



EDITORIAL



WE HEARTILY DISAGREE.

The following is clipped from our esteemed contemporary, the American Israelite:

COMPLIMENTS OF THE SEASON.

"The Holiday Season, which closes the Old Year and begins the New, has almost entirely lost its religious significance for the large majority of people and has become a festive time for all. While the season has no religious significance for them, it has become impossible for Jews to keep themselves apart at this time of kindness and generosity, even if they had so desired, which most of them certainly did not and do not. The Israelite, therefore, extends to all of its friends, its readers and its advertisers, both Jews and Christians, its Best Wishes for the full enjoyment of a Happy Season and for Happiness and Prosperity during the coming year."

We confess to a large measure of surprise at this "compliment." We heartily disagree with the Israelite in its stand that this season "has almost entirely lost its religious significance for the large majority of people." On the other hand, the contrary is true. It is gaining a larger religious significance every year—and they who believe like the Israelite encourage this.

If the Israelite wants to know whether it has lost its religious significance for the "majority of people," let it read the editorials in some of the great dailies just before Christmas or on Christmas. It will find much more about the "Christ" than its editorial shows it knows. Before us is a large paper—in whose editorial on Christmas, this line occurs: "This is the greatest day of the year." Why greatest?

If the Israelite wants to know whether Christmas has a religious significance, let it read of the Christmas exercises in thousands of schools, and it will soon find out. It then can find some more out about the loss of the "religious significance" by reading the sermons of Christian ministers on the Sunday before Christmas, and on Christmas Day—and the ministers weren't speaking to empty pews, either.

If the Israelite wants to know still more about it, let it consult a number of text-books used for

the public-school training of younger children, and it will learn something of the "Mother and the Baby," the "Manger" and the "Wise Men." And then if it is still unsatisfied, let the good editor step into any public school a few days before Christmas and listen to the lusty voices of the millions of children, singing "Come Ye Faithful," "Silent Night," "Joy to the World," and the other "unreligious" Christmas carols taught in spite of protest, in the public schools.

Now, Brother Editor of the Israelite, let us not camouflage ourselves. The basis of Christmas is the messiah of the Christians. Him they worship, and his nativity they celebrate. If a few Jews fall into the spirit—they are to be pitied. They do not know that what they really are doing, is indulging in the good old Chanukah spirit—but it is more palatable to them under the Christian title.

Let us not bury our heads in the sand. Christmas is Christian—but it has no monopoly on "kindness and generosity"—remember Chanukah was also a festival of the early Christians, and that is where they got their Christmas giving spirit—pardon us, the spirit of the giving of "Chanukah-gelt."

We regret that a paper so devoted to Jewish interests as the Israelite, should be guilty of aiding those who are continually seeking excuses to observe Christmas—these same ones always scoff at Chanukah. It is to our mind un-Jewish and unnecessary. Our older brother will pardon us we hope, if we insist that in the glossing over of our own festival, and in the extolling of this "spirit" which in the context of the editorial in due solely to the "holiday season," the Israelite has committed a breach.

THANKS!

We are publishing herewith a letter received from a prominent—one of the most prominent—laymen of the Southwest, regarding an editorial of ours in a recent issue. We reprint this letter because we believe that often the word of a layman goes much farther towards accomplishing what needs to be done, than does the word of a rabbi. The letter is exceptionally well written, and is within itself a better piece of reading than the

original editorial. We thank the writer, whose name we are not appending, as we have not asked his permission to use it:

December 17, 1919.

Dear Doctor Fox:

I want to endorse the editorial entitled "OUR WEAKNESS," appearing this week in the Monitor and to commend you for taking the position as therein defined. It may offend some but you are undoubtedly correct.

Judiasm would be better off today, did we of the faith have a higher conception of our duty toward our own rather than be ostensibly catering to the good graces of the whole world. The strength of anything finds its base rather upon internal conditions than extraneous ones. A strong congregation within, will make a strong influence without and we can never hope to permeate a proper influence unless we have first for own faith that high regard which instills respect in others.

The Jew owes to the world a duty of example as well as precept, under which his contributions to others are at times apparently larger than they should be; yet it is evident he gives in one direction at the expense of the other, with the result that he does himself as well as his faith, an injustice.

My personal feeling in the matter is one of remissness under your indictment and while it may be true in many cases that on a comparative basis, a few may do their part, it is equally true that none do enough to escape the indictment you lay against us.

I trust the purpose of the editorial will find consummation to the extent of awakening a higher conception of duty along the lines indicated.

With personal regards, I am
Very sincerely yours,

SAM SANGER, NO MORE.

We mourn the loss of Samuel Sanger of Waco, one of the Jews who have made the Jewish name in this great Southland, honored. His death came almost suddenly, and was a great shock to his friends and the public.

Sam Sanger was in some ways a unique character. Coming to Texas in the early days, he gave himself to the building of a great

firm and a great business career, and what is more important than either—to the upbuilding of a great name. In all of these he was, with his brothers, pre-eminently successful.

It is not known to many that Mr. Sanger started out as a teacher of Hebrew, and gave it up to go into mercantile life. He would have made as great a rabbi as he did a merchant, and his loss to the one, was the gain to the other. But Mr. Sanger never lost his interest in his faith. He was a Jew in the best sense of the word, and being such a Jew, he could not help being a man in the very best sense of the term.

There are not many left like Sam Sanger, and the world is poorer for their absence—though richer for their having been. Of him it can be truly said, "the memory of the righteous is a blessing."

Mr. Sanger leaves to mourn him his wife, four sons and one daughter. Mr. Alex Sanger of Dallas, the head of the Dallas business and one of the best known men in the Southwest, is the only one of the original Sanger Brothers left. Long life to him.

MANNY STRAUSS.

Those who know anything about planning and executing financial campaigns will appreciate the work of Mr. Manny Strauss, formerly of Cincinnati, but now of New York, who planned the Wise Centenary Campaign for the Union of American Hebrew Congregations. The work of Mr. Strauss was worth \$25,000 estimated in dollars and cents. Estimated by its spiritual worth to American Judaism, no price can be laid upon it. Yet Mr. Strauss refused to accept one cent, feeling that what he did, was but for the cause.

The Union of American Hebrew Congregations, the Reform Community of the country and every Jew are under obligation to Mr. Strauss. It is this kind of work and this kind of attitude that makes things worth while—and our hats are off to Mr. Manny Strauss.