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# EDITORIAL

RABBI GEORGE FOX, Editor

## EDITORIAL CONTRIBUTORS

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## OUR THEOLOGICAL SCHOOLS.

Loosely speaking, American Jewry is divided into Orthodox, Conservative and Reform classifications. Each has its own rabbinical school. The Orthodox have the Yeshibah Yitzchok Elchanan; the Conservative have the Jewish Theological Seminary, and the Reformed, the Hebrew Union College. Judaism is broad in its conceptions and is able to include all three classifications.

The Hebrew Union College is the oldest of the three schools and its financial position is assured. The Yeshibah has also attained financial security. Only the Jewish Theological Seminary is in straits. It is threatened with bankruptcy because so many pledges for its support are unpaid. On the strength of pledges amounting to \$80,000, the Seminary enlarged its budget, added to its faculty and increased the amount of its scholarships. Of these pledges, \$50,000 are outstanding. The new scholastic year calls for a budget of \$136,000, and, according to Louis Marshall, if this sum is not raised, the Seminary will have to close its doors.

For thirty-five years the Jewish Theological Seminary has occupied an honorable position in American Jewry to which it has furnished many worthy rabbis and teachers in Israel. It has planted many sturdy and beneficent growths in the Jewish vineyard. To meet the impending crisis the trustees of the Seminary have appointed a committee to raise funds. It is the duty, as it should be the pleasure, of every Jew to meet this committee generously. It is the duty of every Jew to uphold the Torah and sustain its students. The Seminary must be aided, now more than ever, because there is a great call for rabbis and teachers. Many pulpits are vacant, and many schools are in need of qualified pedagogues.

This committee should be met generously by all. No question of adherence to this or the other Jewish point of view should be raised. The Torah is one for all Israel. The perpetuation of Jewish learning is the duty of every Israelite. We urge all who answer to the name "Jew" to aid

this house of Jewish learning. It should be regarded as a privilege by every Jew to be one of the supporters of this Beth Hamidrash L'rabbonim.—The Jewish Tribune.

## A FAMOUS VISITOR.

When in the course of the years to come the history of the Zionist movement is written the impartial historian will in all probability rank Dr. Chaim Weizmann of London as second only to Theodore Herzl as a factor in shaping the destinies of Zionism, Dr. Weizmann is a distinguished chemist who ranks high in his profession and rendered notable service to Great Britain in the line of his profession during the great war. He is credited with exercising the predominate influence in securing the promise from Secretary of State Balfour which has since borne the name of the latter. After such an achievement Dr. Weizmann's place as a Zionist leader of outstanding importance was naturally secure. He has, of course been severely criticized by those who do not think that the Zionists have gotten all they are entitled to; but Weizmann has stood the attacks with patience and forbearance, satisfied with a record of splendid achievement which is of vast importance to Jewry everywhere. He is now on a visit to the United States and is assured of a cordial and whole-hearted welcome not only from Zionists but from all Jews who are able to appreciate the inspiring example of unselfish, extremely difficult and often times disheartening labors. Dr. Weizmann is one of the great figures in Jewish history and it is well that the Jews of the United States should honor him accordingly. No doubt his visit to the United States will result in important developments in the affairs of American Zionism. He comes at a time when the Palestine Company of America has been formed in New York to help in the development of the Holy Land according to modern and systematic methods—Dr. Weizmann is intensely interested in this phase of the subject and his presence here should not only aid the prospects of this project, but strengthen Zionism

in many other ways.—The Jewish Exponent.

## RETURNING TO PRE-WAR CONDITIONS.

The European statesmen, if such they can be called, must now begin to realize the awful mistake they made, when they assumed, or pretended to, that the peoples of Southeastern Europe were fit for self-government. The representatives of the Allies were misled by the eagerness of each of them to secure advantages for his own country and all consideration for the welfare of humanity at large was made secondary, if it was ever at all a factor. The only exception was former President Wilson, but the lack of support at home, largely due to his mistaken methods, and his lack of diplomatic williness, made him the dupe of his European colleagues and rendered him powerless to bring his ideals into realization.

The final outcome will probably be a return to the "status quo ante", the pre-war conditions, just as was the case in France after the revolution at the close of the eighteenth century, had spent its force and the imperial form of government was restored.

The unspeakable brutalities of the Poles, Hungarians, Ukrainians and even the Austrians, their utter defiance of the laws of humanity, their absolute disregard of the terms of the treaties to which they were parties, their ability to reconcile their religious belief with the commission of every species of crime, as long as the victims were not fellow members of the same church argue so low a state of mentality and morality, that the need of a strong government, one that does not depend on the will of the governed, becomes an imperative necessity, if any semblance of order or reign of law is to be maintained.

Strange as the assertion may seem, it is nevertheless true that the primary cause of the low ethical and moral status of these turbulent peoples lies in their religion, which is to all intents that of Ancient Rome, a somewhat but very little modified form of Heathenism, which recognizes no rights for barbarians—that is for those who differ from

them in religion, race or even nationality—which the elect need respect.

The dominant religion of Great Britain and the United States, on the other hand, is built upon the so-called Old Testament, that is, upon a Judaic basis. The Ten Commandments, the laws and maxims given by Moses and the Prophets are the roots of Anglo-Saxon ethics. That the Lord requires that man shall do justice, shall love mercy, that there shall be one law for the stranger and the native, are Jewish doctrines given to the world many centuries before either Christianity or Mohammedanism came into existence.

These maxims do not form part of the religion or of the ethical code of the Eastern or Southern Europeans, hence their failure to emerge from barbarism and their need for the rule of the iron hand.

Naturally, these people hate those who have a higher and more civilized standard of ethics, and this is what lies back of the pogroms and persecutions in the backward countries and even of the prejudice against Jews and their social exclusion by more civilized peoples.

Hungary and Austria need a monarchical form of government to keep order at home and prevent them from being a nuisance—perhaps a danger—to the world at large.

Hence we can view as calmly the return of Charles to Austria-Hungary as we did that of Constantine to Greece. Mankind was none the better for their downfall and will be none the worse for their restoration.—The American Israelite.

## THE CENTRAL CONFERENCE OF AMERICAN RABBIS.

The meeting of the Central Conference of American Rabbis will be held this coming week in Washington, D. C. The conference brings together practically all rabbis associated with reform Jewish congregations. The deliberations are along the lines best suited to advance the work of religious teachers. While much that is of interest to the theologian and the Hebrew scholar is discussed at the meetings, a great part of the program is de-