

# THE JEWISH CRITERION



LEADING JEWISH

HOME PAPER

THE HISTORY  
...of...  
THE JEWS  
...of...  
CANTON  
...and...  
Massillon, Ohio

Perfection is death; when one ceases to grow one ceases to live; ideals are never realized, they can only be approximated. So the JEWISH CRITERION from the very day of its inception a quarter of a century ago has endeavored to properly represent the religious, social and philanthropic life of the Jewish Community.

Mistakes have been made, but our aims were true, our purpose honest. The path of progress is inevitably strewn with obstacles; we shall continue to stumble, but with the encouragement of the community that has been so loyal to us over the stretch of years, we shall devote our best thought and effort to the mission of promoting the interests of our faith and our people.

THE JEWISH CRITERION

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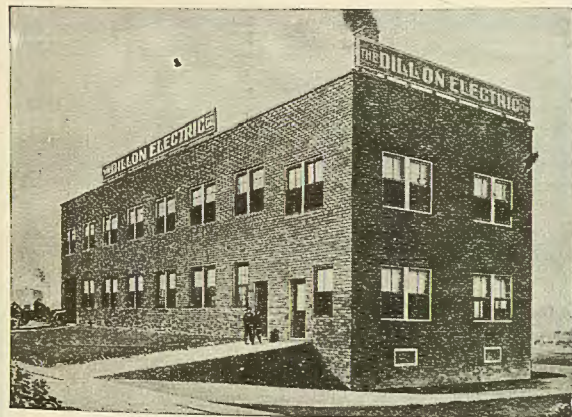
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# The Story of The Jews of Canton

By CHARLES I. COOPER

The study of the beginning and the growth of an American community is essentially a study in immigration and industrial progress. The collation of his-

torical material relating to the development of the Jewish section of such community is a contribution to the study of Jewish immigration. The magnitude of immigration in a given population center depends to a great extent, if not entirely, upon the industrial opportunities it offers. Jewish immigration is no exception to this rule. Students of the problem have found that the first stream of Jewish immigration to America was from Germany and was at its height during the period 1848-1870. We even find a considerable number of German Jews in Cincinnati as far back as 1829; in Cleveland 1848; in Pittsburgh in 1842; in Louisville in 1850. Canton, Ohio, apparently has not received many German Jewish arrivals during

land and Pittsburgh, established small stores; offering to serve the German and Scotch-Irish farmers of Stark County and the Tuscarawas Valley. Few, however, remained permanently; and those who came and went have no place in this historical sketch.

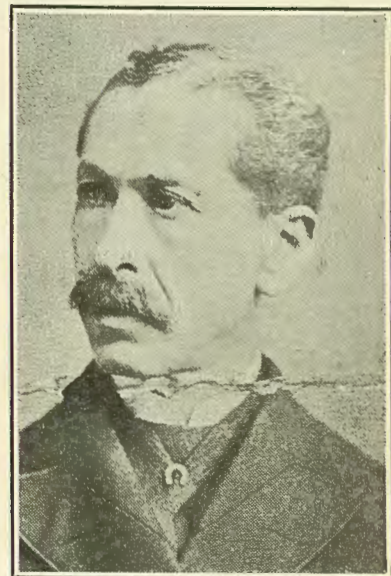
We learn from Mr. Louis Hirschheimer that when he arrived in 1867 there were only two Jewish families in Canton, those of Michael Ruhman and Emanuel Rothschild. The Ruhmans and the Rothschilds subsequently removed from Canton. There was no Jewish religious service until about 1875. In the first gathering for this purpose we are informed were Louis Hirschheimer, Isaac Hirschheimer, Alexander and Theodore Reis. Joseph Mayer came in 1877; in the following year came Ralph Levy; Louis Baer arrived in 1880. Among the earliest settlers were the Lowenstein brothers, Isaac

ried Rose Straus of Cleveland. They have three children, Morris, residing in New York, and two daughters, Mrs. Edward Joseph and Mrs. Paul Rosenwasser, both residing in the city of

Isadore Spiro, is now engaged in the clothing business in St. Louis.



The Masonic Temple, where reform Jewish religious services were held for many years, prior to the building of the Temple.



RALPH H. SPIRO

Cleveland. Mr. Hirschheimer is a prominent member of the Knights of Pythias Lodge; he is also an active member of the Chamber of Commerce and in other civic and philanthropic organizations. He has engaged in the business of men's clothing, and gents' furnishings practically during the entire period of his residence in Canton, and today is regarded as the most popular Jewish citizen in the town. He likes to relate the story of the beginning of the Jewish communal life of Canton. The first religious service was held at his house. For many years he read the services before the congregation was large enough to justify the engaging of a regular "baal tephilah."

The fifth Jewish arrival in Canton to remain permanently was Ralph H. Spiro. He was born in Gorlitz, Austria, in 1837. At the age of thirty he came to the city of New York and nine years later moved to Canton where he engaged in the clothing business. It was here that he married Jennie Gantz, who died in January, 1918. Mr. Spiro raised two sons, Jesse Spiro, a writer, who was for a number of years on the editorial staff of the Canton Repository. Jesse has since removed to Cleveland where he is engaged in advertising, being connected with a leading advertising firm of national scope. Several months ago he was connected with the Bureau of Public Information in Washington, D. C., and was instrumental in getting up the American-Allied War Exposition. Another son,

A number of years ago Mr. Spiro retired from active business. He is a member of the Masonic Fraternity.

The struggle of the Jewish congregation was difficult. Some were indifferent, others did not desire to help along. Others came but did not remain long, and hence took little interest in the religious affairs of the Jewish residents. During the summer of 1885 an attempt was made to build up a strong organization and even build a synagogue. The congregation was incorporated on September 1st of that year under the name of "the C. K. B. C. of Canton." But soon after the High Holidays, interest waned and the matter was dropped.

Thus conditions stood until 1887 when quite a number of other German Jews came—the Sterns, the Manns, the Baers, and particularly Leo Abt.

Leo Abt has earned for himself recognition as the father of Jewish communal life of Canton. He was universally recognized as the most representative Jewish citizens in the city.

Abt On the occasion of his death April 26, 1918, one of the daily papers of Canton printed the following:

Leo Abt, 68, well known Canton merchant, who for the last 30 years has been engaged in the dry goods business here, died Friday at 5:15 p. m. in his home, 1212 Logan-av NW, from a complication of diseases.

Mr. Abt was born in Melzungen, Hesse Castle, Germany, and came to this country at the age of 16. He married Flora Ury of New York City November 8, 1873, and came to Can-



CANTON  
IN THE  
OLDEN DAYS

this period. The reason is, however, not hard to find. Though today it is a metropolis of some eighty thousand souls, it must be remembered that the rapid growth of Canton in population and commercial and industrial development is a matter of the last twenty years practically. For in 1850 the population of Canton was 2,603. It increased to 4,041 in 1860; to 8,660 in 1870; to 12,258 in 1880; to 26,160 in 1890; and to 37,000 in 1900. This, we believe, fully accounts for the fact that it was overlooked generally by the German Jewish immigrants.

There is, however, evidence that some German Jews did come to Canton immediately after the Civil War. They were peddlers, most of them; some had a little capital, and with the credit they could obtain from their co-religionists in Cleve-

and Benjamin; Hyman Cohen (deceased); and William Teplansky. During the Fall holidays in 1874, the services were held in a rented room on McKinley block on South-Market St. Prior to that the home of one of the members was used for the purpose. A definite congregation was brought into being in 1884, under the leadership of Louis Hirschheimer. The membership was between twelve and fifteen. In 1887 a number of new arrivals in town gave the congregation quite a boost. The services in those days were quite orthodox, the old Hebrew prayer book being used.

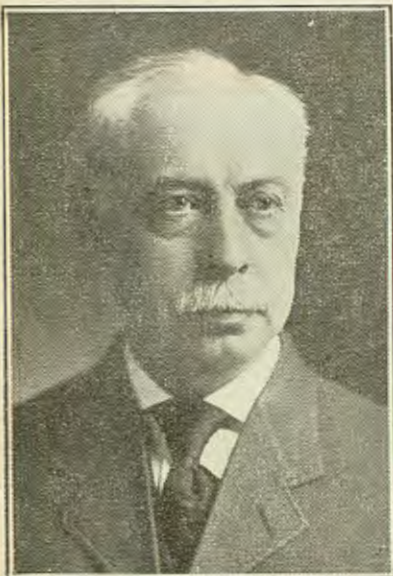
Louis Hirschheimer was born June 22, 1850, in Wuerttemberg, Germany, and came to America to Canton, then but a village, in the year 1887. In 1880 he mar-

ton April 1, 1888. He has been actively engaged in business since that time.

He was a Mason and president of the Canton Hebrew Congregation.

He leaves a widow, three sons, Arthur L. Abt, Akron; Edwin I. Abt and Oscar M. Abt, Canton.

Funeral services will be held in the late home Sunday at 3 p. m. Burial will be held in Westlawn cemetery.



LEO ABT

(Dec. 31, 1850 ---- April 26, 1918)

Mr. Abt's parents were Lazer Abt and Rosa Rosenbaum. Prior to coming to Canton he lived in Circleville, Ohio. His marriage to Flora Ury took place in the city of New York. His son Oscar M. is a prominent attorney in Canton. His most distinguished service to his fellowmen was rendered in connection with the congregation. When he came to Canton it was a small community; there were a very few who took an interest in the development of the religious life of the Jewish immigrant. He was the leader of a small band of devout men and women who were equal to any sacrifice for the cause they held dear.

Leo Abt pulled the congregation through all the early struggles and experienced that rare pleasure, the result of a lifetime of service, the triumph of working for an ideal, of seeing this congregation prosper and actually have a building of its own, which occurred in 1916. In the Tatler, the Temple bulletin, for May, 1918, we find a beautiful tribute to him, beautifully expressed by Rabbi Herbert C. Straus.

"With tender memories and sweet recollections do we dedicate the year's work of our little paper to our beloved President.

"They say that when a flower fades  
Although it's beauty's gone  
There still remains a sweetness there  
That it will ever own.  
So when a dear one fades away  
And passes from our sight  
There still remains the memory  
Which will be ever bright."

The history of the Canton Hebrew Congregation for the quar-

ter century beginning with 1890 is described by the activities of Leo Abt.

The following resolutions were adopted by the Canton Hebrew congregation, on the death of their president:

By the passing away of Leo Abt the Canton Hebrew congregation has lost its most efficient and faithful member and worker.

He was especially fitted in every way for the position of president, and in the discharge of his duties in such office by his tact and conscientious manner toward all, he endeared himself to the congregation in a way which will make it difficult for us to replace him in the annals of our church.

By his broad thoughts and inspiring actions he was a friend to all and really a father to many.

To the deliberations of the Board of Trustees he brought the highest qualities of sound judgment, wise experiences, high ideals and his advice was of much benefit.

His genial nature, true religious feeling and unostentatious actions endeared him greatly to his colleagues who will miss him very much.

No sacrifice of time and effort was too great for him, nor task too hard for his zeal and enthusiasm. His foresight and judgment anticipated and helped us to solve our problems and to overcome our troubles.

His tireless energy and sense of consecration to our holy cause have carried our work onward to great achievement.

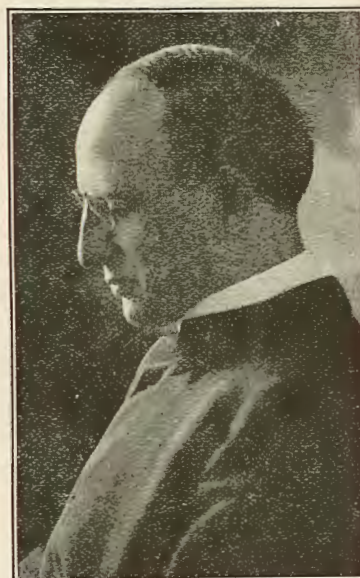
Be it resolved that our congregation express their profoundest sympathy to his dear ones and that this appreciation of our esteem and regard be entered on the minutes of the Board of Trustees and that a copy be sent to the family and publication be made in proper newspapers.

The first rabbi to be engaged for the "great holidays" was Edward N. Kalish, then but a youth just graduated from the Hebrew Union College of Cincinnati, who has since attained prominence in Richmond, Virginia. These services were held in the Knights of Pythias Hall on South Market Street. The following year a Rabbi Levy was engaged. Later we find Rabbi David Marx, then still a student at Cincinnati, now in a prominent pulpit in Atlanta, was engaged. For one year subsequently a young rabbi by the name of Nussbaum was employed. The synagogue at that time was on the second floor of the Masonic Temple, where it remained for eight years. The Rev. Henry Klein served the congregation for two years subsequently.

At this time the congregation passed through a critical period, the transition from Orthodox form of worship to more modern

practices, and this brought about disagreement among the members. The storm was weathered, however. Rev. I. Edmond Philo, was engaged to conduct services every other week. This was an arrangement with the Akron congregation, which Dr. Philo served on alternate weeks, and where he maintained permanent residence. The following year Dr. Philo was able to give Canton more frequent service by coming every Sunday. He accomplished a great deal under adverse conditions. The greatest service he rendered his congregation was to make them realize the necessity of having a rabbi permanently stationed in Canton.

Rabbi Isidore Edmond Philo was born in England, July 24, 1873; in that country he received a splendid education. When he came to America he



REV. I. E. PHILO  
Former Rabbi at the Temple

practiced law; he has held the office of chaplain in various penal institutions in the state of Ohio. Then he affiliated himself with the Reform Jewish congregation at Akron, Ohio. He was very successful in Akron as well as in Canton and in 1913 accepted the call of Rodef Sholem congregation at Youngstown.

Rabbi David Gross succeeded Dr. Philo at Canton. He remained but a short while, and then was succeeded by Rabbi Louis Gross of Akron, who remained for two years.

In the year 1915 a movement for the building of a synagogue was started. A committee consisting of Leo Abt, Henry Mann, Edwin I. Baer, and Sol Toronski, worked zealously to secure the funds and to provide a permanent home of its own for the religious center of the reform Jews of Canton. The building committee was under the able leadership of Sol. Toronski, who apparently possesses admirable qualities of leadership and who succeeded in making his co-workers believe that where there is a will there is a way. A beautiful synagogue was built on McKinley Avenue and was dedicated the following year. In May, 1918, we read the following in the congregational bulletin:

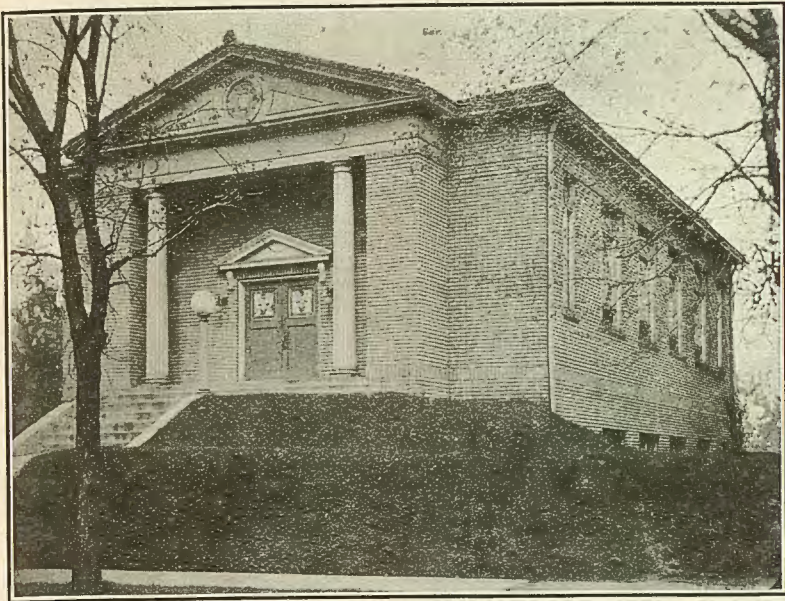
"The Temple is gradually growing in size and in power. Last September there were 54 members; at present there are 70, making an increase of 14. The average attendance at services has been fifty with the high mark at one hundred and forty-three.

"As time goes on the idea is to make the Temple the center of all social activities for all, men, women and children. Next year we hope to have organizations, not only of the women (the Sisterhood), and the men (the B'nai B'rith), but also among the Sabbath School children and the younger people. The Temple must become the social center of the community—it must be a living reality in the lives of all its members."

The building of the Temple therefore served as the decisive step in making Canton a permanent center of reform Judaism. The securing of a Rabbi, who by training, education, Rabbi and modern point of Straus view would measure up to the responsibilities and opportunities, was the next step. Such a step was taken in the Fall of 1917, when Rabbi Herbert C. Straus was called from Lima, Ohio. His biograph-



SEDER SERVICES DURING THE FIRST PASSOVER AT THE TEMPLE



THE TEMPLE, on McKinley Avenue, the house of worship of the Canton Hebrew Congregation.

ical sketch deserves a place in this chronicle. He was born Sept. 6, 1896, in Denver, Colo. His father's name is Aaron F. and that of his mother Selma Friedheim. He was educated in the public schools of his native city and at a very early age decided upon the rabbinate as a career. He went to Cincinnati where he completed his high school course in the Hughes High School. He furthered his secular education in the University of Cincinnati, and in the year 1916 was graduated by the Hebrew Union College as rabbi. His first ministerial charge was held in Lima, Ohio, serving the Beth Israel congregation. In October, 1917, he answered the call of the Canton Hebrew congregation. Rabbi Straus is married to Frances Abrams of Cincinnati; they have one daughter, Caroline.



RABBI HERBERT C. STRAUS

In the twelve months of service in Canton, he has succeeded in placing the congregation on a firm footing. He took hold of the situation with an able hand, worthy of a much older minister and one of larger experience. Under his leadership the mem-

bership of the congregation almost instantly doubled. In the religious school modern methods were instituted and a competent corps of teachers was employed. The rabbi of a modern synagogue is regarded as the representative and as the spokesman of the Jewish community. Upon his action and conduct largely depends the opinion that the citizens in general will entertain of the Jews in their midst. The rabbi is no longer only a teacher of theology; he is the social servant, the social reformer. Of such a type is Rabbi Straus. He is very active in the communal life of Canton. He was chairman of the Four Minute Men, that splendid organization of platform orators who, in Canton as well as in every other community in the United States, made brief addresses during the world war, popularizing the great ideas and ideals which motivate the course of our government and our allies, in the war upon the central powers. He is a director of the commission on social agencies of the Council of National Defense. He is a member of the general committee on the War Chest. He has been active in the various Liberty Loan Committees, and devoted a great deal of time in the War Savings Stamp collections. He is a member of the Civilian Relief Committee of the American Red Cross.

He rendered his community a distinctive contribution by organizing a lodge of the Independent Order B'nai B'rith, under the name of Canton Lodge No. 819, District No. 2, in which organization he holds the office of president. The following printed statement has appeared recently:

The Canton Lodge, No. 819, Independent Order of B'nai B'rith was organized on December 11, 1917. It has been holding its meetings bi-monthly in the auditorium of the Temple. There are now 78 members

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- ¶ "Own your own home and be a Real American."
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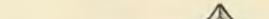
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in the local lodge and it is hoped to increase this to one hundred by the time of the annual convention held in Akron on May 26. Rabbi Straus is the delegate from Canton.

The officers of the local lodge are:  
 President ..... Rabbi Straus  
 Vice President..... Ludwig Wolff  
 Secretary ..... James Klein  
 Asst. Secretary..... Harry Snader  
 Treasurer ..... Darwin Luntz

Rabbi Straus holds quite a prominent and active membership in the Adcraft Club of Canton, an aggressive organization to promote co-operation and constructive effort.

The institution that antedated the creation of the synagogue was the cemetery. Twenty-five or thirty years ago, a plot of ground for the burial of the dead was purchased and was used until 1914. Then a section of the Westlawn Cemetery was purchased in the vicinity of the McKinley monument, which is in use now.

The officers of the congregation in 1917 were Leo Abt, president; Louis Hirschheimer, vice president; H. Nusbaum, secretary-treasurer; and the directors were Edwin I. Baer, Henry Mann, Sol Toronski and Ludwig Wolff. The Committee on Cemetery consisted of Messrs. Leo Abt, Sol. Toronski, and Louis Hirschheimer.

The officers and directors for the current year are Henry Mann, president; Louis Hirschheimer, vice president; Edwin I.

ing corps of teachers: Miss Rea Friedman, Miss Hannah Emerman, Miss Beatrice Mathews, Miss Anna Cohen, and Miss Dora Cohen.

The Librarian of the School is Miss Harriet Einstein. The Sabbath School Committee consists of Miss Mary Stern and Mr. Ludwig Wolff.

In a prominent place on one of the walls of the Temple there hangs a tablet. It contains a list of names under the heading, Honor Roll. These names are of the young men, members of the congregation who are serving their country in the Great War. We deem it fitting to record these names in this history:

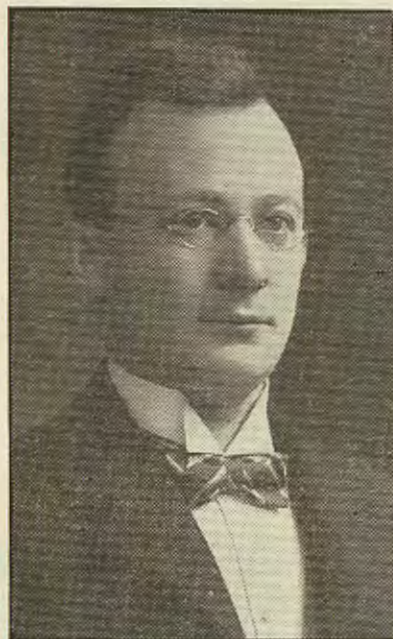
Lawrence Mann  
Milton Lifkovits  
Robert Seitner  
Milton Hirschheimer  
Irving Fein  
Werner Bloomberg  
Dr. S. Feingold  
James Klein  
Harry Mann  
Joseph Hirschheimer  
Leon Lazarus  
Clarence Lefkovits

The Temple Sisterhood is an organization of the most public-spirited Jewish women of the city. It is the result of an amalgamation two years ago of two smaller societies, one organized for charitable purposes and the other for religious work. It was deemed advisable to combine the two under the auspices of one strong sisterhood. This, as other of Rabbi Straus's policies, has FIVE—Out of Town Criterion — 74 had a tendency to unify all elements and to do away with discord and friction. The officers during the first year were:

President..... Rabbi Straus  
Vice President..... Mrs. E. I. Baer  
Secretary..... Mrs. D. Luntz  
Treasurer..... Mrs. M. J. Nusbaum  
This year the officers are:  
President..... Mrs. Jack Joseph  
Vice President..... Mrs. Edw. I. Baer  
Secretary..... Mrs. Edwin Abt  
Treasurer..... Mrs. M. J. Nusbaum

The most active committee of the Sisterhood is the Committee on Philanthropy; Miss Mary Stern is chairman. She does a great deal of charity among the Jewish poor, but does not confine her work to one sect. Miss Stern is quite active in the civic and philanthropic organizations in general; so is Mrs. Harry Friedman.

The Sisterhood has a membership of about sixty. Mrs. Sol. Toronski was president for a number of years of the Ladies' Auxiliary of the Aultman Hospital. Mrs. Max Stern is to this day active in the American Red Cross and the Council of National Defense.



SOL. TORONSKI

Baer, secretary-treasurer; the trustees are Sol. Toronski, Ludwig Wolff, Sam Luntz, and Isadore Lefkovitz.\*

In the Sabbath School Rabbi Straus has been highly successful, with the help of the follow-

\*The membership of the Canton Hebrew congregation is as follows: Edwin Abt, Mrs. Leo. Abt, Adolph Altman, Edwin Baer, L. A. Baer, R. Barnett, J. J. Bernstein, H. A. Bloomberg, Miss Dora Cohen, A. J. Emerman, Sidney Erlanger, Wm. Erlanger, Sr., Wm. Erlanger, Jr., C. J. Freidenberg, J. H. Friedman, Sol Glaser, Simon Glaser, Mrs. B. Goodman, H. A. Greenberger, Jos. Greenberger, Isaac Hirschheimer, Louis Hirschheimer, B. A. Joseph, Jack Joseph, Phil Klarfer, Isadore Lefkowitz, Sam Lowenstein, Abe Luntz, Darwin Luntz, Sam Luntz, N. Mannheim, Henry Mann, H. Margolis, Mayer Margolis, D. F. Mathews, Geo. Nelson, Jos. Nusbaum, M. J. Nusbaum, A. L. Oscar, Jos. Perilstein, Sam Rosenbloom, M. M. Sachs, E. Schumann, David Seltnor, R. H. Spiro, Miss Mary Stern, Mrs. Max Stern, Wm. Teplansky, Nathan Toronski, Sol Toronski, Mrs. Sarah Toronski, Ludwig Wolff, Usher Zimmerman, Andrew Berger, Edward Dintenfass, H. Roy Eichel, D. Einstein, Wm. Goldsmith, Harry Livingston, Sam Livingston, Mr. Weinberger, Mr. Lazarus, Mr. Gordon, Sam Klein, Mr. Beresin,

A number of the Jewish businessmen of Canton are active in civic affairs: Edwin I. Baer is prominent on the directorate of the Chamber of Commerce; Samuel Lowenstein holds membership in prominent committees of the same body.

It is interesting to study the development of a foreign neighborhood in an American community. It has been observed that the "landsmannschaft" is one of the most important factors in the

**First Russian Group** make-up of a community of Russo-Jewish immigrants. Thus immigrants from a certain locality have gone to a given city in America in great numbers; because they have wanted to start life in the New World within touch of someone who knew them "from home."

Canton's Russo-Jewish population owes its origin and development to a small town in the province of Vilna (Lithuania), namely Horodek. The "Land-sleute" from Horodek have built the first synagogue and practically created everything that is worth while in Jewish life. It is they who are the most prominent Jews in the city today.

One of the first Polish-Russian Jews to come to Canton is George Dreier. He is a native of Courland and arrived in 1885. He came to a cousin of his, Bloomberg, who resided in Orrville, O. "Agudas Achim" Shortly after Dreier's arrival in Canton, a movement for the purchase of a cemetery was started and a little later steps were taken to establish a "minyan." A small room was rented on South Cherry

few in number, but they gathered to worship their God in accordance with ancient custom at least once a week and possibly on the occasion when one of the members had "Jahr-Zeit." When Dreier came there were in Canton Joseph Meyer, Hyman Meyer, Max Rasofsky, Jacob Levine, H. Shapiro, and Samuel Noll.

In the Fall of 1889 a parcel of ground for the burial of the dead was purchased from Sherrik, a well-known farmer of South Cherry Street. Subsequently this plot was sold and another one was purchased elsewhere.

In the nineties there came other immigrants largely from Lithuania who settled in the vicinity of South Cherry Avenue (southeast). They generally took to peddling drygoods and scrap iron. Some were engaged as clerks and a few found employment in the factories of Canton. When they came, it was always to a relative or friend who was willing to help them get a start in America, help in getting a job, help with maintenance for the first few weeks before they could make the necessary adjustments in their new home.

The life story of one such immigrant to Canton, who has been signally successful is worth telling to the readers of this historical sketch. We have reference to Max Rudner.

He was born in the Fall of 1869 in the town of Horodek, government of Vilna, Lithuania, the son of Fishel and Rachel Rudner. His father was a very pious and respected orthodox Jew who later came to Canton, and

**Rudner** where he died at the advanced



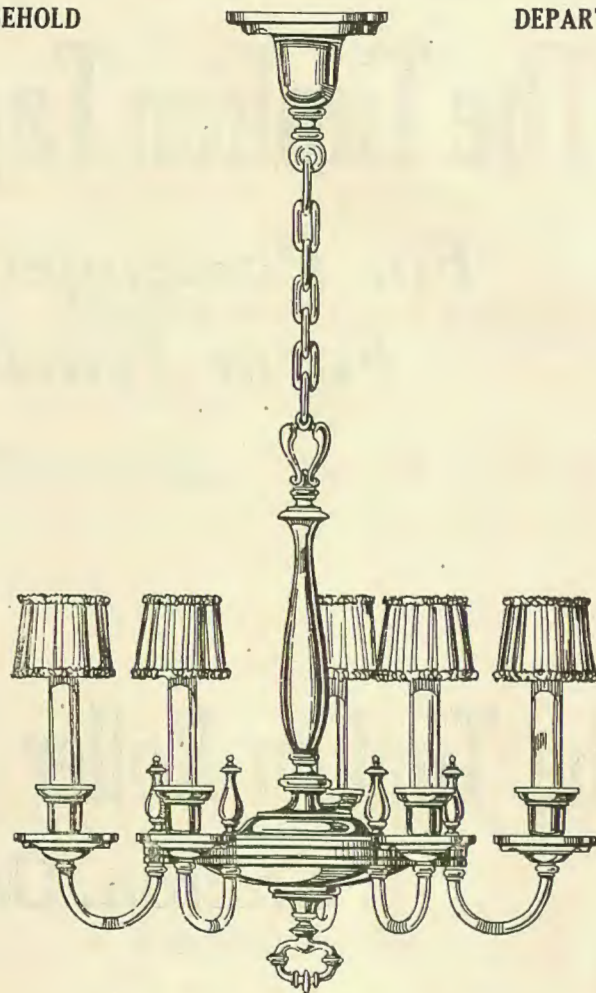
William McKinley, The Pride of Canton, Ohio

Avenue and the first orthodox service by Polish Jews in Canton was inaugurated. They were

age of ninety-three. Max Rudner came to America in 1877. After trying to orient himself

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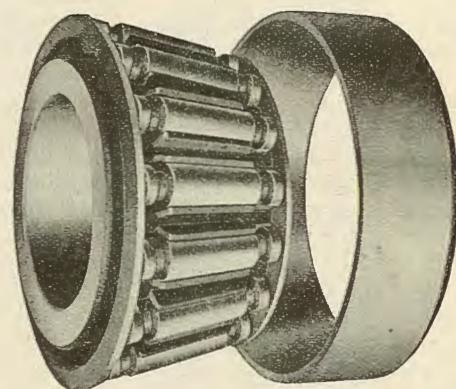


CANTON, OHIO

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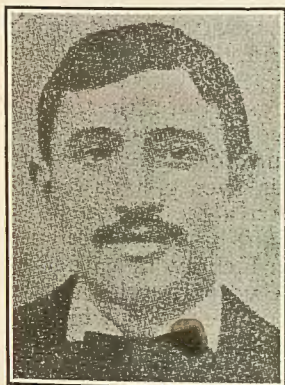


in New Haven, Kansas City, New York, and other cities in the new world, he finally decided to try Canton. He peddled, worked as a day laborer, and engaged in any occupation that was honorable in order to gain a foothold, so as to be able to maintain and educate his children. The struggle was discouraging at times but this man possessed that courage and will-power that overcomes all obstacles. In 1887 he married Jennie Gurans who proved a worthy life partner to this sturdy pioneer. They have seven children, Rae (married), Louis, Fannie (now Mrs. Fisher), Benjamin, Edward, Morris and Anna. Mr. Rudner is now one of the wealthiest Jews in Canton. He is in the iron business, which devel-



FISHEL RUDNER

oped out of a second-hand store. In addition he is interested in real estate and is the chief stockholder in a number of manufacturing corporations. He lives in one of the most beautiful homes



MAX RUDNER

in Canton and is in position to give his children every comfort and luxury they may desire. In a recent publication of biographical sketches we read the following:

Mr. Rudner worked very hard to gain success, but when it came it did not egotistically turn to enjoy his wealth for himself and his children alone. He began to divide his fortunes with the Jewish people and humanity in general. It is hard to find a Jewish undertaking in Ohio or anywhere in the country with which Mr. Rudner is not connected to a great or small degree. He helps not only with

his money but also by his personal activity and interest. He was the founder and organizer during a brit-milah celebration of the War Relief Fund in Canton, Ohio, for which he helped to collect large sums. He was for two years president of the Canton Lodge, Independent Order Brith Shalom, of which he is the deputy grand master.

\* \* \* \* \*

In addition to his Jewish activity in Pittsburgh, Cleveland and other cities, Mr. Rudner is a devoted Zionist. He was president of the Zionist Council of his district and the writer was informed from a reliable source that Mr. Rudner had written into his will that a considerable part of his property be spent for a fund to purchase homes for poor Jews in Palestine.

Concerning Mrs. Rudner, a friend of hers has this to say: Though the wife of the wealthiest Jew in Canton she is yet very humble and modest. She contributes to all charities and organizations; yet she refuses to accept public office. This does not mean that she gives only money; she is a great believer in personal service. During the recent influenza epidemic she visited the sick and ministered to their needs, at a great risk to her own health.

To return to the account of the development of the corporate religious life of the city. In the 90's, the synagogue of the orthodox Jews was in a rented hall. Then in 1901 the Agudas Achim' congregation built a synagogue. It was a modest frame dwelling but sufficed for the needs of this small group.

The synagogue served as a Hebrew school where the children were instructed in the rudiments of Judaism as demanded by orthodoxy. In the year 1912 a Hebrew Free Loan Association was established to loan small amounts of money to the needy without interest. The society was maintained by a membership which paid small weekly dues, and which now has hundreds of dollars in the treasury; Mr. I. Nohl is the president.

Subsequently "Shaare Torah" congregation came into existence. The community had grown and a demand arose for another synagogue where the younger members might have an opportunity to serve and perform the various religious functions in the ritualism.

The two synagogues, however, lived at peace with one another and joined in bringing a rabbi to Canton. Canton came to assume importance as a religious center when Rabbi

Rabbi Ephraim Pelchovitz assumed charge several years ago. He was born on the 14th day of Sivan in the year 1884, in the city of Lomza, the son of Nehemiah Pelchovitz and Masha Epstein. He received his early education in Slakodka, Kovno (Poland). He also studied under the guidance of the leading rabbi of Slutsk, from whom he received ordainment. Two renowned rab-

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CANTON

OHIO

bis have taken great interest in his career, M. M. Epstein of Slabodka, and Rabbi I. S. Meltzer. He devoted thirteen years to the study of the higher branches of Hebrew literature and Talmud in the "Yeshivahs" of Lomza, Roden, and Slabodka. The first

the congregation, at Ninth Street and Cherry Avenue is eleven years old. Among the leaders of this congregation mention must be made of the names of S. Grossman, J. M. Adelman, Charles Levine, I. Nohl, and Sol Schneider. The president of the Hebrew Ladies' Aid Society is Mrs. Sol Barnett; Mrs. Jacob Parness is the president of the Daughters of Rebecca, an organization doing a great deal of charity work among the poor Jews of the community. Mr. Samuel Luntz is president of the House of Shelter Society; this society conducts an "Hachnossas Orchim." One of the most significant services rendered by Rabbi Pelchovitz was in the direction of the establishment of a Talmud Torah, an educational institution wherein the tenets of the Jewish religion and Hebrew literature may be taught.

In a Yiddish paper of Nov. 12, 1914, we read of the elaborate ceremony that attended the installation of Rabbi Pelchovitz in the two synagogues. Mr. Jacob Adelman, president of the Agudas Achim, was chairman of the ceremonies. Mr. Max Rudner, president of Shaare Torah, assisted. The chazzan, Rev. A. A. Levin, rendered a vocal selection. A Mr. Abramson is mentioned as having helped to make the affair successful.

Within recent years Shaare Torah congregation found it desirable to engage a rabbi for its membership exclusively, and severed connection with the other synagogue which retained Rabbi Pelchovitz.

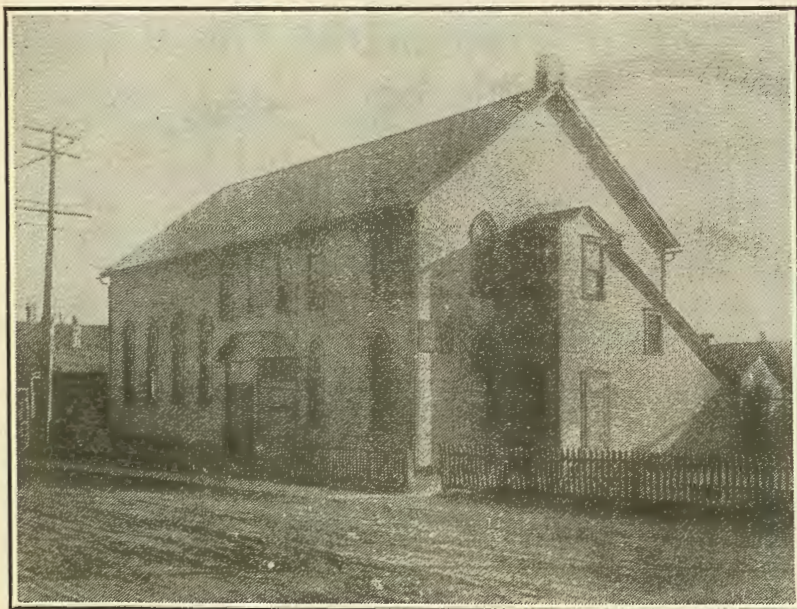
The congregation Shaare Torah then called to Canton, Rabbi Abraham Shapiro. He was called to fill a specific need in his community. There were those who maintained that an American Rabbi must speak English and must be sufficiently Americanized to interpret Judaism to the American youth. Fol-



RABBI E. PELCHOVITZ

position Rabbi Pelchovitz held was in Titer, Province of Mohilev, South Russia. In 1913 in the month of November, Rabbi Pelchovitz came to Boston, Massachusetts. For a number of months he traveled throughout this country, and on Nov. 22, 1914, he answered the call of congregation "Agudas Achim" of Canton. In 1908 Rabbi Pelchovitz married Neche Goldin to whom were born four children: Sophia, Nehemiah, Hirschel, and Bella. The following rabbis preceded Rabbi Pelchovitz at the "Agudas Achim" synagogue: Chayim Kolodetzky, Ruderman, T. Geffen and J. Kopstein.

The synagogue occupied by



SHAARE TORAH SYNAGOGUE

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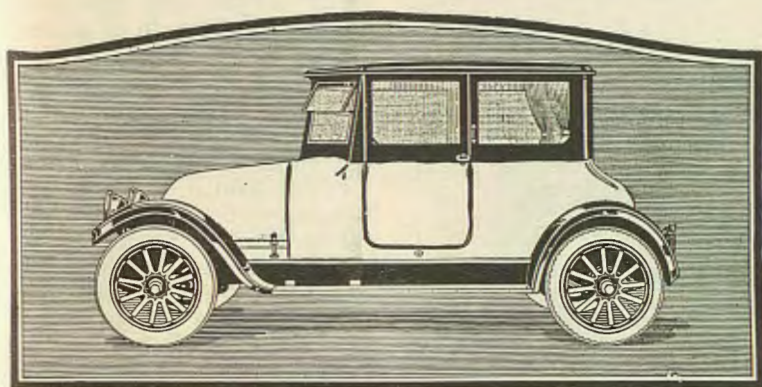
Manufacturers of CREAMERY BUTTER DEALERS IN EGGS

Have enjoyed a very considerable increase in their business during the past year and take this opportunity to express their appreciation of the loyal support accorded them by the Jewish people to whom they feel indebted for no small part of their success. ¶ We also wish to state that it is our earnest desire to maintain the high standard that has been set in order that we may still merit not only your confidence and esteem but your future patronage as well.

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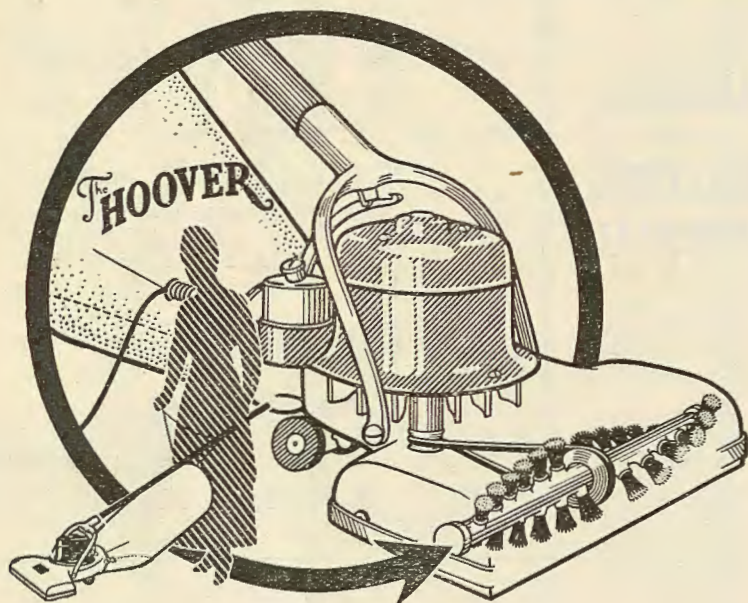
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RESIDENCE SPECIFY "ARMOR  
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lowing are a few biographical notes concerning Rabbi Shapiro.

Rabbi Abraham Shapiro was born in Svintyani in the province of Vilna, Lithuania, in the month of Tishre, 1886. This town will be remembered as the place where the famous Rabbi Reines officiated. Rabbi Shapiro's parents were Rabbi Zallman Mordecai Shapiro and Rivke Rudstein. He received his early education under the guidance of his own father; at the age of thirteen he journeyed to the city of Dvinsk to pursue his studies. He entered the classes at the Beth Hamid-



RABBI ABRAHAM SHAPIRO

rash Hagodol under the famous educator, Rabbi Mayer Simcha Kohen. From the very start he distinguished himself in talmudical learning. He received ordainment for the rabbinate from the following rabbis: Gerson Berlin, Evigdor Emiel and Mayer Simcha Kohen. Two years prior to that he took up an intensive study of neo-hebraic literature and also the Russian language and literature. Rabbi Shapiro is descended from a long line of rabbis; his grandfather being the famous Rabbi Moshe Shapiro, celebrated throughout Lithuania. He has two brothers in this country, Rabbi Boruch Shapiro, until recently with a congregation in Seattle, Washington, but now an organizer of the Mizrahi Zionist Federation of America; and Rabbi Daniel Shapiro of Brooklyn. In the month of Teketh, 1906, Abraham Shapiro came to America. He was then twenty years old, and

left Russia because of unwillingness to engage in military service under a despotic Russian government. Upon his arrival in New York he entered the well known rabbinical college, Yeshivas Rabbenu Itzhok Elchanan. He yearned for the opportunity to acquire the English language and as a student he participated in the famous struggle on the part of the student-body to modernize the curriculum to such an extent as to make the study of the English language and literature compulsory.

The following year he passed the Regents examination and entered the College of the City of New York. Here he remained for two and a half years and subsequently went to the College of Oratory of the University of Syracuse. He remained there for a year but did not graduate owing to a prolonged illness.

On Dec. 25, 1915, Rabbi Shapiro married Minnie Pink of Passaic, N. J. They have one daughter, Zipporah.

In the month of August, 1917, he answered the call of Congregation Shaare Torah, in which he has received instant recognition. In the short time that he has been here he succeeded in establishing a shelter house for the homeless, a Talmud Torah, a Y. M. H. A. and particularly a Sabbath School. Rabbi Shapiro writes Hebrew fluently and has contributed articles to the "Hayom," a Hebrew weekly. He contributed Talmudical treatises to the Hebrew rabbinical Journal "Yagdil Torah." He has in preparation the following writings: an encyclopedia for platform speakers "Ozar le Darshonim," a collection of essays and speeches, and also a treatise dealing with Jewish education in America.

Rabbi Shapiro's mother is descended from a prominent family in Yanishok, Vilna. They were famous cantors and composers of synagogue music. Cantor Rabinovitz of Dvinsk, Cantor J. Rabinovitz of Libau, and J. Rabinovitz of San Francisco are brothers to the Rabbi's mother.

After Canton's Jewish population became well established, numerous organizations were created which constitute the communal life of the Jews. Many men and women are active in these societies, particularly: A. Worosbilsky, president of the Shaare Torah Synagogue; N. Tenenbaum, vice president; Max Rudner, first trustee; Maurice Rudner, ex-president of the Talmud Torah; Wolf Fidelholtz, president of the Talmud Torah; Mr. Rappoport and Mr. O. Bank, members of the Board of Education; A. Felman, treasurer of Relief Committee; M. A. Rudner, ex-president of the Shaare Torah Synagogue; Simon Glazer, president of the Independent Order Western Star; S. Luntz,

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One half the truck tonnage of America is carried on *Firestone Truck Tires*. Let us tell you about the big "Giants" and others.

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"Our Service Helps Garford Owners"

DISTRIBUTORS OF

**Garford**  
MOTOR  
TRUCKS

For

Stark, Tuscarawas, Cosh-  
octon, Wayne, Holmes, Carroll, Harrison, Mus-  
kingum, Guernsey, Noble, Morgan and Perry  
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We maintain a corps of skilled experts and a complete  
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CANTON, OHIO

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STATE 1873

president of Feiman Hospital Society; Mrs. Dreier, Mrs. M. A. Rudner, Mrs. A. Berman, Mrs. A. Feiman, officers of the Ladies' Talmud Torah Society; Miss M. A. Rudner, organizer of the Young People's Hebrew Assn.

Canton Jewry is strongly Zionist. Mr. Harry Margolis is the most active advocate of a homeland for Jews in Palestine. Both orthodox rabbis are definitely aligned in favor of it. Many members of the Reform group are Zionists. Mr. Rudner's activity in the cause has already been referred to; Mr. Rappoport is one of the active organizers in Canton. The Mizrahi Zionist Federation has a live branch here. During the recent reorganization of the Zionist membership under the auspices of the Zionist Organization of America, Canton Jewry made a splendid record for itself, and has given

unmistakable proof of its loyalty to the cause of the re-birth of Jewish national renaissance in Palestine.

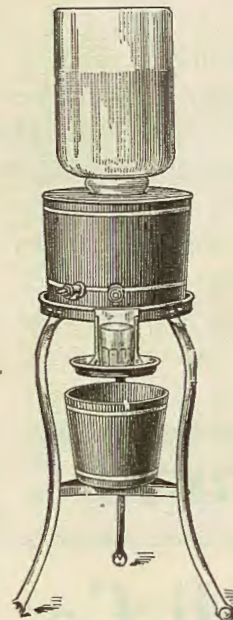
Canton has an active Poale Zion Organization. Among the leaders of this society may be mentioned I. S. Herzstein and M. Rickberg. During the past few years, there came into existence also a branch of the National Jewish Workmen's Alliance. This group has recently opened a social center of its own. The Arbeiter Ring, the Jewish workmen's fraternity, is also represented by a branch here.

The Jewish population of Canton is conservatively estimated at 1,800 to 2,000; the two orthodox congregations have 150 members each and the reform synagogue has about 75. 125 families are not affiliated as members of the synagogue. This would give a total of 500 families.

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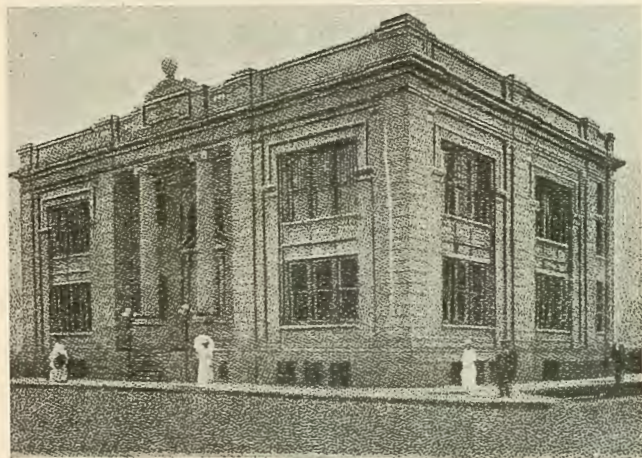
"Home Made Bread"

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922 Sixth Street N. E.

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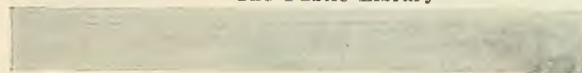
# Views and Scenes in Canton, Ohio



The Public Library



Bird's Eye View of Industrial Section



West Side of Public Square



Auditorium



View of the McKinley Monument



View of the McKinley Monument

# The Canton Brass Foundry Co.

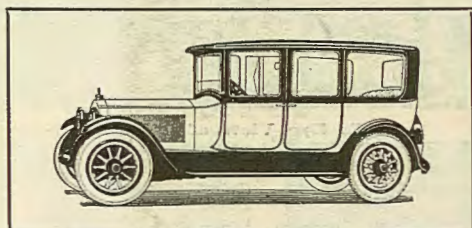
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*Canton, Ohio*

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If you want enthusiasm, neighborliness and permanent satisfaction, you must do your part in the constructive work of the city.

A man makes the city and not the city a man.

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Canton Precision Lathe  
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COLLIER  $\frac{3}{4}$  &  $1\frac{1}{4}$  TON SPECIAL TRUCK  
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# A Bit of Canton History

To the "land of the Delawares," stretching far and wide for many miles along the beautiful valley of the "Old Muskingum" and its many tributaries in Ohio, there came in 1761 a devout Moravian Missionary from a settlement on the Big Beaver.

That man was Rev. Frederic C. Post. On the banks of the Muskingum, at the "Old Indian Crossing" at Ft. Laurens, near the site of the village of Bolivar, he camped, and decided to make it his abiding place. That was the first settlement made within the present limits of Stark County.

But "Turtle-Heart," one of the three chiefs of the Delaware Indians, then occupying the land, did more, perhaps, toward establishing the early settlement of Canton than any other one person.

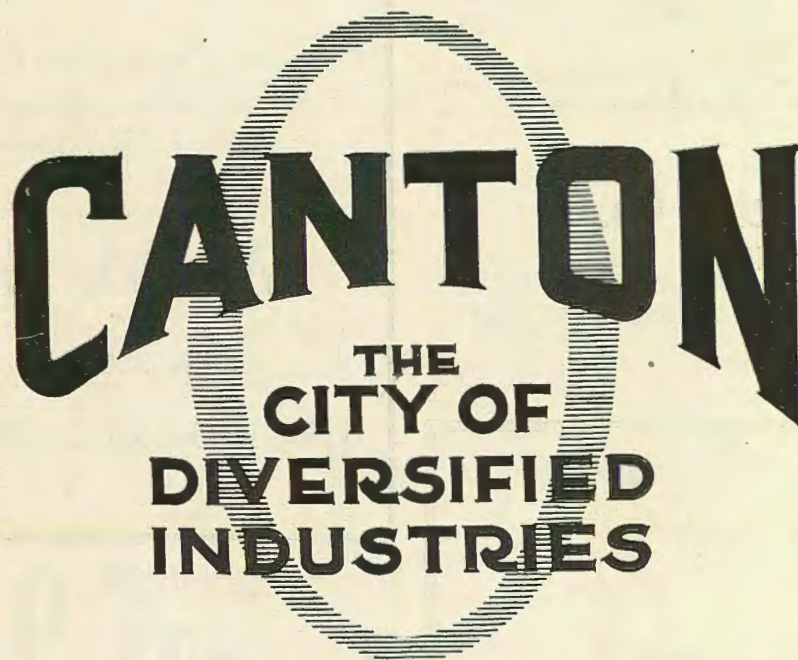
When Col. Bouquet marched through the Big Sandy Valley in 1764, on his tour from Ft. Pitt to Sandusquoi with 1,500 men, determined to finally subdue the Indian tribes, he met Chiefs Turtle-Heart, Custaloga and Tamaque, in council, at Coshocton, and forced them to give up 300 white captives they then held. One of these captives found a warm friend in Chief Turtle-Heart, who was only waiting a favorable opportunity to send him back in safety to his friends. To him Turtle-Heart gave "to hold forever" all the land, some five miles square, lying at the forks of the Nimishillen Creek, upon which site Canton now stands.

Bezaleel Wells, of Steubenville, shortly afterward acquired that man's interest, and later on (about 1805) he secured from the government regular title to the land by purchase. He immediately platted a village, and made a formal bid for the future county seat against the only two competing towns, Osnaburg and Nimishillen (which never materialized into a town), to be located near Louisville.

Canton was formally surveyed and plotted by Jas. F. Leonard in 1806, and a sale of lots was immediately advertised through the surrounding country and towns, with a horse-race as an extra attraction. Leonard built the first brick house in the town.

## CANTON STATISTICS SUMMARIZED FOR 1917

Altitude, above sea level.....	1061.52 feet
Area, square miles, built up district.....	9.32
Population .....	79,000
Assessed valuation .....	\$113,743,140
Tax rate, 1917-1918.....	\$1.33 per \$100
Bank deposits, total 1917.....	\$33,000,000
Bank clearings, 1917.....	\$167,533,658.88
Manufacturing plants .....	319
Employees .....	20,000
Value industrial output .....	\$75,000,000
Pay roll, annual .....	\$15,000,000
Building permits, 1917 .....	\$2,647,280
Freight tonnage, 1917, inbound.....	3,542,362
Freight tonnage, 1917, outbound.....	1,497,371
Postoffice receipts, stamps only.....	\$343,112
Miles streets .....	200
Paved streets, miles .....	69.4
Miles, sewers, sanitary.....	142
Storm sewers, miles.....	74.37
Water, capacity of pumps, daily .....	32,500,000 gal.
Average daily consumption, 1917 .....	12,000,000 gal.
Artesian well water, wells.....	107
Public schools, buildings.....	43
Pupils, public schools.....	11,211
Teachers, public schools.....	374
Cost operating schools, 1917 .....	\$381,909.95
Parochial schools .....	4
Pupils, parochial schools.....	1,400
Street railway, miles of track.....	26
Passengers carried, 1917, estimated .....	9,000,000
Parks .....	9
Playgrounds .....	14
Banks .....	8
Savings and loan institutions.....	5
Homes .....	15,000
Birth rate, 1917, per thousand population .....	22.98
Death rate, 1917, per thousand population .....	11.90
Motorized fire stations .....	8



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# Dr. Felix Adler's Ethical Will

A Review by Rabbi Henry Berkowitz, D. D., Philadelphia

In his sixty-seventh year and in the vigor of his ripened powers, Dr. Felix Adler has written down and published to the world what might be called his "Ethical Will." It is contained in a volume of 380 pages recently issued by D. Appleton & Co. under the title, "An Ethical Philosophy of Life." The bulk of the book is devoted to an exposition of that system which has been elaborated by Dr. Adler as the outcome of his thought-life. The results of the years of his earnest and searching inquiry into the deeper meanings, moqueries and aims of human life (set forth heretofore in many public addresses and publications) are here presented in orderly and organic unity. This central section is preceded by a Prelude offering an Autobiography and is concluded by an Epilogue or Epistle entitled, "The Last Outlook on Life."

In his Autobiography the author takes the reader quietly into his confidence and with delicate reserve, unflinching modesty and transparent sincerity reveals the processes of the unfoldment of his mind, the wrestlings that actuated him in his withdrawal from the Synagogue to found the "Society for Ethical Culture." In "The Last Outlook on Life" he sets down a genuine "Shtar Tzwa'ah" or Ethical Will such as has been the wont of Jewish teachers for ages to indict for the guidance and instruction of their descendants.

The genesis and evolution of a life so rich and valuable constitutes a human document of rare value. It is of unique and distinctive interest to us of the Synagogue for evident reasons. I recall how during my student days at Cornell University, a tremendous sensation was created by the public renunciation of Judaism by Felix Adler in 1873. He was then twenty-two years old. He had completed his theological, philosophical and linguistic studies at the "Hochschule fuer Die Wissenschaft Des Judenthums" at Berlin, also his studies in philosophy and economics at the Berlin University. He had also secured his degree of Doctor of Philosophy at Heidelberg University. He found that all these studies, instead of qualifying him, had, strange to say, disqualified him for the Jewish Ministry. There a place was awaiting him as assistant and successor to his revered and renowned father, Samuel Adler, Rabbi of Temple Emanuel, New York City. This he declined. The convictions he had reached at this early stage of his career were frankly set forth in the opening chapters of this book. The challenge they carry against every Rabbi and every student for the Jewish ministry cannot be gainsaid or ignored. I have personally a keen recollection of how that challenge stirred and stimulated me as a young man just then passing through kindred struggles mentally and spiritually, wrestling with the skepticism of the period that had been shaken to its foundations by the New Evolutionary philosophy. Even then I was astounded at the legerity of a youth of twenty-two years undertaking to overthrow the hallowed sanctuary which it had taken centuries to build and which had sheltered and nourished the ethical life of unnumbered generations.

As I now read this book, I re-live the experiences of those days in which I followed with equal avidity the pronouncements of the two oracles of the youth of that time. We were awed by the wisdom of Felix Adler and thrilled by the eloquence of Robert Ingersoll. No lasting impression was made by the flowing rhetoric of the entertainer of multitudes, whereas Adler's earnestness and the translation of his thought into practical endeavors in the school he founded and the social movements he led have continued to command the unfeigned appreciation of many who, like myself, have followed his public career closely from the outset.

In view of the fact that he broke once and for all with the Synagogue at twenty-two there is frank testimony to attained ripeness in his statement (page 15) "the religions of the past, at least the more advanced religions, are not simply to be cast on the scrap heap, or treated as exploded superstitions. There is in them all a certain fund of truth which may not be allowed to perish, but should be rescued out of the wreck."

It was this very conviction that, as far as I was concerned, carried me safely across the shoals of my own disturbing doubts and brought me back into the safe moorings of the Jewish Faith.

"The Hebrew religion first sounded the spiritual note" is the frank admis-

sion with which Adler opens the account of his Confessions. He reviews briefly the contributions of other great religious geniuses and concludes: "But the Prophets of Israel assigned to the Ethical principle the highest rank in man's life, and in the world at large. The best thing in man, they declared, is his moral personality, and the best thing in the world, the supreme and controlling principle, is the moral power that pervades it." "I still go back to that fountain head," he adds, "for refreshment and inspiration."

Yet Dr. Adler declares he could not continue along the path they blazed because "the Hebrew religion claims finality." He is fond of the analogy of the growth of a tree. "To expect that development shall continue along the Hebrew or Christian lines is like expecting that a tree will continue to develop along one of its branches. There is a limit beyond which the extension of a branch cannot go. Then growth must show itself in the putting forth of a new branch."

But the analogy fails, for there is also a limit to the number of branches, whereas there is no limit to the seed the tree may yield and through which its life is extended. The Ethical Culture Society has frankly taken the seeds of moral truth from the fruitful tree of Judaism. It emphasizes the eternal verities of Ethics most clearly apprehended by our Prophets. Dr. Adler has given us some excellent applications of those principles to the problems of the industrial and social order of our day, but, frankly, I fail to find any new principles contributed by him to the Ethical possessions of the race. In his chapter on the "supreme ethical rule" (p. 108-119) I find but one exposition of Micah (6-8): "To do justice, to love kindness and to loathe inhumanity." Moreover, it is rather amazing to find that a student of Jewish history such as he is should reject Judaism because of its claim to "finality" and himself present a lucid summary of "The Evolution of the Hebrew Religion" such as he offered in his book entitled "Creed and Deed" (G. P. Putnam's Sons, 1894, pp. 183-242), wherein he specifically declares (page 237): "The one great fact which the science of Judaism has indisputably established was the fact of evolution in the sphere of the Jewish religion. Each generation had legislated for itself."

The second reason which prompted Dr. Adler to abjure the Synagogue was his rejection of the claims of Israel that it is an elect people with a mission. He admits that this claim affirmed not (as is so often declared) an arrogant assumption of privilege, but rather the tragic privilege of martyrdom. But he lightly dismisses this, as an outworn necessity. In the face of the moral lapse of the whole world before our very eyes, and in view of the fact that only now the statesmen of the Allied Powers are beginning to translate the great ethical precepts of our Prophets into the practical planks of their political platforms, it does seem a bit trifling to challenge the Jews to surrender the guardianship of those sublime precepts they have so heroically maintained hitherto. Mr. Zangwill's utterances on this theme in his recent paper on "Chosen Peoples" is both timely and illuminating. (The Menorah Journal, October, 1915.)

To rehabilitate the prophetic ideal of social justice, Dr. Adler admits, might be the real mission of the Jews. "Were not the Prophets of Israel the great preachers of righteousness in the sense of justice? Did they not affirm that religion consists in justice and in its concomitant, mercy?" Did not Isaiah say: "When ye come to tread my courts, who has demanded this of you? Go wash you, make you clean. Put away the evil that is in your hands; cease to do evil; learn to do good. That ye let the oppressed go free and break every yoke."

"These are solemn marvelous words, assuredly!" says Dr. Adler, but they do not suffice for him. He considers their idea of justice as negative rather than positive. It is based on the idea of "non-violation." It is difficult to understand how "Learn to do good" and set the oppressed free are to be regarded as negative. Assuredly Dr. Adler is familiar with Rabbi Simlai's Hag-gada, in which he enumerates 248 positive or mandatory ordinances of Scripture, corresponding to the 248 bones of the human body, along with 365 negative or prohibitory commandments, corresponding to the number of days of the year. The negative form of the injunctions of the Decalogue are understood to involve their positive implications. These traditions and the practical standards of moral action

they set up certainly do not justify the inference against Jewish Ethics suggested by Dr. Adler's retort to the Prophets: "When oppression does not occur have the claims of justice ceased? What we require today," he says, "is a positive definition of that holy thing in man that is to be treated as 'inviolable.'" Dr. Nathaniel Schmidt of Cornell, in his review of the work under consideration, points out in reference to the charge that Judaism upholds a negative conception of Holiness that: "It is possible to question whether the ancient Jewish idea of holiness was as radically different as he thinks from that conveyed by the same word when used by other Semites or in diverse terms by other peoples, and also whether a more positive content may not be, and indeed has not been imparted to it without involving anything else than normal growth." (Book Section New York Evening Post, September 28, 1918.)

Dr. Adler tells us that at the early stage of his career, to which he is alluding, he was strongly urged to remain within the Jewish fold as a servant and teacher of religion, "gradually weaning away from the beliefs which they held those whom he might contrive to influence and drawing them up—such was the phrase he used—to my own 'higher level.'" But this advice was repelled by every inmost fiber of my being and could not but be utterly rejected.

The attitude of fearless candor and unqualified integrity has marked the whole career of Dr. Adler and has commanded the unqualified admiration not alone of his followers, but equally of those who have not been able, conscientiously to follow his lead. It is none the less pertinent and fair to ask whether outside of the Jewish fold and as a teacher of Ethics he has not been really "drawing people up to his higher level." In fact, is not that the very function of the teacher, especially of the Ethical teacher, provided always that the teacher be devoid of all hypocrisy—free and fearless in the pronouncement of his convictions, not afraid even to share with his hearers the processes of his thought, and the unfoldment, when need be even of the changes in his viewpoint and conclusions. This Felix Adler has done. Are we then to infer that no man could or can exercise equal freedom and honor in the Jewish pulpit? Such would seem to be the inference to be drawn. The manifest unfairness of such an inference Dr. Adler no doubt would deny by limiting his reference to his own individual case. This does not, however, fully clear away the aspersion.

Dr. Adler avers that it was impossible for him to lift up the scroll of the Pentateuch as officiating minister and proclaim: "And this is the Law which Moses set before the people of Israel." His studies in Bible exegesis had convinced him that "the Mosaic religion is, so to speak, a religious Mosaic and there is hardly a single stone in it which can with certainty be traced to the authorship of Moses. On these grounds the separation was decided on by me and became irremediable."

It is somewhat bewildering to find that an "irremediable" breach was decided upon on so slight a reason. Dr. Adler, as a student of Jewish literature, could not have been unaware of the freedom of thought and interpretation which was the characteristic of the Jewish schools. The Bible canon would not exclude even the skepticism of Ecclesiastes or the almost blasphemous charges of Job. He was surely familiar with the rationalism of Maimonides and the bold criticism of Ibn Ezra. Perhaps we may account for Dr. Adler's revolt against the Mosaic origin of the Law—however broadly interpreted—as due to his failure to find Moses among those Hebrew Prophets whom he exalts to the supreme place as the authors of "a new era in the religious development of the human race" (p. 16). For in one of his early addresses before the Society for Ethical Culture (Deed and Creed, p. 93) he made the erroneous statement that "The name of Moses is unknown to the Prophets, his ostensible successors, a circumstance which would remain inexplicable if Moses had indeed been the founder of Monotheism." A simple reference to the Bible Concordance might have prevented the irremediable breach on that score, for there it would have been made known that Isaiah (63, 11, 12), Jeremiah (15, 1), Micah (6, 4) and Malachi (4, 4) were by no means unaware of the name of Moses.

However, all this is really of minor significance. There is one valid and all-sufficient reason which made it impossible for Dr. Adler to remain with-

in the Jewish fold, and that was his rejection of Monotheism. The real interest in the book we are considering begins at this point. We are interested to learn the reasons that led to his rejection of that fundamental doctrine embodied in our watchword of the divine unity and to know what in Dr. Adler's Philosophy of Life is to replace that Doctrine as the basis of Ethics. Our interest is all the more keen because of Dr. Adler's constant reiteration of Judaism's age-long insistence that a truly ethical life is based on an unflinching source of spiritual inspiration. "He who does not steadfastly revere something, yes, some one greater than himself, will never elicit reverence in others" (p. 253). This explicit insistence on reverence in human relations is fundamental to his whole ethical system. What, then, is that "something, yes, someone" to supplant God? What is the ground of obligation? How are we to know the right? Whence comes the constraint from evil and the impulse towards good?

Dr. Adler rejects the philosophy of institutionalism, which affirms that we know through an innate faculty that transcends mere reason—both these endowments being exalted through the emotions and the Will. He seeks some more accurate method such as the scientist uses in ascertaining scientific truth. He falls back upon pure intellect despite the fact that the ethical life has reference to man in all his relations and so involves also the consideration of the emotions and the Will. Now the intellect is confronted with the necessity of affirming a postulate either the unity or multiplicity of that which constitutes ultimate reality. The materialistic philosophy which emphasizes multiplicity is unqualifiedly rejected because it finds no rational end in the co-existence of infinitesimal things and therefore is devoid of all ethical meaning. On the other hand, the idealistic interpretation of the universe affirms an infinite Being or God, as the unity binding this multiplicity. This is substituted in Dr. Adler's system by an idealism which conceives of ultimate reality as composed of an infinite number of distinct personalities held together by a spiritual union. This he names the "spiritual manifold." The world, as we perceive it through the senses, in time and space, is but a screen between us and the spiritual reality. This alone gives "worth" to our personalities which becomes manifest in the relations of family vocations, states and humanity at large.

The core of the system is thus summarized (p. 117): "It is as an Ethical unit, as a member of the infinite ethical manifold that man has worth. In accordance with this the first principle of ethics may be expressed in the following formulas:

(a) Act as a member of the ethical manifold (the infinite spiritual universe).

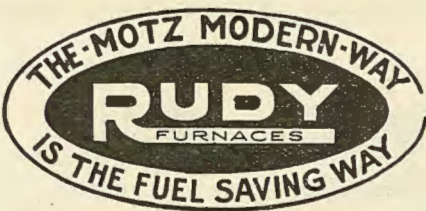
(b) Act so as to achieve uniqueness (complete individualization—the most completely individualized act is the most ethical).

(c) Act so as to elicit in another the distinctive unique quality characteristic of him who as a fellow-member of the infinite whole."

"Strictly speaking," says Dr. Adler (p. 126), "we have replaced the God-idea by that of a universe of spiritual beings, inter-acting in infinite harmony." "In my own creed the infinite community of spiritual beings that takes the place of God consists altogether of personalities" (p. 164).

Ethical monotheism having been rejected because it claims finality, we are asked to accept in its place a creed which posits a community of spiritual beings. "The ethical principle evolved therefrom is the outgrowth of the functional finalities. While the ethical laws are changeable, the fundamental principle is unchangeable" (p. 135). Evidently, then, we must have some postulate as a finality, else the human mind cannot maintain its poise. To attain that poise as a basis for the ethical life an alternative appears to be offered between the theory of unity and that of multiplicity. The acceptance of either demands an act of faith. We cannot quarrel with Dr. Adler when he accepts the doctrine of multiplicity as the basis of his ethical philosophy, but neither may we impugn the rationality of act which accepts the doctrine of unity. The choice seems to be between ethical monotheism and a species of ethical polytheism.

Dr. Adler undertook to give the world a new religion without dogma; Judaism has kept one dogma, namely, the unity of God. All else is corollary.



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Rejecting the dogma, Dr. Adler prefers in its place the dogma of the spiritual manifold. Those supreme moral geniuses, the Hebrew prophets to whose worth Dr. Adler pays homage, set themselves so vigorously against every form of polytheism, primarily because in that system they discerned the germs of corruption which inevitably destroy morality.

The first article in Dr. Adler's faith is "that every human being is an end per se, worth while on his own account" (p. 7). That, too, is the primary precept in Jewish Ethics formulated in such classic pronouncements as the Biblical, "So God created man in his own image" (Gen. 1:27). Dr. Adler gives us as the motive of life the ethical ideal of perfection. I am unable to discover wherein this differs from the supreme ideal of Jewish ethics: "Holy shall ye be, for I the Lord your God am holy" (Lev. 11:44).

The golden rule of Dr. Adler's system is: "Act so as to elicit the best in others and thereby in thyself." This may be a more accurate form of expressing the method of living the ethical life, but as far as I am able to discover presents no vital and essential, or the Rabbinic doctrine, "What is hateful unto thee thou shalt not do unto others," for the positive Christian injunction, "Do unto others as thou wouldst have others do unto thee."

Dr. Adler confesses his indebtedness to his teacher, the late Prof. Herman Cohen of Marburg, under whose "instruction he undertook to grapple in grim earnest with the philosophy of Immanuel Kant." I have given many hours to a conscientious study of the abstruse presentation of Dr. Adler's system in which he takes exception to some of Kant's fundamental postulates. I have also referred back to Herman Cohen's important treatise entitled "Religion und Sittlichkeit" (Berlin: Popelauer, 1907). In his analysis of the relation of religion and ethics, Dr. Cohen takes ground against the platform of the Society for Ethical Culture, strongly reaffirms the monistic philosophy, offers a powerful vindication of monotheism, reveals the vital differences between Judaism and Christianity as set forth in the doctrines both of Protestantism and Catholicism and voices the bitterness of the Jewish soul struggling to maintain its loyalty in the face of the pressure exerted upon it by an era which tempts to disloyalty to our religion through ostracism, political restriction and intellectual snobbery.

The two philosophers—master and pupil, stand opposed to each other. Both seek that higher spiritual source, in reverence for which lies the basis of ethical conduct. The teacher finds it in God—the pupil in what he calls the "spiritual manifold." The mysteries in which we live and move and have our own being remain. The "frustrations" or disappointments which thwart the finite mind in its struggles to comprehend the infinite are not solved. Dr. Adler finds the sublimest ethical act to lie in the humility which accepts the riddle of the universe as insoluble (p. 358-9). How this differs I fail to see, from the sublimest act of religion which prompts Job to declare "Though He slay me, yet will I trust in Him."

In the "Last Outlook on Life," Dr. Adler conceives of himself as at the end of life and as a final test of his

philosophy gives us his last instructions as in an ethical will. In exalted and impressive terms he summarizes his teachings and offers them as his bequest to those who are to receive the heritage he leaves. "As my last act I affirm that the ideal of perfection which my mind inevitably conceives has its counterpart in the ultimate reality of things." "I affirm that there verily is an eternal divine life, a best beyond the best, I can think or imagine."

"I look back upon my life once more and am grateful for the eternal worth which it was permitted me in this frail vessel of my mortal existence to hold." Dr. Adler at twenty-two forsook the lead of the Kantian Philosophy. At sixty-seven he gives us these solemn affirmations to the contrary. They seem to me to place Adler with his great master Kant, who affirmed that the most certain of all things is the conscience in its relation to practical reason. The majesty of the moral law he compared to the glory of the starry heavens.

"The spiritual manifold" seems but a pale and vapid source of inspiration for an ethical life. Not that such a concept may fail to prove effective with so rare and fine a spirit as is Dr. Adler's. But as a philosophy of life for the average man it seems utterly barren and but a frail and cheerless substitute for the living force of that ethical-monotheism which has fired with heroic fortitude the souls of saints, martyrs and simple folk alike; has upheld them in the conflicts with sickness, sorrow and sin; filled them with the spirit of joyous consecration for the tasks, the struggles and triumphs of life; and in the supreme adventure we name Death, left them serene and unafraid.

Dr. Adler's theories of an ethical life as he has lived it, has always been a living force and impulse for me as for multitudes. How I wish he would still add to his will some codicils setting forth his real work in all its inner history and development, as an Educator and as a social reformer. His real bequests will, I venture to believe, be the practical work he has done in founding his Workingmen's School; in fostering in America "the Kindergarten System;" in introducing in our country Swedish Sloyd and developing the whole project of manual training along with the promotion of art and science in our educational system. The "Moral Instruction of the Young," as planned in his book under that title and the application of its principles to class instruction has given a powerful impulse towards dignifying with an ethical motive all the teaching of our schools.

We prize also Dr. Adler's vision and his devoted leadership in such great social reforms as the National Child Labor Committee; the organization of public dispensaries and the system of District Nursing; his part in the plans for improving the dwellings of the poor and his wise and guiding direction of the general moral life of his city and country and the impulse he has given to thoughtful persons in various lands abroad.

For these gifts a deep debt of gratitude is due to him. This is eagerly acknowledged by all who realize the service he has rendered, however they may differ from his theories.

## Jewish Heroes of The War

By Lewis I. Newman,  
Rabbi Bronx Free Synagogue,  
New York

All the world loves a hero. We are all instinctive hero-worshippers. "The dazzling and glorious concentration of courage" which Henri-Frederic Amiel asserts is heroism, appeals to us whatever its form. Heroes may in the main be divided into two classes—heroes of arms and heroes of ideas. The hall of fame opens wide its portals to men of military valor, whether victors like Wellington and Foch, or vanquished like Winkelried or Stonewall Jackson. Before the European war, the heroes of peace had begun to challenge the prestige of the warrior. The winners of the Carnegie medal were popularly acclaimed! the heroes of the intellect and the spirit, Pasteur and Tolstoi, had won the plaudits of the multitude. Since August, 1914, however, the hero of the battlefield has come once more into his own.

In this renaissance of praise for the "ish milchamah," the man of war, we Jews have shared. It has been said that as a people we have laid little stress on the possession of military virtues. In truth, our heroes have been our prophets, our sages,

and Rabbins. Our martyrs of Treves, Toledo and Kishineff crowned the piety of their lives with heroism of death at the stake or in pogrom. In modern times we have borne heroes of ideas, Heine, Boerne, Hartmann, Saphir, Jacoby, Karl Marx, Lasker and Bamberger, both stimulated and participated in the German and Austrian revolutions of 1848 and the battle for political liberalism thereafter. For the last four years Jewish heroes of the mind and soul have bearded the Teutonic tyrant in his very lair: Liebknecht, Haase, Ledebour, Harden, Rosa Luxembourg, Cohn and a host of unnamed Jews in the Central Empires have struggled unceasingly for the triumph of democratic ideals. In 1848 and 1918, Jews have been the heroic forerunners of progress; they have not hesitated to brook persecution, and if need be, death on the revolutionary barricades.

Because of our emphasis upon heroism of ideals, we have been charged with a lack of military prowess. In vain have our champions pointed to the exploits of Judas Maccabee and Barcochba, to the Jewish

regiments of Spanish and Polish rulers and lovers of liberty. Despite the long array of Jewish officers and winners of military medals in European armies of the nineteenth and twentieth centuries; despite the records of American Jewish soldiers compiled by Simon Wolf, even in America we have been stigmatized as a race of weaklings. Only a year and a half ago, when the United States first entered the world war, we were branded outright as "slackers." Many of us have sought to repel the accusation with facts and figures, but subtly and gradually, some of us have fallen victims to a belief in its accuracy; for the curse of anti-Jewish propaganda is that many thin-spirited Jews by degrees come to feel themselves members of an inferior people. An article in a well-known American monthly last spring entitled, "The Jew is Not a Slacker," stated very laudably at its beginning: Of course, the Jew is not a shirker; so many Jews are in the army and navy, so many are serving the government, etc. But if the Jew is a slacker, the reasons can be found in the fact of Russian oppression, the lack of correct Americanization and other causes. "He who excuses, accuses."

Eighteen months of war, however, have given the lie to the sinister charge of Jewish timidity. For America and the world have perceived that no people owns a monopoly on heroism. The teachings of the unholy and happily humiliated triumvirate, Treitschke, Bernhardt and Nietzsche to the effect that the masses were adherents of a "slave morality" and that courage belonged only to the blue-blooded aristocrat and the warrior fit for Valhalla, had impregnated the Germans with a lofty sense of their own physical superiority. But the citizen armies of Britain and the allied countries made up of youth who had leaped from behind the desk, the plow, and the counter, hurled back the crack Prussian troops at the Marne; our own American boys who a few months before were performing the routine tasks of peaceful occupations, turned the tide at Chateau-Thierry and marked the beginning of the end for Kaiserism. We have seen shattered before our eyes the delusion of an aristocracy of courage; fortitude in peril is the possession of the humblest of men without distinction of color or training. Because men are men, they are brave.

A barometer of our new-found democracy of heroism lies in a recognition of the valor of the Jewish soldier. Soon after the outbreak of the European war, no less than 700,000 Jews were under arms for every embattled flag. The American Jewish Year Book contains on page after page the names of Jewish officers, of promotions and decorations for Jewish privates. The international Jew has fought on every battlefield of the war. Victor Chapman, in his diary, tells of the Jews in the Foreign Legion, recruited from Morocco, Algeria, Siberia, France and America. The far-flung armies and navies of Britain contain countless references to Jewish soldiers and sailors who come to public attention only when mention of the decoration is noted. Jacobs wins the military medal in Mesopotamia; Hirsch in German Southwest Africa; another Jacobs at Salonika. An American boy, Ed Benedict, writes home of an episode in France: he heard three French poilus in front of him singing, "Gott in sein Mishpot is Gerecht." He hastened to them, addressed them in Yiddish. They responded, and in the ensuing conversation, told him they were returning to the trenches after leave to say Kaddish for their dear ones. Incidentally, they told the American Jewish lad that out of one hundred who had enlisted from their village, they alone were left. Under every heaven, speaking every language, our fifty-seven varieties of Jews are fighting,

each different from the other, yet united by the common ties of Jewish brotherhood. The war has meant new migration for the wandering Jew.

Jewish mothers have not stinted in the sacrifice of their beloved sons. The number of Jewish parents who have sent two or three sons into service is legion; four Kowalskis, Aloes, and Schnitzers have joined the American forces. Mrs. Rosenberg sat by the side of Mrs. Quinn in a special automobile during the Liberty Loan parade last spring, because she had given six sons to the cause of her country. In England, the Annenberg family has contributed one daughter, who is a staff nurse at a hospital near the front, and twelve sons, nearly all of whom have been wounded, and four of whom have been killed on behalf of Britain. The Magen David over their graves is a perpetual memento not only to their courage, but to the strength of the Jewish mother who bore and reared them, and suffered her loss like Beruria of old. For hand in hand with the Jewish heroes must stand the Jewish heroines of the war. We find our Jewish men of valor in every branch of the service, not less, but more in the most perilous work. The Bureau of Jewish Statistics has file after file of as yet unassorted material on the story of Jewish participation in the war, particularly in its American phase. There are over 185,000 American Jews under arms; some estimates have placed the figure even higher. We learn of Jewish boys on submarine chasers; one is decorated for rescuing nine comrades from a torpedoed hospital ship. In the tank service, Lieutenant Wolf receives honor for maintaining his position in a disabled landship in the face of the enemy fire; although he was for twenty-six hours in action, and his crew completely exhausted, he broke up a hostile attack, and saved a critical situation. An English Jew at an anti-aircraft station kept important docks from destruction by enemy overhead fire. Jews have distinguished themselves in the ambulance and hospital service on the French, Italian and Eastern fronts: Mrs. Marsden, a matron at Beech-House, receives a war cross; Captain Baer is decorated for being at the front forty-five consecutive days, sixteen hours in a front-line trench, and ten hours tending the wounded, up to the number of 200; Julia Heineman is decorated by King Albert of Belgium for work among the French wounded and blinded. In the Aviation Service, there is a whole galaxy of Jewish names: Lieutenant Jacques Swaab, to mention one of a long list of brave deeds by Jewish airmen, accounts for three aeroplanes, one a Fokker, another sent down in flames, another placed out of control. Jewish chaplains have performed notable service and have rendered their lives for the cause: Rabbi Schwarz, of Brussels; Rabbi Witsers, of St. Etienne, struck by a shell in Champagne and killed, and Rabbi Bloch, of Lyons, the story of whose death while administering the last rites to a mortally wounded Catholic, is one of the most touching of the whole war.

Many interesting and romantic episodes have been associated with Jewish soldiers. "Bunt" Cohen, of San Francisco, one of the first American captives to escape from a German prison, had dropped his pick and shovel as an engineer for participation in checking the German assaults last spring. He was taken prisoner, placed in solitary confinement, but escaped soon after, swam the River Oise, and shouting "have a heart" to the riflemen on the other bank, reached safety. The American army has a fifteen-year-old Jewish corporal; several Jewish veterans of the Spanish-American War, among them Lieutenant-Colonel Liebmann, killed in Flanders on August 3, have gone to their death in the front-line

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trenches. Many Jews who were with Pershing in Mexico have followed him in France. Jews were members of the Model Battalion which toured Canada. Aaron Levy, during an American offensive in full sight of German snipers, continued to make coffee for American wounded, though his rolling kitchen was dented and peppered by machine fire. News of the death of Solomon Rubel leading a charge was received by his parents and friends at the moment they were drinking a toast to his health. Salitky, a Kishineff survivor, perished for the country which gave him refuge and freedom; his mother, though frantic with grief, hid the news of his death from her two remaining sons in khaki. A letter received by Rabbi Coffee of Chicago told that a Jew, notorious for his connection with a "million dollar burglar trust" but later redeemed, had gone to his death "over the top" as became a true soldier of the republic. A certain Samuel Goldberg, who might have avoided service, when he learned of the death of his namesake, registered with the same draft board who had enlisted without notifying them, demanded immediate induction into service that he might carry on the name of his friend to yet greater honor. That Jewish boys can bear suffering with grit is shown by the letter of Abe Flescher who wrote after a hand-to-hand conflict with a German raiding party: "I lost my right arm and my left eye, but I am getting along O. K. just the same. . . . Break the news gently to mother." Private Fells, according to the bare and insufficient language of the dispatch, was decorated because he held a position with a wounded comrade for thirty-six hours after his officer had been killed. He carried his comrade through the German lines for two and a half miles to safety. Lieutenant Rothfeld, during a bombardment, walked on the top of the trenches, organizing his men until he fell wounded, directing the operations until he fainted from loss of blood. Jewish privates are mentioned for having been the first to dash into a village held by the enemy; for having penetrated into the foe's trenches; for having delivered important messages to commanders cut off from all communication; for gallantry in an engagement along a sunken road; for maintaining the integrity of the American lines in the victories at the Marne and the St. Mihiel salients. Saul Hirsch, on the President Lincoln when it was torpedoed last spring, tells in a letter that the worst moment occurred when the U-boat pointed its guns at the small boats in which the American soldiers were escaping. The Chaplain asked the men to pray, and as Hirsch says: "I prayed in ninety different languages." His prayers were answered, for the Germans soon after took the shells from their guns. One of the most striking incidents of Jewish heroism is that of Leopold Strauss who permitted himself to be inoculated with trench fever germs in order that physicians might study the course of the disease, and thus gain information which might save the lives of untold sufferers.

The annals of Jewish bravery in this war would be incomplete without a mention of the Zionist Battalion. Zionism has been a potent stimulus to American Jewish boys in the ranks. Private Weisgal won a corporalship for having vindicated the right of salute to the Jewish flag; an immigrant Jew writing to Mr. Billikopf, remarks: "I am heart and soul a Zionist, and that's why I am happy to be a soldier." Patterson's book: "With the Zionists at Gallipoli," recounts the dramatic story of the Zionist Mule Corps, organized by Jabotinsky and other kindred spirits, in the early days of the war. The Palestinian Legion has captured the imagination not merely of the Jewish, but the Christian world as well. Ma-

for Mitchel, a British recruiting officer, has said: "I have served with Jewish boys in France; I have helped to bury many of them. It was my duty to blow the whistle that sent them 'over the top,' and they went like men." An enlistment poster in Palestine, similar to the thousands which have roused American Jewish youth over the country to a passionate response, reads: "The blood of our heroic ancestors of 2,000 years ago, and the blood of the British who have fought here for us today is calling to us from this soil: 'Enlist! Enlist!'" Major Brooman-White, entrusted with the task of securing recruits in America for the Legion, has told laughable anecdotes of Jewish boys who have resorted to every conceivable device in order to gain admittance into its ranks. What a thrill ran over the entire Jewish world, which seemed almost to pulsate and throb from one end to the other, when the dispatches from Palestine in Allenby's recent offensive announced that among the soldiers of the Allies who had conquered and pursued the Turks, Jewish troops had fought. If ever we have believed that the new covenant by which the rejuvenated Jewish people shall regain their ancient homeland must needs be cemented by the blood of Jewish youth, fulfillment has come in the knowledge that Jewish Legionaries have helped redeem the soil of the Fathers.

The climax to the tale of Jewish heroes meets us in the account of the "Yiddish Battalion" of the American Expeditionary Forces. Edwin L. James, correspondent of the New York Melting Pot Division" in which rich and poor, high and low Jew and Gentile, men from Manhattan, Bronx, Long Island, and Westchester county have fought side by side and met their tasks bravely and calmly. Rabbi Martin A. Meyer has written me of East Side boys wounded unto death who have said with their last breath: "We're glad we had a chance to do it for America." Letters have come to our notice that regiments, composed almost entirely of Jewish boys, would have gone to Paris for special decoration, had they not been urgently needed on the firing line. In the "Times" of October 31, Charles H. Grasty writes, "New Yorkers Won Glory in Big Drive. Upton Division has record of Action on Vesle and in Argonne for 63 days."

"All these things emphasize the spirit and fighting qualities of this New York Division. Men from the East Side, from Fifth avenue and Central Park West are working shoulder to shoulder with dauntless courage and never failing cheerfulness. "One mustn't leave out mention of a little pants cutter from the East Side who has made a wondrous record as a runner, laughing shells and bullets to scorn and seeming to bear a charmed life. He is to get the D. S. O."

The Upton, or Yaphank Division, has experienced perhaps the most thrilling episode of the war. The 77th, called "The Lost Battalion," was caught in the Argonne Forest, and surrounded by the foe. They were promised lenient treatment, but they refused absolutely to surrender. Two Jews and an Irishman were sent for aid; for four days and nights, the battalion waited for relief; the bullets of the enemy's guns shaved the ground about them; many a lad fell to rise no more; they had no water; oak leaves were their only food. But still they remained firm in the faith that their messengers would pass through the gauntlet of machine-gun fire unhurt. In the end, their hardihood was rewarded, and they were rescued by their brothers-in-arms. The news was flashed across the wires to America. How correspondents and readers buzzed when it was learned that the 77th, "The Lost Battalion," was in reality, a "Yiddish

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Battalion" from the heart of New York Jewry. An editor of the New York Globe was moved to comment:

"If it had ben said a year ago that the rather undersized tailors, factory workers and pushcart men, clerks, etc., crowding the East Side streets would be capable of such a feat, smiles of incredulity would have spread over many countenances. Yiddishers fight like wildcats? Nonsense. It was not in them. But they did. Belittlers will please pass out by all exits. Democracy is not interested in developing power men, but in creating power within them. In less than a generation the Russian Jew has got out of his soul the scars of centuries of tyranny and oppression. He went into the melting pot with many fears clouding his spirit, but he emerges a full-grown man who looks with level, unlowered eyes at the arrogant Prussian."

One of the most glowing tributes to this exploit was paid by Howard V. Sutherland in the New York Herald, whose poem entitled "To Hester Street," says in part:

"Once, let the truth be uttered, nobody loved the Jew;  
Said he was all for money; I did and so did you;  
Watched him pushing his barrow, thought he was out of place  
Here in a Christian country; his was the 'outcast race.' . . .

Well, we were wrong, let's own it. It isn't your race or creed  
That makes a man a hero in a nation's hour of need;  
There's something else to manhood; or yellow, or black, or white,  
Your man in the hour of peril will go to the front and fight.

The Jews, as you see, have proved it. Their children were free at birth, And now, in return, they are fighting for the freedom of the earth; Giving their lives if need be that the children of later years Shall be glad and shall live forever in the freedom that is theirs."

"Heroes as great have died and yet

shall fall," warns Homer. But for us these heroic events have a special poignancy and appeal. It is not that we would single out our own Jewish boys for special praise, but because it is "fair play" that a misprized people should not be disregarded or wrongly judged. Not all the heroes of this war have died abroad or in our camps. I am reminded of my friend, Morris Wessel, who died in governmental service from overwork, with the words on his lips: "Pershing needs men and I'm quitting." I think too, of "Butts" Meyers, a Free Synagogue boy, whom the plague struck down in a Southern cantonment; as he passed away he raised his hand to his brow in feeble salute, saying: "General Pershing, I'm here." Not all the heroes have died on the battlefield; I think of Major Karpas, the physician, whom disease claimed in the prime of his powers. Many a hero has fought and won glory never to be known or sung. The brief notices herein contained represent an infinitesimal fraction culled from a vast amount of evidence; the number of tales which will remain untold of valorous conduct shown in silence and with modest self-abnegation can never be counted or recorded.

New heroes will rise. Jews will help build the League of Nations, Jews will guard and preserve the fruits of victory in the war. But in the days to come we will look back to the men who have made triumph possible, with praise and affectionate esteem. When the conquering heroes come home we will sound the trumpet and beat the drums; we will rejoice that in the world's greatest task Jewish boys have played a valiant role; we will delight that not only the Smiths have helped make the world safe, but the Cohens as well. We will thank the God of Israel for our Jewish heroes, and sing aloud with the poet of democracy:

"Hail Columbia, happy land,  
Hail ye heroes, heaven-born band,  
Who fought and bled in Freedom's cause,  
And when the storm of war was gone,  
Enjoyed the peace your valor won."

## The Jewish Situation in Russia

Are Helping Themselves as Much as Possible But America's Aid Important, says Isaac Rosoff

BOLSHEVIK POWER WANING

Maximalists Have Failed and May Soon Be Ousted by Social-Revolutionary Party

M. Isaac Rosoff, while in London on his way from Russia to Palestine, talked of conditions in Russia and prospects for the immediate future of that country to a representative of The Christian Science Monitor. There have appeared statements at various times in the European press to the effect that the Jews were suffering heavily at the hands of the present masters of Russia. M. Rosoff was asked whether his countrymen were suffering as Jews or as "bourgeois" in common with the Russians themselves. In some places, he replied, they suffer for both reasons and it is but too true that the position of the Jewish people in Russia, both politically and economically, is serious. As a member of the Jewish Central Committee for Relief of Refugees, M. Rosoff had ample means of forming an accurate opinion of the immediate prospects, and he states that unless financial assistance can be sent to relieve the necessities which winter will render much more acute, the position will certainly be very serious.

It was hoped, he said, that such assistance could be sent by America by way of Vladivostok. As long as the Bolsheviks were in power, any money sent from Europe would be seized by

them. The transport difficulties, owing to the stoppage of railways for lack of coal, was the factor of all others which rendered the next six months critical in European Russia. With the Volga frozen over there remained no channel of communication for the carrying of foodstuffs. In Siberia conditions were very much more favorable. In every town, he said, there are Jewish democratic committees which contribute toward the 1,000,000 rubles per month which are needed to relieve the refugees.

There are refugees everywhere; each little place, as M. Rosoff graphically put it, is a front in itself. In the midst of the revolutionary storm the Zionist idea among the Jews, the hope of a return to Palestine, is becoming increasingly widespread, he continued. How much Zionism has become identified with Russian Jewry is seen in the fact that of seven Jews elected to the Constituent Assembly as representative of the Jewish population, six were ardent Zionists, while the seventh was Grousberg, the famous defender of Beyliss in the ritual murder case. When the British Government's declaration recognizing the Zionist aspirations became known in Russia, said M. Rosoff, the joy of

the Jews knew no bounds. Never before had such scenes been witnessed. Thanksgiving services and meetings were held, processions took place and bells were rung. To the Russian Jews it was the coming of the dawn after the long night of centuries.

On the subject of allied intervention in Russia, M. Rosoff was of the opinion that the Russians, while fearing the Bolsheviks, were also afraid of what allied intervention might mean. The great mass of the Russian people were too ignorant to be able intelligently to realize what the Allies stood for, and the intelligentsia were swayed by a sense of national vanity which made them desire to work out their own salvation. The Russians fear extremes, said M. Rosoff. They are certainly not in any way pro-German and they are inimical to German influence. At first they never thought of the Bolsheviks as German agents, regarding them as a kind of idealists and doctrinaires who thought they had the opportunity of setting up a social state on their own lines and intended to make the best of it. Some may have considered them conscious or unconscious German agents, but they were not generally so regarded. But opinion has lately somewhat changed on this point. Circumstances have tended to strengthen the growing belief among Russians that the Bolsheviks really are German agents. It has been repeatedly noticed that they always act at the best time for the furtherance of German schemes. Whether this be coincidence or not, it is certain that the Russians have had their suspicions aroused.

The secret of the power of the Bolsheviks over the great mass of the Russian people is undoubtedly to be found in the fact that on two points they were able to pander to instincts in the human being, continued M. Rosoff. To the tired and war-worn soldier of Russia, never too well fed or clothed, the Bolsheviks said: "You want to go home; well, then, go; there is nothing to prevent you." To the peasant he said: "You want land, take it; what is there to prevent it?" That is where the Bolsheviks had the better of the Social Revolutionary. The Social Revolutionary also had land reform in his political program, but his reform scheme had to be thought out and then applied. It was far simpler for the peasant to do as the Bolsheviks said and take what they wanted without waiting for a legalized procedure.

It has to be remembered, said M. Rosoff, in considering the Russian situation that the word bourgeois does not mean quite the same in Russia as it does in Western Europe. Bourgeois to the Russian has come to mean a person who owns things, a particular enemy whom he has got to fight. He has concentrated his hate on the bourgeois, believing him to be counter-revolutionary, whereas the truth is that the middle classes in Russia were entirely in favor of the revolution. The Russian of the working class appears to have failed entirely to realize that there was nobody in Russia favorable to the Tzarist regime except the bureaucracy.

To the question, Do you think the Bolsheviks will last much longer in power? The Bolsheviks at present, M. Rosoff replied, are just like reeds carried along by the torrent. They have set in motion a force which they can no longer control. The elements in Russia which have carried out their policy of destruction and extermination, are the Letts and the Chinese imported into the country for the building of railways. It is difficult to forecast what will follow, but it is a fact that the Bolsheviks are an active power no longer; they are merely being borne along. They know it, they have known for some time they were doomed, and since they had failed to organize the State on their own lines they were determined nobody else should; hence, their policy of incitement to murder and wholesale assassi-

nation, Russia's Red Terror. "It is possible," added M. Rosoff, "that the Social Revolutionaries may succeed the Bolsheviks, because, as I said before, the Social Revolutionaries have a land policy of their own." Then there are the Left Cadets whose leader is M. Astrof, formerly Mayor of Moscow, and there are also the labor groups; all of which may play a large part in the immediate future of Russia. Asked whether there were any elements in Russia on which the allied expeditionary forces could rely, M. Rosoff said he thought that anything that was left of the Constituent Assembly, or of organizations such as the Zemstvos and the Co-operative Societies, would be found friendly to the Allies.

#### THE NEW, JOYOUS LIFE IN JERUSALEM

For the first three and a half years of the war the Jewish community, which for a time had been full of the enthusiasm of national youth, was repressed and confined. Under the Turco-German domination no public activity was safe; the people lived for the most part shut in their houses, menaced every now and then, if they showed any capacity in public activity, by an arbitrary decree of expulsion from the Government or by the spite of informers. The sympathetic influence of the British rule has changed all this in a few months, says a special correspondent, in a recent number of "Palestine." The social spirit of the Jewish people pent up during the long watches of the war bursts out with a fresh exuberance.

It is a daily joy to be able to meet in public, to gather at a "Neshef" (as the evening's entertainment of whatever kind, oratorical or convivial, is called) whenever they so desire, to be free of public supervision, to make speeches in Hebrew, to talk to their heart's content in Hebrew. Military necessity compels the people of some towns not to be about after 9 o'clock. But in Jerusalem there are no restrictions against the civilian, and in the sweet hours of the summer nights, when the lorries no longer rumble, the streets are thronged by the populace, not indeed in the ancient city within the walls which are quiet and sunk in a solemn stillness, but in the new Jerusalem of the suburbs which stretch along the Jaffa Nablus roads.

The summer months, too, provided plenty of opportunity for public gathering and celebration. The Zionist Commission has been in the land, and every now and then it has brought some fresh pride to the Jews of Jerusalem. There has been the first visit in April when Dr. Weizmann proclaimed the vision of the new era from Mount Scopus; there was in May the reception of General Allenby by the community unified at last in joy at the deliverance, when the school children in their thousands hailed the redeemer of Palestine; there was in July the laying of the foundation stone of the University when the visible token of the coming age of fulfillment was set in the ground before the representatives of all Palestinian Jewry; and lastly, there has been the welcome to the 44 doctors and nurses sent by the Hadassah Society of American Zionists as their first contribution to the healing of the damage of the war. The doings of the Commission enabled the Jews to hold up their heads among their neighbors and to proclaim to the outer world their national ideal and national hope.

Apart, however, from these bigger occasions, the Jews find ready opportunity for social meeting in their ordinary work-day life. The gregarious and the separatist instincts seem to be equally strong in them; they are continually forming committees and societies and yet more committees and societies, and there is elaborate division of social labors. Every public institution has to be renewed separately and in state; the Beth Am, or

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people's club, the National Library of the Maccabees Young Men's Association, the Women's Philanthropic Society, the League of the Academics, which comprises the professional men and women, the Dramatic Union, the Medical Union. At these festive gatherings the harmony seems to be undisturbed; the differences that may exist lurk in the hinterland. But the orators follow each other in flowing Hebrew orations with bright visions of the still happier era to come, and tragic-comic reflections on the unhappy era which is past.

While the family life expands in the Jewish homeland, as it is bound to do the moment the gates are opened, Palestine will see a remarkable development of literary and artistic life. Already local talent has begun to assert itself everywhere. It is notable that the Hebrew edition of the Palestine News, the official paper of the occupied territory, is the only one that has a literary supplement, and some of the literateurs are not deterred even in these times by the difficulties of printing and the scarcity of paper from adding to the Palestinian literature. Music, too, flourishes; already the agricultural colonists have dug up their instruments which they had hidden away from the Turks. Tel-Aviv has its orchestra and the star violinist of Palestine, and Jerusalem, has a flourishing choral and musical society which gives periodical concerts. The musical taste is not yet indeed fully developed. The composers of the somewhat garish Yiddish opera appears on a programme with Mozart and Schubert. But whatever the defects of the song, the artistic emotion is there in the singer, and the enthusiasm for Hebrew gives a novel charm to the performance of the music even when the execution is imperfect. The songs of Heine are at last sung in the national tongue of Heine's people, and the choruses of Judas Maccabaeus are thundered out in the language of the psalms. Every concert has a consciously national aim, and audience and performer feel they are happy in a recreation.

So, too, in the dramatic performance given by the Players' League, the national consciousness is above all things manifest. All the plays, it goes without saying, are in Hebrew, and most of them are concerned with Jewish life. Here, where the Jews feel free and independent, sketches of the cramped and hard life in the Ghetto have a certain pathetic pleasure. And though the actors are all inexperienced and many inaudible beyond the front row of the house of the people, the naive joy of the people in having the rudiments of a national theatre compensates for any technical shortcomings. In Palestine, the Jewish settler loses almost instantaneously his "Weltschmerz" and begins to acquire the joy of life.

The month of Tishri, which includes the Jewish New Year, the Day of Atonement, and the Feast of Tabernacles, has been a Mensis Mirabilis for Jerusalem. The year 5678 (A. M.), which has just passed, brought deliverance and brilliant hopes to the House of Israel; the year 5679, which is beginning, has already brought triumph and fulfilment beyond dreams. For the New Year there was a gathering of Jewish soldiers at Jerusalem such as is becoming customary at the chief festivals of the year. Last Passover saw the first assembly of the kind, and this was the third. It is a happy revival of the old pilgrimage which the Jews of the Diaspora made in the days of the national life that the bands of Jewish soldiers now come up from different parts of the front and from the ends of Sinai to celebrate their feasts together.

Each time they come the population of the town has a thrill of pride and gives them a festive reception and (what might be spared) makes festive speeches in their honor. There was a bright feature in this New Year's

gathering and a fresh thrill of pride in that a large party was present from one of the Jewish Battalions wearing the Shield of David on their arms. The party was fairly representative of the Jewish dispersion; some of the men were from Russia, some from England and had seen service for three years in France, some from America, some from Asia Minor and had seen service with the Turkish army, and some, the sturdiest of all, from the village settlements of Palestine itself. Almost all have kith and kin in the land, and though many saw the Holy City for the first time they were all at home immediately.

For the Fast of the Atonement, ten days later, there was a much smaller gathering. Military exigencies kept at their posts all but a few who were camped close to the city, or who were proceeding with draft to their battalions. And for the Feast of Tabernacles, five days after the Fast, scarce a score of Jewish soldiers were left in Jerusalem. The town was becoming a military backwater; a mere gathering-place of Turkish prisoners. But it was in a fever of joy. In the Hebrew calendar Passover is known particularly as a season of liberty, Pentecost as the season of the Law-giving, Tabernacles as a season of rejoicing, and this year it has been that indeed. The advance of which the people have talked and dreamed for months has been achieved in three days. Samaria and Galilee, with their clusters of Jewish colonies, were relieved, and all Palestine was given united. Men, women, and children were wild with excitement. That the British army would reach Haifa when once it moved was expected; that the Turkish army should have disappeared from the whole country west of the Jordan, like chaff driven before the wind, seemed to be a miracle from Heaven equal to the miracles of the Bible times.

Many recalled the days of the last Feast of Tabernacles when the Turkish authorities were in their most arbitrary mood and deported the few remaining leaders of the community. This year care was banished and the spirit of carnival was about. Hundreds had relations in the villages now at last released, and a few young men walked in from Haifa to Jerusalem to bring the glad tidings that the villages were unharmed. Disease there was, but not the destruction that some had feared might happen. And these young men were hot to join the Jewish battalions, of which the fame had already reached them in their captivity, if there was a chance to strike at least one blow for freedom of the land. As the news of the victory expanded, each day had its celebrations and feasting. One night 2,000 of the most orthodox part of the Jewish community, the Hassadim, gathered around the Governor's house and serenaded him with Hebrew songs, to which, to their great joy, he replied with Hebrew thanks. Another day the Jewish Council of the city organized a procession of the children and representatives of every section, who, with flags and palm branches, the festive symbol, and song, went to express their gratitude to the authorities. Great crowds gathered daily in the streets to watch the continual stream of prisoners coming and going, and the prisoners themselves, save the Germans, seemed to participate in the general contentment. Some ardent spirits were for sending a telegram to the King; others were for collecting money at once to erect a monument to General Allenby. And every night for a week there has been dancing and singing everywhere.

The joy, of course, was by no means restricted to the Jews. The Arabs had likewise their processions, their deputations, and their Fantasias to express their gratitude, and the rejoicings of the refugees from Es Salt had no bounds. Now, after six months of exile, they could return to their

homes, and they danced their sword dances and chanted their songs as in a Bacchic ecstasy. And the peasants who had been evacuated from the villages and likewise were free to return were happy as ploughboys. For all the population, Moslem, Christian, and Jew, the words of thanksgiving of the Psalmists expressed their spontaneous feeling: "This hath come from God; it is wonderful in our eyes. It is a day which the Lord hath created. Let us rejoice and be glad in it."

### UKRAINIANS BLAMED FOR POLISH TROUBLE.

Gen. Pilsudski Calls Jewish Question Difficult; Jew Leader Ask Rights.

Warsaw, Poland, Sunday, Dec. 15. —Gen. Joseph Pilsudski, the military head of the Polish government and the popular idol of Poland, spoke freely today with the correspondent relative to the situation in this country.

"The Jewish question is most difficult for Poland, he said, "and it will need great efforts and sacrifices on the part of both Poles and Jews to reach a solution. One of the best proofs of our tolerance toward the Jews may be found in the fact that they were permitted to participate in the recent election.

"A special commission is investigating the alleged pogrom at Lemberg. It has been established that the first act of the Ukrainians after occupying that city was to release prisoners from the jails. These prisoners began to pillage the city and disorders naturally arose.

"When Polish patriots entered the Lemberg ghetto they were fired upon from windows and hot water was poured upon them.

"At the beginning of the trouble the forces of Polish regular troops in Lemberg were unable to cope with the situation, but when re-enforced restored order and placed in jail 1,500 persons, many of whom were Ukrainian soldiers."

**Says Poles Fail to Meet Demands.**  
Noah Prilucki, a leader of the Jewish nationalist party, said to the correspondent:

"The trouble between the Poles and the Jews is the outgrowth of the indisposition of the Poles to meet our demands in the light of President Wilson's declarations. The nationalistic idea has been growing for fifty years, but has developed among Jews only recently. Anti-semitic agitation began forty years ago.

"Jewish nationalistic aspirations took form nine years ago, being stimulated by the Russian revolution. After the present war broke out the Jews hoped to gain political freedom, but friction between the Poles and Jews began again. When German occupation came the Poles accused the Jews of co-operating with the Germans, owing to German promises. The Germans permitted Jewish newspapers which had been suspended at Warsaw to reappear, allowed us to open our schools and gave certain liberties to both Poles and Jews. It was then that Warsaw elected its first municipal council.

#### Seeks Autonomy for Jews.

"In this council began the formation of parties which now exist. Our nationalist party seeks autonomy for the Jews, recognition by the Polish state, with home rule; the right to have our own schools and libraries and the privilege of using Yiddish in the schools, but to study Polish history and the Polish language.

"We have no objection to the Polish flag, but we wish to have the right to regulate matters affecting Jews. We have no desire to interfere in foreign diplomatic matters and we wish to vote with the Poles on all public matters, including parliamentary elections.

"Regarding the accusations that we made money during the war by food speculation, I may say that this is no truer than other charges against us."

### SEES BIG INFLOW OF ALIENS.

Literacy Test Will Bar Many.  
Women Domestic Attracted by Better Working Conditions Here.

Henry J. Skeffington, commissioner of immigration for the ports of Boston, Portland, New Bedford and Providence, anticipates a tremendous movement of steerage and second-class passengers, both to and from Europe, as soon as troop movements cease and passenger liners resume operations across the Atlantic. Commissioner Skeffington does not anticipate that immigration to this country will ever again reach the enormous figures of 1900-1914, when the average annual totals ran well over a million, as the new immigration law, which went into effect in 1917, will prevent. He does believe, however, that the total of incoming immigrants will reach an impressive figure and that the movement eastward will be the largest ever known.

"Reports reach me from abroad that hundreds of thousands of men who have been serving in the enemy's armies want to come to America at the earliest possible moment," said Mr. Skeffington to a Boston ADVERTISER AND AMERICAN reporter yesterday. "I hear that almost every second man in Austria intends to come to America as soon as he can arrange his passage. Persons who have been in Austria report that 'America' is on everybody's lips and the war-weary people of that broken empire fairly yearn to come here.

#### Women Domestic Coming.

"We expect a flood of women domestics, attracted by better conditions here.

"In Germany, also, there is a great body of people who want to come to America. Many of them have been here, and it is told us that every German in Germany who has ever been in America intends to come back here and bring his relatives and friends with him.

"There will be a heavy movement from Italy, I expect, but not so heavy as would have been the case under the old law. There is a large illiterate population in Italy and the new law bars illiterates, unless they have been persecuted by reason of their religion or politics. Naturalized citizens, however, may bring in their wives and children, and dependent and money, and the heart-rending misery and despair resulting from a haphazard, unregulated movement should be prevented at all cost. An international commission for the regulation of emigration should be formed through which the experiences of the many workers in Russia, Holland, England and the United States could thus be utilized to prevent a repetition of the disastrous conditions that existed before the war.

#### The Need for Unity.

All this points to Jewish dis-unity as the main evil from which we are suffering. It is one of the superstitions of the anti-Semites that the Jews form a great international body acting in accord on all important Jewish questions. The international brotherhoods, such as the B'nai Brith, the Alliance Israelite Universelle, it is true, have played an important role at certain periods of the nineteenth century in uniting sections of Jewry for international action. The Zionist Congress has been an effective bond of unity, largely, however, for Zionist ends.

The imperative need, however, is



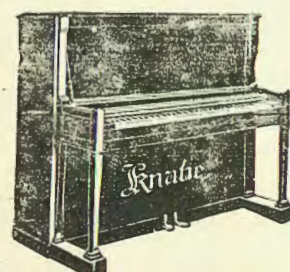
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for a unification of all the forces and groups existing in our country. The whole of American Jewry should unite at least for those purposes common to all—the protection of the interest of the Jews of the world. A large and specific work is already indicated—the restoration of Palestine, which constitutes a duty for the whole of Jewry, whether Zionist or non-Zionist, the economic reconstruction of

the devastated and disintegrated Jewish populations of Eastern Europe, the regulation of emigration and immigration, and, finally, the practical expression of the common bond of consciousness binding all Jews into a united body. This should be the task of the newest of Jewries, magnificently equipped with the ability of organization—the Jewry of America.

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# The Spiritual Fruits of the Great War to the American People; to Protestant, Catholic and Jew.

By Rabbi Leon Harrison  
of St. Louis, Mo.

Delivered on the occasion of the War  
Work Campaign

We have won the war that is to make the world safe for Democracy. And as hostilities have drawn to a conclusion and peace is here, we have entered upon this United War Campaign Drive that is to make the world safe for the sons of our Democracy. The soldiers are safeguarding us. The question is, are we going to safeguard them? They are saving our traditions of independence and free government from destruction. The issue before us today is, are we going to save these millions of young men from the destruction of principles and character,—these millions of splendid youths who have ventured their all for us, who have journeyed like modern Crusaders to foreign shores to give their blood and to hazard their young lives in defense of our most precious heritage. I know that there can be no two answers to this question. We are all agreed as to what we must do. And I am here to ask you to do it now; and to do it abundantly and in full measure, with that generosity and whole-heartedness that have from the beginning distinguished this Holy War to defend the rights of sister-nations that has been entered into in a wonderful spirit of chivalry and self-consecration by the American people.

## I

This United War Campaign Drive represents seven national Agencies for Camp Welfare. They are recreational, educational, moral and religious. They affect the body and the soul of the soldier; they assure both his health and his happiness; they make his life wholesome, his amusements innocent and restorative. They take care of the soldier both at work and at play. They give him something better than the drinking saloon, the low dance-hall, or the House of the Evil Woman. They keep the Camp from being a hell of iniquity, and make it a Training School and a Character-Building. Indeed, we need not wait for the outcome of the war to realize that there is a silver lining even to that tremendous thunder-cloud; for there are not only beneficent products of the war, but beneficent processes that are today its accompaniments. I mean these seven Camp Activities. I mean the manner in which these millions of our young men, our sons and our brothers, are being taught to play; to amuse themselves in a clean, wholesome, manly way; are being trained and educated, are learning a splendid, virile self-control; are being lifted to a higher plane of mind and morale, yes, of health and of happiness too. So that we, the Ninety-eight Millions that are staying at home, may proudly say that through us and our unstinted gifts in this United Cause we are assuring the return of our two or three million sons and brothers, not demoralized, not diseased, not broken in health or corrupted in principle, but healthier than when they entered the army; stronger in mind and body, higher-principled, and with the totality of their nature tuned up to a higher key; cleaner, more efficient, with more inward power; and all that tremendous masculine energy under absolute mastery and control.

That is what we are aiming at; that is why we are conducting this drive. We are giving this giant nation the opportunity that they eagerly seek to help, as I said, in winning this war not only for Democracy, but for the young Sons of Democracy;

not only in winning the war against the Germans, but against the Seven Devils that inhabit each and every one of us; in winning the war not only for free government, but for personal self-government, for a splendid, self-reliant, clean American manhood.

And if we accomplish these ends, the purport of the United Drive is to tell us it doesn't matter whether we accomplish them in the Protestant way or in the Catholic way, or in the Jewish way. It doesn't matter whether we travel from St. Louis to New York by the New York Central, the Pennsylvania, or the Baltimore and Ohio; the main thing, after all, isn't the path of our journey, but the goal of our journey; whether we get there; whether we arrive at our destination.

That is the main thing, and that is why this is a United Drive. The Protestant denominations are all working as one; the Catholics are standing shoulder to shoulder with the Protestants; and the American Jews or Jewish Americans are marching with them step by step.

Indeed I make bold to say that this united appeal for a War Chest that is to take care of Catholic activities and Protestant activities and Jewish welfare is not only the finest appeal that has been made during this great World War, but really is its spiritual culmination and climax. Nothing could bring this whole nation more closely together than to have the entire population work and sacrifice as one man not only for military ends, but for religious ends. Think of the wonder of it, the splendid breadth of human fellowship thus manifested to a degree unprecedented, I suppose, in human history. Every Protestant in this great land is giving a few pennies to Catholic welfare, and every Catholic in the land is giving his mite to Protestant welfare. Every Christian in the United States is making his little contribution for the Jewish boy in khaki, and every Jew in America is offering his gift for the welfare of the Y. M. C. A. Nothing like it has been known in human annals. And I make bold to say that no movement of this kind, so unique in breadth and fellowship, could ever have been originated and carried to a successful conclusion save in God's Own Country, in these United States of America. And to insist upon this United Drive not only for reasons of expediency and economy of effort, but for higher reasons of broad, human fellowship in religion as in battle, in our eternal destinies as in life and death upon the field of honor, to insist upon this splendid unity of effort is to my mind the crowning act of the great-hearted, wise-minded President of these United States.

There is a high moral purpose in this United Drive. It is made evident in the very fact that it is united; that it is one drive and not seven. The spirit of fellowship is there, the spirit of a broad humanity, of a real Americanism. The spirit of this United Drive is something that lies deep down in the heart of the American people; it is the very core and center of the American genius; it is what is best in us, what is finest in us. It represents the boundless hospitality and inclusiveness of the American spirit, welcoming all,—all creeds, all religions, all races; sheltering all, fostering all with sublime impartiality, with equal solicitude and love.

## II

But this is more than a United

Drive; it represents seven individual agencies. It represents the Y. M. C. A. with its Huts in every Camp and Cantonment in America and on the battlefield; in France and in Flanders, in Belgium and in Italy, in Russia and in Serbia. It represents the Knights of Columbus, the great Catholic organization, with activities equally widespread, equally far-flung, equally comprehensive. It represents the Jewish Welfare Board that is caring for the recreation and instruction and for the religious interests of one hundred and fifty thousand Jewish soldiers. It represents the American War Library Association, with its books and reading-rooms in every camp, with its supply of wholesome, entertaining and instructive mental pabulum for the soldiers. It represents the Community Camp Service with its Liberty Theatres, with its Moving Picture Entertainments, with its abundant supply of recreation and amusement for the men. It represents the Y. W. C. A. with its Hostess House in every Camp, with its recreational centers for our two million women and girl munition workers, and for thousands of French Government employes, and for our hundred thousand American nurses and women workers in France and Flanders. It represents the Salvation Army that has its own special appeal for a large element of our men; not only a theological appeal, but an appeal in human service, in hot coffee and in doughnuts at the Front, when the men are about to go over the top, or when the walking wounded by the thousands are barely able to totter by, and are sustained by the hot refreshments given out not only by the Y. M. C. A., but by these brave Salvation Army men and lassies serving our boys under fire.

Do I ask you to do something to help these Seven Agencies? Why, I am asking you to do something to help yourself, to express your feelings, your sympathy, your patriotism; your devotion and gratitude to these brave boys who are laying down their young bodies, their fresh young lives on the Holy Altar of natural sacrifice for you and me. It is no special merit for us to help them. Ah, but the disgrace, the shame if we should not; to the utmost of our power, to the limit of sacrifice, of renunciation on our part,—of luxuries not only, but of sheer necessities. What is one hundred and seventy million dollars or the proposed two hundred million dollars for this gigantic nation, with its swollen fortunes, with its general prosperity, with its safety and immunity from most of the disasters and terrible tragedies of the war? Even if everyone of us gave the last penny in our possession, if we stripped ourselves bare of all we had, we would not be beginning to give what these millions of our flesh and blood are giving of their splendid youth, of their glorious young manhood.

My friends, this is the only way in which we can offer any concrete and tangible expression of our gratitude for the many great blessings for which we have reason to be devoutly thankful. Need I tell you for what we should be profoundly thankful? We have reason to feel a sense of pride that no words of mine can even feebly utter,—a sense of pride in America's leadership among the nations and especially in the recent days of this great struggle, in the actual combat. But I refer not only to the American participation in the fighting. I refer not only to the magnificent courage of our young soldiers, that more than aught else helped to win back the grand offensive for France, when the Germans were pouring down like a flood upon Paris; and ten thousand young American Marines, untried, unseasoned compared to these veterans of the Prussian Guard, attacked them with a flaming patriotism and a reckless

courage that could see no dangers and no odds against them. And, my friends, these ten thousand young American Marines at what a bloody cost, at how great a sacrifice went over the top as the spearhead of the new American offensive, of the new French offensive; and they shattered the ranks and broke the line, and turned the tide of battle against the flower of the Prussian army at Chateau Thierry. They turned the tide of war; they smashed the so-called invincible Prussian Guard and got them on the run; and they have been running ever since. This is what our boys did,—your boys, our boys. This is what they did for you and me. Aren't you going to do anything for them, for those that are left of them? They have given their blood for you. Aren't you going to give up a little of your money for them?

And we have more to be thankful for; America has not only done a lot of hard fighting for the Allies, but a lot of hard thinking, of high thinking; and our President has expressed that thinking for us. He has caught the inarticulate thought and appeal of this mighty people up in his own heart and mind; and he has poured it forth in language of surpassing beauty and power, clearly and unmistakably, that he who runs might read and hear. Our President has trumpeted forth with clarion voice the ideals of American Democracy; he has put them in the foreground in this great War; he has eliminated the imperialism of other belligerents, even of those on our side, among our Allies. He is not conducting this War, he has stated again and again, nor are we in America waging this War to further the selfish ambition of any nation for territorial aggrandizement. We are not here to move little peoples around like pawns upon a chessboard. He has declared the sentiment of the American people for the self-determination of small nations, and for the independence and free, democratic government of every people. He has made one of the conditions of peace to be the creation of a League of Nations to enforce peace in every land for all future ages. The aims and objects of this War have been lifted up to a high humanitarian level; or, I might almost say, to a religious level, by our great President. He has clarified the issues; he has made this a Holy War. And I doubt not that when the tides of passion cease to run, and when the clouds of war have cleared, the people of Germany themselves will recognize, when they have achieved liberation and a democratic form of government, that they owe an unbounded debt of gratitude for these great blessings that can come to a nation, to the government of these United States, and to our American President.

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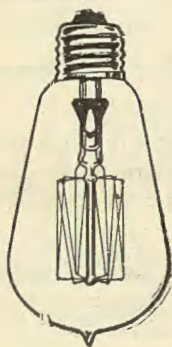
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That to my mind is a second tremendous blessing that we should be thankful for, and for which we should express in substantial and helpful form our deepest gratitude.

And finally, we should rejoice in the splendid quality of our soldiers, not simply in the field of battle; not only in the courage that knows no compromise and no surrender; not only in heroic fortitude and flaming patriotism, but in their incomparably high standards of life.

My friends, there has never been in the world's history a National Army made up of the stuff that we have in ours. There has never been an Army made up of such men. There have never been such Camps; Camps not only clean and wholesome in sanitation, but clean and wholesome in the influences that keep men sound within and without, in mind and in body. Why, I can prove to you that our soldiers in the American Army are better cared for under military law and under the conditions that surround them today, emanating from the Seven Agencies for which I am now making my plea; they are better cared for, I say, their life is on a higher plane, their principles are stronger, they are finer-fibered men than they are even when at home.

I am not exaggerating when I say this. I am telling you the sober truth. The personal lives of our men in Camp and Cantonment are more self-controlled, are cleaner and more wholesome, are pitched upon a higher level than the lives of our young men at home.

It is partly through military discipline; it is partly because of the gruelling physical work, because of life in the open air. It is partly because the fires of war purge the dirt and the devil out of a man. But it is very largely because of the organization, I believe, for the first time in military history, through the voluntary action of the American people, of these seven magnificent agencies to back up the better nature of the soldier, to safeguard all that is best in him, and to make him live on his own top level.

That's what they are aiming at. That's their goal and purpose, and they have accomplished these aims.

Well, see for yourself; judge for yourself. I am not helping to obtain two hundred million dollars from this Nation for a Utopian dream. I am not asking it for a military Sunday School or for Puritanic or impossible ideals. I point to the record made; I point to the outstanding and glorious history of our men in the Camps, —Camps that were once sink-holes of iniquity. At one time the working efficiency of a soldier, not to speak of his principles and moral character, was almost ruined by his misuse of his leisure. The only possibilities open to him for what he called recreation, were drinking or gambling or immorality. He went down into the gutter for his pleasures because there was nothing else open to him. Nobody cared, nobody organized any service for a soldier's leisure and play-time in any way to be compared with the way the military authorities organized and occupied his working hours. Nobody cared; and so the soldier was left to go to the devil.

But how things have changed! The Y. M. C. A. and the Knights of Columbus, and the Jewish Welfare Board, and the Salvation Army, and Young Women's Christian Association, and the Camp Libraries, and the Camp Community Service,—everyone of them have helped; they have changed all this. And now there is the right kind of leadership. Now we have organized recreation and amusement, which are just as important as occupation and hard work. There are athletics, there are games, there is boxing, there are Liberty Theatres and Moving Picture Shows; there is dancing, not with demoralizing and immoral accompaniments, but under proper auspices, and with the

kind of decent girls that the soldier is accustomed to meet at home to dance with. These organizations arrange auto rides for the soldiers in camps, and invitations to the homes of nearby citizens for entertainment at their table and in their parlor; there are club houses or Huts in which the soldiers write their letters home, and have programs offered to them in the evening, sometimes of the lighter kind and sometimes more serious. They have Picture Shows, they have vaudeville, they also have instructive lectures; and finally and above all else, there is systematic religious influence. There are services and sermons, Protestant, Catholic and Jewish; there is personal welfare work, there is a personal interest manifested in every soldier boy. He is visited whether he is sick in the hospital or whether he is in the ranks. His needs are attended to; his questions are answered; his difficulties are solved for him; he receives patient, courteous, admirable human service.

My friends, I have not only heard about all this, I have seen it; and I have in a modest way helped in the work. I have spent the entire summer not in resting, but in the Camps. I have spoken countless times to the entire Cantonment, to all denominations; and I have conducted religious services, and have spoken personally to thousands of soldiers. I have lived among them, and received their confidences. I know from the inside the life of our American Camps. And I wish to say to you, my friends, that not only in sanitation and in physical wholesomeness, but in moral cleanliness and in splendidly organized control of the habits and private lives of the men, not only by the constituted authorities but by the men themselves, we have a record to be proud of in the Camps and Cantonments of the American National Army.

### III

As far as sanitation and health are concerned, the record hitherto has been held by the Japanese. In the last great War between Russia and Japan, the Japanese employed for the first time the latest discoveries of science and medicine in their Camps, and reduced the death rate, which hitherto had been greater from disease than from battle, to the unprecedented minimum of only twenty-one annual deaths per thousand.

My friends, the Japanese reached the height of efficiency in camp sanitation and hygiene, and broke the record with only twenty-one deaths per thousand; but in our American Army, we have only ten annual deaths per thousand.

And to show how well cared for are our men, not only physically, but in regard to moral control, brought about by the agencies for whose support I am pleading to you, I would mention this: that at Camp Funston, for instance, there are thirty thousand men. Of that number of young men, I am informed, in civil life ten per cent or three thousand of them would ordinarily be sick with diseases of a shameful character. But, my friends, in Camp Funston, in camp life which hitherto has been regarded as a cesspool of all immoral turpitude, in four whole months there were only seventeen such cases out of thirty thousand men, and on January 31st of this year, 1918, the statistics of Camp Funston showed that there were only six such cases in the camp. Can you parallel such a record? Don't you realize that for all these thousands of mere lads, one may say, away from home, away from parental control, away from the influence of friends and neighbors and kinsmen, to lead the kind of life that is attested to by such statistics is a most extraordinary thing, amazing and unique in military annals?

My friends, you all have boys in the Cantonments here or in the Camps over there; they went out of your homes strong and sound; do you want

them to come back to their homes the way they went out, or do you want them to come back ruined for life, physically rotten through and through; cursed with a physical leprosy that withers up energy and strength, as well as youth and life?

Isn't it something to keep your boys as they were; to bring them home fit to associate with wholesome, human beings; as capable and sound as when they went out; not ashamed to look their mother in the face; virile and heroic, yet without a spot upon their escutcheon, or any moral or physical rottenness in their splendid, manly strength?

Isn't it cheap at any price? Isn't it worth two hundred millions for three million young men, less than one hundred dollars a man? Isn't it worth that to brace up their will power, to give them self-mastery, to lift them above the animal plane, to bring them home better men physically, morally and mentally than they were when they went out?

Ah, my friends, it is not only worth two hundred millions, it is worth all the twenty billions that the War has cost America; it is worth every sacrifice we can make, it is worth every dollar that we possess.

#### IV

And so I make my appeal to you. I offer you a chance to do a fine and splendid thing for the noblest agencies that war has ever created. I have spoken of the Protestant Y. M. C. A., and of the Catholic Knights of Columbus, and of the Jewish Welfare Board. I have spoken of our wonderfully efficient Camp Libraries and our Young Women's Christian Association, and our Camp Service to provide theatrical and other entertainment for the soldiers. You may be interested in knowing that not less worthy than any of these great organizations is the Salvation Army. This organization is rendering a great and genuine service; and that under conditions that require heroism on the part of its men and women at the front. In war as in peace, the Salvation Army appeals to a certain element that cannot be reached in any other way. I have seen a Salvation Army lass making an appeal on a street corner of the Bowery in New York; and a drunken loafer spat in her face, and she quietly removed the filth from her face, and instead of allowing that man to be maltreated or locked up by the police, she made

an angelic plea to him and to his vile associates that moved even their hard hearts. She made this plea, and exhibited this saintly patience in the true spirit of her own religion, and of every noble and inspired religion that comes from the heart of God.

It is something that this great War should so fuse us together and break down all barriers of denomination and ancient antipathies, that a plea for the Salvation Army that not even all Protestants perhaps accept and endorse should be made by a Jewish Rabbi.

But times change, and we change with them. We are concentrating not on the things that divide us, but on the things that unite us. We are all working today for the same great ends; and especially in this great United Campaign Drive that sums up in its appeal every duty of the hour. If the things that it stands for are not worth while, then the best in American manhood is not worth while; then the Germans are right, and we are wrong. It is for you to decide whether our millions of splendid American youths are worth protecting and safeguarding; whether it is worth while to protect their health, to save their young manhood intact, and to afford them innocent refreshment and pleasure.

If you agree with me, make your offering, and make it so as to provide not for two million men, but for three million men. Give generously; give in a spirit of sacrifice, not simply for our problem during the War, but for our greater problem during peace, when our men break training, when the tension is relaxed, with all the dangers and temptations of military inactivity. For these added demands and necessities we must have, not one hundred and seventy millions from the American people, but two hundred millions and more, to take care of these cityfuls of young men,—your young men, our young men,—equal in number to the whole population of some small nations.

If you wish to stand by them, if you believe in the cause they serve, in the flag they defend, then testify to, your devotion and gratitude to-night. Give your money gladly; as they gave their health, their limbs, their life.

Give for the cause of your country and your flag. Give for the love of these splendid youths,—in the name of American patriotism, in the name of the God of our Fathers.

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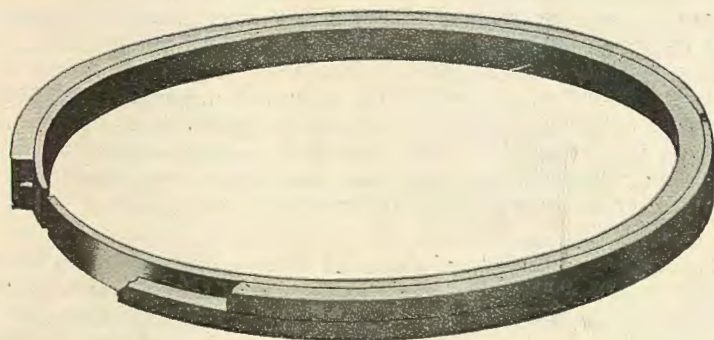
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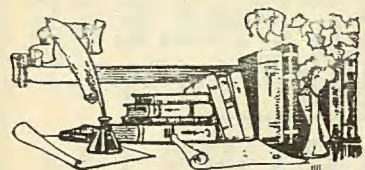
PUBLISHED BY THE JEWISH CRITERION, 502 OLIVER BUILDING, PITTSBURGH, PA.



Subscription Price, \$2.50 per year. Single copies, 10 cents.  
Entered as second-class matter, at the Post Office at Pittsburgh, Pa.

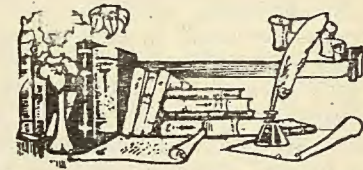
December 28, 1918

If a subscriber wishes his paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed continuation is desired.



## EDITORIAL

CHARLES H. JOSEPH



### CANTON.

In dedicating this issue of the JEWISH CRITERION to the Canton Jewish Community we are adhering to a consistent policy of bringing to the attention of American Jewry the important part that is being played in the development of American Judaism by our brethren in smaller communities. Too often the Jews of the metropolitan centers are inclined to overlook the real constructive relation of our co-religionists in such cities as Canton, to the various Jewish problems that affect our people nationally and internationally. Canton, with a Jewish population of approximately two thousand, has recognized its duties and its obligations to the faith of Israel; its members have strengthened and deepened the Jewish religious life of the community; they have done their duty in the matter of meeting the procaical questions that are essential to the very welfare of our people. For example, Canton Jewry has well taken care of the needy; it has done its share in contributing to the war relief of the suffering Jews abroad; it has caught the spirit of broadest humanitarianism and shared in assisting all who have been the victims of the ruthlessness of warfare. It has helped the Jewish Welfare Work and recognized most generously the value of the service rendered by the faithful group of men and women who have personally sacrificed that our boys in the service should receive that spiritual consolation and social attention so essential to their morale.

Of course, on the greater problems that are today engaging the attention of Jews the world over, such as Zionism, they are throwing the weight of influence both for and against. They are affiliated with such international organizations as the B'nai B'rith, and even though they operate in a limited sphere, yet they are able to contribute something to the sum total of constructive work done by that Order. Represented by Temple and Synagogues, both the Reform and Orthodox elements are conserving the spiritual values of their faith.

Now, while we have spoken approvingly of all these things, yet we would emphasize the point that after a careful survey of conditions there is yet much more that can be done and that should be done to increase to even a greater degree the influence and the power of such a community as Canton in Jewish affairs, locally and nationally speaking. This is an era of momentous changes; crises face our people the world over; world problems are waiting to be solved; epoch-making eras are just ahead of us; and all these require the most earnest thought, the most careful and profound deliberations, and the sincerest co-ordination and co-operation of harmonious effort if we are, all of us, to do our duty by our faith and our people.

Community co-operation is the keynote of the hour; all elements in Jewry, wherever located, Canton, or Pittsburgh, or New York, or London, should all unite for the good of the common cause.

### RATTLING THE SKELETON.

Some Jewish scholar has unearthed a copy of a Russian newspaper which published, in 1885, a speech of Emperor William I, which he made while on a visit to that benighted country. The Kaiser told the assembled company that Russia should keep the Jews down; that he wanted to and really tried to do it in Germany, but owing to the power they had he was obliged to move cautiously; in Russia, however, they should not be allowed to raise their heads; crush them, said the Kaiser. And next year we are told the awful pogroms began. A letter was written to William asking if he really said what was attributed to him in the newspaper. He never acknowledged receipt of the latter. Hence, we have another evidence of the fact that German emperors hated the Jews, all of which is nothing new. It was known that in the German army the Jews had a hard time winning promotion, or rather getting promotion after they had won it.

### THE SEETHING CALDRON.

There is just one slang phrase that is so pat in its application to the present state of mind of the larger part of the people of this country in their attitude towards the world-problems which are about to be solved that we cannot possibly improve upon it by any refinement, and that is "never touched me." The awfulness of conditions among the peoples of Europe leaving out the few big centres of population such as the principal cities of England, France and Italy, seem to be some vague, indefinite dream that never seems to touch us. We lack that sympathetic imagination capable of visualizing the seething caldron into which have been cast every conceivable element in society, imperialist, bolshevik, atheist, clerical, Socialist, Spartacide, capitalist, working man, and we were about to add beggarman and thief. Chaos unspeakable; racial bitterness; internecine strife; amateur statesmen, idealists, reactionary materialists, mushroom governments; what a mess; what a hopeless, utter conglomeration of divergent and antagonistic ideas all seeking a way to stabilize society according to their own ideas, and unfortunately to the interests of "me and my wife and my son John." Murder unchecked; human life worth nothing; arson and rape; starvation of hundreds of thousands; people crying and fighting and snarling for bread; anarchy, guerilla warfare; a veritable hell unloosed; millions plunged into the deepest depths of despair; diplomats sparring for an advantage; nations seeking revenge rather than justice; and looming sinister the great shadow of a world—revolution by the workers.

Some may have questioned President Wilson's departure for Europe; to them we say that that one man, the Chief Executive of this nation, must the world look to bringing order out of chaos, understanding out of ignorance, hope out of despair, justice out of inequity, evolution out of revolution. To this one man must we look to prevent the terrible bood of discontent which is held back in Russia, Germany, France, England, Italy, by all too precarious a dam, from breaking its bounds and sweeping the whole world into a class struggle inconceivably bitter and disastrous to the very fabric of civilization.

In the meanwhile in this country we are utterly unconscious of any untoward condition which is likely to cloud our sky of smug-self-contentment. We are good natured about treating the laboring man right; wages of course will have to come down a little; prices of all commodities will have to be readjusted a little; but as for RECONSTRUCTION, why in this country we have nothing to reconstruct; our problems and our conditions are so different from those abroad that we can almost afford to shrug our shoulders and ignore all this turmoil in Europe. All we have to do is to serve notice that the Bolsheviki won't get the upper hand and continue to order our lives along the even tenor that obtained prior to the war. Wouldn't it be wonderful if we could dispose of this tremendous world-problem so easily? Oh, just let them fight it out; things will right themselves; why worry; "never touched me;" and all the time thoughtful men are warning us that unless we do take serious heed of all the troubles of Europe and of the sullen undercurrent in this country we are in for trouble.

Let us not "stand at the fire warming ourselves" satisfied that all is well with us. Social justice, social righteousness cry aloud for a chance to be heard; either we must so reconstruct society that peoples may dwell in harmony with each other or we shall invite that condition which breeds hate, bitterness, revenge and EVERLASTING WAR.

Never in the history of mankind have a group of men had more momentous issues to solve than the handful who will meet to arrange the Peace of the world. And never was it more important that those men should go to their task with high ideals and the necessity of bringing a free intelligence to bear in considering the pleas of all the peoples of the earth to an equitable adjustment of their claims.

## INGERSOLL ON THE JEWS.

When I was a child I was taught that the Jews were an exceedingly hard-hearted and cruel people, and that they were so destitute of the finer feelings that they had a little while before that time crucified the only perfect man who had appeared upon the earth; that this man was also perfect God, and that the Jews had really stained their hands with the blood of the Infinite.

When I got somewhat older I found that nearly all the people had been guilty of substantially the same crime—that is, that they had destroyed the progressive and the thoughtful; that the chief priests of all people had incited the mob, to the end that heretics—that is to say, philosophers—that is to say, men who knew that the chief priests were hypocrites—might be destroyed.

I also found that Christians had committed more of these crimes than all the religionists put together.

I also became acquainted with a large number of Jewish people, and I found them like other people, except that, as a rule, they were more industrious, more temperate, had fewer vagrants among them, no beggars, very few criminals; and in addition to all this, I found that they were intelligent, kind to their wives and children, and that, as a rule, they kept their contracts and paid their debts.

The prejudice was created almost entirely by religious, or rather irreligious, instruction. All children in Christian countries are taught that all the Jews are to be eternally damned who die in the faith of Abraham, Isaac and Jacob; that it is not enough to believe in the inspiration of the Old Testament—not enough to obey the Ten Commandments—not enough to believe the miracles performed in the days of the prophets, but that every Jew must accept the New Testament and must be a believer in Christianity—that is to say, he must be regenerated—or he will simply be eternal kindling wood.

The church has taught, and still teaches, that every Jew is an outcast; that he is to-day busily fulfilling prophecy; that he is a wandering witness in favor of "the glad tidings of great joy," that Jehovah is seeing to it that the Jews shall not exist as a nation—that they shall have no abiding place, but that they shall remain scattered, to the end that the inspiration of the Bible may be substantiated.

Dr. John Hall, of this city, a few years ago, when the Jewish people were being persecuted in Russia, took the ground that it was all fulfillments of prophecy, and that whenever a Jewish maiden was stabbed to death God put a tongue in every wound for the purpose of declaring the truth of the Old Testament.

Just as long as Christians take these positions, of course they will do what they can to assist in the fulfillment of what they call prophecy, and they will do their utmost to keep the Jewish people in a state of exile, and then point to that fact as one of the corner stones of Christianity.

My opinion is that in the early days of Christianity all sensible Jews were witnesses against the faith, and in this way excited the eternal hostility of the orthodox. Every sensible Jew knew that no miracles had been performed in Jerusalem. They all knew that the sun had not been darkened, that the graves had not given up their dead, that the veil of the temple had not been rent in twain—and they told what they knew. They were then denounced as the most infamous of human beings, and this hatred has pursued them from that day to this.

There is no chapter in history as infamous, as bloody, as cruel, as relentless, as the chapter in which is told the manner in which Christians—those who love their enemies—have treated the Jewish people. This story is enough to bring the blush of shame to the cheek and words of indignation to the lips of every honest man.

Nothing can be more unjust than to generalize about nationalities and to speak of a race as worthless or vicious simply because you have met an individual who treated you unjustly. There are good people and bad people in all races, and the individual is not responsible for the crimes of the nation, nor the nation responsible for the actions of the few. Good men and honest men are found in every faith, and they are not honest or dishonest because they are Jews or Gentiles, but for entirely different reasons.

Some of the best people I have ever known are Jews, and some of the worst people I have known are Christians. The Christians were not bad simply because they were Christians, neither were the Jews good because they were Jews. A man is far above these badges of faith and race. Good Jews are precisely the same as good Christians, and bad Christians are wonderfully like bad Jews.

Personally, I have either no prejudices about religion, or I have equal prejudices against all religions. The consequence is that I judge of people not by their creeds, not by their rites, nor by their mummeries, but by their actions.

In the first place, at the bottom of this prejudice lies the coiled serpent of superstition. In other words, it is a religious question. It seems impossible for the people of one religion to like the people believing in another religion. They have different gods, different heavens and a great variety of hells. For the follower of one god to treat the follower of another god decently is a kind of treason. In order to be really true to his god, each follower must not only hate all other gods, but the followers of all other gods.

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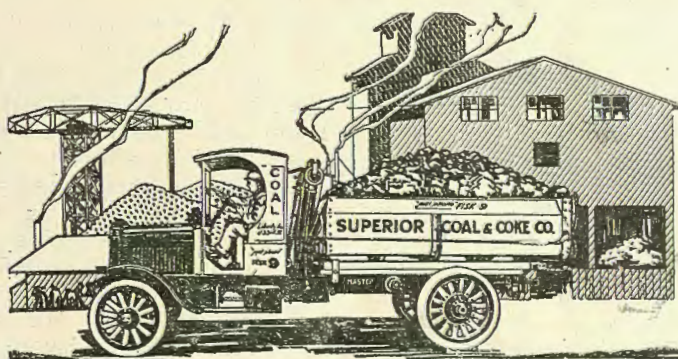
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# Daniel and The Twins

A Modern Story By E. C. Ehrlich

(Specially Written for The Jewish Criterion)



He wasn't much more than a baby himself when the tiny intruders came, a round-faced youngster of six with short fat legs and serious eyes, as serious, so his father used to say laughingly, as though he realized the weight of the name he carried and his responsibility as a rabbi's only son. Then the twins arrived, girls, too, and Daniel began to look more burdened with the cares of the universe than ever.

For the many visitors who daily swarmed to the Bergman home had a habit on speaking quite as frankly before the child as though he were part of the parlor furniture, never dreaming that the active little brain was likely to grasp their adult conversation. And so, after the first hasty greeting, for the hero of the rabbi's family had fallen into the discard at the advent of the new wonders, the good ladies of the congregation used to discuss the new babies and their parents very freely, indeed, with many a sigh for "poor Mrs. Bergman" whom they seemed to consider far too young and weak to look after her young offspring.

"She had enough to do, poor thing, with her housework and the Aid Society and one child to look after," mourned Mrs. Mendel, the Society's secretary, a fussy little lady in spectacles. "One baby would be hard enough on her, but two—" she raised her hands in horror before she began to put on her gloves, prior to departure.

"She'll have to hire a nurse and a cook," declared Mrs. Swartz.

"But they can't afford it." This from Mrs. Turner. "I don't see how they get on. And did you know that Rabbi Bergman was the third on the list when they collected for the Orphans Asylum last year. My husband was on the committee and he said, 'Rabbi, you can't afford to give so much,' and Rabbi Bergman said, 'I can't afford to economize in my charities, anyhow.' And the Prince Albert he's wearing is a disgrace to the congregation. He should spend his money on himself and his family instead of the orphans."

Mrs. Schwartz's little black eyes snapped dangerously. She had the reputation of speaking her mind on all possible occasions. "It's a disgrace to the congregation they don't pay him more then," came her verdict. "And I guess he thought he ought to set a good example with some people thinking they're lifting you in heaven for when they give a dollar to the fund every year or so 'cause they're saving up to buy a new automobile." This

with the calm assurance of one who had seen her husband's check for the Orphan Asylum and had considered it more than sufficient. "But the board won't raise his salary, Jake says, so I guess they'll have to get along, somehow. But it would have been easier all around if they had only one new baby instead of twins."

"Well, I must be going," Mrs. Mendel rose, fastening her furs. "And if you were trying to dig at us, Mrs. Schwartz, on account of our new car, I can tell you we did our duty by the orphans and every other charity, too. My husband says it's putting him in the poorhouse, first giving to 'unsere leute and then to the 'goyim' and then to the Red Cross and then to the war sufferers. Always drives, until he's most driven to death. And next week they're going to begin a drive for the Jewish war sufferers again and he'll have to put his hand in his pockets again."

"Father's going to get me a little brown pony when I'm big and I'm going to drive him all over," announced Daniel, grateful for the conversational lull. "Where do you keep your horse you're always driving, Mrs. Mendel?"

She laughed kindly as she bent down to kiss the puzzled little face. "Bless the child," she murmured, "I forgot he was here."

People kept forgetting and in the next few days Daniel heard again and again that his parents weren't able to afford twins, even if they were as pretty and chubby and altogether delightful as the two rosy babies sleeping in the crib beside mother's bed. He liked those babies well enough, but he didn't want Miriam and Ruth to become too heavy a burden—especially on mother. Poor mother! She still lay on the couch a good deal, looking pale and thin, although she always brightened up when Daniel brought her his paper cuttings from kindergarten, or father left his desk to talk over his next sermon or the new war drive. The latest collection seemed to be troubling father a good deal, Daniel couldn't tell just why; but he sensed the trouble in the air and it worried him, too.

"We've been collecting and collecting and collecting," father told mother one evening as Daniel sat in the corner of the study with his picture books for his quiet half-hour before bedtime. "I'm afraid people are tired of it, especially our Jewish folks here who have to give to all the outside charities and ours, too. Though nearly all of them could afford to give twice as much.

When I think of some of 'em wasting enough on an after-the-ater spread to keep a Jewish child in Poland—" he broke off rather abruptly, for his tone had grown hard and it made him uncomfortable to have Daniel look up from his "Three Bears" to ask:

"Who are you scolding, daddy?"

"Nobody, son. Better go on with your pictures—it's almost bedtime." Then to mother: "Last year when I was chairman of the committee I could put down a little something and shame some of our slackers into doing their part, but this year I can't afford—"

"Mrs. Mintz said yesterday she didn't see how we could afford twins," offered Daniel, who had not gone back to his picture books.

Mother shook her head despairingly. "That child hears too much," she mourned. "If we could only afford a nurse girl who'd take him out walking all afternoon he wouldn't have to be around when company's here. And I'm always so busy with the twins just now I have to neglect him."

"Mrs. Turner said she didn't see how you'd ever find time to look after them when they both started teething," observed the young gossip. "And they were all wondering what you were going to give the poor war people this year, daddy. They said you always give too much."

Daddy frowned in his eyes, as Daniel once put it, but he managed to smile good-naturedly into the earnest little face, as he helped the child collect his picture books. "Maybe this year we'll give something pretty nice," he said, teasingly. "How would one of your little sisters do?"

"But it might be like the loving cup," suggested mother,

laughing at the memory. "When you grow up, Danny, and become a rabbi, don't allow your congregations to give you loving cups. They're hard to dust and they don't pay the grocery bills."

Father laughed, too, and his eyes grew friendly again. "Remember how we sent it to the 'Melting Pot' at Clinton?" he said to mother. "It did seem likely nobody there would know us, but old Mr. Ferdman happened to be visiting there, so he bought it and sent it back to us. Remember? And told it all over town, too; that we were so self-sacrificing we gave up our treasure for the good of the cause!" He pulled out his watch in a way that Daniel knew only too well; he began to stack up his books. "Get ready for bed, sonny. You're a big enough boy to take off your own shoes now."

"I know it," admitted Daniel on the way to the bedroom. "Mrs. Sternberg told me so when she was here last week; she said she was sorry 'poor mamma' had so much to do and that I had to help her all I could."

The rabbi's eyes sparkled with anger, but he held his peace until the bedroom door closed behind the sturdy little figure. "I wish those married old maids would tend to their own affairs," he growled. "And if they're so tender-hearted, I wish they'd sympathize a little more with our war sufferers and bully their husbands into giving—well, as much as some of them win at the club with their poker games every Sunday night. Anyhow, we have to manage to keep Daniel out of the way when there's company. That child hears and sees entirely too much lately."

Meanwhile, "that child" was lying wide-eyed and wakeful in bed, puzzling his small brain as he considered his first weighty problem. Ever since the advent

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of the twins all the good ladies of the congregation had warned him that he must help his mother. And now father seemed worried about the war collection. Being nothing if not conscientious, Daniel puzzled over the sad business for nearly fifteen minutes before he fell asleep.

Coming home from kindergarten the next morning, the Great Idea was born. He had paused to admire Mr. Mendel's big house just across from the temple, a lovely house with white stone steps and a great yard. Mr. Mendel was very rich, Daniel had heard; he owned several automobiles and was president of the temple board, whatever that was. Once he had heard Mrs. Mendel say sorrowfully that she wished she could do her own work, it would be so much easier than managing three maids and a chauffeur. Surely Mrs. Mendel and all her servants would have plenty of time to take care of a baby, and Mr. Mendel could afford to buy one if he wanted to, reasoned Daniel as he started for home. He wondered why the Mendels hadn't bought one before; but, perhaps, they had never seen one that suited them. He had heard mother make the same excuse, with a queer little laugh, only the week before, when father had asked her why she didn't buy a new winter hat.

Fortunately for Daniel's plans, mother was out in the kitchen preparing his luncheon when he reached home. For the first time in his life, he didn't run out to kiss her. Instead he went straight to the big white crib in the bedroom, pulled back the blue and white blanket and gazed long and earnestly at the twins. He didn't know which one to choose, they both looked so much alike, rather cunning, but red and stupid and lazy. He had almost decided on Miriam who mother always declared was the liveliest of the two, though Daniel never knew why, when Ruth opened her eyes and gave a languid little yawn. Glad to be spared the task of waking one of the babies, Daniel carefully wrapped her in the great white shawl across the foot of the crib and slipped out of the house again, the squirming baby in his arms.

Ruth was fretting with increasing vehemence by the time Daniel reached the Mendel house and she was sobbing outright before the astonished parlor maid opened the door.

"I must see Mrs. Mendel at once," Daniel told her importantly and pushed past her into the hall.

"Mrs. Mendel's not at home," began the maid.

At that moment Mr. Mendel himself strolled out of the library. He was a big, dark man whom Daniel thought of whenever father told him the story of Goliath and David. He could

just see the cross-looking president dressed up with a sword, ready to fight the whole army. But just then Mr. Mendel didn't look as cross as usual. Perhaps, staying home all morning to nurse his cold had given his nerve a rest; perhaps, he was too astonished to scowl.

"Why, it's the rabbi's boy," he exclaimed. He drew Daniel into the library. "What does your mother mean by letting you drag that young baby over here on such a cold day?"

Daniel put Ruth down very carefully on one corner of the sofa and stretched his cramped arms before replying. "I'm here to see Mrs. Mendel on business," he began gravely, in unconscious imitation of the book agent who had called upon father the day before. "Everybody says my mother can't take care of twins 'cause she can't have a servant girl and that father can't afford so many children, so I thought maybe Mrs. Mendel could look after Ruth. She's a very nice baby and hardly ever cries except early in the morning when she gets hungry."

Mr. Mendel smiled in spite of himself. Then: "You'd better wait a minute, young man," he said, "and I'll have Frank take you home in the car. We can't make use of that nice little girl," he gingerly pulled aside one corner of the shawl and gazed at the little one as only a childless man can look at a baby, "so we'll send her back to her mother before she takes cold."

But Daniel was as determined as the book agent who had seduced father into buying a set he wanted badly, but couldn't afford. "If you don't buy her, I'll sell her to somebody else," he threatened. "I need the money."

"You young rascal!" Mendel's tone was entirely pleasant by this time. "What do you want to buy—candy?"

Daniel, seated next to Ruth upon the sofa, gazed at him reproachfully. "I never spend more than ten cents a week on candy now," he told his host, "and sometimes I save that, too. I got a tin box at home for all the war suffering children who don't get candy or bread or meat or anything to eat half the time, my father says."

"Mmh. So you're going to give this money to the war sufferers?"

"We want to stand high up on the list this drive," Daniel answered, adding in a funny imitation of his father's pulpit voice: "We can't afford luxuries just now but we must afford charity. What's luxuries, Mr. Mendel?"

Gazing down on the child's serious, rosy face, Mendel suddenly recollected a picture he had recently seen in one of the pamphlets sent out by the relief committee. The child in the pic-

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ture was half naked and a pitiful skeleton. He had thrown the pamphlet aside; he was tired of being pestered to death by every charity committee in town.

"I should think you could afford a lot of charity," Daniel's voice recalled him sharply. "The ladies were saying the other day that you tried to get off as cheap as you could, but maybe they didn't know how hard it was for you to get along just now. I know my mother says groceries are so high she just doesn't know where the money goes to, nowadays."

Mendel gave a short laugh. "Never mind what the ladies said," he told the child. "Tell you what we'll do. I'm lonesome without Mrs. Mendel. She's gone downtown to some luncheon or other; do you want to have dinner with me?"

"But Ruthie has hers out of a bottle."

"I'll have one of the girls take her home in the machine. I'm afraid your mother wouldn't sell her—even to give the money to the war sufferers. Anyhow, if what folks say is true, I guess

she and your father have mor'n given their share already. But we'll talk it over at dinner and if you and I can agree just how much your little sister's worth I'll make you out a check to take home and give your father for the collection. Now I'll get your mother on the telephone and you ask whether you can stay. I'm sure she's worried to death."

And Daniel's message over the wire, high-keyed and eager, although it reassured her, left her sadly bewildered until he came home several hours later in the Mendel's new car and explained it all in his own precise way. "I'm going to have dinner with Mr. Mendel," he told her, "and I like him a lot. He's not so cross looking when you get used to him. Yes, he's right here, but I didn't mean to be impolite, so he won't care, will you, Mr. Mendel? And he won't buy baby Ruth; but he'll give me the money for her just the same and send her back to you. Like the loving cup father gave—well, I won't tell him about the loving cup if I mustn't, but I know he'd like to hear the story."

## The Two Brothers

(By Samuel S. Grossman).

(After the Hebrew).

### I.

The din of battle resounds all through the frontier-land of Warsaw. In the unfortunate city of Melava all the streets are deserted, except in front of the home of Rabbi Shmuel. Here, a ceaseless circle of wailing men and women surround the house, crying loudly. Doors swing open repeatedly; people are gathering from far and from near; all are lamenting. Curiosity-seekers and commiserating neighbors alike are pressed and pushed in that throng.

What people are these, crowding here? What is it makes this quiet community shake with such excitement?

"Poor Joseph—he's their oldest son, too—must leave his parents and go off to the war—he's in the new draft."

Rabbi Shmuel's arch-like eyebrows unite as one broad black line; across the width of his forehead stretch the furrows that sorrow has ploughed. His eyes are dry and tell nothing; expressionless and fixed, they gaze at the face of his firstborn as though magnetized. Only enfeebled hands that tremble uncontrollably betray his sorrow and cry out that his soul is in agony.

The mother falls upon the neck of the youth weeping bitterly. Like the myriad branches of an oak, after winter has released them from thrall, that become so many rivulets of running waters, so the countless wrinkles and folds of her cheeks overflow with tears.

"O, will I never see thee again—kiss thee again—my darling—my pet?"—and she clings to him despairingly.

"We shall, we SHALL see each other again."

"God alone knows." She kisses him again and again. With all the warmth of his being the son embraces her and presses her to his heart. Their lips meet; it is a long kiss, as if through it he would relinquish his very life to the beloved mother in his arms. Long—long is

the kiss; they cannot bear to part with each other. (So it is, too, when the fluttering soul takes its leave from the body). The youth steels himself, but his strength lasts only a moment; suddenly his face is convulsed with emotion and he bursts into loud sobs.

### II.

The night dragged on like tens of years. Sleep fled from Reb Shmuel, and all during the hours the old woman wailed her woe.

My darling son! Where is he now? Where is he—my lovely one? Alive? Gone from this vale of tears? My strong one! My tender one, my pet! Your eyes plucked out by river-ravens! O Lord of the Universe, let him live—give him strength! In the ravines of the land of death? Can he get drink? Has he food? O Lord of the Universe, O King of Kings, rid us of all trouble and of all misery. How long yet shall the sword of war rage? Thou has the hearts of the kings in THY hands, alone, O God!

The dawning had scarcely begun. But long before the son, with her darting rays, had reddened the sickle of the moon, and while yet the earth slumbered in the bosom of the thin-blue clouds, ere the eyelids of morning were unclosed, Rabbi Shmuel was wandering through the streets, enquiring, questioning for any bit of news that may have transpired, for rumors or reports that may have been circulated; or watching the roadways down which wounded men might be brought. He turned to the direction of the Soldiers' Hospital, still seeking and hunting. Where were the home-comers? And was there not one among them who had seen or heard from the camping place of the regiment in which was his beloved son?

"Soldau taken; fifty killed, including the officer in command; eighty wounded."

"And we have paid the price for it with the finest of our sons! Bereaved mothers! Oh, those two words!"

"Come now, do not weep any more. Was our son the only one that went out to the war? The last of those who are coming home have not returned yet. With God's help—"

And out of the fullness of his comfortings there come consolation and a little hope for the old woman. Then, the old man, like a child who creates worlds out of his own imagination and fills them with his enthusiastic fancy, that finally comes to see them as if they were real before his eyes, begins to put trust in his own make-believe words. He takes heart, and the light of life fills him again.

### III.

"What is the bell ringing for?"

"A letter for you, sir!"

"Where is it from?"

"From Graudenz."

"He is alive, then! It brings good news! God be thankful!" How their faces shine, how their hands tremble and the tears flow!

"Hurry, faster! Read it!"

"The handwriting is not Joseph's. It is our other boy's—Moses' handwriting! Our Moses from Germany!"

"Moses? From there? Is it good news? Bad? Speak out!"

Shmuel's face is transformed; the old woman is frightened.

"Dear beloved parents:—I beg your forgiveness now. I did not have the courage to bring this sorrow to you—so, I kept my secret until after I enlisted under the flag of the army of the Fatherland. I am a volunteer now. I have come here with the whole troop of our comrades from Bromberg. We are ever ready to lay down our lives for Germany. If I die, do not mourn for me. I am calm and composed, and I will go to my God with your name on my lips."

### IV.

Night.

Shadows blanket the heights of the hills.

The cliffs are lined about like ranks of giants, while deep darkness blackens the valleys. A twisting, curling ribbon of a road twines and turns from these giant peaks like a many-colored snake serpentinizing through a roadway. A lone branch waves.

That night a small corps of the army of Russian volunteers bivouacked among the docks. Fires were extinguished, sentinels posted, the good night call of the trumpets sounded, and all was silence.

Sudden as lightning, one of the spies galloped in. The worst had happened! Swiftly at the sound of the frightful news, the whole camp awoke to action. The officers, in double-quick time, called to the troops to fall into fighting order.

Then, in the darkness of the night, out of the road which winds into the narrow of the hills, a regiment of cavalry came flying, sweeping onward wastelap. Before the Russian could succeed in getting their guns ready to fire, the whirlwind of horsemen were upon them, and amid the roll of drums and the clang of arms, shouts of victory rang out and mingled with the groans.

And, under cover of the darkness of the night, there in the mountain valleys the lines of the foe clashed and battled. Their eyes burned and their blood boiled; there was noise like the roar of the sea.

Out of their shrill throats came wild, terror-striking shrieks; and at the larum of the music of battle the sinews of their maimed fists stiffened into copper. Girded with bravery, the Russians kept up their resistance, even when they felt the hands of the cavalymen overcoming them; even though they were trampled like dust under the feet of the horses, or cleft in twain by the hacking sword.

With ranks broken and confounded, the few survivors pressed on and rallied, underneath the flag. But the cavalry of the enemy bore down mercilessly upon the three-striped flag.

One horseman, especially, was fighting like a lion. Shouting his triumphal cry he made all his enemies fall before him; right and left he swung his sword blade and numberless men went down, bathing in their own life-blood. So on—on to the flag he pressed—his eyes blazing forth fierce fire. Then, a crushing blow struck him down and he tumbled from his horse to the ground.

In the light of that murderous flash one brother recognized the other.—"The Review."

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### A Remarkable Analysis of the Conditions That Have Created Differences Between Poles and the Jews.

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The million Jews in Galicia and the tenth of this number in Bukovina are facing an essentially similar situation. In Galicia the Jews are the third nationality in point of numbers. They are surpassed by the two leading nationalities, the Poles and the Ruthenians. Up till recently the chief issues lay in the struggles of the Ruthenians for some degree of national representation from the Poles, the ruling nationality. Lately, however, the Jews began to awaken to the fact that their being classed as Poles had made them incur the hatred of Ruthenian masses, who looked upon them as tools of the Polish Schliachta or Polish nobility. For this service, moreover, the Jews had received no special favors from the Poles. On the contrary, they were not only ignored, but were

The war has rendered the economic position of the vast majority of the Jews in Russia, in Galicia, and in Rumania precarious indeed. The destruction has been immense, complete. A large proportion of the Jews in

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Eastern Europe are small business men, whose goods have been commandeered or whose places of business have been wiped out. The situation has been graphically described in a recent report to the Joint Distribution Committee. Reports of destitution in Russia, Poland, and Galicia show that a large majority of the Jews in these sections are applicants for charity, depending upon what has been freely but inadequately given by their brethren in Western Europe and in the United States. In answer to a question of the committee as to what had happened when the American relief money had not arrived in time, the answer was returned laconically: "More people died of hunger than before."

It is, however, a problem not essentially of charity relief. It is one rather of economic reconstruction and restoration. The whole economic life of East European Jewry has broken down. The war upon the middle class led by the Bolsheviks is bound to have a disintegrating influence upon the economic position of the Jews, who form so large a part of the Russian middle class. The task is one of statesmanship—not the lending of pittance to individuals and families to eke out a bare existence, but the setting of our people firmly upon their feet in a condition of economic independence. What forms economic reconstructions should take, as compared to the present task of relief, it is difficult at this moment to say. Even before the war the economic life of the Jews, especially in Lithuania, Poland and Galicia, was threatening.

On the other hand, the average amount of capital at the disposal of the Jewish business man in these places is pitifully meager. Technical education is wanting. The great demand for decades has been for properly equipped technical schools. The organization of co-operative societies and credit banks so widely developed among the Russian Jews should be supported with financial help, and the movement to agricultural pursuits which had begun so powerfully before the 80s, but checked by the government, through the May Laws of the old regime, should be assisted.

The great majority of Jews, more than two-thirds, in Russia, Galicia and Bukowina, are destitute. An important consideration is the protection of Jewish civil populations when the question of indemnification for losses of property will be undertaken through commissions of inquiry. Indeed, experience in Austria-Hungary has already demonstrated that the rights of the Jews will not be protected unless a special effort is made. In all the plans of reconstruction undertaken by the Galician authorities the Jewish population has been systematically ignored. In other words, the economic existence of Jews in Eastern Europe, which is of vital interest to the Jews in other countries, must be rendered healthy and vigorous, and more stable than before the war.

#### The Question of Emigration.

Closely connected with this is the question of emigration—the principal social fact in the history of the Jews of Europe and the United States for one-third of a century. In the preceding thirty-five years before the war, nearly two and a half million Jews emigrated from Eastern Europe to every country of the earth, mostly

to the United States. Will Jewish emigration be as great a factor after the war as it has been before the war? This question cannot as yet be answered satisfactorily. Interne-cine conflict in Russia may result in a condition of instability lasting perhaps for decades. The situation in Poland is threatening indeed, and indicative of a strong possibility of an increasing Jewish emigration.

A united Russia, built upon the certain foundations of order and progress, will undoubtedly mean an end to the immense Jewish emigration which had been growing in the years before the war to a height almost equal to the vast numbers that fled to the United States after the pogroms of 1905 and 1906.

Some measure of emigration, especially to the United States, will continue if merely as a result of the bonds that have already been created. Families that are divided will more than ever seek reunion. The vast destruction of property, the incalculable losses in families of children and parents, the restlessness evoked by misery and suffering, personal losses and new experiences, especially of soldiers returning from the army, will make for an emigration even under the best conditions. Facing this situation, wisdom will suggest the necessity of forethought. Unregulated emigration and immigration of Jews has been hitherto a sore spot and a sign of disunity of Jewish life. The immense losses of energy and money, and the heart-rending misery and despair resulting from a haphazard, unregulated movement should be prevented at all cost. An international commission for the regulation of emigration should be formed through which the experiences of the many workers in Russia, Holland, England and the United States could thus be utilized to prevent a repetition of the disastrous conditions that existed before the war.

#### The Need for Unity.

All this points to Jewish dis-unity as the main evil from which we are suffering. It is one of the superstitions of the anti-Semites that the Jews form a great international body acting in accord on all important Jewish questions. The international brotherhoods, such as the B'nai Brith, the Alliance Israelite Universelle, it is true, have played an important role at certain periods of the nineteenth century in uniting sections of Jewry for international action. The Zionist Congress has been an effective bond of unity, largely, however, for Zionist ends.

The imperative need, however, is for a unification of all the forces and groups existing in our country. The whole of American Jewry should unite at least for those purposes common to all—the protection of the interest of the Jews of the world. A large and specific work is already indicated—the restoration of Palestine, which constitutes a duty for the whole of Jewry, whether Zionist or non-Zionist, the economic reconstruction of the devastated and disintegrated Jewish populations of Eastern Europe, the regulation of emigration and immigration, and, finally, the practical expression of the common bond of consciousness binding all Jews into a united body. This should be the task of the newest of Jewries, magnificently equipped with the ability of organization—the Jewry of America.

## Jews and the Coming Peace

By M. J. Woddiss.  
(London Correspondent of the  
Jewish Criterion)

Now that the great world war has happily terminated, we are able to switch our thoughts on to the manifold problems that it has engendered, and attempt a solution of them in real earnest with the schemes of "reconstruction" that are to hand. And the "reconstruction of Jewry may, indeed, prove a stupendous task, a task beyond the capabilities of the present generation, at least. We have to set our house in order again; and the "House of Israel" will need more than one architectonic genius for its reconstruction and rejuvenation.

The breaches that have been made in the "walls," by foes within and without have to be repaired; the former centers of Jewish life in the devastated war area, those old Jewish communities that were tragically torn up by the roots and ruthlessly scattered to all the winds that blow, have to be reconstituted, and new ones for those who cannot or will not return to those regions created; the political and civic rights of Jews in the newly "transferred territories" must be firmly secured and adequately safeguarded; the vast armies of refugees and those made destitute by the shock and havoc of war, the numberless battalions of the disabled and diseased and the repatriated prisoners of war, should be well provided and cared for; the myriads of returning demobilized Jewish soldiers have to be systematically replaced in their civil occupations; the great tides of emigration and immigration, that will set flowing soon after the peace is signed, must be scientifically regulated and organized, or otherwise an economic and moral chaos for all Israel will ensue; the new outlook on Judaism and Hebrew and religious education, as a consequence of the present abnormal situation, will have to be met and made to harmonize with post-bellum needs; and last, but most important of all, the "plan" for a Jewish National Home in Palestine will be taken in hand, but it will have to be put into operation on wise and statesmanlike foundations. Truly a task for a generation of giants!

In all lands where the armistice has been declared, Jews, no less than the surrounding populations, have sent up their prayers of joy and thanksgiving for the miraculous removal of that terrible military menace, that cruel nightmare that the Germans had produced for the last four years for the special torment and affliction of the nations. "He who digs a pit for another shall fall into it himself." How wisely did the Rabbis of old properly interpret the readings of Nature! How well now have the Laws of the Universe been revealed to us! And what a revenge of Fate! There is nothing else but the finger of a "Divine Nemesis" in this. As in the fourth act of the theatrical play, so has dramatic justice overtaken the "villains of the piece" in this, the greatest of all human dramas, thus far. Swiftly and surely, after four years of bitter war, the terrible *denouement* came for these modern Amalekites, who sought the ruin of others, but were themselves involved in the pitiless process.

And now the Psalms and the Songs are ringing from millions of throats, and millions of human hearts are beating happily with the joy of war no more. And now we begin to sense the significance of all this travailing and tribulation, all this heart-rending sighing and sobbing, all this super-human sorrow and suffering, the vision that Dante saw, but made real on earth, at least a hundred fold in its long, drawn-out agony. "The old order changeth, giving place to new"; a new world is coming into being. For just as in the biological world no new being comes into existence without a previous, painful peregrination through the realms of straitened darkness, so in the spiritual world no new "idea," no new order is

ushered in without a struggle and a wading through the measureless oceans of blood and tears. Perhaps, the rays of a new "Truth" are beginning to radiate for mankind. Who knows?

And we Jews who have been schooled through the gloomy centuries in all the varied caves and hollows of night can, nay should, perhaps more than any other people, take this lesson to heart, and look with brighter eyes on a more brilliant dawn that is surely rising on the not-too-distant horizon. Who knows? Perhaps we have been miraculously preserved, especially *chosen* to point the Path of Life for mankind. The ways of God are dark and mysterious no longer. We catch the gleam of the Eastern sun, as it pours its benign light from the top of Hermon's white-breasted height to the peaceful and plenteous plains below. The Spirit of Peace is abroad and is rising through the world like a great wind. The "Dark Forces," the "Hidden Hands" of prejudice, wilful misunderstanding, and pumped-up hatred are being banished for evermore. Brother is beginning to know brother; a new spirit of human solidarity is being formed; the great reconciliation of the peoples is about to commence; the League of Nations will soon be an accomplished fact.

Perhaps before these lines are in print, the Peace Congress will have started. And it is not sufficient for us that our voice should be heard through the mouthpiece of the representative of another people, but through that of our own. Nay, it seems to be generally recognized that the Jewish people must also take its rightful station within a duly constituted League of Nations. And we should gladly shoulder this burden and responsibility, not only as a duty to ourselves, but also to humanity. We owe a debt to posterity. We have to make their lives free from the cares and the anxieties that we have had to experience in this, the early part of the twentieth century. We have to make "democracy" safe for Israel.

"For from Zion shall go forth the Law"; this is our true mission in the coming time, the message of Malachi in the proclaiming to the people of the Fatherhood of God and the Brotherhood of Man.

We, the most scattered people on the face of the earth, peopling in compact groups and small communities the huge stretches of the industrial, commercial and intellectual organizations of the world, are best fitted for this task. If our common Judaism is to stand for anything, it is to make more true and perfect, by propagation and circulation, the ideal of Sholom, Peace, as was dreamed by our seers and visionaries of old, and as is today inscribed as the guiding motto for American Jewry on the cover of the American Jewish Prayer Book.

And Jews in America, that wonderful panoramic continent of the heterogeneous races and creeds that inhabit this earth, that greatest civilized "clearing house" of the thoughts dominating and stirring the people, can best set into motion and make more real the principles underlying the formation of a future League of Nations.

America happily stands in that advantageous position of being removed by distance from the clamors and the feuds that disturb the Old World. It can thus pass judgment, more impartially than any other nation, on the disputes and quarrels that set the world aflame, if not checked in time. It stands like the philosopher in the center of things, and can measure the arbitrations between the continents, which are geographically equi-distant from it with a just and correct eye.

And American Jewry occupies that fortunately influential position of being able to control, by means of its great material and moral resources, the rap-

idly thriving cities and parts of the busy Atlantic and Pacific States. From New York and San Francisco the ships, bearing the "New Gospel," will steam forth towards the breeze and distribute the message of hope and comfort to the world's suffering peoples, who are too much weighed down with war-grief to be articulate on their own account, as President Wilson, that modern Isaiah and the greatest constructive sociologist of our time, has so nobly and loftily expressed.

But before a uniform effort could be made by American Jewry in this direction, unity of aim must be achieved within the ranks first. No hair-splitting, no quibbling over trifles, no indulging in personalities should intervene to torpedo Jewish destiny, or otherwise the whole of Israel's future will be jeopardized for many generations to come. And it is a pleasing and welcome feature of American Jewish activity to see that some such unity is being aimed and arrived at. If men like Mr. Jacob Schiff, Mr. Louis Marshall, Dr. Philipson, Mr. Rosenau and Professor Amram can begin to harmonize their differences, it is a sure sign that other minority factions will do likewise, as they are now doing here in England.

The two outstanding principles over which there has been much futile vamping and thumping, viz., those of a Jewish National Home in Palestine, and equal rights for Jews in countries where they have them not, need not be a matter for "party politics" any longer. A "Coalition" could be formed, and the Zionists and the Emancipationists could easily mutually support and strengthen each other at the forthcoming Peace Congress. The Zionists, it is certain, would not oppose the demands for Equal Rights, and the Emancipationists need have no qualms about the National Home, as the Jewish people would not and could not as a whole immediately set up a National Home. At best in the remote future only a fraction of the Jewish people could evolve some sort of a political, autonomous state in Palestine, but its security, publicly and legally guaranteed by a League of Nations, would inevitably, through its sheer existence, have to react favorably on the further work of the Emancipationists, should it at all be necessary or desirable in the coming time. To my mind the Peace Congress will finally and irrevocably settle the claims of the Emancipationists, so that there will be very little left for them to do afterwards. As regards the Jews in the "democratic" countries, the Allied Governments have already publicly declared that nothing will be done to interfere with the rights and privileges, which their Jewish citizens have heretofore so worthily secured. Finally, I venture to predict that when the "plan" for a Jewish National Home becomes known, the Emancipationists will have to admit that they had indeed alarmed themselves for nothing.

I therefore rejoice to see that the "call" has gone forth for holding the American Jewish Congress now. Time must not be lost. The Peace Congress will soon begin. "The day is short and the work is abundant." We must not be unprepared for Peace, as we were unprepared for War. And one of the first aims of the American Jewish Congress should be the calling together of a Jewish World Congress for the purpose of founding a League of Jewries, which should deal with the questions I had adumbrated in the earlier part of my article; and such a League could remain as a permanent and lasting institution with us, to watch over, guide and control the destinies of the whole of Jewry, and thus serve as one of the blessed results of the labors of the great historic Peace Congress of 1919. We do not raise any statues or monuments to the heroes, that have fought and died for us, but let a League of Jewries be one of the lasting memorials that were bequeathed to posterity out of the trials and struggles of the great World War, the greatest in all human history.

Next article: A Jewish World Congress.

## Jewish Palestine in the Making

Self Government Begun, Taxes Collected by Colonists, A Jewish Police Organization Developed, Relief Administered, Arabs Content With Zionist Neighbors.

Weizmann Reports Work of Commission.

What the Zionist Administrative Commission saw and did in Palestine, and what needs to be done for the future of the land was told by Dr. Chaim Weizman, head of that historic body at a recent meeting in London, when he rendered his report to 207 delegates, representing 145 Jewish organizations.

Dr. Weizman began his report by expressing the indebtedness of the Commission to Nahum Sokolow, who remained in London to deal with the "less agreeable and more difficult work" and paid a tribute to General Allenby, liberator of Palestine. He continued:

"The work of the Commission has been manifold. Those who have read the instructions of the Commission before it went out have seen that the tasks which we had to face could be divided into two groups. First was the dealing with the non-Jewish world, and the other was the organization and consolidation of the Jewish community in Palestine. Let me touch first on our relations with the British administration. The British administration at present in Palestine is a military administration which has been built up for one single purpose—for the purpose of winning the War. When we arrived in Palestine the general political and military situation, both in the west and in the east, was, to say the least, exceedingly depressing. We landed in Egypt at the time when the news of the formidable German offensive, which began in March, came through; and, although the telegrams did not clearly speak of what was happening in Europe it was obvious that the position in Europe was exceedingly critical. This had its influence almost immediately on the eastern theatre of war, and on the general political situation. The campaign in Palestine which had begun so gloriously came to a sudden stoppage. Most of the white troops had to be withdrawn, and the whole army had to be re-organized. Anything therefore, which should render the position of the British military authorities more difficult than it was already, any further addition to their burden, which was already heavy, should at any price be avoided; and it was no secret that the arrival of the Commission in Palestine, even into Egypt, rendered the position of the British authorities more difficult: for two reasons, first, the local population in Egypt and in Palestine, did not know what Zionism was, or those who knew what Zionism meant tried their best to pervert the aims of the Zionist movement, and attributed to us intentions and purpose of which we never dreamt.

### The Arabs Are Content.

We were spoken of as the Jews who came to Palestine to oust the poor Arab Follaheen from their land, to lay our hands on everything which was in Palestine, and to establish at once a Jewish Government which would probably try to suppress everything that was not Jewish. Those were roughly the interpretations of Zionist aims and purposes and intentions. The British authorities did their best to counteract all these vague rumors and all these insinuations, but, first, they had not sufficient time to devote to this object, and secondly, they were not themselves sufficiently informed about Zionism to be able to counteract all these vague and wrong rumors."

With regard to the relations between the Jews and the Arabs, Dr. Weizmann explained that the Arabs in Palestine, the fellaheen cultivators, were quite content with their Zionist neighbors. It is only the Effendis, who mostly do

not live in Palestine and do not intend to do so who attack Zionism. They exploit the country and are afraid of a just rule in Palestine, and it is they who attack Zionism in order to be able to attack something connected with British rule.

### Beginnings of Self-Government.

In two directions, the first step towards self-government had been taken by the colonists. "In the month of June came the time," said Dr. Weizmann, "when taxes had to be gathered in from the population. The usual system of levying taxes in Turkey is that a certain official or Commission of officials come into your vineyard or into your orchard and says: 'The harvest of this year will be worth say two or three thousand francs. You have, therefore, to pay at present or later on, at some date, 10 per cent of your revenue in kind.' In practice this 10 per cent very often means 20, 30, and in cases it has been known to mean 50 per cent—because the actual harvest does not correspond with the estimate, and the market prices vary. Add to that the usual abuse and corruption of Turkish officials, and you will have a picture of what tax-paying in Turkey means. The British authorities examined this question and considered it necessary to introduce one reform, that taxes should be paid not in kind but in money. That in itself was a profound benefit. The Commission submitted to the British authorities a request that in the Jewish colonies the taxes from the Jewish colonists should not be taken by an Arab commission, but by a Jewish commission. This was the first exponent in local self-government, an experiment which has yielded brilliant results. The income of this year, although the harvest is about 25 to 30 per cent lower than for previous years, owing to the consequences of the war, the income which the British authorities obtained from the Jewish colonies was almost double what it was last year—and it has cost the Jewish colonies almost 40 per cent less.

How this difference came about those who know how taxes are gathered in Turkey will clearly find out. A similar experiment has been carried out, or was "on its way to be carried out in the organization of the police. The British authorities thought it possible to organize a Jewish police for the Jewish people, a police which later on developed into a general Jewish police organization. These two attempts are quite enough to illustrate that, although this way of organizing self-governing Jewish communities is a slow one, yet with the help and good will of the authorities it is a way which will lead to the desired results.

### Evacuating Petach Tikvah.

During our stay in Palestine we were faced with one very difficult problem. The military authorities found it necessary to evacuate Petach Tikvah. I need not describe to you what that meant to the colony of Petach Tikvah represents about one-third of the Jewish assets in Judaea, and the evacuation of such an important colony was tantamount to a disaster. The authorities did everything in their power to mitigate the evil as much as they could, and both the Zionist commission and the community of Petach Tikvah were allowed to organize with the help of the military authorities and to control both the evacuation of Petach Tikvah and the conduct of the work during the period of the evacuation; so that we were in a position to save most of

the plantations from complete destruction; and, generally, the policy was adopted of throwing as much responsibility as was compatible with the military situation on the community, and the Waladim of the colonies, I think, rose to the occasion, so that the share they took in the work of the organization of the Jewish communities was an honorable one.

### Palestine and the War.

The Jewish population of Palestine suffered from the war, but it would be an exaggeration to say that they have suffered materially very much. But, morally, the sufferings of the Jewish communities were very heavy. The uncertainty during the four years, the ignorance of what might happen next day to them, the constant life under the arbitrary rule of the Turk has shaken the morale of the Jewish population to a great extent, and if the economic ravages of the war were not great, the moral sufferings were very considerable. Here they were, cut off from the world, almost helpless, thrown on their own resources, without any possibility of communicating either with the Zionist organization or with the Jewish people at large; and they had to defend the position against overwhelming odds; and I think that if the beginnings of a National Home in Palestine still exist we owe it entirely to the courage and devotion of those few who stood at their post and defended the Jewish position. This honor, this great honor, is shared equally by all classes of the Palestinian population, whether it be the Ashkenazi or whether it be the Sepherdim, whether it be the workman or the peasant or the teacher, they all equally did their share. In the colonies it is the Va'ad of the colony who has to be mentioned most. The Va'ad or committee of the colony, it is who stood between the colony and the Turkish administration, that the burden of the negotiations with the Turkish administration always fell. It was a heavy burden, and, if the economic situation of the colonies is at present more disorganized than it was before the war, it is a great deal due to the fact that they had to defend themselves by trying to buy their lives from the Turkish administration. The general position of the Jewish colonies may be considered as satisfactory with one exception, the exception of Petach Tikvah. Of course we are only speaking of the colonies in Judaea. We have not seen and we do not know what has happened in the other colonies which were behind the line. We hear at present that some of the colonies, for instance Kafr Saba, have suffered very heavily. Kafr Saba, which represented a very considerable economic asset, is at present, I think from what we hear, razed down to the ground. It will have to be rebuilt afresh. The colonies will need considerable support, but I think that all the support which they will need will be forthcoming at the time when the necessary appeal will be made. We have investigated the position of the colonies, and I think it will interest you to know that our colonies in Palestine are mortgaged to the amount of twenty-five per cent of their value, which is a mortgage which in economic circles is not considered very heavy.

### Hebrew in Palestine.

It is not an exaggeration to say that Hebrew in Palestine is a living language but it is also essential to remember that this growth of Hebrew has to be carefully watched and very carefully supported. With the influx of new elements into Palestine it will be difficult to continue the Hebraisation of Jewish life in Palestine unless strict measures and precautions are taken. It is difficult to expect from new immigrants into the country that they should be capable of speaking Hebrew in the same way as the young generation which is educated in Palestine, and it will be necessary for the Zionist organization already to prepare for the outside Palestine so that when people enter into the country they should be able to adapt themselves to the Hebrew life with the

least possible delay. If you will look at our budget you will find we spent most on education. We had to double the salaries of the teachers,—it was essential—we had to support the schools, to provide books, to set up a printing press.

#### Relief, The Haluka and the Restoration Fund.

As regards the problem of relief and of the community in Jerusalem I would like to say a few words on Haluka. Remember that the relief monies which came in were not Zionist monies, and that we were only trustees of funds which were given to us by Zionists and non-Zionists alike, and had no right whatsoever to employ those monies for Zionist purposes. Therefore we strictly kept it aside. Our Zionist fund was the Restoration fund, which was given to the Zionist organization, and which was employed for purposes which we considered Zionist, and for which we shall account to you. As to the question of relief, we had to follow the wishes and the will of the donors, and we were not free agents. Our purpose was to try and distribute the money as fairly and squarely as we could, and I think that in that respect we can answer before the Jewish population. I do not think we made the slightest difference between the Sephardim and the Ashkenazi. The best proof is that the Sephardim complained that we gave more to the Ashkenazi, and the Ashkenazi complained that we gave more to the Sephardim.

But it is only right to say, that we were always conscious of the fact that we were still maintaining the old system of Haluka. We were conscious of the fact that we were maintaining this system in a somewhat better organized form, but were still maintaining it; but we were powerless to change it, powerless to change it until we come to the Jewish public and say: "This is a system we condemn. We offer you another system, and if you will empower us to carry out the other system, we shall be the first people to do it; but until this mandate is given to us we have no other choice but to continue the system which we condemn." We spent in Jerusalem alone monthly an amount of £10,000 to £12,000. Out of this money we could say that about half is money spent on simple, unorganized, unproductive charity; which I would classify as non-constructive building,—as, to speak harshly perhaps, money wasted.

The other half was money spent on constructive relief work. That is a very rough estimate, and our endeavor was to shift this proportion as much as possible on to the side of constructive building; but that could only be done very carefully and very slowly, because you must not forget that the old men had to be fed because starvation was rampant in Jerusalem. The orphans had to be fed and had to be housed, and until you could organize in a more rational form one had to continue the old system. The establishment of rational forms of relief under military administration, where transport is difficult, and where the import of foodstuffs is very difficult, was not an easy matter. It is very easy to go to Jerusalem and make sweeping reforms, but they will not last more than a week. One has to tread slowly in Jerusalem because it is an exceedingly complicated place.

#### The Yeshiboth and the Talmud Torah.

One of the important items of relief in Jerusalem was the question of education—of traditional education, of religious education—I mean the support of the Yeshiboth and the Talmud Torah, which are non-Zionist centres. I have already dealt with Zionist schools. We spent on these schools—we are spending on these schools in Jerusalem, including also Hebron, which is only a very small community, the amount of £3,790 per month, roughly about £50,000 a year, and we have practically satisfied the budget of the institutions as they were presented to us.

We did it for three months because we felt, first of all, that it was not for us to starve all the complicated institutions of the public at the very beginning. People had to be fed first of all. They had to recover from the hard times they had lived through, and, before one could think of any reforms in these institutions, one had first of all to maintain them and try to strengthen them a little. But I cannot say in all conscience that we are satisfied that this amount of money is spent properly. We are not satisfied that the return from the schools stands in anything like a proper relation to the efforts spent.

All in Jerusalem, the whole organization of the Jerusalem community hinges on this particular question; and as long as this particular question is not settled it is almost impossible to speak of an organized Jewish community in Jerusalem, and we are in duty bound and in honor bound to pay very great attention to Jerusalem. Both my colleagues and myself devoted a very great deal of time and attention to this question. We discussed it with the various Jewish communities there, with the various Jewish institutions, with the various representatives of the institutions, charitable and educational. We have tried to evolve some sort of system out of the chaos. I cannot honestly say that we have succeeded fully, but I think we have made an honest beginning. It is a very modest one, but it is made. It is only right to say *qānōu pēy yōu sēy ucissimūwō ēpē tēpē* capable of dealing with a complex problem like this.

The only persons capable of dealing with that problem are orthodox Jews, but liberal minded and until Jerusalem has one central figure in the form of a worthy Rabbi, worthy of the post which he has got to occupy, things in Jerusalem and schools in Jerusalem will fare badly. We tried to cure the body of those schools, and God only knows it is a difficult enough task. As for the soul of the schools, it was very difficult for us to penetrate into it. My own impression is that amongst the material which formed the Jerusalem schools, about 343 were Yeshivith, about 135 were what is called Bachurim, about 1,600 were Talmidim in Talmud Torah; altogether about 2034 people who took part in, who formed the whole educational system, besides the free Malamdim, Reshi Yeshivoth, and so on. There is—and I shall have to be pardoned for a somewhat harsh statement—there is about 25 per cent of this material which is without the slightest value; which ought to be cleared out of the schools as soon as possible, and ought not to fall as a burden on the heavy budget which I gave you. It may sound harsh, but we have tested the case very, very conscientiously.

But in eliminating that you have not done everything; you have only done something negative. The only possible course which appears to me the only possible solution of this particular educational question in Jerusalem is, besides the establishment of a proper Rabbinate in Jerusalem, the establishment of a modern and good Yeshiva, a Yeshiva which should replace all the existing altogether degenerated institutions. Whether it should be in Jerusalem, or whether in Jerusalem and another Town, is not for me to decide.

Jerusalem is almost the only place which is still left in the work where the continuity of the Jewish traditions is possible. We know not what has happened in Vilna or in Warsaw. The many great centers of learning which we had in the Galuth may be today destroyed. It is, therefore, the double and treble duty of the Jewish people to maintain the centers of learning which have escaped destruction, and I hope that from today a golden bridge will be built between the new and modern Yeshi-

both in Jerusalem and the University on the Mount of Scopus.

#### The Task for the Future.

The work of the Zionist Organization, and the work of the Commission which is the offspring of our organization is, I think, going on the right lines. But only in Palestine can one realize the great task which is still before us. Please remember that we are standing only on the threshold of events, and I only wish that the great time should also find a great generation. In the history of our movement we can point to a time when a small time found a great generation. Think of the Bilu. Think of those who went to Palestine when there was practically no hope at all. Think of those who built up the Colonies out of the sand, who created gardens out of the deserts. The task which is before us today is infinitely wider, infinitely more complicated, than what they had before them. We cannot be satisfied with the same result as they attained. It is much too small, and what appeared large and fine ten years ago appears small and minutes tonight. That renders our obligation towards the people and towards the movement very heavy indeed. I think that the political conditions for the building up of the Jewish national home will soon be established, and I think they will be established favorably when we shall have obtained the realization at least of the most fundamental of our demands; but then will come our turn to give the proper and dignified reply to the Balfourian Declaration, and this reply cannot be given in money—cannot be given only in monetary contributions. It can be given in men and ardent service.

It is for this ardent service that every Zionist must be prepared, and when the call comes we must be capable of answering fully unreservedly, just as the Palestinians have answered. They gave everything men could give to the movement, and this is the secret of their success. That is the only thing which troubled your Commission in Palestine. Is it true that when the Shofar shall ring through the whole of the Jewish people, that they will rise like one and give the proper reply? In Palestine as I have said already, the answer given partly by the Palestinians themselves, by their work, by their achievements, by their devotion, and also by other Palestinians who are no more amongst the living; and you see these Palestinians of thousands and thousands of years ago rising out of their graves, and standing up and saying and whispering to you, "My dear little children, you have got a formidable task before you, but we, the giants, we watch over you." I hope they watch over you too, and I pray that you should be worthy of those giants, and that you should be worthy to continue the tradition of those who have made ancient Palestine, and who have built modern Palestine."

The meeting then adopted unanimously the following resolution:

"That the special Zionist Conference representatives of the English Zionist Federation, Order of Ancient Maccabaeans, Mizrahi, Poale Zion, United Jewish Friendly Societies and Synagogues having heard the report on the Work of the Zionist Commission in Palestine expresses its gratitude to Dr. Weizmann and the other members of the Commission for their efforts. The Conference expresses whole-heartedly its entire confidence in the leadership of Mr. Sokolow and Dr. Weizmann.

#### ARMENIAN RELIEF.

The massacre and deportation of the Christian Armenians is characterized by Henry Morgenthau, former United States Ambassador to Turkey, as "the greatest single horror ever perpetrated in the history of humanity." The former Ambassador to the Ottoman Empire, in his report to the State Department at Washington, also stated emphatically that the deportation of Armenians was carried out on orders issued by the Turkish Government.

The appeal of Ambassador Morgenthau to his friends in America to help in giving aid to the Armenian refugees resulted in the establishment of the first relief work among the Armenians by Americans. From that small group of personal friends has developed the American Committee for Relief in the Near East, formerly called the American Committee for Armenian and Syrian Relief. It has now been assigned the entire Near East Territory by the Red Cross.

Mr. Morgenthau is a member of the Executive Committee of the American Committee for Relief in the Near East, which will conduct, from January 12 to 19, a nation-wide campaign to raise \$30,000,000 for the relief and rehabilitation of the starving and destitute people. In addition to being a member of the executive committee, the former American diplomat is also aiding in the drive by lecturing in the interest of the campaign in various cities of the country.

"The Turkish authorities had stopped all communication between the provinces and the capital in the vain belief that they could consummate this crime of the ages before the outside world was aware of it," declared Mr. Morgenthau. "But the information filtered through. It came from consuls, from missionaries, from foreign travelers and even from Turks. We soon learned that orders had been issued to the governors of the provinces to send into exile the entire Armenian population in their jurisdiction, irrespective of age and sex. The local officers, with a few exceptions, carried out literally these instructions. All the able-bodied men had either been drafted into the army or disarmed. The remaining people, old men, women and children, were subjected to the most cruel and outrageous treatment."

"Few nations have suffered as much as Armenia," says Morgenthau. "So terrible and continuous have been the atrocities to which it has fallen victim that the very name of Armenia has, to most of us, become synonymous with martyrdom. Its sufferings during the present catastrophe have been greater than any known in the history of the world. None of the fearful horrors perpetrated in the various zones of the war can compare with the tragic lot of the Armenians."

"The final and worst measure used against the Armenians was the wholesale deportation of the entire population from their homes and their exile to the desert, with all the accompanying horrors of the way. No means were provided for their transportation or nourishment. The victims, including the most refined and respected men and women, had to walk on foot, exposed to the attacks of bands of criminals, specially organized for that purpose. Homes were literally uprooted; families were captured; men killed, women and girls violated daily on the way or taken to harems. Children were thrown into the rivers or sold to strangers by their mothers to save them from starvation. The facts contained in the reports received at the American Embassy in Constantinople from absolutely trustworthy eye-witnesses surpass the most beastly and diabolical cruelties ever before perpetrated or imagined in the history of the world."

# THE JEWISH CRITERION

## The Story of the Jews of Massillon

"Massillon serves you best" is the slogan of the Chamber of Commerce of that city and the idea of service in a community's slogan is characteristic of the modern American point of view. America has gone to war, not with the idea of conquest but for the purpose of rendering a service to humanity. It is because Europe recognizes this fact, that she is today paying due homage to America's representative in France, Woodrow Wilson.

Massillon, therefore, has a soul. It has churches and fraternal organizations and civic clubs. It is young and virile and desires to grow physically as well.

The story of the creation of the Chamber of Commerce we reproduce here as it appeared in the Evening Independent in a recent issue, under the heading of "Massillon A City of Wonderful Opportunities — Population in 1925, 40,000":

"The Massillon Chamber of Commerce has a short but eventful history, and has, since its organization, accomplished much for the good of the city. In fact it is due to this body that Massillon today is rapidly growing; as rapidly as the housing situation will permit, and it is only a question of 'a place to live' how large the population will be in two years or in 1920.

### The Organization

The first meeting, having in view a Chamber of Commerce along modern lines, and having for its object the location of industries here, was held in the auditorium of the city building July 1, 1915. A nominating committee, composed of the following named well known citizens, was appointed to recommend names for trustees: J. C. Haring, F. A. Vogt, George H. McCall, Fred W. Justus and H. W. Elsass. In accordance with the provisions of the constitution then approved, the names of 45 men were placed in nomination as candidates for trustees.

The election was held in the office of A. A. Hammersmith July 30, 1915, resulting in the selection of the following: M. McC. Everhard, H. C. Whitman, E. C. Merwin, Frank Hess and Per Lee Hunt to serve until February, 1916; C. E. Stuart, W. L. Bechtel, H. A. Bloomberg, J. J. Wise and George W. Kratsch to serve for the term ending the third Monday in February, 1917; J. C. Haring, Fred W. Justus, F. A. Vogt, George McCall and J. A. Shaidnagle for the term ending the third Monday in February, 1918. All of these trustees qualified at a meeting held in the Chamber rooms in the McClymonds building, August 11, 1915.

The first real meeting of the Mas-

sillon Chamber of Commerce was called to order by Temporary Chairman F. W. Justus, August 11, 1915, who announced that nominations for officers were in order. Many names were placed in nomination for the various offices, but while the contest was spirited, it was also friendly. The election resulted as follows:

President, J. C. Haring.

First Vice President, F. W. Justus.

Second Vice President, C. E. Stuart.

Treasurer, W. L. Bechtel.

There was no secretary elected at this meeting, but a committee was appointed to recommend candidates to report at a later date. A. A. Hammersmith was appointed temporary secretary. At a meeting held August 30, 1915, the position of secretary was tendered to Mr. Hammersmith, which office he accepted at the meeting held September 20.

Mr. Hammersmith served in the capacity of secretary in a manner highly complimentary to his ability until the acceptance of his resignation on June 19, with the earnest request that he be released as soon as possible. He, however, willingly agreed to serve until his successor was elected.

At a meeting held July 20, the position of secretary was tendered Mr. E. B. Lord, the present competent occupant, which he accepted and served in this capacity at the meeting held August 21, 1916.

Mr. Lord is a tireless worker in the interests of the city, has had a lifetime experience in economic work, has the ability and willingness to not only serve in the capacity for which he was chosen, but he also takes charge voluntarily of all work connected with every kind of war and relief work, and the Chamber rooms in the McClymonds building is the headquarters for all kinds of forward movements."

### The Massillon City Government

Massillon is very proud of the caliber of the men that it is wont to call to leadership in its active and official life. It has a fine city building, located in the center of the city on a high elevation, which structure commands the admiration of visitors to the city. The city administration consists of the following:

#### CITY COUNCIL

Oscar L. Kratsch.....President  
C. W. Angerman.....Vice President  
John J. Donahue, Clerk

#### MEMBERS

At Large—Roy Lowry, John Crooks,  
C. W. Angerman.  
First Ward.....George L. Cecil  
Second Ward.....John Koontz  
Third Ward.....James E. McCormick  
Fourth Ward.....Elvin E. Edwards

#### EXECUTIVE

Frank L. Koontz.....Mayor  
Richard B. Crawford.....City Auditor  
George W. Williams.....City Solicitor  
Philip J. Baldauf.....City Treasurer

#### BOARD OF CONTROL

Frank L. Koontz.....President

Fred W. Justus.....W. A. Pietzcker  
PUBLIC SERVICE DEPARTMENT

Wm. A. Pietzcker.....Director

Harold Howald.....City Civil Engineer

PUBLIC SAFETY DEPARTMENT

Fred W. Justus.....Director

POLICE DEPARTMENT

Edward M. Ertle.....Chief

Joseph E. Helline.....Captain

Turrene Getz.....Switch Board Operator

E. Wissmar.....Switch Board Operator

The other members of the department are as follows: Messrs. Seifert,

Gillin, Wolf, Finney, Brady, Henderson, Sterl, Quinn, Harold and Skolmutch.

#### SINKING FUND TRUSTEES

President.....Elmer F. Reinoehl

W. L. Bechtel.....Vice President

Edward F. Davies.....Elmer E. Fox

R. B. Crawford.....Acting Secretary

#### BOARD OF HEALTH

Frank L. Koontz.....Ex-officio President

Fred R. Forster.....President Pro Tem.

T. Clark Miller, M.D.....

.....Health Officer, Clerk

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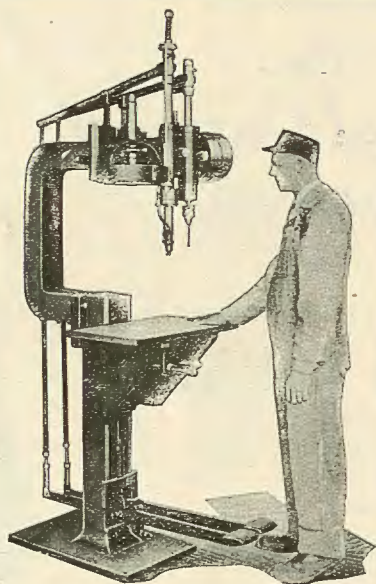
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CITY SERVICE COMMISSION  
Sheridan S. Maier Per Lee Matthews  
Daniel A. Moser  
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Frank B. Silk.....President  
Nicholas Mollett, Jr.....Vice President  
Charles Burd E. P. McConnaughey  
Elton E. Rice  
Prof. L. E. York.....  
Superintendent Public Schools  
William Feilberth.....Clerk  
Florence Feilberth.....  
Stenographer to the Superintendent  
Herman O. Sterl.....Truant Officer

### The Jewish Population

The Jewish population of Massillon is very small, some twelve or fifteen families. All are merchants and in fairly comfortable circumstances. The Reform Jews attend the services at the Canton synagogue, but the majority are orthodox in their religious practices and are therefore maintaining a synagogue of their own. The corporate life of the Jews of Massillon, therefore, is embodied in the B'nai Abraham congregation, occupying the auditorium in the Union National Bank Building. The members of the congregation are largely Russian Jews, though the secretary is a native of Austria.

We are informed that thirty-five years ago there was already an organized communal life among the Jews of Massillon. The population, however, did not grow, for many moved away.

One of the leading Jews in Massillon is Mr. H. A. Bloomberg. He is quite active in the civic life of his town and has been a member of the board of trustees of the Chamber of Commerce of Massillon.

In a recent survey of the Jewish population of American cities conducted under the auspices of the United States Census Bureau, Massillon has been entirely omitted, though numerous communities of lesser import-

ance have been included. In Massillon the leading advertiser in the daily press is a Jew, and the business manager of the leading daily paper is one of our people.

Following are the officers of the B'nai Abraham congregation: David Grossman, president; Harry Sigal, vice president; Joseph Hock, secretary; Judah Stone and Harry Rosenberg, trustees.

The following are active in the membership of the congregation: Albert Lindau, Nathan Kasin, Morris Neiman, Benjamin Schwartz, Julius Bloomfield, Sol Cohen, and Louis Klein.

The reporter of the Jewish Criterion was impressed with the civic pride of the businessmen of Massillon. One of them expressed himself concerning his city in this fashion:

The city maintains a fine public library which is privately endowed, has fraternal organizations of nearly all kinds, has a golf club with well appointed golf course, beautiful public parks, fine street railway system, is well lighted by electricity, and is in the center of one of the greatest coal belts in the country.

One of the greatest advantages in this city is the fine water which is supplied citizens as well as manufacturers, coming from artesian wells which is equal to the best spring waters in the country.

The City Hospital is the pride of every resident and room is provided for seventy-five patients. Everything is modern and the staff of physicians and surgeons is not only large but are among the best in this section.

### Financial Institutions

Massillon is noted for its strong financial institutions. Doing business here are five banks, and three loan companies, all of which are in a prosperous condition and all are modern in the conduct of their business.

We wonder how many citizens of this city really connected Massillon with the present great shipbuilding of the United States. And how many people living here realize that Massillon, while it is an inland city, is one of the important places in the United States in this respect. Yet, this is nevertheless true. Today the city of Massillon is supplying a very large

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The very best Flours made. We  
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The Flour that gives re-  
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COMPANY, Mfrs.**

Massillon, Ohio

percentage of certain very necessary  
marine auxiliaries for equipping tor-  
pedo boat destroyers, submarine chas-  
ers, battleships and merchant marines.

In many cities of the United States  
great battleships, destroyers, subma-  
rine chasers and other war craft are  
being completed in almost unbeliev-  
able numbers. Every one of these  
ships must have a complete power  
plant, and to supply these ships with  
equipment at least one of the Mas-  
sillon industries is working night and  
day to supply the government all  
these on schedule time.

Yes, Massillon is on the United  
States map in these war times, and  
this fact makes it imperative that  
Massillon not only fulfills its mission  
in this respect but that this city  
makes it possible for the industrial  
plants to secure and retain mechanics  
to not only keep up this great work,  
but to increase the output if neces-  
sary.

Massillon's civic associations, the  
men who are in the front rank of  
those who have the good of this city  
at heart; those who give not only their  
money but much of their time so that  
Massillon will not only hold its own,  
but so that this city will continue to  
gain, know that not only is it desir-  
able that this city supply houses for  
the war-workers to live in, but it is  
absolutely necessary if the industries  
are to continue to receive the orders  
from the United States government  
which gives Massillon great prosper-  
ity. Not only this, but this is the  
one thing which will guarantee con-  
tinued prosperity for this city after  
the war.

The Independent is in a position to  
give absolute facts to support all of  
the above. Already a move has been  
made in the right direction by public-  
spirited citizens and it is to be hoped  
that success will crown their efforts.

The City of Massillon has some of  
the best industrial plants in the coun-  
try. These plants are being utilized  
by the United States government al-  
most if not ninety per cent, and in  
many cases a hundred per cent for  
government work. All are working to  
capacity and improvements are being  
made in many in order to enable them  
to still more increase their output.  
This can not be done unless they have  
the mechanics to man the machinery  
being installed, and men will not work  
in a city where they cannot find  
houses in which to live.

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MASSILLON, OHIO

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*The Massillon Aluminum Co.*

*Manufacturers  
Massillon, Ohio*

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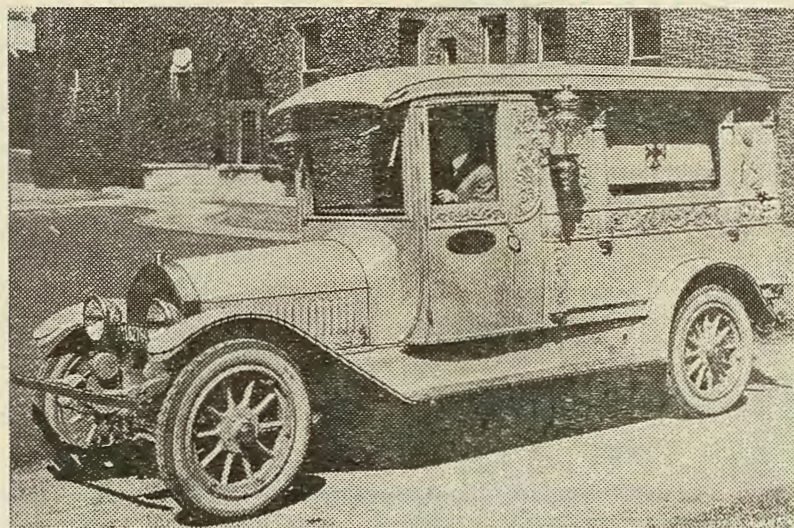
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NEW YORK - - Liberty Tower Building  
CHICAGO - - 208 South LaSalle Street  
DETROIT - - - Penobscot Building  
CLEVELAND - - - Citizens Building  
DAYTON, OHIO - - Conover Building  
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Our buildings, of the most modern construction, were designed for the one purpose of producing *quality*. Our entire equipment was selected piece by piece, for the same final result--- *quality*. Our raw materials have to pass the *quality* test.

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And behind these "Agathon" buildings, this "Agathon" machinery, and this "Agathon" material, is our splendid corps of "Agathon" men.

We have set a *higher* standard--- because particular men *demand* a higher standard.

Let us serve you.

## The Central Steel Co. MASSILLON, OHIO

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122 S. Michigan Blvd., C. H. Beach, District  
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**Detroit Office:** 326-27-28 Ford Building,  
F. Walter Guibert, District Representative

**Export Department:** 20 Broad St., New York, N. Y.

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