

# Denver Jewish News

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## Isaac M. Wise Centenary Anniversary

ADDRESS BY REV. HENRY BERKOWITZ OF PHILADELPHIA.

The One Hundredth Anniversary of the birth of the Rev. Dr. Isaac Mayer Wise is being commemorated by a special session of the Central Conference of American Rabbis, to be held in Cincinnati, April 2 to 7, 1919. The anniversary address was delivered last evening in the Plum Street Temple from the pulpit occupied by Dr. Wise for nearly half a century. The honor of delivering the address was bestowed on the Rev. Dr. Henry Berkowitz, Rabbi of Rodeph Shalom Congregation, Philadelphia, and Chancellor of the Jewish Chautauqua Society.

After an introductory address by Dr. Louis Grossman, president of the Conference, Dr. Berkowitz spoke on Dr. Wise as "The Pioneer Leader of American Israel." He reviewed the century and pointed out three great tides of influence that entered into the life currents of the times, by which the career of Dr. Wise was mightily determined. These were the forces that inaugurated, first, the political emancipation, second, the intellectual freedom, and finally the religious reformation of the Jew from Medievalism. Into these currents Dr. Wise directed the course of his people. The rare gifts with which he had been endowed gave him the vision—clearer than that of any of his contemporaries; and the vigor, more lusty in energy and more powerful in execution, that made him, as all now freely acknowledge, the pioneer leader of American Israel.

His independent spirit revolted against the galling restrictions under which the Jews of Bohemia lived and, in 1846, a young man of 27, he ventured forth with wife and child to America. Perhaps the most pathetic moment in the history of the young immigrant, was that of the disillusionment which came to him on his landing. When face to face with the sordidness and pettiness of the realities, his heart sank and gloom enveloped his soul. Out of this torpor he was roused by Dr. Max Lillenthal, then officiating in New York. "The impression I received in the Lillenthal home," he wrote later, "perhaps decided my career in America."

It was then that he proved himself the man of far-reaching vision. Like Moses, whom the Midrash portrays as casting his eyes from Mt. Nebo over the Promised Land, and forecasting the great events there to come to pass, so Dr. Wise planned a glorious future for Israel in America. With characteristic vigor he set himself at once to transforming his vision into a reality. He was to transform the Jew in America into an American Jew. He found the Jew here still a European. There were Sephardic Jews, Dutch Jews, Polish Jews, German Jews. Each group kept up the distinct Minhagim—or modes of worship, languages and customs. The timid, hunted temper of the European Ghetto still clung to them—whom Longfellow depicted as "The Ishmaels and Hagars of mankind."

To raise the Jew to self-consciousness, to make him realize that he, the heir of noble traditions, had come at last into the heritage of freedom and was no longer an outcast; to make him lift up his head and walk erect, a man among men; to feel in every pulsebeat of the Jewish heart an answering throb to the inspirations of the New World—this was the ambition that fired the heroic soul of our Master. Into that cause he flung himself unselfishly and labored for his achievement from 1848 to his death. As the pioneer leader of that courageous fight, he soon recognized that individual and spasmodic efforts were unavailing. Therefore, he pleaded, argued, labored, tried, failed and tried again and again, until at last, in 1873, he succeeded in organizing the Union of American Hebrew Congregations, with its Board of Delegates on Civil and Religious Rights.

In the heart of this achievement lay a still deeper purpose. The Union was to bring to American Israel its vital participation in that second trend of mighty influences that had come to recreate the intellectual life of the world. In the spirit of the great rationalistic Jewish philosophers, Dr. Wise set himself, along with the other creative minds of his day, to separate the false from the true in the great mental upheaval that followed the discovery of the principle of evolution. He wrote a number of valuable treatises. But he was not content therewith. He was pre-eminently a

teacher. In the columns of his two great journals, the American Israelite and Die Deborah, he popularized a knowledge of the new science of Judaism. From earliest days, he kept his clear vision bent with wrapt intent on one definite goal, the founding of a School for the Training of Rabbis and Teachers. It was not until 1875 that this purpose was fulfilled, when the Hebrew Union College was opened in Cincinnati. From its halls have graduated two hundred Rabbis. Thru them, the whole educational movement among American Jews has been directed along modern lines.

The inevitable outcome was the founding of the reform of religion upon a definite and firm basis. From the first, Dr. Wise clearly saw that life was creating in this land a new people—American Israel. He became the avowed champion of an American Judaism. While others discussed the relative merits of the Sephardic, Polish or German prayer books, he discarded them all as alien to the new spirit and he produced the "Minhag America," pioneer of all like efforts which were finally harmonized in the Union Prayer book. His zeal and initiative impelled him to introduce new of the reforms now prevalent, yet he was not prompted by an overmastering individualism. On the contrary, he labored untiringly for years to secure the consensus of Rabbinic wisdom and effort. It required a new generation of Rabbis—homogeneous in training and imbued with the American spirit. Thus, came into being his last great creation, the Central Conference of American Rabbis, over which he presided ten years until his death.

In a stirring peroration, Dr. Berkowitz pictured the spirit of Dr. Wise, the pioneer, still impelling to Union and now active in the united efforts of all branches of American Israel to bring the blessings of political emancipation to Jews in all lands. He told of the delegates of the Conference and the Union now in Paris laboring to secure such an article in the covenant of the League of Nations. The collapse of the centers of Jewish learning abroad places upon American Israel the onus of future leadership in Jewish education. The free spirit of the New Education must inevitably lead to the spread of that reform which aims to bring religion and life into honest conformity. The old autocracy that bound the Synagogue to a final code is destined to fall because there is no final code. The law of unfolding reveals the values of the gifts of each age to the religious life of the race. Our age is witnessing the glorious fulfillment of the prophetic words with which Dr. Wise spoke his valedictory to the Conference on his 80th birthday, "All thinking men and women will, within a quarter century, recognize in the ethical monotheism of the Hebrew prophets, which is the essence of our reform, the true religion for mankind." The war has taught nations the supremacy of the moral law. Today, the visions of Micah and Isaiah for disarmament, arbitration and justice have become the practical issues of our statesmen. At such a time, reactionaries are heard ridiculing the mission of Israel; Socialists-Nationalists declare religion negligible and subordinate to race, nationality and culture. The whole unselfish career of our great leader inspires us, in the face of these false outcries, to face the future inspired by new courage and exalted by new hope.

### LARGE SUM ENTRUSTED TO BARUCH

Washington—President Wilson has placed \$150,000 at the disposal of Bernard M. Baruch, to be spent as he "may find necessary," as technical adviser of the Peace Commission at Paris.

The money was allotted from the National Security and Defense Fund of \$300,000,000, which was placed at the disposal of the President by Congress in April, 1917. The Sundry Civil act, making appropriations for the fiscal year of 1919, also made \$50,000,000 available for national security and defense, to be spent on order of the President.

### SCIENTIST DIES.

Science in France has sustained a great loss by the death of Dr. Hippolyte Bernheim, Honorary Professor at the Faculty of Medicine of Nancy, and Officer of the Legion of Honour. Professor Bernheim was celebrated throughout the world by his studies on hypnotism; he was the founder of the Psychological school at Nancy and the creator, in France, of psychiatry.

One loose cord loosens many.—Talmud.

## RUMOR OF BOLSHEVIST RISING IN ARGENTINE RESULTS IN POGROMS IN BUENOS AIRES.

Dead Buried in Common Grave, Aged Men and Sick Women, Beaten, Zionist Organization Finally Disproves Bolshevism Charge and Ends Pogroms.

Details have just been received by the Zionist Organization of America of a pogrom, in Buenos Aires, Argentine, on January 9th last, with all the usual East European features, when during a strike, a rumor was spread that the "walk-out" was the beginning of a Bolshevist revolution incited by the Jews. Even articles of worship were torn open to make certain they contained no dynamite. The Zionist Federation of Argentine, which has made an official report of the pogrom to the American organization is unable to estimate the number of killed, because the police were busy all of one night removing corpses from the streets of the Jewish quarter, and burying the victims in a common grave. It was only the energetic intervention of the Zionist Federation of Argentine, which enjoys diplomatic relations with the government and with representatives of foreign governments that prevented the pogrom from having even more tragic results. But the fire of hatred still flares, and the Jews are seriously contemplating emigration.

"The pogrom had the effect of unifying the Jewish community." Realizing the importance of the Zionist Federation, all, even its opponents, came to it for protection. Directors of the I. C. A., the representatives of the Reformed Temple, and the Jewish student element all turned to the Federation to take the proper steps to stem this anti-Semitic outburst. Under the leadership of the Federation there was organized a committee of the Jewish Community which began acting energetically.

### OFFICIAL POLAND INDIGNANT AT JEWISH PRESUMPTION.

(By I. J. P. B.)

Paris—Because the Jews in Poland had dared to take their grievances before the Peace Conference at Paris, and because of the consequent sympathy created all over the world for the recent victims of Polish atrocities, Deputy Gombinski, speaking in Parliament, for the government made an indignant, the veiled attack against Polish Jews, calling them malicious accusers, and besmirchers of Poland's good name. He argued that in making of the Jewish question there, an international problem, an issue for the League of Nations, to be dealt with at the Peace Conference, those representatives had about Pogroms in Poland and sought to discredit the country before the world. Hitherto denying the existence of a Jewish Question in Poland, and suppressing so far as possible, all reports as to Pogroms, Gombinski now claimed that Pogroms in Poland, were a purely national question, a strictly private affair for Poland alone to deal with. He ended his fiery attack with a motion that Poland appoint a commission of 15 to investigate Jewish grievances. Of all the Jewish Deputies, Noah Prilucki, of the peoples party, was the only one to object to the appointment of such a commission. In a counter-attack against the Polish Government, he accused it of giving official aid and encouragement to all anti-Semitic persecutions against Jews, and of her attitude before the world of friendliness to the Jews, as being masked and insincere.

### ORTHODOX JEWS HAVE CHIEF RABBI AFTER 17 YEARS.

New York—The orthodox Jewish congregations of the United States, after being nearly seventeen years without a chief rabbi, again have an official bearing that title with the installation Tuesday night of Dr. Abraham Aaron Jandelovitch, formerly of Boston. The ceremony of installation was witnessed by nearly 2,000 rabbis from all parts of the United States at the Synagogue Schachar Shalom.

### "AGUDATH ISROEL" PLAN TALMUDIC ACADEMY IN JERUSALEM.

(By I. J. P. B.)

London—Agudath Israel, thru their recently-opened Bureau at Zurich, Switzerland, which was a result of the Congress of Orthodox Jews, has resolved to found a Talmudic Academy at Jerusalem. The aim will be to get the most highly equipped Rabbis of the day, as teachers for the Academy; and it is hoped this Academy will become, in time, the most important Rabbinical Seminary in the World.

### COMMEMORATION ODE

On the One Hundredth Anniversary of the Birth of Isaac M. Wise.

Master, thy disciples send  
This soul-message to their Friend:  
We are come from far and near,  
Just to say we hold thee dear.  
But the pilgrimage we make  
To the tomb for thy sweet sake  
Is not merely to attest  
How our love of thee is best;  
Nor to chant the Kaddish quaint,  
For our Rabbi-Patron-Saint,  
And the Hallel to intone  
Are we at thy headstone prone;  
For the plighted faith we prest  
When we bedded thee to rest  
On thy pallid lips we would  
Reaffirm in rev'rent mood!  
With uplifted hands we swear  
That thy standard still we bear;  
That undimmed thy spirit shines  
Over a thousand pulpits-shrines;  
That unfalteringly we plot  
Toward the altar-stairs of God;  
That we feel thy presence near,  
When assailed by doubt and fear.  
As a bar of cloud, by day,  
Thou still leadest us our way;  
As a bar of flame, by night,  
Thou art still our beacon light!—  
A new Moses, thy commands  
All thy people understands,  
Awed by thy transfigured face,  
Priests and Levites pray for grace;  
Dazzled by seraphic glow,  
Yet they venture near to go  
And the Tablet Twain they take  
But to cherish, not to break.  
With God's finger thou didst write  
For the modern Israelite  
A New Version of the Creed  
That has served his erstwhile need.  
Keen-eyed Prophet that thou wast,  
None of thy behests are lost:  
To this glorious promised land  
Thou didst guide our Pilgrim band;  
Read the Ancient Code anew:  
Flash its precepts clear to view:  
Preach like Ezra to disdain  
"Foreign Loves" that made us vain;  
And complete allegiance give  
To the State wherein we live!  
Followed by thy spirit still,  
We are pledged to do thy will:  
Hear aloft the torch which fell  
From thy grasp, Gamaliel!  
Kindle each Hebrew soul  
To its God-appointed goal,  
That the Flag of Faith may fly  
Proudly in American sky!  
Visioned in our dreams, thou art  
Nearer to our yearning heart.  
Lo! our mystic ear has caught  
Bath-Kol whispers of thy thought:  
And our spirit-fancy brings  
Messages on gossamer-wings.  
In the cadences of prayer  
Wistfully we sense thee there;  
O'er the runes of cryptic lore  
Still we see thee bend and pore;  
And we hear thy voice; it says  
All thru these Centennial-Days:  
And we feel the dear caress  
Of thy hand upraised to bless;  
And we know that all is well,  
Wise lives on in Israel!  
—George Alexander Kohut in American Israelite.

### APPEAL FROM POLAND TO SCANDINAVIAN CENTRAL RELIEF COMMITTEE.

(By I. J. P. B.)

Copenhagen—The Central Relief committee of Poland and Lithuania sent an urgent appeal for help to the Scandinavian Central Relief Committee at Copenhagen, in which the situation of the Jews in those countries is represented as desperate. Prices, the appeal claimed, were high beyond belief, and food was nowhere to be had. All business negotiations were at a stand still, so that thousands of small dealers were without occupation and without bread. Furthermore, it looked as the many institutions—particularly the Talmud Torahs and Yeshivas—would have to be closed. All this in face of the fact that relief funds and all sources of help in Poland, were utterly exhausted. The appeal ended with the statement, that conditions there are growing worse every day, and that if a colossal catastrophe is to be averted, help must come at once. To avoid such a calamity, and to prevent the collapse of the relief system in Europe, the Scandinavian committee will turn for help to the joint distribution committee of New York.

A very unusual occasion in the affairs of Jewish congregational life of New York City was the special Service of Welcome held by the New Synagogue, Broadway and Seventy-sixth street, to greet the hundred new members and their families who joined the congregation within the preceding six weeks. The New Synagogue was organized by Rabbi Ephraim Erlisch in June, 1915, with a nucleus of ten laymen.

## Norman Hapgood On Jewish Commonwealth

PRESIDENT OF THE LEAGUE OF FREE NATIONS ASSOCIATION.

Zionism is, in one respect at least, as interesting to other peoples as it is to Jews. If we leave out the religious basis for it, it still has a perfectly sound foundation in the essential principles of democracy. Democracy can be conceived in two ways: One is a process of standardization, of increasing uniformity, or wiping out all the differences that have made the past picturesque and multifarious, and ushering in a period when everyone thinks alike, dresses alike, and has similar customs. The other and more fertile method of conceiving it includes the encouragement of the special traits of different individuals, nations and races. From this point of view it would be a great misfortune for the Chinese, the Hindus, the Russians, the Germans, the French, the Italians, and the British to become practically uniform in their mental processes and in the gifts that they develop. Progress, has consisted in the development of different attributes of which the most useful and interesting are kept alive.

In my opinion the two most notable races that we have had since the dawn of history are the Ancient Greeks and the Jews. The Greeks had more artistic quality and intellectual brilliancy than any other people, but the Greek civilization and Greek genius disappeared. The Jews, who have provided the religious and ethical inspiration and orientation of the modern world, have shown a supreme power to survive. In spite of their being scattered for centuries and subject to the fiercest persecution, as well as to the temptation of comfort that lay in merging themselves thru inter-marriage, they have persisted as a distinct people, and their influence on world thought is vastly out of proportion to their numbers. It would be a misfortune to the future to have these special traits disappear, and it is from this angle of Democracy as a varied and interesting system of life, that Gentiles are as much interested in Zionism as are Jews.

Incidentally a possible interest of Zionism for non-Jews may be found in the link between Eastern and Western methods of thinking that Palestine may offer. The Jews are an Oriental people, largely occidentalized, with Arabia and Armenia free, the near East will play a large role in the culture and also in the practical affairs of the world. The mutual influence of Orient and Occident will be more likely to be peaceful and helpful thru the existence of this connecting link of thought; and this point, in the present relations of Europe and Asia, may well develop into high importance.

In what I have said it is implied that Zionism makes for the preservation of characteristic Jewish traits. This seems to be indisputable. The Zionist Movement is not primarily a materialistic movement. It is a spiritual movement. It is based on the desire of the Jews to have a center for their natural civilization, for their characteristic culture. The Hebrew language, which in the opinion of some great scholars comes next to Greek in richness, is to be the language of the Jewish population in Palestine; a Hebrew University is under way. The soil is poor; life is hard; and most of the people who go to Palestine will go because of ideals that move them. Not only will Palestine as an ideal be a real encouragement to the best things in the Jewish genius, but it also will tend to prevent the Jewish traits from running into undesirable attributes. We all know that every individual and every nation has the defects of its good qualities. The strenuousness and determination of the Jews, rightly directed, make for the strongest and most elevated conduct. Wrongly directed by unfavorable circumstances, they make for a certain roughness in the race that I am confident will become rapidly less when the Jewish mind all over the world is focussed on its ideal home and when it no longer feels itself to be a people with no center of its own. This does not mean, of course, that any attempt will be made to get all the Jews to Palestine. It does not matter how many are there, and indeed no very large population could be supported there. The misunderstanding of this fact often makes trouble among those who are poorly informed about the meaning of Zionism. Including some who should have a better understanding. For instance, Representative Kahn of

California, writing in the New York Times, says: "There is the practical objection—against the huddling together in a confined territory of enormous numbers of the Jewish people. As every one knows, Palestine is small; it could never support the millions of Jews who live in countries where Jewish persecution is a matter of common occurrence. That huddling together has had a baneful effect in Russia, Rumania, Galicia, and Poland. The result would be a continuance of these disadvantages in the proposed new home."

No Zionist of a spark of intelligence intends any such huddling, or intends any forcing of Jews to Palestine, or any appeal to any except such as are led by race-idealism, on the one hand, or by the need of getting away from an unsuitable environment, on the other.

Mr. Kahn's prominence and influence perhaps make it desirable that I should correct some of his other mistakes, for the benefit of others who may not understand the real nature and probable effects of Zionism.

Mr. Kahn says: "The Jews of Palestine are a small minority of the population. Will the other people who live there consent to domination by this minority?"

Nobody intends to ask such consent. Palestine will be autonomous, with equal opportunity for all. The Jews believe their energy and aspirations and culture will give them the leadership. I have seen no request to the Powers for special favors to the Jewish population. I take it that if any other race wishes to found a University in any other language it will be free to do so, or in any other way to gain intellectual or political leadership. Numbers alone do not give the last word in a region like Palestine, where the component parts of the population are in such different states of development, but the Jews would certainly not try to force Jewish culture on other peoples, even if the whole matter were not under the supervision of the League of Nations. This is characteristic of the criticism leveled at Zionism, in that it takes a purely imaginary view of the facts.

The objection that Mr. Kahn puts first is perhaps the one that has the easiest popular appeal. He says: "It creates a divided allegiance, as between our country and its Stars and Stripes and Zion with its white flag with the blue star. The Zionists, even in this country, are bent upon following their flag. The real American Jew knows but one flag, the Stars and Stripes. The American Jew sings the Star-Spangled Banner as his national anthem. The Zionist sings 'The Hatikvah' as his." Now as a matter of fact the citizenship of the Jews is constantly, altho almost always unfairly, criticized today. Zionism promises to decrease this criticism, not to increase it. Who questions the Americanism of our friend Patrick because of his warm sentiment for Ireland? Was it wrong for Col. Roosevelt to be proud of his Dutch blood? Is it wrong for me to be interested in my English tradition? Does Mr. Coudert's French culture hurt his Americanism? No. Such backgrounds do not lessen patriotism. They enrich it. Between two Jews, one of whom takes no interest in the notable and exceptional qualities of his race, and the other of whom is alive with the beauties of Isaiah and with the vision of further services rendered to man by Jewish spiritual thought, do not tell me that the former will make a finer, more elevated, more contributive American than the latter. If three million idealists live in Palestine they will hold up a torch, needed in a world tending toward uniformity. They cannot possibly by the vision they portray tempt the American Jew away from devotion to the best in American civilization: the suggestion of such a danger is ridiculous enough to carry its refutation on its face.

Mr. Kahn's remaining argument is that persecution, in those countries where Jews are now persecuted, would be excused and increased by Zionism. In my opinion the exact opposite would happen. We hope to bring about a great spiritual broadening thru the Covenant of the nations. Will the Americans want to throw out the Poles or Czechs because there are now to be a free Poland and a free Bohemia? Will these people be the worse for looking across the seas to a free homeland of their language and their peculiar culture? Why should the Jews alone be hurt by knowing that the country to which they trace their history is still there, aspiring and free?

Let us close with a word about the

## TRUE AMERICANS AND FAITHFUL JEWS.

Chaplain Richmond, Formerly Rabbi at Trinidad, Colo., Thus Characterizes "Boys" Overseas.

In a letter which the Zionist Organization of America has just received from Chaplain Harry R. Richmond, who is with the American Expeditionary Forces in France, Chaplain Richmond reports that at a meeting which he arranged at Embarkation Camp Base Sect. 2 "Somewhere in France," he secured the enrollment as shchel payers of eighty-two young men who did not find Zionism incompatible with Americanism. Chaplain Richmond writes that not only did every Jewish young man at the particular meeting become a shchel payer, but that the Protestant Chaplain, G. M. Whitmore, asked for the privilege of being the first man on the list.

Chaplain Richmond writes further: "The enthusiasm was all-compelling and I only wish that the parents of these young sailors could see them on that night assembled in a Protestant Chapel to hold Jewish services, inspired by a religious fervor that is characteristic of energetic Americans and true Jews. I am anxious that this incident should be known widely, so that the young men and women might be inspired by their act and so that their parents may know that their sons, the thousands of miles away from them, are yet linked to them by the ties of a common heritage and a common hope; so that Jewry may know that their sons, the coming Judeans, are not only true Americans but also faithful Jews, and that they are in the same breath ready to die for America, if need be, and to live for Zion."

Immediate method of securing and safeguarding this home of culture and of aspiration. I have been interested in Zionism for many years, but during the last four years my attention has been given particularly to the political aspect of it as affected by the world war, and during those four years I have been discussing it with influential Jews and non-Jews in different countries. It seems to me perfectly apparent that the safety of the Palestine State and its ability to develop in its own way depend on the creation of a successful League of Nations. It depends on the harmony of man. This is true of all small countries, great and small. If the countries are to put their energy into thinking about how they can protect themselves from onslaughts of force, they are not going to turn their principal energies to developing what is most beautiful and original in their intellectual and spiritual possibilities. If we have a League of Nations successful enough to remove this fear from mankind, we may expect extremely interesting growths in art, literature, economics, religion, ethics, and political welfare in many different countries taking many different directions. In none of the new smaller states will this be more true than in Palestine. If Asia Minor is going to be a football of contending ambitions the ideal side of the Zionist movement is likely to be mostly swamped in complications that no one can foresee. If, however, the world proves equal to the task of introducing cooperation in place of fear and hate, then, under the protection of such cooperation, we may well hope for a renaissance of the human mind; with the vigor and variety implied in that word renaissance. Every Jew, therefore, who is a Jew in his idealism as well as in his race, should be one of the most intense workers for the success of the League. He ought not to be satisfied with a mere negative adherence. He ought to see that Jewish societies take an active part in the attempt to break down the factious opposition on the part of some members of the United States Senate. He ought to do his part to see that the outcome is one that will allow the highest hope for the noblest elements that have thru the centuries marked his race.—The Maccabean.

In an article published in the Canadian Eagle (Yiddish), Dr. A. Bragman speaks of a legend that makes of the Japanese direct descendants of one of the ten lost Tribes of Israel, which by the way, were never lost at all. He also speaks of a largely increased Jewish community in Japan, composed mainly of refugees from Russia. He also speaks of the splendid work done among the Jewish immigrants in Japan by Samuel Mason, the representative of the Immigrant Aid Society of New York.