

MR. A. SHAPIRO LECTURES ON JEWISH TALMUD AT MEETING OF HISTORY CLUB

At the meeting of the History Club Wednesday night, Mr. Shapiro made an intensely interesting address on the subject of the Jewish people. Mr. Shapiro first spoke of the fact that people are taking a more intelligent and friendly interest in the Jews. He said he believed it the beginning of the fulfillment of God's promise to them recorded in the sixtieth and sixty-second chapters of Isaiah. He quoted these words: "And the Gentiles shall see thy righteousness, and all kings, the glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." The time is coming when we shall see the brotherhood of man and the fatherhood of God.

Mr. Shapiro said that the Jews suffered not from being known, but from being unknown. If we knew their family life with its purity and devotion, and their eager desire for justice and education we should respect the Jewish race more highly. One reason the Jews are not better understood is that they are a peculiar people—Hebrew in thought, customs, and religion—as God through Moses had commanded them to be. As with the Gulf Stream one drop of the stream is not distinguishable from any other water drop of the ocean but the current is distinct from the sea about it, so with the Hebrew people one individual is not peculiar but the race is separate from all others.

The world has not known the Jews because they have been segregated, persecuted, and falsely accused. Here in America these four charges are brought against them, that they are non-productive, selfish, unpatriotic, and foreign to our country. Mr. Shapiro answered each accusation. He said that many of his people are productive citizens, even if you narrowed the word to mean agricultural, for there are in this country sixty thousand Jewish farmers. It is true Jews do not till soil where there is none to till as in Russia where they are not allowed to own a foot of land. Along other lines, notably industry, they are leading producers. In answer to the second charge Mr. Shapiro spoke of the work of the Jewish hospitals and the gifts of the Jewish philanthropists. One of these benefactors is Mr. Strauss, who established milk stations—all over New York—a step that resulted in the reduction of child mortality twenty-five per cent.

Then Mr. Shapiro presented their claims to recognition as good citizens through their service and long residence. Jews were among Columbus' crew and among the early settlers. He cited instances of their services to our country from the time of the Revolutionary War to the World War. In the late wars, the Jews, numerically only three per cent of the population, furnished five per cent of the soldiers including no small number of volunteers.

Why is not their work more widely acknowledged? If a Jew does a good deed it is simply said that Mr. Levine, or whoever he is, has done such a thing; but if he commits a crime it is always said that Levine,

the Jew, is the malefactor.

The Hebrew race has given to civilization great musicians, philosophers, writers, and greatest of all to the Gentile world, Jesus Christ. To understand this people that has done so much we must know their literature which embodies their thoughts, ideals, and aspirations. Their two sacred books are the *Old Testament* and the *Talmud*.

In Hebrew the word, "*Talmud*" means learning or oral tradition. This work called the *Talmud* contains the Jewish laws, traditions, and theology. It was a library of of six hundred books but it has been reduced to sixty-nine volumes, which are grouped in two sections.

The collector of the first part of the *Talmud* was a contemporary of Christ. From the humble occupation of woodcutter he rose to be the great teacher of his people. Many stories showing his forbearance and wisdom are preserved. One is that a stranger said to the rabbi that, if the rabbi could explain to him the Jewish laws and teachings in the short time he could stand on one foot, he would embrace the Jewish religion. The rabbi answered: "Whosoever is unpleasant unto thee do not unto they fellow men." The stranger was converted. Besides these stories of the life of the first editor of the *Talmud*, there are many of his saying preserved; as, "Who is rich? he who is contented;" and "Who is wise? he who reads the future."

The second part of the *Talmud* was compiled and finished one hundred and twenty years after the destruction of the temple at Jerusalem. It is a collection of all the traditional religious ceremonies of the Jews. Before these rules for religious observances were kept in a secret scroll studied and memorized by the scribes in secret and taught by them in public.

At the time of Christ there were two great sects of the Jews, the Sadducees and the Pharisees. In the Hebrew language the word "Pharisee," means to explain or interpret and the Pharisees were interpreters of the law. They believed that God was a spirit, infinite, and eternal. He did not exist in the world but the universe existed in Him. Good was of God and evil of man. Man was allowed his choice between the two and the final judgment depended on how the balance stood between the good and evil deeds.

The Sadducees belonged to the priestly and aristocratic class. They believed that the soul was perishable and that there could be no future life. The Sadducees advocated the study and practice of the Jewish law. They also taught that one should repent before death.

The ancient teachers of the Jewish law were men of ready wit and wisdom. There are numerous incidents revealing this characteristic. A man objected to the Sadducee teaching of repentance and asked how could he, ignorant of the day of his death, know when to repent. He received the answer that each day he should be ready for death with good deeds and repentance. Another carping critic asked this

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MISS SHOTWELL OPENS THE THRIFT CAMPAIGN

Salem College and Academy opened their Thrift Campaign Wednesday at Young Peoples' Meeting when Miss Mary G. Shotwell, a member of the State Board of Charities and Public Welfare, head of North Carolina's Child Caring Institution, and director of Educational Thrift Program for five Southern States, made a very interesting and beneficial talk to the students on Thrift.

She began her speech by saying that National Thrift Week very fittingly starts January 17th, the birthday of Benjamin Franklin, who was the father of thrift. She said that she did not know what part Salem College and Academy had played in thrift, but that she had heard that the public schools of Winston-Salem led all other schools of the State in their Thrift Campaign for 1923.

Thrift, according to Miss Shotwell, consists not merely in saving money, but in saving time and material, and in avoiding excessive eating. Saving money at the expense of health is not thrift. Thrift can be made an enjoyable habit, and is a splendid way to develop self-control. As a definite illustration of what can be done when a person makes up his mind to save, she spoke of a High School boy in North Carolina who, when he received his diploma, had a bank account of two thousand dollars. This boy had learned the habit of thrift in the grammar grades, when he had sold newspapers, and then during the war he had opened a pressing club and had continued his thrifty habits. As a result of his economy, a woman became so interested in this boy that she gave him a four years scholarship to college, in memory of her son who had been killed in the war.

Miss Shotwell stressed especially the value of a budget. The first step consists in planning it, allowing a certain part for board, room, clothes, church, charity, and luxuries; the second, in keeping accurate records of expenditures; the third, in studying the records to see if it is possible to change or cut down the expenditures. In the spending of money Miss Shotwell suggests that a person ask himself, "Do I need it? Can I afford it? Is the price reasonable? Can I pay for it now?" All debt is not wrong, for sometimes a person borrows in order to save for a definite purpose, such as the purchasing of a home. By keeping a budget, the question of where the money goes can be answered, and thrift can be made a national triumph.

In conclusion, Dr. Rondthaler very forcefully urged the students to cultivate the habit of thrift, and to join the half million who had already entered upon a thrift campaign for 1924. In addition, he mentioned the budget cards which were to be given to those really interested in making a budget, and in living up to it during the entire year. To all those filling in this card, a book is to be sent by the Young Men's Christian Association in order that they may keep accurate accounts of expenditures and savings.

BISHOP RONDTHALER LECTURES IN ATLANTA

Bishop Rondthaler had the rare privilege of spending two days, January 12th and 13th, in the great and delightful metropolis of Georgia and leading city of the South. Coming into the city and leaving the large depot of the Southern Railway, he had the pleasure of riding almost immediately over the \$750,000 new bridge which Atlanta has recently opened to relieve congested travel in the business section of the city. His various engagements carried him over a goodly portion of Atlanta and he noted with the more pleasure on account of his long acquaintance with the city, how widely and rapidly it was spreading into most beautiful and well provided suburbs.

After having been cordially welcomed by Mr. and Mrs. Benjamin Parker (Mrs. Parker, Lila Mallard, herself as readers well know, a graduate and teacher and enthusiastic friend of Salem College), his first engagement was to visit the Theological School of the Methodist Episcopal Church at Emory University, at the kind and pressing invitation of Dr. Plata Durham, a former well-known and most highly esteemed citizen of Winston-Salem. The Bishop says he will never forget the cordiality with which he was received by professors and students of this great Institution. He was invited at Chapel Service to stand in John Wesley's pulpit and to sit in Bishop Asbury's chair and there followed a delightful discussion on points of mission interest in which both Methodist and Moravians are taking so large a part. The morning was spent among professors and students in developing the central themes of theology in relation to the burning questions of the day and hour. It was a memorable occasion. The welcome of the students was particularly cordial and was renewed in the attendance of many of them upon the sermon which the Bishop preached on the following day.

In the afternoon of Saturday, January 12th, a very remarkable Alumnae meeting was held in the apartments of Mr. and Mrs. Benjamin Parker, hospitably thrown open for the occasion. A great many alumnae were present including some who had never before been associated with these Salem Alumnae meetings. At their request the development of Salem College was dwelt upon to their evident satisfaction. There were torrents of questions in regard to teachers and former students and a delightful din of conversation. Then followed to the surprise of everybody, the Bishop included, a feature which Mrs. Parker had provided with her usual energy and forethought. A Moravian Lovefeast was improvised and in connection with it, the daughters of Alumnae presented each of the astonished guests with a Moravian Christmas candle and there came over all the assemblage a reverent, happy feeling concerning the early experiences of their christian life as they remembered them in hallowed days spent in Salem in years gone by. Dr. Rondthaler's invitation that Atlanta send an ample delegation of Alumnae to the next Commencement, was most

cordially accepted and the lengthened meeting broke up with affectionate expressions such as the Bishop says he has rarely listened to.

The next Sunday was a lovely day, very different from the zero weather which had burst Atlanta's water pipes far and near on the previous Sunday. The welcome given to the Bishop in the First Methodist Church, the mother of the forty-five Churches of that denomination in the city of Atlanta, was a royal one. The Church was crowded with Methodist members and Salem alumnae and students and former residents of Winston-Salem. The pastor, Rev. Costen J. Harrell, himself a North Carolinian, had prepared an article of some length for the Church Leaflet giving a very competent and affectionate account of the early relations of the Methodist and Moravians in Georgia and of the long continued attendance of Georgia daughters of representative families in Salem Academy and College. Dr. Plato Durham introduced the Bishop in a very beautiful address but in terms too enthusiastic to be further stated.

The Bishop's sermon was on the words of Matthew 16: 15-16, "Jesus saith unto them, whom say ye that I am? And Simon Peter answered and said, Thou are the Christ, the Son of the living God." His theme was: "A worthwhile Christ makes worthwhile people." The unique manner in which the Christ does this, developing out of a confession of Himself in a life of fruitfulness and service, was illustrated by examples out of all the Christian ages. In his conclusion the Bishop dwelt upon the fact that this capacity of becoming "worthwhile" people under the power of Christ's word and spirit was innate in every human creature though perhaps deeply hidden, and in spite of many drawbacks and difficulties the Christ, the Son of the living God, made His people worthwhile in their service for time and for their reward in Heaven.

The welcome which was given to the Bishop's sermon was very impressive in view of the number of people who crowded around him for greeting and for expression of agreement in these central truths of our holy religion.

In the afternoon of the same day, an affectionate gathering of friends was held at the invitation of the authorities of the First Methodist Church in their building, which enabled the Bishop to give an affectionate goodbye to those who had so kindly and warmly furthered the purpose of his visit. In the evening he started home bearing a heart full of salutations to the College and to Winston-Salem, thankful for Atlanta's reception and full of courage with regard to the union of christian people whether living in Georgia or in North Carolina or wherever it might be.

Billy Sunday has accepted an invitation to visit Davidson College some day in the near future. This noted evangelist has been holding a revival in Charlotte.

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