג? _____ ווי אלט זיינען זיי? _____

9. (א) וועלכע אבטהיילונגען ארער, פיטשורס, פון רער צייטונג לעזט איהר?
 אבטהיילונג לעזט איהר עס יערען טאג? אויב ניט, ווי אפט?

- | | | |
|-------|-------|-----------------------------|
| _____ | _____ | (א) אלגעמיינע נייעס |
| _____ | _____ | (ב) אידישע נייעס |
| _____ | _____ | (ג) קורצע מעשוח |
| _____ | _____ | (ד) עדיטאריעלס |
| _____ | _____ | (ה) ראמאן |
| _____ | _____ | (ו) וויצען |
| _____ | _____ | (ז) וויסענשאפטליכע ארטיקלען |
| _____ | _____ | (ח) אדווערטייזמענטס |
| _____ | _____ | (ט) _____ |

(ב) וועלכע אבטהיילונג לעזען אייערע פריינד און קרובים? _____

¹ Question 10, omitted.

Date _____

APPENDIX F

*Examples of Editorial articles containing one or more editorial
"points"*A. Editorials containing *one* point:

1. AMERICANIZATION OF JEWISH LODGES

The Jewish orders are very much in need of young blood. *They need the energy and spirit of enterprise and methods of practical management which are much better developed in Americans than in our immigrants.* Americanization of the immigrant. . . does not imply that the Jew who comes here should become so estranged from his brethren that he should forget Judaism and the hardships of his less fortunate brethren. *Americanization in its finest and most useful form, implies that one should accept the best that the spirit of this country has to offer, and, at the same time, remain faithful to the best traditions and to value highly the best virtues which have during the past thousands of years become a part of the Jewish character.*

The young American Jew who joins a large organization which was founded by the immigrants of the former generation, by that act prepares himself to take over the tasks and duties of Jewish life and to further the Jewish development which is our only hope in the future. The old generation should rejoice at the appearance of these new powers, the participation should be welcome to them in the highest degree, because that shows that the pessimistic thoughts of former immigrants that Judaism will die with them here, were not correct.

(*Morgen Journal*, July 14, 1915—NJ-109)

2. THE JEWISH FARMER

There are Jewish tillers of the soil in seven countries, the United States, Canada, Argentina, Brazil, Palestine, Russia, and Austria. All around there are in the world about 150,000 Jewish farmers, which is a much larger number than Jews usually imagine.

The Jewish farmer is a new phenomenon. About seventy-five years ago there were no Jewish farmers in any of the countries. The first colonization movement started when Nicholas I gave Jews land in Chersoner and other Provinces. There are to-day about 100,000 Jewish farmers in Russia.

Later there started the famous movement for the colonization of Palestine and still later Baron de Hirsch gave his millions for the colonization of Argentina. From the colonization of Argentina there developed a younger Jewish colonization in Brazil. The Jewish farmers in Canada owe to some extent a debt of gratitude to Baron de Hirsch. The Jewish farmer of the United States is more independent, but the money of the prominent philanthropist also contributed to his success.

In all of these countries the Jews proved that they are able to cultivate the soil. What the Jews in Palestine have accomplished in Palestine is well known. In South America the Jewish farmer has been commended by all who are authorized to express any opinions regarding farming. The Jewish farmers in the United States have gained the recognition of experts in agricultural matters and of the local press.

In order to realize fully what the Jews have accomplished

in farming, one must know of the great difficulties which confront those who want to become farmers. It requires a great deal of patience, which, it was believed, Jews did not have. The fact is, however, that Jews have proven that they have perseverance. The hardest years of farming are the first. The Jewish farmers in America have already passed the first stage. The way is open to them for complete success.

A convention of Jewish farmers is without doubt one of the most beautiful phenomena of Jewish life in America. (*Tageblatt*, November 30, 1914, NJ, 39).

3. THAW'S RELEASE

If a perfect stranger would arrive in America these days and would read the local newspapers, he would imagine that Harry Thaw is one of the most prominent and most remarkable persons in this country. Even the more serious newspapers, such as the *Times* and the *Sun*, assigned a most prominent place to him last Saturday. They described every movement of his, every step that he took, every word that he uttered after he had been set free. The papers also reported that thousands of persons followed him and cried "hurrah," wherever he went, in every town, in every village that he passed through. To-day the entire case is reported with such remarkable exactitude, with such diligence, that a stranger must arrive at the conclusion that we are dealing with an extraordinary person, with a great man in whom the entire country is interested.

And what is the truth?

The truth is that Thaw is no more or less than an or-

dinary murderer. He killed a person because a chorus girl informed him that a man wanted to take her from him. At both trials at which he was tried the ugliest and most disgusting secrets about him were revealed. He was one of the worst scoundrels on Broadway.

All in all, if Thaw had not been the son of a millionaire he would long ago have rotted in a grave. There were no grounds for pardoning his crime. There was not the least reason for mitigating his punishment. The newspapers themselves, the same ones that raved about him in the news columns, condemned him in their editorials. Every time an attempt was made to release him from prison they protested most vigorously. Sometimes there are certain sensational features in a case which appeal to the public. Sometimes it is a secret or a romance or a touching tragedy and the like. In Thaw's case there were none of these.* * *

Why, then, do the newspapers find it necessary to make such a noise about Thaw, even now when they are not in need of sensations? Why did they set aside the war news for a day, the news regarding the great strikes in New York and other cities to make room for the release? There is but one answer: Because Thaw has millions.

The tremendous respect which the capitalistic newspapers have for money, their feeling of submissiveness to millions, that made Thaw a hero. * * *

And the thousands of people who followed this hero?

They are slaves of the press, light minded, who are influenced by everything they read, who believe everything that they read and have no opinions and no thoughts of their own. (*Vorwaerts*, July 18, 1915, LN, 193).

4. BELGIUM AND ISRAEL.

Humanity is horrified over the wreck of Belgium. Funds are being raised for the relief of the widowed, the orphaned. Other Nations, even States in this country, are offering hospitality to the refugees, are inviting the Belgians to come and make their home with them.

A French statesman gladly welcoming those who have already found refuge in his country, looks forward sadly to the time when they will return to their own land. "We shall hate to see them go," he writes. Whatever partisans of either side in this terrible war may think about Belgium's attitude, the great wave of sympathy that has gone out to that stricken country and its suffering people is splendid.

But what of the Jews?

Seven million Jews are involved in this war. Not only the 400,000, the flower of our European youth, in arms, but their parents, their wives, their children; and not only those but every Jew who lives in Russia, in Poland and in Galicia. Great battles—perhaps the greatest thus far fought in what may well be called Jewish country. The great armies that have been swaying back and forth in Poland and in Galicia have fought every inch of ground in Jewish towns and villages. The great fortresses captured or besieged, stand in the very heart of the Jewish center of population.

How many of our youth have found death in the trenches, in the charges, in the sieges already, no one knows. How many more, no one knows. But we know enough already to realize that when the roll is made up, when the list is

complete, it will make one of the most tragic pages in the tragic history of our people.

For those who are not in the battle-line, for those who have not been thrust in front of the cannon, for those who may stay at home and weep, the tragedy is even greater. For the loved ones of those who already died, for the loved ones of those who are yet to be called upon to die, for the loved ones who are to come out of this monstrous collapse of civilization, the tragedy is even greater,

For all Jews in all war-blighted Europe there is only ruin. The hideous ghost of famine stalks before them. They can not flee; no friendly country neighbors them; no welcoming hand is outstretched.

In no way can it be argued that the Jews have anything to gain, as Jews, however the war may end. In no way can it be argued that the Jews, as Jews, have any part in this war. One or the other may win, and in its victory find compensation for all the losses it sustained. But whoever may win, the Jews will find no compensation—only ruin.

Yet—oh, the agony of it—no one cares. The press rings with appeals for the relief of the Belgians. The press is mute, public opinion is deaf, to the misery of the Jews. No one cares. Humanity is indifferent, civilization unconcerned. (*Tageblatt* (English page), November 2, 1914, NN, 119).

5. A GREAT MODERN COÖPERATIVE BAKERY IN BROWNSVILLE.

Our Brownsville comrades have decided to build a large modern coöperative bakery, and to-day the drive to gather a large fund which is necessary to achieve their aim has been started.

The coöperative bakery which was opened in Brownsville some time ago has proven how necessary and how important such an undertaking is. The coöperative bakery did not allow the price of bread in Brownsville to be increased as was the case in all other parts of Greater New York. The coöperative bakery in Brownsville compelled the private bakers to sell their bread for a cheaper price and thereby saved the population of Brownsville a large sum of money.

The existing coöperative bakery is too small, however, to fulfill the purpose for which it was founded, and the comrades of Brownsville have therefore taken upon themselves the task of building a large modern bakery which will serve as an example of coöperative activity. (*Vorwaerts*, May 18, 1920, LN, 265).

6. THE MOTHER AND HER BABY.

One of the greatest experts on the question of the bringing up of babies says the following, in his book called *The Nursery* (p. 171):

“Formerly a mother had to bring twelve children into the world in order that three might live. Now she brings three and all three live. There is no reason why a child born healthy should not grow up to be healthy. Merely ignorance on the part of the mother or the governess can result in the fact that a healthy child should not remain alive.”

These words are true from beginning to end.

Every intelligent woman who can read a book in English, German, French, or Russian can learn all the rules and

requirements regarding the rearing of the child. By the word "bringing up" we mean here not spiritual or material but simply the nursery attention

Englishmen and Americans have written a number of books on this question. Almost all of them were written by experts. A certain doctor has devoted years of study to this question, and his book is the result of careful observations, which are usually very accurate. Every woman ought to have a book which explains the questions of wifehood and motherhood, and then regarding the duties of bringing up a child. * * *

In such a large city as New York there die annually thousands of children from summer complaint. Every mother in any tenement can prevent that.

We will tell you, for instance, regarding several false notions of old-fashioned and ignorant mothers. They nurse a child and allow it to nurse at any time when it cries. That is wrong. The child ought to nurse for several minutes (from about ten to fifteen minutes) every two hours, before it become four months old, and after that every three hours.

Many mothers begin to feed their children when they become three or four months old. No babies should be given anything but their mothers' milk before they become a year old; then they should be weaned and given a little milk and stale white bread, occasionally a baked potato, etc.

How many mothers know that when a baby is a day or two old it should be given water to drink?

How many mothers are there who do not know that a child must cry in order to develop its lungs and certain

organs of its body, and that when a child cries it does not necessarily mean that it is sick?

Take the children who are being reared according to modern rules. You would be surprised to see how clean their bodies are, how bright their eyes are, and how splendid their general condition of health is.

The mother who has the opportunity to know all this and does not know it is actually guilty of criminal negligence.

Any woman that does not know where to obtain such books or who does not have any money to spend, may obtain these books in all public libraries. Any librarian will give her the necessary information.

It is really high time that women in modern times should take life a little more seriously and should know that they are responsible for the lives of their children. (*Warheit*, January 2, 1912, GEN, 174.)

7. AMERICAN SELF-GOVERNMENT IS BETTER.

The excitement in Paris has calmed down. A new cabinet has assumed office and people say that it will be the best which France has ever had. It would do well, however, to utilize the excitement which has passed in order to compare the form of Government in France with the form of government in America. From such a comparison one must arrive at the conclusion that in America the people have much more power to determine their own interests than have the people in the French Republic.

It is impossible to imagine that in America such things should happen as those which have occurred in Paris during the past few months. The Premier, who is the highest representative of the French administration, carried on

negotiations with Germany behind the back of the minister, who was in final communication with the Government at Berlin, and they say that the premier was influenced by persons who had their own interests in the disagreement regarding Morocco, and the entire "policy" of the government was carried on from the office of a newspaper.

It is true that when Parliament learned of the acts of the cabinet, he was removed; but the fact that the Premier did not fear that public opinion might condemn him for his actions, this fact alone shows that public opinion is not yet sufficiently developed in the country which fought so splendidly for the emancipation of the people.

In the United States the President has a great deal of power but the people are the true rulers. No President would dare to do any thing which is contrary to public opinion. The people, the great mass of voters, the readers of newspapers—they are the true masters of the American Government, and no public official could allow himself to do such things as those which we heard of recently in Paris.

In American politics there are no Dreyfus cases, no secrets regarding a "Casimir Perrier death," none of the secret scandals which are constantly revealed to the world. Public opinion prevails here more than it has prevailed in any other democratic country.

Government by the people is the best type of government which people can think of. But there is quite a difference as to how a democratic government is utilized, and there can be no doubt that in the United States it is utilized much better than even in the great Republic on the other side of the ocean. (*Tageblatt*, January 16, 1912, NN, 12.)

8. UNSOLICITED PROVIDERS OF THE EAST SIDE—A NEW MOVEMENT TO GIVE THE EAST SIDE A NEW NAME.

* * * *

The program of the new movement about which we tell briefly has a twofold purpose. Besides changing the name, the East Side Protective Association is also anxious to organize the inhabitants into a distinct community.

The second purpose of the program is not so bad. Just as is the case in every neighborhood, there is plenty of room for improvement on the East Side. The fault is with the Protective Association, which has betrayed itself in its first aim. Seeing in what direction the association's activities are aimed one can imagine what sort of a community they would want to create. But that is not important.

What interests us most are the motives which have influenced the East Side Protective Association to seek a new name. The only motive for their movement is the fact that the words "east sider" have become words of reproach. In other words, they are ashamed of the fact that they are east siders and would like to obtain a new adjective. Of course, there remains an important question: If it is a disgrace to be an inhabitant of the section that bears the name East Side, of what avail will the new name be or how will the new name help it?

But neither is this important. Most significant of all is the question as to how the East Side Protective Association arrived at the conclusion that the East Side has to be ashamed of its name and ought to seek a new one. A far more important point is involved here, namely, as

to whether there really are any reasons why the inhabitants of the East Side should feel ashamed.

It is true that in several sections of New York there exists a certain prejudice against the east sider. But that is not because of the name, but rather because of the fact that the East Side is inhabited by immigrant elements against whom other inhabitants are prejudiced.

And that situation arises out of the fact that the other inhabitants are not sufficiently acquainted with the life and aims of the east sider and their life and aims are puzzles to them.

We Jews have no reason to feel ashamed of ourselves and of our neighborhood. With all its faults, the East Side is the most cultured section of the entire city; the East Side is the liveliest quarter of the greatest city in America. Every new reporter, every new artist who has something new to say or some new form to bring before the public, must come to the East Side for recognition, and usually receives it there.

Commissioner Howe delivers his more radical lectures on the East Side. Chairman Walsh of the Industrial Relations Committee, announced his program to the East Side and in that way to the entire city, if not to the entire country.

The famous dancer Isadora Duncan, fled from tedious Broadway and came to the poor East Side to receive artistic inspiration. These are all examples of the last few months and hundreds of such examples can be found.

The East Side is the center of lectures, debates, musical and literary evenings, etc. From the East Side libraries the greatest number of serious books are drawn. The

East Side theaters have begun to play Ibsen, Hauptman, and Strindberg at the same time that Broadway amuses the people with trained dogs and horses. (*Der Tog*, July 8, 1915, LN, 45).

9. NATIONALISM AND WAR

President Butler of Columbia University, in his report yesterday to the trustees of Columbia, expressed several very interesting ideas regarding nationalism and war. Doctor Butler says that we must develop in every person international feelings. We must teach the youth that a citizen of a large country is not an enemy; that he is a friend. We have to teach them to think of peace and harmony, and by these means war will be avoided instead of strengthening the feeling for war by nationalism.

But that does not imply that one should not feel love and patriotism for his own nation—only that nationalism is dangerous. It leads to war, which results in hatred; not the quiet and peaceful nationalism which demands that we should cherish and remain true to our national honor, our national hopes and ideals. The opponents of war, the apostles of peace and of internationalism, are also nationalists, but in the higher and more idealistic sense. They wish that their nation should achieve honor and culture, enjoy art, etc., but not necessarily upon the battlefield. (*Tageblatt*, November 18, 1914, NN, 146).

B. Editorials containing *two* points:

10. NATIVE AMERICANS NEED THE FOURTH OF JULY.

We have already written about the splendid idea of Commissioner of Immigration, Doctor Howe, and Acting

Mayor, George McAneny, who have made all preparations to convert the celebration of the Fourth of July into a festival for the Americanization of immigrants.

We have applauded this idea as an attempt to make clear to the population the great significance and value of American freedom and American citizenship

The festival of Fourth of July, Independence Day, the day of American independence, is the best time to acquaint the present and future citizens of the United States with the high ideals of humanity and equality that inspired those who framed the American Constitution. On this day it is most appropriate to show to the immigrant that America is not only the land of the dollar, the land of great material possibilities, but that it is still more the land of unlimited spiritual possibilities, the place of high ideals and of unlimited possibilities for growth and development to those who did not enjoy such opportunities in their fatherlands or stepmother lands.

We want to call attention here to another point which makes Americanization Day especially significant.

This is not merely a festival for immigrants, this is a national holiday, a festival of American ideals. The entire American community, native-born Americans are interested in this day no less than the immigrants, and perhaps moreso.

The immigrant, especially one who comes from a land in which he was oppressed or persecuted, may perhaps appreciate the significance of American freedom without any special festivals. The immigrant for whom it is possible to compare his present freedom with his former limitations,

values American citizenship, even if it is not pointed out to him.

The native Americans, however, do not know what lack of freedom means—they have not felt the taste of national, religious, and cultural oppression. They have received American freedom in finished form as a matter of fact, as something into which one is born. They are often inclined therefore not to appreciate American freedom as it should be, and when we hear in America of different plans to limit freedom, they almost always emanate from native-born Americans and not from immigrants.

Americanization Day is perhaps more necessary for those who are citizens of America by birth than for those who become citizens of their own free choice.

It is necessary to show them that the great hordes of newly arrived citizens are not competitors who come to exploit America, but that they are the future champions of a better America that will realize in full measure the principles and ideals of the early founders of this great American Republic. (*Der Tog*, July 5, 1915, NN, 6, 14).

11. AMERICANIZING THE AMERICANS

Theodore Roosevelt, speaking about the new movement to convert the Fourth of July into a day for Americanization of immigrants, calls attention to the fact that there are a sufficient number of Americans whom it would be well to Americanize.

* * * *

In a notable article on "Americanization Day" in the current issue of the *Metropolitan Magazine*, Ex-President Roosevelt says:

“People can not teach what they do not themselves know. They can not give what they do not themselves possess. Let the present self-respecting duty-performing American man and woman show their real and hearty fellow-feeling with and respect for the immigrant, by trying to help that immigrant to a loftier patriotism and to the practical application of such patriotism in every-day life in the home and the neighborhood, the State and the Nation.”

Mr. Roosevelt has succinctly summed up all that Independence Day means. “Devotion to, aye, sacrifice for home and country. That is what the signers of the Declaration of Independence had in mind when they appended their names to this great humanizing document.”

“Our own lives must express the loftiest ideals of Americanism and of American institutions. Our example must teach the world that there is something higher than material possessions.

“Americanization Day should mean for all of us humanity and the love for what is right, noble and pure.”

In those words of the ex-President there is a very fine thought. It is necessary for immigrants to Americanize themselves in the highest sense of the world, but the Americans are in need of that sort of Americanization just as much as are the immigrants.

The Americans who stood with revolvers in their hands back of Governor Slayton's house and were prepared to lynch him, those men need Americanization much more than do the honest and quiet immigrants. The ex-Governor of Georgia, Mr. Brown, and Mr. Watson are also very much in need of Americanization. It would be

no more than right that we should have an Americanization Day, not only for immigrant Jews and Italians but also for the native Americans who do not know how a decent American ought to behave.

But that does not mean that the immigrant is not in need of Americanization. It is necessary for all who enjoy the prosperity and protection of this country to know what free government means and to participate in all civic responsibilities as a citizen of this great American Republic. (*Tageblatt*, July 2, 1915, NN, 6-14).

12. NEW YORK, A HEALTHFUL AND HONEST CITY.

We have known for a long time that New York has many virtues but the statistics of last year place New York among the highest with regard to two important matters: health and honesty.

This statement refutes the opinion that the larger a city becomes the worse health conditions become. This opinion has been hitherto considered as definite, about which no questions are to be asked. There are quite a number of "certain" things which prove themselves to be quite uncertain when they are scrutinized more carefully. Who can not understand that where the population is smaller, the air clearer, and the streets wider, the rate of mortality should be lower than in the narrow, crowded large city, and yet statistics show that New York is one of the healthiest cities in the country, despite our tenements, our East Side, and all other crowded sections.

It is the same with regard to criminality. Common sense dictates that where the city is larger criminality and

degeneracy should be more rampant. The large city is a better hiding place for all sorts of bandits. Here they can protect themselves more easily against the police and here all criminals have more room for activity. The plain, cold figures show that in New York there were committed comparatively fewer crimes than in other cities.

New York is a healthy and a safe city. This does not have to prevent anyone, however, from going to the country and seeking his fortune there if he thinks that he can get along better there than here. We would not want that the movement which has been going on for years from New York to the country should stop. (*Tageblatt*, January 9, 1912, LN, 16, 37.)

13. ROOSEVELT AND WAR

There are many, many things for which we have always liked Theodore Roosevelt. Above all, we like him because he does not seek the trodden paths of the threshed-out politicians nor the threshed-out words of the beaten routine, whenever he has to say or do something.

We always liked him because he not only had the courage to think differently from others, but he also (which is more important) had the courage to express that which was different.

But we must admit that we never admired him more strongly than during the last few weeks, because of his attitude towards the present war.

The English newspapers do not write much about Roosevelt's attitude towards the war.

They can not write. To agree with him means to strengthen his influence. To criticize him? But his point

of view is so strong, his logic so keen, that every attempt to "tear him down" would have an opposite effect.

And the newspapers are silent and the press says nothing about Roosevelt's criticism of the war. And that which every citizen, every person would have to raise to-day as the greatest and most important issue not only of this day but also of our generation, passes us by calmly.

What is Roosevelt's attitude? What is his message to the people?

He declares that while President Wilson is right in declaring America neutral in this war, and while it is absolutely necessary that America remain neutral to the end, it does not mean that our neutrality should destroy our political conscience, should bind our tongues against expressing our feelings of disgust, of fear, and condemnation against brutalities and meanness that are committed in the war and which must violate every feeling of right and humanity.

And while it is all right, Roosevelt says, to make treaties of peace and arbitration among the different countries in the world, as is being done now by Wilson, this war has proven how silly and aimless all the treaties written on paper are when there is no really strong physical power, that is, a fleet and an army to compel the other countries to obey these treaties.

Wilson, Roosevelt says, has done well to inform the world that America will stand aside in this war, but, at the same time, it was his duty, Wilson's duty, to protest against the forceful violation of Belgium's neutrality by Germany after Germany had promised by treaty to guard and protect her neutrality.

What is the aim and purpose of all treaties in this world if at the first opportunity and excuse, when it suits one or the other side, this treaty may be declared to be a "scrap of paper" and they can do whatever they want. * * *

And there is no doubt that Roosevelt is right; and despite our great respect for Wilson and our great confidence in his administration, we feel that he has allowed one of the greatest opportunities to pass when America could have appeared before the world as the upholder of true culture and civilization. All are anxious for our good opinion, for our good will. Wilhelm, Nicholas, and the French Republic, the English Monarchy, even Turkey considers the feeling and opinion of America. * * *

At a time when countries who are proud of their civilization and who boast of their culture, lower themselves to the status of imitating cannibals and barbarians, it is ridiculous to hide one's self behind "neutrality" with our principles and feelings, and allow the beast in man not only perfect freedom on land and sea and in the air, but also in our conscience and our understanding.

Neutrality means simply not to meddle in the war—not to help either side with armies, with people, or with any means of killing people.

Neutrality does not mean, however, to remove the heart of the people and substitute therefor a stone, to muzzle our mouths and to put ice on our brains. Neutrality does not mean to embrace barbarism. Neutrality does not mean to flatter brutality. In this we agree with Roosevelt. (*Warheit*, November 10, 1914. NN, 168, 205.)

14. THE VICTORY OF THE LOCAL UNIONS AND THE JEWISH TRAGEDY IN RUSSIA.

The cloak makers' difficulty has ended with the complete recognition of the union's rights. What the union claimed all along since the protocol was broken off—namely that the union is strong enough to stand on its own feet without a protocol—that has been confirmed in a splendid, impressive way.

Several days ago our quarters seethed because of the victory of the Tailors' Union. To-day we are celebrating the festival of the great Cloak Makers' Union.

The decision of the Mayor's Committee is a complete victory for the union. The employers have now issued a circular advising their members not to be in any hurry to accept any permanent settlement. Well, that it perhaps not business-like and also un-American. But that is not dangerous. Their circular merely makes them look ridiculous. The union not only has the trade in its hands, not only the sympathy of all workers of America, but public opinion is also on its side.

The Mayor's Committee did not consist of workers. It consisted of persons who associate with millionaires. But they are interested in social questions. It was an absolutely impartial committee, and its members are prominent people who are respected throughout the entire country.

Will the employers dare to disregard the decision of such an arbitration committee? Will they dare to resume the fight with the great, truly mighty union?

It is ridiculous.

The great winter season is beginning. A great deal of work is expected. The decision of the Mayor's Committee will be carried out. * * *

And now, that the troubles are over and we are beginning to earn money, let us start to think seriously of the great tragedy of our brethren in Russia.

Jewish workers of America! Millions of Jews are being torn to pieces by wild beasts in human form. They are being constantly uprooted from their homes.

Begin at once to gather funds, in the same brave, organized way as you carry on your struggles.
(*Vorwaerts*, July 25, 1915, LN, 82, 99.)

15. HOW SHALL WE GATHER MONEY FOR THE JEWISH WAR SUFFERERS?

All are going about with one source of sorrow and one question. The sorrow is caused by our hundreds of thousands and perhaps millions of Jewish war sufferers, and the question is "How shall we help them?"

It is really a question of life and death. Hundreds of thousands are dying of starvation and with seven cents a day a life can be sustained.

We are concerned here with the duties which we, as Jews in America, owe to the victims of these outrages. The main question is, "What shall be done in order to gather sums of money?" * * *

In such a way all great things are accomplished in America. In such a way, and only in such a way, great undertakings achieve success. Without that, there will be no results, but speeches and debates * * *

Naturally there must be worked out a system of control over the charity boxes. All are anxious to help; but everything must be done with system and energy—in a real American way. Only then will we have results. (*Vorwaerts*, July 28, 1915, NJ, 99, 111)

16. GOV. MOSES ALEXANDER.

We take great pleasure in presenting to our readers—and especially to the young men—His Excellency, Moses Alexander, Governor of the State of Idaho, United States of America.

We want you to know this gentleman because he is a Jew, a real Jew, president of Cong. Beth Israel, member of St. Joseph Lodge, No. 73, Independent Order B'nai B'rith.

Isn't he an interesting individual, this Governor of Idaho—this first Jew to be elected anywhere in the United States to that high office? And isn't he even more interesting—more worth knowing—because he is a real Jew! So many of us are apt to imagine that by being Jews we are burdened with a terrible responsibility. That being a Jew handicaps us, defeats our ambitions, thwarts our careers and puts obstacles in the paths of our progress. Well, then, here is one Jew who didn't find this faith a handicap, whose career was not blighted because of it. He was elected because he is a real Jew. He did not hold himself aloof from Jewish interests, and yet—he was elected Governor of the sovereign State of Idaho.

Who elected him? The Jews of Idaho? There is only one Jewish congregation in the entire State, that of Boise City, of which he is president. He was therefore

not elected by the Jewish vote. But he was elected by the men and women of Idaho because they felt that the affairs of their State would be safest in the hands of Moses Alexander statesman, synagogue leader—Jew!

Here, indeed is something for everyone who thinks that being a Jew is somehow harmful to him, to think about.

But—yes, there is a “but.” If Mr. Moses Alexander had not done one thing which most Jews in America will not do, he might never have been heard of. He had the good sense to get away; away to the West, where a man who is a man, has elbow-room, where he can display his true qualities without being hampered by the cramping condition of the tumultuous city. Many young men are wasting themselves away in the big cities of the East who have the same qualities as this Jewish Governor, except perhaps his courage. Perhaps none of them imitating Mr. Alexander’s example, would attain his rank, but they would reach a higher rung on life’s ladder than they will ever reach in the crowded, cold, and indifferent cities.

Two lessons stand out clearly when we think of Governor Alexander. They are: (1) Go West, young Jew! (2) If you go West, be proud and frank, and above all, be a Jew like the Governor of the State of Idaho. (*Tablet*, English Page, November 23, 1914, NN, 63, 37.)

C. Editorials containing *three* points:

17. THE CHANGE IN WASHINGTON

The great official change which occurs to-day in Washington, when William Howard Taft makes place for Woodrow Wilson as President of the United States, reveals the

spirit of the American people, and is an example for all free people in the world. We can not compare this historical occurrence with the installation of the new President of France several weeks ago, for there, in truth, everything remained exactly as it was before. The President of France was elected by Parliament, by the members of the House of Deputies of the Senate, who themselves were elected years ago. They have selected one who agrees with them and who will not be able to control their actions even a tenth as much as the President of the United States influences the actions of Congress. Here the new President was elected by the people themselves after one of the most heated and hotly contested political struggles that has ever been conducted. The passions, the prejudiced selfishness of tens of millions of citizens, have contributed to months of excitement.

The decision on the day of election was a big surprise. A great party which has ruled for sixteen years was almost destroyed. The President about whom most inhabitants of the land have had and still have a good opinion personally, was defeated worse than any candidate of a large party that the oldest inhabitants can remember. A man who four years ago was unknown to ninety-nine out of every hundred inhabitants of the land was elected to be the mighty representative of the greatest Republic of the world. He assumes the duties of his office with a solid Congress of his own party behind him, with a Cabinet of new men, of whom not one has held any important executive office before. There begins a new chapter of political history.

The change is greater than in other countries after a

bloody revolution, and still the mass of the people are happy and unconcerned. The gaiety and the indifference do not arise from the conviction that the change is a good one * * * . But there is rooted in the hearts of the American people a conviction that we must accept the results of the election; that when we have once voted and counted the votes, the struggle is at an end, and there is no other choice than to accept the leaders and party that won out * * * .

Woodrow Wilson becomes to-day President of the entire Nation. All hope for the best. All wish him a successful administration. (*Morgen Journal*, March 4, 1913, NN, 12, 17, 74.)

18. SUBWAY WORKERS AS CITIZENS.

A new difficulty in the building of the New York subways which has arisen over the question as to the citizenship of the workers is proof of the danger in allowing the Poor Laws to remain on the statutes. We believe that the law that only a citizen may be employed to do such work as digging subways is a poor one, because it is well known that this type of work is always done by "newcomers," and that natives do not want to perform such tasks. But, officers and contractors have no right to decide what laws they want to observe and which laws they do not like. There are lawful ways in which we can get rid of a poor law, and it is a crime to employ other methods.

If this law had been strictly enforced from the first day that it went into effect, it would doubtless long ago have been removed or it might have been changed so as not

to be a source of hindrance to useful municipal undertakings. The man who is five or six years in this country and who can speak English—these are the present requirements of citizenship—can usually find much better work than digging tunnels; even twenty or thirty per cent higher wages than the subway diggers are paid at present would not attract him to this work. It would therefore not be difficult to convince the lawmakers in Albany that it ought to be sufficient for one to have his “first” papers to be permitted to do such work.

It could also be proven that when this law was adopted seventeen years ago, it was very easy to become a citizen, that the entire plan was carried through in order to help a certain class of contractors to control certain districts for the benefit of Tammany Hall.

To-day it is absurd to admit immigrants and to forbid them to work at such hard and poorly paid labor. That is the kind of work for which they are really brought here. But the way in which to have made this clear was by strict enforcement of the law and by seeking to nullify it through the courts as unconstitutional or to change it in Albany. The course which has been pursued hitherto becomes Russia more than America.

They ignored the fact that there was such a law and depended upon happy chance or political influence to see to it that others would also ignore it. This is a dangerous practice which must be discouraged under all circumstances; and although our sympathy is not with the union which is persecuting those immigrant workers who are not citizens, it would not harm to have the contractors and politicians who ignored the law punished as a warning to employ

different methods in the future. (*Morgen Journal*, Nov. 19, 1914, LN, 66, 68, 42.)

D. Editorial containing *four* points:

19. THE LAST TWO STATES.

It is expected now that the President will issue the necessary proclamation declaring Arizona and New Mexico officially new States. The total of equal States in the Union will thereby be increased to forty-eight. All obstacles against the admittance of these last two territories have been removed. Arizona has voted unanimously to nullify the recall of judges, which was included in her constitution and New Mexico has adopted by a great majority, a plan whereby it would be much easier to amend her new constitution. When the last step will be taken and the two new States will send their Senators and Congressmen to Washington, it will mean that the entire United States from the Atlantic to the Pacific, and from Canada to Mexico are organized in independent States, with their own State Governments and with all the rights to make their own laws with regard to internal matters.

There remains in this country but one Territory or stretch of land which belongs to the United States in general and to none of the individual States. That is the "District of Columbia" or the capital of Washington and its immediate environs. This district remains and will always remain as it is, in the same way as our ancient Jewish capital about which it is said: "Jerusalem was never divided into tribes." This is not the only way in which the organization

of the United States is similar to that of the Jewish form of government in ancient times * * *.

Arizona enters the Union as a completely Democratic State and it will in all political calculations for the present be considered as one of the States of the South * * *. New Mexico has proven itself less bound to one of the great parties and the situation there points to greater independence and therefore also, to greater interest from the political point of view. The exact election returns of New Mexico have just been made public and they show that the voters have divided the most important offices among both parties * * *. This is very encouraging. Such voters will compel both parties to do as much good as possible * * *. The independent voter who votes now with one, and now with the other party, attracts the greatest amount of attention. The Socialist candidate for Governor in that State drew less than 2,000 votes—exactly 1,787. This shows that the number of persons who think that salvation lies in the creation of a third party is pretty small. A different candidate on the same ticket drew several hundred additional votes, but that must have been due to personal reasons.

A party man in the Socialistic sense is one who votes the entire ticket. Many votes for one candidate is detrimental to a party, as the drop in the Jewish districts of New York show very clearly.

The proclamation of the new States will be no more than a formality and the new States will be admitted without any other ceremonies, in the usual practical political way in which such matters are accomplished here.

Still it has a much greater historical significance than

several matters which attract greater attention. It is worth mentioning also that New Mexico has terminated her history as a Territory with a Jewish Secretary of State, Mr. Nathan Jaffe, and Arizona's first legislature will have at least one Jewish member of whom we know, Mr. Leon F. Jacobs, a young business man of Phoenix. (*Morgen Journal*, Jan. 2, 1912, NN 17, 11, 49, 63.)

ANNOUNCEMENT OF PLAN OF ENGLISH LESSONS IN THE
VORWAERTS

On Friday, November 26th, 1920, there appeared on the front page the following announcement:

LEARN ENGLISH THROUGH THE VORWAERTS

This Sunday we will begin to print in the *Vorwaerts* short English stories, translated and explained in Yiddish, so that the reader may learn the English language easily. The articles have been prepared for the *Vorwaerts* by the noted author of English-Yiddish dictionaries and text-books, Alexander Harkavy, in accordance with the above plan. From several of such lessons the reader will get a good start, and the beginning is most important. The rest follows very quickly.

The purpose of these lessons is to acquaint the Jewish immigrant little by little with a thousand of the most important English words. For many a smaller number of words is sufficient. Even if one knows but several hundred words well, one is able to increase his vocabulary by hearing

the English language used at meetings, on the street, or at home, where the children speak English. Before one notices it, one already begins to read English newspapers, and the knowledge of the language increases rapidly.

This is a very practical plan. The purpose of it is to avoid having the reader strain himself. We expect the reader to enjoy the content of the lessons, and while reading he will learn the language at the same time.

The first lesson or story will appear next Sunday.

APPENDIX G—DETERMINING EFFECTIVENESS OF EDITORIALS

The scope of the present study has been limited to the determination of the volume and character of the civic influence radiated by the New York Yiddish press thru its editorial columns. The next task requiring consideration is the development of the necessary psychological tests which would have to be applied to different editorials in order to determine objectively the extent to which they actually influenced the readers whom they reached.

The writer ventures to present a tentative proposal for an objective scale or method of measuring or evaluating the effectiveness of points stated in editorials. He has arbitrarily allotted definite ratings to the various factors involved, which admittedly have no scientific basis but which represent merely the personal views of the writer. They are set forth in the hope that they may prove of some help to the student who will undertake a more comprehensive investigation of this particular phase of the problem.

TENTATIVE PROPOSAL FOR SCALE OR METHOD OF MEASURING
OR EVALUATING THE EFFECTIVENESS OF EDITORIAL POINTS¹

External Features or Factors Involved:—

	<i>Rating Allotted</i>
I. <i>Amount of Attention Received:</i>	
A. <i>Number of points:</i> This is the <i>only subject</i> of the editorial	20
B. <i>Space:</i> Can <i>entire editorial column</i> be devoted to this point	20
C. <i>Heading:</i>	
1) The point is <i>stated</i> in the heading of the editorial	20
2) The point is <i>referred to</i> in the heading of the editorial	10
D. <i>Size of type:</i> The editorial is printed in larger type (as compared with the size used in the news columns)	20
E. <i>Placing:</i> The editorial is conspicuously placed	
1) At the head of the <i>first</i> column (main editorial)	20
2) At the head of the <i>second</i> column—(in newspapers which print two editorial columns)	10
II. <i>Sphere of Influence:</i>	
A. Newspapers having a circulation up to 25,000—multiply the total rating obtained under I by	1
B. Newspapers having a circulation of 26,000 to 50,000—multiply the total rating obtained under I by	2

- C. Newspapers having a circulation of 51,000 to 75,000—multiply the total rating obtained under I_A by

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Discussion:

In IA, if the editorial contains two points, a rating of 10 would be allotted to each point, a rating of 5 if it is one of 4 points, etc. Similarly in IB, a rating of 10 would be allotted if one half of an editorial column is devoted to the making of a point, 6.7 if one third of an editorial column is devoted to the making of a point, etc. Of course, it will be necessary to define clearly what is understood by an editorial column, as it varies with different newspapers. Furthermore, the assumption that an increase in the amount of space devoted to the making of an editorial point, implies a proportionate increase in the effectiveness of the editorial, is questionable. Whether an editorial proves more effective from every point of view when it is longer or shorter, remains to be decided by careful psychological tests.

In IC, ID, and IE no credit will be allotted to a point if it is not included in the heading, if the editorial is not printed in larger type than that used for ordinary news items, or if it is not in the main editorial, or in the one which is placed at the head of the second column, if more than one column is devoted to editorials.

While most of the newspapers included in the Yiddish press have a circulation ranging from 50,000 to 100,000, the writer deemed it advisable to assign a priori a rating of 1 to the newspapers having a circulation of 25,000 or less, as most of the foreign language newspapers will fall into that class. Here, too, the question as to whether an

increase in newspaper circulation necessarily implies a proportionate growth in influence editorially, will have to be considered by the investigator who will study this problem more intensively.

ID will remain *constant* in the case of newspapers which print but one editorial column and in larger type. The rating for II (Sphere of influence) in each newspaper will, also, remain constant for all editorials printed during a certain year.

The method presented above is intended to be merely the first step in the attempt to evolve a scheme for evaluating editorials objectively. The scale proposed has visible defects and shortcomings. For an example, the style in which an editorial is written is without doubt a decisive factor in its effectiveness. Whether it is bombastic or temperate; forceful, impressive, to the point and convincing or rambling and a dry matter-of-fact discussion,—all contribute to the total effect of an editorial. It is difficult, however, to decide these points without allowing the subjective, personal element to predominate. Perhaps it may be advisable merely to note some of the outstanding characteristics or features of the editorials with regard to *type* (conservative or sensational, superficial or solid), organization and purpose (informative, persuasive, interpretative, argumentative, entertaining), scope of subject matter, etc.

MAYER SULZBERGER

I. ADDRESS OF LOUIS MARSHALL, ESQ.

“Through wisdom is a house builded,
And by understanding is it established;
And by knowledge are the chambers filled
With all precious and pleasant riches.”

Words could not more fittingly describe that unique combination of elements that constituted the mortal embodiment of him whom we knew and revered and loved as Mayer Sulzberger. During his long, active and blessed life, he stood on an eminence, shedding light upon the paths of his fellow-men, extending to them the warmth of his guiding hand, and bringing solution to their perplexities. From earliest youth he devoted himself to the gathering of knowledge and to the day of his death he never wearied in the quest. No branch of learning found him indifferent. No subject of human thought failed to attract him. Naught was too ancient and nothing too modern to repel him. He read omnivorously; he pondered what he read and separating the dross from the golden grains, he made his own all that was pleasant and precious. Not like a miser did he hide his garnered treasure. It was his joy to share it in princely generosity with all who wished to partake of it. It was at all times readily accessible for use and for adornment. It rusted not; it tarnished not; it wasted not. But his

knowledge was not derived from printed books alone. It was gleaned from his contact with men, from the speech of those whom he encountered on the street and in the market-place, from his searching observation which took in at a glance the minutest detail, from his profound study of human nature, from his Socratic method of inquiry, from his marvelous intuitions, from his power of accurate analysis which enabled him to discern the promptings of the heart and the motives of the brain. He read untiringly in the book of life and delved deeply in its mysteries. His knowledge was not confined in narrow grooves or limited in scope. It was not a dreary waste of dry and uninspiring facts arranged in statistical tables. It was not of the Gradgrind variety. It was broad and comprehensive, vivid, vital and picturesque. It possessed the virtues of truth, beauty, goodness and usefulness. Prodigious though it was it did not produce a sense of oppressiveness in those who came within its spell, but rather one of mental solace and stimulation. It touched upon all the great realms of thought; law and religion, poetry and philosophy, history and politics, economics and government, art and literature, language and philology, fiction and anthropology. Though vast, his knowledge was never superficial, though versatile, it was not that of the sciolist. Whatever he acquired was illumined and sparkled with the touch of joyous grace as it entered the treasure house of his intellect.

His was also the gift of understanding. He not only knew but he penetrated into the very heart of things. He did not strive to adapt his environment to a strait-jacket provided for it. He sought to understand not only the will of the Creator, but the ideas and the aspirations and

even the incoherencies of his fellow-men as well, and to interpret them not from his, but their point of view. He was never impatient with the simple, honest and unpretentious mind. His task was to draw out these who struggled with the difficulties of utterance and to bring the encouragement resulting from the consciousness of being understood. He was practical in the art of psychology. He could glimpse as with the lightning's flash that which was passing in the souls of his associates. He was an adept in perceiving the inner content of popular movements. Though an intellectual aristocrat he understood the people and their strivings. He understood because he was not composed merely of brains and nerves, but because he had a great and sympathetic heart which felt what the mind alone could not perceive and which by its subtle magnetic current touched responsive chords, which even the driving power of intelligence could not stir into activity. He not only understood the plain and unassuming and had their unqualified trust and confidence, but he also understood the arrogant and the pretentious, the insincere and the hypocritical, the self-sufficient and the intolerant and at time made them shudder in their discovered nakedness.

And his house was builded through wisdom, not only the wisdom of knowledge and understanding, but that of justice and righteousness and of love for humanity. How truly did the words of the Psalmist apply to him!

“The mouth of the righteous uttereth wisdom
And his tongue speaketh justice;
The law of his God is in his heart,
None of his steps slide.”

His words were indeed "clad with wisdom's majesty" and he received "the veneration of accumulated wisdom". He was wise in counsel, wise in the wordly concept of the term, but wiser still in its spiritual connotation "the fear of the Lord." He was wise in the untranslatable and comprehensive sense of *Chochmah*. Nobody came to him for instruction and returned empty. As the years mellowed his judgment, and experience modified his ideas, one felt the unerringness of his sagacity and became impressed with the consciousness that one was in the presence of greatness. As I look back upon an acquaintance of nearly forty years, I regard the days spent in association with him as red-letter days, and the pilgrimages that I was wont to take in order to walk at his side, as a humble disciple, along the loudsounding sea, to listen in amazement to the accompanying music of his oracular voice, have always been to me like visits at a sacred shrine.

How often has the wish been uttered: "Would that he had had a Boswell,—but a more worthy one,—to perpetuate the wisdom of a greater, a saner and a more noble philosopher than Doctor Johnson!" His wisdom was that of optimism. Unlike many who attain advanced years, he continued to laugh and did not resort to weeping and lamentation because of the passing of time and of its changes. He had an abiding faith in the ultimate betterment of the world and of mankind. He smiled at folly and at ephemeral foibles with that sweet, knowing and indulgent smile, which so greatly added to his natural charm. He gloried in the "somehow good", which he encountered everywhere.

"His labor was in wisdom, and in knowledge and in

equity," and with this equipment he became a spiritual and intellectual force not only in his beloved Philadelphia, but throughout the land of his adoption, and was acclaimed as a leader by tacit consent.

In the chosen profession, which he adorned both at the Bar and on the Bench, he rose to great heights. In the consultation room, at the forum and on the seat of justice he was pre-eminent. He mastered the principles of the law, its reason, its philosophy, its technique, its practical application, and made of it a living, sentient organism. He hated fraud and sham and chicanery and was fired with that passion for justice and righteousness exemplified by the ancient Hebrew prophets. He may occasionally have exhibited impatience, but it never was toward those who were striving to overcome evil. The highest compliment that I ever heard one lawyer bestow upon another came from the lips of no less a personage than the late John G. Johnson, for many years the leader of the American Bar, who had been opposed to Judge Sulzberger in many a forensic contention. We were discussing the noted lawyers and orators of the land when he, with characteristic earnestness, declared that although he had probably heard everybody in this country who was worth listening to, the greatest speech that he had ever been privileged to hear was one by our departed friend. It was delivered, he said, in a little back room here in Philadelphia, and only three persons were present, the opposing lawyers and the Master. Its greatness consisted in the profound legal learning and the extraordinary research into the reason of the law which it evinced, the clarity and soundness of its argumentation, the choiceness of its diction, the beauty of

its rhetoric, the depth of philosophy and the keen appreciation of human motives which it disclosed and running through it all, the golden thread of wit and humor, which punctuated its eloquence.

He was not only professionally in the first rank, but he had a statesman's grasp of public questions. He would have adorned any Bench to which he might have been called. At a time when most men seek leisure he threw himself into the task of revising the Constitution of this Commonwealth and devoted to it his most mature thought and his best energies. He never ceased to occupy his mind with the study of the political and economic problems which challenged the attention of thinking men and he freely gave expression to his opinions in furtherance of his conception of civic duty. His patriotism was of the most unselfish and exalted type. He loved America, and every square inch of its soil; he loved Pennsylvania; he regarded the ground on which he trod in Philadelphia as sacred. He did not prate about his love of country. He never undertook to appraise it by percentages nor by the wearing of a badge. It was enshrined in his heart. Yes, the immigrant boy strove during all the days that the Almighty allotted to him to make his life an expression of gratitude for the blessings which he and his brethren enjoyed in this land of freedom, by dedicating himself soul and body to the preservation of its institutions and the maintenance of its traditions. If ever there was a more loyal American he has not yet been discovered. But this fine exemplar of citizenship, this man who made such exalted contributions to American life would not have been permitted to enter our gates had the quota principle pre-

vailed when he landed; nor would other men of foreign birth whose names are written large in the life of this country have been enabled to shed lustre upon our history. I choose at random four other Philadelphians, Girard, a Frenchman, Haym Salomon, a native of Poland, Albert Gallatin, of Switzerland, and Edward Bok, of Holland. Picture to yourselves this city founded by William Penn without these adopted sons of alien birth, of differing faiths, of varying races. Not one of them bears the hall-mark of the recently manufactured Nordic stock, concerning the passing of which Madison Grant has written a lachrymose volume, which if true in its thesis demonstratates that the fabled being which, as a sort of war measure, he adapted from Stewart Houston Chamberlain's Teutonic paragon, cannot have been of "the fittest."

As a Jew, he was unswerving in his loyalty to his faith and to those of the House of Israel,—a devout son of the Synagogue, a defender of Judaism and its institutions and traditions. From his very youth he was convinced of the importance of founding educational establishments which would foster the spirit and exemplify the ethics of our religion. He became an adept in our sacred tongue. He associated himself with that ardent champion of historic Judaism, the Rev. Isaac Leeser, in the editorship of "The Occident." He was one of the founders of the Young Men's Hebrew Association of Philadelphia, in which he maintained his interest for more than half a century. Through him the Jewish Publication Society became a possibility. It was he who shaped its policies and made of it the medium for promoting Jewish literature. He was one of the originators of the American Jewish Committee, and its first

President. To his energetic intervention was due the re-organization of the Jewish Theological Seminary of America, and it was he that gave the initiative to the organization of Dropsie College and Gratz College. The library of Judaica and Hebraica which he gathered patiently and assiduously, his gift to the Seminary, became the nucleus of its present monumental collection, the greatest of its kind in the world. Happily he lived to learn of the realization of his cherished hope that this stimulus to scholarship should find its habitation upon this continent. To him is due the initial encouragement of the Jewish Encyclopedia. He was likewise connected with the formation of the Jewish Hospital of Philadelphia and of the American Jewish Relief Committee, and was from the very beginning of its existence one of the trustees of the Baron de Hirsch Fund. In a word, he led in every endeavor which tended to the mental, moral and physical betterment of his brethren.

He was generous not only of his time and thought, but of his savings far beyond his means. He was the patron of scholars and literary men—a veritable Maecenas. Through the library where this sage sat enthroned, there passed a constant procession of men of learning, of thinkers and philosophers and poets, and literary genuises, many of whom owed the realization of their ambitions to his aid, his advice and his incentive. No man who possessed merit or ability knocked at his door in vain. His admiration for those who struggled against tremendous difficulties in their efforts to attain their goal led him frequently to overlook faults and peccadillos which would have been regarded as insuperable by most men.

After he had passed three score years and ten he undertook

a scholarly work which called for meticulous research and unusual originality, presenting four unexplored, and to some extent unsuspected, phases of ancient Jewish life: "The Am Ha'aretz," in which he established the existence of a parliamentary organization in the Jewish Commonwealth; "The Law of Homicide"; "The Polity of the Ancient Hebrews" and "The Status of Labor among the Ancient Hebrews." They involved astounding familiarity with the biblical text, the keen analysis of a trained scientific mind, and the insight and vision of one gifted with the same kind of creative imagination illustrated by Cuvier, Darwin, and Renan.

He was simple and modest, never seeking honors, but having them thrust upon him. There was a grace and kindness in his manner that attracted young and old. He possessed that mysterious quality known as personality, which gained for him the devotion of multitudes of affectionate admirers and which called into being a host of disciples through whose loyalty his influence will be perpetuated. For generations to come those whom he so faithfully served will remember him lovingly for his moral rectitude, his nobility of soul, his tenacity of purpose and his adherence to his convictions, for those strange combinations of vigor and subtlety, of statesmanlike practicability and the power of philosophical abstraction, of the cold light of reason and the warmth of sympathy, which led him to espouse and enabled him to further the cause of human brotherhood. We shall not look upon his like again.

II. ADDRESS OF DOCTOR SOLOMON SOLIS COHEN

Of Mayer Sulzberger the man, my friend, our friend, I do not at this time trust myself to speak. We honor him, we love him, we mourn him. His memory is blessed.

Nor shall I speak of the external features of his life—the positions of trust and service he filled so worthily, the societies and the institutions he founded or reorganized, or wherein he became the active, moving spirit,—all these are familiar facts.

What I shall have to say concerns an influence—a precious, a marvelous influence—the beneficent influence of a rare mind and a lofty soul, united in a personality intensely human—and utterly devoid of self-seeking; conscious, it is true, of strength, and desirous of power, but only that strength and power might be exerted for the public weal.

It would be vain, and it is not my province, to attempt to set forth the many phases of Judge Sulzberger's influence. The Hebrew word *Meir* means enlightener—luminary. And as the light of the great physical luminary is resolved by the raindrop into the myriad hues of the bow of promise, while the instruments of the laboratory reveal, beyond the brilliance of that visible spectrum, the invisible waves of varied forms of energy—so the force radiating from this luminary of the spirit assumed, beyond the brilliance of its visible aspects, innumerable potent energizing, vivifying forms.

But it is possible with a suitable lens to focus a part of the sun's shining upon a small area; and even to preserve upon sensitized plates a record thereof—inadequate, it is true, but still a record.

Such a partial record of that special phase of our friend's

influence which is my theme in this memorial meeting,—his influence, namely upon the ideals and the public institutions of American Jews—we possess in the twelve monthly numbers of the 26th volume of “The Occident” and “American Jewish Advocate,” which he edited from April 1868 to March 1869.

This journal, founded in 1843, the year of Mayer Sulzberger’s birth, was, it will be recalled a part of the educational activities of Isaac Leeser, who for the biblical period of 40 years had been concededly foremost among the Jews of the United States. When Leeser saw death approaching, he sought and obtained from the young lawyer and student of Hebrew literature who, of all his disciples and coadjutors, had become closest to his heart, the promise to continue “The Occident” for at least a year.

Thus did Elijah cast his mantle upon Elisha.

For it was not alone the editorship of “The Occident” that passed from the man whom his pupil and successor characterized as “the greatest of American Israelites,” to the youth of whom—now that he rests from his long and useful labors—we, his survivors, speak in like words. With it passed also a duty of leadership—of leadership in defense of the most precious human rights, freedom of thought and conscience; of leadership in the dissemination among men of the principles of justice and loving-kindness, proclaimed in the Bible of the Jew, and lying at the very foundation of civilization and free government; of leadership in enterprises of education, of religion and of benevolence, within the Jewish fold.

And how nobly, how magnanimously, was that duty fulfilled!

The significance of “The Occident” in an appreciation of

the influence exerted by Mayer Sulzberger upon the development of Jewish thought and the history of Jewish institutions in America for the five and fifty years succeeding his assumption of its editorship, lies in the themes discussed in his leaders, and in the character of the articles contributed by him to its literary columns. For these are in truth an index to his career.

They show the trend of his mind and the extent, even then, before he had completed his twenty-fifth year, of his studies in the fields of Biblical interpretation, of Jewish history and of Hebrew literature. They show, also, his mastery of expression, his clarity of perception, his broadness of view, his profundity of thought. They exhibit brotherly affection for all men, unlimited by lines of creed, race or nationality. They are charged with an intense patriotism that was not only loyalty to the Republic, but also love for its principles and ideals. Toward honest differences of opinion they have the tolerance that ever marks sincerity and knowledge; for bigotry and sham, they have only a vast contempt. But chiefly do they manifest a reverent faith in the purposefulness of the universe, in the infinite wisdom and goodness of the Creator and in the dignity of man, His creature; a deep and reasoned conviction that the function, alike of religion and of law, is the betterment of mankind; an informed and informative belief that the Hebrew people early in its history had perceived, and by continuous development throughout its career, had formulated into law, the fundamental principles of right, justice and love that should guide the relations of man to man and of nation to nation—and that in a conscious return to those principles and a conscious

modeling of legislation upon that ancient pattern, lies the salvation of the modern world. Hence, there was, not only throughout these articles, but, expressed or implied, in all of the subsequent speeches and writings of their author, an almost passionate insistence that the study of the Bible and the diffusion of its teaching is the ineluctable duty of the descendants of them who first saw and proclaimed those mighty truths.

Time and the occasion do not permit the extensive extracts from Judge Sulzberger's all too scanty writings, that would be necessary in any attempt to set forth fully even that limited, but central, phase of his influence to which attention is here given.

But whatever is set forth must be quoted. A man like this should be let speak for himself. To refract his thought through another's mind, obscures it.

Let me first cull from "The Occident" a few significant titles of articles that its young editor translated, either from Hebrew text or from the researches of French and German students of Jewish lore.

"De Rossi's Dictionary of Hebrew Authors"—begun indeed, two volumes earlier—presages the great collection of rare books and manuscripts given to the Seminary; gifts continued even after the donor's death.

Articles on "Chisdai ben Isaac;" on "Don Joseph Nasi Duke of Naxos;" on "The Vizier Rabbi" (Samuel ibn Negrela); Joseph Halevi's report on the "Falashas;" Kayserling's chapter on "Sephardic Jews in America;" Levy on "The Coinage of the Ancient Hebrews," tell of his interest in Jewish history and affairs of state, and evidence his tireless industry. Munk on "The Cabala," shows that

even mysticism had its attraction for his catholic mind. "Maimonides on the Names of God" was part of a projected translation of the Hebrew text of the *Moreh Nebuchim*, the remainder of which unfortunately, he refrained from publishing. He once read to me a fragment of the unpublished manuscript. To my urging that he print it, his reply was "Friedlander has done it now. One English version is enough."

But most important and most interesting are the leading articles in which he sets forth his views upon subjects of universal and eternal concern to the Jewish community and to all men.

The titles "Our New Volume" and "Valedictory"—with which the series begins and ends—by no means indicate the contents of these papers.

Whoever talked with Judge Sulzberger knows that apparently trivial themes might lead to witty and profound disquisitions upon matters of pith and moment.

So do these editorials merely touch upon the personal, to give excuses for characteristically keen analysis of the status of the educational and religious affairs of American Jewry, and inspiring discussion of its needs and historic obligations.

Thus in the salutory he says;

"During a period as long as the average duration of a generation, the opinions of [this periodical] have become so widely known that all are cognizant of them. From the fact, however, that the death of the distinguished gentleman who edited [it] until lately, has placed in his position one whose sentiments are comparatively unknown, it may be deemed pertinent to say, that in no essential respect, will

the views of this journal be altered. It will in every way endeavor to foster and promote ancient Judaism. The religion of Moses and the prophets, transmitted to us by our ancestors, has served as the guide through life and the comfort in death, of some of the most illustrious men in the world's history and is still sufficient for us, their descendants. We are unable to perceive how the lapse of ages has in any wise altered those duties to God and man which are taught in the Pentateuch, and the modes of whose observance tradition has imparted to us. The world has doubtless advanced in many respects, in the centuries that have rolled by. The physical sciences especially have been greatly cultivated, and the practical improvements in machinery and manufactures are wonderful. But we must not for that reason, fall into the error of supposing that the ancients possessed no wisdom, or that they produced no master minds. . . .

“Nor have the Jews failed to produce shining lights since their dispersion, even to our days. . . . To assume, therefore, that from the beginning of the world until within a few years, there was naught but utter darkness among the people of Israel, that its prophets and teachers taught vain things, and that it was reserved for the last few decades to bring forth true wisdom, is to declare an absurdity. . . .

“Nor is there anything in our position as Americans, and as faithful citizens of a free country, that [conflicts] in the slightest degree with our character as Jews. We firmly believe that all men are good and valuable members of any community, just in proportion as they are alive to the great truths which their religion inculcates. We all know of shining examples of English and American

gentlemen whose love for their government is only equalled by their affection for their religion, and fidelity in the observance of its demands. Ever since the existence of this government, many true Jews have been born and lived under it. Not a few have closely studied its constitution and laws, and none, understanding them, has as yet discovered any point in which the strictest adherence to them would prevent any one from being as conscientious a Jew as the most pious of our ancestors. On the contrary, the liberty of conscience, guaranteed to every citizen by a free government, should make each one a better Jew and a better citizen; the former, because he owes gratitude to God for relief from oppression—the latter, because man is naturally well inclined towards institutions which grant him protection and indulgence.”

And this concluding remark is characteristic:

“In defending the religion of Sinai, however, we will not offensively condemn any other. Whatever our own views may be no advocacy of them, or contradiction of an adversary’s, shall find its way into these pages unless it be written in a calm, temperate and dignified style. Argument is a better weapon than invective, and hence we say, once for all, to that large class of whose writings bitterness is the inevitable characteristic, that nothing violent will be admitted into this magazine.”

Other weighty titles are: “A Jewish Publication Society”; “Maimonides College”; “Synagogue”; “Apostasy”; “A Synod”; “Civic Equality”; “[Against the Union of] Church and State.”

From the editorial upon the Jewish Publication Society may be cited the following:

“Few realize how profound is the ignorance amongst men on the subject of religion and its duties. Vague notions, instilled into the mind in early youth, of the professions and practices of their fathers; indistinct recollections of morning and evening prayers, of grace said and blessings spoken, float through their minds and remind them after the lapse of years, of the creed in which they have been reared; but so far as concerns a genuine appreciation of the grave truths and important teachings which religion should promulgate, there is a lamentable deficiency. It has been the pride and boast of the Jews that the study of God’s Law has ever been fostered among them, that in their darkest hours they exalted learning above all earthly good, and made great sacrifices that their children might become wise. In the gloomiest periods of the middle ages, when science was at a standstill, when the nations cultivated war and delighted in bloodshed, when all rights were denied to Jews, and they were persecuted and pursued like wild beasts, then—in the face of all difficulties and discouragements, in spite of obstacles and opposition—they increased their religious knowledge and attained a perfection in theology truly wonderful. Jewish academies and seminaries, flourished everywhere, and when a great light of learning was extinguished, another blazed forth and threw additional lustre upon the ancient name of our people. Printing had scarcely been invented, ere a stream of Jewish publications—Pentateuchs, Commentaries, Bibles, Responsae, Talmuds, Law Digests—flooded the literary world. A supernatural strength, that bade defiance to mortal per-

secution, seemed to pervade the whole Jewish community of Europe. Kings and princes might issue edicts driving out tens of thousands of their loyal subjects, priests and inquisitors might torment and burn the faithful, but these were determined to cherish the word of God which endureth forever. They held fast to that eternal inheritance, so that when death should end their sufferings, they might have an abundant endowment in the everlasting future. So stupendous are the works produced by the Jewish press of that era, that even now when all the implements employed have been so vastly improved, and the speed in producing books so greatly increased, we cannot repress feelings of astonishment at the energy, industry and faithfulness of the Jewish people of these days, at the learning of their teachers, and at the liberality of their wealthy men. Jewish books were thus spread; and only a few generations since, the Jews were better educated in their religion than any other sect. Few, indeed, could be found who were not conversant with the manifold duties which the religion of Israel imposes on its votaries, and, as a consequence, it exhibited a vitality which has withstood all the efforts of time, of hatred and of persecution. The bodies of the true believers were tortured, but their souls, in departing hence retained the sublime consciousness of the absolute Unity of God.

“At the present time, in this country especially, the whole subject of religious change is in the hands of laymen, who, to a great extent are unlearned in theology. We are not content with the fact that those having spiritual charge of the communities are able men; for it is not a healthy state in which one man is the exclusive thinker for a thousand.

The greatest genius may err, and in such case his blind followers imitate his defects. All should be properly informed on the questions that arise, so far, at least, as to enable them to act intelligently. . . ."

Peculiar interest attaches to a further exhortation to duty contained in the same editorial. Part of this program, happily, the Judge lived to see carried out. Of the rest, a part is under way. But the preparation of an adequate Jewish Bible Commentary in English, has been halted for lack of funds; and nothing has yet been done toward the adequate distribution of the new English version of the Holy Scriptures.

What the young editor said, the veteran servant of the community often repeated. Let us hear it—and heed:

"If we desire Judaism to prosper, we must make it understood. Misconception, in our midst and from the outside world, is the great enemy against which we have to contend. Our religion cannot be properly comprehended without familiarity with the works teaching it. Foremost among these is the Bible. In it are contained the germs of all religions, but especially and distinctively of the Jewish. It is true that other creeds have so interpreted [it] as to destroy Israel's faith and hope, and have labored unceasingly to disseminate the versions tinctured with their peculiar ideas. They have expended millions to distribute these, and there is still no relaxation in their energy. If those not of our faith do this, how much more active should we be, who claim that the law was commanded to us as 'an inheritance of the congregation of Jacob.' If shiploads of Bibles are sent to savages and cannibals in distant continents, how much more obligatory is it on us to furnish

the living word to our own poor brethren. Our labors should not stop there. The profound thought and extensive erudition of our host of Bible commentators should likewise be made accessible. The various moral and devotional works and philosophical treatises of our great men should not be confined to the few who can read them in the original or in the German and French translations which the industry of our continental co-religionists have furnished. The history, poetry, fables and romances of the Jews should be made popular, and a stimulus be thereby given to men of ability to turn their attention to our literature."

Of the worth of costly synagogues as contrasted with that of academies, a topic still of first importance, this was written:

"Let us think on this and impress it on our hearts. Let no vain desire to outshine our neighbors in the costliness of our synagogues allure us to devote to ornamental stone piles what should be applied to cultivate the intellect. First and foremost is our duty to make provision for the education of our children, and when this has been done to the best of our ability, when school and college have been established, when libraries have been founded, scholarships endowed and publications provided for, then we may apply our superfluity to the erection of splendid temples. When we have been generous in all these things our munificence in the matter of synagogues will no longer seem like vanity and boasting, but the emanation of an enlightened spirit, which loves to invest with beauty the things that are dear to it. When our families can go with us to our places of worship, understanding the ancient language of our ritual

and appreciating the significance of our time-honored usages; when they can hear the law taught and explained in the language of the country, by men of our own choice, reared in our own land, imbued with our feelings, familiar with our customs, and sympathizing with our habits, then it will be time enough to pour out money, like water, for external decorations.

“But so long as we are too poor to have both good colleges and fine synagogues, let us be content to meet, as our fathers did, in plain buildings, and devote what we can spare to make our children’s minds places where reverence for God and love for man may dwell. Let us adorn their understanding with knowledge, and the influence thereof will be vastly greater than if we built structures of stone higher than the stateliest pyramids of Egypt. Genuine piety dwells in the humblest places as well as in the highest, and better is he who hath wisdom without riches than the fool covered with diamonds.

“Judaism demands that we investigate and learn. It is not so meritorious to build a synagogue and to sit in it, as to know why we should attend it, to appreciate its lessons and to act on them. It is our sacred duty to search and ponder, that we may understand all things within our comprehension. Such is the injunction of one of our greatest teachers, and we shall fulfill this obligation only in proportion as we prefer learning to show, a good education to an expensive pew, a well-endowed college to a costly synagogue.”

In saying that the writings of Mayer Sulzberger were far too few, I have had in mind particularly his addresses that were never put upon paper—some before national organizations, and some before local bodies. Fortunately

we have in print his lectures upon the institutions, political, judicial and economic, of the ancient Hebrew Commonwealth, with their original methods of study and their important even startling, conclusions.

But these are not the chief factors in that influence of which I speak. They are enduring and inspiring contributions to biblical study, but they are not the origin of his work or power; rather may they be looked upon as the products in himself, of the same inspiration that he conveyed to others.

It is true that this inspiration as it affected individuals, was personal in its communication. But as it created an atmosphere in which might flourish devotion to high ideals of public service and private life, consciously realized as Jewish ideals, it was diffused and energized by his public word.

It was not his habit to write out his speeches—unless they were to occupy but a few minutes and therefore required intense condensation—except when some peculiar importance of the occasion demanded authentic publication. Of the latter class, the ones that I recall best at this time are two great orations; one delivered at the celebration, in Philadelphia, of Moses Montefiore's hundredth birthday, the other spoken at the commemoration, in New York, of the two hundred and fiftieth anniversary of the landing upon Manhattan Island of Asser Levy and his fellow refugees from the Inquisition of Brazil.

But a third address of some importance, delivered before the Young Men's Hebrew Association of Philadelphia in October, 1877, has been preserved—albeit in a crude and imperfect form—through a report made by an associate

member of that day, and published in the Association Review and the Jewish Record.

It is from this imperfect report that I now quote. The language is not accurately that of the lecturer; but there is no mistaking his sentiments. Nor is their appositeness lessened, either by their transfer from the nineteenth to the twentieth century—from the shadow of the Russo-Turkish war to that of the world horror—or by the vast developments in science and industry, of the forty-six intervening years.

Hear the words of a prophet.:

“We are told that in our century the motives actuating men are improving, that the principles guiding nations are ameliorating, progressing to a goal that can be nothing but perfection; and being told what fine and noble developments we are part of, we are asked: ‘Why persist, in such a golden condition, in urging that we should look back to, and perhaps copy, a people long since dead, and who, while living, were vastly our inferiors?’

“This assumes that there is in mankind a law of inevitable progress; that no matter how base individuals may be, that no matter how much truth and honor and justice may be disregarded and neglected by nations, we are bound to become better; that personal character and national righteousness count for nothing, there being some magic in this age to atone for the lack of high principles and noble aspirations; that rapid transit and improved machinery, and the heaping up of wealth, are the noblest achievements of which man is capable. . .

“It is this over-estimate of mere material comforts that is the essentially vicious characteristic of the age we are

so much accustomed to laud. But the overwhelming worship of modern improvements may be a mistake. There are other things beside rapid transit, and artistic dwellings, fine clothing and labor-saving machines to live for. We cannot by increasing the productive power of factory and field, abolish vice and wickedness, or banish unhappiness and misery from the earth. . .

“It is well to look back upon the past, and see if the world has never been at this point before. The power and prosperity of Assyria, the learning of Egypt, the art and culture of Greece, the mechanical developments of Rome, the commercial enterprise of Carthage, were as splendid in their day as any of our boasted achievements; yet now, what abides? The very mechanical powers by which their towering piles and noble monuments were raised, are a puzzle to modern science, and all their wealth and all their glory are but hieroglyphs which learned men spend their lives in endeavoring to read. . .

“Yet all this while there lived a little band of Hebrews, who thought they saw this difficulty, and resolved that there was something higher in life than a mere selfish struggle, something better than to run a race for enjoyment, not caring, so that we reached the goal, whether our fellow succeeded or fell by the way; something greater, nobler and more lasting than all this; that the true doctrine was not to seek only self-aggrandizement, but that to treat one’s neighbor as himself, to assist the weak, to cheer the hopeless, to acknowledge all men as brothers, was a higher and a better plan.

“And then, as now, those prosperous and sleek nations looked down and smiled at that little band, and said,

'You have no canals as we have in Assyria; no pyramids as we have in Egypt; no aqueducts as we have in Rome; no statuary as we have in Greece; no ships like ours of Carthage. Ye are dreamers, dealing in vain words, but we have the good things of this earth.' Yet, notwithstanding all their glory of modern improvements—for these were modern in their day—all their physical and mental wealth and strength have gone, and that little band of dreamers are found from end to end of the world in as large numbers as they ever counted at the height of their prosperity. It was the dream that was the substantive reality; it was the visionary projects that were more solid and lasting than the building founded on the rock. . .

"Judea, captive in the body, yet vanquished her Roman conquerer. She took his mind captive with the principles of Judaism in the form of her daughter, Christianity. For eighteen centuries all civilized nations have studied and appropriated those principles—have claimed them as their own even to the exclusion of the true proprietors—and yet, today, in the name of a religion whose cardinal doctrine is 'On earth peace, good-will to men,' hosts of men stand in deadly array, waiting to be let loose to grasp one another by the throat, to stab, to shoot, to burn, to lay waste prosperous cities and fertile valleys. . .

"Russia, with its million of ignorant barbarians who worship images, its myriads of serfs and slaves, stands up to bring rapine and desolation upon every Turkish household; and Christian Europe hesitates, counting the advantages, to see whether it will pay better to keep the peace or to sacrifice lives and maim bodies.

"And this speculation of the price of blood, as weighed

against diplomatic power, or commercial supremacy, or increase of territory—this is the speculation of the nineteenth century, the wonder age of philosophy and science. . . .

“It would seem time for some one to study ancient history anew, and see whether the old Jews’ doctrines of unselfishness, of justice, of regard for the weak, have not some merits to commend them to modern attention. And who should study these but we, their descendants? The very faculty of maintaining and spreading such doctrines, is an inheritance that only blood can perpetuate. Men are the epitomes of their ancestors’ traits, and if those nations which are called civilized have inherited the subtlety and brutality of their Persian and Indian progenitors, we have a special and noble inheritance of the principles of our forefathers, whom the world still sneers at and denounces as dreamers. The old story of Joseph, as a type, is ever repeated. ‘Here,’ cry his brethren, ‘comes this impracticable and vain schemer, this man of dreams, with his lofty aspirations. He cares not for rapid transit, he pays no attention to improved machinery, he reproves and reproaches us, and thinks he is better than we. Let us kill him; let us cast him in the pit; let us sell him as a slave, to a life of misery and wretchedness.’ That is the way they treated idealists in those days, and that is the way the world continues to treat them. . . .

“Notwithstanding this, we may rely upon the result. Out of the dream came salvation to the eleven and their families, and out of the principles our forefathers proclaimed—to protect the innocent, to help the weak, and to put charity and truth and justice before public and private improvements—will come salvation to the world. . . .

“And those who profess these unpopular doctrines will receive their reward in the hereafter. Hereafter, upon this earth, the reward will come, as men grow nobler and better.”

With inspiration such as this for its driving force, the Y.M.H.A. of Philadelphia became under Mayer Sulzberger's presidency, an instrument of incalculable good. Nor was its influence confined to this city. In many ways, direct and indirect, that influence extended to other Jewish communities in America, and even in the British Empire.

Perhaps the most precious writing that Judge Sulzberger has left us is his latest completed work—the four lectures upon “The Status of Labor in Ancient Israel”. Here spake together his youthful enthusiasms and his ripened wisdom.

It was not as a mere exercise in scholarship that he began this work and pursued it to a conclusion despite the interruptions of illness.

It was, as I have said, a part of his own practical reaction to his own spiritual influence. It had a purpose of humanity and statesmanship—to show, by a collation and analysis of the biblical injunctions concerning the mutual duties of employer and workman, and the relation of the State to both, a road toward the just solution of present-day economic problems.

Of its new departures in translation and commentary this is not the place to speak, except to say for the better understanding of citations, that, according to the author, the word “ger” or “stranger” refers to the Canaanites who had inhabited Palestine before the invasion under Joshua, and who, having lost their lands, had been “neither

exterminated, nor driven out, nor enslaved," but had become peasants or hired laborers on the estates of their conquerors.

Judge Sulzberger shows that the biblical precepts are not mere "counsels of perfection," but actual legislation intended to bind rulers in their policies and to guide judges in their decisions. He cited a great mass of pentateuchal and prophetic utterances prescribing and demanding just and equal treatment of the "gerim" or alien laborers, and in especial the law's provisions that they shall be released from work on Sabbaths, and holy days, and shall be free to share, if they will, in the spiritual and material delights of the occasion—even of the Passover. He says:

"The 'ger' drank in from his surroundings historical memories in which, it is true, he had no part, but which nevertheless tended to raise his intellect to a higher plane. When a mere yokel loses sight for a time of the insistent present and dwells even with bare superficiality on a past replete with great deeds, he imbibes ideas which spiritualize his whole being."

Treating of laborers in general, both Jew and Gentile, he points out that the denunciations hurled by the prophets against them "that grind the faces of the poor" could refer only to the injustice of employers in exaction of work or in skimping of wages, and shows the humane and enlightened spirit of the biblical laws upon these issues.

"[The laborers], may, it is true, be oppressed by the employer, but [they] can have recourse to the courts and [they] will obtain justice." "Indeed," he says, "there is nothing more admirable in any system of jurisprudence than the principles laid down in the Mosaic law to govern the administration of justice.

“The charge of Moses to the judges was: ‘Hear ye the causes between your brethren and decide justly between a man and his brother or between a man and his ‘ger’ (alien laborer). Ye shall not respect persons in judgment; ye shall hear the small and the great alike; and ye shall fear no man, for justice is God’s.’”

And to this the author adds a wealth of citations prescribing the duty of magistrates, forbidding them to take gifts, warning them against yielding to the voice of the one who “perverts the justice due to the ‘ger’”.

And thus he concludes the study:

“We may fairly say that a great movement for the protection and improvement of the laboring mass was initiated in Israel more than three thousand years ago and continued to permeate its life and literature, becoming indeed a part of the mental constitution of the people.

“While the records of the Bible on the subject may not have been fully appreciated, the main fact could not be ignored and by the wide diffusion of the Book it has penetrated into every nook and cranny of the civilized world, changing institutions and governments.”

Once on a time, I consulted Judge Sulzberger as to the best way of presenting a certain topic to an audience. His advice was: “Begin at the end.”

In the imperfect presentation of that phase of our friend’s influence which I have made my subject, his wise counsel has apparently been disregarded. But in reality it has been obeyed. The man who succeeded to Isaac Leeser’s chair may have been young in years but he was mature in mind and rich in knowledge. All that followed has been but the continued fruitage of a tree already bearing. Under

a potent stimulus, the century-plant of Jewry in Philadelphia flowered twice in an hundred years.

And now, in conclusion, let me turn briefly to the beginning.

Such a mind, such a soul, such a career as Mayer Sulzberger's, must have owed much to heredity and to early training.

"Men," said our friend himself, "are the epitomes of their ancestors' traits;" and none insists more than he, upon the formative influence of home and school and personal example.

Over a door in the Jewish Hospital is affixed a tablet setting forth the founding of the institution by Abraham Sulzberger. He was Mayer's father. For twenty years prior to his emigration to America to give his children a freer atmosphere for their development, he had been minister of the congregation in his native town; as was his father Salaman Sulzberger, before him. It was from the example of his father and mother that the boy Mayer learned the beauty of the Jewish life. It was the teaching of his father that gave him, in the Hebrew language, the key of freedom to a vast city of intellectual and spiritual treasures.

May I not be pardoned if I choose a personal experience to illustrate the manner of that teaching?

In my adolescence I sat behind Abraham Sulzberger in the synagogue. On one of the rare occasions when he permitted himself to talk to me during the service, the Hazan—Dr. Morais—had just read the scriptural passage: "The secret things belong to the Lord our God; but those that have been revealed are for us and for our children forever."

The exact words of Mr. Sulzberger's comment upon this, I do not recall. Its purport has stayed with me and often comes to mind, when I hear or read the futile outgivings of those, who, ignorant of the essential truths of either, attempt to set science against religion or religion against science. "This text," he said, in effect, "is the real *Moreh Nebuchim*—the true guide of the perplexed. The ultimate mysteries we cannot solve; let us be humble in their presence. But the duty of man has been revealed. And these laws were not for the ancient day only; they are for us and for our children unto the end of time."

With such parental guidance; with the teaching and friendship of Isaac Leeser; and with his own rare endowments of mind and soul our friend became the upright judge, the kindly, big-hearted man, the loyal citizen, the faithful son of Israel, whose memory we have met to honor—who not only emphasized in his teaching, but exemplified in his life, Micah's* summary of man's duty—

Doing justly, loving mercy,
Serving reverently his God.

* According to Judge Sulzberger (Status of Labor in Ancient Israel) the Hebrew word '*im*' (spelled with '*Ayin*' and meaning 'with') indicates *service*; as of Jacob *with* Laban. This is the word that Micah uses in the text quoted.

SIMON WOLF

By

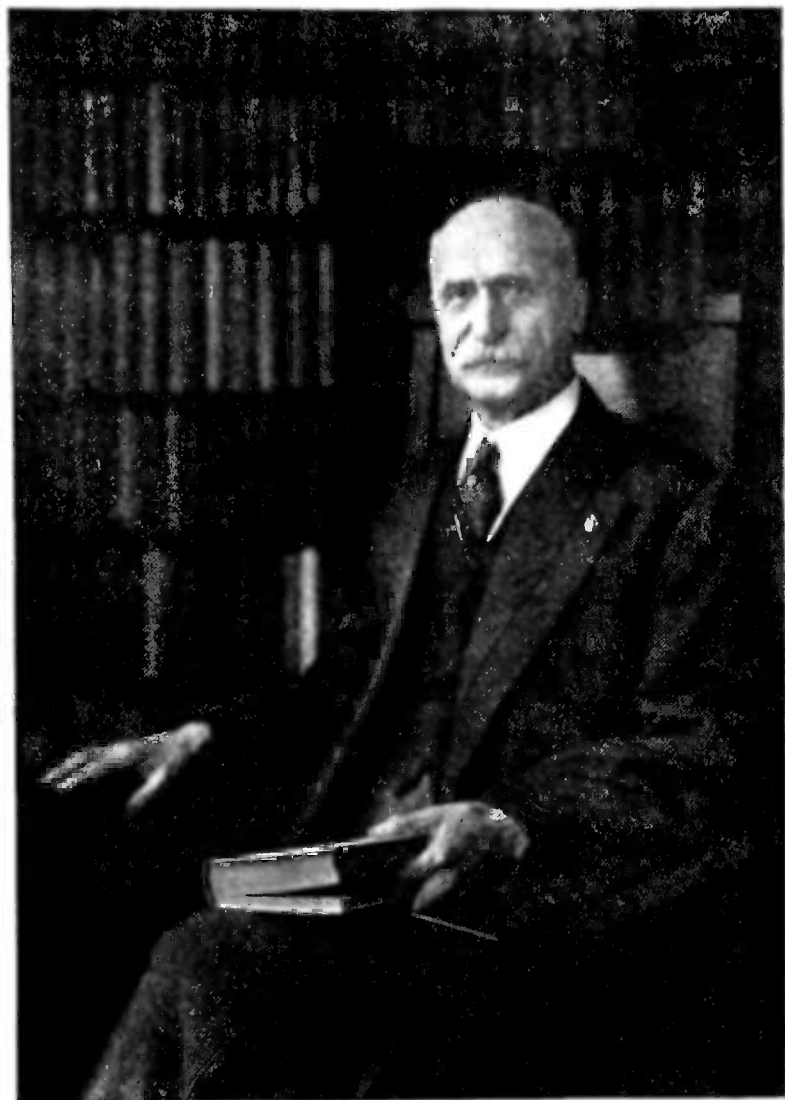
MAX J. KOHLER

Simon Wolf, who went to his eternal reward on June 4th, 1923 in his 87th year, was often aptly described as "Ambassador of the Jews of the United States to Washington," so completely did he identify himself with the protection of the rights of his co-religionists at our national capital for over sixty years. Justice Wendell Phillips Stafford a distinguished Washingtonian, familiar at close range with his activities, said of him in the "Foreword" to his "The Presidents I Have Known from 1860 to 1918": "becoming in his own way the typical man of his race in this country, he has been nothing more truly or more completely than this—a fearless, honest, uncompromising defender of free principles, a loyal and patriotic American." A well-informed Chicago Jewish journalist, Herman Eliassof, in an elaborate study of "German-American Jews," contributed to the *Year Book* of the German American Historical Society of Illinois for 1914, linked his name with Jacob H. Schiff and Oscar S. Straus as the three most prominent Jewish leaders in the United States at that time, (pp. 385-6) and there is no justification for deleting his name from such a group, whatever disposition there may be to augment it. He achieved distinction in such varied fields as those of the philanthropist, the publicist, the historian, the communal worker, the orator, and the statesman.

A concise account of Simon Wolf's personal career may conveniently begin at the threshold. Born in Hinzweiler, Rheinisch-Bavaria, Germany, on October 28th, 1836, he accompanied his grandparents to the United States in the memorable year 1848, and was, indeed, a "48er" in his love for democratic and liberal government, devotion to country and high ideals. His father, Levi Wolf (1811-1893), long an invalid, was a teacher of Hebrew, and it was doubtless from him that the young lad acquired his fondness for learning, devotion to the Jewish faith, and the unquenchable love for literature and the arts, which never left him, finding expression in familiarity with the classics of various tongues and keeping him abreast of the latest works of history, fiction and Jewish lore to his last day. But it was to his devoted mother, Amalia Ulman, that he was particularly fond of expressing his indebtedness—to quote the dedication of his "Presidents"—for the "inspiring optimism and constant teaching of the Golden Rule (which) gave impulse and direction to my course of life." His grandfather, Benjamin Wolf, settled in Cleveland, and it was there and, soon afterwards, in Uhrichsville, Ohio, that the young boy acquired the rudiments of an English education, soon followed by service as salesman and book-keeper in the store of his uncles, Abraham and Elias Wolf. His love for professional life and learning however, induced him in 1859, to read law in the office of Judge Yance of New Philadelphia, and to attend the Cleveland Law School from which he was graduated with honors; he was admitted to the Ohio bar on July 19th, 1861, on the day the battle of Bull Run was fought. Defective eye-sight caused his rejection when he volunteered to serve his country on the

battle-field, and, after practising law in Ohio, and marrying Caroline Hahn of Suffield, Ohio, in 1857, he moved to Washington, D. C. in June 1862. An interesting document lies before me, dated Cleveland, August 7th, 1861, signed by a committee of three, headed by Benjamin F. Peixotto, expressing regrets on behalf of the local Young Men's Hebrew Literary Society, at Simon Wolf's departure from Cleveland at the close of his law course, as he had then already actively identified himself with the political and Jewish religious interests of the place of his sojourn. In fact, even earlier he had been prominent in political affairs, had identified himself with the northern or Douglas wing of the Democratic party, and had served as alternate at the Charleston and Baltimore Democratic national convention of 1860. Shortly after he became an active Republican by reason of developments of the slavery and union questions.

While practising law in Washington, he soon became representative at the capital of important Jewish national organizations, particularly of the Board of Delegates of American Israelites (merged in 1878 with the Union of American Hebrew Congregations) and of the Independent Order of B'nai B'rith, and it was chiefly to communal interests that he devoted his time unceasingly and unstintingly in Washington for many decades. His masterly oratory was requisitioned in every national political campaign from 1868 to 1900, and during a still larger span of years he served as a member of the Presidential inaugural exercises committees. In 1869 President Grant appointed him Recorder for the District of Columbia, which post he held until 1878. In July 1881 President Garfield selected him to be Consul General to Egypt, a more important



SIMON WOLF

American diplomatic post than any theretofore held by a professing Jew, but he resigned the office about a year later owing to illness in his family. For his co-religionists in Egypt his appointment seemed to be a revival of the days of Joseph. Previous to his Egyptian mission, he had been appointed a Justice in the District of Columbia, and for many years he served as a member of the Boards of Charities and of Education of the District. But while his public services indicate governmental recognition of his invaluable activities, his claim to fame rests upon his untiring efforts as a private citizen in the ranks.

Simon Wolf placed on record his faith in President Buchanan's loyalty and desire to serve his country according to his lights, and mentions the interesting circumstance that when he expressed to Buchanan his and his friend Henry Greenebaum's appreciation of his services, the President facetiously remarked: "That is a good setoff for Judah P. Benjamin," whose conspicuous devotion to the slavery cause often led to erroneous references to "Israelites with Egyptian principles." Typical of Wolf's services during the Civil War is his narrative of an interview he succeeded in securing about two o'clock one morning with President Lincoln, to obtain a pardon for a young Jewish soldier, awaiting immediate execution as a deserter, this sentence having resulted from his desire to heed his dying mother's request to receive her last message in person. As in many other cases, Lincoln disregarded Secretary Stanton's wishes, pardoned the young man, and lived to learn of his being subsequently shot to death, fighting for his country, at the battle of Cold Harbor. Simon Wolf was active in causing General Butler to modify

his offensive reference to Jews in an official war despatch, and was one of a group to persuade President Lincoln to rescind Gen. Grant's famous "Order No. 11" of 1862, excluding Jewish civilians as a class from the army lines, and in giving publicity to Grant's own explanation that he had had no personal participation in the issuance of the order. In November 1864, he published in the *New York Evening Post* a widely reprinted conclusive "Defence of the Jewish Race" against unjustified criticisms born of prejudice, which sought improperly to identify the Jews with the Confederate cause. Scarcely less pronounced was Simon Wolf's continuing defence, for decades, of the patriotic Americans of German Christian origin, whom also he represented at the capital for many years.

With President Grant, Simon Wolf's relations were particularly close. During the Presidential campaign which resulted in Grant's first election to the chief magistracy, Wolf took particular pains to clear away Jewish resentment at "Order No 11," having become convinced, after careful investigation, that no libel upon the Jewish race was intended. When in April, 1869, early in his administration, President Grant decided to appoint Simon Wolf recorder of the District of Columbia, the latter was at first disposed to decline an appointment which would take him away from his professional activities as a lawyer, but when he ascertained that confirmation of the appointment was being opposed because of his Jewish faith, he announced his desire to accept, fought the battle on this very issue, and, with the assistance of Hannibal Hamlin, John W. Patterson, Carl Schurz and John A. Bingham, secured unanimous confirmation.

It was during Grant's administration that the persecution of the Jews in Roumania became acute, and Simon Wolf was the leading advocate of the appointment of Benjamin F. Peixotto as United States Consul at Bucharest, with a particular view of devising plans to ameliorate their condition. On behalf of the Board of Delegates of American Israelites and of the Independent Order B'nai B'rith, Wolf toured the country several times, aroused interest in this question, and collected large sums of money in aid of Peixotto's undertaking. In the work entitled "Jewish Disabilities in the Balkan States," published by him and the present writer jointly in 1916, details of this important mission were published, including excerpts from contemporaneous reports rendered to him by Peixotto. During the same administration, largely through Wolf's influence, the Independent Order B'nai B'rith raised money for the presentation of Sir Moses Ezekiel's statue of "Religious Liberty" standing in Fairmount Park, Philadelphia, in commemoration of the first centenary of the republic. One of the earliest separately published addresses of Simon Wolf that has come under notice was a memorial to Isaac Leeser, published in 1868, though the increasing demands on his oratorical gifts is evidenced by the publication in pamphlet form, already in 1863, of an address delivered before the Washington Literary and Dramatic Association. In the very year 1868 when his eulogy on Leeser was published, appeared a further address entitled "Random Thoughts" as delivered before the Washington lodge of the I. O. B. B. Probably no American Jew was called upon to use his oratorical powers for beneficent ends as frequently as or more widely than he.

Simon Wolf, all his life-time was a devoted Jew, and never begrudged either time or effort when he could serve the ancestral faith, or other worthy causes whose name was indeed legion, appealing to him. He served the Washington Jewish congregation repeatedly as president, and often preached from its pulpit, ably expounding the principles of Reform Judaism in consonance with his American patriotism. Thoroughly imbued with the value of organization and union, he was an early and untiring ally of Isaac M. Wise in founding and maintaining the Union of American Hebrew Congregations, and was always active at its biennial conventions, sometimes as presiding officer. It was upon his motion that the Board of Delegates of American Israelites, in which he had long been active, was merged in 1878 with the Union of American Hebrew Congregations, and he was the untiring and indefatigable Chairman of the Board of Delegates on Civil Rights of that body for over thirty-three years, so that its history was virtually a narrative of Simon Wolf's public activities, as I had occasion to establish in a history of that body, published in 1923, its jubilee year. Its annual printed reports are a continuous narrative of his tireless, unremunerated and self-sacrificing activities on behalf of his co-religionists, day and night, knowing no cessation, in connection with every question that arose affecting their interests, particularly those of immigrants. No activity which concerned the welfare of American Jews, from 1870 to 1923, found him passive. If, in a rare instance, he was not directly appealed to by those immediately concerned, the Government itself would call him into council, so well-known were his devotion to Jewish interests, his good judgment, and his sterling American patriotism.

His activities on behalf of the Independent Order B'nai B'rith (which he joined in 1865) were scarcely less pronounced than those on behalf of the Board of Delegates, and many of his actions were taken in their joint behalf, as he was the Washington Resident Member of the Order for about 60 years, presided over its Grand Lodge Conventions in 1875 and 1879, served as president of his District for two terms and was president of the organization, as successor to Leo N. Levi, in 1904-5. Almost alone, he collected \$150,000 for the establishment of the Atlanta Hebrew Orphan Asylum, which he founded and of which he was president for over a quarter of a century, and he was also one of the founders of the Baltimore Orphan Asylum. Scarcely less conspicuous were his services to the Masons of the United States, to the Order Keshet Shel Barzel, to the Red Cross Association and to German and non-sectarian Washington charities.

Reference has been made to his service in securing the appointment of Peixotto to work for the amelioration of the condition of Roumanian Jews on behalf of our Government. Long after Peixotto had passed away, Simon Wolf worked day in and day out for the emancipation of the Roumanian Jew, and he was one of the small group that induced President Roosevelt to despatch the famous Hay note on Roumania, and ultimately to interest President Wilson in plans for protecting Jewish religious minorities in Roumania in the peace treaties signed at the close of the World War.

His services on behalf of the persecuted Jews of Russia were no less devoted and incessant. They began early in Grant's second administration, when he attended a

meeting of the Cabinet, called to devise measures to help the Jews of Bessarabia, whose expulsion from Russian territory was then imminent, Our Government, largely through his efforts, made repeated representations on behalf of the persecuted Russian Jews; these rendered temporary aid, but little fundamental change of attitude resulted. Sometimes the conditions was complicated by American Russophiles, like Eugene Schuyler, one time Secretary of the Legation at St. Petersburg, whose promotion to a more responsible post Wolf successfully opposed.

Almost from Grant's day on, one important phase of this question was Russia's discrimination against American citizens of the Jewish religion, whose passports Russia declined to honor, in breach of treaty faith, by reason of her own domestic racial and religious discriminations, and Simon Wolf's efforts to right this wrong, through appeals to President, State Department and congressional committees, were incessant. In 1903, when Léo N. Levi conceived the plan of having our Government submit the "Kishineff Massacre Petition" to Russia, Simon Wolf was one of the leading factors in inducing President Roosevelt to forward the petition, and it was to him that Secretary Hay, under date of June 24, 1903, wrote the formal official communication, asking for delivery of the petition for transmittal to Russia. Significant was President Roosevelt's introduction of Simon Wolf to Wm. H. Moody, his Secretary of the Navy, in a letter under date of June 19, 1904, in which he said: "Mr. Wolf is as good an American as can be found on this continent. . ." When, during president Taft's administration, Louis Marshall, Jacob H. Schiff and their associates in the American Jewish Committee

concluded that the abrogation of the dishonored Russian passport treaty was the only solution of that controversy, Simon Wolf was one of the conferees to whom the President turned for advice on February 15th, 1911. Simon Wolf's "Presidents I Have Known" gives the ablest extant report of the movement which culminated in this abrogation as also of the Kishineff Massacre Petition incident. The movement for the abrogation of the Russia Treaty had his loyal support. It should, moreover, be remembered that until the American Jewish Committee was formed in 1906, the Board of Delegates, under Simon Wolf's chairmanship, had for decades, been the only official body representing Jews of our country, with respect to protection of civil and religious rights, and his activities did not abate, when the new organization was formed.

Simon Wolf's services in championing the absolute separation of Church and State and opposing all infringements upon religious liberty were untiring. They embraced movements against governmental classification of Hebrews as such, the use of the Bible and sectarian instruction in the public schools, and discrimination against his co-religionists in public offices and institutions as well as all efforts to organize a "Jewish vote" on any civic issue. His complete identification with his beloved country, and his firm acceptance of Reform Judaism also made him a strong opponent of political Zionism, till his dying day. On the other hand, little appealed to him more than the need for religious education for American Jews and the promotion of congregational activities.

It is, however, as the champion and the devoted friend of the immigrant that Simon Wolf is likely to be best remem-

bered, and when a wide-scaled celebration of his 80th birthday took place in 1916, the Hebrew Sheltering and Immigrant Aid Society tendered him a banquet in New York, devoting its December 1916 "Bulletin" entirely to an account of it. It was there calculated that he had been instrumental in preventing the deportation of no fewer than 103,000 Jewish immigrants, thus opening to them the opportunity to become worthy and self-supporting Americans. Beginning early in 1881, at no hour of the day or night were the ears of this American patriot closed to the entreaties of those of his unfortunate East European co-religionists, who sought to enter this land of promise. Such self-sacrificing, indefatigable, and disinterested devotion is indeed unique. No eight hour or twice eight hour day was long enough to afford time for such achievement, which meant incessant personal communication with the immigration officials during their office hours, and telephonic and written communications long before and after such hours. Secretary of Labor Nagel well described his methods by saying: "The way Mr. Wolf approaches us is calculated to get best results, because he comes to us fairly, good-naturedly, and when he is defeated, he recognizes our point of view,. That is the spirit in which you ought to come. You must keep in mind that an organization engaged in the protection of alien people naturally assumes the character of an advocate. It is bound to do it. It is human." His warm sympathy, his conscientious fidelity to truth, and his devotion, above all, to the interest of our country on the one hand, and, on the other the respect which he aroused for his indefatigable self-sacrificing zeal and sane and tactful petitioning, account for such a record

of admissions of unfortunate fugitives from persecution. This work by this German-born American patriot, almost exclusively for the benefit of Russian and Roumanian co-religionists, many of whom had been disposed abroad to quarrel and dislike each other has been an important factor in abolishing in the United States, the distinction between a "Portuguese Jewish Synagogue," and English, Bohemian, German, Polish, Russian and Roumanian congregations. Our unifying and democratic melting pot welds them all alike into patriotic American citizens of the Jewish faith.

In fact, it was largely due to Simon Wolf, aided in later years, by Jacob H. Schiff, Louis Marshall and a few others, that America Jews ardently espoused the policy of the "open-door" for their persecuted European brethren, and did not follow the dictates of self-interest or the line of least resistance, as did English Jews in 1771, and concur in efforts to exclude them from our land. Generally, Simon Wolf's role was wisely that of a mild Aaron, rather than that of a fiery Moses, but he could, when occasion called for it, be righteously indignant, and he loved to associate more vehement spirits in his activities. His published correspondence with Senator Chandler, the opponent of the Jewish immigrant of the early nineties, was not lacking in vehemence, nor was his disapproval of Commissioner Williams' lawlessness in 1910. In 1891 he secured from Secretary of State Foster, one of the ablest state-papers we have, which justified the admission of the Russian refugees from religious persecution who counted on the assistance of relatives and friends here for temporary maintenance, and thereby kept the door open to these

unhappy fugitives, and a decade later, Wolf secured an important ruling that persons dependent on private charity are not public charges. Able and convincing arguments were made by him on behalf of the immigrants, before the United States Industrial Commission of 1891, and the United States Immigration Commission of 1910, and before numerous Congressional committees. He it was who led the movement for the federal legislation which compelled the steamship companies, under heavy penalties, to give the immigrants a physical examination before their embarkation, so that these companies should not close their eyes to obvious excluding defects, in order to fill their own coffers. Nor were either negro or Chinaman beyond the reach of his sympathetic voice or pen, and Father Walter of St. Patrick's Church of Washington once said: "The best Christian in Washington is Simon Wolf, the Jew."

Amidst all his other pursuits, Simon Wolf found time for important historical and literary labors. To him we owe our most important study in American Jewish history, published in 1895 under the title "the American Jew as Patriot, Soldier and Citizen." As already observed, even while the Civil War was in progress, he had published a strong defence of the Jews of America against the charge of lack of patriotism. Aroused by an absurdly false statement in the *North American Review* in 1891 denying that Jews had served their country on the battle-field during the great struggle for union, Simon Wolf, single-handed, attempted a task which scores jointly would have hesitated to undertake, namely a systematic examination of the army rolls of all our States, as well as those of the navy, followed up by careful confirmation, with the result that he was able

to publish, alphabetically arranged under state divisions, the names of over 800 Jewish soldiers of that combat, establishing the fact that Jews had participated far beyond their quota on a population basis. Seldom, if ever, did a more conclusive refutation of a libel appear. The work was supplemented by interesting accounts of Jewish patriotism, on the battle-field and in civic life, covering our entire national history, as well as a valuable compilation of characterizations by distinguished non-Jews, of Jewish contributions to civilization. The proceeds of the sale of the work were devoted to his favorite charity, the Atlanta Jewish Orphans' Home.

An active charter member and director of the American Jewish Historical Society from its organization, in 1892, he also published interesting biographies of Mordecai M. Noah and Commodore Uriah P. Levy. His autobiography, "The Presidents I Have Known from 1860 to 1918," which has been cited several times, appeared five years before his death, and is invaluable to the student of American Jewish history because it describes vividly and accurately many important incidents in which Simon Wolf figured. While space does not permit even an enumeration of the hundreds of pamphlets and articles he published during a busy life, at least a passing reference is in order to one of his best-known and felicitous lectures, published in 1888 under the title "Influence of the Jews on the Progress of the World."

Enthusiastic, untiring and mentally vigorous until carried off in his 87th year, few careers can challenge comparison with his for continuing beneficence and ceaseless activity. To the loving care of his second wife, Amy Lichtenstein, a

niece of his intimate associate Julius Bien, whom he married November 3rd, 1892, is largely due much of his activity during the last few decades of his life. There were born to him, by his first marriage, children who achieved distinction: Adolph Grant Wolf, Judge of the Supreme Court of Porto Rico since 1904, Florence W. Gotthold, a distinguished artist, Helen W. Cohen, wife of his long-time partner and associate, Myer Cohen, and May V. Wolf.

Among those closing incidents in his career of which Simon Wolf was particularly proud, was the matter of securing written assurances from President Wilson that he would use whatever opportunities the peace conference would afford for international protection of persecuted Jews the world over. Woodrow Wilson wrote to him: "I hope that it is not necessary for me to state again my determination to do the right and possible thing at the right and feasible time with regard to the great interest you so eloquently allude to in your letter," and he fully redeemed this promise at the Peace Conference of Versailles, besides using his efforts at the very end of his administration to keep the door open to the victim of European persecution, by vetoing the first immigration percentum restriction bill. On the occasion of Simon Wolf's 80th birthday, the same great War president wrote for the year-book then presented to Wolf the appropriate sentiment: "Prejudice is provincial, truth and justice go hand and hand in this blessed country."

On the occasion of Simon Wolf's 85th birthday, President Harding wrote: "It is impossible to think of him as anything but a young, an eternally active, a working American. His is the spirit of everlasting youth and usefulness." When Simon Wolf passed away, his intimate friend Chief

Justice Taft said: "He was a leader in Israel, and had the interests of his people deeply at heart. He labored much for them. He was a man of intellectual force, of conviction and courage of expression. He was greatly respected by all who knew him, and this included all the prominent men in the Government for many decades of his long and honored life. In his death the country loses a patriot, and the Jewish people a strong man." But no more felicitous tribute was brought to him than this of ex-Secretary of the Navy, Josephus Daniels: "No man has been more forward to reach out a helping hand to those in need. Truly it may be said of him, as it was of Abou ben Adhem: 'Write me as one who loves his fellow-men.'"

RABBI JOSEPH KRAUSKOPF

A Biographical Sketch

By

RABBI ABRAHAM J. FELDMAN

In the *Epilogue to "Asolando"*, Browning speaks of

"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, tho' right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

These lines represent the life-creed of the late Rabbi Joseph Krauskopf, as the writer reads that life and interprets it for himself. A study of Dr. Krauskopf's life, of the outstanding events of his life, however superficial that study may be, reveals the fact that in him Jewry had a son endowed with a supreme courage as to conviction and deed, with a nature that was incurably hopeful, one who was a daring dreamer and a yet more daring doer, a clear thinker and one gifted with the art of imparting thought simply and directly and understandingly.

There were those who knew Dr. Krauskopf only as he appeared to the public,—the courageous preacher, the indefatigable community worker, the organizer, the executive, the leader. They saw the success he attained in everything he undertook. And they created the legend of "Krauskopf luck." "When Krauskopf wants something he gets it"—said they.

He was aware of this legend, and though with a certain childlike naïveté he delighted in it, he often would say: "They know of the things that Krauskopf wanted and got. They know nothing of the many more things he wanted and did not get!"

He delighted in the attentions of the public and friends. But the "things he wanted" were not things for himself. He had a dream of well-nigh Messianic proportions. And he had faith in the realizability of that dream. He knew that life could be sweeter and easier and better—it required but the earnest will of the people to make it such. Theodor Herzl said, when taunted with the improbability of the fulfilment of Zionist aspirations: "Wenn Sie wollen es ist es kein Märchen." That was also Dr. Krauskopf's attitude towards the great ideals of life. It was an attitude justified by his own experience, but tressed by an iron will, aided by a strong physical constitution, by diligence and unceasing toil.

Consider his life. It is epic in its composition. It breathes with the romance of American opportunity and Jewish perseverance joined in one personality.

He was born on January 21, 1858, in Ostrowo, which is in the Polish province of Posen, then part of Prussia. His father, Hirsch Krauskopf, was a lumber dealer, and young Joseph spent much time with his father in the forests of his Native district. In that open-air life was developed that love of nature which in the man, later, was an outstanding characteristic. There and then, too, he laid up that store of physical energy and endurance which amongst his friends were proverbial, and which made it possible for him to work so hard, to create so much, and to achieve so greatly.

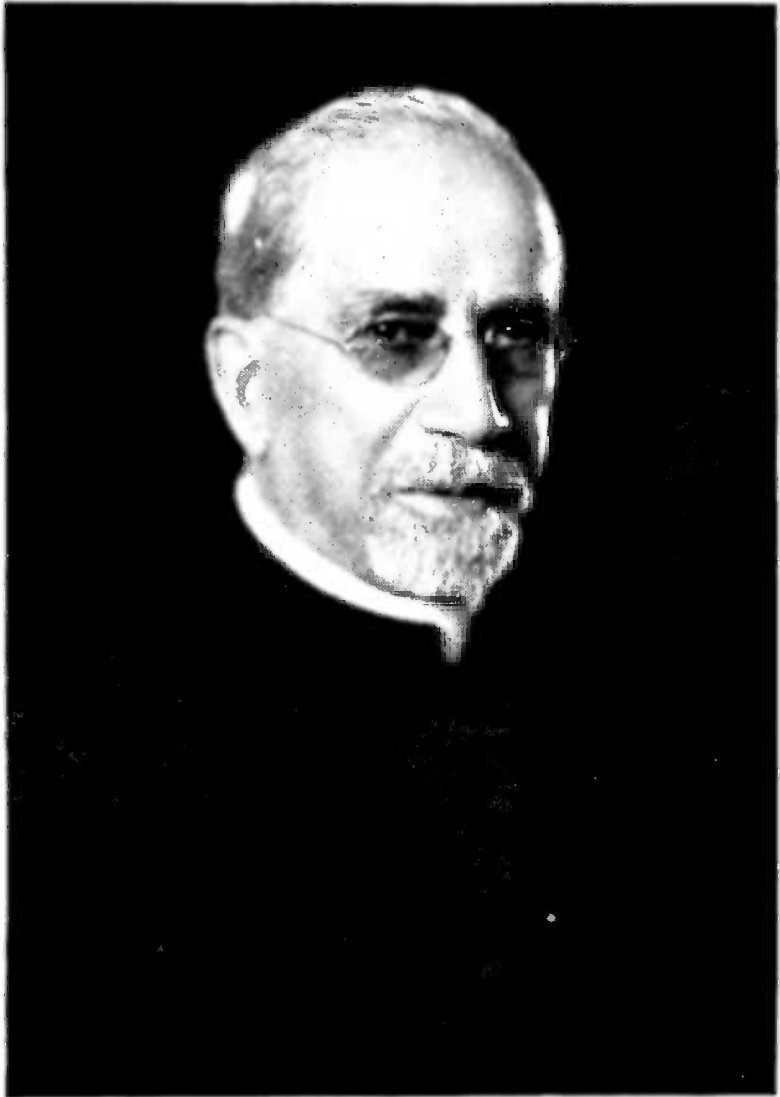
From his mother, a good orthodox, Jewish woman of an older generation, he inherited a piety, a reverence, and a love for study and diligence which, too, were characteristic of the man.

In 1872, at the age of fourteen, he followed an older brother to the United States, and in July of that year he found himself a clerk in a tea merchant's establishment in Fall River, Massachusetts.

Often he spoke to the present writer, of the drabness of those days, their irksomeness, as well as of his eagerness "to do things," of his ambitions and dreams. Often he spoke also, of his religious restlessness in those days, of his feeling of dissatisfaction with the ritual and existing forms of worship in the synagogue which he visited. Always he spoke of his yearning for knowledge, for information, and in those days of an overpowering eagerness to master the new language of his new environment.

A Mrs. M. B. Slade, of Fall River,—not a Jewess—became interested in the youth, and having read in the newspapers of the proposed founding, about that time, of the Hebrew Union College in Cincinnati, for the training of Rabbis for Jewish Congregations in America, Rabbis who shall themselves be of America, understanding the spirit and needs of the new land and of a new generation born and reared in the spirit and atmosphere of freedom, she suggested to young Krauskopf the possibility of his entering this new field. Enthusiastically he agreed, and she communicated with Rabbi Isaac Mayer Wise, the founder and president of the new institution.

When the Hebrew Union College opened its doors on



JOSEPH H. KRAUSKOPF

October 3, 1875, Joseph Krauskopf was one of the twenty-three young men who constituted the first student-body.

His days at the Hebrew Union College early foreshadowed the man that was to be. Independent in thought and speech, independent in attitude, strong of will and powerful of body, he devoted himself diligently to his work. Like the other boys in the College, he studied at the High School and later at the University of Cincinnati during the forenoon, and attended the sessions of the Hebrew Union College in the afternoon. In addition, he earned some money by tutoring in private homes, by contributing occasional articles and essays to the Jewish press of the day, and in conjunction with Henry Berkowitz, classmate, room-mate, and chum, he published "The First and Second Hebrew Reader" and "Bible Ethics".

In 1883 he received the Bachelor of Arts degree from the University of Cincinnati. That same year,—July 14th,—eight years after the opening of the institution, he was ordained Rabbi, one of four to survive out of the twenty-three who originally entered the Hebrew Union College. His graduation thesis was written on *The Influence of Mazdaism on Talmudism*.

It was a great and significant day for American Jewry, no less than for Isaac M. Wise, his associates, and the four pioneers in the field of an American-trained Rabbinate—that fourteenth of July, 1883. Up to that time the Rabbinate of America was composed of men, learned and brilliant and eloquent though some of them were, yet essentially European in training, in background, in point of view and in their conception of the religious needs of American Jewry as of the means to be used in

the necessary effort to perpetuate Judaism in America. "All beginnings are difficult", and the effort to establish a Training School for Rabbis in America was a *most* difficult one. There was opposition—and it was bitter and often unscrupulous. There were hatred and incrimination. There was misunderstanding, and there were doubts, suspicions and aspersions. But Isaac Mayer Wise was a leader, redoubtable, vigorous, persistent, clear-visioned and selfless. It was the cause he served and not the man. He persevered; he gained friends, loyal, enthusiastic, stalwart; he made converts to the cause, and he trained disciples. At last the day of triumph came—July 14, 1883! Four youths were prepared to go forth into the life of American Jewry to carry the message of a living faith to reconnoiter the field, to prepare the ground that others might follow. As one of the four—Dr. David Philipson—said at the Memorial Service held for Dr. Joseph Krauskopf at Temple Keneseth Israel, in Philadelphia, on November 4, 1923, after enumerating the difficulties of the early days:

"The end crowned the work when, on the fourteenth day of July, eighteen hundred and eighty-three, in the presence of hundreds who had come to Cincinnati from all parts of the country, our fatherly friend and teacher laid his hand in blessing upon our heads and placed the consecrating kiss upon the brows of the four of us who were thenceforth to be known as ordained Rabbis in Israel, the first of a long succession in the American Jewish pulpit. Consecrated were we four to a great task, how great we knew not! True adventurers were we in an untried field, how adventurous we dreamed not!...

"The four pioneer Rabbis sallied forth with high hopes and yet with certain qualms. The ultimate success of the venture was largely in their keeping! By a strange chance they separated from Cincinnati as the center, to the four points of the compass,

as though God ordained that the experiment of an American trained Jewish ministry should be tried out under differing conditions and in widely separated points—Aaron to the North—to Fort Wayne, Indiana; Berkowitz to the South—to Mobile, Alabama; Krauskopf to the West—to Kansas City, Missouri; and Philipson to the East, to Baltimore, Maryland. The future of the Hebrew Union College lay in great measure in their hands. The record is now before us."

Yes, indeed, the record *is* before us, and a glorious record it is!

As indicated above, Rabbi Krauskopf went to Congregation B'nai Jehudah, in Kansas City, Mo. There he gave himself with all the energy of youth and with the devotion of the zealot in a great cause to the preaching of Judaism, to the strengthening of Jewish life, to the dissemination of knowledge about the Jew to the Jew, to the dispelling of ignorance concerning the Jew, and the creation of a better understanding of the Jew by the non-Jew. He was dynamic and eloquent. He was eager and tireless. He built up the Congregation. He became the exponent of religious and social liberalism in the community. He lectured and wrote. And he was daringly fearless. His lectures on *Evolution in Judaism*, published in the local press and republished in book form, attracted nationwide attention. *The Jews and Moors in Spain*, originally a series of lectures delivered before his congregation in Kansas City, also appeared in book form.

While in Kansas City he organized a *Free Labor Bureau*, and his efforts in social welfare were given the recognition merited when the Governor of Missouri appointed him a Life Member of the Board of National Charities and Corrections.

In Jewish life, Rabbi Krauskopf rapidly began to forge forward as the exponent of radical Reform, fearless in exposition and daring in application. At the famous Pittsburgh Conference called by the Reverend Doctor Kaufmann Kohler for November 16, 17, and 18, 1885, Rabbi Krauskopf was an active participant, being elected Vice-President of the Conference and acting as Chairman of the Committee of the Whole on Platform which contained amongst others the following significant declarations:

"We hold that the modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age and at times clothing its conception of divine providence and justice dealing with man in miraculous narratives.

"We recognize in the Mosaic legislation a system of training the Jewish people for its mission during the national life in Palestine, and today we accept as binding only the moral laws and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

"We hold that all such Mosaic and Rabbinical laws as regulate diet, priestly purity and dress originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our day is apt rather to obstruct than to further modern spiritual elevation...

"We consider ourselves no longer a nation but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the administration of the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state...

"We reassert the doctrine of Judaism, that the soul of man is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject as ideas not rooted in Judaism the

belief both in bodily resurrection and in Gehenna and Eden (hell and paradise), as abodes for everlasting punishment or reward.

"In full accordance with the spirit of Mosaic legislation which strives to regulate the relation between rich and poor, we deem it our duty to participate in the great task of modern times, to solve on the basis of justice and righteousness the problems presented by the contrasts and evils of the present organization of society."

In 1887, the faculty of the Hebrew Union College conferred upon Rabbi Krauskopf the degree of Doctor of Divinity, and that same year he received and after considerable reluctance accepted the call to the pulpit of Reform Congregation Keneseth Israel in Philadelphia, a pulpit made famous by the ministries of those giants in the history of the Reform Movement in Judaism—the prophetic David Einhorn and the profound Samuel Hirsch.

From the day, October 22, 1887, on which he preached his Inaugural Sermon, to a crowded Temple at Sixth and Brown Streets, in Philadelphia, to the day—December 24, 1923—when he preached his last sermon, Dr. Krauskopf gripped the Jewish community of Philadelphia and held its interest. There were hosts who opposed his radicalism in religion. There were numbers who frowned upon every effort he made. The lot that was his teacher's—Isaac M. Wise's—in a measure was his. But Krauskopf was never daunted for he was

"One who never turned his back but marched breast forward

 Held we fall to rise, are baffled to fight better."

One of the first to maintain that *in addition* to services held on Saturday (in Kansas City he "labored hard to improve the attendance of Friday evening and Saturday

morning Service" —and he labored successfully) services should also be provided on Sunday for that great majority of Jews who for economic and industrial reasons could not attend the synagogue on the Sabbath, Dr. Krauskopf, on the week following his installation at Keneseth Israel, introduced regular weekly Sunday Services which continue uninterrupted to this day. To be sure, there were sporadic attempts to introduce Sunday Services at Temple Keneseth Israel before Dr. Krauskopf's coming, but they were only sporadic and short-lived. When one realizes that Philadelphia—unlike New York City—has a very small transient population, that the preacher in Philadelphia, however famed or eloquent, has a scarcely varying audience, and when one thinks also of the fact that for a little less than thirty-seven years Joseph Krauskopf had people flocking to receive his message, one realizes what a remarkable tribute to the man's efforts these facts are!

There was bitter opposition to the Sunday Services and discourses. Said Dr. Krauskopf at the conclusion of the tenth season of Sunday Services at Keneseth Israel, on April 25th, 1897:

"Of prophets of evil there were many. Some gave us three month's time to end in disastrous failure, others, somewhat more liberal, allowed us a year, and if the acrimonious attacks could have effected failure, even the three month's limit might have proven too extravagant a prophecy.

"We held our peace and preserved. The abusively aggressive we did not deem deserving of an answer. The civil objections of the others we respected. These we felt sure that not our answer but time would disarm, and possibly convert to our way of thinking. It was their religious conviction that we could not introduce a Sunday service without doing violence to the Saturday-Sabbath,

and that we could not gather our young people into the Synagogue on Sunday without estranging them from Judaism, and opening wide to them the doors to Christianity. It was our religious conviction, a conviction inherited from our former revered teacher, the Rev. Dr. Samuel Hirsch, that in an unkept Saturday-Sabbath, and in an unattended Saturday-Sabbath Service lay the greatest danger to Judaism, that a Judaism that so clashed with existing conditions as no longer to afford our men and youth and thousands of women too, an opportunity for weekly public religious service and religious instruction, except at a great loss, coupled with considerable hypocrisy, was in a most excellent state to drive its people to Christianity or Ethical Culture or Infidelity. We saw numbers already belonging to one or to the other of the three parties, and others fast preparing to follow their footsteps. We felt convinced that for American Israel there was but one salvation, and that was, next to the Saturday—to be kept by those who can rest on that day and keep it holy—the Sunday must be placed, on which those may rest, and participate in Jewish religious services, who cannot do so on the day before.

“And we acted upon our conviction. And God blessed our work. We have grown and prospered. We have increased and multiplied. We have restored many of the lost. We have infused enthusiasm for our holy cause into the hearts that had grown cold. We have changed unbelievers to believers, non-Jews to Jews. Instead of driving Jews into the Christian Church, hundreds of Christian-born worship with us weekly, and regard our faith, the faith of reform Israel, as theirs. And the Saturday-Sabbath Services have flourished since the introduction of the Sunday Services as they never flourished before in our Congregation. And the enthusiasm kindled by those Sunday Services has spread to other Jewish Congregations and institutions, here and elsewhere, and have done good even among those congregations that have bitterest opposed them.

“It had been predicted that Sunday Services would kill the Saturday-Sabbath; ten years of experience have proven that they have infused new life into it. It had been predicted that the Sunday Services would estrange our youth from Judaism; ten

years of experience have proven that they have brought them nearer to our sacred cause than ever they stood before. It had been predicted that the Sunday Services would drive Jews into the Christian Church; ten years of experiences have proven that they draw Christians from the Church into the Synagogue."

But there was no English ritual to be used at these Services. With the supreme faith in the rightness of the cause and aware of the need, Krauskopf set himself to the task of preparing a *Service Ritual*, which appeared in 1888. The function and aim of the *Ritual* were succinctly stated in the preface to the book:

"The design of this *Service-Ritual* is modest. It does not intend to interfere with, or to supplant, any of the prayer-books now in use. It simply aims to be supplementary to them. Within recent years a want has arisen in the Jewish communal life which the older prayer-books cannot entirely satisfy, and to fill that want is the object of this *Ritual*. In this country, circumstances, almost uncontrollable, make it wellnigh impossible for the great majority of our brethren to attend the regular Saturday Services. To afford these an opportunity for attending Jewish Divine services one day in the week, it has been deemed advisable by a number of our congregations to conduct such services on Sunday, on the day that presents the least interference. For such services has this *Ritual* been written. . .

"The *Ritual* has been prepared with scrupulous care. It avoids the monotony of weekly repetitions of the same prayers by giving *thirty* completely different *Services*. It makes a hymn-book unnecessary by incorporating in each *Service* the appropriate hymns in their respective places. Doctrinal differences are strictly avoided. Psalms, in prose and in verse, and other Bible selections, are introduced in each service, and to give the different *Services* a distinctively Jewish tone the different prayers conclude with different Hebrew sentences from the older prayer-books."

Feeling that the Rabbi's sphere of influence should be

broadened and that his message should reach even wider circles than those which listen to the spoken utterance, Dr. Krauskopf prevailed upon his Congregation to publish the weekly Sunday discourses given in Keneseth Israel's pulpit, and the fact that these messages were requested from and sent to all parts of the world are justification of the wisdom of the suggestion.

In addition, he set himself to the task of reorganizing the Religious School, of organizing a Post-Confirmation Class, a *Weekly Lyceum*, which was a study class for young men and young women—a very unusual thing in those days; the *Society of Knowledge Seekers*, which became an agency of remarkable usefulness in the community in those days, and through the lives of communal usefulness of those who were its members—even today.

Through this last organization founded by Dr. Krauskopf in 1887, immediately upon his arrival in Philadelphia, Dr. Krauskopf was able to launch one of the most beneficent and most characteristically Jewish agencies in Jewish life, viz: *The Jewish Publication Society of America*. Early it became evident to these *Knowledge Seekers* that there was a pitiful dearth of information concerning Jews and Judaism in English. It was, therefore, suggested by Dr. Krauskopf that the *Knowledge Seekers* stand sponsor for a *Jewish Publication Society*. To give the movement further impetus, Dr. Krauskopf, in his first published Sunday discourse entitled *The Need of the Hour*, given on December 11th, 1887, (which was on Hanukkah,—less than two months after his settling in Philadelphia) urged the establishment of this agency. After pointing out the woeful lack of books of Jewish interest, he exclaimed:

"Show me that Jewish congregation that annually sets aside a certain sum, and not a meagre one, wherewith to publish and freely dispense, or sell at a mere nominal price, such literature as may give the outside world a true insight into Judaism and its doctrines, and a true appreciation of the real character of the Israelite and his wonderful history—or as may give these to thousands and tens of thousands of our own co-religionists, who live scattered in the smaller country places throughout our land, who are deprived of religious teachings the whole year round, whose children grow up in complete ignorance of the tenets of Judaism, and become gradually estranged from us; name that congregation, and with all my heart and soul I shall counsel you speedily to connect yourselves with it, for that is the only true Jewish congregation . . .

"Go down your business streets, read the signs: 'The Episcopalian Publication Society,' 'The Baptist Bible Society,' and then look for the name of 'The Hebrew Publication Society,' and when you have sought for it in vain, think how true to our mission we are. Count over the Jewish publications that grace our private libraries, and remember that it takes all of \$8.00 to provide our houses with the cheapest edition of Leese's large English Family Bible, and \$3.00 to provide ourselves with a copy of a prayer-book. See whether you can think without a blush of shame of that sad incident that recently made its round in the Jewish Press, that a Rabbi about to dedicate a synagogue in a small community, asked for a copy of the Bible, and no such copy could be found in the entire Jewish community, and a Gentile had to help the Rabbi out of this disgraceful predicament,—think of these facts and then of the mission of Israel which we repeat so often and with so much gusto, and then of those words of Isaiah: 'And strangers shall stand and feed your flocks.' . . .

"We need first and foremost a Publication Society, and we must have it, and we can have it, if we but want it. We have light to shed, and truths to teach, and wrongs to right, and errors to correct, and for this we need the larger pulpit of books and pamphlets and tracts. It requires money and we can have it. I can not believe that Israel has become so dead to its sacred cause as not to be

willing cheerfully to lay down a small sum to save that for which thousands, aye millions of our ancestry sacrificed their heart's blood, or suffered the tortures of the rack or the pangs of degradation. In the hours of need there ever arose the Judas Macabeus to champion the cause of Israel, and there will arise even in our own day some modern Judas Macabee, equally inflamed with enthusiasm, and offer upon the altar of his faith a sum that shall form the nucleus of such a society. He may sit among us now, and even at this moment he may piously resolve to give a part of what God has blessed him with for so goodly a purpose and thus make himself immortal in the history of American Israel; and scores will rally around him with their subscriptions, and to be one of these, I myself shall regard as a proud privilege. And other congregations will follow our example, and other cities will unite with us and the name of Israel will again become distinguished and full of life in the land.

"We have had enough of whining about Israel's decline, time it is that something be done to save it. We have had enough of complaining about empty benches, time it is to do something that may fill them again. We have had enough of blubbering that the young people become estranged from us, time it is that we do something that shall bring them back to us. We have had enough of grumbling that the outside world misunderstands us, time it is to do something that will put us in a proper light in their eyes. We have had enough of false lip-professions, time it is to begin with our heart and hand and mind service. When Columbus wanted a shorter route to India he did not whine nor blubber, but he went to find it. Toiling for the good is nobler than railing at the ill. One single positive has more weight than a score of negatives. Let us all be up and doing, for the cause is holy to us all alike, and 'the sceptre will not depart from Judah,' and we will be out and abroad among the people, in the noble effort of fulfilling Israel's mission, of proving ourselves a blessing to all mankind."

Immediately following this address, in January, 1888, *The Society of Knowledge Seekers* "issued a call to the Presidents of the different Jewish congregations and to

the Young Men's Hebrew Association, asking them to appoint delegates to meet them at the rooms of the Association for the purpose of effecting the organization of a Jewish Publication Society. The meeting took place, there being present delegates of the congregations which had been invited and also delegates from the Young Men's Hebrew Association. A special committee was appointed, subject to the call of the Chairman to draft a Constitution and By-Laws for such Society. After several meetings of this Committee had been held, a call for a meeting of the general committee for March 29th was issued, at which meeting a majority favored immediate organization of the Society in this city with a view of issuing a call for a National Convention after a fair trial had been made and the success proven. This report was adopted."

In May, 1888, Dr. Krauskopf, jointly with Dr. Solomon Solis Cohen issued the following Call:

"To the Jewish Community of America, With the object of Securing Representative Sympathizers to a Call for a Convention to organize an American Jewish Publication Society that shall have for its object:

To familiarize American Jews with

1—The Ethics of Judaism

2—The History of the Jewish People

3—The Writings of Jewish Ministers,

by the publication of books, essays, and such other writings as may from time to time, be deemed advisable, of such a tendency as shall command the support of all parties among Jews.

"This was issued to all Jewish Congregations and their ministers so far as these could be learned, and to a few individuals known to be interested. The response was encouraging, and a Call has been issued appointing Philadelphia, June 3d, 1888, as the place and time.

“As, however, there may be many who would gladly participate, whose addresses are unknown to the Committee having the matter in charge, and as it is desired to interest the entire Jewish community of America, the undersigned have appointed a sub-committee to issue, through the Jewish press, this general invitation to individuals and to Congregations and Jewish societies, to attend the meeting, or to be represented thereat by delegates or by letter.”

On June 3d, 1888, *The Jewish Publication Society of America* was constituted with Mr. Morris Newburger—a member of the *Society of Knowledge Seekers*,—as President, and Dr. Krauskopf as Secretary. The first pledge of funds was a subscription of \$100 from the *Knowledge Seekers*.

On the 18th of November, 1888, Dr. Krauskopf again used his pulpit in behalf of the *Jewish Publication Society*. Speaking on *The People of the Book*, he said in part:

“The Jewish pen rusts. The Jewish mind is now under the lethargic spell of a self-caused Dark Age. We see our reputation as ‘*the people of the Book*’ waning, waning more with each day, and we make no effort to arouse ourselves. There is intense activity within every denomination, their pens are busy day and night, their presses are rushed, millions upon millions of dollars flow into their treasuries year after year, millions of publications issue from them year by year, yet we, ‘*the people of the Book*’ remain inactive. The Christian denominations around about us publish our Bible, they translate and commentate it, they bring portions of our Rabbinical literature to light, they foster the study of our language, they write our Histories, they publish our characteristics, beliefs and customs, they pile error upon error, and blunder upon blunder concerning the Jew, and the Jew looks on, without raising a hand to help or to correct. Evil tongues malign us, they flood our country with literature that degrades our name and fame, and still we look on callously, as if it did not concern us in the slightest.

“Our own libraries are devoid of books treating on our History,

Religion and Literature. The presence of a copy of *our own great Book* within our homes is becoming to be more, and ever more, of a rarity. Whole Jewish communities are known to exist without a single copy of the Jewish Bible, or without a single book appertaining to Judaism, to be found among them. Christian Publication Societies furnish not infrequently Jewish children with their religious juvenile literature. The Christian appeals to us for literature, which shall afford him an insight into the Religion, History and Literature of our people, which shall enable him to examine into the merits of our claim for superiority of religion, and into the truthfulness of the charges that are brought against us, but we have next to nothing wherewith to meet his want. Breathe but the word: that you would like to have some knowledge of *Methodism*, and see how soon the "Methodist Book Concern" will overwhelm you with its literature, and gratuitously, too. So will the "Baptist Publishing Board", so will the Presbyterians and Episcopalians and Congregationalists, and all the others, supply you with an abundance of literature concerning their respective creeds; ask the Jews, and not for all the money in the world will your wish be gratified, unless you be a Hebrew, or possibly, a German scholar. Here is the British Bible Society publishing annually in the neighborhood of two millions of Bibles; here are the American Jews, '*the people of the Book,*' publishing annually *not one*. Here are our Methodist friends expending besides annually more than two millions of dollars on general religious literature, and here are the American Jews, '*the chosen people,*' the people that proclaims itself as the appointed of God, *to spread light and truth, among human kind*, expending annually, for Jewish Publication purposes, *not one cent*. We have no publication societies, and consequently we have but very few publications. . . .

"Proper books wield an influence for good which no man can over-estimate. The spoken word is powerful, the printed word surpasses it. The one is temporal, the other is eternal, the one is circumscribed, the other is unlimited. The spoken sermon of today is forgotten tomorrow, the written word of thousands of years ago still sways the masses today. Preachers denounced, and

legislators agitated, but slavery endured, until Harriet Beecher Stowe came with her 'Uncle Tom's Cabin', and struck the Keynote to the emancipation. Dickens has corrected more evils in England by a few of his books than did the Parliaments of many decades with all their tremendous power. . . . Place the proper literature into the hands of the Jewish people, and you may divert a crisis, which is threatening today.

"You have it not? Well, then, we must create it. The need is upon us, it will bear putting off no longer. There may have been reasons why it has not been created before, reasons of insufficient means and talents, but these reasons are no longer valid. We have the *means*, and we have the *talent*. *What we want is the will*. If we have that, our literature will follow, and our cause will be safe. Why hide a fact that refuses to be longer hid? Unless something is done, and that speedily, dissolution is inevitable. Where synagogues are empty, week after week, in most of our Jewish congregations, where the Sabbath is desecrated week after week, where the younger generations no longer affiliate with very many of our congregations, where no provisions are made for the smaller communities, who are without ministers and teachers, it calls for no prophet to foretell: *what the end must be*. Whining and complaining will not cure the evil. Lamentations never heal, where action is wanted. Activity prevents freezing. I have seen a stream completely frozen over, yet under the mill it was leaping and sparkling as in the midst of a summer's day. It was frost bound above and below the mill, but here it was too active and too busy to freeze. It is our stagnation that freezes our vitality and endangers our existence. . . .

"If we are in earnest, if we would divert the crisis, if we would fulfill our mission, let us have less complaints, less groans, but more action. The Jewish Publication Society of America has been organized, it must be made to work, and that it shall work we must go down, not on our knees, not into our stomachs, *but into our pockets*, for such material aid as shall enable us to fill a want, of which we '*the people of the Book*' are saddest in need of all the denominations of this country. . . .

"And we can have what we so urgently need. The Society is

ready for action. Our writers are ready to produce. Are you ready for membership? Are you ready to give us *three dollars annually*? Are you willing to become a patron of our cause? It is not for charity that I appeal today. I appeal for the preservation of our faith and cause....

"And that the membership may be...large depends on us Philadelphians. Here the Publication Society was first advocated. Here it came into existence. Here many of the most prominent Jews of our land stood sponsors to it. National in its scope, here is its headquarters. Its President and Treasurer and both of its Secretaries are Philadelphians, the Chairman of the Publication Committee, with three other gentlemen, four out of the nine, are Philadelphians. Here the first appeal for the Society is made. Every Jewish pulpit of this city devoted its discourse yesterday to this society. Much is expected from us, and on our satisfying the just expectations of the whole country, will depend the success or failure of the society. If you respond heartily the whole country will take up the refrain, and the word success will re-echo throughout the land.

"Laymen, the Society is yours. You have brought it forward. You have championed its cause in the National Convention. You have battled for it, and you have carried it to a successful issue. The Society is under your management. Of the thirty offices twenty-five are filled by you. If it fails, the fault will be laid at your doors....

"Philadelphians and Laymen, Cincinnati has her Hebrew Union College. Philadelphia attempted it before, but failed, Cincinnati labored hard for it, brought many sacrifices in its behalf, and today she is proud of its institution, and the whole country honors her for it. New York has the Jewish Theological Seminary. Philadelphians founded it, Philadelphians presided over it, but New York possesses it. Whether Philadelphia, the oldest recognized centre of American Judaism, shall possess the *Jewish Publication Society of America*, whether it shall exist at all, will depend on your response to our appeal and to your duty."

Thus was the *Jewish Publication Society* founded and

started on its long career of usefulness. To be sure, other attempts had been made before. In 1845 Isaac Leeser founded one in Philadelphia, which continued to exist until 1851 and ceased. In 1868 the late Judge Mayer Sulzberger, in an editorial in *The Occident*, urged the need of such a Society—yet nothing materialized. In 1873 a number of New York Jews started one. It died two years later. But it was characteristic of the organizing genius and perseverance of Joseph Krauskopf to proceed from thought to propaganda, and from that to deed, and persist until success crowned the effort.

In the larger community, too, his presence was felt. Thus, in 1892 he organized the *Personal Interest Society*, which was the forerunner of the present Social Service agencies. In February, 1893, he was instrumental in establishing the Model Dwelling Association, in an effort to rid the City of its slums. In March, 1893, the Liberal Ministers Conference of Philadelphia was organized in the Keneseth Israel Temple, and out of it came the National Federation of Religious Liberals. In December, 1894, he urged the establishment of a *Model Kitchen* for the poor of the city. In 1898, during America's war with Spain, he was appointed Special Field Commissioner of the National Relief Commission to study the relief conditions in the various camps of the United States Army. In 1900 he was designated special representative of the Secretary of Agriculture to investigate agricultural education and general conditions of agriculture in Europe, and to report to the Secretary of Agriculture. In 1901 he organized the Board of Jewish Ministers of Philadelphia. In 1903, the Alumni Association of the Hebrew Union College decided

to raise \$500,000 as an Isaac M. Wise Memorial Fund for the Hebrew Union College. Dr. Krauskopf was designated Director General of the Fund and in its behalf he travelled up and down the land raising \$325,000, and stopped only because the Union of American Hebrew Congregations decided to raise funds then for the new buildings of the Hebrew Union College. That same year he was elected President of the Central Conference of American Rabbis. And during the World War, in the summer of 1917, he was appointed Organizer and Director of Food Conservation Propaganda among the Jews of the United States.

And thus one might continue to enumerate the various activities which occupied his interest, his time, which engaged his efforts, mental and physical. In constant demand as a lecturer, before Jewish and non-Jewish bodies, he gave of himself freely in every endeavor to bring the Jew forward as a valued member of the Commonwealth and to bring light and inspiration to his people.

In the meantime, his congregation was growing rapidly. During the first five years of his ministry, the Temple at Sixth and Brown Streets was enlarged twice to accommodate the growing needs of his congregation, the indebtedness on the Temple was paid off, and a new Temple at Broad Street and Columbia Avenue was built. He prepared the *Service Manual*, a prayer-book for use on Sabbaths and Festivals, in which, to quote from the Preface,

"The fixed order of Worship has been departed from... but merely in form. The spirit of the traditional service has been sacredly preserved. Its devotional sentiment has been brought nearer to the modern mind by the use of a number of the most approved liturgical aids. The gems of Biblical, Apocryphal, and Rabbinical literature have been freely introduced in the form

of Responsive Readings and Choral Chants, and have been incorporated in the Meditations and Exhortations.

"To each Sabbath a distinctive purpose has been given by assigning to it a special significance, which is made the theme of that day's service. The purport of each Festival is likewise made the central thought, which is elaborated in all the parts of the Festival service. To quicken the fervor of the worshipper, to ensure his participation in the service, and especially to awaken the interest of each individual, the Responsive Readings, Congregational Singing, and the various themes of each separate week have been provided."

Classes and Study Circles multiplied, the *Knowledge Seekers* expanded into a Lyceum, an Alumni Association of Keneseth Israel confirmants was organized, a Free Circulating Library was established, a *Service Hymnal* to replace the former *Service Ritual* was compiled, and so on.

In the summer of 1894, Dr. Krauskopf went to Russia "in an effort", to quote from the 1898 Year Book of The National Farm School, "to secure data concerning the condition of the Jews in that country and to urge means for its amelioration. While there, he observed the astonishing zeal with which Jews pursued agriculture within the limits allowed by the Russian government. He saw a people yearning, not as common prejudice has assumed, for a life of trade, but for opportunities to work out their existence from the soil. He furthermore visited, at the suggestion of Count Tolstoi, the Jewish agricultural school at Odessa, the end of whose activity was the graduation of practical working farmers, and instructors and managers of agricultural colonies. The avidity with which Jewish lads availed themselves of the facilities thus given them, convinced him that the agricultural instincts, fostered in

Biblical times, still lingered, and needed but opportunity for their manifestation.

"On his return to America, Dr. Krauskopf proceeded to formulate plans for the institution of a Farm School which, while welcoming all students regardless of creed, might satisfy the demand of large numbers of Jews for agricultural opportunities. After months of agitation, sufficient funds were procured for the purchase of a farm and the erection of adequate buildings thereon.

"On April 10th, 1896, The National Farm School was incorporated, the Watson Farm of 122 acres having been previously purchased for the sum of \$10,000. It is situated within a mile of Doylestown, the county seat of Bucks County, and within 25 miles of the city of Philadelphia. Shortly after the purchase of the farm, plans were drawn for the erection of the school building, and on June 20th, 1897, the building was formally dedicated."

From these humble beginnings, beginnings which took all of his personal savings and were augmented by the proceeds of lectures and collections and bequests, The National Farm School, "born", as he said in his Last Will and Testament, "of my innermost conviction in the supreme worth of agriculture, the honorable calling of our ancestors, as one of the best means of securing safety and happiness to the sorely afflicted of our people", has now grown into an institution truly *national* in scope, possessing nigh unto a thousand acres of land, a splendidly equipped plant, a Faculty of high order, and has graduated some three hundred and thirty men, the greater portion of whom are engaged in agriculture directly or in the allied fields.

From the day of its foundation to the day of his death,

Dr. Krauskopf was the President of this School, even though again and again he requested to be relieved of that burden. To it he gave a maximum of thought, and energy, and there is no doubt that its present prosperity and growth, as well as usefulness, are due entirely to his dynamic strength and far-seeing vision.

In a little book of autographs which he collected in his student days, in the years 1876 and 1877, the present writer found the following thought written by the late Dr. Max Lilienthal, who, with Dr. Isaac M. Wise, was of the first teachers at the then newly established Hebrew Union College. Dr. Lilienthal says there:

“*Religion*, and not mere *theology*, must be your motto in your future career as minister! Religion is universal, theology is temporary; Religion is humanitarian, theology is sectarian; Religion is the way, in which God and man are truly related; theology is the fleeting teaching of the various churches. ‘And the Lord shall be king over all the earth’, is the great prophet’s heavenly message, and teaches the common Fatherhood of God and the common Brotherhood of man. The older you will grow; the more knowledge you will acquire; the more you will investigate and gather experience; the better you will understand these short sentences and the advise of

Your friend and teacher
Dr. Lilienthal.”

Sukkos, Sept. 5, 5637
Centennial year 1876.

This truly became the motto of Dr. Krauskopf in his ministry. He found in Judaism the essence of religion. Theology did not matter much. In the various Rituals and prayers which he compiled he states his creed in three brief statements:

One God over All
One Brotherhood of All
Peace and Good Will among All.

In a lecture given on the 28th of October, 1894, he thus summarized his creed:

"I believe in the love of man and in the love of God. I believe in service human and in service divine. I believe in labor as manly and in duty as godly. While proudly acknowledging my Israelitish descent, and my and the civilized world's indebtedness to Judaism, and while eager to maintain my historical identity with that people and faith, still I believe that all people are my brethren, and that my God is all peoples' God. I believe in extending the hand of religious fellowship to all who believe as I believe, no matter what their descent or what their prior creed, and the hand of social fellowship to all who think and act as I do, no matter what their creed or condition. I believe in doing as I would be done by. I believe in obedience to the laws of God as written in our hearts, to the laws of nature as inscribed in the universe, to the laws of man as enjoined in the codes and scriptures. I believe in a weekly Sabbath for rest, recreation and worship. I believe that all men have a right to social and intellectual and moral and religious freedom. I believe that it is all men's duty to acquire knowledge, and to foster it, to love progress and to further it. I believe in the inviolability of life and property, in the sanctity of the home and of the family-ties. I believe that the good of all Bibles may be accepted and that the evil of all scriptures may be rejected. I believe that the good example and precepts of all religious teachers may be followed, no matter what their race or nationality, and that their evil example and precepts must be shunned, even if they are of our own faith or folk. I believe that virtue and sin will ultimately meet with their reward. I believe in the supremacy of reason over faith, of inquiry over credulity. I believe in forms and ceremonies, when they are accessories to awe and reverence, when they stimulate the mind to right thinking, and the heart to right feeling, and the hand to right doing. I believe that ignorance is a curse and should be extirpated, that

tyranny is a crime and should be eradicated, that fanaticism is a vice and should be uprooted, that war is a mortal sin and should be expunged. I believe that happiness is the highest good, and that peace and good will are the best means for its attainment."

In pursuance of this creed he eliminated everything that conflicted with it, retained or re-stated what was possible of adaptation. Indeed, however one might have differed from him in the interpretation of what was essential or non-essential, in Ritual, in ceremonial, in form, is not this creed, after all, but an elaboration of old Hillel's creed as summarized for the heathen who, according to the Talmud, wanted to learn the teachings of Judaism while he stood on one leg. Said Hillel: "What is hateful unto thee, that do not unto thy neighbor. That is the whole law. The rest is commentary."

Yet he was honest and courageous enough to reverse himself in the position taken when he felt justified in changing his convictions. Thus he was opposed to Jewish Nationalism. At one time he was a very bitter opponent of political Zionism. But, somewhat later, as a result of his visit to Palestine in 1914, when he observed the work that had been done by the Jewish settlers in Palestine and the promise held out for the future, his opposition waned, and on a great occasion, speaking at the Metropolitan Opera House in Philadelphia, he frankly reversed himself, and in a magnificent address declared himself a Zionist, and pledged his cooperation to the cause. To be sure, he did not accept the philosophy of political Zionism *in toto*, but he did accept unequivocally, the thesis of Palestine's restoration as a Jewish centre and a Homeland for those who would make it their home.

He was frequently abused, often misunderstood, not infrequently condemned, but, like Joseph of old, he was a dreamer of dreams and a seer of visions. Like unto that Joseph he was misunderstood and opposed because of his dreams and his words. Like unto that earlier Joseph, too, he was possessed of that determination, of that purposefulness, of that high integrity and probity which lead him through difficulties innumerable and obstacles uncounted to approach that goal which, in his dreams he saw clearly and to which he devoted his amazing energy and superlative ability.

He loved his people intensely. Indeed, so great was his love for them and so profoundly did he believe in their potency for good, that, despite opposition and abuse, he continued to serve them faithfully. In a very real sense, he was the ambassador of the Jewish community unto the Gentiles, and none, not even his bitterest or least generous opponents ever claimed that Joseph Krauskopf represented Jewry in the eyes of the world in any but the worthiest manner. He was, indeed, one who hallowed the name of God and the name of Israel in the presence of the multitudes.

That despite the estimate of him on the part of the reputed leaders of the community who opposed him he was beloved and respected by the large masses of his people, is clearly evidenced by the fact that when, in the spring of 1917, the American Jewish Congress was being called into being, of the various candidates from the city of Philadelphia who stood for election to the first sessions of that Congress, Joseph Krauskopf lead the list by virtue of the number of votes he received.

One might go on enumerating the things he did, the thoughts

he voiced, the countless services he rendered, but the writer must stop. This is not yet that comprehensive biography of Joseph Krauskopf which self-respecting American Jewry is destined to publish, to record unto future generations the life and deeds of one of its great sons. Joseph Krauskopf's life can best be understood in the light of, and the secret of his success is revealed by, the thought inscribed in that same little book of autographs, to which reference has been made above, a thought that was penned by that great master-builder of American Israel, Joseph Krauskopf's spiritual father, teacher, and friend, Isaac Mayer Wise. Says Dr. Wise, there: "The path to success is rugged, it must be levelled by faith, work and persistency."

* * * *

Joseph Krauskopf was gathered unto his fathers, after a prolonged illness, on June 12th, 1923.

* * * *

"Here lies the flesh that tried
To follow the spirit's leading;
Fallen at last, it died,
Broken, bruised and bleeding,
Burned by the high fires
Of the spirit's desires."

HENRY BERKOWITZ

By

WILLIAM ROSENAU

The type of leaders changes with the specific needs of the times and the particular requirements of countries. This fact is borne out in the history of Israel. While the men whose lips guarded knowledge and from whose mouth the people sought the law were successively priests, prophets and sages, they who hoped in the ministry to form and direct Jewish thought in latter days and here in America had and have still to exhibit qualifications never expected in their predecessors. Among the outstanding figures of the newer Jewish western leaders, Henry Berkowitz shall ever have a prominent place.

When, in the early seventies of the nineteenth century, the call was issued for recruits to undergo preparation for entrance into the American rabbinate, Henry Berkowitz promptly responded and, because of his preliminary attainments and suitable temperament, was forthwith accepted as a student of the first class formed at the Hebrew Union College. Already in his early youth he possessed that gentleness, idealism and religiousness which, as an occupant of the pulpit, gave him singular power and influence. For, be it remembered, that whatever else entered into his compelling personality, everyone was impressed by his unabated modesty, his unflinching kindness, his unsurpassed judgment and his uniform positiveness. He



HENRY BERKOWITZ

had no patience with haughtiness, uncharitableness, vacillation and negation. Breadth of sympathy and persistence of justice were as happily united in him as they were in the seers of old. Hence it is not strange that he should have been modern and at the same time reverent toward tradition; American, and also Jewish to the core.

Henry Berkowitz was born in Pittsburgh, Pa., March 18th, 1857. He graduated from the Central High School of his native city in 1872; was a student at Cornell University for one year; was awarded his B. A. at the University of Cincinnati in 1881; and received his rabbinical ordination at the Hebrew Union College, Cincinnati, in July, 1883.

Being a member of the first class of American Rabbis trained in an American institution and for American Jewry, Henry Berkowitz may be regarded one of the pioneers in the American rabbinate. As such he was naturally put to a severe and searching test by persons who, unwarrantedly, had no confidence in America's ability to make of American boys rabbis in Israel. But, luckily, he stood well his test and was never found wanting. So conscientiously did his work in every endeavor which he espoused, that even when people differed with him touching certain problems, they nevertheless respected his point of view. In 1886 he was by his alma mater awarded him the degree of Doctor of Divinity.

The pulpits Berkowitz occupied during his ministerial career extending over a period of forty-one years, were three. Immediately after ordination he was called to Temple Sha'are Shamayim, Mobile, Ala., where he remained until 1888. He then went to Temple B'nai Jehuda, Kansas City, Mo., holding this position until 1892. It

was in 1892 that he was called to Rodef Shalom, Philadelphia, to succeed the late well-known scholar, Dr. Marcus Jastrow, and was indefatigable as pulpiteer until two years before his death, when, on account of illness, his Congregation allowed him to rest from his strenuous labor. Even in his retirement from the active ministry, he was busy with his pen, inspiring and directing others, and occasionally performing official duties.

The character of his sermons is surely a point of interest. They were always well-planned and were permeated with the more general religious, but at the same time distinctively Jewish doctrine and precept. With him the sermon was an important feature of the public devotion. It is not strange, therefore, that he often regretted that preachers are obliged to sermonize even when they have no real message. In the light of this circumstance must be interpreted the motive which actuated him, soon after arriving in Philadelphia, to attack what was then becoming and still is an unfortunate lecture mania, obsessing both pew and pulpit. Many of his sermons were by his Congregation given wider publicity in pamphlet form designated "The Pulpit Message". The religious press of the country, too, very frequently reprinted his homiletical disquisitions.

And as his addresses were circulated here and abroad, invitations came to him from many cities and communal institutions to favor them with his "spoken word". Thus Berkowitz participated in the dedication of many houses of worship, in personal and institutional anniversaries, in programs of one kind or another offered by various organizations, in Menorah Societies, and before an endless variety of cultural agencies.

Because of the worth of what he was sure to say, Berkowitz was sought even in Europe. In 1904 he visited England, for the purpose of addressing summer meetings held at Ramsgate, under the auspices of the Union of Jewish Literary Societies of Great Britain; and in the summer of 1914 he spoke in London, under the same auspices and those of the Jewish Historical Society at London University.

In addition to possessing the God-given power of eloquence Berkowitz was also an organizer. In Mobile, the scene of his first charge, he instituted "the humane movement for the protection of children and animals from cruelty". In Kansas City he called into existence the first bureau of charities and was on this account appointed by the Governor of Missouri to represent the State at sessions of the National Conference of Charities and Corrections. His most noteworthy creation was the Jewish Chautauqua Society of America, which he founded in 1893. Along with this popular Jewish educational movement, primarily brought into being because of the necessity for stimulating Jewishly-religiously-neglected communities, Berkowitz launched a Jewish educational agency among the Jewish farmers of South Jersey; a Correspondence School for the training of Jewish Religious School teachers; and lecture courses of Jewish themes in the summer schools of the universities of the United States. Each one of these undertakings bears telling testimony to his thorough comprehension of what the Jews of America needed by way of organization.

Helpful as Berkowitz was wheresoever he lived, the Philadelphia community more especially is indebted to him for fine religio-social service work. He helped to

further not only the proper maintenance and wise administration of the Jewish institution of his city, but also put his heart and soul into the promotion of worth-while inter-denominational and non-sectarian endeavor. An evidence of this claim is his activity in the Vice Commission appointed by the Mayor of Philadelphia in 1912, and his personal investigation of the manner in which the vice-problem is solved in European countries. His report on this subject made to His Honor, the Mayor, was considered a significant and authoritative study. Among other commissions which he held by virtue of appointment were, membership on the Board of Recreation, of Philadelphia, and one of the vice-presidencies of the University Peace Union and Social Purity Alliance. Among the offices which he held continuously were: Chancellor of the Jewish Chautauqua Society since the time of its foundation; membership on the Board of Governors of the Hebrew Union College; and also membership on the Publication Committee of The Jewish Publication Society of America.

There is, however, no institution which has enjoyed valuable services at his hands to a greater extent than did the Central Conference of American Rabbis. He was one of its creators and as its first recording-secretary, elected to this position at the Opening Convention of that body held in Detroit, July 9th and 10th, 1889.

Inasmuch as he was always cognizant of what was awry and had to be set right in Jewry, Berkowitz, on July 23rd, 1890, addressed a circular-letter to the rabbis of the country, on "Milath Gerim". He asked them in whom authority is vested to decide such a matter as the necessity of "Milath Gerim" in the case of the conversion of a Christian to Judaism.

He expressed the opinion that rabbis who no longer recognize the "Shulchan Aruch" as their religious authority certainly cannot regard "Milath Gerim" as a requisite for the acceptance of the male convert. The propounded question precipitated a most interesting discussion in which the leading Jewish scholars of the country took part. On this account perhaps he was made the Chairman of the Committee of the Conference to draft a formula for the reception of proselytes. Berkowitz was for many years Chairman of the Conference's Arbitration Committee. He was one of the original projectors of the "Union Prayer Book", and served on the committees which had charge of its several editions. "Prayers for Private Devotion", and the "Union Hagadah" in its first edition, were produced under his direction. His literary productiveness was exceptional. One justly wonders how he, a rabbi of a large congregation, serving both his own constituency and the wider community, could have written as much as he did. When still a student at the Hebrew Union College, he tried his hand at editorial work, having charge of one particular department of the now long-defunct "Sabbath Visitor". At the World's Parliament of Religions, "The Voice of the Mother of Religions on the Social Question" was treated by him. Before the Conference of American Rabbis, at their many annual meetings, he read papers on most important subjects, which have been preserved in the Year Books of the organization. They are: "The Opportunity of the American Jewish Ministry" (New York, 1892); "A Jewish Department of the Chautauqua" (Chicago, 1893); "A Jewish Summer School and Assembly" (Rochester, 1895); "Why I Am Not a Zionist" (Cincinnati, 1899); "Religion

and the Social Evil" (Charlevoix, Mich., 1910); "The Ethics of the Ministry" (Baltimore, 1912); "How Can the Personal Side of Religion Be Cultivated in the Jewish Child" (Wildwood, 1916); "Centenary Address on Isaac M. Wise" (Cincinnati, 1919).

For a year he also was an editor of "The Jewish Comment", of Baltimore. He made contributions to the weekly, monthly and quarterly press, and some of his studies are also found in The Jewish Encyclopedia.

In order to learn Berkowitz's position on wider theological and more specific Jewish questions, one must read this more permanent literary productions found in book form. They exhibit in popular presentation, rare skill and wisdom. In 1883 Berkowirz, together with Joseph Krauskopf, his class-mate at college and later his colleague in Philadelphia, published three helpful text-books for use in the Jewish Religious School. They are: "Bible Ethics", "First Union Hebrew Reader", and "Second Union Hebrew Reader".

A volume from his pen which attracted widespread attention is "Judaism on the Social Question" (1888). The thought stressed in this work can be grasped by two quotations from the same:

"Thus it must be conceded that the genuine triumphs that have been gained in behalf of free labor and the freedom of the laborer these are in their last resort to be truly traced to the influence and practical workings of Judaism, whose sphere, unlike that of other religions, is distinctively of this world— aspiring unto heaven, but ever treading firmly the earth, striving among men, only to make men more God-like." (Page 126).

Again:

"Now it is in this very direction that Judaism with her peculiar

common-sense practicality, and wondrous adaptability has a leading task still to perform in the world her crown of greatest glory, I verily believe, is still to be won through the establishment of social justice among men. Toward this she has pointed the ideal with her golden precept: 'Thou shalt love thy neighbor as thyself.' Her moral code alone can furnish the guiding methods and principles of any permanent social reform, whether it comes along the line of political or economic advancement, for the social question is, in the main, after all a question of moral conduct." (Page 128).

In "The Open Bible" (1896), which is a combination of the conclusions of modern Biblical criticism and Jewish interpretation, Berkowitz settles for the student perplexities which otherwise might arise in the student's mind when reading the Scriptures. In his introduction to the work he says:

"The cheap and irreverent witticisms afloat, the hollow and high-sounding tirades of the platform orators, the utterly misleading and canting pretensions which are proclaimed from many pulpits and through the 'Religious Columns' of many journals, the learned volumes and periodicals without number, all referring to the Bible, have so overwhelmed the 'general reader' as to paralyze his best intentions and make him, through indifference or inability, shun Bible-reading in despair.

"It is time to open the Bible again. It is time to read *it* and not simply about it. To come to the aid of the 'general reader,' who feels and admits his ignorance of the Bible, these "Helps" are offered."

Although he belonged to what is known as the "liberal wing" of Judaism, he recognized the value of ceremony in religion. Gifted with a poetic sense which often prompted him to try his hand at versification, it was but natural that he exhibited the poet's skill even in prose, in his "Kiddush, or Sabbath Sentiment in the Home" (1898). In presenting this publication to the Jewish people, he says:

"What a work of genius is that simply, homely and beautiful creation of the Jewish spirit—the Kiddush! It is the very essence of poetry wrought into an institution of family life. It has cultivated and nourished the idealism of generations. It has proven a factor of incalculable worth in linking loving hearts to home, to kindred, to Israel and to God. It has given a dignity, tenderness, and grace to the Jewish household which has constrained all its influences and memories in an atmosphere of sweet religiousness. This we cannot afford to lose."

To what extent religious education engaged much of his time and thought is proved not merely by numerous occasions on which he spoke before educators of one class or another, but more particularly by his work, in two volumes, entitled "The New Education in Religion" (1913). In it he says (pages 10 and 11):

"There is a strong line of differentiation between Secular and Religious Schools. This is emphasized by the American principle of the absolute separation of Church and State. In Secular Schools all instruction in matters of religious belief and all forms of religious practices must be rigidly excluded in deference to the great principle of religious freedom and the rights of conscience. While all schools must be moral and train in moral conduct, it is the distinct province of the Religious Schools to teach those sanctions of morality and grounds of obligation which are above mere utility.....

"Judaism has its own methods... It has its own simple and effective doctrines; its own sanctified expressions of the religious sentiments, convictions and ideals through which it touches the souls of its devotees. The Jewish School is distinct from the schools of other religions in using these Jewish methods of awakening and deepening the religious life. The Curriculum, therefore, calls for imparting the Jewish sanctions of morality and modes of cultivating the religious sentiment. It should aim to strengthen the consciousness through the hallowed observances, which are the creatures of the Jewish spirit."

With such a many-sided record of usefulness commanded

by Berkowitz his alma mater could render no finer service to men already in the ministry, as well as to those still to be ordained, than to have asked Berkowirz to deliver a course of lectures before the student body of the Hebrew Union College, which, as they were offered in book form, attracted wide attention in all sections of Jewry. They are designated "Intimate Glimpses of the Rabbi's Career" (1921). What the passion was which dominated him, and which he desired to behold dominating all servants of the Lord, is expressed by him as follows (page 94 and 95):

"He (the preacher) must be the teacher plus something else. That something else is his personality. He must be subjective. He must put into his discourses, under proper control, his whole being, his body, soul and mind. All that mysterious quality we name personal magnetism, eloquence, soulfulness, must pass from the depths of his being to that of his hearers. As the rabbis have declared, 'Only words that well from the heart will enter the heart.'

"This is a power that cannot be assumed because it must be sin, cere. . . . It is the man behind the sermon, not the verbiage or rhetoric—that counts. Mere attitudes are repulsive, and in the presence of the great realities of sacrifice and sorrow, temptation and shame, struggle and triumph, mere platitudes are barren. . . . Every occasion on which you speak you must consider important. No man knows what fateful issue may hang upon his words. There is no time at which the rabbi may ignore the fact that by virtue of his office he is, in every public utterance, the representative and exponent of the cause of Israel. . . . What ever the theme, unless it breathe the Jewish spirit throughout, the rabbi has not justified himself as a Jewish preacher. It is all the more imperative that this truth be emphasized in a world which has so persistently misrepresented the Jewish standpoint as being narrow and illiberal. The attitude of the Jewish preacher must not be apologetic, but assertive. This it cannot be unless it be constructive. It cannot be constructive if it rest on mere negations. The rabbi as a preacher must have definite and settled convictions."

No man could have felt and thought and acted as Henry Berkowitz did without continuing to live, in spite of his physical demise, within the hearts and minds he stimulated and moulded. Henry Berkowitz died as he lived. To his wife (née Flora Brunn), whom he married in 1883, and to his two children, Etta J. Reefer and Max Berkowitz, of Philadelphia, he left, on dying in Atlantic City, February 7th, 1924, instructions with respect to the simplicity to mark his final obsequies. He requested that no eulogy be delivered. He wanted his life to speak for itself—and eloquently indeed it by itself declared its greatness. Seeing and watching Henry Berkowitz at close range, "The Jewish Exponent", of Philadelphia, comments on him in its issue of February 15th 1924, in these words:

"Modest and retiring as he was in his disposition, he nevertheless could not help by his earnest, sincere and ardent nature making a deep and lasting impression upon all with whom he came in contact. No Jewish minister in America ever had a larger circle of friends....."

"A man of scholarly ability and an ardent student all his life, Dr. Berkowitz was one of the outstanding figures in the field of Jewish education in America....."

"Dr. Berkowitz was an ardent advocate of peace, and in season and out he preached earnestly and eloquently, in the spirit of the Prophets of old, the Divine message in that great and vital cause. And in all the movements of social purity, for ethical progress, for public welfare and for civic honor and decency he stood firmly for the good and true, never swerving to the right or to the left in his earnest, eloquent and compelling advocacy of the things that are upright and pure and humane."

"The memory of this righteous man, Henry Berkowitz, is verily a blessing."



BENZION HALPER

BENZION HALPER*

By

CYRUS ADLER

We have come together, colleagues, disciples and friends of Benzion Halper, to talk with one another of the scholar, the man, and the friend who so early was called from this school of learning, which he loved and adorned, to that Academy on High to which so many from other lands and from this land and, alas, from our own young College have preceded him.

I would that to-night we meet not in mournful mood, to express our grief, but rather to place on record, as far as we may, the life, the services, and the character of this man, so that all of us may be encouraged and comforted by the story of his achievement and stimulated to walk along the difficult path which he trod with so firm and unfaltering a step.

It happens that by reason of peculiar circumstances I am in possession of exact details concerning his early career, which I find in his own letters. He arrived in this country on the seventh of December, 1911, and on the eighteenth of that month he wrote me this account of his career: "I am a native of Russia, where I studied a great deal of Talmud. In 1901, I came to England, and after serving my apprenticeship as a carpenter and a com-

*Address delivered at the meeting in memory of Benzion Halper at the Dropsie College, Philadelphia, May 6, 1924.

mercial traveller, I matriculated at the University of London in 1904. I took my B. A. with First Class Honors in Semitics in 1907, and two years later passed my M. A. with a mark of distinction. In 1910, I was elected first Gilchrist Scholar in Arabic at the University of London, and spent a year in Egypt." And then he added that he had published an article on the "Participial Formations of the Geminate Verbs" in the *Zeitschrift für alttestamentliche Wissenschaft* for 1910, and in a later number one on the "Notions of Buying and Selling in Semitic Languages," which formed a specimen chapter of a book that he intended to write.

Later, through the accident of the War, I received a more definite statement from him concerning a portion of his early career. He went to England in the summer of 1914, and, like many another, found difficulties in the confusion which occurred in the early months of the War. I quote, in part, a letter he wrote me on August 21, 1914, which indicates how much more correct his vision was at that early date with regard to the conflict just started than was that of some of the greatest European, statesmen who had looked for its early termination: "The gigantic War," he wrote, "which threatens to devastate Europe, will no doubt affect even poor, peaceful mortals like myself. In England aliens who are not enemies are scarcely in danger of being molested. . . . I may, however, encounter some difficulty in embarking for the States, for the steamship companies usually ask for documents of identification. As you perhaps know, my position from the point of view of international law is rather anomalous. Russia would consider me as a deserter, and England knows me not.

I swore off my allegiance to Nicholas II, Czar of Russia, and made my application for the citizenship of the United States, but can claim no protection from the latter. I should therefore be extremely obliged if you would be kind enough to secure for me some sort of document which would serve as a means of identification and protection. The following details would probably be necessary for this purpose: I was born in Zhosly, government of Wilna, on the 15th of April, 1884, and came to England on the 22nd of January, 1901. I arrived in New York on the 7th of December, 1911, and made my application for American citizenship on the 9th of December, 1913." These statements are autobiographical, if brief, but they bring out more clearly than a good many pages could the habits of accuracy which were a passion with Doctor Halper, and which permeated his entire scientific activity.

It is pleasant to be able to record that when these facts were laid before our Department of State, the then Counsellor of the Department, Mr. Robert Lansing, furnished a letter of introduction to our diplomatic and consular officers in England, offering if necessary to send special instructions to the American Ambassador in London to give such assistance as he could toward facilitating Doctor Halper's return to the United States.

Other facts concerning his early career I learn from tributes published in the *Jewish Chronicle* of London by the Reverend Doctor A. Cohen and Mr. J. H. Taylor. From the former's statement it appears that Doctor Halper, like other youths in Russia, received his early education first in the Heder and then in the Yeshiba; that it was his original intention to study in Germany, but that

after a very brief stay in Frankfurt he came to England; and that during the period when he was engaged in various efforts to earn a livelihood, including work in a factory in Manchester, he succeeded in preparing himself for matriculation at the University. He found little time for study in Manchester, and so he came to London, where he supported himself by doing some literary work for the Hebrew weekly *Hayehudi* and giving private lessons. Beside studying at the University of London, he was also a student at Jews' College. Mr. Taylor, one of his contemporaries at the University, writes of him as follows: "He saw ahead with a lightning rapidity, leaving us all behind, and at once became one of the most brilliant students Jews' College ever produced. It is with tenderest memories of affection and gratitude that I recall the hours he spent with me in elucidating the most difficult passages in Syriac, which baffled even older scholars than himself, and the time he freely gave me in philological studies and the Bible, of which he was a master."

And from a letter written by Doctor David de Sola Pool of New York we have further insight into Doctor Halper's career as a student. He writes: "I knew him first some twenty years ago, when he was a student in London, and then I, who was only little his junior in years, marvelled at his amazing knowledge. He came to us without a classical training. He knew no Latin, while the rest of us were doing graduate Latin work. Our Professor indicated to him the best text-book, told him to work through the beginning lessons, and return in a week for help and supervision. At the end of the week he returned, with the whole book—a year's work—mastered!"

Professor Hoschander, who made his acquaintance in 1905, in London, gives testimony with regard to his qualities as a student. He tells us that Doctor Hirschfeld frequently called attention to Halper's remarkable knowledge of Arabic and that Doctor Büchler prided himself upon his Hebrew learning, in which he excelled all the other students.

At the age of twenty-six, this young man, born in Russia, cast upon his own resources at sixteen, fighting his own way for an education in a strange land, had acquired not only a command of the language of the country of his adoption, but even a wide reading in it, a knowledge of its niceties lacked by many a native, and a literary style. He knew Hebrew literature in all its branches, classical Arabic, Judeo-Arabic, and modern Arabic, had a working knowledge of three or four other Semitic languages, and was not merely a linguist or student of literature but an exact and profound philologist. What a marvellous intellectual outfit, power of concentration, and of sacrifice, such a statement implies!

England, with its long-settled Jewish community, its great Hebrew treasures at the Bodleian and the British Museum and in private possession, the wonderful Genizah collection at Cambridge, which after Doctor Schechter no one was better fitted than Doctor Halper to explore, had no place for this young man, and so he turned his steps to America, which has from its very earliest days shown itself hospitable to the learned men of all countries.

He came in the middle of a term, when no academic possibilities were open to him, and that great man, Doctor Solomon Schechter, whose own career was beset with difficulties, and who always appreciated scholarly abilities,

set Doctor Halper to work in classifying and copying the Genizah fragments in the Seminary Library. He joined the Dropsie College as a Fellow in the autumn of 1912. He had already prepared a considerable work on the Scansion of Hebrew Poetry, which he intended to offer as a thesis for the degree of Doctor of Philosophy. His position here as a student was merely formal; excepting that there were legal requirements under our charter, he might have been granted the degree of Doctor of Philosophy out of hand, for he was already a man of mature learning. But he always had the hope of learning more, if not in content then in method of teaching, and during the period of his Fellowship he most rigidly attended every course that was given in the College, even of the most elementary nature, in order that there should be no distinction between himself and any other student.

The first task that I set him was the examination of a collection of Genizah fragments which I had purchased in Cairo in March, 1891. This collection had been examined by several of the most distinguished scholars of England and America, and one or another fragment had been identified and published. At the end of two months, Doctor Halper rendered a report on this collection, in which among other things he called attention to its most important manuscript, which had been overlooked by all the others—the greater portion of a lost work, the Book of Precepts, *Sefer Ha-Mitzwot*, of Hefes ben Yaşliaḥ, which he found in the Arabic in this collection, piecing various fragments together and securing almost three-fourths of the entire work. And he decided to forego as a thesis the work on the Scansion of Hebrew Poetry which he had

written, and with amazing industry and rapidity copied the Arabic text of Ḥefeṣ, translated it into Hebrew, and wrote a valuable introduction. Inside of one year, that is, by June, 1913, he had completed this task. Again for purely formal reasons, his degree was not conferred upon him until 1914, but he had done everything that was required or could possibly have been required in the one year of his stay at this college. Thus he began his active and fruitful life in our midst, first as Instructor and later Associate Professor, holding in addition the office of Custodian of Manuscripts, for which he was peculiarly fitted.

His contributions to Jewish science subsequent to the publication of the edition of Ḥefeṣ were of high importance and produced with great rapidity. The work on *Post-Biblical Hebrew Literature*, undertaken at the request of the Jewish Publication Society, which appeared in two volumes in 1921, beside superseding previous chrestomathies, was not merely a collection of selections from existing editions of Hebrew Literature intended for the student, but also contained hitherto unpublished texts, thereby rendering itself of importance to original scholarship. Incidentally, the selection and arrangement present a bird's eye view of the development of Hebrew literature. The notes, the glossary, and the translation have placed within the reach of teachers and students an admirable work for the study of the outline of Hebrew literature, and teachers and schools in English-speaking lands will miss a great opportunity if they do not take advantage of these labors of our departed friend.

His last important work to see the light under the auspices of this College, *Descriptive Catalogue of Genizah Frag-*

ments in Philadelphia, which was hastily put to press during his illness in order that he might have the pleasure of seeing it, represents studies which he carried on in Philadelphia during a period of nearly twelve years—painstaking examination of every fragment from the Genizah in public or private possession in this city. Each fragment was most carefully described, in many cases so fully that his description will serve as a complete guide to any future editor. How much of labor went into the examination and description of these nearly five hundred pieces, all of them fragmentary, many of them faded and difficult to decipher, only those who have engaged in similar work may appreciate.

In the prefatory note to this volume, he emphasized the importance of the publication of the manuscripts found not only in the Genizah of Cairo but in other Genizahs of the Orient, saying that he regarded the publication of catalogues such as the one upon which he had been engaged as preparatory to the task which "would undoubtedly throw a flood of light upon Jewish history, would enhance our knowledge of the various branches of Jewish literature and would clear up many obscure phases."

During this same period he published an Autograph Responsum of Maimonides, and from time to time succinct and capable reviews of current Arabic literature and Hebraica and Judaica in the *Jewish Quarterly Review*, beside issuing his notable essay on the Scansion of Mediaeval Hebrew Poetry, to which I have already referred.

The last great work upon which he was engaged, not entirely finished, though I hope it may still be prepared for publication, was an edition of the Arabic Responsa of

Maimonides, based largely upon a manuscript sent to him by Professor Simonsen of Copenhagen, which he had copied, edited and translated into Hebrew. It was to have been published by the Mekize Nirdamim, and will undoubtedly prove a most important contribution to the responsa literature, beside throwing new sidelights upon the political social and economic conditions of the Jews under Mussulman rule in the thirteenth century. He had also prepared an edition and Hebrew translation from the Arabic of the *Poetica* of Moses Ibn Ezra, which has just been published by the Stybel Publishing Company, and an article in Hebrew on Judeo-Arabic literature, which is soon to appear in *Hatekufah*.

During this period he wrote numerous articles for the Hebrew periodicals, prepared a new text and translation of the *Pirke Abot*, the *Ethics of the Fathers*, and had under preparation an edition and translation of the *Pesikta*.

To my Colleague, Doctor Joseph Reider, I owe the following statement of the great services which Doctor Halper rendered to modern Hebrew literature:

“While struggling for a secular education in London he came in contact with Isaac Suvalski, the lamented editor of *Hayehudi*, who, finding in him a kindred spirit, encouraged him to write articles in Hebrew on learned subjects near to his heart. He began to write articles on his favorite subjects, such as the Bible and biblical criticism, Hebrew poetry, and Arabic literature, subjects little familiar to the average Hebrew reader. Of particular interest was a series of articles on medieval Hebrew poetry, in which he endeavored to expound the complexities of the Arabic meter to throw light on medieval

Hebrew poetry. These articles, scattered in the pages of *Hayehudi*, later grew into the elaborate treatise on 'The Scansion of Mediaeval Hebrew Poetry.'

"In later years, when he had settled in America, he found time, with all his feverish activity in the field of scholarly research, to contribute popular articles on learned subjects to the modern Hebrew press. It was at this time that Mr. Abraham Joseph Stybel, in his effort to revive the Hebrew language in the Diaspora, founded the *Miklat* in New York, a journal devoted to Hebrew learning and literature. Doctor Halper immediately enlisted as a collaborator, and during the brief period of the journal's existence (from 1919 to 1920) contributed a number of lucid articles and trenchant reviews, among the former being a very fine essay on Arnold B. Ehrlich, one of the foremost of modern Jewish commentators on the Bible, and a critical appraisal of the many-sided work of Doctor Simon Bernfeld, the Nestor of Hebrew letters. At the same time he contributed casual articles to two other Hebrew publications, *Hatoren* and *Luah Ahiever*, of New York. He supplemented his literary activity by active participation in the councils of the Tarbuth, an organization established some years ago to foster Hebrew education and modern Hebrew literature in America. During his last years he was the leader of the Tarbuth in Philadelphia, and at its meetings he frequently delivered addresses encouraging the study of the Hebrew language and literature.

"Dr. Halper's articles and reviews in the *Miklat* made such a favorable impression in Hebrew-speaking circles here and abroad that when the *Miklat* went out of existence Mr. Stybel invited him to collaborate in *Hatekufah*, the am-

bitious Stybel quarterly, published in Warsaw. Dr. Halper responded with a series of lengthy articles, each one of which could form a book in itself. The first (in Vol. 18) is a critical review of Doctor Jacob Mann's interesting book, *The Jews in Egypt and in Palestine under the Fatimid Caliphs* in which Doctor Halper exhibited his customary acumen in pointing out discrepancies and in suggesting plausible solutions of seemingly insurmountable difficulties. The second (in Vol. 19-20), entitled *Alim Balim*, deals with the newly discovered treasures of the Cairo Genizah and their ultimate importance to Jewish history and literature. It is an exhaustive treatment of the Genizah literature, such as may have existed in other languages but never before in Hebrew.

“His Hebrew was pure and altogether graceful. In the course of years he developed a practical, matter-of-fact style, purged of all flowery rhetoric, which presents such a contrast to the so-called Melizah style of the old and some of the new Hebrew writers. He could never tolerate redundancy in speech, but always went to the heart of the question under discussion. His acute philological sense kept him from using doubtful innovations; he culled his words for difficult modern concepts from ancient Hebrew sources, such as the Talmudim and Midrashim, and from medieval philosophical and ethical writings. It is indeed remarkable how he chanced off-hand upon happy words and phrases for which another would seek for hours and sometimes days, and it is this which explains his remarkable fertility and versatility. The same enthusiasm and rapidity which characterized his scholarly work are evident also in his Hebrew articles, which served only one purpose, to

popularize the knowledge of **Jewish** matters through clear and lucid Hebrew exposition."

Such a record of industry, carried along with teaching Arabic, Mishnah, Modern Hebrew Literature, and Hebrew Conversation, would have apparently more than occupied the time of even a very vigorous man. But in addition he had for the past eight years served as Editor of the Jewish Publication Society. He put its manuscripts into shape, and saw them through the press. He aided the numerous authors whose works were published during that period with advice and suggestions, both in the matter of scientific accuracy and of style, and went far beyond the usual requirements of an editor in his efforts to be useful and co-operative.

It was during this same period that the Hebrew Press of the Jewish Publication Society was developed. To this, both in mechanical details and editorial work, he gave constant and intelligent aid, joyful at the opportunity to furnish to American scholars and institutions this great instrument for the promotion of Hebrew publication in his second adopted country, which he had come ardently to love.

I am sure that in this rapid survey of his career I have not done justice to any of his scientific work, and have overlooked a good deal of it. But even all these labors by no means represent the man. They point to the fact that he was endowed with unusual intellectual power and profound learning and that he employed this power to great advantage in his chosen field of research. But in addition to this, unlike many of our specialists, he had a wide sympathy with all humanistic studies, with the

field of art and music, with the great political and social movements of the day, and more even than sympathy, in many cases considerable knowledge. It is really to be wondered that a man who obtained his education under such difficult circumstances and who carried his special knowledge so far at an early age should have found it possible to become acquainted with the masterpieces of modern literature, to have a sympathetic and even a critical view of the development of the fine arts and a high appreciation of music. And that there was something of the divine spark of the poet in him is evidenced by the fact that his interest in poetry was not confined to scansion or meter but that at odd times he actually wrote poems himself, of which I was entirely unaware, and which his modesty prevented him from bringing out for publication or even showing to his friends.

Doctor Halper was rigidly honest,. He never yielded an opinion which he held to be correct, no matter with whom he was dealing. He strove to arrive at the truth, and neither age, condition, nor weight of numbers, nor possible disadvantage to himself could move him even by a hair's breadth when once he concluded that he had attained the truth. Higher praise can be spoken of no man.