

of Poland is Jewish? How can he shut his eyes to the fact that the Jewish half of Poland is receiving especially Jewish treatment at the hands of the other half of Poland, as well as at the hands of the retreating grand duke? To whom shall these driven multitudes call if not to him and if he remain deaf who on earth will hear them? The sound of wailing from Poland awakens in the Jew his dormant prior nationality. It is the call of his kin of old. Other races have felt other calls, but he alone of them all can respond and remain truly and purely patriotic.

Among the Jews are many Jews so recently come from the fighting countries that their attitude towards the war is largely influenced by their personal experience. It is significant to observe in the refugees from Russia joy at the German victories. The former citizens of Germany are found on the side of the Allies. The Russian Jew knows what Russian despotism, brutality, corruptibility, ignorance and drunkenness are. The German Jew has experienced German militarism, anti-Semitism, arrogance and restriction. But England, which has raised Jews not only to equality but permitted them to share in the highest honors of the state, and France, which crushed the devil of anti-Semitism at much cost to herself—these fair lands of justice and liberty receive the honor and reverence of German Jew, of Russian Jew, and American alike.

Many attempts have been made to formulate the meaning of the war in terms of principles, as monarchy versus democracy, civilization against barbarism, militarism against pacificism. Again, the war has been viewed as a conflict between an old moral system and the system of ideas of a Treitschke or a Nietzsche. An Englishman writing recently has formulated his view of the war as a fight to maintain the religion of pity against the legions of Force.

It is unknown to what extent the writings of Nietzsche can be reckoned a cause of the war. Those, however, who have laid it at his door, have shown that they sensed the conflict in the same way as the Englishman referred to. They have put it upon Nietzsche because they saw only this, that he attacked the religion of pity and taught a doctrine of power.

Nietzsche correctly located the responsible authors of the religion of pity. He trained all his batteries upon the Jews. And he was so far right, for the Jews are *par excellence* evangelists of the religion of pity. Nietzsche thought he undermined the ground beneath them by attributing their religion to their need. They teach the religion of pity because they are in need of mercy. Again, he was partly right. No doubt affliction softens the heart. The

moral intuition of the suffering may nevertheless be of incalculable value to the race. We should also have to deride justice, if we followed Nietzsche's course of reasoning, for men unquestionably love justice more intensely after they have experienced the abominableness of injustice.

Whatever may have been the cause of the armed rush which has become a world war, the Jew with a vision cleared of foreign obstruction, sees plainly that a world from which the religion of pity had been swept would be a world without Jews. The religion of pity—that is the religion of the Jews, the religion of liberty and democracy. The Jew knows what side he is on. He knows that the cause of the small nation is his cause and that no greater calamity could befall him than that the skilled in war should rule the earth.

THE JEWISH GUILD

Beethoven's Pianoforte Solos

Before an excellent attendance of the members of this active formation and their friends, Mr. C. A. O. Duggan, the musical critic of the *Rand Daily Mail* and *Sunday Times* delivered an interesting lecture on the Beethoven Pianoforte Sonatas. In dealing with the subject, the lecturer started with a general survey of the great *maestro's* sonatas following it with references to technical matters in such a manner as enabled his hearers to follow him. Dealing with the constructional analysis of these pianoforte poems, Mr. Duggan illustrated them at the piano surveying the whole of the sonatas, from No. 1 in F. minor to Op. 111 in C. minor. In the first portion of the evening Mr. Duggan played the Opus 27 No. 2 in C. Sharp minor and, after the interval, the Opus 53 in C. Major. The first afforded him the opportunity of illustrating the sonata biographically, and in the latter he demonstrated its technical construction and form.

Mr. Duggan's lecture was followed with obvious interest and the flexibility of his hand work and beauty of his phrasing in the pianoforte demonstrations which he gave, were generally admired. In replying to the vote of thanks which was proposed and in which an enthusiastic tribute to both his lecture and his playing was paid, Mr. Duggan passed several complimentary remarks as to the position occupied by Jews in the local musical world declaring that before no other formation could he have relied upon such an intelligent hearing. Mr. Fred Cohen, the President of the formation who occupied the chair,

also expressed the appreciation of the Guild for an interesting and edifying evening.

Readers of this journal will be interested to learn that Mr. Duggan is re-writing his address in the form of a special article which will appear *verbatim* in our special "Rosh Hashona" Number.

SOME SIMPLE TABLE HINTS.

From a High Class Jewish Weekly.

The "Jewish Tribune" which is published in Portland, Oregon, United States of America is described by itself as "a fearless exponent of true Judaism." In addition to that it must be the official organ to a very high class *clientele* of superior, educated and highly refined and cultured circle of coreligionists since we find in its editorial columns the following admonitions under the above heading.

Some people make a peculiar noise in drinking tea or coffee or eating soup. This is due to their attempting to consume the contents of the spoon or cup before it reaches the lips. The proper way to drink from a cup, or spoon, is to raise it to your lips, tip it in order that the contents may find its way into your mouth, then swallow. Don't attempt to suck the contents from the article containing it for it is this sucking that produces the gurgling sound that is so disagreeable to those around you.

Never fill your mouth to overflowing. Take a small bit of food at a time, masticate it thoroughly, then swallow. After having some food in your mouth, don't put in some more. First swallow what you have.

Don't pick your teeth at the table.

The knife must only be used for cutting the food—not for shoveling purposes.

While having some food in your mouth don't talk. Swallow what you have, then you can engage in conversation.

You have only to add to this an instruction not to pick your finger nails with the fork or to wipe your nose on the serviette and then one's table habits may be said to be entirely provided for.

We learn that the Russian Government has permitted Jewish refugees at Moscow, whose children had been admitted to Government educational institutions, to remain there.