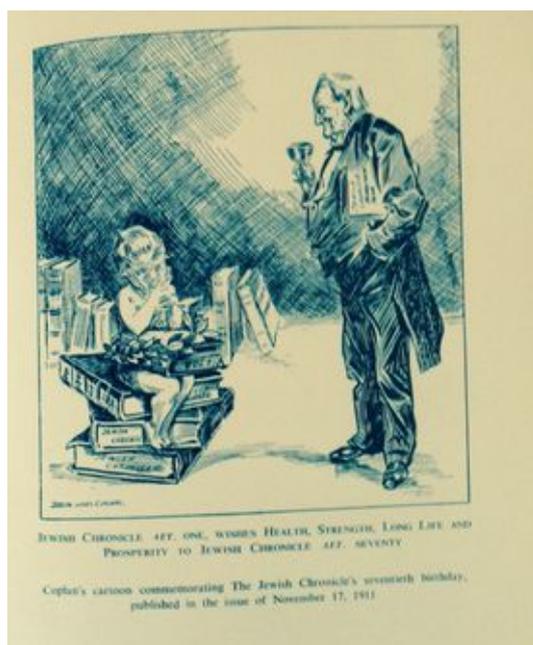


(1) *The Jewish Chronicle*: its aims under Leopold Greenberg, Jan 4, 1907, 7

With the present issue, the *Jewish Chronicle* appears under new proprietorship. A grave responsibility rests upon those who, through the Press, endeavour to influence public opinion. That responsibility is not lessened when Jewish destinies are in the slightest involved—it is heightened not inconsiderably when the present position and the prospects in the immediate future of Jews and Judaism are taken into account. It is no easy task to follow worthily in the paths of Jewish journalism marked out by such men as Michael Henry, Benisch, Asher Myers, and Israel Davis, who in the past controlled *The Jewish Chronicle* and succeeded in rendering it the world's leading Jewish organ; but the high standard they set we shall strive to maintain. As the communal organ of Anglo-Jewry, *The Jewish Chronicle*, consistently with its best traditions, will continue to record with rigid impartiality the doings of all sections of the community, faithfully reflecting the public work and activity of each relatively to the whole. To mirror and focus the best of current Jewish thought and aspiration, to uphold and defend the true interests of Jews the world over, to help, wherever that may be possible, in upraising the Jewish status, and infusing in Jews an unswerving loyalty towards Judaism and Jewish ideals, to guard jealously and spread abroad a right knowledge and understanding of our Faith, its principles, and the ethical teachings and practices bound up with it, constantly to endeavour to cultivate in our people a wider acquaintance with all that is finest in Jewish literature and learning, ever to bring to their minds the mighty achievements of Israel's past and the high destiny of Israel's future—these are the objects we have set before us, and to attain which *The Jewish Chronicle* relies with confidence upon the continued support and favour of its readers.

We publish with this issue the first number of what we intend to make a permanent weekly supplement specially devoted to the young. We have given it a title which, borne by a Jewish magazine some few years ago, achieved no little popularity, as was evidenced by the number of expressions of hope which reached the lady who has been conducting Children's Corner of this journal, that "Young Israel" would be revived in some form or another... Jewish parents live for their children, in a sense that is unequalled by the parents of any other people, and they assuredly will not be slow to appreciate to its full the great value which our supplement will prove to be, in endearing the young to Judaism and educating their Jewish spirit.



(3) *The Jewish Chronicle*, Editorial, August 7, 1914

THE WAR.

As we write we are faced with the fact that Great Britain is engaged in a monumental struggle for life or death as a nation, a struggle that was none of her seeking and that was forced upon her...England has been all she could be to Jews; Jews will be all they can be to England. We today will place aside any individual feeling we may have harboured as to the course of international affairs, even the bitter feeling that this country in this titanic struggle is linked with Russia. We know but a single cause, a single passionate desire. Our cause is the cause of England, our desire is the triumph of England with all that she has stood and stands for, so that she may overcome her enemies, and come forth from the crowning ordeal as free, great, and mighty as ever.

(4) Editorial, *The Jewish Chronicle*, Nov 9, 1917

A Jewish Triumph

With one step the Jewish cause has made a great bound forward. The declaration of His Majesty's Government as to the future of Palestine to the Jewish people marks a new epoch for our race. For the British Government, in accord—it is without doubt to be assumed—with the rest of the Allies, has declared itself in favour of the setting up in Palestine of a National Home for the Jewish people, and has undertaken to use its best endeavours to facilitate the achievement of that object...It is the perceptible lifting of the cloud of centuries, the palpable sign that the Jew—condemned for two thousand years to unparalleled wrong—is at last coming to his right...

UNION OF JEWISH LITERARY SOCIETIES.
President Dr. C. S. MYERS, F.R.S.

Course of Lectures on Jewish History in the First Century of the Common Era.

"INTRODUCTORY LECTURE," by the Rev. Dr. A. COHEN, M.A. (of Birmingham)

"JOSEPHUS," by Dr. H. ST. JOHN THACKERAY.

"THE APOCALYPSES: THEIR PLACE IN JEWISH HISTORY," by Professor F. C. BURKITT (Norrisian Professor of Divinity at Cambridge).

"THE JEWS OF BABYLON," by Mr. ELKAN N. ADLER, M.A.

"THE PHARISEES," by the Rev. R. TRAVERS HERFORD.

"THE JEWS OF ALEXANDRIA," by Dayan L. MENDELSON, M.A.

The **INTRODUCTORY LECTURE** will be given in the **LARGE HALL, JEWS' COLLEGE, Queen's Square, Guilford Street, W.C.1** on **Sunday, January 7th, 1923.** Tea at 4 o'clock. Lecture at 4.30.

THE LECTURES WILL BE FREE.

All communications should be addressed to the Hon. Secretary, Miss HANDS, 57, Portisdown Road, W.9

(5) *The Jewish Chronicle*, Dec. 15, 1922

Josephus and the *Jewish Chronicle*, 1907-1931

(1) Context: Leopold Greenberg (1861-1931; editor of the *JC*, 1907-1931).

(2) Josephus and the Great War

‘Jews and the War. The Appeal to History: “Treason from Within”’

(To the Editor, from Mr Herbert Loewe, M.A., St Catharine’s College, Cambridge, Dec. 11, 1914, 18-19):

...It is a mistake often repeated to brand the Jews as incapable of rising to heroic deeds in times of national stress. History can furnish countless examples of Jewish military prowess. Take the testimony of Josephus alone, and numerous cases can be cited. Alexander the Great, Ptolemy, Caesar, Antony – many of the notable leaders had Jewish troops, and Josephus recounts their achievements as a matter of course... But there is one feature in the present situation to which diligent research fails to discover any parallel in the whole course of Jewish history. Jews have often served in the armies of their countries... But never has it been known that Jews have come forward to prevent their brothers from fighting side by side in the ranks of their country, when this expedient has been feasible... to feel that we have been denounced and the scheme has been checked... by treason from within makes our regret full of bitterness...

(3) Josephus in the synagogue:

(i) ‘Sermon for the Week’ (1911-1923, occasional but always positive refs to Josephus)

(ii) ‘Notes on the Sedra’ (1927-1931, 28 refs to Josephus, none negative)

(4) Josephus and scholarship

(i) ‘Books and Bookmen’ (1907-1915); ‘About Books’; ‘Books Reviewed’

(a) “Two generations ago the family Bible and Whiston’s Josephus were constant companions on the parlour table of humble households; but it is now quite the exception to find an educated man who has any speaking acquaintance with the industrious Jewish historian.” So Mr. S.E. Winbolt, of Christ’s Hospital, has prepared a book of some 250 pages, in which he offers passages from the “Autobiography” and the “Wars” (Blackie: price 1s, 6d). The work is well executed and may be commended; the “Table of Dates”, however, includes matters not dealt with by Josephus. Readers may in this connection be reminded of the sixpenny reprint of Dr. Church’s “Siege of Jerusalem,” which is entirely based on Josephus.

(‘I.A.’ [Israel Abrahams, 1858-1925], March 22, 1907)

(b) Two new volumes of Methuen’s series – the Antiquary’s Books – deal with Romano-British archaeology. It is at first sight surprising to find Josephus so often cited by Mr. John Ward. But is it really surprising? Josephus describes camps and armaments most minutely in his history of the war which ended so fatally for Jerusalem. This Jewish historian, half a century back, was the butt of the critics, and not so long ago authors like Willrich had no words sarcastic enough for expressing their contempt for his methods. But the last few years have seen a change. Many of Josephus’ impugned statements are proven to be literal fact... Josephus is coming to his own again.

(‘I.A.’, ‘Josephus and Roman Britain’, Dec 15, 1911)

- (c) It was to L'Estrange that, for a generation, Englishmen owed their knowledge of Josephus. It took him eight years to make the translation, which appeared in 1702... Whiston's Josephus appeared in 1737, and while it owed much to L'Estrange, superseded it. All more recent English editions have been tinkering of Whiston. Thus part of L'Estrange's work survives. But we need a new translation, properly annotated. Should this be undertaken, it is to be hoped that the editor will make extensive use of L'Estrange. His English is far better than Whiston's, and would provide the better basis for a revised edition.

('I.A.', 'Sir Roger L'Estrange', review of biography by Kitschin, Aug 29, 1913)

- (d) ...One gets a little tired, for instance, of William Whiston. Not of the man, for his personality can never fail to attract... But Whiston is best known as the translator of Josephus. Are we never to be able to read Josephus in any other than this bald version? Apparently not. Whiston's rendering of the "Wars of the Jews" has now been added to yet another series—"Everyman's Library," with a brief and bright introduction by Dr. Jacob Hart. Whiston's Josephus has become a classic without deserving that honourable status. It is printed and reprinted with painful frequency. No translation, so lacking in distinction, has ever won so long and wide a vogue. The time is assuredly ripe for a new English rendering, based on a better Greek text, compiled in more racy English, with fuller regard to the *nuances* of the original style. Above all, a new series of annotations is absolutely necessary. This "Everyman" edition suppresses the Notes altogether, perhaps rightly. Better no Notes at all than Whiston's! This sarcasm must not be taken to imply that Whiston never provided a valuable comment...

(Dr. Israel Abrahams, 'The Month', April 30, 1915)

- (e) Mr. N. Bentwich has followed up his monograph on Philo with an equally valuable study of Josephus... One is struck by the unsympathetic view of the hero—though that is scarcely a word of which Mr. Bentwich would approve in connection with Josephus. Perhaps more stress might have been laid on the difficulties of the situation. Not everyone will agree with Mr. Bentwich in regarding Josephus as a time server, if not a traitor. One feels that a case could well be made out for Josephus. Mr. Bentwich portrays him, perhaps too exclusively, as a man wrapped up in his own ambitions and incapable of self sacrifice. But this attitude will not prevent the book from fulfilling a most useful purpose. It is worthy of a place in every scholar's library, and should be carefully studied in schools and literary societies.

('H.L.' [Herbert Loewe], April 30, 1915, review of Norman Bentwich, *Josephus* (Jewish Worthies), The Jewish Publication Society of America, 1914)

- (f) Should the Jew hit back? This is a very old question... Josephus was faced with the problem in two forms. He himself had been attacked, and his people had been maligned. He decided to answer both charges... De Quincey could not find a kind word for Josephus, and condemned him for witnessing the triumph of Vespasian and Titus in Rome... In a fine sermon, entitled "Answer him not" (2 Kings xviii, 36), the late Rev. Simeon Singer said that "Against Apion" was as powerful a piece of controversial literature as is to be found, but if Josephus had not answered Apion, the name of Apion would have perished from human memory. In "Bypaths in Hebraic Bookland" the late Dr. Israel Abrahams concluded that in the political sense contemporary Jews had just cause for complaint against Josephus, but when Judaism was calumniated, Josephus was a true patriot. It was the late Dr. Abrahams

who originally suggested Mr. Thackeray for the task of editing and making this new translation of Josephus, and Mr. Thackeray has abundantly justified the happy nomination... It is altogether reasonable to say that this edition of Josephus will remain for many years a major work of the first rank.

(‘A Book of the Month: Josephus,’ review of H. St. J. Thackeray’s volume of the *Life* and the *Against Apion*, by the Rev. S. Levy, M.A. [Solomon Levy], Oct 29, 1926)

- (g) Looking at the career of Josephus as a whole, Mr. Thackeray does not think that a lack of patriotism can be reckoned among his faults... His fine apologia for Judaism, *Contra Apionem*, crowns his services to his people.

(‘About Books’, review of H. St. J. Thackeray, *Josephus, the Man and the Historian*, by ‘S.L.’, March 7, 1930)

(ii) Occasional articles for the *JC* on Josephus, e.g. ‘Josephus’ by the Rev. A. Cohen, M.A., Sept. 23, 1921:

Does [Josephus] deserve to rank with the great historians of antiquity? I should myself have little hesitation in giving an affirmative answer... He certainly was not cast in the heroic mould. Call him traitor, renegade, sycophant; but that he meant well towards his people is sufficiently evidenced by his efforts to defend them... Suppose Josephus had remained with his countrymen to the last and had fallen with his face to the Romans; would he ultimately have served Jewry as well as he has done by presenting the world with so full and so vivid a description of the death-throes of the Jewish state?...

(iii) Obituaries of Josephus scholars:

(i) Feb 25, 1910: ‘Books and Bookmen’, I.A. on the death of **Niese**; his text of Josephus ‘never likely to be superseded’.

(ii) July 25, 1913: ‘Books and Bookmen: Notes and News’: death of **Naber**, ‘He will be remembered for a useful edition of the Greek text of Josephus, which appeared in six volumes in the Teubner series’.

(iii) June 4, 1926: obituary of ‘Dr. **I.M. Simchoni**, who passed away in Berlin recently at the early age of forty-two years, was highly respected for his researches in Hebrew scholarship... His publications include a Hebrew translation of Josephus...’

(iv) Nov 2, 1928: obituary of **Theodore Reinach**, editor of the French Josephus.

(iv) Josephus in the community (see Appendix to this handout)

(5) The ‘Letters of “Benammi” [= Dr. Mortimer Epstein, 1880-1946; author of 860 ‘Letters’ to ‘my Dear Cousin’, *JC*, 1919-1936, with many refs to Josephus)

(i) ‘...Jews have always attached the utmost importance to the education of the young. “Our principal care is to educate our children well,” wrote Josephus, eighteen hundred and forty years ago; and a stream of witnesses, Jewish and Gentile, have borne witness to this phenomenon...’ (12. ‘Teaching Children’: Jan 16, 1920)

(ii) ...I always feel that a fitting celebration of the fast of Ab must include a perusal of the pages of Josephus, wherein he relates the story of the Nation’s

end...From my childhood I have always been angered by the internal dissensions which hastened...the final break up of the Jewish Commonwealth...More than ever, I cannot help feeling, we require peace in Jewry. The work in Palestine—the work of building up what Titus destroyed—calls for united effort... (39. ‘The Fast of the Fifth Month’: July 23, 1920)

(iv)...Think what we will of Josephus as a patriot, it is fitting that Jerusalem should possess a Josephus Street... (441. ‘Jerusalem: Old and New Aspects’: April 20, 1928)

(v) Recently I renewed my acquaintance with Josephus. He may perhaps deserve censure as a Jewish patriot, but who can deny his greatness as an historian? His “Antiquities” afford information of supreme interest as to the historical development and social organization of his people; his “Wars” are the memoirs of an eye-witness in the last and fatal struggle with Rome, in the great drama of which he was one of the principal actors. Jews cannot but find both instruction and entertainment in these two masterpieces of their coreligionist of the first century. English-speaking Jews are specially fortunate in having at their disposal the stately and sonorous translation by Whiston, which is available in comparatively cheap editions...[Of *Contra Apionem*] It would be difficult to improve on these summaries of Jewish teaching...It is greatly to be wished that this treatise of Josephus were well known among our people. Why should not the second book be prescribed reading in all the higher classes of our Religious Schools?... (605. ‘In Defence of the Jews’: June 12, 1931; see also 147. ‘An Old Jewish Historian’: August 18, 1922)

(6) “Josephus” and “Josephus Junior”

(i) “Josephus Junior”, ‘In Days that are Passed’ (JC Sept. 1910-Feb. 1911):
Very much has happened in Anglo-Jewry during the past half-century, and it is doubtful whether the present issue of the *Jewish Chronicle* would cause greater astonishment to one of the former readers of fifty years ago than that of one of our contemporaries who, by means of Mr Wells’ Time-Machine, should happen to be precipitated back half-a-century. The year 1860, although so far away from to-day in many respects is yet in others quite close... (Oct 21, 1910)

(ii) “Josephus” in Glasgow (Feb 9, 1917)

Report on the ‘Garnethill Union Society Magazine’ (Glasgow): ‘the first number of Volume 2 of this bright little magazine’ includes “‘Josephus”, who tells us “What’s Fresh,” [and] does so in entertaining fashion’

(iii) “Josephus” in *The New Europe* (‘Diarist’, Oct 5, 1917)
“Diarist” regrets a recent article on ‘Jewry’s Stake in the War’, signed “Josephus”:

...The title has no meaning, and the signature is ominous. Josephus, we are assured by his recent editor ... “was repeatedly employed to address the Jews in the hope of inducing them to surrender.” The new incarnation of Josephus seems to serve the same masters as his prototype. Graetz tells us that “Josephus broke his word to the dead as he had broken it to the living,” and accordingly I am not much impressed by the credentials of “Josephus” as a writer on modern Jewish policy. So much for the writer’s chosen name...“Josephus”, characteristically addressing the Jews in the hope of inducing them to surrender to political Neo-Zionism, is guilty of a serious slander on his own Jewish fellow countrymen, who enlisted in crowds before the Military Service Acts, and whose religious convictions proved no bar to their fighting and dying in their country’s war...

(7) 'Young Israel': Letters to "Auntie"

(i) 'Young Israel' [*Jewish Chronicle's* Children's Section], Jan 6, 1911:

Letter from *Edward Baron*: The example of Judas Maccabaeus is indeed one for all of us to follow, and I am glad you are so stirred by his patriotism and love for his people and faith.

DEAR AUNTIE,—I am very pleased with the prize "The works of Josephus," which you have sent me for the missing-letter competition. I have long been anxious to know the sad history of the wars between our nation and the Romans. Now I shall have the opportunity of learning it from Flavius Josephus (יוסף בן מתתיהו) himself the leader and historian of the same war, but I am disappointed in his behaviour in deserting his people by going over to their enemies the Romans. I, myself, would not desert my people in their need. I would stay with them till my last drop of blood lasted, as Judas Maccabaeus did, whose name we remember with great glory and honour, especially on this festival of Chanukah. Best regards to all cousins.
I am your sincere nephew,
E. BARON.
N.B.—I enclose my cousin's coupon, who wishes to join the League.

(ii) 'Young Israel: Young Israel's Children's League': May 5, 1911:

Letter to 'Auntie' from Joseph Levy, Potchefstroom (South Africa)

DEAR AUNTIE

I have the greatest pleasure in thanking you for that excellent prize, "The Works of Josephus," that you have sent me. While reading the book, deep thoughts that make me put aside the book for a moment in order that I may consider with myself once again about our nation, are gathered in my head. Once again does it appear to me that we are in Palestine, a nation strong and bold; once again do we all gather in Jerusalem to appear before our lord and to offer Him sacrifices. Again does it seem to me that we beat off our enemies from the walls of Jerusalem, and that we triumph over those who once triumphed over me; and that we are again a nation as of old, having once more our own Temple and our own Patriarch. Thus in such thoughts a sigh escapes my lips and I ask myself the question, when will this happen again? And when I consider our history since our exile, when I perceive the sufferings that we endured in Portugal and Spain, and when I see that in spite of all these sufferings, we have produced and we still produce great philosophers and professors, musicians and poets and authors, then it makes me proud that I am a Jew, that I am descended from those who excelled the Romans in patriotism, the Greeks in wisdom and genius, and the Spartans in bravery and loyalty, who know how to overcome grief and who, although persecuted and hated, are yet loyal to their religion and are always ready to fight for their existence. Thus while reading Josephus I come across our triumphs and our afflictions, and a sudden longing for our fatherland gets hold of me. Thanking you once more for that beautiful prize,

I remain your loving nephew,

JOSEPH LEVY

P.S. — Please find enclosed a postal order for the Fund.

I am glad to hear of your pride in your people. It will induce you to lead such a life that your people will be proud of *you*.

Appendix: JC reports of lectures on 'Josephus' (1907-1931):

- (i) April 15, 1910: **Association of East London Zionists**: report that 'On Sunday **Mr. Leon Simon B.A.** lectured on 'Josephus'.
- (ii) Nov 22, 1912: **North London Jewish Literary Union**: lecture on 'Josephus' by **N. Bentwich**, chair Büchler.
- (iii) May 14, 1915: 'In Paragraph': **Bow Sinai Association**: third lecture of a course on Jewish history by **Mr Leo. Jung**, a discussion involving Messrs Franklin, Chissick, Salont, Copperman and M. Greenberg. Mr Jung lectured last Saturday at the **Bow Road Talmud Torah** on 'Josephus Flavius'...
- (iv) Dec 22, 1916: **Belfast Jewish Literary and Social Society**; **Rabbi Dr I. Herzog M.A.** delivered a lecture last Sunday on 'Flavius Josephus'. The president, Mr H.M. Millar presided. Miss Bogen, Messrs Levington, H. Millar, P. Eban, K. Kellar, S. Cohen and T.V. Aronstam (Hon Secretary) participated in the subsequent discussion.
- (v) Sept. 14, 1917: report of a third course on Jewish history (**London University Extension Lectures**): plan formulated by the Rev. S. Levy, M.A., to deal with Jewish historians. **Rev. A. Cohen M.A.** will deal with Josephus. Summary of Cohen's lecture, Nov 30, 1917; cf. his article on 'Josephus', Sept. 23, 1921.
- (vi) Jan 18, 1918: **Chevra Ben Zakkai**, Last Sunday **Mr J. Cohen** read a paper on 'Josephus'. Subsequent speakers were Rabbi Dr V. Schoenfeld, Messrs D Gestetner and J. Jung. Mr M. Levy proposed and Miss Z. Wechsler(?) seconded, the vote of thanks to the lecturer.
- (vii) Feb. 17: '**Dublin. Pirche Yehudah**. At the weekly meeting **Mr. Joshua Baker** read a paper in Hebrew entitled "Josephus"...'.
- (viii) Dec. 15, 1922: advertisement for the **Union of Jewish Literary Societies**, with a lecture by **H. St. J. Thackeray** on 'Josephus'.
- (ix) Dec. 22, 1922: report on **Israel Abrahams' Schweich Lectures**, confirming Josephus as mostly correct on the visit of Alexander to Jerusalem.
- (x) Feb 2, 1923: report of lecture by **H. St. J. Thackeray** on '**Josephus: The Man and his Work**'. NB also advertisement at the end of the report of a forthcoming tour of the British Museum by **Rev Gerald Friedlander** with special reference to Josephus.
- (xi) May 22, 1925: **Manchester**: 'Study Circle: Classes in History, Hebrew Speaking and Writing, Religion, and Prayer Book, are held three times a week... Tomorrow **Mr Freeman** will speak on "Josephus"'. Cf. June 19, 1925: Manchester: report of a lecture on 'Josephus and his place in Jewish history', given by **Mr Freeman** to the **Jewish Study Circles**.
- (xii) March 11, 1927: Lecture on 'Josephus' by **Rev. Ephraim Levine, M.A.** in the Great Synagogue under the auspices of the **Great Synagogue Guild for Social Service**.
- (xiii) March 11, 1927: **Middlesbrough**: a paper on Josephus given to members of the Study Circle by **Mr. H. Silverston**.
- (xiv) April 8, 36: **Hagadol Social Club** (London): lecture by **Rev. E. Levine** on 'Josephus as a historian and as an apologist'.
- (xv) Dec 27, 1929, 24: report of event: lecture on 'Josephus' by the **Rev. S. I. Solomons, B.A.** of Birmingham at **Coventry Social and Literary Society**.
- (xvi) March 13, 1931, 32: **Liverpool**: 'Mr S. I. Levy presided at a meeting of the **Jewish History Circle** held in the Hebrew Schools on Sunday when papers on "Philo and Josephus" were read by **Miss Gertrude Cohen** and **Mr Solomon Kessley**'.

NOTICE.—All communications in connection with "Auntie's Chat" column must be addressed to "**AUNTIE**," "Jewish Chronicle" Office, 2, Finsbury Square London, E.C. All other communications must be addressed to **THE EDITOR**, "Jewish Chronicle," 2, Finsbury Square, London, E.C.

The Jewish Chronicle,

'Young Israel', Feb 18, 1916

AUNTIE'S CHAT.

I was glancing the other day through a volume of Josephus, the great Jewish historian, and I was struck by one little passage at the end of his book which he calls "The Antiquities of the Jews." It is a personal touch which shows that even the greatest of men are not without their little vanities.

THE VANITY OF JOSEPHUS.

"I am so bold as to say," Josephus writes, "now I have so completely perfected the work I proposed to myself to do, that no other person, whether he were a Jew or a foreigner, had he ever so great an inclination to it, could so accurately deliver these accounts to the Greeks as is done in these books. For those of my own nation freely acknowledge," he goes on to say, "that I far exceed them in the learning belonging to Jews; I have also taken a great deal of pains to obtain the learning of the Greeks."

A WISE MAN.

I do not propose, however, after quoting this passage, to lecture you on the subject of vanity, because to me the sentences that follow are still more interesting. He tells us that though he has "taken a great deal of pains to obtain the learning of the Greeks," he was not able to speak Greek fluently. "For our nation," he adds, "does not encourage those that learn the languages of many nations." That sort of learning, he remarks, can be gained by anyone, even "as many of the servants as please to acquire it." He is regarded a wise man, says Josephus, "who is fully acquainted with our laws and is able to interpret their meaning."

A LESSON.

Though Josephus spoils this concluding passage of his book by the vanity with which he starts it, yet he says something from which we may draw a profitable lesson. There are many boys and girls who devote all

**YOUNG ISRAEL CHILDREN'S
LEAGUE.**

MEMBERSHIP APPLICATION COUPON.

Name.....

Address.....

.....

February 18, 1916.

their time to "learning the languages of many nations," but neglect Jewish studies altogether. It was Josephus's pride that he was able to say that his own people acknowledged his pre-eminence in Jewish learning, and he was content merely to know enough Greek to be able to write it. How proud we are of our music and our Latin! But what about our Hebrew?

The Jewish Chronicle, 'Imperial and Foreign News', Dec 5, 1930

Hebrew "Howlers."

Weizmann Head of Reform Jews!

[From our Correspondent.—NEW YORK.]

Tests in Jewish history were recently given to children from the third grade in the high school department in various parts of the United States, under the auspices of the Union of American Hebrew (Reform) Congregations. Here are some of the replies given

"Anti-Semitism in modern times has been caused by the attempt to bring Jews and Christians closer together."

"The Zionist Movement caused many Jews to come to America."

"The Orthodox Synagogue does not have music, so as not to disturb the people in prayer."

"Chaim Weizmann is the leader of Reform Jews and of Jewish Radicals." (Only 11 per cent. of the children recognised him as a Zionist leader).

"Josephus is a member of the Supreme Court of the United States."

"Palestine is a land of the lame and the blind."

