

# The Jewish Outlook

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Fifth Year

## True Americanism Rare Among Clergy

DR. MACARTHUR TAKES THAT STAND IN SCHOOL-BIBLE CONTROVERSY.

"Comparatively little true Americanism seems to exist in New York City, and there is less of it among Protestant clergymen than there is in any other class," was one part of the verbal hot shot fired by the Rev. Dr. R. S. MacArthur yesterday before his class on "Current Events," in Calvary Baptist Church, in West Fifty-seventh street, New York. He took that view of the clergy because "some of them assert the Jews have no right to say what we shall do in our own country."

On the previous Sunday, in a discussion of the Christmas celebration in the public schools, Doctor MacArthur had suggested that instead of having the Bible read in those places a text book containing extracts from the Bible, the Koran, the Talmud, and even from atheistic writings that were moral in their teachings should be used. A majority of the class were opposed to that, and the subject was carried over to yesterday.

The contention that the Jews had no right to say what should be done here might do for other clergymen, said MacArthur, but it would be unpardonable arrogance for him to say it. He had come to America only in 1862, none of his ancestors was American, and he had no right to attempt to dictate to Jews who were here before him.

### JEWS AS PIONEERS.

"The singing of Christmas carols in which the name of our Lord as the Christ is used should not be permitted in the public schools," the clergyman continued. "The Christian has no more right to say that the Jewish children shall be taught his religion in schools for which the Jew is taxed than has the Jew to dictate to the Christian. The same condition confronts the English Protestants, who differ in their belief from the English church. The first white man to put foot on the American continent was a Jew; the first man to catch sight of the land was a Jew; Jews furnished the money for Columbus to make his voyage of discovery, and the first Jews came to New York in 1655."

Dr. Wendell C. Phillips said our traditions were important, and he would dislike to see this country forsake so valuable a one as the reading of the Bible in the schools.

### DOESN'T WANT A HODGEPODGE.

"I find myself in no sympathy," said Phillips, "with the hodgepodge suggested by Dr. MacArthur to take the place of the Bible. If we are not

to have the Bible in the schools, let us have nothing in its place."

"We do not and should not give religious training in the public schools," said Professor Walter Foster of the Stuyvesant high school. "The ideal of education is to develop the mind, heart and character of the child, but the drift recently has been toward industrial training in the schools in an effort to fit the student to make a living. A few verses read every morning from the Bible and a few Christmas carols sung once a year cannot be called religious instruction. We should not give religious training in the schools because it is contrary to the fundamental principles upon which the government rests."

"If there is to be a solution of the problem the churches must find that solution, and it devolves particularly upon the Protestant churches, for the Catholic and Jewish children are not neglected in this respect. The churches, not the schools, are the proper forces to undertake the religious training of the child."

### FINDS DISCUSSION SILLY.

In his sermon at night Dr. MacArthur asserted all forms of sectarianism must be ruled out of the public schools.

"It has been a long time," the clergyman went on, "since there has been in the daily papers a discussion so supremely silly as that over the question of singing Christmas carols in the public schools. Certain excitable Brooklyn clergymen are largely responsible for the latest feature of this discussion. They were brave Don Quixotes, rushing as heroic knights errant into the thick of the fight which grew out of their own heated imaginations. Certain Jewish writers of letters showed equally bad judgment and an equal lack of charity. They wrote letters which were threatening and defiant. In certain letters the bully was more conspicuous than the gentleman. This spirit did great injustice to the cause these Hebrews championed. The result is that religious bigotry and racial prejudice have been aroused on both sides."

"The men who advocated the singing of Christmas songs in the public schools would better save their pious tears for genuine evil in American life rather than pour them out in copious floods over imaginary ills. Under the American flag Christianity must demand no more rights for itself than it is willing to bestow upon other faiths."

## Bernard Shaw Attacks Max Nordau

Mr. G. Bernard Shaw, who, in an article in the fortnightly review *März*, had violently attacked Dr. Nordau, claiming to have demolished the author of "Degeneration" twelve years previously.

Dr. Nordau repudiates the "demolition," and humorously upbraids Mr. Shaw for not having informed him of the annihilation. He goes on to rebuke the English dramatist for certain anti-Semitic expressions used in his article. He writes:

"You begin by calling me 'one of those remarkable cosmopolitan Jews who combat modern civilization,' and you repeat a little later that I 'attack civilization,' and also speak a second time of the 'revolutionary atmosphere of Jewish cosmopolitanism.' I do not pretend to understand what a 'revolutionary atmosphere,' is, more especially not 'the revolutionary atmosphere of Jewish cosmopolitanism.' The meaning of this inconsequential phraseology is your secret. I do understand, however, that you seek at the very outset to make capital out of my origin for the benefit of the countless enemies of the Jews. You were obviously so vividly conscious of the weakness of your other attacks that you sought to strengthen them a little with the always effective anti-Semitism. But if you make a start with anti-Semitism, why so mildly? Houston Stuart Chamberlain will smile contemptuously at you and your modest *captatio malevolentiae*. A French pornographer, who has since died, began some years ago in the *Paris Odén* one of those performances which used to precede the matinees of classical pieces, with the words: 'Max Nordau, a Ghetto refugee, who has written in Jüdisch jargon a book 'Degeneration.' That was a bit better even though it brought the speaker interruptions which were not flattering. Cornelius Gurlitt proved in an essay with a professorial seriousness which you, my good Mr. Shaw, will never attain, that I could have no appreciation of art and poetry, because I am descended from a long series of Talmudists. That was good. You should have trumped over Vanor and Gurlitt. You should have said, 'How can a usurer and coin-debaser grasp a despiser of property like Ibsen's Brand? What does a deicide understand of Christian mysticism? How dare a Jew, who at Easter-time kills Christian children and drinks their blood, speak of Wagner's Good Friday music?' Then I should be struck a straight blow in the face and could

not reply. 'Cosmopolitan Jew' and 'Jewish cosmopolitanism' are too thin, too weak. To this moderate perfdy the answer is too easy. 'Cosmopolitan' is the worn-out missile of anti-Semitism. In order to polish up the somewhat stained phrase it is sometimes converted into 'unpatriotic.' I should have thought you would have been too proud to use it primarily for reasons of style. You know nothing of my patriotic convictions, and I am at any rate sure that I am by far not so disloyal to my country as you and not a few of your Irish compatriots are towards yours. But what on earth has cosmopolitanism or patriotism to do with a psychological and psychiatric examination of pernicious tendencies in art and literature? You might just as well speak of cosmopolitan hydraulics and patriotic anatomy. You are quite the sort of person to do so, and you do sometimes. 'One of those cosmopolitan Jews who combat modern culture.' This sentence is very comprehensive. So there is a number, a group, perhaps a tribe of cosmopolitan Jews who combat modern culture. 'One of those . . . ' So the cosmopolitan Jew who combats modern culture is a type, known and classified genus, to which one has only to refer for everyone to know what is meant. To my shame I must confess that this type, with which you are apparently quite familiar, is completely unknown to me. The anti-Semites have hitherto always accused the Jews of greedily assimilating the culture which they (the Jews) had not created, of immoderately revelling in it; they have accused the Jews of being intruders on this culture, flaunters of it, boasters of it; they have accused them of wanting to wrest the leadership of this culture for themselves, of perverting and spoiling it through their unsolicited collaboration. It was left for you to discover 'those' Jews who combat modern culture. With your leave, good Mr. Shaw, the Jew, cosmopolitan or not, has a thousand reasons for furthering modern culture with passionate zeal, and not one for combating it. Every retrogression of civilization is felt by the Jew in ill-treatment, robbery and murder, or at least in the appearance of hostile writers. Confess, good Mr. Shaw, that this can give no pleasure to the Jews, be they ever so cosmopolitan."

In conclusion, Dr. Nordau warns Mr. Shaw that if in twelve years' time the spirit should move him to demolish him again he will not reply. "Life is too short," he says, "and your articles are too long."

## A Unique Will

Charles Lounsberry, a Chicago lawyer, who at one time ranked high in his profession, died an insane patient at the Cook county asylum at Dunning. Although this man died absolutely destitute and penniless, he left the following "will":

I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this

my last will and testament, in order, as justly as may be, to distribute my interest in the world among succeeding men.

I leave to children, inclusively, but only for the term of their childhood, all and every, the flowers of the fields and the blossoms of the woods, with the right to play among them freely according to the customs of

children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the willows that dip therein, and the white clouds that float high over the giant trees.

And I leave to children the long, long days to be merry in, in a thousand ways, and the night, and moon, and trail of the milky way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

I devise to boys, jointly, all the useful idle fields and commons where ball may be played; all pleasant waters where one may swim; all snow-clad hills where one may coast, and all streams and ponds where one may fish, or where, when the grim winter comes, one may skate, to have and to hold these same for the period of their boyhood; all meadows with the clover blossoms and butterflies thereof; all woods with their appurtenances, the

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