

Lloyd P. Gartner

NAPHTALI HERZ IMBER, POPULIST

I

Sometime during his term as Governor of Kansas between 1893 and 1895, Lorenzo D. Lewelling (1846-1900) received a pamphlet entitled *The Fall of Jerusalem: Reflecting upon the Present Condition of America*. Its author, Naphtali Herz Imber, styled himself 'Hebrew National Poet'. The work had been 'published by his Friends and Admirers' in Indianapolis, and its price was a rather considerable twenty-five cents. Public officials, the constant recipients of unsolicited literature, are also accustomed to the sort of begging letter which accompanied it:

Indianapolis, Indiana
General Post Office

His Excellency Governor Lewlling [sic]
Your Excellency!

The noblest sentiment "that poverty is not a crime", which Your Excellency uttered has inspired me to write "The History of Poverty" with the humbly dedication to Your excellence Excellency [sic]. The book, as the outcome of an historical investigation, has consumed many pages assuming the proportion of a respectable big book, which I am unable to make it a public property in the shape of publishing, as I have a lot to suffer under the present crooked condition of society. If Your Excellency will accept my present leaflet published by a few friends to read, and to find out ways and means to publish my book spoken of above, I will remain Your Excellency's most gratefully

Naphtali Herz Imber

Governor Lewelling possessed experience in social welfare and was one of the three Populist governors elected in 1892 — the others were in Colorado and North Dakota. His Populist, or People's, party organized mainly dis-

tressed small farmers against the crushing power of corporate and industrial wealth. Despite this sympathy for the underdog, the unknown Imber's request for funds as 'a Sufferer' obviously could not be entertained. His letter and pamphlet, read or unread by the Governor, were consigned, unanswered, to the oblivion of the files.¹

II

Naphtali Herz Imber (1856-1909) was a minor Hebrew poet with an enduring claim on immortality. During a sojourn in Roumania in 1878 he wrote 'Ha-Tikvah' (The Hope), which was soon to become the anthem of the Zionist movement and ultimately of the State of Israel. There was, however, little about Imber's life to match the dignity of 'Ha-Tikvah'. Born and raised in a Galician Hasidic home, he was a grossly pampered child who gradually abandoned Talmudic study and orthodox religion for secular education and Jewish nationalism. He began a wandering life in his youth. Caught up in the proto-Zionist Hovevey Zion movement, Imber spent five years in Palestine, mostly in the entourage of Sir Laurence Oliphant. The poems which he wrote in Palestine gave Imber some standing as a Hebrew poet, while his journalism and typically tumultuous activities promoted Palestinian colonization. He left Palestine in 1887, and after far-flung travells arrived in England in 1888, to remain there until 1892. During the four years he spent in England Imber began to acquire the personal notoriety which surrounded him to the end of his life, as a person of unstable character and habits. Rabbi Melchizedek Phineas in Israel Zangwill's *Children of the Ghetto* was Imber. In fact, the Galician Hebrew poet and the Anglo-Jewish novelist exchanged Hebrew and English lessons. Imber mastered English well enough to become a regular contributor to Harry S. Lewis' weekly *Jewish Standard*, even though a good many peculiarities remained

¹ On Lewelling, see *Dictionary of American Biography*, s.v. Lewelling, Lorenzo Dow. His papers in the Kansas State Historical Society were worked through for Walter T.K. Nugent, *The Tolerant Populists — Kansas Populism and Nativism*, Chicago 1963. Page 114 of that book refers to the existence in the Lewelling papers of this pamphlet, although without full awareness of its significance. The Kansas State Historical Society kindly provided me with a copy, and I would like to thank the Society and its Curator of Manuscripts, Joseph W. Snell, for their helpfulness. If actually written, Imber's 'History of Poverty' was evidently never published.

in his usage. In 1892, after the *Jewish Standard* went out of business, Imber moved on to America, where he spent the rest of his life.²

III

It was not very long after his arrival that he wrote *The Fall of Jerusalem*. So far as I know, this pamphlet has never been cited, nor is any copy known besides that sent to Governor Lewelling. It is not in the Jewish National and University Library, British Museum, New York Public Library, Library of Congress, Jewish Theological Seminary, or Hebrew Union College, although other curiosities by Imber are to be found in these classic repositories.³ The printer, Sam J. Steinberg, is unknown, as is *Jewish Youth*, which he supposedly issued. Perhaps the edition was withheld from Imber because he could not pay the printer's bill, or maybe the author flung the none too many copies heedlessly about.

Nor is it clear how Imber came by his interest in the Populist cause. He had not previously exhibited any interest in general social questions. The center of Populism lay in the American West and South, not in the urban Northeast where Imber lived. Moreover, the agrarian orientation of Populism and its remoteness from the masses of recent immigrants dwelling in large cities could hardly have attracted Imber. On the other hand, upon his arrival in the United States he toured the country 'from San Francisco to Los Angeles, from El Paso to Denver, on foot', his brother records.⁴ Very likely it was during these wanderings that he became interested in Populism, and thought of demonstrating its validity from Jewish history. The anachronistic hunt in Jewish tradition after contemporary phenomena was indeed a practice of Imber's. He had published *Topics of Today in the Talmud* (London, 1889), which originally ran as a series in the *Jewish Standard*. It

² The basic biography, emphasizing Imber's early years, is by his faithful brother Shemaryahu Imber: ש' אימבר, מבחר כתבי נפתלי הרץ אימבר, תל-אביב, תרפ"ט it was reprinted in: ד' סדן, כל שירי נפתלי הרץ אימבר, תל-אביב, תש"י. On his Palestine and London years, see Imber's memoir, republished and translated into Hebrew with introduction by Galia Yardeni Agmon: 357-463, (תש"ל), א יומני נ.ה. אימבר, הציונות, Hutchins Hapgood, *The Spirit of the Ghetto*, Cambridge, Mass. 1967, depicts Imber around 1902. The same author's *A Victorian in the Modern World*, New York 1939), p. 144, presents a less flattering picture.

³ S. Imber 28 עמ' מבחר, lists his brother's English books and pamphlets, but *The Fall of Jerusalem* is not mentioned.

⁴ *Ibid*, p. 25.

purported to show 'The Eiffel Tower in the Talmud', 'The Pasteur of the Talmud', and treated of 'The Talmud and Public Amusements'. Imber refined the technique and applied it to a major social question. Now the Hebrew National Poet fabricated a myth of Biblical history paralleling the Populist myth of American history. In Imber's version, Pentateuchal legislation with its consideration towards debtors and for the integrity of farmers' holdings, provided the ideal model for a society; the parallel is the Populist conceptions of Jeffersonian America. After the moral and social perfection of Moses/Jefferson came decline. Large landowners expropriated the small and the money interest acquired irresistible power. Jesus, a Populist, was done away with by the plutocratic powers which he challenged. The mire of corruption and falsehood in ancient Judea brought civil war between rich and poor, the destruction of Jerusalem, and the extinction of the Jewish state. Americans were exhorted to heed this warning out of the Jewish past, lest the unbridled power of wealth lead America likewise to ruin.

IV

It would be pointless to correct Imber's version of Jewish history by the findings of modern scholarship. He had no scholarly intention. We might mention, however, the indirect bearing of his pamphlet upon a controversy which has recently stirred American historians. Was the Populist movement latently nativist and anti-intellectual, and parts of it at least rhetorically anti-Semitic?⁵ Professor Nugent, who first noticed Imber's pamphlet, observed that if Populism possessed these tendencies, Imber was unaware of them.

A few years later Imber returned to the money question with a somewhat longer pamphlet: *History of Money, or Sixteen to One of the Jewish Talmud. Written for the Voters of Sixteen to One*. It appeared in Denver, and its preface is dated 1899. This production includes such sections as, "Free Coinage of Silver at the Time of the Patriarchs", and "The Talmud Favors 16 to 1, or Jewish Financial Laws." The literary style is similarly eccentric, and altogether the persuasive force of *History of Money* is nil. Three years before the pamphlet appeared, American voters turned down the Democrat and Populist William Jennings Bryan for President of the

⁵ Nugent, *Populists*, pp. 3-32, surveys the historiography. A good selection of differing viewpoints with a useful bibliographic essay is Sheldon Hackney (ed.), *Populism — The Critical Issues*, Boston 1971.

United States, together with his demand for free coinage of silver at 16:1 ratio to gold. Thereafter the subject declined rapidly in public interest. The Hebrew National Poet also declined rapidly between the writing of *The Fall of Jerusalem* and his crank product of 1899. Bohemian life and alcoholism were ravaging him. Not forebodings over *The Fall of Jerusalem* but the hope, Ha-Tikvah, for the rebirth of Israel was to preserve his memory.

The Fall of Jerusalem is printed without any change in spelling or style.

MOSES, THE POPULIST LAW-GIVER.

The more a man is human, the more divine power reflects upon him.—Lila G. Thayer.

“Nothing is new under the sun.” That famous gnostic saying of the wisest of the fools, King Solomon, is as true as the truth itself. Society, was, is and will be in a degraded condition so long as the old and ever new present system will exist; a system, which, makes the rich richer and the poor poorer. Moses was the first lawgiver, who understood where the evil lies and he began to take it out by its root and by paying so much attention to the land and its tillers, the farmers, legislating such wonderful laws, so that he deserves that title of the first Populist lawgiver. Following the path upon which he trod as a lawgiver, we must demand every step he made to better the condition of that fallen son of man, the heir to God’s Universe, whose inheritance is still denied to him by a gang of false legislator. After he freed his people from the bondage of slavery, he found out that it will be an impossibility to build up by those rotten bones of a superstitious and selfish generation the structure of a new “society” as their minds were deluded by the flesh pots of Egypt perfumed by the garlic aroma, so he carried them into the wilderness to perish degree by degree till the lowly cast was buried under the yellow sand of the Desert. The rising generation, those children of Israel whose cradle stood in the Desert fanned by the pure winds of the wilderness without the influence of pest-ridden social surroundings. Those sons, he selected to form a new nation under the rules of a new social schedule, where happiness should be diffused among its members alike. Let us enjoy his laws and we must bemoan mankind’s fate of having not enjoyed them long.

DIVIDING THE LAND.

To God belongs Heaven, earth to man was given.—Psalms.

The above sentiment of the inspired sacred royal singer is a confirmation of the deed, which God father has deeded the land at large to his children in having equal right thereon, despite the right is denied by the hands of narrow minded judges. Moses was fully convinced of that right since he forbade land selling, as no man has a right to sell another man's right. In forming a new social condition, he began his reformation with the beginning — with the land. To cultivate the ground was to him the noblest aim in life, and the first command of God to Mr. Adam was: "to till the ground and to keep on." Indeed, nothing is more sublime, sentimental, and poetical in the struggle of life as tilling the ground, forcing giant nature to submit to the will of the pigmy man, The first plough was the first scientific key, by which men opened the secret chamber of the universe forcing the elements into submission and leveling the road for marching civilization. The rising generation, whose members were called upon by Moses by virtue of their purity, to revolutionize the social surroundings, were given the promised land of Canaan to live there a new happy life as outlined by the legislator, to serve as a model to other nations. Knowing that the wealth of a nation depends upon the wealth of its ground, he legislated laws protecting its tillers from being a prey to robber monopolists and land-gamblers. The land was divided by lot to the tribes on an equal schedule in proportion to its people. The country allotted to the tribes was then again divided by lot into its families on equal footing in proportion to its members. The most important land laws were three in number. 1. the land here after the divisions could not be sold under any circumstances. By that law he denied the ownership to the individual while to the family it was acknowledged. 2. Mortgage, the land could not be mortgaged, and if it was through pressing circumstances, the mortgaged, land was returned to its former possessor at the jubilee year at the expiration of every half cycle of the century. No matter at what period the land was mortgaged even at eve before the Jubilee year, the land was returned back freed from the mortgage thralldom as soon as the trumpet proclaimed the Jubilee year. Third law was: that daughters could not inherit land nor any property. That last law was and is still regarded as insult upon the weaker sex. To my mind, it is the wisest law ever produced by any human brain. In that law Moses aimed to two noble points, an economic and a moral one. By the

disinheritance of the female offsprings, the tribal wars were prevented as they always originated through the influence of strange elements laying claim upon the land. Being left without any means, the only attractive medium the Jewish maid to draw a lover to a future husband was her virtue, so she knew how to guard her treasure, and love was not profaned by money as it is at this time. To those land laws a farmer code was supplemented which taught the farmer how to cultivate his ground, not planting different sorts on one acre as the one may suck out the fat of the land leaving the others in a poor condition; to let the land rest once in seven years and so on. Under such regulation no land gamblers, nor bank-vampires who through the mouth-piece of the mortgage sucked the blood of the honest farmer could exist, and those parasites were recreated recently as jail births of modern civilization.

LABOR LAWS.

Next to the farmer, the principal lifegiver the laborer was taken into consideration to legislate laws on his behalf. Slavery was entirely abolished and three different kinds of laborers are under the Mosaic scale: 1. common laborer; 2. seven years laborer bought by the State; 3. the same, free sold himself. As the Mosaic code by an economic law does not know of jails, prisons and pens, it was very wise that a thief shall be sold to work seven years for a master. In that way the State purse was not emptied to feed idle criminals, and robbing them of their personal freedom, in addition to saving the expense of hordes of wardens, jailers, guards, clerks and so on. A murderer was executed; a thief fined to pay the double amount stolen, if he could not pay, he was sold to a master to work several years, at the end of which he was set at liberty. No matter at what time he was sold even if at the eve of before the seven years in the cycle, when the trumpet blew liberty's tone, he was set free. To-day, if a prisoner leaves the pen after having served his penal time he is not a bit better than before, and wants and needs the parents of crime, are again forcing him to steal But under the Mosaic law, the master was compelled to give his freed servant from all his wealth, from his flocks and herds, so as to enable him to build a home for himself, and to re-enter the social circle again as a useful member. The same was given to a freed servant, who sold himself to work for seven years. The Mosaic law prohibits to work hard with the laborer. If such a law could be enforced, many of the manufacturers would have to

perish. The Mosaic labor laws are well known to every reader of the Bible, especially it is worth mentioning that he is compelled to pay the laborer daily. This is a great protection for the laborer and with cash on hand he always gets the means of life cheaper than with the grocery book. The other indications of that law are as a protest against contract labor, which is an offense to personal freedom. The Talmud, the Jewish oral law, has a special volume devoted to labor laws. According to Talmudical laws, night work is prohibited, as night, it thinks was created for rest and sleep. Only two classes of people work at night, according to the conception of the Talmud, they are *poets* and *thieves*! If a man paid a laborer more than the average price for his time, the laborer could take the money and not work overtime, which was prohibited, claiming the more pay is for the good work done. (The laborer's time according to Mosaic scale was eight hours a day).

As money was prohibited, farmers as well as laborers, were well protected from ruination as moderns are ruined. The laboring class was highly esteemed in the eyes of the Talmud. The golden era of the labor world was hundred years before the Christian era, at the time when the various trade Unions came into existence. The Jews learned to form themselves into Unions from the Egyptians. By the latter, even the thieves were registered at the police as a trade Union. The enlightened Jews of Alexandria, who always showed their hellenistic air, had introduced the Unions of the Jews in Palestine. Every trade, even that of the hangmen, was formed into a Union and the master workman of a Union had the title of Rabbi. Most of the Talmudical legislators were laborers, so no wonder that labor was given the proper care. Every trade Union had its synagogue in the capital in Jerusalem where it was used, not alone as a worship place but also as a meeting hall where the topics of the labor world were discussed, and the Union reported its doings. To fame is known the Talmudical proverb, "seven years famine reigned and did not knock at the door of the laborer!" Such a sentiment can hardly be applied to the modern laborers, who are the slaves of the robber knights of Mammon.

GOVERNMENT AND TAXES.

Liberty was the Mosaic ornaments, the Mosaic national structure, hence no custom duties upon any products even from foreign land imported were taken. Moses seems to advocate the single tax, as it is simple and at the same time a justice to all. A half of a *Shekel* (our half dollar) was paid by

every Hebrew, even the soldiers, yearly into the government treasury. That direct single tax was paid by every one who had reached the twenty mile stone in the path of life. The income of that tax was spent to run the government, monarchy or republic. That tax was called "*meches*" a term meaning "number." The indirect tax was called "*mas*" (tribute), taxes taken by passing bridges or certain roads, and in that indirect tax was included the tributes paid by the vasals. The income of it was spent for maintaining good roads, bridges, fortresses and wells on the road leading to the capitol. The tithe was not a tax, only a free contribution to maintain science, schools and national amusements.

TEMPLE TITHE.

"The church has an iron stomach and can digest even brimstone."

—In my letter to the late Mrs. Oliphant.

The above motto which I place at the head of the present chapter is so realistic true that I need not prove it. Moses in organizing his populistic state has carefully guarded his new state against the invasion of the priests. Contrary to the surrounding nations, Moses has degraded the divine dignitaries to plain beggars and tramps, making them harmless through poverty, yet at the same time to be useful members of society at large. No worship place was allowed by Moses to be built except the one in Jerusalem as the Temple. The priests were divided in the two classes, the *Cohanim* or the priests and the *Levites*. They were obliged to gather or to collect once a year the tithes, as a free contribution for their maintainance. The people had in return the best of it, as the priests were the teachers and the calendar makers, judges, fortune-tellers, discharging all the duties towards people free of charge while the *Levites* amused the ear of the nation with their sweet music — also free of charge. The Temple was a national institution, wherein the ground-tiller and working man pilgrimed to spend there a week vacation resting from their work in amusement and in national exercise. The Temple was a national property, since from its yearly surplus money was distributed among poor, good, deserving families, helping them to rouse themselves. The priests, depending always upon the alms of the people, were powerless in that socialistic state. It is curious to note that the city of Jerusalem was a national property in the fullest sense of the word. A house in Jerusalem could not be sold, as it was deeded to the whole nation, and ownership of real estate there, by the individual, was not recognized.

The pilgrims from all the corners of the land, were there provided by its dwellers with board and lodging during the festivals free of charge as a payment for rent to the landlord — the nation. In such a happy state, monopoly, trust, pool, could not exist, and prosperity, happiness and joy were the manifestations of their works and under such conditions the nation grew stronger and wiser, until the Devil dragged into the Temple the image of mammon to be worshiped as their ancestors did by paying attributes to the golden calf.

THE DEVIL'S DOINGS.

“If I shall paint Satan, I will paint him white or yellow; for the betrayers of man was the Shekel—In my “History of Suffering Humanity.”

In the second part of *Faust*, that part, which like all good things, is not understood by the people, there the poet describes how Mephistopheles is charming the Emperor with a new idea how to get out of his money difficulties in giving out paper money as mortgaged deeds on the whole land, whose owner of course is the Emperor. In doing that what the devil advised the Emperor nullified, of course, the deed of the land which God deeded to humanity. Strange to say, that devil's doing is not a fiction of the poet, it is a marked fact in our sad history. Prosperity continued to flourish despite the growth of culture and machinery, and a Temple of Mammon in the shape of a stock exchange was build near Jehovah's Temple. The Hebraic finance was well regulated by the oral law, not allowing room to turn honest business into a gambling swindle. Gold was not money, only a merchandise; while silver was the money standard. The relation of the latter to the former was fixed as 25 to 100, so that if gold has advanced in price silver has advanced too, in its limit schedule and the silver market was not the slightest effected. Satan was full of wrath to see a nation prospering on a sound socialistic basis, and under the pretense of “convenience,” so beguiled the Jews to invent paper shekels. The paper money was introduced in Palestine 150 years before Christ, and was known under the name of *Star*. That devilish invention was so endeared to the foolish Jews that they began to reckon their years from it. The paper shekel was easier to handle than the silver and heavy gold, Dinar and the pilgrim paid of course gladly a copper more than its value as standard money. The brokers in Jerusalem, seeing how easy they could make money without any labor began to give vent to speculation, turning the paper shekel into a gambling card giving to

it a rise and a fall according to combination of political circumstances. As the Mosaic law prohibited usury, so they practiced it under the cover of money exchange. As money is only the representation of labor, since the millions accumulated by the brokers without it, made the market uneasy and the working man was robbed of his work without getting any return for it. The fate of the nation's ruination was sealed and decreed as soon Satan signed his signature upon those cursed bonds.

BROKEN THE LINE.

There was a Mosaic law, that loaned money after the expiration of each seven years cycle could not be collected from the debtor. When gambling with the paper money began to flourish, the money-lenders found more and surer profit in the money exchange than in the charitable work "to loan." It was 100 years before Christ, when Rabbi Hillel made concession to them, legislating that every debt must be renewed bore the termination of the cycle and that was termed *prushel*. Armed with such a writ, the creditor could demand back his money with per cent. at any time and executing it through the court. The motive of the Rabbi might have been a noble one, yet we must not forget that the sting of the bee is often besmeared with honey. Money-lending became then a new national industry, an industry calculated to make the rich richer and the poor poorer. The money-lender is the spider, usury his woven net; his working-man or farmer, the fly. As soon as a man gets entangled in the usury which he never gets out of, until the spider-money lender comes and sucks his life-blood from him. That above was the picture of the nation; and the struggle between capital and labour began, a struggle, which caused the fall of Jerusalem, as we will follow its downward track in the historic path.

THE POPULIST FIRST MARTYR SAINT.

Christ knew perfectly well his mission when he said, that he came to fulfil the law as he meant by it the restoration of the Mosaic State. When Christ appeared the relation between capital and labor was already strained sharply, and the bloody outbreak was prevented by the presence of Roman legions. The Saducces, who believed in nothing hereafter, since their only consoling medium was mammon, of course those millionaires found it better to live under the wings of the Roman Eagle, where laws existed that a

Creditor can scrape off the skin from his debtor, than under the den of Judea's lion, where money could only be gotten by work and honest labor and usury was a crime. The capitalists called therefore the Romans into the land, who were also mammon worshipers, to protect them against the unions of the laborers and farmers. At the time of Christ, Jerusalem lost its owner, the nation, and it was divided into a few millionaires. The contrast was too striking, here wealthy people wrapped in silk, and here honest working men the producers of that wealth covered in rags. Christ when uttering the words "and the son of man has not a place where to lay his head" said it on behalf of the many sons of man homeless, while their robbers slept in mansions. The crusade against the money-lenders and brokers cost him his life.

Two years ago I published in the *Boston Jewish Chronicle* an article proving that not the high court of the Jews tried the son of Mary as I never found a high priest by the name of Chaifa. It was a court of Capitalists, perhaps the gang of brokers whom he drove out from the Temple, passed upon him the sentence of death. The crucifixion of that populist and labor Messiah, has multiplied the recruits of liberty, and the blood which flew from his nailed wounds has been transported into a blood roaring ocean wherein the Capitalists were drowned.

APOSTEL JAMES PROPHECY.

None of Christ's disciples has grasped the high mission of their Master as the apostle James. In his epistles the markation of Christ's imprint is so distinctly clear and visible that we read by them the whole nation's woeful history. At that time labor and capital faced each other in an ugly attitude, — an attitude which they assume in our present time brought forth by the same conditions and consequences that prevailed at Jerusalem 1900 years ago. The prophecy of the Apostle James may be read again to those millionaires and brokers of the Wall Street gang as he meant them too. "Go and weep ye with men," the Apostle begins, "go and howl for your miseries, which will come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be witness against you and shall eat your flesh as it were fire. Ye have heaped treasures together for the last of days. Behold, the hire of laborers, who have reaped down your fields, which is kept back by you by fraud, crieth and the cries of them will be heard by the God Zebaoth. Ye have

lived in pleasures on the earth and been wanton; ye have nourished your hearts as in the day of a slaughter. Ye have condemned and killed the just, and he did not resist you." Such a sermon our modern divines dare not to preach, as it would sound into the ears of the crude capitalists like a flaming oration of Herr Most, the apostel of the Reds. Yet it is not a lecture of one who preaches the doctrines of the propaganda of deeds inhaled by the air of hate to society. It is preached and prophesied by the apostle of Christ, the advocate of love and humility. His prophecy was fulfilled at the time of the destruction of the Temple, and it will be repeated as a consequence of the present condition of corrupted society.

THE PROPHECY FULFILLED.

The fall of Jerusalem was not caused through the Romans it was caused by the bloody Civil War between capitalists and working men. The Talmud records that the soldiers of the Unions of the laborers burned the stores of the three Jewish Goulds and Vanderbilts, wherein each was a supply for the whole city for the durations of twenty-five years during the siege. More Jews were killed in the civil war inside of the city gate than by the victorious Romans. Oh, America, thou land of the free and the brave, read the prophecy of James, and roll up the pages of ancient history, and weep at the misfortune, which will befall thee through the cruel blood shed caused by the corrupted gang of Wall Street, who, like those money-lenders of Salem would not be ashamed to bring English troops to protect their gambling dives and dens called stock exchange. Had not Divine Providence protected you with a natural fortress — the ocean.

The hour is coming, tremble Wall Street, for thy *Mene Tekel* is written on the wall, and the Fall of Jerusalem will be exhibited again by the Great Show of Nature as History is fond of repeating itself.

THIS PAMPHLET as well as many others of Mr. Imber's works can be obtained from Sam J. Steinberg & Co., publishers of the JEWISH YOUTH, Indianapolis.