

# The SENTINEL

OCTOBER 24, 1935

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Vol. C

No. 4

The American Jewish Weekly  
Chicago

# A German American Speaks Up

By HERMANN BRANDAU

## Foreword

"A man who knows a thing and recognizes a given danger has the damned bounden duty not to work silently but to come out in the open and fight for its remedy. If he fails to do so he is a miserable unfaithful weakling who fails either by cowardice or by laziness and impotence." This I read in Adolf Hitler's "My Battle." He wrote it when he, as a revolutionist, was imprisoned in Landau, but leniently pardoned after nine months.

This same feeling irresistibly impels me to write these lines. I feel myself a miserable weakling, a rotten coward. I cannot find rest day or night. Many of my friends tell me that they feel likewise, but that they are inhibited from discussing the question publicly. I, however, can no longer endure remaining silent. I still deeply love my old Fatherland, although I belong to the Stars and Stripes body and soul. I feel it my sacred duty to both countries to speak up whether it may help or not. I am confident, however, that it will help the good cause in some way. I obey the dictum of my conscience; I must cry out to the four winds the truth as I see it.

HERMANN BRANDAU.

### "God-Fearful" Mr. Streicher's "Stuermer"

Its boorish, fat bellied figures suggest a comic weekly. On closer inspection, however, one finds the tone of the paper quite different from the good-natured, if spicy, humor with which "Simplicissimus" ridicules the Philistines, the bureaucrats, the titled, and the purse-proud.

The stylus of its cartoonist and the pen of its writer are poison-dipped. The artist calls himself "Fips"; the head editorialist, Julius Streicher, and the small paper has been given the alluring name of "Stuermer," with the proud sub-title "German Weekly in the Battle for Truth."

What of this "Truth"?

Here immediately upon the front page is a picture of a fat Jewish butcher with a truly devilish countenance and his even plumper Jewish wife of no less ugly physiognomy. The man is just about to throw a huge rat into the meat-grinder with the ostensible purpose of preparing "chopped-meat" for his Christian customers; whereas the store is filled with kosher geese for his fellow-religionists. The editorial writer, or his understudy, is enraged over the fact that this store has a large Christian clientele. One does not know, indeed, which is the more astounding—the folly of the customers who find rat hairs and tails in their meat and meekly devour them, or the imprudence of Mr. Julius Streicher who dares set such absurd nonsense before his thinking readers. Or is it simply—dare one say it?—that his readers do not think?

Here is another picture. A diamond-studded Jew with the same devil's countenance—the genial "Fips" draws every Jew with the self-same bestial, diabolical visage—surrenders a weak-willed young woman captioned "Eur-

ope" to a giant orangutang Negro. Whereupon we are vouchsafed the enlightening information that all the striving of the God-damn . . . Jews is directed towards the destruction of the white race by the black peoples of Africa. What the Jew gains thereby, what becomes of him in this interesting process—of this the spirited Mr. Streicher has nothing to say.

A third picture shows a new born, circumcised male, and above it, ugly and repulsive, three supposedly Jewish heads labeled "Usurer," "Racketeer," and "Sadist." The explanation follows—that "a Jew evolves from every little Jew," and that consequently every Jewish child must of necessity develop into one or another of these three "types."

Another picture ridicules the United States, Jews, skyscrapers, and the Statue of Liberty are the most characteristic symbols of our country. But Streicher spills his rage and unclean eloquence over every other country where the Jews have been recognized as equal citizens and have reached high office and won honors—France, Switzerland, England, Italy, Austria and almost all the rest, even over poor Ghandi in India because he admits Jews into his circle of acquaintances. One thinks of Spain and Portugal, where expulsion of the Jews resulted in stagnation of progress and economic conditions, and of England who recalled its one-time order of expulsion of Jews almost immediately and has not certainly done poorly because of them.

The Jew! the Jew! On every page and in every picture—the Jew as the seducer of children! The Jew as the spreader of venereal diseases! The Lindbergh baby, of course, was stolen by Jews, its blood used for the making of ceremonial bread for the following Purim festival. Such nonsense is prepared by the Canadian "Fascist" and reprinted verbatim by the "Stuermer." There is no evil, no abomination in all the world, that Herr Streicher would not attempt to lay at the door of the Jews!

Here is a photograph of a group of lovely, seven year old maidens. There they stand, all in a row, curious, big eyed, great colored ribbons in their hair, like a bed of gentle spring flowers bathed in dew. Who would remain unmoved at the sight of all this childish innocence? Engineer Knaut of Kamen it was who invited the ten little girls to the birthday party of his small daughter, and—is it possible! among them was Edith Rosenfeld, of Jewish descent. Schrecklich! The fourth one from the right. There look at her yourselves, and you, Frau Germania, hide your head in shame! But here is the brave Mr. Streicher. He will see to it that the German people are cleansed of this devil's breed of Jews, never fear!

Still more ridiculous are Herr Streicher's attacks on Henry Ford, insinuating that Jewish capital has been the reason why the latter ceased the anti-Semitic tendencies of his "Dear-born Independent."

Here is an extract from the personal letter of Henry Ford pertaining to this matter in question:

" . . . In the multitude of my activities it has been impossible for me to devote personal attention to the management of these publications or to keep informed as to their contents. It has therefore inevitably followed that the conduct and policies of these publications had to be delegated to men whom I placed in charge of them and upon whom I relied implicitly . . . "I confess that I am deeply mortified that this journal, which is intended to be constructive and not destructive has been made the medium for resurrecting exploded fictions . . .

"Had I appreciated even the general nature, to say nothing of the details of these utterances, I would have forbidden their circulation without a moment's hesitation, because I am fully aware of the virtues of the Jewish people as a whole, of what they and their ancestors have done for civilization and for mankind toward the development of commerce and industry, of their sobriety and diligence, their benevolence, and their unselfish interest in the public welfare. Of course there are black sheep in every flock, as there are among men of all races, creeds and nationalities who are at times evil-doers. It is wrong, however, to judge a people by a few individuals, and I therefore join in condemning unreservedly all wholesale denunciations and attacks . . .

"I deem it to be my duty as an honorable man to make amends for the wrongs done to the Jews as fellow-men and brothers, by asking their forgiveness for the harm that I have unintentionally committed, by retracting so far as lies within my power the offensive charges laid at their door by these publications and by giving them the unqualified assurance that henceforth they may look to me for friendship and good-will.

" . . . Finally, let me add that this statement is made on my own initiative and wholly in the interest of right and justice and in accordance with what I regard as my solemn duty as a man and as a citizen."

(Signed) Henry Ford.

Mr. Streicher's poisoned pen does not even halt before the majesty of death. There is, for instance, the case of the employees of a department store at Magdeburg, who published a simple memorial notice on the death of their beloved employer. The paper stooped so low as to ridicule the obituary! If the employees wished to meet her again, it said, they would have to call at the Jewish department of

heaven. This is the scope and the literary taste of the "Stuermer."

And this in every one of the few numbers on hand. Woe to those who speak to Jews in public, buy from them, consult a Jewish physician or lawyer, take part in the burial of an honorable Jew or frequent a place where a Jewish orchestra is playing, or as a newspaper man accepts an advertisement from a Jewish business concern! They are denounced as traitors of the Fatherland. And when a theatre is playing the "Rosencavalier" by Richard Strauss, or the "Fidele Bauer" by Leo Fall, Herr Streicher's blood boils like that of the bull on seeing a red cloth.

How can a mind as narrow and stubborn as his understand or even admit that Wassermann was a great physician and benefactor to humanity, and Steinmetz an inventive genius; that Jews like Mendelssohn, Meyerbeer, and Johann Strauss, the "waltz-king," wrote the most divine music and enchanting melodies; that without the Jew Leoncavallo, we would not have the immortal operas "Pagliacci" and "La Boheme"; that Rachel Felix, and later on Sarah Bernhardt, were unexcelled actresses, and Kean and Belasco great actors; that Fritz Kreisler, Mischa Elman and Heifetz know how to play the violin, and both of the Rubinsteins the piano; that Wassermann, Koch and Virchow are universally recognized as shining lights of science (the "Stuermer" called them poisoners of humanity, being Jews or Jew-slaves); and that Heine wrote immortal poetry? His "Ich weise nicht, was soll es bedeuten" and "Am Meer" will still be sung as long as there are Germans on earth. These things appeal to the souls of men; one cannot find a trace of soul in all the writing of Mr. Streicher and his collaborators.

But his attacks are not confined to Judaism alone. They are directed against other creeds as well, and against Christendom in general. Especially is the Freemasonry with its motto of "ennoblement of mind and active work for the benefit of humanity," a thorn in his flesh. He calls it the "World's Plague" and has already published, like a police register, the names of two hundred Christian priests belonging to this "sinful" brotherhood. The fact that the most respected Germans, including all the Prussian kings from Frederick the Great who founded the Berlin Lodge, until Wilhelm II presided, and that Benjamin Franklin and George Washington belonged to the organization, is of little consequence to Mr. Streicher's disordered mind.

He is, however, somewhat careful in denouncing the Catholics and their customs, since he lives in Catholic Bavaria. But should one say "Gruess' dich Gott" instead of the prescribed "Heil Hitler," it finds its way into the paper. Involuntarily, one is forced to think of the recent case of the 500 young Germans who proudly called themselves "heathen" and were said to have burned the effigy of a Catholic priest with a ceremonial reading

(Continued on page 32.)

## CLASSIFIED ADS

FOR RENT—Mother and daughter have a nice front room for a refined, yg. or middle-aged lady. Kit. privs., real home. \$2.50 per wk. Austin, close to Wash. Blvd. Estebrook 1664, Apt. 401.

FOR RENT—Large rm. suit. for 1 or 2, twin or double beds, in fam. of 2 adults. Nr. surface lines, elevated, bus and lake. Call Wellington 7886.

FOR RENT—Nicely furn. front bedrm., suitable for 1 or 2, with or without board. Reas. rent. Small fam. Shainberg, 607 East 62nd Street. Call Dorchester 0719.

FOR RENT—Mother and daughter have nicely furn. front bedrm. with adj. bathrm. for yg. lady employed. Reas. Call Sunnyside 5606.

FOR RENT—Large, sunny bedroom, priv. plumbing, with priv. family, suit. for ref. emp. gentleman or woman, reas., exc. trans., nr. beach. 1648 Foster Ave., apt. 3, Ravenswood 6098.

FOR RENT—A beautiful furn., large, light front bedrm. Twin beds, double plumbing. Small, adult, intelligent Russian Jewish fam. Nr. Lake on Sheridan Road. Bus, L, street car trans. Call Edgewater 0288.

FOR RENT—Beaut. large light rm., double plumbing, small fam. adults, excellent trans. Call Bittersweet 4438.

## ROOM WANTED

WANTED—Yg. woman employed wants rm., board opt. in refined fam. of adults, south side. Include phone No. in reply. Address The Sentinel, Box K 430.

## APARTMENTS TO SHARE

WANTED—Yg. woman will share modern 3-rm. apt. with same. In Austin, Gd. trans. Reas. Phone Mansfield 4147.

WANTED—Woman to share apt. with same. Twin beds. \$3.00 per week. Call after 7 p. m. Briarcliff 0204.

YOUNG refined bus. girl desires to share her hotel rm. or select kitchenette apt. in Hyde Park. References exchanged. Call Hyde Park 2020, room 512.

YOUNG lady will share living rm., bdrm., kitchenette apt., elegantly furn., baby grand piano. Nr. North Side hotel. \$45.00 per month. Address The Sentinel, Box G 370.

LADY—Desires to share attract. 4-rm. apt. with same. South Shore dis. Gd. trans. Very reas. to right party. Call Regent 0082.

## SITUATIONS WANTED

WANTED—Yg. woman of 22 wants general housework in fam. of adults, no cooking or laundry. Call Keystone 2640.

WANTED—Pos. as bookkeeper, cashier, or general office work. Several years' experience in restaurant. Best references. Phone Van Buren 2538.

## HOTELS

## COMMONWEALTH HOTEL

2757 PINE GROVE, COR. DIVERSEY-PKWAY. The Commonwealth Hotel is offering even greater living comforts and conveniences at low rentals. The following rates are now in effect. Special weekly rates—\$10.00 up; monthly—\$37.50 up. One block to Lincoln Park Golf Course and Lake Michigan; 15 minutes to loop.

## MISCELLANEOUS

WANTED—Yg. or middle-aged lady with pleasing personality, to cook for and be companion to yg. lady. Gd. home, small wages. Call Mansfield 10210 between 4 and 6 p. m.

FOR RENT—Large, airy rms. for invalids, convalescents and a friendly home for elderly people. Day and night service. Strictly Kosher. Rockwell 5304.

TUTOR—Chicago U. student will tutor Hebrew, school subjects or prepare bar mitzvah students. Reas. prices. Call Midway 0045.

GOOD HOME—EXCEL. FOOD, SCIENTIFIC CARE FOR ELDERLY MAN OR WOMAN. SOUTH SIDE, GD. TRANS. PHONE LEVIN, WENTWORTH 5726.

## IT'S EASY TO LEARN!

DON'T BE A POOR SPELLER. IMPROVE YOUR ENGLISH. LESSONS IN YOUR HOME, REASONABLE. BEGINNERS OR ADVANCED. DOROTHY VINICK—BITTERSWEET 2020.

## A GERMAN AMERICAN SPEAKS UP

(Continued from page 9)

of passages from Nietzsche's "Zarathustra." What do these youngsters know of Zarathustra, the fore-runner of Christ, who preached the self-same neighborly love and goodness? The principle of his teaching was "Noble thoughts, noble words, noble deeds." Friedrich Nietzsche, "Anti-Christ" philosopher who was known to be mentally deranged at an early age and declared incurable at the age of 44, has created another figure that has completely hypnotized many Germans with his talk of the "Superman." Here, in brief, is the essence of the philosophy that led him to his own destruction:

"Truth and kindness are aims that are contrary to the reality and the facts of life. If hardness, cruelty, lies, cunning, pugnacity are able to increase the vitality of life I will say 'Yes' to evil and to sin. All impulses can be traced to the only natural impetus, the will for power. That is the moral of the master. The virtues of the moral of the slave, of the plain—that is the bad man—are pity, tender-heartedness, patience, humility, industry, good-will."

Little wonder that people accepting such an insane theory, drift into madness. This may explain many things which happened in Germany during the last few years.

How different is the philosophy of another that reads in sum and substance as follows:

"The supreme state of life is to know God, to love Him and to find repose in the thought of the everlasting natural necessity of all things. The political ideal is the democracy; the purpose of the State is liberty. There is no evil. Everything that preserves our being and brings it to greater efficacy is good for us. Our soul cherishes and enjoys everything that increases her life and her strength to act. She grieves over anything that weakens her and separates her from her real being."

This is the philosophy of a poor hollandish Jew, Baruch Spinoza, whose family was driven out of Spain, as was the family of the brilliant British statesman Disraeli, later Lord Beaconsfield. Goethe, Herder and many other German philosophers became enthusiastic about Spinoza's teaching and made it famous.

But now it seems that Julius Streicher's philosophy reigns in Germany. It consists of self-adulation and hatred. Again and again in his paper occur his noble maxims, every one signed with his own name and printed in large, bold face type, as prominently as if they were the immortal aphorisms of the great. For example:

He who knows the Jew knows the Devil.

He who respects a Jew insults the German people.

Whoever buys from a Jew is a traitor to his country.

All Jews are criminals. There are no exceptions among this corrupt, stinking race. (Sic!)

Racial crime (intermarriage between Jew and Gentile) is the most frightful of all crimes. Racial crime must be punished by death.

A Jew lets himself be baptized for ten cents and cries "Heil Hitler!" for five.

A Jew remains a Jew even after his baptizing, though he let himself be

baptized every Saturday. (Then, the apostles and the Christian martyrs remained Jews too!)

There are some facts that we happen to know that will greatly surprise that big Jew-eater. Brahms, who wrote music that touched the innermost spark of every German and made him feel very proud, was of Jewish blood. Richard Wagner's second wife, Corina Wagner, was the daughter of a Jewess, and that Jewess was the wife of Franz Liszt from the family of the Banker Simon Moritz Bethmann at Frankfurt. Consequently, Franz Liszt and Richard Wagner should have been executed as racial criminals, and Siegfried, the son of Wagner, must be driven out of Germany because he has Jewish blood in his veins.

One can see immediately how ridiculous and stupid this race theory is and we cannot understand how any thinking German would lend his ear to it. It is an insult to intelligence. The race question is considered in a separate chapter of this treatise.

There are passages, too, in which this Bible-wise and "God-fearful" Streicher makes reference to Jesus and his preachings. The noble Julius, indeed, speaks too much of Jesus. If the Saviour with all his infinite love for friend and enemy were to return to earth today, Mr. Streicher would be the first to nail him to the cross. For Mr. Streicher, to be sure, is a consistent and a resolute man!

His capital self-esteem finds one mode of expression, among others, in an article appearing in his paper in the first number of this year. The gist of the article: Julius Streicher is one of the oldest and most respected fighters in the Nazi movement. His name is renowned the world over. He is mortally hated by all Jews and their friends. His enlightening campaign against the Jewish race is the greatest, most gigantic philosophic struggle which has ever been fought on earth. This was written long before he made himself a newspaper feature by his noisy performance in Berlin.

As part of all this pomposity, too, we see the erection of "Stuermer" boxes in the streets of Germany, so that the thankless people who are unwilling to pay their ten Pfennig for so worthy a paper, can read it without any cost to themselves. The highly cultural achievement of the erection of these boxes is evinced by photographs, especially of children, whose chief interest apparently is the desire to see themselves portrayed in print. Hand in hand with these photographs go those of the "Stuermer" news-carriers, acclaimed as the true heroes of the New Germany.

Here lies another mendacity of the "Stuermer"—that it wishes to make its readers believe it has the German youth behind it. One need but take in hand a book by one of the modern German youth-educators to be better informed. Take, for example, the novel, "Komm' mit, Kamerad!" (Come on, comrade!) by Rudolph Haas, a book glorifying the new idealistic god-fearing German youth. There is nothing hateful here. On the contrary, the leader of the girl's group says, "Hate? I do not believe that I can really hate." And Heimo, the recognized leader and beloved teacher of the entire youth movement, remarks: "Race-hatred? Should I dig deep within me, I must

## B'NAI ISRAEL CONGREGATION DEDICATES NEW CLUBHOUSE

The B'nai Israel Congregation, located at 1138 South Francisco Avenue, will be the scene of great enthusiasm and activity next Sunday evening, when the formal opening of the clubhouse takes place.

About a year ago, the Men's Club of B'nai Israel was organized for the purpose of creating and stimulating the interest of the Jewish youth in Orthodox Jewry. The movement met with the enthusiastic response of over fifty young men. Plans were immediately made to convert a basement, which was used for storage purposes, into an attractive clubhouse.

The clubhouse has now been completed and the opening celebration will be held on Sunday, October 27, at 7 p. m. The arrangements committee is headed by Jerry Frost. The Young Women's group and the Ladies' Auxiliary of the Synagogue will cooperate in the festivity.

## CHOICE FAMILY LOTS FOR SALE

The Sons and Daughters of Joseph Cemetery, located at Roosevelt Road, one block west of Desplaines Avenue in Forest Park, is offering for sale choice family lots and single graves.

This new addition to other cemeteries in Forest Park, combines a natural beauty and dignity with every modern feature of any cemetery in and around Chicago. Adding to the general appearance is the fact that the regulations are such, that all graves and headstones will be kept uniform.

The location is ideal—within walking distance of the Roosevelt Road street car and the elevated station.

To appreciate the true beauty of this cemetery one must see it personally. The officers invite you to inspect it any time.

Honolulu (WNS)—Rabbi Kenneth Carlton Zwerin, who became the first Jewish spiritual leader of Hawaii a month ago, has been invited to conduct a special course on "Jewish contributions to civilization" at the University of Hawaii. The Jews of Hawaii are manifesting great interest in this course. The invitation to Rabbi Zwerin to join the faculty of the University grew out of the enthusiastic reception accorded to his pre-Yom Kippur radio broadcast of the first complete Jewish religious service to be heard in Hawaii.

say I am unable to find any hatred."

No, hundreds of Streichers and thousands of "Stuermers" of Nuremberg will be unable to drum into the heads of German youth the doctrine of hatred. It is against the German character. Even if they succeed to drill these narrow-minded principles into the heads of the present youth, the little ones will grow up and form their own opinion. German youth has always been idealistically inclined with a natural sense for what is just. There is another generation coming with broader views and bigger hearts. It will be inspired by the godly nature that preaches harmony and the certitude that all men are children of the same mother. They will be ashamed of what their parents did to the Jews.

(To be continued)

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OCTOBER 31, 1935

TEN CENTS

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## The World's Window

By LUDWIG LEWISOHN

## Emil Ludwig Before the Judge

By MEYER F. STEINGLASS

## The Ministry of Public Worship

By DR. JACOB SINGER

## A German American Speaks Up

By HERMANN BRANDAU

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Vol. C

No. 5

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The American Jewish Weekly  
Chicago

# A German American Speaks Up

By HERMANN BRANDAU

Mr. Streicher, of course, is also not a little proud of our so-called pure "Aryan" race, which in morals and ethics supposedly towers high above the Jewish characterlessness. It is but a pity that these facts cannot be forgotten—that the Jews and their ten commandments have given our contemporary civilization the basis for all morals, that modesty has found its symbol in a Joseph, loyalty in a Ruth, neighborly love in an Abraham who pleaded for Sodom and Gemorra, lifelong remorse in a David for an action that at those times was considered the right of a king. And even should these and similar tales be wholly or in part a creation of the imagination, their very existence proves the character of a people at a time when most of our modern civilized peoples were still stagnant and in a primitive, nay, barbarian state.

In proof of the degenerate Jewish morale, in every number of his paper, Herr Streicher rides the rabbinical utterances which were first written down four, five hundred years after Christ and are no more than the patchwork of obscure hands. One might just as well consider the Inquisition, the burning of witches, the selling of indulgences, etc. as commandments of the Christian law. If anyone knew the Jewish law, it was the Son of Man, who said of himself: "I am not come to resolve the law of Moses but to fulfill it." And again "Love the Lord God and your neighbors as you would yourselves. In these two lie the entire law and the prophets."

As for the question of race, suffice it to say that there are no longer in general any pure races among the civilized peoples. Even the Jews are strongly cross-bred, in Canaan with the blonde Amorites and later in their Babylonian captivity.

"Race is an empty phrase, pure swindle!" wrote the eminent German anthropologist, Professor F. Mueller. And the renowned Italian criminologist, Dr. Lombroso, added thereto the statement that the Jews carry more "Aryan" traits than Semitic, and that racial cross-breeding raises the level of intelligence. The degeneration of royal families of all periods of history should serve as proof of the effects of inbreeding. Says Prof. E. Meyer: "Babylon and Ninevah, Tyre and Carthage, Bagdad and Granada—who can say that the Semites are an inferior race!" Is it indeed necessary to mention the many other unbiased scientific authorities who share the same point of view?

Let us judge, however, according to our personal experience. Everyone who is honest with himself will say, as did Goethe: "I feel within me the germ of every crime." It is our external environment, our associates, education, up-bringing, self-restraint, that suppresses and destroys within us these primeval seeds of our animal nature.

Julius Streicher, however, and his kind are absolutely unreceptive to grounds of reason and justice. "It's all the same. Let the Jew burn!" He belongs to the corrupt race that has been the curse of man from the very first, the parasites and the exploiters

This is the second in a series of articles that Hermann Brandau, noted Christian-German author, playwright and poet, is writing exclusively for The Sentinel. In this installment, Mr. Brandau continues his discussion of Streicher's "Stuermer," and introduces the reader to the typical character in the ranks of the Nazi youth of America.

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of the masses, grasping and accumulating as much wealth as they can.

A joke is Mr. Streicher's photo. He, the proud herald of the noble Aryan race has not a single trait of that blonde type. A short, sturdy figure, a round skull, set on a thick formless neck, a low forehead, bridged by a clumsy nose, small, dark cunning eyes and thick lips, smiling with a silly artificial expression—a boar's head. He reminds one of a fat, contented brothel owner. Poor Julius, who knows what blood runs in your veins!

Let us turn to still another authority, the extremely well read H. S. Chamberlain, the inspired Germanist, son-in-law of Richard Wagner. This man, who surrendered his English citizenship to become a German, is considered the criterion of judgment by the New-German class. Attributing to the Germans the virtues of "mystic striving, scientific curiosity, power of belief, highly organizing and formative characteristics pointing towards ambition and the necessity of ideals," he lists as their vices "avarice, greed for money, cruelty, treachery, and inordinate desire for power and all the evils that result from this and the disregard for all rights but their own."

Chamberlain also cites numerous cases which show the German to be an unscrupulous exploiter of the masses and a moneyed despot, such, for example, as Fugger, who out of pure self-seeking saw to it that the most un-German, Spanish ruler, Charles V, was chosen German Emperor, and who financed the indulgences sale in Germany, and with the help of Welser, raised the unfortunate Smalkadic War. Was not the greatest crook of modern time, the Swedish Match-King Krueger, of German descent?

We have no right to consider vice as the distinctive characteristic of any one specific race or faith and to deem ourselves the pure and noble and thrice righteous. Let us remember the word of Friedrich the Great, one of the greatest men of all times: "May everyone find bliss according to his own 'falcon.'" He also said: "No people can suppress the Jews, without doing great damage to itself." And did not other successful rulers protect the Jews—Charlemagne, Peter the Great, the English Premiers and Bismarck. The honorable unforgettable Reichskanzler Hindenburg, who never spoke a word in favor of racial or religious hatred, wrote in his "Legacy to the German People": "I know that there is still much to be done and I wish from the bottom of my heart that there stand behind every act of national progress and unification the act of 'reconciliation' which binds together the entire German fatherland." Could all these great men have been wrong? Could the whole world be wrong and only the Jew haters in Germany be right?

Neither religious belief nor the racial heritage, that, without his doing, becomes part of man, but moral character determines his true worth. This remains the same among people of different faiths, but it is often different among others of the self-same belief; and every religion seeks to educate its followers to a higher plane of morality.

Let us be just! No man has ever chosen his mother, and what kept Julius Streicher from being born a Jew? Let us suppose that someone were to edit an "Anti-Stuermer" and publish all the crimes committed by the so-called "Aryans." How thick the volumes would become! One need but copy the criminal records of the German police departments.

Men like Streicher manage to exist only in the shadow of the "Fuehrer," who, in the bitterness over the first failure of his best plans has written things that he would not uphold today. Why, for instance, does he prohibit the printing of the most biting sentences in the translation of his book? But, like Faust, he cannot get rid of the spirits he called. There are the sub-dictators who in their self-seeking, have fanned into flame a religious quarrel which is directed not only against the Jews but others as well. It is evident that Streicher is indulged only in gratitude of the fact that he with his anti-Semitic following gave first support to the leader at his start.

Touching also is the naivete by which Mr. Streicher complains about the defense measures and counter-attacks taken up by the Jews. One would say that the latter were treated in Germany with all generosity and brotherly love and started this religious and racial war by sheer arrogance and malice. How much are they to be pitied, these kind-hearted innocent Jew-eaters! They certainly can never win over the German-Americans with such methods; they only repulse us by them.

The American Declaration of Independence reads: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of happiness." This is well established; there is nothing here for subtle interpretation or pondering, but a cardinal principle of true humanity. That's why no American can be an anti-Semite.

All men are born homogeneous and equally helpless, possessing, however, the free-will of adopting good or evil. The divine spark of superhuman inspiration is to be found in every newborn babe. Vice and virtue are individual and only thus should be rewarded or punished. Racial preference would be contrary to the eternal and just laws of the universe, contrary to the harmony of creation.

Insofar as the Jews are concerned, we in the United States can daily ob-

serve how the people are exploited far more by Christians than by Jews. We know that, contrary to the anti-Semitic saying, the Jews are easily assimilated when they have found a home, security of life and property, and equal rights. We know that they form but a small percentage of the bands of criminals, that they become diligent artisans, industrial workers, farmers and soldiers, loyal public officials and unimpeachable judges, earnest scientists, thorough scholars, and great artists. They are as honorable citizens as we who are of German descent and should the 5,000,000 Jews living here find their citizenship questioned, we know that rightfully we too have no better claim than they. We remember during the wars of the European nations that they trembled with us for the fate of the Fatherland; they were generous in their contributions for the starving German children and the other victims of the World War; individual Jews gave millions of dollars for the support of German institutions.

How can we now be asked to throw all our experience to the winds—and, against our knowledge and conscience—blow the tin horn of the Jew-baiters?

We still love our old Fatherland, with a love that cannot be detracted from that of our espoused America. Thus, too, according to the much quoted Carl Schurz: "We have suffered with the Fatherland and sought to be of aid with all the powers at our command. Even today we would gladly give our lives if by so doing we might be of service."

We have followed joyfully the great work of its unification and deliverance from domestic dangers, its internal strengthening and national renaissance. Our warmest blessings have followed each of the steps taken forward, and often would we shout with joy within us "Heil Hitler!" But the words die in our throats when we see about us the cold and unappeased hatred directed against our honored citizens. That Streicher's paper is permitted to create, undisturbed, its character-damning atrocities and horrors—that our beloved old Fatherland, for the sake of a vain delusion, has increased its suffering, hindered its progress and lost innumerable friends is too hard to swallow, more so as all this is for nothing. Nobody would pretend that a nation of sixty million people could not handle one per cent of its citizens in a strictly lawful and honorable way by punishing law breakers individually, and not denying the constitutional rights to the innocent great majority.

We think, too, of our children who, raised here in this trusting ground for all nationalities and all races, have achieved a wider outlook and a saner judgment than the German youth. They have sat with the Jew in the schoolroom, made friends and comrades with him in play, sport and military service, in professional and in social life. They would not understand it; they would turn from us, should we even wish to teach them religious and racial hatred. Should we—as is the desire of all German parents—

(Continued on page 13)

## A Symposium Chicagoans Should Not Miss



Prof. Melchior Palyi



Prof. Max Rheinstein



Prof. Rudolph Schindler

Three famous German scientists now exiled in Chicago will discuss "What Can German Experience Suggest to American Jewry?" at a symposium of the Community Council of The Jewish Charities of Chicago on Tuesday, November 5, at 8:00 p. m. at the Standard Club.

The three speakers are Professor Melchior Palyi, an internationally known authority on economics and finance; Professor Max Rheinstein, one of the world's leading students of international and comparative

law, and Professor Rudolph Schindler, world renowned physician, famous as the inventor of the gastroscope.

The University of Chicago has recognized the achievements of these three men by giving them a place on its faculty soon after their emigration from Nazi Germany.

Admission to the symposium will be by ticket only, which may be obtained through members of the Community Council or from the Community Council office, 220 South State Street.

### A GERMAN AMERICAN SPEAKS UP

(Continued from page 9)

have them visit the old homeland so that they learn to know it in all its spiritual wealth, they would lose all respect for their ancestral people on seeing in the streets the notorious "Stuermer" boxes. We find the struggle difficult enough, even now, in our efforts to counteract what they have learned through hearsay, newspapers and other devious channels voicing ironic remarks against "German culture."

We hope and want to believe that this wave of intolerance will pass, as it has passed often before in history. We hold it to be the rebound of long years of humiliation—the measles of the new-born Germany.

This leads to the statement of the great German historian, Friedrich Mommsen. He wrote that anti-Semitism is a "sickness," a kind of insanity. Hate is the hell that devours its own children. No people, no nation instilled with hate can ever achieve great things or even hold its own ground. Let us learn from the history and the judgment of the World.

We German-Americans will not and cannot, even if we should wish, surrender our old faith in God, and in precepts of neighborly love and righteousness, which originated in the Jewish religion and gave Germany a few of her greatest men, such as Saint Boniface, Karl Martell and Luther. It was also the creed of that great "Aryan," Zoroaster, the real "Zarathustra" that has conquered the world. Sophocles expressed it in these words when he said: "Not to join in hatred but to join in charity and love, I am in this world."

#### "FRITZCHEN"

The destructive influence of "The Stuermer" makes itself felt in the ranks of the newly-immigrated German youth, who on the whole are a fine class of clean-cut and well-disciplined young men. For example, they wrote in their publications: "Should the third Empire go aground because of the machinations of the Jewish boycott, woe

to the 600,000 Jews that are still left in Germany!" (Meanwhile, by the famous "grandmother's drop of blood" theory they raised this number to more than 2,500,000). That is the "Streicher" moral. To be sure, these young hot-heads did not mean anything by speaking thus. They only intended to give a warning to all Jewry. The same thought doubtlessly impelled them to save the States by publishing an article "Wake up, America, or you will be a victim of the Jews!" Childish conceit!

That the "Stuermer" stupidity, too, is making headway here is shown by several other articles which bear on their forehead the very sign of incredibility. For instance, as proof of the guilt of the Jews, the "Confession" of a supposed editor of the "New York World," Mr. Carcus Eli Ravage, is published reading like this: "You Christians have not yet started to recognize our guilt to its full extent. We are intruders, mischief-makers, revolutionists. We robbed you of your own world, your ideals, your future. We were the secret cause not only of the World War but of all your wars . . . "and so forth for a whole column.

If the letter is not the product of a lunatic's mind, the writer is evidently sarcastically joking; yet this is presented in all seriousness as a proof of the guilt of the Jews, the same as the account of a speech of a Rabbi who, at the funeral of another Rabbi, is supposed to have declared in no uncertain terms that "Judah will destroy Christianity and rule the world." For these young Jew-baiters, this is the incontestable proof of the authenticity of the Protocols of the Sages of Zion, in spite of the judgment of an impartial court that these protocols are a forgery.

Another of the ridiculous and most arrogant statements of Streicher's weekly is that the United States government is ruled by the Jews and Jew slaves. These small minds cannot or will not understand that the better judgment of good Christians and other fair-minded persons revolts at the injustice done to the Jews, and therefore

they flock to their defense. And you find in their anti-Semitic publications and speeches naive complaints that those "bad Jews in America" do not love the Nazis and fight back. Since days of old, German chivalry allowed the adversary to defend himself as best he could. Had the German-Americans always stuck together as all the Jews in the world do, they would have been better off.

Recognizing the weaknesses of the German-Americans, and the ease with which they are led and deceived by splendid oratory, these German youths founded a school of debaters which taught and practiced the bombastic phrases that seemingly have become a characteristic of the once taciturn Germans. The graduates were then let loose upon the German *Vereine*. Among these, 'Fritzchen' (little Fritz) was especially outstanding. We have named him thus, half sympathetically, half pityingly, because he is a nice fellow, hearty and active, although completely and incurably obsessed by the morbid ideas with which he has been imbued.

We met him for the first time when he sought to break up a convention of the German and Austro-Hungarian organizations meeting for the purpose of the German Day celebration in Chicago. He demanded that the swastika flag be flown at the parade. This was at a time when the flag signified nothing more outside of Germany than a symbol of Jew-baiting. *Fritzchen* and his friends themselves had not dared to unfold the new flag publicly. It was used only for purposes of interior decoration at their meetings. He demanded of the *Vereine* and their women and children, however, that they carry the flag with them in the parade, although this surely would have led to bloody battles with Communists and anti-Fascists. The police department for this very reason would not allow the swastika publicly. When his request was denied, he cried out that this meeting was led by the Jews, and promptly left the hall with his followership, some of them calling us names.

Later he came to a meeting of the "German Group of the World's Fair" and demanded that the "German

(Continued on page 32)

## AFTER THAT PARTY

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## THE ORACLE

By CARL ALPERT

**THE ORACLE** answers all questions of general Jewish interest. Queries should be addressed to **THE ORACLE**, in care of this paper, and should be accompanied by a self-addressed, stamped envelope.

**Q. Is it true that the name of God is not mentioned in the Book of Esther in the Bible?—T. S. I.**

A. The name of God has been completely omitted from the Book of Esther. The only reason that can be adduced is that the name of God was kept out of the work to prevent the Persians from substituting for it the name of one of their own deities. Various haggadists have interpreted words and phrases in the book as making covert reference to God.

**Q. Has the Hebrew alphabet ever been used in writing a modern language?—G. L.**

A. The characters of the Hebrew alphabet have been used in several languages. Jews of France in the 12th century wrote French with Hebrew letters; Jews in Persia, Greece, and Italy likewise wrote the language of the country with Hebrew letters. There have even been instances in which Hebrew characters were used in writing English. This is the reverse of the movement which aims at using Latin letters in writing Hebrew.

**Q. What was the Blackstone petition for Palestine?—P. J. M.**

A. William E. Blackstone, chairman of the Conference of Christians and Jews, drew up a petition entitled "Palestine for the Jews" and presented it in a memorandum to President Harrison on March 5, 1891. The petition called upon the President to use his influence in calling an international conference to consider the possibility of Palestine as a Jewish home. The government took no action.

**Q. Who wrote the song "Eili, Eili?"—N. J. L.**

A. "Eili Eili" was written by Jacob Sandler in 1896, when he was choir-master of the Windsor Yiddish Theater in New York. It was written for a play in which a Jewish girl was crucified. Not until 1919 did he copyright it, but it was too late, and he profited little.

**Q. Why is Vladimir Jabotinsky not allowed in Palestine?—W. H.**

A. On April 4-6, 1920, Arab riots occurred in Jerusalem, in which many Jews were killed and hurt. In defiance of British rules against military organization, Jabotinsky, then a lieutenant, organized the Jewish Self-Defense Corps. He was arrested, court-martialed, and sentenced to fifteen years' imprisonment. The Jewish community rose in unanimous protest, and under the pressure of this public opinion the sentence was reduced to one year. Shortly thereafter he was liberated on condition that he leave the country and not attempt to re-enter it.

The Oracle is now available in book form as a handy Jewish reference book. See your bookdealer or write this paper for information.

## A GERMAN AMERICAN SPEAKS UP

(Continued from page 13)

House" at the Fair fly the swastika too. He was granted a hearing and an attempt was made to teach the young man the right road. Aside from the fact that the World's Fair Administration would not have permitted such action, he was shown the injustice of his own hateful attacks upon Jewry. The chairman, Ernst Krueger, Rev. Dr. Scherger, Bernard Devry, the chairman of the German Day, and Dr. Otto L. Schmidt—through whose recent death true German-Americanism has suffered an irretrievable loss—all these spoke to the young man warmly and sought to convert his ideas. The latter pointed to the fact that the German Jews had always been loyal to old Germany and had given unselfishly to the starving children in both the German countries. "Perhaps you yourself are one of those children who were saved from death by these gifts of love," he told the young man. It was as though one were speaking to a wall. *Fritzchen* went as he had come; his next act was to run up the swastika flag secretly over the "German House" at the World's Fair, although, of course, it was immediately removed.

Later the government at Washington recognized the swastika as an insignia of the German Reich. The shadow that was put on the swastika from the beginning, however, cannot be effaced and its public unfolding in America is always followed by trouble. Cause indeed for shame among the German-Americans when they compare this state of affairs with the time when all were able to march so proudly behind the colors of the old homeland, next to the star-spangled banner. It could have been the same with the swastika from the beginning had it not been given the detestable signification of religious and race hatred.

Now they even want to take away from us the black-white-red colors, which are so dear and beloved to all German-Americans. This was the flag of Bismarck and of Hindenburg under which many of us served in the German army, and under which many of the later Germans fought in the World War. There was a German Memorial Day held for the great Hindenburg and, paradoxical as it seems, his very own flag was not allowed to be shown! This is the reason why many German-Americans kept away. They and their societies will not allow the old venerable German colors to be taken from them. Their idea of the Fatherland is inseparably tied to this flag.

Then there followed a period of continuous friction between approximately 200 members of the "Friends of New Germany" in Chicago, led by *Fritzchen*, and the old stock of German-Americans in the *Vereine*. Most of them behaved quietly either out of an innate calmness of spirit, or in the certain expectation that the young Stormers would soon be silenced. These latter, however, were unusually active, and, with a great deal of advertising, called one festival after another, one public gathering after another, at which they received the support of German communities. They aroused, on the whole, a great deal of interest. Even old citizens attended the meetings frequently. There was no reason why good German-Americans should keep away from meetings where the new developments and the slow re-birth of the old Fatherland was being celebrated. This did not mean by far, however, that they were in accord with intolerance and were willing to give up their American prin-

ciples. The sole evil lay in the fact that the hate-propaganda was always coming to the fore. *Fritzchen* became intoxicated with his own imaginary power. He felt himself already the dictator of German-Americanism. He who did not join his regiment would be broken. He would "send packing" all the old German-American organizations and *Vereine*. According to his belief, they had all fallen into insignificance and were held fast in the old rut.

Thus he attacked the "German-American Citizens League"—a strong organization in Chicago and Illinois—in the same manner as he had done with the "United German Societies of New York" and the "Central Union of Societies of German Descent" in Milwaukee.

The immediate cause was an ugly battle which had broken out in the very ranks of the "Friends of New Germany." One of their members had succeeded in founding a separate organization to further the interests of the German shop dealers in Chicago, called the DAWA, similar to an association in New York. *Fritzchen*, of course, was annoyed by the other's success in his own domain. He attributed it all solely to his personal influence and requested that the DAWA with its funds surrender to his reign. Upon the other's refusal, *Fritzchen's* bodyguard caused a fierce row which almost came to a matter of blows and the innocent man who only defended the members of his organization was grossly insulted and accused of dishonesty in the Nazi's semi-monthly. Thereupon, he made public a detailed explanation in the official organ of the "Citizens League." *Fritzchen* replied in turn, but his slanderous statement could not be accepted for publication in any decent newspaper.

© By Herman Brandau  
(To be continued)

## ATTENTION, DOMESTIC HELP SEEKERS!

If you are one of those women who has had difficulty in finding the proper domestic help, the conscientious service offered by the Agence de Placement Internationale, 920 Michigan Avenue North, will prove a genuine revelation.

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FOR RENT—Large, sunny bedroom, priv. plumbing, with priv. family, suit. for ref. emp. gentleman or woman, reas., exc. trans., nr. beach, 1048 Foster Ave., apt. 3, Ravenswood 6998.

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FOR RENT—Attrac. rm. for 2 girls, twin beds, board optional. Modern home, excel. trans. 7102 Jeffery Avenue, Apt. 214. Call Butterfield 0594.

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YOUNG Jewish woman wants position as housekeeper. Good references. Call Mrs. P. G. Landes, Fairfax 1266.

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## IT'S EASY TO LEARN!

DON'T BE A POOR SPELLER. IMPROVE YOUR ENGLISH. LESSONS IN YOUR HOME, REASONABLE. BEGINNERS OR ADVANCED. DOROTHY VINICK—BITTERSWEET 2020.

Jerusalem (JTA)—The New Zionist Organization of Palestine, Zionist-Revisionist group, this week proclaimed a plebiscite on the question of abolishing Haavara, executor of Palestine-Germany barter agreement by which German Jews are enabled to take their capital out of Germany when emigrating to Palestine. Haavara is operated as an independent organization, but the last World Zionist Congress decided to place it under the supervision of the World Zionist Executive.

When a fool keeps his mouth shut he may sometimes be mistaken for a wise man.

# The SENTINEL

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By HERMANN BRANDAU

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Vol. C

No. 6

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The American Jewish Weekly  
Chicago

# A German American Speaks Up

By HERMANN BRANDAU

Soon the small group who held the power behind the "Friends of New Germany" began to pour forth their entire anger upon the "German-American Citizens' League," and *Fritzchen* went so far as to publish that the latter spiritually, economically and morally already had one foot in the grave. Behind all this was his new "editor" who before had earned his bread from that "Citizens' League" and other German papers. It was he who had aroused the *Schwaben Verein* and others affiliated with the "Citizens' League" by his statement that he was "proud not to be an American citizen." He then reported in the Nazi paper that the "Citizens' League" would never sink lower ethically and morally than through its rejection of the beloved *Fritzchen* (whose bread he himself was now eating). In one of the succeeding issues of that paper, he published this fantastic figment of the imagination:

"The American people are ready for a house-cleaning and reckoning with the Jews, and when it comes, it won't be as tame and well-mannered as it was in Germany. Our Jews want it, and they will get it, and when it comes, then may the Lord have mercy upon their souls!"

What would have happened to an alien in Germany writing in this manner contrary to the Constitution? But here in the United States we have freedom of thought, freedom of speech, and freedom of the press; it seems, however, that the non-citizens are more cognizant of these than are the citizens. In due course of time, that Nazi paper sunk more and more to the filthy niveau of the "Streicher" publication that it glorifies in its columns. It even accuses the individual authorities within our government of being the servants ("handlanger") of the Jews.

Another instance, too, indicates the boldness of these young men. One read with astonishment among the advertisements in the newspapers the announcement of a public debate on the "truth of the protocols of the Wise Men of Zion" to be held between *Fritzchen* and the renowned preacher Dr. Dallman. *Fritzchen*, then, had become a theologian too, and many attended out of curiosity.

It might be noted that the previous day, these protocols had been adjudged a gross forgery by an unbiased court in Berne, Switzerland, at which hearing, the neutral judiciary had sharply reprimanded the unscrupulous methods of the Nazis in utilizing the manuscripts as propaganda against the Jews. The Nazi counsellor, Dr. Fleishhauer, was told: "You have come here with an accusation that is a slap in the face for everyone who has grown up in the culture of Western civilization." And the presiding judge closed the rendition of his decision with the words that he "hoped the time would come when no one would be able to understand that people had ever taken the protocols seriously. The spirit of Jewry is not to be found therein." The widespread "American Hebrew," too, had offered a premium of ten thousand dollars for anyone who proved that the protocols were true, but no one accepted the challenge.

All this, however, did not trouble

This is the third in a series of articles that Hermann Brandau, noted Christian-German author, playwright and poet, is writing exclusively for *The Sentinel*. In this issue, Mr. Brandau concludes his analysis of *Fritzchen*, and begins his negation of the underlying principles of the Nazi policy.

THE EDITOR.

• • •

*Fritzchen* any more than such trivialities had troubled his larger prototype, Julius Streicher. That which contradicts their theory-proven hatred is a lie, evidence falsified and bought by the Jews. His eloquence was certain to bring a severe defeat for the Jewish doctor and stabilize his own position as dictator.

The Rev. H. Dallmann, who possessed the courage of speaking before a meeting that was from its very inception inimical to him, explained in his factual and clear manner that the protocols were nothing more than a feeble imitation of the Satirical Dialogue in Hell which the Frenchman, Monis, wrote against Napoleon to present him with a register of his sins. A German spy and Cabinet Secretary, later dismissed because of forgery, a man by the name of Herman Goedsche, utilized the plot for a story, substituting a Jew for the Corsican. A Russian, under the pseudonym of Sergei Nielus, created from this the protocols which were said to have been written by twelve Jews, personifying the twelve Tribes of Israel, who took an oath to gain control of the entire world power. This occurred at the time when the Russian government, faced with social revolt, created a scapegoat for the masses. Nielus later reported that he had received the protocols from a woman who in turn had obtained them from a friend who is said to have stolen them from the archives of the free masons. The friend had died and the mysterious Nielus was careful not to disclose his name. A very dark story. Then, too, the well-known and well-read Princess Radziwill, who at that time lived in Paris, had declared that the manuscripts had been written there by the Russian secret police officer, Gollowinsky, in order to convince Czar Alexander III that his father had been murdered not by Russians but by Jews because, indeed, these had sworn to destroy all monarchs the world over. She had held these manuscripts in her own hands; and even the prominent Englishwoman and declared anti-Semite, Lady Hurlbut (who later married an American), confirmed this fact, albeit unwillingly.

*Fritzchen* knew of nothing to contradict this very credible-sounding explanation and excused himself by saying that he had not studied the Talmud any further. Then he hid himself behind the usual catch-words which never fail people of his type. "But the ethics and morals of the Jews follow exactly the sentiments set down in the protocols!" he cried out in stentorian tones. (These gentlemen who are always so carefree with their talk of ethics and morals, often lack proof of their own morality.) He then remarked that the Jews indeed had not yet betrayed any country as the Nazis accused them, but that the Jews to be sure have no country and have never had one. (This joke of course was followed by much laugh-

ter.) But that any one residing in this country as a guest dare speak thus of five million American citizens who have often enough given proof of their loyalty and whose ancestors already fought bravely under Washington in the war of independence—this is not laughable. It is a shame to the German name.

Nor did *Fritzchen* miss landing a side blow at the American press. This was completely controlled by the Jews, he reported. "One need only look at the advertisements." It follows, then, that a newspaper accepting the advertisements of a Jewish firm has sold itself to the Jews. This childish outlook, expressed repeatedly by Julius Streicher as well, proves the character level of this Leader.

To state the facts, there is not a single newspaper of national significance, not a single large newspaper chain such as the Hearst or Scripps-Howard papers, not a single newspaper in Illinois that is owned or controlled by Jews. Only a few sympathetic newspapers in the east are in Jewish hands.

It may also be well remembered that right after the War, all leading American newspapers became friendly again towards Germany, praising its honesty and good-will in comparison with the treachery of the former Allies, and lauding von Hindenburg as the finest type of soldier and man. They branded America's participation in the war against Germany as the greatest blunder in the former's history. The most popular American journalist, Arthur Brisbane, called it "idiotic." But suddenly, all these indications of the restoration of the century-old friendship between the Americans and the German people ceased. Why? Everyone knows the answer and will understand the cause when they consider the immense power that the Christian religion with its teaching of brotherly love holds in this country. It was misused during the War because Germany was painted as a criminal. But this time the Americans judge by their own convictions, and true to the Constitution, they defend the innocent, persecuted people.

These absurdities, however, seemed to be too much for at least ninety-five per cent of the assembled audience. The sympathetic Dr. Dallmann obtained more applause than *Fritzchen* and apparently converted many to a more tolerant view of the Jewish question, whereas *Fritzchen* received severe censure from every thinking listener.

It may seem out of place to deal so fully with this young man. He portrays, however, the very type of an entire group who seek to spread their false gospel and lead an ordered state-government to destruction. It is they who cause harm in the greatest sense to the German name and to German-Americanism. An announcement in the

New York "Beobachter," their previous official organ, which, however, was taken over by the German-Americans through a court judgment, is proof enough. It reads as follows:

"C. K. Froehlich, President of the United German Societies, has declared in his strongly acclaimed speech, that several of our countrymen have fallen victim to the well-known sly-boots who, on the destruction of their hopes, wish to hide behind others. It is a question here of the leaders of the Friends of New Germany (so-called but too frequently in the last few months) who in complete misconception of the true national-socialist ideas have played havoc with local German patriotism. And because their name in New York is no longer a reputable one and does not lure a dog from behind the oven, they are desirous of beginning anew their malicious play behind the protection of the Folk League, desirous of creating a high-sounding name behind stage to keep the New York Germans serviceable for their own selfish ends.

"Pres. C. K. Froehlich called them all by their true names, these *Fritzchen*, Schnuch, Schuster, Kappe, Zalme, characterizing them as cobblers, finefeathers, sly-boots, etc. who of late have drawn upon themselves the contempt of every honest New York German for their instigation of riots and practice of terrorist tactics. Unfortunately, it has been necessary to call attention to a part of these hideous crimes even in the pages of the "Beobachter," but the linotype bristles even now against any further mention of these people and their despicable deeds.

"The oft-repeated spontaneous applause which greeted the speaker proved how much his listeners approved the justice of his remarks.

"Director Voss, first Vice President of the United German Societies who also settled accounts with the agitators and corrupters, brought impressively to the fore a short selection of their abysmal deeds, contrasting their own words and practice so that these parasites on Germanism were seen in the end to have been their own judges and destroyers."

There is nothing to add. Except that *Fritzchen* has been promoted to the office of the "Alliance-Leader of the Friends of New Germany in the United States" on the merit of his heroic deeds.

## The Guilty

We of the German-born are very much incensed at the fact that the lie placing all the blame for the World War upon the Fatherland is still believed despite the many indisputably written and oral proofs that exist to show that the catastrophic struggle between the opposing great powers had been in the making for many years and was directly the result of economic competition, revenge, and territorial expansion. This, the leaders responsible for these politics have half-admitted with brutal candidness. Conquerors, indeed, are always right in the eyes of the world. The hysterical war propaganda is, nevertheless, so deeply imbedded in the unthinking

(Continued on page 31)

**THE ORACLE**

By CARL ALPERT

THE ORACLE answers all questions of general Jewish interest. Queries should be addressed to THE ORACLE, in care of this paper, and should be accompanied by a self-addressed, stamped envelope.

**Q. Who was N. L. Zeimach?—H. P. S.**

A. Nachum L. Zeimach founded the Moscow Art Theatre, Habima, in 1907, and was for many years its director. He took "The Dybbuk" on tour and was responsible for the rise of the Habima players to eminence.

**Q. Were the majority of Jewish immigrants to this country skilled or unskilled workers?—G. G.**

A. During the period 1899-1910, when 1,074,422 Jewish immigrants entered the United States. 36.8 per cent were skilled workers such as tailors, shoemakers, carpenters, etc. 17.4 were of miscellaneous occupations; 45 per cent had no occupation; 0.7 per cent were professionals, such as Hebrew teachers, musicians and rabbis.

**Q. What happened to the Jewish Khazar empire in Eastern Russia?—O. P.**

A. It is believed that in the year 965 the Empire collapsed before the Russians who took possession of it. Thousands of Jews fled into the Crimea, whence a few centuries later they entered Poland and Lithuania.

**Q. What has been the peak year in Jewish National Fund collections?—Y. A.**

A. \$1,415,000 collected for the J. N. F. in 1934 was the largest amount collected in any one year. Of that amount, England led with \$220,000, and the United States, with sixteen times the population, was second with \$190,000.

**Q. What is the meaning of the word "Aliyah"?—T. F. O.**

A. Aliyah, the Hebrew word meaning ascent, is applied to the act of going to Palestine. Waves of immigration to Palestine are termed the fourth Aliyah, or fifth Aliyah, etc. Prospective Chalutzim speak of their contemplated Aliyah.

**Q. When was the first Hebrew grammar drawn up?—H. M.**

A. The first Hebrew grammar ever written was by Saadia Gaon in the beginning of the tenth century. It was never published. Fragments of the manuscript were discovered in recent years in the Leningrad Library.

**Q. Was Ricardo, the famous economist, a Jew?—I. D. S.**

A. David Ricardo (1772-1823), founder of the science of political economy, was born a Jew but left the faith and married a Christian. He was really the first Jew ever to enter Parliament, although he took the oath as a Christian.

The Oracle is now available in book form as a handy Jewish reference book. See your bookdealer or write this paper for information.

**A GERMAN AMERICAN SPEAKS UP**  
(Continued from page 9)

masses that the Kaiser is still seen as he was then portrayed, a despotic, blood-thirsty tyrant.

For this reason, it is incumbent upon the Germans to take heed before raising similar accusations. Nevertheless, it has become the thing in the Reich to accuse the Jews point-blank of plotting Germany's downfall in the War and betraying her treacherously to her enemies, for—so runs the tale—they have desired the downfall of Germany even of old.

This is a monstrous statement. But no one is concerned enough to produce a single valid proof therefor. The apparent is brought forth as fact, as is always the case when the wish is father to the thought. To substantiate a fixed idea, one will admit everything both possible and impossible as proof, heedlessly unscrupulously, denying anything that speaks to the contrary.

Let us turn, however, to sound reason. Why, in all the world, should the Jews in Germany have sought her downfall? There they were getting along quite well, better indeed than in most of the other countries. Even the poorest immigrant after the years of suffering from the pogroms in Poland, Russia, and Rumania now found security for life and property; they lived well, and rich and poor alike enjoyed all the political and economic rights of citizenship. All their personal undertakings and the industries in which they took part boomed. Their intelligence was recognized without question. They took an outstanding place in the highest professions, in science, art, and literature; and were rewarded with honors according to their deserts. Banks and capital to a large extent lay in their hands. The Jew had already been accused of everything imaginable, but no one as yet maintained that they were foolish. How absurd is then the supposition that they wrought to destroy their own home!

"The foreign Jew"—so goes the story—especially the American, had decided upon the destruction of Germany. What perversion of facts! We, here in the United States, know that the Jews in this country, even those who had absolutely no family ties or other relationship in Germany, from the beginning of the World War took her part against England and France; we know that it was Christian capital under the leadership of J. P. Morgan and the Christian press under the influence of Lord Northcliffe, and Christian industrial magnates like the German-born Charles Schwab, and other non-Jews that pushed America into the war, leaving President Wilson with his Christian cabinet to do the rest. The tale of a mysterious Jewish conference sworn to destroy Germany, is a pure myth.

It is not difficult to find other reasons to prove that which one is so eager to prove. "He who seeks reasons finds reasons." Easy at hand comes the accusation: the Jews seek to secure control of a huge world kingdom. Fourteen million Jews, of whom not even a half million are fit for an economic war—i. e. assuming they had both the time and desire for some such struggle—to rule two thousand million people!

We see there is contradiction after contradiction, one paradox after another, ad absurdum.

And with the same fixety comes the report of the Jew as a bolshevik, destroying private capital and hanging the wicked capitalists to the lamp-posts.

In one way or another the poor game must be caught; all exits from its home have been blocked.

And yet the Jew is only acting under the pressure of his environment, he is the product of his surroundings as is every other normal and intelligent human being. Who in Czarist Russia would not have become a revolutionary on seeing his blood-relations mowed down in masses or exiled to Siberia? Undoubtedly the Russian Jew had his part in the revolution, but that he is the father and the pillar of bolshevism—this is again a myth.

Even Karl Heinrich Marx cannot be called a Jew. He was still a small child when his father converted the entire family to Christianity, and he grew up in strictly Christian surroundings, attended only Christian schools, and married a Christian. He would have been exactly the same with the same spirit and action had he been born a Christian.

It is indeed true that the German Jews belonged to the liberal element and thus created the enmity of the feudal Junkers and Conservatives, but they were always numbered among the State-supporting parties. And compare their liberalism with the socialistic programs that are being realized now in almost every country in the world!

© By Hermann Brandau  
(To be continued)

**WINTER EYE CARE**

Since our activities during the winter months are confined indoors a great deal, we naturally do more work with our eyes. Reading, sewing and other close work under artificial light tend to cause a marked strain. We should stop to consider whether our eyes are in condition to meet this strain.

A good thing to do at this time of the year is to see a competent optometrist who can inform us whether our eyes are able to stand the additional use. If needed, glasses will be recommended, or eye exercises may be prescribed to strengthen the muscles.

We suggest a visit to Dr. Vincent A. Greene who has taken care of the eyes of Rogers Park people for 17 years and whose office is located at 7027 North Clark Street. Dr. Greene has the oldest established optical parlor in Rogers Park where full services, ocular and optical, are available. The Shur-on and Ful-Vue products are featured, and his laboratory is completely equipped to do precise grinding and offer every facility for the correct care of the eye.

Berlin (WNS)—Thanks to the intervention of the German war ministry the propaganda ministry has been forced to rescind its recent order decreeing the removal of the names of Jewish dead from all war monuments and memorial tablets. The new order was in the form of a statement denying the earlier decree but this was merely a face-saving device. By the terms of the new order the question of removing Jewish names is left to the discretion of the local authorities whenever local public opinion demands it.

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# The SENTINEL

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NOVEMBER 14, 1935

TEN CENTS

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## The World's Window

By LUDWIG LEWISOHN

## The Romance of Religion

By RABBI CHARLES E. SHULMAN

## The Polish-Jewish Tragedy

By RABBI MOSES SCHORR

## A German American Speaks Up

By HERMANN BRANDAU

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Vol. C

No. 7

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The American Jewish Weekly  
Chicago

# A German American Speaks Up

By HERMANN BRANDAU

Jews are no more responsible for the demoralization of German culture than the ultra-modern Christian authors and artists of French coloration who offer the public what it wants—a tonic for its worn out nerves. Plausible reasons are dug out of nowhere, results transposed as causes, just as though this is the scene of a murder trial, wherein a weakly supported and awkward state-prosecutor seeks to prove that which cannot be proved.

A few more data are worthy of note: The Jews in Germany did their duty in the war just as every other German. Twelve and a half per cent of them died for the Fatherland, whereas the corresponding ratio of all other Germans was thirteen and a half. Thirty-five thousand received Orders for bravery, twenty-three thousand were promoted to non-commissioned positions, and two thousand became officers. And before the World War, no Jew was permitted to attain to an officer's position! One hundred and sixty-five Jews were aviators at the front, thirty of whom fell in battle.

The council of the Soviet Commissariat in 1922 consisted of eighteen members. Only two of these were Jews and these were later expelled. In 1918 there were 124,021 in the Communist party in Leningrad (the former Petrograd). Of these 2.6 per cent were Jews.

"Trotsky was a Jew, so was Zinoviev and perhaps one more, but that practically exhausts the list," writes Elias Newman in his book "The Jewish Peril and the Hidden Hand" that was dedicated to Professor Dr. Franz Delitsch of Leipzig and Professor Herman Strack of Berlin, and aroused so much interest. He continues further: "President Roosevelt is accused of being Jewish and under the control of Jewish leaders whose puppet he is alleged to be. (!)

"Even the late President Abraham Lincoln was accused in his day of having a kind of back-stage advisor, his one man 'brain trust' in the person of Dr. Issacher Zacharie, a Jewish chiropodist.

"This is a good example of anti-Semitic transformation.

"The Jews are not the leaders of Bolshevism any more than they are of the Republican party of America. The Jews in Russia are despised by the Bolsheviks because: First, they are religious; the Bolsheviks are atheists. Second, they are nationalists; the Bolsheviks are internationalists. Third, they are idealists; the Bolsheviks are materialists. Fourth, because the Jews are not 'Class-conscious proletarians.'"

A striking proof that the American Jew is not a Communist is evidenced by the desperate efforts of the Communist Weekly, "The New Masses," to win them over to the Soviet. Its principal collaborator, John L. Spivak, paints for them all kinds of frightful images, and finishes a pamphlet of his articles with the warning: "The only safety for the Jew, his only tactic can be his alliance with the whole revolutionary working class . . . Without them, the Jews are consigned to the Ghetto, doomed to massacre and pogroms."

Hermann Brandau, noted Christian-German author, playwright and poet, is already a familiar figure to readers of The Sentinel. In this fourth installment of the series that he is writing exclusively for The Sentinel, Mr. Brandau repudiates the many fallacious concepts that have been purposely fostered by the Nazi regime as a justification of its own nefarious policy.

THE EDITOR.

• • •

But Mr. Spivak is honest enough to admit that the American Jewish Committee is bitterly opposed to Communism, and he copies a letter of one of their leaders, the Ex-Superior Court Judge Joseph M. Proskauer, reading as follows: . . . "Any book, which directly and by innuendo, identifies Jews and Communists, is an anti-Semitic book. That is the essence of the situation. The rest of it is embroidery.

"In order to fight Communism, in which task I am with you, there is no occasion for exalting Hitlerism and publishing a book which apparently misses no opportunity to emphasize the chance coincidence that a particular Communist happened to be a Jew."

It is remarkable that this Communistic paper shows some decency toward their political enemies while the Chicago Nazi paper abuses everybody who does not belong to its camp. What else can be expected from the disciples of that man Streicher?

As to the reproach of usury so frequently made against the Jews, it must be remembered that almost one thousand years of Christianity passed before the first trace of usury could be found among the Jews. Up to then and later on, the Christians practiced usury everywhere. Then by inhumane laws that forbade him any other occupation, the Jew was driven to usury for his livelihood. He was instrumental for the princes and lords in Germany to fleece their own people. And, not infrequently, all his earnings were taken away from him and perhaps his life too. That raked the hate of the German populace against the Jew. He was the victim of greedy sovereigns and country lords who were the greatest exploiters of the peasant and the common people.

As soon as economic freedom was accorded to the Jews, they turned mostly to other occupations, having certainly learned caution, thrift and ability in money matters.

"The Jews are what we made of them," said Lord Macaulay, champion of human rights. While the famous French historian Leroy-Beaulieu, disclosed that "their virtues are their own, their vices are our making."

Concerning that old accusation that the Jews are international and not at all patriotic, the fact is that the German Jew did his part for the Fatherland as well as any other German, and fulfilled his patriotic duty in every war as well as any other German. It may be remembered that Bismarck could bring the war of 1866 to a satisfactory end only by the financial help of a Jewish banker, Mr. Bleichroeder, since the Christian money market had refused him credit. This certainly means nothing in the eyes of those Messieurs Pennyless who consider money always a negligible matter and look upon any rich person as a racketeer or a thief. But why didn't the

patriotic Christian banker take that risk?

One may look over the history of the United States to discover whether or not the Jews were patriotic. Rev. Madison C. Peters, a Christian minister in New York reported in his book "Justice to the Jews" that the two Non-Importation resolutions that caused the War of Independence were signed by fifteen Jews, risking their lives like the other revolutionists; that several Jews sacrificed whole fortunes (Haym Salomon gave \$600,000) for the new Republic without receiving a cent of repayment; that the Jews gave their ample quota of soldiers and a surprising number of high officers to the war front in all wars of the Union. Four thousand Jews were in the American army during the war with Spain.

It is another myth that the Semites are not good soldiers. Remember Hannibal, and other great soldiers of olden days. Where is a greater army leader than Moses, who led millions—there were 600,000 fighting men—from Egypt and forty years through the desert? Yet his mission as an educator was still greater. Truly, the Jews have a right to be proud of their origin.

One may look at anti-Semitism from every angle. The fact rests that it is a prejudice without any logical foundation. The principal reason seems to be the fear of Jewish competition in almost every province. It offers a charter for impotence and laziness versus intelligence and industry. The Christians in America and England, however, were never afraid of Jewish competition. It spurred them always to better and greater efforts, and thus resulted in the extraordinary progress in both countries. This brings to the mind the words of Count Nicholas Bethlen, one-time Premier of Hungary.

"If other cities want to drive the Jews out we hope that they will send them here to Budapest. The Jews have become, through their talents and activities in politics, literature, art, trade and industry, a very valuable factor of civilization. We can use them in Budapest. Our capital is composed of two cities; the city of the Jews, a modern emporium and the city of the Magyars, a city which resembles a village in the desert. More Jews—more light!"

This information is taken from the book of the distinguished Austrian scientist and diplomat, Count Coudenhove, who knew sixteen languages and who traveled all over the world and delivered himself to the study of the Oriental peoples. He confessed that he was himself, theoretically, a pronounced anti-Semite because he had had disagreeable experiences with Jewish usurers. He explained that if anyone had asked him when he began to study the Jewish question to write about it, whether his book would be

anti-Semitic, he would have answered in the affirmative. But considering himself a servant of the unbiased, un-presuming truth-seekers of the world, the thorough study had changed his views, and his book is one of the best defenses that Jews have. It is written only in German, but should be translated into English and other languages.

The truth is stronger than lies and ignorance, and justice is stronger than ignoble selfishness and brutal abuse of power. That is the reason why the Jew has stood throughout the centuries unshaken, and why he finds so many defenders of his God-given rights among the Christians.

Thus German-Americanism today stands divided—more disunited than ever before. It must find its way out of a great dilemma. On the one hand, it watches with joy the national renaissance of the old Fatherland and draws hope that under the new leadership Germany will attain complete freedom and "its place in the sun." On the other hand, it is bound body and soul to its new home—a country whose first principles stand in staunch opposition to those which the irresponsible elements and thoughtless traitors of the true German spirit have proclaimed the first principles of the New German movement.

It must decide; it cannot avoid its Scylla and Charybdis, it must speak its "yes" or "no." There is but one road open, that which follows the dictates of conscience and refuses to tolerate the rise and spread of fanatical religious and racial hatred within its ranks.

Its soul, however, is filled with infinite sadness. The break with its ancestral people has torn its way into the very heart of German-Americanism. It is much more than the tearing of folk-ties; it is the bleeding wound of a spiritual disunion. The Lord alone can pardon those who have been the cause of this severing of old ties.

Bound up with all this is the sorrowful realization that these seeds of hatred and intolerance can never ripen into good for our old Fatherland. This is as true as the fact that from the seeds of the thistle there can bloom no roses. Outside of the destructive moral results that evince themselves in ever new street-brutalities, we German-Americans are forced to see our beloved Fatherland heading in the direction of a new economic crisis; again censured and despised as the pariah among nations, chafed by continual religious unrest.

Great stress is laid upon the theory that all this represents a process of purification for the German nation, that it will be internally strengthened and revived thereby, and be rescued from bastardization by the Jews. Let there be no illusions here. He who has grown up in Germany and lived for years in various parts of it has been a soldier, has labored in factories and stores where there are no Jews, and among small people in "Aryan" surroundings—he knows that there is no special moral standard, no difference between these strictly "Aryan" sections of the country and those populated by Jews. That the blue-eyed, blonde Thusnelda is no better and no

(Continued on page 31)

## THE ORACLE

By CARL ALPERT

THE ORACLE answers all questions of general Jewish interest. Queries should be addressed to THE ORACLE, in care of this paper, and should be accompanied by a self-addressed, stamped envelope.

**Q. What training and education did the late Boris Schatz have?—N. I.**

A. Boris Schatz, founder of the Bezalel Art School, was born in Russia and was a Talmud student in a Yeshibah for some years. Upon discovering his natural bent he left his native land and at last reached Paris where he worked under the sculptor Antokolski. Later he worked as master in the Ecole des Beaux Arts at Sofia and finally conceived the idea of the Bezalel School and gave all his time to the promotion of that institution.

**Q. Did Jews have any hand in the formation of the New York Stock Exchange?—T. M. S.**

A. The charter originating the New York Stock Exchange in 1792 has four Jewish names including Benjamin Seixas, a merchant, and Ephraim Harte, a former State Senator and a partner of John Jacob Astor.

**Q. Who was Israel Abrahams?—C. M.**

A. Israel Abrahams (1858-1925) was a distinguished English-Jewish scholar, author and teacher. He was the author of "Jewish Life in the Middle Ages" and was associated with historical and literary societies throughout the world. He was considered one of the most scholarly Jews of his time.

**Q. How did Goldberg, the cartoonist, begin his career?—B. F. D.**

A. "Rube" Goldberg studied art at one time with a sign painter in San Francisco and then began work on the San Francisco Chronicle at eight dollars a week. The fame of his cartoons spread and his material was soon syndicated.

**Q. How many Jews are there in Biro-Bidjan, the Jewish colony in Russia?—V. A. R.**

A. During 1933 3,190 Jews immigrated to Biro-Bidjan, and in 1934 close to 7,000 went to the section. There has, however, been a heavy emigration movement. Proponents of the movement claim a total of 14,000 and predict that within a few years there will be a total of 45,000. Opponents ridicule these claims and estimate that at the present rate of emigration the section will soon be depopulated. It is true that Russian Jews apparently have not taken to the idea as readily as was expected.

**Q. Are many of the symphony orchestra conductors in this country Jewish?—A. C.**

A. During the period 1920-1933, of the 37 outstanding permanent or guest conductors of the 12 leading symphony orchestras in the country, 17, or 45.9 per cent, were Jews.

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## A GERMAN AMERICAN SPEAKS UP

(Continued from page 9)

worse than the darker Rebecca, that mothers are all of the same eternal stuff is an incontrovertible fact. And, indeed, are there not many fair-haired, light-eyed parents who have not given birth to dark children? Who does not know, moreover, that the source of Jewish existence is the family and the strong ties that bind its members together?

What, indeed, is the use of the entire program of race-breeding to which so much is sacrificed at a time when there is really so much else to be done? The striving, ambitious young man of the future and the inquisitive, gifted young woman who are seeking to experience more of the beauty of God's world—are they to be kept within native bounds, devoid of all opportunity of acquaintance with their counterparts among another nation? No human heart can be placed in a strait-jacket, the German heart least of all.

Would you, then, be the laughing-stock of the world, you hardy gentlemen of the crippled hearts and the stone heads? Love in all its ideal and nature-given manifestations will express itself despite your laws upon laws and blow your wisdom to bits like chaff before the wind, and your egotistical selves along with it.

Youth, to be sure, can be easily influenced by new patriotic ideas, by fine speeches and glamorous parades. It does not differentiate between shell and kernel, but waits for maturity before seeking practical values. And though one surround the Reich by a Chinese wall, youth will fly over it to gain the outer world and learn of other peoples and live with other races. It will experience ever wider and wider intellectual and spiritual spheres and soon shake its head over the medieval religious atrocities of the Reich. The German people will lose once more their best and their truest, and other nations will profit thereby, as even Prussia in years gone by once profited by the influx of the Huguenots.

There are 65 million Germans living in the Reich, and 30 million more in foreign lands, exclusive of the 20 million German-Americans. With but few exceptions, all of the German expatriates have taken the broader view, the more tolerant outlook. This is quite natural. It would indeed be a form of blindness to fail to see and recognize the good qualities characteristic of peoples and races other than German. They will never applaud religious and racial hatred and are unable to understand the anti-religious movement in the Fatherland. They will have nothing to do with it, and, for this reason, are being ejected from the German national fold by all the apostles of intolerance.

But are the German people indeed ready to renounce these 50 million folkmen, and their moral and active support? The second generation of German expatriates, as a direct result of this spirit of intolerance, is being quickly and irretrievably lost to Germany. It is true and it must be said that many indeed are now ashamed to admit their German descent. The American first principles of liberty and tolerance have become so much an integral part of their very being that they can only view their former compatriots as the enemies of human society and of mankind itself.

It is true that every nation has the right, and is indeed in duty bound, to lead and regulate its internal problems by the law of the majority. It

has not the right, however, to penetrate into the primeval domain of the individual and tell him how to rule his home. This is the fundamental law of Germany—and of every other self-conscious nation: that the power of the state ceases at the threshold of the home. Witness the Anglo-Saxon proverb of the freeman: "My house is my castle, my domain." This has not changed.

© by Hermann Brandau.

(To Be Continued)

## A BOON TO HEALTH

Do you know that there are marked differences in the qualities of the smoked fish that you can buy? That, for example, the food of fish caught in the cold, fresh, revivifying waters of the ocean contain vitamins A, D, and natural iodine that are so essential for the preservation of sound health, while the food of fish taken from tepid, muddy river waters are absolutely devoid of any health-giving properties.

That is why so many people insist upon buying only the smoked fish and salmon lox with the yellow "A A A" tag—the symbol of guaranteed quality that has made the products of the Chicago Smoked Fish Co. a byword on the tongues of Chicago housewives for many years.

When Harry Y. Diesen, manager of the Chicago Smoked Fish Co. first started his small business, he set for himself this standard: "Give the customer the best for the least possible cost." His strict adherence to this precept, combined with his personal executive ability enabled him to make the Chicago Smoked Fish Co. what it is today—one of the greatest, most flourishing, progressive enterprises of its kind in the state of Illinois!

A simple recitation of the process through which the Chicago Smoked Fish Co. obtains its wholesome products reads like a synopsis of one of Jack London's romantic tales. In the bitterly cold regions of the Yukon in upper Alaska where 40 degrees below zero is considered temperate, hardy fishermen dressed in fur-lined oilskins brave the icy waters of the Pacific Ocean with frozen nets and blunted fish-spears to catch the dauntless, elusive salmon. Then on tramp steamers that fight their way through hazardous ice-blocks, blustering storms and thick fogs, the fish are transported to the nearest American railway terminal; whence they are loaded into special refrigerated freight cars and rushed to the smoking bins of the Chicago Smoked Fish Co. Here they are smoked and cured over a smoldering hickory fire according to a special procedure that retains the original nutritive food-value of the fish while lending them a truly delectable flavor that literally tickles the palate and delights the heart of "ye fastidious eater." (See Chaucer's "Canterbury Tales," Canto XXIV.)

Besides a generous variety of smoked fish products, the Chicago Smoked Fish Co. is also noted for its salmon lox and delicious barbecued salmon—the latter being one of the favorite delicacies served at afternoon bridges and teas by popular Chicago hostesses.

Remember, look for the yellow "A A A" tag whenever you buy smoked fish products. It is your assurance of purity, your guarantee of highest food value, your boon to health!

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# The SENTINEL

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NOVEMBER 21, 1935

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Vol. C

No. 8

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The American Jewish Weekly  
Chicago

# A German American Speaks Up

By HERMANN BRANDAU

No government has the right or even the might to foist upon an individual the articles of his belief. True faith will never seek to move the affairs of the State. It will "give the Kaiser his due." It will also demand, however, that "God be given what is due God," and force opposition whenever its youth is educated in disbelief. When, too, this is raised to a national principle, a struggle becomes inevitable, a spiritual struggle that is highly dangerous to the absolute State. Many a government has already bitten its own fingers in this manner. The religious feeling in man is stronger than cannons and dungeons and chains. It creates a martyrdom that is unconquerable and generates a revolutionary effect on future generations.

The Jewish question is no longer the inner problem of one State. The civilized peoples have become so interrelated that no one state can no longer be violently torn asunder without drawing other states into sympathetic alignment. The massacre and persecution of the Armenians brought all Christian nations together to fight for a common cause. Every German Jew has relatives abroad. Are they to remain silent when he is seized and innocently persecuted and tormented because of his beliefs, and denied the rights of citizenship in a country which he already inhabited at the time of Justinian, a country which he has made his even more than the many Christian inhabitants who in a great part were first thrown into the German Reich as soldiers and adventurers of the Thirty Years' War? What, indeed, would we Christian Germans do should the same occur in connection with our own folkmen in another country? Would we leave untried any method of bringing such a government to reason—or to destruction?

The German expatriate is thus losing the sympathy and good name which the old Fatherland has made for itself in the entire world, and which it resurrected after the War. His lips tremble as he asks himself: Was all this indeed necessary? Might not Germany have attained its ends if it had left the religious and racial question untouched? Is it unreasonable that our sense of justice is outraged at the persecution of an entire people, and the damnation of an entire race? Would not the process of unification and great national renaissance have followed just as well if a pack of immature striplings, in a great part fatherless and without disciplined upbringing, who were recruited as police and united by the apostles of hatred like Julius Streicher, had not attempted to accomplish deeds of national greatness by torturing, beating and murdering defenseless Jewish citizens? These acts of horror cannot be disposed of by a gesture. Even the simple and repeated order of the Fuehrer to commit no acts of violence against the Jews is proof that acts of violence must have arisen. Let us hope that such atrocities are not being renewed as many have reported. This would be horrible indeed. How much recognition and support would Germany have received from other nations in the period of her rebirth if it had shown a sense of justice toward its Jewish population! How proudly we would have marched behind its two flags—

Hermann Brandau, noted Christian-German author, playwright and poet, is already a familiar figure to readers of The Sentinel. In this fifth installment of the series that he is writing exclusively for The Sentinel, Mr. Brandau repudiates the many fallacious concepts that have been purposely fostered by the Nazi regime as a justification of its own nefarious policy.

THE EDITOR.

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while today one must hide the new emblem from the eyes of the public! And all this because of an illusion!

If we German-Americans negate and fight the concept of bolshevism it is because we object to the teachings that begin with a frightful massacre of the defenseless. Nor can a reform born in hatred beget anything but hatred and be ultimately destroyed itself thereby.

The German-Americans stand at the outermost portals of an Americanism in whose basic principles their emotional makeup is fully contained—and they gaze with hearts that bleed towards the old Fatherland for which they still bear a great love despite its visible change of being. It has erected a barrier against which they are powerless to struggle. Should they assent to its spirit of intolerance even through silence, they too would become guilty and cease to be good Americans.

Must it come, then, to a parting of the ways? In the realm of spirit and emotion this will never occur. We shall love the land of our ancestors with our last breath and no one can ever take it from us. Despite all protests and edicts, our hearts will soar towards our old home, and—of this we are certain—always find a warm reception. The house of our fathers, our village home, cries its hearty welcome from the shingles of the roof-tops. The shining windows and the smiling doors greet us with open arms, the green fields and the dark forests invite us to remain, and thousands and thousands of hearts that feel just as we, beat warmly and welcome us with joy.

No, there is for us no true separation from the old Fatherland, no matter where we may be. Our love for the homeland is something that cannot be regulated or even changed by legal enactment. Governments come and go, but the kernel of a nation remains. The basic feature of the German character is its striving for truth and justice, its idealism and loyalty to ancient traditions. This must of necessity lead to a more tolerant spirit. In the press of battle it may indeed lose its sense of perspective, its clear sight, may be torn by passion and enthusiasm to make alien decisions, but in the hour of peace it will come to itself and return to its old ideals.

We here in America see the events in broader perspective. We are more dispassionate and objective. The clear outlines of the German "Wesen" have not been lost to us in the heat of battle and self-defense. In the wave of intolerance that has overwhelmed Germany today we see the attendant phenomena of a period of transition, the inevitable results of a powerful fermentation from within. We are convinced that the must will settle and a good, clear wine remain, to give evidence of the bright calm, and clear-headed German character. Or like a young Goliath who has burst his bonds and in the first outbreak of feeling

must hit somewhat amiss to prove his strength.

It is with this in mind that many German-Americans today still hold to the fast belief that this period of impatient action will pass. They mourn the fact that Germany has lost so much respect the world over because of its edicts. The civilized world stands again as a symbol of Christendom, condemning hate and self-presumption. Here in America especially is the Christian religion of decisive significance. The churches and religious organizations such as the Christian Scientists and many other notable religious bodies have a great influence on the people and fight resolutely any manifestations of intolerance. Let it be said here that not only is it the Jews and the Free Masons who boycott German goods but also Catholics and other neutral Americans acting for similar reasons.

The Federal Council of Churches of Christ in America has already gone on record as being vigorously opposed to the present treatment of the Jews in Germany, and promised "drastic action against the ruthless ostracism of great numbers of people on the ground of race alone because Christian sentiment can not tolerate anything as cruel and un-Christian as the anti-Semitic official policy of the German government."

The Jew-baiters will discover soon enough that their activities and propaganda will have the opposite effect they intend. A cardinal characteristic of the American is his sense of fair play. He has his weaknesses and his faults as every other nationality; but good-heartedness and generosity are dominant in his make-up, and he will always take the side of the feeble and persecuted. That has been proven in the past when false newspaper reports were sufficient to arouse his sentimentalities and prepare him for war. For this very reason, many of those who have never had any great sympathy for the Jews now take up their defense. Opposition to the Nazi tactics is increasing daily in this country, growing in size and in strength; and will soon be able to crush the anti-Semitic propaganda of the Jew-baiters.

To these are added such patriotic organizations as the American Legion with its million War veterans who have declared war against Nazism in the United States even after their joint celebration of reconciliation with the German front war veterans. All attempts to spread Nazi propaganda in America are quite in vain; the disseminators, indeed, need not seek for disillusionment.

For us German-Americans, however, there has arisen the need and the duty for restoring once more the honor of the German name. We must prove that religious and racial hatred is fundamentally foreign to the German nature and can find no fertile soil therein. We must successfully eradicate

this suspicion and in this sense seek to influence the Fatherland to the best of our knowledge and ability. This we owe to ourselves. Should we be called upon tomorrow to defend the Constitution to which we have sworn allegiance and which demands a tolerant attitude of us, we must and shall stake even our lives therefor.

Instead of being further torn asunder by these imported teachings of intolerance, let these be instrumental in binding together even more firmly the fold of German-Americanism. Then shall be attained that for which we have always striven: a compact whole similar to the alliances of other national groups.

As such a unified whole, we Germans can be of more value to ourselves and the country and be perhaps of greater significance in the fate of American history. This we have failed to do before, and thus paid the penalty. We will stand unreservedly, of course, behind our Constitution and renounce energetically everything un-American. This has been evinced before on "German Days" with their oath of loyalty to the Star Spangled Banner and the wild enthusiasm which breaks forth whenever specific American values are in question or the name of Washington or Lincoln is mentioned. It is an imputation to say that only our sense of duty binds us to this country and that our hearts belong to the old Fatherland alone. We love Columbia, and events the world over prove to us even now how happy we must deem ourselves to be citizens here. Many German-Americans thank heaven and say that they could never lend themselves to an existence of conscienceless and limited personal freedom—something that would lead to evil results in many another country today. To be sure, there is still much room for improvement in this country, but that is why we are here—to be of help.

It is naught but arrogance on the part of the German-American "Nazis" (both citizen and non-citizen) when they pretend that we who do not agree unreservedly with the dictum of the present German Government have forfeited our right of membership in the great German family. The man of whom we German-Americans are most proud—Carl Schurz—was a German Revolutionist. In addition to his activities as Secretary of the Interior and army-general in the Civil War in this, his new country, he proved himself a great advocate of German culture and the preservation of the German language among the Teutons. Many of the political fugitives of 1848 were possessed of the same high standards, true Germans who became most useful American citizens. No German poet has sung the love for his Fatherland as well as Konrad Krez, one of the immigrant refugees:

Land of my fathers—yet no longer mine,  
There is no sacred soil—but thine.  
Within my soul thou'rt still my native land—  
And if no living bond calls me to thee  
Thy dead are always calling me,  
The dead who slumber in thy holy ground.

(Continued on page 32)

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### A GERMAN AMERICAN SPEAKS UP

(Continued from page 9)

We must be allowed, therefore in spite of Streicher and his miserable rabble, to remain German in body and in spirit. We are perhaps better Germans than they who have not the courage to stand fearlessly upon their own convictions and uphold the old German ideals.

A new and sympathetic organization is that of the "German-American Front War Veterans." Soldiers of the old stamp who went through the hell of battle, and like the representatives of those who fought at the American Front, are the best propagandists for world peace and honor. They are devoted to the "Fuehrer" and praise him insofar as his acts of nationalism are concerned; they further true comradeship, but disapprove of the preaching of anti-Semitism. They uphold the old German flag under which they once fought, suffered, and bled, and for which many of their former comrades gave their lives. The tone of their official magazine is dignified and respectful toward the authorities of this country. This is evidenced by the fact that there is yet another kind of lately immigrated German than the Nazi who has never smelled powder-smoke of battle and tries to spread hatred against good American citizens. But just now we hear that this organization of once 1,500,000 front fighters, the "Steel Helmets," is to be dissolved in Germany by official proclamation.

At the last "German Day Celebration" in Chicago, a thrilling spectacle of the influence of the Germans in the United States since the time of the first pioneers, arranged and led by Gustave A. Brand, a great artist and real German American, the Nazi group tried to disseminate some of their noisome propaganda. They were not allowed to present their exposition of Nazism in the large hall at the Stadium, but managed, nevertheless, to distribute their calumnious paper in large numbers outside the hall. The paper contained, as usual, attacks against Governor Horner because of his being Jewish, and other city and state officials, and glorified the infamous Julius Streicher. Those alien writers are the continual cause of provocation. They do not understand that they are heading for serious trouble; they disregard all warnings and will, indeed, necessitate severe action against their lawless and poisonous activities. They bring discredit to German-Americanism and make the Germans the laughing stock of sensible people and the emblem of the old Fatherland a signboard of hatred and injustice as though the Germans were identical with the most vile of the religious scalp-hunters of the dark ages. Just recently bloody disorders occurred in New York and Milwaukee as a result of the provocations by the Nazis.

This we will and can no longer endure. We cannot think of the land of our birth as being ruled other than by the noble sentiments it has always known.

We are haunted by the nightmare of Medieval animosity against the Jews. In our troubled sleep we see our proud "Germania" holding in her hand instead of the shining sword of defense the cat-o-nine-tails over a defenseless minority—her own children and step-children—and we see a hideous black spider slowly creeping toward us.

We can endure this no longer. Such

frivolous un-American and un-German practices must cease. Yes, un-German too, because never before were the Germans engaged in battles as cheap and spiteful and pedantic as these. We take our ground against the apostles of hatred and solemnly declare that Jew-baiting is repugnant and foreign to the true German character. We feel it our sacred duty to repel religious and racial hatred not alone here in America but in our old home as well.

We are entitled to do so. Notwithstanding the fact that we have become citizens of another country, it is our duty and our birth-right to see that the name of our folk be kept clean and respected the world over. If need be, we ourselves will cleanse the stain, though it necessitates the shedding of our very blood. The house of our fathers is a thing that is holy and must be kept unsullied. If the brothers who remained at home change it, when repairing and altering it, into a house of terror, not to say a Bedlam, and a place of ill-repute all her children wherever they may live shall protest and do their utmost to reestablish the good name it bore of old.

We know that anti-Semitism is but an error in passing, a blunder, as George Bernard Shaw, one of Germany's many good friends would call it; and we know that she is paying for it socially, economically, morally in the big family of cultured nations. We also know—and none can take from us this belief—that the majority of the German people are not in accord with Jew-baiting. They are fearful of speaking publicly. And that is why those of us who will must speak all the louder. We declare war to the knife against all adherents of anti-Semitism. May we help extirpate its roots for the benefit of our old Fatherland, and for the honor of German-Americanism!

This extract is taken from a small volume I have written in German that elaborates on the German-American creed I have laid down in part in these pages. There is, indeed, no end of proof for the need of tolerance and its justification in the present crisis. Any argument to the contrary can be easily defeated by a dozen counter-arguments supported by the testimony of the greatest unprejudiced men and women in the history of humanity. My report, too, attempts to show that any true and patriotic German-American must unfailingly arrive at this conviction. I have been counted among the "best Germans" in the country. Now the Nazis will call me "Judenknecht" as they entitle everyone who fails to join in with their song of hate—a servant of the Jews and a creature bought by them.

Nevertheless, my point of view has the support of the finest German-American minds, the noblest of human kind. We stand for the principles of the Constitution of this great country, for a doctrine that was recently voiced with visible purpose by President Roosevelt:

"Our National determination to keep free of foreign wars and foreign entanglements cannot prevent us from feeling deep concern when ideals and principles that we have cherished are challenged.

"In the United States we regard it as axiomatic that every person shall enjoy the free exercise of his religion according to the dictates of his conscience. Our flag for a century and a half has been the symbol of the prin-

## THE ORACLE

By CARL ALPERT

THE ORACLE answers all questions of general Jewish interest. Queries should be addressed to THE ORACLE, in care of this paper, and should be accompanied by a self-addressed, stamped envelope.

Q. Why does the number seven have mystical significance and importance in Judaism?—H. M. H.

A. In Judaism the number seven is endowed with significance because it is associated with so many items of importance: the number occurs in the seven days of creation, the seventh year of release from bondage, the forty-nine years between the jubilee, the three patriarchs and four matriarchs, the seven altars, the seven lamps, the number of then known planets, and the sprinkling of the blood seven times as mentioned in the Bible in several places.

Q. Please give a biographical sketch of Nathan Isaacs.—J. F. L.

A. Nathan Isaacs, born in Cincinnati, 1886; received considerable education from private tutors; LL.B., M.A. and Ph.D. degrees from Cincinnati University; assistant dean of Cincinnati Law School, 1916-18; captain in the Military Intelligence Division of the army, 1918-19; professor of contract law at Pittsburgh University Law School; is now professor of business law at Harvard Law School; is recognized as an outstanding lay exponent of orthodox Judaism.

Q. Have there been earthquakes in Palestine within modern times?—M. L.

A. On July 11, 1927, an earthquake destroyed property in Jerusalem, Jaffe, Nabius and other towns. Hundreds of Arabs, Moslems and Christians were killed and thousands injured. Miraculously, few Jews were injured. In a more severe quake in 1837, 3,000 Jews were killed in Safed and 1,000 in Tiberias.

Q. What are the necessary qualifications for a good president of a college Menorah Association?—S. H. L.

A. A basic Jewish consciousness, a philosophy of Jewish life in America, an understanding of Jewish youth problems, and a good Jewish background to enable one to direct the program of the group along constructive lines are, in the opinion of the Oracle, the necessary qualifications for a good president of a Menorah Association, or for that matter of any progressive Jewish youth organization.

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principles of liberty of conscience, of religious freedom and equality before the law; and these concepts are deeply ingrained on our national character."

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(To be continued)

# The SENTINEL

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NOVEMBER 28, 1935

TEN CENTS

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## Challenging The American Jewess

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## A German American Speaks Up

By HERMANN BRANDAU

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Vol. C

No. 9

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The American Jewish Weekly  
Chicago

# A German American Speaks Up

By HERMANN BRANDAU

## A New Experience

Here is a new experience with the "Friends of New Germany." Among these afore mentioned fellows to whom the "United German Societies of New York" gave a bad reputation is a certain Mr. Kappe, the guiding light of the movement. The territory in the East had seemingly become too hot for him. He came to the middle states, was attacked in Milwaukee by a German communist (not a Jew) who was sentenced to a thirty-day prison term and intended to stay here in Chicago where he had resided two years ago when he was a good friend and defender of a former unsuccessful young Jewish politician as long as the latter had money.

He was advertised as the principal speaker at a public Nazi meeting. The writer would not miss hearing this new Nazi hero. First spoke a Mr. Severin Winterscheid, of New York, and we must say that he caused an agreeable surprise. In an eloquent burst of oratory, he proved himself an enthusiastic admirer of the Reichsfuehrer whom he painted as the deliverer of the German people and the realization of that thousand year old Barbarossa dream, but he emphasized that he spoke only as a United States citizen, exclusively in the interest of the United States and as a decided Christian. He repeated that the German people are positively Christian and therefore, for this reason alone, brotherly love should again tie them to the United States as it had up until the World War. He did not touch upon the Jewish question; no true Christian would. All his anger was turned eloquently against Bolshevism. He considered it the pestilence of the world, a curse to humanity and progress, to religion and to personal liberty.

Then he energetically contradicted the popular belief that Germany was suffering from a food shortage and cited as proof that some one had sent money to his mother in Germany. The money was returned by the authorities with the explanation that his mother was not in need. All the better for Germany; but we think that those who have relatives there should not be prevented from sending money or presents from time to time. Officialdom is, as you know, not omniscient and all-righteous. It is also interesting to note that the German Counsel has just sent out circular letters to the German American Societies in this city asking contributions for the "Winter Relief" in Germany.

All in all it was a fine speech of a well educated and gifted man. This writer would have taken down some of his flowery passages but he was stopped by one of the uniformed white-shirts. It is against the rule of the "Friends of New Germany" to take notes in their meetings. Very strange for a public lecture!

The speaker was often interrupted by hearty applause and one gathered the impression that if every German propagandist could speak thus everything would be all right and the slogan "With Hitler but against anti-Semitism!" would probably win over all German Americans. Mr. Winterscheid preached strict loyalty to the American constitution and true Christian religion. On the basis of such

Hermann Brandau, noted Christian-German author, playwright and poet, is already a familiar figure to readers of The Sentinel. In this last installment of the series that he has been writing exclusively for The Sentinel, Mr. Brandau repudiates the many fallacious concepts that have been purposely fostered by the Nazi regime as a justification of its own nefarious policy.

THE EDITOR.

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principles there is no room for race hatred or for any other injustices.

There remains to be seen if the "New Germans" will live and act according to such teachings.

After a collection for the "Fighting Fund" the word was given to Mr. Kappe. What a difference! After duly bragging about his merits for the new movement he started a song of hate against the Jews. Nothing more mendacious, crude and ignorant could be invented. "Crime and the Jews in the United States" was his theme. For him all criminals in the United States were and are Jews or are instigated and protected by them. In New York nobody can find a job, according to Mr. Kappe, unless he is a Jew. Other claims he made were that all the people on Broadway, in the cafes, in the theatres and in the orchestras have "curved noses, flat feet and smell of garlic;" twenty-nine usurers were brought to the New York courts, all Jews by name (he read the whole list of them); that like all the newspapers in the United States, every newspaper in New York is in the hands of Jews or controlled by Jewish capital; that all politicians in New York are Jews or corrupted by Jews; that every criminal in New York escapes punishment because of the influence of rotten Jewish parliamentarians like Dickstein; that the Jews are the ruin of the United States, the misfortune of this country as the famous Julius Streicher of Germany says in every number of the "Stuermer."

Those were a few highlights of that professional slanderer. He had indeed no proof for them except for the criminality of the Jews. Two very weighty proofs. Proof No. 1—One Amberg gangster gang in New York fought another Amberg gang. Proof No. 2—the real name of the criminal Dutch Shultz was Flegenhaimer.

We here in Chicago know something of gangsters too, but their names were Babe-Face Nelson, Terrio, the O'Donnells, Hamilton, Karpis, Bannion, John Dillinger and Spitale. Several of the typical "Aryan" type with blond hair

and blue or gray eyes. Not a few of them were regular church goers who would not die without receiving the last sacraments. A few more dozens of arch criminals could easily be added to this list; but this writer cannot remember just now a single Jewish name among them.

But Mr. Kappe knows better. He excused himself, however, for not having the time to substantiate his contentions with statistical data. It is to be wished that he will do so soon. He will discover that the few Jews furnish but a very small percentage of all the criminals of the United States.

In this manner the speech went on, dripping of hatred and gross ignorance. "Every decent man must be an anti-Semite!" Mr. Kappe cried out. "The Jews were always parasites in this country that the Germans, our forefathers, have built up by hard labor and on the battlefields." With such partly true flattery a tricky speaker always wins an inexperienced audience. "There was not one Jew in Washington's army; not a single one in the battle of Gettysburg!" he continued. "The truth—the truth—that is what we want. It will destroy that rotten Jewish race!" He closed by delighting his audience with the ridiculous assurance that the "Friends of New Germany" will soon be the leaders of all the German American Societies.

But "Lies—abominable lies!" it echoed within us. If this is the truth than a hyena is an innocent lamb and God Himself a devil! For instance, any advanced school child, any historian can tell that the Jews in this country fought according to their number as bravely in every war of this country as the best of any other nationality.

Truly, we do not need to go to Germany to hear speeches against the Jews that sound like the mad ravings of diseased minds. We now have a Julius Streicher in miniature here. An experienced gutter trumpeter—who wants to incite the mob instinct, he mixes his nonsense with cheap jokes to make his audience laugh. With re-

gard to Cardinal Faulhaber who defends the Jewish-Christian religion he jittered: "A friend of mine who is a Catholic too remarked that if that fellow should go to the same heaven, then he himself would "Pfeifen auf die ganze Geschichte" (a very drastic expression for "I would not care a straw for such a heaven"). And the audience laughed and clapped—German youth that had always become enthusiastic over Friedrich Schiller's poems and dramas.

**"Let all scores be wiped out;  
Reconcile the world all over.  
Brothers, God above the stars  
Judges as we judge the neighbor!"**

And to say that Mr. Kappe fought not long ago for a Jewish politician here in Chicago! That triste spectacle pained us. We could not stand it any longer and left although there was still another speaker on the program.

Very characteristic of Mr. Kappe's mentality and moral conception was his argument why the whole of Jewry should be condemned for the sins of some individuals. "Because the whole U. S. press condemned the German people for the crime of Bruno Hauptmann," he reasoned, "who, however, in my eyes and in the eyes of many millions of Germans did not murder the Lindbergh baby." Well, we here in Chicago read quite a few U. S. newspapers but never noticed such an intimation. But why argue with a stubborn ass?

We also did not mention a few of the meanest passages in the German edition of "My Battle" because they were left out in the English translation and it was to be believed that the author did not uphold them. Mr. Kappe, however, repeated one broadly: "If the Jews were alone in this world they would suffocate in dirt and rubbish." He did what Julius Streicher did. In fact, he is nothing more than the latter's loudspeaker with the same flat, celluloid brain.

Walter Kappe will find that he cannot talk here as Julius Streicher does in Germany. He violates the Constitution of this country by preaching race hatred. To be sure, he thought himself wise by assuring us repeatedly that he speaks but as an American citizen and only in the interest of the United States. That is the new tactics of these "true Americans" who significantly all come from New Germany. They may envelope themselves entirely in the Stars and Stripes and sing in loud chorus "My Country 'Tis of Thee," but they will always be recognized as agents of the Jew-baiters in Germany and ultimately dealt with accordingly.

Their citizenship is a camouflage. They bring dishonor to the German name in this country. They seduce, with their flowery phrases and self adulation our youth and easy believing fellow-citizens; they plant quarrel and hate where friendship and sympathy bloom; they destroy American and human ideals.

That is why we must unmask them and fight them to the bitter end. It is this strong sense of justice inherited from our Mother Germania that moves us.

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## AFTER

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I heard a tumultuous noise in the mart,  
And I said in my heart:

This spot, where tramping feet now pass,  
Shall one day be grass.

I heard the bugles of war in the mart,  
And I saw two lovers part;

And I said: when man has unlearned to kill—  
Their whisper shall echo still.

—Philip M. Reskin.