

THE ST. JOHN EVENING TIMES, SATURDAY, NOVEMBER 26, 1904

JEWIS DO NOT FAVOR BRITISH EAST AFRICA.

It is Not Palestine, and Mr. Zangwill's Zionist Scheme is Doomed to Failure -- No Abatement in Jewish Emigration to America.

(By Knicker Durdant.) The last time Mr. Zangwill visited America it was in the interest of his "Children of the Ghetto," then being staged in New York. This time he comes as the apostle of a cause--a hopeless cause; as the emissary of a mission--a futile mission. He has not got fairly past his steamer before he told the newspaper men who met him that the tide of Jewish immigration down to this country should be stemmed if an anti-Semitic movement was to be forestalled.

Mr. Zangwill comes and support in the interest of Zionism. Not the Zionism of Palestine, but the Zionism of British East Africa. First, last and always, in point of temper, and Mr. Zangwill is a Jew, with all the glorious idealism traditional of his race tinting his every thought. Therefore he cannot relinquish the dream of Palestine. But he compromises on the ground of temporary expediency and calls the East Africa colonization scheme a "back-door entry into Jerusalem." Aside from the practical difficulties of gathering together a people from among half the nations of the earth and transferring them to Africa, there to build up a new nation, and then in time to move on--people, government, history and traditions--to another part of the world; aside from the economic discomfort of inhabiting air castles in a country of climate, there are some excellent sentimental and practical reasons for the Jews fighting shy of any scheme suggestive of the capricious and unsteady of grasping the golden apple, which is just now dangling near their reach in America.

There are two peoples who appear to be interested in the project--some Jews, and the British Government. Sir Henry Johnston, former special commissioner for Uganda, is the inspirer of the movement. It was his influence that brought the British Government to offer the great plateau of Owas' Ngiash with its five hundred thousand square miles of territory. It is a beautiful district, and fertile. It is said to possess many natural features desirable in East Africa colony. The drawback is that it must inevitably be looked upon as a British colony with a Jewish organ points out the weak spot in the plan when it reminds Jews that the aim of Zionism has never been merely to possess a legally assured home. If this were the case, "East Africa offers a prospect of an early realization of their fondest dream; but at the same time they hope for reinvigoration, intellectual and moral through the influence of spiritual stories and memories of Zion. East Africa will be as impotent as New Jersey, or Mississippi. Badly as the Jews need a place to rest in peace, they need an influence that will make for culture and for the awakening of the instincts that are so ready to believe lie at the basis of Jewish character." To the Jews of Faith, Palestine has long been one of the longed-for, dreamed-of, prayed-for dreams of his life and his religion. After centuries of asking for bread, Mr. Zangwill enthusiastically offers them a feast.

I have talked with some influential Jews about Mr. Zangwill's mission and not one of them has expressed favor with the plan. The Jews of the Ghetto refuse to be even interested. "It's 'Yorks' the place" for them. After generations of persecution and oppression the Jews of Central and Eastern Europe have found a haven where they are free to lead their own lives--free to adhere to the religion of their fathers, to speak their own Yiddish, and to mingle or not with the outside world as they may be inclined. That is why more Jews came to America during the year ending Oct. 31 than in any previous year, more than eighty thousand. Sixty-nine thousand Jewish immigrants came into the port of New York. And coming here, they feel that they are coming home, more so than if they were entering Palestine, far more so than if they were settling in British East Africa. In coming to New York they become members of the largest Jewish city in the world. There are more than seven hundred thousand Jews in New York today, and more than four hundred thousand of them are in the Ghetto--that wonderful section of the city east of the Bowery to the East River, south of Houston street nearly to Brooklyn bridge. Here the Jew may come and live out his life without acquiring one word of English. Nor is this in any way detrimental to American life, or the so-called process of Americanization. The public schools, the Hebrew educational institutions like the educational Alliance, and the settlements--exercises a powerful influence upon the children. Indeed, one of the gravest dangers in this part of American life today lies in the too rapid assimilation of the Jewish immigrants of the second generation. It creates too wide a breach between parents and children. No religion in the world has more of beauty, meaningful symbolism and deep spirituality than Orthodoxy Judaism. Orthodoxy may be cramped narrow, and dogmatic. It still has a contribution to make to America. It is that America cannot afford to ignore. The New York Ghetto has more obscure scholars, poets, and dramatists than any other alien colony in the world. They are obscure, not because of the inferior quality of their work, but because their scholarship is in dead languages, their poems and their dramas are in a tongue little known outside of the Jewish world.

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Miss Alice Bailey, of Atlanta, Ga., tells how she was permanently cured of inflammation of the ovaries, and escaped the surgeon's knife, by the use of Lydia E. Pinkham's Vegetable Compound.

The universal indications of the approach of woman's great enemy, inflammation and disease of the ovaries, are a dull throbbing pain, accompanied by frequent traces of French, Latin and modern German, and English. There are purest pedlers on the East side of New York who are versed in ancient Hebrew here to an extent that would put to blush some of our most distinguished academicians. There are men in this same Ghetto whose thoughts are as naturally expressed in poetic forms as the birds sing. There is Elias Zunser. How many people in Boston could tell one thing about Zunser? There are sixty-five known collections of Zunser's songs in existence, and today his name is a household word in millions of homes in Russia. For many years he was the "Wedding Bard" who was as necessary at the wedding as the

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All the women would be wise if they would take Lydia E. Pinkham's Vegetable Compound and be well.

LIVING IN ENGLAND. Most of the houses on and near the Leas are larger than the west of America houses, and the arrangement much more agreeable and sensible than that of our average houses; the hallway opens from a handsome vestibule, and the stairs ascend from the rear of the hall, and turn squarely, as they should, with the way. But let not the intending exile suppose that their rents are low; with the rates and taxes, which the tenant always pays in England, the rents are fully up to those of towns of corresponding size with us. Provisions are even higher than in our subordinate cities, especially to the westward, and I doubt if people live as cheaply in Follerton as, say, in Springfield, Mass., or in Buffalo.

AN OBSEQUIOUS BARBER. A weary looking young man flopped into an arm chair in a downtown barber shop the other day and said sadly, "Shave." "Yes, sir," replied the knight of the brush and blade, and he began to anoint the young man's face with lather. After a moment's reflection the barber asked, "Would you be offended, sir, if I were to tell you your occupation and a peculiarity of yourself?" "Why, no," replied the wondering customer. "Let's hear." "Well, you are a book-keeper by profession, and you are left-handed. The young man gasped in astonishment, and asked the barber how he knew these facts. For while the barber refused to tell the secret of his power, he was finally induced to clear up the mystery. "I know you are a bookkeeper."

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