

Ruth Ashinsky
Buss

"Zionism aims to establish a legally assured publicly secured Home for the Jewish People in Palestine."
—Basle Program.



"The Mizrachi aims to revive the Jewish Nation and rehabilitate the Jewish Land in the spirit of the Jewish Torah."
—Mizrachi Program.

Young People's Zionist League



1916 Third Anniversary 1919 JOURNAL

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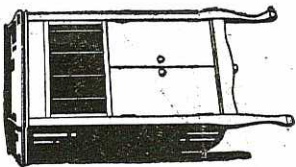
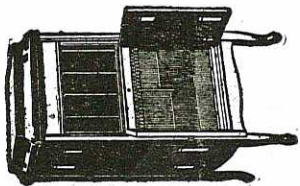
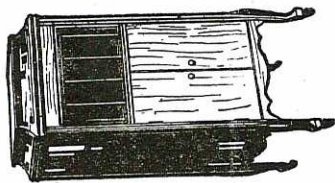
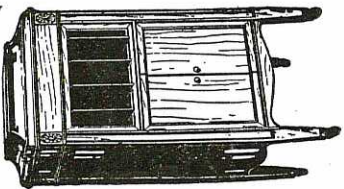
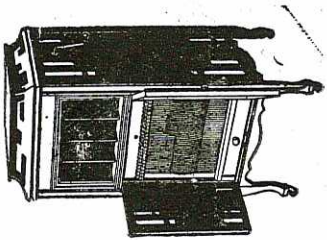
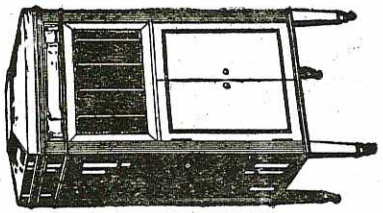
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Young People's Zionist League

Mizrachi



מזרחי

1916—THIRD ANNIVERSARY—1919 JOURNAL

Issued by the Young People's Zionist League
2041 Centre Avenue, Pittsburgh, Pa.

SEPTEMBER, 1919

TO THE READER

By J. S. FLOM

President of Young People's Zionist League



For the past three years the Young People's Zionist League was looked upon by all other Zionist organizations as the leading factor in all Zionist activities in the Pittsburgh community. Every appeal made by any Jewish organization for any worthy cause always found a hearty response on the part of the Young People's Zionist League. We, in our turn, have often aroused enthusiasm among other organizations to help realize the hope of the Jewish people.

While many organizations, both older and younger than ours, are now either entirely extinct or fluttering between life and death, the Young People's Zionist League is full of life and spirit. Its work, particularly in the line of propaganda and practical work, was very successfully carried out during the past three

years, thanks to the untiring efforts of the young men and young ladies of our organization.

Now we are celebrating the Third Anniversary of our Organization. For the purpose of marking the end of our previous activities and also the commencement of the fourth year of our work, this Young People's Zionist League Journal is published.

It is our intention and hope that this Journal will serve as a means of propagating the ideal which our Organization has endeavored to serve hitherto. With greater enthusiasm and increased energy we are ready to continue our work for the establishment of our people upon its own soil. The present hour *demands more* from all of us, particularly of the Jewish youth. The Young People's Zionist League is, therefore, willing to *give more*.

May this Young People's Zionist League Journal serve as a call to every Jew and Jewess who has the fate of his or her people at heart, to assist in the redemption of the Jewish people from the Goluth (exile).

Let the Jewish young men and young women, in particular, realize the tremendous responsibility that the present critical state of our people places upon them. It was the *youth* of every nation that brought freedom and independence to its people. Will the Jewish youth fail to play its part in the *liberation* of its people? Millions of our young men have fought for the freedom and safety of *all nations*; will they not help to safeguard the very *existence* of their own people as a nation?

The Young People's Zionist League firmly believes that the Jewish young men and young women of this community are only too willing to do their share. To them we appeal to join the ranks of the Young People's Zionist League and work hand in hand until the Jewish people finds itself established as a *free, independent nation* upon its own native soil in Palestine.



RABBI ISAAC JACOB REINES

*Founder of Mizrahi Movement
Born 1839—Died 1915*



DR. THEODOR HERZL

*Founder of Political Zionism
Born 1860—Died 1904*

OLD AND YOUNG

By RABBI MEYER BERLIN

President Mizrahi Organization of America

To be old means to be settled, to be conservative, to take things as they come, to be satisfied with the present, and to look upon the present as on the last chapter, because the future is reserved for the young only. The future is for the young something intangible, something of the Great Beyond—something unreal and unfathomable.

To be young means to be emotional, to be revolutionary, to be dissatisfied with things as they are, to strive to make the morrow different from the today. For the young the present is merely a prologue to the future, the past but an empty page which carries no interest for them.

If the entire world were to consist exclusively of old people, life would be a sad affair indeed! Everything would be "status quo"—at a standstill. One day would be no different from the next, every year the same as the following, no new ideas would be propounded and no new thoughts conceived. There would be no such thing as division of time, periods, or eras, for it would always be the same thing all over again.

If, on the other hand, the world were to consist exclusively of young people, there would be constant turmoil, the world would resemble a great volcano, constantly erupting—the creations of yesterday would be destroyed today. There would be no progress, no advancement.

How fortunate would be the world if old and young

were to work together and in harmony! The creations of the old, the young seek to improve upon and not to destroy. The strivings of the young, the old seek to direct with their experience on the right path, and not to ridicule. The experience of the old is utilized by the young for their future undertakings, and when the young create something for the tomorrow, the old remind them that there have been many tomorrows in the past and that the tomorrow of the present will be but the today of the future.

How fortunate would be the world if the old and young were not one the contradiction of the other, but an amalgamation of creative forces! How fortunate would be the world if the old and young would be less of a contrast, if old and young could form a happy, harmonious combination! If that were only so, then the today would be not the last chapter for the old and the new chapter for the young, but it would be a small link in the big chain uniting both elements.

If this were realized, the beauty of the past would be enhanced and the future would be holier and dearer.

Jewish life is very sad when our youth are estranged from it. Doubly sad it is when the old and Old-Age are entirely ignored! How fortunate shall we be when our Old and Young will work hand-in-hand for the same ideals, the same aspirations!

THAT IS WHAT THE MIZRACHI STRIVES FOR!

THE RECORD OF THE YOUNG PEOPLE'S ZIONIST LEAGUE

By WM. REINER



Three years ago Zionism in Pittsburgh was practically at a standstill. Then there were only about three Zionist organizations in this city and those were only half active. Young men and young women who were Zionistically inclined and wanted to do some work for the cause were unable to do so in a concerted, organized way, for the organizations then in existence were chiefly for middle-aged men and women. Our movement, like every other movement of its kind, needs a continuous influx of new adherents—new life and new energy—otherwise it would become stagnant, and, like stagnant waters, would gradually disappear. Zionism in Pittsburgh had almost reached that stage, when the Young People's Zionist League was organized.

This was one of the most important events in the local history of our movement. Some of the far-seeing men predicted that the incipient organization would in time become the most powerful factor in the carrying on of Zionist work in this district. A careful analysis of the situation will show that the prediction was very rational, for the conditions and circumstances under which the League was organized were very favorable for rapid growth and development.

All that was needed, then, to make our society a fundamentally sound and strong organization was

good leadership, and in that I may say that the Y. P. Z. L. was more fortunate than any other organization I know of. From the very start our leaders were competent and capable men and women. It was through the efficient leadership of the men and women at the head of our League that we had such easy sailing. Innumerable obstacles and impediments were laid in our way by such enemies as we had and it required tact and diplomacy on the part of our leaders to remove them without detriment to the organization. Any one who is at all familiar with the inside of the Zionist movement in Pittsburgh will realize what this means, and will agree with me that the officers of the Y. P. Z. L. need no other eulogies.

I hope that the reader will excuse my preceding paragraph, which is irrelevant to the subject, as I could not help but make these remarks upon taking a retrospective glance into the records of our League.

But now let us continue. After the customary preliminaries, such as drawing up the constitution and the like, the youthful organization which by that time had a membership of about twelve determined and energetic Zionists, inaugurated a far-reaching campaign for members. The slogan of that campaign was, "Every Jewish young man and young woman must be enrolled in our ranks." This has become the motto of the Y. P. Z. L. and there is good reason to believe that this will be accomplished in due time, if our activities are to be taken as indications of the future.

Within three weeks after the day of organization the membership had increased to twenty-five. These formed the nucleus of the wonderful organization that we have today. Then began our real work. This may be divided into two general classes—propaganda and practical work.

The work done by the Y. P. Z. L. in both phases is worthy of praise. For the purpose of propagating the Zionist ideals and ideas our committees arranged programs for our own members every other

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meeting day, and the thread running throughout all these programs is Zionism. Care was taken that all sides of the question were thoroughly discussed—political Zionism, economical Zionism, commercial opportunities in Palestine, biographies of Zionist leaders, the various plans for reconstructing Palestine and many other subjects were touched. But our propaganda work was not limited to our members only. In the course of our three years' existence, we arranged several mass meetings at which some of the Zionist leaders of today spoke, and also some open-air meetings, at which some of our own members appealed to the Jewish young men and women to join our ranks.

In practical work, the Y. P. Z. L. ranks first in the State of Pennsylvania and among the first in the country. During its three years' existence our organization did the bulk of the practical work in this district. In all National Fund collections the Y. P. Z. L. members brought in the largest sums. In the last Shekel campaign we sold over fifteen hundred Shkolim, a record which has been achieved by very few organizations in the country. In fact, all the affairs that our organization undertook were so successful that the expression—"The Y. P. Z. L. never fails in anything"—has become proverbial.

As much as the Y. P. Z. L. was engaged in Zionist work it still found time to help this country win the war. Our sales of Liberty Bonds and War Savings Stamps amounted to about one hundred thousand dollars. While mentioning our part in the war it would be improper not to recall the twenty-five young men, members of our organization, who went to make the supreme sacrifice for Democracy, and the many more who were ready to do the same. More than that, our membership was represented in the Jewish Legion by four of our members who went to fight for the realization of our national aspirations.

The space is too limited to give full credit to the wonderful record of the Y. P. Z. L., but enough has been mentioned to satisfy the reader that any organization might be proud of such a record as we have. But the Y. P. Z. L. does not propose to remain stationary and live on its past glories. We are looking forward to a hopeful future!

The Mizrachi World

"The Mizrachi World," a monthly publication in Yiddish and English, published by the Mizrachi Organization of America, will keep you informed of the activities of the Mizrachi movements in Palestine and all other countries.

Subscription \$0.60 a year. Subscription or single copies can be obtained from the Young People's Zionist League, 2041 Centre avenue.

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YOUNG PEOPLE'S ZIONIST LEAGUE
2041 Centre Avenue, Pittsburgh, Pa.

THE NACHLIEL

At the last Mizrachi Convention, a resolution was adopted calling for the formation of a corporation by the name of "Nachliel," for the purpose of acquiring parcels of land in Palestine for its shareholders and improving the land for the benefit of the owners. Soon after the convention, the Executive Committee of the Mizrachi Organization proceeded to draw up the statutes of the corporation and to set it upon a firm basis at the very start.

The paramount importance of the "Nachliel" lies in the fact that it provides a *practical* means whereby orthodox Jewry may be effectively instrumental in the reacquiring of the soil of Palestine. The "Nachliel" interlocks itself with the Mizrachi organization in that it is directly controlled by and affiliated with it.

The "Nachliel" provides not only for those who have intentions of settling in Palestine, but also for those Jews who are not able or do not intend to go there, and yet at the same time are desirous of doing their share in the redeeming of the Holy Land. In order to become a member of the "Nachliel," it is first necessary to buy one share of stock in the corporation, the price of which is \$5.00. The minimum amount of land an individual can buy from the "Nachliel" corporation is 15 Dunams. The price is \$300 and is to be paid within six

years. This sum represents not only the actual price of the land, but also the partial improvement of the soil, the planting of trees, etc., which the corporation will undertake to carry out. It is, of course, understood that 15 Dunams is insufficient to provide a person with a living; but in case anyone intends to devote himself purely to agriculture, he can subscribe for 30 or 45 Dunams at the same rate and under the same conditions of payment. When the Land Certificate purchased has been fully paid for, its equivalent in land will be duly turned over to the shareholder, or at his option, will be rented for him by the "Nachliel" corporation to Jewish settlers for cultivation.

The Mizrachi organization is doing and will do everything in its power to make the "Nachliel" a factor of prime importance in the reclamation of the soil of Palestine; but it remains for the great masses of orthodox Jewry in America to assert their firm intention of having the Jewish land rebuilt in the spirit of the Jewish Torah by buying land from the "Nachliel" unstintingly, and by supporting this corporation with their whole heart and soul.

For further particulars concerning the "Nachliel," write to Nachliel Department, Mizrachi Central Bureau, 86 Orchard street, New York City. From "The Mizrachi World"

Some of the Y. P. Z. L. Boys in the Jewish Legion



SAM'L GORDON
Y. P. Z. L. Member



JOS. TAYLOR
Y. P. Z. L. Member

The "Baby" of the Jewish Legion



HERMAN LIPMAN,
Y. P. Z. L. Member

Mizrachi Activities in Palestine

Of the important activities of the Palestine Mizrachi organization, there is to be noted the founding by that organization of a corporation by the name "Baith V'egan," i. e., House and Garden. The purpose of the corporation is to erect in suitable sections of the city of Jaffa a number of houses of modern construction. Each house is to be surrounded by a garden. Each residential section is to consist of three hundred to five hun-

dred houses. The plots are to be two and one-half Dunams each. One-quarter of the entire ground of the section will be devoted to the erection of communal buildings, such as the synagogue, schools, a library, town hall, etc. The price of each plot is 1,000 francs (\$200), and the total cost of the house and the planting of a garden is figured

approximately at 10,000 francs (about \$2,000). The Mizrachi Organization is planning to organize shortly branches of this corporation in the other important cities of Palestine, such as Jerusalem, Hebron and Tiberias. Mizrachi members of other countries can also become members of the corporation.
—From the Mizrachi World.



I. J. WILLIAMS
Supervisor of the Jewish Legion in Pittsburgh and vicinity

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The Mizrachi Ideal and Its Message to the Young Generation

By DR. MEYER WAXMAN

The aims of the Mizrachi contain nothing beyond that which is included in a right conception of Zionism, as it is historically understood. If Zionism, which strives to rebuild the ancient Jewish land and to create there a centre of national activity which will radiate spiritual influence to all parts of the Diaspora, is to be viewed in the light of the past life of our nation, it follows upon close analysis, that the Mizrachi interpretation of Zionism is the right one, and is inherent in its very essence.

Zionism is not a thing of yesterday, but its roots lie deep in Jewish history. It is the expression of an ardent yearning of a dispersed people for his former land, the birth-place of his traditions and the source of inspiration of his genius. Generation after generation dreamt the great dream of the restoration of their land and the birth of their spiritual glory. How then is it possible to understand Zionism otherwise than as a striving to rehabilitate the Jewish land and to revive the Jewish people in accordance with the spirit of our traditions and Torah, which is the very essence of the Jewish soul and the source of the spiritual greatness of our people?

This, then, is the Mizrachi conception of Zionism. And were all those who call themselves Zionists, of the same opinion, there would indeed be no necessity for the existence of a separate Mizrachi Organization within the Zionist movement. But unfortunately, this is not the case. There are tendencies in Zionism which aim at a total severance of the future Jewish life in Palestine from that of the past. Other tendencies are not so extreme but aim at a partial break between the future and the past. The underlying conception of these tendencies is that Jewish Nationalism is something distinct from Judaism, and that a Jewish life can be developed in Palestine which will be wholly built on the foundations of Secular Nationalism. The only link uniting the

past and the future—were these extremists to have their way — would then be the Hebrew language. The General Zionist Organization, however, has never worked out a complete plan of the work of regeneration which is to be carried on. Desiring to embrace all elements in Jewry, it declares religion and tradition a matter of individual choice, and in its regenerative work, it abstracts the general element of a national character. On the whole, the Zionist cultural work is of an indefinite character. It may be said though, that there is a tendency to create a Jewish culture on a secular basis.

This being the case, there arises a situation fraught with danger to the continuity of the process of Jewish history. And it is to avert that danger and to endeavor that our traditions play the prominent part in the new Jewish life in Palestine which they once occupied in the past, that the Mizrachi Organization has come into existence as a distinct party within the Zionist movement. It places its ideals and strivings for a complete regeneration of the Jewish people and the Jewish spirit, together with the restoration of the Jewish homeland, before the masses of loyal Jews and Jewesses, those who are devoted not only to Jewry, but also to Judaism.

The Mizrachi aims, not at the establishment in Palestine of the ascendancy of clericalism — as some of its opponents maintain— but at the development there of such a Jewish life which shall be permeated with the spirit of our traditions and Torah. The Mizrachi does not concern itself with the probable conduct of individual Jews. It is as liberal as any other Jewish organization and recognizes the principle of liberty of conscience as inviolable. But it does emphasize that Jewish life as a whole—collectively and publicly, be in conformity with traditional Judaism. The Mizrachi aims that the Jewish centre in Eretz Isroel be instrumental in bringing about a revival of the

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Jewish religious genius which has contributed so much to the sum total of human civilization, and which has not said as yet its last word.

The Mizrachi feels that were the course of the development of Jewish life in Palestine to be diverted in another direction, it would mark the interruption of the course of Jewish history, as well as a betrayal to the hundreds of generations who have suffered in the course of that long history for the sake of the traditions and religious and moral ideals of our people.

But in order that the ideal of the Mizrachi of regenerating the Jewish people and rehabilitating the Jewish land in the spirit of Jewish idealism and traditions, be realized in actual life, these ideals must become a part of the intellectual and spiritual life of the orthodox Jewish masses, old and young. The Mizrachi Organization must be given the means to gradually lay the foundation of the new Jewish life in Palestine.

The Mizrachi, therefore, brings this message to our rising young generation, loyal to Judaism and

its traditions. You who hold the destinies of the Jewish future in your hands, it is upon *you* that our nation calls to rebuild its ancient Home Land. You who are blessed with the vigor, energy, and zeal of youth, should be the first to accept our ideals and work for their realization. The old and the middle aged among us may hope to lay the foundation of the regenerated Jewish life in the land of our ancestors, but you will also live to see the edifice, and will be the architects and builders of it. It is for *you* to see that that life be a continuation of the grand and noble history of our people, not only as a matter of mere existence, but of spiritual, religious, and moral creative activity.

Is there a nobler ideal than to restore to a dispersed people its Home-Land, and to reanimate its ancient spirit, that it become once more an important factor in the progress of humanity? The ideal is placed before you by Zionism as it is rightly and historically interpreted by the Mizrachi Organization.

WILL YOU FOLLOW IT?

Camp Meade, Md., August 2, 1919

Mr. J. S. Flom,
President Y. P. Z. L.,
Pittsburgh, Pa.

Dear Mr. Flom:

Your most welcome letter received, requesting me to write an article for the Journal of the Young People's Zionist League, which is to be published soon, but owing to the fact that at the present time I have so many personal cases of vital importance where my aid and co-operation are needed, I therefore regret very much for not having the pleasure of contributing some article towards your most worthy Journal. Let me assure you that as soon as I retire from the service and will be re-established in my civilian status and at any time my help will be of any service to you, you may call upon me.

With very kind regards to you and all the officers as well as all the members of your organization, and with best wishes for continued success, I remain with New Zion greetings and always at your service,

I. J. WILLIAMS,
Headworker, J. W. B.

Young People's Zionist League

Mizrachi  מזרחי

1916--Third Anniversary--1919

JOURNAL

ISSUED BY THE
YOUNG PEOPLE'S ZIONIST LEAGUE
2041 Centre Avenue, Pittsburgh, Pa.

SEPTEMBER, 1919

STAFF

H. LEVITE..... } Editors
WM. REINER }
J. S. FLOM..... Business Manager

התק"פ - 5680

The Young People's Zionist League wishes all the Readers and Friends a Happy and Prosperous New Year.

May this New Year Bring us nearer to the realization of our Hope.

EDITORIALS

Our Membership Campaign

The idea to start the biggest Membership Campaign of the Young People's Zionist League simultaneously with the opening of our new club rooms is a very fortunate one. The Young People's Zionist League never had more to offer to the Jewish young men and women of this community than at present. Thanks to the never wavering enthusiasm and whole-hearted loyalty of our members to the cause of the Young People's Zionist League, we are in a position today to offer the young men and women a Zionist center—something that is at present sorely lacking in Pittsburgh.

We are convinced that there are hundreds of Jewish young men and women in this community who are sufficiently interested in the great hope and aspiration of their people to desire to do their share to bring about its realization. To them we say: **Join the Young People's Zionist League.**

To the fathers and mothers of our community, who realize that the present moment in Jewish history is of supreme importance to our people

and that we must mobilize all our human resources so that we may be able to meet successfully the great demands that this moment will make upon all of us—to them we say: Join the local **Mizrachi Organizations** (the **Dorshe Zion** for the fathers and the **Sisters of Zion** for the mothers) and see that your sons and daughters join the Young People's Zionist League. They will thank you for it. H. L.

The Mizrachi Zion Council and Our New Headquarters

The announcement that the Mizrachi organizations have formed a Mizrachi Zion Council and taken headquarters should be received with gratification by the Pittsburgh Jews. At last the men and women in sympathy with the Zionist movement will have a place to meet and get acquainted with one another. The benefits of this can hardly be overestimated.

In the first place, the formation of a council representing the Mizrachi organizations marks another step in the extension of our work in this district. Hitherto these organizations worked independently of each other and their achievements were therefore limited, due to the inefficiency resulting from the lack of centralized, unified action. But now we are to have a body, consisting of representatives of the three Mizrachi societies, which will guide and direct all their activities. With the assurance of good leadership at the head of an efficient organization as an incentive, the Mizrachi workers of Pittsburgh will work with renewed effort for the realization of our aims.

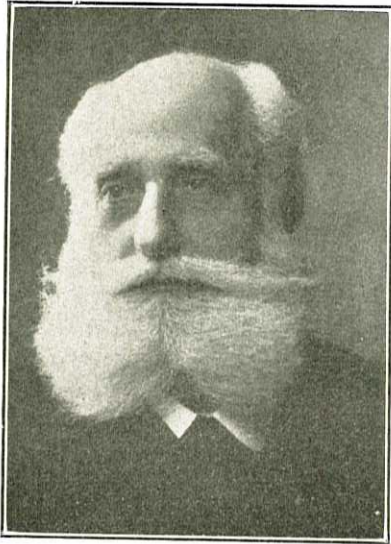
Furthermore, the opening of the headquarters will furnish additional boost for the Zionist movement in this city. Reading and recreation rooms will be open to all visitors and, in fact, an appeal will be made to all Pittsburgh Jews, young and old, to come in any time they wish. Zionist publications of all kinds will be kept there for those interested enough to read them, and a Zionist spirit will pervade the whole atmosphere. Our new headquarters, located in the heart of the Jewish district, will be open to everybody. Visitors will always be sure to spend an enjoyable evening there, listening to a lecture, reading good books, or discussing topics of the day with the more intelligent Jews of the city. These two events are sure to start a new period of Zionist activity in Pittsburgh. We are looking hopefully forward.

W. R.

The Young People's Zionist League takes this opportunity to extend its heartiest thanks to all those who have helped to make this Third Anniversary Journal a complete success.

MAX NORDAU

BY RABBI SAMUEL ZAHLER



The illustrious man at the head of this page does not enjoy the popularity he deserves, after all. To many, who are more or less acquainted with the vicissitudes of Nordau's life, it may appear that his Jewish origin was a stumbling stone in his career. But I do not share this opinion. I firmly believe that even if Nordau should have been a descendant from pure Aryan stock he might have been liable to the same unpopularity. That numerous of his own race and, strange to say, those who have the best reason to feel attached to him and to recognize his creative genius as the origin of Jewish Renaissance—that even those endeavor to exclude him from certain activities, speaks volumes for my opinion. The fact is, Nordau, the great critic and superintendent of the theatre of life, has his eyes too open to all the tragedies and comedies of the world. He peeps too much behind the curtains and calls the attention of the multitudes to what the actors are performing there. Nordau tells the truth. And what is more formidable and abominable than the truth!

It was much easier, says Emerson, much easier for Henry David Thoreau to say "No" than "Yes." For Nordau it is quite difficult to say "Yes." His eagle-eyed observation, his subtle, original intellect, his acute criticism, his profound love of truth, renders him a terror to the standard-bearers of modern civilization, and to the heroes and heroines of modern so-

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RABBI SAMUEL ZAHLER

ciety. "No!" says Nordau, "Your civilization is constituted of conventional lies and your social habits of paradoxical maxims." He spares no pedigrees, no rank, no power. He seems to be everywhere on the alert. And whosoever indulges in seeing, but not to be seen, in acting, but to conceal his intentions, all of a sudden Nordau emerges and says "No!" No wonder then that such a man should arouse a stormy opposition against himself. No wonder that society should employ all available means to belittle his name, to minimize his influence and to drive him out of its chambers.

All Zionists, however, the leaders as well as the rank and file, have the best reason to feel warmly attached to Nordau. Just because of his seeing everywhere the seamy side he deserves the love and full appreciation of all of us. Is it not remarkable that this great critic endorsed an idea which was considered by the world a Utopia? Is it not strange that Nordau said "Yes," when it might have been in the least expected? When his younger friend came up to him with his "Judenstaat," Nordau answered in the affirmative! He acquiesced in solving the hardest and most complicated problem by a method which was regarded as child's play. In spite of the intellectuals and progressives, who as a rule like to forget their past, Nordau admitted in the most amiable manner that the Juws must resume the thread of their ancient history. And thus he became the first and only inspiration to Herzl. But for Nordau, to whom it is so difficult to say "Yes," it is very questionable whether we might have had a Herzl.

To his seventieth birthday we

The Red Mogen David of America

The Red Mogen David was quite extraordinary in its beginning. Unlike many other organizations which are at the very beginning closely bound together by some central body, the work of the Red Mogen David began about February, 1918, and continued until June, 1918, practically without any central control. At this period the work done was so full of enthusiasm, so spontaneous and so noble, that it is almost impossible to imagine that New York, for instance, should know almost nothing of the work which was being done for the Jewish Legionnaires in other cities. It was only through press reports that one group of people knew what took place in other cities through which the Legionnaires passed.

A Central Body was urgently needed. Co-operation and co-ordination became more necessary as the work grew; and with this in view, the first Conference of the Red Mogen David was called in June, 1918, and New York designated as the place of the National Office. Since this, the Red Mogen David has grown to its present status, counting over 35,000 enrolled members.

Purpose of the Red Mogen David

1. Distinctly a relief organization, fundamentally founded to meet the needs of the Jewish soldiers, who, without hesitation, gave up careers, studies and ambitions—and, at one signal, laid aside their labors and rallied to the Cry of Zion.

2. To establish canteens and recreation rooms for the Legionnaires in Palestine.

3. To provide for the maintenance and care of the families of the Jewish Legionnaires.

4. To satisfy the needs of the Legionnaire returning from Palestine and to aid him in securing employment.

5. To assist the Legionnaires who desire to settle in Palestine.

wish from the depth of our heart, may this famous Jewish critic live a long, happy and free life. May he enjoy full freedom and liberty to say "Yes" or "No" whenever and wherever he chooses. May he finally prepare the world for his lofty and sublime lessons of truth.

6. To train and equip workers for international welfare work.

7. To organize a program of welfare work on a basis of reconstruction needs.

Activities—Pittsburgh Chapter

When the first contingent of Pittsburgh boys who had enlisted in the Jewish Legion left for training camp, receptions, banquets, send-offs, were tendered them by the Pittsburgh Chapter, and comfort kits, etc., were supplied each Legionnaire.

The response received from the public upon the launching of the first Membership Campaign in Pittsburgh was spontaneous, 1,200 enrolled members having been obtained during the first few weeks of its existence.

Pittsburgh was the city chosen by the National Office of the Red Mogen David for its First Annual Convention, held January 1, 2, 3, 4 and 5, 1919, being opened officially with a reception to the delegates and closed with a large mass meeting and concert at the Nixon Theatre.

During the month of April, 1919, an extensive campaign for clothes was made, in answer to an appeal from Palestine to help clothe the destitute, and thanks to the generosity of the Jewish community, thirty-seven (37) tons of clothing, including wearing apparel for men, women and children, were shipped by the Pittsburgh Chapter.

The results of the recent membership drive held in Pittsburgh have well repaid the work expended for it by the ardent workers of the Red Mogen David and which swelled the membership to its present number of 2,500. The campaign was closed with a picnic and dance, held at Elwyn Park on Sunday, July 20, it being one of the largest attended outings held in the city.

When the Legionnaires left, they enjoined upon the rest of the Jewish people a sacred mission—to provide for their dependents, to send assurances of cheer and co-operation to them, to bring comfort to their Palestinian brethren.

This work the Red Mogen David has undertaken and is doing, and in order to continue, they ask you to realize its efforts by fostering it financially. Morris B. Weiss, Pres.



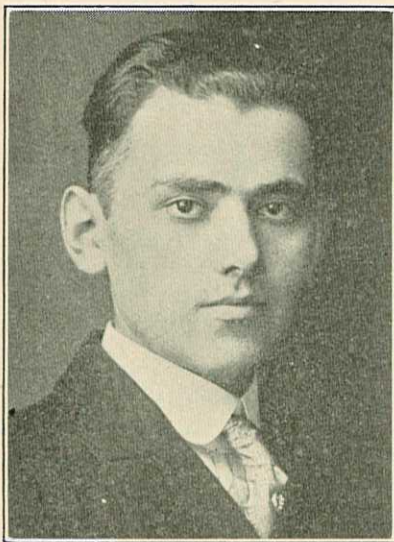
ELIZABETH SMITH
Financial Secretary



S. H. PICOVSKY, Treasurer
Chairman Membership Committee



FREDA LUSHER
Recording Secretary



I. ASHKWITZ
Chairman Propaganda Committee



ANNA SPIEGEL
Member Social Committee



SAM REIDBORD
Chairman Social Committee



DAVID KANTOR
Member Program Committee



L. ZWEIG
Member Social Committee



BENJ. KOTTLER
Practical Work Committee



THEADORE KANTOR
Membership Committee



JULIUS RADBORD
Member of Propaganda Committee



ROY SYNA
Member of Journal Committee

Some of Our Activities During the Summer

PRACTICAL WORK COMMITTEE

Mr. E. Keplove, chairman of the Practical Work Committee, reports that more than \$100 was collected by the Young People's Zionist League during the summer months for the Jewish National Fund. This money was raised through the collection of boxes, the sale of olive trees and the Tisho B'ab collection in the various synagogues. The Young People's Zionist League also took an active part in arranging the Mizrachi mass meeting in the Nixon theatre, with Rabbi Meyer Berlin and Mr. G. Bublick as speakers, last June. At this mass meeting more than \$1,200 was raised for the Mizrachi Palestine Fund. This committee has also supplied the synagogues of this community with National Fund Stamps for use on their tickets for the Holy Days.

PROGRAM COMMITTEE

The Program Committee, with Mr. Albert Morgan as chairman, has carried through a number of excellent literary and music programs. Among the non-members who gave their service were Rabbi A. M. Ashinsky, Mr. M. Freilicoff of Washington, D. C., Mr. I. Belkind of Palestine, Mr. Woolf of the Irene Kaufmann Settlement, Mr. Harry Hoffman and Miss Bes-sie Steinman.

MEMBERSHIP COMMITTEE

This Committee, with Mr. Sam Picovsky as chairman, reports that while he found it impracticable to conduct a membership campaign during the summer, nevertheless quite a considerable number of new members joined the Young People's Zionist League. The Membership Committee is now launching a strong campaign for new members. It feels confident that the coming season will witness an enormous increase in the membership of the Young People's Zionist League.

SOCIAL COMMITTEE

The summer months offered a splendid opportunity to the Social Committee, with Mr. Sam Reid-board as chairman, to show what it can do. That it has made good is the unanimous verdict of all those who attended the various affairs that have been arranged by it. Our picnic on August 10 deserves special mention. The members and their friends who attended it will long remember that day and thank the Social Committee for its splendid work.

Now that the fall season begins, the Y. P. Z. L. Singing Circle will resume its rehearsals under the able direction of Mr. L. Novick, conductor of the Beth Jacob Synagogue Choir.

PROPAGANDA COMMITTEE

During the past four months the Propaganda Committee, of which Mr. I. Ashkewitz is chairman, distributed large quantities of interesting and instructive books and pamphlets among our members. Twenty-three dollars' worth of Mr. Israel Belkind's books were bought by our members. These books included "Eretz Yisroel," a geography of Palestine in Hebrew; "The History of Jewish Settlement in Palestine," in two volumes, in Yiddish, and "The War of the Jews and the Romans" in Hebrew. Among the pamphlets and brochures distributed free to our members were: The "Mizrachi—Its Aim and Purpose," by Dr. M. Waxman; "Kiryath Sefer" and "Agricultural Schools in Palestine" in Yiddish and English, by I. Belkind, and also the July and August issues of the "Mizrachi World," the Yiddish and English monthly publication of the Miz-rachi Zionist Organization.

The Propaganda Committee will shortly receive a much larger selection of Zionist literature, of which our members will be able to avail themselves.

Miss Rosenberg conforms in every way to Ruskin's idea of woman. She "sweetly orders, arranges and decides." Witness, the picnic.

A NEW YEAR—A NEW ERA

By HARRY LEVITE

The Young People's Zionist League is entering upon the fourth year of its activities. During the past three years we have seen organizations come and go; we have witnessed individuals and groups break away from the Young People's Zionist League and start societies for themselves, but with little or no success, while the Young People's Zionist League still exists, stronger than ever before. Attempts have been made on several occasions by bigoted, selfish and misguided individuals to weaken and even to disrupt our organization, and, failing in these, at least to hamper us in our work and to throw obstacles in our way. But whenever such attempts were made, the members rallied around the banner of the Young People's Zionist League and raised it higher than before; our ranks increased, never decreased; our enthusiasm for the Young People's Zionist League and its ideals mounted higher and higher. Now we have the satisfaction of seeing that those who condemned us yesterday are today loudest in their praise for us; and those who scoffed and belittled us before are now watching every move of ours, so that they may know to guide themselves accordingly.

The question arises: How was the Young People's Zionist League able not only to withstand the desperate efforts of our opponents, but even to make progress? The answer is simple: While the critics criticized, the kickers kicked, the scoffers scoffed, the slanderers slandered, and the plotters plotted—we attended to our work!

We attended to our Work—and thus raised thousands of dollars for the Jewish National Fund, the purpose of which is to buy land in Palestine, for the Palestine Workers' Fund, for the Palestine Emergency Fund, for the Palestine Restoration Fund, for the Jewish War Sufferers Relief, and for other Zionist and Jewish purposes.

We attended to our Work, and, as far as in our power lay, we propagated the Zionist ideal among our members and the general Jewish public: (1) through the distribution of large numbers of Zionist pe-

riodicals, magazines, pamphlets and books, and, (2) by means of mass-meetings, open air meetings, lectures, concerts, debates and membership campaigns.



We attended to our Work,—and, in order to enable our members to become well acquainted with each other in a social way, and to make them feel that they need not always look for their social enjoyments elsewhere, but can find a field for their social activities within the Young People's Zionist League, we gave dances, masquerade balls, banquets, and outings. Consequently, a spirit of sincere friendship prevails among our members. Their loyalty to the organization, assuming, as it does, the nature of a personal attachment, so that a member could not sever his connection with the Young People's Zionist League without at the same time breaking with so many good friends.

We attended to our Work—and that is why the Young People's Zionist League is now stronger than ever and ready to launch upon the fourth year of its activities with enthusiasm and confidence.

The Jewish people stands today on the threshold of its Liberation. We are at the eve of our Ge'nloh. The entire civilized world recognizes our just claim to Palestine. But it is not enough to *claim* Palestine, we must now make good our claim; we must set about to establish in Palestine the Jewish Nation-

al Homeland. To accomplish this, the greatest task of our history, the whole of American Jewry must contribute to its utmost support. All elements, groups, classes, and factions should vie with one another in fulfilling their obligations to the cause of Israel's freedom. Every individual Jew and Jewess, young and old, must learn to realize that, at this momentous period in our history, for one to fail to identify himself with the heroic effort of his people to put an end to its two-thousand-years-old homelessness, is to be guilty of desertion. The Goluth affected all of us, the Ge'uloh must be effected by all of us.

There is no *one* party, however great, that could build the Jewish Homeland *alone*, and no groups, however small, the services of which, could be dispensed with, advantageously. The reconstruction of the Jewish national life is the business of the Jewish people—the whole Jewish people. It is important that no single fraction of the Jewish people should be permitted to monopolize the whole work, and it is equally important, that no single fraction of the Jewish people should be tolerated to shirk from doing its share of the work. Obviously there should be co-operation in this great constructive work, but it is equally evident that there must be no monopoly.

The Young People's Zionist League has in the past willingly worked hand in hand with any Zionist organization that asked for its co-operation. We shall gladly do the same in the future. We believe in co-operation. But the Young People's Zionist League will not in the future, as it has not hitherto, recognize the right of any *one* group to arrogate to itself the sole right to do Zionist work in this community. (Only a body created by the voluntary association of all the various groups working for the cause of Zion could honestly claim to represent Zionism in Pittsburgh. At present no such body exists.) For a group of individuals to come together and constitute themselves into a "one and only Zionist organization" in Pittsburgh is to make a laughing-stock of itself; for this "one and only

organization" to legislate that no other group or organization has any right to do Zionist work and, furthermore, to order all existing Zionist societies to be kind enough to allow themselves to be swallowed up by it, or else they will be read out of the Zionist movement, is to show symptoms of madness; for this "one and only" organization, upon seeing that none of the healthy, self-respecting organizations relish the idea of being gobbled up, to proceed to evict these organizations from the premises and to institute a campaign of vilification against them, is to prove beyond a doubt that it is afflicted with a madness that is vicious. The only thing to do, it appears to us, is to leave it alone, isolated upon its premises, hoping, if we may, that this peculiar madness will in time disappear, while the sound and sane organizations should co-operate in carrying on the Zionist work in this community. The Young People's Zionist League is desirous of the co-operation of every group, but the obliteration of none. All can help! And in some way or other, all must help in the reconstruction of our national life.

How true are the words of the American poet, Henry Wadsworth Longfellow, in his poem, "The Builders," that

All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and
great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the
rest.

We are not a new nation just evolved out of the convulsion and chaos of the world's great war. Nor are we building our Homeland merely because it is called for by the present political exigencies of the world. In the conscience of the Jew, the Jewish nation never ceased to exist, and in the heart of the Jew, Palestine never failed to be regarded as the homeland of his nation. We are an ancient people, with a history and culture well nigh 4,000 years old. Our national character was molded in the East in the distant past. When we went into exile we were already a mature, full-grown people, well equipped spiritually and morally, and en-

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dowed, moreover, with an illimitable power of endurance. Two thousand years of blood-letting have, no doubt, weakened us considerably. Twenty centuries of wandering from one end of the world to the other could not but leave their mark upon us. We have, perforce, surrendered and neglected certain traits and characteristics that were typical of ourselves and, on the other hand, we have acquired habits, customs, manners, moods and views entirely foreign to our national spirit. In other words, our national individuality was somewhat impaired. Impaired—but not effaced! For even the long Goluth (dispersion), with its endless inhuman oppression and persecution, could not rob us of the great truths and lofty ideals that were our inheritance. Our Torah we have never completely forsaken, and our culture we have never entirely abandoned. Never, never, throughout the long night of our wandering have we failed to find comfort and strength in our ancient faith, and never did the light of our Torah fail to guide us aright on our long, weary paths.

This is true of the past; it is equally true of the present. They who doubt it need but read the reports of the several Jewish relief representatives who have investigated the condition of our brethren in Eastern Europe, to convince themselves. We learn from these reports that during the past five years, while the war with its attending horrors was raging all around them, destroying every vestige of human culture; that while starvation, sickness and death stalked in their midst, our brethren never ceased to send their children to the Talmud Torahs and Chedorim, and to gather themselves in their shell-wrecked synagogues and Botay Midroshim, to find comfort and consolation in the words of our prophets and seers, and to draw inspiration and hope from the old spiritual source. And when all around them the cannons were roaring and the howitzers were belching forth streams of fire, and when the desolation all around them increased from day to day, due to the improved, up-to-date and most effective implements of destruction that our twentieth century civilization produced, how comforting must have been to them the sublime vision that some day "Many nations shall come and say: 'Come, and let us go up to the

mountain of the Lord, and to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the Law, and the words of God from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (Micha iv:2, 3 and Isaiah ii:3, 4.)

Now, the war being over, our brethren in Central and Eastern Europe—hundreds of thousands of them—are anxious to return to our ancient land and to re-establish our national life there upon the principles of liberty, justice and peace. They have no need and no desire to borrow the fundamental principles of just and free government amongst whom they live. Why should they "hew out for themselves cisterns, broken cisterns, that cannot hold water, when the source of living water is their own"? The dictum of our Torah, more than three thousand years old, that "One law and one code shall be for you, and for the stranger that sojourneth with you" (Num. xv:16), is, alas, still far from being in universal practice. The injunction of our Torah "not to vex the stranger," but "As one born in the land among you, shall be unto you the stranger that sojourneth with you, and thou shalt love him as thyself" (Lev. xiv:33, 34) is heeded by none of the nations of the world, whose governments are busily engaged in devising ways and means of restricting immigration and of circumscribing the movements and actions of "aliens."

No, we have no need to emulate others in our attempt to establish the Jewish Homeland in Palestine. It will be built secure only when built in the spirit of our own culture—our own Torah and traditions.

Our immortal leader, Dr. Theodore Herzl, foresaw with prophetic eye that the return to Zion will be preceded by a return to Judaism. The Young People's Zionist League believes that the only way to build our Homeland is to build it true to our national self. Or, in other words, "to rehabilitate the Jewish land according to the spirit of our Torah and traditions." This is the Mizrahi platform; this is our

platform. *The Young People's Zionist League is a Mizrahi organization.*

But if we want to reconstruct our national life in the spirit of our culture, then we must know what that culture is. We must know its nature, its essence, its history and its development. The key to our great culture is Hebrew. We must know Hebrew if we want to unlock the rich treasure-house of the Jewish past. We must know Hebrew if we desire to know the best Jewish thought, not only of the past, but also of the present. A knowledge of our national language is essential, not only for those who intend some day to settle in Palestine, but for any one who wants to keep in touch with the new life that is developing in our "Old-Newland."

The Young People's Zionist League will, therefore, immediately after the holidays, form classes for the study of Jewish history, Jewish literature and Hebrew. A series of lectures on a variety of topics of Jewish interest will be given during the coming season. In short, every opportunity will be given to the members of the Young People's Zionist League to acquire a knowledge of all things Jewish, such as every proud, self-respecting, intelligent Jew or Jewess should possess.

In order to best carry on this work, as well as the rest of our work, such as propaganda, Palestinian (Jewish National Fund, Mizrahi Palestine Fund, etc.) and Social, the Young People's Zionist League realized that it must have larger and more accommodating headquarters than it had till now. In this, too, we were successful. The Young People's Zionist League has now secured new and larger headquarters, located in the heart of the Jewish community. We shall spare no efforts to make our new place a center, where all sincere, earnest young men and women interested in the revival of their people on its own soil, may gather and feel at home.

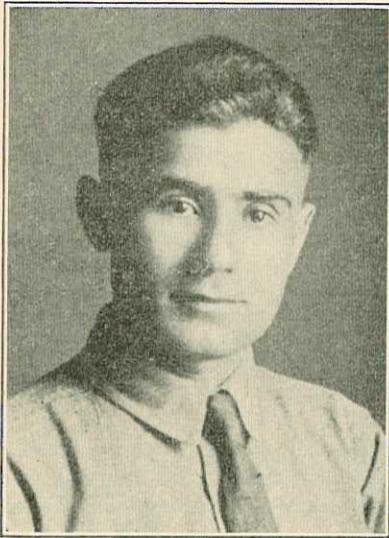
A new era is dawning for our people! A new year is beginning for our Young People's Zionist League!

May our organization serve as a sounding bugle to call all loyal Jewish sons and daughters of Pittsburgh to be ready to respond to the summons of their people when our sun will rise in the East.

ZIONISM—THE JEWISH IDEAL

By *ALBERT MORGAN*
Vice Pres. Y. P. Z. L.

Most of our people are by this time convinced that Zionism is practicable and that Palestine should be the home of the Jew. There are, however, a comparatively small number of pessimists, who cannot see how the Jewish Homeland could be safely established. They argue somewhat in this manner: "How could the Jewish State, even if established, defend itself in case of aggression? How could the Jewish Government protect its citizens in other lands? Certainly not through 'Shtadlo-



noos,' timidly asking as a favor that we be permitted to breathe God's fresh air in freedom! That course was followed throughout our long exile and availed us little. How then? We surely could not hope to force justice from the world by the use of military power. Our army and navy, should we have such, would hardly protect us against even the smallest nation, let alone the big ones."

The trouble with these people is that they refuse to see and realize that, after all, the world does move—that civilization is not at a standstill.

Has not the recent war shown us clearly that might is not right; that even great armies, powerful navies, and seventy-five mile guns must fail in the fight against the freedom and liberty of nations? Not armies and navies will safeguard our

Homeland, nor shall bayonets and automatic machine guns secure for our people fair treatment throughout the world. Our faith is in the spirit of justice and righteousness that prevails in the hearts of mankind. We rely upon the moral force of the world rather than upon only our physical strength.

Our people have always associated the re-establishment of the Jewish Homeland with the time when "nation shall not lift up a sword against nation," when war shall be no more. The world is determined that the horrible war through which it has just passed shall be the last one, and that universal peace shall be established.

Zionism offers to the Jews not only an opportunity to prove to the world their ability to cultivate their own land, whose resources have hardly been touched, but it gives them the only assurance to be able to preserve their faith, custom and tradition and their own language—Hebrew. It was in Palestine that the idea of the "Brotherhood of Mankind" originated. Zionism alone holds out to the Jew the promise of occupying a worthy place in this "Brotherhood."

THE NEW HUMANITY

The world is growing better in spite of all the miserable conditions of life.

When the history of the great world struggle which has just culminated in a glorious triumph for Democracy is written, no chapter will contain brighter pages, or record more daring and heroic



achievements, or speak of a more loyal and self-sacrificing soldier, than the chapter that shall narrate the deeds and heroism of the men who laid down their lives upon the altar of war in order that Democracy may live.

Up to the present time the nations of the world have been too nationalistic in their views of life. The war has brought them into closer contact with each other. They are beginning to realize that not in domination but in co-operation lies the glory.

Out of this war a new humanity shall emerge upon the horizon, the dawn of a new millennial blessing is coming, so (we) sing with Burns:

"For a' that, and a' that
It's coming yet for a' that.
That man to man, the world o'er
Shall brithers be, for a' that."

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MIZRACHI ORGANIZATION

Department of Education

At the last convention, the Department of Education was created as a special branch of activity of the Mizrachi Organization, with Dr. Meyer Waxman in charge. The present scope of activities planned by the Department of Education includes the following:

1. The preparation for the societies of written lectures, both in English and in Yiddish, dealing with various topics of Jewish interest.

2. The providing of suitable programs for debates and discussions.

3. The opening of courses for adults and children for the study of Hebrew.

4. The organization and supervision of a nation-wide Junior Mizrachi Organization.

5. The editing of a monthly bulletin, called "The Mizrachi World," devoted to literature, Zionist, Mizrachi and Jewish news and views, as well as news of the organization.

The first of a series of lectures prepared by the Department of Education for the use of Mizrachi societies has already been sent out to all affiliated societies. "The Zionist Ideal in Jewish History," by Dr. Meyer Waxman, is the subject of the first lecture.

PERSONALS

By Wm. Reiner

- Wouldn't it be funny:
If Miss Celia Pearlman would make a speech?
- If Mr. Flom would be absent from a meeting?
- If Mr. Pickovsky would take a vacation?
- If Mr. London would give his vocal organs a rest?
- If Mr. Reidboard would be opposed to having a dance?
- If Miss Spiegel would ever refuse to dance?
- If Mr. Levite would lose an argument?
- If Mr. Davidson would behave himself at a meeting?

That invincible spirit of confidence seems to pervade the Y. P. Z. L. atmosphere. All obstacles put in our way serve only to incite us to do even better work. That explains it all.

(Continued on Cover Page)

Both Phones

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DELICATESSENS**

1856 Centre Avenue, Pittsburgh

MIZRACHI ZION COUNCIL

A step of far-reaching importance to Zionism in Pittsburgh was taken on Monday evening, September 8th, when representatives of the three local Mizrachi Organizations met at the home of Rabbi A. M. Ashinsky, and formed a Mizrachi Zion Council. The three organizations represented are the "Dorshe Zion," "Sisters of Zion" and "Young People's Zionist League." The following were elected as officers of the Council: President, Rabbi A. M. Ashinsky; vice presidents, Mr. Harry Levite and Mrs. Hoffman; secretary, Mr. J. S. Flom; treasurer, Mrs. Ruderman. The officers together with Messrs. H. Plotkin, M. Joseph, B. Pearlman and Miss Sarah Rosenberg form the Executive Committee.

The Mizrachi Zion Council then decided to rent headquarters at 2041 CENTRE AVE., COR. ERIN ST. The Council expects to be able to occupy the new headquarters before the end of the month, as soon as repairs are completed.

HERE AND THERE*By ROY SYNA***SHE WOULD BE BOSS**

"I must tell you the sad story of my sister, some day," said Mrs. Chatter-Box. "Poor girl, she's a widow and she's looking for a captain to steer her through the stormy sea of life."

"It doesn't require a captain," said the Naval Friend, "she wants a second mate."

LONG BOARDERS

First Landlady—"I manage to keep my boarders longer than you do."

Second Landlady—"O, I don't know. You keep them so thin that they look longer than they really are."

Cows used to give milk for 4c a quart. Now they demand 15c.

*(Continued on Cover Page)***LEON MILLER****Jeweler**

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Pittsburgh, Pa.

Beechnut Smoke

a Mild Hand Made
STOGIE—

Three for 10c

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AT THE**

**Star Cleaning
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**BREAD and
CAKES...**

67 and 89 LOGAN ST.

**FOR A GOOD MEAL
STOP AT**

**TERKEL'S
Restaurant**

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Open Day and Night**Caplan's
Bread***
ALWAYS GOOD
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73-79 Logan Street**LIPSKY BROS.**

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Suits :: :: Special for the Holidays

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OPEN DAY
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Have Your House Illuminated
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Joe Solomon

New Location
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Have You Tried

The M. B. W. STOGIES?

3 for 10c

If not, you are missing 90 per cent.
of your pleasure in life.



Hymen Cohen

For
ALDERMAN
of Third Ward

Your Vote Will
Put Him
"Over-the-Top"
Again

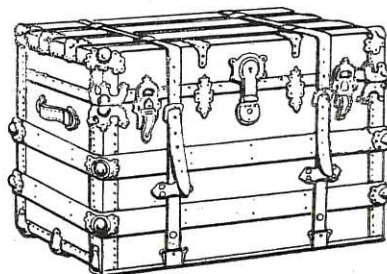
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Sept. 16, 1919

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1629-1631 Fifth Ave.
Pittsburgh, Pa.

Greetings to the Young People's Zionist League 1916 :: Third Anniversary :: 1919

MAX I. AMDURSKY
I. ASHKEWITZ
ALEX. AUSSENBERG
MAX BALBOT
ABE B'ANCHEK
SAMUEL BOLDINGER
JACOB S. FLOM
SARAH GELMAN
EDITH HORENSTEIN
SAMUEL KATZ
D. & T. KANTOR
ED. KEPLOW
BENJ. KOTTLER
SADIE KRAMER
HARRY LEVITE
LEORA LIPMAN
A. I. LINZNER
FREDA LUSHER
HARRY MORGAN
S. H. PICOVSKY
HARRY RUBEN
HARRY SIEGEL
JOS. SPOKOINEY
SAMUEL REIDBORD
NATHAN ROSENBLATT
SARAH ROSENBERG
ANNA SPIEGEL
ROY SYNA
FAY STEIN
I. SHERR

GERSON TOLOTCHKO
SARAH WALD
MAX YUDKOWITZ
L. ZWEIG

CHARLES G. LISOVITZ
JOHNSTOWN, PA.

TIKVATH ZION SOCIETY
JOHNSTOWN, PA.

Comrades! Accept my heartiest greetings at the celebration of the third anniversary of your splendid organization.

Comrades! At this epoch-making moment in the history of our people, it is our sacred duty to work with boundless energy and zeal for the redemption of our people, land and language.

I wish you success in your sacred national work.

Hoping that also our greatly suffering people will in the near future be re-established upon its own historical soil, I remain,

In Zion's freedom,

LOUIS NOVICK,

9 Trent St., Pittsburgh, Pa.

Israel Belkind, director of the Jewish National Farm School, Kiriath Sefer, Palestine, sends the following Greetings:

חברים!
אחרי נדודים בפיתסבורג תבאו
אל המנוחה ואל הנחלה בארץ
ישראל
ישראל בלקינה.

Louis D. Brandeis Camp No. 93, Order Sons of Zion congratulates the Young People's Zionist League on its success on its Third Anniversary, and wishes everybody a happy and prosperous New Year.

Do you want to know the history of the new Jewish settlement in Palestine?

Israel Belkind, one of the very first Pioneers of Palestine, has written the following books:

1. "First Steps of Jewish Colonization in Palestine" (2 vol.)—Yiddish.
2. "The Geography of Palestine."—Hebrew.
3. "The Last War of the Jews with the Romans."—Hebrew.

These books can be obtained from the Young People's Zionist League, 2041 Centre avenue (corner Erin street).

Compliments of

ABELS & RESS

THE BIG

CLOTHIERS



1010-1012-1014 FIFTH AVENUE

PITTSBURGH, PA.

HERE AND THERE

(Continued From Page 21)

The colored elevator girl gazed curiously at the service pin on the waist of her passenger. "Is yo husban' in France, lady?" she finally inquired.

Passenger (blushing furiously) — "No, this is for my sweetheart over there."

"Tee! hee! If I wore a star for every beau I had in France, I'd look like de Star Spangled Banner."

Mike had advised Pat, most solemnly, not to travel in the compartment in the rear of the train.

Pat asked, "Why should I not travel in the last carriage, Mike?"

"Because," said Mike, "the last carriage gets all the rear-end collisions."

"If it isn't safe," asked Pat, "then why don't they leave off the last carriage?"

Mike—I say, Morris, how many shirts do you wear a week?

Pat—You mean how many weeks do I wear a shirt.

Mike—I hear they changed the name of Squirrel Hill to the Garden of Eden.

Ike—Why did they do that?

Mike—Because there are so many Eden (yeeden) there.

Pittsburgher—I thought the President works for a salary?

New Yorker—Why, of course, the President works for a salary.

Pittsburgher—Why, then, was he doing peace (piece) work in Paris?

Zion's a wonderful place,
That belongs to the Jewish race.
'Stead of paying their bills in money

They pay you in milk and honey.
—R. Syna.

Many men wish that some women were like money. Then they would be able to change a forty for two twenties.

The boy stood on the burning deck,

Eating peanuts by the peck.
A maiden fair passed by and said,
"I wish I had a peck or two."

Please mention the Y. P. Z. L. when answering "ads."

Seventeen years ago eggs were 15c a dozen. Today, the same eggs are 65c a dozen.

Butter is so high today that many grocers are selling it on the installment plan.

Every nation seems to want a piece of China. Wouldn't it be a good idea to ask China if it would like to keep some for itself?

PERSONALS

(Continued From Page 22)

One of the most prominent music teachers of the city foretold a promising future to Miss Brown if she would be willing to go to a conservatory.

The Y. P. Z. L. is anxiously awaiting the return of Mr. Gordon, one of its representatives in the Jewish Legion.

It is the greatest ambition of Mr. I. Ashkewitz, one of our members who went to fight for democracy, to settle in Palestine.

An Opportunity for the Young Men and Young Women of the Pittsburgh Jewish Community

The Young People's Zionist League is now beginning its Fall activities with redoubled energy.

Help us make this season the most fruitful season in the history of our organization.

The Young People's Zionist League Membership Campaign is now on.

Join now and be one of our active members.

WE MEET EVERY SUNDAY EVENING

First Jewish
Candidate
For
ALDERMAN
In the Fifth Ward



Primaries
September 16th
1919

Your Support Respect-
fully Solicited

FRANK A. WEINSTEIN

צו די אידען פון פינפטען ווארד!

פריינק א. וויינשטיין

א פראמינענטער ביזנעס מאן, וועלכער איז בעוואוסט פיר זיין
נומע אידישע הארץ איז א קאנדידאט פאר

אלדערמאן פון דעם פינפטען ווארד

איהר האט יעצט א געלעגענהייט צו וואסען פאר א אידען.

אידען! קומט צו די פארלס דעם 16טען סעפטעמבער און לאזט זיך
ניט נארען פון ניט קיין אידישע ליעבהאבערס

טהוט אייער פליכט און וואוט פאר אייער אייגענעם
אידישען קאנדידאט פריינק א. וויינשטיין

איך וויינש יעדען פון אייך א שנה טובה!