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

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

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The Jews of Akron
Past and Present
By Charles I. Cooper

The State of Ohio is unique in the number of cities of the second class which have rapidly come to the front in the last quarter of a century. Among these, Columbus, Akron, Toledo, Youngstown, and Cleveland stand out as examples; each having populations of approximately the same size. The historical, industrial, commercial, and civic development of these communities forms an interesting chapter in the municipal history of the United States. In the development of these Ohio cities the Jews have played an important part. The story of the progress of the Jewish people in one of these cities is here chronologically.

I

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

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

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

The members who were present at that first meeting and whose names appear on the minute book are the following:
S. B. Hoffman, Michael Joseph, H. W. Moss, S. Joseph, I. Levi, Jacob Koch, J. Whitelaw, Louis Cohen, I. J. Frank, George Marienthal, M. W. Fuerst, E. Kuebelbach, N. L. Holstein, S. Bloomingdale, M. Guggenheim, M. Gross, A. Katzenberg, J. Desenberg. Besides these there are ten others whose names are not legible on the minute book. The number of German families of German descent residing in Summit County was considerable, for from other sources we have learned that there were considerable numbers of people of German extraction residing in the county.

The first officers were: President, Louis Altman; Vice-President, Nathan Ackerman; Secretary, Michael Joseph; Treasurer, S. B. Hoffman.

The following is a list of the members of the society:

H. W. Moss, S. Joseph, I. Levi, Jacob Koch, J. Whitelaw, Louis Cohen, I. J. Frank, George Marienthal, M. W. Fuerst, E. Kuebelbach, N. L. Holstein, S. Bloomingdale, M. Guggenheim, M. Gross, A. Katzenberg, J. Desenberg. Besides these there are ten others whose names are not legible on the minute book. The number of German families of German descent residing in Summit County was considerable, for from other sources we have learned that there were considerable numbers of people of German extraction residing in the county.

II

The year 1865 was a favorable year for the development of a Jewish community in Akron. The erection of a Jewish religious center on South High Street was consummated in August of that year. Dr. Isaac M. Wise, of Cincinnati, was the rabbi of the Hebrew Union College, delivered the dedicatory address. Under such auspices the synagogue started.

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

Temple Israel

The number of Jewish families in Summit County was about 125, with about 50 of them living in Akron. The children attending the public schools during the week and attended the synagogue on Saturday were mostly of other denominations, or of no religious faith, according to statistics furnished by the members of the congregation. The annual fund was $2,000. The membership of the congregation was about 125, with about 50 of them living in Akron. The children attending the public schools during the week and attending the synagogue on Saturday were mostly of other denominations, or of no religious faith, according to statistics furnished by the members of the congregation.

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

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study of Hebrew in preparation for the ministry. For a considerable time he practiced law and also held the office of Chaplain in the Ohio State Penitentiary. After leaving the Temple Israel, he went to Congregation Rodeh Sholem, Youngstown, where he has ministered to this day.

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

Friday Evening, May 3rd, 7:30 o'clock
Organ Preludes—Saul Shorin "Lift Up Your Heads"—Leo Levandowski

Dedication Service:
Rev. Dr. Louis Grossman, President of the Board of Trustees;
Mr. Nathan M. Berk, Chairman of the Dedication Committee; Rabbi Louis D. Gross, Cantor and Choir;
Louis Loeb, Violin Solo;
Rabbi Gross, Dedicatory Benediction.

Presentation of Key:
Dr. Louis D. Gross, Chairman; Louis Loeb, Cantor; Mr. Nathan M. Berk, Secretary; Louis Loeb, Secretary of the Board of Trustees.

Presentation of the Scroll:
Dr. Louis D. Gross, Chairman; Louis Loeb, Cantor; Mr. Nathan M. Berk, Secretary; Louis Loeb, Secretary of the Board of Trustees.

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

His first charge was in Akron, 0., where he started his rabbinical career in 1909, in the pulpit of the Temple located on High Street. Shortly after assuming charge, he succeeded in having a new Temple erected, now the splendid structure on West Hill known as Temple Israel. During his rabbinic service in the city of Akron, the congregation of Temple Israel increased its membership fourfold.

Rabbi Gross was one of the founders of the Federation of Jewish Charities, which is now one of the strongest Jewish organizations in the city of Akron. He was also one of the founders of the Akron Lodge of the Independent Order of B'nai B'rith, which he served as president in 1916. He is a member of the Masonic Lodge, the Elks Lodge and the Chamber of Commerce and an active participant in every civic movement.

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

Another event in the life of the congregation took place on April 26, 1915, on the occasion of the Golden Jubilee (1855-1915) of the organization. One phase of the celebration was the banquet that was held at the Portage Hotel, at which the following poem was read, and which was written especially for the Jubilee:

**OUR JUBILEE**

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

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

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

III. Jubilee's so, may we thus keep,
Until our trust our neighbors reap.
Because 'tis thus we share all blessed.
Instill that love, faith, happiness.
Long years stretch forth, life's at its best,
Efface all ill, God's will be blest.
Louis Loeb and his life-story are an intimate part of the history of the Akron Jews going back a half century. He was born in Alsheim, Hesse Darmstadt, Germany, Feb. 6, 1865, and came to the city of Akron March 19, 1870; finding employment with the firm of Koch & Levy, a department store, of which Mr. Loeb is the president now, the present firm name being J. Koch Co., and which has already been mentioned.

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

Mr. Loeb is regarded among Akron's representative Jews. He is a leader in all community undertakings because his opinion is at all times valued by his townsmen, be they Jew or Gentile. He is always faultlessly garbed, courteous, considerate, and generous.

Dr. Abraham Cronbach was born February 16, 1882, in Indianapolis, Ind. His parents were Marcus Cronbach and Hannah Myer. He was graduated by the Indiana­polis High School in 1902 and was graduated by the Hebrew Union College in June, 1906. His first rabbinical charge was at South Bend, Ind., where he went in September, 1906, and remained until December, 1915. He was highly success­ful in his work in South Bend.

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

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

Rabbi Cronbach has written extensively on the subject of Jewish religious matters having developed a scholarly and liter­ary style. His articles have appeared in the Reform Advocate, in the American Israelite, in the Jewish Comment and the American Jewish Chronicle. His contributions have also been printed in the daily papers of South Bend and Akron. An abridged version of the above mentioned thesis was published in Volume 25 of the Publication of the Central Conference of American Rabbis, and was republished in pamphlet form under the title of "Judaism and Social Justice, Historically Considered". One of Akron's most progressive and public-spirited Jewish citizens is Maurice Krohnegeld. He was born in Hannafalva, Hungary, June 4, 1867, and came to America in 1882. On
Mr. Krohngold is quite active in the work of Temple Israel, having been chairman of the Executive Board for two years, during the time the building was erected seven years ago. He was treasurer of the congregation in 1916, president of the Sabbath school and also treasurer of the Ohio Association for Jewish Religious Education. He represents the best type of public-spirited business man who has been given recognition by his fellow-men because of being essentially a self-made man, with keen intellect and democratic of disposition. To the stranger, he is hospitable, takes time to talk with him at ease, no matter how busy he may be; enjoys a good story and has quite a store of anecdotes at his command at all times. It is such men who help to raise the status of the Jew in the life of American cities.

Jacob H. Vineberg was born in Montreal, Canada, Dec. 29, 1881, his parents being Louis Vineberg and Goldie Jacobs. He was educated in the city of Detroit being graduated by the Detroit High School in June, 1900. Eight years ago he came to Akron as secretary and treasurer of the Akron Dry Goods Co. March 3, 1908, he married Leah Borinstein, of Indianapolis, Ind., to whom were born two children, Gladys Helen and Allen Marcus. Mr.

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Maurice Krohngold

at Lexington, Kentucky. At the time this is written, Rabbi Krohngold is chaplain in the United States Army in France, now in Cohimetz with the third army. The other Krohngold children are as follows: Anna T. (Mrs. L. A. Goldstein) residing at Marietta, Ohio; Harry, Ruth (Mrs. Samuel Burgar), Marcus, Walter, R. Cyril, and Joseph David. They are equally proud of their three grandchildren.

Rabbi Jacob H. Krohngold

At the present time president of the L. O. B. I.; he was for one year president of the Federation of Jewish Charities. Mr. Vineberg is also a member of the Chamber of Commerce, and of the Merchants’ Association. He is a member of the Board of Control of the Elks, and on the Executive Board of the Federation of Jewish Charities, and is active in a movement which is now being launched for the organization of a social club.

Another prominent leader in civic and philanthropic effort is Jerome Daulay, general manager of the O’Neil Company. He was born in Cleveland in the month of November, 1870. Seven years ago he came to Akron. Very quickly he impresses his personality upon his fellow-townsmen. He is very active in the work of the Federation of Jewish Charities.
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Ever since man first experienced pain and was endowed with the power to reason, he has sought to discover methods whereby he could relieve himself of suffering. These methods have been many, among which the following stand out as the best known: faith healing, massaging the body or the affected parts, dieting, exercising, administering drugs and medicine, and adjusting the vertebrae of the spine to its normal position.

The purpose of this adjustment being to relieve the pressure which is causing the symptoms, it is properly called Chiropractic, or the manipulation of the vertebrae.

This science is known as Chiropractic and has as its object, the restoration of health, by restoring the natural nerve force to the affected parts by an adjustment of the vertebrae of the spine. Prior to the actual application of his theory of the relation of the spine to health, Dr. Palmer knew that the brain was the great storage cell of life and that this life was transmitted through the body by a system of nerves called nerves. The nerves are a continuation of the brain cells, and, not unlike a cable, they continue down through the spine and are scientifically named the spinal cord.

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

It was generally known and admitted by every branch of medicine which studied the human anatomy, that the activization of the spine is the condition without which any part of the body, or portion of the body, was determined by the amount of nerve force received from the brain. They knew that if there was a lack of nerve supply to any organ, it would result in weakness of that part and make it susceptible to disease. Their belief of stimulating or reducing the nerve force to the affected parts, according to Dr. Palmer, was correct, but the method of accomplishing it was wrong. His theory was that nature would determine which organ was sick or the body, and that if the diseased part of the body was receiving the strength or life force of the body, it would with ease eliminate the diseased condition.

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

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

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

Dr. D. D. Palmer at this time was in advanced years, consequently this science was not developed until his son, Dr. W. E. E., after 14 years of study and investigation, established the Palmer School of Chiropractic in 1894. This school was about the year 1906. In the short span of fourteen years, there have graduated over 8,698 Chiropractors, which testifies to the rapid advancement the science is making.

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

From this operation the name Chiropractic, which is the Greek for "hand practice" was coined. The Science of Chiropractic is free from any form of treatment other than the hand adjustment, and is based upon the Law of Nature, as the Law of Health, and claims only to restore the body so that Nature can restore the Health. With this as a foundation, it came to life and flourished.
accountant of the Protective Home Circle, with which lodge he has been associated for the last fourteen years.

Mr. and Mrs. Tuholsky have the following children: Adolph Tuholske, Nathan Tuholske, Dr. Morris C. Tuholske, a prominent physician, Mrs. Myrtle Wein and Leon Tuholske. Mr. Tuholsky is proud of his service to the synagogue, and particularly because such services are so admirably appreciated. He was deeply touched a few years ago, when the congregation gave a surprise party and reception at the Temple in honor of Mrs. Tuholsky and himself.

Mr. Bert Polsky is prominently connected with the business, civic and other communal affairs of Akron. He is a member of the Board of Temple Israel; on the Board of Directors of the Chamber of Commerce. He is a leader in the firm of A. Polsky & Sons, which is mentioned in Akron's history as far back as 1875.

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

Among the prominent physicians might be mentioned Dr. S. J. Havre, Simon Mory, M. Tuholske, Armin Sieherman, D. Graver, Trachauer L. Lyman. The Polish family is also quite prominent.

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

That is where this congregation is stepping in as a pioneer of the "Golden Midway." Our fundamental principle is based upon the conviction that incidental forms and customs, principally those taken up by Judaism, are changed on its way through the da. Born, especially during the middle-ages, "Abode of Centuries," are merely garments, times have invested Judaism with differently in different countries and zones, and sphere of culture of the different, respective Jews' abode. We, in fitting these incidental garments to the cut of our times preserve under this modern cut Judaism some less reverently. We mean our congregation to be a modern orthodox congregation. Our services shall breathe the true, old Jewish spirit, and yet be conducted in a way appealing to modern men, women, youth, and children. Services will be held every day, lectures delivered Friday nights, besides the ordinary services, services Saturdays, both in English, only occasionally in German, if required. Sunday School and Talmud Torah will be opened and be conducted according to modern, pedagogical system and principle. A club for adults, as well as for young men and women, shall be instituted as centers of social and literary gatherings. The first item shall find as much weight, so far is sold the trade, from social intercourse among all members are flowing beneficial influences into the heart of congregational life.

For all those purposes, the building, at present under alteration work, will be dedicated in the first weeks of February. It is held that "TRUTH shall be the one principle of all our endeavors. We accordingly have named our congregation "Emeth," i.e., 'Men of Truth.' May God bless our beginning and beginnings.

Rabbi Jehudah Braver was born on the 21st day of Tebet, in the year 1886, in the town of Lyngnamy, province of Vilna, Lithuania. His father was Moses Isaac, a prominent rabbi for many years at Kalvarye, and his mother was Sarah Friedman. He received his early education in the "cheder," in his native town, and later entered the "Yeshivah" at Ponivisch, where he studied under Rabbi Isaac Jacob Rabinovitch. Here he remained for four years. During the following three years he studied at Vologit under the guidance of Rabbi Raphael Shapiro.

He completed his studies in talmudic and rabbinical literature at Teloh, where well-known Rabbi Lazar Gordon presided. For one year subsequently, he studied at Sudovo, a well-known seat of learning. He spent some time later in his own home, taken of Kalvarye, and subsequently he completed his rabbinical course under Rabbi Chayim Ozer Grodzansky at Vilna. He received ordainment ("smichah") from Rabbi Raphael Shapiro at Vologit and Rabbi Hirsh Mayofis of Eishichok.

On the 17th day of April in the year 1919, Rabbi Braver married his cousin, Rebecca Itzkovitz, in El Kunin. Their only child, Benjamin Mayer, aged 3. Rabbi Braver came to America September 9, 1919, and it is hoped that it will be his abode in this country in the city of Utica, N. Y., after which time he answered the call of the orthodox Hebrew congregation of Akron, Braver, the recognized orthodox leader of Akron, deserves reprobation in this chronic. Dr. Salo Stein did not remain long in Akron. Today his post is held by a younger man, Rabbi Lowwich. He gives promise of building up and developing a modern orthodox group which will command the respect of the community at large.

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

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

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

Rabbi Joseph Lowwich, native of Russia, was called to Akron late in 1918. He was educated in Hebrew and Talmudical literature in the city of Birotsk under the renowned Rabbi Soloveitchik. He attended Jews' College, and was ordained in the year 1912 by "Beth Din" of that school of learning. Today he is serving as rabbi in Congregation Anshe Emeth, and particularly as principal in the Hebrew School conducted by that organization. Rabbi Lowwich is stalwart in his adherence to traditional orthodoxy, but at the same time has a keen appreciation of the value of the "modern philosophy in the life of the Jew, being a cultured man in the highest sense of the word. He preaches in four languages. He received his degree upon the presentation of a thesis on the "status of the Jew." Rabbi Lowwich was awarded the degree of B.A. at Marietta College. Though a short time in Akron he has already a considerable following among the influential members of the Jewish community.

Following are the prominent orthodox congregations of Akron:

1. The New Hebrew Congregation, 123 E. 17th St., Mr. Karl Mirman, President.
2. The Sons of Peace Congregation, Bowery St., H. Sholiton, President.
3. Sons of Truth Congregation, 230 S. Balch St., M. Morris, President, and J. Louwisch, Rabbi.
5. Anshe Sfahr, 246 Colling St., David Friedman, President.

The Congregation Ahwah Ze-dek was organized some two years ago and now has 105 members affiliated with 20 to the Hungarian Jews. It has established a Hebrew school and has engaged the services of a rabbi. The secretary of this group is Mr. S. L. Pollak.

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

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

The most flourishing charitable society is the Akron "Schweitzerbund." A few years ago, in a Temple Israel publication, Mrs. Adolph Hirsh, the president at that time, wrote the following concerning the origin and purpose of this "union of sisters for charitable works." It was called upon to write of the noblest and most charitable society in Jewish history, namely, "The Akron Schweitzerbund." It is useless for me to tell of its many good deeds, as you already know its good points. In joining this organization your husband must first become a member of "The Akron Hebrew Congregation."
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which in itself speaks alone of its goodness. It will be interesting to know that this charitable band at one time consisted of ten women. It was organized in Akron in 1867 as an auxiliary to the Temple and for charitable purposes. Of these noble women remains but one, Mrs. Mose Joseph, of Chicago, whose husband is one of the few charter members of The Akron Hebrew Congregation still liv-

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

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

Another charitable organization came into the field which was later known as the Daughters of Francis Joseph. It was organized February 21, 1886, with Mrs. Joseph Herman and Mrs. H. Kraus as founders and 20 charter members. It also was organized for the purpose of relieving the needy, and probably had a membership exclusively of immigrants from Austria. The officers in 1914 were Mrs. Henry Kraus, President; Mrs. I. R. Whitelaw, Vice-President; Mrs. B. Feldman, Secretary; Mrs. S. J. Freeman, Treasurer. There were in Akron a number of other relief agencies doing sporadic charity work: The Ladies' Aid Society, the Ladies Hebrew Benevolent Society, the Akron Hebrew Relief Society.

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

A movement has been started in Akron to unite all of the Jewish charitable agencies of Akron in one federation. In order to effect this object, a meeting has been called at Temple Israel, Merriman Road and Marshall avenue, for Wednesday night, Jan. 14, at 7:45, at which time addresses will be made by Rabbi S. Margolis of Cleveland and Rabbi Gross of Temple Israel. Municipal Judge M. Levine of Cleveland is also expected to be present and give an address. All of these men are thoroughly versed in the subject to be considered. The meeting will be held in the social hall of the temple, and all Jews of the city and representatives of all charitable societies of the race are urged to be present. There will be music and refreshments.

There are at present a half dozen Jewish societies engaged in work which it is desired to put under one head. The Jews are not objects of charity except from one cause, that of immigrants from foreign countries where, owing to persecution, they have been forced to live in poverty and hardship, and when they immigrate to this country are practically penniless. The work of the Federation will not be along charity lines solely, but also from the standpoint of social service and education.

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

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

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

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

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

Local Activities
- Local Relief, Immediate Aid, Hachnasas Orchim, Free Loan, Free Employment Bureau, Legal Aid, Educational Dept.
- Contributions to National Institutions
  - Denver: National Hospital for Consumptives, Jewish Consumptives' Relief Society.
  - Cleveland: Orphan Asylum, Sir Moses Montefiore, Kesher Home for Aged and Infirm, Orthodox Old Home.
- Chicago: Nathan Marx Orphan Asylum.
- New York: Hebrew Sheltering and Immigrant Aid Society.

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

Board of Trustees

Finance Committee
- Jacob Nobil, Wm. N. Osterman.

Free Loan Committee
- Jacob Nobil, Chairman, Wm. N. Osterman, Ike Reder, Max Bear, Simon Kazan.

Solicitation Committee—Board of Trustees
- Max Holub, Chairman.
- Relief Committee
  - Mrs. S. Kazan, Chairman; Mrs. L. Loeb, Mrs. S. Levy, Rabbi L. D. Gross, Mrs. H. Ferberstein, I. Sokol, J. Schorin.
- Sheltering Aid Committee
  - Mrs. H. Holub, Chairman; Mrs. I. Leeper, Mrs. I. Sokol, Mrs. A. Cohen, Mrs. Max Bear.
- Employment Committee
  - Rabbi L. D. Gross, Chairman; Louis Loeb, A. Polsky, Max Holub.
- Legal Aid Committee
  - N. M. Greenberger, Chairman;

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

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

National Institutions Committee

Educational Committee
- Rabbi L. D. Gross, Chairman; B. Polsky, Max Arenson, Miss Ruth Leopold, Sam Friedman, Miss Fannie Forstein, Miss Malvyn Wachner.

This indicates that the Federation from the very start was a healthy organization receiving the support of the best elements in the community.

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

The most significant work of the Federation during these years was Miss Wachner's serving those who enjoy good, comfortable beds insist on having The San Hygienic Brand of Mattresses, Box Springs and Pillows. They are filled with sweet clean sanitary material manufactured in strict accordance with the Ohio State Bedding Laws. Our guarantee is attached to each Mattress.

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Willys-Knight Touring Cars

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The Independent Order of B'nai B'rith, District No. 2, is very strongly represented in Akron, and has for years had in its membership the most prominent Jews in the city. In May, 1918, Akron Lodge entertained the 86th Annual Convention of District Grand Lodge No. 2, which was held at the Elks Club. This proved to be one of the most important conventions in the history of that district and a great many prominent leaders of Jewry in America were in attendance. The General Committee on the Convention, at that time consisted of the following local men: Henry J. Fuerst, Chairman; Max Bear, N. M. Berk, I. H. Birmbaum, Jerome Dauby, L. G. Federman, L. D. Freiberg, S. F. Friedman, Maurice Krohn­gold, S. M. Levy, Louis Loeb, Leo Meyer, W. N. Osterman, B. A. Polsky, Henry Schwartz, Dr. M. C. Tuholske, J. H. Vineberg.

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

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

DIRECTORY OF THE AKRON JEWISH ORGANIZATIONS

Benevolent Societies

Federation of Jewish Charities, Miss Malvyn Wachner, 867 E. Market.

Hebrew Aid Society, Samuel Revine, 564 Euclid Ave.

Hebrew Ladies' Benevolent Society, Mrs. Samuel Salzman, 562 Euclid St.

Schwesterbund, Mrs. J. H. Wiener, 708 Diagonal Rd.

Ymca, Mrs. Henry Kraus, 780 W. Market.

Akron Hebrew Ladies Relief, Mrs. H. Shulansky.

Cemeteries

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

Orthodox Cemetery Association, Carl Mierman, 863 S. High.

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

Hungarian Cemetery, See Hungarian Congregation.

Congregations

Temple Israel, David Tuholske, 430 Crosby St.

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

New Hebrew (Edgewood Ave.), M. Kodesh, 324 Euclid Ave.

Anshe Emeth (Bach St.), J. Aaron­ son, 425 W. Central Ave.

Hungarian Congregation, M. Moskowitz, 429 Rhodes Ave.

Educational

Boy Scouts, Samuel Arinstein, 856 W. Exchange.

Talmud Torah, J. B. Fox, 745 Kolb St.

Tidewell Hour, Miss Anna Ziskind, 441 W. Columbus.

Girls' Organizations

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

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

Knitting Circle, Mrs. Adolph Hirsch, 530 W. Market.
The Jews are the keepers of the forests, they are the guardians of the tree of life, the tree of knowledge, the tree of good and evil. They are the ones who bear the fruit, who carry the weight, who show us how to be fruitful and to multiply. The tree of life is the heart of their culture, the center of their existence. It is the tree that provides the food and the medicine, the shelter and the shade. It is the tree that nourishes their spirit, their soul. It is the tree that gives them hope and faith, their strength and their courage. It is the tree that gives them peace and love, their happiness and their joy. It is the tree that gives them life, their soul.

So raise your glass, friends, old and new, and toast your noble mothers; Your sisters, wives and sweethearts too, “buck, be brave and ground.”

The heart of Akron’s tree of life, the Akron “Schwesternbund”; The Akron Jewish “Schwesternbund,” its members, husbands, sons and brothers. Whose hearts still beat with loyalty that hope and faith renews God bless the Akron “Schwesternbund” the friend of needy Jews.

Now come the branches of the tree that spread their ample limbs, Which shelter those that seek the shade, that hold the ripening fruit.

They are the ones who bear the weight, who show us how to do it? Who bending low with choicest fruit are held by apron strings.

Lords of creation that! they’re blessed by the rains above, The rains that nourish tree and all are the reins of pure congenial love.

But let us not forget the twigs, the blossoms on the banks that beautify this precious tree of life.

That spread and grow and flow’ring too, the air with fragrance fill; Societies that strive for good, the Bible-Study class, Chassidic and the valiant scout with golden promise rifle.

The Charity Federation, too, the paupers of want to still. The Children are our treasures, the bondmen of our creed, The harvest of the coming years, to-day we plant the seed.

Yehovah’s tree seems now complete, its outlines clear and bold; It is in the bower of our race, the stronghold of our Faith, The congregation ever prays our Torah’s not a wrath, Inspires us all with trust anew, ennobles young and old.

As long as Israel’s sons proclaim the year of Jubilee, So long shall burn the bondman’s light, the hope of liberty.

But stop! There still is lacking one, perhaps it is a spark Of inspiration that reminds me of, what I have forgot; ‘Tis not the fifty rings nor the hard encrusted knot.

No, no, it is a simple thing, it is the weather-beaten bark. The Cinderella of the trees was born fit to grace a throne, Ordained to bear the fibers and bows, to dream its dreams alone.

Poor Bark! The butt of sinners and the prey of lice; The leaves are rent and e’er the voice of the lice. The ice of winter gathers on thy breast; Yet Moses to thy glorious counterpart, ordained like thee to seek man’s jubilee.

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

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LEADING JEWISH HOME PAPER
PUBLISHED BY THE JEWISH CRITERION, 502 OLIVER BUILDING, PITTSBURGH, PA.

Vol. 50
February 18, 1919
No. 25

EDITORIAL

CHARLES H. JOSEPH

THE AKRON COMMUNITY.

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

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

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

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

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

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

A SERIOUS SITUATION.

We have been very often accused of pessimism when we have urged those responsible leaders in American Jewry to take some definite action looking to counteracting the dangerous situation engendered by that comparatively small group of radical Jews who are Jews in name only. We have been dismissed with a wave of the hand and our fears have been pooh-poohed. Yet in view of the extraordinary testimony given before the Senate committee investigating lawless agitation in the United States, the effect of the words of the Rev. Dr. G. A. Simons, for years head of the Methodist Episcopal Church in Russia, must be seriously considered by all Jews. Dr. Simons doesn't mince matters but starts right out to say that most of the Bolsheviki are Jews and that they are atheists and opposed to religion; and right here: is pertinent to remark that Mr. Huntington an attaché of this government in Russia, testified before the Senate committee investigating this charge that Bolsheviki are Jews and are opposed very bitterly to Orthodox Christianity. Dr. Simon continued to say that the propaganda in this country was in charge of such organizations as the Rand School of Science of which "nineteen of the twenty persons were Jews." Almost from the beginning, said the Doctor, the Bolsheviki movement and agitation by Apostate Jews, most of whom bore German names originally, but who changed these to Russian names. And he made the startling statement that he did not believe the Bolsheviki movement in Russia would have survived had it not been for the scores of East Side Jews in New York. But this charge is far more serious: "Immediately after the Kerensky revolution sentiment in Russia was pro-Ally, but within a few months, when the Bolsheviki movement developed a strong pro-German current developed, with more than half the agitators Jews, including many from New York." But let us continue to the end of these amazing revelations: Dr. Simons told of a mysterious book of "Jewish protocols" of unknown authorship, which he had seen in Russia, purporting to show that all great things of history since the Spanish Inquisition had been done by Jews and promoting an eventual Jewish conquest of the world.

New right here is here we began to suspect the motives of this worthy clergyman. We read patiently to the constant prominence that he gave to the Jews in his testimony and thought that perhaps while he was laying it on a bit thick, so to speak, yet in his zeal he was perhaps unconscious how unfairly he was acting to cast suspicion upon the name of ALL JEWS by his thoughtless remarks. But when without the slightest rhyme or reason he drags in by the heels the Jews by birth only and who are totally out of the Bolshevik movement that probably numbers no less than five hundred, and opposed to religion; and right here is the isomous fact that all that Dr. Simons has said is to our mind unworthy of consideration. But that story has been already published prominently in every newspaper in this country. It has probably found its way across the water to the leading publications of Europe; and it must be injured by such irresponsible statements. Shouldn't Dr. Simons be ashamed of himself to use such a questionable authority to give out to the public the impression that the Jews are a menace to the world? And doesn't he know that other fact that there are only a handful of Jews who are in the Bolshevik movement; that such men as Trotsky and a few of his relatives and friends comprise the JEWISH phase of that movement? Doesn't he know that the large majority of Jews are opposed to the movement? And why should he be so insistent all the way through his remarks about the Jewish contribution to this country? And why is the impression that great numbers of Jews here are in sympathy with Bolshevism. Isn't it just about time that our Jewish leaders should begin to call a spade a spade and not permit the world to have the impression that a few Jews who are Jews by birth only and who are totally out of sympathy with Jewish ideals and Jewish life should be permitted to go unchallenged in besmirching the name of the Jew? Let us take a stand in this matter. Let those organizations whom we have said on many occasions are just existing on empty honors and are utterly failing to even understand their obligations and duties in face of a world crisis. WAKE FROM THEIR SOMNOLENCE AND BEGIN TO WORK SERIOUSLY TO JUST SUCH ENDS AS WE HAVE SUGGESTED.
A WORD OF APPRECIATION

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

They also wish to state that it is their earnest desire to maintain the high standard that has been set in order that they can still merit not only your confidence and esteem but your future patronage as well.

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The most modern Jewish bakery in the state of Ohio.
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JEWISH economic field. I called a boycott. I have resigned," Mr. Bernstein of old, "In their 55 years they have also began a movement 25 only 38 per cent. of harmony country. Until recently question with Oscar Straus, boycott from the Jcwkling s against them, and am re­ statement promising and Marshall reports that Dmowski's attitude toward the Jews from a nationalist and non-Zionist. When Mr. Bernstein left on his last trip to Russia Rabbi Isaac Land­ has been appointed member of the ci­ anti-Jewish agitation inbury. Paris.—A wave of anti-Jewish accu­ slander and gradually ov­ attempts to incite the population against the Jews are being made at public meet­ tings in various parts of the coun­ try. In Pasha, Jewish business men were robbed and a number of Jews were dragged to a church where they were forcibly attacked. Those who refused to report the attack. At Hileschau, a riot resulted in the death of several Jewish soldiers. The Jews in Austria has made representations to the Hungar­ ion Government about these attacks, and has asked that the local authori­ ties should be made to answer for them. The Government has agreed to take the proposition under advisement.

"HALF A CENTURY MAKING"

The above five words is the history of the PPLUERIES, also known as THE ENTERPRISE MANUFACTUR­ ING CO. (Akron Fishing Tackle W. Akron, Ohio,) who, from a start in 1914 in the kitchen of a house in the rugged hills of Ohio, and without help of capital and unmitting hard work, to a posi­ tion of being the most popular fishing tackle in America, operating under the protection of a patent in capital of over $125,000, the company is basing their unswerving adherence to their business creed: "Quality First. Al­ ways." In their 55 years they have paid $1,000,000 to the cus­ tomers one order—they have made in this company. If their YEDEND and second, their THOUSAND products, have been in­ volved in the war, worth millions of dollars in their original form, or in the reconstituted form, we are taking at the going and one to all the world at a guarantee "without time limit" by the manufacturers. We think that it means to you when you carry the PPLUERIES FISHING BRAND Tackle. The demand is created for you and also provides a liberal profit establishing "RETAIL PRICE."
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AKRON, the Rubber Metropolis, has a population in 1919 of 160,000, a growth since 1900 of 128 per cent.

AKRON has 150 industries with a total capitalization of $289,000,000 and aggregate sales in 1918 of $411,000,000.

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

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

AKRON has eleven banks, whose combined clearings in 1918 were $285,837,000, and total deposits in November last were $48,374,367.

AKRON’s postoffice receipts in 1918 totaled $977,625. The value of building permits issued amounted to $4,132,283.

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

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

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

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

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

The story of Rubber in Akron is so interesting and the facts are so consistent that they demand to be told first in any article on Akron. Established in 1869 with twenty-five employes, the parent company had a precarious existence until the arrival of the bicycle disclosed the proper field of usefulness of rubber. New companies were organized by men trained in the pioneer factory, and the way was thus prepared for automobile tire production, which naturally centered itself in the Rubber City.

There are now twenty-four rubber-manufacturing companies in Akron employing 31,000 persons, and the twelve companies making tires have a combined capacity of 30,000 tires and tubes per day. Of the 175,000 odd tons of crude rubber imported into the United States in a year, about 60,000 tons is made up in Akron. Akron's factories will make 15 millions of the 20 million tires needed this year for the automobiles used in this country.

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

Akron is located 35 miles south of Cleveland, near the Cuyahoga river, and exactly on the great watershed which runs east and west through northern Ohio, dividing the drainage which flows into Lake Erie from that flowing into the Ohio river. The highest elevation in the city is about 1200 feet above sea level.

The old "portage" (French, "Carrying-place") traversed by the Indians in carrying their canoes from the Cuyahoga river to the Tuscarawas in traveling from Lake Erie to the Ohio river, and which was a part of the western boundary of the United States by the treaty of 1785 with the Iroquois Nations, passes through the western part of Akron and is marked by several monuments. Thus, before the coming of the white man, the "high place" from which Akron derives its name was famous among the Indian inhabitants. Several villages were located along this old trail, and the villages of Old Portage and New Portage at either end of the trail, still survive.
Akron's history dates back to 1807, when the first settlements were in what became known as Middlebury, now a part of the city of Akron. For many years Middlebury was the principal part of the city, and it was not until the completion of the Ohio & Erie canal in 1837 that the settlements on the canal began to grow and finally surpassed in size Middlebury itself. Middlebury was annexed to Akron in 1872. The Pennsylvania & Ohio canal also passed through Akron, and the city owes much of its growth and importance in the early days to its location on the two canals, which carried an extensive traffic between the Lakes and the Ohio river.

Both of these canals have long been abandoned for navigation purposes, but the Ohio & Erie still performs an important function as a means of industrial water supply, and as a connecting channel leading to the fine chain of lakes south of the city, which provide recreational facilities for Akron's people.

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

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

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

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

A new charter for Akron has just been adopted, to take effect in 1920, which provides for a city manager government, with a mayor and a council elected at large. This will give Akron a progressive and efficient governmental machine.
Akron's part in the World War was one to be proud of. Summit County, with Akron comprising 75 per cent. of the population and 90 per cent. of the wealth, contributed upwards of 15,000 men to the different branches of the United States service. Among these were two local companies of the old National Guard and a Battery and Machine Gun Company locally recruited before the war started.

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

No munitions factories, steel mills or ship yards were located here, but Akron's contribution in war supplies was notable, including war balloons, gas masks, rubber clothing and miscellaneous rubber articles, auto trucks, chemical stoneware, ship building machinery, foundry products, machine tools and electrical appliances.

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

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

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

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

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

His reception of us was a little timid and nervous.

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

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

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

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

I have wondered what will happen to art if the Socialists' Utopia, Universalism, is ever realized. Today our "Foreign Legion" of musical artists is composed of contingents professing all sorts of philosophical and religious views. Our Italian singers represent Italy with all its characteristics of their race alone, but in their very bearing they were expressive of the self-glorification of the German people and their penitent hatred of others.

What changes the war must have wrought with them! What shattering of delusions! However, the German artists did not exalt the baser characteristics of their race alone, but in far greater measure did they exalt the finer. It was perfectly fitting that they should be barred from Opera House and Concert Platform, for theirs was the sublimest and most insidious form of propaganda. Who can be enthralled by the art of a musician without sensing in it the genius of his people?

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

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

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

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

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

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

Leo Ornstein's genius is not of the same variety as H. G. Wells'; it does not force him out of bed at midnight to jot down the passing products of the workings of his mind. He does not feel keenly the calamity that would befal all the world if he did not receive the complete legacy of his every passing fancy. He likes to have pad and pencil handy, but if they are not about he hopes to remember, and if he forgets—he'll have to remember, and if he forgets—well, he'll have to remember. He doesn't like to lose time. The fact of the matter is that he sleeps regularly, has his breakfast shortly after he arises—generally ham and eggs, coffee—not very strong coffee, a cigarette—petr a very strong cigarette; after all this he deliberate and systematically commences his day's work.
HE WISH CRITERION
result worthy Jew in
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the son of Samuel and ILta
remaining delegate from the 217, Veinberg the death in Rome, recently, of David Lubin removed one of the striking figures among the philosophical reformers produced by his country. David Lubin was born in Russian Poland, came to this country as a boy, worked, like many an other immigrant, at any menial job he could find that would pay his board, and ultimately, journeyed out to the Pacific Coast. At Sacramento he got a job in a store and with the perspicacity of his race, in time he owned one of his own. He made a considerable competence in the mer cantile business, and while he was doing it found time to evolve his remarkable and progressive and orthodox ideas of socialism which were later to find such wide acceptance. His first public work was the idea for the International Agricultural Institute, an institution which he promoted as a clearing house for crop statistics, and all information of use to farmers the world over. The idea was re jected by the United States, and Lubin took it from country to country, without any success until he reached Italy, King Victor Emmanuel of Italy was so impressed with the idea that he arranged for an international conference to meet in Rome, which was attended by delegates from 40 nations; Lubin attended as a dele gate to the United States. The treaty organizing the permanent in stitute resulting from this conference was signed by 40 nations for the last 13 years the Institute has played a tremendous part in agricultural development. Its monthly bulletins are printed in several lan guages, each country bearing the ex pense of its own, and it is the recog nized authority on all matters pertaining to crops and methods of agriculture. Its library on agricultural matters is without a peer in the world. The Italian King provided a permanent endowment for the institute and the Italian Government built a handsome edifice for the institute's permanent home. Lubin re mained permanent delegate from the United States until the time of his death. He found time to do a great deal of work in home affairs and was instrumental in having introduced into Congress a measure to improve the Parcel Post service, to promote direct dealing between producers and consumers. He was always the foe of the middleman. He intro duced the rural credits question in the United States, also the national marketing proposal on the lines of the German Landwirtschaft, which secured introduction into Congress of a proposal for an international convention for the establishment of an international commerce commission on merchant marine, which measure was passed by Congress in 1914. His one book, "Let There Be Light," was in its day a startling presen tment of socialism which, how ever, has come to be accepted in this age as a general platform for the betterment of conditions.

—Moses Hirsch Weinberg

Mr. Weinberg was born in March, 1846, in Sula, Prussia, in 1849, he moved by wagon train with his parents to Gal tain, where they settled as colonists. Later, however, Young Moses departed at the age of twenty, to leave Palestine for America, where he hoped for bigger opportunities.

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Non-Jews Who Have Influenced Jewish Life
by Herman Jacobsohn
(Copyrighted, 1918)

1.
GOTTHOLD EPRAIM LESSING

German dramatist, poet and critic, writer of the rank of Schiller and Goethe was Lessing's hero; and the son was originally intended to be one.

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

All men, all faiths unite in their gratitude to this man. Some are thankful for the new light he has thrown on the field of letters; some for his constructive message to criticism and art; some for his vitalizing influence on religion; the great mass for his sympathetic insight into the sorrow-laden life of which he has experienced so much; but we, in addition to the gratitude, all others are rendering him, owe him a debt as grateful like for like.

In this drama Lessing pronounced a sentence in the ban of Schiller and Goethe; a sentence that is still more surprising, the invention of mysterious murders without exception are cheats, thieves, and robbers. That is why they are a people whom the Lord our God has cursed.

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

Lessing's hero in "Die Juden" comments:

"If a Jew cheats, at least seven times out of nine he has been driven to it by a Christian. I doubt whether any Christian can boast of having dealt upright with a Jew, and they are surprised if he endeavors to render like for like. But if one considers it a point of religion and almost a meritorious work to persecute the other?"

It was not safe to ask such questions in Lessing's day, surely not "proper." And he paid the price. When he died, though he had been proclaimed a great genius, "the newspapers in Hamburg were forbidden to publish anything in his praise, and the clergy endeavored to prevent a public ceremony of his memory." "Die Juden" was among his first literary labors, and is comparatively insignificant as a piece of art. But the theme kept growing with his years and powers, till it blossomed out in full bloom in "Nathan the Wise," the masterpiece by which the world knows him. He had become a warm friend of Moses Mendelssohn, the grandfather of Felix Mendelssohn the composer; and Lessing had the opportunity to observe Jews from the close range of friendship. The result was a drama containing a character, whose utterances have changed the opinion of all Europe on the subject of toleration, and which in the estimate of the civilized world. It also made Lessing immortal.

In this drama Lessing pronounced the tenets of toleration which dreamers and thinkers have since taken for their guiding principles: A Jew, a Christian, and a Mohammedan are brought together to act out the poet's theme. The Mussulman, who is the Sultan, confronts the Jew: I pray you tell me what belief, what law has commanded itself to you? The Jew is in a dilemma: If he says "the Mohammedan" he gives the lie to his own life; if he says "the
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Have enjoyed a very considerable increase in their business during the past year and take this opportunity to express their appreciation of the loyal support accorded them by the Jewish people to whom they feel indebted for no small part of their success. We also wish to state that it is our earnest desire to maintain the high standard that has been set in order that we may still merit not only your confidence and esteem but your future patronage as well.

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BELL MAIN 144

O. S. 1303-1354

AKRON, OHIO

Jewish, he stands in danger of offending thine Sultan. So be replies: "I am a Jew."

Sultan: And I am a Mussulman. Between us is the Christian. Now, but one

Of all these three religions can be true.

After meditating, Nathan speaks these lines:

In gray antiquity there lived a man

In Eastern lands, who had received a ring

Of priceless worth from a beloved hand.

Which had the secret power of giving favor

In sight of God and man, to him who wore it

With a believing heart. Unto the best beloved

Among his sons he left the ring, enjoining

That he in turn bequeath it to the son

Who should be dearest.

From son to son the ring descending came

To one, the sire of three; of whom all three

Were equally obedient; whom all three

He therefore must with equal love regard.

But he must die; and then the loving father

Was perplexed. In secrecy he calls

An artist to him, and commands of him

Two other rings, the pattern of his own:

He gives his blessing, and his ring—and dies.

He was scarcely dead when each brings forth his ring

And claims the headship. Questioning ensues,

Strife, and appeal to law; but all in vain.

The genuine ring was not to be distinguished—

As undistinguishable as with us

The true religion.

Then Nathan tells him that this was what a judge, whose decision the sons had sought, replied:

And certain that all three he loved, loved equally, since two he would not humble.

That one might be exalted. Let each one

To his unbought, impartial love aspired.

Each with the other vie to bring to light

The virtue of the stone within his ring;

Let gentleness, a hearty love of peace, beneficence, and perfect trust in God come to its help. Then if the Jew's power

Among your children be revealed, I bid you in a thousand, thousand years

Again before this bar. A wiser man

Than I shall occupy this seat, and speak.

Then Nathan hints:

If, therefore, Saladin, you feel yourself

That promised, wiser man, then—

1? Dust!—? Naught! O God. Not end are the thousand, thousand years

Your judge foretold; not mine to claim his seat.

Go, go!—But be my friend!

Thus has Lessing impressed upon the world that so long as each considers himself the favored son of the Father, who has really meant them all to be equally happy, hatred and strife and malice and bitterness reign. But once each tries to understand the other, love, peace, and happiness shall be theirs. He has also demonstrated the close connection between the religions of the West, and the importance of Judaism in the upward march of mankind. A great service to the world.

But for us Jews he has done more: His work has stimulated our ethical conception of our own life and its worth for others. Liberated us from the intellectual ghettos we had surrounded ourselves with, and most important of all, has taught us to strive to live down the accusations our enemies make against us.

MARTIN LUTHER

German Christian theologian and leader of the Protestant Reformation in 1529. Translated the Bible into the German language in 1532. Born 1483. Died 1546.

Amid the passion and tumult of international strife and hatred under the aegis and gowns of the maimed and bleeding, a fluttering tremor announcement came last year, the fourth centenary of Martin Luther.

An obscure Augustinian monk teaching at an insignificant little university connected with a town-church. Obscure. Yet in the midst of an unprecedented struggle the world will pause to commemorate him. This sturdy, straightforward, obstinate, fearless, scholarly rustic let fly an arrow on the thirty-first of October, 1517, that set society in convulsions in his own day, and gathered momentum as it sped on and on through the centuries, till today there is not a sphere...
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THE JEWISH CRITERION

of human life free from the influence of Martin Luther.

Few indeed are they that have come into this world with a message for mankind who have not devoted part of their labors to the destinies of the Jew. Poet or sage, prophet or priest, none has designed it unworthy to embody in the comedy of the ages the drama of the Jew, Luther, too, has engrossed a line. It is ours to decipher what it reads.

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

Catholic and Protestant alike will feel a thrill in the assurance that while Luther must be counted among the great, he was guilty of much of the filth of his time. He never hesitated at compromising with his conscience if the compromise was for what he considered a "holy cause."

While he insisted during his struggles with the papacy that "it was neither safe nor right to act against one's conscience," he nevertheless kept asking, "What harm would there be if a man, to accomplish better things for the Christian church, does tell a good 'thumping lie'?"

Besides, his was an intense nature. When he loved you he smothered you with kisses; when he hated, he scorched you with the fire of his hatred.

During his early struggles with the papacy, the most powerful institution on earth, when he found himself locking horns with a giant and needed every ounce of strength he could command—then he was solicitous for the welfare of the Jew. The great mass of toiling mankind never bear malice toward each other. But alas! in their childlike credulity, they are often set upon each other's throats by the scheming traitors of humanity. The Jew had long been undeservedly persecuted. To win the support of mankind when he sorely needed it, all Luther had to do was to turn the world's attention to an object of injustice. And where could he have found a better one? This means has been used time and again by great leaders who truly understand the psychology of the mass. He turned the attention of his followers to the injustice perpetrated on the Jew. And it is at this period of his career that our Martin Luther of the later period. The later Martin Luther had forgotten that his greatest strength years before had come from the Jew. He had translated and had diffused among the masses while concealed in the Wartburg castle. For centuries the great silent mass was coming to the huge and gaudy cathedral doors to seek the food their simple hearts craved and their souls languished for, had to have; and for centuries it had been turned away hungry and faint, tears in the eyes voicing their protest. Instead of spiritual food, they had been fed upon bizarre tales about the life of the Jews. The Bible, translated and retranslated, was a series of Latin liturgies which they had no way of understanding. The moment Luther translated the Bible into the vernacular the masses breathed it in like a suffocating man breathes pure air. They found in it all they craved for, all they languished for. They flocked to their benefactor's hearth. Then he was still conscious of the source of his strength. No wonder he showed them such unprecedented solicitude for the Jew, whose Book won for him Protestantism.

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

But the Jews, in Luther's own matchless language, remained "stock-stoneinseuteufelhart."—(I leave the pleasure of translation to the reader.) They would not listen to his promises, and would not accept his invitation—if it meant the surrender of their conscience. They would remain
Jews, loved or despised. Besides, Luther had been morose, choleric, bitter, wapish toward the close of his life; his diabolical rage had turned Germany into an abattoir; his rugged health was giving way; his followers were falling off, his rash utterances during the Peasant Uprising turning the masses away from him. Our Catholic friends would have us believe that he was now experiencing nightly wrangles with the Evil One. However that may have been, Israel had refused to come and take a plum-colored front pew in Luther's church, had remained standing at a respectful distance and met the solicitous invitation with a declining smile. Such insolence! In whose wrath Luther flung gall and wormwood on defenseless Israel.

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

III

OLIVER CROMWELL

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

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

Let the defamers of outworn institutions and the worshipers of the pitiful hoks of pomp say what they will, Cromwell was far ahead of his day to possess the conviction and the courage to say:

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

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

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

With the exception of Turkey and Holland the Jew was then an outlaw on the face of the earth; branded, mocked, jeered, hounded, stoned, and burned at the stake. In England no Jew ventured to found a home since the terrible days of the York tragedy, when a town-full of Jews were burned alive while hiding in their synagogues from a monk-infuriated mob. The Jews aimlessly wandering foretold by the prophets of old had come to pass; why should not the promised triumphant return?

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

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

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

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

Cromwell appointed a committee to consider the request. The committee was composed of members representing the army, law, clergy and the trading interests. He chose men whom he thought friendly to the cause of the Jews. Their recommendations were:

1. That the Council grant permission for the erection of synagogues in England, and upon what terms, "the Jews desiring it may be admitted into this nation to trade and traffic among us as Providence may give oc-

THE JEWISH CRITERION
The greatest of English dramatists, "The Merchant of Venice," written by William Shakespeare in 1596, is a tragic play. The story revolves around the character of Shylock, a money lender, who seeks revenge for a wrong done to him. The drama underwent a good many changes until its final form that Shakespeare always intended, but his death prevented him from completing it as he intended.

Twelve hundred children on the East Side of New York celebrated last year the tercentenary of William Shakespeare. It was the most elaborate, most magnificent tribute accorded the great poet dramatist anywhere. Here are a few names of the children enacting King Lear, as reported by Abraham Schwartz and Aaron Pfeifertholtz. Phillips Klamor, Nathan Benjamin, Joseph Lichtenstein, and Samuel Richman.

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

It is not altogether clear at first just who was at fault in this great tragic incident; a Jew did, and the English-speaking world. Here are a few names of the children enacting King Lear, as reported by Abraham Schwartz and Aaron Pfeifertholtz. Phillips Klamor, Nathan Benjamin, Joseph Lichtenstein, and Samuel Richman.

The drama underwent a good many changes until its final form that Shakespeare always intended, but his death prevented him from completing it as he intended.
What the dramatist really shows us is a venerable old man belonging to the proudest and most ancient faith, yet living under the clearest oppression imaginable. The chosen of God is condemned by man. His soul is gnawed on till it is nigh consumed by a fiery hatred and super-human revenge. These passions become so great in the face of the many wrongs that they distort the forgiving Jewish nature.

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

It is over three hundred years since this drama has appeared, and much suffering has its false interpretations caused us. Today, the unbiased critic understands that in it intolerance bigotry stands indicted. Nothing more. But the ignorant and the stupid, who thrive on the vices and prejudices of the past, still keep harping that "Shylock," the character of the poet, shows us who is responsible for them.

Shakespeare's art here pleaded the cause of justice and humanity in a way so soft and direct, the reader took well nigh three centuries to hear and understand. Now that the world has wakened to the rights of Jews and children, a humble reason to be in the forefront when the divine bard is commemorated.

MOHAMMED

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

Every seven or eight centuries the world is swept by a new religious wave whose effects shake the soul of man to the foundation, change his whole aspect of life, re-evaluate all values, and leave him with a new compass on his mysterious voyage through the vast Unknown. And the race is growing, inspiring and exalting hopes. The religious wave that arose in the wilds of Arabia, whence it swept on and on, nor paralleled in history, on its own source-cursed, over Arabe Minor, Syria, Persia, Middle Asia, the outskirts of China, Africa, Europe, is Mohammedanism. His doctrine, his inception long before in tiny Judah. Islam is the daughter of Judah.

Island. Islam is the daughter of Judah. Jews planted the seed; Mohammed gathered the harvest. He found his inspiration in Judaism; but he transcended the Jew. The Arabians felt very proud of this ancestry, historical proof to the contrary notwithstanding. They opened their ears to the faith of their grandfathers.

The Jewish inhabitants in and around Medina were very pleased; for Mohammed was of the unity of the Deity, was commanding prayer three times a day, when the supply of food and drink, of the稍稍 as the sun shone, the various nations of the Arabian were served by a Jew; and, if that was not enough, the Arabians were served by Jews.

It was not till the middle of the nineteenth century that actors and critics began to see that the joke was on the only authority which they had celebrated. Sir Herbert Beerbohm Tree was in the habit of presenting "Shylock" as a sort of old Hebrew prophet crying out for justice and righteousness in a dark night. His interpretation of Shakespeare's real meaning is attested by his popularity and fame. Whatever blunders there are in "Shylock" the character the poet shows us who is responsible for them.

When the three tribes were powerful, and the Jewish inhabitants in and around Medina were three powerful and賽 vigorous, the story of Islam will be a matter of general interest and concern. As we are learning to know more about the Turks, it is possible that we may be able to look forward to a day when the Moslem will worship Him.

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

Yet, in the land conquered by his successors, Omar, Obraham, Ali and Mowjiah, Jews found more freedom than anywhere else. They often welcomed the Mohammedan conquerors into Christian countries. The yoke of the Crescent was always lighter than the yoke of the Cross. Perhaps this is due to the fact that before the prophet died he told his followers that anyone wronging a Jew or a Christian was wronging his master. However, the Second Daughter of Judaism proved almost as guilty of filial pride as the First. After availing herself of much of the spiritual wealth of her husband, she had come almost as disdaining of their progenitor as the Older Daughter. It is the old, old story of the noble king in Shakespeare's drama "King Lear." "Get in," General and "Regan," after possessing themselves of their father's wealth, drive him out into the cold. The world today is in the throes of another religious wave; and the thinkers who see furthest aver that the new religion, too, will be the offspring of a disdaining of their spiritual parent.

**VOLTAIRE**

French poet, historian and philosopher. Born near Paris in 1694. Died in Switzerland in 1778. His full name was Francois Marie Arnaud Voltaire. He was hostile to the priesthood and theology. One of the surprising oddities in the development of racial toleration and religious liberty in Europe is Voltaire's attitude toward Jews. This man, who felt himself called upon to tear up prejudice and intolerance, root and branch, from the heart of every-day life, was himself a Jew. He married his first cousin; and both; whose ghosts of diabolical laughter have blown away a thousand doubts that the banker failed. The great man lost the better part of four thousand dollars (20,000 francs); he could not get over that loss. He fumed. It is how he speaks of the incident: "Medina told me that he was not to blame for the bankruptcy; that I had never been a second-rate man. He moved me. I embraced him. We praised God together; and I lost my money; never hated the Jewish nation, I hate nobody."

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

About twenty years later, while at the court of Frederick the Great, he and Jean Calas died. Jean Calas was a Jew, and his sense of revenge was aroused still more.

Frederick the Great had made a treaty of peace with Saxony (1745), part of which stipulated that Saxony should not attack the Jew during the next seven years. The value of the bonus paid by the Elector of Saxony was one per cent below par. Frederick also ordered that none of his Prussian officers should have a Jew as a servant. So that if the Jew during the Middle Ages is beautiful, the man who has plucked Jean Calas' hair in his agile way, has proved himself guilty of the grossest sins.

It is dogmatism which has flung the Jew into the street. The man who has plucked Jean Calas' hair in his agile way, has proved himself guilty of the grossest sins.

His mortal enemy was religion, especially Christianity. He believed neither in Providence nor in the moral progress of mankind; he ridiculed the dim of advancement discernible in the scroll recording the march of the centuries; he derided the sentiment that there is an impulse in life tending toward a higher development of the human race. He laughed at everything mankind holds sacred. He spelt poison-dripping darts into everything that contradicted his erroneous philosophy.

Religion was his main target. But to attack the Christian religion, the religion of the races, was not safe. It might render the aggressor mad. Voltaire's love of things of the flesh made him an unmitigated object of martyrdom. The fact that the faith was strong, the mighty in power; Judaism the faith of the feeble, the weak, of the oppressed. Worse yet, Judaism was the parent of Christianity. To any ideals are huge broods of brats to blow to the other. He adopted the means of assault whimsically threatened by rabbis (melancholy) in Lithuanian Jewish towns. Every "school" there has its escapegoat and its darling. The first is very likely the town-orphan; the second the town dignitary's fondling. When the darling has grown up, the small boy is to deal almost equal, of the last theme is powerfully brought out in a passage spoken by one of his characters:

**CONVERT THE JEW**

That's why one must pray God to see the church Maintain your way that ease the Christian purse. Convert the Jew, and where's the money? He lapses, too; 'tis slippery work, conversion.

And then the holy taxi carries off his money at one sweep. No tribute more!

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

Now guess which please God, whether God's a well-burned Jew or a well-fed bishop best.

The problems of the Jew of the last half of the nineteenth century were sketched in Voltaire's "Daniel Deronda." The book is the product of her mature years, the last work published in her lifetime. It is built up on three themes; ideals and sentimental What made her life founded on tradition, like the Jew, as compared with mere individualism, and the part of heredity. The last theme is powerfully brought out in the character of the hero for whom he had been exploring the "Juden-gasse" during an idle hour while on a tour with a party of
friends. He watches the stern faces of the people, their introspective eyes, the "overtures of love" for the Jew, and a fiber in the innermost recesses of his being stirs in sympathetic response to their strange prayers and chants. When he speaks, he feels that somehow, the roots of his being are intertwined with the Arab, and is something other than what he knows himself to be. He begins to speculate, to dream. He asks: What is nationality? He hastily replies: "I am an Englishman!"

But henceforth his inner life is changed.

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

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

Deronda had not for the past some time been aware that close contact with Jews was in love with a Jewish girl. He had now realized that he was a Jew, the only Jew his Jewish parents—the shame is to disown them."

But she had sought his good and wanted him to see the martyrdom of living the life of a Jew, as she assures him. She wanted it from him from the pelting contempt pursuing the Jew; from the tatters and gibberish that people wrote about the Jew, at the sight of him. "I am not ashamed that I did it. It was a better life for you."

"Then why have you now undone it, and have you given me the trouble to tell me that I am a Jew?" he demanded in sincere curiosity.

"Because it was the right thing to do quickly and walked away to the other side of the room. After some time she came back, and said, 'I only want to say what is. I don't love my father's religion now any more than I did then. I know that you are a Jew, and I had a right to do it; I was not like a brute, obliged to go with my own people. Merely to obey the law, but yet—. It is ill. I don't doubt that it has been gathering illness—my mind grows back."

She showed him the grey hair, my worried look; it has all seen far short of the overwhelming agony of pain. Then it is as if all the life I have chosen to live, all thoughts, all feelings, make me alone in spots of memory, and I can't get away. Then a great horror comes over me; what do I know of England? I don't know, but I know my father called 'right' may be a pow'r that is laying hold of me—that is the light of Macaulay."

While Daniel Deronda is the central character, the author reveals not only the inner life of the Jew in the many other spheres. It is a piece of work painted on a vast canvas, with many groups. The next chapter shows the Jew the possessor of some power in England. It shows the Jew the potential to return to Zion. It shows the Jew is a foreigner, a foreigner with more sympathies and sentiments for his co-religionists in other countries than for his native country; (3) Jews expect to be returned to Zion—did he take less account of England? Yet the Jew is turned back from England now because a rabbi and bishop; and what have these differences to do with the qualifications of a Rabbi and a Bishop? What is the Sover-}

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

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

There are fashions in anti-Semitism as in fashion in picking pockets and stealing horses. Every age has its type, its form. When one form disappears its ghastly terror is submerged in the succeeding form, usually. The pesky dam always leaves a brat; and the brat, to lay low the brat, must discover what poisoned the dam. In the Middle Ages there were a few Christians-Serfs and the Jews—"the Jews in the pestilential corpse of Europe"—and there are Christians today, yet—. It is ill. I don't doubt that it has been gathering illness—my mind grows back."

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the opposition were such sticklers for the letter of the law that they did not observe the most unmistakable commandment to love one's neighbor as oneself. They ignored the greater law of love, which would have helped them to see in every human being a fellow image of God. The Jewish people have been misunderstood and maligned by generations of Christians who did not understand the deeper purpose of the prophecies. They were blinded by their own prejudices and fears, and failed to see the true meaning of the words of Jesus to his followers: 'Ye are the salt of the earth, and the light of the world: let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

In this spirit of love and understanding, we shall continue to work towards the establishment of a just and peaceful world, where all nations and peoples can live together in harmony and peace. We shall strive to promote the values of justice, equality, and respect for human rights, and we shall work to eliminate all forms of discrimination and oppression. We shall stand with the Jewish people in their struggle for freedom and justice, and we shall support their efforts to build a better world for all. Amen.
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