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EDITORIALS

Guest Editorial

By Arthur M. Lampert
To bring succor to the victims of this outrageous German Judenfeind is the first duty of every Jew. Fired by the recognition of the needs of their German Jewish brethren, American Jews have launched a multitude of appeals for aid. In the past, when Jews were the victims of a tragedy of major magnitude, as in the case of the American Jewry was united in the years before the war and was united a few years after the war, and under the aegis of the American Joint Distribution Committee, collected some \$9 billion dollars for the relief of our war stricken brethren abroad.



Arthur M. Lampert

There can be no division when the cry of our brethren is ringing in our ears. This is not time for airing differences between the American Jewish Committee and the American Jewish Congress. To attain their aims and ideals, they both have a place in America, yet both for the purpose of relief, they must give way to a joint united body, in order to render the greatest good. Otherwise, those who will suffer most will be the Jews still within Germany and those stranded ones who are already out of Germany.

This is no time to continue social squabbles that might have existed among American Jews, between those who have originated from some countries and those whose ancestors came from other countries. Now is the time for those who consider themselves snubbed to voice their grievances. We have no place for intolerance and prejudices of a part of American Jewry against another part, even though this might have been in the past a contributory factor that made a united leadership impossible. Now we must unite as one and help our pleading German brethren, irrespective of what country they originally came from.

Wake Up, Mr. McFadden
"Truth, crushed to earth, shall rise again," wrote the free orators and every one within her. The Protocols is the noblest sentiment, because we all, theoretically, like to have truth rise again. There is another sentiment, not embodied in copy-book maxims, to the effect that you can deny a libel and disprove a libel to the very comma, but you cannot kill it. Do you remember the Protocols of the Elders of Zion? The latest person of consequence who was the author of the Protocols was Henry Ford, during that period of fever when he dedicated—if that's the word—himself to the cause of anti-Semitism. But Mr. Ford learned better and retracted.

Now Representative McFadden, in a diatribe of demagogues, on the floor of the House early last week,

delivered a ranting speech against Jewry, international money-changers, indicating not only that he had read, but believed in, the fantastic forgery by which it was attempted to persuade the credulous that the Jews of the world are knit together in a conspiracy to overthrow the Parliaments of the world, destroy the Christian churches and gather the financial and political power of the world into Jewish hands.

Briefly, this is the story of the Protocols. In 1905 there appeared in Russia a book by an anti-Semite named Sergius Nilus, under the title of "The Great in the Small, the Anti-Christian and the Political Possibility." A first edition, under a slightly different title, had appeared in 1901. In 1907 a second edition appeared, under the title "Charges Against the Enemies of the Human Race," the twelfth chapter of which contained "Protocols of a Meeting of the So-Called 'Elders of Zion,'" which meeting, the author alleges, occurred simultaneously with the first Zionist Congress at Basle in 1897.

Anti-Semites of all nations have fed upon these so-called Protocols until their chops slavered with the froth of hate. They were translated into German, of course, and many other tongues, and they were the inspiration of the Czarist Black Hundreds.

The London Times first exposed the nature of the forgery, in a series of articles by its Constantinople correspondent, in August 1921. Therein it was shown that the Protocols were originally published in 1864, anonymously, as an attack against Napoleon III, and had nothing to do with Jewry. The Zionist Congress—which was not then even a thought in the mind of Herzl.

The London Times' disproof of the Protocols has been repeated time and again, but maybe a Pennsylvania Republican-Democrat-Probationist feels no compulsion to keep up with either the times or The Times, and any nation. Please wake up, Mr. McFadden. Queen Anne is dead!

James Loeb, the Many-Sided

There are Jews who belong to Jewry, who live and whose labors become chapters of an footnote to the story of the Jewish community in their land, whose justification exists in militant identification with their racial group; and there are Jews who belong to the world of humanity, Jews who, without any or a cramp, express themselves by losing their identity in a natural enterprise, or scientific research, that has no root in race. There are innumerable types of Jews and there are innumerable groups and organizations. It is only the fanatic anti-Semite who refuses to acknowledge the different identifications, and melodramatically views the Jew as a banker and the Jewish communist, the Jewish capitalist and the Jewish laborer, and the Jew as a conspirator against the non-Jew.

James Loeb, the retired banker, son of the founder of the banking firm of Loeb & Co., who died eight days ago on his estate in Oberammergau at the age of sixty-five, was a Jew. But he was, primarily, a humanist, one who brought

his interest, his means and his culture to the service of the Greek and Roman classics. There are, scattered throughout the broad expanse of this sometimes smiling and sometimes mournful earth, thousands of scholars and students who do not know a Jew from an Aryan but who know the Loeb Classical Library. It is a contribution to humane culture in which race and nationality are ignored, if not transcended.

The Loeb Classical Library originated in one of those cultural dreams into which only wealth can breathe reality. Started in 1912, it was intended to make available to the scholar and to the student the wealth of Greek and Latin thought and expression of twenty-five centuries, in reprint of the original and in translation. On the left hand page the scholar found the Greek, or Latin, text; on the right hand page, the English translation. By 1925 there had been translated, and published, 160 volumes, and in that year the University of Cambridge conferred on Mr. Loeb the degree of Doctor of Laws, *Honoris Causa*.

In recognition of his interest in classical scholarship he was made a trustee of the American School of Roman Studies, of the Archaeological Institute of America, and was also a member of the Society for the Promotion of Hellenic Studies, of the Society for the Promotion of the Archaeology of Athens, and of the Deutsches Archaeologisches Institut, the Deutsche Orient Gesellschaft, and the Kaiser-Wilhelm-Gesellschaft zur Förderung der Wissenschaft. His personal contribution to culture, as a scholar, exclusively rather than as a contributor of means, was in the form of various translations of critical works from the French on Euripides, Aristophanes and "Alexandrian Poetry" under the First Three "Polemics" by Auguste Couat.

THE MOOR CAN GO!

By Dr. S. M. Melamed

The sudden attack of Judeophobia to which Germany succumbed so rapidly is by no means an isolated phenomenon in German history. German-Jewish relations have, except for a hundred years' peace, been strained. As a matter of fact, Adolf Hitler is only repeating what Martin Luther said about the Jew. Captain Goering is only emulating the example set by Goethe. Goethe, the greatest German poet and the greatest figure in European literature since Shakespeare, offered stubborn resistance to Jewish emancipation.

It is true that the literature of a people only reflects the realities of a people's life, then Jew-hatred in Germany has always been an outstanding feature of German life, for German literature, as represented by great poets and philosophers, is rampant with anti-Semitism. There is only one exception, the immortal Lessing, the friend of Moses Mendelssohn and the adherent of Spinoza. Even Immanuel Kant was not free from anti-Semitism. Hegel, Fichte and Schopenhauer hated Jews and Judaism with a ferocious hatred, and the greatest German literary figure since Martin Luther, the great Schlegelmacher, was an enemy of Judaism and the Jewish people. Nor was Schiller a friend of the Jews. The German romantic school, too, was anti-Semitic to the core.

But for 100 years, from 1833 to 1933, the German Jews were not molested. They were never fully emancipated until the end of the World War. Even in the heyday of the Hohenzollerns, a Jew in Germany could never occupy a Civil Service position, but pogroms were forbidden in Germany, and when

Couat Pueckerl, in 1902, started to do what Hitler is doing now, William II lost no time in committing him to an insane asylum. Physical attacks on Jews were "verboten," because the Jew then was doing useful work for the Fatherland.

Six hundred thousand Jews in Germany did more for the industrialization of the country than ten million Germans. It was a Jew by the name of Ballin, who built up the German shipping industry. Ballin was the creator of the Hamburg-American line. It was another Jew, Rathenau, who established and developed the German electric industry. It was another Jew, by the name of Rudolf Mosse, who established and developed the German publishing and advertising enterprises. A number of German Jews, among them the world-famous Haber, have developed German chemistry and have made Germany the greatest chemical power in Europe. In addition, German Jews have established and developed the tobacco industry, the fur industry, the textile industry, and so forth, but more important than all that is the fact that Jews brought home a lion's share of the foreign markets for German goods. Six percent of all representatives of German firms in South and Central America and the Far East were Jews.

Now Germany is highly industrialized and commercialized. Now Germany is in possession of foreign markets in South and Central America and in the Far East. Now German thinks that she no longer needs the Jew. The Moor has done his duty. The Moor can go. That is all there is to Hitlerism.