

LOUIS D. BRANDEIS
(Cont. from page 5)

Nine Old Men." The bitterest leader of the fight against confirmation of Mr. Brandeis had been former Justice William Howard Taft. One rainy evening, Justice Brandeis, turning a corner as he was hurrying home, bumped into a large, portly gentleman, also walking rapidly. Brandeis looked up—the story goes—but before he could say anything the other man held out his hand and said: "Isn't this Mr. Brandeis? I am Mr. Taft. I once did you a great injustice, Mr. Brandeis. I am sorry."

"Thank you, Mr. Taft."
"Good night, Mr. Brandeis."
"Good night, Mr. Taft."

Yet deeply immersed as Brandeis was in the public service of his country, he never lost contact with the problems of his own race. Although his personal belief that a Supreme Court Justice should avoid active participation in current movements kept him out of the limelight of Jewish affairs, his home was a mecca where Zionist leaders turned for advice in troubled times.

What was the Jewish background of this man to whom they looked? Like Theodor Herzl, he was already mature when an awareness of the Jewish problem began to grow on him. Born November 13, 1856, in Louisville, the son of immigrants from Bohemia, he grew up with little or no knowledge of Jewish affairs. His education was completed in Louisville, in Germany and in Harvard Law School.

In 1877, when graduated from Harvard, he was a young lawyer on the threshold of a career, remote from the Jewish problem. He went to St. Louis, where he practiced law, then returned to Boston where he began to make a reputation for himself, first as a corporation lawyer, later as a fighter against big business. It was in the latter role that he achieved the greatest fame as an attorney. His famous battles against public utilities and railroads, his part in the exposure of the Ballinger land grab, his defense of labor unions, won him the sobriquet of "the people's attorney."

In 1910 he arbitrated the garment strike in New York which affected 70,000 workers in a \$180,000,000 industry. It was in that year, when he was brought close to the problem of the Jewish garment workers, that he became interested in Jewish problems.

His interest once aroused, he approached the problem as he would a law case, studying all the information he could find, and his study caused him to turn to Zionism. Persons who were acquainted with him in that period say that Zionism appealed to two basic principles of Mr. Brandeis—his inherent democracy, which made him envision Palestine as the Jewish flower of a universal garden containing many diverse and beautiful plants, and his hatred of bigness and excess of wealth, which caused him to look on poor and arid-seeming Palestine as a place where a greater future could be carved out. In a treatise, "The Jewish Problem and How to Solve It," Mr. Brandeis argued, with legal clarity, that the Jewish people had to win a normal nationhood before they could lead a normal life.

In Memoriam
LOUIS D. BRANDEIS

*There will be a sense of loss and tears
And loss and epitaphs.
There will be speeches and old men's tales
And hushed voices and above this
There will be the sense of loss
That the memory of this shall
be hallowed
And grow in the far reaching
recesses of the mind
Where truth and honor and love
bloom
Like bright flowers
Out of the bosom of men
And the memory hallowed shall
burn
Burnished by the tears and the
hushed voices
The sketches and the old men's
tales
And shall be a flame in darkness
Thrusting light and warmth
Upon the circle of men who creep
On left upon which they were
meant
To stand. And everywhere this
flame
In darkness will etch sharply into
Light and honor and love which have
bloomed
From the thought of man.
S.F.Z.*

Mr. Brandeis assumed leadership of the Zionist movement in the United States in 1914 as chairman of the Zionist Provisional Committee. Zionism in America had not yet won great sympathy. His leadership was felt in those days. He played a leading part in the efforts that finally brought about the issuance of the Balfour Declaration. In 1920 he presided at a number of sessions of the London Zionist Conference. A controversy over policy which resulted in a split in the Zionist movement caused him to resign as honorary president of the Zionist Organization of America, but his interest in Zionism never lagged.

Because he brought his keen legal mind to bear on Jewish problems, it can be said that as a Jew Mr. Brandeis was a lawyer. And because he brought to his law ideals which are associated with Judaism, it can be said that as a lawyer he remained a Jew.

A Zionist leader who visited Justice Brandeis in his library in Washington in 1934 relates that the Justice pointed to an etching of Theodor Herzl on the wall and said with deep emotion: "There was a great Jew who served his people well." And this Zionist leader was struck with the fact that the phrase might have been as well applied to Justice Brandeis.

MENACHEM USSIHKIN
(Cont. from Page 5)

to be made. Very nearly we fell into the Uganda pitfall; very nearly we decided wrongly in regard to a host of vital political and economic issues. In all such cases the voice to cry halt was Achad Ha'Am's, and the hand to lead, often times to compel, the movement in the right direction was Ussishkin's. In his very insistence upon the na-

tional acquisition of the soil as the basic factor of Jewish colonization work; in his maintenance of the Keren Kayemeth as a separate institution within the Zikkat Organization; and above all, in his practical application of the great principles for which he stood, to the development of the Jewish National Home, we saw in Ussishkin a creative and distinctive personal force unique in the history of the movement. If I sum up Achad Ha'Am's philosophy aright, he who directs the course of a movement is its prophet and he who shapes its form is its priest. In what category then are we to place the person who, so far as Zionism goes, has been as much responsible for the one as the other.

Menachem Ussishkin, chief citizen of Eretz Israel, was one of the foremost figures of the Jewish national movement. He was born in the first day of Ellul, 1863, in Dubrowna, Mohilev, Russia. He received a Chassidic education proceeding at 5 years of age to the "Cheder" where he studied the Bible and Talmud. He continued his Hebrew studies, however, under the tuition of an enthusiastic admirer of modern Hebrew literature.

Although characterized by his practical activity Ussishkin has constantly studied Jewish theoretic problems. He was a member of the Bnai Moesh Order founded by Achad Ha'Am which occupied itself with national and cultural questions. In 1887 he was already one of the leading personalities of the Chovevei Zion Conference at Druzevnik. He began to contribute to "Hamehitz," the organ of the Jewish nationalist intelligentsia. He participated in the "Auto-Emancipation" of Birnbaum and other journals. His articles are noted for conciseness in style and practicality of contents.

He subsequently became president of the well known Odessa Central Committee to which were affiliated all the branches of the Chovevei Zion. This body was interested in prosecuting practical work in Palestine and Ussishkin directed and organized this activity. It was due to him that the Chovevei Zion organization joined the Zionist Organization on the foundation of the latter by Herzl. Some years later Ussishkin visited Palestine and laid the foundation at Zichren Jacob of a Hebrew Teachers Organization. He has always combined with his keen interest in settlement work a deep and close sympathy with the cultural aspect of Jewish nationalism.

In 1917 he was head of the preliminary Parliament of the Jews of the Ukraine. He joined in the political discussions with the Zionist executive in London and Paris of those years and at the Peace Conference at Versailles he addressed the auspicious gathering in Hebrew—the first occasion on which the modern language was used at a diplomatic assembly. Soon afterwards, Ussishkin made his home in Palestine. He became head of the then Zionist Commission sent to Palestine under the auspices of the British Government, and he concentrated all Zionist Institutions in Jerusalem.

At the 19th Zionist Congress in 1923, Ussishkin assumed the chairmanship of the Board of Directors of the Jewish National Fund. He visited the United States in 1921 and in 1931. He was the center of American Jewry's interest and attention in connection with the Jewish National Fund conference held in Washington, D.C., in 1931, for the launching of a special American project in behalf of the Keren Kayemeth. At the 1935 Zionist Congress, Ussishkin was elected president of the Zionist General Council, also known as the Zionist Action Committee.

Great as Ussishkin's role in the Zionist movement was prior to political Zionism and since the establishment of the world Zionist Organization by Dr. Herzl, his outstanding contribution in the rebuilding of Eretz Israel was his work for the redemption of the soil. He will be remembered by generations to come for having increased our national land possession from the insignificant area of approximately 19,000 dunams to the present area of our national land possessions which amount to 550,000 dunams, embracing the most important strategic land stretches in Palestine's four principal valleys, the Valley of Jordan, the Valley of Zebulun and the Valley of Hezbar. When Ussishkin took helm, the Keren Kayemeth's world income had amounted to only L.P. 667,000 or approximately \$3,335,000. At the same time only a score of agricultural settlements existed on National Fund land. Under his administration the Keren Kayemeth was entrusted with new resources amounting to L.P. 5,100,000 or approximately \$25,000,000.

On October 2, 1941, when Ussishkin's mortal remains were carried for burial in Nivcor's Cave, Mt. Scopus, Jerusalem, there stood on the national land possessions of the Jewish people 81 Moshavim and Moshavot, 70 Kibbutzim, 57 workers' camps, 15 rural quarters, 16 urban quarters and 12 agricultural schools—the very backbone of the Jewish National Home.

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Western Zionist Executive Director To Tour West

Rabbi A. Horowitz, western executive director of the Zionist organization, has left for his annual educational and organizational tour of the West. His first stop will be in Leader, where he will conduct the U.P.A. campaign on Sunday, October 19. He will then proceed to Edmonton, where he will address an Ussishkin-Brandeis memorial meeting on October 22.

During the past two years Rabbi Horowitz organized Zionist councils in all the larger centers, and Men's Zionist clubs in Calgary and Regina. He will now endeavor to organize Men's clubs wherever they are not yet in existence, and will address mass meetings in all centers on "When Peace Comes." He will also confer with the Zionist councils on the problems and activities of the Western Region.

Rabbi Horowitz will also complete the 1941 U.P.A. drive in the smaller centers. His itinerary includes: Leader, Edmonton, Vancouver, Vegreville, Naino, Drumheller and Calgary.

In his capacity of educational supervisor of Hebrew schools, Rabbi Horowitz will inspect the Talmud Torahs in all the communities he will visit.

TO CONDUCT U.P.A. DRIVE IN MELVILLE

A U.P.A. meeting will be held in Melville on Sunday, October 19. Mrs. Sarah Teitelbaum, of Saskatoon, prominent Hadassah leader, will be guest speaker.

All Jewish residents of Melville and district are requested to attend the meeting.

Congress Women's War Effort Group Meets Monday, October 20

A general meeting of the Women's War Effort Committee of the Congress will take place this coming Monday, October 20, at 8:30 p.m., in the Hebrew Fraternal Lodge headquarters at the Talmud Torah, Flora and Charles.

Knitting and sewing will once again take place at the large Talmud Torah, Tuesday, October 21, from 2:30 to 4:30.

The following is a list of donations received from various organizations during the month of July and August: Council of Pioneer Women, \$25; Y.W.H.A., \$5; Peretz School Muter Ferein, Br. 1, \$10; Winnipeg Aid, \$4; Achdus Free Loan, \$2.75; Talmud Torah Muter Ferein, \$2.

The following organizations contributed to the Comfort Box shower held September 24: Hebrew Fraternal Lodge, \$10; Ladies' Independent Free Loan, \$5; Favalcher Ladies' Auxiliary, \$5; Young Women's Sisterhood, \$5; Friendly Society, \$3; Proprietary Society, \$3; Daughters of Zion, \$2; Ladies' Forvying Club, \$2.

HABONIM CONFERENCE TO OPEN NOV. 1 IN MONTREAL

Montreal—The 17th annual conference of the Zionist Order Habonim will be held in Montreal on November 1 and 2, according to an announcement received from Leon D. Crestohl, supreme Nassi of the order. Delegates are expected from twelve lodges in the following centres: Montreal, Toronto, Winnipeg, Saint John, N.B., Glace Bay, N.S., Sudbury, Ont., Vancouver, B.C., Fredericton, N.B., Moncton, N.B.

EDITORIAL—Continued (Cont. from page 2)

church, business and commercial world and publicists, whose sentiments were previously outwardly for Herr Lindbergh and his views, changed overnight.

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Not everyone deserted the youthful zealot. The seum and backwash of America's underworld are hanging on. For the moment they are joyously happy at the turn of events. Nor can we altogether refrain from expressing favor over Herr Lindbergh's discomfiture. If he has done nothing more he has alienated responsible people from the false cause that he has been espousing; he has brought denunciation upon himself and his cause and last but not least he has attracted into the open those elements who habitually follow the course of the rodent and work under the surface, thus making it more difficult to apprehend them. All in all the man who has exchanged the worship and respect of his countrymen for the hooked cross has not done us such a bad turn as it appeared on first contact.

How was this possible? For its persistence, democracy requires something deeper than knowledge and more powerful than education. It must have devotion. Only a people whom no allurements can persuade to barter away its liberties, can be regarded as safe from the dangers of demagogical and corrupt government. This devotion can be found only where there is a religious, as against a merely secular, insistence on the value of freedom.

If the present conflict is to lead not only to a temporary treaty of peace, but to the conditions of enduring peace, there will be need to overcome the cynicism which, attaining extreme proportions in totalitarianism, is also found elsewhere. Totalitarianism and aggression are the inevitable results of an over-emphasis on temporal achievement and on power.

Prophetic religion, in its insistence on human dignity and the abiding value of truth and reason as a mode of worship, indicates the manner in which civilization could be saved.

That recognition—that democracy is no more political expedient or system but a way of life and a way of thought—is an integral part of American thought. American history, from the Pilgrims to Franklin D. Roosevelt, is proof of it; American geography, from the Pacific to the Atlantic, is a living example of it; and American tradition embodies it. Throughout, it was the basic religious faith in human dignity and immortality that gave life and breath to American democracy. In this respect our democracy always differed from similar institutions elsewhere; whereas in other countries democracy was often unreligious, and sometimes anti-religious, in America it was essentially religious and essentially part of the religious tradition.

The American concept of human dignity is part of a tradition that transcends all denominational religions

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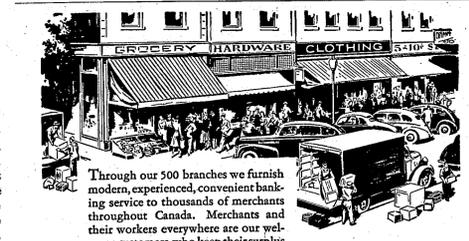
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