

CITY AND COUNTY LACK TEAMWORK AT SPRINGFIELD

No Co-operation Seen in Reconstruction Work Ahead of State.

BY E. O. PHILLIPS. Springfield, Ill., Feb. 19.—[Special.] Chicago and Cook county showed without the necessity of proof today that there is not and probably will not be any cooperation upon the broader propositions of reconstruction that confront the city and the state.

The full force of the county build-up was here today with a proposal that fell because of the failure, in the first place, to have established a program of action that could represent substantially the city's interests that are pressing.

The majority of the county board, nearly all of the elective county officers and some individual citizens were here to attempt to drive through a bill to increase the inheritance tax rates so that Cook county could figure upon an immediate income that would permit an increase in the county budget before Feb. 28 of a million and one-half dollars.

Reach a Compromise. The effort did not succeed and a compromise was reached whereby there is to be no hurry up on the inheritance tax bill and an arrangement was made whereby bills will be introduced in each house tomorrow to permit the county board to make its early budget prior to Feb. 25 and to provide for a supplementary budget after that date, provided that the legislature furnishes legislation that can increase the county's revenue.

There was a joint session this afternoon of the senate and house revenue committees, where the proposition was considered. Appearing before it were Sheriff Peters, Recorder Haas, Criminal Court Clerk Parker, Probate Court Clerk Devins and representatives of the board of county commissioners.

County Claims Share. The issue that was developed finally came through the idea of doubling the percentage of the inheritance tax and the provision that Cook county should have the benefit of the increase that came from estates where the tax was to be collected in Cook county.

Interest on State Deposits. Representative Thomson of Louisville introduced a bill today providing that the state treasurer shall advance for his annual salary from all regularly established state banks for interest on state moneys to be deposited. All bids shall be referred to a commission consisting of the secretary of state, the director of finance and the state treasurer. The bill provides that the state treasurer shall retain no fees or other compensation than his salary. The bill was referred to the judiciary committee.

The house went on record in favor of Representative Curran's bill to increase the salaries of Circuit judges downstate from \$5,000 to \$7,500 and allow them traveling expenses in Appellate court work.

The house struck out of the vocational education enabling act provision that members of the board shall be under civil service. Opposition to it was offered by Representative Ralph Church of Chicago.

Representative Homer Tice's bill for a state park at Old Salem, near Petersburg, was advanced to third reading. The appropriations committee of the house will consider a bill offered by Representative Perkins of Lincoln providing for \$500,000 for the benefit of returning soldiers and sailors.

BANKRUPTCY PETITIONS. Petition of Joseph Bobulwitz, 5401 Industrial avenue; liabilities, \$293; assets, \$127. Petition of M. Vostor, 2111 W. 11th St., Oakwood boulevard; liabilities, \$1,874; assets, \$75.

EXCLUSIVE SHOWING AT 2 THEATERS TODAY AND TOMORROW RANDOLPH AND ORPHEUM. PAULINE FREDERICK 'The Woman on the Index' FIRST TIME SHOW

Calls Ecclesiastes, Book of Bible, Blow at Morals; 'Eat, Drink, Be Merry' Man Wrote It

IS the Book of Ecclesiastes in the Old Testament, shorn of the additions of later pietistic commentators really a bit of "profane" literature, reflecting a philosophy of life as subversive of morals, in the biblical sense, as the "Rubaiyat" of Omar Khayyam? Is this book of supposed wisdom actually the insinuating work of a cynical philosopher whose ultimate creed was to "eat, drink and be merry" and, as such, a strange bed fellow for the other sacred writings?

Morris Jastrow Jr., Ph.D., LL.D., of the department of Semitic languages and religions in the University of Pennsylvania, answers these questions in the affirmative. The J. B. Lippincott company of Philadelphia will publish today in a limited edition Prof. Jastrow's translation of the original book of Koheleth or Ecclesiastes with his commentaries under the title, "The Gentle Cynic" in which he sets forth his contention in regard to this famous book in the Bible.

Dr. Jastrow has traced the history of the Book of Ecclesiastes and made a translation of it as it stood in the original, without the interpolations and additions which the compilers of the Bible made to the text to counteract the heterodox spirit and letter of the original.

Called Solomon the Author. The reason it was incorporated with the sacred texts, he says, probably was that the book had a tremendous vogue when it first came out and that Koheleth (a pseudonym) had cleverly let it be inferred that Solomon was the author.

Including it with the other works of the Old Testament, however, according to Dr. Jastrow, every effort was made by commentators to soften its cynical character and make it appear in temper with the other writings. Its parallels the instance of the Song of Songs, which he says, is a collection of erotic lyrics of purely human origin, which through an artificial exegesis, under the form of an allegorical interpretation were invested with a religious import.

Texts for Millions of Sermons. The Book of Ecclesiastes or the Preacher has been drawn upon for millions of texts for sermons, as furnishing proof of the vanity of self-seeking, pleasure hunting, and ambition in all things except in the service of God.

The great wall of the Preacher, as it stands today, is that "all is vanity" and ends upon this solemn note: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

This pious exhortation, Dr. Jastrow says, was not the conclusion of the original book of Koheleth, and the addition of some later compiler of sacred books, and that such a conclusion is alien to the thought of Koheleth, who had no belief in immortality, was an agnostic in his stated views, and a counselor in the fashion of Omar, saying that man should enjoy his life to the utmost while he had it, because there is no certainty that he will ever be granted another.

Don't Make a Hog of Yourself. The burden of Koheleth's philosophy, far from preaching piety and asceticism, according to Dr. Jastrow, is to pursue pleasure as the principal reward of life—to pursue it wisely and with a clear head, not sottishly or intemperately, since to do so lessens one's ability to enjoy life and cuts down his span of years. This is the only warning the cynic sounds, Dr. Jastrow says, and that, in effect, is this: have a good time in life, but don't make a hog of yourself; you can't drink all the vineyards produce, anyway. By overdrinking you lower your capacity to partake of the fine elation drinking gives. By eating to the point of gluttony you soon lose the ability to enjoy with genuine gusto any food, however delicious. Indulgence in conspicuousness takes the fine edge off the thing.

The original author of Ecclesiastes, according to Dr. Jastrow, was an educated man of the world, in whose life had been many women. He had seen that the amazing riches was empty vanity; that the pomp and splendor of kings are gauds and tinsel, lasting but a day; that the pursuit of learning

sets one nothing save puzzlement and unhappiness; that yearning after a paradise to come is but throwing away chances to realize at least a somewhat pleasing substitute for paradise here on earth.

"His doctrine of enjoyment," Dr. Jastrow writes, "is simple and at bottom sound. Don't be a mere spectator in the drama of life or you will soon tire of it.

"Take life as a play, but be actor and spectator at the same time. Remember that the curtain will be rung down sometime, and you will be left in darkness. Let not this thought, however, from which, to be sure, you cannot escape, drive away your enjoyment, but resign yourself to the inevitable by the comforting assurance that the one certainty given us is the legitimacy of enjoying our leisure after the day's work. The capacity for enjoyment is a gift of God. God approves of joy, because joy is the one thing that makes life bearable.

"Joy for Joy's Sake." "The common fate that will overtake all rings like a refrain through the book, but it is significant that the refrain to enjoy life sounds still more strongly. His ring at women, which might be used as an argument to prove that he is a deep eyed pessimist, is not to be taken too seriously, any more than is his assertion in one place—and in one place only—that he hates women. One feels that he indulges in intentional exaggeration when he declares that even among a thousand one cannot find a decent woman. It sounded humorous, and Koheleth is not the only humorist who indulges in a witty hyperbole to raise a laugh.

"I call his doctrine of enjoyment sound, because he preaches joy for joy's sake. He has no sympathy with that joy which is but a stimulant to the passions and sensual tastes.

"He is saved from any extreme hedonism by his gospel of work as the condition to genuine enjoyment. He is not a pleasure hunter, but a man who is merry; he knows that there is little danger of making enjoyment the aim of life. Enjoyment as an aim is vanity and, indeed, the greatest of all vanities, for it must soon lead to ennui."

Get the "Higher Up." Here are some other extracts: "Koheleth has no confidence in reform movements, arising through indignation at the discovery of corruption, but which fail to remove the cause. Do not be amazed, he says, at finding out how rotten things are, for there is always some one 'higher up' who is responsible and whom you cannot reach (v. 7)."

"When he enlarges upon the strange distortions in the world, to further illustrate the vanity of things, he again draws upon his experience and does not speak as the adherent of any particular system of the philosophy of life. He has seen the wicked triumph, extended even beyond the grave. They are accorded the distinction of large funerals.

Discusses Women's Attractions. "As a frank observer, Koheleth declines to take a prudish view of the 'eternal feminine' that lures us on. But as all pleasures pall in time, so a woman no longer arouses the senses, and when this moment comes, one discovers that of all things that are vain and empty woman takes the lead.

"The main attraction of woman, according to Koheleth, lies in her charm, not in her character. When that charm goes or when we are no longer sensitive to it, the illusion is 'more bitter than death' (vii 26). 'Her mind is all snares and nets, her hands are fetters' is merely the Oriental way of phrasing the lure of the feminine, with a touch of bitterness that suggests an outburst due to personal experience. Renan was probably not the first to suspect that Koheleth was a bachelor, but the very vehemence of his indictment that he has failed to find a decent woman among a thousand (vii 26) points to his having been not altogether insensible to female charms.

"Cocherz la femme, we must bear in mind, is orthodox Biblical doctrine, and it was no small matter to trace to the female allurements the hard lot of man on earth to work for his food instead of finding it hanging on trees in a park. The wives of the patriarchs are portrayed with serious blemishes. Sarah lies and is severely rebuked by her husband. She is also evoked and heartless. Rebecca deceives her husband, and Rachel is jealous.

Rarely Held Up as Models. "In the historical annals women are rarely held up as models. David and Solomon are led astray by women, and the queens of the two kingdoms are greater sinners than the kings. The good woman must have become a common figure to be introduced by the prophets so frequently as the metaphor to illustrate Israel's falling away from loyalty to Yahweh.

Koheleth looks upon enjoyment as the fruit of labor (iii 25). He regards it as a misfortune to amass wealth and to acquire fame without the capacity to enjoy. Long life and a large family are blessings of God, according to the oriental point of view, but they are empty forms without enjoyment.

"The man who has not enjoyed his life had better not have been born (vi 3-5). The untimely birth is better off since it has not seen life and, therefore, has not lost the chance for enjoyment (v. 4). To lose this chance is the greatest of all evils. One loses this chance in various ways, by being too ambitious for worldly success, by being too anxious to heap up silver, but also, as we shall see, by being overconscientious. Ambition, Koheleth has already told us, is merely the endeavor to outstrip one's neighbor.

"That is foolish. Work so that you may enjoy your leisure—the sum and substance of Koheleth's philosophy. Success beyond this is a will of the whip. It eludes you—even at the moment when you have grasped it."

Watch Your Step. "It is part of Koheleth's philosophy, based on observation of things as they are in this world, to utter a warning against the possible sacrifice of one's life in being overconscientious. He is a preacher of sanity and moderation.

"Koheleth does not say, 'Follow the wicked path, provided you do not go at too rapid a pace,' but rather utters the warning that 'if you are too wicked you will get into trouble.' At the same time, with a gentle, ironical smile playing on his lips, he restrains the idealist from acting as though he were living in a world in which his ideals have been realized. Do not forget that things are most imperfect in this world. Do not talk with your head in the clouds. You will come to grief if you do. Watch your step! You must accommodate yourself to existing circumstances.

"No Spiritual Uplift in It." "Let us be frank and recognize that there is no spiritual uplift—to use a term—that is much overworked in modern days—in Koheleth, as little as in the Islamic poet. Koheleth in its original form, was not a religious book, and had no place in a sacred canon. It lacks edification, so essential to a religious production. But neither is it irreligious, as the pious commentators believed who tried to give to Koheleth's utterances an orthodox turn."

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SEES UTTER RUIN AS ONLY RESULT OF BOLSHEVISM

Wilber Post, Back from Russia, Urges Need of General Education.

A trip through Russia has convinced Dr. Wilber E. Post of the supreme need for teaching broadcast the value of law and order and of settling grievances through safe channels.

Dr. Post, who is a Chicagoan, with offices at 122 South Michigan avenue, was a member of the American Persian relief commission and passed through parts of Russia close to where the bolsheviks have been active.

"The real application of bolshevism seems to me," Dr. Post said yesterday, "to mean the destruction of all recognized social organizations of our civilization, including the home and religious thought; the destruction of the industries, transportation and finance, and the overthrowing of all main vital lines of orderly government.

Plans Mean Only Anarchy. "The idealists among the bolsheviks undoubtedly present some plans of a form of socialistic government, but in attempting the application of these plans they find the result is anarchy, and so do we.

"After coming back from that part of the world I felt that journalism today has the most important opportunity ever given it, and that is to place before our countrymen the necessity for maintaining the security of life and property, as well as law and order, and so do we.

Believes in Military Training. "I believe in the value of universal military training, but in case it should be found unnecessary in the future, it seems to me that a year in government service, previous to the time when a young man becomes a legal voter, would be highly advisable.

"Instead of taking all the time that would have been devoted to military service, one-half might be devoted to physical training, as well as the care of the health, and the other half to the various lines of governmental activity, including the various lines of national life, of state government, city administration, and international relationship.

Siberia Not Radical. "By means of this year in governmental service we would develop national unity, we would develop an electorate which would act much more intelligently in governmental affairs, and we would develop men trained to take office.

"In studying the situation we found from those who have traveled recently across Russia that the tendency toward anarchy is much less in Siberia than in old central Russia.

"The people in the villages of old Russia appear to be of two classes. In one of these classes are those who have worked and saved, and have made use of their communal holdings. These people are anti-bolshevik and are waiting for help from the allies. They wish the restoration of peace, industry, transportation, and an orderly government. This element constitutes about two-thirds of the population of the villages, and sometimes the percentage is larger than this.

"The other class includes those who have not been willing to work, or to save, and through jealousy want the opportunity to kill off the successful members of the community. These men are waiting for the bolsheviks to come. In many places they have prepared lists of those they will kill if the bolsheviks come."

that the real social grievances should be corrected by adjustment and not by violence. While the bolshevik promises that there will be a sharing of all profits and property among all people in like shares, what he has actually done is to destroy all property and profits, and no one gets anything.

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