

## THE JEWISH POST

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### How to Help Palestine

Just now Palestine has an unfavorable trade balance. The figures show that imports annually amount to \$30,000,000, and exports to \$10,000,000, which amount shows that the balance of trade is decidedly against Palestine.

While in a new country it is to be expected that, at first, the people will have to buy much more than they can sell, nevertheless, it is a condition that must be corrected very shortly if the country is going to go ahead. It is clear that unless the people sell their own goods they will not have money to buy the goods coming in from other countries. The result of this unfavorable balance is unemployment and hard times in Palestine. The country will never be prosperous unless there is an equality in the amount of exports and imports.

The friends of Palestine can do a great deal to alleviate conditions if they care to exercise their influence. They can give a preference for Palestine goods, other things being equal. Thus by buying Palestine goods they will increase the amount of exports, provide more work for the inhabitants and do a great deal towards correcting the trade balance.

Palestine produces the best oranges in the world. Why should there not be a readier sale of them in this country? The silk mills of Tel Aviv can compete with any others from the point of view of quality, but if women do not ask for Palestine silks, the mills will have to close down. The Berzalet art goods are unique and would have a ready sale if someone brought them here. It is up to the friends of Palestine to create a demand for Palestine goods. Merchants and importers will give their customers whatever they wish.

As far as Canada is concerned, people can do the more readily support Palestine products because they are not in competition with Canadian goods. All the goods that Palestine exports, Canada now imports, but she is doing so from China, Japan and other Oriental countries instead of from Palestine.

### A Federation of Federations

...The suggestion made by Morris E. Gossett of New York City in a letter to Felix M. Warburg that steps should be taken now to form a federation of federations for the purpose of gathering funds for a systematic program of constructive effort in Poland and Russia and Palestine, deserve serious study. Mr. Gossett points out that, if, as Mr. Warburg suggested, American Jewry is to work out a ten-year program of work in these countries, "there should be an end to the many national campaigns involving tremendous expenditures for money-raising and for the maintenance of machines and publicity apparatus." He proposes that each local federation add to its budget a proportion of the amount needed for the overseas program and conduct a single annual campaign to raise the necessary sum.

The plan has many obvious advantages, and there should be little difficulty in carrying it out. But there are difficulties. One of the greatest is that federations exist in only some sixty cities, whereas there are Jews in upwards of 2,000 cities, towns and villages of the country. To reach the Jewish population outside of the federation-

cities will require some sort of regional or district organizations. But this is a practical problem which the many practical and experienced organizers among our social service bodies can be expected to solve. The general thought is a good one, and we fail to see how, without some such plan, the effective large-scale work required abroad, and which American Jewry is only too willing to do, can be undertaken.—The Jewish Tribune.

### THIS WEEK

(Continued from Page 1)

**Jews.** In Russia the Bund adopted Yiddish as its language and thus the great educational accomplishments in the latter part of the 19th century were through Yiddish and Yiddish alone. A barbarous tongue to begin with, so great was the influence of gifted writers on it, that it became a language by which the Jewish people poured out its richest treasures of pathos, humor, passion and romance. E. L. Peretz will rank with the foremost writers in any language, yet his medium was Yiddish, and so with Sholem Alecham, Pinsky, Sholem Asch and others.

Yiddish has played a noble part, but it is alien to the American soil and will go. We mourn its passing and remember with gratitude the great deeds of the Yiddishists. Yiddish was never allowed to take root in Palestine, and it seems, therefore, that Hebrew will take its place as the language through which the culture of the Jews will develop.

While one set of scientists seek to exploit Palestine's buried wealth, a company of learned men are off on a tour of exploration to establish, if possible, a foundation for the manna which fed the Israelites in the desert.

The manna episode has, in truth, perplexed many a historian. Graetz makes a passing reference to products of a certain tree which falls to the ground, but the majority put down the whole business as a brilliant inspiration on the part of the anonymous historians of the Exodus. And now, we learn that there is some justification for the story after all.

It seems that there is a tree or shrub known under the name of "tamarisk" growing in the mid-Sinai desert which gives off a semi-solid semi-liquid fruit closely resembling the manna of the Bible. In the heat of the day this fruit largely evaporates. Furthermore it has a great variety of tastes at different times so that it is like many fruits in one.

The party of experts engaged in this exploration is from the Hebrew University, and will spend considerable time in a thorough investigation of this phenomenon.

### THEODORE HERZL

By Israel Zangwill  
Farewell, O Prince, farewell, O sorely tried!  
You dreamed a dream and you have paid the cost.



To save a people leaders must be lost;  
By foes and followers be crucified,  
Yet 'tis your body only that has died.

The noblest soul in Judah is not dust  
But fire that works in every vein and  
must

Reshape our life, rekindling Israel's  
pride.

So we behold the captain of our strife  
Triumphant in this moment of eclipse;  
Death has but fixed him to immortal  
life,

His flag upheld, the trumpet at his  
lips.

And while we, weeping, rend our garments  
hem,

"Next year," we cry, "next year,  
Jerusalem!"

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## Random Thoughts

BY CHAS. H. JOSEPH

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Here are a couple of good ones that F.P.A. gets off in his column in the Conning Tower, in the New York "World":

"Then here's to the village of Dearborn,

A town of harmonious chords,  
Where the Fords are now fond of the Levys

And the Levys are fond of the Fords."

And the second one:  
"Well as we understand the situation, what Mr. Ford wants to say, paraphrasing Irving Berlin, is:

Against my wishes  
I once was 'rishus'."

Well, everybody is still guessing, but I think the answer will go down in history as one of the unsolved mysteries, like "How Old Was Ann?" However, several worthy gentlemen to extract considerable free advertising out of Mr. Ford's Confession.

This at least should spike one of the stories that is going the rounds, Nathan D. Perlman is a former Congressman, and a vice-president of the American Jewish Congress. He is the man that the Ford representatives approached, and he it was who took them to Mr. Marshall's office. And Mr. Perlman sat in on every conference regarding the Ford retraction. So here we have definite evidence that should be of interest to our readers.

This is rather interesting. And I thank Mr. Schneiderman, of New York City, for the information contained in this letter:

Dear Mr. Joseph:

"As a regular reader of your interesting 'Random Thoughts,' I notice in the issue of July 1st, on page nine, second column, top, a reference to John Wilkes Booth, the assassin of Abraham Lincoln. According to your comment, a newspaper which had been asked by a reader, 'Was the assassin of Abraham Lincoln a Jew?' answered, 'John Wilkes Booth, who shot Lincoln, was of Hebrew ancestry but was a member of the Episcopal church.' You then proceed to say that you have a dim recollection that Edwin Booth, the brother of John Wilkes, was said to have had a Jewish ancestor.

May I ask you for the benefit of your readers, to set this matter right? The confusion and misunderstanding regarding the ancestry of John Wilkes Booth is due to the fact that General William Booth, the founder of the Salvation Army, was partly of Jewish ancestry. In his 'Life of General William Booth,' Volume 1, Chapter 2, Harold Begbie says: 'Mary Moss, the second wife of Samuel Booth and mother of the

Evangelist, was born in 1791, six years before the first marriage of her husband. Like Samuel Booth, she came of Derbyshire stock, probably, as her name suggests and her wonderfully handsome face corroborates, of Jewish origin.' It is not clear whether Mary Moss herself may not have been the daughter of a Jewish father and a Christian mother, but the late Dr. Joseph Jacobs, who was extremely well informed on such matters, is an authority for the assertion that the mother of William Booth was a Jewess.

"Now, John Wilkes Booth, as far as I can ascertain from reference to encyclopedias and biographical dictionaries, was not in any way related to William Booth. He was one of the sons of Janius Brutus Booth, himself a celebrated actor, and the founder of the family of actors, of whom Edwin Booth was probably the most distinguished.

Personally, I cannot see any significance in John Wilkes Booth's having been, or not having been, of Jewish ancestry. People are not driven to assassination by their ancestry, but rather by their environment.

Very sincerely yours,  
Harry Schneiderman."

Dr. Stern, of Sauk Centre, Minnesota, (made famous as the home of Sinclair Lewis), sends me an editorial in "Liberty Magazine." It deals with "America Needs All Races," and among other things we read that

"we need the Nordic, but would an overwhelming majority of Scandinavians be desirable? With all their admirable qualities, peoples from cold, sunless countries are inclined to be dour and severe. Is it not desirable from the purely an American standpoint to mellow the sternness and dourness of the Nordic with the light-heartedness and emotion of the Viennese, the music and mirth of the Italian, who, though 'digging in a ditch, will spend his last dollar to sit in the gallery to hear his beloved grand opera? These, too, have contributed largely to making of what we call the American race. Each adopted American has brought something good for all. . . . Undoubtedly we need fresh blood to stimulate the old and keep it from stagnating. These are all representatives of victorious people, excepting the Jew, and considering his recent achievements in medicine, surgery, music and commerce, the Jew of today may be classed with the victorious ones."

And how about the Jew's greatest of all achievements—in the field of Religion?

For the first time in the history of the Bar Association of Pennsylvania, a Jew has been chosen as one of its

higher officers. This distinction has been conferred upon Joseph Stadfeld, Esq., of Pittsburgh, who was elected vice-president. Only recently, Mr. Stadfeld was elected president of the Allegheny County Bar Association (which includes the Pittsburgh district). This ought to give those of our co-religionists who worry about the handicap of their religion something to think about—in the event they have in mind entering the profession of law. Mr. Stadfeld won these outstanding honors on sheer merit and they were richly deserved.

There has been considerable talk lately that Jews from Germany who come to this country must declare their "race" to the immigration authorities. It is said that "German citizens of the Jewish faith" (I am quoting the exact language) claim that they are discriminated against in not being permitted to state that they are Germans, and that when the term "Hebrew" or "Jew" is used, that it refers to their religion. There is nobody on the face of the earth who can clear the misunderstanding that exists as to whether a Jew is a member of a race or a member of a religious group. So far as I am concerned, I find that the more our leaders talk about it, the more mixed up they become. And if we cannot solve the puzzle we surely have no right to expect the Gentiles to do it.

Thank you, Mr. Rosenthal I just needed the appended article of yours, in the "Modern View," of St. Louis, to fill up my column this week, because this hot weather has played havoc with me. In justice to Mr. Rosenthal, editor of the "Modern View," I feel that this article should appear in this column, as the criticism of his Palestinian articles first appeared here.

(Note—In "Random Thoughts" this week, the clever Mr. Joseph gives space to words of some unknown critic of the editor, about his views of Palestine. Some scraps of these were read and resented by this anonymous critic. He has been reading Jewish matter for 30 years and therefore ought to know everything concerning Jewish life and thought without a possibility of an infallibility! Timidly, but desperately, we made attempts at a reply.

Editor, "The Modern View.")  
"Every writer is doomed in advance to please and to displease. Even Eddie Guest and Charles H. Joseph are so included. Why then should the obscure editor of 'The Modern View' be an exception or immune?  
"They gave Socrates the hemlock. Socrates suffered and many more. Bittersweet is every writer's life. He must take with equal equanimity, the brickbats and bouquets of critics and admirers. Heighho!

"Our unknown, absent critic rails at us, although he does not know us. He never heard our name. He never read our writings. What a competent judge he is by his own free confes-

sion! He is about as capable of judging us as Henry Ford was qualified to judge the Jewish people! Such is life! In order to convince our amiable and justice-loving but anonymous, back-biting critic, that we told the truth, both good and bad, regarding Palestine, Jerusalem and Zionism, we now offer through Mr. Joseph's Column, any of the following methods of argument and proof for our dear critic's kind acceptance.

"We ask him to please order by number—as they to a preferred combination breakfast at the coffee houses in America, as he probably reads his prolific matter in such places. The propositions are as follows:

"1. Pistols at ten paces, with Charles H. Joseph as our second. Dead man to be proved as in the wrong about Jerusalem and Palestine.

"2.—Ten rounds with 4-ounce gloves on the field of Gettysburg. Gate receipts to the winner. Victory to prove correctness of the winner's view on Palestine and Jerusalem.

"3. A joint trip of the critic and editor to Palestine, at the critic's expense. Both are to visit all the synagogues and the coffee houses, on the theory that sometimes more can be learned in coffee houses than in certain synagogues. Home trip to be in Levine's airship—if he goes!

"4. Critic to edit 'Dearborn Independent' or any Jewish paper for one month and to pay a fine of \$1,000 for each and every reader whom he fails to please or who may sneer at what he writes, no matter how sincerely it is written. Here's his chance!

"5. Critic to write his views on Palestine, Jerusalem and Zionism, if he was ever in Palestine, and competent jury to compare same with all the matter written by the editor of 'The Modern View' favorable or otherwise. Loser to go to Jerusalem and be compelled to live in the congested Jewish quarter for five years, inhaling the odors and hearing the turmoil, and afterward to labor for the rest of his life on one of the starving and struggling Jewish colonies as a pioneer and never return to America! Critic loses, as we think he will. We await his choice of diet and decision! Poor critic! How we wish he was an editor.

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