

CHANUKAH GELT AND CHANUKAH "TRENDEL" BRING JOY TO HEARTS OF JEWISH CHILDREN

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of the Chanukah candle, then one could not study at all. And that meant that the yeshivah bocher, or the student of the Talmud, had to forego his lessons with the sacred books. And without such study, what alternative was there, but play? As the "rebbe" understood this, the students, you may be sure, took full advantage of the situation.

And not only was the student of the law and the child a privileged character, but Chanukah seemed to give the women a pedestalled position. It was all because of Hananiah and her supreme sacrifice. By that act in the trying days of the Maccabean period, Hanna had demonstrated that woman, too, was capable of great sacrifice for "kiddish hashem," and the Rabbis therefore held that woman assumed a place of special importance on Chanukah.

Chanukah, as has been pointed out, comes at a time of the year, when the Christian world is celebrating its great festival. In some of their ceremonies, as has been pointed out, there is much resemblance. The Jew has his Chanukah candles, where the Christian has his lighted Christmas tree. There is the giving of Chanukah "gelt" and presents to Jewish youth, where Christendom invented a Santa Claus to present the Christian child with gifts.

In historic origins, they are, of course, fundamentally different, but the common joyous nature of the celebrations, and the kinships of some of their ceremonies have led to some interesting results.

Not so many years ago, the late Dr. Emil G. Hirsch, leader in the Reform Rabbinate, in an article in one of the large monthly periodicals, went so far as to discuss the question of a possible merger of the two holidays. Dr. Hirsch was of the ultra-reform school, but nevertheless he realized the chasm that lay between the two holidays, as far as origins goes, and even the most ultra-reform could hardly expect such a chasm to be bridged in our day.

One can perhaps understand how the Christian world might celebrate Chanukah, for without a Judas Maccabean there would have been perhaps no Judaism left, and without abandoning the montheistic idea which to it is fundamental. There are, of course, any number of people to whom Christmas has no particular theological significance. It is merely an occasion for "peace and good will." However, until its theological significance is altogether stripped one can readily understand Judaism's firm stand against Jewish celebration of the Christian festival.

However, there can be no gain-saying that living in a predominantly Christian environment, this Christian festival has reacted in some ways on

the celebration of the Jewish festival. Some years ago a well-known Reform Rabbi of Brooklyn, for example, suggested that instead of the simple giving of Chanukah presents the synagogues and temples should, imitating the Christmas tree, suspend the Chanukah presents on an elaborate menorah pendant. I do not recall that there was any particular affirmative response to this suggestion, but the very suggestion itself points to the fact that there are groups of Jews who have been influenced by the Christmas celebration.

And I dare say, it would not be denied, that assuming, as we must, among whom the Jews of the world are ensconced, the prevalence of Chanukah giving as well. In other ways, the contiguity of Christmas has unquestionably had a baneful effect. For there can hardly be any question that those Jews with loose religious ties have succumbed to the environment and have taken up with the celebration of the non-Jewish rather than the Jewish festival. Apropos of this, the late Professor Gotthard Deutsch, of the Hebrew Union College used to relate an amusing story. It seems that Mr. Goldstone, one Christmas Eve took his "Junior" for a promenade in a section in which non-Jewish residents predominated.

As "Junior" passed the numerous houses and peered through the windows and noted the abundance of Christmas trees, he turned to his father and asked: "Daddy, do Christians celebrate Christmas too?" There were those of this type,

near death. He commanded his son Judas to lead the Jewish legions. The Maccabees, as they were called, won victory after victory as Maccabias their father had done. Finally in 165 B.C. the Syrians were driven out of the Holy Land and

even in the days of the Maccabees. Before the Maccabees were able to triumph against the Greek forces who attempted to impose the worship of the Greek gods in the temple of Jerusalem, they were forced to battle against many a corrupt Jewish priest who was ready to consort with the Greek oppressors. It was a glorious battle these Maccabees fought. It has been said that theirs was the first war in history for a spiritual ideal. Antiochus had pledged himself to annihilate all vestiges of Judaism. He forbade the observance of the Sabbath, the rite of circumcision. In the temple of Jerusalem he placed the image of Zeus, and had the effrontery of even proclaiming himself a god.

His battalions were larger and stronger, and even Napoleon at a later age had said that God was always on the side of the largest battalions. But Judas the Hammerer gathered together a few of the faithful and demonstrated to the self-proclaimed god, Antiochus, that the new may conquer the many—that right may triumph over might. And it is this hopeful message that the dim light of the Chanukah taper continues to bring.

Chanukah Essay Awards

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Jerusalem (J.T.A.)—The "Ha'Arutz" recently published two more letters from Arab fellahen, who point out that it is the Arabs and not the Jews who are exploiting the fellahen and taking away their land. One writes that two Arab notables in the village of Kfaidinban, near Hartuv, who had been sentenced to death under the Turkish regime, but were saved by the intervention of the Jew, Levi of Hartuv, nevertheless looted his house during the riots.

ARABS, NOT JEWS, EXPLOIT THEM, FELLAHEEN CHARGE

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Can The "Drive" Be Abolished?

By A. H. Fromenson

The Jews of Newark, New Jersey, have just contributed \$2,000,000 more for a Jewish Hospital—Beth Israel.

That makes a total of nearly \$4,000,000 given by them to one institution in a period of less than four years. Given in two "drives," the second for a larger sum than the first.

As I cleaned out the desk at campaign headquarters which I had utilized for about three months, certain thoughts came to me based on the success of this second "drive" which had been embarked upon with much misgiving.

I thought of the sophomoric cynics in Jewish life who sneer at the "drive." And I thought of the serious-minded, mature, successful men of affairs who go in for "drives."

But, only in passing, I thought of the youthful critics who tilt their lances against most everything that their fellow-Jews, their elders, try to do.

What I gave most thought to I have crystallized in the lines that follow.

The day may come when people will contribute adequately to worthy philanthropies for the mere asking. The day may come when we will commute to the moon.

I have heard David A. Brown, I have heard other men who are conspicuously identified with fund-raising for philanthropic purposes, hope that the "ding-dong and hip hip hurray" of the "drive" would become unnecessary. Express the hope! Not the belief!

Conceded, for the sake of the argument, that the "drive" is not the ideal method for raising funds. What would be a better way? Of theories there are sufficient. But only theories. They do not stand up practically. Latterly we have heard about "driveless drives," but even the "driveless drives" are "drives" after all. True they have been free from some (not all) of the high-pressure propaganda that is exercised in an appeal to the entire community. The effort, that with but a little expansion could just as well, and with better results, have entire community, has been confined to a limited number, and especially to definite groups. Luncheons and rallies and banquets have been utilized by the "driveless drives" to secure maximum contributions from a minimum number of people, instead of a maximum number.

One consequence of the "driveless drives" has been to rob the interested institutions of the educational value of the propaganda that is essential in the public "drive."

There is no gainsaying that there is not a single philanthropy or institution (except the few that are privately endowed) that does not depend, in one way or another, on the propaganda that is either "planted" or generated during the drive as a means for developing and enlarging this informed interested public. One consequence of the "driveless drive" may be a dwindling of the contributors and contributions.

There are some features of the public "drive" that I should like to see eliminated. But only because they are non-essential. On the whole, after a number of years of direct, professional contact with campaigns, I see great public value in the present method of money-raising for philanthropic purposes. And this value is not altogether in the fact that through them the maximum is almost invariably raised.

Dr. Jacob Billikopf wrote a splendid article some years ago on the "by-products" of campaigns. Among these he listed unification of the communities in which campaigns are held and the development of a sense from the maximum contributors. As an ever-increasing number of individuals I have not his article before me, and possibly he included among these beneficent by-products the education of individuals as to the manner of giving. If he did not, he should have included this "by-product" because this is, to my mind, one of the most important, because it is the corollary of the development of a sense of civic responsibility.

There was a period, not very remote, when most people, even our best philanthropists, gave without calculation. Their giving was a matter of momentary impulse governed by their innate generosity. Sometimes an individual gave enough to defray the expense of a definite project. But, by and large, the giving was not according to any budgeting of the actual need. One of the most valuable developments of the present-day campaign

is the "rating committee." No campaign can hope to achieve maximum results unless it includes in its organization an intelligent, a thoroughly informed committee which will study the whole list of potential givers ("prospects" they are termed) and fix the amount that each should be asked, should be "educated" to give. There are, to be sure, in any sizable community a large number who cannot be "rated"—from whom any contribution is that much gained. On the other hand, there are a certain number of individuals whose contributions can be "rated" and should be, because of their ability to give large amounts.

There is invariably a difference of opinion between the "rating" of the committee and the "rating" which the individual fixes for himself, and one of the principal tasks of the campaign organization is to secure from the "rated" individual (as nearly as possible) the amount the committee has decided he should give. It must be borne in mind that a properly functioning "rating committee" does its work systematically. It bases its rating on a

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