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# HAKOAH

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## *Articles and Greetings by*

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



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

SKETCHES OF THE HAKOAH PLAYERS

## MORE THAN A NEWSPAPER

**T**HE 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.

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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:

פרץ הירשביין  
ד"ר חיים זשיטלצווסקי  
יהושע  
ה"ר נאמבערג  
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אברהם דיווען  
דאובן ברייטין

**דער טאג**

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

**I**N 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.

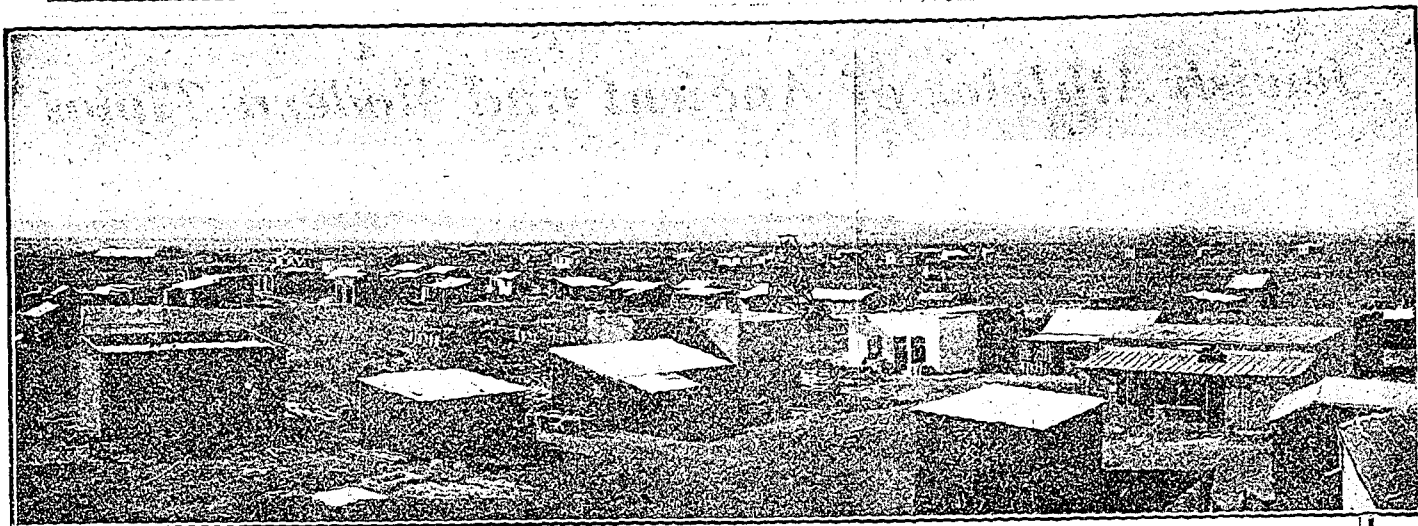


MAYOR WALKER GIVES FREEDOM OF NEW YORK TO HAKOAH TEAM

*H. Korman*

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# Jewish Athletes of Ancient and Modern Times

By HAROLD M. ABRAHAMS

Olympic Winner 1924



HAROLD M. ABRAHAMS  
World's Hundred Metre Sprinting Champion

IT is difficult to write of the athletic activities of the Jew, because, although our history stretches back over thousands of years, there is but scant information to be obtained from the records, of our prowess in sport. For the most part such references to games as occur in the old Testament are merely metaphorical, and must not be taken literally, though one finds many commentators who assume that the expression "they

were mighty men" suggests sporting activity.

On the whole, it is reasonable to maintain that the Jewish opinion of the value of games in national life has not been a particularly favorable one. Even today many Jewish parents are inclined to demand of what value athletics can be in the preparation of their children for the business life. The existence of such a prejudice, if prejudice it really be, is undoubtedly more historical than fundamental. One has only to recall the story of the Jewish race to realize that the existence of any national sentiment at all is remarkable. First a nomadic, then a conquered, and finally a scattered but unassimilated race. Certainly the modern development clearly indicates that, given opportunity, the Jew (I use the word through this article in its racial, not in the narrower religious sense), is in every way as fine a physical entity as any other man. Whether Jews possess peculiar attributes suited to one particular form of athletic exercise I shall discuss later.

References to Nimrod as a big-game hunter, to David's prowess as a marksman, or to Jehu as a jockey are a little exaggerated, as is the oft-quoted suggestion that the passage in Jeremiah, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?" refers to a kind of ancient proposition similar to the recent man and horse contest from London to York. The reference is so obviously a military one. On the whole, we can deduce nothing from the old Testament to convince us in any way that athletics was recognized as a national benefit.

But later we do get some most interesting passages from Josephus and Maccabees. When Hellenism spread amongst the Jews, many members of the upper classes desired to model their lives on Greek lines. In 170 B. C. Menelaus, a brother of Jason the High Priest, in an endeavour to curry favor with Antiochus Epiphanes, established a

gymnasium almost next door to the temple at Jerusalem. No doubt he considered that cleanliness should be next to godliness. Here men and youths could practice, under expert supervision, wrestling, boxing, and other forms of exercise.

It is not surprising that such modern-fangled notions aroused great opposition in the conservative-minded Jews; an open-air swimming bath opposite Westminster Abbey could hardly fail to excite some comment even in these enlightened days. The antagonism at Jerusalem became so pronounced that devout Jews began to regard the exercises with horror, especially as most of them were performed by youths clad only in nature's garb, and thus the covenant of Abraham became an object of ridicule. Nevertheless, the craze spread for a time even unto the priests, who forsook their religious duties for their daily exercise. Indeed, to such lengths did the enthusiasts go that they wore the broad-hemmed petasus of Hermes, the pagan god of gymnastic science, as an emblem of their prowess. Much of the strength of the Hasmonean rebellion has been attributed to the bitter opposition which the introduction of the gymnasium in Jerusalem brought about. "Pugilism," says Hamburger, "has perhaps never exercised a greater influence in the development of spiritual life than it did at Jerusalem."

"When Seleucus was deceased and Antiochus, who was called Epiphanes, succeeded to the kingdom, Jason the brother of Onias supplanted his brother in the High Priesthood, having promised unto the king at an ordinance three hundred and three score talents of silver, and out of another fund eighty talents; and fifty more if it might be allowed him through the king's authority to set him up a Greek place of exercise, and form a body of youths to be trained therein, and to register the inhabitants of Jerusalem as citizens of Antioch. And when the king had given assent, and he had gotten possession of the office, he forthwith brought over them of his own race to the Greek fashion, and setting aside the royal



BENNY FRIEDMAN  
All-American Football Star

ordinances, of special favour to the Jews, granted by means of John, the father of Eupolemus, who went on the embassy to the Romans for friendship and alliance, and seeking to overthrow the lawful modes of life, he brought in new customs forbidden by the law; for he eagerly established a Greek exercise under the citadel itself, and caused the noblest of the young men to wear the Greek cap. And thus there was an extreme of Greek fashions, and an advance of an alien religion, by reason of the exceeding profaneness of Jason, that ungodly man, and no High Priest; so that the priests had no more any zeal for the services of the altar; but despising the sanctuary and neglecting the sacrifices, they hastened to enjoy that which was unlawfully provided in the Palaestra, after the summons of the discus, making of no account the honour of their fathers, and thinking the glories of the Greeks best of all."

From the passages it is to be observed that the opposition to gymnastics was very marked, but one is forced to believe that the antagonism was not against exercise *qua* such, but against anything of Hellenistic origin, particularly when it tended to destroy traditional religion and to undermine the authority of antiquity. The objections were obviously to Greek culture, and to the hold which an alien religion was tending to obtain over the Jews, not against the athletics as forms of physical development.

Josephus writes much in the same strain.

"On this account it was that Herod revolted from the laws of his country, and corrupted their ancient constitution by the introduction of foreign practices, which constitution ought yet to have been preserved inviolable; by which means we became guilty of great wickedness afterwards, while those religious observances used to lead the multitude to piety were now neglected: For, in the first place, he appointed solemn games to be celebrated every fifth year in honour of Caesar, and built a theatre at Jerusalem, as also a very great amphitheatre in the plain. Both of them were indeed costly works, but opposite to the Jewish customs; for we have had no such show delivered down to us as fit to be used or exhibited by us, yet did he celebrate these games every five years in the most solemn and splendid manner. He also made proclamation to the neighbouring countries, and called men together out of every nation. The wrestler, and the rest of those that strove for the prizes in such games, were invited out of every land, both by the hopes of the rewards there to be bestowed, and by the glory of victory to be there gained.

"So the principal persons that were the most eminent in these sort of exercises were gotten together, for there were very great rewards for victory proposed, not only to those that performed their exercises naked, but to those that played the musicians also, and were called Thymelici; and he spared no pains to induce all persons, the most famous for such exercises, to come to this contest for victory. He also proposed no small rewards to those who ran for prizes in chariot races, when they were drawn by two, or three, or four pairs of horses. He also imitated everything, though ever so costly and magnifi-

cent, in other nations, out of an ambition that he might give most public demonstration of his grandeur. Inscriptions also of the great actions of Caesar, and trophies of those nations which he had conquered in his wars, and all were made of the purest gold and silver, encompassed the theatre itself; nor was there anything that could be subservient to his design, whether it were precious garments, or precious stones set in order, which was not also exposed to sight in these games. He had also made a great preparation of wild beasts, and of lions themselves in great abundance, and of such other beasts as were either of uncommon strength, or of a sort as were rarely seen. These were prepared either to fight with one another, or that men who were condemned to death were to fight with them.

And truly foreigners were greatly surprised and delighted at the fastness of the expenses here exhibited, and at the great dangers that were here seen. But to the natural Jews this was no better than a dissolution of these customs for which they had so great a veneration. It appeared also no better than instance of bare freed impiety to throw men to the wild beasts for the affording of delight to the spectators, and it appeared an instance of no less impiety to change their own laws for such foreign exercises, but, above all the rest, the trophies gave most distaste to the Jews; for, as they imagined them to be images, included within the armour that hung round them, they were sorely displeased at them, because it was not the custom of their country to pay honour to such images."

All these quotations are summed up in the words of an old Rabbi, who said that anyone who attended a circus was a murderer.

In the Middle Ages the conditions under which Jews lived were hardly conducive to outdoor exercise. Sport in England was practised almost exclusively by the nobility, and it is only towards the end of the eighteenth century that Jews became at all prominent in athletics. Then it is that athletic history is full of the names of Jewish pugilists—Mendoza, for example, and "Dutch Sam."

In the twentieth century the interest taken by the Jews in athletics increases almost daily. The Maccabean Athletic Committee (it seems appropriate that a body so called should have done so much for sport) was set up in England, and as a result the following resolution was passed (1900):

"That it is desirable that the Maccabeans should take a more active part in fostering an athletic spirit among Jewish boys and girls belonging to the humbler classes, and that as the existing efforts in this direction appear to need centralization, and are in many cases in actual want of pecuniary and personal support, a sub-committee be appointed to consider the question and to report upon it at as early a date as possible."

Apparently there was already in existence at this time a Jewish Athletic Association, and the present J. A. A. is the result of an amalgamation between this body and the old Maccabean Committee.

(Continued on page 13)



ARNOLD HORWEEN  
Harvard's Jewish Football Coach

# The Jewish Art of Self-Defense

By BENNY LEONARD

Undeclared World Lightweight Champion



"SID" TERRIS  
Lightweight Challenger

I AM often asked why the Jew excels in boxing. While I have not studied the problem—if it is one—scientifically, I have nonetheless come to a conclusion. I believe that the Jew is especially adapted for the sport of boxing because, in the final analysis, it is the most elementary form of the art of self-defense; and it would be superfluous to explain that the Jew has for many centuries been in a minority wherever he lived, and therefore has had to be prepared to defend himself against the majority. This, you might tell me, is a rather far-fetched explanation, and does not hold good for America, where the Jewish youth does not feel any persecution that would necessitate physical defense. Quite true; but, again, racial characteristics are not developed in one or two generations. And the American Jewish boy has inherited the qualities of his European forebears.

If you will watch a Jewish boxer perform in the ring, or if you will glance through the boxing annals of past years, you will be struck by the fact that the Jewish heavyweight champions have never been full-fledged heavyweights who were able to meet opponents of equal weight. The first Jew who was considered the heavyweight champion of England, (at a time when this meant the championship of the world), was Daniel Mendoza, born in Whitechapel in 1763. It is this same Mendoza who, always having to meet much heavier and stronger opponents, introduced, even in those days of bare-knuckle fighting, a new note in boxing, now called "scientific boxing." Realizing that boxing is a profession which, just like any other, requires patient study for its mastery, Mendoza perfected a cunning and deceptive defense which was based mainly on quick thinking ability.



JOE CHOYNSKI  
One of the Famous Jewish Fighters

Ever since Mendoza's day the Jewish fighter has given proof of these same qualities, namely, of making up the difference in strength and weight by boxing skill and quick thinking. The American counterpart of Mendoza was Joe Choynski, who, though he never attained the height of championship, was considered by experts to be one of the most dangerous boxers of his day, more than a quarter of a century ago. It would be too monotonous a task to enumerate the Jewish boxers of various lands whose names are inscribed in golden letters in the history of boxing. Suffice it is to say that in America the Jewish pugilists have reached a position of such predominance that the qualification "Jewish" attached to the name of a boxer has become a great asset.

Not so long ago Jewish boxers thought it wiser to hide their identity behind Irish names. Today the situation has changed completely.

Students of the boxing game in America will tell you that the Irish, Italian, and Jewish races are producing the best human fighting machines. They will also tell you that the Irish and Italians reveal great endurance, while the Jewish display more science. Boxing is becoming more and more a gentleman's game, by which I mean that it has evolved from the stage of fighting to annihilate an opponent to the stage of fencing to render the adversary helpless.

To this art of self-defense the Jewish temperament is, I believe, ideally suited, for few of the Jewish boxers have had what is termed, in sporting language, "the killing instinct," an expression which characterizes the specific ability to finish an opponent as quickly and mercilessly as possible, without regard to the esthetic and sporting aspects of the game.



"RUBY" GOLDSTEIN  
A Coming Champion



BENNY LEONARD

THE Jews of America will have an opportunity to observe the physical ability and skill of the Hakoah. Enough has been said of this fine set of athletes to warrant not only curiosity, but also enthusiasm. They come here fresh from their victories on the athletic fields of Europe. They are not only first-class players in every field of athletic effort, but they are also distinguished sportsmen who have won the admiration of all men interested in sports with whom they have had encounters. The Hakoah is the outgrowth of the early days of the Zionist movement. It was the reply of the Jewish youth to the anti-Semitic movement. To-day, the various athletic associations that were brought to life, in response to the movement in Austria, do credit to the Jewish name wherever they appear. They strengthen Jewish self-respect and dignity, and especially so, as in all their encounters they carry with pride the symbols that indicate their Jewish representative character.

LOUIS LIPSKY,  
Chairman, Zionist Organization of America.



"BATTLING" LEVINSKY  
Ex-Light Heavyweight Champion





## THE NATIONAL JEWISH TEAM

By GEORGE DALEY  
Sports Editor, New York World

THERE is a significance in the visit to this country of an avowedly national team of Jewish soccer players. This game has never appealed to the masses here as in England and other countries. Its virtues are recognized only by the few. Soccer football, of course, has followers, many of them. It is a good game to play and a good one to watch, but for all that it does not grip the imagination of Americans in a way to command the prominence so well deserved. It is quite possible that the international flavor of the approaching matches will attract many for their first taste and thus add enough converts to make the invasion from Vienna worth while. It certainly will aid in helping to establish international good will.

With 400 Hakoah clubs throughout Europe aiming to build up the physical welfare of Jews it will not be long before half that number are established in this country. No doubt this soccer team is a sort of an advance agent to establish an entering wedge. I for one, am behind any organization which aims to develop men in sports along wholesome and proper lines. There is fertile ground here for Hakoah clubs. I do not agree with those who contend that sports have "barely touched" the Jews. On this side of the Atlantic, at least, they have taken to all games with eager appetite.

Naturally sports have touched Jews only as individuals, but they are adaptable to all games. Only in baseball are they a bit backward. John J. McGraw long has been seeking a real star of this race for the Giants. Other major league managers have their scouts searching far and wide. No Jewish player of any promise is overlooked. The drawing power of such a one at the gate would be appreciable. In basketball, football, track athletics, golf and other sports they hold their own in skill. In boxing they excel.

## Jewish Athletes of Ancient and Modern Times

(Continued from page VI)

In other countries as well, organizations have sprung up with the object of encouraging young Jews to prove their prowess on the field of sport; and well they have succeeded. The Jewish football team of Vienna—the Hakoah—as an example, has proved itself a champion against the teams of many countries, and similar athletic associations have been formed in various parts of the globe to foster this new interest among the Jewish youth in athletics.

What of the Jew in modern athletics from the point of view of achievement? I do not propose to enter upon a catalogue of Jewish names of those who have been prominent in various branches of sport in this and other countries. First, it would of necessity be an incomplete list. Men do not go about advertising their religious convictions, and I have considered the matter from the racial point of view; there are no means of telling Jews by mere names unless it be by their religious activities. Second, such a catalogue would be invidious. Suffice it to say that in England, as well as in other lands, Jews have obtained high honours in boxing, football, running, jumping, rowing, cricket, and swimming. And they possess every attribute which qualifies them for such success.

It is true that a strict adherence to the dietary laws would prevent a Jew from participating, for example, in an athletic tour; a rigid observance of the Sabbath in all its forms would prohibit almost entirely his participation in high-class competitions of any kind, in that Saturday afternoon is the time—almost the only time—when all important contests take place. But I am not dealing with the Jew as a person of particular religious persuasion. I am considering him biologically, as the member of a particular race, as a physiological and biological whole.

The highly emotional and excitable temperament characteristic of the Jew is singularly adapted to enable its

possessor to excel. He is, on the whole, more likely to excel in sport where individual excellence counts for more than team co-operation. Maybe this is emphasized because for historical reasons there have been no Jewish teams as such, and that therefore the Jew has been able to come into active competition with first-class performers only in those games where individual prowess is pre-eminent. Athletic achievement is the culmination of training and natural ability, and, given opportunity, the Jew has every quality for success.

There have been many first-class Jewish boxers, sprinters, and jumpers. The alert Jewish mind is well-suited to boxing and sprinting. Moreover, the Jewish mentality, the morbid anticipation that precedes competition, the almost uncanny knack of seizing opportunities, and of turning up trumps at a crisis, are admirable. The certainty the Jew has of rising to the occasion, his love of limelight, his overwhelming self-appreciation and confidence—what qualities can be more calculated to enable a man to achieve high athletic distinction?

The Jew born of Jewish parents possesses physical qualities and mental tendencies well-suited to athletic success. As a race we possess our full share of potential champions. The reason that there are not more Jewish athletes who have achieved high distinction must be traced, not to biological, but to social reasons. The Jew can hold his own in sport as in every other department of life.

*It is my opinion that a great deal of good will be derived by the visit of the Sportclub "Hakoah," traveling about the United States. I am sure it will do a great deal to promote the proper spirit which ought to exist among all nationalities in this country. It is my hope and desire that the trip will be beneficial from every viewpoint and that every wish and ideal of the club will be realized.*

JAMES A. FARLEY.

Chairman of the State Athletic Commission.

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## Who Are the Hakoah Players?

### Goalkeeper:

**FABIAN**—23 years old. Started to play with the Hakoah Juniors. Two years ago, he became a full-fledged Hakoah member when he surpassed himself in a game again the Rapid, one of Europe's foremost teams. One of Austria's best goalkeepers and the idol of Vienna. His winning personality as well as his astounding coolness under pressure have made him one of the team's most liked players.

\* \* \*

### Full Backs:

**GOLD** (Right back)—25 years old. Active with the Hakoah for the past four years. Gave his best performance in the Hakoah games against the British teams. Is considered as one of the greatest defensive players on the Continent.

**WEGNER** (Left back)—24 years old. Member of the team for the last two years. In that short time has won permanent position on Hakoah first team, and is looked upon as worthy successor to the famous Scheuer, who after a successful career is still one of the most reliable substitutes.

\* \* \*

### Half Backs:

**POLLAK** (Right half)—27 years old. Popular throughout Europe under the nickname of "Gitschi." He has been with the Hakoah for the last twelve years, and is one of the mainstays of the team during a heavy offensive.

**GUTTMANN** (Center half)—25 years old. Undeniably Vienna's best center. He is a tireless fighter and best under fire. Guttman has distinguished himself in all the important Hakoah games.

**HESS** (Left half)—22 years old. He has advanced from the Junior division of the Club. He plays several positions equally well. His versatility was amply demonstrated during the recent games in Paris, from which the Hakoah emerged the victor.

**THE** coming of Hakoah to America will show American Jews that their conception of European Jews is a myth, unfounded on fact. The Hakoah is supreme evidence of the fact that the Jew has never stressed brain to the disadvantage of brawn. Even the early rabbis stressed the need for a perfect grooming of the individual which required a sane balance of the mind and body. Non-Jews realize that Jews are not backward, physically. The names of some of the outstanding sportsmen are Jewish.

The Hakoah will prove of greatest benefit to Jews. The team will reassure them that the Jewish stock is a hardy one, adaptable to the greatest physical duress, in any country, under any conditions.

DR. HENRY MOSKOWITZ,  
Treasurer, Hakoah Committee.



THE MASCOT OF THE HAKOAH

The Hakoah Football Team have selected this charming Jewish girl as their mascot during their American tour. Each Hakoah player has been supplied with a miniature picture of the mascot, and now the team is ready to withstand the attack of all and any American eleven. Miss Mascot will be on the sidelines with her winning smile.



ALEXANDER NEUFELD  
Hakoah Star

### Forwards:

**HAEUSLER** (Inside right)—25 years old. He is captain of the team, and considered its most resourceful player. Excellent dribbler, and has an inexhaustible reservoir of tricks at his command. His combination plays with Neufeld have become well known in the soccer world of Central Europe.

**WORTMANN** (Inside left)—18 years old. Is the baby of the team. By spectacular playing, he advanced from the Junior team. Is excellent shot. Despite his youth his vigorous playing and remarkable endurance have made him one of the most redoubtable members of the Hakoah team.

**NEUFELD** (Outside right)—25 years old. Under his nickname of "Emes" he is popular in Austria as Babe Ruth in America. Achieved a sensational success in the Hakoah games in London. He has been called one of the best offensive players in the world by the English sport writers.

**SCHOENFELD** (Center)—25 years old. An excellent leader in attack. His uncanny ability to save a game in the last minutes of play has made him a remarkable figure in the soccer world.

**SCHWARZ** (Outside left)—23 years old. One of Vienna's best outside lefts. Is feared for his long distance shots. He has been nicknamed the "Howitzer of the Forwards."

\* \* \*

### Substitutes:

**GRUNWALD**, **DRUCKER** and **SCHEUER** are first rate players who are able to assume practically any position on the team at any time. All three of them have remarkable records.

\* \* \*

### Manager and Trainer:

**DR. VALENTINE ROSENFELD**, the man who is greatly responsible for the marvelous achievements of the Hakoah soccer team.

**THAT** a national Jewish sport team comes from Europe to meet the best athletes of America is the most striking evidence of the vitality of European Jewry. The Hakoah is not merely a sport organization. It represents the will of the young Jewry of Europe to demonstrate its fitness for the great task of revitalizing Jewish life. A football team, in order to be victorious, has to possess brilliant individual players, perfect discipline, and an esprit de corps that is willing to sacrifice individual starrng to achieve results for the whole team. That the Hakoah excels in team play is symbolic of the fact that European Jewry is ready to place the collective effort of the Jewish people before everything else.

ABRAHAM TUVIM,  
Secretary, Hakoah Committee.



## A Great Jewish Editor



Abraham Cahan

**T**HERE are many reasons for the pre-eminence of the Forward in the field of Jewish newspapers. Its chief reason is its Editor.

**Mr. Abraham Cahan.**

It is Mr. Cahan's virile personality, gifted intelligence, untiring energy; his profound understanding of the realities that find expression in our daily lives; his genius for interpreting these realities in a manner that stamps a constructive influence upon the Jewish mind—which has made the Forward the most vital force in every Jewish community the world over.

Today, more than 200,000 intelligent, progressive and materially responsive Jewish families read it daily, and the recent innovation of an enlarged Sunday English supplement promises to further extend its appeal to those younger members of the family who, by reason of their limited knowledge of the racial tongue, could be reached but indirectly.

Some of the contributors to the Forward's English section are H. L. Mencken, Abraham Cahan, Alan Dale, Babette Deutsch, Morris Hillquit, Dr. Isadore Lhevinne, Herbert J. Seligmann, Stanton A. Co-lentz, Louis Marshall, and other notable American and European writers.

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**Jewish Daily Forward**

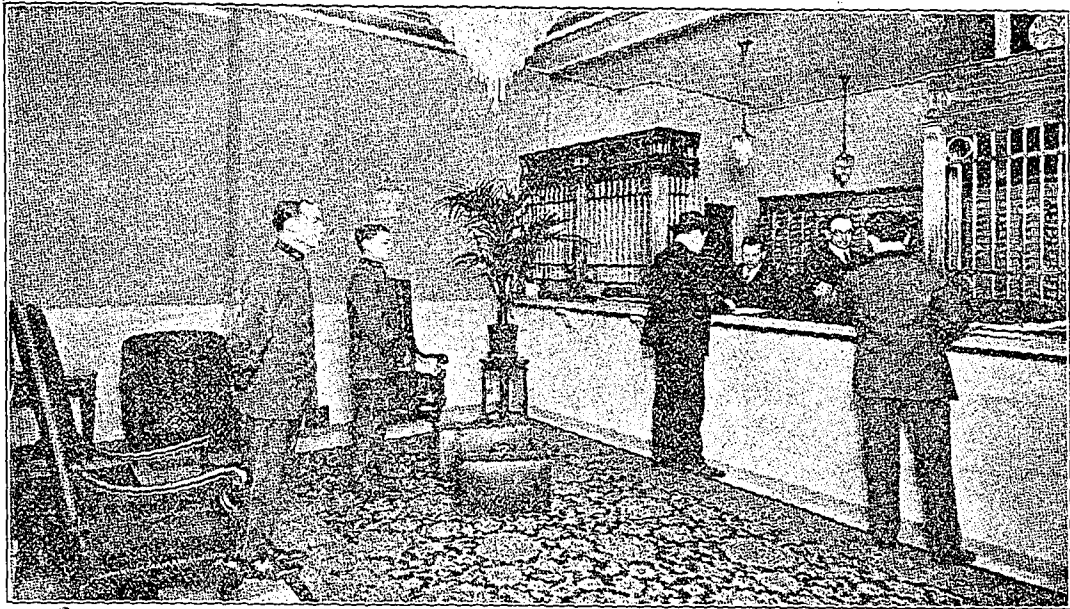
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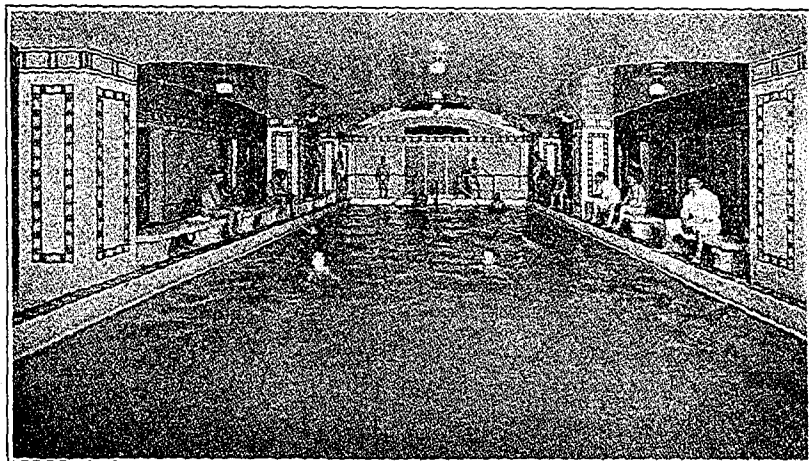
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# PALESTINE LETTER

By ELIAS M. EPSTEIN

(Palestine Correspondent of THE NEW PALESTINE)

Jerusalem, March 24, 1926.

THERE are two hundred Hebrew writers in Palestine and they lately met in Conference to discuss ways and means of improving the poor conditions in which the majority find themselves. It is natural that Hebrew authors and literary men should gravitate to Eretz Israel and their presence here in large numbers is undoubtedly a source of great spiritual strength. But Jewry must roll away the reproach that it neglects its men of letters until, too late, death reminds us of their merits and service. The way to help the Hebrew writer is of course to support and spread the Hebrew book and journal. The Conference decided to establish a Keren Safruth for the publication of the works of Palestine authors, a scheme which should appeal to those who confine their sympathy with Zionism to its cultural aspect.

THE contract for a new water supply for Jerusalem was signed last month by the Municipality and representatives of a British firm. The water is to be brought from Ain Farah and the plans include the building of a road to this spring several miles distant. This scheme will meet the needs of the town pending the installation of bigger works to make it independent of the rainfall. Meanwhile the heavy showers we have been enjoying have enabled the authorities to cancel the increase on the water rates because it is no longer necessary to transport the water by train to the capital.

THE same abundant rainfall has done the soil much good and prospects for the summer crops are everywhere satisfactory. The Emek settlements share the general optimism and there is talk of record harvests. But Palestine should not remain as in ancient times subject to the caprices of nature for its prosperity. We should today do more than pray for rain; modern agriculturalists cannot depend on weather factors. Irrigation is needed. The Emek has water but funds are needed to harness it. When Mr. Rutenberg's company builds the dams which are part of his Jordan enterprise large irrigation works will be facilitated and the success of the Jewish settlements in the vicinity permanently assured.

TEL AVIV struggles along "without a head" as a Purim-wag represented the Council at a masquerade. Mr. Dizengoff has not returned to his post. But the business of the city is carried on. A proposal is under consideration to build a Town Hall to cost \$90,000. Next month a beginning is to be made with an interesting Budget innovation—a land tax on empty sites. There are many such in the centre of the town—ugly and unproductive but valuable owing to the surrounding development. The new tax is intended to force owners of these vacant plots to build and so to reduce still further the rents which have of late dropped somewhat from their giddy height.

JERUSALEM, it is feared, is losing its importance as an Administrative centre. There is a tendency on the part of the Government to regard Haifa as a centre for the Northern District and Jaffa as one for the Southern District with Jerusalem assuming second place as a sub-district. In this way we see the influence of the economic development which is bound up with the two ports rather than with Jerusalem. The latter will never lose its political significance as the capital, but built on the height, it is cut off from the active stream of life that flows in the plains. The hinterlands of Tel Aviv and Haifa will become the main

source of Palestine's wealth though Jerusalem will always attract the tourist and the pilgrim.

With the approach of Passover the number of visitors increases and in one week you may meet here Zionists from Auckland and London, San Francisco and New York. Many notable Jews and non-Jews are in the country. For the most part American visitors are better informed this year having taken steps to learn something of the country beforehand. It is remarkable how ignorant some tourists can be, even the geography of the country being unknown to them. But most of our friends promise to study the facts and figures presented to them and I have not met anyone who had anything but praise for the work accomplished. Mr. S. J. Weinstein is here working hard at the offices of the Zion Commonwealth; Mr. B. Flexner leaves this week. Rabbi Schulman of New York has just come. In a few days Dr. Weizmann will be here after an absence of twelve months.

## CHEVRATH NIR

### DISCUSSION IN PALESTINE LABOR PRESS

(SPECIAL PALESTINE CORRESPONDENCE)

*We commend the summary of the discussion which follows, to the attention of the readers of THE NEW PALESTINE. Involved in this discussion are fundamental questions of Zionist policy in the rebuilding of Palestine. It will be noticed that only the labor press seems to be involved in the debate, and that outside of that circle, few voices are heard, although the basic responsibility for any such radical change, as is proposed in connection with the CHEVRATH NIR, rests with the Zionist Organization as a whole. It will be noted that most of the labor representatives seem to omit from consideration the possibility that the Zionist Organization may have an independent opinion to express upon its proposals. It seems to be taken for granted that the matter should be ironed out between the labor groups, and that once an accord is established between them, the matter is definitely settled. It would be important to know what are the views of those who represent the center parties in Zionism, who will not, we imagine, sit quietly by and leave it to the labor parties to establish their own form of government in Palestine, regardless of other views that may prevail as to how Palestine is to be built up.*

THE Palestinian labor press has recently been full of articles on one subject. The starting point of the discussion was an attack by Eliezer Joffe, a prominent member of the Hapoel Hazair and the founder of Nahalal, upon the project advocated by the administration of the agricultural workers' organization. The association Nir, which they proposed, is to include, according to the plans of the founders, all agricultural enterprises—the kvutsoth and individual settlers—in one organization. The union of agricultural workers and its administration, the *Merkas Hachaklali* hitherto have represented the agricultural workers only as such, that is in their professional capacity, while the stock corporation Nir is to be constituted the legal owner of all the property of the kvutsoth and of the individual settlers—with the exception of the land belonging to the National Fund. Houses, machinery, tools, and live stock, would be surrendered to the *Chevrath Nir*. The Nir would receive land and settlement credits from the Keren Hayesod and from the Keren Kayemeth, and would assume the responsibility therefor. The Keren Hayesod and the Keren Kayemeth would negotiate with *Chevrath Nir* and not with the individual kvutsoth or the individual settler. The relations of these with *Chevrath Nir* would be fixed by special regulations. The influence of the *Chevrath Ovdim*, the central organization of all urban and rural workers, would be secured by founders' shares, representing 50% of all the votes.

The attacks directed by Eliezer Joffe in the *Davar* against the project have been almost unanimously discountenanced by Palestinian labor, in so far as it takes cognizance of the issue. Almost all the participants in the discussion—whether belonging to the *Achduth Haavodah* or to the *Hapoel Hazair*—deny the fundamental assumptions of Joffe's criticism. The discus-

sion furnishes an extraordinary clear and instructive insight into the thought of Palestinian labor, its ambitions, and its ideals. A brief review of the progress of the discussion, in its most characteristic utterances would for that reason be of interest.

According to Eliezer Joffe, the labor movement consists of two sharply differentiated elements. There are those who support the ideals of labor and realize them in life, but who consider themselves sons of the Jewish People, and not members of a distinct separate Jewish working class, and least of all a part of a Labor International.

Opposed to these are the supporters of the *class* ideals. They are indeed active now in the national work—in the Zionist Organization and in the Vaad Leumi. They do not deny, however, that they are aiming at the strengthening of their class, until they are in a position to break away from the other national groups, and to ally themselves instead with the agricultural and the international proletariat.

Another conflict, which affects labor in Palestine as it does elsewhere, is the conflict between city and country. The rural worker generally has to work hard, and the city always reaps the fruits of his labor. In Palestine, however, due to excessive centralization of all functions in the city controlled *Chevrath Ovdim*, the rural worker has been dominated also in a spiritual sense. All resistance is suppressed by an appeal to the holy *Histadruth* which, together with all of its constituent organizations, has been raised to the status of a fetish. The rural worker will refuse, however, to submit to the city ideology and to spiritual as well as economic exploitation.

Eliezer Joffe combats the notion that the existing relation of agriculture to the *Merkas Hachaklali* has not or would not be changed by the establishment of the *Chevrath Nir*. The *Nir*, Joffe argues, would become the owner of the means of production. The *Nir* would control a great aggregation of houses, machines, ground cultivation, and live stock, and would turn these over to the workers as tenants. The rural workers, however, who have always fought against great proprietorship, cannot themselves become great proprietors. For here, too this method of working would lead to the dissipation of the capital and to the demoralization of the workers. This trust principle could only have arisen in the city, which wishes to subjugate the country.

Joffe protests against the institution of founders' shares, which give to the administration of the *Chevrath Ovdim* the same power as to thousands of land workers, and concludes from this and other provisions of the statutes of the organization that it is actually under the control of the *Chevrath Ovdim*. "In this manner the administration of the *Chevrath Ovdim* is enabled to make what decisions it pleases."—A state of affairs which is certainly not democratic, Joffe says.

Joffe thereupon paints the consequences of the proposed legal arrangements between the Zionist Organization, the *Nir* Society and the colonists, as these consequences appear to him. He arrives at this result: The *Nir* may become free from control by the Zionist Organization as soon as its debt has been paid. The colonists, however, remains forever under the control of the *Nir*, which is the owner of the colonies, and to which the colonists must continue to pay rent and other assessments. Even the fixing of the prices of the crops and of animal products is in the hands of the *Nir*—therefore indirectly in the hands of the *Chevrath Ovdim*. The colonist would always be at a disadvantage in this respect.

The Zionist Executive has hitherto not consented to any but direct dealings with its members. Finally, according to Joffe, Kaplansky made the compromise proposal that the colonies pass under the jurisdiction of the Society *Nir* gradually, as they become free from the control of the Zionist Organization by the payment of their obligations.

But this proposal effects no intrinsic change. It secures only an indirect relationship between the Zionist Organization and the colonists. But the ownership of the means of production is still vested in the *Nir*, so that the colonist, after having paid to the Zionist Organization capital and interest, has to pay rent to the *Nir* in addition while also bearing the responsibility for the renewal of the stock.

If expropriation in the interests of the *Chevrath Ovdim* is to take place, Joffe asks, why must the beginning be made with the weakest section of labor? Why socialize just agriculture, although that is something which has not been attempted anywhere else, not even in Soviet, Russia? Why not expropriate

the property of the urban members or at least of the officers of the *Chevrath Ovdim*—their houses and building lots? Why not expropriate the means of production of the city co-operatives? Eliezer Joffe concludes with the following proposals:

a) Reestablishment of an independent rural workers organization, as it existed before the foundation of the General Labor Organization (*Histadruth*).

b) Reconstruction of the relations between the rural workers' union and the *Histadruth* (as well as other non-agricultural institutions) as to information, mutual help, etc.

c) Institutions like *Kupath Cholim* and the *Tarbut* organizations, which serve the common needs of rural workers and other elements, are to be administered jointly. They are to be free from all partisan influence.

d) The union of agricultural workers is not to participate in the work of institutions from which it does not derive any benefits. This does not rule out aid to those institutions in case of need.

e) The usefulness of the *Mashbir* to the agricultural workers' union is to be investigated. If it prove useful, it is to be reconstituted as an agricultural workers' organization.

f) The founders of the *Nir* are to be asked to carry through their program of socialization in the city, applying it to the property of the city co-operatives, to the dwellings and building lots of the urban members of the *Histadruth*, to the property of the officials of the labor organizations, including teachers and bank employees.

g) Membership in the agricultural workers' organization is to be open only to individuals and koutzoth who actually work on the land, and to hired farm hands.

h) Only land owners to be eligible to the administrative board of the union.

i) No member may leave farm work for more than two years, not even in order to take up administrative or other official work in the union.

j) Employees of the various institutions of the union of agricultural workers are not to be considered as of the union, and may participate in meetings and conferences only in advisory capacity.

THE labor press has opposed Joffe's arguments. Arlosoroff, of the *Hapoel Hazair*, admits that centralization has been carried too far in the labor institutions. He denies the antagonism between urban and rural labor, whose actual solidarity may however, be jeopardized by Joffe's proposals. In spite of some admittedly harmful employment of an alien phraseology by some sections of labor, Palestinian labor is more definitely nationalistic than labor anywhere else. Arlosoroff is opposed to the *Nir* project as not consistently socialistic, for socialism does not aim at the transfer of property to a labor organization. In addition, the *Nir* aims to socialize agricultural property, which is least suited to experiments in socialization.

Gollumb agrees with Joffe on socialization of the property of the co-operatives and of all property acquired with national moneys, and believes that the next conference of the *Histadruth* should find a suitable method of carrying it out. The *Nir* should prevent the passage of agricultural property into unrestricted private ownership upon payment of debts to the Keren Hayesod. Ownership must be vested in labor as a whole. The particular form of economic organization—whether *kvutza* or *moshav*—is to be outside of the jurisdiction of the *Nir*.

Levkovitz, of the *Achduth Avodah*, supports the principle of a *Chevrath Ovdim* invested with authority and with property. He recalls Bussel's protests against the possibility of the conversion of lands bought with national moneys to private, and even speculative, purposes. Ownership by the *Chevrath Ovdim* would avoid that. In addition, the people's property would be more efficiently administered, and centralized ownership would also furnish a basis for agricultural credits.

Berl Kaznelson of the *Achduth Haavodah*, denies by references to the statutes of the *Nir* that they exclude private ownership of land. He also shows that Joffe has misconstrued other provisions. The founders' shares are intended to protect the public interests, but have no effect in elections of the administration, of the board of trustees, and of the various commissions. Further, the statutes cannot be changed except by a two-thirds vote. And in differences between the city and country, the alleged advantages of the city are avoided by the explicit provision that



at the joint conferences decisions are obtained not by a majority vote, but by agreement of the conferees.

Ahronovitz, of the *Hapoel Hazair*, shows that the division on the issue of the *Nir* is not determined by "class" or "national" allegiance, as alleged by Joffe. Nor is there any justification for the distinction made between the urban and rural workers. Thousands of the former have come with the intention of engaging in agriculture, and only the lack of means prevents them. Joffe's hatred of the city workers is therefore astounding and to be regretted. For what does the *Chevrath Ovdim* intend? Joffe himself would admit the need of the idealism of labor for Jewish colonization. The idealism of the individual does not suffice. Many former idealists are now living off Arab labor. As ownership of the land has been made safely national, so also must ownership of another means of precaution be made safely national, and the principles of the use of our own labor and of mutual help must also be made safe. Joffe would say that these should be guaranteed by the people as a whole and not by one class. But it must be remembered that the people as a whole are not yet in a position to give us those guarantees. Neither in the statutes of the Keren Kayesod nor in those of the Keren Kayemeth is there anything to guarantee employment of Jewish labor, not to speak of insistence upon the colonists' own labor. In fact, then, the Keren Hayesod, may help the speculator and the exploiter. We have now thousands, and we hope to colonize hundreds of thousands. Shall we depend upon the individual righteousness of all these people? Must we not, rather, create legal institutions which would avoid the possibility of our future settlers becoming like the *Choveve Zion* and the Rothschild colonists. That is the issue back of the *Nir* project. There may be discussion of details on some of which Ahronovitz admits he might agree with Joffe.

Shkolnik, of the *Hapoel Hazair*, sees in the *Nir*, a legal guarantee of the ability of the labor movement to maintain safely the principles of colonization, for which it has worked for years. The objections to the founders' shares could be met by limiting their influence.

**E**LIEZER JOFFE has answered these criticisms. He maintains as a matter of principle, that the *Moshav* is superior to the *kvutza* and that he would leave the *moshav* if he had reason to change his conviction. He denies any hatred of the urban worker, but maintains that no amount of discussion would change the fact that the city strives to exploit the country economically, and that it dominates it spiritually. He reproaches his opponents for their distrust of the idealism of the individual and maintains that collective idealism could not be assured by legal enactment, but that on the contrary the idealism of the present generation is due in fact to the operation of their free consciences. He postpones further discussion of the question of class vs. people to another occasion. He recognizes nationalization or socialization—whether by class or people—legitimate only when large properties are involved which are used to exploit labor and the individual. When these are used to enable man to dominate man, they should be nationalized. It is absurd, however, to nationalize agriculture, which is more productive under individual control. Joffe disagrees with Berl Kaznelson on details of the statutes of the *Nir* and on their interpretation. He emphasizes the difference between the democratically constituted organization of agricultural workers, and an institution such as the *Nir*, which imposes its authority upon the individual and surrounds itself with a saintly halo. The *Nir* would destroy and replace the democratic organization of the agricultural workers, and give them instead general stockholder meetings, where the vote would be determined as in banks and trusts, by the number of shares. Joffe repeats that peace in the labor movement can only be secured by the differentiation and separation of the *Histadruth* and of its institutions in accordance with their functions. The land workers organization should be autonomous in its work of agricultural settlement. A healthy spirit of solidarity and of mutual helpfulness will exist only when the causes of friction are removed. On the other hand, Joffe opposes division within the agricultural workers movement. Fundamentally there is no opposition, he maintains, between the *kvutzoth*, *moshevim* and the great *kvutzoth*. He is against a separate organization of the *kvutzoth*, because it establishes unnecessary divisions and an unjustifiably snobbish attitude toward other forms of agricultural work. It has been responsible for the organization, in self-defense of the union of the *moshevim*, which Joffe likewise opposes.

## THE ZIONIST WEEK

### PALESTINE and EUROPE

#### THE FIRST HUNDRED THOUSAND JEWS

Dr. Weizmann, in Cabled Message to Dr. Wise, Declares Event a "Fact of Prime Historic Importance"

Arrival of the first one hundred thousand Jewish settlers in the new Palestine was announced in a cabled message received this week by Dr. Stephen S. Wise, Chairman of the United Palestine Appeal, from Dr. Chaim Weizmann, President of the World Zionist Organization, who arrived recently in Palestine after a year's absence.

The settlement of the first hundred thousand Jewish pioneers in Palestine since the war was hailed by Dr. Weizmann as a "fact of prime historic importance," but at the same time he emphasized the imperative necessity of increased remittances from America so that the forward work could continue and the unemployed absorbed into productive labor through the creation of new settlements.

Dr. Wise, commenting upon the significant message flashed by the Zionist chief from Palestine, declared that the arrival of the first hundred thousand "stirs the imagination not only of the Jew to whom it spells the beginning of Jewish redemption, but to all men who are endowed with an historic insight and with the capacity to apprehend that an important stage has been passed in a movement which is bound to have a profound effect on the destiny of mankind."

Dr. Wise also pointed out that the completion of the first stage in the development of Palestine as the Jewish Homeland—the settlement of 100,000 new Jewish pioneers on the land—is largely the work of American Jews, while the best guarantee that the second hundred thousand will flow in at an even faster rate is seen in the constantly growing generosity of American Jews in their contributions for Palestine upbuilding work.

Dr. Weizmann's cabled message reviews the situation in Palestine since his last visit a year ago and states:

"Heartly greetings and congratulations on excellent progress United Palestine Appeal. Immigration figures just compiled show one hundred thousand new Jewish settlers entered Palestine from 1919 to 1925 a fact of prime historic importance. Hundred thousand released from Ghetto bondage to free national life. Settlers absorbed in growing industries and agriculture. Common Hebrew language established despite many tongues of origin. School system and University growing. Second hundred thousand on way. World's interest our progress continues unabated. Relations between Arabs satisfactory. Co-operation increasing with growth Jewish constructive enterprises.

"Owing to economic collapse of European Jewry continued increased remittances from America are imperative in order to absorb the unemployed into productive labor by creating new settlements and maintain immigration. Palestine looks to your continued maximum sacrifice."

Dr. Wise in his comments on the Weizmann message, declared:

"The announcement by the world Zionist leader that the modern Jewish exodus from the ghettos of Eastern Europe back to the Promised Land has already brought the first hundred thousand of them into Palestine, is a fact that stirs the imagination not only of the Jew to whom it spells the beginning of Jewish redemption, but to all who are endowed with an historic insight and with the capacity to apprehend that an important stage has been passed in a movement which is bound to have a profound effect on the destiny of mankind. Comparison between the modern return to Palestine and the ancient exodus from Egypt which resulted in the creation of Israel and the Bible has been frequently made, so frequently, in fact, that the imagination is no longer impressed by it. When, however, we learn that the modern movement is expressing itself in terms of hundreds of thousands returning to Palestine, it is borne in upon us that we are standing face to face with developments of first historic rank.

"It is not amiss to point out that the completion of the first stage, the settlement of the first hundred thousand, is the work largely of American Jewry, despite the fact that among those

hundred thousand there is but a small percentage of American Jews. It is the Jews of America who have provided the means without which the movement could not have been consummated, means that in Palestine became converted into towns and colonies, roads and industries, schools for the instruction of the young as well as a University for the rehabilitation of the Jewish spirit.

"The best guarantee that we are only at the beginning of the modern restoration of the Jewish people and that the second hundred thousand will flow at an even faster rate than the first, is the fact that the generosity of American Jewry for Palestine is constantly growing. The response to the United Palestine Appeal this year has been greater and prompter than ever before. This response which came not from the rich but from the large numbers of the comparatively poor, proceeds from a deep-seated historic consciousness of what the new phase in the history of Palestine means to the Jewish people. Our first appeal to the Jews of America in 1918 was for \$100,000. Our appeal this year is for \$5,000,000 and we are approaching the goal."

#### DR. WEIZMANN CONFERS WITH EMIR ABDULLAH

Dr. Chaim Weizmann, President of the World Zionist Organization, was the guest of Emir Abdullah, ruler of Transjordan, at Amman, capital of Transjordan. During the conferences, which took place, Dr. Weizmann urged that close cultural bonds be established between Palestine and Transjordan and invited Arab scholars to come to Palestine to avail themselves of the facilities of the Hebrew University and other cultural institutions. Dr. Weizmann also invited the Emir to visit him in London. This invitation was accepted by the Emir, states a Jewish Telegraphic Agency report.

The arrival of Dr. Weizmann in Palestine was celebrated in Jerusalem on April 15 at a meeting which also observed the fifth anniversary of the establishment of the Keren Hayesod. In his address Dr. Weizmann stressed the necessity of strengthening the activities of the Keren Hayesod and of the Jewish National Fund. He also touched upon the question of the possibilities for securing a national loan for Palestine and stated that such a loan could be based only on the guarantee of the Keren Hayesod and the Jewish National Fund.

#### DEMANDS ONE-THIRD FRONTIER FORCE BE JEWS

A demand that one third of the Palestine-Transjordanian frontier force consist of Jews has been made by the Vaad Leumi, the National Council of Palestine Jews, which bases its demand on an agreement concluded between the Palestine government and the Vaad Leumi in 1921, with regard to the Palestine Gendarmerie. According to that agreement, the Palestine gendarmerie was to consist of one third local Jews, one third local Arabs and one third outsiders, such as Circassians, Cypriots, etc. If the number of outsiders would be insufficient the civil secretary of the Palestine government was to consult the Vaad Leumi before increasing the Arab proportion.

The Jewish Telegraphic Agency reports that on March 31, the Colonial Office of the British Government issued the following statement with regard to the re-organization of the gendarmerie:

"In view of the change which has taken place in the situation in Palestine and Trans-Jordan within the last five years, it has been decided, on the recommendation of the High Commissioner for Palestine, to re-organize the military and police forces in those territories on a more economical basis. The principle has been adopted that a clear distinction as regards functions and organization must be made between the forces to be employed on normal police duties and those whose functions are military.

"The following are the forces hitherto employed by the Palestine and Trans-Jordan Governments: (a) the Palestine Police Force; (b) the Palestine Gendarmerie, divided into two Sections, viz., a dismounted British Section and a mounted Palestinian Section, and (c) the Arab Legion in Trans-Jordan.

"Under the re-organization both Sections of the Palestine Gendarmerie are being disbanded, but five officers and some 200 men of the British Section, and two officers and some 250 other ranks of the Palestinian Section, will be re-engaged for service with the Palestine Police Force, the establishment of that force being increased accordingly. The Arab Legion is also being disbanded, and a police force is being created in Trans-Jordan, the personnel of which will be recruited from suitable members of the Legion. The remainder of the Pales-

tinian Section of the Gendarmerie will form the nucleus of a military force to be called the Trans-Jordan Frontier Force, which it is proposed to raise mainly for service in Trans-Jordan. The establishment will be completed by the enlistment of surplus personnel of the Arab Legion. The force will be officered by serving British regular officers seconded from the Army or Royal Air Force. British Staff Sergeants and Sergeants required to complete establishment will be attached from the Regular Army.

"Statements to the effect that Jews are to be excluded altogether from the Frontier Force are inaccurate. A certain number of Jewish gendarmes, now serving in the Palestinian Section of the Gendarmerie, have already been selected for enrollment in the new force. As, however, the Frontier Force is primarily intended for service in Trans-Jordan, the number of Jews in its ranks will not be great. The remaining Jewish personnel in the Gendarmerie have been offered transfer to the enlarged Palestine Police Force.

"The British Cavalry Regiment recently stationed in Palestine has withdrawn and will not be replaced.

"The general effect of the re-organization will be to reduce the total strength of the Forces in Palestine and Trans-Jordan. No vacancies will be created for British personnel with the possible exception of a few Regular Army Officers, Warrant Officers or Non-Commissioned Officers."

A report from Jerusalem, dated April 20, states that Col. Bewsher was appointed commander of the Palestine Trans-Jordan force.

#### DR. NORDAU'S BODY ON WAY TO PALESTINE

The body of the late Dr. Max Nordau, philosopher and Zionist leader, was taken from Paris today, April 23, to Marseilles, where it will be taken aboard the steamer *Lamartine*, according to a report by the Jewish Telegraphic Agency. The steamer will leave Marseilles on April 27, and is scheduled to arrive in Jaffa on May 5. Mlle. Maxa Nordau, daughter of the late leader, is accompanying the body. An elaborate ceremony took place at the station when the body left for Paris.

## AMERICA

### URGES ZIONISTS TO WIDEN RANKS

#### A Strong Zionist Organization Essential to Give Direction to Palestine Reconstruction, Says Weizmann

A message to Zionists throughout the world, urging their intensive work during Zionist Organization Month, from April 15 to May 15, was despatched from Jerusalem by Dr. Chaim Weizmann, President of the World Zionist Organization. The message states:

"From the heart of Zion I wish to send to the farflung Zionist community the world over, my deepfelt and prayerful wishes for the success of Iyar, Zionist Organization Month, which is intended to implant more deeply the Zionist faith, courage and determination in the hearts of our mobilized ranks and to stimulate the recruiting of our non-Zionist brethren for the work on behalf of our people's future and our people's Land.

"My present visit to Palestine has confirmed my earliest conviction that Palestine needs, above all, a strong Zionist Organization to give direction, guidance and sustenance to our growing Yishub and to provide moral supervision over the Jewish reconstruction efforts, regardless of by whom they were begun or by whom they are being carried out. A stronger Zionist Organization means a stronger Jewish Palestine, a greater loyalty to the Zionist Organization spells a greater loyalty to the Jewish nation and the bearing of the corporate responsibility for the entire task. Our Organization does not desire control and certainly does not wish to monopolize the Jewish effort in Palestine. However, efforts in Palestine without the lighting of the way by our Organization would head us toward serious mischief.

"Now is the time when every Jewish brain should think and every Jewish nerve should reach out toward ameliorating the greatest need in the history of our martyred people, for the majority of our people, for whom no other hope remains except our ancient homeland where comfort will come to the now comfortless masses and where energetic collaboration will be extended to all our neighbors who do not reject our peaceful

endeavors for resuscitating the land, situated in a great wilderness, crying out for the touch of new life. Only we are destined to bring this new life to the country."

## ORGANIZATION MONTH IN FULL SWING

### Zionist Rallies, Educational Conferences and Membership Enrollment Mark Activities Throughout Country

In every section of the country, Organization Month activities are in full swing. In the principal cities and in many smaller communities large Zionist rallies are being held as well as numerous educational conferences in connection with membership enrollment. In Greater New York more elaborate arrangements are being undertaken than ever attempted before.

Instructions issued to the Zionist Districts and Hadassah Chapters in Greater New York by Mr. Samuel Blitz, Director of the Organization Department, and Miss Ruth Cohen, Executive Secretary of Hadassah, call for all membership activities in connection with Organization Month to be conducted jointly by the Districts and Chapters.

The instructions provide that conferences and mass-meetings should be held jointly in order to effectively coordinate the work of the campaign. District workers should enroll women as Hadassah members and Hadassah workers will be expected not only to add to their own membership but also to enroll men as District members. It is believed that this interchange of enrollment activities will result in a large increase in the membership of both the Zionist Districts and Hadassah Chapters.

### New York City Arranging Many Rallies

One of the largest Zionist rallies held in recent years will take place on Sunday evening, May 2nd (Lag B'Omer) at Cooper Union, 3rd Ave. and 8th St. This meeting is being arranged by the Organization Department in co-operation with the Downtown Zionist District. Dr. Schmarya Levin, Hon. Carl Sherman and other prominent speakers will address the meeting. A special musical program is being arranged for this occasion. Mr. Samuel Goldstein, Downtown Keren Hayesod Director, is in charge of the arrangements.

A meeting of active workers of the Downtown District will be held Saturday evening, April 24th, which will be addressed by Mr. Louis Lipsky, Dr. S. M. Melamed will preside.

On Sunday evening, May 9th, Bronx Zionist District, No. 13, will celebrate Organization Month in the Auditorium of Public School No. 60, Westchester and Stebbins Ave. Among the speakers on this occasion will be Dr. Schmarya Levin and Hon. Carl Sherman. The latest motion pictures of Palestine will be shown and an interesting musical program will be rendered.

A meeting of membership workers of District No. 13 was held Wednesday evening, April 21st at 904 Prospect Ave., which was addressed by Mr. Samuel Blitz.

Harlem Districts No. 8 and No. 9, have combined for the purpose of effectively conducting their Organization activities. Plans were made at a meeting held Thursday evening, April 22 at Harlem Zion Center which was addressed by Dr. Jacob Sonderling. Committees were organized to canvass that section of the city for the enrollment of members and arrangements are being made to hold a series of large rallies during Organization Month. Mr. Charles A. Cowen addressed a meeting of the Zion Club of Harlem on Sunday evening, April 18. Dr. B. Jacobs presided. Mr. Cowen will address a meeting of the Lovers of Zion Club on Saturday evening, April 24.

A Zionist reception in celebration of Organization Month will be held Sunday evening, May 2, in the home of Mr. Jacob Goell, 576 Eastern Parkway, Brooklyn. Mr. Louis Lipsky will be the principal speaker on this occasion. On Sunday morning, April 25, Mr. Cowen will address a group of membership workers at the Young Israel Synagogue Building, 275 Kingston Ave.

After successfully concluding the campaign for the United Palestine Appeal, Borough Park District No. 17 has prepared for an intensive membership drive in connection with Organization Month. On Saturday evening, April 24, Mr. Abraham Goldberg will be the principal speaker at a Zionist rally which will be held at the Zionist Center, 1303 47th St., Mr. Harry J. Kahn, Keren Hayesod director is co-operating in the arrangements.

On Tuesday evening, April 27, Rabbi Jacob Sonderling will be the principal speaker at a Zionist rally arranged jointly by

the Hadassah groups and Zionist Districts No. 10 and No. 30 of Washington Heights, to be held at the Bnai Israel Temple, 602 West 149th St.

Leading Zionists residing in the West Bronx, including the Grand Concourse section, have called a conference on Wednesday evening, April 28, at the Concourse Center of Israel, 2323 Grand Concourse, for the purpose of organizing a large Zionist District in this important section of the city. The call for the conference has been signed by the following well-known Zionists: Rabbi Philip R. Alstadt, Dr. S. Bernstein, Dr. I. L. Bril, Dr. Abraham Coralnik, Mr. William Edlin, Dr. N. J. Gould, Rabbi William Malev, Rabbi Samuel Miller, Mr. Charles Rosenberg, Mr. Harry Sackler, Mr. I. J. Schaefer, Mr. Philip Wattenberg, and Mr. Arthur Weinberg.

### Mr. Lipsky in New England

The New England Zionist Region headed by Hon. Elihu D. Stone will begin its Organization Month activities at a grand Zionist rally in Boston on Tuesday, April 27, at which Mr. Louis Lipsky will be the principal speaker. Mr. Lipsky will also address other New England cities on Wednesday, April 28, and Thursday, April 29.

The Hartford Zionist District will celebrate Organization Month at a Zionist rally on Monday evening, April 26, at which Mr. Louis Lipsky, chairman of the Zionist Organization of America will deliver the principal address. Messrs. Abraham Goldstein and Samuel Hoffenberg are in charge of the arrangements.

### Illinois Districts Organize State Federation

At a conference of Zionist Districts in the State of Illinois held in Peoria on Sunday, April 11, a State Zionist Federation was formed which will be in charge of Zionist activities including Zionist membership, Hadassah membership, Education, Young Judea, Junior Hadassah, Avukah, Keren Hayesod, and Jewish National Fund. The following officers were elected: Chairman, Harry A. Frankel; Vice-chairmen Samuel Weisman, East St. Louis; Jacob A. Cohen, Quincy; D. C. Halper, Galesburg; Sam Gellerman, Rock Islands; J. J. Krause, Rockford; Jacob Sweet, Elgin; Rabbi Emdon, Joliet; Dr. Farber, Waukegan; Rabbi Frankel, Danville; J. A. Abrams, Bloomington; Dr. A. L. Sachar, and I. Feltenstein, Springfield; Emanuel Rosenberg, Decatur; Harry Baskin, Streator; Jacob Reisner, and J. A. Zand, La Salle; B. Edelstein, Cairo; David Wine, Kewanee. State Secretary, Rabbi William Mayer, Treasurer, I. M. Heller.

In the evening, a mass meeting was held at the Agudath Achim Synagogue which was addressed by Rabbi Farber, Dr. A. E. Sachar, Mr. H. Steinberg and Mr. George Greenspun. Rabbi William Mayer presided. Cantor Greenberg sang appropriate selections. The newly organized State Zionist Federation will immediately proceed to conduct an intensive membership drive in every section of the state.

### Maurice Samuel in San Francisco

San Francisco activities in connection with Organization Month will commence at a large Zionist rally which will be held on Thursday evening, April 29th, to be addressed by Maurice Samuel. Leo J. Rabinowitz, Chairman of the San Francisco Zionist District, reports that arrangements have been completed for an intensive membership drive, including canvassing all communities in Northern California. Dr. Henry Harris, Judge M. Golden and the leading Rabbis of the city are cooperating in the arrangements.

St. Louis membership activities in connection with Organization Month will begin at a Zionist rally on Monday evening, May 3, at which Rabbi Solomon Goldman of Cleveland will be the principal speaker. Prof. Gustave Klausner will preside. Membership activities in Syracuse in connection with Organization Month will begin at a Zionist rally on Monday evening, May 3, at which Mr. Louis Lipsky will be the principal speaker. Rabbi Bienenfeld will preside. . . . On Sunday evening, May 9, Rabbi Jacob Sonderling will be the principal speaker at a Zionist rally in Reading, Pa., which will be held in connection with Organization Month. Mr. M. J. Skaist will preside. . . . Dr. Mordecai Soltes will be the principal speaker at a meeting in Plainfield, N. J., Tuesday evening,



April 23, 1926

April 27, which is being arranged jointly by the Zionist District and the Y. M. H. A., in celebration of Organization Month. Mr. Henry Rosenbaum will preside. The same evening, Mr. Abraham Tannenbaum will address a meeting in Bayonne, N. J.

At a meeting held in Lakewood, N. J., on Saturday evening, April 17th, in the Talmud Torah, a Zionist District was organized with the following officers: Chairman, J. Jacobson; Secretary, L. Benow, and Treasurer, Z. Lippman. Mr. Israel Wolf and Mr. Henry D. Cohen addressed the meeting.

#### Hadassah Chapters Launch Membership Activities

Hadassah co-operation in Zionist Organization Month will be productive of splendid results, to judge from the reports received from chapters and groups throughout the country. In Greater New York, University Heights Group expects to make an appeal for members at a package party at the Schiff Center on April 24, which will be addressed by Jacob De Hass. Washington Heights and Riverside groups will hold a joint meeting on April 27, to be addressed by Dr. Sonderling; and on May 4, a membership drive will be launched by the New York Chapter under the leadership of Mrs. Samuel C. Lampert. The East Bronx Group will hold a membership meeting on May 6, to be addressed by Miss Rachel Natelson. The annual linen shower of the Bensonhurst Group, to be held in May, will mark the launching of the membership campaign in that section.

The Passaic, N. J., Chapter will close its membership campaign at a dinner the latter part of May. Staten Island will hold a meeting on April 27, which will be addressed by Miss Hor-tense Breckler. Waterbury, Conn., Chapter launched its membership drive on April 20, under the chairmanship of Mrs. Florence Rosengarten. The Albany Chapter is arranging a tea for April 28, with Mrs. Edward Epstein as speaker. Youngstown, Ohio, held its annual linen shower on April 11. Chicago Hadassahs gave a tea on April 13, in honor of Mr. and Mrs. Chaim Nachman Bialik and Dr. Schmarya Levin, which was attended by 800 women. In addition to the guests of honor, the tea was addressed by Judge Harry Fisher. Milwaukee, Wis., held a hospital shower under the direction of Mrs. Helen Schlomovitz, acting president. St. Louis, Mo., held an open meeting on April 13, at which newly elected officers were installed by Mr. Gustave Cytron. Mrs. Leah A. Leonard of St. Louis addressed a meeting of the St. Joseph, Mo., Hadassah on April 11, and spoke at Kansas City on April 12. Detroit, Mich., Chapter was addressed by Mrs. Alexander Dushkin at a joint meeting of Seniors and Juniors on April 22, and reports a formal ball, sponsored jointly by Seniors and Juniors, which netted \$1,000.

Houston, Texas, announces a silver tea held on April 22, a picnic for the early part of June, and plans for a Rummage Sale in the Fall. The Portland, Ore., Chapter is collecting a fund to endow a bed in the Hadassah hospital in Jerusalem in memory of Mrs. Evelyn Louissou.

The Jewish National Fund Council of Hadassah arranged a farewell tea on April 22, at the Hotel Pennsylvania, in honor of Mrs. Sari Berger, who leaves within a few days for Palestine. Mrs. Irma L. Lindheim was chairman of the afternoon and in addition to Mrs. Berger, Mrs. De Sola Pool, Miss Susan Brandeis, and Dr. Nadia Stein addressed the gathering.

With the recent appointment of Mrs. Lindheim as chairman of the Jewish National Fund Council of Hadassah, Jewish National Fund activity in Hadassah chapters has become intensified. Jewish National Fund activities recently included a meeting of the University Heights Group, which was addressed by Mrs. Sari Berger and Dr. Nadia Stein, on April 12; a meeting of the Central Park West Juniors, addressed by Miss Florence Lessner, on April 12; a meeting of the Beth Israel Sisterhood of New Rochelle addressed by Mrs. Lindheim, and the Boro Park Junior Study Circle conducted by Dr. Stein, on April 13. On April 14, the National Fund Committee of the West End Hadassah met for a discussion of the box work with Dr. Stein. Miss Susan Brandeis spoke before a meeting of the Rockaway Park Sisterhood on April 15, and the same evening Mrs. Berger addressed a meeting of the Bedford Hadassah Group and formed a National Fund Committee. On April 16, Dr. Stein discussed the box work with the newly formed Jewish National Fund committee of the Far Rockaway Chapter of Hadassah.

#### PRELIMINARY EDUCATIONAL CONFERENCE

Final arrangements for the holding of the national conference on Jewish education, called by the Zionist Organization of America, were completed at a meeting of the provisional committee which took place on Sunday, April 20, at the Pennsylvania Hotel. Beside the New York members of the committee, the cities of Philadelphia, Boston, Pittsburg, Newark and Washington were represented at the meeting which was held under the chairmanship of Mr. Emanuel Neumann. Telegrams signifying agreement with the proposed plan were received from various quarters.

Louis Lipsky, in his opening address, outlined the program of the contemplated League for Jewish Education, which is to concentrate in the work of spreading Jewish education. Among the delegates who attended the meeting were Bernard Semel, Jacob H. Cohen and Israel Chapkin of the Jewish Educational Association, A. Hirsch and S. Rubinstein of the Hebrew Teachers' Association, M. Rybeloff, Dr. S. Ginsberg and K. Whiteman of the Histadruth Ivrit, Jacob Ginsberg of Philadelphia, Professor Nathan Isaacs of Boston, Dr. Isidor Abrahams and Charles Rosenbloom of Pittsburg and Max Rhoades of Washington, president of the Avukah.

The representatives from Boston and Pittsburgh urged that the convention take place in one of these cities, instead of in Philadelphia. The issuance of a call to organized Jewry in America was decided upon.

#### EMPHASIZES IMPORTANCE OF CONGRESS ELECTIONS

The significance of the forthcoming elections of delegates to the American Jewish Congress, which are scheduled to take place in all Jewish communities throughout the country, from May 29 to May 31, is emphasized in a statement issued by Dr. Stephen S. Wise, President of the American Jewish Congress. In his statement, Dr. Wise points out the important tasks which now confront the American Jewish Congress, in respect to the continued struggle for a liberalization of the present Immigration Law as well as the combating of the proposed Anti-American measure for the registration of aliens.

Dr. Wise further calls attention to the unfavorable political and economic situation of the Jews in Eastern Europe, and declares that in view of this situation, the American Jewish Congress had thought it important to convene this Summer a conference of representatives from the Jewish communities throughout Europe, in which the American Jewish Congress will participate through a delegation going to Europe for that purpose.

#### DIRECT PALESTINE-U. S. MONEY ORDER EXCHANGE

A direct exchange of international money orders between the United States and Palestine was opened on April 1, according to an announcement by R. S. Regar, Third Assistant Postmaster General at Washington, D. C. The announcement states that beginning April 1, "postmasters will draw money orders intended for payment in that country as Palestine instead of British money orders. They will express the amount in dollars and cents only. . . . Payment in this country of orders drawn in Palestine will be made by means of money orders re-issued by the New York exchange office. The subjoined list gives the names of the post offices in Palestine which are authorized to issue and pay international money orders: Acre, El Afule, Ajami, Jaffa, Allenby Road, Tel-Aviv, Beersheba, Beisan, Beer Jacob, Bethlehem, Carmel, Avenue Haifa, Gaza, Haifa, Hebron, Chedera, Jenin, Jericho, Jerusalem, Lydda Junction, Lydda, El Majdal, Mea Shearim, Nablus, Nazareth, Petach Tikvah, Ramallah, Er Ramle, Rehoboth, Rishon le Zion, Rosh Pinah, Safed, Samakh, Sarafand, Tiberias, Tul Kerem, Zichron Jacob."

#### VINELAND SECTION IN AFULE

A group of twelve Jews of Vineland, N. J., have bought land in Afule, the city which the American Zion Commonwealth is building in the Emek Jezreel, with the purpose of establishing a Vineland section in Afule. The group is undertaking a campaign to secure additional members in Vineland. The committee in charge consists of Mr. Krich, Mr. Motok and Mr. Kaufman. Mr. Krich is Chairman of the Vineland Zionist District. Similar action was taken by a group of Chattanooga Jews some time ago.

## UNITED PALESTINE APPEAL NEW YORK CAMPAIGN CLOSES

Total of \$1,407,000 Reported at Banquet of 1,000 New York Workers

**N**EW YORK'S great effort for the United Palestine Appeal was officially concluded Tuesday night when almost one thousand workers celebrated the most signal success that has ever attended a Zionist campaign in the city. A total of \$1,407,208.66 was announced as Greater New York's contribution to the United Appeal, the largest amount by far ever contributed by New York Jewry in one year for Palestine upbuilding. And sectional chairmen and workers, fired by the outstanding success of the 1926 effort pledged themselves to continue their work until their communities have reached their quotas, thus insuring that the \$1,500,000 goal will be surpassed before the summer.

Louis Lipsky, Chairman of the Zionist Organization of America, presided at the historic dinner, and the speakers included Nathan Straus, Dr. Stephen S. Wise, National Chairman; Benjamin Winter, New York Chairman; Chaim Nachman Bialik, Dr. Schmarya Levin, Dr. Israel Goldstein, Rabbi of Congregation B'nai Jeshurun; Emanuel Neumann, National Director of the Appeal, who reported on the campaigns throughout the country; and Morris A. Zeldin, New York director, who reported on the organization and results of the significant New York appeal.

Long Island, with a total of \$97,123.21 and a quota of \$70,000, carried off first honors in the campaign. Flatbush raised \$52,056 with a quota of \$50,000. Mt. Vernon, included in the Westchester campaign, surpassed its \$30,000 quota, while in the Long Island campaign, Far Rockaway secured \$7,000 over its \$50,000 quota.

Mr. Zeldin in his address showed that the experiment of combining all Palestine appeals this year had more than justified itself through the striking results achieved. Last year the combined total of all the funds raised separately in New York was more than \$800,000. This year with the campaigns combined as the United Appeal, the total went over \$600,000 past last year's mark, or an increase of seventy-five percent.

Mr. Neumann, telling of the work in other cities, declared that most communities were making as notable a record as New York, and that if the present pace were maintained, with some of the important campaigns just launched or about to begin, there was every expectation that the \$5,000,000 goal would be surpassed.

The amounts raised by the various sections with their quotas indicated in parentheses, follows:

Long Island (\$70,000), \$97,123.21; Westchester (\$50,000), \$41,000; Flatbush (\$50,000), \$52,056; Bensonhurst (\$55,000), \$50,000; Williamsburgh (\$75,000), \$68,421.41; Eastern Parkway (\$75,000), \$63,101.04; Coney Island, Brighton Beach and Seagate (\$7,500), \$5,460; West Side (\$125,000), \$110,343; Brownsville and East New York (\$125,000), \$101,927; Boro Park (\$90,000), \$70,000; Harlem and Yorkville (\$125,000), \$100,000; Washington Heights (\$125,000), \$94,000; Mapleton Park (\$12,000), \$9,000; Manhattan Beach (\$20,000), \$16,277; Staten Island (\$5,000), \$3,500; Bronx (\$150,000), \$100,000; East Side (\$125,000), \$65,000; South Brooklyn and Bay Ridge (\$25,000), \$12,000.

Trust funds contributed to the New York Appeal totaled \$250,000. A total of \$60,000 was raised through special committees, while \$27,000 was contributed directly to the headquarters of the National Fund and \$11,000 to Hadassah headquarters, in addition to the large amounts raised by National Fund and Hadassah workers in the various sections. Hadassah members raised \$96,035.59 in addition to the above. The Keren Hayesod Women's League raised \$48,832.

### Excellent Start in Los Angeles

A banquet held last week brought the Los Angeles total in its joint campaign to \$120,000, a telegram from Bernard Stone, representing the United Appeal in the campaign, reports. S. M. Newmark was toastmaster and addresses were made by

Samuel Frankel, Mrs. Archibald Silverman, William Fox, Louis B. Mayer, Chairman of the Los Angeles campaign, and Irving Hellman, State Chairman. Imposing contributions were announced, including \$10,000 from the Hellman estate, \$10,000 from the May family, Kasper Cohen estate, \$7,500; Isaac Brothers, \$7,500; Isidor Eisner, \$7,500; and Chairman Mayer who increased his \$5,000 contribution to \$7,500.

Maurice Samuel was the guest of the City Club at a meeting April 20th and is also scheduled to address a large mass meeting on the 25th. Mrs. Silverman spoke at a widely-attended tea given by the Women's Division on April 19th. Active solicitation commences April 26th and will continue until May 15th at which time campaign officials expect Los Angeles to have surpassed its \$265,000 joint quota, of which the United Palestine Appeal is to receive \$100,000.

### William Edlin in Washington

William Edlin, National Secretary of the Keren Haesod, is supervising the \$50,000 campaign in Washington, D. C., which opened April 22nd at a mass meeting in the Jewish community Center, the principal speaker being Dr. Israel Goldstein of Congregation B'nai Jeshurun, New York. Rabbi Nathan Mileikowsky made the principal Yiddish address. Isidore Hersfield, Chairman of the Washington campaign, presided. On May 10th a big wind-up banquet will be held with Chaim Nachman Bialik and Dr. Stephen S. Wise as the principal speakers. Between these two dates hundreds of workers will solicit cash subscriptions from the Jewish community and in view of the splendid organization and the excellent spirit of the workers, the quota seems assured.

### Baltimore to Honor Judge Moses

Baltimore Jewry will honor Judge Jacob M. Moses for his outstanding services to the Zionist movement at a banquet on May 2nd. Dr. Harry Friedenwald will preside and Joseph B. Smoritsky is chairman of the committee on arrangements. Invitations to the banquet have been issued by Harry T. Kellman and Dr. Friedenwald.

The day preceding his Washington address Bialik will be the guest of Baltimore Jewry and an extensive program welcoming him to the city has been arranged for May ninth. A luncheon and mass meeting are among the features planned by Mr. Kellman, general chairman of the committee.

### Portland's Excellent Record

Although its campaign for \$15,000 was launched just a month ago, Portland, Oregon, has already remitted \$10,000 in cash to National headquarters. The second \$5,000 remittance was received this week, forwarded by Z. Swett, Treasurer. Jacob Rosenberg is the chairman of the Portland campaign, which made a splendid start through the excellent work of Rabbi Louis I. Newman of San Francisco, who was the principal speaker at its opening campaign functions.

### Louisville Launches \$35,000 Campaign

I. Kadis, of the National Office, who has just returned from a trip to Ohio and Kentucky, reports that Louisville Zionists who are participating in the combined campaign with the United Jewish Appeal are certain of securing full quota of \$35,000 for the United Palestine Appeal, which is part of the united campaign. A host of workers, under the Chairmanship of Moses Ades, head of the Louisville Zionists, are cooperating with Col. Fred Levy, general campaign chairman of the United Campaign in Louisville for \$150,000 for relief and Palestine. Other active leaders in the Louisville campaign for the U. P. A. are: Charles Strull, J. Switow who has contributed \$3,500, Lee Goldberg, Rabbi J. Gittleman, Hilmar Ehrman, Miss Minnie Isaacs, Mrs. J. Ades, Chairman of Hadassah, and others.

### Columbus Campaign Opened by Rabbi Heller

Rabbi James G. Heller of Cincinnati addressed a meeting in Columbus at the Progress Club last Tuesday, which marked the opening of the Columbus campaign for \$250,000 for a Jewish Community Chest, which is to cover a number of local and national Jewish needs, including the United Palestine Appeal, which has been assured of a minimum allotment of \$30,000. It is anticipated that this will be increased considerably before the completion of the campaign. Attorney Edwin J. Shanfarber heads the Columbus effort, and among

the leading Zionists participating are: Alfred J. Kobacher, Chairman of the Columbus Keren Hayesod; Hirsch Kobacher, A. Goldberg, Chairman of the Columbus Zionist District; Nathan Danziger, Treasurer of the Columbus Keren Hayesod; Dr. B. W. Abramson, Ben Levenson, I. Finkelstein, Bert Wollman and Rabbi Isaac Werne. A meeting of Columbus Zionists was addressed by Isaac Carmel last Thursday at the Agudath Achim Synagogue.

#### Cincinnati Plans Bialik Reception

A conference was held at the Hotel Sinton in Cincinnati on April 15th, convened by I. Abroham on behalf of the Cincinnati Zionist district, at which plans were considered for extending an invitation on behalf of Cincinnati Jewry to Bialik. I. Kadis, associate secretary of the Keren Hayesod, conferred with numerous Jewish leaders of Cincinnati regarding the proposed visit of Bialik to Cincinnati in May. Among those present were Rabbis Jacob Kaplan, Louis Fineberg, Dr. E. Gamoran, Bernard Papinsky, Leslie V. Marks, Abraham Friedman, Nathan Leshner, Ben Berman, H. Peretz, A. Gurman and others. Mr. Kadis conferred also with Rabbi James Heller, Dr. Boris Bogen, and Hon. Alfred M. Cohn. Dr. Gamoran was named chairman of the Committee, which was empowered to convene a Conference of representatives of all leading Jewish organizations of Cincinnati are making arrangements for inviting Bialik to Cincinnati.

#### Dayton to Raise \$10,000

At a conference of Dayton Zionists held last Monday at the Gibbons Hotel, arrangements were made for launching the United Appeal in Dayton during the first week in May. The Conference was addressed by Isaac Carmel of New York, and in response to his appeal, A. Ellman volunteered to head the campaign, and announced his subscription of \$500. Dr. A. Osness was elected Vice-Chairman, Attorney M. K. Margolis, Executive Secretary, and Dr. Endelman, Treasurer. An invitation was extended to Rabbi James Heller to address a large meeting of Dayton Jewry during the week of the campaign, which is being directed by Isaac Carmel.

#### Cleveland Preparing Bialik Reception

Cleveland's reception to Bialik will be held in the Masonic Temple Auditorium, where elaborate arrangements have been carried out by the Cleveland Zionist District, headed by Ezra Shapiro, under whose auspices the meeting is arranged. A. H. Friedland is Chairman of the Arrangements Committee. Other members of the Committee are Max Simon, Chairman of the Cleveland Keren Hayesod; Mrs. Henry Frankel, Chairman of the Keren Hayesod Women's League; Mrs. M. Garber of the Cleveland Hadassah; Leo Weidenthal, Editor, Cleveland Jewish Independent; Alfred Sachs, and others. Rabbi Solomon Goldman has been chosen as Chairman of the meeting, and Bialik will be welcomed to Cleveland by Rabbis A. H. Silver and Barnet Brickner.

#### Binghamton Opens with \$7,500

Binghamton's campaign for \$10,000 under the chairmanship of Ned Kornblite was launched at a mass meeting April 18th at which Judge Bernard A. Rosenblatt was the principal speaker. As a result of his effective appeal a total of \$7,500 was realized.

J. B. Sammet, Chairman of the Elmira campaign this year, has been an outstanding worker in organizing campaigns in neighboring communities. April 18th an appeal was made in Towanda, Pa., under his leadership.

#### The Late Abraham Kurman's Will

The will of the late Abraham Kurman, well known for his active leadership in Zionism and local movements in Milwaukee, just made public, has excited wide comment in Milwaukee because of the moving and simple bequests made to carry on the work to which he devoted his life. A man of modest means, he left practically all his estate for communal and Zionist work. In a codicil to his will he stated that in the time since the will was written he had saved \$500 additional and \$300 of this was given for Zionist work, \$200 to his synagogue.

#### National Fund Conference May 9

A call for the first national conference of the Jewish National Fund has been issued by Judge Bernard A. Rosenblatt, Chairman of the Fund. The conference, which will take place May ninth, at the Hotel Pennsylvania, New York, occurs on the twenty-fifth anniversary of the organization of the National Fund. One hundred delegates, leaders in National Fund work throughout the country are expected to attend.

The conference, which will celebrate the silver jubilee of the National Fund and review its various activities for the upbuilding of the Jewish National Homeland during the past twenty-five years, is expected to adopt an extensive program for the intensification of Jewish National Fund work throughout the United States and the widening of its activities in Palestine.

The planting of 100,000 trees in Palestine by American Jews during the next month is one of the varied activities of the Fund, which will be dwelt upon at the conference. Thus far the Fund has planted over 300,000 trees in Palestine in its extensive afforestation campaign, it was stated.

#### Plans for Flower Day Under Way

Elaborate preparations are now being made throughout the country for the coming Flower Day to be held on June 6th. Flower Day this year will be organized on a far more extensive scale than in previous years. The Flower Day quota this year is \$200,000. The Bureau will communicate in the next few days with all Zionist Districts specifying the quota. For this work a whole army of volunteers will be required and National Fund committees should immediately try to obtain all Jewish youth organizations to volunteer for work.

Z. M. Blumenthal of Waco spoke at the local synagogues on the last day of Passover and a considerable amount of money was raised for the National Fund, including \$100 to inscribe the name of the late Mrs. Greenberg in the Golden Book. The National Fund Bureau received through Mr. H. Rosenbaum, Chairman of the Plainfield Zionist District, and Mr. L. Schiff, Chairman of the National Fund Committee, checks totaling \$500. The money was contributed by Mr. Yechiel Brownstein as a protest against an attack on Palestine and the Chaluzim, made by one of the local members during the Passover services. The Zionists of Bangor have lately been active in utilizing various occasions for National Fund collections. As a result the National Fund Bureau has received a check for \$303. The National Fund Committee of San Diego, of which Harry K. Cohen is Chairman, organized a theatre party on March 2nd, which realized \$300.

During the past week ten new Golden Book inscriptions were received, including the following: Hebrew Progressive Association of Perth Amboy; Aaron Schlossberg, Philadelphia; \$100 from Rabbi Aaron Teitlebaum of Congregation Anshe Sfard, Borough Park, \$400 on account of Golden Book inscription; Morris S. Griffier, Borough Park; Mendel and Ratzi Zweig; Nathan Jacobson Camp, Newark, Order Sons of Zion; Mrs. Gertrude Berg, \$100 to inscribe the name of her son, Jesse Joseph Berg; M. Yellin, \$100 to inscribe Abraham Leib Florman; Henry H. Levenson, Boston, and Brooklyn Hebrew School, \$100 to inscribe the name of the School.

The National Fund Bureau received from Rabbi Aaron Teitlebaum, Anshe Sfard Congregation, Boro Park, \$400, collected through the effort of Isaac Hirshbein, President of the Congregation, H. Zoller, Vice-President, Joseph Dauber, Chairman Finance Committee—to inscribe the Congregation in the Golden Book, and also to purchase 15 dunams of land in the name of the Congregation.

#### Hadassah Continues U. P. A. Activities

Though April 20 marked the formal end of Greater New York's campaign, Hadassah groups are continuing their efforts for the United Appeal. The Chapters have thus far raised approximately \$90,000 since the Fall, with the aim of attaining \$100,000 by convention time.

The Sea Gate group, which took a prominent part in the Coney Island United Appeal card party and dance at the Hotel Shelburne, is planning further events, including a theatre party, card party, and campaign among summer resort visitors at Sea Gate. The East Bronx group gave a card party recently at which \$140 was raised, and a theatre party at which \$200 was netted. University Heights, one of the newest groups in the city, held a successful card party. Meetings of the

Midwood and Prospect groups were addressed by Mrs. Joseph Horowitz in behalf of the United Appeal.

Reports from California tell of the splendid work for the United Appeal being done by Mrs. Archibald Silverman of Providence. On April 11 Mrs. Silverman spoke at a Zionist group dinner at Los Angeles. On April 14 she was one of the speakers at the opening dinner of the Los Angeles campaign. On the same day Mrs. Silverman was entertained at a luncheon by a group of prominent Jewish women of the city, and on April 15 she addressed a large meeting of the Junior Hadassah. On April 17 Mrs. Silverman and Mr. Bernard Stone opened the San Diego campaign. On April 19 Mrs. Silverman spoke at a tea at the Biltmore, Los Angeles, which was attended by about 1,000 women, marking the launching of the Women's Division campaign for a quota of \$20,000. On April 21 she was the guest of the San Francisco Chapter of Hadassah and was entertained at a large luncheon. She will remain in San Francisco and the northern part of the state until May 2. On May 4 she will be the guest of the women of Portland, Ore., at a tea under the auspices of the Hadassah Chapter, and in the evening of the same day she will speak at a Zionist mass meeting.

From Detroit comes the report of the effective results of Hadassah's part in the United Appeal. Some of the largest contributions have been brought in by Hadassah members who have organized to furnish 100 workers. At the recent Wise-Bialik banquet a committee of Hadassah, headed by its president, Miss Hattie Gittleman, had charge of the arrangements.

Hadassah members in Youngstown, Ohio, are active in the United Appeal, which has raised \$20,000 in that city. On May 11 the Youngstown Chapter will sponsor "Humoresque" for the benefit of the Appeal. Waterbury reports a whist party given April 11, and a cake sale to be given on May 6 for the benefit of the Appeal. Atlantic City reports at its fourth annual dance \$1,500 raised for the Hadassah Medical Organization. Mrs. Harry Weiss was chairman of the committee. Reading gave a dance recently which netted \$650. St. Paul Hadassah members are giving efficient assistance in the local United Appeal.

Junior Hadassah units report activity in all phases of work. The Worcester, Mass., unit held a successful meeting addressed by Mrs. Frieda Silbert Ullian, national Junior Hadassah president; the New Britain, Conn., unit contributed \$200 to the United Appeal; Providence was addressed at a tea by Miss Fannie Fishelson on April 11, and Waterbury on April 22. Newark, which recently held a regular meeting with a record attendance of 80, is soon to publish a journal; and Far Rockaway will hold a large anniversary dinner on April 25, at which Miss Fishelson will be the speaker. In Butler, Pa., the Junior Hadassah unit held a Mother-Daughter meeting addressed by Mrs. A. H. Vixman of Pittsburgh. Chicago Juniors plan to raise the remainder of their quota of \$3,000 at their annual theatre party in May. The Garfield Park group will hold a party for members and friends on May 1; the Northwest group gave a package party April 14; and the Southwest group a studio card party that resulted in 15 new members. St. Paul Juniors have pledged \$50 to local campaign. The Atlanta, Ga., unit is working out a novel money raising plan—each girl is given \$1 to invest for the unit, the investment to be returned in one month. It also has given a Mah Jongg and Raffle. The Memphis unit reports a large card party which realized \$275. The Baltimore unit sponsored a highly successful dance on April 20. Los Angeles is giving effective assistance in the United Appeal, and San Francisco is planning a carnival and affair for Mother's Day.

#### Keren Hayesod Women's League

The workers in the Keren Hayesod Women's League report that they will not end their labors with the close of the campaign on April 20, but will continue their functions until June, and then they will plan for a continuation of effort at the summer resorts. The Washington Heights Division has arranged for a theatre party on June 9 at the Riverside Theatre. Miss Theresa Solomon is Chairman of the Committee and has pledged the co-operation of the Sisterhood of B'nei Israel, of which she is President. The Harlem Division held a most successful card party at the Hotel Pennsylvania last Tuesday afternoon. Nearly three hundred women were present, a number of whom pledged to give service to the League through the

Harlem Division. Among the most active workers is Mrs. Kavalier. Mrs. S. Binswanger was hostess to a group of her friends last Monday afternoon at the Hotel Gotham. The speaker was Mrs. Richard Gottheil. Twelve new members were enrolled for the League. Mrs. Sigmund Harris, Chairman of the Midwood Division, reports nearly \$1,000 as the proceeds of a recent Theatre Party. Mrs. Judenfreund was the speaker at a meeting of the Odesser Society. Other meetings of the week are the West Side Division at the Hotel Olcott, with Mrs. Gottheil the speaker; the Yorkville Division at the home of Mrs. Lesser; the Harlem Division at the home of Mrs. Sachs.

The Palestine Afternoon, arranged for Monday, April 26, promises to be a gala event. New motion pictures, recently arrived from Palestine, will be shown. Rabbi Abba Hillel Silver is coming specially to New York to address the members of the League and their friends. There will be an exhibit of Palestine arts, crafts, and products. Refreshments will be served. Reservations can be made through Mrs. I. S. Danziger, Secretary of the League, 114 Fifth Avenue.

#### District 12 Annual Ball

Zionist District No. 12 and its two auxiliaries, the Followers of Herzl, and the Ladies' Auxiliary of the Followers of Herzl, will conduct their annual ball on May 8th, at the Martinique Mansion, 156th and Beck Streets. The entire proceeds of this affair will be donated to the United Palestine Appeal. Last year a similar function was held for the Keren Hayesod, which netted the fund over six hundred dollars. Dr. Philip L. Bereano, chairman of District No. 12, is honorary chairman, and the other members of the honorary committee are: Judge Albert Cohn, Senator Benjamin Antin, Hon. Albert B. Rossdale, Morris Polsky, Bernard Crausman, Louis Altschul, Meyer Goldberg, Philip Wattenberg and Alexander Selkin. Morris Philips is chairman of the arrangement committee and is assisted by Israel Cherey, Felix Gottfried, Hyman Guller, David T. Greenberg, Jack Taylor, Benjamin J. Gold, Simon Judin, Meyer Axelrod, Morris Picker, Cecelia Polovoy, Anna Rochlin, Rose Beckerman, and Bertha Schechter.

## CORRESPONDENCE

#### ORDER SONS OF ZION ANSWERS GOLDBERG

Editor, THE NEW PALESTINE:

SIR: Mr. Goldberg in his communication to THE NEW PALESTINE of April 9th, makes the following assertions to which I beg to take exception:

1. That the adoption by the Executive Committee of the Order Sons of Zion of the Revisionist Program was arrived at without due notice and proper discussion.

2. That the adoption of the Revisionist Program is a violation of the Zionist Organization's unity.

3. That by adopting the Revisionist Program the Order Sons of Zion made a fundamental change and aligned itself with a new party.

1. To the first assertion, I desire to state that the Executive Committee had two special meetings summoned for the purpose of discussing the Revisionist Program, one on March 25th at the Hotel Pennsylvania, and another on April 1st, at the office of the Order. In the notice for the second meeting it stated clearly that the Revisionist program will be discussed, and a definite conclusion as to the attitude of the Order towards this policy will be reached. That notice also carried an enclosure of the Declaration of Principles of the League of Zionist Revisionists.

At both meetings the Revisionist program was thoroughly discussed from every angle from 8 o'clock in the evening until the early hours of the morning. Mr. Goldberg did not find it important enough to attend.

2. Any subordinate organization, although affiliated with the Zionist Organization of America, retains the right to advocate such policy pertaining to the Zionist movement which it may think advisable to adopt and then make an effort to have such policy carried at the Convention of Zionist Organization of America.

3. The adoption of the Revisionist platform does in no way imply a fundamental change nor does it break with the Zionist Organization of America.

Since Mr. Goldberg makes his statement as First Vice-President of the Order Sons of Zion, an office usually looked upon by members of the Order as a responsible one, I cannot understand why he did not deem it proper to come to the meetings, present his views, and thus prevent the action which he publicly declares to be ridiculous. Yours, etc.,

J. ISH-KISHOR, Secretary, Order Sons of Zion.

#### ANTI-ZIONISM AS A HOBBY

Zivion, the writer of the *Forward*, is greatly interested in Zionism, according to Harry J. Kahn, director of the United Palestine Appeal for Boro Park, New York, who points out that Zivion's voluminous writings on the subject indicate an inordinate amount of interest in Zionism. In a letter sent to Zivion by Kahn, which was published in the *Forward* of April 10, he takes occasion to say:

"I am perfectly aware of the fact that you believe Zionism impossible of realization. And just because of this attitude, you attempt by devious means to prove that opinion. It is possible for either of us to indulge in arguments or counter-arguments, when merely matters of theory are concerned. But when it comes to a question of facts or figures, belief or disbelief in Zionism is of no avail."

Referring to an article printed in THE NEW PALESTINE of March 19, entitled "17 Percent", which attempts to prove how practicable Zionism is, and that according to the present rate of development, the Jews ought to have a majority in Palestine in twelve years. Mr. Kahn writes:

"As soon as that majority exists, even you must admit the validity of our national idea. When it becomes necessary in your scheme of things to attack Zionism, you spare no pains in digging up your information from various and scattered sources. If you are so interested in truth, no doubt you will peruse the accompanying article, and examine the impartial facts therein presented.

"I will admit one thing: which you ought to take into consideration. Hitherto, the Zionists have not received the support of all Jews. As you well know, the wealthy Jews still look askance at our project; and the rank and file of Jewry have not yet given us the aid which they could give—and despite all this, look at the wonders that have been accomplished. You can easily envisage how much more could be done, and in less time, if all opposition should subside, and the Jews of the world would unite harmoniously in upbuilding the land of Israel."

But despite the figures adduced by Mr. Kahn, the inveterate anti-Zionist is not convinced. And if he were convinced that the Jews can obtain a majority in Palestine he would still be against Zionism, Mr. Zivion adds with an air of finality. By some devious method of reasoning he comes to the conclusion that because he is a Jewish Nationalist, therefore, he is opposed to the Jewish Homeland in Palestine.

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## MISCELLANY:—

### PALESTINE AND EUROPE

A TWO DAY SESSION OF THE PRAESIDIUM OF THE ACTIONS COMMITTEE took place in Berlin last week to discuss the forthcoming meeting of the Committee. It was urged that the meeting take place in Jerusalem, but it was decided that a final decision with regard to the city be made following the return of Dr. Weizmann from Palestine at the end of May, when a joint session of the Zionist Executive and the praesidium will take place. It is expected that the sessions of the Actions Committee will last for two weeks.

RASHID BEY, HEAD OF THE EGYPTIAN TEACHERS' DELEGATION now visiting Palestine, when interviewed by a correspondent of the Jewish Telegraphic Agency, declared that he was impressed with everything he saw in Palestine, particularly with the Hebrew High School of Haifa and the children's colony, the Jewish achievements in the country, particularly at Tel Aviv. He expressed the hope that mutual visits between Hebrew and Egyptian educators will take place annually and that a periodical conference between the two countries will be arranged for the purpose of discussing the educational problems of Palestine and Egypt. Prominent Jews and Arabs were present at a tea given by the Government in honor of the visitors. The group were the guests of the Zionist Executive in Jerusalem at a banquet given Saturday night, April 17. The speakers at the banquet were: Mr. Azaryan on behalf of the Hebrew Board of Education; Mr. Bhachyu for the Palestine Hebrew Teachers; Mr. Bowman, director of the Governmental Educational Department; Col. Frederick H. Kisch, Dr. Weizmann, Rashid Bey and the Egyptian Consul in Jerusalem.

THE ROUMANIAN MINISTRY OF WAR has been asked to release eleven chaltzim, young Polish Jews, on their way to Palestine, who were arrested and imprisoned on a charge of crossing the Roumanian border without passports. One of the chaltzim died in the jail in Jassy, and the others are seriously ill because of the unsanitary conditions and the hard labor to which they are subjected, according to a report to the Jewish Telegraphic Agency. The request for their release so that they might proceed to Palestine was made by a delegation of the Jewish community of Czernowitz.

DR. CHAIM WEIZMANN WILL VISIT POLAND, the end of July, following his return to London from Palestine, according to advices received by the Jewish Telegraphic Agency in Warsaw.

SIX GROUPS OF PALESTINIAN JEWISH FISHERMEN are plying their trade at different points along the coast and on the Kinnereth Lake. The groups with their families number 110. Two are at Acre, three on the banks of the Kinnereth, and one at Athlit. Salonic fishermen are at Acre, where there is also a group of Jews from Russia, while fishermen from Lithuania and Poland pursue their trade on the Kinnereth. The Trade and Industry Department of the Palestine Zionist Executive has always encouraged the organization and work of these groups, and out of funds of the Keren Hayesod a loan of \$15 has been granted to each fisherman family.

ZIONIST ORGANIZATION MONTH WAS LAUNCHED IN POLAND at a mass meeting in Warsaw on Wednesday evening, April 14. Messages were received from Dr. Chaim Weizmann, Nahum Sokolow and Louis Lipsky. Addresses were delivered by Prof. Meyer Balaban, Dr. Z. Bychowski, Isaac Gruenbaum, Dr. Gottlieb, A. Hartglass, Leon Levite, Dr. Klumel and others, states a report to the Jewish Telegraphic Agency.

AN ALL-UKRAINIAN CONFERENCE OF JEWISH COLONISTS, artisans and workers was opened in Simferopol on Tuesday, April 13, according to a report to the Jewish Telegraphic Agency, and manifested hostility towards the Zionists refusing to accept the greetings of the Central Committee of the He'chalutz to the conference. Chaltzim and Zionist delegates were not permitted to speak.

THE TRADE AND INDUSTRY DEPARTMENT OF THE PALESTINE ZIONIST EXECUTIVE, according to its last report, showed the following enterprises to have been helped with loans out of Keren Hayesod funds: a flour mill at Afuleh; a paperbox factory; a small textile factory; a carpet factory; a small soap works and tannery at Tel-Aviv; a fruit conserving plant at Motzah; a brick factory at Haifa; a biscuit factory and a printing press at Jerusalem.

A HEBREW UNIVERSITY LIBRARY COMMITTEE WAS FORMED AT BERNE UNIVERSITY upon the initiative of a group of Jewish students, consisting of the professors of the Evangelic-theological and the Catholic-theological faculties, the faculties of law, of medicine and of veterinary medicine, and of both philosophical faculties. The committee has issued an appeal to all professors and students to donate and collect books for the Library.

MR. REUDEN BRAININ WAS THE GUEST OF THE KEHILLAH OF VIENNA at a large reception which was attended by the prominent writers, artists and journalists of the city. Mr. Brainin delivered a remarkable address on his impressions of Palestine, where he had made an extended visit before coming to Vienna.

MR. ISAAC OCHBERG, PROMINENT ZIONIST OF CAPE TOWN, South Africa, has contributed \$5,000 to the Keren Hayesod campaign now being inaugurated in South Africa. Mr. Ochberg spent Passover in Palestine, and as a result of his visit he is now taking a deep interest in Zionist and Keren Hayesod work in South Africa. Mr. Nahum Sokolow is now in South Africa conducting the Keren Hayesod drive.



AMERICA

THE NEW YORK CHAPTER OF AVUKAH, Student Zionist Federation, held a mass meeting on Thursday evening, April 1, at the S. A. J., 15 West 86th Street, which was attended by more than 500 students. Chaim Nachman Bialik and Maurice Samuel were the speakers on this occasion. On Sunday evening, April 11, Prof. Mordecai M. Kaplan addressed the Chapter. The Chapter is arranging a Spring Festival and Dance on board the U. S. S. Illinois, docked at 96th Street on the Hudson River, for Saturday evening, May 29. Motion pictures of Palestine will be exhibited and music will be furnished by Ben Bernie's Royal Orchestra, it is announced. The proceeds will be contributed to the Hebrew University of Jerusalem. Tickets may be obtained from the Avukah, 114 Fifth Avenue, New York, at one dollar each for member (six tickets to each member) and \$1.25 for non-members. On the evening of the affair the tickets will be \$1.50.

ZIONIST DISTRICT No. 18, of Brooklyn, N. Y., of which Mr. Leon Goldapple is Chairman and S. Lipshutz Secretary, has adopted a resolution in favor of the Revisionist Program, at the same time reaffirming its loyalty to the World Zionist Organization and the Zionist Organization of America, and "its confidence in the Zionist leadership," and urging the Zionist leaders "to give our opinion their consideration."

THE SIXTH ANNUAL CONVENTION OF THE ZIONIST LABOR PARTY HITACHDUTH of America and Canada will be held in Pittsburgh, Pa., May 29, 30 and 31, according to a decision of the Central Committee.

MRS. ROBERT SZOLD, SECRETARY OF HADASSAH, has been appointed Acting Chairman of Hadassah by the Executive Committee of the organization, in the absence of Miss Henrietta Szold, President, who is now in Palestine.

MR. A. W. BINDER, AMERICAN-JEWISH COMPOSER, who recently visited Palestine, has brought back with him a collection of new Palestinian Folk songs which will shortly be published in New York.

MR. JEHUDAH KRAUSHAR IS NOW ON A TOUR of the principal cities of the United States in the interest of securing subscriptions for The New Palestine, *Dos Yiddishe Folk* and the Hebrew weekly, *Hadoar*. The readers of The New Palestine are earnestly requested to co-operate with Mr. Kraushar when he visits their cities.

DR. MOSES EINHORN OF NEW YORK IS LEAVING for Palestine this week on the S.S. *Olympic*, and expects to remain there for a number of weeks. He is a graduate of the Jaffa Gymnasium.

IN MEMORIAM: BORIS GARBER

A cablegram from Jerusalem announces the death, on Tuesday, April 13, of Boris Garber. Mr. Garber was a resident of Cleveland for twenty-five years, and was one of the leaders in the Zionist and general Jewish work in the city. Although he became seriously ill last year, Mr. Garber nevertheless undertook the journey to Palestine in order that he might see with his own eyes the progress made in the upbuilding of the Jewish homeland to which he had devoted so many years of his life. He is survived by a wife and ten children, and two brothers, Aaron and Dr. Moses Garber of Cleveland. The NEW PALESTINE extends its heartfelt sympathy and sincere condolences to the bereaved family and friends of Mr. Garber.



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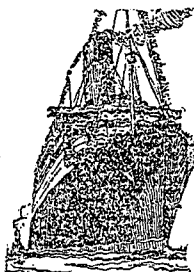
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# The New Palestine

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News and all other material intended for the current issue must be in the editorial office of THE NEW PALESTINE, 114 Fifth Avenue, New York, not later than Monday noon of each week.

## Editorials

### BRINGING CULTURE INTO THE JEWISH HOME

IN A TECHNICAL SENSE, the term Jewish education is limited to the art of teaching in the school-room, but that it not the usage employed in describing the educational enterprise initiated by the Zionist Organization of America, which is now being discussed. It is intended to form a National Educational Association upon an independent basis. This association is to be organized at a National Educational Conference to be held in New York on Sunday, May 16th. The program awaits adoption at the New York Conference. It is to be hoped, however, that the larger part of the attention will be given not exclusively to the problems of school-room education (the education of the child within the school building), but to the problems of those character-forming and cultural-providing agencies that greatly influence the life of the adult. It is in what is poured into the mind of the Jewish adult that there is the greatest lack of direction. An absurd confusion rules there. What if there are high-class, properly managed schools from New York to San Francisco? The fact remains that at the present time, in the home and the public assembly, in all the so-called cultural agencies that exist in America, there is lacking a firm consciousness of the Jewish heritage, a sense for traditional standards, an appreciation of the worth of Jewish knowledge, a feeling for the authentic Jewish personality, its qualities, its language, its general culture. Shoddy wares find multitudes to purchase them, but the genuine article goes begging. Cheap books find a ready public, but the works of literary and cultural merit are printed in limited editions. Try to sell a Jewish book, and you will see how empty is Jewish life or any demand for it. Pity the Jewish author who must depend upon Jewish patronage! How many a Jewish home is filled with books that are unread, that have been purchased by the foot, and in how many such homes will a Jewish book not be received even

as a free gift? Try to find a purchaser for a Jewish picture. An ordinary print, multiplied in thousand of copies, will find a ready Jewish public, but the Jewish painter must starve, or turn his attention to subjects that have no relation to Jewish life. Recently there has been an interest developed in Jewish music. But the Jewish musician need not expect to find a genuinely Jewish public unless his music comes disguised as a foreign importation. Parents will have their children talk French, German, Spanish, but they will not have them come in contact with the living Hebrew language which is the expression of the Jewish genius. It is clear that, in addition to the strengthening of the schools, the cultural life of American Jewry as a whole must receive added inspiration, guidance and the impetus of an organized effort. The Jewish home must become the sanctuary of Jewish culture, and Jews must be made to feel proud of that culture. The Jewish press must cease reflecting, in its lowest terms, the quest of American Jewish life for something of knowledge and culture. It must cease to be deliberately low-brow, and a little bit of resistance to the debasing tendencies would not be amiss from a press which cannot hope to exist unless it employs sterling Jewish qualities, and makes manifest its appreciations of high Jewish standards. In other words, if the new educational association is to have any meaning, it must become a source of strength for the development of the conscious, Jewish cultural life of the Jews of America, and it must give its assistance to every manifestation of a positive interest in the ideals embodied in Jewish tradition, and as expressed in concrete form in the renaissance of Jewish life in Palestine.

### THE SUCCESS OF THE HAKOAH

THE FIRST GAME OF HAKOAH will be played this Sunday afternoon at the Polo Grounds, and then this remarkable Jewish team will go to a number of cities in the United States to play with selected soccer football associations. The interest in the first game is of a surprising character. Since the tickets were placed on sale, thousands of people of all classes have appeared at the various agencies, asking for tickets. A mob stormed the offices of Hakoah at 31 Union Square the first day of the sale. The New York members of the Zionist Organization, to whom special notices were sent, and who do not have a reputation as patrons of sports—probably because we have never thought of them in that connection—have responded as never before to any call that has gone out of the Zionist offices. There is a general interest all over the city. The Polo Grounds can accommodate 60,000 spectators and there is every prospect of its being comfortably filled on Sunday afternoon. Wherever the members of the Hakoah appear—they have been in the city since last Friday, an eager, energetic, self-reliant group—they are acclaimed with the fervor usually accorded Babe Ruth or Red Grange. This is an interesting development in Jewish life. There are large groups of Jews who resent the association of Jews in anything else but religious matters.

They hate to think of Jews associated for other special purposes. But when the spirit of Jewish self-assertion comes to light, and they see how effective it is to raise Jewish pride and self-confidence, they come forward, without thought of dogma or prejudice, and lead in the cheering. Hakoah is a manifestation of the national spirit of the Jews. It has behind it the same resentment of inferior classification as brought about a special interest among Jews in agricultural pursuits. It represents the assertion of Jewish capacity and courage to compete in the universal field with that capacity against all comers. There is no doubt that the presence of Hakoah in the United States, their appearance on various athletic fields, will contribute to the development of a new attitude toward the Zionist movement on the part of many who have held aloof. So far as we are concerned, we are afraid we shall have to learn a stack of new words, taken from the realm of sport, to use in making known the merits of Hakoah, and the quality of their athletic play.

#### ONE HUNDRED THOUSAND

THE ZEALOUS ARE ALWAYS impatient, and who of us is not depressed when he reads of the comparative slowness with which Palestine is being developed? But in our zeal we fail to take account of the flight of time, forget to add together the monthly increases in the Jewish population of Palestine, think only of the two or three thousand per month, and when the monthly immigration falls below two thousand, we make great lamentation. The addition of the figures comes as an agreeable surprise. Dr. Weizmann's cable from Jerusalem, addressed to Dr. Wise as Chairman of the United Palestine Appeal, describing Palestinian conditions, incidentally referred to the fact that in seven years, 100,000 Jews came into Palestine. During the first few years, the immigration was feeble. Only in the past two or three years, the annual immigration became worthy of notice. That we have been able, in the face of difficult circumstances, with limited funds, to settle 100,000 Jews in the land, is an achievement unparalleled in Jewish history. In the same number of years of Jewish immigration at its beginning in the United States, the total did not exceed 100,000. What is going on in Palestine indicates the great possibilities for the future. The first 100,000 represent the beginning of the return of the Jewish people. It has taken us nine years to make the value of the Balfour Declaration appreciated by Jews. Only now do they begin to understand the meaning of its terms, the responsibilities involved, the possibilities that lurk within its forms. With the rough pioneer work partially finished, at least with a demonstration of the Jewish capacity to finish it, with large tracts of land yet to be conquered, with a great deal of work to be done, we may fairly say that Palestine is on the verge of becoming not only the land of fulfillment, but that the foundations have been laid to constitute Palestine as the only receiving station for Jewish immigration, which may be relied upon to absorb a fairly reasonable part of the excess population of middle Europe. The admission is forced upon us that, however the situation in Europe may be analyzed, the inevitable effect of the manœuvres of Government and of people is to bring about a continuous and forced migration of Jews from those lands. The object is to create an excess Jewish population which is compelled to migrate. The fact that 100,000 Jews have come to Palestine in

seven years, under the circumstances described, is ample proof that Palestine must be reckoned with as an essential factor in any movement intended to relieve the position of Jews in Europe. Provided the financial support is given, we can, within ten years, prepare conditions for an immigration which will relieve Europe of not less than 500,000 Jews. This, in itself, would be the greatest relief that possibly could be given to Jewry.

#### NEW YORK'S \$1,407,000

THE SUCCESS OF THE UNITED PALESTINE APPEAL in Greater New York, which was brought to a conclusion with an impressive and enthusiastic affair on Tuesday evening, should be an encouragement to all our Zionist forces the country over. The amount reported by Mr. Zeldin, the director of the campaign, who is to be credited with an excellent piece of work, is \$1,407,000. This is the largest sum ever gathered in Greater New York for Palestine. It represents an amount of propaganda far exceeding the investment of previous years. It is notable that the money was practically secured from the same elements that have contributed in past years, but many new sections of the city came to life with a surprising vigor. The number of contributors has been increased, and the per capita contribution has gone up.

Never before has New York felt the impact of the Zionist solution of the Jewish question as it did during the past few months. The advent of the wealthy class as supporters of Palestine, is yet to be reported. It has not made its appearance to date, and, with only one or two exceptions, it may be said that the so-called millionaire class is missing from the list of contributors. This is a source of great regret, for the movement of rebuilding Palestine should include all classes and elements of the Jewish population. We have done what could reasonably be done, under the circumstances, to win the co-operation of those who have hitherto stood aloof. Let those who have turned aside from the great opportunity make their explanations or offer their own excuses. We are grateful to those who, having seen the light, have come forward without prejudice to give their co-operation.

It must be said, in spite of the fine record made by Greater New York, that in the light of the larger obligations, the total falls far short of the need. There is no doubt that thousands of additional settlers could be placed in Palestine if our budget were larger. We have not yet reached the saturation point in our endeavors. It is still possible, to a far larger extent than many imagine, to declare that with a few more millions of dollars, an equivalent number of Jews could be placed in Palestine upon a self-supporting basis, and Palestine could become more and more the center of attraction for the immigration that proceeds from Eastern Europe. There is no doubt, however, that great progress has been made, during the course of this year, in making our program clear to those who have hitherto known very little about it.

There are many thousands of Jews who have not yet been approached for the cause of Zionism, who must be won in advance of the campaign for money if they are to be won at all. It is, therefore, urgent that without any delay the plans for next year should be formulated, and that included in the plans shall be an extensive educational effort to make known to larger circles of American Jewry the force of our argument, backed up by the facts revealed in Palestine.

# Call to a National Conference for Jewish Education

*To the Jewry of America:*

THE ZIONIST ORGANIZATION OF AMERICA, which regards the preservation of Jewish cultural values among our people in this country as a moral and historic duty, in conjunction with a Provisional Committee formed for the purpose of establishing a national organization for the promotion of Jewish education, is issuing this Call for a National Conference which will take place in the City of New York, Sunday, May 16, 1926.

For many years the subject of Jewish education has been a matter of deep concern to all Jews to whom the Jewish cultural heritage is precious. In the years of self-adaptation which the Jewry of America has had to undergo, in the struggle for physical and moral adjustment to a new environment, it was inevitable that the energies devoted to Jewish education and the conservation of Jewish cultural values should be sporadic, inadequate and uncoordinated. Owing to fragmentation and diffusion of effort there could not come into being a harmonized and efficient educational system.

The time for the integration of Jewish educational activities has arrived. American Jewry has found itself. It has won a distinguished and acknowledged place of usefulness in American economic and cultural life. In addition, the course of Jewish life the world over, involving great efforts for relief and for Palestine, has woven more strongly the threads which unite American Jewry with the whole Jewish people. The part which history has imposed upon the Jews of America in the work of re-establishing the National Jewish Home in Palestine, a part which they are carrying out generously and with a realization of its historic importance, has inevitably lead to a spiritual and cultural inventory, disclosing, in spite of the fine work which is undoubtedly being accomplished in many communities, glaring gaps and insufficiencies in the work of preserving the Jewish heritage and transmitting it to the coming generation.

Jewish education in the United States in all its forms as manifested in the school, the home, the press, the library, etc.—must receive a dynamic impulse and be dominated with the ideal of conserving through its processes the authentic Jewish personality. The Zionist Organization of America regards the initiation of this work as its natural duty. The actual conduct of the work will be entrusted to a distinct body which this

Conference will call into being and which will mobilize the necessary forces for a large-scale constructive service. We are mindful of the existence of Jewish educational agencies in various parts of the country, many of them doing excellent work in their respective spheres. With these, the national organization to be created will seek to co-operate in every possible manner.

In the field of Jewish education various tendencies arising from religious viewpoints and practices, find expression. *We have neither the desire nor the intention to interfere in the slightest degree with these tendencies.* The intention, on the contrary, is to create a framework of constructive co-operation, within which various views and tendencies may have free play. There are definite cultural elements in which all groups concerned with the preservation of the integrity of Jewish life, are interested. It will be the function of the proposed organization to strengthen these cultural elements, and, without, of course, attempting to finance or conduct local schools and institutions, to render assistance in the field of educational organization and technique.

The proposed organization will aim to be of service to Jewish educational activities that minister to the child, the youth and the adult. It will regard its basic purposes to be the following:

FIRST: To foster a wider and more intensive cultivation and study of basic Jewish cultural values, including the Hebrew language and literature, the vital qualities of Jewish tradition, and the modern Jewish renaissance in Palestine.

SECOND: To cooperate with existing Jewish educational institutions and organizations to the end that there be brought about a co-ordination of Jewish educational effort which will result in greater efficiency, prevent overlapping, and provide the stimulus which arises out of common counsel and action; as well as to stimulate the creation of new Jewish educational institutions.

THIRD: To arouse the conscience of American Jewry to effective interest in Jewish education in all its phases.

We regard the task to which we are now summoning the Jewry of America to be imbued with an importance not exceeded by any other. It entails the dignity and wholesomeness of Jewish life, and its capacity for greater service both to this country and to the historic destiny of the Jewish people.

LOUIS LIPSKY, *Chairman,*  
*Zionist Organization of America*

April Eighteenth, Nineteen-hundred and Twenty-six.

## DIGGING INTO ITS OWN SOIL

### LAND—THE MARROW OF A PEOPLE'S BONES

*"I believe great things are gestating in Palestine."*

By PIERRE VAN PAASSEN

*Mr. Van Paassen, noted American Journalist, who is leaving for Europe and Palestine this week, has been invited by THE NEW PALESTINE to write a series of articles, embracing his impressions of and observations in the Homeland. As an outstanding American publicist, Mr. Van Paassen's reactions to Palestine will be watched with unusual interest, because they will be transmitted to the American public at large. The following article is published by THE NEW PALESTINE as a genuine human document, describing the attitude of a non-Jew toward a visit in and study of Palestine.*

IN the year 1203 of the Christian era, the emperor of Byzantium, Isaac II, was so distressed over the inroads the Turks were making upon his domains, that he sent out a general alarm through Christendom. And that not without reason. His legions had been defeated, whole provinces lay waste, other regions had seceded or set up independent governments under suzerainty of the Caliphs el Islam, and worst of all, every day saw new arrivals of Kurds, Kalmuks, Saracens, Moors and Arabs arriving at the Turkish headquarters across the Bosphorus, where a savage and desperate attack upon Constantinople was planned. In the evening when the sun tinged the domes of Aya Sophia with gold, the air reverberated with the massed chant of tens of thousands of Moslem warriors across the straits, "Allah Ihkbar Allah!" In the morning the emperor could see the green flags of the prophet floating in the breezes of the Hellespont.

And so while every citizen was drafted and set to work upon the defenses of Constantinople, fast riders were dispatched to carry news of the emperor's plight to Germany, from where the intelligence was relayed to Rome, France and Flanders.

Europe shuddered at the thought of a Turkish invasion. The churches filled with panic-stricken mobs. The words: "From the furor of the Turk, Good Lord, Deliver Us!" were inserted in the litany of the Latin Church, the Pope held a conclave to consider the situation and the German emperor came to France for a council of war with the Most Christian King and his brothers, the princes of the blood.

Now, although Isaac II was a Greek, that is to say, a heretic, the monastic orders in the Netherlands at once espoused his cause and cowed brothers were sent up and down the land of Flanders to preach a new crusade. They traveled from fair to fair, calling on their way at the baronial mansions, preaching in the streets of the industrious cities, promising freedom to chattel slaves and eternal happiness and felicity to their masters if they would but gird their loins with the two-edged sword and go to the defense of the threatened outposts of Christendom.

Beyond Constantinople lay Jerusalem, the magic city that for two centuries already had beckoned the flower and chivalry of Europe to come and deliver it from the oppressive yoke of Mohammed's followers.

What could be more enticing than this new venture? Glory and eternal salvation were to be gained in one fierce blow. Byzantium freed from the peril of extermination and the holy places wrested from the hands of the Unspeakable Turk. Loot on earth and bliss in the life hereafter. Surely it was an invitation and a promise not to be despised!

And so it came to pass that on a bright morning in May of the aforesaid year, a monk arrived at the fortified mansion of the Seigneur Peter Paesse, situated not far from the present ruined city of Ypres.

Even before this friar had crossed the drawbridge, the

peasants had run out to meet him, to earn what news he was carrying. The monk, according to the chronicler, set up such a howl that the women and children ran hastily back into their dwellings and the men promptly girded on their swords.

What he was shouting was the old cry of Peter of Amiens, "Deus Le Veult" (God Wills It). With this cry the Hermit had been able to rouse the countryside for the first crusade two hundred years before our present episode.

After the monk had been given some refreshment, he was taken into the Seigneur Paesse. This "gentle-hearted and chivalrous burgher" was so impressed with the tales of woe emanating from Byzantium that he forthwith vowed to ride with his men for the deliverance of the city and the freedom of Jerusalem. In the old Flemish bible at home, it is written that he plighted his sword and his life to the sacred cause by draining a huge cup of Flemish beer, "the like of which is not now known in this land." ("Now" in this instance refers to the year when the chronicle was written, viz the year 1554.)

A few days afterwards, Peter Paesse rode away with ten archers and swordsmen and joined similar small groups of armed men on the road to the East. He took with him "but his sword, which he had used to such advantage in the war with the English, trusting to Almighty God, the sacred cause he had embraced and his native ability, for mercy and victuals."

After a long and arduous journey on which the Flemish seigneurs displayed a good deal of their native ability, that is to say, if one may be permitted to judge from experiences gained in the Great War, an extraordinary dexterity in locating chicken coops, they arrived at Constantinople. They crossed the Hellespont at once, engaged the Turks in bloody combat and came away with enormous loot. For the time being Constantinople was safe and the Flemings began to play politics. They formed a sort of military junta, conspired against Isaac II, deposed him and proclaimed one of their own countrymen, Baldwin of Flanders, lord and caesar of the Eastern Empire. They restored the Latin service in Aya Sophia and therewith gained "the everlasting gratitude" of the Pope in Rome for so "pious and worthy a deed."

The next step was on the road to Jerusalem. Our own forebear, Peter Paesse, however, never reached the Holy City. He fell sick at Nicaea and was carried to the home of a Jewish merchant, who, the chronicle asserts, treated him with skill and charity, so that he recovered and was able to return to his beloved Flemish lowland.

Two hundred and fifty years later, a descendant of this Seigneur Peter Paesse was on a pilgrimage to Jerusalem when he was taken prisoner by the Turks. He later escaped and was back in Constantinople when Mohammed, surnamed the Great, entered that city and caused the gutters to run red with the blood of the slain.

He himself died fighting under the palace walls, as a member of Constantine XIII's bodyguard.

SINCE that time no member of the family has crossed the Danube on the way to the East. It will be my privilege, I hope, to make the third attempt in nearly a thousand years, to reach the Holy City of Jerusalem.

No Turkish hordes bar my way and, alas, no reward of everlasting happiness lies in the offing.

My approach to Palestine is with the intent to see with my own eyes the beginning of a chapter in world history, a chapter that will, in time to come, be classed as momentous and of profound significance. For I am convinced that the Jews have written down the first words of another brilliant chapter in the book of humanity. I have seen everywhere this passionate longing of the Jew for the land of his fathers. In Palestine, I hope to see the way in which that age-old dream is being fulfilled. For this much is certain, this much



I know already before starting out, the upbuilding of Palestine is no longer a fitful dream, it is a reality.

To the Gentile mind the Jew in the Diaspora is an enigma, a puzzle. Sometimes he has fitted in and contributed an altogether disproportionate share to our Western culture. But very often his contribution has been in the way of a challenge. The Jew is the eternal challenger. He took part in our Western life, he was the co-creator of our civilization. And in doing this he often committed violence against his own spirit. Whenever the Jew became assimilated, whenever he detached himself from the traditions of his native soil, he ceased to be the creator of lofty ideals, which gave the world prophets and poets and God-intoxicated men.

If the Jew were ever again to create as a conscious national unit, as an exponent of justice and peace, a light to lighten the Gentiles in a collective sense and not as individual Jews, it was first of all necessary that he should have a place somewhere in this world, where he could, at least, enjoy cultural predominance; where he could live his own group life, unhampered and unfettered by physical ghettos and spiritual prisons. To him the Galuth remained for two thousand years nothing less than a prison. In some instances the prisons took the form of dark and damp dungeons; in other places they had at least the benefit of fresh air, as in an open-air concentration camp, but they were hemmed-in, hedged-in, walled, railed, picketed, fenced-in in prison-corralles nevertheless.

In Russia an experiment was once made with building a Jewish city. But the architecture of the buildings was Muscovite, the language spoken was Slavic, the code of law was Russian, the children were educated to become good Russian-Jews. The experiment was undertaken on foreign soil. In a sense New York even may be taken as a Jewish city. Perhaps no other racial group has contributed so enormously toward the development of this city in all its varied phases. But can anyone trace the line of demarcation? Can anyone say: so far it's Gentile enterprise and here the Jewish endeavors make their beginning? Spinoza was a Jewish philosopher. But can anyone law down a rule and say this part of his philosophy is Jewish and this part Dutch or German?

Isaiah was a Jewish philosopher and prophet. There was no foreign admixture in his make-up. And he towers above all Jewish sages that have enriched the world after him. David was a Hebrew singer. There is not one who comes near him in the two thousand years of Galuth.

For the first time in twenty centuries the Jew is back on his own soil. Now, its own soil is something to a people that strengthens its bones. A people sucks strength from its own soil. It is what the mother's womb is to an unborn child. It is part of it. The strength goes into the marrow of its bones. It is this strength drawn from the soil of Eretz Israel that has kept Israel alive during two thousand years of exile, misery and bondage. From its own soil a people draws legends, superstitions, peculiar racial habits, art, culture, poetry, a will to work, a desire to grow. These are the things that make a people, that make a race.

That is why Israel had to go back to his own soil. It was a demand of unanswerable justice. To become a great people again, the Jew needed Palestine. The Arab has no need of Palestine to blossom forth again into a renaissance. He can bloom elsewhere. Other soil seems more congenial to his needs. At least he did not rise to great cultural height on the soil of Palestine. His glory dawned in Mesopotamia, in Egypt, in Spain, in Morocco. Israel also rose to magnificent heights elsewhere, but the historic splendor of Judaea eclipses all his efforts on alien soil.

I believe the Gentile world has not so much hated the Jew, as it has had contempt for him. All the Jew's brilliant contributions to our civilization have not saved him from

this contempt. This was simply because he had no tangible national background, he had no home, no national soil for a backbone like France has for instance. Now that he has his land back, he will cease to be in contempt. If it goes well with the Jews in Palestine, some day, they will be hated. This hatred will be caused by jealousy. It will be preferable to contempt nevertheless.

I approach the land of Israel in a spirit of deep and profound reverence. I am aware that I will not see any towering skyscrapers nor steel vaults, no wondrous machinery and marvelously green meadows, but I will see a people digging into its own soil, a people renewing its national strength by contact with that soil.

Israel was ravenous with spiritual hunger. For twenty centuries he hungered and thirsted. His instinct, like the instinct of every race, told him that this hunger could only be stilled on his own hills, in his own valleys, on his own soil. They tried to feed him unwholesome sweetmeats. They tried to make him swallow alien creeds, absurd notions, strange manners. His hunger remained. It was not appeased. He was panting for Judaea.

Now he has his own land. I am going to Palestine because I want to see the dawn of a new civilization. I want to watch the Land of Israel. Because I believe great things are gestating there.

## IN THE VALE OF ACRE

By S. TCHERNOWITZ

Jerusalem.

FOR a long time I gazed down from the summit of Mount Carmel to the ancient river Kishon, winding its way to the shore and hurling its arms right and left, just as if it wanted to wrestle with the old sea which waits ready to swallow it. How impudent! What a tiny adversary for the sea. The Kishon so small and narrow that it can hardly wet one's foot and the broad and mighty Mediterranean! It is this very impertinence that lends the Kishon its destructive character. For years and centuries the Kishon has maintained the same position near the shore, defying the sea. "Well, I also bring water to the world," it seems to say boastfully.

But the Kishon brings something besides water. It carries malaria bacilli. The swamps which have formed around the Kishon have prevented people from approaching the sea. They have forced the city of Haifa to grow upwards on Mount Carmel or to extend in the direction of Elijah's Cave. They do not let it come near the Valley of Acre, which direction it would naturally take. But your time has come, River Kishon. For now we know how to make valleys of mountains and dry land out of swamps. And now we are going to deal with you. The Kishon will play the leading rôle in the new drama which is about to take place at Haifa. It is the crux of all the plans of the Haifa Bay Development Co.,\* which, together with the Jewish National Fund, acquired 60,000 dunams of land in the Valley of Acre.

I wanted to make its acquaintance at first hand and to see "before" first and then "afterwards." There on the spot about which dreams of the near future are being woven, where great things are in process of creation, it is worth while to observe origins and beginnings.

So this is the Kishon. At least so they say. Can this really be it? It is so hard to believe that this miserable trickle of water is the famous Kishon where Sisera's troops were drowned. Along its banks we see the first Chalutzim of the Kishon, the Jabloner and Kozanitzer Chassidim who have striven here with the swamps on National Fund land and now conquered the foe. In the distance we can see the

\* Founded by the American Zion Commonwealth, the Mesher and the Kedem Co.

barracks of Nachlat Jacob and Avodat Israel on two hill crests. They no longer fear the Kishon. They have dried up the Kishon so thoroughly that it squirms in agony and is facing its last moments with terror.

But the Kishon is not everywhere so narrow. You should see it at the spot where it swallows up its tributary, the pool of Fuare.

I stand on the iron railway bridge of the Haifa-Acre Line, the only sign of human activity in the district. The Kishon flows rapidly under the bridge. It looks like the Jordan at the point where it flows under the Allenby Bridge at Jericho. It is here that the swamps begin which draw their water from the Kishon and the Fuare. Who can control or limit their growth? Surely not the shepherds who water their flocks here. Not only they. Our own young colonists thought, until not long ago, that there was no way of remedying the Kishon swamps. But recent investigations have shown that the Kishon is amenable to reason. It can be rendered harmless and even useful; since it is above sea level its course can be altered. Certain arms of the Fuare and the Naamin can be drained. The Kishon will no longer meander along. Its road to the sea will be shortened, and in consequence large tracts of land will be drained. Perhaps the Kishon will lose some of its beauty, but it will become a well of life to thousands of people.

As I stood on the bridge and looked at the Kishon, the following thought came to me: possibly it is for the last time that I see the Kishon in this form. It must of necessity undergo a change as soon as we begin to drain the land. We are going to give the Kishon a new bed. It will not submit gracefully, but rather in its usual wild and unbridled way. But at least it will have one consolation, that it is being done by Jews, that it is they who are shortening its life. It must forgive us for demanding only good and not evil from it. After all, we have suffered enough from malaria in Palestine!

It is for the first time that I become thoroughly acquainted with the second valley of Palestine, the Valley of Acre, for up to now I have familiarized myself only with the other and better known valley, the Emek of Esdraelon. If one looks down on this second valley from the summit of Mount Carmel, it appears to be a narrow strip of land along the seashore, nothing but sand and the Kishon. But here a new panorama is unrolled before me, that of a fertile valley, abounding in water and rich soil. We, the new farmers of Palestine, are becoming friendly with the valley. We commenced our career as a nation, so to speak, from the mountain city of Jerusalem, and are little by little penetrating into the valleys. We are proud of the fame of Jerusalem and glory in its great past, but we have built a new chapter, Tel Aviv, in the Vale of Sharon. The future of our colonization in Upper Galilee will not center around Safed, the mountain city, but in the Valley of Merom. As in historic times, there is "neither dew nor rain" on the top of Gilboa. And it is at its feet that the new settlements are growing up in the Emek Jezreel. And now it seems that it is not on the Carmel that our city of Haifa will concentrate, but along the bay, in the Valley of Acre.

From the Kourdani Hill, the center of the valley, I was able to see the whole region. It is here that we find the key to the sea and to the shore. Jidra, the newly reclaimed spot, is bounded on the west by the sea, on the north by Acre, and on the east by Kafr-eta and Mejdal, the new acquisitions of the American Zion Commonwealth and the Jewish National Fund. The Kishon runs parallel with the Semach-Damascus Line and with the Haifa-Nazareth Highway.

The prospective harbor of Haifa will be the only one on the coast between Aleppo and Port Said. Haifa will be the connecting link between the Western and the Asiatic markets. The port will be a commercial and industrial

center, and in addition to this, a central point for colonization. If we look toward the sea, we see that from the shore the Haifa-Nazareth Highway will join Haifa with Acre and thus with Beirut. The railway which starts from Bagdad and goes westward from Damascus will also reach Haifa. Herzl's dream of the city-to-be will become a fact as soon as the port of Haifa is constructed and the Valley of Acre which has now passed into our possession developed.

The soil is as yet untouched. There has been no habitation of man in the marshes. Only on the hilltops have fellahin lived in the villages of Kafr-eta, Mejdal and Jidra, only to be constantly ill of malaria. We are the first to demonstrate that we can transform this land to suit our needs. There are two obstacles in our path. On the one hand, dearth of water and on the other hand, over-abundance of water. Either it is dry and we cannot obtain a drop of water, or else we have far too much water filled with malaria bacilli. But we have shown in Palestine that we are able to irrigate the barren fields, and, moreover, that we can drain the marshes, thanks to our national treasure, the National Fund.

And in this we shall also succeed in the Valley of Acre.

As I drove through, only a few minutes ago, I saw the miracle in the desert, in the midst of the trackless swamps. On a high hill near Kafr-eta, I came upon the first signs of life. The Jews are like Robinson Crusoe, being the first to settle down here, as it were, in the midst of the desert. What in the world do they do, isolated from the world, when the heavy rains render the swamps even deeper and more inaccessible? But this is the way the Jews conquer in the Valley of Acre as in the Emek Jezreel. There young people in the springtime of life, and here bearded earlocked Jews from Warsaw and Nalewky and Dzika. Twelve families are here. They are still "green," having arrived in the country only six weeks previously. Their dreams have not yet been realized. They are still intoxicated by the honeymoon with their loved land. And indeed the beloved has a nature such that the more pain she inflicts the more one loves her. What care we for the rain and swamps? What care we if we live in barracks without windows, men and cattle all together? All is as it should be, so much so that the old-established Jews have already sent for fifty additional families.

"We live on, praise be to God."

"What do you do?"

"What don't we do? Cattle raising (their few cows are meanwhile promenading on the hilltop!), fodder and vegetable raising, and mixed farming."

"Who is teaching you farming?"

"Ah, well, what is there to learn? We have clever people, and our leader understands things. Soon we will have the Acre-Haifa Highway passing through here, and we will be in the very heart of things. We are not homesick for Warsaw. We hear the Zlota has fallen down to nothing at all, and what we put in here we keep."

"Have you enough land?"

"Yes, thank God. 150 dunams per family. And soon the whole Valley of Acre will be settled by the right kind of People. All we need is Jews with determination to build and stay in a village. If the determination is there, everything is there. Jews who make up their minds to do a thing will surely do it."

For a time I stood on the Kourdani Hill which rises above the whole district. I could not take my eyes from the landscape around me. On the one side the Carmel, or rather the two Carmels, father and son, the hill on which the Haifa suburb, Neveh Shaanan was built; and here the Nesher cement factory, which puffs out jetties of smoke into the sky and looks like a volcano from a distance; on the other side Acre, the city surrounded by the sea. It looks like Venice when one arrives by water. And below the hill is the Kourdani spring which provides water for the



whole district. This hill forms the central point of the valley, half way between Acre and Haifa. It is here that the new life will take its beginning. Here will be the city which will reach from the Kourdani to the sea, to the white sands of the shore which gleam in the sun. The city will develop naturally. The first contingent from Ain Harod and Tel Adas has already taken up its quarters on the ninth kilometer of the Haifa Railway, and it is plowing the first 10,000 dunams. On April first, the big sanitation program was begun, and 1,000 workmen will be occupied here. Besides these, stonecutters and builders will arrive, and specialists in various branches of farming. The workmen and their families will be the first to stay on the land and will lay the foundations of the city. There will be a railway station here, too, which will put the settlers within easy reach of Haifa and Acre. It is planned to build a pleasure resort on the seashore to form part of the city, which will attract thousands of people who want to rest and take sea baths. Here fine hotels will be built, a recreation center, a Government aerodrome, and a field for sports. The population of the city will grow rapidly during the three years over which the work of sanitation will extend. In the meantime the highway will be built leading along the sea, which will join Acre to Haifa and thus Haifa to Beirut. The highway has been begun with Government participation, the Haifa Bay Development Co. providing the stones, and the Government providing the labor. Thus the new city can extend as far as Acre, for the land acquired by the Jews reaches almost to that town.

Where I stand I am keenly aware of the silence that surrounds me. Below scattered sheep are grazing, nibbling the sparse grass between the stones around the Kourdani source. A strange feeling comes over me. I seem to hear the sounds of tomorrow. Today all is empty and barren here, and tomorrow, in about five years, I shall perhaps relate that I, with my own eyes, saw the emptiness all around, so that I could not believe that a new epoch was about to begin here. It is for this reason that I tell it to those who were not here yesterday. For it is thus that those who came to Palestine before me told me tales of the past.

But this is not an incredible dream, not a vision that cannot be realized. The dream and reality will go hand in hand in this, our land of wonders.

The miller who owns the Kourdani mill to which we descended from the hilltop evidently thought that we might be important customers. But he quickly discovered his mistake. The Arabs who were standing about went back to their primitive husbandry. For the first time I understood the grief of the blind hero Samson, when the Philistines put him to work at the millstones. To walk, and then to stand still and wait until the stones have ground the wheat. Only the handsome Arab woman with the bright eyes can be so patient as that. We Jews are not so patient. Our Samson of today would rather that the wheels be turned by electricity like in the big Haifa mills than to wait, as one waits for the Messiah, until one can obtain a bit of flour. Only the Arabs have time. In the meantime the flocks can be watered or one can lie idle on the stones near the source and gaze at the sky! The sun shines over our heads as brightly as in summer though the black clouds gathered on the horizon tell of heavy rains.

We are travelling along the highway, that is to say, along the prospective highway. In about a month there will be little piles of stones lying at intervals along the whole Haifa-Acre road and the white sand, which has never born the impress of a human foot, will be trodden upon. In the meantime the sand is still untouched and even the age-old furrows have remained. The highway crosses the whole extent of land from the north toward the Kourdani hills. The land which is at present lying under water can, of course, be used for cultivation. There is enough water for

irrigation. From the Kourdani source alone 200,000 cubic metres per day can be obtained. This is a tremendous amount, sufficient for a large city. A central system of irrigation will be contrived and the water will be carried in all directions by means of pipes. The greater part of the land is suited to orange plantations. Here workmen are to be settled. Ten dunams will be allotted to each family. They will supply Haifa and the Kourdani with green and fruits. It is calculated that about four thousand families can be settled on the 40,000 dunams which are suitable for farming.

I cannot restrain myself from indulging in further calculations. One thousand or two thousand families will be occupied in the work of draining the Kishon, the Fuare and the Maamin. Then we have the families of the pleasure resort, of the city of Kourdani and the merchants and industrials who will make their living from the harbor; then the orange growers and the truck farmers; then the workmen, merchants, buyers and sellers who will import and export goods and who will be connected with the world markets at Beirut, Damascus, Alexandria, and Constantinople. Am I exceeding bounds in my dream?

At this very moment I forgive our neighbor Acre for the fact that it was for a time reckoned as foreign parts, and I annex it, as it were, to the Valley of Acre, which is surely Erez Israel and as surely ours.

I do not make this annexation for imperialistic reasons. Indeed not! The above named city has a considerable share in our past. It played a rôle in our early past and as we know in all Palestine "that which was once ours should be ours again." Upon this do we base our national resurrection. But how did the Jews know that Acre was destined, as was Haifa, to be the center of the new Jewish settlement in the second Valley? What said the Chahamim? Even if all Jews are not themselves prophets, they are of the prophetic strain. They drifted naturally toward Acre and took root there. They opened factories there. There is even a Jewish restaurant with Hebrew lettering in the center of the market. That is a good sign. If a restaurant is there . . . there will be a settlement there, too.

Even on the way back, as we travelled along the sands, I retained my high spirits. Today I hear the sound of waves, and tomorrow I shall hear new life about us. If the land is only Jewish, everything else will come of itself.

We cross over to the other shore of the Kishon. The bridge is quite long. In its last moments before flowing into the sea, the Kishon pretends for a moment to be a real river. And here is the bay. This is where the port will be. It is from here that the sea will bring greetings from the ancient people that is renewing its youth. Once upon a time Hiram, King of Tyre, was the ruler of the sea and his vassals "reached from Lebanon to the sea." They brought gold and silver here, elephants and monkeys. And now we shall be the masters here. Now the port and the bay will be ours. It is here that we shall have commercial and industrial centers. It will no longer be necessary to land at Jaffa, which frightens away every tourist and immigrant by the wild disorder which prevails there. It is here that the large steamers will arrive. There will be tremendous activity in this city of suburbs, plantations and green fields. A new world is to come into being. Haifa will no longer speak of its future, but will actually begin to realize it. Up to now, climbing upon the mountain and descending into the valley it has not yet found the magic formula as has Tel Aviv, its competitor. But as soon as the port is constructed, both the Carmel and the valley will flourish the Jewish settlement will spread out on all sides.

Evening. The sun has already set. The Carmel looks discontented. It seems to strive with the waves from the open sea which beat upon it and appear to be penetrating into its sides. For the present it is strong enough. It holds its own against the waves and throws them back angrily into the sea. Do not be angry, Carmel: Your day is coming.

## NATIONAL DISINTEGRATION

### DIASPORA JUDAISM AND TRIBALISM

By DR. A. S. WALDSTEIN

**W**HEN the Great War had ended, a Jewish committee was organized for the purpose of securing political and cultural rights for the Jewish minorities, particularly in the new states that had sprung up as a result of the dismemberment of empires. This move was in keeping with the general tendency of the entente allies to proclaim, with the generosity of conquerors, the rights of national minorities—in somebody else's country.

Hopes were high at that time in Jewry; especially so among those who always used to shirk the Jewish problem, who tried to hide it under a bushel. Here was a chance for them to prove, what they had never been tired of declaring, that "the so-called Jewish problem" will be solved, separatim or seriatim, as it were, within the boundaries of the several states, particularly the new states, which had received a lease of life from the great powers, the conquerors in the war. We know the results—the great disillusionment! Rights were granted on paper to be ignored in life. You cannot prescribe to an independent people an attitude towards its internal affairs. There is always a way to evade by subterfuge the promises elicited by force—the more so as the conscience of the prescribers themselves is not particularly clean.

But suppose the miraculous to have happened; suppose Poland and Roumania to have been faithful to their promises of granting the Jews national rights *de facto* as they had done *de scripto*. This would have naturally satisfied the "local solution" Jews. But would it have really offered a solution to the problem of Jewishness, of Judaism, of creative Judaism?

Some would be inclined to answer in the affirmative. For do not rights of minorities mean not only legal and political rights, but also national and cultural autonomy? Do they not mean the maintenance of the national schools of the minorities, the official recognition of their languages, etc.?

But how far can this apply to the case of Jewish minorities among the old and new states?

The trouble with the application of social thought to Jewish affairs is, firstly, that in our optimism we are apt to project the past into the future. "There is nothing new under the sun." History but repeats itself, and the future will be only a reflection of the past. We have lived and created as a people under similar conditions till now, and we shall continue to do so in the ages to come. It is a sort of historic fatalism that we employ in order to exorcise the evil thoughts that haunt us concerning the future of Judaism. We forget that social forces are not so staple as national laws, that their flux and flow is more changeable and therefore, socially the impossible today is the possible tomorrow, and vice versa.

Secondly, we are apt to apply general principles to the exceptional Jewish case. Whatever fits into the system of other nationalities fits into that of the Jewish people, ignoring the differences of circumstances, the peculiar conditions under which the Jews everywhere live.

Let us take as an example the Poland of today. In that country there are a few million Ruthenians and Germans and some three million Jews. These are all minorities struggling for recognition, clamoring for national and cultural autonomy. But how do they generally stand in relation to the majority, the Poles?

The Germans and the Ruthenians differ from the Jews in that they are territorial minorities, whereas the Jews are an absolute minority. The former live in territories of their own, wherein they form, as in the case of the Ruthenians, a majority, or, at least, as in the case of the

Germans, a large minority and have the great additional advantage of expanding over all branches of life; agricultural as well as industrial and commercial. They are self-sufficient economically and linguistically. If cultural autonomy is given them, it is practically territorial autonomy.

Not so the Jews. They are scattered all over Poland, among Poles, Germans, and Ruthenians, forming a majority in no province. They are engaged mainly in city trades and are thus immediately dependent, economically and linguistically, upon the nationality in whose midst they dwell. Even if national autonomy be given them, life, the street, the market, public activity would take away the political grant. For life is nowadays a stormy sea, capsizing the insufficiently-ballasted national craft, swallowing up the loosely-anchored group.

This is a picture of Jewish life not only in Poland, but in the Diaspora. The Jews form an anomaly; they are a "peculiar" people, living under peculiar economic and cultural conditions. And no amount of comparison between the condition of the Jews and that of other national minorities or majorities can argue away this peculiarity and its dangers.

To come back to Poland, probably the largest Jewish center in Europe—or to Hungary, Roumania, the larger Roumania of today, etc. You will, of course, ask: Did not the same Jews lead but yesterday, under Russia and Austria, a more or less national life of their own? Why should this change come about in Jewish life with the mere change of political hands? The reply is, that the political revolution has had a deeper significance for Jewish life than mere political change of hand. It has transferred the Jewish people from vast unwieldy empires, of multiple nationalities to the power of almost national units. And the difference is immense. In the seething caldron of the 21 nationalities and peoples in the Russian Empire or of the nine nationalities of the Austrian Empire, the Jews could hold their own. They could keep their equilibrium in the tugging of national forces on all sides. They were a sort of neutralized national force. With the breaking up of these empires, the Jews now stand face to face with national units—the other minorities are hardly of any consequence in comparison to the numerous minorities in the old empires—grim, determined to hold their own at any cost, and, what is more, tending to build their renewed states upon the basis of popular education and thus increase and intensify their national cultures and make them more irresistible for other minorities and their cultures.

A situation such as this is nothing new in Jewish history. But we need not go far back in history for illustration. At the end of the 18th century, Hebrew literature experienced a revival in Germany, its sponsor having been no less a personage than Moses Mendelssohn. And yet only a short respite was granted Hebrew literature in that country. It had soon to leave it for Galicia, to settle finally in Russia. Historians pass by this significant fact without comment or with the explanation that Hebrew literature could find a permanent abode in Germany, because the Jews assimilated there rapidly. Does it not sound like the answer of the chemist to the question why opiates have a tendency to put people to sleep—because they have soporiferous qualities?

The fact is, however, that Hebrew could not exist in Germany and that the Jews assimilated very rapidly there, because the power of suction of the *German national and cultural unit* began to play upon German Jewry.

One will, of course, cite in this connection, Zunz and Graetz, Yast and Franke, as examples of Jewish creativeness in Germany even in the 19th century. But these were obviously the last of the Mohicans, who were still imbued with the Jewish past. They gathered in the last sheaves, before the bleak, barren winter encroached upon the Jewish field in Germany. Even their works will have to be rescued from oblivion, from the mustiness of the book shelves of

the public library by a translation into Hebrew, just as was the case with the Jewish philosophic works of the Golden Period of Jewish literature in Spain.

The argument of historic fatalism may be answered with the fact that there may be another historic fatalism than that "What there has been will be"—that no nation, for instance, can make headway against the current, so long as it does not feel the bottom underneath its feet. It may be shown that no nation can hold its own while floating about in the political frame—to use a metaphor of the French critic, Bruentiere—of a country, which another nation fills out.

Is this true only in the case of the Jews living among highly cultured peoples? By no means. The Turkish Jews have acquired the customs and habits of the Turks and have created nothing of their own. The Jews of the pre-war Roumania are distinguished by ignorance of Judaism, on the one hand, and by lack of general culture on the other, because the national unit under whose sway they lived could have only a negative influence on their national creativeness, but could not contribute to their culture, itself being of a low cultural status. The difference in degree of culture between one national unit and another amounts, in terms of the influence of the latter upon Jewry, to a difference of rapidity in the effect of dissolution upon Jewish nationality and national creativeness.

Thus the breaking up of the vast empires in Europe does not mean for the Jewish people merely the breaking up of a very large Jewish center into smaller ones. It means the placing of the Jews of the east under similar national disadvantages as those of the west, bringing them face to face with national units, and thus constantly narrowing their chances of leading a national life and displaying national creativeness.

The existence of Jews and Judaism in the Diaspora is not actually endangered. There will probably remain Jews everywhere as long as humanity will be divided into nationalities. But as the boundaries of states are now constantly readjusted in conformity with national entities the Jews will lose in all countries of the Diaspora their national creativeness and national identity. They will, moreover, tend to become tribalized. Their interests will tend, as now, to narrow and shrink and become circumscribed by the boundaries of the various states within which they dwell. Werner Samhart may exaggerate in stating that the "commercial revolution" in the 16th and 17th centuries is to be ascribed solely or mainly to the endeavors of the Jews, whose commercial relations among themselves were world wide at that time. The fact is, however, that there was much more national unity among the Jews of the middle ages than there is nowadays. There was much more brotherly feeling among them and there was more of an intellectual giving—and taking. Jewries are now self-sufficient. It would hardly occur to any Jewry to ask a knotty religious question from the rabbi of another Jewry, nor a solution to a civil question from a Jewish sage of another country. If American Jewry tries to do something for Russian Jewry, it does so, as Lewisohn would say, as a way of escape—from many troublesome questions. There is hardly a true brotherly feeling in the action. It is looked upon as a higher brand of charity, the Russian Jews being regarded as green-horns and paupers. Not a word is said in the press and on the pulpit of the great national creative services Russian Jewry gave for the last fifty years preceding the war.

The Jewries of the world are now tending toward tribalism.

There is no way out of it. It is the inevitable, and no amount of Galuth logic will be able to explain it away, and no amount of struggle will avail to stem the current. The process will probably be as follows: A struggle for legal, social and political status, with more or less success. Here and there a fight for linguistic and cultural rights, with the

result of the gradual linguistic and cultural assimilation in the process, paradoxical though this may seem. Everywhere increasing efforts and diminishing returns, loss of national creativeness, and probably the final limiting of Judaism to a pale school curriculum and a whitewashed religion.

The picture unfolded above of the march of Judaism downward in the Diaspora has not been, however, without reservation. What was meant was that granting the process to continue as it did till recently, these are the chances of Judaism in the Diaspora. A change has, however, occurred in Jewry, within the last few years. A national tremor has passed through the body of Israel. There is a reawakening everywhere. There is no doubt that all this occurred under the influence of the greatest movement and the greatest force in modern Jewry—Zionism.

Why this influence? Not because of the sentimental reason that we have here an endeavor to rehabilitate the land of our ancestors, but because that is the only land where the Jews can form a majority and can expand nationally and culturally, as in no other country. What has been attained there till now, with limited means and a handful of people, may serve as an index of the future possibilities of Palestinian Jewry.

The trend of Judaism in Palestine is not merely religious, as it tends to become in the Diaspora, but national. A deeply religious Jew coming from elsewhere is sometimes shocked at the irreligiosity he finds in Palestine: Is this Palestinian Judaism? He fails to see the vast difference between the Judaism of the country he left and that of Palestine. In Palestine one can afford to be even irreligious. Whatever is social in Jewish religion, such as the Sabbath and the holidays, has entered into the civil and political system in the Jewish town and village. They are officially observed everywhere; only that their private observation, as well as the observation of other religious tenets, is left to the private individual. Not that a Jew cannot observe all these in Palestine if he wants to. On the contrary, a pious Jew need not send his children to work on Saturday, for the factory and the business place are closed on Saturday. He need not fear the influence of the Christmas carol and the Christmas tree and the Christmas present on his children. He can send his children to Hebrew schools in some of which even orthodox religion is taught. Judaism in Palestine is more expansive than in the Diaspora. There it can be interpreted in a thousand and one ways, without troubling with the questions that harass the minds of Jews elsewhere: What is Jewish religion? What are Jewish ethics? What is Judaism? A Jew in Palestine is one who stays there and participates in the rebuilding of the country.

This Jewish creativeness, which is even now going on in Palestine, and the consciousness of an expansive Judaism such as this have been the sources of tremendous influence upon the Jewries all over the world. Now there is no telling, whether this influence is merely temporary or will be lasting. The current of assimilation in the Diaspora is swift and strong. But one thing is certain: even if assimilation, in a smaller or larger proportion, be inevitable, and the Jewries of Diaspora will not be able to withstand its effects, the very assimilation will undergo a change under the influence of a rejuvenated Israel in his own land. It will no longer be accompanied by an ugly, cringing, bowing of the head, a stealing into the others camp through the back door. It will occur with head erect and without denying one's identity.

The remaining Jews and Judaism in the Diaspora, will have to look to Palestinian Jewry. This Jewry will save them from tribalism, and will be the central link connecting Jewry with Jewry. The Diaspora may become barren, ceasing to create national values, but it will, at least, endeavor to understand and appreciate the national values created in the national homeland.

## A NATIONAL LOAN

### MORTGAGING COMMUNAL PROPERTY

By A. B. COHEN

*The subjoined article derives particular interest from the announcement which has just been made that Dr. Weizmann may come to America shortly to negotiate a loan for the National Homeland. Mr. Cohen who was the American member of the Loan Commission at the last Zionist Congress, proposes a mortgage upon the communal property of American Jews to the extent of \$100,000,000, the interest of which would provide an annual income of \$5,000,000 for Palestine.*

THE question of a national loan, in regard to which a resolution was passed at the last Congress, urges itself at present to the attention of every thoughtful Zionist. The accelerated pace of the reconstruction of Palestine carries with it a proportionate increase in the demands put on the Jewish communities of the world. It is impossible to continue the task of national redemption merely on the basis of gifts and contributions. A system of intensive campaigns, no matter how well organized, cannot be maintained indefinitely. It is of the utmost importance to put the entire subject of the financing of Palestine on an economic, national basis instead of on the basis of private charity.

Our present method of operation has serious disadvantages which hold possible dangers for the future. In the first place, the need for collecting adequate funds transforms Zionist leadership into a money collecting mechanism. The important administrative and constructive work which should receive the unwearied energies of the elected deputies of the Jewish People must by the nature of things play second fiddle to the immediate necessity of raising funds. Dr. Weizmann has rightly urged that if he is in America raising money, he cannot be in London where he may be badly needed. Our best efforts are engaged in the raising of funds—sometimes to the injury of the cause for which the funds are raised.

Another consideration which weighs heavily against the present method of operations is the uncertainty of our income. We never know definitely on how much we may count for the prosecution of our labors. An element of chance is introduced which is both undignified and fraught with unwholesome consequences.

The various factions within our ranks are constantly engaged in quibbling and wrangling over their budgets, each faction endeavoring to increase its own quota on the ground that its activities are the most important, while we in turn are forced to bargain and deal with them, although all the time the figures are merely imaginary figures, based on an imaginary income, which may or may not materialize, and often does not. Our budgets are fixed on prospective results.

There is a great constructive work for our leaders right now in Palestine, if they can but be relieved of the money worry. I learned more about the real situation during my two weeks in Vienna than during all the previous years which I have devoted to the work. As I listened to the complaints of the various factions, I realized that what we need in Palestine is the foundation of a more concrete and stable government, with a view to the future life of our people in Palestine. Take our community life in America. In those communities which were fortunate enough to have among their pioneers men who had the future Jewish life of the community in mind, and who established a sound basis for Jewish communal life, the newcomers followed in the footsteps of the pioneers and those communities are today the bulwarks of our Cause. In those communities which were not so fortunate, we look today in vain for the aid which we need. In the same way, if we lay in Palestine today the foundations for a sound Jewish life, we will reap

the results in the future. But if our leaders are to be engrossed in these most important years with the problem of raising money the very purpose for which the money is being raised is bound to suffer.

I suggest the following plan as a solution. My plan is to secure a permanent income for at least twenty years to come. This I believe would require probably \$100,000,000 or \$5,000,000 a year as a minimum. I do not know what Dr. Ruppin proposes to recommend to raise the national loan. But even if he should succeed in obtaining a loan, he will have to figure on redeeming this loan, not to mention the interest on it. Instead of worrying over payments of interest and principal, I would suggest something in the nature of a tax by agreement, to be levied on the Jewish communities of the world.

In detail, my plan is as follows: I have spoken to many people who are familiar with the values of the real estate holdings of the various Jewish communities in this country, such as synagogues, club houses, community centers, etc., and the consensus of opinion places the total value of such holdings as around \$1,000,000,000. This property belongs to no man or set of men, but is held in trust for the Jewish people by the various communities and I would therefore say that these holdings are really the property of the Jewish People at large. With the proper preliminary work, and with the proper campaign, I believe that an agreement could be reached whereby each Jewish organization holding, as stated above, real estate in trust for the community, would agree to pay a tax not to exceed 10% of the value of its holdings, said 10% to be paid within 20 years. For instance, if a Temple were valued at \$1,000,000, its quota would be \$100,000 over a period of 20 years, or \$5,000 a year. That is a very easy matter for a Congregation of that size to pay, especially if exempt from Keren Hayesod or other Palestine campaigns every year. The Temple or other organization could issue a sort of bond and mortgage to be redeemed in twenty annual installments. In this way our annual income of \$5,000,000 would be assured, and if a larger sum should be needed, a loan might be secured on the mortgage bonds held against the real estate. The above figure of \$1,000,000,000 is of course merely an estimate.

I realize that the plan as above outlined is a radical departure from anything ever attempted along these lines, and for that reason would undoubtedly meet with plenty of opposition before being adopted. However, I also realize that every original idea of radical departure must contend with disfavor. Everything in the success of such a plan would depend on the preliminary work, such as publicity, educating our public to the idea, organizing properly, and finally, in the proper conduct of such a campaign. I have been agreeably surprised to find that influential members of organizations not usually friendly to our movement have shown great interest in the idea when fully explained to them and even promised their cooperation if the plan were put into execution.

The acceptance of such a plan would ensure the financial foundation of the reconstruction work. Apart from the immediate saving secured through the cutting down of campaign expenses, a saving which might well amount to 20% of the total collected—such a plan, if put into an operation, would place the entire task of Zionist activity on an immeasurably higher plane. The problem of recreating the Homeland of the Jewish People would be taken out of the hands of what is at best organized philanthropy and placed on the true basis of a national labor involving the participation of all Jewry. We must have an assured income, an income which will be forthcoming without a constant inflammation of the community, without constant appeals, without the interminable technique of propaganda. The income which finances Palestine must have a securer basis than the whim of a contributor or the talents of orators.

at the joint conferences decisions are obtained not by a majority vote, but by agreement of the conferees.

Ahronovitz, of the *Hapoel Hazair*, shows that the division on the issue of the *Nir* is not determined by "class" or "national" allegiance, as alleged by Joffe. Nor is there any justification for the distinction made between the urban and rural workers. Thousands of the former have come with the intention of engaging in agriculture, and only the lack of means prevents them. Joffe's hatred of the city workers is therefore astounding and to be regretted. For what does the *Chevrath Ovdim* intend? Joffe himself would admit the need of the idealism of labor for Jewish colonization. The idealism of the individual does not suffice. Many former idealists are now living off Arab labor. As ownership of the land has been made safely national, so also must ownership of another means of precaution be made safely national, and the principles of the use of our own labor and of mutual help must also be made safe. Joffe would say that these should be guaranteed by the people as a whole and not by one class. But it must be remembered that the people as a whole are not yet in a position to give us those guarantees. Neither in the statutes of the Keren Kayesod nor in those of the Keren Kayemeth is there anything to guarantee employment of Jewish labor, not to speak of insistence upon the colonists' own labor. In fact, then, the Keren Hayesod, may help the speculator and the exploiter. We have now thousands, and we hope to colonize hundreds of thousands. Shall we depend upon the individual righteousness of all these people? Must we not, rather, create legal institutions which would avoid the possibility of our future settlers becoming like the *Choveve Zion* and the Rothschild colonists. That is the issue back of the *Nir* project. There may be discussion of details on some of which Ahronovitz admits he might agree with Joffe.

Shkolnik, of the *Hapoel Hazair*, sees in the *Nir*, a legal guarantee of the ability of the labor movement to maintain safely the principles of colonization, for which it has worked for years. The objections to the founders' shares could be met by limiting their influence.

**E**LIEZER JOFFE has answered these criticisms. He maintains as a matter of principle, that the *Moshav* is superior to the *kvutza* and that he would leave the *moshav* if he had reason to change his conviction. He denies any hatred of the urban worker, but maintains that no amount of discussion would change the fact that the city strives to exploit the country economically, and that it dominates it spiritually. He reproaches his opponents for their distrust of the idealism of the individual and maintains that collective idealism could not be assured by legal enactment, but that on the contrary the idealism of the present generation is due in fact to the operation of their free consciences. He postpones further discussion of the question of class vs. people to another occasion. He recognizes nationalization or socialization—whether by class or people—legitimate only when large properties are involved which are used to exploit labor and the individual. When these are used to enable man to dominate man, they should be nationalized. It is absurd, however, to nationalize agriculture, which is more productive under individual control. Joffe disagrees with Berl Kaznelson on details of the statutes of the *Nir* and on their interpretation. He emphasizes the difference between the democratically constituted organization of agricultural workers, and an institution such as the *Nir*, which imposes its authority upon the individual and surrounds itself with a saintly halo. The *Nir* would destroy and replace the democratic organization of the agricultural workers, and give them instead general stockholder meetings, where the vote would be determined as in banks and trusts, by the number of shares. Joffe repeats that peace in the labor movement can only be secured by the differentiation and separation of the *Histadruth* and of its institutions in accordance with their functions. The land workers organization should be autonomous in its work of agricultural settlement. A healthy spirit of solidarity and of mutual helpfulness will exist only when the causes of friction are removed. On the other hand, Joffe opposes division within the agricultural workers movement. Fundamentally there is no opposition, he maintains, between the *kvutzoth*, *moshevim* and the great *kvutzoth*. He is against a separate organization of the *kvutzoth*, because it establishes unnecessary divisions and an unjustifiably snobbish attitude toward other forms of agricultural work. It has been responsible for the organization, in self-defense of the union of the *moshevim*, which Joffe likewise opposes.

## THE ZIONIST WEEK

### PALESTINE and EUROPE

#### THE FIRST HUNDRED THOUSAND JEWS

Dr. Weizmann, in Cabled Message to Dr. Wise, Declares Event a "Fact of Prime Historic Importance"

Arrival of the first one hundred thousand Jewish settlers in the new Palestine was announced in a cabled message received this week by Dr. Stephen S. Wise, Chairman of the United Palestine Appeal, from Dr. Chaim Weizmann, President of the World Zionist Organization, who arrived recently in Palestine after a year's absence.

The settlement of the first hundred thousand Jewish pioneers in Palestine since the war was hailed by Dr. Weizmann as a "fact of prime historic importance," but at the same time he emphasized the imperative necessity of increased remittances from America so that the forward work could continue and the unemployed absorbed into productive labor through the creation of new settlements.

Dr. Wise, commenting upon the significant message flashed by the Zionist chief from Palestine, declared that the arrival of the first hundred thousand "stirs the imagination not only of the Jew to whom it spells the beginning of Jewish redemption, but to all men who are endowed with an historic insight and with the capacity to apprehend that an important stage has been passed in a movement which is bound to have a profound effect on the destiny of mankind."

Dr. Wise also pointed out that the completion of the first stage in the development of Palestine as the Jewish Homeland—the settlement of 100,000 new Jewish pioneers on the land—is largely the work of American Jews, while the best guarantee that the second hundred thousand will flow in at an even faster rate is seen in the constantly growing generosity of American Jews in their contributions for Palestine upbuilding work.

Dr. Weizmann's cabled message reviews the situation in Palestine since his last visit a year ago and states:

"Hearty greetings and congratulations on excellent progress. United Palestine Appeal. Immigration figures just compiled show one hundred thousand new Jewish settlers entered Palestine from 1919 to 1925 a fact of prime historic importance. Hundred thousand released from Ghetto bondage to free national life. Settlers absorbed in growing industries and agriculture. Common Hebrew language established despite many tongues of origin. School system and University growing. Second hundred thousand on way. World's interest our progress continues unabated. Relations between Arabs satisfactory. Co-operation increasing with growth Jewish constructive enterprises.

"Owing to economic collapse of European Jewry continued increased remittances from America are imperative in order to absorb the unemployed into productive labor by creating new settlements and maintain immigration. Palestine looks to your continued maximum sacrifice."

Dr. Wise in his comments on the Weizmann message, declared:

"The announcement by the world Zionist leader that the modern Jewish exodus from the ghettos of Eastern Europe back to the Promised Land has already brought the first hundred thousand of them into Palestine, is a fact that stirs the imagination not only of the Jew to whom it spells the beginning of Jewish redemption, but to all who are endowed with an historic insight and with the capacity to apprehend that an important stage has been passed in a movement which is bound to have a profound effect on the destiny of mankind. Comparison between the modern return to Palestine and the ancient exodus from Egypt which resulted in the creation of Israel and the Bible has been frequently made, so frequently, in fact, that the imagination is no longer impressed by it. When, however, we learn that the modern movement is expressing itself in terms of hundreds of thousands returning to Palestine, it is borne in upon us that we are standing face to face with developments of first historic rank.

"It is not amiss to point out that the completion of the first stage, the settlement of the first hundred thousand, is the work largely of American Jewry, despite the fact that among those



Motto:

Unsere Aufgabe ist, aus Selbstsucht Selbstzucht  
zu machen.

Dr. Löhner-Beda, 1918



# 25 Jahre Hakoah

1909  
1934

Festausgabe der Hakoah-Zeitung 2. Jahrg. Nr. 1  
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# FUSSBALLKLUB HAKOAH

Österreichischer Fußballmeister 1924/1925

Sitz: Wien I, Schuberting 6, Clubcafé Corso am Ring, Tel. R-25-4-97

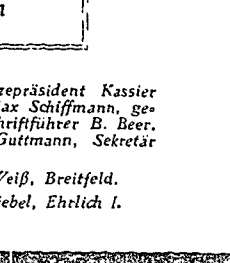
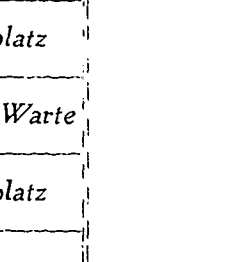
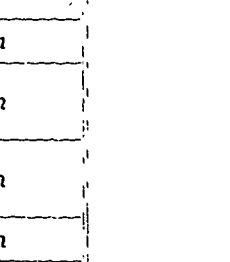
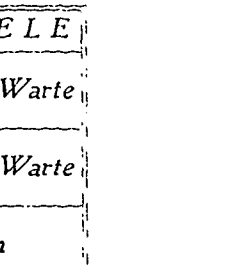
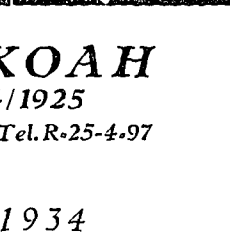
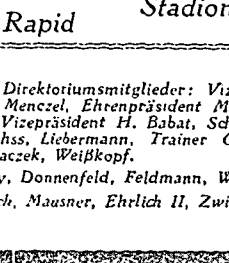
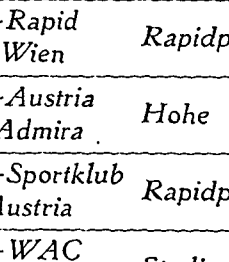
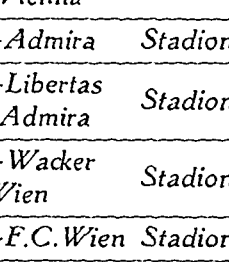
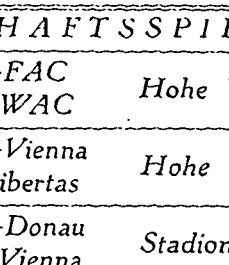
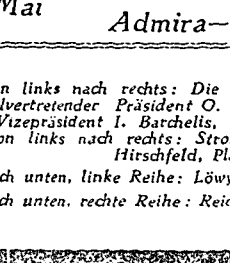
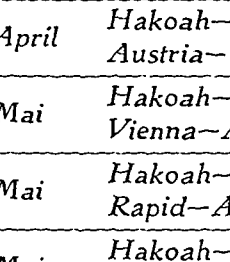
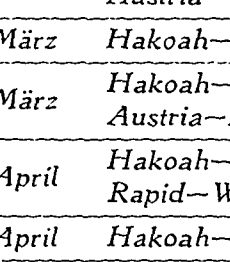
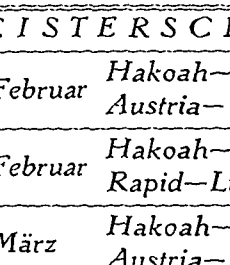
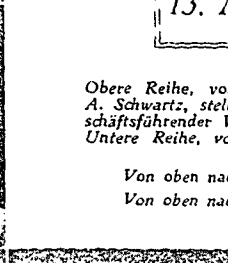
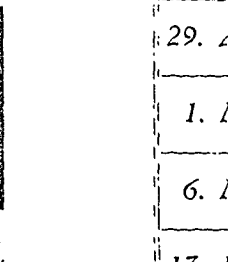
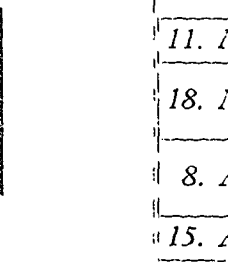
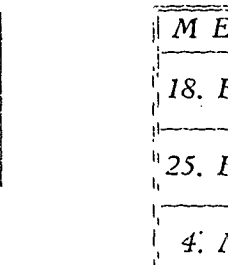
## FRÜHJAHRSSPIELPLAN 1934

### MEISTERSCHAFTSSPIELE

18. Februar	Hakoah-FAC Austria-WAC	Hohe Warte
25. Februar	Hakoah-Vienna Rapid-Libertas	Hohe Warte
4. März	Hakoah-Donau Austria-Vienna	Stadion
11. März	Hakoah-Admira	Stadion
18. März	Hakoah-Libertas Austria-Admira	Stadion
8. April	Hakoah-Wacker Rapid-Wien	Stadion
15. April	Hakoah-F.C. Wien	Stadion
29. April	Hakoah-Rapid Austria-Wien	Rapidplatz
1. Mai	Hakoah-Austria Vienna-Admira	Hohe Warte
6. Mai	Hakoah-Sportklub Rapid-Austria	Rapidplatz
13. Mai	Hakoah-WAC Admira-Rapid	Stadion

Obere Reihe, von links nach rechts: Die Direktionsmitglieder: Vizepräsident Kassier A. Schwartz, stellvertretender Präsident O. Menzel, Ehrenpräsident Max Schiffmann, geschäftsführender Vizepräsident I. Barchelt, Vizepräsident H. Bobat, Schriftführer B. Beer.  
Untere Reihe, von links nach rechts: Strohss, Liebermann, Trainer Guttman, Sekretär Hirschfeld, Placzek, Weißkopf.

Von oben nach unten, linke Reihe: Löwy, Donnenfeld, Feldmann, Weiß, Breitfeld.  
Von oben nach unten, rechte Reihe: Reich, Mausner, Ehrlich II, Zwiebel, Ehrlich I.



# 25 Jahre Hakoah

## Amtsrat Hermann Wraschtil

Sportkonsulent des Bundesministeriums für Unterricht

Ich habe die Ehre, dem Sportklub Hakoah aus Anlaß der Vollendung des ersten Vierteljahrhunderts seines Bestandes die herzlichsten Glückwünsche des Turn- und Sportkollegiums des Bundesministeriums für Unterricht zu übermitteln.

Die wertvolle Erziehungs- und Aufbauarbeit, die die Hakoah in ihren zahlreichen sportlich so hochstehenden Sektionen vollbracht hat, nötigen die Achtung aller ab. Der Verein hat den Sinn und den Zweck der modernen Körpersportbewegung, die körperliche und seelische Ertüchtigung der Jugend, voll und ganz erfaßt, was sich in seinen sportlichen Großtaten und der Pflege des Massensports offenbart.

Auch als Präsident des Österreichischen Leichtathletik-Verbandes gratuliere ich der Hakoah, mit deren Aktiven und Funktionären mich freundschaftliche Bande verknüpfen, herzlichst. Die Hakoah war immer ein wertvolles Mitglied des Ö. L. V. und ich glaube, im Namen aller zu sprechen, wenn ich der Hoffnung Ausdruck gebe, daß Hakoah ihre sportliche Aufgabe noch recht lange fortsetzen möge.

## Lord Melchett, London

Ehrenpräsident des Makkabi-Weltverbandes, Mitglied des Oberhauses

Hakoah, Wien, ein Makkabiklub, der durch jahrelange, zähe Sportarbeit den Namen des jüdischen Volkes in das goldene Buch des Sports eingetragen hat, begeht sein fünfundzwanzigjähriges Jubiläum. Wir stehen in einer schweren Zeit, inmitten grundlegender Umwälzungen in der Konstitution unserer Welt. Altes stürzt ein, Neues entsteht, und zwischen all den täglich hereinbrechenden Katastrophen sucht unser Volk unbeirrt seinen Weg. Manch einer wird fragen, ob man angesichts dieser Lage überhaupt Jubiläen feiern dürfe. Und wir haben ihm zu antworten: Jubiläen in unserer Zeit sind Tage ernsten Rückblicks, sie sind mehr als die bloße Freude am Vergangenen und an dem, was man geleistet hat. Sie sind vielmehr Warttürme, von denen aus man, gestützt auf das Vergangene, in die Zukunft blicken muß. Jubiläen dürfen nur noch diejenigen feiern, deren Arbeit sich als erfolgrichtig auch in unseren Tagen erwiesen hat. Die Makkabibewegung, deren Teil Hakoah Wien ist, beschritt vor nunmehr 35 Jahren den Weg zur Erneuerung des jüdischen Volkes. Diejenigen Richtlinien, die den Gründern der Bewegung vorgeschwebt haben, sind auch heute und für alle Zukunft maßgebend. Es führt eine gerade Linie von jenen Tagen, an denen die ersten zionistischen Turner zu den zionistischen Kongressen fuhren, über die Makkabifeste in Wien, die internationalen Siege der Hakoah, die erste Makkabiah, die Makkabi-Kampfspiele in Prag zu unserer Zeit. Diese Linie führt zur zweiten Makkabiah, welche im Jahre 1935 in Palästina stattfinden wird. Euer Jubiläum soll wie alle unsere Äußerungen unseren bedrängten Brüdern und dem jüdischen Volke zeigen, daß sie nicht verloren sind und daß hinter uns die große Idee der Befreiung steht. Das Jubiläum der Hakoah Wien soll uns ebenso wie viele andere wichtige Makkabi-Tatsachen: Instruktorenschule, Makkabi-Alijah, Kfar-Hamakkabi und Makkabiah, ein Zeichen dafür sein, daß unsere Arbeit erfolgreich ist und unser Kampf weitergeht. Das jüdische Volk und der Weltmakkabi danken der Hakoah Wien für ihre fünfundzwanzigjährige Arbeit. Es gibt



Von oben nach unten: Lord Melchett, die Ehrenpräs. Dr. I. H. Körner und Dr. Löhner-Beda, Präs. D. Herbst, Geschäftsführ. Vizepräs. R. Glücksmann, die Vizepräs. Böhmer u. Dr. Benedikt



wenige erhabene Zeichen in der Geschichte der Völker und zu diesen wenigen zählt die Renaissance unseres Volkes. Laßt mich euch zu eurem Ehrentage das Wort eures Landsmannes, unseres großen Führers Theodor Herzl, zurufen: „Die Zukunft wird Euer sein, wenn Ihr es wollt!“

### Dr. Desider Friedmann

Präsident der Israelitischen Kultusgemeinde in Wien.

Der körperlichen Ertüchtigung der Jugend ist in der jüdischen Erneuerungsbewegung seit jeher besondere Beachtung zugewendet worden. Das bekannte Wort Max Nordaus: „Wir müssen trachten, wieder ein Muskeljudentum zu schaffen“ stammt aus dem Jahre 1898.

In den letzten drei Dezennien hat die jüdische Sportbewegung einen ungeahnten Aufstieg genommen. Sie ist aber nicht nur in die Breite, sondern auch in die Tiefe gegangen, weil sie sich nicht mit der körperlichen Erziehung allein begnügte, sondern auch bestrebt war, ihren Anhängern jüdisches Bewußtsein einzuflößen. Die schweren Zeiten, in denen wir leben und die großen Aufgaben, vor die wir in der Galuth und in Erez Israel gestellt sind, erfordern die Heranbildung eines starken Geschlechtes mit disziplinierter Kraft, unbeugsamem Willen und Opferbereitschaft.

Die Wiener Hakoah, die auf einen 25jährigen Bestand zurückblickt, kann für sich mit Stolz und voller Berechtigung in Anspruch nehmen, zu denjenigen jüdischen Sportvereinigungen gezählt zu werden, die in unbeirrbarer Konsequenz ihrem hohen Ziele nachgestrebt und das Programm des Muskeljudentums mit Erfolg in die Tat umgesetzt haben.

### Dr. Theodor Schmidt

Mitglied des Internationalen Olympischen Comités für Österreich

Dem Sportklub Hakoah übermittle ich zu seinem Jubiläum meine herzlichsten Grüße und Glückwünsche! Bei solch feierlichem Anlasse ziemt es sich, Rückschau zu halten und vor allem derjenigen zu gedenken, die in zäher Aufbauarbeit und unter Überwindung aller Hindernisse den Klub gegründet, in schwerer Zeit geführt und schließlich hochgebracht haben.

Die ausgezeichneten sportlichen und erzieherischen Leistungen, die der Sportklub Hakoah in den 25 Jahren seines Bestandes in Österreich erzielt hat, sind allgemein bekannt; durch diese wurde er zu einem bedeutsamen Faktor im internationalen wie im österreichischen Sport.

Als Vertreter des Internationalen Olympischen Comités möchte ich heute, am Ehrentage der Hakoah, dankbar des Umstandes gedenken, daß dieser Sportklub, dessen Beziehungen über die ganze Welt reichen, diese immer der großen internationalen Sportbewegung dienstbar gemacht hat und somit stets bestrebt war, sein Bestes für den internationalen Sportgedanken zu tun.

Es ist mein aufrichtiger Wunsch, daß der Hakoah, diesem großen Allround-Sportverein, auch in Zukunft große sportliche Erfolge beschieden sein mögen.

### Chefredakteur Rolf Kinzel

Präsident des Syndikats der Körpersportpublizisten

Den tieferen Sinn des Sports erfaßt der Satz, der an der Spitze olympischen Denkens steht: „Es ist nicht so wichtig zu siegen als gut zu kämpfen.“ Ein Verein, der seine sportliche Erziehungsarbeit an der ihm anvertrauten Jugend in diesem Sinne auffaßt, holt das Beste aus dem Sport heraus, das

Von oben nach unten: Die Leitungsmitglieder des S.C. Hakoah Cserey (Kassier), Dr. Medak, M.R. Dr. Heufeld, Dr. Menkes, O. Glücksmann, Eisner, Rosenfeld

in ihm steckt. Er soll den Charakter bilden, nicht nur die Muskeln, denn Muskeln kann man auch später noch beeinflussen, den Charakter aber nur in der Jugendzeit. Wir Leute von der Presse wissen, daß die Hakoah unter besonders schwierigen Umständen ihrer besonderen Aufgabe gerecht wird und darum wünschen wir ihrer Arbeit an ihrer Jugend auch weiterhin vollen Erfolg.

### Oberlandesgerichtsrat Dr. Richard Eberstaller

Präsident des Österreichischen Fußball-Bundes.

Ich bin mit dem Sportklub Hakoah seit seiner Gründung stets in bester Führung geblieben, sowohl als seinerzeitiges Vorstandsmitglied des W.A.F. als auch später als Funktionär des Wiener Fußball-Verbandes und des Österreichischen Fußball-Bundes. Schon seinerzeit begrüßte ich die Gründung der Hakoah, habe mich immer um ihr Schicksal bekümmert und bin auch heute noch als Vorsitzender des Ö.F.B. der gleichen Gesinnung. Ich freue mich über die Erfolge des Vereines, ganz besonders über die ausgezeichneten Resultate im Ausland. Mit der Führung der Hakoah, so einstens mit Dr. Körner und Dr. Löhrner-Beda und später mit den Herren Schiffmann und Barchelis, habe ich immer sehr gerne zusammengearbeitet. Meine besten Wünsche begleiten den jubelnden Verein auf seinem weiteren Weg.

### Staatsanwalt Dr. Josef Gerö

Präsident des Wiener Fußball-Verbandes.

Die Feier des 25jährigen Bestandes der Hakoah nehme ich zum Anlaß, um ihr namens des Wiener Fußball-Verbandes und im eigenen Namen die herzlichsten Glückwünsche zu übermitteln. Möge es der Hakoah in der Folgezeit vergönnt sein, ihren großen sportlichen Erfolgen in der Vergangenheit, auch solche in der Zukunft anzureihen.

### Hugo Meisl

Bundeskaptän des Österreichischen Fußball-Bundes.

Seit der Gründung habe ich den Werdegang der Hakoah verfolgt und habe sie, so weit dies möglich war, gefördert. Ich erinnere mich, daß ich das erste offizielle Fußballspiel der Hakoah, das seinerzeit auf dem Cricketer-Platz gegen Vivo (Budapest) stattfand, arrangiert habe. Daß sich die Hakoah bis zum heutigen Tage ihre Standardposition erhalten hat, ist nicht nur der Begeisterung der Ausübenden, sondern auch dem Glück, eine immer sportbegeisterte und opferwillige Leitung zu besitzen, zuzuschreiben. Ich habe nicht nur mit dem F. C. Hakoah, sondern auch mit der Leichtathletik und sehr oft auch mit der Schwimmsektion zu tun, und war überaus befriedigt, hie und da mein Scherflein zum Gelingen von Veranstaltungen durch Vermittlung ausländischer Sportgrößen beigetragen zu haben. Die Zeiten sind derzeit überaus schwer, aber sicherlich wird es, dank der vortrefflichen Eigenschaften der Jugend und ganz besonders der tüchtigen Führung, der Hakoah gelingen, auch im nächsten Vierteljahrhundert zumindest die gleiche, vielleicht aber eine noch stärkere Stellung im österreichischen Sport zu erringen.

### Richard Brünner

Präsident des Österreichischen Fecht-Verbandes.

Die Hakoah hat für den Fechtsport durch die Heranbildung der Jugend und durch ihre Spitzenkönner sehr viel getan, wofür ja auch die Erfolge der erst nach

Von oben nach unten: Kassier Klepner, die Klubärzte Dr. Pfeffer und Dr. Faltitschek, die Sektionsleiter Lewit (Schach), Dr. Unterberg (Leichtathletik), Roth (Handball) und Wengraf (Hockey)







dem Krieg ins Leben gerufenen Sektion sprechen. Der Fechtverband ist der Hakoah für diese Tätigkeit dankbar und spricht ihr durch mich seinen aufrichtigsten und herzlichsten Glückwunsch zum Jubiläum aus.

### Oberpostrat Dr. Ernst Haas

Präsident des Österreichischen Handball-Bundes.

Das Begehen von Jubiläen bedeutet immer Marksteine in der Geschichte einer Gemeinschaft. Ein Vierteljahrhundert harter, erfolgreicher sportlicher Arbeit für die Hakoah ist vorüber und der Name beinhaltet heute, bei all seinen großen Verdiensten um das österreichische Sportwesen, weit mehr als den Begriff eines großen, zielbewußten Vereines. Er ist ein Symbol sowohl für sich selbst als auch für seine Umgebung geworden.

Gerne benütze ich diesen Anlaß, um dem Verein, der durch sein mustergültiges und stets opferbereites Verhalten zu den Hauptstützen des von mir geführten Verbandes zählt, im Namen des Österreichischen Handball-Bundes und im eigenen Namen an seinem Ehrentage die aufrichtigsten Glückwünsche zu entbieten. *Ad multos annos!*

### Dr. Otto Schindler

Präsident des Österreichischen Hockey-Verbandes.

Die Hakoah ist 25 Jahre alt! „Alt“? Es gibt keinen anderen Sportverein, mit dessen Namen der Begriff der Jugend so innig verbunden ist, wie mit dem der Hakoah. Der fröhlich aufrechten, trotzig kämpfenden Jugend! Möge die Hakoah noch viele Jubiläen feiern! Und jung und stark bleiben, wie sie ist, zum Ruhm ihre Mitglieder, zur Freude ihrer Freunde, zu Nutz und Frommen des Gesamtsports!

### Franz Kamischke

Präsident des Österreichischen Kraftsport-Verbandes.

Die Ringer des Sportklubs Hakoah zählen zu den kampfstärksten Österreichs. In ihren Reihen befinden sich Meister und internationale Repräsentanten Österreichs. Der Sportklub Hakoah ist also ein wertvolles Mitglied des Verbandes und ich glaube im Namen aller Vereine und aller Aktiven zu sprechen, wenn ich dem Verein aus Anlaß seines bevorstehenden Jubiläums meine herzlichste Gratulation darbringe.

### Ing. Alexander Kubai

Präsident des Verbandes österreichischer Schwimmvereine.

Dem Sportklub Hakoah zu seinem 25jährigen Bestandsjubiläum die besten Glückwünsche des Schwimmverbandes!

(Telegramm vom 9. Februar 1934)

### Dr. Alexander Hartwich

Präsident des Allgemeinen Österreichischen Skiverbandes.

Als Präsident des Allgemeinen Österreichischen Skiverbandes freue ich mich im eigenen, wie im Namen des Verbandes, dem Sportklub Hakoah herzlichste Glückwünsche darzubringen. Die Skisektion des Sportklubs Hakoah gehört meinem Verbands seit seiner Gründung als treues und eifriges Mitglied an und ihre Läufer konnten im In- und Ausland im sportlichen Wettkampf bedeutende Erfolge erzielen. Gerade beim Skilaufen beweist die Teilnahme von Großstädtern an Wettkämpfen ein ganz außerordentliches Maß von sportlichem Idealismus, wie ihn ja der Sportverein Hakoah seit jeher bewährt hat. Namens des Allge-

Von oben nach unten: Ehrenmitglied Arthur Baar, die Fußballer Willy Halpern (Ehrenkapitän), Iszo Gansl und Max Scheuer, die Hockeyspieler Ing. Nossig, Dr. Kurzmann und Kurt Ullmann.

meinen Österreichischen Skiverbandes wünsche ich dem Sportklub Hakoah alles Gute und Schöne, sportliche Erfolge, Entwicklung in die Höhe und Breite und treues Festhalten am kampffrohen Sportgedanken!

### Oberbaurat Dr. Franz Quidenus

Präsident des Österreichischen Tennis-Verbandes.

In den letzten Jahren hat sich endlich die Erkenntnis durchgerungen, daß man in keinem Sondersport Erfolge erzielen kann, wenn der Körper nicht auch allgemein sportlich durchgebildet ist und dauernd leistungsfähig erhalten wird.

Mit Recht haben sich daher die meisten Sportvereine dem Allround-Sportgedanken zugewandt, ohne deshalb die Sonderausbildung ihrer Mitglieder zu vernachlässigen.

Die Hakoah hat schon früh den Wert solchen Aufbaues erkannt. Die Erfolge des Vereines auf mannigfachen Sportgebieten, so auch im Tennis, waren das Ergebnis zielbewußter Gesamtdurchbildung der Mitglieder. Der Österreichische Tennis-Verband brachte daher dem heutigen Jubilar als Verbandsmitglied stets große Wertschätzung entgegen und ich übermittle umso lieber meine besten Glückwünsche für weiteres und erfolgreiches Gedeihen des Vereines.

### Ingenieur Heinrich Pirker

Präsident des Österreichischen Tisch-Tennis-Verbandes.

Hakoah besitzt eine ganz ausgezeichnete Tisch-Tennissektion und sie ist, was ihr besonders hoch anzurechnen ist, einer der wenigen Wiener Vereine, die der Pflege des Nachwuchses ganz besonderes Augenmerk zuwenden. Das sind sportliche Verdienste, die ich als Präsident des T. T. V. immer gewürdigt habe. Wenn daher jetzt der Sportklub Hakoah jubiliert, so ist es mir ein aufrichtiges Bedürfnis, ihm herzlichst zu gratulieren und für sein weiteres Fortkommen die besten Wünsche des Verbandes und meiner Person zum Ausdruck zu bringen.

## Kampf-Hakoah!

Von Dr. I. H. Körner, Ehrenpräsident des Sportklub Hakoah.

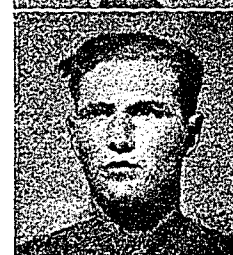
Zwei Fragen sind es, die sich mir aus Anlaß des 25jährigen Jubiläums der Hakoah, der ich seit der Gründung angehöre, unwillkürlich aufdrängen: Welches war das größte Hindernis, das sich uns entgegenstellte, und welches der größte Erfolg?

Den größten Widerstand fand die Hakoah bei jenen Juden, die es nicht verstehen konnten, daß Juden einen eigenen Klub gründen, wo es doch so viele Vereine gab, wo „auch“ Juden dabei waren.

Der größte Erfolg war, daß tausende jüdische Sportvereine das Beispiel der Hakoah nachahmten und so ist die Hakoah, ähnlich wie in der Turnbewegung Makkabi IX, epochemachend für die jüdische Sportbewegung in der ganzen Welt geworden. Das ist ein Erfolg, auf den wir am meisten stolz sein können.

Dabei sollen natürlich die immensen sportlichen Leistungen nicht geschmälert werden, die zahlreichen Meisterschaften in allen Sektionen und Wettspielreisen in die ganze Welt. In Palästina, Ägypten, in Amerika, in Polen und den Randstaaten hat die Hakoah den Fußball popularisiert.

Und dann Hakoahs einzig dastehende sportliche Höchstleistung, der 5:0-Sieg über Westham United. Zehn Jahre sind es her, daß wir, die Schüler, dem Lehrer



Von oben nach unten: Sektionsleiter Günser und Trainer Markus (Ringern), die Meister Hirschl, Schlanger, Fincus (Ringern), Ehrenreich (Tennis), Koenig (Leichtathletik)



im Mutterlande des Sports, dem damaligen Cupsieger, eine Lektion gaben. Damals versuchte man, den Erfolg der Hakoah gewaltsam zu verkleinern. Dabei stand Fußball in England zu jener Zeit auf weit höherer Stufe als heute, wo verschiedene andere kontinentale Vereine auch nicht annähernd Hakoahs Erfolg erreichen können.

Für alle Zukunft muß das alte Hakoah-Rezept von früher immer Geltung haben. Mögen die anderen unsere Erfolge verkleinern und weiter bagatellisieren! Wir müssen trachten, die uns gesteckten Ziele in Rekordzeiten zu erreichen! Protestieren können die anderen!

## Bahn frei der jüdischen Jugend!

Von Dezsö Herbst, Präsident des Sportklub Hakoah.

Was wir wollen? Ich glaube, die Nichtjuden wissen es zu würdigen und ich sehe mich daher bemüssigt, auch den Juden klarzulegen, welches hehres und hochstehendes Ziel wir uns gesteckt haben.

Wir Juden haben in früheren Zeiten in unserer Betätigung im Berufe und in der Erziehung unserer Kinder ganz an das alte wahre Wort vergessen: *Mens sana in corpore sano!* Wir dachten nicht daran, daß ein Volk nur in der kommenden Generation erzogen werden kann, wir vernachlässigten das, was heute die ganze Welt als einzig richtiges Erziehungsprinzip erkannt hat: Unsere Körper widerstandsfähig zu machen.

Das ist seit der Gründung der Hakoah anders geworden. Seht Euch heute die jüdische Jugend an! Braucht es da noch einen Beweis für die 25jährige Tätigkeit der Hakoah? Jede Seite dieser Festschrift bildet ein Ruhmesblatt für das Wirken unserer Sportler, bildet einen Markstein in der kraftvollen Entwicklung unserer Jugend, die wieder Vertrauen zu sich gewonnen hat und berechtigt Stolz empfindet, wenn sie als Vertreterin der blau-weißen Farben, als jüdische Sportler, in der ganzen Welt Ehre und Anerkennung finden.

Diese neidlose Anerkennung der Leistungen beweist aufs neue die unbesiegbare Kraft des internationalen Sportgedankens, dem wir so wie alle anderen unser Tun weihen. Jede Ehrung jüdischer Sportler ist eine Stärkung der dem Sport zutiefst innewohnenden Idee des Völkerfriedens auf der Welt!

## Fußballklub und Sportklub

Von Ignaz Barchelis, geschäftsführender Vizepräsident des F. C. Hakoah.

Als vor 25 Jahren die Hakoah gegründet wurde, war eigentlich nur der Fußballsport von einigen jüdischen Burschen als Sportbetätigung ins Auge gefaßt. Im Laufe der Jahre sind nun alle anderen Sportdisziplinen im Schoße der Hakoah geübt und groß geworden und doch ist der Fußball weiterhin dominierend geblieben und erweist sich auch heute noch als das wichtigste Propagandamittel für die jüdische Sportbewegung.

Vor ungefähr sieben Jahren hat sich die Fußballsektion aus finanztechnischen Gründen als Fußball-Klub Hakoah selbständig gemacht. Es ist mir ein Bedürfnis, an dieser Stelle zu betonen, daß wir seit dieser Zeit stets im Auge hatten, für die gemeinsame Sache zu arbeiten und daß wir es — was ich sowohl im eigenen wie im Namen meiner Leistungskollegen ausdrücklich betone — begrüßen werden, wenn die fi

Von oben nach unten: Die Schwimmer Zsigo Wertheimer (Trainer), die Meisterinnen Hedy Wertheimer-Bienenfeld und Fritz Löwy, Ehrenkapitän E. Landesmann (Wasserball), Meister Guth, die Wasserballer Flesch und Beck.

nanziellen Verhältnisse eine Wiedervereinigung unter einem gemeinsamen Präsidium erlauben werden.

Unter den schwierigsten Verhältnissen und in der schlechtesten Zeit hat unser Präsident Max Schiffmann die Führung dieses F. C. Hakoah übernommen und trotz Abwanderung der prominentesten Spieler ist es dank seiner Initiative und der Unterstützung jener Herren, die auch heute noch im Direktorium des F. C. Hakoah sitzen, gelungen, nicht nur den Klub zu erhalten, sondern auch so weit zu bringen, daß wir beruhigt in die Zukunft blicken können.

Viele Experimente, die uns oft übel angekreidet wurden, mußten gemacht werden, aber sie alle verfolgten nur das eine Ziel, die jungen Talente ausreifen zu lassen, um dadurch nach und nach vollwertige Spieler in die Kampfmannschaft zu bekommen. Und heute sind wir so weit, sagen zu können, daß unsere unter der bewährten Leitung unseres Béla Guttmann stehende Mannschaft wieder gute Wiener Mittelklasse repräsentiert, daß aber unsere Spieler gerade wegen ihrer Jugend zu den schönsten Hoffnungen berechtigten. Daß unsere Mannschaft, wenn sie wieder eine Spitzenrepräsentantin von Österreichs weltberühmtem Fußballsport sein wird, auch eine wirkungsvolle Werbearbeit für den jüdischen Sport im allgemeinen und für die Amateursektionen der Hakoah im besonderen leisten möge, ist der Wunsch, den wir anlässlich des Jubiläums unseres Mutterklubs zum Ausdruck bringen wollen.

## Was jeder von der Hakoah wissen sollte

Von Dr. Hugo Benedikt, Vizepräsident d. Hakoah, Mitglied d. Herzl-Klubs.

Wenn man in den Witzblättern aus der Zeit vor dem Kriege nachblättert, wird man häufig auf Illustrationen und Witze stoßen, die sich mit der körperlichen Ungeschicklichkeit, Schwäche und Wasserscheu der jüdischen Menschen befassen. Trübselig, mit eingedrückter Brust, hohem Rücken, gekrümmt und verbogen, wird der Jude dargestellt, Angst in Blick und Gebärde.

Seit einigen Jahren sind diese Witze verstummt, die Illustrationen verschwunden, von körperlicher Minderwertigkeit spricht die böse Zunge nicht mehr.

Das hat in erster Linie die Hakoah bewirkt. Wenn man im Ringen 10 Jahre die Meisterschaft hat, kann man nicht von Schwäche reden, wenn man viele hunderte sportliche Schwimmer und Schwimmerinnen hat, nicht von Wasserscheu und wenn unsere Leichtathleten ins österreichische Team geschickt werden, wenn man im Hockey und Fußball Meister war, so kann von körperlicher Unbeweglichkeit nicht mehr viel die Rede sein.

Das muß immer und immer wieder der Hakoah gedankt werden. Aber die Hakoahner haben noch viele andere Vorzüge. Sie sind Sportsleute, die nicht viel mit Beteuerungen, Erklärungen und Versicherungen herumwerfen, sie sind Männer der Tat durch den Sport geworden. Das beweisen unsere Jungens und Mädels bei dem Aufbauwerke in Palästina. Zwei der ältesten Pioniere stammen aus der Hakoah: Lumek und Rosenthal.

In neuester Zeit sind viele von uns nach Palästina ausgewandert, sie sind Gärtner, Bauarbeiter, Chauffeure, Straßenarbeiter, Fabriks- und landwirtschaftliche Arbeiter geworden. Sie arbeiten schwer und scheuen auch die größte körperliche Anstrengung nicht.

Aber wenn sie ihre Tätigkeit beendet haben, dann ziehen sie ihre Hakoah-Dress an und sind dadurch, daß sie die jungen Palästinenser den Sport ausüben und lieben lehren, Förderer des jüdischen Sportes und gleichzeitig Ehrenträger der österreichischen Schule.

Von oben nach unten: Meister Flußmann (Tischtennis), A. Unterberg (Funktionär des Leichtathletikverbandes), die verstorbenen Mitglieder Felix Wiener (Hockey), Ida Neumann u. Heller (Touristik), die Jugendorganisatoren Münz (Leichtathletik u. Schwimmen) u. Jäger (Handball u. Fußball)



## Die Hakoah im Weltkriege

Von Arthur Baar, Ehrenmitglied des S. C. Hakoah.

Man kann, ohne unbescheiden zu sein, behaupten, daß der Sportklub Hakoah in den Kriegsjahren seine Pflicht in jeder Hinsicht erfüllt hat. Seine Pflicht gegenüber dem Vaterlande und gegenüber seinen Mitgliedern.

Unmittelbar nach Kriegsausbruch waren die Lücken, die in die Reihen der aktiven Mitglieder und Funktionäre gerissen wurden, so schwere, daß der Vereinsbetrieb eingestellt werden mußte. Erst nach einigen Monaten setzte die Vereins-tätigkeit wieder ein. Die jungen und jüngsten Mitglieder waren es, die unterstützt durch einige Urlauber und Rekonvaleszenten den Betrieb wieder aufnahmen.

Als erste und vornehmste Pflicht betrachtete es der Kriegsausschuß, den Kontakt mit den Mitgliedern im Felde herzustellen. Allwöchentlich wurde ein Nachrichtenblatt ins Feld geschickt, die „Hakoahnachrichten“, die alle Vereinsneuigkeiten und Nachrichten über die Kameraden im Felde vermittelten. Alle vier bis sechs Wochen ging eine Liebesgabensendung ins Feld, die den für das Vaterland kämpfenden Hakoahnern den Beweis erbrachte, daß die Kameraden in Wien ihrer nicht vergessen hatten. Das Zusammengehörigkeitsgefühl wuchs; mit Stolz bekannten sich alle zur Hakoah. Überall anerkannten die christlichen Kameraden im Felde, wenn sie die „Hakoahnachrichten“ mitlasen und sich mit den Hakoahnern an den Liebesgaben erfreuten, daß die Hakoah mehr als ein gewöhnlicher Sportverein sei.

Aber die jüdischen Kameraden im Felde, die bisher dem Vereine nicht angehörten, waren von der Brüderlichkeit, die

im Vereine herrscht, so begeistert, daß sie sich zu Hunderten aus dem Felde als Mitglieder anmeldeten.

Obwohl der Kriegsausschuß immer wieder seine Zusammensetzung ändern mußte, leistete er ganze Arbeit. Er baute in jeder Hinsicht vor, um den Hakoahnern, die nach Kriegsschluß heimkehren würden, ein wirkliches Heim zu schaffen. So wurde der Sportplatzfonds ins Leben gerufen, dem reichliche Mittel zuflossen.

Als endlich der unselige Krieg zu Ende war, stürzten sich jene Hakoahner, die das Glück gehabt hatten, heimzukehren, mit Begeisterung auf die Vereinsarbeit. Leider war die Zahl jener, denen dieses Glück nicht beschieden war, sehr groß. Um nur ganz wenige zu nennen, deren Namen im Vereinsleben einen besonderen Klang hatten: der Vizepräsident Dr. David Weinberger und die prominenten Spieler der Kampfmannschaft Glasel, Mehler, Reiß, Hirsch und Mahl blieben auf dem Felde der Ehre.

Der Verein wuchs aber in kurzer Zeit zu früher ungeahnter Größe. Der Samen, der im Kriege gestreut worden war, trug jetzt prächtige Früchte. Aus dem kleinen Fußballklub der Vorkriegszeit war ein mächtiger Allround-Sportverein geworden, der nicht nur der gesamten jüdischen Sportbewegung als Vorbild diente, sondern dem österreichischen Sporte zur Ehre gereichte.

So wie die Hakoahner im Weltkriege auf allen Schlachtfeldern für die Ehre und Freiheit ihres Vaterlandes gekämpft und geblutet haben, so kämpfen sie jederzeit für die Ehre und das Ansehen österreichischen Sportes.

## Körperliche Ertüchtigung – Voraussetzung für wirtschaftlichen Erfolg

Von Direktor Josef Kremenetzky, Präsident des Österreichisch-Palästinensischen Wirtschaftsverbandes.



Der Österreichisch-Palästinensische Wirtschaftsverband nimmt an der 25-jährigen Festsfeier der Hakoah mit restloser Genugtuung und freudigem Mitempfinden teil. Die Ertüchtigung der Jugend und ihre damit verbundene allgemeine Erstarkung dient zweifels-

ohne auch der verbesserten wirtschaftlichen Durchsetzung und in fernerer Folge auch dem Aufbau Palästinas.

Auch wir als Österreichisch-Palästinensischen Wirtschaftsorganisation wollen gerne an diesem Aufbau mithelfen, indem wir den internationalen Wirtschaftsverkehr Österreichs und seiner Jugend mit diesem Lande fördern.

Mögen die Bestrebungen der Hakoah vollen Erfolg haben im Interesse Österreichs, ihrer Verbände, ihrer Mitglieder und auch im Interesse Palästinas.

Das ist auch unser aufrichtiger Wunsch.

## Von der Badesektion zum Meisterschwimmklub

Von Robert Glücksmann, Präsident des Schwimmklubs Hakoah, geschäftsführender Vizepräsident des Sportklub Hakoah

Die Schwimmsektion wurde im Jahre 1911 gegründet, ohne aber damals einen anderen Zweck zu haben, als der jüdischen Jugend Bademöglichkeiten zu geben. Höhere sportliche Leistungen wurden damals noch nicht angestrebt. Drei Jahre später wurde aber schon in sportlichem Sinn gearbeitet und im Juli 1914 fand bereits im alten Hietzinger Bad das erste Schwimmmeeting der Hakoah statt. Dank der ausgezeichneten Leistungen der Schwimmer Landesmann, Zsigo Wertheimer, Seidl und Hermann schnitt die Hakoah bei diesem Meeting am besten von allen anderen Vereinen ab und

gewann einen von Dr. Weißengrün gespendeten Ehrenpreis.

Der Weltkrieg unterbrach natürlich die Tätigkeit der Sektion, da ihre Mitglieder zum größten Teil dem Ruf des Vaterlandes Folge leisteten und ins Feld abgingen. Sofort nach dem Kriege kam es aber dank der Initiative der Herren Ernst Freyer und Sigmund Deutsch zu einer wenn auch schüchternen Wiederaufnahme des Schwimmbetriebes. In den folgenden Jahren 1920 und 1921 wurde ernst gearbeitet und da der Sektion so tüchtige Kräfte wie Dr. Alois Heller, Ernst Weiß, Zsigo Wertheimer, Wachtl und der damalige



Trainer Wohanka zur Verfügung standen, ging es rasch aufwärts.

Nach einigen bemerkenswerten Erfolgen konnte im Jahre 1923 zum ersten Male ein Hakoah-Mitglied eine Meisterschaft gewinnen.



Links  
Ehrenmitglied  
des Schwimmklub  
Dr. Alois Heller



Rechts  
Der kleine Adler,  
unsere Zukunft  
im Turmspringen

schaft gewinnen. Es war dies Hedy Bienenfeld. Sie wurde aber ungerechterweise preisverlustig erklärt, was auch später noch öfters vorgekommen ist. Aber schon im nächsten Jahr hatten wir einen unangefochtenen Meister und zwar Arnold im Springen. Nun begann ein beispielloser Aufstieg. Wir hatten glänzende Fachleute, wie die Deutschen Skamper (Köln) und Gleißner (Nürnberg) als Trainer engagiert, zu denen sich noch die Wiener Zsigo Wertheimer und Hermann Buchfelder gesellten. Im Jahr 1927 erreichte die Leistungsfähigkeit der Schwimmsektion ihren Höhepunkt, sie gewann die meisten Meisterschaftskonkurrenzen, das Schwimmen Quer durch Wien für Damen und Herren und den Preis für die stärkste Beteiligung an Quer durch Wien.

Auch in den nachfolgenden Jahren war die Hakoah stets

voran. Dreimal hintereinander gewannen die Wasserballer die Meisterschaft. Hedy Bienenfeld-Wertheimer und Fritz Löwy siegten in allen Meisterschaften, zu denen sie antraten, überdies, ebenso wie Alfred Guth, in Quer durch Wien. Hakoah trat auch als Veranstalter der bedeutendsten Schwimmmeetings hervor. Hakoah brachte internationale Stars wie Weißmüller, Kojac, Lauffer, Crabbe, Arne Borg, Taris, Baranyi, Norelius, Lotte Lehmann usw. nach Wien. Auch ins Ausland wurden stets starke Expeditionen ausgerüstet und bei den Europameisterschaften 1927 in Bologna besetzten Hedy Bienenfeld-Wertheimer und Fritz Löwy gegen stärkste internationale Konkurrenz je einen dritten Platz und auch in den Nationalteams, die 1928 zu den Olympischen Spielen nach Amsterdam und 1930 zu den Europameisterschaften nach Paris entsandt wurden, war eine Reihe von Hakoahnern zu finden.

Im Jahre 1930 wurde aus technischen Gründen aus der Schwimmsektion der Schwimmklub Hakoah gemacht. Schwimmklub und Sportklub sind im engsten Kontakt und der Schwimmklub ist auch in der Klubleitung des S. C. Hakoah maßgebend vertreten.

Die Geschäfte des Schwimmklubs leiteten der Reihe nach Dr. Rosenfeld, dann Dr. Leo Goldhammer und ein Jahr später Dr. Paul Stern. Im Oktober 1933 wurde ich mit der Führung des Klubs betraut, dessen Ehrenpräsident Dr. I. H. Körner ist.

Ich kann versprechen, daß es auch in Zukunft bei den Erfolgen der letzten Jahre bleiben wird und daß auch weiterhin bei uns das sportliche Niveau und die ethischen Ziele so gewahrt werden wie bisher.

## SPORTLICHE BERICHTE

### Fußball

Es ist unmöglich, lückenlos alle jene Daten zu erfassen, die den grandiosen sportlichen Aufstieg Hakoahs anzeigen. An dieser Stelle seien daher nur Namen und Daten gestreift, an die sich bestimmte Erinnerungen an verschiedene Abschnitte in der ehrenvollen Fußballgeschichte Hakoahs knüpfen.

Dr. David Weinberger und Dr. Lipert Weiß (Budapest) ergriffen 1909 die Initiative zur Gründung der Hakoah, der neben Dr. Löhner-Beda u. a. auch Eugen Eisler Paul Rudolfer, Alois Grünwald als Spieler und Funktionäre angehörten. Später bekam der Verein Zuzug von der Viktoria und dem A. S. V. und gewann so tüchtige Leute wie Glasel, Heini Rosenthal, Ali Schönfeld, Burian, Robert Spitzer, Mahl, Arthur und Fritz Baar und vor allem Dr. I. H. Körner, der die Führung der Geschäfte übernahm.

Schon im Jahre 1912 wurde am Bruckhausen in Floridsdorf ein bescheidener, kleiner Sportplatz erbaut. Von den Kräften, die damals neu beitraten, ist in erster Linie Sigl Kolisch, der Rechtsverbinder der Cricketer und der Wiener Städtemannschaft, dann Oskar Grasgrün (früher Vienna) zu erwähnen. Jenö Gansl, der Unvergessliche, war der Star der Mannschaft.

Im nächsten Jahre unternahm die Hakoah ihre erste Reise nach Bielitz und Troppau. Noch immer spielte der Verein in der 3. Klasse, aber nun wurde mit Energie daran gegangen, vorwärts zu kommen. Punktegleich mit der Admira erfolgte der Aufstieg, wobei die Mannschaft während der ganzen

Saison ungeschlagen blieb. Die Aufstellung lautete damals: Halpern; Rosenthal, Sträußler; Dukes, Glasel, Arthur Kolisch; Grasgrün, Sigl Kolisch, Jenö Gansl, Ali Schönfeld, Horowitz und Ossi Burian. Arthur Kolisch war ebenso wie sein Bruder Sigl von den erstklassigen Cricketeren der unterklassigen Hakoah beigetreten.

Die letzte Vorkriegssaison 1913/14 sah die Hakoah an zweiter Stelle hinter Wacker in der zweiten Klasse, aber die Mannschaft hatte die Genügtung, Wacker die einzige Niederlage zu bereiten.



Die Meisterelf der Fußballer.

Von links nach rechts: Scheuer, Häusler, Fried, Pollak, Guttmann, Fabian, Schwartz, Nemes, Eisenhoffer, Hess und Gold.

Der Weltkrieg brachte natürlich eine Unterbrechung des Klublebens, aber die Jüngsten hielten gemeinsam mit den paar Urlaubern doch den Betrieb aufrecht. Von den Leuten, die damals auftauchten, seien die Brüder Juhn, Harry Nußbaum, Gyimes, Lumeck, Scheuer, Hans Weiß usw. erwähnt. Über die Kriegsjahre berichtet übrigens an anderer Stelle Arthur Baar.

Der Krieg war vorbei und nun ging es mit frischen Kräften wieder los. Hakoah schritt in der zweiten Liga von Sieg zu Sieg und am 14. Dezember 1919 schlug sie vor der Rekordzuschauermenge von 15.000 Personen auf dem W.A.C.-Platz mit der Mannschaft Halpern; Scheuer, Trummer; Molnar, Nemes, Juhn; Katz, Sludsky, Iszo Gansl, Jenö Gansl, Senser, die Schwedater Germania 2:1. Einen weiteren großen Erfolg hatte die zweitklassige Mannschaft im Osterturnier 1920 für sich. Sie gewann ein Turnier um den Pokal der Reichspost, an dem die Tabellenführer der österreichischen und ungarischen ersten Klasse, die Amateure, Kispest und ferner der Wiener Sportklub teilnahmen.

Ein Jahr später ist die Hakoah erstklassig. Der unter Führung Dr. Körners stehende Allroundverein ist einer der angesehensten Wiens geworden. Die erste Saison sieht Hakoah an vierter Stelle mit 24 Punkten und einem Torverhältnis von 34:28.

1922 wurde die Hakoah mit 33 Punkten (44:29 Tore) Zweite, 1923 Vierte (24 Punkte, 44:32 Tore), 1924 Sechste (32 Punkte, 39:30 Tore).

Der große Wurf gelang 1925, als die Mannschaft die erste österreichische Professionalmeisterschaft als Sieger beendete. Durch einen Sieg gegen den Wiener Sportklub, dem entscheidende Bedeutung beikam, wurde Hakoah mit 26 Punkten und 43:30 Toren Meister von Österreich.

In der folgenden Saison ging es nicht mehr so gut, da nur der siebente Platz (27 Punkte) erreicht wurde und 1927 wurde die Mannschaft mit 22 Punkten nur Neunte.

Die Abwanderung fast aller Spieler der ersten Mannschaft nach Amerika mußte einen Rückschlag zur Folge haben.

Der Rückgang in der Spielstärke wirkte sich 1928 in der unheilvollsten Weise aus, da Hakoah mit nur 16 Punkten Zwölfte wurde und in die zweite Liga absteigen mußte. Der Kampf um den Wiederaufstieg gestaltete sich zu einem Triumph des Teams, da es alle Spiele in der zweiten Liga gewann, keinen Punkt abgab, 48 Punkte und ein Torverhältnis von 104:13 erreichte.

Das Wiederdebüt in der ersten Liga fiel wieder nicht gut aus, da die Mannschaft 1929/30 mit zehn Punkten Vorletzte wurde und neuerlich den Weg ins Unterhaus antreten mußte. Wieder gelang es aber, sich emporzuarbeiten und nach Schluß der Saison 1930/31 war Hakoah als Zweite der zweiten Liga mit 40 Punkten wieder erstklassig. In der Saison 1931/32 wurde die Mannschaft mit 15 Punkten und 26:62 Toren Zehnte in der Tabelle. In der folgenden Saison ging es schon etwas besser, da die Tabelle der Meisterschaft 1932/33 die Hakoah mit 19 Punkten an achter Stelle sah.

Heuer ist die Mannschaft nach Absolvierung der Herbstserie mit zehn Punkten Siebente geworden.

Insgesamt hat Hakoah seit der Zugehörigkeit zur ersten Liga 236 Punkte erreicht und ein Torverhältnis von 404:428.

Wenn man die internationalen Taten der Hakoah würdigen wollte, müßte man ganze Spalten schreiben. Hakoah war der erste Verein, der nach dem Kriege eine englische Mannschaft nach Wien brachte und sie war der erste österreichische Verein, der nach England fuhr. Diese Fahrt, die man heute in gewissen Kreisen herabzusetzen versucht, ge-

staltete sich zu einem der größten Siege, den der österreichische Fußballsport je erfocht, da die Hakoah gegen Westham United mit nicht weniger als 5:0 siegreich blieb.

In Ägypten, Polen, Palästina und den beiden großen Amerikafahrten verrichtete Hakoah wertvolle Propagandarbeit für Österreichs Fußball und den jüdischen Sportgedanken.

Es geht aber seit einigen Jahren sichtlich wieder aufwärts und man kann der Hoffnung Ausdruck geben, daß die Fußballer bald wieder jene oder eine ähnliche Stellung einnehmen werden, die sie schon einmal im österreichischen und im internationalen Fußballsport eingenommen haben. Vielleicht ist der Umstand, daß die Hakoah in den beiden Jugendgruppen des Verbandes die Spitze hält, ein Fingerzeig für die Zukunft.

## Fechten

Eine Anzahl von Hochschülern gründete in den Jahren nach dem Kriege die Fechtsektion, deren Leitung Meister Berger übernahm. Die ersten bemerkenswerten Erfolge stellten sich in den Jahren 1922 und 1924 ein, als die Hakoah die Hochschulmeisterschaften im Säbel ge-



Die Meisterfechter  
Ing. Lion und Dr. Farkas

wann. An den Weltmeisterschaften 1924 und 1928 beteiligten sich zwei Hakoahner. Unter den Erfolgen ragt besonders der Sieg im Interklubkampf Slavia (Prag), Vivo (Budapest) und Hakoah hervor, den wir mehrere Male hintereinander errangen.

Die Hakoah war der erste Wiener Fechtklub, der eine separate Riege für Zöglinge geschaffen und so für einen entsprechenden Nachwuchs gesorgt hat.

Die Sektion leidet unter dem Mangel eines eigenen Trainingslokales, aber ihre sportlichen Leistungen sind trotzdem hervorragende. Ihre Meister Farkas, Hans Lion, Dr. Gottfried u. a. gereichen dem österreichischen Sport zur höchsten Ehre.

## Landhockey

Die Hockeysektion ist die Gründung einiger junger Studenten, die sich im Jahre 1912 unter der Führung des nachmaligen verdienstvollen Hockeypioniers Ernst Klimt, dessen Bruders Fritz Klimt und Béla Neumanns zur ersten jüdischen Hockeymannschaft zusammenschlossen. Die Erfolge waren naturgemäß zunächst bescheiden und der Krieg unterbrach die weitere Entwicklung. Im Jahre 1919 wurde das dezimierte Häuflein der Hockeyspieler von den obenerwähnten Gründern, denen sich inzwischen noch Fritz Baar, Kars, Kaufmann, Dr. Kurzmann, Landesmann und

Stehend:  
Trainer Max,  
Dr. H.  
Rosenfeld,  
Wittmann,  
Ullmann,  
Kessler,  
Barras,  
Weiß.  
Kniend:  
Kettner,  
Haspel.  
Sitzend:  
Jellinek,  
Winter,  
Perger.



Ernst Steiner anschlossen, wieder gesammelt und es begann jener stetige Aufstieg, der die Sektion von der alten „Mistg'stetten“ in Floridsdorf auf den Hockeyplatz in der Kricau, vom belächelten Prügelknaben bis in die erste Reihe der hockeytreibenden Vereine führte.

Unter der Leitung des unvergeßlichen, leider so früh verstorbenen Felix Wiener wurden zwei Höhepunkte erreicht: Wir erbauten 1923 dank der Opferwilligkeit Wieners und anderer Sektionsmitglieder die eigene Hockeyanlage. Im großen Erfolgjahr der gesamten Hakoah 1924—25 errang auch die Hockeymannschaft mit der Eroberung des Meistertitels ihren bisher größten sportlichen Triumph. Die Spieler Max, Landesmann, Steiner, Weinwurm, Wald, Ing. Alfred und Erwin Nossig, Dr. Rosenfeld, Dr. Kurzmänn, Neumann, Lehrfeld, Diamant, Gottlieb, Hans Klimt und Wengraf halfen diesen Erfolg erstreiten.

In den folgenden Jahren wurde die Mannschaft allmählich verjüngt und gerade heuer hat die junge Mannschaft, in der von der alten Garde nur mehr Dr. Rosenfeld zu finden ist, unter der sportlichen Leitung von Artur Max, einen im Hockeysport vereinzelt dastehenden großen Erfolg errungen, indem sie die Herbstmeisterschaft gewann, ohne auch nur einen Punkt abzugeben; es besteht also einige Aussicht, daß das Jubiläumsjahr, die Hakoah, die Hockeymannschaft zum zweitenmal als österreichischen Meister sehen wird.

Wiederholt entsandte die Hakoah Spieler in die Auswahlmannschaften des Verbandes. Es waren Artur Max achtmal, Landesmann und Wald je siebenmal, Dr. Rosenfeld sechsmal, Lehrfeld viermal, Ing. Erwin Nossig dreimal, Kurt Ullmann zweimal, Dr. Kurzmänn, Fritz Steiner und Neumann je einmal repräsentativ tätig.

Die Sektion stellt momentan fünf Mannschaften ins Feld. Der Spielerüberfluß führte schon vor Jahren zur Gründung des Zweigvereins Blau-Weiß, der mit älteren und talen-

tierten jüngeren Spielern ebenfalls an der Meisterschaft der ersten Klasse teilnimmt.

Besondere Erwähnung verdient noch die erst heuer reorganisierte vielversprechende Damenmannschaft, der u. a. die vielfachen Auswahlspielerinnen Irma Pick und Trude Grünfeld-Wiberall angehören.

Die Leitung der Sektion hatten der Reihe nach die Herren Franz Rudolfer, Fritz Baar, Walter Neumann, Felix Wiener, Paul Földes, Dr. Hugo Kurzmänn, Ing. Erwin Nossig und derzeit Ernst Wengraf inne.

## Handball

Der Handballsport wurde im Jahre 1921 in der Leichtathletiksektion der Hakoah eingeführt, wurde aber nicht mit dem nötigen Ernst betrieben und war eigentlich nur als Ergänzungssport der Leichtathletik gedacht. Erst als zwei Jahre später Herr Bauer die Leitung der inzwischen separierten Handballsektion übernahm, waren Fortschritte zu verzeichnen, die sich aber erst richtig auswirkten, als die gesamten Handbälle, sowohl Herren als auch Damen des Jüdischen Athletikklub (J. A. C.) unter Führung ihres Sektionsleiters Max Roth im Jahre 1927 der Hakoah beitraten.

Der Handballsport wurde von diesem Moment an in der Hakoah auf eine breitere Basis gestellt. Den ersten sichtbaren Erfolg errang die Damenmannschaft, die 1930 die Erstklassigkeit errang. Die Herren führten in der zweiten Klasse ein bescheidenes Dasein. Nach anfänglichen Mißerfolgen blieb auch schließlich der Erfolg nicht aus. Die Mannschaft war drei Jahre hindurch in der Spitzengruppe der zweiten Klasse zu finden, bis es ihr im Meisterschaftsjahre 1932/33 gelang, dank der Führung durch den neu engagierten Trainer Ferry Moßböck und der rührigen Sektionsleitung, die Erstklassigkeit zu erkämpfen.

Unter Führung des neuen Sektionsleiters Otto Glücksmann konnte die erste Handballmannschaft im vergangenen Jahre auch international schöne Erfolge erzielen. Hier sei nur der Sieg über den ungarischen Meister Elektromos erwähnt. In Wien wurden Spiele gegen ungarische und Grazer Vereine ausgetragen, die durchwegs mit Erfolgen endeten.

Im heurigen Jahre plant die Hakoah anlässlich des 25jährigen Jubiläums der Hakoah ein großes internationales Rundspiel.

## Leichtathletik

Die Sektion wurde im Jahre 1912 gegründet. Über die Leistungssteigerung in den letzten 20 Jahren gibt die tieferstehende Statistik lehrreichen Aufschluß.



Meisterstaffel:  
Blödy, Tichler, Klein und Deutscher



Die Handbälle mit ihrem Trainer Ferry Moßböck



Die berühmte Staffel: S. Wertheimer,  
A. Hirschler, Dr. E. Friedmann, J. Lederer

Trotz der tatkräftigen Werbearbeit der führenden Persönlichkeiten der Sektion seit der Gründung, Dr. Friedmann, Hirschler, Deutscher sen., Brüder Dr. Salo und Arthur Unterberg, des Trainers Bierbrauer, konnten bedauerlicherweise keine größeren Massen für die

Leichtathletik interessiert werden. Umso größere Anerkennung verdienen daher die ausgezeichneten Leistungen der Spitzenkänner der Hakoah, deren Namen ja oft in die Listen der Meister und Rekordhalter eingetragen und die wiederholt in die Ländermannschaften berufen wurden.

Disziplin	1913	1923	1933
100 m:	Lederer 11,2	Lustig 11,2	Klein 10,9
200 m:	Lederer 25,0	Lustig 23,8	König 22,8
400 m:	Hirschler 57,0	Ball 53,4	König 50,4
800 m:	Hirschler 2:14	Scheu 2:04,4	Blödy 1:58
1000 m:	keine Leistung	Scheu 2:56,8	Blödy 2:35,6
1500 m:	Kraus 4:44	Scheu 4:21	Blödy 4:06
3000 m:	keine Leistung	Desser 10:15	Blödy 9:09
5000 m:	Krishaber 19:0	Scheu 16:31	Beck 16:02
Weitsprung:	Lederer 6,02	Hübsch 5,81	May 6,33
Hochsprung:	Hilfreich 1,55	Ing. Ball 1,65	May 1,65
Stabhochsprung	Ullmann 3,10	Dr. Friedmann 3,0	keine Leistung
Kugelstoßen:	Friedmann 9,93	Dr. Friedmann 10,92	Topf 11,56
Diskuswerfen:	Friedmann 28,0	Ing. Ball 31,84	keine Leistung
Speerwerfen:	keine Leistung	Stein 34,70	keine Leistung
110 m Hürden:	keine Leistung	Ing. Ball 17,0	keine Leistung
400 m Hürden:	keine Leistung	Ing. Ball 1:02	Deutscher 59,6
4 x 100 Stafel:	Lederer, Wertheimer	Lustig, Dr. Friedmann	Klein, König, Deutscher, Präger 44,6
	Friedmann, Salel 46,0	Lederer Spira 45,0	Deutscher, König, Präger,
4 x 400 Staffel:	keine Leistung	Scheu, Koch, Kohn, Revag 3:53	Weiner 3:29,6
Schwedenstafel:	1913	1923	1933
400 x 300 x 200 x 100 m:	keine Leistung	Lederer, Spira, Lustig, Dr. Friedmann 2:08	Klein, Metzl, König, Deutscher 2:02
In den Damenwettbewerben können wir nur zwei Laufstrecken zu Vergleichszwecken anführen.			
1923 60 m: Weisfeld 8,8	100 m: Kohn 15,6	1933 Fischer 8,2	Neumann 13,4

## Ringen

Die Initiative zur Gründung einer Ringsektion ergriffen die Herren Deutsch, Teichner, Reichmann und Porjes. Ab 1918 erfreute sich die Ringsektion der besonderen Unterstützung des nachmaligen Präsidenten Dr. I. H. Körner.

Sportliche Erfolge stellten sich bald ein, 1920 errang Hermann Hübsch die Neulingsmeisterschaft, 1921 kam der oftmalige Meister Ernö Markus zur Hakoah und gewann im selben Jahre die Meisterschaft von Österreich in seiner Gewichtskategorie. 1922 wurden drei Meistertitel von Österreich von Markus, Grünspan und Sebestyen errungen. Der äußerst wertvolle Wanderpreis des Direktors Hermann, der Preis des Bundesministeriums für Heereswesen, der Franz Heran-Gedenkpreis wurden für die blau-weißen Farben gewonnen.

1923 wurde die Berliner Städtemannschaft besiegt. 1924 trat Ludwig Schlanger auf den Plan, der eine der stärksten Stützen der Ringsektion wurde. Er errang nicht weniger als fünf Meisterschaften im Leichtgewicht und war der einzige österreichische Teilnehmer im Ringen bei der Amsterdamer Olympiade 1928.

1926 begann der sensationelle Aufstieg des Schwergewichtlers Nikolaus Hirschl, der einer der besten Amateurschwergewichtler Europas wurde und wiederholt die renommiertesten Meister anderer Länder besiegte. Erinnerung sind noch die Erfolge Hirschls bei der Olympiade 1932 in Los

Angeles; er besetzte zwei dritte Plätze im griechisch-römischen und im Freistil und wäre wahrscheinlich Erster geworden, wenn er nicht eine Verletzung erlitten hätte.

Eine Reihe von Meisterschaften von Österreich wurden von folgenden Hakoahnern errungen: Fincsus, Bergmann, Birnbaum, Müller, Gottlieb.

Besondere internationale Erfolge stellten sich in den Kämpfen ein gegen die Städtemannschaft Kopenhagens, gegen das Ausländerteam von Frankreich. Ferner gab es zwei äußerst knappe Niederlagen gegen das komplette Nationalteam von Italien, dabei erste Plätze bei der ersten Makkabiade 1931 in Palästina und der bisher unerreichte Rekord, der neunmalige ununterbrochene Sieg in der Mannschaftsmeisterschaft von Österreich.

Seit zehn Jahren stehen die Hakoahringer unter der Obhut des vielfachen Meisters Ernö Markus, der zu den besten Technikern in dieser Sportdisziplin gezählt werden kann. Besondere Verdienste haben sich die Sektionsleiter Emil Wilhelm, Katz, Paul Grünfeld und insbesondere Oskar Günser erworben.

## Schach

26 Jahre hindurch war der Jude Lasker Schachweltmeister. Die Hakoah, die ihn stolz zu ihren Mitgliedern zählen darf, nimmt eine dominierende Stellung im Wiener Schachleben ein und ihre Kampfmannschaft zählt immer zu den ernstesten Anwärtern um die Meisterschaft von Wien. Zweimal, in den aufeinanderfolgenden

Spielsaisons 1928/29 und 1929/30, waren ihre Bemühungen von vollem Erfolg gekrönt, zweimal eroberte sie den Meistertitel.

Die schönste Veranstaltung der Hakoah war wohl die Simultanvorstellung Laskers im Jahre 1922, aber auch das Simultanspiel Akiba Rubinstein im gleichen Jahre nach seinem grandiosen Siege im Wiener Messturnier bedeutete einen Höhepunkt. Das im Jahre 1928 abgehaltene Dr. Körner-Turnier wurde von dem seither verstorbenen Hakoahner Richard Reti gewonnen.

Am Spitzenbrett der Hakoah kämpft gegenwärtig der bedeutendste Schachmeister in Österreich, Rudolf Spielmann. Auch Beutum, Glaß und Lichtenstein zählen zur Elitemeistergilde Österreichs.

Die Schachsektion Hakoah wurde in den ersten Jahren von Ing. R. Wahle geleitet. Die folgenden Leiter waren Burjan, Schubert, Fischer, Feingold. Seit einer langen Reihe von Jahren hat die Führung A. Lewit inne.

### Touristik und Skilaufen

Der Touristik- und Skiklub Hakoah wurde als Sektion des S. C. Hakoah 1919 gegründet. Die Proponenten waren damals Ing. Fedor Ackermann und Hugo Kohn. Der erste Sektionsleiter war Ing. Ackermann, dann folgte Dr. Kurt Epler, Dr. Wolf, Benno Spira und Hugo Kohn, der die Gruppe seit nunmehr 10 Jahren leitet.

Der Klub hat die Pionierarbeit im Skisport unter den Juden Österreichs geleistet und in seinen Skikursen insgesamt etwa 1500 Skiläufer ausgebildet. Die Skikurse wurden Leopold Pollak.

Unsere Rennläufergruppe hat bei den Meisterschaften sehr gut abgeschnitten und im Vorjahre beim Slalomlauf des Verbandsamtlich von folgenden Skilehrern geleitet: Heinrich Weinberger, Ferdinand Kars, Richard Gaensler, Erwin Kellner, Ing. Römer, Arch. Felix Weiß und bandes in der allgemeinen Klasse, ebenso in der Jugendklasse den ersten Platz, in diesem Jahre im Damenabfahrtslauf gleichfalls den ersten Platz besetzt. Ausgezeichnet abgeschnitten haben unsere Läufer bei den Makkabi-Winterspielen 1933 in Zakopane, bei welchem wir unter Führung Ali Schapiras die ersten drei Plätze besetzen.

Als Krönung der langjährigen Sammelarbeit für den Hüttenbaufonds, deren Ergebnis S. 17.000.— überschritten hat, soll noch in diesem Jahre auf dem in schöner, sonniger Lage des Semmeringgebietes gelegenen Baugrunde ein Touristen- und Skiläuferheim errichtet werden, das selbstverständlich jedem Sportler zugänglich sein wird. Die von uns herausgegebene Klubzeitschrift „Touristik und Wintersport“ erscheint im 11. Jahrgang.

Wir besitzen eine wertvolle Bibliothek von 800 Bänden. Unsere hervorragenden Skiläufer sind: Ali Schapira, Richard Raubitschek, Erich Klumper, Fritz Schapira und die Damen Ady Lövy und Trude Raubitschek.



Hugo Kohn, Obmann des Touristik- und Skiklub Hakoah

### Tennis

Die im Jahre 1919 von jungen Anhängern auf fremden Plätzen gegründete Sektion blickt auf eine steile Aufwärtsentwicklung zurück. Nach kurzem Bestehen war es ihr gelungen,



Lisel Herbst, die österr. Tennismeisterin

nicht nur sportlich in der österr. Mannschaftsliste eine beachtliche Stellung zu erringen, sondern vor allem durch Erwerbung und Ausbau einer eigenen Sportanlage mit 7 erstklassigen Plätzen, Garderoben und Baderäumen etc. die Möglichkeit der Sportausübung für größere Mitgliederzahlen zu schaffen.

Der hervorragende Turnierspieler Willy Ehrenreich, der sich um den Aufbau der Sektion besonderes Verdienst erworben hat, und die österreichische Meisterin Lisel Herbst sind aus der Hakoah hervorgegangen. Ein Beweis, daß neben Sportpflege in breitem Rahmen auch der kampfsportlichen Seite entsprechendes Augenmerk gewidmet wird.

Für das Festjahr plant die von den Herren Eisner, Ing. Pollak und Diplomkaufmann Balaban geführte Sektion ein großes internationales Rundspiel.

### Tisch-Tennis

Rein zahlenmäßig ist die Tisch-Tennis-Sektion eine der kleinsten in der Hakoah, aber in sportlicher Hinsicht zählt sie zu den bedeutendsten und sportlich höchststehenden des Klubs. Auch im österreichischen Tisch-Tennissport nimmt die Abteilung eine führende Stellung ein, die sie dem überragenden Können ihrer Spitzenspieler und Meister Paul Flußmann, Ferry Weiß, Karl Fischer, Frau Flußmann, Fräulein Reich und Fräulein Lenno verdankt. Auch um die Zukunft muß der Sektion nicht bange sein, da sie eine Reihe der besten Nachwuchsspieler besitzt.

Außerordentlich viel zu dem großen Aufschwung hat der Umstand beigetragen, daß bei der vorjährigen Renovierung des Klubheims in der Wiesingerstraße auch auf die Bedürfnisse des Tisch-Tennissports weitestgehend Rücksicht genommen wurde. Die Sektion steht unter der administrativen Führung des überaus rührigen Herrn Bruckner.

Es sei besonders darauf hingewiesen, daß die Trainingsbretter auch den Mitgliedern aller anderen Sektionen zur Verfügung stehen.

### Eishockey

Die Eishockeysektion wurde im Jahre 1928 von Hugo Neumann und Hans Wald ins Leben gerufen und entwickelte in kurzer Zeit eine rege Tätigkeit. Sie eroberte im Winter 1931/32 die Erstklassigkeit. Im Winter 1933/34 wurde der Betrieb wegen unerwarteter Abwanderung einiger Spieler, die in der kurzen zur Verfügung stehenden Zeit nicht rechtzeitig ersetzt werden konnten, eingestellt, doch besteht alle Aussicht auf eine Reaktivierung im kommenden Winter.

**Werdet und werbet**

**Mitglieder der Hakoah**



## Drei Klubs — ein Gedanke!

Es ist unmöglich, die 25jährige Geschichte eines Klubs vom Range der Hakoah in diesem knappen Rahmen vollständig zu behandeln, unmöglich ist es auch, die Namen all jener aufzuzählen, die mitgeholfen haben am Aufbau dieses großartigen Sportbetriebes. Wohl könnte man einzelne Namen nachholen, wie Ing. Kramer, Isidor Herbst, Dr. Felix, Direktor Spiegler, Eisler und den unvergeßlichen Dr. Seppl Krenberger, — aber wie viele hochverdiente Kämpfer für die Sache der Hakoah bleiben auch da noch unerwähnt!

Aber waren es wirklich nur einzelne Personen, die die Hakoah groß gemacht haben? Waren es die Mäzene oder die ausübenden Sportler, waren es die Trainer oder jene, die im Augarten, im Prater und überall für Nachwuchs sorgten, waren es die Sektionsleiter und Vertreter in den Verbänden oder die administrativen Beamten, waren es die treuen Mitglieder oder die stattlichen Anhängermassen, die den Sportlern der blau-weißen Farben den moralischen Rückhalt geben?

Was war es, was die Hakoah so groß gemacht hat?

Es war das Zusammenwirken aller, die eins waren in dem Bestreben, der schönen Sache zu dienen, eins in dem Ziel, der Welt das Märchen von der körperlichen Inferiorität der Juden zu widerlegen.

Einigkeit also, Achduth, das große Makkabi-Ideal, ist das Geheimnis dieser beispiellosen Serie von Erfolgen. Liegt da nicht ein Widerspruch vor? Einigkeit und doch drei Klubs? Sportklub, Fußballklub und Schwimmklub Hakoah?

Der Widerspruch ist nur ein scheinbarer. Wohl liegt äußerlich eine vollkommene Scheidung vor. Juridisch und vereinsbehördlich handelt es sich hier um drei vollkommen selbständige Korporationen, aber innerlich besteht die Gemeinschaft und all jene, die an dem Auseinanderfallen der großen Hakoah Schadenfreude erleben wollen, werden gerade durch diese kleine Festschrift bitter enttäuscht, speziell durch den Beitrag des geschäftsführenden Vizepräsidenten Barchelis, der programmatische Erklärungen bezüglich des Verhältnisses von Sportklub und Fußballklub abgibt. Die gleichen Erklärungen gab übrigens auch der Ehrenpräsident des F. C. Hakoah Max Schiffmann schon zu wiederholten Malen, so insbesondere anlässlich des Makkabi-Banketts im Sommer 1932 in Warschau ab.

Die Betriebsführung eines Wiener Ligaklubs ist eine derart komplizierte, daß eine gemeinsame administrative Führung mit den Amateursektionen speziell in Zeiten der wirtschaftlichen Depression schwer durchführbar ist. Derartige finanztechnische Gedankengänge haben auch den Schwimmklub voranlaßt, seine Autonomie durchzuführen.

Aber gibt es einen eklanteren Beweis für die Zusammengehörigkeit des Schwimmklubs und Sportklubs Hakoah, als daß der Präsident dieser Schwimmer jener Robert Glücksmann ist, der als geschäftsführender Vizepräsident des Sportklub die gewaltige Reorganisation der Hakoah vorgenommen hat, der durch die Wiederinstandsetzung des Klubheims in der Wiesingerstraße das Klubleben förderte, der die Sektionen auf eine finanzielle Basis stellte, die die ungestörte Ausübung des Sportbetriebes gewährleistete?

Und Robert Glücksmann ist es auch, der im Jubiläumjahre der Hakoah an ein zweites großes Problem schreitet, an die Renovierung des Hakoah-Platzes.

Übel wurde es bemerkt, daß die Hakoah durch die schlechte Beschaffenheit ihrer Sportanlage selbst die kleinen Wettspiele

nicht auf ihrem „Home“-Platz austragen könnten. Dem soll nun abgeholfen werden. Eine schöne Sportanlage soll entstehen, mit mehr als 3000 Sitzplätzen, erstklassigen Umkleideräumen, die allen Anforderungen der modernen Hygiene Genüge leisten.

Auf dieser renovierten Sportanlage sollen im Herbst 1934 die internationalen Jubiläumsveranstaltungen der Fußballer, Hockeyisten, Handballer, Leichtathleten und Tennisspieler vor sich gehen, während zu gleicher Zeit die Schwimmer im Stadionbad ein internationales Wettschwimmen mit der Elite Europas durchführen, die Ringer, Fechter und die Tischtennis-Sektion, diese im Klubheim, internationale Gäste empfangen und auch die Schachsektion ein internationales Turnier veranstalten wird, an dem kein geringerer als Meister Lasker teilnehmen soll. So führt die Hakoah im Jubiläumjahre ein ganz großartiges internationales Sportprogramm durch.

Noch über zwei Punkte wäre in diesem Rahmen zu sprechen, über die großen Leistungen der Hakoah auf charitativem Gebiete und die Rolle, die die Hakoah im Gesellschaftsleben Wiens spielt.

Es ist eine bekannte Tatsache, daß sich unsere ausübenden Sportler zum größten Teil aus den ärmsten Bevölkerungsschichten zusammensetzen; viele können sich das Fahrgeld zum Training nicht leisten. In ungezählten Fällen hat die Hakoah ihre armen Mitglieder bekleidet, ihnen Posten verschafft oder Existenzen zu gründen geholfen. Sie hat Mittags-tische eingeführt, Kinder aufs Land geschickt, sie hat alles getan, um die Sorgen zu lindern. Sie stand aber auch, bei keiner Aktion zurück, wo es galt, über den Rahmen des Klubs hinaus Not mildern zu helfen.

In vielen Städten, in die die Fußballer kamen, wurde dies von berufenen Organisationen zum Anlaß genommen, um für die Armen zu sammeln. Und nicht zuletzt hat die Hakoah hier in Wien eine Zeitlang die Kinderbewahranstalt in der Schiffamtsgasse erhalten, als im vorderen Trakte das Klubheim war. Leider konnte dieses schöne Werk aus budgetären Gründen nicht fortgeführt werden.

Das Leben im Klub würde jedem Vereine zur Ehre gereichen. Die Leitung der Hakoah setzt sich aus Mitgliedern der besten Wiener Gesellschaft zusammen. Die Veranstaltungen und Feste der Hakoah sind gesellschaftliche Ereignisse ersten Ranges. Das aus Anlaß der Wiener Anwesenheit von Lord Melchett im Hotel Bristol im Dezember vorigen Jahres veranstaltete Festbankett vereinigte die Spitzen der Gesellschaft, des Finanz-, Wirtschafts- und Kunstlebens.

In einen solchen Klub können die jüdischen Eltern ihre Kinder getrost schicken. Sie werden — um einen Ausspruch Herzls zu zitieren — dadurch aus Judenjungen junge Juden machen. Und sie werden vielleicht die Freude erleben, daß manche von diesen Jungen und Mädels prominente Sportler werden, die auch einmal im internationalen Sport eine große Rolle spielen können. Und diese ihre Freude werden dann auch wir teilen, denn es gibt für uns keine größere Genug-tung, als die, für das Land, dessen Staatsbürger wir mit Stolz sind, in allen Disziplinen des Sports Vertreter für die großen internationalen repräsentativen Kämpfe stellen zu können.

Erich Hirschfeld

### Meisterschaftsspiele der Hakoah-Handballer im Frühjahr 1934

4. März: Sportklub gegen Hakoah.  
11. März: Hakoah gegen WAC., halb 11 Uhr Hakoahplatz.  
18. März: Hakoah gegen Ferrowatt, halb 11 Uhr Hakoahplatz.  
8. April: Polizei gegen Hakoah.  
22. April: Hakoah gegen Heer, halb 11 Uhr Hakoahplatz.  
6. Mai: WAF gegen Hakoah.  
13. Mai: Donau gegen Hakoah.  
27. Mai: Hakoah gegen Altturm, halb 11 Uhr Hakoahplatz.

Die Spiele der Reserven finden jeweils vor den Spielen der ersten Mannschaften statt.

### F. C. HAKOAH

Industriepalast, I, Franz-Josef-kai 7-9 (Hochparterre)  
Sekretariat 9-1 und 16-20

#### Trainingszeiten:

1. Mannschaft und Reserve, Hakoahplatz:  
Dienstag, Donnerstag und Freitag  $\frac{1}{2}$  10-15 Uhr  
Trainer: Guttman.  
Jugend und Schüler, Winterturnsaal Krügerheim  
II, Mälzgasse 7. Dienstag 18 Uhr.  
Sonst Dienstag, Mittwoch, Donnerstag Hakoah-  
platz ab 15 Uhr. Trainer Seidl.

## Sportklub Hakoah

I, Wiesingerstraße Nr. 11  
Telephon R-25-0-10

Sekretariatsstunden von 9-1 und 5-7

### SPORTPLATZ

II, Tiefe Grundwiese, Kriau

#### Trainingszeiten:

- Fechten: I, Mülkerbastei, Dienstag, Donnerstag,  
Freitag ab 8 Uhr  
Handball: Hakoahplatz, Mittwoch und Freitag ab  
15 Uhr (Trainer Moßböck)  
Hockey: Hakoahplatz, Dienstag und Donnerstag  
ab 16h Übungsl. Max u. Dr. Rosenfeld  
Leichtathletik: Hakoahplatz, Jugend u. Damen, Montag,  
Mittwoch, Donnerstag ab 17 Uhr 30.  
Herren tägl. ab 18h (Trainer Bierbrauer)  
Ringen: IX, Wasagasse 23. Montag, Mittwoch  
und Freitag ab 18 Uhr (Trainer Markus)  
Schach: Café Rabl, I, Wallnerstraße, jeden Abend  
Schwimmen: Dianabad. Dienstag  $\frac{1}{2}$  19-20, Donners-  
tag 19- $\frac{1}{2}$  21 (Trainer Zsigo Wertheimer),  
in Sommer Dianabad und Stadionbad  
Tennis: Hakoahplatz, täglich unbeschränkt  
Tischtennis: Klubheim, jeden Abend  
Touristik: Klubheim jeden Freitag 19 Uhr Zu-  
sammenkunft

# 3.

## Palästinareise der Hakoah

### Anfragen und Auskünfte:

#### S. C. Hakoah

Wien I, Wiesingerstraße 11  
Telephon R-25-0-10

#### Palästine & Orient Lloyd

Vertretung für Österreich:  
Reisebüro City Dr. J. H. Körner  
Wien I, Kohlmarkt 8 / Telephon U-26-4-29

**CAFÉ  
VIKTORIA**  
AM SCHOTTENTOR

WIEN I.  
SCHOTTENTOR

**Spagate**

Hanf und Sisal  
sowie sämtliche  
einschlägigen Artikel

**Max Scheuer**

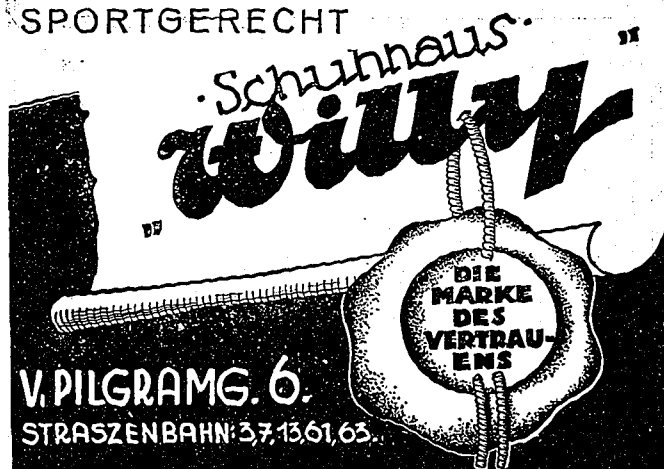
Wien I, Werderthorg. 14  
Telephon U=294-19

**HEGASTRÜMPFE**

Matt- und  
Reinseide

In allen einschlägigen Geschäften

SPORTGERECHT



BESUCHEN SIE  
DAS SCHÖNE

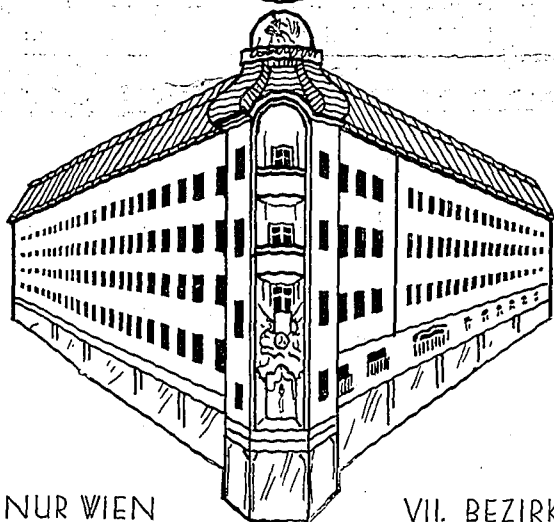


**TADIONBAD**

MAI—SEPTEMBER

**P**  
**IRAT-UNIONBAR**  
 I. JASOMIRGOTTSTRASSE NR. 6  
 HÖCHSTE STIMMUNG • NIEDRIGSTE PREISE

MODENPALAIS  
*Julius Kuppriß*



NUR WIEN VII. BEZIRK  
 KAISERSTRASSE 115 / SONST NIRGENDS



**Marathon** Sport  
 WIEN I KAI 7 R 22-4-87

VORNEHMES ERSTAUFFÜHRUNGSTHEATER

*Elite-Kino*

WIEN I, WOLLZEILE 34. / TELEPHON R-26-100

**Geflügel**  
**Günser**

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 Telefon R-31-4-39

Alle Arten ungari-  
 sches u. steirisches  
 Mastgeflügel

Kostenlose Zustellung ins Haus

WIENER **R**ING-CAFÉ  
 L. BRANDEIS & NEFFEN  
 I, STUBENRING 18 RESTAURANT

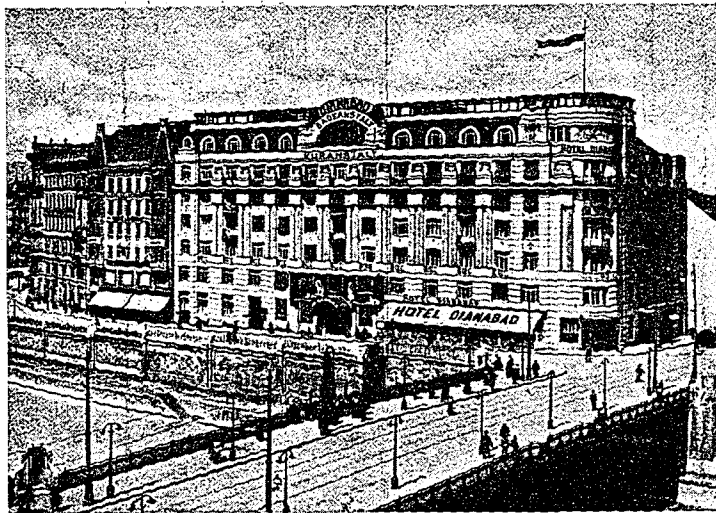
Treffpunkt des internat. Sports / Solides Familiencafé

# DIANABAD

WIEN

AN DER MARIENBRÜCKE

DAS GRÖSSTE UND SCHÖNSTE BAD DER WELT  
**DAS FÜHRENDE SPORTBAD**  
 STÄNDIGE ÜBUNGSSTÄTTE ALLER SPORTVEREINE



Zwei herrliche

## SCHWIMMHALLEN

Billigstes und bequemstes

## WEEKEND

Samstag und Sonntag S 1.50  
 für den ganzen Nachmittag im Wellen-  
 schwimmbad mit Familienbad

Die elegantesten Dampf- u. Wannenbäder

Moderne Turnschule / Moderne Boxschule

## KURANSTALT DIANABAD

Die größte aller physikalischen Heilanstalten  
 Behandlung von Rheumatismus, Gicht,  
 Ischias und Folgen von Sportverletzungen

HEMDEN-MACHER  
**EMMER'S**  
 NFG.  
 INH.: S. CORMUSS  
 VI, Maria-  
 hilferstr. 33      Telefon  
                                  B-23-1-91

NACH DEM BALL INS

„CORSO-STÜBERL“  
 ZU  
 LEOPOLDI

IM CAFÉ CORSO, I, SCHUBERTRING 6

Atelier für moderne Photo-Bildnisse

SPEZIAL-ABTEILUNG  
 FÜR ARCHITEKTUR-,  
 INDUSTRIE- SOWIE  
 SPORT-AUFNAHMEN  
**B. KERN**

WIEN, XII. BEZIRK, HAUPTSTRASSE Nr. 65  
 TEL. R-33-707, B-22-9-67

**SCHNEIDER  
 LIPCZENKO**

WIEN I, PARKRING 20  
 TELEPHON R-21-2-10



## Ischias Gicht Rheuma

**Ischias-Schnellkuren**  
Alle Heilbäder  
Diathermie / Heißluft  
Massage / Paraffin-  
entfettungskuren

Täglich 8—19 in der

**Heilanstalt Thermia**  
I, Franz-Josefs-Kai 1 Tel. R-29-1-37

**ALBERT  
MATZNER**

**Strümpfe  
und Modewirkwaren**  
Wien I, Kohlmessergasse 8

Filialen:

- I. Neuer Markt 9
- I. Rotenturmstraße 6
- III. Hauptstraße 3
- IV. Wiedner Hauptstraße 8
- VII. Mariahilferstraße 64

Hakoah-Schwimm-Trikots  
für Mitglieder bedeutend ermäßigt

*Hakoahner*  
*besucht Euer Klubheim*

*Tisch-Tennis-Bretter  
auch für Gäste*

## Wein-Einkauf ist Vertrauenssache!

Verlangen Sie ausdrücklich:



**PALÄSTINA-WEINE**

AUS

**RISHON le ZION**

PROPR.  
BARON ROTHSCHILD

In allen einschlägigen Geschäften erhältlich!

Autor. Vertreter für Österreich:

**Gustav Wilder, Wien IV, Rainergasse 31**  
Telephon U-42-4-84

**ZUM SIEG**  
durch  
**TRESOR**

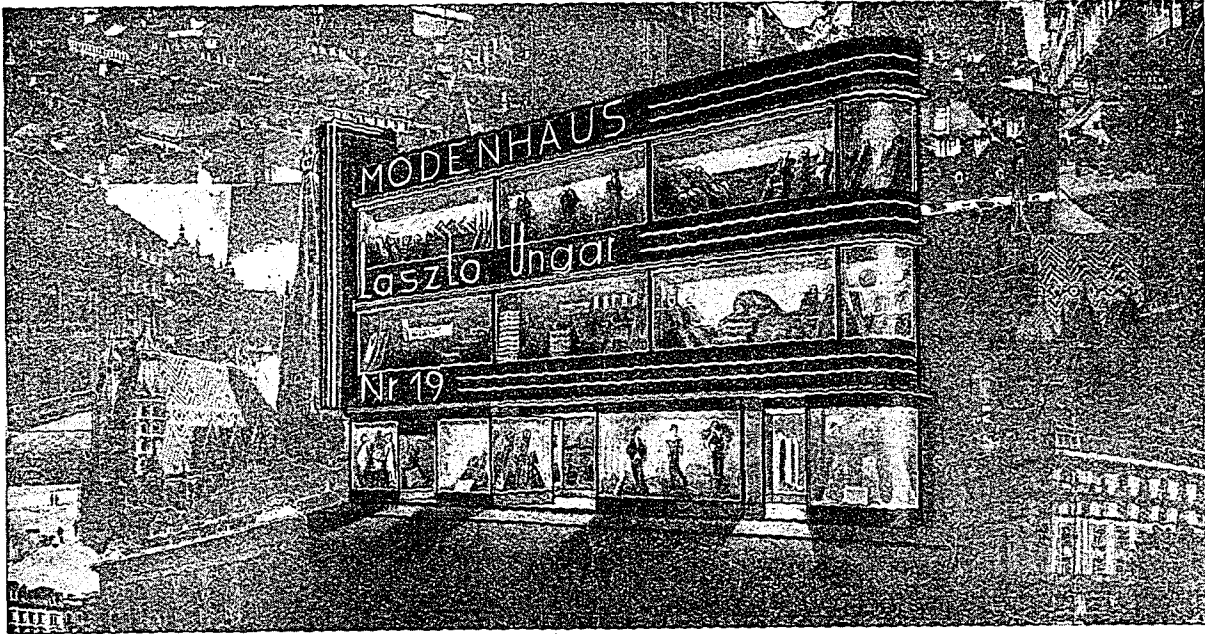


**Zieh allem nur das Beste vor  
Und rasier Dich mit „TRESOR“  
DIE EXTRADÜNNE WUNDERKLINGE!**

Zu haben in allen Parfümerie-  
und einschlägigen Geschäften

**Zentrale:**  
**Klingenzentrale Wien I, Griechengasse 7**

I, Rotenturmstraße 19



## Die tonangebenden Modehäuser Wiens



VII, Mariahilferstraße 74



**Ab 10. März ist der Sitz des Fußballklub „Hakoah“  
Industriepalast, I, Franz-Josefs-Kai 7-9, Hochparterre**

*Unser Vorstandsmitglied Herr  
Direktor*

**SZILARD CSEREY**

WIEN VI, MARIAHILFERSTRASSE 47

TELEPHON A-37-1-28

*erteilt in allen Sachschadens- und  
Lebensversicherungsangelegenheiten  
für Mitglieder der „Hakoab“  
unentgeltlich und unverbindlich  
fachmännische Auskünfte*

+

**HOTEL  
BRISTOL**

WIEN  
I, KÄRNTNERRING 1-7  
TELEGRAMMADRESSE  
BRISTOLHOTEL  
TELEPHON INT. R-24-5-65

+

*Traget*



*Schuhe*

**Rudolf Böhmer, Wien I.**

Sämtliche Haus-  
und Küchengeräte  
in solidester Ausführung

**H. EISNER**

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Tel. B-23-4-67

Kartonagewarenfabriken  
Konzessionierte Druckerei  
Wellpappenfabriken und  
Briefordnerfabriken

**A. Glücksmann  
& Söhne**

Wien XVII.  
Pezzlg. 66 / Beheimg. 77  
Telephon A-20-108, A-20-109

Erzeugung aller Art  
Kartonagen / Drucksorten  
Wellpappe in Bogen,  
Rollen, Zuschnitten  
und Kartons  
Briefordner und Schnellhefter

**„Stadion-  
Sportartikel“**

ARTHUR BAAR  
Wien II.  
Franzensbrückenstraße 22  
Telephon R-45-2-77

**Spezialgeschäft  
für  
sämtliche Sportzweige**

Qualitätswaren eigener  
Erzeugung

**ALLE WAREN FÜR ALLE**



**gut und billig  
in jedem Falle**

kaufen Sie in  
Wiens  
„Warenhaus der  
Sparsamen“

**SCHIFFMANN**

II, Taborstraße 48

*Handwritten:* A. Baar 1347

Samstag, den  
17. Feber 1934



jähriges

Jubiläum

der

„Hakoah“

unter dem Ehren-Protektorate  
LORD MELCHETT'S

In sämtlichen Sälen  
des Konzerthauses

Beginn 9 Uhr abends.





EUER HOCHWOHLGEBOREN

werden hiermit zu der am Samstag,  
den 17. Februar 1934, in sämtlichen  
Konzerthaus-Sälen stattfindenden

## Blau-Weissen Gschnas-Redoute

höflichst eingeladen.

DAS PRÄSIDIUM DER „HAKOAH“

Damen: Kostüm oder Balltoilette.  
Herren: Frack, Smoking oder der  
Devise angepaßtes Kostüm.

Arrangement:  
Konzertdirektion Dr. A. Hohenberg

Tanzmusik, die Orchester

Frank Fox

Boby Sax

Elite Kiddies

Winaple Band

## Mitternachts-Akademie

Die prominentesten Künstler der  
Saison.

Künstler, Leitung: Dr. Fritz Löhner-Beda

EINTRITTSKARTE S 8.— f. MITGLIEDER S 5.—

Eintrittskarten und Logen bei der  
Festleitung des S.-C. HAKOAH,  
Wien, I. Bez., Wiesingerstraße Nr. 11  
Telephon R 25-0-10 / Konzertdirekt.  
Dr. A. Hohenberg, Wien, I., Opern-  
gasse (Operngebäude), Tel. R 27-2-11,  
Karten-Zentrale, I., Graben 28, Tel.  
U 22-4-45 sowie im Konzerthaus,  
III., Lothringerstr. 20, Tel. R 13-1-16.

*Pinser*

*Stella Mayer-Hochstein*

SPORTKLUB „HAKOAH“ WIEN :—:  
KULTURABTEILUNG

:—: (Orchester, Kammermusik, Mandolinenorchester, Chor, Literatur) :—:

Dienstag, den 2. November 1920, präzise 7 Uhr abends im  
grossen Musikvereinssaale

II. ORCHESTER-  
KONZERT

Mitwirkend:  
PROFESSOR JULIUS WOLFSOHN.

Das Orchester d. Kulturabteilung unter Leitung seines Dirigenten  
S. BRASLAVSKY



PROGRAMM

1. Graedener: Eine Lustspiel-Ouverture.
2. Mendelssohn: Symphonie, Nr. 4 A-dur,  
Allegro vivace, Andante con moto, Con moto moderato, Saltarello.

PAUSE

3. Beethoven: Klavier-Konzert C-moll  
Allegro con brio, Largo, Rondo.  
Klavier: Professor Julius Wolfsohn
4. Mozart: Ouverture zu: „Die Hochzeit des Figaro“.

Preis 2 Kronen.

# Erster Wiener Jüdischer Turnverein



1899 — 1909

Wien, 1909.

Verlag des Ersten Wiener Jüdischen Turnvereines.

Druck von J. & M. Wassertrüdingers.

# I. Wiener Jüdischer Turnverein

IX., Liechtensteinstraße 20.

Jüdischen

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*Supplement to The New Palestine*

# HAKOAH

Vol. X, No. 16

APRIL 23, 1926



## *Articles and Greetings by*

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



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

SKETCHES OF THE HAKOAH PLAYERS