particular instance to the general rule."

Thus in Israel do we truly find the "vicarious atonement."

The superior and sensitive Jew of today, instead of suffering for the "sins of the fathers" of departed generations, suffers for the sins of his brothers of the present generation. He is not so much prone to condone these sins as to deny their existence; and in this denial lies his own fault in the case.

Much of present prejudice against the Jew is traditional. Many non-Jews can give no reason for their dislike of the Jew other than that his nose is differently shaped! How philosophic is race prejudice that depends upon a fact of physiognomy!

The Jew is hated because he remains spiritually unconquered; stripped of all but his unbending pride, stubbornly still he bows to none except God.

Jewish prejudice, however, is basically economic; all its other dependencies are merely contributory and incidental, else are effects instead of causes.

The sovereign truth that in all the affairs of life all men are actuated fundamentally by the economic motive, fails of universal recognition because of the confusing fact that many other and lesser motives cross the greater or blend with it. Permit me to resort to simile in order to make clearer my meaning:

The general motive of a river is from its source to its mouth. The bulk of all floatable material cast into its channel is carried downstream and discharged at the outlet, but—

There is always a but—an exception that may not prove the rule, but which does prove itself. You drop a chip into the stream and immediately it responds to the fundamental flow, but soon it may be caught in a cross current that propels it to lodgment on the opposite bank. Just so are there countless cross-currents in human life that modify, color, and temporarily suspend the greater and more continuous economic impulsion.

In analyzing this problem, therefore, we should take into account these little cross-currents that make our existence the complex thing it is. For example, there is the sex urge, which at mating mood drives man entirely away from his economic interest. Then there are the various ideals that grip the votaries of propaganda, pulling them this way and that. And the whole combination and complication is further modified by the individual's own intelligence or lack thereof. For a proper understanding of this proposition we must embrace in its consideration the force of ideals, preconceived opinions, and many other minor influences that always are tainting or tinting both the strong surface drift and the mighty undertow of economic push and pull.

So, despite the number and nature of these incidental influences, I am on the solid rock of irrefragable accuracy when I assert that race antagonism is rooted in the soil of selfishness. The people we merely dislike we leave alone. Simple aversion leads to avoidance; but imperiled self-interest impels to violent contact.

Jewish persecution is a result of the competitive system in industrial life, presenting the strange anomaly of a people being victims because they are the victors. The Jew's successful competition caused his suppression.

What purpose other than economic restriction do we find in the Egyptian bondage, the Babylonian captivity, and the Roman subjection? We perceive the same motive in modern pogroms.

The Egyptians were quite frank in such matters, following the example of their king, who said to them: "Behold, the people of the children of Israel are more and mightier than we: come on, and let us deal wisely with them, lest they multiply." (Exodus, 1:9, 10). Then he put into operation his program of servitude and infanticide.

According to the Bible, the Egyptians specifically objected to the Jews because they were shepherds. At this distant day the economic connection of such objection is not clear, but its existence can not reasonably be doubted. Perhaps the Jews bade fair to dominate the meat and fleece markets. Whatever the cause of the feud, it was as surely economic as that of the range wars in our own West a double-decade ago, which marked the sheep invasion of grazing domains long sacred to cattle. Then the appellation "sheepman" became among cattlemen an epithet of ultimate reproach. Sheepherders were despised by cowboys to the same degree as was a rattlesnake, and they were quite as readily slain. The reason for this loathing had no least relation to the personal qualities of the herders, but was found in the fact that the sheep polluted the water supply and the multitudes of their sharp hoofs in compact flock-formation destroyed the pasturage. Anyway, as a result of economic considerations, the inferior caste of the sheepman was forever fixed and his assassination became a popular pastime. The Jew himself never was for a similar cause so fiercely reviled or so relentlessly persecuted.

Here we may observe how excuses for race prejudice vary with different periods. The Pharoah's subjects objected to the Jews because of their pastoral pursuits; we of today complain that they confine themselves almost exclusively to commercial activities and shun agronomy. Thus are men consistently inconsistent where their economic interests are concerned.

The truth is that Hebrew prosperity attracts hostility The Jew's greater ability to achieve practical success engenders envy and arouses antagonism. The Gentile is not a good loser in the commercial game, so is disposed toward race prejudice when he finds his own with no match for the algebraic cunning of the Hebraic brain.

The rising tide of anti-Semitism is synchronous with the rise of Jewish financiering and industrialism.

The character of the civil disabilities imposed upon the Jews is sufficient evidence that these were seleced wiht a view solely to special economic effect.

Originally a pastoral people, the Jews prospered in agriculture, wherefore were they forbidden to own land or occupy tillable soil. Thus early was protection afforded the farmer. Penned within the Pale, force of necessity made the Jews traffickers; and they projected their prosperity into commercial callings. Then they were prohibited from engaging in reail trade. In many countries they were not allowed to hold public office or enter any civic service. Even in colonial America they were not permitted to conduct retail shops or be employed in any civic capacity. The common council of New York City decreed that the Jews should not be privileged to indulge their form of worship. This soon was seen to be a tactiful error, however, as it was to the economic advantage of their Gentile competitors for the Jews to observe their religious forms by closing their places of business Saturdays. So this restriction was repealed in the libeled name of Liberty of Conscience.

Here we see the reason for Christians discarding the original Sabbath and adopting Sunday as their holy day of rest. Despite the lure of trade —devotion to the decalogue would cause orthodox Jews to suspend commerce on Saturdays, when their custom would go to Christian marts; while the Gentiles, by virtue of their numerical supremacy, could compel Sunday closing by Jews.

The learned professions also were legally closed to Jews when they outclassed Gentiles therein. In this country at this time they are not barred from the higher vocations by statutory law, but they are excluded to a considerable extent by the law of prejudice. By constitutional right the Jew is eligible to high public office equally with the Gentile, yet we know how impossible it would be for a Jew to be elected president of the nation. Would he be defeated because of religious prejudice? Not at all! Deism of the members of other races does not disqualify them for this office. Taft, a Unitarian, was elected chief executive without the question of his religious affiliation being raised. The Jew is ineligible solely because he is a Jew. It is difficult even for a Jew to acquire a seat in Congress,( however excellent his qualifications; and so far as I know only one state has had a Jewish governor. We all can remember the bitter resistance to confirmation of the appointment of Louis D. Brandeis to the United States Supreme Court, although his mental equipment and legal attainments qualify him above all oher members for a place in that august assemblage.

The simple fact of the Jew's racial affiliation disqualifies him in Gentile eyes for any public preferment that a Gentile may covet. It is the Jew's misfortune that he has the habit of "making good" to a conspicuous degree. Successful competition in the public service is not less difficult than in business pursuits. The Jew's administrative ability, if allowed exercise, is as much a menance to the economic interests of aspiring Gentiles as is his commercial capacity. Therefore is he restrained.

It being a known truth that several races equal and some exceed the Jews in commercial genius, why is there special economic discrimination against the latter? The answer is, their solidarity. They are more than a race—they are a family. This solidarity—the strength of the pack —gives them an immense economic advantage, and a success quite disproportionate to any possible superiority. The Gentile is prone—and properly, perhaps—to question the justice of such advantage; not realizing that Jewish solidarity is born of protective necessity.

The policy of economic exclusion leads to social ostracism.

Class solidarity, in whatever segment of the social microcosm it may appear, produces certain invariable effects. Thus, when in schools cliques (this aside from high-school sodalities and college fraternities, which exclude Jews entirely) are formed by pupils with similar interests, tastes, and objectives, those not admitted to association combine to combat the membership of such coteries. This action is based upon the assumption that all organization is for purpose of co-operation that affords to its participants special advantages, to the consequent disadvantage of individuals not so favored. The same is true in larger society. This is the crux of the problem of Jewish persecution. The solution is to substitute for innumerable circles that universal co-operation which is besponken in Israel's idea of an all-inclusive brotherhood. Consolidation of interests and extension of co-operation is the tendency in modern industrial organization, wherein its successful operation justifies the belief that the plan can be applied with equal effectiveness to the body social.

Racial discord will not cease until the Jew puts himself into harmonious relations to the rest of humanity.

(Next week, "Solidarity and Exclusiveness.")

## CORSICANA.

### Dr. Solomon Re-Elected.

At a special meeting held by the members of Temple Beth-El last Friday evening, Rabbi M. G. Solomon was unanimously re-elected for another term beginning next September. Rabbi Solomon entered upon his duties as minister of this congregation in the early part of last February. He is an ordained rabbi, a graduate of both the Hebrew Union College and the University of Cincinnati. Among other things, it was also decided to have the Temple building repaired during the coming summer months.

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Miss Mose Blumrosen has returned from a visit to Fort Worth.

Mrs. Sidney Brin of Dallas was the guest of Mrs. Kal Shwartz last week.

Miss Nathalia Liebreich of Tyler was the guest of Miss Camille Jaffe for several days, having returned to her home Sunday night.

Mrs. Alex Aron of Emhouse entertained with a bridge party on last Thursday afternoon. The invited guests consisting of five sets of players, were all from Corsicana and promptly at 2:30 the cars left for Emhouse, arriving in due time for the party to begin. Mrs. Sidney Marks received the high score prize and Miss Isabel Kaufman was consoled with the booby. The out-of-town guests, Mesdames Isadore Cahn and Sydney Brin of Dallas and Miss Nathalia Liebreicht of Tyler were remembered with favors. A tempting menu was served, consisting of sandwiches, fruit salad, olives, cake and cofee.

Miss Rose Daniels entertained for the visitors on last Friday afternoon. Bridge was chosen as the diversion for the guests. Three tables were run and after some hard fighting games, Mrs. Abe Greenberg of New York City, carried away the high score prize. The visitors cut for the guet's prize and Mrs. Isadore Cohn of Dallas proved the lucky one. Miss Ray

(Continued on Page 10).