THE AMERICAN JEWISH COMMITTEE
LIBRARY

REPORT
OF
ANTI-DEFAMATION LEAGUE

1919/1920

To the President and Members of the Eleventh Quinquennial Convention of the Constitution Grand Lodge:

As Chairman of the Executive Committee of the Anti-Defamation League, I submit for your careful consideration the report of the Executive Secretary, Mr. Leon L. Lewis, which covers the activities of the League in its various phases.

I wish to express my deep appreciation of the splendid and untiring work of Judge Philip Stein, Chairman of the Administrative Committee and of the members of that Committee. The Administrative Committee has met week after week, deciding upon intricate questions of policy and directing the work. To the members of the Executive Committee of the League, I extend my sincere thanks for their co-operation and assistance. I appreciate that often these men were asked to perform services which were not pleasant and which demanded courage and manhood. The active members of the Executive Committee always responded when duty called. The untiring efforts of President Adolf Kraus in the work of the League cannot be overvalued. His calm and deliberate judgment has always guided.

In carefully perusing the report of the Executive Secretary, you will note that the work thus far has been confined to vigilance work —the correction of current defamation and abuses. That is, when a moving picture film was produced which was offensive, we were successful in having the objectionable features corrected or the entire film suppressed. In the case of objectionable magazine articles, as these cannot be refuted before their publication, our work necessarily had to be done after the publication, and therefore, after the injury has been done. In the case of books, we had to wait until they were published and then call for their correction which was done in future editions though here and there the current edition was withdrawn. To use a homely simile, we were like a fire department. When the alarm was sent in to us of some incendiary article, we would immediately rush to stamp out its flames and embers so that no greater injury would result and no large conflagration develop.

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After we had performed our labor, we would return awaiting the next alarm.

Of course, we were also vigilant to see that in dangerous places, where incendiary possibilities existed, ways and means of installing safety measures were devised so as to minimize the danger of recurrence. Every one will agree that such a department is an absolute necessity and must be maintained in the highest state of efficiency. Who can foretell how much injury would have been caused had not moving picture films been properly censored or how many minds would have been poisoned had not corrective measures been taken in that and other instances. This vigilance work must be continued with unabated energy just as long as current defamation appears and current defamation may be expected just as long as the mind is poisoned by the prejudices of the past.

You will also note from a study of the report of the Executive Secretary that practically no real constructive work has been done. It is true that there has been some constructive work accomplished but this was merely incidental and growing out of the other branches of the work. The plan for constructive work heretofore outlined is one of large proportion and a serious undertaking. To uproot the prejudices of the past may seem so gigantic that it would bewilder the mind and yet, to accomplish the end which we have set for ourselves, it must be done. For centuries, it has been almost universally believed that the Jew was by nature a coward. What time has ever been so opportune as the present to show to the world the falsehood of this accusation? The red blood of the Jewish boys will not have fulfilled its complete mission until it is universally accepted that the Jew is as courageous and valorous as the bravest compatriot. It is almost universally accepted that the Jew the world over is first a Jew and then a citizen of the country in which he lives. No time has been more opportune to dispute this fallacy. For centuries, it has been universally accepted that the Jew is a materialist, that he controls the wealth of the world—great bankers of the world have been pointed to as Jews—and that the Jew cares nothing for the political, economic or social advance of human fellow beings, except insofar as such advance may serve his own selfish interests; that he is satisfied if he can be the money changer in the marts of the world. The very people who have so defamed him heretofore now charge with equal vehemence that the Jew is a socialist, a Bolshevik, a disturber of the social and economic structure of the world, a revolutionist, a communist.

The inconsistency of these two antagonistic views concerning the Jew, if properly presented, should awaken the conscience of the world and shake from the mind the fetters of antagonism and prejudice. It is now high time, while the world is thinking new thoughts and opening its eyes to greater visions, to attack these phantoms of the past which have so long obsessed and deceived.

The thought naturally arises, why has not this obvious task been undertaken heretofore? You are entitled to a candid answer to this query. First: The vigilance and corrective work was of primary necessity. We attended to the current defamation, and this for many years required our entire energy. Second: During the war period, it was impossible to undertake this work. Third: Lack of sufficient funds would have prevented any labor along these lines even if the other facts had not opposed. The primary work of correcting current defamation is now well in hand. The war work has been ended. If sufficient funds can now be procured to undertake the greater work, then it should be undertaken.

I recommend therefore:

First: That the vigilance work be continued with undiminished effort.

Second: That ways and means be provided by proper action of this Convention to finance the League in a much wider program until the next Convention.

Third: That the constructive work as heretofore outlined be undertaken to the end that it should uproot the libels and antagonisms of the past and place the Jew before the conscience of the world to be judged by his conduct and his merits.

Fourth: That the members of the Executive Committee of the League be appointed annually by the President upon the nomination of the members of the Executive Committee for each district; and that other means be adopted by the Convention to assure closer cooperation and increased effectiveness.

In carrying on a constructive program, it is of primary necessity that the work be first carefully planned and charted and after the plan has been formulated and accepted that it be strictly adhered to.

For the purpose of illustrating some of the means that may be employed in carrying out the constructive work heretofore planned and the need for larger funds, I would suggest for your consideration and the consideration of the incoming members of the Executive Committee the following: There are six hundred thousand public school teachers in this country. Each one of them is forming the

plastic mind of the young, who will be the men and women of the future. Constructive and corrective work can best be done by starting at the bottom and when we have cleansed the mind of the young from all poison and prejudice, we may then hope for a generation unbiased by the past. We can reach these teachers so as to inform them of the truth about the Jew. The advantages are manifold in picking out this particular class. An accurate mailing list can easily be procured; the literature is sure to reach persons who will in all probability not discard the same but who will read it; it may be fair to assume that if proper literature is from time to time sent to the teachers of this country, they will not only read the literature, but will think about the same; the teacher learns new thoughts and new facts and in many instances will impart them to their students either directly or indirectly and particularly is this true if at various times they are requested so to do. The number of students of this country runs into tens of millions. Therefore with a minimum of expense, we will be able to reach a maximum of result. In addition to this literature which may be thus transmitted, I would call to your attention that almost every state has a normal university which conducts summer schools for teachers. In the State Normal University of Illinois, for example, there are approximately six thousand teachers assembled every summer for a six weeks' course. Not only could literature be distributed to the teachers there assembled which they would undoubtedly treasure and keep if put in attractive booklet form, but arrangements could also be made for five or six lectures to be delivered by competent men upon the subjects of Jewish history, philosophy, ethics and allied studies. Such lectures unquestionably would be attended by a large number of the teachers there assembled.

Another class to be reached in the same manner and where literature could be of effective value is the preachers of the country, particularly those of the rural communities. Undoubtedly, there are many other special classes of persons who can be reached effectively in the same general manner.

I desire also to direct your consideration to the thought that our work should not be confined to the correction of conventinal prejudice of the non-Jew against the Jew. Much to our regret, opportunity for this class of work can be found in our own midst and in our own households. The conventional prejudices against the Jew have been so continuous and so almost universal, that they have even made their impression upon the minds of some Jews. It is a well-known psychological fact that an accusation against a class when continu-

ously repeated and almost universally accepted will eventually be accepted as true by some members of the accused class. Whenever this takes place, it engenders loss of self respect with all its concomitant evils. We all know that there is no fallacy which, under proper conditions and oft repeated, will not be universally accepted as true. When this has occurred, no one takes the trouble to establish the truth. It is easier to believe because everybody says so and everybody believes so. Thus it is that there are, therefore, even Jews who either openly or secretly have been convinced that everybody hates the Jew and that therefore there must be something wrong with the Jew. One of our philosophers has said with much truth in discussing this very subject: "But this state of things, if it continues, may do us a great moral harm. There is nothing more dangerous for a nation or for an individual than to plead guilty to an imaginary sin. When the sin is real, there is opportunity for repentance; by honest endeavor a sinner may purify himself. But when a man has been persuaded to suspect himself unjustly, how can he get rid of his consciousness of guilt?"

Closely allied to this subject is one further thought that it is the prejudice of one class of Jews against another class of Jews. We frequently are guilty of the same offense against brother Jews that we charge the non-Jew with being guilty of. The method by which these prejudices are created resembles in many respects the processes usually responsible for prejudice in the non-Jew, and its exhibition sometimes takes similar forms. The great evil is that we reason from false inferences; from the particular to the general and universal. A Jewish immigrant from "X" is uncultured and unethical. We have the same experience with one or more immigrants from the same country or locality. Then we conclude that all Jews from "X" are unethical and uncultured. We also fall into the same error as the general public and require a higher standard from particular persons or groups of persons than is justified. The immigrant Jew from "X" is required to have the same standard of ethics and culture as the Jew from "Y" has and if he fails, we conclude that he does not measure up as he should. We do not take into account, however, his previous environments and lack of opportunity. The true test should be, does the immigrant Jew from "X" possess at least as high a degree of culture, ethics and morality as the non-Jew immigrant from "X." If the Jews of this country would take the time and trouble to weigh the immigrant Jew from any country against the non-Jew from the same country and of the same stratum of society, then if the balance was unfavorable to the Jew, his brother

Jews would have just ground for complaint. But his duty would not end there.

It is our duty both as citizens of this country and as Jews, if the immigrant from "X" does not measure up, in ethics and in culture and in morality, to the highest standard required by American citizenship, to elevate him to that standard. This condition of the attitude of Jew against Jew should receive the earnest consideration of the League and of the Jewish pulpit.

Respectfully submitted,

SIGMUND LIVINGSTON,
Chairman, Executive Committee.

REPORT

To the Chairman, Executive Committee of the Anti-Defamation League:

In accordance with your request, I am submitting herewith a brief report of the history and activities of the Anti-Defamation League.

The League celebrates this year the seventh anniversary of its organization. Founded in 1913, the system of operation then perfected has remained practically unchanged, though the nature of the work itself has grown progressively in volume and variety. The Executive Committee of the League is represented in all the large cities of the country and many of the lodges have special Anti-Defamation Committees. The Governing Board, composed of the Chicago representatives of the Executive Committee, directed the executive work of the League until February, 1918, when it surrendered its functions to the Administrative Committee composed of five members under the Chairmanship of Judge Philip Stein, a member of the Executive Committee of the Order, with the President of the Order and the Chairman of the League's Executive Committee as members ex-officio. The other members of the Committee are Judge Hugo Pam and Judge Joseph B. David of the Superior Court of Cook County, and Adolph D. Weiner and Benjamin J. Samuels of the Chicago Bar, both of whom are past presidents of District Grand Lodge No. 6. In addition, the Chairman of the Purity of the Press Club of the Council of Jewish Women, Mrs. Moses L. Purvin, attends the meetings regularly as a representative of that organization. All of the members of the Administrative Committee have been actively associated with the governing body of the League since its inception. They all participated in the drafting of the principles governing the League's ac-

tivities and have consistently maintained the continuity of the League's policies. Meetings are held every Monday noon throughout the year, almost always with full attendance. The present secretary of the League has had charge of the Executive Office since its foundation in 1913, with the exception of the period from October, 1917, to December, 1919, during which he was serving overseas with the United States Army.

He was succeeded in the interim by Mr. L. Edward Lashman, and for part of the time by Mrs. Edith Deutsch Lashman. In December, 1919, upon Mr. Lashman's resignation to accept the position of Superintendent of the Jewish Orphan Home in Cleveland, the writer resumed the office of Executive Secretary of the League.

AUTHORITY IN ORGANIC LAW

The legal sanction for the League is found in Part III, Article VIII of the Organic Law:

> "There is hereby created an Anti-Defamation League, which shall conduct the work of combating all phases of defamation of the Jew. Its plan of government shall be framed by the Executive Committee of the Order and it shall be headed by a Chairman who shall be elected by such Committee, be notified of its meetings and have the privledge of the floor at the same. Only members of the Order shall constitute the Executive or Governing Board of the League and its chief representatives in given communities shall be members of the Order. The Executive Committee is empowered to appropriate, from time to time, out of the general funds, such sums as it may deem necessary to carry on the work of the League, which sums shall be expended under the direction of the Governing Board by and with the consent of the Executive Committee."

PREVIOUS REPORTS

Since 1913, the League has published many informal reports in the columns of the B'nai B'rith News and in the form of special circulars sent to the members of the Executive Committee. Only two official reports have been issued thus far. The first of these was the report to the Constitution Convention of the Order in San Francisco in 1915. That report contained in ninety-six pages a complete statement of the history of the League, its aims and objects and a description of its modus operandi. It also contained many pages of correspondence covering typical cases in the various fields of activity. The policies outlined in the report have in the main continued to govern

the League's activities. The correspondence from this office is of the same general character, though there have been radical changes in the scope and character of the League's work. It was proposed to publish another official report in the early part of 1917, but the entry of the United States into the war and the concentration of attention on the Soldiers' Welfare work caused it to be put off. It was not until September, 1918, that the second report appeared. It was devoted very largely to the special work of the League arising out of war conditions and omitted any mention of the operations of the League from May 1915, to January, 1918.

Practically the entire report was devoted to reprints of correspondence in typical cases arising during the first eight months of 1918.

GENERAL POLICIES

In the introduction to the 1915 report, Mr. Sigmund Livingston, the Chairman of the Executive Committee of the League stated:

> "We realized from the beginning that many delicate situations would arise; we knew that we would be subjected to the charge of supersensitiveness; we appreciated the fact that we were undertaking a Herculean task to realize the hopes of the American Jew. In planning the work, we laid upon ourselves at the very beginning certain rules and requirements which had to be enforced to make the work one of enduring success. The most important requirement was that in the treatment of every subject conservatism must be the keynote; that fairness with those with whom we had to deal was a prime essential and that only such demands would be made upon those who had the shaping of public opinion as seemed practicable and just; that we had to keep in mind the conditions with which we had to deal and to face each problem manfully and consistently. We found it necessary at all times to guard carefully against the visionary and the radical. We have not attempted reforms that could not be practically carried out. We have, however, combated by honorable means every source of defamation which could, in our opinion, be remedied."

The Convention of the Order in 1915 endorsed the work of the League and its approval of Chairman Livingston's wise management, in the following words:

> "We especially approve the draft of "Principles" adopted by the League, as constituting a fair, non-partisan platform upon which all persons—Jew and non-Jew alike—may stand. We regard the work already done by the League as one of the most beneficial accomplishments that

have been furthered by the Order, and for that reason strongly recommend to the Finance Committee that adequate appropriation of necessary funds be made with which to carry on the work of the League. We approve the special recommendations of the Executive Committee of the League, viz.:

"(1) That the campaign against every form of scurrilous attack and defamation of the Jew be energetically continued.

"(2) That every publication which tends to defame the Jew be properly and manfully answered by a publication setting forth the truth in such manner as to reach the same reading public.

"(3) That every cause of unjust discrimination against the Jew be carefully investigated and combated by honorable means.

"(4) That the campaign to eradicate from the curriculum of our public schools all literature which tends to poison the minds of children be continued.

"(5) That a conservative educational plan be undertaken so that the general public may know the facts concerning the Jew. Such a campaign should include among others the following media: (a) By furnishing for publication articles on the status of the Jew in its various phrases. (b) By encouraging the circulation, through public and university libraries, of books which truthfully set forth the history, religion, traditions, ethics, culture and philosophy of the Jew.

"As to recommendation No. 6 (c) reading as follows: 'By providing ways and means of supplying the smaller colleges and universities and other educational bodies with courses of lectures on Jewish subjects, and by these means educating the future teachers and ministers to the truth of and concerning the Jew,'—we recommend that the work therein outlined be carried out and that the Executive Committee of the Anti-Defamation League be requested to invite co-operation in this particular branch of its work."

EDUCATIONAL PROGRAM

It will be noted that in this endorsement, the Convention laid great stress on the educational work of the League and it is equally clear from the "Principles" that the founders of the League realized that only in that way could the roots of prejudice be reached. All the other work of the League, however successful in removing the external indicia of prejudice, would be without avail unless at the same time every possible effort is made to reach the causes of prejudice. But the resources at the command of the League have never

been sufficiently large to make it possible to carry out the Educational program in its entirety. The field is still largely unexplored. To be sure, we have assisted libraries throughout the country in preparing a proper Jewish bibliography. We have requested libraries to withdraw objectionable books from circulation. We have been able through committees in various cities closely associated with public library administration and with the American Library Association to prevent objectionable books from being purchased by the libraries. We have to a limited extent disseminated literature in various forms designed to educate the public to a true understanding of our people. We have induced publishers in scores of cases to change the plates of standard books so as to eliminate prejudicial matter. We have secured the co-operation of the various local Councils of Jewish women in removing from sale in their localities all those nursery rhyme books containing the "Rogue of a Jew" stanzas, which remained in the bookstores prior to receipt of the changed editions. We have had a very large measure of success in eliminating the use of certain text books, especially the "Merchant of Venice," in the public schools of the country. The League has done a great deal to carry out the educational program, but a tremendous amount of work remains to be done,—work which can only be accomplished by marshalling far larger funds than have ever been at the League's disposal.

No serious consideration for example has been given to the religious phase of anti-Jewish prejudice—the Crucifixation legend—which has been the keystone in the arch of hatred of our people throughout the ages. The President of the Order has covered this phase in his message to the Cleveland Convention in so powerful a manner that it would be presumptuous for the writer to more than mention the possibilities for serious endeavor in that connection.

In contrast with the limited activities in that field, it is generally appreciated that the League has in its other activities exceeded the expectations of those responsible for its foundation, and has done much to educate the general public to a proper appreciation of our position. The league's vigilance work has been conducted through a closely knit organization covering every State of the Union and centralized and directed through the Administrative Committee and the executive office in Chicago. It has created a revolution in the method of portraying the Jewish character before theatrical audiences. Objectionable vaudeville acts and motion pictures have now been reduced to a minimum. In the field of legislation, it has succeeded beyond its expectations in providing proper censorship legislation

throughout the country and has secured the co-operation of all public authorities in preventing defamation on the motion picture screen. Six states have passed Anti-Discrimination Acts to prevent schools, hotels, summer resorts and other places of public accommodation, resort or amusement from advertising discrimination against our people.

MOTION PICTURES

The first phase in the League's operations was naturally that which covered the perfection of the administrative machinery and the carrying out of plans designed to eliminate the most flagrant exhibitions of prejudice and discrimination. For nearly three years, thereafter, practically all the energies of the League were aimed at the campaign against defamation on the stage and on the screen. A careful survey of the motion picture situation was made. Negotiations were carried on with the National Board of Censorship with satisfactory results and members of the Executive Committee of the League and special Anti-Defamation League committees in nearly every lodge called upon all the managers of motion picture theatres in their respective communities and explained to them our purpose and aims. The executive office of the League conducted direct negotiations with producers and film exchanges. It encouraged the passage of censorship ordinances. Its representatives co-operated effectively in the actual censorship of the films. It issued bulletins on all objectionable films already in circulation and at the same time, strained every effort to educate all those engaged in the production, distribution and exhibition of pictures to a proper comprehension of our position. The result is known to everyone. The Jew no longer is defamed and caricatured in the cinema as in the past. All producers are properly wary of violating what has become a fundamental ethic of the industry. It is no longer necessary for the League to concern itself with censorship ordinances, with the distributor or with the exhibitor. The League from time to time still has negotiations with producers, but for a very different purpose; for the producers are now consulting the League whenever they are called upon to produce a picture involving a Jewish subject. The executive office of the League has always been ready and willing to aid such producers. In the appendix of this report, will be found two contrasting accounts of negotiations conducted by the League in 1916 and in 1919. The first was that in which the famous Griffith production "The Mother and the Law" was finally changed at a tremendous expense because of the determined stand taken by our organization and the second,

that in 1919, involved the co-operation of the League in the production of a series of religious films. In the latter case, the producer requested us to assist him in preparing a scenario.

VAUDEVILLE

The success of the League was equally pronounced in the vaudeville theatres. The fact that during the past several months but few valid complaints have been received and the further fact that during 1914, 1915 and 1916, hardly a week passed without some complaint of an objectionable vaudeville act being received, speaks clearly for itself. The manner in which this was accomplished also speaks volumes for the close co-operation of all the representatives of the League and of the lodges. The final quietus resulted from direct communications established with local managers of all the vaudeville theatres in the country. The League had previously obtained the co-operation of the booking agencies and had attempted to obtain the assistance of all actors. In spite of these efforts, and in spite of instructions from the booking offices, many acts continued to depict the Jew as a sneak, a mercenary egoist, a crafty materialist or a disreputable character of one kind or another. The defamation which was practiced was coupled usually with an attempt at humor. Witticisms in regard to fires, bankruptcies and mercenary marriages constituted the foundation of many of these acts. Vulgar, indecent and scurrilous dialect songs were usually employed. A dirty misshapen suit of clothes or a vulgar over-display of jewelry or finery were frequently employed. Our appeal to the managers of theatres brought astonishing results. We made it clear to them that we did not object to those acts in which the actor merely refers to the Jew or impersonates the Jew, but we did object most strenuously where it was evident from his act that his principal purpose was to cater to the prejudices of his audiences, where he ridicules and slanders a whole people, where he ascribes ignoble characteristics or disgusting mannerisms to the Jew, ridicules Jewish customs and makes the Jew appear as a sneak, a coward, a schemer, a defaulter, a fire-bug, a fence or a mental defective. We urged the managers, if they believed we were justified in our attitude, to send a letter to the booking agencies supplying their theatres, requesting them not to book acts for their theatres which came within the above category. The many replies received indicated a thorough willingness to co-operate and assist and an intelligent appreciation of the necessity for our activity in that regard. During the war, the notice reprinted in

the message of the President was posted conspicuously behind the scenes in all vaudeville theatres of the country in compliance with a request made by the League.

"A SUGGESTION AND A NOTICE"

The final result from the direct negotiations with the booking agencies, the indirect request made to the agencies by theatres, the enforced elimination of objectionable portions of acts by the theatre managers themselves prior to local exhibition, the direct appeals made by the League's office to the actors involved and the advance information furnished by our representatives to vaudeville theatre managers of the impending arrival of one whose act was considered objectionable,—all these resulted in an almost thorough cleansing of the vaudeville stage.

Of course, from time to time acts will continue to appear which are defamatory and injurious in their effect, but the co-operation which has been secured with the booking agencies and the theatre managers makes it a simple matter, after the league has convinced itself of the validity of the complaint, to enforce compliance with the new standard which has been established. No small part of the success has resulted from the co-operation of some of the Jewish actors themselves who have volunteered their services to the League in tracing down and putting a stop to such objectionable acts as they may personally come in contact with in their travels on the circuits. One of the chief difficulties encountered, of course, was the fact that so many of our co-religionists were prone to see insult where insult was never intended, and the League, therefore, found it necessary to adopt the policy of securing verbatim transcripts wherever there was any question as to the validity of the complaint. In this way it has made certain of the impregnability of its own position before taking any action.

OTHER ACTIVITIES

Although the major part of the League's activities were concentrated up to 1917 in the above two general lines of activity, it was still found necessary to handle hundreds of complaints of all sorts involving objectionable articles in newspapers, magazines, trade journals and books, and many cases of individual discrimination and oppression. The report of the League published in 1915 contains many pages of transcript of correspondence involving typical cases falling within the above categories which occurred prior to that date. It

would be useless repetition to go into this phase of the League's activities at this point.

In the appendix will be found an account of a few of the more interesting cases which have been handled in the past few months. Hundreds of cases of the same nature and description are handled annually.

ANTI-DISCRIMINATION LAWS

In 1916, the abatement of the motion picture and vaudeville films made it possible for the League to concentrate on another important line of activity, namely that involving the passage of legislation in certain states to prevent the publication and distribution of discriminating advertising matter.

It had been found that personal appeal to the managers of summer resorts and schools had been productive of very small results. A bill had been prepared and sent for the purpose of introduction in the state legislatures to prominent members of the Order in about fifteen of the states holding regular legislative sessions commencing January, 1917. The support of the lodges in the various states was sought and secured and the Council of Jewish Women through its local organizations co-operated most effectively. The sole object sought to be attained was the prevention of the publication and distribution of discriminating matter. What the Order had in mind in entering upon this campaign and what the League most earnestly wished to prevent and prohibit by law was the spreading broadcast throughout the land of leaflets, posters, folders or circulars containing such language as "Jews and dogs not wanted" "Jews and consumptives not wanted" and similar phrases. No attempt has ever been made by the League to force hotel keepers to accept Jews as guests. When this position was made clear, the legislatures of the following states, Illinois, Colorado, New Hampshire, Connecticut, Pennsylvania and Maine, placed the act upon their statute books in practically the same form as drawn up by the League. In Minnesota, an additional act was passed making it unlawful in written instructions relating to or affecting real estate to discriminate against any persons or class of persons because of their religious faith or creed. A striking illustration of the effectiveness with which such legislation can be put to use has come to hand while this report was being written.

The Chamber of Commerce of a town in a New England state where one of the League's Anti-Discrimination Acts is in force, issued the following circular:

"BEAUTY AND PROSPERITY OF ———————— ARE ENDANGERED! WILL YOU HELP TO SAVE IT?

Jews of Foreign birth and of the lowest class are already established in the outlying country. They are making persistent efforts to secure property in the village.

Jew boarding houses in ———— filled with Hebrews from the lowest slums in New York would drive our present summer residents away. ————would share the fate of the Catskills, the watering places on the Jersey coast, and many other popular summer resorts now given over wholly to Jews and avoided by other people.

All property would deteriorate in value. It would be possible to sell only to Jews.

Our summer residents have always given generously to everything that would beautify or improve the town. Jews only take from a place! They do not give to it. People come to ———— because it is one of the most beautiful New England villages. Will you keep it so or will you let it become a Yiddish colony?

Everyone can help by refusing to sell or rent to Jews and all must stand together.

The Chamber of Commerce has appointed a Committee who are authorized to submit to the people of ———— the enclosed Questionnaire. The Committee respectfully requests everyone to reply to each of the five questions, returning the same in the accompanying envelope. All such answers will be considered strictly confidential by the Committee, only general results will be reported. Suggestions are especially desired.

Per Order of Committee."

The name of the town is omitted to avoid advertising this Mecca for Jew-haters. The questionnaire which was addressed to all property owners reads as follows:

"QUESTIONNAIRE

1. Looking at the situation in ————, do you think it advisable to take any action regarding the Jews as rentors or purchasers of property in the Community?

Answer.....

2. Provided there is found to be a strong public opinion opposed to Jews as dwellers in our community, would you advise that any property owner should sell or rent to Jews?

Answer.....

3. Would you be willing to use your influence to keep the Jews out of our community?

Answer.....

4. Would you be willing to use your influence to attract Gentiles instead of Jews to this community?

Answer .....

5. Would you be willing to say you will not sell or rent to Jews without first consulting with the real estate advisory board of the Chamber of Commerce?

Answer .....

Suggestions may be written on other side."

The League's legal representative in the state where this situation arose have a powerful weapon in the Anti-Discrimination Act and are putting it to effective use in the above matter.

MERCHANT OF VENICE

In 1917, the League also concentrated its attention on the discontinuance of the use of the Merchant of Venice as a text book in our public schools. During the war the necessity of coping with more dangerous forms of defamation caused the temporary abandonment of the educational work and it is only within the past few months that the League has given renewed attention to the use of objectionable schoolbooks. In the past few months, a new campaign has been going on centering in those cities not previously investigated. Questionnaires have been sent to all Lodges of the Order in the United States requesting information, and direct communication has been secured with Superintendents of Schools and School Boards in cities and towns all over the country. Hardly a week passed before results began to be achieved and to date more than thirty school boards have taken favorable action. The question of its discontinuance is also pending before the school boards of the following cities: Albany, N. Y.; Asheville, N. C.; Baltimore, Md.; Bradford, Penn.; Butler, Pa.; Butte, Mont.; Brunswick, O.; Corry, Penn.; Corsicana, Tex.; Evansville, Ind.; Gadsen, Ala.; Helena, Ark.; Homestead, Penn.; Jacksonville, Fla.; Johnstown, Penn.; Kenosha, Wis.; Knoxville, Tenn.; La Salle, Ill.; Lima, Ohio; Louisville, Ky.; Milwaukee, Wis.; New Britain, Conn.; New Castle, Penn.; Newport News, Va.; Oglesby, Ill.; Peducah, Ky.; Peru, Ill.; Philadelphia, Penn.; Rochester, N. Y.; San Diego, Cal.; San Francisco, Cal.; Tampa, Fla.; Vincennes, Ind., and Wilmington, Del.

Most of the larger cities in the country discontinued the use of this play as a result of the campaign conducted by the League during 1917. Once informed that the study of the play was no longer a requisite for entrance to our colleges and other institutions of higher

learning, the League's arguments were given due weight, and the most sympathetic consideration. The movement is rapidly gaining headway and the complete exclusion of the study of this play from the public school curriculum of all our cities is now only a matter of time and proper attention. The play continues to be read in hundreds of the smaller communities throughout the land. Apathetic attention to the League's requests on the part of School Superintendents and in some instances on the part of some of our own representatives has made it clear that without personal contact the play will continue on the curriculum of the schools in many of the smaller cities. In most of these cities, satisfactory results can be secured if the assistance of the right man can be enlisted, but who that man may be is often a very difficult matter to ascertain and when he is discovered, it is often extremely difficult by correspondence to enlist his aid in the most efficient manner. One notable instance in which this was accomplished in a most satisfactory manner appears from the following report recently received:

> "I felt that the most satisfactory way of accomplishing this result would be by the elimination of all publicity. The matter was taken up with the Chairman of our School Committee and the objections to this play, from our viewpoint, were explained to him in great detail, and by appealing to his sense of fairness he agreed that publicity would be undesirable. I also explained to him as tactfully as possible, that we were determined to accomplish the result even though it were necessary to lay the whole matter before the public of the city. I think he realized that this might have an ill effect on the popularity of the School Committee, and he had the play eliminated promptly. Meanwhile, I had taken the precaution of taking the matter up briefly with some members of the School Committee and succeeded in enlisting their support in the event that any strenuous objections on the part of some members of the committee might have been expressed."

The city referred to in the above communication is one of the most conservative of the smaller cities of New England, having a small Jewish population, puritanical in spirit and anything but prone to depart from tradition.

The success of the League in inducing the College Entrance Examination Board to remove the study of the play from the list of prerequisites is mainly responsible for the ease with which the situation is now being handled. Little argument was necessary, as the men composing that Board were sufficiently informed on child psychology and on the play itself to appreciate its inherent danger and injustice.

As trained psychologists, they have long been familiar with the lasting power of first impressions. Most of them guard zealously the sacred trust placed upon them—the waxen tablet of the child mind, bearing little impress when placed in their keeping, but capable of receiving any and of being molded into any shape. Were all teachers of English in our schools equally broad and well informed, if all teachers were themselves unaffected by the insidious germs of prejudice sown in their youth by Sunday School catechisms and narrow-minded bigots, there would be no need for any action—the "Merchant of Venice" might then become a most forceful lesson of tolerance. Instead of being held up as a typical example of a race stigmatized as vengeful, bloodthirsty and pitiless, Shylock would take his place in literature and current thought as one of the great mass of human beings, Christians and Jews alike, who resent insults, who love when loved, who hate when hated, and who seek revenge commensurate with the intensity of their individual passions. Most Jews have learned through bitter experience that they must suffer as a people for the delinquencies of individual Jews, not merely of our present day and generation, but of all history. Riah's plaint in Dickens' "Our Mutual Friend" is instinctively the plaint of every Jew of an analytical mind. Some of our non-Jewish educators realize the anomaly of such a condition, and appreciating, as they do, the impossibility of youngsters possessing the proper perspective, they have been as anxious as is the League to protect the children from false concepts and narrowing prejudices.

Recently considerable publicity has been given in the daily press to the League's efforts to secure the discontinuance of the play in Newark, N. J.; why, it is hard to understand, as more than a dozen school boards had, within the month preceding, quietly and without journalistic acclaim dropped the play from the school curriculum. Whatever the reason may be, the fact is that for about ten days a wave of editorials, news items and facetious articles swept its way across the press of the country and rippled through the columns of most of the Jewish periodicals.

Most of the public press gave sympathetic attention to the Newark episode, though the editorials in some of the papers, to be sure, showed a misunderstanding of our action. They assumed what some of our co-religionists have assumed—that the League's action was prompted by a solicitude for the feelings of those overly self-conscious and sensitive Jews, who shudder when they hear the word Jew uttered in a non-Jewish environment, who construct a kind of camouflage to avoid detection, and whose misguided though well-meant

zealousness is at times the cause of much embarrassment to the League.

As a news matter, agitation against the "Merchant of Venice" is, for the Jewish press at least, an old story. The leading Jewish periodicals have been supporting the League for years in this as well as in its other functions.

With the exception of one open letter, sent to a prominent Jewish paper, in which the writer, a learned, sincere member of our faith, erred only in his lack of familiarity with the principles which have consistently governed all the activities of the League, all the Jewish press gave enthusiastic support to the campaign which the League is carrying on.

The writer referred to stated the crux of the situation so well that we are glad to quote in part from his letter: "One essential," he says, "is necessary, which is required in all courses of literature study; the guidance of an efficient teacher, with the ability to interpret aright the poem, essay or play under treatment." Admitted—but are such teachers easily found, especially in our grade schools where the teacher's pay is not as large as the sum demanded by her mother's maid (washing not included); are the efficient teachers the older pupils who are forced to teach the others because our taxpayers evidently value education less than a boulevard link? Suppose your teachers are all in fact efficient—is efficiency necessarily inconsistent with prejudice? And however efficient and liberal a teacher may be, is it easy for her to explain away the editor's introductions and footnotes, written in scholastic vein by college professors of English, which in most instances *misinterpret* the character of the Jew and the principles of the Jewish religion?

It may be said that as much, if not more, harm is done by these "interpretations" as by the lines of the play.

Shylock in a superb speech of wild wrath, pleading his claim to some show of justice, cries out: "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us do we not bleed? If you tickle us do we not laugh? If you poison us do we not die? And if you wrong us, shall we not revenge? The villainy you teach me I will execute." Was Shakespeare trying to do aught but show the common humanity of Jew and non-Jew? Certainly he did not mean that revenge finds no place in non-Jewish practice. In a day when Jews were as scarce in England as white men in Pata-

gonia, such an explanation was essential to an ignorant, superstitious populace led by Marlowe and other fifteenth and sixteenth century writers; and still was better understood than by some of our modern commentators. The deduction drawn by a learned professor of English from this noble passage in his "Notes and Comments," in a text used in many grade and high schools, is that "In this speech we have a wonderful picture both of the injustice from which the Jews suffer and *of the faults in their own character*. . . . . deep concentrated malignity."

"How shalt thou hope for mercy, rendering none?" demands the Duke, and Shylock responds, naively: "What judgment shall I dread, doing no wrong?" The same learned professor of English whom we quote above comments: "In these two short lines, Shakespeare contrasts with masterly skill two rival ideas of life, the Jewish and the Christian. The Jewish idea is that we have certain laws, those of God and those of men, which we must keep; here our duty begins and ends. If we have kept these laws we need fear no judgment. The Christian idea is that 'all have sinned and come short of the glory of God' and that all must 'be merciful that ye may obtain mercy.'" Is it meet and proper that the misteachings of the Sunday School on the Crucifixion should be supplemented in our public schools by such pseudo-religious bungling? How profound is the learning of the efficient, liberal teacher on Old Testament and Talmudic subjects? What training has she had to explain that the doctrine of brotherly love and of mercy antedates Jesus in Jewish teaching by thousands of years, and that the "eye for an eye" doctrine is the foundation stone of all jurisprudence, Roman, Moslem and Christian?

Surely the child is not encouraged to practice the so-called Christian doctrine of brotherly love when Shylock cries out: "I hate him, for he is a Christian," or when Launcelot Gobbo voices the pogromists' slogan: "The Jew is a kind of devil;. . . . certainly the Jew is the very devil incarnation"; or in the remarks of Salanio, "Here comes another of the tribe; a third cannot be matched unless the devil himself turns Jew." The efficient, liberal teacher will have considerable difficulty in explaining away the misinterpretation of the learned professor of English when the child studies the syntax of the following choice passages: Shylock: "I'll go in hate to feed upon the prodigal Christian." The Duke: "A stony adversary, an inhuman wretch uncapable of pity, void and empty from any dram of mercy." Antonio: "You may as well do anything most hard, as seek to soften that—than which what's harder—his Jewish heart." Grati-

ano: "Harsh Jew—thou mak'st thy knife keen; but no metal can, no, not the hangman's axe, bear half the keenness of thy sharp envy.... Oh, be thou damned, inexecrable Jew! .... Entreat some power to change this currish Jew."

What more need be said? Only this—that the work will go on, that hundreds of cities are still using the edition from which we have quoted above, that many other cities are using editions equally misleading and injurious, and that in all these cities an appeal is being made to the fairness of the school boards and school principals.

Loss of "The Merchant of Venice," however, need not mean a lowering of the curriculum. There are plenty of other plays by Shakespeare that can be substituted for it. Not all of his plays are adapted for school use, but it is not hard from the long list to choose one that is suitable. "A Midsummer Night's Dream," with its wealth of fun and poetic fancy, always appeals to young people; or if educators feel that its characterizations do not equal those of the "Merchant of Venice," there are the historical drama, "Henry V," with its portrayal of "the most kingly king in literature"; the tragedy of King Lear, or two of the supreme works of poetry, the romances, "The Tempest" and "The Winter's Tale." Ben Jonson tells us that "Sweet Will" never did anyone harm—surely he would deprecate the choice of his "Merchant of Venice" were he here today and saw it used as a textbook in our schools.

DEFAMATION DURING THE WAR

The various activities above described constitute the first phase in the development of our organization. All of them are being continued in a more or less intensive manner. But with the entrance of the United States into the war a new situation confronted us. The great work then before us was the refutation of the ever-recurring charges that the Jew was unpatriotic, a slacker and a coward. I am not in a position to present a personal report of the work done during this phase, as I resigned as Secretary of the League in October, 1917, and during the two years I was overseas was entirely out of touch with the activities of our organization. But such a report on my part in any event would be unnecessary, as a large portion of the interesting report of the League published by the Acting Secretary, Mrs. Edith Deutsch Lashman, in September, 1918, is devoted to the activities during this period, especially emphasizing the steps taken to counteract the slanderous charges above mentioned. The 1918 report recites the histories of numerous cases taken up with the

Federal Government, the Fosdick Commission, the Y. M. C. A. and other welfare organizations. An appeal was made to the patriotism and common sense of those who were at fault and attention directed to the wholehearted support given by our people to the Government at the front and in the home sector. The correspondence reprinted in that report shows the success which met the League's efforts during that difficult period.

RECENT DEVELOPMENTS

With the Armistice, the League entered upon a new phase of its activities. Whereas in the past it had gone on the theory that defamation was in the great majority of cases the result of ignorance and thoughtlessness, it now began to appear as though the defamation in the press and magazines was due to some other cause. In some instances the League was convinced that the defamatory utterances were the result of a concerted anti-Jewish propaganda. The reasons for the campaign of vilification in the Polish press of this country are given in Mr. Kraus' message to the Convention.

In its other aspects, the increased defamation of the Jew in this country could be traceable in part to the unprecedented wave of anti-Semitism that has been sweeping Europe for the past year. The Ukrainian pogroms, the reactionary White Terror in Hungary, the intensified oppression in Roumania, the economic boycott of Jews in Poland, the systematic solicitation of funds by reactionaries in Germany to drive the Jews from that country—all these were accompanied by organized propaganda work in Europe designed to justify the offenders in their course. All the ridiculous libels which have ever been invented against our people were revived and resuscitated and spread broadcast in accordance with modern publicity methods. The press of hitherto liberal countries, such as England and the Scandinavian states, was infected. Several of the leading English newspapers have in recent months become violently anti-Jewish in their editorial policy. Even the London "Times" seems to have abandoned its hitherto liberal policy in this regard. Some American papers and magazines have become particularly assiduous in reprinting as much of the defamatory material from these and other European sources as they dared. Foreign correspondents of American papers, located in European hotbeds of Anti-Semitism, were infected and filled their dispatches with the libelous stories with which the propagandists carefully fed them. Most of these stories had to do with Bolshevism, and the majority of them charged the Jews with being responsible for terroristic conditions in Russia. They stated

that ninety per cent or more of the Jews in that country were Bolsheviks and that the Jews constituted the warp and woof of Communism, filling all the high official positions in the Bolshevik government, as well as constituting the most powerful element among its supporters. Public lecturers who had spent a few months in Europe came back filled with the same misinformation and passed on to their American audiences the stories prepared for them by anti-Semitic propagandists of Europe. The panic-stricken efforts of our National, State and municipal governments to prevent the spreading of radicalism in this country, and the consequent terror aroused in a large section of our people seemed to deprive a section of our press of its traditional fairness and saneness.

The piling up of insidious falsehoods anent Jewish participation in Russian Bolshevism had prepared the ground for fear of American Jews as spreaders of radicalism in this country. The identity of a few individuals of Jewish birth among the deportees unfortunately gave some basis for this belief and was taken full advantage of.

This condition still prevails. The League is straining every effort to counteract the injurious effect which has been produced. It was convinced that when the true facts were presented to the American public that our national fairness and common sense would reassert itself. A campaign of education was started. Public lecturers were challenged to show proof for the assertions which they were making. The total lack of any real evidence to support the charges made was called to the attention of newspaper and magazine editors. In this work the League was most fortunate in enlisting the aid of a man who had spent a year in Soviet Russia as a correspondent for the Chicago "Daily News," Mr. Isaac Don Levine. Mr. Levine is one of the most prominent of our newspaper correspondents. He is the man who discovered and brought back to America the famous "Willy-Nicky" letters and the letters from the Czarina to the Czar which were published simultaneously all over the world and created a universal sensation. He was primed with first-hand information as to conditions in Russia and was one of only three or four foreign correspondents who had succeeded in penetrating that country. He knew the facts and had the proof which the League needed so badly to counteract in a convincing manner the libels which had gone so long unanswered. He volunteered his services to address audiences which had heard the other side of the story, and in this way the League was able to counteract some of the pernicious influences at large. Transcripts of his speeches were made and sent to the leading newspapers of the country with a plea that they be published. The

editor of every American newspaper having a circulation of ten thousand or over has been communicated with and proof submitted of the falsity of the charges which are being made against our people. The Administrative Committee believes that the crisis has passed and that the steps now being taken and which are already showing some effect will gradually cause conditions to return to normal. Constant vigilance is being maintained, however, and the League's clipping service daily presents cases requiring attention.

CONCLUSION

It has been possible in this report to touch upon only a few of the more serious situations which have confronted the League. The Executive Office has become a clearing house for cases of every description. Since resuming my duties last December, and up to April 1st of this year, one hundred and thirty cases have been submitted to the weekly meetings of the Administrative Committee for action. The Committee has given careful attention to each of these, and in addition has conferred at length on the larger matters of policy which are always coming before it. Most of the cases fall within the categories already discussed. A few of more than usual interest are reported in the appendix.

It is impossible to mention in this report the names of all those who have aided the Administrative Committee in its task. The members of the Executive Committee, scattered from coast to coast and from Canada to the Gulf, have given largely of their time and have labored conscientiously and enthusiastically. The Administrative Committee has directed me to extend to the members of the Executive Committee its deep appreciation of the loyal and earnest support which they have tendered to it and without which but little could have been accomplished.

In conclusion, I wish to express my gratification at the confidence placed in me by the President of the Order and by the Chairmen and members of the Executive and Administrative Committees during the past seven years. My association with them and with the members of the Executive Committee will always be a source of pride and satisfaction. It is my earnest hope that I may continue to deserve the trust that has been placed in me.

Respectfully submitted,

LEON L. LEWIS,
Executive Secretary.

APPENDIX TO
Anti-Defamation League Report

PRINCIPLES OF THE ANTI-DEFAMATION LEAGUE

The Anti-Defamation League of America, founded under the auspices of the Independent Order of B'nai B'rith, is the result of a demand by the Jewish people for concerted action against the constant and ever increasing efforts to traduce the good name of the Jew. It aims by organized effort to bring about the abatement of the defamation of the Jew, and ultimately to put an end to unfair discrimination against all citizens. To carry out these purposes, it asks for the earnest support and co-operation of all broad-minded men and women, regardless of creed. In now outlining its activities, it is conscious of a grave responsibility, and it submits its plan of work with a due regard for the seriousness of its undertaking. As occasion may require, situations not herein provided for will be met by appropriate measures. For the present the League contemplates the following activities:

Educational

1. Public and university libraries will be furnished with lists of books on Jewish subjects which, in the opinion of the League, tend to show the facts regarding Jewish ethics, customs, history, religion and philosophy.

Where it is found that the endowment of institutions, either private or public, does not permit the procurement of a fairly comprehensive number of books on these subjects, it will be the aim of the League to supply them. Investigations show that a majority of the public libraries of the country do not even possess a Jewish history written by a Jewish historian.

Investigation will be made of the bibliography on Jewish subjects in libraries. Wherever it is found that books which maliciously and scurrilously traduce the character of the Jew are kept for general circulation—especially in public stackrooms—the proper authorities will be urged to withdraw such books from general circulation, or at least to place a restriction on their use.

2. The services of prominent lecturers and publicists, regardless of religious affiliation, will be enlisted for the purpose of delivering

lectures on Jewish subjects at universities, public schools and at appropriate gatherings.

The League will provide also for the dissemination of literature designed to give the public a true understanding of the Jew and Judaism.

3. The League recognizes the fact that the mind of the growing child must be safeguarded against even a suggestion of prejudice; therefore, where in our educational system, either public or private, textbooks are used which tend to pervert the mind of the child and create prejudice, a determined campaign will be waged to eliminate all such books from the curriculum.

Vigilance Work

1. The services of clipping bureaus have been secured to keep the League advised as to matters of interest affecting the Jewish people. Information regarding defamation and discrimination should be promptly sent to the Executive Committee of the League.

2. The League will secure corresponding representatives in every State, who will submit to the central office in Chicago all matters pertaining to those subjects which come within the scope of the League.

3. We should find our strongest allies in newspapers, periodicals and magazines—the great mediums for expression and exchange of thought. We therefore heartily endorse and commend the action of certain newspapers in adopting the policy of eliminating mention of the religious denomination of malefactors. We shall bend every energy toward making this policy universal.

4. Where articles appear which present the Jew in a false and unworthy light, we shall endeavor to secure correction either by retraction or by an answer in the next or early issue of the same publication, thereby reaching the same reading public.

5. The League will attempt to secure the co-operation of the press in eliminating from foreign and domestic news items all matters which give an untrue impression of the Jew.

Theatres and Moving Pictures

Investigation will be made of all plays which deal with the Jew. If, after careful study, it is apparent that a play gives an untrue or unfair portrayal of the Jew, the League will endeavor to prevent its production in its offensive form or, if already staged, to secure the elimination of the objectionable matter. Similar measures will be taken in connection with moving picture films.

Legislation

1. With a view of preventing the presentation, in moving picture theaters, of films which are malicious and scurrilous caricatures, or are objectionable in other respects, the League will endeavor to secure, in the various states of the Union, the enactment of statutes similar to the one recently passed in the State of Ohio, providing for the appointment of a Board of State Censors. Where the passage of such a statute cannot be attained, similar relief will be sought from the various municipalities by securing the enactment of appropriate ordinances.

2. The League will endeavor to secure the passage of laws, where the same is practicable, making it unlawful for any hostelry, directly or indirectly, to publish, circulate, issue, display, post or mail any written or printed communication, notice or advertisement to the effect that any of the accommodations of such places shall be refused, withheld or denied to any person on account of his creed. The League advocates this measure because the action which it is sought to make illegal creates prejudice, and not from any desire to compel the reception of Jews in such hostelries.

The following examples of matters coming before the Administrative Committee of the Anti-Defamation League are cited, not because of their intrinsic importance, but because they are typical of the great mass of matters of similar nature which are handled at the weekly meetings and to some extent illustrative of the difficulties which are frequently encountered:

NECESSITY FOR CENTRALIZATION

One of the principal reasons for the organization of the Anti-Defamation League was the recognized desirability of a central office representing American Jewry which could act authoritatively when necessity arose. For many years the League has been emphasizing this point, but from time to time has, nevertheless, been caused considerable embarrassment through the more or less officious action of individuals who take it upon themselves to speak on behalf of American Jewry. A striking illustration of the danger of such procedure and a convincing proof of the efficiency of a centralized organization is found in the following incident:

On March 12, 1920, Brother Sidney G. Kusworm of Dayton, Ohio, member of the Executive Committee for District Grand Lodge No. 2, forwarded to the office of the League a copy of a household organ entitled "Home-Spun Yarns," published by the Mohawk Valley Cap

Factory of Utica, N. Y. On page nine of the publication appeared a cartoon entitled "The Evolution of a Bolshevik," showing in three drawings the evolution from a donkey to a most disgusting caricature of a Jew. This cartoon was immediately recognized in the League's office as having been reprinted from an advertisement appearing in "Cartoons" magazine. The League had been in communication with the publishers of "Cartoons" and with the company which had used the objectionable cartoon in its advertisement, with entirely satisfactory results, the latter company promising that the drawing would not be used in further publicity work.

On March 15 the following letter was sent to the Mohawk Valley Cap Factory:

Gentlemen: Our attention has been directed to a drawing appearing on page nine of a recent issue of "Home-Spun Yarns," which we understand is published by your company. The drawing is entitled "The Evolution of a Bolshevik" and is evidently reproduced from an advertisement which recently appeared in "Cartoons" magazine.

The illustration which you publish lends weight in a most insidious manner to libelous and defamatory statements which are being circulated with reference to the Jews of Europe and America and has a decided tendency to create distrust of the great mass of Jews of this country who are law-abiding and patriotic Americans.

We do not believe that you realized this situation when you reprinted the drawing in question. We would appreciate it if you would advise the persons directly responsible for the makeup of the magazine of our views in the matter, so that greater care might be used in the future.

Thanking you in advance for the courtesy of a reply, I am,

Very respectfully yours,
Leon L. Lewis,
Secretary.

The reply, dated March 19, clearly indicates the wisdom of the general policy of the League in matters of this sort, and it is certain that the result sought was achieved. The treasurer of the company wrote as follows:

"Your letter of March 15 is received and read by us with considerable surprise. We did not appreciate the situation when this particular cartoon was reprinted, and we are exceedingly sorry if any impression has gone out that we wish to make any defamatory statements regarding the Jews in this country, who are, as you say, law-

abiding and patriotic Americans. We value a number of this nationality among our close friends, and we wish to assure you we will see to it that nothing of this kind appears in our periodicals in the future."

The injury from officious meddling by individuals in matters affecting entire Jewry is clearly demonstrated by the following report from the Champaign, Ill., representative of the League, who happened to be in the office of the Mohawk Valley Cap Factory Company at the time our letter was received, and needs no further comment:

"While in the office of Mr. McLoughlin of the Mohawk Valley Cap Factory Company on March 18 I had occasion to find out how the work of the Anti-Defamation League is received by the party whom we are trying to interest in our cause. Mr. McLoughlin is a man of high standing in the business world and a man whose friendship I value very highly, also I have great respect for his fairness in all matters dealing with any class or race of people as to their political or religious beliefs.

"The matter that I wish to take up with you is the letter which he received from a man by the name of Stein of Utica, N. Y., taking exception to a cartoon printed in the house organ of the company. His letter was one lacking in tact and good judgment, while your letter to these people on the same subject, received at the same time, was in good form and conducive of bringing about the co-operation and result sought after. Mr. McLoughlin, who has always demonstrated to me his absolute unbiased and unprejudiced feeling toward our people, was visibly pained to have received a letter such as this. He has immediately taken steps to prevent a recurrence of anything in the future that might be of an offensive nature to any class of people.

"But at the same time I would ask you that you write Mr. McLoughlin or have Mr. Stein write Mr. McLoughlin an apology for the tone of the letter which he sent him, as in all fairness to these people I think such an apology is necessary.

"I also believe that these matters should be left to the League headquarters and that individuals who feel themselves aggrieved should be restrained by united Jewish public opinion from taking the individual responsibility of being a spokesman for the great mass of people.

"I am writing this with the deepest feeling for the cause in which I am as much interested as anyone can be, having been a representative of the League for several years, and I feel that to get the best results that a matter of this kind should not be handled by narrow-

minded individuals who do not represent the best example of the people whom we are trying to protect.

"I would appreciate very much if you could see your way clear to accept my suggestion as outlined above, and thanking you in advance for your co-operation and trusting that I am serving the cause by bringing this to your attention, I am,

"Yours very truly,

"Charles Strauss."

PLEA FOR CO-OPERATION

Letter to Jewish Press

The following letter was sent to the Jewish press throughout the country in the hope that it will put an end to the attempt on the part of individuals to handle matters of defamatory nature:

May 21, 1919.

To the Editor:

Although the important work of the Anti-Defamation League of the Independent Order of B'nai B'rith is well known to the readers of the Jewish press, there still are many worthy and well-meaning persons who take it upon themselves to act personally in cases of defamation against the Jews. By so doing they often act too hastily, not giving the situation due thought and not always understanding the policies of the organization or institution to whom they address their complaints. It must be manifest to all that such action can result either in the duplication of the action already taken by the Anti-Defamation League—which is often the case—or in giving the offender an erroneous viewpoint of the Jew and his contentions. In the former case it cannot but cause annoyance on the part of the willing or unwilling offender, and in the latter it only serves to mislead him further. In either case the valuable work which for the past five years the Anti-Defamation League has accomplished in putting an end to unfair discrimination against the Jews on the part of editors, authors, actors, theater owners, film producers, etc., will be duplicated and the efficiency of the League will be impaired.

Being convinced that such procedure on the part of individuals is but a zealous and sincere attempt at correcting the evil, and being certain that only by concerted action, after due deliberation and investigation by a body representing all the classes of Jewish people, can results be accomplished, we wish once more to call the attention of all the readers of your paper to the need of their valuable assist-

ance and co-operation with the League by referring to it without delay all matters of a defamatory nature not purely local in scope.

The office of the Anti-Defamation League is at 1228 Tribune Building, Chicago, Ill. All correspondence will be promptly acknowledged. A report will be sent to each complainant advising of the action taken by the Committee and of the results accomplished. The 1918 report of the Anti-Defamation League, which outlines the principles of the League, lists the action taken by the League in many typical cases and gives the replies of the offenders, may be had without charge by applying to the above address. Yours very truly,

Philip Stein, Chairman.

NEWSPAPERS

("Newark Ledger")

The following letter was received from the publisher of the "Newark Ledger" when his attention was called to an objectionable article appearing in the columns of this paper: We also quote the notice to which the editor refers:

"I am enclosing copy of notice posted in the news and editorial rooms and also on the proofreader's desk in the composing room.

"I regret the unfortunate reference to the Jewish race that appeared in the 'Ledger' columns more than you can realize, because, during a publishing period of eighteen years, I have had this occur only twice, and both times in the city of Newark.

"Of course, no person who is worthy of consideration, from the point of view of intelligence, morals or position in this community, ever deliberately makes a racial reference in a derogatory manner.

"In the case of the Jewish race, their accomplishments and achievements in every walk in life, in science and art, letters and commerce, stand out so splendidly as to set an example to the rising generation of all races. Probably you yourself have never taken the trouble to check up high school records, but if you did so you would be surprised at the enviable position held by the pupils of your race.

"Speaking selfishly, both from a personal and a business point of view, my staunchest personal friends and my most loyal business supporters throughout my publishing career have been the Jewish people.

"President Wilson has broken down the few barriers that political prejudice held in Washington against certain high offices being filled by Jews. I think the President's act settled the racial prejudice question, not only in America, but in all other really enlightened and progressive nations.

"Of course, as long as there are weak, low minds, persons of narrow vision, with warped intellects, we will have critics of one race or another; but I think even that class of undesirable citizens now realize that its prejudice cannot be successfully directed against the Jewish people."

Notice

"On two occasions matter has crept into the columns of the 'Ledger' that reflected on the races of people as a whole in a smart effort on the part of some one to criticise mere individuals who happened to be members of races prominent in the public eye.

"America is at war today in the interest of universal democracy and good fellowship toward all men, where races, religion, politics and even previous condition of servitude have gone into the melting pot for the common good.

"I trust that every department of the 'Ledger' will exert itself to detect anything of this sort that finds its way into the office through carelessness of persons from the outside. It means that we must read communications very carefully, and I wish the mechanical department, as well as the news and editorial departments, to assume that responsibility and co-operation, to the end of making it impossible for these unfortunate references to appear in the columns of the "Ledger."

("Chicago American")

Those who have followed the serial story appearing in the Chicago "Evening American" entitled "The Kaiser's Master Spy" and have felt indignation at the derogatory references to our people will experience a sense of satisfaction at the kind offer of co-operation made by the publishers when this matter was brought to their attention. We received the following letter:

"I wish to thank you for calling to our attention the unfair reference to Jews in the story entitled 'The Kaiser's Master Spy.' As you undoubtedly know, this paper has been very careful to avoid any such unfavorable references, and all our editors are exhorted to use the utmost care in this connection. Unfortunately, in this instance the man who handled the story was not as careful as he should have been, and we deeply regret that the slip occurred.

"We will be thankful to you at any time for calling our attention to any similar breach that you may see.

"Very truly yours,
Chicago Evening American."

("Chicago Daily News")

The joke, "Keep the Home Fires Burning," appeared in several of the large daily papers. In each instance we received an apology from the paper. The following is from the "Chicago Daily News":

"Dear Sir: I have your letter in which you protest against an anecdote in the Daily News of January 23.

"The protest has a just basis. Such jokes are not supposed to appear in the 'Daily News,' and I very much regret that owing to the carelessness of some sub-editor this one was published. Your letter will serve to make everyone here more careful in the future, which, I suppose, was the principal reason you wrote it. Thanking you, I am, "Very truly yours,

"NEWS EDITOR."

("Kansas City Star")

The following letter was received from the "Kansas City Star" in reply to our protest because of a most offensive article appearing in that paper, in which the story was told that a Jewish shopkeeper tried to swindle a negro soldier out of a suit of clothes:

"Dear Sir: We have noted the contents of your letter of February 5 regarding the use of the word Jew in the 'Star' in connection with a criminal item recently published.

"There has been in force for years in the editorial department of the 'Star' a rule forbidding the mentioning of a man's religion in connection with any item of a criminal or other unfavorable nature. In the instance in question the story was written by a new man and passed by an editor who knew better, but who could only explain his lapse as forgetfulness.

"This rule has been enforced on the 'Star' because it is fair and just, and your complaint is based on entirely reasonable grounds. We endeavor to exact complete fidelity to our instructions from all employes and have on the whole no complaint to make of their willingness to obey, but in this instance, for which the only explanation given is lapse of memory, we failed to receive the obedience which we insist upon. "Yours truly,

"The Kansas City Star,
"Managing Editor."

("Tri-City Labor Review")

An article entitled "The Doomed Order" appeared in the January 16, 1920, issue of this paper, repeating the old story of the Jewish peril and dwelling upon it at considerable length. The article aroused

a great deal of agitation in Oakland and required considerable skill in handling by our local representative in that city to avoid unfortunate consequences:

On March 26, 1920, Mr. Bernard Silverstein, the League representative in that city wrote us as follows:

> "Concerning the article in the 'Tri-City Labor Review,' I am enclosing herewith copy of letter received by me from Mr. Clark, the editor of the paper, which is self-explanatory.
>
> "We assume that this matter can now be considered closed, with the exception that I told Mr. Clark that upon receipt of your advice we would inform him that his explanation was entirely satisfactory. The writer and Mr. Wachs, President of our Lodge, had an interview with Mr. Clark which resulted in his sending us the letter, of which the enclosed is a copy, and we are satisfied that there is no intent on the part of Mr. Clark at least in using his paper for the purpose of defaming the Jew."

The letter from Mr. Clark to Mr. Silverstein read:

> "Dear Sir:
>
> "It has been called to my attention that a communication from one Fred Vedder, appearing in the 'Tri-City Labor Review' of January 16 last, has been interpreted by some of the Jewish people as reflecting upon their race or religion.
>
> "In the first place, permit me to say that while it has always been the policy of this paper to allow correspondents the fullest latitude in the presentation and discussion of questions of general interest, whether their views agree with mine or not (and I frankly state that Mr. Vedder's views and mine differ widely), yet it has always been my aim to prohibit unnecessary personalities or reflections upon any one's race or creed.
>
> "I do not think Mr. Vedder intended to cast any aspersions upon the Jewish race as such, but rather to show up what he considered a dangerous system as practiced by some individuals. However, since the matter has been called especially to my attention, I can see that he used the word Jew and Jewish oftener than was really necessary to convey the meaning he sought to express in his article. In hurriedly editing this article I probably was so absorbed in making corrections typographically and in punctuation, etc., that I overlooked the interpretation which might be placed upon his phraseology.
>
> "Holding for many years very liberal views in connection with religious questions, I have from my boyhood days numbered among my friends many men, young and old, of the Jewish race and have been intimately associated with

them, not only in a business way, but in Unitarian and other liberal societies. Hence it would be the farthest from my thoughts or intention to permit anyone, if I realized it, to cast reflections in the columns of any paper controlled by me upon the race or creed of men whom I have always honored and respected.

"In conclusion, I want to express my sincere regrets in regard to this matter and assure you that I will be more careful hereafter, not only with matters that might interest you, but with all others.

"Trusting the foregoing will remove any impression which you might have obtained that either I or the paper are not friendly with the Jewish people, I beg to remain,

"Sincerely yours,
(Signed) "F. S. Clark,
"Editor, 'Tri-City Labor Review.' "

("Easton Labor Journal")

On April 25 the "Easton Labor Journal" of Easton, Pa., accepted and published an advertisement from a man named Shullman offering to buy Liberty Bonds. On the same page A. S. Eckert, the editor, permitted to be printed comment as follows:

"It strikes us funny how the sleek, conniving Jew is now trying his utmost to buy Liberty Bonds of holders who think they need the money. Now, reader, just watch how these Shylocks will buy of the new issue. Before we would sell them one, we would tear it up."

On May 7, the article having been brought to the attention of the Administration Committee, the Secretary wrote Mr. Eckert in part as follows:

"If you intend to express opposition to those who make it their business to buy Liberty Bonds for less than par, then we wish you good luck in your undertaking, for we are of the opinion that no citizen of the United States ought to be permitted to buy or sell Government Bonds for less than par. But if that is your view, why did you accept Shullman's advertisement?

"Is Shullman a Jew? If so, why do you attack him as a Jew and by the manner of your attack help to create prejudice and hatred against the Jews who do not engage in this practice? We take it for granted you know that on the New York Stock Exchange Liberty Bonds to the amount of millions are purchased below par, and that more than 90 per cent of the bonds so purchased are purchased by non-Jews.

"We are writing this letter on the theory that we are addressing a citizen who wants to be fair, and if so, we are sure that he will make

amends. Should, however, it be the case (which we hope not) that we are addressing one whose aim is to create hatred against a minority of American citizens, regardless of whether they deserve it or not, the writing of this letter is, of course, a waste of time."

It appeared that Mr. Eckert experienced some little travail at the hands of his local readers, because he complained in a letter of June 5 as follows:

"In reply to your letter pertaining to article published in my 'Journal,' and which was referred to your society by some of the Jewish gentlemen of Easton, would say, as I have already explained to several of them, that at the time the article was published I was busily engaged at court on a civil case, and my assistant, who wrote the article and has always been reliable, on this occasion, for the first time, I allowed his matter to go through without reading it, and it seems this was the unfortunate occasion in which he expressed himself in a manner which did not meet with my approval.

"The above can be easily verified, and is the truth, as to how the article happened to be published. The broad-minded Jews of this city immediately accepted my explanation and continued their friendly relations with my publication, but a few of the narrow-minded ones, who have been waiting for an opportunity to start something, would not accept my explanation, but withdrew their support from my publication.

"I have made friends among the Jewish people of this city and elsewhere, and have no reason for singling them out any more so than any other denomination or class of people.

"Thanking you for your letter and your interest in the matter, assuring you that the article passed through on the day previous to publication while I was at court, but from the treatment accorded me by these men who are so sensitive, I feel that in the future I will be at liberty to so transact my business as not to reflect upon them but at the same time enjoy the privilege to exercise my own good judgment as to the articles published."

The Administrative Committee discussed the case at length, and on July 1 wrote:

"We noted carefully your statements, and, speaking frankly, we were of the opinion that your letter was written in a spirit of accusation and criticism rather than in explanation and retraction.

"Emphatically we wish to state that any action taken by any of the Jewish people of your city was of their own volition and without prompting on our part.

"We are ready to accept your explanation as to your not being personally responsible for the article, but we cannot understand why you did not, at once, publish a retraction and an explanation, instead of first having advices as to whether such retraction and explanation were acceptable. To our minds that should have been your first thought and action.

"In taking up this matter with you it was not and is not our intention to in any way harm or lessen the material welfare or influence of your paper, but is merely an endeavor to carry out the principles of our organization, among which is to prevent the publication of unjust articles which, in their very nature, would tend to create and foster prejudice toward one class of citizens of our country.

"We hope, as a result of our correspondence, and future action by you with reference to the article complained of, that you will demonstrate your belief in the justice and fairness of our viewpoint."

VAUDEVILLE

Several complaints were received because of the acts of Shaw & Bernard, Willie Smith and Reeves, who appeared in the Marcus Loew Circuit. Upon complaint to the New York office, the following reply was received:

"Marcus Loew Enterprises,
"Executive Offices, 1493-1505 Broadway,
"New York, May 20, 1919.

"Dear Sir:

"I shall personally see the acts of Shaw & Bernard, Willie Smith and Reeves, and if there is anything objectionable or anything detrimental to the Jewish race in their dialogue, I will either discontinue playing them on our circuit or make them cut out the objectionable material.

"Very truly yours,
(Signed) "Joseph M. Schenck."

MAGAZINES

("Popular Mechanics")

A story by E. T. Brondson, under the title, "The Mysterious Case of 'K. of K.'" appeared in the March, 1919, issue of "Popular Mechanics." The author attempted to lay the blame for the death of Lord Kitchener upon the Jews. The article also asserted that Jews obtained State secrets from the Cabinet members of England and used them to further their own personal interests.

A committee of the Anti-Defamation League called upon Mr. Wind-

sor, editor of "Popular Mechanics." Mr. Windsor admitted that there was no proof to substantiate these charges. After apologizing for his thoughtlessness in permitting the article to be published, he assured the members of the committee that "Popular Mechanics" would hereafter be free from all such articles. He offered to apologize in his magazine for the appearance of the article, but the committee felt that this additional publicity would be unwise.

("100% Efficiency")

John B. Lyon, industrial engineer for the Corticelli Silk Mills of Florence, Mass., advised employers in the June issue of "100 Per Cent, the Efficiency Magazine," to hire "no negroes, Jews or Turks." In full, the article read:

"The employment problem has so many angles that in writing about it the question arises which to take first.

"The angle that gives employment managers the most trouble is the human factor. A small business in a country town has very little employment trouble at first, but it grows to a point where it uses all the help in the town and needs more. In this case the new help specifications usually are 'hire anyone from as young as the law allows to as old as they can lift a hand.'

"The other extreme is the big business located in a city. They have transportation lines from all directions passing their door. They are up to date and know:

"1. The lowest-priced help is far from the cheapest.

"2. Helping celebrate too many holidays interferes with production.

"3. Help not personally agreeable to their neighbors is a poor asset.

"Knowing this, their new help specifications are quite apt to read:

"Hire only those between the ages of 18 and 35.

"No negroes, Jews or Turks.

"No cripples, consumptives or weak hearts.

"No women who paint or dress flashily.

"No men who drink or swagger."

It chances that Mr. Lyon is no longer identified with the Corticelli Silk Mills, for the reason that following a meeting of the Administrative Committee of the Anti-Defamation League with the editor-in-chief of "100 Per Cent" and its general manager the objectionable character of this article was brought to the attention of Mr. Lyon's employers.

In the July issue the magazine printed the following:

"An Apology

"Last month a short contribution from a mature engineer of long experience was passed for printing by the editor, in spite of a deprecating remark about several groups of Americans. When reading it the editor failed to note the unfairness and injustice of the statement.

"In making '100 Per Cent' an idea exchange, a great deal of latitude is allowed contributors in expressing opinions, but our aim is to prevent the appearance of anything unfair, unjust or un-American in its columns.

"We take this occasion to publicly apologize to the groups mentioned in the article, to the company the author represented, and to our readers for our failure to hold to the demonstrated policy of fairness with which these and all other groups of Americans have been treated in every number of our twelve volumes."—The Editor.

("The Oregon Voter")

An article under the title "Jewing the Supreme Court" appeared in the February 8th issue of "The Oregon Voter." A letter of protest was sent to the editor, who sent the following reply:

"Oregon Voter"
"Weekly Magazine of Citizenship
"April 2d, 1919.

"Anti-Defamation League,
"1228 Tribune Building,
"Chicago, Illinois.

"Gentlemen:

"The courteous tone of your admonitory letters entitles them to an acknowledgement, with commendation for your work and the tactful method in which you are carrying it on. We scrupulously avoid ridicule of anything that is sacred to any race, religion or nationality, and are glad to receive the information you have forwarded to us relative to the use of the word 'Jew.' Our failure to write to you before was due to the circumstance that we receive a large amount of publicity information from many sources which it has not been our habit to acknowledge unless we realized that a reply was necessary in order to avoid misunderstanding.

"Yours truly,
"Oregon Voter,
(Signed) "C. C. Chapman, Editor."

TEXTBOOKS

"Our World Reader No. 1", published by Ginn & Company of Boston, contains on page 161 the following sentences:

"After Christ was crucified by those Jews who did not believe in him, his disciples went about teaching his word to other nations. But, while many nations were becoming Christians, the Jews were conquered and driven from Palestine, which at last belonged to the Mohametans."

Our Boston representative took up with the publisher this violation of fact, with the admirable result set forth in the following letter from Mr. Thurber, a member of the firm of Ginn & Company:

"Mr. Parkhurst has handed to our editorial department your letter of November 7th to Mr. Abbott. 'Our World Reader, No. 1', is one of the oldest books on our list and has had a very small sale for many years. The author has long been dead. Strictly speaking, I suppose we have no legal right to make a change in the book without the author's consent or the consent of her heir or assign, who happens to be a sister who believes that every word her sister wrote is sacred and who wouldn't consent to any change at all. However, we are very unwilling that a sentence which reasonably gives offense to an estimable portion of our people should remain in one of our books, and we are entirely willing to take the responsibility of making a suitable change ourselves without consulting the author's heir, who very likely in that case would never know the change had been made.

"Would you care to suggest a phrase for this sentence that would not be offensive to the sensibilities of the Jewish people? I feel that the sentence ought to contain the word 'Christ', since some of the other great names in Jewish history have been mentioned just above, and this seems to be called for by the necessity of historical continuity.

"Very truly yours,

"C. H. Thurber" (Signed).

The paragraph substituted, while not entirely satisfactory, is a great improvement on the original. It reads:

"Jesus was crucified by the Roman Governor, Pontius Pilate, upon charges brought by the Jews that his teachings would lead to rebellion. His disciples continued to preach his doctrine after his death, and found many followers among Jews and Gentiles. Not long after-

wards Jerusalem was destroyed; Palestine was made a Roman province, most of the Jews were sold into slavery or emigrated. The country became Christian and remained so until the Mohammedans, six hundred years later, conquered it."

ADVERTISEMENTS

The following "ad" appeared in the "Stoughton Daily Courier-Hub," Stoughton, Wisconsin:

"Trappers, Attention

"Don't continue to sell your furs to Jews at fifty cents on a dollar. I will pay $1 to $1.10 for all good muskrats. I will be home Wednesdays and Saturdays to receive furs.

"C. M. Clarke."

Upon the League's protest, the publisher promptly replied as follows:

"In answer to yours of the 20th inst., I wish to say the item referred to in our paper was handed to one of our compositors and got into the paper unbeknown to me, and I was not aware of the fact until my attention was called to the matter. I assure you I did not approve of the same and ordered it killed at once, and inserted in our next issue an apology for its appearing. I have published a clean, non-partisan paper for 25 years, and such an article never appeared in its columns before and I assure you will not again. I am,

"Yours very truly,
(Signed) "J. M. Hibbard, Publisher."

We quote the apology to which Mr. Hibbard refers and also the changed "ad" as later published:

"We regret that the wording of C. M. Clarke's fur ad in yesterday's 'Courier-Hub' was such as to give offense to our Jewish townspeople, who, in our estimation, are as honest, patriotic and estimable citizens as any. We do not believe that any reflection upon the Jewish race was meant by our advertiser, and certainly we were innocent of such construction. The ad went in without our giving a thought to its language, and we have today changed the objectionable wording."

"Trappers, Attention"

"Don't continue to sell your furs to buyers at 50 cents on a dollar. I will pay $1 to $1.10 for all good muskrats. I will be home Wednesdays and Saturdays to receive furs.

"C. M. Clarke."

"No Jews or Real Estate Agents"

"Mr. Dan D. Moore, Editor,
"Times-Picayune, New Orleans, La.

"Dear Sir:

"Mr. Archibald A. Marx of New Orleans has referred to this office a clipping from the 'Want Ad' Section of your newspaper which reads as follows:

> 'Attractive new 7-room bungalow; no Jews or real estate agents allowed upon premises. Call owner, Uptown, 3323-W.'

"We understand from Mr. Marx that this type of abuse has been taken up with you before and that you have shown the greatest willingness to help eradicate such unnecessary slurs as are contained in advertisements of this sort.

"We feel quite certain that in this case the misuse of the word Jew was due to an oversight on the part of the person in your office who accepted the 'copy.' For his information, we are enclosing herewith a copy of a 'Note on the use of the word Jew.'

"We would appreciate a letter from you advising us what action has been taken by you to prevent a recurrence.

"Very truly yours,
"Leon L. Lewis,
"Executive Secretary."

The Editor replied as follows:

New Orleans, La., December 14th, 1919.

"Dear Sir:

"The advertisement to which you refer in your letter of December 10th did appear in the Times-Picayune. For years we have taken every possible precaution to prevent publication of offensive references to any nationality or religious body. It is easy in normal times to have rules observed and to hold people to strict accountability for their violation, but when help is uncertain, hard to secure and frequently inefficient, it is a very difficult matter to have any instructions followed. The advertisement simply slipped through without attracting attention until after it was printed. While we shall do our utmost to prevent things of this kind happening, experience teaches us that they will happen occasionally in the best regulated of newspapers.

"Yours very truly,
"D. D. Moore, Editor,
"The Times-Picayune."

MOTION PICTURES

The Mother and the Law

On December 27, 1915, the League was advised by one of its Los Angeles representatives, Mr. M. B. Silberberg, that Mr. David W. Griffith was producing a feature film on a very pretentious scale, to be called "The Mother and the Law," and that one of the scenes of this film depicted the Crucifixion of Jesus. We were advised that Mr. Griffith had employed a large number of Jews to take part in a scene wherein they were beating and stoning Jesus on his entry into the city of Jerusalem and on his way to Calvary. On investigation we found that Mr. Griffith was investing about $150,000 in this production; that the film was designed to trace a relation of "Woman" to the law throughout the ages, and that in one part the Crucifixion story was to be allegorically presented.

The following telegram was immediately sent to Mr. Lucius L. Solomons, one of the San Francisco representatives of the League:

"Griffith is producing film at Los Angeles, 'Mother and the Law,' depicting Crucifixion and mob of Jews stoning Jesus. Produced at great expense. Most likely will increase prejudice. Kindly call meeting of your local members of League, together with Otto Irving Wise and Rabbi Meyer, and see what can be done to obviate objectionable features. Probably will not be able to stop production, but it should be historically correct—namely, that the Romans were the moving parties and not the Jews. Correct version would benefit; wrong version must do injury. Committee of best men should be appointed to go to Los Angeles to see producer, so that situation may be handled delicately and with keen discretion. Kindly give this prompt attention. Our Los Angeles representative, M. B. Silberberg, acquainted with details. Invite local committee there to co-operate.

"Managing Board."

Being advised that it was not practical for the San Francisco Committee to go to Los Angeles, the representatives of the League in Los Angeles were informed accordingly. At the same time the Managing Board of the League proceeded to get in telegraphic communication with Mr. Griffith. On January 5 the following telegram was sent to him:

"D. W. Griffith,
Care of Mutual Reliance Film Co.,
Hollywood, Cal.
Executive Committee of the Anti-Defamation League of America

is informed that you are producing the film entitled "Mother and the Law," in the course of which there is scene showing Jews stoning Jesus and playing leading part in scene of Crucifixion. Undoubtedly many believe this to be correct. Modern historical research proves it is historically untrue. Likely to inflame passion and arouse unjust prejudice against Jewish people of this country. Best interest of Nation that all peoples be secured in respect and esteem of fellowmen. If our information concerning production is correct, will you permit our Los Angeles representatives to view the scene, and if presented as above stated, to give our reasons why we believe it is incorrect and likely to arouse prejudice? We believe that if the film is correctly presented it will not only be a great success but will meet with no opposition. Our object not to hamper you, but to prevent harm to our people. Kindly wire, our expense."

Mr. J. J. McCarthy, the personal representative of Mr. Griffith, replied as follows:

"Mr. Griffith has referred the contents of your telegram to him to me. No man living excepting Mr. Griffith can possibly know what the subject matter of his new production will contain. I am Mr. Griffith's personal representative, and in our talks concerning "Mother and the Law" he has never indicated or intimated that the production would contain anything whatever that would reflect upon any race or people. The suggestion that Mr. Griffith would produce anything that would reflect upon the Jewish race, the best patrons of the theatre in this country, is absolutely ridiculous, since we are making pictures for profit. However, the production in all probability will not be completed until September, at which time I will gladly have a representative of your organization view it. I will be in Chicago within the next two weeks and will call on you."

Mr. McCarthy arrived in Chicago about January 15 and called at the offices of the League, together with Mr. Bowles, the manager of the "Birth of a Nation" film. They informed the Secretary that Mr. Griffith had been very careful in preparing his historical data for the new film; that he had interviewed a member of the faculty of the University of Chicago Divinity School, but had not been able to complete his inquiries because of the sudden death of his mother. The Secretary of the League then offered Mr. McCarthy the fullest opportunities for securing an accurate historical account of the Crucifixion as disclosed by modern historical research. Mr. McCarthy was quite pleased with this method of handling the matter and agreed to our

suggestion that the Rev. Dr. Emil G. Hirsch be asked to prepare synoptic material to be used in the film. Dr. Hirsch, who is recognized as a leading authority on the subject, kindly consented to prepare the material for the League. In the meantime, however, Mr. Griffith decided to omit from the picture entirely the Crucifixion scene and the incidents leading up to it.

Before we learned of Mr. Griffith's decision to cut out the entire scene we sent the following letter to the National Board of Censorship, in view of the possibility that our negotiations might not be successful:

"Mr. W. D. McGuire, Executive Secretary, National Board of Censorship, New York City.

Dear Sir:

We are in receipt of your letter of recent date in regard to the policy of the National Board.

We note your statement that the board will not undertake to censor pictures from the standpoint of any particular race, creed, people or religious belief. I am anxious, however, to know to what extent this policy would be carried out. Would the board, for example, pass without examination of any kind a film in which there appeared a scene showing Jesus stoned and beaten by Jews and being crucified through the machinations of Jews? Waiving the question of historical accuracy or inaccuracy, would the board approve of a film which showed Jews actively participating in the Crucifixion, or do you think it likely that they would bear in mind the evil that has been caused by the allegation of Jewish responsibility for the death of Jesus, and therefore refuse to issue permit for a film to be placed on the market which gave ocular demonstration of that allegation? Do you believe that the board would keep in mind the tremendous influence for harm that such a film would have upon a large percentage of those who would see the picture and the great danger of stirring up prejudice and antipathy?

We are not asking these questions for mere academic reasons, but because we have been informed that a film is now in the process of manufacture which covers the scene of the Crucifixion in just that manner.

"We would appreciate an early response to the above questions."

Mr. McGuire's reply was as follows:

"Referring to your question regarding the Crucifixion of Jesus, I would say that the National Board would not pass a picture showing Jesus being stoned and beaten by Jews and being crucified through

the machinations of Jews. Particularly would we refuse to pass such a picture if there were any subtitles in the picture which referred to the Jews as Jews being responsible for this tragic happening. Indeed, any reflection upon a people as Jews because they are Jews would meet with the displeasure of our committee. This means anything wantonly libelous against the Jewish race as a race."

Negotiations in this case demonstrated the possibility of securing adequate results by acting calmly and without militancy. The League appreciates the manly attitude of Mr. Griffith, who voluntarily deleted the objectionable portion when its harmful influence was called to his attention. No threats of any kind were made or implied. There is no truth whatsoever in the following statement made in "Variety" and reprinted in several of our Jewish periodicals:

"A 48-hour ultimatum was delivered to destroy the portion of the masterpiece negative on penalty of a concerted national campaign of blacklisting and other pressure which powerful financial and industrial interests might bring to bear, which included the assertion that censors, Governors of States and even the President would do all in their power to prevent the showing of the picture with the objectionable scene."

The sad part of the whole incident is that enough Jews of Los Angeles were found to hire out and pose for such service. The only thing that may be said in extenuation is that perhaps they did not know when they were hired what scenes they would enact and that when the picture was actually produced they may not have realized the effect of their conduct.

Historical Film Company

The above company was organized for the purpose of filming Bible scenes. Fifty-two great pictures were planned to present New Testament scenes. The League was informed that one of the series of pictures would present the trial and crucifixion of Jesus. The representative of the company consulted with Mr. Maurice Salzman, one of the League's representatives in Los Angeles. Our representative was advised that all suggestions would be gladly received in order that no group of people would be antagonized or displeased. He stated that it would be some time before the "Crucifixion" picture was reached, and in the meantime wanted all information and literature with which we could furnish him so that there might be no question in the future as to the historicity of the film. This information has been furnished him and the Administrative Committee is keeping in close touch with the situation.

"Heart of Gold"

Several complaints were received at the office of the Anti-Defamation League calling attention to the World film, the "Heart of Gold." Objection was made to the use of the sub-titles, "Mme. Estelle, nee Berkowitz," and "Jack Durnberg, an East Side Lawyer." The matter was brought to the attention of the Chicago Board of Censors, who ruled that these sub-titles should be altered to read: "Mme. Estelle" and "Jack Durn, a None Too Scrupulous Lawyer." The Secretary addressed a letter to the president of the World Film Corporation, who sent the following reply:

World Film Corporation,
130 West 46th street, New York City,
March 11, 1919.

Mr. L. Edw. Lashman, Secretary, Anti-Defamation League, 1228 Tribune Building, Chicago, Ill.

My dear Sir: I am very glad to have your letter of the 6th calling attention to the matter you refer to, in which connection it will interest you to know that the head of our studio division is a Jew, Mr. E. J. Rosenthal, and that the scenario of "The Heart of Gold" was prepared for us by the talented Jewish writer, Miss Clara Beranger. Therefore, you may be sure that there was no desire or thought that anything in the picture in question would be a reflection.

It gives me very much pleasure to assure you that instructions will be issued this morning to cause the changes referred to in your letter.

Yours very truly,
Ricord Cradwell,
President and General Manager.

BOLSHEVISM

Counter-Propaganda

The following letter was sent to the editors of five hundred of the leading American newspapers located in nearly three hundred cities and reaching forty million subscribers:

Dear Sir:

Enclosed plase find for April 17, 1920 release, an article entitled "Russian Jews Against Bolshevik Rule" by Mr. Isaac Don Levine.

We are sending it to you for publication with Mr. Levine's permission because it contains a conclusive answer to the many libelous stories recently appearing in the press of this country which directly or by implication charge Jews with responsibility for Bolshevism in Russia and for social and economic unrest in other countries, thereby cre-

ating distrust of three million patriotic Jewish citizens of the United States.

The Anti-Defamation League, which was founded in 1913 under the auspices of the Independent Order of B'nai B'rith, and which numbers among its members and on its Executive Committee the leading Jewish citizens of the United States, aims to bring about the abatement of the defamation of the Jew and ultimately to put at an end to unfair discrimination against all citizens. We feel certain that in submitting this matter to you, you will give it the same earnest consideration which we have received in other lines of our activity from all broadminded men and women regardless of creed, and we are encouraged in this belief by the spirit of broad tolerance always shown in the editorial policy of your journal.

Please send this office a marked copy of your paper in the event you find it possible to comply with our request.

Very respectfully,

Leon L. Lewis,
Executive Secretary.

Jews and Bolshevism

An editorial in the Wisconsin State Journal saw fit to rail against "Upstart Russian Jews" who "have been scurrying to this country for protection." This was answered by an editorial in the Capital Times of the same city from which we quote:

"A favorite method being used to discredit the Liberty movement is to attempt to arouse passion, prejudice and hate against the movement by associating it with German Socialist or Russian Jew origin. . . . To fight for the interest of the common man is not Americanism; to fight against the system that exploits is not Americanism; to protest against high prices and low wages is not Americanism. No, say these apostles of reaction. Those things are the products of the disordered minds of German Socialists and 'Upstart Russian Jews.' The Capital Times has never been afraid to say, a good word for the Jewish people and we are not afraid to say a good word for the 'Upstart Russian Jews.'

"The Jew has had the weight of hundreds of years of cruel oppression heaped upon his shoulders. He has had the cruel road of persecution to follow, he has been burned at the stake, he has been villified and he has been ostracized; he has suffered oppression in all its forms.

"Who, then, is better fitted by both experience and tradition to be a liberal and a radical; who is better qualified to have the fires of liberty burning in his soul? . . . The American people need

have no fear of their brothers of Russian Jew extraction. They make good citizens. They make forward looking citizens.

"Those interests that prey upon the public will not win the friendship of these people. The exploiter needs to fear the Russian Jew. Newspapers that serve the munition makers, the exploiting employer and the big interests will not have the friendship of these people, of these forward looking people."

The Associated Press.

Several dispatches of the Associated Press reported that the Jews were responsible for the chaotic conditions now existing in Russia. A letter of protest brought the following reply:

The Associated Press.
General Offices
51 Chambers St., New York City.

L. Edward Lashman, Esq.,
Secretary Anti-Defamation League,
1228 Tribune Building,
Chicago, Ill.

Dear Sir:

Thanks for your letter of March 28. Usually when anybody makes a blanket indictment of The Associated Press, we acknowledge it and write for some instance of our wrongdoing. Then the correspondence ends.

I am glad to have the clippings from the Nashville Banner and the Chicago Daily News. Both were Associated Press dispatches. In the first instance the man in Paris said that he was a Russian Jew. If it had been the man who made the attempt on the life of Clemenceau, I think we would have been justified in carrying it. In this instance, I think it was unimportant and perhaps unnecessary.

In the dispatch from Warsaw I think it would have been better if our editors had deleted the reference to the Russian Jew.

You have sent us two helpful clippings and we will endeavor in the future, as in the past, not to bring racial or religious prejudice into our report.

I hope you will continue to call our attention to any cases that seem to you unfair.

Sincerely yours,
(Signed) Frederick Roy Martin,
T-B Assistant General Manager.

Princess Catharine Radziwill.

The Affiliated Lyceum Bureaus of America have cancelled further engagements of Princess Radziwill. Princess Radziwill had devoted a large part of her lectures to defaming the Jews, and charg-

ing the Jews of Russia with all the misfortunes in that country. She openly advocated a campaign of anti-semitism in the United States.

Toronto Courier

The Courier of Toronto, Canada, early in June, published an article in which Jews were attacked as the principal exponents of Bolshevism in Canada. The secretary of the League, on behalf of the Administrative Committee, called the injustice of the slander to the attention of Augustus Bridle, the editor, under date of June 14 in the following manner:

"You publish on page seven of the May 4th issue of your paper, a picture of the homecoming of the Fourteenth Battalion. Have you forgotten the record of the Lost Battalion and of the men who served with such signal distinction under General Allenby in Palestine?

"We regret very much that we cannot quote statistics relative to the percentage of Jews from Canada who have enlisted in the world war. In the States, however, more than 200,000 Jews were in the service—about 5 per cent of the Jews of this country; while the Jews total less than 3 per cent of the population.

"The United States Investigating Committee, after interviewing a number of people, found that the charges of Bolshevism made against the Jews were the result of the activities of a few individuals who were interested in spreading Anti-Semitic propaganda throughout the world. A number of the leading newspapers and magazines of this country carried editorials refuting the charges that Jews were responsible for Bolshevism.

"You say that most of the Jews live in cities because they hate the land. By what authority do you make that statement? The Jews in Palestine were an agricultural people.

"Jews are everywhere in the minority. It seems easy to attack a small minority. From past experience we are not astonished when the doctrine of race hatred is preached in Russia and Rumania, but we surely did not look for it in Canada.

"Your paper seems to be otherwise well conducted. Don't you think that it's influence should be used to lessen instead of to increase the prejudice against a people who have suffered for centuries for conscience's sake?"

Two days later Mr. Bridle replied as follows:

"In answer to your very welcome letter I have pleasure in sending you a copy of the Canadian Courier in which we made an answer to several letters of protest received on the subject. From this you

will infer that there was no intention in the editor of this paper to accuse Jews in general of being Bolshevists.

"As a matter of fact this paper has never undertaken any campaign against any race in this country and does not intend so to do.

"There are a great many diverse opinions about the Jews in the present order of civilization and we are interested in getting the truth of the matter more than in spreading prejudice and bigotry. There are still things to be said about Canadian citizenship which may involve criticism of some of the Jewish policies, but whatever we publish on this subject will not be done in malice."

The copy of the Courier referred to contained the following editorial:

Based Upon a Misunderstanding.

The fact that we publish the letters of complaint on the editorial page should be proof that we endorse the sentiments which they contain. We could not publish and endorse them if in a previous issue we had taken a contrary course.

The inscription referred to was properly resented by a number of Jewish gentlemen because it gave a totally wrong impression of what was in the mind of the writer. The inscription said plainly, "New York Jews Organized Trotzkyism in Russia. The same Jews would hoist the red flag in Canada."

By "the same Jews" we meant Jews who have become apostates and are no longer in a religious sense real Jews.

If it is proven that non-Canadian apostate Jews had no part in this attempt at anarchy the accusation falls flat. In saying this the editor makes no apology to honorable gentlemen of any calling who are real Jews in this or any country, except to regret that his comment was so carelessly constructed as to be misunderstood.

If we should attempt to apologize for an intentional affront to the Jewish race we should have to make the apology to ourselves. An insult to the Jewish race in Canada would be an affront to Canadian citizenship in business, professional life, art, education, municipal government, politics and patriotic service.

Syndicated Articles.

In addition to the counter article which was sent to the press of the country to offset the injurious effect of the Major Robert Davis articles which were printed in about ten of the leading papers of the country, the League had the following correspondence with the American Red Cross with reference to further publicity of the same nature:

March 5, 1920.

American Red Cross,
Washington, D. C.

Gentlemen:

During the past month, a series of articles entitled "Mopping Up Bolshevism" copyrighted by the McClure newspaper syndicate, has been appearing serially in various newspapers throughout the country. These articles are signed by one Robert Davis who describes himself in the caption as "Major, American Red Cross Commission to South Russia." We have had these articles examined by a war correspondent of the Chicago Daily News, who has just returned from Russia after an absence of more than a year, during which time he made a very careful study of conditions in the regions about which Major Davis writes. In his opinion, the articles are in the main inaccurate and untrue and are obviously inspired by the Denikine propaganda bureau with a view to offsetting the effect caused by protests against the murder of 50,000 Jews in the Ukraine. The articles are particularly harmful to the Jewish people of America, because of the studied effort made by Major Davis to emphasize and exaggerate the effect of Jewish influence in Soviet Russia and the responsibility of Jews in that country for terroristic conditions. For instance: he makes the statement that 95% of the Bolshevists are Jews and that nearly all the leaders are Jews. Wherever he discusses the Jewish question in that land, he quotes those who are obviously of that class which has been responsible for the countless murders of our helpless co-religionists. In the present state of public sentiment in England and America this propaganda is calculated to raise the issue of Anti-Semitism in our own land.

We are certain that the American Red Cross would not publish any report which was so filled with falsehoods and malicious defamation of our people as are those by Major Davis. On the other hand, the fact exists that Major Davis is publishing these in such a manner as to give the impression it is the report of the American Red Cross Commision to South Russia. We understand that officers upon being discharged from the American Red Cross are required to pledge themselves not to use their former association with the Red Cross in such a manner as to cause embarrassment to that organization.

We would appreciate your giving us information on the following points: First, whether or not the articles which Major Davis has been publishing are reprints of reports made by him to your organization. Second, your views on the manner in which he is exploiting his association with your organization. Third, whether in the event that these articles are to be republished in book form, your organization will be able to take any steps to prevent further exploitation by the same means.

No doubt, these articles will be sold by the McClure syndicate to other papers throughout the country. We believe a letter from you to the office of the McClure syndicate would prevent the further apparent sanctioning of these articles by the American Red Cross.

We would very much appreciate an early reply from you with reference to the above matters.

Very respectfully yours,
ADMINISTRATIVE COMMITTEE,
Leon L. Lewis, Secretary.

March 12, 1920.

Dear Mr. Lewis:

I have your favor of March 5th concerning the articles by Robert Davis, published by the McClure Syndicate, and am very glad to answer the questions categorically set forth by you.

QUESTION NO. 1: "Whether or not the articles which Major Davis has been publishing are reprints of the reports made by him to your organization?" ANSWER: They are not copies of official reports to the Red Cross.

QUESTION NO. 2: "Your views on the manner in which he is exploiting his association with your organization?" ANSWER: This question may best be answered by the statement that when these articles were received by the Publicity Department of the Red Cross the Director of Publicity conferred with me and it was decided that they were not proper writings to be made a part of Red Cross publicity.

QUESTION NO. 3: "Whether in the event these articles are to be published in book form from your organization will be able to take steps to prevent further exploitation by the same means?" ANSWER: Yes.

You no doubt realize that categorical questions and answers do not always tell the whole story, and I therefore take the liberty of going outside of your questions to some extent. Major Davis was in the employ of the Red Cross in Russia. Not a part of his official work but of his own volition, he wrote several articles on alleged conditions in Russia and sent them to the Publicity Department of the Red Cross. As I said before, they were not proper Red Cross publicity. While the character of these manuscripts was under consideration, however, carbon copies of them were sent to his brother in New York, we are informed, and through that channel found their way into print—in no way sponsered by the Red Cross. This being true, and his writings not having been official Red Cross re-

ports, his identification as a Red Cross worker, in any except authorized Red Cross publicity, should not have been made. I may add that when we found that copies of his first stories were being circulated by other agencies other than the American Red Cross we communicated with our Paris office to have all of his writings, if there were to be any more, come only to our Publicity Department here. Such further writings did come and five articles were filed without having been made any use of. Two or three others were entirely unobjectionable and were placed through our Publicity Department.

Permit me to call to your attention the almost utter impossibility of preventing all Red Cross workers abroad from proceeding on their own initiative in certain matters of this kind; but the Red Cross since the beginning of the war has attempted to stand squarely on its non-religious and non-sectarian platform. In this respect we felt that we had made a creditable record.

In view of the above we shall be glad to have you advise us just what steps, if any, you would like to have us take in the matter.

Very truly yours,

I. P. Keppel,

Director of Foreign Operations.

SONGS

"IKEY LULLABY"

An objectionable song entitled "Ikey Lullaby," published in San Francisco, and purported to have been written by Mr. Wilton Lackaye, was referred to the Administrative Committee in November, 1919. After considerable correspondence with the publisher, and through the assistance of Mr. Julius Tannen, a prominent theatrical man and personal friend of Mr. Lackaye, we succeeded in having the song withdrawn from publication.

The following is the letter sent by Mr. Lackaye to the publisher, Shafter Howard:

Dear Sir:

Some time ago, I was informed verbally that you had "decided" to put to music a little verse I had written, "Pawnbrokers' Lullaby," with such changes as you might like. The matter of annexing my material without consultation with me amused me as an astounding exhibition of nerve.

I did not see the result until a few days ago, when I discovered your song "Ikey Lullaby" with your name as composer and mine as writer of the lyric. Of course, I did not write that lyric. In fact,

you have distorted a pleasant bit of fooling into a vicious racial attack and aggravated the offense with a title-page which is a gross caricature.

Will you be good enough to withdraw this song from publication? At any rate, I want my name taken from its pages. I have already warned the distributing music company here that I would proceed legally to protect myself if necessary. I trust it will not be necessary. I hope it will be sufficient for me to represent to you that we do not agree either in taste or in toleration.

Yours truly,
(Signed) Wilton Lackaye.

DISCRIMINATION

The American Express Company

In January of this year a complaint was received from Milwaukee which seemed to indicate that the American Express Company was discriminating against Jews in making bookings for their travel tours to the Orient. A thorough investigation was made in ten of the larger cities of the country to determine whether or not the discrimination which had been proved to exist in Chicago also existed in other cities, thereby determining whether or not the action taken in Chicago was in accordance with the general policy of the company. The Administrative Committee was very pleased to discover that no discrimination existed in any of the other cities, and therefore sent the following letter to the president of the American Express Company:

Dear Sir:

We are informed that on November 6, 1919, Mr. E. L. Walsh, the district passenger agent of the American Express Company at Chicago, addressed a letter to the Milwaukee representative of the American Express Travel Tours, advising him that if a certain family, which had made inquiry as to reservations for the Japan-China trip, were Jews, he was to tell them that all accommodations had been reserved to capacity—this for the reason that "they were not taking Jews or Hebrews on these tours."

The Anti-Defamation League, which has now been in existence for some seven years, aims to bring about the abatement of the Jew and to put an end to unfair discrimination against all citizenry. To carry out this purpose, it has asked and secured, in large measure, the earnest support and co-operation of all broad-minded men and women, regardless of creed.

The purpose of this letter is to ascertain whether the agent in Chicago was voicing the policy of the American

Express Company and whether he was acting on instructions from the main office. If Mr. Walsh acted without authority, written or verbal, we would respectfully request that you advise us whether or not the American Express Company approves of the action taken by him, and if you do not approve of the action what steps will be taken to prevent a recurrence.

Trusting you will give this matter your immediate attention, we beg to remain,

Very respectfully,
Leon L. Lewis, Secretary.

Mr. George C. Taylor replied as follows:

Dear Sir:

Absence from the city has prevented an earlier acknowlegement of your favor of the 20th instant. At the start, I will say that I was somewhat surprised to receive a communication of the tenor of your letter, but am very glad indeed, considering your view of the matter, that you were kind enough to write me as you did and thus give me the opportunity to correct any possible misunderstanding.

The statement attributed to our Chicago representative can be explained only by the fact that he exceeded his authority. As an evidence of the incorrectness of his position I beg to say that the sailing lists of every one of the winter cruises which were operated under our exclusive management and control contain the names of many prominent Hebrews from various parts of the country who took advantage of these trips.

From the above I think it will be clear to you that this company is making no unfair discrimination against any of our citizens, no matter what their religious belief may be.

Thanking you for giving me the opportunity to explain the matter, I remain,

Yours very truly,
(Signed) Geo. C. Taylor,
President.

As Mr. Taylor's letter had not stated what steps were being taken to prevent further discrimination in Chicago, the League replied to him as follows:

Dear Sir:

The Administrative Committee of the Anti-Defamation League was very much pleased to receive your letter of February 27th and is convinced that the officers of the company have not been responsible for the action taken by your representative in Chicago.

No doubt, through an oversight, you did not state what action was being taken to prevent your Chicago representative from continuing his unauthorized conduct. In view of this fact, and inasmuch as the incident reported in our pre-

vious letter took place last November, we believe you should be informed of the following letter.

On January 26th inquiry was made at Mr. Walsh's office whether or not accommodations could be secured for the March, April or May trips to the Orient. Mr. Walsh stated that bookings could be made for any one of these trips. On January 27 a letter was received by Miss Dorothy L. Levey —who had made inquiry with reference to bookings for any one of these spring trips to the Orient on behalf of herself and Miss Esther Solomon—advising her that "on account of lack of accommodations we are unable to take care of you at the present time on our spring tours to Japan," signed by E. L. Walsh, district passenger agent. Subsequent inquiry has developed that bookings for these trips are being made right along in Chicago and that even now it is possible for those who do not happen to bear Jewish names to secure accommodations for the April and May tours.

The committee is certain that in view of the above facts necessary action has been or will be taken by you to prevent any possibility of further discrimination against the Jewish people, and the courteous tone of your letter assures us that you will extend to us the further courtesy of advising us of the action taken.

Very respectfully,
Leon L. Lewis,
Secretary.

Since that date we have been informed that proper action has been taken to prevent a recurrence in this city of any discrimination against the Jewish people.

JOKES

One of the worst influences in creating contempt of our people has been a series of little books sold on trains and in department stores entitled "Hebrew Jokes." The publishers of this book concealed their identity and all efforts of the League to suppress the books at the source failed until recently. In the meantime, those who had the book for sale were in many instances persuaded to withdraw them. The following correspondence is explanatory of the present status of this matter:

March 10, 1920.

Mr. Solomon Mendels,
1316 Munsey Bldg., Baltimore, Md.

My dear Mr. Mendels,

For several years we have been receiving periodic complaints with reference to a series of Hebrew Joke Books. We have been unable to discover the source from which these are being distributed. The book itself states that it was published by Wehman Bros., giving

various addresses in New York City, but our New York representative in calling at these places, found that Wehman Bros. was unknown and all responsibility of the publication of the books was denied.

I have recently received a reprint indicating that it is now being published by I. & M. Ottenheimer, 321 W. Baltimore St., Baltimore, Md. It is quite evident that these gentlemen are Jews and the Administrative Committee of the League is very much interested in knowing what action the Jews of Baltimore and the members of Menorag Lodge will be able to take.

I am sending this matter to you as a Baltimore representative of the Anti-Defamation League. Am certain that in view of the previous correspondence between us that the matter will be handled most effectively.

Sincerely and fraternally yours,
Leon L. Lewis, Secretary.

April 2, 1920.

Dear Brother Lewis:

After several attempts, I had an interview with Mr. Ike Ottenheimer, of the firm of I. & M. Ottenheimer, publishers of the very offensive joke book that they publish. He states as follows: they will not print any more of these books: Regarding those on hand, however, he would not promise me that he would destroy them, giving as his excuse that there may be a large quantity and he would not care to take the loss. He also refused to put his promise in writing, saying that his word was good enough.

We shall know if this party is keeping his word by the absence of future complaints.

Fraternally and sincerely,
Solomon Mendels.

CARTOONS

A cartoon bearing the heading, "The Evolution of a Bolshevik," showed the change in three drawings of the head of a donkey to that of a Jew, the latter being a most vile caricature. The following letter was sent to the company which used this in its advertisements appearing in the "Cartoons Magazine":

February 19th, 1920.

Mill Publishing Co.,
State Street, Plainfield, Conn.

Dear Sirs:

In the December issue of "Cartoons" an advertisement appears containing your name which includes a drawing entitled "The Evolution of a Bolshevik."

The Anti-Defamation League aims by organized effort to bring about the abatement of the defamation of the Jew and ultimately put an end to unfair discrimination against all citizens. To carry out these purposes, it has asked and has secured the earnest support and co-operation of all broad-minded men and women regardless of creed.

In recent months, the public press in England has been filled with libelous accusations that Jewry and Bolshevism are synonymous. Many of these articles and news items have been reprinted in our American press and the impression is becoming current that terroristic conditions in Russia have been caused by the Jews of that country and that the forces working against the Government in this country are composed largely of Jews. It is unnecessary to submit proof to you showing the falsity of these statements.

The illustration which you publish, however seems to lend weight to these libelous statements, and does so in a most insidious manner. We do not believe that you appreciated this situation when you prepared the copy for your advertisement and we would respectfully request that in the future, the advertisements which you submit to magazines for publication will contain some other illustration, the effect of which will not be to defame the Jew or to cause prejudice or ill-feeling against any other class of citizens.

We would appreciate a letter from you showing that you understand our point of view and will comply with our requests.

Both the editor of the magazine and the company using the cut pledged themselves not to repeat the offense.

MISCELLANEOUS

Supreme Court Decision

Early in October the Supreme Court of the State of Illinois decided the case of Felsenthal Company vs. Northern Assurance Company. The Court finds from the evidence that certain premises were set on fire in order to collect insurance; that Rosenberg, the party insured, hired one Machilinsky to buy and deliver fifteen five-gallon cans of gasoline to the premises and that Machilinsky did so bring and deliver the gasoline, which during the following night caused the fire. In that opinion (Advance Sheets, page 347) the Supreme Court said: "Rosenberg employed a Russian Jew by the name of Machilinsky". The League promptly wrote to the Chief Justice, who delivered the opinion, respectfully requesting that the words "Russian Jew" be stricken out of the opinion before the same is printed and published in bound volume, giving its reasons for such request. The Chief

Justice replied that the words "Russian Jew" will not appear in the opinion when published in bound volume.

College Professor Reprimanded

A professor of mathematics in the University of the State of Montana, acting in the capacity of assignee for some greenhouses, addressed a most scurrilous letter to a Jewish attorney in the City of New York, advising this attorney that he was collecting statistics regarding the dishonesty of Jewish people and stating that he would some day use this information against them. The Administrative Committee of the Anti-Defamation League, feeling that such a man should not be permitted to teach in a public institution, sent a letter of complaint to the president of the university, who referred the matter to the State Board of Education. The following letter was received by the attorney from the secretary of the State Board of Education:

State of Montana,
Department of Public Instruction,
Helena, April 14, 1919.

Mr. Max Cederbaum,
New York City.

Dear Sir:

I desire to express to you the sincere regrets of the State Board of Education of Montana that a member of the faculty of the State University should entertain feelings toward your race as expressed in the letter of Professor Lennes to you.

It was the action of the State Board of Education at our meeting this week that you should be informed of our very great annoyance that Professor Lennes should have assumed such a narrow attitude and should have been guilty of writing such an inconsiderate, prejudiced and uncalled-for letter. I desire also to inform you that Professor Lennes has been severely reproved by the board.

Yours very truly,
(Signed) May Trumper,
Secretary of State Board of Education.

United States Navy

Hon. Josephus Daniels,
Secretary of the Navy,
Washington, D. C.

Honorable Sir:

We beg leave to call your attention to the following:

On the application blank for enrollment in the United States Naval

Reserve Force appear a number of questions with directions how to answer, such as "write yes or no", "which one", etc.

Under the line on which the applicant is required to name his religion is printed the following direction: "Catholic or Protestant".

We know of several instances in Chicago where the applicant answered that question: "Jewish," but the recruiting officer, embued with the military spirit to strictly obey instructions, refused to write the answer as given by the applicant, but calmly stated, "I will record you as Protestant", and so did.

We are not complaining of the action of the recruiting officer. He was simply following what he understood to be instructions. It had to be either Catholic or Protestant, and as no doubt similar blanks were sent to every district in the country it may be assumed that what happened in this district happened in others.

We are confident that as large a percentage of Jewish young men enlisted in the navy as that of any other creed, yet the record, under those circumstances, may show comparatively few, which fact we would have cause to regret, as thereby the most just Government on earth would be unintentionally furnishing evidence to be used by anti-Semitic agitators. We therefore respectfully petition that the record as to religion of the members of the Naval Reserve Force be not published. If, however, it be deemed essential to preserve the record of each man's religion or non-religious belief, they may be permitted to suggest that a new inquiry be made with proper instructions.

We are, Most respectfully,

The Anti-Defamation League,
By Edith Deutsch Lashman (Signed)
Acting Secretary.

Navy Department,
Washington, November 9, 1918.

Mrs. Edith Deutsch Lashman, Acting Secretary, Anti-Defamation League, 1228 Tribune Bldg., Chicago, Ill.

Madam:

The department has received your letter of October 30, 1918, regarding the records of the Navy Department with regard to the religious affiliations of the personnel.

The department appreciates your viewpoint with regard to the possibility that many Jewish boys may have entered the naval service and were not recorded as such in view of the application blank which men are required to fill out.

However, with regard to publishing the records, the department wishes to inform you that many requests have been received for information as to the composition of the personnel with regard to religious affiliations, but the department has consistently declined to furnish any such information. No such statistics have been compiled, and this information could be obtained only after an examination of hundreds of thousands of records. Moreover, the department considers it undesirable to allow such statistics to enter into its records.

Very truly yours,

(Signed) JOSEPHUS DANIELS,
Secretary of the Navy.

Liberty Loan Speech

In connection with the exhibition of artillery which was sent about the country in connection with the Liberty Loan, the following statement was made by the army officer accompanying the train in lecturing upon the exhibit:

"The gun at your right is a French seventy-five millimeter gun which is generally recognized as the best piece of artillery now in use. It was the plans for this gun which were sold to the Germans by the Jew Dreyfus." Our representative in Aberdeen, Wash., where this matter was first brought to our attention, made complaint to the commanding officer and to the Treasury Department officials, with the result that the officer was warned against repeating the slander in the future. The story was not repeated.

United States District Court

The following correspondence is self-explanatory:

November 10, 1919.

Hon. David P. Dyer,
Judge, United States Circuit Court,
St. Louis, Mo.

Dear Sir:

The Anti-Defamation League, organized by the Independent Order of B'nai B'rith—one of the largest and most influential Jewish organizations in the world—to eliminate so far as it is possible those elements which tend to keep alive the prejudice to which the Jew has been subjected for so many years, desires to call your attention to the following matter:

The October 27th issue of the St. Louis "Post-Dispatch" quoted you in the case against the United Cloth & Cap Makers of America as making the following statement in court: "A Jew (the under-

lining is ours) immigrant and a woman came here and stirred up trouble when there was no dispute between the workers and their employers over wages or hours. Such things must be stopped."

Please understand, in the first instance, that we have no fault to find with the decision itself. We do deem it proper, however to inquire why emphasis should have been laid upon Zaritsky's religious faith. If, instead of the man's name being Zaritsky, it had been, let us say, O'Brien, would the court have referred to him as a Catholic immigrant? We beg leave to suggest that the word "Jew" does not add strength to the opinion, or, if omitted, would not weaken it.

Some time ago our League issued a note "On the Use of the Word Jew," copies of which are now being used by the leading newspapers of the country. We are sending you one of these cards, which will explain our objection to the word Jew as used by you.

We should greatly appreciate an answer to our communication.

Respectfully yours,

Philip Stein,
Chairman, formerly Judge of the Appellate Court for the First District of Illinois.

L. Edw. Lashman, Secretary.

"Ordinarily I would make no reply to criticism of the court, but as your letter is couched in courteous language and comes from a respectable source, I reply, and beg to say that I never saw the newspaper article you refer to. The exact language used I cannot with certainty state, but to the best of my recollection it was in substance: "This fellow was foreign born, was a **Russian** immigrant to this country, was naturalized in the City of New York, but has no conception of his duties as an American citizen."

Respectfully,

Nov. 12, 1919. D. P. Dyer.

EXTRACTS FROM REPORTS OF INDIVIDUAL MEMBERS OF EXECUTIVE COMMITTEE AND FROM LODGES

The following extracts from a few of the reports of the members of the executive committee are quoted to show the wide scope of work done through individual members of that committee, and through the lodges:

> Locally, we only had one or two cases. One was a case in our High School where a teacher took the liberty to interpret a passage in the Bible casting an opprobrious

reflection on the Jewish children attending that school, which I took up with the Superintendent and made that teacher publicly apologize and then resign.

Another case was one that a local attorney made a slanderous remark against the Jewish people in general at a public meeting, stating that "the Jews of this community could not make money fast enough because the local fire department is too efficient for them." The writer took the matter up and forced that attorney to retract publicly.

I can assure you that the writer takes good care of these matters, if any come to his notice, and is not slow in demanding a retraction and public apology.

R. FARBER,
Texarkana, Tex.

One of the matters that has come up in this city was the question of cutting out from "Our World Reader" No. 1, issued by Ginn & Co., the words on page 161:

"After Christ was crucified by these Jews who did not believe in him, his disciples went about teaching his word to other nations.

"But, while many nations were becoming Christians, the Jews were conquered and driven from Palestine, which at least belonged to the Mohametans. After a long time the Christians in Europe thought it a shame that the Holy City should belong to infidel, and went over in great armies to take it from the Mahometans. There are many stories about these long wars, which were called crusades, or wars of the cross."

The matter was taken up with our Superintendent of Schools and he ordered that the same be cut from the pages.

J. HARRY GORDON,
Wilmington, Del.

The only case to come before us recently took place during the Christmas holidays when a Chaplain, in addressing the pupils in the public schools, gave utterance to some things to which the parents of some of the Jewish children took exception. When the matter was brought to the attention of the Chaplain and the Principal of the school ample apology was offered, and we thought wisely to allow it to drop.

MORRIS ABELES,
Leavenworth, Kansas.

We have had occasion during the past several years to protest to various theatres regarding things which we thought offensive particularly at the cheap vaudeville houses. So far as the stage is concerned, we are up against the proposition, because, for the most part, the offending actors are Jews, and as one manager said to us, "It is indeed remark-

able that you ask us to protect you against your own people."

We have also had occasion to see the newspapers in several instances, the "Baltimore News" in particular. However, we have met with a fairly good response and have kept down to a minimum the causes of complaint.

Our biggest work, however, was during the year 1918, when we endeavored to have the "Merchant of Venice" stricken from the High School course. In this we were not successful, but we did put up a good fight. You are familiar with the arguments pro and con, and it is not necessary for me to repeat them. Just now we have the matter up again with the School Board of Baltimore and hope that in the future we will be successful in eliminating the play.

SOLOMON MENDELS,
Baltimore, Md.

A few months ago I received a letter asking whether "The Merchant of Venice" was read and studied in the English class in our schools. I am a member of the school board and at once saw our superintendent and our teacher of English in High School, and although the latter claimed that the way she taught it would be satisfactory, we had it cut out and substituted another drama in its place.

ISIDOR MICHAEL,
Louisiana, Mo.

We have from time to time to take issue with the press in connection with advertisements and news item, but we have succeeded in impressing upon the editors and management the necessity for a more just attitude, and we are pleased to report that it is only occasionally that we have cause for complaint and that any inadvertence is immediately rectified. Recent action, reported in the copy of the new communal organ which is being conducted by Brother H. E. Wilder, resulted in satisfactory explanations from the papers concerned. This is only the second occasion that action has had to be taken in the past two years.

We have had on several occasions to take action in the matter of discrimination against Jews by owners or agents of residential or business blocks, and in each case we have succeeded in obtaining justice.

One or two instances of discrimination against Jews by employers have also been dealt with satisfactorily.

We are pleased to report a marked improvement of the vaudeville stage and cinema as regards the exhibition of undesirable acts and pictures. The committee is in close touch with the Government censorship board and is met with consideration on all occasions. Recently we succeeded in having a film entitled "Alias Mary Brown" refused permission to exhibit in Manitoba and Saskatchewan.

As has already been stated in our report on the work of the Lodge for 1919, we appreciate the value of the work of the Anti-Defamation League in general as tending to reduce the number of instances of the anti-Jewish spirit. It is very apparent that the action taken at headquarters lessens the necessity for action locally. Prompt action taken locally has created a good impression, but as many of the instances which we had formerly to deal with are now dealt with at headquarters, the stage and film and press are now much cleaner. During the period under review we have had to take action in only one case of an undesirable book. The publication in question, an edition of Mother Goose's nursery rhymes, was promptly removed from the shelves of the public library.

HERBERT J. SAMUEL,
Winnipeg, Canada.

It has been a matter of quite a pleasure to know that for a long time our picture houses ceased exhibiting on their screens those objectionable (to us) pictures of Jewish life portrayed in such a way as to bring ridicule on our people. I go to the movies very frequently and may say that I can hardly remember when I last saw anything that would cause me to criticise in this direction, and I do not hesitate to criticise when criticism is coming.

Thus as far as Macon is concerned, I feel that we may report everything in very good shape, and I trust that this very excellent condition may continue without interruption for many more years.

MORRIS HARRIS,
Macon, Ga.

I beg to inform you that the local Anti-Defamation Committee are meeting with success. The picture houses and theaters are co-operating with the local committee and are trying to do as much as their power will permit in eliminating objectionable pictures and acts. We succeeded in stopping the exhibition of objectionable pictures, and we also succeeded in eliminating the "Merchant of Venice" from the public schools. All this has been done with the assistance of the Chicago office.

LOUIS FRIED,
Youngstown, Ohio.

READING OF BIBLE IN PUBLIC SCHOOLS VETO

EXECUTIVE OFFICE
STATE HOUSE
PHOENIX, ARIZONA

Hon. Mit Simms, Secretary of State,
State House, Phoenix, Arizona.

My Dear Sir:

I am transmitting with my disapproval House Bill No. 155, of the Fourth Legislature, entitled, **"An Act to Amend Paragraph 2808, Chapter XV, Title 11, Revised Statutes of Arizona, 1913, Civil Code, Entitled "Teachers," Instruction to be Non-sectarian, by adding a Paragraph to be Numbered 2808½,"** which Act I disapprove in its entirety, for reasons stated below:

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The subject matter is one which has been twice mentioned in the Constitution of Arizona. It is a subject matter as to which, in other states, with no constitutional prohibition other than that contained in the accepted meaning of the words found in Article I of the Constitutional Amendments to the United States Constitution, that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free use thereof," and by those states repeated in their respective constitutions, and in the application and interpretation of which the words of Thomas Jefferson have been oft repeated, many times applied, and as many times used as reasons upon which to base court decisions, adverse to the constitutionality of laws which have attempted to inject into the course of study and teaching in the public schools, reading of the Bible, with or without comment or discussion, with or without the consent of majorities of parents of pupils, and with no seemingly direct connection as between the effect of such readings upon the examination as to educational qualifications upon either teachers or upon the pupils under them.

Mr. Thomas Jefferson in reply to a delegation of the Danbury Baptist Association made use of these words:

"Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for his faith or his worship; that the legislative powers of the government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establish-

ment of religion or prohibiting the free exercising thereof, thus building a wall of separation between church and state. Adhering to this expression of the Supreme will of the Nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights, convinced he has no natural right in opposition to his social duties."

Nearly a century later, the words of that eminent leader of pure democratic thought and action, leader in statesmanship, leader in simplicity of thought, ideals and actions for the ultimate Utopia to be found in the full brotherhood of man, found their continued echo of purity of truth and wisdom in the words of the Honorable Thomas M. Cooley, a man without a peer in his lucid enunciation of those constitutional principles which are interwoven in the true meaning of the words of the written constitutions of the United States and of the states, and which there stand as indelible bulwarks for the perpetuity of American principles of freedom, right, and liberty of all citizens, when the latter said:

"Not only is no one denomination to be favored at the expense of the other, but all support of religious instruction must be entirely voluntary. * * * Whatever deference the Constitution or the laws may require to be paid in some cases to the conscientious scruples of religious convictions of the majority, the general policy always is to avoid with care any compulsion which infringes on the religious scruples of any, however little reason may seem to others to underlie them."

Thus the span of a century between the time of the leading statesman of his day—Thomas Jefferson,—and the time of that eminent jurist—Thomas M. Cooley, has worked no change whatsoever as to opinions respecting the continued stability intended by the constitutions to create and to maintain in perpetuity, a wall of separation as between church and state, or what is the same thing, to establish a line not to be crossed by legislative enactments under any guise of regulating the secular habits and actions of our citizens, when in fact and in effect the law is sectarian in its nature or effect, as applied to these matters which lie solely between man and his God, and which affect the sanctity of the home and home teachings.

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The colonization of America was inspired by those whose lives had been one of continuous experiences in the Old World struggles and wars for supremacy between sects, creeds, and religious fanatics. The Bible itself, was the innocent cause of those bloody religious wars in Europe. There were wars which devastated whole coun-

tries and wiped out their peoples. The true religion as expounded and due to differences between respecting claims as to true and accurate translations of the Bible was often the real line of division between contending churches supported by the power of kings and queens. To escape all this the people fled to America. Religious freedom was freedom to those colonists. They erected a wall between things secular and things religious to be forever maintained as a line between past bondage to religious beliefs and their intended future liberties.

Many blows have been aimed at those principles of religious liberty and freedom of religious thought and action. The same zealous action which has marked many worthy reforms in morals and in the economic relations of man to man, has precipitated those blows. No intent to destroy the rights of the few need be assumed, implied, nor imputed to any enthusiast whose ideas of the means of betterment of mankind have included that idea of establishing a foundation in the youthful mind of the elements of the same sectarian principles by that enthusiast followed and championed. Such manifest zeal, such enthusiasm, and force of action, are to be commended rather than condemned. At the fountain of truth from which flows progressive ideas, is found gathered enthusiasts of that stamp and character. From that fountain flow many streams of purity for the ultimate uplift of mankind. But in order that the channels of that stream may not digress beyond limits and invade equally sacred channels of thought and action to be equally enjoyed and equally protected, that the best of an amalgamation of the best of all free thought and pure action may find their place in the final creed of an uplifted mankind, our forefathers, our statesmen, our courts, our jurists, and our legislators, have sacredly guarded the constitutional safeguards above referred to as part of the constitution of the nation, of most of the states, and most stringently worded in the constitutional provisions of the Arizona Constitution.

The constitution of this State provides that:

"No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or to the support of any religious establishment. No religious qualification shall be required for any public office or employment; (Art. 2, Sec. 12).

Article XI, Section 7, provides that:

"No sectarian instruction shall be imparted in any school or State educational institution that may be established under this Constitution, and no religious or political test or qualification shall ever be required as a condition of admission into any public educational

institution of the State, as teacher, student, or pupil; but the liberty of conscience hereby secured shall not be so construed as to justify practices or conduct inconsistent with the good order, peace, morality, or safety of the State, or with the rights of others."

Volumes have been written pro and con on the question as to whether or not the Old Testament of the Bible is a history of tribes and peoples or the special dispensation of the Divinity as words of Truth. With that diversity of thought and idea which has remained unsettled for centuries, who shall say what part or portion of the Bible is of value as historical facts and as such to be imparted to the youth of Arizona? If historical in fact, then such portions of that Bible as might be so selected by the teachers, when read to their pupils and imparted to them as pure matters of history, would or should remain indelible in the mental cells of the youthful brains side by side with such historical facts as the dates of the Battle of Bunker Hill and the signing of the Declaration of Independence. The stated crucifixion of Christ as a purely historical fact, read as such from the Bible would stand out in our public schools as a fact which actually happened, as clearly as the fact that Lincoln was assassinated. The accepted truths among the records of historical events of past ages, are such only for the reason that they are universally accepted as such. The records from which those facts are gleaned are first admittedly authentic, their origin not disputed, and the translations therefrom open to equal criticism by all who are so inclined, with the main contention between the many religions represented in an American population, composed as it is of Jews and Gentiles, Moslems, Pagans, Atheists and Idolaters.

Each religion accepted upon the foundation as true that the particular book of truth which states the principles of that religion is with the Bible as the Book of Truth to Christians to each other member of other sect equally inspired, equally historical, equally moral and equally the one source of thought, creed and rule of action, to be followed through the span of life and from birth on earth to the rewards of Eternity hereafter. Whether the Bible of the Christians, the Koran of the Mohammedans, or the teachings of leaders of Christian Scientists, of any other sect or present creed, each are equally sacred to their followers, and the constitutions of this country protect each man, woman and child, that each may worship his or her own God, according to the dictates of individual conscience, and do so without any account to other men, or class of men.

The protection goes even further than as above stated. It absolutely protects each citizen from being directly or indirectly as the result of "man-made" law, compelled to pay from his sustenance, any amount whatever towards the support of any so-called public institution of learning, which includes within its courses of study, teaching, and finished work of learning imparted to its students and pupils, any sectarian instruction whatsoever.

The constitutional provisions are equally prohibitive, equally and totally exclusive of subjects involving the principles of sects. No principles of anyone may be imparted as a portion of the instruction of any school. Neither may such course include sectarian instruction, which involves what might even be a fair and impartial selection from the truths of all such sects. The whole subject of sectarian instruction is absolutely barred from the public schools, supported by public funds contributed from the citizens and so contributed without regard to creeds, religions, sects, classes, or sectarian principles of those individual citizens.

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In Arizona, as in other states, sectarian schools are permitted and each fully protected against any invasions from other sects. In Arizona, common school education—either in sectarian schools or the public secular schools—is by common consent of the whole people of the State, as voiced by laws made by the Legislature elected by that whole people, a matter of legal compulsion. For the common good of the youth of all sects, secular education is an admitted necessity—necessary to the development and progress of man; necessary to the perpetuation of the true principles of liberty involved in democratic rule of a free people by the voice of that people. The acknowledged necessity which permits the compulsion in the matter of imparting purely secular knowledge to children, can never be claimed to be a waiver of the prohibitions against imparting sectarian knowledge as an incident to the education of children through compulsory attendance at the public schools.

The law which is now proposed, permits examination of pupils and credits in courses therein, to the end, as the law itself says:

"The study of the Bible outside of the schools, may be encouraged by allowing credit not to exceed one-half unit, in High Schools, by examinations in the historical moral, ethical and literary culture obtained by such outside study."

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Who is to judge as to the qualifications of teachers in schools, as to their competency to pass upon the credits to students, "for

outside study of the Bible?" While such outside study is permissive—made so by the words of the law: "may be permitted"—yet as to the teachers, as to their qualifications, as to their required action, as all connected with that same permission, the whole matter becomes compulsory. The teachers must certainly examine, must certainly act upon claims for credit, and be competent to properly so act, as to scholars who make claim therefor. The Constitution, speaking alike specifically as to teachers, and pupils, says:

"No religious test or qualification shall ever be required as a condition for admission into any public educational institution of this State as teacher, student, or pupil."

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If the seed of sectarian instruction be once planted in our public schools, to what extent will it grow, develop, and permeate, with its roots, branches, and fruit, in its maturing, and matured growth?

If the constitutional provisions mean anything at all, then that meaning is plainly, surely, and without no possible evasion thereof, that the seed of sectarian instruction shall never be planted into any public school of the State of Arizona.

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Whatever may be the personal beliefs of the Executive, whatever his religious views, his creeds, or personal convictions, as to the historical, moral, ethical, or literary, qualities of the Bible, or any translation thereof, the duties of his office as Governor of this State require him to place those duties first and foremost, and to act as an officer, even at a sacrifice of personal feeling and personal convictions in the present case. His sole duty is to protect the rights of every citizen to the full extent those rights are guaranteed him by the constitutions.

The proposed House Bill No. 155, attempts an invasion of the rights of citizens which are guaranteed each of them by the Constitution. Consequently my plain duty as the Governor of the State of Arizona, permits no official action except to disapprove the Bill. This I hereby do, expecting to find solace for any criticism of that act of disapproval, in that same right of religious freedom which that act preserves, and so preserves as a matter of conscientious conviction in a matter which lies solely between man and his God, and as to which he owes account to none other.

Respectfully yours,

THOMAS E. CAMPBELL,

March 24, 1919. Governor.