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EDITORIAL

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THE BUILDING OF PALESTINE.

Whenever there is a choice of action there is also a possibility for arguments. But whenever such choice is denied, the consideration of the actual facts and adaptation to same is of essential importance to the experienced man. Delving in the realms of theory without the expectations of any practical results is the portion of the man of imagination, but not of the man of practical and sound judgment.

Years ago, "Zionism" or its definition, "The Establishment of a Jewish Homeland in Palestine," was a matter of choice, and consequently a matter for argument. The question in argument was: Should we strive towards the establishment of a Jewish Homeland in Palestine? Or should we be content to remain in the lands of our sojourning, adapt ourselves to the environment and interpret the dreams of our future in the terms of our present environments?

Naturally, then, there was a time for arguments, pro and con, affirmative and negative. Now, political Zionism is at an end. The Zionists believe that they have achieved their sophisticated interpretation of the mandate, and still cherish the hope that political Zionism is and will remain a dream.

The mandate is a fact. The granting of the mandate to Great Britain by the League of Nations is a fact. What its results and what its consequence will be, whether the political Zionists or anti-Zionists are right, the future will tell. There is no place for arguments, just as there is no place for arguments about the child of your friend as to what will become of him when he grows up to be a man. His future is in the hands of nature, and the influence of the environment and other secondary influential elements will mould his future life and career.

Taking into consideration that the establishment of a Jewish Homeland in Palestine is a fact, and taking into consideration the fact that thousands of Jewish families are flocking into Palestine, there is no doubt that Palestine is going to be made into something. What it will be, de-

pends upon the attitude of the Jews in the diaspora, the attitude of the intellectual men of our race towards Palestine.

Time will reveal whatever it has in its folds. Palestine will become whatever all natural, political, economical and social forces of the past, present and future will bring it about to be.

But although the time for arguments have passed as soon as the theory was turned into a fact the time for action has now begun. Delay is very dangerous. Conditions in the war stricken countries, are such that authorities on the subject are of the uniform opinion that the Jewish communities there are entirely disrupted, Jewish life is utterly undermined, that emigration is a vital necessity and that this immigration coming voluntarily or involuntarily, cannot be checked.

News from Palestine reaching us lately informs us of the thousands of immigrants crossing into the boundaries of Palestine by foot, rail and sea. Those people who have gone through the horrors of war are now striving to reach a place where their weary bones can rest, where their weary minds can calm down, and where their children can look straight into the air without seeing the terrible visions of blood and mutilation invoked by pogroms. No human being, Zionist or non-Zionist, Jew or non-Jew can have the heart to say to those people, "stay where you are, don't dare to go to a country where liberty prevails and a bright Jewish future awaits you."

This is a human question, not a Zionist one. And our broad-minded, good-hearted Jews, although when political Zionism was a matter for argument, they were opposing it, now they have taken up ardently the work of developing Palestine and feel that as, human beings, and as co-religionists, it is their duty to build up Palestine. If not for a political Jewish homeland, at least as a place of refuge for those of our brethren who escape from the terrible wrath outpoured upon them in the war stricken countries.

Baron James Rothschild of Paris, who recently arrived in New York, was offered the assistance of the greatest Jewish per-

sonalities in this country. Systematic work was outlined in order to build up Palestine as a home and place of refuge for the weary, wandering and homeless Jews.

To each and every Jewish community was allotted the task of establishing a certain industry in Palestine. To the State of Texas there was allotted the task of establishing a one million dollar refrigeration plant in Palestine. Why the establishment of a refrigeration plant has been selected as the task of the Texas Jew, its importance and its practicability, will be discussed in our next articles. It suffices to say that when we are informed that gentlemen like Henry Gernsbacher and L. F. Shanblum of Fort Worth; Alex Sanger and Arthur L. Kramer, Dallas; Asher Sanger and Robert O. Silbers, Waco; have offered their services to act as chairmen of the executive committees in their respective communities in order to accomplish this task, we rest assured that this undertaking will be a success. We are sure that the Texas communities will encourage their leaders by following them and do their duty to their brethren who are compelled to make their home in Palestine, being denied the right to make it elsewhere.

Enlist in the ranks of the Palestine builders.

A. E. ABRAMOWITZ.

A GOOD ANSWER.

Henry Ford has been writing a lot of stuff about the moving-picture industry and the Jews. His greatest joy has been the constant re-iteration that the Jews have "corrupted" the screen. Now comes Jesse Lasky, one of the greatest of the producers who is a Jew, and answers Ford's charges. The answer is so clear that we reprint it without comment:

New York, Feb. 23.—Jesse L. Lasky, one of the largest moving picture producers, before leaving on his present trip to California, promulgated new regulations for future productions for the elimination of insidious and demoralizing scenes from the public screen.

Lasky expanded his "Must not" list to fourteen points, some of which overlap. In brief they are:

No suggestive or improper picturing of sex attractions.

No story of irregular love affairs unless to convey a moral lesson.

No nakedness.

No suggestive or improper sex attraction.

No unnecessarily prolonged love scenes.

No underworld stories.

No making of drunkenness or gambling attractive.

No pictures instructing in the methods of criminals.

No stories of incidents offending any religious traditions of any sect.

No suggestive comedies.

No exploitation of bloodshed.

No suggestively salacious titles or advertising.

STEP FORWARD, BEAUMONT, TEXAS.

We spoke in the last issue of the splendid success of Rabbi Rothstein of Pine Bluff in getting his community to adopt twenty war orphans. We think this a splendid record. But it has been beaten! Beaumont, Texas, whose spiritual head is the good Rabbi Samuel Rosinger, has adopted FORTY orphans—some remarkable record! This congregation, according to Miss Jessie Bogen of New York had both the honor and the distinction of being the first in the land to adopt a body of orphans voluntarily. We wonder if the record of Rabbi Rosinger and his community can be equalled! We hardly believe so.

Some time ago we announced that as soon as we received a lot of pictures from New York, we would start an active campaign for the adoption of orphans from Europe by our readers. Last week we announced the splendid work of our friend and colleague, Rabbi Leonard Rothstein of Pine Bluff, now that of Rabbi Rosinger of Beaumont. We are happy to announce that even before we are ready to launch our campaign, the Sabbath School of Temple Beth-El, Fort Worth, has already adopted an orphan. The Miriam Club, the girl's club of the Temple, is adopting another orphan, and we have assurances that the Jewish Council of Women, will adopt at least one or more. In fact, the president