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HAKOAH

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Articles and Greetings by

Hon. James J. Walker
Harold M. Abrahams
Nathan Straus, Jr.
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George Daley



Dr. Ignatz Koerner
James A. Farley
Benny Leonard
Harry Conzel
Ed. Sullivan

SKETCHES OF THE HAKOAH PLAYERS

MORE THAN A NEWSPAPER

THE DAY is more than a newspaper — it is a vital institution in the life of the intelligent Jew. It is a nationalistic force whose influence for good cannot be measured.

Every issue is refreshing—it is the breath of life. Through it you get the news with all its accuracy; you get the romance through its fiction; the view-points of the best minds through its editorials.

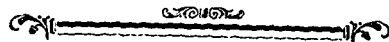
The intelligent man is not ashamed of THE DAY. He likes to be judged by its standards. It reflects his view-point. He is proud to contribute to its outstanding personality.

Whatever else the thinking Jew may read, he cannot afford to miss THE DAY. It is the most nourishing food for the mind. It is his point of contact with the outside world.



When you read THE DAY you are living with the best minds of the Jewish race. Because this paper has attracted to it the best writers of our time, it has become famous in the foremost Jewish circles.

For the alert, younger generation, the English page means closer ties with the finest traditions of our own race. For everybody this page brings Jewish events not to be found in any English newspaper.



The following are some of the men whose pens give THE DAY the influence it enjoys:

- פִּין הַיִּדְשְׁכִּין
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- אֲבִיהֶם דִּיזֶעֶן
- דְּאוּבֵן בִּרְיִיבִין



The National Jewish Daily
New York

Taking the Blue and White Flag Out of Indoor Meetings Into the Open

By HARRY CONZEL

Sports Editor Seven Arts Syndicate

IN America today, in any branch of sport, be it professional or amateur, the Jewish athlete, whether he is a member of a collegiate team or a performer in the commercialized boxing ring, competes as a Jew.

It is not that he insists on stamping himself as a Jew rather than an American. It is due to the fact that, all over the world, racial stock still is and always will be a subject of investigation, and that although a particular Jew may originally have come from Germany, Russia, or even the United States, he is nevertheless characterized simply as a Jew.

A glance at the sporting pages of any American newspaper any day in the week suffices to convince one that the Jewish athlete in the United States enjoys a high reputation as a formidable exponent of the art of self-defense, of aquatic sports, track and field activities, and the like.

The significance of the Hakoah visit to America is therefore of a special character. It cannot be compared to that of the Hakoah visits to countries where the Jewish athlete is an anomaly. Even in England or France, where the Jewish athlete does not necessarily hide his identity, he is never looked upon by the Gentile world as a representative of the Jewish race.

But in America conditions are entirely different. A boxing champion like Benny Leonard, in whom every American sport enthusiast takes great pride, is looked upon as the Jewish fighter primarily. A collegiate football star of national fame,—as, for example, Benny Friedman,—will always be referred to as "the Jewish lad." The American sports writer quite naturally classifies American athletes in racial groups such as Irish, Jewish, German, or Slavic.

Does this mean, then, that the Hakoah loses its significance here, that its demonstration of Jewish physical vitality is superfluous and that it cannot add anything to the prestige which Jewish physical prowess enjoys in this country? By no means. Here the Hakoah becomes what it is striving to be in other countries—the full-fledged, fully recognized sport representative of a nation. Here

the Hakoah can strip itself of its political propaganda aspects and enter the field as a purely athletic group. Only here can the Hakoah boys concentrate on their physical task without having to justify their existence as a Jewish team that bears the blue and white standard.

In America, more than in any other country, the Hakoah Eleven represents the shortest line to the proper understanding of Jewish nationalism; and this is why team's visit here is of greater importance to the Jewish than to the Gentile world. The American sportsman accepts the Jews as a racial entity—even insists on designating them as such—while many of our own people, when reading about "the American champion, the Jewish lad So-and-So," disregard or wish to forget the word "Jewish."

The Hakoah Team has no converts to make among American sport fans. Here it will stand or fall according to its performance on the football field. If it wins it will only strengthen the prevalent belief that the Jew is eminently fitted for physical competition and that it represents worthily a strong and healthy race. America is the only country where the Hakoah Team can lose without sacrificing an iota of Jewish prestige.

A good part of the Jewish population of America, however, will receive its sport education through the visit of the Hakoah Team; for its activities will be followed, even though not wholly understood, in circles where sport has hitherto been held in contempt, and where the body has been considered a necessary evil whose sole purpose is to provide a dwelling-place for the spirit.

The Hakoah will also bring home to those Jews who are not familiar with Jewish national aspirations the fact that the Gentile world has quite simply and naturally accepted the Jewish Nation as a *fait accompli*.

In times of peace international sport competition is one of the few concrete means of affirming the national existence of a group.

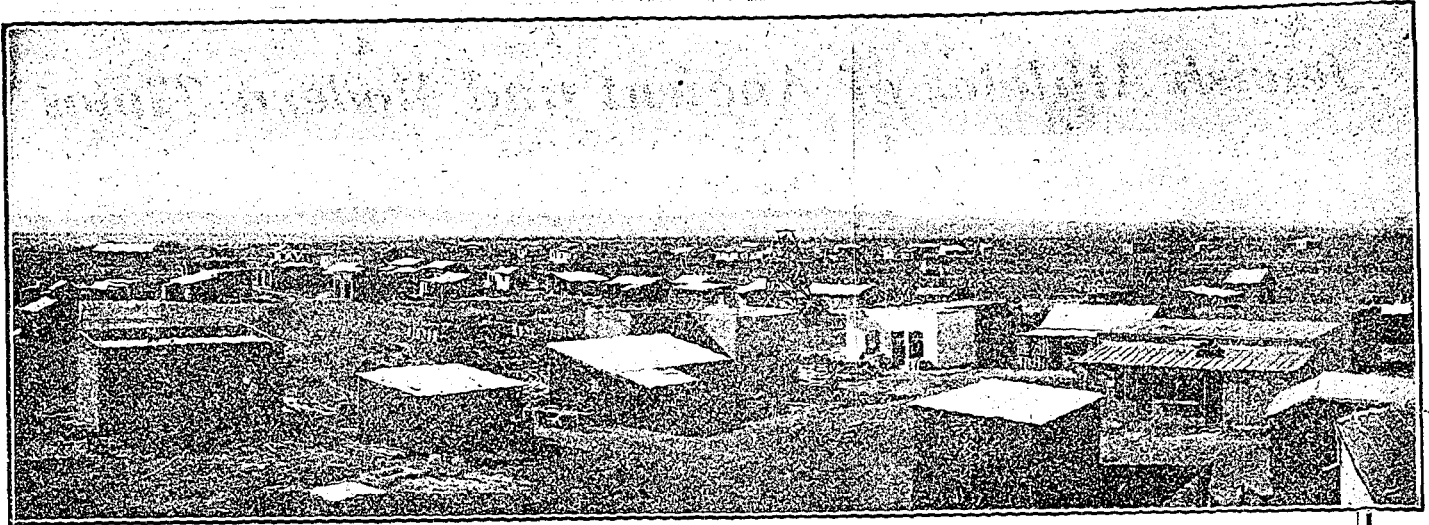
The Hakoah Sport Organization has taken the blue and white flag out of indoor meetings into the open, where it flutters beside the banners of all other nations.



MAYOR WALKER GIVES FREEDOM OF NEW YORK TO HAKOAH TEAM

H. Körner

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WORKERS' TEMPORARY HEADQUARTERS IN AFULE

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AFULE

The New City of the Jewish Restoration

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