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# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

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# Isaac Franks, The Soldier of the Revolution

Established principally by religious pioneers, America did not know tolerance for all creeds until the very dawn of the Revolution. Those enthusiasts and fanatics in many instances sought tolerance only for their own sects, and, oppressed elsewhere, themselves oppressed others when in power. The recognition of equal rights was to come only with the Declaration of Independence. Nevertheless, in one place, and that Rhode Island, smallest of the original colonies, and smallest of the states of the Union today, all creeds were on an equal footing. This was due to Roger Williams, the pioneer of religious liberty in the New World and one of the noblest figures of colonial times. His founding of Providence in 1636 was a cardinal event in American history. The great principle of religious liberty for which the United States was to stand among the nations was there first established. Roger Williams, spiritual pioneer, is a figure worthy to rank in the history of America alongside of Columbus and de Torres, hardy physical pioneers.

Although little Rhode Island was different, the New World in its entirety had not yet risen above the attitude of the Old World toward the Jews. In consequence, historians of that day, more or less ignored at the present time, did not pause to point out to men that they heard those momentous words declaring all men free and equal. Here, indeed, this descendant of a race oppressed by bigots must have told himself, was a cause for which a man could fight right willingly and, if need be, die.

For, Roger Williams' example was followed splendidly in the Declaration of Independence which declared all men to be free and equal.

As the immortal Declaration is one of the great documents of the Revolution, we deal now with one of these fighters for its sublime philosophy. There were two soldiers named Franks, both Jews, in the Revolution: David S. Franks, who was Arnold's aide and after

the war was despatched by Congress to our embassies abroad, much as President Wilson recently several times sent Colonel House; and, more especially, Colonel Isaac Franks, the friend of Washington and his aide-de-camp and personal bodyguard.

Isaac Franks was born in the 'forties of the eighteenth century and belonged to a family distinguished in Jewish annals for many excellent traits. Especially did they shine in the arts of peace. At the outbreak of the Revolutionary War, however, Isaac Franks at once threw in his fortunes with those of the patriots.

"We all, as with one voice, declared that we would support and defend the same with our lives and fortune," he wrote later.

Events moved fast. Ere he had time to master more than the rudiments of arms, he was under fire. "I was in the heat of the battle," he tells us quaintly. This was the Battle of Long Island, where, fighting desperately, the Revolutionists were defeated and thrown back on New York. There the youngster was placed on detached guard at the Fly Market on the East River.

And now the British, pushing on, again dispersed the Continentals and seized the city, September 15, 1776. Young Franks, on his guard duty at the Fly Market, was captured and for three months lay in prison while the British held New York. Dispiriting, indeed, was the outlook for the fortunes of the Republic. And dispiriting, too, the outlook for the young fellow who from his prison windows could see the gay British officers parading of a sunny afternoon with the Tory belles of the town. Now and then

there reached him news from the outside world that was not calculated to inspire cheerfulness. For everywhere the British were triumphant. In fact, how men bore up under such misfortunes as beset the Revolutionists is hard to comprehend today.

Outnumbered and lacking in resources, while opposed to Great Britain, which commanded the sea and possessed men, money and munitions, the wonder is that they hoped on and fought on. Yet, in this gloomy hour, young

to avoid the pools of light falling through windows within which he could catch glimpses of dancing couples, the young soldier crept stealthily, through the familiar streets of his home town and gained the Hudson. Groping about in the darkness, stumbling, bringing up sharply, heart in mouth, fearful lest the noise of his misstep should bring a patrol upon him, at last he found what he sought.

"It was only a small leaky skiff," he tells us in his papers; "with one single paddle."

He climbed aboard, shoved off and started across to the Jersey shore. Thus he soon separated himself by the expanse of the Hudson from his captors in the city of his birth.

After an interminable period of paddling, interspersed with intervals of listening palpitant for sounds of pursuit, and other intervals of furious bailing with cap and cupped hands to keep the crazy craft afloat, he finally reached the sheltering Jersey heights. And through the woods he stumbled all that night, tripping over creepers and projecting roots, rising, falling, stumbling on indomitably, till daybreak

came. That day he fell in with a Revolutionist outpost, and in a short time was back with his old command.

A man of that sort was bound to rise; and promotion came rapidly to young Franks. The armies of the Revolutionists were none so large. General Washington had no difficulty in keeping an eye on his promising young men. In addition, Franks on rejoining the ranks, was again under his direct command. It was at this period in the winter

of 1776-77, therefore, that that acquaintanceship between the commander and Isaac Franks, which was to ripen into friendship and warm intimacy, began.

Since those days it has always been maintained that Franks was a member of the staff of General George Washington.

Washington's staff, composed of men of all nationalities and creeds, yet all true Americans, was in miniature a replica of the United States as it is today.

Colonel Isaac Franks, his cousin David, and Major Nones were of Jewish descent. But before considering this picturesque figure of Colonel Franks of whom his friend Gilbert Stuart, the most famous portrait painter of the day, has left us a fine likeness, a word on the America of the period as regarded religious tolerance will be enlightening. For here will be found the reason why the services of Colonel Isaac Franks are shrouded in obscurity by historians.

The historians of the time, contemporary with the events of the Revolution, were too new to the idea of toleration to have become fully convinced of its profundity or to illustrate its truth by referring to actual proofs of its worth, so they glossed over the great service rendered by Isaac Franks to the cause of the new Republic, if, indeed, they mentioned him at all. He was, of course, only a figure of secondary importance; and, therefore, it is not surprising that his work and labor went unrecognized so long. Later workers have sought to do him tardy justice, for which reason his interesting career is here sketched at some length.

Campaigns came and were lost, and still young Franks, contender for Liberty and Equality, fought on. Others might lose heart and steal away, but not he. Nor did he come through unscathed; for, in several engagements, he was wounded.

It was at West Point, in 1778, that he became Forage Master, and it was at that post in 1781, that his period of enlistment having expired, he entered the Seventh Massachusetts, which



MARCUS M. MARKS

*The Father of Daylight Saving in America*

Franks did not despair. He was made of sterner stuff. He bided his time and at length the awaited opportunity arrived.

He had a remarkable escape from his prison. One moonless December night, when the streets were deserted, except for occasional patrols swinging their lanterns, he escaped from his prison on the southern tip of Manhattan. Here and there lights gleamed in Tory houses where parties were being held for the invaders. Skirting these

was stationed there, and received his commission as Ensign.

CASTING about now for one whose discretion he could trust and whose personal courage was above question, General Washington fixed on Isaac Franks. Those five years of marching and fighting, of untold hardship, incredible toil, winters spent without sufficient clothing, yet all borne with the firmness that would succeed or die, had made a veteran of the eager recruit who had cast in his lot with the Revolutionists in 1776. He was the man for the two-fold post which Washington sought to fill. So Franks became the General's trusted aide-de-camp and personal bodyguard. That his services were satisfactory, the enduring friendship of Washington attests.

A year later, when, with the entry of the French on their side, the colonists at last found their cause going well, Franks sought and obtained his first furlough of the war. He went at once to Philadelphia and there, July 9, 1782, he was married to Mary, the daughter of Captain Samuel Davison. Four children were born to the couple. Two died at an early age. One, a son, Samuel D. Franks, became Judge of the Court of Quarter Sessions and Common Pleas for the counties of Stuyveskill, Lebanon and Dauphin. His daughter, Eliza, married Peter Huffnagle, of Philadelphia. While he was still lingering in Philadelphia, the preliminaries of peace were signed at Paris, and Ensign Franks' days of war were over.

With his wife, he moved to Germantown, purchasing the resi-

dence which still stands at 5442 Main street. Some writers say the dwelling was once occupied as headquarters by Sir William Howe, commander-in-chief of the British army, who received there a visit from his future king, William IV, then a midshipman in the navy.

While this is uncertain, what is established is that in the winter of 1793-94, George Washington resided there. The prevalence of yellow fever that winter in Philadelphia, the capital, forced the removal of the seat of government to Germantown. Franks was absent in Bethlehem, Pa., at the time, on business. But a note mailed him by his old commander and friend, President Washington, stating the executive's need for a residence, took Franks and his wife home to Germantown at once. The couple put the house

in order and offered it to the President, who accepted.

Franks' activities in private life were various. For a while he was a broker. As such he dealt in Indiana and other western lands. For many years he was an official of the Supreme Court of the Commonwealth of Pennsylvania. In 1794 he was appointed, by Governor Mifflin of that State, lieutenant-colonel of the second regiment of the militia; to this circumstance he owes the title of colonel by which he is usually known.

The inevitable question, what was his appearance, is susceptible of easy answer in his case. For we are fortunate in possessing a portrait of Isaac Franks, painted by that great painter, Gilbert Stuart, to whom all the men of prominence and influence and the women of fashion and position in

his day sat. Stuart was a friend of Franks, for his work hangs today in the Gibbons collection of the Pennsylvania Academy of Fine Arts at Philadelphia, and the back of the canvas bears a slip of paper, reading: "Presented to my friend Isaac Franks, as a token of regard by Gilbert Stuart."

The Stuart portrait shows Franks to have been a man of middle age, with a high forehead, eyes placed wide apart, a generous nose, sensitive lips with a slight humorous tilt as if laughter lurked behind, and a firm cleft chin.

Isaac Franks died at the age of sixty-three years and thus closed a career of honor and service during which he had rendered conspicuous and heroic labor for the Republic and its immortal founder, George Washington.

Wednesday night, April 17, witnessed a wonderful and historic event when a remarkable congregation assembled in the beautiful synagogue, 70th street and Central Park West, New York City, to mark the hundredth anniversary of its fourth place of worship, but really to open a new movement—to unite Christians and Jews in the higher problem presented by the war.

The congregation is the oldest in the country; it applied for its burial ground in 1665, met for worship in a private house until 1674, when it hired the loft of Hapording's Mill on Mill street, now South William street, and which had been vacated by the Dutch Reform Church. The first Jews, on their arrival, demanded the right to serve in the town-guard. When the Revolutionary War broke out the minister of the congregation, the Rev. Gershon Seixas, actually closed the synagogue and took the sacred scrolls away, rather than conduct services during the British occupancy of the city, and it is interesting to know that the grandchildren of Hiam Solomon, who at that time financed the American government in a certain operation, are members of this congregation.

From the Revolutionary War and the War of 1812, up to the present war, members of the congregation have been quick to respond to the country's call.

But though the Christians and Jews fight shoulder to shoulder in the front abroad, train together in the camps here, unite in Red Cross work, in all war-relief work, in Liberty loan activities, in Catholic drive for war-relief and in Protestant effort for the same purpose, last Wednesday night was the first time that Catholics, Protestants and Jews were invited for united spiritual effort, for united supplication and, above all, for a presentation of the higher aspects of the war.

The call was issued by the minister, the Rev. Dr. H. Pereira Mendes, who has been its pastor for over forty years and who advocates religion in its highest meaning of union of all religions for ethical purposes. Hence, he worked with the late Bishop Potter, helped Dr. Hegeman in his great guild-work, stood by Dr. Parkhurst in his memorable anti-vice crusade over twenty-five years ago and is a member of Bishop

Courtney's committee and Bishop Burch's committee today.

The Christian clergy in attendance last Wednesday evening, the ministers of reform and Orthodox Jewish congregations, laity of all denominations, testified that one of the results of the war may well be the drawing together of all men and women, regardless of the color and cut of their religious clothing for the true purposes of man and the higher purposes of God.

Many splendid letters from prominent Christian clergy unable to attend were received, expressing the deepest sympathy with Dr. Mendes' movement.

The services were extremely simple, merely the usual service of the counting of the weeks between Passover and Pentecost in accordance with the ancient Bible command and two addresses—one by the Chief Rabbi of Serbia, Dr. Isaac Alcalay, here on a special mission from his government, and the other by Dr. Mendes, who intoned the traditional evening ritual, choir and congregation participating.

Dr. Alcalay ascended the pulpit and eloquently described the wonderful contribution of the Spanish and Portuguese Jews to the history of human advancement and American growth. He urged loyalty to the ancestral religion and spoke with joy of the evidences that he had observed during his few weeks in this country, of American patriotism and American idealism. He is a man of fine presence and of modest demeanor and spoke in English, for him naturally a difficult language.

Dr. Mendes then preached the sermon of the evening, taking as his

text, "How awe-inspiring is this place; this is none other than the house of God, yea this is a gate to Heaven.

"It is one hundred years since we consecrated our fourth synagogue, over two hundred and sixty years since Hebrew prayer first voiced human aspiration in this city. But what is a span of one hundred years or of two hundred and sixty years in the life of a race and religion that have existed already for three thousand seven hundred years and feels itself possessed of a vitality, a virility, a vigor that shall mean three

eastward and westward, northward and southward and through thee all the nations of the Earth shall be blessed"; it is expressed by Moses in his proclamation of the Kingdom of God on Earth.

"Deathless nation, deathless destiny! The thought is awe-inspiring. If it is brought home to us in this place and tonight, well may we exclaim 'How awe-inspiring is this place!'"

"But if this is a house of God it must reveal Him. We do reveal Him here, for we preach that He is a God of Love, 'I love these with an

everlasting love'; of Justice and Righteousness, 'Just and Upright is He'; of Mercy and Forgiveness. 'He is merciful, long suffering and forgiveth iniquity, transgression and sin'; of Uplift, even as Cain, the murderer, the moral coward, the liar, was uplifted by repentance to call his settlement and his son, Hanoah or 'Consecration,' meaning that he re-consecrated his life.

"We are banded together for this war, we will fight it to a finish because this Holy Book condemns dis-

loyalty to sacred treaty, the disloyalty of old Philistia, condemns war on the 'sick, the weak and weary, the non-combatants,' as waged by ancient Amalek. Germany is guilty of both sins.

"We fight against the old Germany in order that a new Germany may be born, may be uplifted, 'consecrated,' regenerated.

"And when this war is over and we have won, as win we will, we must wage war against all hatred and revenge that will obtain after war. This is the Bible aspect, this is the teaching of the law, the Bible.

'Thou shalt not hate thy brother in thy heart'; 'Thou shalt love thy neighbor as thyself'; 'If thou seest thine enemy's ox or ass be straying, restore it'; 'Rejoice not when thy enemy falleth'; 'If thy enemy be hungry, give him bread to eat, if he be thirsty, give him water to drink.' This spirit Beruria, wife of Rabbi Meir, taught when she said, 'Not "let sinners," but "let sin" be destroyed, as the meaning of the Psalmist's verse. And Rabbi Hillel taught twenty-one centuries ago, 'Do not unto another what you would not like him to do unto you.'

"A softening and disappearance of hatred and revenge can be secured after this war by the establishment of an International Court of Arbitration, to be composed of not, as heretofore, diplomatists and militarists, but as Moses in the Law directs, of representatives of religion, law and science, those branches of science involved in a *casus belli*.

"And public opinion must be educated to arrest any cabinet that will not heed it.

"These are the teachings of this House of God. They give to us a vision of Brotherhood of man and Fatherhood of God, of the Kingdom of God on Earth, of which Moses sang. It thus becomes a very gate of Heaven, for thus do we get a glimpse of Heaven on Earth.

"We are assembled, Christians and Jews, all alike, children of the great Father of us all. It is time that we drew more closely together or religion becomes unreality and even mockery. Let us all tonight unite in prayer for those who have fallen in war, whether Catholic, Protestant or Jew. Let us unite to ask protection for our sons at the front whether Catholic, Protestant or Jew. Let us unite to ask for wisdom for our leaders, whether Catholic, Protestant or Jew, and to this end I ask you to join me in our ancient memorial prayer."

Dr. Mendes then opened the Ark, which revealed the Scrolls of the Law in white, and the whole congregation rose while he recited in solemn tones the solemn words of that ancient prayer.

He then recited the twenty-third psalm which the choir quartette sang most touchingly. A concluding hymn, a benediction—and the assembly dispersed, deeply affected.

It was a historic evening.

## Christians and Jews Worship Together

### A MEMORABLE SERVICE



Rev. Dr. H. PEREIRA MENDES

## Why A "Jewish" Battalion?

Being a letter to Captain Harold Harris, Jewish Battalion, British Expeditionary Force, from David Lubin, delegate of the United States International Institute of Agriculture, Rome.

My dear Harold:

In the *Daily Mail*, of February 7, I noticed a picture of a detachment of the Jewish Battalion on its march through London, and in a letter from your Aunt Sara to my wife she mentions that you have been appointed captain in that battalion, and now are on your way to Palestine.

In this connection some thoughts have occurred to me which I believe may interest you. Before presenting them, however, let me say that I was inclined to the opinion of those who opposed the formation of a distinctly Jewish battalion on the ground that it might lead to a wrong inference, an inference that this battalion embraced all the Jewish soldiers in England, whereas it was formed mainly of Russian, of alien Jews. The Jewish people, I am told, had contributed their full ratio, in proportion to their numbers, to all branches of the British service long before this battalion was thought of; in fact, long before the Compulsory Service Bill was enacted. As my wife tells me, in your own family group, for instance, eighteen members, including yourself and your two brothers, Oscar and Eddie, had joined the service long before that compulsory act was passed.

With this reservation, let me proceed to give my reason for writing this letter at all.

Briefly, then, there are three interesting facts before us: First, the formation of a Jewish battalion in our day, some two thousand years since the last Jewish battalions fought for the then existing Jewish State; second, the fact that this battalion is to fight in the ancient homeland of Israel, in Palestine; third, that the Jewish people, the people of Israel, were the first to teach and to promulgate the establishment of those principles for which the Allies are fighting in this world-war.

In view of all this, it seems to me that you may be interested in the following pages.

To begin with, then, the first question that presents itself to my mind is this: Just what does "Jewish" in front of the word "battalion" designate? Does it designate a nationality or a religion? Clearly a religion, for the Jews as such are not at present a political entity; they are simply the followers of a religion, of Judaism. And if the word "Jewish" designates a religion, why not also Catholic battalions, Episcopalian battalions, Methodist battalions? Why, among all the religions, should Judaism alone be singled out and named?

It may be said that the answer is a simple one: "This battalion was formed of Russian Jews, not of British citizens."

Then why not call it a Russian battalion? Had it been formed of Russians of the Orthodox Catholic Church, would it have been

called the Russian Christian Battalion? By no means; it would have been called the Russian Battalion.

Then why this difference in the case of Jews?

There is a reason; take it in the case of England. While politically the British Jew is a British citizen, a part of the political entity Great Britain, there are, nevertheless, two lines of demarcation between him and his Christian fellow-citizens. These two lines of demarcation are his race and his religion. And this demarcation must continue unless the British Jew merges into and becomes one in race and religion with his Anglo-Saxon neighbor. And what is here said of the British Jew applies equally to Jews in other countries, hence there was room for the designation, "Jewish" battalion.

Now, his persistent stand in the past against merging, against assimilation, seems to indicate that the Jew intends to maintain this line of demarcation; and that there is a reason for this will be shown later on. But this attitude on the part of the Jew places him somewhat in the light of a guest in the country in which he dwells, a guest subject now and then to irksome annoyance, but expected at all times to bear himself with dignified acquiescence. In other words, the Jew voluntarily relegates himself to a status subject to the courtesies, and sometimes to the whims, of his host. It thus follows that the host assumes the role of leadership, while the Jew, the guest, is placed in the position of respectful follower.

A follower, yes; but not in all things, and above all, not in the cause for which this world-war is now being fought, for in this, from the historic point of view, the Jewish people stands out pre-eminently the leader, with all the world as follower.

And right here some may say: "This claim is certainly too sweeping, for is it not clear that, far from being the leader in the cause for which this war is being fought, the Jew is, on the contrary, but a very minor factor? Your claim is, therefore, an overstatement; in fact, it is absurd."

To which I reply that this objection is likely to be shared by most people; yet, notwithstanding, I beg you to reserve your final judgment until I have set forth the case more fully. Let me proceed.

Wars have, as a rule, been carried on for territorial or economic advantages. But in this present world-war the claim is boldly made by the Allies, and been reiterated again and again, that it is being fought for the purpose of establishing and maintaining the principle of justice between nations; that it is being fought in order that nations, in their intellectual dealings, may be placed under the yoke of law, subject to law, and governed by law, the law of equity and justice.

Now, who was it that first promulgated and taught the doctrine that national and international rule must be based on the principles of justice and equity? Who but the heroic spirits whom the people Israel brought forth? Who but the teachers and promulgators of Judaism, "the most exalted democratic movement," as Renan designates it, "of which humanity has preserved the remembrance?"

And again I seem to hear some say: "Why limit this claim to the people Israel, to Judaism? Can it

not be made with better reason for Christianity?"

I do not think so. On the one hand, the realization of national and international justice and equity is the goal to which the Old Testament points; this is the principle which it persistently teaches and promulgates; indeed, the labor in this field is assigned by the Prophets as the mission of Israel.

On the other hand, the New Testament limits its political postulates to the inference to be derived from the illustration of the penny: "Render unto Caesar the things that are Caesar's," to which Paul adds his commentary of obedience to the rulers, to "the powers that be," for, says he, "they are ordained of God." (Romans XIII, 1).

Speaking on this head Renan says: "Render unto Caesar the things that are Caesar's." Assuredly such a doctrine had its dangers. To establish (this) as a principle was to destroy republicanism in the ancient form and to favor all tyranny. Christianity, in this sense, has contributed much to weaken the sense of duty of the citizen and to deliver the world into the absolute power of existing circumstances."

This teaching, as we see, leaves the door open for the upbuilding of

unconditioned sovereignty rule, for autocracy, for just such rule as was almost universal down to the days of the French Revolution; a rule which is still with us, still powerful enough to challenge a world of opposers; a rule which elects to set aside justice and equity whenever it may suit its purpose to do so; a rule which, even in our day, elects, for its convenience, to treat a contract between nations, a solemn treaty, as a "scrap of paper; a rule against which the nations of the world are now up in arms in a life and death struggle.

Do I, then, mean to convey the idea that Judaism is much closer to perfection than Christianity?

I would rather that you should hold with me that each religion is a structure in the upbuilding of the city of God. "In my Father's house are many mansions." Each religion may have its degree of limitations as well as its nearer approaches to perfection. That Christianity has its high peaks of perfection no one will deny, no one can deny; and so has Judaism.

While Christianity, in the main, deals with the individual, with his relations to matters eschatological; Judaism, in the main, deals with matters terrestrial, with the collective body, with the nation singly and with the nations collectively. The world

needs Christianity, and the world needs Judaism. This conclusion is seen to be justified when we observe the benefits to be derived from the division of labor. And in this division of labor Judaism attains its most lofty and exalted peak in its doctrine that nations in their international dealings are to be under the yoke of law, subject to law, and governed by law, by the law of equity and justice.

The bringing of this about is the mission of Israel. Until this is brought about there is need for the Jew and for Judaism. And the very reason for the line of demarcation which the Jew maintains is to fit him the better to play his part in bringing this about—this is the justification of his persistent stand against merging, against assimilation.

Nor is this voluntary separation on the part of the Jew a mere whim; its origin dates back, as you doubtless know, to the remote era of Moses.

I am informed that your regimental colors are white and blue. Why white and blue? Are these not the colors of the "talith," sometimes denominated the praying-shawl, which is worn to this day by the congregation during service in the Orthodox synagogues? And what is this "talith"? As you know, it was

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the fringed outer garment of white wool with ribands of blue, worn by the Jews in Palestine, a garment corresponding to the toga of the Roman or to the sarapa of the modern Mexican.

From whence came this "talith"? What did it signify? What was its effect? Let us see.

In ancient times the movement of individuals and armies backwards and forwards, from the Northern to the Southern kingdoms, was through Palestine. What Broadway is today as a thoroughfare to New York, that Palestine was to the ancients as the thoroughfare to the countries of the Old World. The countless numbers who passed to and from, when they beheld this curious outer garment worn by the Jewish people, inquired, asking, "What is it? What does it signify?" And they were told that the "talith" was ordained by Moses (Numbers XV, 37-41); that it was given to the people as a sign that the wearer might not forget that God is holy, and that Israel should be a holy people.

And all marvelled, for in ancient times the gods of the people were things apart from holiness. As Lecky says in his "History of European Morals":

"The moral ideas had at no time been sought in the actions of the gods. . . . The idea of sanctity was so far removed from the popular divinities that it became a continual complaint that prayers were offered which the most depraved would blush to pronounce aloud."

To the Jew holiness was synonymous with righteousness, for God himself was called "The Lord, Our Righteousness" (Jer. XXIII, 6). And the principal attribute of righteousness is justice.

This justice was deduced from the Jew's monotheistic conception of God, a conception which does not imply a numerical "one"; not composition of parts or pieces. As Judah Halevi, in his "Al Khazari," says: "The divine essence is exempt from complexity and divisibility, and 'one' only stands to exclude plurality."

In substance, this monotheism sees in God the Homenon behind phenomena, the mathematical X, the "All-No-Thing"; not "nothing," but "no thing." Of this monotheism John Stuart Mill says: "It is the only theism which can claim for itself any footing on scientific ground." And the cardinal deduction which the prophets drew from this doctrine was that moral conduct was incumbent not only upon individuals, but that nations, in their international dealings, are also to be under the yoke of the law—the law of equity and justice.

No wonder, then, that democracy was the progressive outcome of such doctrine.

Speaking on this head, Dr. Baldwin, in his book, "Our Modern Debt to Israel," says:

"It was Isaiah, the statesman, who first formulated a real philosophy of history. He was the first to see in human history, not a meaningless succession of unrelated events, but a gradually unfolding revelation of God's purposes for humanity. . . .

"Every movement of which the moving force is the demand for social justice is a return to the old plea of Israel's inspired leaders. Let judgment (justice) roll down as waters and righteousness as a mighty stream," cried Amos in the eighth century B. C.

"Zephaniah it was who clearly saw that moral forces must be reckoned with in the world's administration, that national wrongdoing will be followed by national punishment as inevitably as the night follows the day, because such a sequence is part of the moral order of the world. . . .

"Nahum had a great truth to proclaim, the eternal principal that they who do not rule in righteousness

shall perish from the earth, that the world's kingdoms built on the foundation of force and fraud, are destined to certain destruction. Nahum saw the truth that tyranny is suicide."

And, again, no wonder that, with this doctrine of righteousness among the nations firmly fixed in the mind of Israel, there logically followed its ultimate deduction, a deduction poetically illustrated by Isaiah (XI, 6-9):

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put its hand on the cockatrice's den.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

In all this the Prophet foretold the ultimate confederation of the nations, a confederation which time will surely bring about.

"The Jewish thinkers," says Renan, "were the first who sought for a general theory of the progress of our species." We read in Micah (IV, 3-4):

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nations shall not lift up a sword against nation, neither shall they learn war any more.

"But they shall sit every man under his vine and under his figtree; and none shall make them afraid."

So much for the message, and now for a word about the messenger, Israel. Can he not, by keeping intact his ethnical and spiritual entity, be best fitted to act as missionary in the promulgation of this message? Is it not, in fact, for this very reason that the Jew maintains the line of demarcation? Is this not the justification of his stand against merging, against assimilation?

And right here it is comforting to read the words of Dr. Kent. In his "Makers and Teachers of Judaism" he says:

"Toward Israel, his servant, he (Jehovah) stands in a unique relation, for he has chosen and trained his people for a great service in behalf of all the world. . . . Their present affliction is but a part of that training which is essential before they can perform their task as Jehovah's servant. . . . By the voluntary, uncomplaining endurance of ignominy and suffering he is to do Jehovah's work, and win the grateful recognition, not only of his Divine Master, but of all succeeding generations."

And, speaking of this suffering in his "Rise and Influence of Rationalism in Europe," Lecky says:

"Certainly the heroism of the defenders of every other creed fades into insignificance before this martyr people, who for thirteen centuries confronted all the evils that the fiercest fanaticism could devise, enduring obloquy and spoliation, and the violation of the dearest ties, and the infliction of the most hideous sufferings, rather than abandon their faith."

And what of the powers that have inflicted this suffering, that have opposed the teaching for which it was endured? What has been and what is their stand?

It is not difficult to answer. Their stand is one of Force, Brute Force as opposed to Righteousness, Force which elects to employ the arts of

craft, greed, deception, cruelty, injustice.

And to what does all this ultimately lead? What does it all end in? Surely, as Carlyle says, "in faith merely in the Everlasting Nothing; and man's Digestive Power; lower than which no faith can go."

Such, in fact, as we can see, is the basis of the philosophy of the enemy powers, the powers of Autocracy, which we of the forces of Democracy are fighting in this world-war. This is the kind of philosophy that ignores the law of justice, that tramples on equity, that knows no charity, that recognizes only the law of nature. And what of the law of nature? Let us see what John Stuart Mill has to say on this point:

"In sober truth, nearly all the things which men are hanged or imprisoned for doing to one another are nature's everyday performances. The duty of man is to co-operate with the beneficent powers, not by imitating, but by perpetually striving to amend, the course of nature. . . .

Man's duty would consist, not in simply taking care of his own interests by obeying irresistible power, but in standing forward a not ineffectual auxiliary to a Being of perfect beneficence."

It is thus clearly seen that the life of Israel, the teaching of the Prophets, has served, is serving, and is still to serve in establishing the rule of justice among the nations, among the nations individually and the nations collectively.

And it is this rule which we commonly designate by the name of Democracy. This Democracy, starting as a ray of light emanat-

ing from the very throne of the Almighty, projected on a world steeped in deep darkness, has made for itself a pathway of freedom, a pathway growing ever broader and broader. Slowly and painfully this Democracy has made room for itself, gaining ground inch by inch.

The sign-posts along the path it has pursued are many, and stretch back into the dim ages of the past. We discern them in the signing of Magna Charta, in the raise of the City Republics of the Middle Ages, in the rise of the Hansa Towns. We discern them in the birth of Parliaments, in the limitations placed on Monarchical-Rule, in the overthrow of Feudalism, and in the Emancipation of the Slave. And now we behold this force of Democracy strong enough to stand erect and challenge to the death the still surviving powers of Autocracy.

You, sir, as a soldier in this war, are fighting for this very cause, the cause of Democracy; you are a missionary and a soldier in a service which may properly be designate as the "mission of Israel"; and so is every soldier fighting on the side of the Allies in this war.

In this fight there is no line of demarcation; in this there is a complete "at-one-ment"; in this service there is no Jew, no Gentile; all the forces of Democracy are Israel.

And victory will come in the end; if not in our day, then in the days to come. We believe this as we believe that God is the God of Justice, that He is "The Lord of our Righteousness."

And if the war is ever justified at all, then it is surely justified, nay, sanctified, in this cause.

What greater incentive to heroic action can animate the soldier than the cause for which this war is being fought?

Rome, Italy, March 2, 1918.

**PATRIOTISM BEFORE ZIONISM**

By SYLVAN H. KOHN, President New Jersey Young Judea.

Zionism nor any other movement based upon right, justice and democracy cannot prevail unless right, justice and democracy themselves prevail.

German militarism, the German cult of the superman, aye, "Deutschland uber Alles" must be uprooted. And as Zionists no more sacred a prerogative can fall to our lot than to bear arms 'neath the Stars and Stripes for the accomplishment of this end. We must also do our bit to aid the Liberty Loan, thrift stamp, food economy, camp welfare, Red Cross and other relief campaigns constantly being conducted.

Espousing a cause characterized by the highest idealism, it is a privilege for us to pledge our lives and capacities to the United States and her allies in this war, waged for the vindication of these ideals.

And this, I maintain, is our obligation as Zionists, because of our Zionism, and not in spite of it.

Our patriotism in the present crisis is, of necessity, of a far deeper quality than that of our few remaining anti-Zionist Jews. For, with all their prating of an undivided loyalty to this country and its cause, with all their charges that we Zionists and our leaders cherish a divided allegiance, it is they who are falling short of a consistent patriotism.

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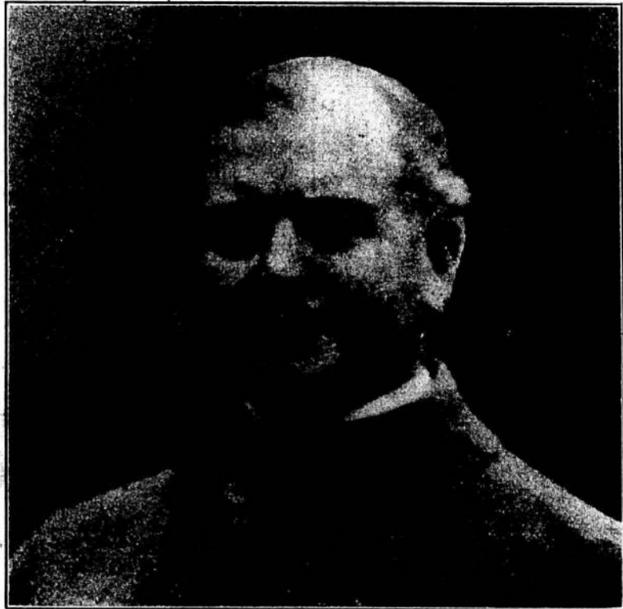
(First Floor)

## What Jews Are Doing for France in Her Hour of Need

By M. MARCEL KNECHT

It is necessary that a Catholic and a Frenchman comes to tell to all, not only to the Jews, but to the non-Jews what the Jews have done in the present conflict, and render official homage, on behalf of France and the non-Jews of France, to those who have proved to be splendid patriots and citizens, with a real love for the cause of France, Liberty and Democracy.

When, after the war, if there are still anti-semites or pro-semites, or any term you like, when there is any discussion about this matter, it will be impossible to go on with it, when we show to these people who, after this terrible crisis, will still want to divide us and want to make us fight together—when we say to these people what the Jews have done; when we say that they have been some of the best Frenchmen, then there will be no more discussion; there will be only one religion, the religion of patriotism—the religion of humanity.



M. MARCEL KNECHT  
Member of the French High Commission

Photo by Paul Thompson

Then let us talk of what the Jews have been doing. I am proud to say it, and not being a Jew, it is easier to give details of this great sacrifice. The Jews in France are not numerous. We have not more than a population of 90,000 in all. These Jews are located in Paris, and Lunéville, Epinal in the east of France, around Nancy, Verdun and the Belfort, Besancon Alsatian border. We must say that, if the Jews in France have been so very much of the nation itself, it is because 90 per cent. of them come from the two provinces which have always been, before 1871 and after 1871, nearly more French than any French province in the south or west; they brought from Alsace and Lorraine great qualities and intense patriotism. Some Jews came from Portugal stayed in Paris and became very good citizens, but, when we speak of the Jews of France, we speak more especially of those whose ancestors lived in Alsace and Lorraine.

There are Jews of France who have been French citizens for many generations; they went in the army, in the artillery, in the infantry and they did their duty as well as others. Many Jewish officers distinguished themselves. Many were killed on the battlefields. I name a few: Colonel Cahen, Major Lee, Major Weiller, Lieutenant Enos, Captain Levy,

Lieutenant Geismar, Captain Bloch, son of the Rabbi of Nancy; Captain Veil. Many Jewish officers and privates were killed after having received the war cross and the Legion of Honor. Their names will be a part of the history of the French army. There were others who were Jews, but not French yet; these poor Polish and Russian Jews, living in some populous streets in Paris, who before the war were especially Socialists and some even anarchists. As soon as they heard that France, that country of liberty and the rights of men, when they heard that France was attacked and invaded, they decided to show that, though anarchists before the war, they wanted to prove their love not only for France but for the ideals of France.

A Jewish paper conceived the idea of organizing recruitment of Polish and Russian Jews. They came, inscribed their names, and went into the Foreign Legion, where many died as heroes.

France a way of obtaining the success of Zionist ideals. He says to a friend: "I want to defend France first, and when the war is victoriously finished I shall give myself completely to the beautiful country of Israel; I shall go to Palestine with all my Jewish friends of the Foreign Legion."

He became a sergeant in the French army and fought at the battle of the Marne; later he became a lieutenant. He then received the war cross because he had been the first to leave the trenches and attack under a heavy bombardment. Afterwards he received the Legion of Honor for having been the hero.

Amedee Rothstein wrote to his Jewish chaplain: "I feel I am going to be killed one of these days. I don't mind if I am killed, for I shall think I am sleeping under the shield of David." This young Rothstein represents what the foreign Jews have brought to the French nation in heroism and bravery.

Next to young Rothstein, who was a Russian Jew, we have another type: We have the German Jew; there are a few in France.

Robert Hertz was a university professor of philosophy, and the editor of a Socialist paper. Young Hertz was the son of a German Jew. He became a lieutenant in the 330th Infantry, and wrote to his wife from the trenches these touching lines: "When I was a child, I always wished to give my life for France, because I knew my father came from Germany and I felt around me a certain prejudice against me. Now I am leading French soldiers; I am an officer in the French army; I am a Socialist, too, but because I am a Socialist, I am proud to feel I lead free citizens." And he continued writing: "My children will be proud of me, I shall never come back, because we are in one of the worst battles in the front, but I am proud to think my children will never be accused of having a German father, because they will be able to show my Legion of Honor and my crosses. They will say our grandfather was a German Jew, but our father has been a hero of France, giving his life for France." That is the type of German Jew we have in the French army.

The faith of the Jews of France has been more developed than ever since the war. They have suffered and they understand that faith is the only consolation for them.

We have a much more difficult task in examining this part, because we can say that the Jews of France, those especially who have little faith, are much less helped in their sacrifices than the non-Jew.

The non-Jews are those who have been living in France for centuries and have a love for the native soil; they come from the peasant stock, and have loved the soil itself, while the Jews who came a century or fifty years ago stopped in France because they chose their country freely—but not because of that instinctive patriotism. It is for that reason we admire their patriotism more than that of the French people who have been French for generations and centuries. When we study the faith of the Jew, we find examples among these believing Jews. A young officer writes to his mother: "Life in the trenches is terrible. Sometimes we are in the mountains, amidst snow and ice, and sometimes it is just the opposite. We suffer and when we suffer I am depressed. But when I think of God, of our Jewish faith, I feel better and I have hope." This is one of the numerous examples of the faith of the Jewish soldiers.

Next we have another young man, a young officer who is only twenty-two years old. This boy writes a most touching letter to his father:



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"We were attacked yesterday by the Germans, but I knew I should not be wounded, because I was protected by our God; our God is for justice, and France is fighting for justice!" This boy, unhappily, another day, when he went into a Lorraine village to see if the enemies were still there, was told by a peasant not to go further; that they were there. He went to accomplish his mission and was shot on the battlefield. His comrades found on him a little religious medal with this inscription, "Thou shalt love the Everlasting." They found another inscription in one of his books: "He went with God every day of his life; suddenly one saw him no more: God had taken him from the world." You see the magnificent sincerity of these young heroes of your faith.

Another one, a young lieutenant, Halphen, an Alsatian of the 23rd Artillery, who gave his life for France in the battle of Verdun, used to be very friendly with the Catholic chaplain of the regiment. This chaplain, when the young man died, wrote a striking letter saying, "We were good friends. Our God is one God, and I am pleased to tell to his mother that young Halphen died hoping in the future his soul would be united with the souls of his parents, and that there would be eternal consolation for the family."

These are the types of Jews at the front.

We have also the types of Jews who have lost faith and, though they have lost faith, have been as brave and heroic as the others. We have Roger Cahen. He also was only twenty-four. He had no love of God and he did not believe in the Bible. He wrote to his family from the trenches: "I have just obtained a Bible. I have read it, and it is a splendid book of beautiful legends, but I do not believe in it." That boy, who had his family far from him and suffered, perhaps, the hardest of sacrifices, was in his trench, three meters deep, and you know how he was living? He was examining his soul, observing nature, and every day he was writing his impressions. A book of his impressions could be published, but would be, according to Maurice Parés, a remarkable book written during the war. "When he sees the sun rising; when he hears the guns shooting, he exclaims: 'This is the difference between nature and humanity. Nature will always remain and Nature is good. Humanity has not been as good during this great crisis.'" This boy, who is not attached to any faith and not attached to any God, anyhow has the courage to examine his soul, and to study his sensation when any day he can be killed. He has suffered, but never showed it. It is one of the greatest examples of heroism amongst the men of France. Six months after his impressions had been sent to his family, he was killed in an attack; his soldiers wept and buried him themselves in front of the city of Verdun, where he paid his sacrifice for France.

"These are the types of officers and soldiers the Jews have given to France. For that reason, we think the French army must be proud of head of France. In the actual cabinet never forget that they have been a part, an intimate part, of the French nation, not only for this war, but for all the great centuries to come.

Next to the heroism of the Jew on the battlefields, let us speak of the intelligence and of the activity of the Jews in the rear. Several Jews in the rear have organized, when France was lacking shells and guns, many war industries with their clever and quick determination. They have been able to produce big guns and shells and, perhaps, some of the best war factories in the world. For instance, that Citroen firm, which is better organized than any American factory (and that is a great compliment to this special factory), created during the war by a young Jew of Paris, Monsieur Citroen.

Then we have prominent political leaders, men who are now at the head of France. In the actual cabinet of France, which is one of the best France has had, under the leadership of President Poincaré, Premier Clemenceau and Minister Pichon, we have these three French Jews, M. M. Koltz, an Alsatian; Abrami and Ignace. M. Klotz is the chairman of the Invaded Districts Fund, a man who is, perhaps, the greatest financier in France and is working in close touch with Secretary McAdoo and High French Commissioner Andre Tardiet. M. Abrami is also doing great work as assistant to the secretary of war. He is the son-in-law of that great Jewish leader and patriot, one of the best military reviewers of France, M. Joseph Reinach, whose name is so well known in France and America. Next we have a Lorrainer from the city of Baccarat, near Nancy, which has given such marvelous artistic crystals to the world; this minister, a famous lawyer of Paris, M. Ignace, has the great honor now to assist Prime Minister Clemenceau in organizing military justice and deciding the punishment of the traitors who have tried to defeat France and

who have been plotting with Bernstorff and other spies. These Jews are among the men who are leading France in this war, in the most important activities of the war department. It is a minister of the Jewish faith who is now saving France from plotters and traitors.

Another Jew whom we are happy to mention is a young Jewish congressman: a Polish Jew, a friend of mine, with whom I went to Cambridge seven or eight years ago to organize friendship between the French and English universities. He received the War Cross, although only a civilian. "He was parliamentary envoy on a mission to the Orient and was on a warship which was torpedoed. Bokanowski was so brave in organizing the transportation of the passengers to another ship—he was so inspired with courage in helping to save all these other people, that he received, when he arrived in Paris, the War Cross for bravery on the battleship.

Another congressman who has played an important part is M. Picart, the representative of the Vosges district, and especially of that little village of Domremy, the native place of Joan of Arc, the great warrior of Lorraine. The headquarters of the American army have been located not far from there.

Lastly we have the intellectual Jews. French universities have been giving culture to the French nation; these French universities, though which we have been able to resist the German culture, have organized war industries and great inventions have been made, which are used in the French army fighting in France. We have names in our French universities like Henri Bergson, member of the French Academy and one of the great philosophers of the world. He came to explain in neutral America what was the meaning of the war; he did not use money or plots. He only used his high intelligence and exposed the justice of our cause. Next to Professor H. Bergson we have other thinkers and writers: Professor Durckheim, of the University of Paris, who has explained to the world in little booklets the German atrocities.

Another Jew, literary dean of the University of Nancy, Professor Bertrand Auerbach, has rendered unequalled service on similar lines. Then we have these hero soldiers of the Jewish faith, like Dr. Bloch, rabbi of Lyons. Rabbi Bloch in the first month of the war, the 29th of August, 1914, on a Saturday (is it not inspiring that a Jew should meet his death on that day), was in an ambulance at the front; suddenly a German shell killed 150 French wounded. One of those men asked for a crucifix. The rabbi heard him, and seeing that this man was about to die, he ran to fetch a crucifix in another room and brought it back to the Catholic soldier; at that same time, a second shell fell and killed Rabbi Bloch and the Catholic soldier. This story is true and has been told to the world by a Catholic chaplain, Father Jamin and Jesuit, who came in and saw the dramatic scene. There is not only one hero like the rabbi of Lyons, there are many others. There is this Lorrainer, De Rueff, rabbi of Verdun, a man fifty-four years old, who was not obliged to go to the front; as a Lorrainer, faithful to beloved France, he wished to accompany the Jewish soldiers. He was killed on the battlefield of Verdun in November, 1917. Another example of the heroism of rabbis of France.

These are examples which will make every Jew proud of his faith. Not only the Jews of France have been making these sacrifices; the Jews of Algeria who have not all the same high type of civilization, but to whom France is a kind country, as she has been for all Jews from 1789, by the declaration of the Rights of Men and Citizens. France gave liberty to the Jews; France was the first in the world to give independence to the Jew. One century after, in 1872, a French statesman, M. Cremieux, asked and obtained from the French government the equality of rights for the Algerian Jews in Algeria. It had been a hard decision to make because in Algeria we had many Mohammedans to whom we could not yet give equality and rights; they were not pacified. But we gave it to the Jews, because

they promised to deserve it. The Mohammedans were for many years resentful of the privilege given to the Jews. When war broke out, these French-Algerian Jews paid their debt to France. In the battle of the Marne they were represented by regiments of the famous Zouaves, composed of Algerian Jews, who helped General Joffre to win the immortal battle. Thus they have been thanking France for the privilege given to them in 1872.

As to the Jews of Alsace and Lorraine, we have seen what they have been doing in France. They came from every part; from Bitch, Colmar, Sarrebourg, Saverne, Strasbourg, Metz, Mulhouse, Thionville, Schlestadt—these Jews who, since the French Revolution, have been the best soldiers of France. Have not they been idealized through the novels of Erckmann-Chatrain! You know how the Jews have been patriotic during the wars of the French Revolution, of Napoleon I., etc. When, in 1871, Alsace and Lorraine were stolen from us by the most shameful injustice which has ever been seen in history, an injustice committed by the worst militaristic power, the Jews of Alsace-Lorraine showed a solidarity with their fellow-Frenchmen. Some of them left the old beloved country—they left it with tears because they knew, it was the most beautiful country in the world. They came to France, bringing with them their love of justice and liberty. They did not come to France only, but to America—to New York, Philadelphia, Chicago, Cincinnati, Milwaukee, Cleveland—where they have been living forty-five years as good American citizens. They still have the love of France, of France and Alsace-Lorraine. There are Alsace-Lorraine Jews like Clement Rueff, who is the vice-president of the association of Alsace-Lorrainers of America; men like Weil, E. Meyer, Jr., Wildenstein. All these men have only one thought; the thought that it has been a great injustice in the history of humanity, and when President Wilson answered C. Rueff by a telegram which will remain famous in the his-

(Continued on page 12)

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# The Jews in Serbia

By ISAAC ALCALAY, Ph. D.  
Chief Rabbi of Serbia

I come from Serbia, a country hardly known to the majority of men and women here. Though small in size, there is not a Serbian living who does not lament that Serbia should have been introduced to the world at large at the tremendous cost that history will never forget. It is in extent about 30,000 square miles. The total population is approximately 5,000,000. That we were ever a God-fearing and peaceful people can readily be adduced from the fact that fully 90 per cent. of the people are tillers of the soil. Besides food products raised there which satisfied not only Serbia, but fed Austria and other countries, Serbia yields abundantly certain fruits. Pasture being plentiful makes possible the raising of cattle. Our agricultural exports represented before the war an excess of \$8,000,000 yearly. Its imports, on the other hand, drew upon the rest of Europe and America for textiles, machinery and such goods as are lacking in a country devoted chiefly to agricultural life.

Serbia, since its liberation from the Turks, has enjoyed a constitutional government. Its Parliament is conducted upon a democratic basis, near to the American form. The majority in the Parliament shapes the policy and the program of the states' activity. The language is one of the Slavic type and has much in common with its kindred neighbors of the same race, especially Russia. Its literature, though not known to English-speaking people, is by no means so poor that it has not contributed, and largely, its share of the beautiful to the rest of the world. Its folk-lore, including national songs and lyrics, as well as legends, is truly beautiful because of its simplicity and honest revelation of our people's soul and strivings. Every village has its school, every township its high school, and Belgrade, the capital, has a national university supported by the Government. From this university the country draws its leaders, both intellectual and political. The religion of the majority is the Greek Orthodox Church, just as is the case in Russia, but there is this difference, that our people have a sufficient native intelligence which has made them a reflective people. And it is this contemplative mood of theirs that has made them a very liberal and not at all fanatic folk.

There are 40,000 Jews in Serbia, of whom fully 10,000 live in Belgrade; the rest are in smaller cities. They came from Spain about the same time America was discovered. What peace and toleration the early Jewish settlers in America enjoyed after years of hardship and persecution was enjoyed by the Spanish or Sephardic Jews who went to the Orient and settled in the land now known as Serbia.

The Jews in my country enjoy every right accorded to the rest of the people, and the rights are many and are not restricted in any case, religious, economic or political. The Government supports materially the spread of Jewish teaching and contributes toward our people's religious development. The Rabbis are paid by the Government and are free to preach our religion as we desire. The Jews in Serbia

are thoroughly organized and representatives of the various districts throughout the land form a religious board for the administration of the religious affairs of the Jewish communities throughout the country. The Chief Rabbi, whose office I have the great honor of holding, is the adviser and the intermediary between the Jewish community and the Government of the State. No question that has bearing upon Jewish interests is ever presented before the Government unless the opinion of the Chief Rabbi is first secured. Every community has its own local Jewish tribunal, presided over by the Rabbi of that district. There is also a higher tribunal in Belgrade, where questions that afford dispute are finally decided in the light of religious right and justice. The Beth Din, or court of this nature, obviates much litigation and delay and saves legal expenses. As marriage and divorce are not civil, but religious, functions, the decisions of the Rabbis are sanctioned and recognized by the Government.

The Jews thus privileged have not only progressed, but have at the same time learned to gratefully appreciate the full rights accorded them. The Jewish schools flourished up to the war, the Jewish communal institutions were well advanced, and, as our people are thrifty, poverty was not a factor that made it necessary for the Jews of Serbia to seek aid from without. If this is the reason why the Jews of Serbia are not and have not been known to you, then I am sure you have no reason to regret it. We were, in a word, happy and contented.

The Balkan war gave us the first shock. In 1912 the Jews of Serbia gave themselves whole-heartedly to the cause of our fatherland. Among the men who won honor and recognition on the battlefield as soldiers, tried and true, were many of the former peaceful and loyal citizens of our religion.

It is well known that young Abramovitch, the humble Jewish soldier, held the battlefield of Kumanovo against the Turks. "Forward, my comrades," he cried, seizing the regiment's battle flag as the standard bearer was killed. He carried the flag and led his brave men in an attack that drove back the Turks and made Kumanovo a proud name in Serbian history. But there are too many single instances to draw upon which I feel it may be best not to narrate in detail, lest you imagine my motive is to single out the Jew of Serbia for especial commendation. I am sure that the Jews in the American army, and, in fact, in all of the armies of the Allies, will do the same. Not alone have the young men in Serbia done their share, but the older men and women have always been ready to make sacrifices. Ben Zion Bulli, a leading banker of Belgrade, offered the government the half of his fortune. The Jews of Serbia have built government hospitals out of their private funds and women have given up their jewelry for patriotic purposes. I am glad to note during my short stay here that the Jews and Jewesses of America are equally loyal, that they will continue to prove their appreciation of their rights as American citizens and will discharge their full responsibilities, both as Jews and Americans. The loyalty of the Jews during the Balkan wars was not alone commented upon in the most flattering terms, but was espe-

cially commended by the king and government. At the outbreak of the present war the government appointed many Jews to serve on various commissions for the development of our country's cause.

The enactment of the present world drama unhappily forms its pretext in little Serbia. What has followed every one knows and every one regrets. But in our sorrow, and even reduced to practical penury, we have this consolation, that we are not only fighting for existence, but for world justice and the liberation of humanity. Had we been in the wrong, America would not be on our side. We have lost our cities and our villages, we have sacrificed all of our churches and synagogues, we have not been able to perform the burial rites of our dear ones, but, in spite of all, in spite of our unparalleled sorrows and disasters, in spite of Zepelins and guns that carry 72 or 172 miles, we have not lost our courage, and, with God's help, and with the aid of the powers that are fighting their fighting as well as our fight, we see hope for a happier future; we see final victory.

President Wilson, in all of his statements and messages, has ever encouraged us in a truly brotherly manner. He has proved himself to be not alone a man amongst men, but a father to suffering children and women by directing the Red Cross to spare no pains in stamping out hunger and disease.

The sacrifices and the loyalty of the Jew in Serbia are but a reflex of the readiness which the Jews in all other countries invariably demonstrate. In England, for example, in the beginning of the war, it is a known fact that Lloyd George, acting then as Secretary to the Treasury, called upon the late Lord Rothschild, consulting with him as to matters of special national war finance. "Wherefrom are we to get the vast sums required?" asked Lloyd George, among other important questions that he put to his lordship. The simple reply of the eminent Jew was, "We are paying smaller taxes than any other people, considering the wonderful advantages we enjoy. If you were to

raise the tax 150 per cent. you will find that people will not grumble, but will gladly meet their obligations. I am ready right now to make payment in accordance with the scale suggest-

ed by me." This little episode is not taken from manuscript, but was narrated to me personally by the late Lord Rothschild in a very simple and innocent manner. The Jews of Eng-

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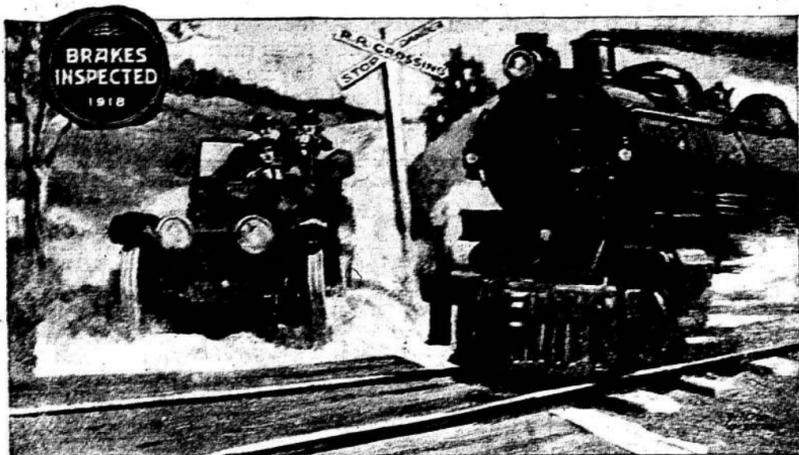
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**Brake Inspection Chart**

| At speed of      | A car should stop in |
|------------------|----------------------|
| 10 miles per hr. | 9.2 ft.              |
| 15               | 20.8                 |
| 20               | 37                   |
| 25               | 58                   |
| 30               | 83.3                 |
| 35               | 104                  |
| 40               | 148                  |
| 50               | 231                  |

m.p.h. 10 15 20 25 30 35 40 45 50 55 60

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land followed the example of the Grand Old Leader and they did so conscription was enacted to a percentage that was more than in keeping with their numbers. I will not dwell upon purely philanthropic contributors, including war relief of a certain type and nature occasioned by the world battle.

What is true of the Jews of Serbia, of England, is true of the Jews of France, and now that I am in America I am happy to have convinced myself that the Jews here, not alone the native born, but the foreign born, have and are demonstrating their loyalty to a degree which makes me doubly proud of both my calling and my religion.

We are today witnessing more than half of Europe as a vast battlefield that drinks in the blood of the flower of our youth. We are today witnessing destruction and devastations that have visited hunger upon millions and millions of women and innocent children. And when the naive question shall be asked of us, "Why such calamity should have befallen civilization at its height?" the stern answer will be, "Because civilization was threatened by despotic materialistic powers." The world must free itself at every cost, so that its present price may pay for the future guarantees of a peace and plenty. Each nation will be mastering its own destiny and no single power will be able to enslave any people, no matter how humble its life and how meagre its strength. It is, therefore, the highest honor of the American Republic that it is sending material aid, and above all, her sons. In this America has proved that she has a robust heart and a young soul. In this idealization, America has demonstrated her loftiness, her capacity to serve mankind for all times, her deathless honor. I might be free to tell you that formerly America was known to us simple Europeans as the Land of the Dollar; today America has translated itself as the symbol of all that is noble and of nothing that suggests selfishness. Your entrance into the war was not for material gain, not for land acquisition, but to see to it that the bleeding nations of the world shall have plenty, not of land, but of the things that count more than land, more than anything in life—freedom—and love of brotherhood.

I have gone into this last phase more minutely not to praise America, because America needs not empty praises, but as a guest and a stranger coming, as I do, from a land where the blood was first shed. I feel your blood and our blood have been offered for justice and right. To you, my fellow Jews, I have brought a message from your brethren in Europe. To Europe I hope to carry your message of readiness to continue to serve America in its Godly task of aiding bleeding Europe, remembering also your loyalty to the cause of Judaism.

It would be presumption on my part to proclaim your duty, to stand back of President Wilson and the cabinet in their program of fighting to a finish—a finish that will secure democracy for the world, "Peace with Honor" for the world, righteousness and justice for the world. We will fight to a finish to make democracy safe for the world—this splendid thought of your great President has given to history. We will fight to a finish to win—Peace with Honor—this noble phrase Disraeli, a Jew, gave to the world. We will fight to a finish, to strive, to fight, to die for righteousness and justice—that is our war cry of history given to Abraham, our Father, by God himself, a war cry for all humanity, throughout the centuries, expressive of our deepest heart-thought, expressive of that idealism by which alone mankind can be redeemed and saved.

## NON-JEWS WHO HAVE INFLUENCED JEWISH LIFE

By HERMAN JACOBSON

(Copyright by Herman Jacobson, 1917.)

### VI. Voltaire.

One of the surprising oddities in the development of racial toleration and religious liberty in Europe is Voltaire's attitude toward Jews. This man, who had felt himself called upon to tear up prejudice and intolerance, root and branch, from the heart of man, has proved himself guilty of both: he whose gusts of diabolical laughter have blown away a thousand abuses that infested the Middle Ages, has lent his pen toward the perpetuation of almost as many other abuses. The man who plucked Jean Calas out of the jaws of superstition and fanaticism has hung the Jew into them. What was the reason?

Queer, most intellectual minds of his time thundered against Christendom for its prejudices and for the atrocities committed on the Jew. Montesquieu, author of "Spirit of the Laws," historian and scholar, raged against his day: "You Christians complain that the Emperor of China roasts all the Christians in his dominion over slow fires. You behave much worse toward the Jews because they do not believe as you do. If any of our descendants would ever venture to say that the nations of Europe were cultured, your example would be adduced to prove that they were barbarians. The pictures that they will draw of you will stain your age and spread abroad a hatred of all your contemporaries."

Yet the intellectual prince of the 18th century, Voltaire, helped to spread anti-Jewish sentiments. There must have been a good reason.

The good that great men do lives after them, their vices should be interred with their bones. But Voltaire would have it otherwise. His vices were flagrant enough to affect his after life. The Latin proverb has it that nothing but good should be spoken of the dead. But Voltaire left a stain on us Jews, whose presence compels us, against our will, to recount a few of his vices—the few that explain why he was prejudiced against us—and thereby sweeps away, if possible, part of the subconscious feeling of many admirers of the great genius who are prone to believe that the fact that the champion of toleration was against the Jew, argues ipso facto that the Jew is unworthy of toleration.

While Voltaire was king in the realm of letters, he was a clown in everyday life. His besetting sins were avarice and revenge. He had never learned the divine art of forgiving and his cupidity for gold was insatiable. This is how our forefathers fell under his disfavor.

Before going to London as an exile (1726) he had a letter of credit drawn on a Jewish banker in England, whom he calls now "Medina," now "Acosta." While

Voltaire was on his way the banker failed. The great man lost the better part of \$4,000 (20,000 francs). He could not get over that loss. He foamed. This is how he speaks of the incident: "Medina told me that he was not to blame for the bankruptcy; that he was unfortunate; that he had never been a son of Belial. He moved me, I embraced him. We praised God together, and I lost my money. I never hated the Jewish nation. I hate nobody."

The loss sharpened his revenge. Every time he found the opportunity he went out of his way to defame the whole of Israel.

About twenty years later, while at the court of Frederick the Great, he had another disagreeable experience with a Jew, and his sense of revenge was aroused still more.

Frederick the Great had made a treaty of peace with Saxony (1745), part of which stipulated that Saxon bonds held by his subjects should be redeemed at par. The value of the bonds on the market was 35 per cent below par. Frederick also ordered that none of his Prussian subjects should buy any of the bonds after a specified date.

Here Voltaire's cupidity was aroused. A chance to make money—easy money. He would buy those bonds; the order of the king to the contrary notwithstanding. He gave the filthy commission to a Jewish broker named Hirsch or Herschel to buy Saxon bonds for him, and gave his notes for the amount, taking jewelry from Hirsch as security. Soon after he discovered another broker, Veitel Heine Ephraim, who offered more profitable terms; and Voltaire came back to Hirsch, saying that he wanted the order cancelled, and demanded his notes.

Hirsch had already discounted the notes. Voltaire raged. He had him arrested. Of course, the cat did not remain long in the bag, and everybody in Europe was soon talking of that sordid bargain. Frederick the Great himself wrote a satirical comedy, "Tantale en Procès" (Tantalus in the Law-suit), ridiculing his court poet, whom he both admired and detested. Now, Voltaire's real nature crept out on the surface. "He dealt treacherously, forged documents, and at the same time acted as if he were the injured party." He tried to make everybody believe that he had been duped. His enemies—and he had many of them—guffawed in his face. He could not show himself on the street.

Now his anger knew no bounds, and he vented it on all the Jews. He scattered venomous spawn right and left. In his "Dictionnaire Philosophique Portatif" he charges us with greediness, selfishness, covetousness, graspingness, usury, venality, extortion. Jews are scrimping lickpennies, whose only ideals are huge broods of brats and stout wads of greenbacks.

Aside from revenge, Voltaire had another motive for attacking Jews. His mortal enemy was re-

ligion, especially Christianity. He believed neither in Providence nor in the moral progress of mankind; he ridiculed the idea of advancement discernable in the scroll recording the march of the centuries; he derided the sentiment that there is an impulse in life tending toward a higher development of the human race. He laughed at everything man holds sacred. He sped poison-dripping darts into everything that contradicted his erroneous philosophy. Religion was his main target.

But to attack the Christian religion, the religion of the rulers, was not safe. It might render the aggressor liable to severe punishment, and Voltaire's love of things of the flesh made him an unfit object of martyrdom. Christianity was the faith of the strong, the mighty in power; Judaism the faith of the feeble, the weak, of the oppressed. Worse yet, Judaism was the parent of Christianity. To attack one was to deal almost equal blows to the other. He adopted the means of assault whimsically threatened by rabbis (melamidim) in Lithuanian Jewish towns. Every "school" there has its scapegoat and its darling. The first is very likely the town orphan; the second the town dignitary's fondling. When the darling offends, the rabbi threatens: "I'll put you under Abraham Isaac Jacob Samuel"—let that be the darling's name, for short—"and I'll hide you with the cat-o-nine-tails on the seat of moral suasion till you'll holler 'Enough!' That was the method of Voltaire in his attacks upon Christianity. He laid Judaism and the Jews on top of Christianity and flayed Judaism till Christianity felt the sting.

Indeed, Voltaire himself admitted that he had been attacking Jews in general because of his unpleasant relation with the two Jews, and apologized for wounding the feelings of all, when he should have directed his shafts against the offenders only. He never relented, however. What is more, he did not own the injustice till Isaac de Pinto, a Jew of Portuguese Parão descent, wrote his "Apologie pour la Nation Juive."

Of their master's apology the disciples of Voltaire never think. It is the old, old story: When John offends, John is whipped; but when Jacob offends, Israel is whipped. Of this partiality even the great are sometimes guilty. Voltaire is one of the guilty.

## WHY WE ARE AT WAR

By RABBI MOSES P. JACOBSON.\*

We are standing before Thee this day, O Lord, and for twelve thrilling months and more have we stood before Thee, practically an undivided people, fervent and resolute in our country's heroic purpose and confident of its victorious issue.

Thrice came to us Thy summons to arms and thrice we failed to recognize the summons as Thine.

When, for a crime never legally proven to have been their national guilt, a helpless people were given the alternative of disgraceful terms or the gage of battle, with our diplomatic protest we should have sprung to the protection of the weak and daunted depredate empires from their intent of evil. But we interpreted our own safety as lofty impartiality, and our self-centered traditions we mistook for sacred principle; and into the vortex of war we permitted the world to be plunged without our slightest effort to forefend the catastrophe and without our faintest remonstrance against the insensate wrong.

Again, when to its national honor an imperial commonwealth proved shamefully perfidious and made of a sacred treaty a scrap of worthless paper, though from millions of blood-streaming lips and millions of agonizing hearts the cry came for our intervention, we answered with our charity instead of with our volleying insistence on righteousness, justice and vengeance. By assuaging the wounds of their victims we simply eased the consciences of the vandals and but encouraged them to further commissions of infamy.

Emboldened by our complaisance, they extended their outrages against even our own citizenship. Ruthlessly they sunk into the waves our defenseless men and women sailing the seas in the lawful pursuit of their engagements of peace. And yet we only parleyed with the miscreants.

But when in their overwhelming iniquity they proclaimed that our entire people must proceed on the ocean highways solely along the lanes of their dictation, and that our ships must bear the marks of submission to their arrogant decree, a peace-loving democracy though we were, we could brook the insolence no longer. Overnight our nation of despised shopkeepers became an armed camp. Our young men leaped to our colors. Our fathers and mothers, elder brothers and sisters poured forth unimaginable treasures. Our industries and employment, our minds and hearts all concentrated on the one grim business of war. And we war now, not against a dynasty or two, not against merely this military group and that, but against the entire populations of four nefarious kingdoms, whose rulers could not possibly be guilty of their long-continued inefable crimes unless back of themselves they had the moral acclaim, as well as the soldiered support, of their subjects.

Therefore, we will not desist in this warfare until every German, Austrian, Bulgar and Turk bites the

dust in agony and humiliation commensurate with all the high-handed evil they have wrought.

In this determination, O God, we are conscious of possessing Thy blessing. Thou art with us because we are with Thee. Did we feel that we had to crave Thy blessing, we should doubt that Thou art God. Thou art not in the heavens if liberty, justice, righteousness, virtue, truth and peace are not signally vindicated and unmistakably triumphant upon the earth.

We know that we must battle heroically for their establishment. We know that we must sacrifice stupendously for their cause—all the more so because we hesitated so long to heed Thy voice.

We ask Thee not to make the test of our valors too great and not to exact of us sacrifices too afflictive.

Protect our warriors on land and on sea. May few be the number of them fated to be victims to the insatiable Moloch of this appalling cataclysm. Send them back speedily to our hearts and our homes, their victory achieved, their companies virtually intact, and all of them finer for their high adventure of fortitude and glory.

Bless the output of our fields and factories that we and our allies lack not in physical support and equipment for our conduct of this cause of humanity's peaceful virtues and sacred confidences.

Bless our leaders, our President, his advisers, our officers all, civilian and martial; bless them with the loving loyalties and the unswerving confidence of our entire people. And bless them with the wisdom, the insight, the genius, to meet and to master every emergency in this supreme crisis.

And be Thy blessing upon all our millions; O Lord, so that we have the patience to endure, the magnanimity to sacrifice and the esprit de corps to keep devotedly together until our great emprise is accomplished and the rule of violence be uprooted from the earth, and mankind prosper anew, and as never before, under the benediction of a universal peace covenanted and imperishable until time shall be no more. Amen.

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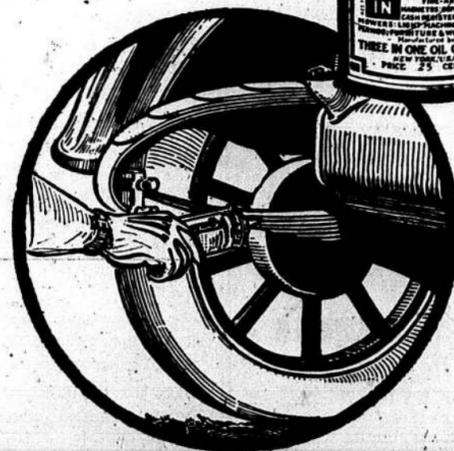
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## WHY JEWS RESPECT THE ROTHSCHILDS

The psychology of the Jewish people represents some marvelous phenomena, which deserve special record and call for particular consideration. The writer of this sketch, from his very childhood, remembers the name of Rothschild being mentioned with peculiar delight and reverential satisfaction, every once in a while, by all sorts of Jews, aided and augmented by a twinkling of the eyes and twisting of the fingers, with the accompaniment of a vocal intonation as a finishing touch. The writer knew very well that Rothschild was proverbially opulent, because of the universally accepted shibboleth of "Rich as Rothschild," and in his childish fancies pictured him sitting on a golden throne, attired in pearls and rubies. Small wonder all had nothing but praise and laudations for the Rothschilds, and the latter's name was certainly above any reproach or criticism.

There appeared, in the course of time, a new star on the Jewish skies—another wealthy coreligionist made his presence felt among all kinsmen in all the parts of the world, and even his photograph ornamented many a Jewish house. Baron de Hirsch was his name. Stories and legends by the score flocked around the name of Baron de Hirsch concerning his opulence, his noble achievements, his devotion to his people and his intention of establishing an asylum for the oppressed and persecuted. Why, he was above the ordinary mortal, the title of nobility would precede his name and kings and potentates could be met at his home, seeking his friendship, alliance, favor and money. Yes, as a Jew, your humble servant forgot his modesty, turning proud and ostentatious instead. The reason is obvious, the liturgical slogan of a chosen people came to pass; sure enough, there was the Jewish baron, the very picture of the *Ato V-hartonu* becoming actually realized. Unintentionally, the fingers would raise to the beard for joyous reflection and delightful meditation. However, the glory of de Hirsch never obscured the lustre of Rothschild, one's sphere never touching the other's.

Turning into the stage of adolescence and having acquired what seemed considerable education, the writer would disclose righteous indignation at his kinsmen for their abhorrence of agriculture, indifference towards common schooling, refraining from speaking the native Russian and wearing the antediluvian garments and prehistoric clothes, defying thus the modern apparel and European mode of dress and attire. It would pain him to see his brethren doing nothing else but keeping shops of insignificant value and conducting small stores, as if these stores and shops were the only means and media for procuring one's existence. Yet, they all speak of Rothschild with admiration and amazement, notwithstanding the fact that he was not a shopkeeper, spoke a European tongue, dressed after the latest fashion and was highly educated. Was it because the Rothschilds were wealthy and the Jews show genuflection before the opulent? Then the anti-Semites are right in their assertion that the Jews are but materialistic, prosaic and mundane, caring nothing for religion, education, culture and literature, the coin, dollars and cents being their only goal, because of which the name of Rothschild, the successful

bankers, the merchant princes, the possessors of fortunes, these Rothschilds became the idols for Jewish worship and the ideals for Israelitic thoughts.

Times change and conditions change with them. Culture, enlightenment and education lost their peculiarities and specialties, Zionism making the substituting subterfuge, and your humble servant became the priest of the latter's altar, following thousands of other dreamers and visionaries. With these changes and transformations, the writer would allow some discount to his people for some of their faults and transgressions and their respect for the Rothschild proved, indeed, a matter of common course. Why, there was Baron Edmund Rothschild who spent millions for the institution and establishment of colonies and settlements in Palestine for the profit and benefit of Jewish pioneers, flocking to rejuvenate their historic fatherland. Again, the Jews were oppressed and persecuted almost in every land of the various continents, without any friend or well-wisher to intercede in their behalf or to stay the uncouth paws of the atrocious tyrants; politicians, diplomats and statesmen never interfering, neither checking the cruelties, nor stopping the carnage, and there looms up to the forefront a Jewish magnate, a nobleman, a baron whose prestige, sway and influence are forces for good in higher quarters, why not turn ecstatic at the very mention of such a name, when he is the flesh of your flesh and the bone of your bone? They, the Jews, were certainly paying tributary homage and extending deserved credit to their Rothschilds, the princes of all other princes, sharing, however, at the same time, the trials, troubles and tribulations of their downcast brethren and endeavoring, therefore, to ameliorate conditions, at all risks and hazards.

Life takes its normal course. Dr. Herzl recreated the Zionist movement. He struggled hard and bitter for recognition and acknowledgment of his ideals and ideals of a Jewish State, getting certain concessions from the Sublime Porte, but failing in his attempts to win the Rothschilds on his side. Neither would they receive the committee delegated to lay the Zionists' plans before them. Again the writer's anger against the Rothschilds, as well as their Jewish admirers, would rise. Steitch! what is the matter with the Rothschilds? Why do they fail to come to the help and assistance of their bleeding and starving brethren? And, in the name of common sense, why do the Jews still admire the money-bag Rothschilds when they are, instead, heartless and cruel, showing no mercy and exercising no pity for the struggling sufferers?

The writer, in the meantime, accumulated a collection of invectives to condemn the Rothschilds for their indifference, pointing towards the universal anti-Semitism and the public hatred of the Jews, which are results and consequences of the monetary machinations and pecuniary operations wrought by the Rothschilds in both England and France, causing the downfall of the Catholic Bank in one and bringing multimillionaires to poverty in the other country, the punishments for these sins being meted out slowly but surely to innocent Jews in all sections of the world, the wealthy and the opulent turning immune, as a matter of

common course. Now, imagine thousands and tens of thousands of Jews severely scourged for the wants and shortcomings of the rich, yet these very wretches of wealthy co-religionists refuse to check the anti-Semitic onslaughts, when called upon with bowed heads and bended knees, tear-stained eyes and weeping voices. And the irony of it is that they, the wealthy, are still admired and worshipped!

The writer was gratified to some extent to find a band of bold and courageous revolutionary men, under the euphony of Heiruth, who declared war to a finish (on paper, of course) against the Jewish plutocracy and its hackneyed henchmen for their aloofness in matters Jewish, national and Zionistic, impeding, in addition, with Jewish progress, national aspirations and Palestinian possibilities, pointing out the lea and the Rothschilds as the chieftains of the mischief. Your correspondent would add fuel to the flames and purposely drag in the name of Rothschild, in spite of public sentiment and in defiance of universal opinion, the bulk of the Jews never losing their reverence, esteem and respect for their idolized Rothschilds. Diversities and friction would arise, occasionally, the Jews cherishing good wishes for the house of the Rothschilds continuously, while the writer would nod reluctantly and pronounce the uncomplimentary epithets of slaves, captives, shopkeepers, tradesmen and money makers.

The Jews were right, after all, their psychic force proving positively the common sense, excellent judgment and wonderful discretion, manifested with sincerity, devotion and good fellowship, making no blunder and displaying no fallacy. They never loved the Rothschilds for their abundant opulence or immense fortunes, because in pecuniary affairs and financial overtures the Rothschilds were not the only ones, there being other Jewish Cræsus in Paris, London and Berlin; they lavished praises upon the Rothschilds for their sincere Judaism and devotional Jewishness, never failing or faltering in any of these respects at any time and season, shedding lustre on their people and casting glory upon the ancestral inheritance. The Jews remember with pride and delight how one of the Rothschilds fought his way into the English Parliament, and conquered, as a Jew, with honors and decorations. The Rothschilds, moreover, are affiliated with all Jewish institutions, religious, synagogal, ecclesiastic, educational, eleemosynary and rabbinic. Lavishly and munificently they offer their time and funds for all these particular establishments, for the extension of the good causes and the expansion of the better effects. The Rothschilds, furthermore, never intermarried with members of other denominations, strictly following the will and the testament of Anselm Rothschild, the progenitor of the dynasty, connecting themselves, rather, with tinction and piety, the Montefiores, and the Sassoons, becoming connected with the Rothschilds by nuptial ties and marriage relationship, are signs and tokens of the fulfillment of the wishes and desires of their religious ancestor and all the conscientious Jews all the world over. Of course, there came some alien influx of late, and some worthy Christians took a liking to the beautiful Rothschild maidens, to the chagrin and displeasure of the ultra Orthodox brethren. But, then, the Goluth and the exile of centuries and millennia taught us a lesson in economics and public finance, in lieu of which some sacrifices are to be made and some omissions may have been committed, as public oblations and national scapegoats. On the other hand, the Jews

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never lost by Lord Rosebery's union with the house of Rothschild, the lord turning champion of Jewish rights whenever his intervention was needed, while Anna Rothschild remains the very same Jewess of former days, some sort of another Queen Esther, with the only difference being this, that the Rothschild girl disclosed her Jewish identity, while the Biblical Hadassa kept it as a secret, for obvious reasons. The Jews watch the movements of their Rothschilds with care and anxiety, and find them satisfactory, especially when members of the family openly declare their belief in the Palestinian rejuvenation. Rothschild is the very one to whom Arthur Balfour, England's foreign secretary, hands over the destinies and the future of Eretz Israel. And, marvel of marvels, the very son of Lord Rosebery and Anna Rothschild sheds his blood for

Palestine, a new Isaac in a real story of a godly offering! He, as well as another Rothschild, lost his life on the Palestinian battlefields, while another member of the illustrious family, a commissioned officer in the British army, parts company with his compatriots, the genuine Britons, and goes to join the Jewish battalion, proudly admitting his preference for Jewish company over British fellowship, the former relationship being, indeed, of longer existence and older dates than the latter. These sights and visions, representing, as they do, in their glorious splendor and lustrous brilliancy, are certainly the reasons and the causes for the esteem and reverence that the Jews of all times and climes tenderly cherish for their own Rothschilds!—Translated from the Yiddish of Abe Goldberg in the Jewish Daily News by Nachman Heller.

the proud Kaiser and his progeny are destined to triumph forever. God has chosen the present ruler of the German nation, not as His servant, but as His scourge wherewith to goad on our age on the road of social betterment. "Oh! Ashur is the rod of my anger and the goal of my fierce scorn!" Salmanassar the Second and Attila the Scourge and William the Second—a well-mated trio—were chosen by God, the fountainhead of human history, not as His associates, but as His instruments of punishment.

Let us not fool ourselves. Mammon and materialism have, in the last few decades, characterized our age as, perhaps, never before in human history. All our ideals have sunk and shrunk to a position secondary and subservient to the golden calf. In Jewish theology social sins rank highest of all other sins. An old myth has it that the cities of Sodom and Gomorrah were destroyed by Providence, not because of idolatry, nor on account of immorality, but as a consequence of the perverse social order of their citizens. It would, indeed, be hard to escape the conviction that there is today more social justice in our civilized countries than there ever was in any preceding age, but it is nevertheless true that the present social system is anything but right. Its very foundations are injustice. Is not our generation advanced for a higher social order? It certainly is; and this world struggle will be instrumental in bringing it about. It has already brought about its first unripe fruit in Russia. Well, its seasoned fruit, we prayerfully hope, will follow—there and everywhere.

When the nations will be ready for the great lesson which God wants to impart to them through William the Scourge, God will break and throw away the latter as a thing of no more use. As sure as the heavens arch themselves overhead! God will not be with the Hohenzollerns forever. Perish they must! as the Assyrians perished, as the Egyptians perished, as all who have ever ruled with an oppressive hand have perished.

The Allies, and the bulk of the Jewish people included, are circumstanced today not unlike the Jews at the Red Sea. On the one hand we see the wilderness of Russia, Poland, Belgium, and of the other countries laid waste by the hand of wickedness; and on the other there is the red sea of blood of the youth and the manhood of Europe and of the other continents. And what is not devastated and dead is surrounded by the hosts of hell—with no avenue in view out of the cul de sac.

Will there be salvation unto us today as there was salvation wrought by Divine hand unto our fathers of old? Let the firmness of faith hearten us with one resolute purpose—and, sure as the sunrise, there will be salvation.

Not until the Israelites were standing deep in the surf of the Red Sea, with the water reaching to their mouths, as an old story narrates, did God save them from impending destruction; for God saves miraculously, according to the same source, only when you are in the very fangs of destruction. As to us, we are not very far from the brink of the abyss. The miraculous turn will then soon have to come—and will come. But let us not foolishly wait for the red sea of blood to swallow up the hosts of hell, lest the hosts of heaven be swallowed up with them. Moreover, the hosts of hell can be converted into hosts of heaven—with but one change of mind on the part of the great and glorious German nation. It is this miracle we are waiting for.

May it speedily come—and with it salvation and peace and progress unto all mankind.

## Divine Providence

By Rabbi ISAAC AARON MILLNER

Never before was man's mind so agitated regarding the question of Divine Providence in the affairs of human beings, and chiefly in the interrelational affairs of nations, as has been the case ever since the world war broke in on us, some twenty-eight months ago. As a rule, the wisest and brightest minds of our age have refrained from dragging God's name into this sin-begotten slaughter. Why identify God with the ammunition interests of the Krupps and the ambition-ridden house of the Hohenzollerns? Blame it all on man and mammon, all on the devil and dollars, all on the wicked and wickedness. It is the easiest way to thus absolve God of the wrongdoings of man—and a very old way, at that. It is the ancient school of Epicureans that taught this doctrine. The Epicureans did not exactly deny the existence of the Greek gods; they merely doubted their providential interest in the affairs of mankind. According to them, the gods lived, amid eternal, never-dimmed peace and bliss, on some remote star (or stars), never caring in the least for the doings of the mortals.

This theory, the most plausible, if not the most pleasing, of all the theories regarding this grave question, is nothing less than modified atheism. Nobody is altogether free from it at times. It sneaks into your consciousness whenever the wicked riot and wickedness rules supreme. Since wickedness had never ruled so brazen-facedly as it has ruled these four years, it is but natural to exclaim with the Psalmist, in whose heart all possible human feelings have found expression, "The heavens are heavens unto the Lord, and the earth He apportioned unto the children of man," with the implied corollary that He takes no notice of them. Just as the Epicureans taught. Therefore do the spokesmen of the Allies, whenever they deal with the broader aspects of the war, studiously avoid the name of the Deity, seeing how the hosts and the hordes of the Kaiser triumph over and trample upon all that is associated in the mind of the righteous with godliness and God. Such a God as allows all this to happen is a fit associate of the

Kaiser. Let the Kaiser, who believes in the might-is-right tenet, invoke his god and share with him unconditional partnership in the glory of battle. We non-Teutons, however, shall invoke the name of human right, of justice and fair play towards all, small or strong, in our struggle to reverse the Kaiser's principle into Right is Might.

This steady and studious going out of the way of the name of God on the part of the thinking people of our days is psychologically understandable, but logically childish; for the mere substituting of one name for another makes no difference. The question, namely, is not whether we are to substitute for the name of God, so often used (or rather "misused") by the Kaiser, some other name. The question is: Is there a Divine Providence, a God, or call it by whatever name you may choose, who is the ultimate cause of this strife and struggle, or not? If you answer this question in the negative, you are, to all intents and purposes, an atheist; if you answer it in the affirmative, you are a Jew or a Christian—a believer in a historical God.

But, will you say, how can such a God be with the Kaiser and the whole Potsdam brood? To this our historical religion answers: God is with the Kaiser, not for the Kaiser's sake, but for His own great name's sake. "God fights in this war for you, for all mankind; and you, doubters and short-sighted people, keep still; there will come a time when every one will see and sense the salvation of the Lord." God was for a time with the Egyptians; but the Egyptians perished and the better Jews survived. God was for a time with this or that tyrant, but they, or their offspring, perished, and the cause which they acrimoniously fought survived stronger and perdurable just because of their fiendish actions. With what crooks and criminals has not God associated Himself through the long march of history? With Nebucadnezzar and Salmanassar the Second, with Genghis Khan and Tamerlane, with Attila the Scourge and Ivan the Terrible. Surely not for their own sake, but for the sake of eventual human progress. Let the Kaiser justly and truly flatter himself with the assistance of God: It has been so destined and willed by God that the German nation of our age should be so docile and deft—submissive beyond conception to the will and whims of one man and skilled beyond comprehension in the art of war. But that does not mean that

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**A PLEA FOR JEWISH UNITY**By Rabbi ALEXANDER LYONS,  
Brooklyn

A unified Israel is in urgent need in the present world. We are beset with many problems affecting our religious life and civic duty, which we can only successfully handle by facing them with a compact unity inspired with an enthusiastic corporate spirit. As an evidence of the need of unity among us can be cited the numerous varieties of religious denominations among us which ought certainly to be abated. Some of our orthodox brethren are becoming exclusive and even excommunicative. I, as a reformer, have been refused admission to the pulpits of so-called orthodox Jewish service only on the ground of my representation of

reformed Judaism. Some of our reform Jewish brethren are disposed to view superciliously their brethren of orthodox persuasion.

Between the orthodox and the reformer are a number of slightly diverse denominations which reflect upon the others and at the same time are criticised by the others. These diversities and divisions are generally recriminating and antagonistic and much to be deplored.

A more unified Israel is certainly needed here. There is an important movement under way in Brooklyn at the present time to effect an enduring organization of a united Jewry to handle more successfully the problems of our charitable interests. No single Jewish denomination in the city can alone solve the problems of the entire religious body. Charity is a basis

upon which all Jews indifferently to their religious prepossessions can stand and co-operate.

Every Jew who is worthy of the respect of himself and of others, who is not willing to incur the disgrace of being a moral dodger, should esteem it not only a moral duty, but a privilege, to assist to his utmost ability in cementing and making effective the various Jewish agencies of uplift in the community. Such an organization is indispensable, not only for the needs of our numerous dependents who are steadily growing, but for our own dignity.

We Jews claim to be a charitable people. We can only warrant that claim by disposing of our several but especially our charitable duties, which can be done through a united Jewry alone.

We need a united Jewry religiously. For some time I have been agitating in this community for a working union of our various congregations in the interest of the promotion of our dignity along lines religious, ethical and moral. Within a short time we shall probably realize such consummation.

No matter how widely we differ in principle and policies in our respective spheres of interest and activity, there are certain directions in which we can more effectively and usefully operate where we do or can agree.

At this crisis in American life and world history there is an appeal for unified activity that no American dare disregard. There must be a concentration of our every available force and a subordination of our every interest to our present supreme task and duty of promoting our country and her allies to a successful termination of the great conflict in which we are engaged.

American Jewry must vie with their patriotic brothers of other denominations in so distinguishing themselves at this juncture as to prove beyond any possibility of cavil that none can surpass us in the strength of our loyalty and the largeness and cheerfulness of the sacrifice of ourselves and substance.

**JEW - HATRED**

The peculiar hatred that some people harbor and manifest toward the Jew as Jew is hard to understand. Its psychology is baffling. We can well conceive why a bigoted religionist of another faith has an antipathy for a Jew. It is the Jew's religious opposition that provokes him. He may believe the old superstition that the Jew committed the crime of deicide, and is, therefore, the accursed of God. If scorned and rejected by God, why should he, one of God's bodyguard, show him sympathy and consideration?

But the number of such bigots is becoming ever smaller. They are not as common as they used to be. Least of all are they to be found among the intelligent, the educated, the men of affairs who long ago have thrown such superstitions overboard. Yet among these, too, the feeling against the Jew persists, and whenever the occasion presents itself finds expression in harsh opinions, sweeping condemnatory generalizations, and malicious slanders.

Take, as an instance, a large metropolitan newspaper. The publisher, and all others in control and charge of it, are people who have every opportunity of learning the general truth about humanity, namely, that no race, nationality, class, or any other group is in its totality different from other races, groups or nationalities; that each is composed of a number and variety of individuals, good, bad, or indifferent; that no group has a monopoly on goodness or wickedness, virtue or vice. Why should such people, then, suffer from the disease of Jew-hatred, which often breaks out, no matter how hard they may try to conceal it? They have every reason for being free of prejudice, and fair to all classes alike. Jews as well as non-Jews are among their patrons as advertisers and subscribers. And Jews pay for what they get as readily and promptly as do other people. Why should such people show a malevolent spirit toward Jews when there is no provocation for it? That is a psychological problem that is hard to solve.—*American Jewish World.*

**A REMARKABLE LEGACY**

Many remarkable legacies are on record. But we know of none more remarkable than that which came to our notice a few days ago, when a stranger rushed into our office almost breathless and asked to be shown to the editor's desk. He was well dressed and robust-looking and appeared very much excited. Without waiting to be questioned about the purpose of his visit or the reason for his excitement he said: "I come to find out how I can join the Jewish battalion." After the necessary information was given him, the man seemed to be at greater ease and showed a readier disposition to enter into a conversation. He then gave his name and spoke without reserve of himself and his family. He told us that he came originally from New York city, where he had conducted a prosperous business. Recently he had moved to Shreveport, La., where he established himself. Last week he came upon a copy of *The Jewish Ledger* which contained an account of the Jewish battalion that is being formed for service in Palestine. As soon as he had read that, he said, his mind was made up. He was going to join that battalion.

When asked if he had no incumbencies, he said with a smile: "Yes, I have; I have a wife and three children, and it is for the sake of my children that I am eager to enlist in the Jewish battalion." We were not a little puzzled to understand the meaning of this last sentence, but the visitor continued in

explanation: "You see, I am forty-three years of age and an American citizen. Like other American citizens I worked hard with but one goal in view, that of accumulating money. But I have done nothing for my people and my Faith that might some day serve as an inspiration to my children and help them to be loyal and self-sacrificing Jews. I feel, therefore, that this is my opportunity. I want to join the Jewish battalion and go to Palestine where I can, at the risk of my life, help in the re-establishment of the Jewish homeland. If I lose my life on the battlefield, I am happy to think that I shall leave as a legacy to my children the knowledge and consciousness that their father was capable of the supreme sacrifice. I repeat, it is a legacy I want to leave to my children."

It would, indeed, be interesting to know how many of those who have enlisted in the Jewish battalion are actuated by motives similar to those by which our visitor is actuated. They certainly strike one as peculiar and remarkable. And yet, have not our forefathers always been willing and ready to make similar sacrifices and to pay an equally high price for a similar legacy to their children.—*Jewish Ledger.*

**WHAT JEWS ARE DOING FOR FRANCE IN HER HOUR OF NEED.**

(Continued from page 6)

tory of Alsace-Lorraine, Mr. Reuff said he hoped soon Alsace and Lorraine would obtain what they wished, and that is the only wish to become French again and to enjoy the rights and happiness of the French democracy and republic.

The Jews of the world have heard with enthusiasm that Great Britain, France and the Allies had just obtained in Palestine the success we all prayed for. The Jews of America have been and are in this fight completely with the Allies. They will play a great part in the war. There are so many of them in the camps and in the armies at the front. There are so many of them playing their part in your great life. Splendid Americans like Judge Brandeis, Ambassador S. Morgenthau, and Elkus, Oscar Straus, Rabbis Stephen S. Oscar S. Straus, etc. We are proud of the fact that two Jews of Alsace-Lorraine, Daniel Blumenthal and Lieutenant Weill, of Metz, are those representatives in the German Reichstag who pleaded at the beginning to organize a general movement to right the wrongs done by German Imperialism to France in 1871.

It is with great joy that a Frenchman, that a representative of the French High Commission, and especially a non-Jew, has been discussing how the Jews have been behaving in the war. Let us hope that some of the Jews of Alsace-Lorraine will come back to the old country, one day, but that many will remain in the splendid country of America which we love.

America and France, after the war, will be one country. All the sacrifices of France, all the sacrifices of America will be one.

You have given your blood, your sons, your resources. We have given to you, since three and a half years, the best of our blood, the best of our labor, the best of our sacrifices. Your boys are now fighting in Lorraine—some in Alsace—on the soil which will be sacred to you and to us, fighting under the leadership of an Alsatian general as well as American, General Pershing—fighting for a victory which will be a victory for France, of America and of the Jews of the world, who will, one day, celebrate the victory of the Allies who have given to them liberty and democracy.

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## A DRY CRUST

(A Leg B'Omer Adventure)

By SAMUEL ROTH



The swiftly gathering night had already flung a black shadow across the floor of the cheder, and had darkened the two big windows opening into the Melamed's garden. Reb Yitzchok arose, closed our books and declared that the lesson for the day was ended, and that as the following day would be Lag B'Omer we could have it for ourselves. "I hope you will spend a nice day in the fields," he said. "But I warn you not to quarrel." And, as he said this he glanced at the troublesome Shmielikle, who stared back at the Melamed like the wretched little Azeth-punim (impudent fellow) he was.

We gathered in the Melamed's garden before leaving, to discuss some plans for the morrow's campaign. Yankalle and Asherleib, who were the best scholars, and, therefore, led in all our enterprises, quarrelled about the place where we should spend the day. Yankalle wanted us to go to the hill behind the village where we could climb and have all sorts of fun, while Asherleib, for the same reasons, wanted us to go into the Wald. Well, the end of it all was that we took sides and there became two parties instead of one.

I chose to follow Yankalle, because in the first place I preferred the hill to the Wald; I was sure that the day would be warm and sunny, and what is more delightful than a day spent on the hill where there were trees and rocks, and from which you could look down and see forests and brooks and fields for miles about you? And, in the second place, I liked Yankalle much more than I liked Asherleib, who was terribly mischievous. Of course, Yankalle was not without his share of mischief. Can you expect a red-headed, freckle-faced chap who is smart not to be tricky? But he was much gentler and more considerate toward the weaker youngster, and, I always suspected, had a keener sense of honor.

To my dismay, I discovered that Shmeilikle was among our boys. But it was too late for me to withdraw. As it was, we were really a good crowd, and I declare to you without the least prejudice that Shmeilikle was really our only black sheep.

The following morning I sprang from my bed early. I saw through the window that the sky was of a soft white, and the breath of the fields that floated in was as intoxicat-

ing as wine. I moved with a quick joy, and in a few seconds was conferring with my mother on what things I should take with me as my contribution to the feast. We had had a particularly bad year, and my

cakes and what not. But was this a time for sadness? I roused myself, and slinging my bows and arrows over my shoulders, my papers of bread and apples under my arm, and with bright blooming fields before

were to have our dinner. To reach Yankalle's orchard in the least possible time, I had to cut across the fields belonging to Reb Sholom, Shmielikle's father, and that was how I happened to meet Shmielikle that

not taken the longer way around the fields. "Well," he cried, "why don't you speak? If you show me your things I will show you mine!" Still I did not say a word. "Here, I'll show you my things first," he said, and lifted the lid of his basket. At the sight of its contents my heart almost ceased to beat. There were latkes and raisins and nuts and a variety of the most spicy sort of cakes, and in addition to all this, a bottle of raisin wine. My arms actually grew feeble, and the paper containing my dry bread and apples fell on the grass and burst. "A dry crust of bread!" Shmielikle shrieked, and burst into such a torrent of laughter that I felt like seizing him by the throat. As I stooped to pick my things up, he suddenly ceased laughing and said in an ugly sneer: "You beggar! you think, perhaps, I don't understand this, eh? I know you and your kind through and through. You haven't taken anything decent with you for fear that somebody else might get it. Well, I'll teach you a lesson! You won't get any of my cake!"

"I don't want any of your cake," I declared hotly.

"Now, don't you," he sneered, exposing to view his tempting basket.

How wretched I felt at that moment God alone knows. Of course, I wanted some of his delicious cake, and to taste of that tempting raisin wine was to dream of Gan Eden. But Shmielikle—no, nothing from him! I would rather starve than taste anything out of his basket.

Under the maple tree we found the rest of the boys already assembled. We were all determined to have a good time, with good natured Yankalle to lead us, and were certain of that. We even hoped that none of the other boys should show up at this moment, lest the prospects for fun be lessened. All of us, with the single exception of Shmielikle, gave up our things, which was made into one package and put in the charge of Yussal, the cobbler's son, and Simcha, the shochat's, both of whom carried it between them. Shmielikle alone carried his own basket. He walked along with his head and nose in the air—just like a Philistine.

About seventy-five paces from Yankalle's orchard stood the town mill beneath which ran the beautiful Zbrovva, which we crossed by means of the bridge that was a part of the mill. It was great fun to walk over

mother could spare only two pieces of bread and a few apples. With what a sinking heart I watched her tie them up in a paper and hand them to me. The other children would bring raisins and bon-bons and fancy

my eyes. I started forth.

We were to meet under the large maple tree in Yankalle's orchard, where every one should offer his contribution to the feast; from there we were to proceed to the hill, where we

were to have our dinner. To reach Yankalle's orchard in the least possible time, I had to cut across the fields belonging to Reb Sholom, Shmielikle's father, and that was how I happened to meet Shmielikle that



REV. MELDOLA DE SOLA.

Rev. Meldola de Sola, who passed away in this city last Monday after a long illness, was born in Montreal, Canada, May 22, 1853, and was the son of the late Abraham de Sola, whom he succeeded as minister of the Shearith Israel Congregation of Montreal in 1882. A remarkable fact is that both father and son each served the same congregation for thirty-six years. Rabbi de Sola is survived by a widow and a son.

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it, because it swayed beautifully, and never had it been known to give in. But when we reached that point where the mill intersected the bridge, Asherleib and his followers appeared from behind the mill door with great shouts of laughter, having evidently been waiting for us in a most peculiar manner. Shmielikle, who was nervous as he was arrogant and also a coward by nature, drew back very quickly and, so doing, stepped on Asherleib's sore foot, and he, loving the rich woodowner's son no more than the rest of us, pushed him away from him angrily, with the result that Shmielikle fell down and his basket rolled into the center of the stream.

Perhaps if it had been another boy, Shmielikle would have accused him of having done it purposely. But Shmielikle knew that Asherleib would fling him into the stream if he uttered a word.

We spread out a number of table cloths on the crest of the hill, and went at our feast with genuine zeal. Shmielikle would not join us, and walked away. We all laughed. Who cared whether Shmielikle ate or not? When the feast was over, the only thing left was my crust of bread which Yankalle wrapped up in a paper and put aside.

How we rollicked that day! We ran up the hill, aimed at one another with our bows and arrows and played hide and seek behind the rocks and trees.

At the first Shmielikle played with us, and for the time being we managed to forget what a mean little fellow he was. But after a while he seemed to grow tired and showed positive signs of weakness. Of course none of us cared anything about it, and even if we had cared, who would have guessed anything about it, or guessed that he was hungry? How, pray, could the son of the rich Reb Sholom, who always imported roast turkey from Lemberg for the holidays, ever be hungry? After awhile he disappeared altogether.

I was about to hide behind a great white boulder on the other side of the hill, when I discovered Shmielikle sitting there biting hungrily at my crust of bread. He saw me, too, and for the first time in his life a genuine blush mounted his cheeks, and he turned his eyes away. But I pretended that I espied a sparrow in the distance and ran away so that he might eat in peace.

The following evening, as we were leaving cheder, Shmielikle approached me and held out a silver dime to me.

"What is this for?" I asked.

"Your bread," he answered, reddening.

"It wasn't mine," I answered; "it belonged to the feast. And even if it were truly mine I would not take your money."

"Well, won't you come to our house next Sunday afternoon?" he pleaded. "Mother will give you cake and wine and chicken."

I shook my head. "I don't care to come to your house and eat any of those things," I answered. "And you'd better throw that dime into the Zdoka (charity) box," I added. And as I walked away I could feel him staring hard after me.

**The Unfortunates in the Far East.**  
 Below is a copy of a letter from Mr. Samuel Mason, who is in Japan for the Hebrew Sheltering and Immigrant Aid Society of America, to Mr. Bernard Bernstein, President of the Society. This letter gives an idea of conditions in the Far East, and is therefore sent to you for your information so that you may use it if you can.

"I write concerning the refugees who were due to arrive from Tsuruga. They are here now—thirty-eight of them—all women and children, except one old man of sixty-seven. A more emaciated-looking lot of people I have never beheld. Some little children were so weak from starvation that they could not stand up. I had to remove two of them immediately to a hospital, not so much for treatment, but for the purpose of giving them proper nourishment to restore the necessary strength to keep them up.

"One family named Romang, destined to husband and father J. Rosen, in Newport, N. H., has traveled continuously for six months. They were actually without a roof during the entire six months. When they were not on trains they have been lying on station platforms in Siberia, waiting for trains. Throughout the entire time not one member of the family had tasted any soup, to say nothing of meat. And they look ill.

"If ever I felt glad, that I was here it was today when I was able to extend a helping hand to these four unfortunate persons, constituting the remains of a once happy family.

"I expected thirty-nine to arrive, as the Vladivostok Committee wrote me that I should expect a young woman named Gena Volach from Belotzerkoff, who was destined to A. Rabinowitz, 533 East Sixth street, New York, but this unfortunate young woman could not withstand the effects of her troublesome journey through Siberia, and she died one day before the ship sailed from Vladivostok for Tsuruga.

"Among the refugees today is an unhappy mother, Leah Yankowitz, who sacrificed a child in her efforts to escape from the war zone. She had two beautiful children before the world calamity took place, and she is bringing to her husband only one—a half-starved child.

"Tragedy is written on the faces of every one of these mothers, whose miseries have not ended yet, as they have to still undergo many examinations before even being permitted to proceed to the country where their husbands eagerly wait for them with homes prepared to welcome them.

"I had to send a representative to Tsuruga to receive them, and to assure the Japanese Immigration authorities that they will not become public charges in this country. I wish I could write you of the experiences we have had in connection with their admission, but, thank God, they are here at last. "It is hardly credible, but it is a fact that the very first remark that any of them uttered to us after reaching our Home and seeing the sympathetic welcome they received, was a plea for the other unfortunate families who were left behind in Vladivostok, and who have shared their misery for many months in the past.

"That was their first thought, and not the hunger which panged them. Real hunger it was, for they have not had a meal since Friday night. The steamer left Vladivostok early Saturday morning. It was Friday night when they were suddenly informed that they should get ready to take the ship to Tsuruga. In their excitement to gather their poor belongings, they forgot to eat. They packed up and bade the remaining commiserates farewell, leaving for the ship without breakfast, having no time to purchase food, as emigrants usually do before boarding a ship. The kind of food they received on the ship, even if it appealed to them, could not be eaten while the ship was tossing in a very stormy sea. When they reached Tsuruga and were informed that they could not be admitted, they thought very little of food; they were simply shedding tears until our representative arrived, and that was on Monday afternoon. They watched his efforts and pleas with the authorities to secure their release, and by the time it was accomplished, they had to proceed to the train for an all-night journey to Yokohama.

"I am writing the above just to give you an idea of what the conditions are here and what they are undoubtedly at Vladivostok, according to all incoming reports."

**Yorkville Joint Passover Relief Aids 710 Families.**

The second annual report of the Yorkville Joint Passover Relief Fund has just been issued by the committee of which Mrs. Moses Hyamson is chairman. Mr. Harry Roggen treasurer, and Mrs. Harry Stoll, secretary. The organization was perfected last year to prevent duplication and overlapping, taking up the work formerly performed by the Amelia Relief Society, the Ahawath Chesed Sisterhood, Central Jewish Institute Auxiliary, Baron de Hirsch Society, Ceres Sewing Circle, Emanu-El Sisterhood, Orach Chaim Sisterhood, Mt. Sinai Social Service Department, and the Widowed Mothers' Fund Association, in the district extending from 7th street to 165th street, from river to river.

In all 710 families were assisted, each family in accordance with its size receiving an ample supply of matzoth, meat, groceries, and from one to five dollars in money.

The total receipts were \$2,468.50, of which \$640.75 was contributed by the Orach Chaim Congregation, \$500 by the Kehilath Jeshurun Congregation, and \$270 by the Pinus Eitan Congregation. There were various other contributions and \$447 was realized through a public appeal by Mrs. Hyamson.

**Jewish Ministers and the Liberty Loan.**

At a meeting of about 100 Jewish rabbis of this city, convened by Mr. Louis Marshall some six weeks ago, action was unanimously taken to organize a campaign to get the Jewish congregations throughout the country to line up in support of the Liberty Loan movement. The Rev. Dr. H. Pereira Mendes was appointed chairman and Dr. E. Frisch secretary, with a committee to work out methods.

Two sub-committees were then appointed—one to draw up an appeal to the rabbis throughout the country (Dr. Schulman, chairman), and the other to take charge of propaganda in New York city (Dr. Grossman, chairman). Both committees set to work immediately. Night letters were telegraphed to 219 rabbis throughout the country, orthodox and reformed, embodying an appeal. This was the work of Dr. Schulman's committee.

Dr. Grossman's committee was no less energetic. It arranged for daily items to the Central Committee of the third Liberty Loan; helped to provide speakers for short addresses at meetings; got in touch with the secular and the Jewish press, designating two of the members of the committee, Rabbi Jaffe and Rev. Masliansky, to take charge of the Yiddish press.

The organization will remain intact in case a fourth Liberty Loan shall be decided upon.

**Educational Courses at the Institutional Synagogue.**

Next Monday the Institutional Synagogue will inaugurate a three-years course for men and women desiring to receive a Jewish education. The course will be given under the auspices of the Institutional Synagogue School for Jewish Knowledge. The following courses are announced: Beginners' Hebrew; translation of the prayer book; a study of Jewish law; a study of the Talmud; a study of Jewish history.

These courses will be given on different evenings of the week. All those interested are invited to attend the opening meeting of the classes on Monday night, May 6, at 8:30 p. m., or write to Rabbi Herbert S. Goldstein, 112 West 116th street, care the Institutional Synagogue.

**Orphan Asylum Now Harbors 1,189 Children.**

At the annual meeting of the members of the Hebrew Orphan Asylum, held last Sunday afternoon, the old officers were re-elected. Charities Commissioner Bird S. Coler delivered an address and President Louis Stern read his annual report. Mr. Stern said that the Board of Estimate had increased the allowance for the care of children committed to the asylum from \$2.50 to \$3 a week. Although the institution received 190,593.07 from the city last year, and \$133,988.50 from the Federation of Jewish Charities, with smaller amounts from other sources, a deficit of more than \$3,000 was incurred. About 1,189 children are in the care of the asylum.

**Services for Jewish Boys in Naval Training.**

Under the auspices of the Westchester Branch of Jewish Welfare Board, with Paul Goldman, its field representative at Pelham Bay Naval Training Station, services will be held this Friday evening, at 7.15, in the main Y. M. C. A. Rabbi Clifton H. Levy, of Tremont Temple, Bronx, will preach and Rev. Nathan G. Meltzoff, cantor of Temple Rodeph Sholem, and his choir will officiate. On Friday evening, May 10, Rabbi Joseph Silverman, of Temple Emanu-El, will preach and Rev. Solomon Schleger, cantor of Temple Emanu-El, assisted by the choir of Temple Emanu-El, will conduct the services.

**School of Zionism.**

The School of Zionism, conducted by the New York Chapter of Hadassah, announces a lecture by Miss Nellie Straus on "Geographic and Economic Conditions in Palestine," to be delivered on Saturday, May 4, 6.30 p. m., at the Young Women's Hebrew Association, 31 West 110th street.

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**Bronx Hadassah Chapter.**

The New York Chapter of Hadassah, Bronx section, holds weekly meetings on Wednesdays at 8.30 p. m., at the home of Mrs. S. Roth, 1353 Clinton avenue. The group, whose aim it is to make propaganda for Hadassah in the Bronx, has gained several members and interested many women in the work of the organization.

A series of talks on the history, institutions and problems of Zionism has been planned that promises to be of great interest and value. Among the speakers who have already addressed the group are Miss Rifka Aaronsohn, Mrs. Jehudah Barak and Miss Nellie Straus. The Bronx section extends a cordial invitation to all those interested in the spread of Zionism to attend its meetings and become acquainted with the purposes and methods of the organization.

**Young Women's Hebrew Association.**

On Sunday morning, a service flag was raised by the house girls for Bella Trachtenberg, who is now at the front in France with the Mount Sinai Unit. The services were held on the sidewalk in front of the building. The gathering sang "Keep the Home Fires Burning" and "Over There"; Mr. Mortimer J. Cohen talked on the "new womanhood," which is symbolized in this spirit of service; Colonel Cutler, head of the National Jewish Board for welfare work in the army and navy, talked impressively on the woman's part in this war; the Star Spangled Banner was sung by Merle Epstein and the service ended with three rousing cheers for Bella Trachtenberg.

**Expionage Proceedings Against Russian Jews in Switzerland.**

Proceedings were held in Geneva against two Russian Jews, the brothers Raphael and Abraham Reingold, and the actress, Theresa Grigoriev. They were accused of having sent out forbidden reports to a foreign government. At the proceedings, it was found that Abraham Reingold and Theresa Grigoriev were not guilty, and they were thereupon released. Decision was postponed in the case of Raphael Reingold.

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| Year       | New cases | Gain | Treatments | Gain |
|------------|-----------|------|------------|------|
| 1st, 1907  | 1,212     | 17%  | 2,471      | 68%  |
| 2d, 1908   | 1,423     | 17%  | 15,963     | 68%  |
| 3d, 1909   | 1,693     | 13%  | 16,373     | 6%   |
| 4th, 1910  | 2,079     | 23%  | 25,290     | 48%  |
| 5th, 1911  | 2,436     | 12%  | 23,322     | 16%  |
| 6th, 1912  | 3,414     | 40%  | 23,998     | 16%  |
| 7th, 1913  | 4,023     | 18%  | 40,859     | 20%  |
| 8th, 1914  | 4,595     | 12%  | 45,633     | 12%  |
| 9th, 1915  | 6,612     | 47%  | 53,148     | 16%  |
| 10th, 1916 | 8,473     | 28%  | 81,284     | 53%  |
| 11th, 1917 | 10,682    | 26%  | 117,628    | 44%  |

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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Some Ignorant Newspaper Anti-Jewish Talk—British Community Greatly Interested in Judean Recruiting in America—Herbert Samuel, M. P., Gives His Views on Palestine—Dr. Gaster Contributes Weighty Opinions on Same Question—Year's Work of the Board of Guardians—Society for Hebraic Studies Hears Interesting Lecture on Some Aspects of Jewish Palestinian Theology in the First Century.**

London, March 28, 1918.

Several British newspapers are carrying on a regrettable anti-Jewish campaign, although they might possibly have done more to enlighten the public. The news they are offering is concerned with an alleged invasion by Jews, and mainly Russian Jews, of riverside towns and villages up the Thames, beyond London, such as Maidenhead, Henley, etc. It is declared that the Jews are flocking out of the East End of London, to be out of the bomb-risk area, and that they are taking houses, at any prices in these country places and overcrowding the houses to an abnormal extent. There is very little in any of these imputations when they are examined. Many Jews have left London to avoid air-raid risks, and they have done so usually because of their women and children. At the same time, a very great number of non-Jews have also left for the same reason, but this latter emigration into the bomb-free areas is quite ignored by the newspapers.

Great interest has been aroused here as the news came through with regard to the recruiting for the Judeans in America. A long special descriptive report has appeared in the *Jewish Chronicle*, and smaller items of news in the ordinary daily newspapers. The general tone of this cabled and mailed matter has been such as distinctly to improve the spirits of the community in cases where there was, for the time being, a little depression.

Herbert Samuel, M. P., one of our best known Jewish statesmen, has been expressing his views on a Jewish Palestine in a letter written to be read at a Zionist meeting in Glasgow, Scotland, last Sunday. The central idea of this letter may be extracted as follows: "Without injury to other inhabitants of the land, and with scrupulous respect for the interests of other faiths in its holy places, there is room in Palestine, and there is now, at least, the opportunity for the re-establishment of the ancient civilization which gave mankind many of its choicest possessions. Such a consummation will be of high value to the Jew throughout the world, who will feel his status raised and his long-cherished faith justified, and will rejoice that his race is again granted the opportunity of freely developing its distinctive gifts in a centre of its own. It will be of value to the country itself, long derelict, recently beginning to revive under the influence of the successful Jewish agricultural colonies, and only to be redeemed by the devoted labor of an intelligent and energetic population, inspired by the memories of its past and by a confident belief in the greatness of its future."

Dr. Gaster has given it as his opinion that large numbers of Jews will certainly migrate to Palestine after the war. Speaking in general upon this idea at the Chapter House, St. Paul's Churchyard, London, last week, he said that he was afraid many people paid too much attention to political power and ignored the spiritual aspect. Jerusalem was never regarded as a political centre, but as a spiritual centre. Speaking as a Zionist, he insisted that Jews must not go to Palestine to be the pawns in a political game of one country or the other. Jerusalem must again become the centre of Jews and Judaism, but it must be a real spiritual centre. He said that the scheme of a university in Jerusalem, which some of his Zionist friends wished to establish, did not very much appeal to him. This, like many other things in contemplation, was, however, a small point. The main thing was that Jerusalem should again become the chief Jewish centre from which the word of God shall come forth and the high ideals of truth, justice and peace which Judaism embodied be realized.

Leonard L. Cohen's presidential address to the Jewish Board of Guardians this year was a very excellent review of the twelve months. He began by attempting to free the officials of the Board of Guardians from charges of being steeped in an archaic conservatism and being impervious to the reception of new ideas. He denied, however, that the motto of the board might be "Do not disturb the tranquillity of official waters by innovations." He further indicated that although no changes would be made during the war there would be an inevitable reconstruction of the board after hostilities cease.

Going on to details he expressed the loss the board had felt by the deaths of Leopold de Rothschild, its senior treasurer, and of Alfred Moseley and S. L. Lazarus. On the field of battle the board has lost Gerald Samuel, an honorary secretary, and Denzil Myer, the honorary auditor of its emigration committee. Tributes were also paid to the memories of Herbert S. Benjamin, Neville Lion and Mrs. Lionel Lucas. The board's cash receipts for the year amounted to a little over \$50,000 in round figures and, furthermore, recourse was had to legacies, etc., to the extent of \$24,000. At the same time the deficit of the year was \$13,500. After making a special allocation of \$10,000, the total deficit confronting the board at the beginning of the current year is now \$31,500. This is not a very gratifying result and it took Mr. Cohen some time to remove the gloom that prevailed. He was able to record a decline in the number of individual cases assisted by the board, the figure being under 2,500, or a drop of over 900, as compared with the last pre-war year, 1913. There has also been a remarkable falling off in the number of applications for loans, which have been less than half of those of the previous year. Both these facts, of course, spring from the improved condition of industrial life in this country resulting from special war manufacturing activity.

The Society for Hebraic Studies is one of the great centers for interesting Jews and non-Jews in Jewish views of great

periods in history, literature, the drama, etc. Typical of the propaganda was the lecture delivered by Dr. Buchler at the last meeting of the society in London. The title of the address was "Some Aspects of Jewish Palestinian Theology in the First Century." Dr. Buchler dealt in particular with rabbinic sayings and teachings of that period in regard to the study of the Torah, to which great prominence was given by the rabbis. He asserted that the rabbis studied the Torah not only for its own sake or for love of God, but, as the passages he quoted seemed to indicate, the expectancy of a great reward in the world to come. Self-interest or vanity was not the motive of its study, and to derive any benefit therefrom was considered a grave offense. Its study, according to the rabbis, consisted in the purity of the motive and honor to God. They gave time and thought to the religion of their people, guided by purely religious ideals and self-sacrifice, and asserted that it was not scholarship that made students of the Torah perfect men and an example for others, but that the fear of sin had to supplement scholarship.

They had also to take an active part in the work of charity and in visiting the sick. The rabbis urged that God held man to account for failing to help his fellow-men, which was clear proof of the high standard of rabbinic ethics. They not only taught theology, but practiced and lived it. Dr. Buchler gave instances of the great humility of eminent rabbis of those days, which was very noteworthy. They taught that the best guide in life was a good heart. The dignity of man, and even of a coward, was to be taken into account, and the lecturer mentioned as an example the fact that if a man left the battlefield, in the event of his having to run away the reason was not given. He emphasized, in conclusion, that the origin of the gospel of love, or love as he preferred to call it, was Jewish and not Christian.

Claude G. Montefiore, the chairman, in paying a tribute to the lecturer, hoped it was the first of a series of lectures from the period in question onwards. He referred to the grand character of the old rabbis; they were wholly disinterested in the desire to promulgate a knowledge of the Jewish religion, but their dominant motive was to give voice to their intense love of God. They worked without money, and it had occurred to him that if some of the well-to-do families in the community gave their sons to the ministry who would not have to rely upon payment, many of the Jewish problems would be solved, and with such a ministry the power of Judaism would be transformed.

Elkan N. Adler also took part in the discussion, and remarked that the present-day ministers somewhat resembled the rabbis of old, in so far as many of them hardly received a living wage.

### Montefiore Home Offers Aid to Government.

At the annual meeting of the Montefiore Home and Hospital, held at the home, 210th street and Gun Hill road, last Sunday morning, Mr. Jacob H. Schiff presented the annual presidential report, in which he said that the income from the public in 1916, the year before the institution entered federation with other Jewish charities, was about \$142,000, or \$8,000 more than the current year's income from the same source. The total expenditure of the institution is about \$430,000. Income from the city for the care of chronic patients had been increased, he said, from 40 cents a day to 50 cents, and for tuberculous patients from 90 cents a day to \$1.10.

Mr. Schiff told the trustees that an offer of 100 beds in the Montefiore Hospital on Gun Hill road, near Jerome avenue, in the Bronx, had been offered to the government for the care of wounded soldiers, and that the offer had been accepted, although it had not been found necessary to use the facilities yet. He continued:

"Meantime, the large Columbia War Hospital has been erected opposite our premises by the government, and we are pleased to be able to render friendly services from time to time to the management of this hospital. It is also possible that the government may wish to utilize a part of our vacant ground, which we have upon request placed at its disposal for the erection of quarters for nurses. We have, moreover, recently made an offer to the government of our newly erected private hospital for the treatment of returning incapacitated officers. This offer is now under consideration by the Medical Department."

Although the cost of maintenance had increased about \$15 a patient since 1916, Mr. Schiff said that he thought that increased moderate under the conditions. He said that the institution had not gained in income as the result of the federation of Jewish charities, and he added that a steady growth in income was necessary because of increased expenses, the growing demands upon the facilities, and the need of keeping the institution at the highest point of efficiency.

### Orchestral Concert at the Y. M. H. A.

The Y. M. H. A. Symphony Orchestra, under the leadership of A. W. Binder, musical director, will give its third annual concert on Saturday evening, May 4, beginning at 8.15 o'clock. The program will include Haydn's Symphony Militaire and Greig's Peer Gynt, suite No. 1. The soloist will be Mr. Jos. Teplitzky, violinist, Nathan Stellerman, cellist, and Harry Anik, pianist. On Sunday, May 5, "Hamlet" will be presented by the Association Players under the direction of Clarence I. Freed. The cast is an unusually good one.

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Sizes 39 to 56 Bust Measure

The many unusual saving-opportunities offered at this sale can best be appreciated by those who, by previous experience, are acquainted with our usually low prices. Lowest prices, we can truly say; for we are the largest manufacturing retailers in America.

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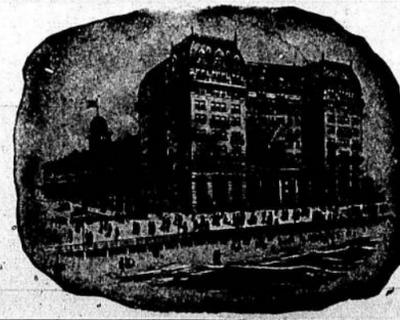
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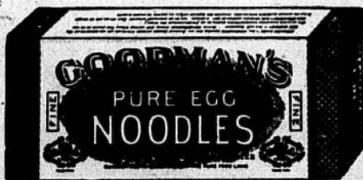
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ITEMS OF INTEREST IN THE JEWISH WORLD

Yazoo Lodge, No. 829, I. O. B. E., was instituted at Yazoo City, Miss., last month.

Dr. J. Lewis Amster, who has been Health Commissioner for New York city since January 1, has resigned.

The Independent Order of Brith Sholem of Baltimore will hold its sixteenth annual convention May 26 to 29.

Rev. Elias Epstein of Toledo, O., has been called as rabbi by Congregation Beth Hamedrak, Hagerset of Roxbury, Mass.

Orthodox Jewish residents of Troy, N. Y., are considering starting a co-operative Kosher market, and a committee has been named to select a site.

Mr. F. L. Brill has resigned as managing editor of the Jewish Forum, and the magazine is now entirely under the editorship of Dr. Solomon T. H. Hurwitz.

A symphony orchestra of large size has been organized by members of the New Haven (Conn.) Young Men's Hebrew Association.

A third Jewish congregation in Salt Lake City, Utah, to be known as Shaary Zedek, has been organized. It is proposed to build a synagogue, toward which \$2,140 has been raised.

The Congregation Zichron Jehuda, of this city, has purchased the three-story building at No. 350 East 55th street, and will alter it into a synagogue to be ready for the fall holidays.

A new synagogue was dedicated at Greenville, Miss., on the 15th ult., for Congregation Beth Israel. The edifice cost \$25,000, and was erected by a congregation which numbers but ten members.

Rabbi I. Mortimer Bloom, who has been in charge of the Brith Sholem Temple of Springfield, Ill., for the past two years, was re-elected for three more years at a meeting of the congregation last week.

A letter from Secretary of State Lansing to Congressman Siegel states that the reports in the press regarding the Turkish atrocities against the Jews, after the retreat from Jerusalem, were entirely inaccurate.

Aubrey A. Schulman, second son of Rabbi and Mrs. Muel Schulman, of New York city, received a commission as second lieutenant in the Royal Flying Corps. He is now in England for further training.

Dr. David Philipson has been appointed chairman of a committee of the Social Center Council of Cincinnati, Ohio, to work out a plan to make greater use of the public schools for social and recreational purposes.

Boris Ginsberg, the famous inventor of sleeping cars, died in Petrograd.

Rabbi Jacob Katz of Congregation Tifereth Israel, Brooklyn, has been appointed visiting Jewish chaplain at Sing Sing prison, to succeed Rabbi Samuel Buchler, recently named as Deputy Charities Commissioner for New York city.

Congregation Adath Jeshurun, of Louisville, Ky., has broken ground for a new synagogue, at Brook and College streets. The new building will have a seating capacity of 500 in the auditorium, class rooms, kitchen and other modern facilities.

During the recent Passover celebration, Chaplain Ekani C. Voorsanger, who is the only Jewish chaplain with the American forces in France, was asked to officiate in five different places. On Sunday, March 24, he preached before an entire regiment.

It is rumored in army circles that the building plan of the government includes provision for special quarters for the Jewish workers, now in Washington, whose needs are matters of special concern. This plan is being given serious consideration.

Rabbi Morris S. Lazaron, of the Baltimore Hebrew Congregation, has been granted a leave of absence by his congregation until next fall to enable him to take up welfare work among the Jewish soldiers at Camp Merritt under the auspices of the J. W. B.

At the last election of the Washington Merchants' Association, an organization whose membership comprises every business man in Washington, twelve Jewish officers were elected. The total Jewish membership in the organization is about 34 or 35 per cent.

The name of Judge Julian W. Mack appears on the preliminary postal ballot being sent out by the Harvard Alumni Association to determine the fourteen men who are to be voted for on commencement day to fill the seven vacancies on the Harvard Board of Overseers.

Russell Dunne, soapbox orator, who tried last August to inflame crowds against Jews, will have to serve the 30-day workhouse sentence imposed on him by Magistrate McQuade. The Appellate Division affirmed last week the sentence given by the magistrate for disorderly conduct.

A military cross, won by the late Lieut. Meyer Cohen, a Toronto officer of the Forty-second Battalion, was formally presented last week by the Lieutenant-Governor, Sir John Hendrie, to the father, Mr. M. M. Cohen, the presentation taking place at Government House. Lieutenant Cohen was the first Jewish Canadian officer to have given his life in France in this war. He was killed on November 3, while leading his men over the top at Passchendaele. He was 23 years of age.

Following the example of the British Labor Party, and the American Federation of Labor, the United Hebrew Trades, one of the largest Jewish labor organizations in New York city, with a membership of over 200,000, has adopted resolutions favoring the establishment of a Jewish national homeland in Palestine.

The federated Jewish charities of Boston, Mass., has admitted three additional organizations, namely, the Jewish Maternity Clinic, which affords pre-natal and post-natal, as well as obstetrical service; the Country Week Association, which provides summer vacations, and the Central Jewish organization, a prisoners' aid society.

Israel Lazin, a Jewish conscript at Camp Meade, near Washington, was court-martialed and sentenced to five years' imprisonment at hard labor. Sentence was imposed because of his refusal to undergo an operation for hernia. Lazin had previously been warned of the consequences of such a refusal.

It is believed in Washington that Governor Hugh Dorsey, of Georgia, may be the compromise candidate for Senator, to succeed Senator Hardwick. Mr. Dorsey was the District Attorney who prosecuted Leo Frank. However, it is stated in Washington that his record in connection with the Frank case will not militate against him.

The Jewish soldiers of the Eighty-second Division, prior to leaving for "Over There," presented the Atlanta (Ga.) Jewish community with an American flag and a Zionist banner in token of their appreciation of the splendid work that the local Jews had done for their entertainment during their stay at Camp Gordon.

Rabbi Max J. Merritt of Evansville, Ind., has been elected vice president of the Vanderburg County Anti-Tuberculosis Society and Boehne Sanatorium, on the board of which he has served as director for twelve years. He has also been recently elected trustee of the Moore's Hill College, a million dollar Methodist college, located in Evansville.

Bert Levy, cartoonist and actor, has received a cable message announcing the death in a flying accident at a British training camp of his son, Lieut. Bert Levy, Jr., of the Royal Flying Corps. Lieutenant Levy joined the Royal Flying Corps in Canada eight months ago, and had received his commission several days before he fell to death. He was in his twentieth year.

About two hundred or more of the Jewish War Workers at Washington have been drawn into the Zionist movement within the past few weeks. All of these are prominent persons who have gone to the capital to give emergent service to the government. The special Zionist Bureau, organized in Washington, is daily enrolling comparatively large numbers of these workers.

The Congregation Beth Israel Bikur Cholim has received an offer for the synagogue property at the northeast corner of Lexington avenue and Seventy-second street, New York. Owing to a shifting of population the congregation has not flourished lately and most likely will accept the offer, as the property has greatly increased in value since the congregation acquired it in 1887. The congregation has been without the services of a rabbi since the resignation of Rabbi Aaron Eiseman last year.

Open huts, covered only with eucalyptus were all the shelter for 1,500 Jewish refugees in Kfar Saba, until relief came to them in the shape of the British army in Palestine. To add to their hardships they found themselves for a time in the "No Man's Land," between the two armies, and, surrounded on all sides by fighting troops, they faced death by shot and shell, by starvation and exposure. This tale of horror is contained in a report dated January 18, to the Copenhagen Zionist office, concerning 4,500 victims of Djemal Pasha's famous "evacuation" decree.

A strong publicity campaign to further the interests of Jewish colonization in Palestine, is planned by a non-Jewish organization which has just been formed in Germany. This organization, whose governing board includes Professors Delbrueck and Ballod, former Ambassador Raschdau, Reichstag Deputy Erzberger, the Catholic leader, and Scheidman, the leader of the majority Socialists, advocate the recognition of Zionism "within the frames of German Oriental policy," and the economic development of Palestine as a Turkish province, wherein German cultural interests may be furthered.

The Provisional Zionist Committee has just received a report dated April 26 that the Jewish Administrative Commission concluded a tour of the colonies Richon-le-Zion, Nes Ziona, Rehobeth, Ekron, Kastinieh, Chedera, Bir Jacob, Nachlas Yehuda and Petach Tikwah. All but the last named, which for a time was in No Man's Land between the Turkish and British armies, are in satisfactory condition, and the population filled with rejoicing at their liberation by General Allenby's forces. The commission reports that the colonies are in need of men, cattle and equipment, and urges financial assistance in the shape of long-term loans for the purpose of reconstruction and reparation.

CORRESPONDENCE.

"Judaism's Challenge to Christian Science."

Editor HEBREW STANDARD:

It is to be hoped that the lady from the Eastern Parkway is better informed about her own Jewish religion, in which she expresses such faith, than she manifestly is regarding Christian Science, to which she takes such violent exception in your issue of April 19.

While the burden of her plaint is for the apostate who, failing to find the bread of life in the Jewish religion, dares to turn to any Christian denomination, yet Christian Science appears to be the special object of her spleen. Like many another ready critic, she hesitates not to attack, is deterred not at all by the blindness of her ignorance. But then, she always has the example of the doughty knight and the windmill—and the windmill was not blown over the most part unharmed.

The intimation that Christian Science healing is to be had by "locking oneself up and by magic incantations, driving out the error," is very eloquent of the degree of the lady's lack of understanding of this teaching; and better advice to "the Jew about to take up Christian Science" than to read "Myths, Magic and Morals," and Bouck White's "Carpenter," would be to read carefully the text book, "Science and Health," for then he would learn that the religion of the Master, rediscovered and restored in its pristine power, with its discipleship of humility and its ministry of love, has naught to do with hatred and jealousy, with resentment and fear. Rather, is it the healing and saving truth, the understanding of God and man, which regenerates the sick and sinning, with the Christ-like mission "to injure no man, but to bless all mankind." (The First Church of Christ, Scientist, and Miscellany, p. 353).

It is not primarily the function of Christian Science to heal disease, for it is religion rather than a system of therapeutics. But it is found that the regeneration of the sinner, the bringing into human consciousness of the Christ-truth naturally and inevitably results in the restoration of physical harmony. The man of God's creation, His image and likeness, was never a sick or sinning creature, but the perfect expression of perfect mind. The understanding of that fact can scarcely do less than to destroy any false concept of himself which may have been held in mortal consciousness. There are very many persons who quite believe that this belongs to the realm of pure logic rather than to the category of "magic incantations." This healing truth has come in fulfillment of the prophecies of old, exemplifying the teachings, and works of Christ Jesus. Through its gentle beneficence not alone are the sick healed, the sinful made free, the sorrowing comforted, but the distressed and fearful of all races are finding it the balm for every human woe. Neither reviling nor misrepresentation will hinder or harm it, for it is planted on the rock, Christ, whence human hatred may not remove it.

ALBERT F. GILMORE.  
New York State Christian Science Committee on Publication.

For a Jewish Homeland.

Editor HEBREW STANDARD:

Judging from my own experience, I think that it must have been with the greatest satisfaction that our brethren read in the last issue of The Hebrew Standard that the third contingent of 482 of our men left via an English military camp for Palestine. The information that recruiting for a fourth contingent has already begun is, of course, also stimulating. The only logical way for a people to redeem their lost country is by fighting for its redemption and it seems to me therefore that we Jews must be just as thankful to England for the opportunity its government is affording us to fight for the freeing of our old Fatherland, as for the promise to make of Palestine a free Jewish country after the war. It must be assumed that the three contingents of volunteers we have already organized, and who make about a thousand men altogether, are only the advance guard of those who will follow in quick succession. As things look to me (and I hope that my views are correct) we will soon have a division of some twenty thousand men in Palestine, and this division will be followed by another division, and by another yet, and may be by still another in case the war should continue for another year. The natural difficulties we will meet while organizing a Jewish army of several divisions will certainly be many. We must also assume that some of our brethren in this country, with pro-German, or anti-English sympathies will try their best to counteract our efforts in recruiting the said army, under the absurd pretension that a person cannot be an American and a Zionist at the same time or under some other camouflage. It does not seem to me, however, that anything or anybody should or could prevent us from doing our straightforward work in the matter of organizing these divisions for the freeing of our old Fatherland, and for the protection of the same after the war and after the English forces will have evacuated the Holy Land.

ISRAEL N. PRENOVICH.  
New York, April 28, 1918.

A Public Insult.

Editor HEBREW STANDARD:

On Friday, April 19, during the noon-hour in front of the Sub-Treasury Building, I witnessed a scene which left a very bad taste in my mouth. It was a meeting arranged for the purpose of pushing the Liberty Loan, and, as the newspapers had announced that some of the Metropolitan Opera House singers would sing, I went out of my way to be present.

The chairman of this particular meeting was a clergyman (I am unable to state what denomination he represented). After a few remarks he spoke of Liberty Bonds, and when speaking of the flags of all nations he suddenly pulled out a dollar bill from his pocket and shouted to the assemblage, "This is the Jewish Flag." This he repeated twice and some in the crowd laughed and applauded.

Now, I am a Jew, proud of my heritage and you can imagine how I felt to think such a thing was possible in this great and glorious republic, the land of the free, and coming from a man dressed in ministerial garb, speaking in such a hallowed place, and under such auspices. There were enough of the committee present to attest to the truth of my statement. I hesitated before writing this, thinking it would reach the daily press and be commented on long before this, but as I have seen nothing mentioned I decided to call your attention to the facts.

I am certain the Jew has proven himself as patriotic as any other of his fellow citizens, as evidenced by the fact that there are over 60,000 Hebrews now serving Uncle Sam, and as to money, the Jews are certainly doing their share in buying Liberty Bonds, helping Red Cross work, and doing all in their power to help win this war. Why are we thus insulted publicly, and why were those in charge of the meeting so spineless as to allow this man to go unrebuked? Is this not enough to take all the enthusiasm out of us? There is only one flag for all of us here, and that is the American flag.

SIEGFRIED ROWEN.  
New York, April 30, 1918.  
\*I have subsequently learned that he is known as "The Bishop of Wall Street" and is attached to Trinity Church.

Congratulations to an Octogenarian.

Editor THE HEBREW STANDARD:

Blessed are they to whom the HEBREW STANDARD comes on the eve of Sabbath. As to those to whom it does not come until Tuesday, they simply are not "in it"—"they" meaning such as live not in (Greater) New York.

For it was late in the week when I learned that to Rev. A. H. Nieto now applies what Moses and the Sages say of Geburot.

Thought I, this estimable and beloved Hagan, this sweet singer in Israel, veiled in Israel's law and lore, has made history. Those to whom he ministered have themselves been benefited and the influence thus exerted has not stopped with them but the strength and the power of restraint have flowed into other channels (without diminution of the main stream), proving a blessing to unnumbered souls.

Yes, a minister has opportunities to make history; that which he unconsciously makes is not seldom the most important. Like the author he may be accounted oseh zedakot b'kol 'et, doing righteousness every moment, the fruit of his good works increasing in ways unseen, but none the less effective. May the wealth of affection showered on Hazan and Rabbi Nieto be instrumental in keeping him, as he is today eighty years young, and in twelve months from now eighty-one years young.

ARTHUR A. DEMBITZ.  
Philadelphia, Pa., April 24, 1918.

Jewish Commission in Tel-Aviv.

Headquarters of the Jewish Administrative Commission for Palestine have been established in Tel-Aviv, where it has already begun its labors.

Its first task is the organizing and administering all the relief funds for the Jewish and non-Jewish population of Palestine. It has entered upon this work with the authority of the British Government and has taken over the duties hitherto performed by the special relief committee in Cairo.

On its arrival in Palestine, the Jewish Administrative Commission paid its respects to General Allenby, at military headquarters. It was received by the Duke of Connaught and by the French and American diplomatic agents. All of the British authorities are in full sympathy with the commission and are giving it every assistance.

During its stay in Cairo, Dr. Weltzman, head of the commission, and the other members were received by the British High Commissioner, who spoke of the favorable impression made upon him by the Jewish colonies in Palestine and expressed his deep sympathy with the Zionist aims.

Prominent Jews to Address Convention to Be Held in Philadelphia.

Washington.—It is announced in Washington that the "win the war" convention, under the auspices of the League to Enforce Peace, is to be held at the Bellevue-Stratford Hotel in Philadelphia from May 16 to 18, and that the following prominent Jews are expected to deliver addresses: Lord Reading, who is to speak for Great Britain; Rabbi Stephen S. Wise, who will talk on "Battling for a New World," and the Hon. Oscar S. Straus, whose topic is "A War Basis for Business and Labor." Former President Taft will preside, and many of the most prominent Americans are expected to participate.

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**ENGAGEMENTS.**

**BERLOWITZ-FRANK.**—Mr. and Mrs. Morris Frank, 718 West 178th street, announce the engagement of their daughter, Madeline, to Mr. Paul Berlowitz, of Milwaukee, Wis.

**COHEN-STEIN.**—Mr. and Mrs. D. Stein announce the engagement of their daughter Selma, to Mr. Joseph L. Cohen.

**FERTIG-ROTHSCHILD.**—Mrs. Solomon Rothschild, of the Hotel Alexandria, announces the engagement of her daughter Elsa Helen, to Sergeant Sidney Fertig, a graduate of the Artillery Division of the Third Officers' Training School of Camp Wadsworth.

**FREEMAN-KRULEWITZ.**—Mr. and Mrs. Phillip Krulewicz, of 120 Haven avenue, announce the engagement of their daughter Florence, to I. Howard Freeman, of Bradford, England.

**GREENBERGER-MANDELBAUM.**—Mr. and Mrs. Joseph Mandelbaum, of 322 West 145th street, announce the reception of their daughter Frances, and Mr. Jack Greenberger. At home Sunday, May 5, from three to six.

**JACOBSON-ALPERN.**—Mr. and Mrs. Samuel Alpern, of 234 East 98th street, announce the betrothal of their daughter Frances to Mr. Arthur Jacobson.

**JOSEPH-SCHMIDT.**—Mr. and Mrs. Jacob Schmidt, of 316 East 50th street, announce the engagement of their daughter Cecilia, to Mr. Ellis G. Joseph.

**KLEIN-LAMPERT.**—Mr. and Mrs. M. J. Lampert, of 720 Riverside Drive, announce the engagement of their daughter Vera to Mr. Robert Klein. At home Sunday, May 5, from eight to eleven p. m.

**KRUGMAN-FELDMAN.**—Mr. and Mrs. Max Feldman, of 385 Fort Washington avenue, announce the betrothal of their daughter Edna, to Mr. Samuel Krugman. At home Sunday, May 5.

**MEYER-HIRSCH.**—Mr. and Mrs. Julius Hirsch, of 560 West 180th street, announce the engagement of their daughter Juliette, to Mr. Sol Meyer.

**MOOS-OPPENHEIM.**—Miss Ella Oppenheim, daughter of Mr. and Mrs. Louis Oppenheim, of 10 East 130th street, to Mr. Herbert Moos. Reception Sunday, May 5, 3 to 6 p. m. at Hotel Majestic, Central Park West.

**MOGENSEN-GERBER.**—Mr. and Mrs. Nat Gerger, of 2055 Davidson avenue, announce the betrothal of their daughter, Julia, to Mr. Sidney Morgenstern. Reception May 5, at Cafe des Artistes, 1 West 67th street, at half-past 8 p. m.

**POPICK-FOX.**—Mrs. Morris Fox, 546 West 156th street, announces the engagement of her daughter Regina to Mr. Ralph Popick.

**ROBINSON-STARR.**—Mr. and Mrs. Robert Starr announce the engagement of their daughter, Sadie, to Mr. Louis H. Robinson.

**STRAUSS-WHITE.**—Mr. and Mrs. S. B. Strauss, of 319 West 94th street, announce the engagement of their daughter Sadie, to Chester A. N. White.

**WYLER-LOWENTHAL.**—Mr. and Mrs. Simon Lowenthal, of 136 West 117th street, announce the engagement of their daughter, Eva, to Berthold Wyler. At home Sunday, May 5, 3 to 6 p. m.

**MARRIAGES.**

**BRONZ-HORNICHTER.**—Miss Hattie Hornichter of 845 Jennings avenue, was married to Samuel Bronz of 786 Dawson street on Tuesday, April 30, at the home of her sister, Mrs. Lazarus, 868 East 144th street, by Rabbi Max Reichler.

**FREUND-WASSERMAN.**—Miss Helen Wasserman of 339 Crimmins ave-435 East 145th street by Rev. Dr. Max Reichler, on Tuesday, April 30, at the rabbi's study.

**GREEN-LEWIS.**—Mr. and Mrs. Samuel Lewis, of 780 West End avenue, announce the marriage of their daughter, Agnes, to Lieutenant Jacques Green on Tuesday, April 30, 1918, at the home of the bride's parents, Rabbi Aaron Elseman performed the ceremony.

**LEVY-SINGER.**—Mr. and Mrs. Isaac Singer, of 81 East 114th street, announce the marriage of their daughter, Florence, to Samuel Louis Levy on Tuesday, April 30, 1918, at the home of the bride's parents. Rabbi Aaron Elseman performed the ceremony.

**SPRUNG-REICHERT.**—Rev. Dr. and Mrs. Isidor Reichert announce the mar-

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riage of their daughter Natalie Ruth to Mr. Abraham Sprung on Tuesday, April 30, at Mt. Nebo Temple, 150th street and Broadway.

**WEISS-PEYSER.**—Miss Selma Peyer of 171 Dover street, Manhattan Beach, was married to Milton Weiss of 945 East 163d street, on Tuesday, April 30, by Rabbi Max Reichler, at the residence of the officiating minister.

**BIRTHS.**

**KAUFMAN.**—To Mr. and Mrs. Samuel Kaufman (nee Blanche Siegel), 938 St. Nicholas avenue, on April 27, a son, Charles Siegel Kaufman.

**BAR MITZVAH.**

**ROTH.**—Mr. and Mrs. Ben J. Roth announce the Bar Mitzvah of their son, Herbert Bernard, at Temple of the Covenant, 552 West 181st street, on Saturday morning, May 4.

**SCHEINBERG.**—Mr. and Mrs. Abraham Scheinberg wish to announce the Bar Mitzvah of their son Leon on Saturday, May 4, at the synagogue of the Congregation, Keth Israel at 14-16 West 114th street. Reception and dinner will be held at 7 p. m. at their residence, 88 Lenox avenue.

**DIED.**

**GRAFF.**—On Tuesday, April 23, Solomon, devoted son of Hilda, beloved brother of Henrietta, Flora, Samuel and Bella Kutz. The funeral took place from his late residence, 1242 Madison avenue, on Thursday, April 25, at 2, Rev. Dr. Moses Hyamson officiating.

**IN THE SYNAGOGUES.**

**ADATH ISRAEL (Bronx).**—Rev. Dr. Mayer Kopfstern will preach this evening.

**AGUDATH JESHORIM (117 East 86th street).**—Sabbath morning Rabbi G. Lipkind preaches on the weekly portion.

**ANSCHER CHESED (114th street and Seventh avenue).**—Rabbi Jacob Kohn will preach on Sabbath.

**BETH-EL (Fifth avenue and 76th street).**—Rev. Dr. Samuel Schulman preaches Sabbath morning at 10.30.

**BETH ISRAEL (262 West 99th street).**—Dr. Gustav N. Hausmann will speak this evening and on Sabbath morning.

**B'NAI ISRAEL (535 West 148th street).**—Rev. Dr. Isidor Reichert will preach this evening on "The American Soldier," and Sabbath morning on "Let Thy Brother Live with Thee."

**B'NAI ISRAEL (Bedford avenue and Hewes street, Brooklyn).**—Rabbi Jacob A. Dolgenes will preach this evening and on Sabbath morning.

**BOROUGH PARK TEMPLE (14th avenue and 49th street, Brooklyn).**—Dr. David Levine will lecture this evening at 8.30. Sabbath morning on the portion of the week.

**CENTRAL SYNAGOGUE (55th street and Lexington avenue).**—Rabbi Nathan Krass preaches Sabbath morning.

**EZ CHAIM (107 East 92d street).**—Dr. David Davidson Sabbath morning preaches the third discourse on the Ethics of Judaism. Subject, Knowledge.

**GATE OF HOPE OF FORT WASHINGTON HEIGHTS (1049 St. Nicholas avenue).**—Rev. H. L. Maffin preaches this evening and Sabbath morning.

**HEBREW TABERNAACLE (218 West 130th street).**—Rabbi Edward Lissman lectures tonight on "The Last Call." Sabbath morning on the weekly portion.

**INSTITUTIONAL SYNAGOGUE (112 W. 116th St.).**—Sabbath afternoon at 6 Rabbi Jesse Bienefeld will read an explain the fifth chapter of the "Ethics of the Fathers." Sunday morning, at the Mt. Morris Theatre, at 10.45 o'clock, Rabbi Herbert S. Goldstein will lecture on "Struggles," and Mr. Mortimer Mendelson will relate his experiences on the Texas border.

**ISAIAH (127 West 89th street).**—Rabbi Samuel Greenfield lectures this evening and on Sabbath morning.

**JEWISH THEOLOGICAL SEMINARY (531 West 123d street).**—Sabbath morning Rabbi Wilfred P. Kotkov will preach.

**MONTEFIORE (Hewitt and Macy places, Bronx).**—Rabbi Alexander Basel preaches Sabbath morning.

**MOUNT SINAI ANSHE EMETH (600 West 181st street).**—Rev. Dr. L. Zinsler will preach on Sabbath morning.

**MT. ZION (45 West 119th Street).**—Rabbi B. A. Tintner preaches Sabbath morning.

**NEW SYNAGOGUE (Broadway, near 76th street).**—Friday evening and Sabbath morning services by Rabbi Ephraim Frisch.

**OHAB ZEDEK (18 W. 116th St.).**—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Practical Religion."

Next Sunday afternoon the silver jubilee of the Home for Aged Jews at Chicago, Ill., will be celebrated with due ceremony.

**ORACH CHAIM (95th street and Lexington avenue).**—Rev. Dr. Moses Hyamson will preach Sabbath morning. Saturday at 6.30 Dr. Hyamson preaches on "The Ethics of the Fathers."

**PENI-EL (526 West 147th street).**—Rabbi Aaron Elseman will preach this evening on "The Blessings of Religion." Sabbath morning on "He Restoroth My Soul."

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**PETACH TIKVAH (Rochester avenue and Lincoln place, Brooklyn).**—Rev. Dr. Israel H. Levinthal lectures tonight on "The Efficacy of Preaching." Sabbath morning on the portion of the Law.

**PINCUS ELIJAH (118 West 95th street).**—Rev. Dr. Jacob S. Minkin preaches Sabbath morning.

**RODEPH SHOLOM (63d street and Lexington avenue).**—Rev. Dr. Rudolph Grossman preaches Sabbath morning.

**SHAARI ZEDEK (23 West 118th street).**—Rabbi P. Chertoff preaches on Sabbath morning.

**SHAARI ZEDEK (Putnam avenue, Brooklyn).**—Dr. Max Raisin will preach this evening and on Sabbath morning.

**SHEARITH ISRAEL (70th street and Central Park West).**—Rev. Dr. H. Pereira Mendes preaches Sabbath morning.

**SINAI (Stebbins avenue and East 163d street).**—This Friday evening Rabbi Alexander Lyons of Brooklyn will occupy the pulpit. Saturday morning Rabbi Max Reichler will speak on "Life's Bat-lefeld."

**SINAI (Mt. Vernon).**—Dr. Joseph I. Gorfinkle lectures this evening and on Sabbath morning.

**TEMPLE OF THE COVENANT (552 West 181st street).**—Services this evening at 8.20. Rabbi Frederick Braun lectures.

**TEMPLE ISRAEL OF WASHINGTON HEIGHTS (181st street and St. Nicholas avenue).**—Rev. Maxwell L. Sacks preaches Friday evening and Sabbath morning.

**WASHINGTON HEIGHTS HERREW CONGREGATION (510 W. 161st street).**—Rabbi Moses Rosenthal will preach Sabbath morning.

**YOUNG WOMEN'S HEBREW ASSOCIATION (31 West 110th street).**—Sabbath morning Mr. Mortimer J. Cohen will speak.

**CARD OF THANKS.**

**WEIL.**—The family of the late Charles Weil acknowledges with grateful appreciation the expressions of sympathy of their relatives and friends.

**SOCIAL NOTES.**

Mr. and Mrs. Joseph Eisenberg, of the Wave Crest Manor, Wave Crest, L. I., are closing their city residence at 268 West 94th street, New York, this week, and will spend the summer season with Mrs. Otilie Hyams at her Herbert Cottage at Wave Crest (Far Rockaway), L. I.

The numerous friends of Mrs. Otilie Hyams, former proprietress of the Frontenac Hotel, at Edgemere, L. I., will be pleased to learn that, having sufficiently recovered to be able to leave the hospital, she is now recuperating at the Herbert Cottage, at Wave Crest (Far Rockaway), which she will occupy this summer season.

Miss Amelia V. Perling, of Bowling Green, was married on Tuesday, April 30, to Mr. Moe S. Herskovitz. The ceremony, which took place at the Savoy Hotel, was followed by a reception and dinner. Mr. and Mrs. Herskovitz are making an extensive tour of the South and upon their return to the city will reside at the Ansonia.

New Yorkers sojourning at the Breakers, Atlantic City, N. J., last week were: W. H. Neuberger, Mrs. P. Straus, Mr. and Mrs. Harry I. Doctor, Mr. and Mrs. Joseph Gutman, Mr. and Mrs. R. G. Wachenheim, Mrs. H. Enoch, Mrs. B. Richter, Mr. and Mrs. Maurice Switzer, Mr. and Mrs. Max Straus, Nathan Hirsch, Mrs. Jos. Hirsch, Mr. and Mrs. J. Simon, Mrs. G. Weiler, Mr. and Mrs. S. Kaufman, Mr. and Mrs. E. Frankel, Mr. and Mrs. M. Jacobson, Edward Oppenheimer, Mr. and Mrs. Henry E. Oppenheimer, Mr. and Mrs. Phil Walcoff and Mr. and Mrs. E. R. Gordon.

The Charity Whist and Dance held under the auspices of the Sisterhood for the benefit of the Red Cross Unit 221 was held on Sunday evening at the Floral Garden. An audience which crowded the hall to capacity was present. Thrift stamps were given as prizes and a Liberty Bond was raffled. Thousands of dollars' worth of Liberty Bonds were sold. The proceeds will be devoted to the workroom of the Red Cross Unit, which has been one of the most active in the city. Mrs. Henry Grant was chairman and was assisted by Mesdames Friedman, Marten, Frankel, Jacobson, Schindler, Berlinger, S. J. Levy, Cohen, Klafy, Haas, Hirsch, Smith, Blitz, Neehols, Powell, Lyons, Isaacs, Blumberg, Levy, H. Cohen, Caplan, Goodman, Kuhmarker, Kurman, Antler, Lindner and others.

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### BROOKLYN NOTES.

Hebrew Educational Institute.

Ambassador Abram I. Elkus gave a very interesting description of religious, social and economic conditions in Turkey, in an address at the Hebrew Educational Institute on Sunday afternoon, April 25. He spoke of the valuable natural resources of Turkey, which could be utilized by a Jewish colony. The president, Aaron William Levy, presided.

A meeting called for the purpose of explaining the need of supporting the rules of the Federal Food Administration was held on Thursday evening, April 25. Dr. Charles S. Bernheimer presided. Miss Sophia Caray explained the need of food abroad, and Mr. Frank Schwartz spoke in Yiddish in regard to local food regulations. About 150 persons were present, including a large number of retail dealers as well as consumers of the 2d and 3d Assembly Districts. Mrs. Charles S. Bernheimer and Mrs. Fitzsimmons are the leaders of the Food Administration for these districts. Clarence Adler will give a music recital on Wednesday evening, May 1.

The United Dramatic Circle will give a Yiddish entertainment, including a play, "The Motorman" on Thursday evening, May 1. An entertainment with motion pictures will take place on Saturday evening, May 4.

The Young Men's Hebrew Association of South Brooklyn and the Hebrew Educational Society will debate the subject of "Prohibition" on Sunday evening, May 5, at the Hebrew Educational Society Building.

### Temple Petach Tikvah.

More than 500 members of Temple Petach Tikvah, Sisterhood and Junior Congregation attended a joint meeting last Thursday evening, April 25, in the Vestry Rooms of the Temple and listened to an inspiring address on "The Jew's Contribution to Civilization," by Hon. Leander B. Taber, Justice of the Supreme Court of Kings County.

Last Thursday, May 2, another of these joint meetings took place, at which the Hon. Abram I. Elkus, Ambassador to Turkey, was the guest and speaker. The feature of the program also was the rendering of traditional melodies by a quartette composed of Cantor Simon Schlager of Temple Emanu-El of New York, Nathan G. Melzoff of Rodeph Shalom of New York; Lipitz of the Bronx and Jassen of Petach Tikvah.

On Saturday Rabbi Israel H. Levinthal addressed a mass meeting in the interest of the Kehillah at the Stone Avenue Talmud Torah, and on Sunday evening he was the principal speaker at the banquet of the Nonpareil Social and Athletic Club, held at the Hopkinson Mansion, in the honor of forty-two men of the organization in the U. S. A.

### MUSIC NOTES.

The Symphony Society of New York, Walter Damrosch conductor, announces that Willem Willeke, formerly cellist of the Kneisel Quartet, has been engaged as first cellist and solo cellist of the orchestra in place of Engelbert Roentgen, who is now serving with the 35th Regiment at Camp Upton.



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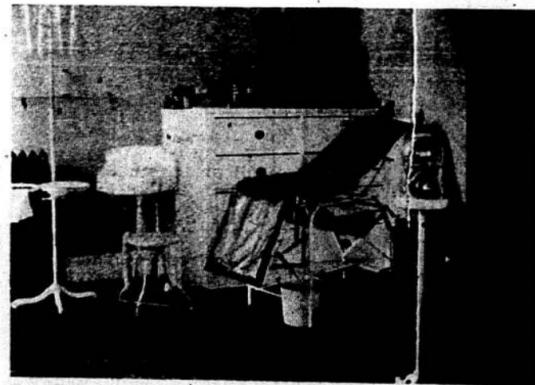
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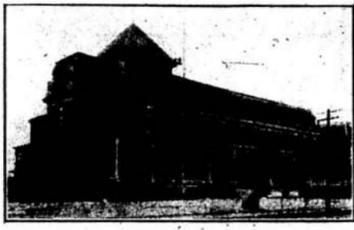
## The Glass Health Resort, Fallsburgh, Sullivan Co., N. Y.

In last week's HEBREW STANDARD we presented to our readers a picture of the building of the Glass health resort, and the above illustration represents a corner of the examination room.

This room is very spacious, and is equipped with all the latest scientific apparatus and instruments, and patrons of the Glass Health Resort are assured that the modern knowledge and discoveries are applied for their benefit, and no expense has been spared to fit every department in this institution in such an elaborate way as to establish a reputation which befits the founder of this great health resort, Dr. J. Glass, who is at all times ready to explain to people interested in the welfare of this much-needed insti-

tution anything they desire to know. The mountains, with their pure and healing air, give to patients the quiet and restful surroundings which are so beneficial to sick and convalescent patients, and the scientific surroundings inspire a confidence which, in most cases, brings best results.

A special feature is the culinary department, which is under competent management and conducted in accordance with the Jewish dietary laws. We will continue to write about this institution in future issues, as we desire to bring to the attention of the Jewish public a few more interesting items about the Glass health resort, which we hope will, in time, be recognized and adopted by those who are in need of medical attention.



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ARNHEIM, SAMUEL W.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Arnheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Hays, Kaufmann & Lindheim, their attorneys, No. 60 Wall Street, in the City of New York, on or before the 7th day of November, next.  
Dated New York, the 27th day of April, 1918.  
WILLIAM W. ARNHEIM, MINNIE Z. ARNHEIM, ARTHUR GARFIELD HAYS, Executors.  
HAYS KAUFMANN & LINDHEIM, Attorneys for Executors, 60 Wall Street, Borough of Manhattan, New York City.



Edited by J. P. Solomon, 1882-1900.

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Friday, May 3rd, 1918 : : Year 21st, 5678

Sabbath begins 7.51 P. M.

בתר-בחקותי

One of the daily newspapers calls Temple Israel, of the Bronx, a "conflagration," which is near enough to "congregation" for our local contemporary. Presumably the "great heat" engendered on the West Farms Road was due to the whist, pinochle, lotto and chess indulged in by the members at one of their Sunday evening reunions.

Rabbi Emil G. Hirsch, of Chicago, preaching on the subject of "Was It Worth While?" recently, declared that his objection to the plan of Zionism arises from the fact that, with the Zionists, to be a Jew one must acknowledge himself a member of the Jewish "nation." And "nation" in this collocation the learned rabbi condemns. If, therefore, the Zionists will slightly amend their nomenclature and conditions for membership in their body, perhaps Rabbi Hirsch may "get on their band wagon."

Why did Rabbi Henry Berkowitz take the trouble to travel to Cincinnati and there lecture before the students of the Hebrew Union College on the rabbi as minister, the rabbi as teacher, the rabbi as preacher and the ethical problems of the rabbi? Surely, our Reform rabbis *in spe* need not be told of the rabbi as minister. The rabbi as teacher they can easily imagine. The rabbi as preacher is heard every Sunday up, and down the land on all sorts and conditions of pulpit-themes. Finally, the ethical problems of the Reform rabbi are not difficult to define. With some of them, perhaps, the large and fat monthly salary checks are the *alpha* and *omega* of rabbinical ethics.

Meldola de Sola, rabbi of the Montreal Sephardic congregation, who died on Monday, was a firm and consistent upholder of traditional Jewish ideals. He was a doughty and uncompromising antagonist of every attempt at "deforming" Judaism, and a valiant defender of the orthodox point of view. He was never afraid to call a spade a spade, and from time to time exposed the shams and vagaries of Reform Judaism. Both Canadian and American Jewry sincerely mourn his going hence. He was a man whom it was an honor to know, and traditional Judaism and all that term implies can ill-afford to lose him.

The Jewish Historical Society of England has instituted a memorial lectureship in honor of the late Arthur Davis who accomplished so much for the English version of the liturgy of the synagogue a few years ago. The other day the first Arthur Davis lecture was delivered and Israel Zangwill was he who held forth on this occasion. Mr. Zangwill discussed the Hebraic ideal as opposed to the Teutonic, and showed by many a wise saw and modern instance that the Teutonic ideals are rather far to seek. Of course his pretty wit played about his subject and, when the lecture was concluded, there were as many ideals left to the Teutons as there are still in possession of the Spirit of all evil.

We had to learn *via* London of the formation of a new movement among us. This, known as the *Hatikvah* (pardon the tautology!), may be described as the organized effort of the Jewish high-school students to establish Jewish centres in the high schools of America. It represents their sincere expression of a desire to learn more of things Jewish, to be more fully acquainted with the history, the achievement and the aspirations of their people. Thus it may stand as their will and wish to know themselves. Our high-school students are usually youths of less than twenty-one years of age, hence adolescents not yet arrived at maturity. They may, therefore, be earnest, energetic and possessed of youth's desire for self-improvement, the stage in man's development when character is formed, interests determined and sincere friendships established. In such a medium this movement if properly directed and controlled should exert a high-influence for good, personally and Jewishly.

Owing to labor conditions, poor postal service, etc., many of our subscribers have been getting the HEBREW STANDARD Saturday morning and later. In order to have our publication delivered on Friday morning we have decided to go to press a day earlier than heretofore, and in future our forms will close promptly at 4 P. M., Tuesday. Correspondents will please take note that matter received after that time will be too late for insertion in the current number.

## JEW AND THE THIRD LIBERTY LOAN

THE great campaign for the Third Liberty Loan of the United States Government comes to a triumphant close at midnight tomorrow evening, and to all appearances at this writing the offering will be splendidly oversubscribed. Such a result is extremely gratifying to all patriotic citizens, among whom all the Jews of this country well deserve to be numbered, and even more so to the latter.

For we may state frankly that American Jewry was on trial in the matter of the "drive" for this Third Liberty Loan. Unjustly, the loyal patriotism of a section of our community had been questioned by overzealous partisans. This was due in large part to the intemperate actions of a recent candidate for high office in the principal city of the land, who, as we have frequently pointed out, did not and does not represent any portion of American Jewry, yet who is confounded with loyal Jewish citizens because of his racial affiliation with them by Americans of other creeds unable or unwilling to investigate conditions and properly differentiate them. Added to this man's excess of partisanship was the blind obedience displayed by his followers, among whom many of our race must be included.

The foregoing facts prove once more that all Israel are responsible one for the other and that, therefore, it behooves every Jew to be extremely meticulous over all his acts and deeds. The parallel to be drawn from this circumstance is applicable to a situation like that of the Third Liberty Loan campaign, and, fortunately for the good name and the bright future of American Jewry, our community rose gloriously to the occasion.

At this eleventh hour and fifty-ninth minute of the campaign it is unnecessary for us to remind every American Jew of his duty. Our community has beheld the duty resting upon it and responded to it promptly and acceptably. Indeed, if all calling themselves Americans do their duty in the premises as wholesouledly and patriotically as those of them belonging to the Jewish community, our constituted authorities have abundant reason for satisfaction in the thought that a loyal, patriotic, united and self-sacrificing country of over one hundred million people is back of them, fully supporting their efforts to win the war.

It is an ancient adage which commands certain persons not to throw stones. The Zionists condemn some orthodox Jews for their opposition to Zionism because the latter, forsooth, in the prayers of the synagogue denominate the Jews contrariwise to their references to them in communal affairs. The indictment must fail. The liturgy of the synagogue is a glorious vehicle for expressing the century-old aspirations of Israel and has nothing and can have nothing in common with those of the modern irreligious members of our community calling themselves Zionists.

The Jews who dwell in small communities or in centres where the total number of inhabitants is comparatively scanty occasionally are made to feel that they are interlopers. Such a sentiment finds expression only when Jews as a class are not welcome to the country at large, for, in the absence of any well-defined anti-Semitism, the Jew in a small community is happier with his non-Jewish fellow-citizens than he who abides in the midst of a great *kehillah*. In the latter instance, however, it must be pointed out that the Jew can and does get along very well by living a self-centered life of a sort.

The German anti-Semites are nowadays openly showing their true sentiments, presumably thinking that their propaganda has a chance of success with a nation which has by the common consent of all right-thinking persons in the world come to stand for all that is wretched and diabolic. And so the anti-Semitic leaders in the German Empire demand that the government restrict all Jewish emigration from Poland and Russia, that the Jews in Germany be debarred from holding high offices in the State and that the Jewish influence in the life and affairs of the people should be sharply and effectively counteracted. These are the original choice expressions of opinion of the original anti-Semites, for from Germany this nefarious movement went forth. We may anticipate that some currency for these views may obtain, since Germany is condemned to eventual defeat in the world-war, the signs of which are already apparent, and since then a scapegoat-like the Jews is too precious to be lightly cast aside.

At the present time various Jewish publicists are discussing the future of our people in a number of debatable lands and calling upon the governments of the *entente* nations, notably that of the United States, to intervene in their behalf. Our own government with its clean and proud record of humanitarianism in statecraft is the likeliest vehicle for such intervention and thus the suggestions in its case rest upon a basis of practical wisdom. The situation of the Jews in Russia, in Poland, in Roumania and in the Eastern portions of the Austro-Hungarian monarchy is in need of improvement, but the present moment is scarcely a propitious one for such representations. The peace which must conclude this gigantic war, however, offers a very convenient and useful opportunity toward this end and should be improved in this direction. That it will exhibit this tendency goes almost without saying, for the government of the United States which has so unselfishly made the cause of world-democracy and elemental human rights its own is committed to the adjustment of such a problem. Therefore, the Jewish publicists who discuss the matter are doing us a great service, whether their opinions are expressed in the abstract or the concrete, but they should refrain from overzealously advocating immediate, premature action.

## HOW STOUT ARE YOUR CABLES?

אם בחקתי חלכו... ואם לא השמעו לי...

"If ye walk in my statutes... But if ye will not hearken unto me... (Lev. xxvi, 3, 14.)"

It takes a certain amount of education in living, in deep, courageous and unsparing living, to appreciate the majesty and moral grandeur of the so-called "*Tochechoth*"—the threatening chapters in the Pentateuch. Youth, sentimental, inexperienced, having barely sipped of the foam of life without tasting of the dregs, shrinks instinctively from these "harsh" menacing utterances, and turns away from them with certain mistaken notions about the ever-forgiving God of Love. Many accusations levelled against the "Old-Testament," and many corresponding claims made for the alleged superiority of the "New-Testament," are based upon this sentimental and immature attitude. True living, tasting of the depths and dregs of life, emptying the cup to the last bitter drop, will tend to correct this one-sided conception of the long-suffering God. Life has a stern, forbidding stern side, rooted in eternal justice, which we dare ignore only to our hurt. There is a relentless process of moral compensation whose laws are as sure, but at the same time as awesome and grandly majestic, as the unswerving march of the stars. And reading the Threatenings of the Bible with mature judgment, one must feel the thrill of awe as when standing before the Tribunal of Infinitude.

The Rabbis showed a fine appreciation of the real meaning of these Threatenings when in their comments thereon they said that the Scrolls and the Sword—*Sefer va-Sayif*—descended from heaven bound together: choose the Scrolls, the Law of God, or expose yourselves to the Sword, the Avenging Justice. Righteousness or Retribution—between the two lies the only possible human choice. Are we in tune with the Infinite? all is well. Do we set up a discord between God and man? we need not wonder that our life is jarred out of wholeness, happiness and harmony. Such is the much-derided "Old-Testament" view; and who dares to say that this view is not more in harmony with the facts of life as we know them, with our ripe sense of the exigencies of fairness and justice, nay, with our own manly desire for a heroic, unshirking and unstinting life that accepts without dismay the full burden of existence, than any gushing moonshiny idea of the infinite tensile strength of the universal laws.

Yes, these laws have a certain amount of "tensile strength"—retribution is not always instantaneous, not always swift enough: God forgives, watches and waits for the return of the transgressor. Life has a certain limited tendency to repair all breaches struck in its structure by wanton hands. This side too must be kept in sight. But the human failing, largely due to immaturity, is to trust too much and too far to this moral tensile strength. Mature wisdom, on the contrary, knows and would teach others that God's laws cannot be stretched to infinity. There is a breaking point that may soon be reached. The safety of our cable-bridges, these marvels of modern engineering, depend on the knowledge of the exact tensile strength of the intertwined wire-cable. Once this is known, bridges are flung across precipice and rushing river, precious burdens of men and merchandise are hung from the stout wires overhead, and, passing and repassing every day, one sees a stream of life and effort suspended, it appears, from nothing. Is not our whole life such a ghostly Suspension-bridge? Are we not hung over the yawning abyss that lieth under from insubstantial threads infinitely intertwined and interrelated, yet mighty with the might of the spirit? But these threads, these spiritual laws that hold our days and their varied burden aloft, how dare we hang too much on them—more than within the utmost limits of moral endurance God, the real Pontifex Maximus, has allowed for?

Within these limits our lives are safe, beyond these limits, we inevitably plunge into the dark abyss: such is the plain meaning of the Threatenings. Such is the plain meaning of life. Tell me, Brother, how stout are the cables of your bridge?

Carping critics of Judaism, swift to condemn that which they understand not, ridicule the familiar Biblical idea that between God and Israel (verily, between God and man) there exists a "covenant." They have rudely suggested that this conception is in line with the commercial propensities, the "bargaining" habit, of the Jew. This "contractual" relation has been the subject of more unjust gibes than any other content of the Jew's Bible. Now I believe we can accept this *gibe* without offense, since it is an unwilling compliment to the *aiding* moral sense of the Jewish genius. "Bargain" let it be called, if it please our enemies, provided it be admitted—as it must—that the bargain is fair. Let the relation between the Creator and creature be symbolised by a covenant or contract, provided it be clearly understood that it is the uncompromising task of the creature to be as faithful to the terms of the "contract" as God, the high contracting party of the first part, is ever willing to be. Is it not a noble thought of Judaism that obligation, that Duty, is the unbreakable seal imparting infinitesimally to the mutual relationship between God and Man?

Does it appear to some that there is a hardness and sharpness in this relationship? Not to those to whom life is something heroic, a permanent challenge to muscle and mind. To others let it be said that within what I here call the "tensile strength" of God's eternal laws there is ample pay for Love, Mercy and Forgiveness. And then, too, let it not be forgotten that Love is not necessarily weak: Love at times has its hard refusals that prove wonderful gifts of grace and compassion. Knowledge is needed: knowledge of life, knowledge of God—spiritual knowledge and spiritual passion—erwe dare fling our living bridge across the roaring chasm up those mystic cables. Our chief business is after all to reach safely—the other shore.

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**American Jewish Committee Endorses British Declaration on Palestine.**

At a special meeting of the American Jewish Committee held on Sunday, April 28, at the Hotel Astor, the following statement relative to the attitude of the committee with respect to the recent declaration of the British government, favoring the establishment in Palestine of a national home for the Jewish people, was adopted.

The American Jewish Committee was organized primarily to obtain for the Jews in every part of the world civil and religious rights, to protect them against unfavorable discrimination, and to secure for them equality of economic, social and educational opportunity. These will continue to be its objects.

The committee regards it as axiomatic that the Jews of the United States have here established a permanent home for themselves and their children, have acquired the rights and assumed the correlative duties of American citizenship, and recognize their unqualified allegiance to this country, which they love and cherish, and of whose people they constitute an integral part.

This committee, however, is not unmindful that there are Jews everywhere who, moved by traditional sentiment, yearn for a home in the Holy Land for the Jewish people. This hope, nurtured for centuries, has our whole-hearted sympathy.

We recognize, however, that but a part of the Jewish people would take up their domicile in Palestine. The greater number will continue to live in the lands of whose citizenship they now form a part, where they enjoy full civil and religious liberty, and where as loyal and patriotic citizens, they will maintain and develop the principles and institutions of Judaism.

When, therefore, the British government recently made the declaration, now supported by the French government, that "they view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object," the announcement was received by this committee with profound appreciation. The conditions annexed to this declaration are regarded as of essential importance, stipulating as they do that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country." These conditions correspond fully with the general purposes for which this committee has striven and with the ideals of the Jews of America.

The opportunity will be welcomed by this committee to aid in the realization of the British declaration, under such protectorate or suzerainty as the peace congress may determine, and, to that end, to co-operate with those who, attracted by religious or historic associations, shall seek to establish in Palestine a center for Judaism, for the stimulation of our faith, for the pursuit and development of literature, science and art in a Jewish environment, and for the rehabilitation of the land.

Mr. Louis Marshall of New York city presided, and among those present were: Dr. Cyrus Adler, Louis F. Levy and M. Rosenbaum of Philadelphia; Rabbi E. N. Calisch, Richmond; Col. Harry Cutler, Providence; Judge Julian W. Mack, Chicago, Siegmund S. Sonnabend, Baltimore; Col. Isaac M. Ullman, New Haven, and the following of New York city: Jacob Billikopf, Judge Nathan Bijur, Samuel Dorf, Julius J. Dukas, Hon. Abram I. Elkus, Dr. Israel Friedlaender, David Kornbluch, Samuel C. Lampport, Judge Irving Lehman, Leo Lerner, William Lieberman, Rev. H. Masliansky, Rabbi H. P. Mendes, Leon S. Moisseiff, Leon Sanders, Jacob H. Schiff, Bernard Semel, Rabbi Joseph Silverman, I. W. Stettenheim, Cyrus L. Sulzberger and Israel Unterberg.

**Keep Up the Good Work.**

One more week remains in which the Jews of New York can augment their offerings to the Third Liberty Loan. They have already given remarkable evidence of their loyalty and patriotism. From leading bankers and merchants of the city to Aaron Weil, the office boy who invested his entire savings of \$500, they have seized the opportunity to lend generously. But more must be done.

By doing what we have in the past three weeks, we have not discharged our debt to America. That is a debt that can never be discharged. If we gave our all, it would only be to make safe this land of promise and of opportunity that we might soon regain what we had given.

And we are not asked to give a single dollar. We have not given a single dime. We have simply lent some money at a fair rate of interest.

We should lend more—much more. We are not only lending this money that America may benefit. We are lending it that people of our race in every country in the world may benefit. We know the American ideal. We know that America is fighting to maintain and to spread that ideal of equality for all before the law. We know that she is fighting that Israel may again possess the land.

In these days, when the Gentile regards the Jew with new understandings, it is for every one of us to show that America may well be proud of its Jewish citizens.

We cannot labor with too much earnestness among those of our race who are particularly susceptible, by reason of environment, and from other causes, to the insidious and misleading arguments of the enemies of America who

would delight to see the loan under-subscribed. Let us redouble our efforts to protect such, and to ennoble them by making them realize the privilege of being really and truly a part of this great republic.

In this land of comfort and security our government calls on us to lend all we can. From those lands across the sea, where the terror stalks, comes the cry to us to help. From the young men in the trenches, from the Jewish chaplains who minister to them, comes the same cry.

To lend in any niggardly fashion is virtually to ignore all of these appeals. That we cannot afford to do.

**Fifth Annual Convention of Mizrahi Organization.**

The fifth annual convention of the Mizrahi Zionist Organization of America on May 3 to 7, at Philadelphia, Pa., promises to be the most important gathering yet held by that body.

The Mizrahi Zionist Organization, of which Rabbi Meyer Berlin, is the president, is representative of the orthodox Jewish element in Zionism. It has a membership of 12,000, divided into 150 branches in thirty States of the Union, and among its active workers are some of the most prominent rabbis and communal leaders.

The convention will meet at the Hotel Walton and at the rooms of the Hebrew Literature Society.

The program is as follows: Friday, May 3, Hebrew Literature Society; 310 Catherine street, 10 a. m., opening session. Addresses: Rabbi B. L. Levinthal, chairman Convention Committee; Mayor Smith on behalf of the city; Louis Edward Levy, Esq., president Kehilla, Philadelphia; Rabbi M. Z. Margolies, president, Union Orthodox Rabbis of the United States of America; Rabbi I. Levenson, Mizrahi Teachers' Institute; message of the president, Rabbi Meyer Berlin. Appointment of convention committees.

Friday evening, services in the synagogues. Saturday, May 4, special sermons by visiting rabbis in the synagogues.

Saturday evening, May 4, 9 p. m., Hebrew mass meeting, Hotel Walton; conference of rabbis, Hotel Walton.

Sunday, May 5, sessions at Hotel Walton; 10 a. m., message on political situation regarding Jewish home land in Palestine; report of Mizrahi organization, Dr. I. J. Bluestone, honorary secretary; discussion; 1 p. m., parade of 2,000 children from Central Talmud Torah to Hotel Walton.

Sunday evening, May 6, mass meetings.

Monday, May 6, sections at Hebrew Literature Society; 10 a. m., report on Palestine colonization and education, Rabbi J. L. Fishman; report on Zion commonwealth, Bernard A. Rosenblatt and M. Sheinkin; 4 p. m., the Mizrahi and general Zionist activities, Rabbi A. M. Ashinsky; report on propaganda and activities among the youth, Rabbi Wolf Gold.

Tuesday, May 7, 10 a. m., report on Jewish education, with special reference to Mizrahi Teachers' Institute, Dr. Meyer Waxman; reports of committees; resolutions; election of officers; closing addresses; 8 p. m., banquets.

**The "Homing" Problem.**

The Co-operative Committee of the Housing of Jewish Girls, of which Mrs. Abraham Bijur is the chairman after its executive session on April 23, at the Y. W. H. A., had a joint meeting with the ladies in whose homes many Jewish girls have found happiness and contentment. The object of the Co-operative Committee is to bring together the working girl who is looking for a home at moderate cost, and the woman who is interested sufficiently in the girl's welfare to give her a home, and often a heart.

Mrs. Sigmund Pollitzer delivered a short address, dwelling upon the fact that this was not a housing problem, but a homing problem, and how much it means to the girl to have a home and people who are interested in her. She summed it up by calling it hospitality, which means generosity, kindness, patience, etc. She urged all those present to try to make their standards conform to the great changes now taking place in the position of woman.

Nearly 100 women were present. Miss Rose Sommerfeld, the secretary of the committee, urged the women to organize. This was immediately done. Mrs. I. E. Kaufman was made president, and Mrs. Wiler, secretary, with Mesdames Lehman, Israel Brenner, Fasselberg and Storn as an executive committee. Tea and war cake was served.

**Mt. Neboh Congregation's Annual Meeting.**

At the annual meeting of the Mt. Neboh Congregation of Washington Heights, held at its synagogue, W. 150th street, Thursday, April 25, Mr. Edward R. Cohn was elected president for the seventh term, Dr. M. Joseph Mandelbaum was elected vice president; Michael Erlanger, treasurer; Samuel Levine, secretary; Adolph Hertz, Leo Gross and Walter Schwab, trustees for three years. Leo Lewison, chairman of the financial committee read his report, showing that the congregation had reduced its indebtedness by \$10,500, during the year. Rabbi Abraham S. Anspacher was re-elected for a term of two years. The membership now number close to 300.

The sisterhood, under the able leadership of Mrs. David E. Goldfarb, now numbers about 400. Besides its great work in charity and its activities in Red Cross work, over \$3,000 was given to the congregation during the year. The Religious School attendance averaged over 375 for the season, and the Mt. Neboh Monthly Forum attendance averaged over 700.

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|---------------------|------------------------------|
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| Tues. Eve., May 21  | "Cavalleria" and "Pagliacci" |
| Wed. Mat., May 22   | "Lucia"                      |
| Wed. Eve., May 22   | "Lucia"                      |
| Thurs. Eve., May 23 | "Gioconda"                   |
| Fri. Eve., May 24   | "Rigoletto"                  |
| Sat. Mat., May 25   | "Lucia"                      |
| Sat. Eve., May 25   | "Trovatore"                  |

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When Woodrow Wilson announced the intention of America to make the world safe for democracy, it was you who pledged yourself before the world. When the President, elected by the votes of his fellow countrymen, declared that the brute force of Germany would be met with greater force, it was you who gave your solemn word to the Allies who were bearing for you the brunt of that German assault.

Above all, when the head of the nation consecrated all that Americans have to the fulfillment of these purposes, it was you who stood before the world, having pledged your utmost on your honor.

If you are a true American, you know that these are simple truths. You expressed the great pride you felt that your President should have spoken so worthily for you.

You know, also, that to make possible the fulfillment of these promises, money is needed—enormous sums of money.

That money must be raised, or you are dishonored; you stand shamed before those to whom the promises were made by you.

Keep this thought in mind every day of the campaign for the Third Liberty Loan, and you will not think any sacrifice too great to make the loan an overwhelming success.

Ponder on it, and you will be constrained to see that your neighbor does not risk his honor.

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\$97,000 Raised at Ohab Zedek for Liberty Loan.

A prayer for the President, his cabinet and advisers and the thousands of men who have answered their country's call was offered Thursday night, April 25, by the Rev. Dr. Bernard Drachman, rabbi of the first Hungarian congregation, Ohab Zedek, New York city, and president of the Union of Orthodox Congregations of America, at a patriotic rally arranged in celebration of Liberty Day by members and seat holders of the synagogue. The prayer also included an appeal to purchase Liberty bonds of the third loan, to which the members and seat holders already had responded to the extent of a quarter of a million dollars. Due to the tremendous response, hundreds of persons were unable to find accommodations. The subscriptions at the meeting totaled \$97,000. The Agudos Harabonim subscribed \$2,500.

The reason for celebrating Liberty Day a day before the date set by the President, as explained by the Rev. Dr. Phillip Klein, was because of the Jewish Sabbath falling on the day named in the President's proclamation. Judge Otto A. Rosalsky, in a stirring address, asked each present to double the amount of his subscription, thus raising the total to half a million from the synagogue. Albert Herskovitz heads the list as the largest individual subscriber, with \$50,000. Following Judge Rosalsky's address, Morris Engelman, in charge of the arrangements, had sixty girls pass through the congregation, and a substantial subscription was realized.

Other speakers of the evening included Moritz Neuman, president of the congregation; N. H. Borenstein, vice-president; Samuel S. Koenig, former Secretary of State, and Congressman Isaac Siegel. The Rev. Josef Rosenblatt, cantor, and his choir sang.

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Cornerstone Laying at Mt. Vernon.

The cornerstone of Mt. Vernon's new synagogue, Emanu-El, was laid with appropriate ceremonies on Sunday afternoon, April 21. The downpour of rain made it necessary to confine the ceremonies in the open to the actual laying of the stone. Rev. Dr. H. P. Mendes offered prayer, after which Louis Robinson, chairman of the Arrangement Committee, presented the vice-president of the congregation, Joseph Durst, with a silver trowel, and the stone was set in position. The benediction was pronounced by Rev. Dr. Joseph I. Gorfinkle, of Sinai Temple, Mt. Vernon. Speakers and invited guests then repaired to the Masonic Temple, adjoining the new building, where the exercises were resumed. Dr. Elias Margolis, rabbi of the congregation, delivered the opening address, and speeches were made by Senator George A. Slater, former Mayor Edwin W. Fiske, Judge Otto A. Rosalsky and Rev. Dr. Elias L. Solomon.

In the evening a banquet was held in the large auditorium of the Masonic Temple, and covers were laid for 150. Hon. M. Malwin Fertig acted as toastmaster. Responses were made by Senator Slater, Mayor Fiske, Judge Rosalsky, Mr. Solomon Lowenstein, Mr. A. Shiman, Mr. John Greenburgh and Rabbi Margolis. Among those seated at the banquet were: Mr. and Mrs. Max Fertig, Mr. and Mrs. Joseph Durst, Mr. and Mrs. Louis Robinson, Mr. and Mrs. Michael Dann, Dr. Elias Solomon, Mr. and Mrs. Solomon Lowenstein, Miss Irma Berger, Mr. and Mrs. Arthur Solomon, Mr. and Mrs. J. Ferber, Mr. and Mrs. H. B. Rubin, Mr. and Mrs. A. Shiman, Mr. and Mrs. Isaac Robinson, Mr. and Mrs. Gerson Robinson, Mr. and Mrs. Max Shaffer, Senator Slater, Mayor Fiske, Mr. and Mrs. J. Eisner, Mrs. Max Scott, Mr. and Mrs. A. Colish, Mr. and Mrs. John Greenburgh, Mr. B. Fertig, Mr. and Mrs. H. B. Davis, Mr. and Mrs. M. Robinson, Mr. and Mrs. I. Oleet, Mr. and Mrs. J. Palestine, Mr. E. Markel, the Misses Markel, Dr. and Mrs. W. R. Leaf and Mr. and Mrs. B. Simms.

We wish to call the attention of our readers to the advertisement of the Allied Auto Electric Company of 10 Prospect avenue, Mt. Vernon, which appears in this issue of the HEBREW STANDARD.

Mt. Vernon has long felt the need of a real, high-grade automobile supply store and battery-charging station, and a visit to the above-mentioned address will soon convince our readers that that want has now been supplied. The Allied Auto Electric Company has without doubt one of the most up-to-date establishments of its kind in Westchester county, and, in fact, a good number of the New York supply stores and charging stations might profit by the arrangement of their store and service department.

In addition to selling automobile supplies and conducting a battery service station the Allied Auto Electric Company will specialize in electrical work in all its branches, which work will be under the direct supervision of Mr. C. Arthur Kirchof, who is recognized as one of the foremost electrical men in this section of the country.

It is the intention of the Allied Auto Electric Company to live up to the slogan of "Service and Quality First," which they have adopted. And, judging from the stock which is now on hand, this slogan is being very carefully followed out.

The above company has been successful in connecting with the very highest grade storage battery manufactured at the present time—Prest-o-Lite, the quality of which is recognized by all who are familiar with the automobile and its accessories. The automobile department will be in charge of Grover C. Kirchof, who will also have the general management of the company's affairs, and who has considerable experience in connection with the automobile business. Both Grover C. and C. Arthur Kirchof are well known in and around Mt. Vernon, and we are confident that any work that is entrusted to them, or any goods that is purchased from them by our readers, will be found to be highly satisfactory in every respect.

The Jewish people of New York—in fact, all over the country—will learn with pleasure the interesting news that Dr. David Davidson and Mr. H. Trozky, of the Broadway Central Hotel, have joined hands in order to make of the Blue Ridge Mountain Vacation Camp, heretofore conducted by Dr. Davidson, at Coolbaugh, Pa., a real centre of the highest order for our Jewish youth during the vacation season.

An efficient camp manager and a carefully selected staff of competent athletic instructors and counselors will be in charge of all the pleasures and exercises, to render the boys strong and alert, while everything tending to imbue our boys with a true Maccabean spirit, with love and devotion to Judaism, will be superintended by Dr. Davidson and Dr. Israel Herbert Levinthal, of Temple Petach Tikvah, Brooklyn.

The name of Mr. Trozky will be sufficient guarantee that the dietary regulations will be strictly observed, and that the table will be of the highest order. Particulars will be found in the advertising columns of this number.

Big Events in the Bronx.

Important events are slated for the Bronx Opera House in the near future. The first, which will occur Sunday night, May 19, will be the testimonial tendered to Manager J. J. Rosenthal by his many friends in the Bronx and Manhattan. A monster vaudeville entertainment, in which twenty big acts

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115 Mamaroneck Ave. Mamaroneck, N. Y. Telephone 913 221 Main St., New Rochelle, N. Y. Telephone 4493 Depot Square WHITE PLAINS, N.Y. Telephone 1045 AUTO AERO SUPPLY CO. S. S. SELTZER, Manager

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will participate is to be given. On Sunday night, June 2, the Tremont Sisterhood will have their annual benefit for the completion of their temple. This is known as the T. O. T. benefit, which means Top of Temple. The proceeds derived from the entertainment given at the B. O. H. will be used to build the top. Altogether forty of the very best vaudeville acts have been engaged to participate in the two performances.

For the week beginning Monday, May 6, with the usual matinees on Wednesday and Saturday, "Oh Look," with Harry Fox in the stellar role of Stephen Baird, will be the attraction at the Bronx Opera House. "Oh Look" is the new musical comedy which was written from James Montgomery's farce, "Ready Money," with the music by Harry Carroll and the lyrics by Joseph McCarthy, and was the opening production at the new Vanderbilt Theatre where it had a run this winter.

Those in the cast creating the fun, frolic and frills of "Oh Look" assisting Harry Fox include: Louise Myers, Genevieve Tobin, Amelia Gardner, Florence Bruce, Betty Hale, Mildred Sinclair, Julia Ross, Francis Grant, Elsie Gordon, Elsa Thomas, Emily Morrison, George Sidney, Alfred Keppeler, Clarence Nordstrom, Alexander F. Frank, Albert Sackett, Walter Wilson, Harry Kelly, Charles Mussett, Ted Wing and a bewitching bevy of comely chorus dancers and singers.

Charles Dillingham's joyous musical spectacle, "Cheer Up!" which fills one entire city block with merriment at the Hippodrome, entered its tenth month this week, and in doing so it reaches the final lap in its record-making run. To make the month of May especially attractive Mr. Dillingham is providing special "cheers" which will find room in the already lavish spectacular scenes and in the comedy episodes. "Bluch," the funniest clown the Hippodrome has ever introduced, will present a new divertissement with the Bud Snyder Trio, and Willie Evans and Albert Froom will offer a new bit of fun in the revolving stage scene in Act II. Houdini, who has contributed a series of thrills at the Hippodrome this season, will accept his final challenge in the course of the Friday night performance, when, instead of using his own box, he will try to make his escape during the submersible trunk experiment from a packing case built and brought to the theatre by the foreman and men in the shipping department of the American Chiclé Company. Other new features this week will be in the song production numbers. Matinees are given daily.

Stewart's Auto Feed Store Tires, Tubes, Oils, Greases and Gasoline Also Vulcanizing All kinds of Accessories 8 NORTH AVENUE Telephone 2422

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**Reception to Dr. Alcalay.**  
 A reception will be tendered on  
 Wednesday evening, May 8; to Rev. Dr.  
 Isaac Alcalay, special high commissioner  
 from the Serbian government to the  
 United States, vice president of the  
 Serbian B'nai B'rith, and chief rabbi of  
 Serbia. It will be tendered by Manhat-  
 tan-Washington Lodge, I. O. B. B., at  
 the headquarters, 2307 Broadway, at 9  
 o'clock. Besides an address by the guest  
 of the evening on "The Jews of Serbia,"  
 there will be American and Serbian na-  
 tional songs. The public is invited.

**Captain Julius I. Peyser Given Impor-  
 tant Post.**  
 Captain Julius I. Peyser has practi-  
 cally been placed in charge of the work  
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 Workers in Washington, D. C. At the  
 present moment this problem is of the  
 greatest importance to this country,  
 and Congress has appropriated sixty  
 million dollars for the housing of these  
 workers. Captain Peyser's work has  
 been highly commended by the Con-  
 gressional Committee.

## Want Column

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 30 minutes from New York, on West  
 Shore and New York, Susquehanna and  
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 senger Studebaker car if desired; price,  
 \$8,000; real bargain; mortgage, \$2,000.  
 For further particulars apply G. S.  
 Brush, care Nesco, 413 Fifth avenue,  
 New York City, or G. S. Brush, 20 Union  
 place, Ridgefield Park N. J.

YOUNG MAN.—Sabbath observer.  
 Knowledge of typewriting, stenographer,  
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WANTED.—An executive as superin-  
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 We have a fine plant and a live com-  
 munity, and we want a man of real ability,  
 with a personality and organizing gen-  
 ius. Address William Sugarman, presi-  
 dent, 5511 Fifteenth avenue, Brooklyn.

Experienced BOOKKEEPER, STE-  
 NOGRAPHER and TYPIST desires posi-  
 tion; to observe Saturdays; six years'  
 experience; state salary. Address D.  
 Schaeffer, 419 Pennsylvania avenue,  
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Middle-aged lady desires position as  
 resident worker in settlement house;  
 thoroughly experienced in neighborhood  
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 cellent references. Address Box L, care  
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Middle-aged lady desires position as  
 matron in sanitarium or child-caring in-  
 stitution; thoroughly experienced and  
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 nish excellent references. Address Box  
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Wanted.—Superintendent experienced in  
 Y. M. H. A. work. Good salary  
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Large, light, airy furnished room to  
 let in modern elevator apartment; all  
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EXCELLENT KOSHER BOARD;  
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A MAN about 45 years old wants posi-  
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 Can give references. Salary not so im-  
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## 3,448 Respond to Passover Appeal.

The Central Committee for the Relief  
 of Jews Suffering Through the War an-  
 nounces a remarkable response to its  
 special Passover appeal addressed to its  
 various branches throughout the coun-  
 try, and which urged contributions for  
 an Orach Fund, asking that each Jewish  
 family appealed to give \$10 for the main-  
 tenance of one Jewish family in the war  
 zones during Pesach.

This appeal, based upon the reverence  
 of orthodox Jewry for traditional Jewish  
 observance, with the final results not  
 completely tabulated, shows a total of  
 3,448 individual contributions, aggregat-  
 ing \$68,992.96, an average of \$20.01 per  
 individual, or double the amount of \$10  
 which the appeal called for.

Responses were received from a total  
 of forty-eight States, and included con-  
 tributions from 942 cities. In the case  
 of 219 cities on the list, there had pre-  
 viously been no contributions whatsoever  
 for the relief of Jewish war suffer-  
 ers, indicating the great influence and  
 weight of the appeal for a special form  
 of observance of the Passover season  
 among the Jews of the country at large.  
 There are still to be heard from nu-  
 merous committees and community  
 branches, together with synagogues  
 where collections toward this fund were  
 taken, but which have not yet been fully  
 tabulated.

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**Zionism—Retrospect and Prospect.**

By DR. GOTTHARD DEUTSCH.

It reads like the realization of psalm 126: "When the Lord returneth the captivity of Zion we were like dreamers." This was the impression undoubtedly made on many enthusiasts when the daily papers of November 4 published a letter written by Mr. Arthur J. Balfour, the British Secretary of State for Foreign Affairs, addressed to Lord Rothschild. It said: "His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object." Only twenty years ago, when Theodore Herzl published his "Judenstaat," such an event would have seemed an utopia. It was followed by a number of other similar expressions of approval of the aims of Zionists made by prominent statesmen and in editorial comments of leading newspapers. The *Daily Chronicle* of London, November 7, 1917, urged the British Government to issue a proclamation in favor of an autonomous state in Palestine in order to win the sympathy of the Jews for the allies. The Associated Press of November 25 reported Lord Gray as having expressed his satisfaction with the statement of his colleague, Mr. Balfour. **Sir Alfred Mond**, a member of the cabinet, who, while born a Jew, had for years kept aloof from all Jewish affairs, declared, in an address to his Jewish electors, that Zionism was near realization, and, evidently anxious to allay the fears expressed by some prominent Jews who had formed a League of British Jews with the object of expressing their disapproval

of Zionism, Sir Alfred added that the interests of Jews in other countries would not be hurt by a Jewish state in Palestine. French and Rumanian statesmen followed with an indorsement of the promises made by their British colleagues. Reports that leaked through the tight censorship on communications from Germany indicated that German statesmen were afraid of the favorable impression created by the announcement of the policy of the allies, and therefore hastened to express on their part their full approval of the Jewish aspirations of an autonomous commonwealth.

We were indeed like dreamers! Two incidental facts, in themselves of no significance, might prove it. Leopold Kompert, the sympathetic ghetto novelist, has in one of his stories a little scene which illustrates the attitude of the Jewish Philistine to the renationalization of the Jews. He presents to us the son of a village Jew who attends school in a little town where he is boarding with a second-hand shopkeeper. The boy, who is an enthusiastic believer in the return of Israel to the land of its fathers, where boys like him would not constantly be taunted by the sneers of their teachers and insulted by their fellow students, for the first time takes part in the Seder service away from home. When his host comes to the passage at which the door is opened to welcome the Prophet Elijah, who is supposed to announce the coming of the Messiah, he calls to his wife, who opens the door: "Close it quick. If he is not there, we are not going to wait." The boy is hurt by this cynicism. He says to himself: "This man would have been more disappointed if a prospective customer who was trying to make a bargain for a pair of old shoes would have walked out of his shop without making a purchase." Fiction is the truest mirror of history. The character of this second-hand shopkeeper truly represents the attitude of the average Jew of sixty or seventy years ago. He was observant, and would rebel against the change of his prayer-book, but the fundamental idea of our liturgy, reiterating constantly the belief in the final restoration of the Jewish people to the land of their forefathers, was to him a mere phrase, which he did not take seriously.

Another instance nearer home and of a comparatively recent age is an editorial published in the *Israelite* of February 3, 1871, and probably written by Isaac M. Wise, the leading exponent of liberal Judaism in America. It says: "If Alsace and Lorraine are justly reclaimed by Germany, then our claim on Palestine must be acknowledged by the Great Powers. We propose to send a deputation to the London conference to urge our claims and prove our rights to the possession of Palestine." Wise, who was not sympathetic to Germany's policy of expansion, evidently wishes to say that if distant historic rights justify the reclamation of Alsace and Lorraine to Germany, then the reclamation of Palestine for the Jews would be equally justified. He evidently anticipates that his readers consider the reclamation of Palestine by the Jews as absurd.

These instances certainly prove the change of opinion which has come over our contemporary public. Taking this fact for granted, we have to study the underlying philosophy which consciously, subconsciously or unconsciously governs the desire of Jewish renationalization. As is the case very often, there are two opposite aims which govern this thought, just as two rivers, flowing in opposite directions, will unite in forming one stream. One idea is guided by the fear that Judaism, living in a hostile, unsympathetic or, at all events, a strange environment, is bound to be absorbed, just as the small tributary is absorbed by the great river after being noticed for a while in the difference of color. The other idea is just the opposite. It is claimed that, no matter how the natural forces of a majority, and even the will of the Jews, are tending to obliterate all marks of difference, the Jewish people will always be singled out as foreign and unwelcome intruders into their host nations, as the unsympathetic environment calls itself. As if it were an intended humor of history, two publications which appeared in 1862 proved this statement. Hirsch Kallischer (1795-1875), Polish Talmudist of the old school, though living all his life under Prussian government, wrote a Hebrew pamphlet, entitled "Seeking Zion." The gist of his argument is the following: With the political emancipation of the Jews and their entrance into the cultural life of their environment Jewish peculiarities are rapidly disappearing. The time is not distant when these peculiarities will have disappeared and the Jew will have lost his individuality so completely that he will be absorbed by his environment. Kallischer proposes to establish a Jewish colony in Palestine which shall found there a home for the Jewish people. Being an orthodox of the old type, he seriously discusses the project of approaching the Sultan for the grant of a place on Mount Moriah, where an altar shall be erected and daily sacrifices be offered. We can fully understand the psychology. He had a son, Louis, who was a Hebrew scholar of a more modern type, a man who nurtured in Talmudic studies was already so far modernized that he translated German poetry into Hebrew and took part in the political life of the city of Thorn, where he and his father lived, serving as a member of the City Council. Louis had a son, Solomon, still living in Berlin as an old man, who is a professor at the Polytechnic, and who probably received some Hebrew education, which enabled him to read the Bible in the original, and perhaps had also some instructions in the elements of Talmudic literature, but high school and college absorbed most of his time. The difference between the grandfather,

whose whole life was devoted to the study of rabbinic literature, and the grandson, who devoted himself to electrical engineering, "was greater than any change produced in former ages during centuries. What will become (so Hirsch Kallischer probably argued) of Solomon's grandchildren if the same process of secularization of life continues? He saw no way out of this difficulty except the establishment of a home where Jewish individuality would be the dominant factor.

In the year when Kallischer published his Hebrew pamphlet a German pamphlet appeared, entitled "Rome and Jerusalem." Its author, Moritz Hess (1811-1875) was a native of Bonn, in the west of Germany, where Jewish life was already in the eighteenth century strongly influenced by its environment, as we can best see from Heinrich Heine, thirteen years older than Hess, who was born in Duesseldorf, a city not very far from Bonn. The Jewish education of Hess probably did not extend far beyond that which a Jewish primary school, followed up by some Sabbath school education during high school days would accomplish today. Hess became radical; joined the extreme Socialists, and was a contributor to a magazine edited by Karl Marx. He married a Catholic woman, and therefore, both socially and intellectually, was steadily drifting toward assimilation.

In spite of all this he was still singled out as the Jew, and Karl Marx, himself a Jew by blood, called Hess, satirically, the communist rabbi. Hess, feeling that the Jew could never lose his individuality, presented in his pamphlet the idea that the Jew made a mistake when he was working for assimilation with his environment, an object which he would never achieve. Instead of denying that he presented an individuality of his own, the Jew, like other nations, should profess his national aspirations. He could do so if he had a home of his own in Palestine, and the detached members of his group in other countries would then be in a position to profess their individuality as frankly as the German exiles did in Paris. Thus, to put it briefly, Kallischer advocated a home for the Jewish people in order to protect them from absorption, while Hess worked for the same object because he considered it impossible for Jews ever to be absorbed.

The development in the past history of the Messianic movement showed the same tendency. We find the Messianic re-enters a period when Judaism was threatened by a great crisis. Such a time, to quote only two instances, was the early part of the sixteenth and the middle of the seventeenth century. In 1492 the Jews were expelled from Spain, where their settlement antedated the appearance of Christianity, and where, during the Middle Ages, they had contributed materially to the development of material and intellectual culture. Four years later they were expelled from Portugal, where a great many of the Spanish refugees had found a home. Again, a few years later, they were expelled from southern Italy and Sicily, where again they had been living from times immemorial. Expulsions of a smaller scope were of almost daily occurrence. The oldest cities of Germany, like Cologne, Nuremberg, Ulm, and so many others which owe their prosperity to Jewish pioneers, had closed their gates to the descendants of those who had built up their commercial life. France and England had exiled their Jews centuries before. There were constantly new troubles brewing, with no prospect of betterment. It was no wonder that an adventurer who called himself David Reuben, who was probably a native of Arabia, and claimed to be a member of the royal family ruling over the Ten Tribes in a yet undiscovered country, found enthusiastic admirers when he appeared in Italy in 1522. What he expected to accomplish is hard to say. He was probably, like all adventurers, so easy-going that he never cared very much for the future. At any rate, his scheme collapsed very soon. His life ended in a Portuguese prison or on the scaffold of the Inquisition.

Similar were the conditions which preceded the excitement created by Sabbatai Zebi in Smyrna in the middle of the seventeenth century. A period of terrible persecution had begun for the Jews of Poland in 1648. The Cossacks rebelled against the Polish masters, and the Jews, as is always the case, were the first sufferers. They were supposed to have assisted the Polish despots in the cruel rule over their Cossack subjects, separated from them both by nationality and religion. A few years later Sweden declared war against Poland, and the Jews who in 1648 were supposed to be aiding the Poles were now charged with aiding their Swedish enemies. Again stories were reported of the massacre of thousands of helpless victims, and western Europe, from Amsterdam to Vienna, as well as Turkish cities from Bosnia to Asia Minor, swarmed with aimlessly wandering refugees. At the same time the English Puritans, ardent believers in the second coming of Christ, had figured out that this event would take place in 1666. Smyrna, which was an important center of trade, where English merchants came for business purposes and naturally discussed religious views with the local Jews who served them as brokers and interpreters, heard of this belief. Sabbatai Zebi, a visionary who spent all his time in the study of mystic literature and in the performance of mystic practices, announced himself as the Messiah and found numerous believers, not merely in his own environment and among the Oriental Jews who were inclined to mysticism, but even among the cultured and more sober co-religionists in western Europe, as in London, Amsterdam and Hamburg. His scheme naturally collapsed and, different from that of Reuben, ended in a farce. The Messiah, in

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order to save his life, converted to Islam and was given a little job in the Sultan's palace. In more modern times similar conditions produced movements of the same character, though conceived in a more business-like spirit. The most interesting case of this kind is the project of Judge Mordecai Manuel Noah, the versatile, journalist, playwright and diplomat, who proposed to establish a home for the Jewish people in the northern part of the State of New York, where indeed, in 1825, when Noah launched his scheme, there was still room for hundreds of thousands of new settlers. The immediate occasion of this scheme was the reactionary policy adopted by the powers of continental Europe at the Carlsbad conference. This reaction, while not aimed against the Jews particularly, seemed to remove all hopes for an improvement of their condition and deprived them of most of the advantages gained by and the prospects opened to them by the French Revolution. Noah's scheme was too melodramatic to result in anything tangible.

Born out of a similar condition was the scheme of Theodore Herzl, which was the immediate result of the author's experience during the Dreyfus trial in France. Herzl clearly saw in 1895 that the agitation against Dreyfus was a political move on the part of the reactionaries, both clerical and political, who wished to make their aims popular. He saw that they succeeded. Of all countries on earth, so Herzl argued, France should present the most favorable soil for the realization of the hope that anti-Semitism would disappear with the progress of liberal ideas and with the advancement of the Jews in approaching the manners of their environment. France adopted the principle of giving to the Jews full equality in 1791. A century would appear to be a long enough time to conciliate the people with this condition and to obliterate the traces of medieval prejudices. The Jews of France were so small in number that a nation of forty millions could easily absorb or at least tolerate them. The Jews of France, in addition, were enthusiastic and even chauvinistic Frenchmen, and therefore, they should have given no cause for the maintenance of prejudice. Yet Dreyfus was singled out because he was a Jew. Herzl reasoned like Hess, whose pamphlet he did not know, when in 1896 he presented his plan for establishing a Jewish home in Palestine in the way in which English colonies were established in foreign countries. His supporters came from two different groups, representing, respectively, the ideas of Hess and of Kallischer. One section—and this probably was the larger one, wanted the Jewish home because they considered it impossible that the Jew would ever be permitted to live a natural life, which means exist in non-Jewish environment without being either persecuted or just tolerated, while the other, probably smaller, section worked for the Jewish home in order to give the Jews a chance for maintaining their individuality.

History will have to pronounce its ultimate verdict. The exponents of the old idea—underlying I. M. Wise's satire,

quoted in the beginning of this essay, point to the difficulty which Palestine presents from an economic point of view to the difficulty presented by the dissensions within the Jewish camp, and to what they call the Jewish Mission, or the belief that Judaism will maintain its existence in a different environment until the world will have realized the ideal of human brotherhood. The other side does not underestimate the difficulties presented in the arguments of their opponents, but they say that history is the record of surprises and of the realization of the seemingly impossible. The overthrow of the Czar, the proclamation of the independence of Poland, Finland and Ukraine, and, last, but not least, the official expression of sympathy with the Jewish aspiration by the British Government, undoubtedly show the wisdom of the old Talmudic statement, "Do not dispute anything, for there is no man who will not find his time and no idea which will not find its place."

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CHILDREN'S PAGE

JACOB'S BLESSING.

Dear Children:

Jacob called unto his sons and said, "Gather yourselves together that I may tell you that which shall befall you in the last days." Rashi says, "He wished to reveal to his sons when the end of the sufferings of their descendants would be, and when the true Messiah would come to lead them back to their holy land, but the 'Schechinah' (Divine Presence) departed from him, and he spoke of other things." "Gather yourself together, and hear, ye sons of Jacob, and hearken unto Israel your father." "Reuben, thou art my first born, my might, and the beginning of my strength; the excellency of dignity, the dignity of the priesthood should have been thine, and the excellency of power, thou shouldst have had the power of royalty, but what caused you to lose these distinctions? Because thou wast as unstable as water, as tempestuous as running water was thy anger; therefore, thou shalt not have the excellence, because thou wentest up to thy father's bed; then defiled thou the one who ascended my couch—the 'Schechina' (Divine Presence)—that was wont to ascend upon my bed." Simeon and Levi are brothers holding counsel together against Schechem and against Joseph, as it is said (Genesis 37). And they said, one to another ("ish el achio," one man to his brother), "Come let us slay him" (Joseph). Who were the two brothers that thus conspired? Was it Reuben or Judah? They did not consent to the slaying. Was it the sons of the handmaidens? They did not really hate Joseph, as it is said. "And he (Joseph) was as a lad with the sons of Bilbah, and with the sons of Zilpah, his father's wives." Issachar and Zebulun would not be bold enough to speak before their elder brothers. Therefore, it was only Simeon and Levi, whom their father called the brothers in conspiracy. "Weapons of violence are their swords. These weapons ye have adopted from Esau who was blessed that he live by the sword, and ye took it from him." "Into their secret shall my soul not come" (that is when Zimri of the tribe of Simon brought the Midianitish woman before Moses and said to him, "Is she permitted to me or forbidden? If you will say she is forbidden, who permitted you to marry the daughter of Jethra?") In that council let my name not be mentioned, and thus it is said (Numbers 41), "Zimri, the son of Sahlu, a prince of a family division among the Simeonites (and it does not say the son of Jacob) "unto their assembly my spirit shall not be united" (that is the assembly of Korach against Moses and Aaron as it is said Numbers 16, "Now Korah, the

son of Yizbar, the son of Kebath, the son of Levi, was presumptuous, etc.), but it does not say, "the son of Jacob." But when the lineage of the sons of Korach's was given in the services of the Holy Temple, it is said in Chronicles, "The son of Korach, the son of Yizhar, the son of Kebath, the son of Levi, the son of Israel." "For in their anger they slew the man" (that is, Chamor and the people of Schechem who were accounted by them as only one man), "and in their self-will they lamed the ox." (They wished to uproot Joseph who is called "ox"), as it is said of him, "His first born steer is adorned with glory" (Deuteronomy 33). "Cursed be their anger, for it is fierce" (even when reproving them he did not curse them but their anger). "I will divide them in Jacob. I will separate them so that Levi should not be counted amongst the tribes, and thus they will be divided." "And I will scatter them in Israel" (for there are none that are poor scribes and teachers, except from the tribe of Simeon, in order that they be scattered, and the tribe of Levi is scattered in seeking to obtain their offerings and tithes from the fields of Israel). "Judah, thou art the one thy brothers shall praise." When Judah saw how his elder brothers were reproved he recoiled from his father, fearing that he, too, would be rebuked. Therefore, his father spoke kindly to him and said, "Thou art not as they. Thy hand shall be on the neck of thy enemies." And thus David, who is descended of Judah, praising the Lord who gave him the victory, said: "And my enemies thou causer to turn their back to me" (Samuel 2-22). "Thy father's children shall bow down unto thee" (inasmuch as his children were from more than one wife, he did not say, "thy mother's children," as did Isaac). "Like a lion's whelp, O Judah" (here Jacob prophesied concerning David. "At first, when Saul will be King over us. David will be like a lion's whelp, to lead the hosts of Israel, and in the end he will be like a lion, when they crown him King over them") "from the prey, my son thou risest, when I suspected thee as I said 'Joseph is surely torn in pieces.' Thou hast arisen above that suspicion, for they said, 'What profit will it be if we slay our brother.' Therefore, he stoopeth down, he croucheth" (in, tranquility, in, the time of Solomon, when Israel was at peace with the world, and every man rested securely under his vine and under his fig tree).

בן אהרן

Germany and the Jew.

The Hohenzollern aim and ambition is domination of the world through tentacles of conquest stretched far and wide. The core of this vast government is to be, according to calculations, a great wedge of empire running from the North Sea through intervening countries to the Persian Gulf. Mitteleuropa, the Kaiser calls it, counting in the Asiatic territory as a necessary adjunct. Here, according to the plans of the Kaiser, is to be built up a gaudy and superlative monarchy over which the house of Hohenzollern shall rule forever, pampered with the adulation of the world. It is interesting to know what is intended as the destiny of the various peoples who are to make-up this patchwork nationality. Under the overlordship of Germany the various peoples are to be set tasks of enterprise that will increase the glory of the ruling house. All, but the Jews. The genius of the Jew lies in his ability to hold the economic reins in the countries where he congregates. He has done this in Germany and Austria until he has aroused the jealousy of the authorities. And so the Jew is not to enter into the magnificence of Mitteleuropa

JEWISH CALENDAR.

- Rosh Chodesh Sivan.....Sunday, May 12.
First day Shabuoth.....Friday, May 17.
Rosh Chodesh Tammuz.....Tuesday, June 11.
Fast of Tammuz.....Thursday, June 27.
Rosh Chodesh Ab.....Wednesday, July 10.
Fast of Ab.....Thursday, July 18.
Rosh Chodesh Elul.....Friday, August 9.
Rosh Hashanah.....Saturday, Sept. 7.
Yom Kippur.....Monday, Sept. 16.
First day Succoth.....Saturday, Sept. 21.
Simchath Torah.....Saturday, Sept. 28.
Rosh Chodesh Chesvan.....Monday, October 7.
Rosh Chodesh Kislew.....Tuesday, Nov. 5.
First day Chanukah.....Friday, Nov. 29.
Rosh Chodesh Tebeth.....Wednesday, Dec. 4.
Fast of Tebeth.....Friday, Dec. 13.

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WEINSTEIN, ABRAHAM.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Weinstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Charles S. Rosenberg, their attorney, No. 27 Rutgers street, in the Borough of Manhattan City of New York, on or before the 30th day of September, 1918.
Dated, New York, March 25th, 1918.
MATEA WEINSTEIN, EVA WEINSTEIN, Administratrix.
CHARLES S. ROSENBERG, Attorney for Administratrix, 27 Rutgers Street, Manhattan Borough, New York City.

KAUFMANN, ROSALIE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Kaufmann, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, William Bondy, No. 149 Broadway, Borough of Manhattan, New York City, on or before the 5th day of October next.
Dated, New York, the 21st day of March, 1918.
MAX L. KAUFMANN, ARTHUR KAUFMANN, Executors.
WILLIAM BONDY, Attorney for Executors, 149 Broadway, Borough of Manhattan, New York City.

BLUMENTHAL, BEN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ben Blumenthal, late of the County of New York, deceased, either personally or doing business under the name of the West End Storage Warehouse or West End Automobile Palace, at 202 & 212 West Eighty-ninth street, in the City of New York, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of Blumenthal & Levy, No. 233 Broadway, in the City of New York, on or before the 15th day of August next.
Dated, New York, the 18th day of January, 1918.
HANNAH BLUMENTHAL, Administratrix.
BLUMENTHAL & LEVY, Attorneys for Administratrix, 233 Broadway, New York City.

FRANK, BERNARD.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business at the office of their attorney, Arthur G. Frank, No. 309 Broadway, in the city of New York, on or before the first day of July next.
Dated, New York, the seventeenth day of December, 1917.
JACOB FRANK, HANNAH FRANK, ISIDORE REINS, Executors.
ARTHUR G. FRANK, Attorney for Executors, 309 Broadway, Manhattan, City of New York.

KAHN, BERTHA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Kahn, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Arntstein & Levy, No. 128 Broadway, Manhattan, in the City of New York, on or before the 10th day of October next.
Dated, New York, the 26th day of March, 1918.
LAZARD KAHN, Executor.
ARNTSTEIN & LEVY, Attorneys for Executor, 128 Broadway, New York City.

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LANG, MORRIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Lang, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the place of transacting business, at the office of Samuel Fleischnick, 32 Liberty street, in the City of New York, on or before the 1st day of October, next.

FANNIE LANG, ABRAHAM LANG, JOS. EPH. L. BRAN, Executors. SAMUEL FLEISCHNICK, Attorney for Executors, 32 Liberty street, Borough of Manhattan, New York City.

EZEKIEL, MOSES J.—The People of the State of New York, by the grace of God free and independent, to Sallie Ezekiel, Esther E. Samuels, Rebecca J. Collier, Josephine Brauer, Hannah E. Workum, Rosa G. Bernheim, Louis P. Ezekiel, Theresa Bischof Ezekiel, Henry C. Ezekiel, Jacob W. Brauer, Sarah Bischof, William W. Brauer, Rosa Grace Schless, Adeline Grimes, Mendes Brauer, Robert C. Brauer, June Lishman, Lee W. Billings, Hannah Bowman, Jack E. Billings, Rebecca Rauh, Jay Elmont, Catherine M. Brauer, Hazel C. Brauer, William T. Brauer, Grace E. Morris, the heirs and next of kin of Moses J. Ezekiel, deceased, send greeting.

Whereas, George H. Engelhard, who resides at No. 1211 Madison Avenue, Borough of Manhattan, City of New York, and Julius P. Workum, who resides at No. 59 East 82d Street, Borough of Manhattan, City of New York, have lately applied to the Surrogates' Court of our County of New York to have a will of Samuel Ezekiel, deceased, admitted to probate, and the 11th day of May, 1918, in the year of our Lord one thousand nine hundred and eighteen, and the last will and testament of Moses J. Ezekiel, who was at the time of his death a resident of the State of Virginia, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 21st day of May, one thousand nine hundred and eighteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of the said Samuel Ezekiel, deceased. In testimony whereof, we used the seal of the Surrogates' Court of the said County of New York to be hereunto affixed.

[SEAL] Witness, Honorable John P. Cohalan, a Surrogate of our said County of New York, at said County, the 8th day of April, in the year of our Lord one thousand nine hundred and eighteen. DANIEL J. DOWDNEY, Clerk of the Surrogates' Court. ENGELHARD, POLLAK, PITCHER & STERN, Attorneys for Petitioners, 111 Broadway, Manhattan, New York City.

RUBIN, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Rubín, commonly known as Sam Rubín, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at her place of transacting business at the office of Glaze & Fine, No. 217 Broadway, in the City of New York, on or before the 19th day of August next.

Dated, New York, the 14th day of February, 1918. ADELE RUBIN, Executrix. GLAZE & FINE, Attorneys for Executrix, 217 Broadway, Manhattan, New York City.

MARGULES, SAMUEL.—The People of the State of New York, by the Grace of God, Free and Independent, to Fannie Moskowitz (formerly Schilkraut), Dora Margules, executrix under the last will and testament of Morris Margules, deceased, Meyer Margules, Binim Winter, Uscher Winter, Leiser Winter, Jacob Winter, Morris Winter, Dora Winter Chadwick, Fannie Winter Reich, Morris Fliegel, Samuel Eckstein and to all persons interested as creditors, next of kin or otherwise, in the estate of Samuel (also known as Sam) Margules, deceased, who at the time of his death resided at 335 East 10th street, in the Borough of Manhattan, City of New York, send greeting: Upon the petition of Marie Rosenfeld, residing at No. 605 West 141st street, in the Borough of Manhattan, New York City, you and each of you are hereby cited to show cause before the Surrogates' Court of New York County, held at the Hall of Records, in the County of New York, on the 14th day of May, 1918, at half-past ten o'clock in the forenoon of that day, why the account of Marie Rosenfeld, as administratrix of the goods, chattels and credits of said deceased, should not be judicially admitted.

In witness whereof, we have caused the seal of the Surrogates' Court, of the said County of New York, to be hereunto affixed. [SEAL] Witness, Honorable John P. Cohalan, a Surrogate of our said County, at the County of New York, the 5th day of April, in the year of our Lord one thousand nine hundred and eighteen. DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

SCHUTZ, JULIE, also known as Julie Schutz Wertheimer.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julie Schutz, also known as Julie Schutz Wertheimer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at her place of transacting business, care of Hugo Winter, room 1356, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October next.

Dated, New York, the 11th day of March, 1918. IDA SCHUTZ, Executrix. HUGO WINTNER, Attorney for Executrix, 233 Broadway, Manhattan, New York City.

BURGER, LOUIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Burger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the place of transacting business, at the office of Messrs. Kantrowitz and Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of June, next.

Dated, New York, the 7th day of November, 1917. ALICE BURGER, Executrix. KANTROWITZ & ESBERG, Attorneys for Executrix, No. 320 Broadway, Borough of Manhattan, New York.

HECHT, NANNIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nannie Hecht, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Gilbert & Gilbert, No. 43 Exchange place, in the City of New York, on or before the 15th day of July next.

Dated, New York, the 7th day of January, 1918. GUSTAVE LOWENSTEIN, SIGMUND B. SONNEBORN, Executors. GILBERT & GILBERT, Attorneys for Executors, 43 Exchange place, Borough of Manhattan, City of New York.

HANAUER, HENRIETTA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta Hanauer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, at the office of their attorneys, Cohen, Cohen & Richter, No. 111 Broadway, Borough of Manhattan, City of New York, on or before the 10th day of October next.

Dated, New York, the 2d day of April, 1918. JEROME J. HANAUER, Executor. MAX ALTMAYER, Attorney for Executor, No. 290 Broadway, Manhattan, N. Y. City.

WEISBERGER, IGNATZ.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignatz Weisberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Palmieri & Wechsler, No. 61 Park Row, Borough of Manhattan, in the City of New York, on or before the 22d day of July next.

Dated, New York, the 4th day of January, 1918. ALBERT REITMAN and BERNARD GREENBERGER, Executors. PALMIERI & WECHSLER, Attorneys for Executors, No. 61 Park Row, Borough of Manhattan, New York City.

RUBENSTEIN, MARTIN.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin Rubenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of Pluegelman & Trosek, No. 52 Broadway, in the City of New York, on or before the 14th day of July next.

Dated, New York, the 9th day of January, 1918. LOUIS RUBENSTEIN, Administrator. PLEUGELMAN & TROSEK, Attorneys for Administrator, office and post office address, 52 Broadway, Borough of Manhattan, New York City.

WALLACH, HANNAH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah Wallach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Leventritt, Cook, Nathan & Lehman, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of July next.

OPPENHEIM, MANUEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Manuel Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, Maurice Hyman, No. 135 Broadway, in the City of New York, on or before the 13th day of July next.

Dated, New York, the 27th day of December, 1917. JESSE OPPENHEIM, RENE O. ROSENBERG, JEROME ROSENBERG, Executors. MAURICE HYMAN, Attorney for Executors, 135 Broadway, New York City.

HOENIGSBERGER, HENRY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Hoenigsberger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Edward A. Alexander, No. 105 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of June next.

Dated, New York, the 1st day of December, 1917. ROSITA F. HOENIGSBERGER, ANTON HOENIGSBERGER and IGNATZ H. FREUND, Executors. EDWARD A. ALEXANDER, Attorney for Executors, No. 105 Broadway, New York City.

DAVIS, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel I. Davis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the place of transacting business, at the office of their attorneys, Cohen, Cohen & Richter, No. 111 Broadway, Borough of Manhattan, City of New York, on or before the 8th day of August next.

Dated, New York, the 6th day of February, 1918. LOUIS M. TEICHMAN, FREDERIC J. DAVIS, ABRAHAM L. GUTMAN, Executors. COHEN, COHEN & RICHTER, Attorneys for Executors, 111 Broadway, New York City.

MORAWETZ, RUDOLF.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rudolf Morawetz or R. Morawetz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, Mark Goldberg, No. 302 Broadway, in the City of New York, on or before the 22d day of October, next.

Dated, New York, the 1st day of April, 1918. EMIL MORAWETZ, Administrator. MARK GOLDBERG, Attorney for Administrator, 302 Broadway, Borough of Manhattan, New York City.

STIASNY, SARAH M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Stiasny, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Isidore Hershfeld, No. 99 Nassau street, in the City of New York, on or before the first day of August next.

Dated, New York, the 17th day of January, 1918. RICHARD I. EPSTEIN, Executor. ISIDORE HERSHFELD, Attorney for Executor, No. 99 Nassau street, Borough of Manhattan, New York City.

SCHLESINGER, FLORENCE NIGHTINGALE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Florence Nightingale Schlesinger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, at the office of Liebmann & Tanzer, his attorneys, No. 233 Broadway, in the Borough of Manhattan, City of New York, on or before the 28th day of December next.

SHIMAN, NATI'AN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Shimán, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Max L. Schallek, No. 74 Broadway, in the City of New York, on or before the 12th day of June next.

Dated, New York, the 14th day of November, 1917. SALLYE SHIMAN and DAVID SHIMAN, Executors. MAX L. SCHALLEK, Attorney for Executors, 74 Broadway, New York City.

BERNHHEIM, ALINE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aline Bernheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Kurzman, Frankenhaimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 3d day of June next.

Dated, New York, the 23d day of November, 1917. GEORGE B. BERNHEIM and ALFRED L. BERNHEIM, Executors. KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, No. 25 Broad Street, New York City.

PAPIRNICK, BARNET.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barnet Papirnick, also known as Barnett Papirnick, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of Albert A. Friedlander, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 12th day of August next.

Dated, New York, the 23d day of January, 1918. WILLIAM S. FRIEDLANDER and ABRAHAM ROSENTHAL, Executors. ALBERT A. FRIEDLANDER, Attorney for Executors, 115 Broadway, New York City.

HYMAN, BEAUMONT.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Beaumont Hyman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 355 Broadway, Manhattan, in the City of New York, on or before the 26th day of May, next.

Dated, New York, the 19th day of November, 1917. WILLIAM S. FRIEDLANDER and ABRAHAM ROSENTHAL, Executors. ALBERT A. FRIEDLANDER, Attorney for Executors, 115 Broadway, New York City.

KEMPNER, LOUIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Kempner, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Greenbaum, Wolff & Ernst, No. 2 Rector street, in the City of New York, on or before the 8th day of September next.

Dated, New York, the 19th day of February, 1918. GRACE A. KEMPNER and ALEXANDER S. KEMPNER, Executors. GREENBAUM, WOLFF & ERNST, Attorney for Executors, No. 2 Rector street, Borough of Manhattan, New York City.

LOWENFELD, CHARLES.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Lowenfeld, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 22 William Street, in the City of New York, on or before the 8th day of October next.

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SPINGARN, BERTHA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the county of New York, notice is hereby given to all persons having claims against Bertha Spingarn, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of The Farmers' Loan and Trust Company, No. 22 William street, in the City of New York, on or before the 20th day of August next.

Dated, New York, the 6th day of February, 1918. THE FARMERS' LOAN AND TRUST COMPANY, HENRY H. CAHN, and EDWARD LAUTERBACH, Executors. HOADLY, LAUTERBACH & JOHNSON, Attorneys for Executors, 22 William street, New York City.

RABINOWITZ, ISRAEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel Rabinowitz, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Moses Morris, his attorney, No. 150 Nassau street, in the City of New York, on or before the 20th day of August next.

Dated, New York, the 15th day of February, 1918. ABRAHAM RABINOWITZ, JULIA RABINOWITZ and ISRAEL MENDELSON, Executors. MOSES MORRIS, Attorney for Executors, 150 Nassau street, New York City.

KURZMAN, FERDINAND.—IN PURSUANCE OF AN ORDER OF Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, NOTICE is hereby given to all persons having claims against Ferdinand Kurzman, late of the County of New York, deceased, to present the same with vouchers thereof to all persons having claims against John Leffer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Max L. Schallek, No. 74 Broadway, in the City of New York, on or before the 12th day of June next.

Dated, New York, the 14th day of November, 1917. BEITH LEFFLER, ARTHUR B. LEFFLER, MOSES L. LEFFLER, Executors. MAX L. SCHALLEK, Attorney for Executors, 74 Broadway, New York City.

WEISS, TILLY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Tilly Weiss, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, care of B. Lewinson, attorney, No. 115 Nassau street, in the City of New York, on or before the 1st day of October, next.

Dated, New York, the 9th day of March, 1918. ABRAHAM WEISS, S. LIPPSTADT, Executors. BENNO LEWINSON, Attorney for Executors, 115 Nassau street, Borough of Manhattan, New York City.

DENBOSKY, MORRIS.—In pursuance of an order of the Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry M. Leipziger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Greenbaum, Wolff & Ernst, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 29th day of June, next.

Dated, New York, the 22d day of December, 1917. SAMUEL GREENBAUM, PAULINE LEIPZIGER, NATHANIEL LEIPZIGER, Executors. GREENBAUM, WOLFF & ERNST, Attorneys for Executors, 2 Rector Street, Borough of Manhattan, New York City.

COHN, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Bernheim & Loewenthal, No. 35 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 5th day of July, 1918.

Dated, New York, the 26th day of December, 1917. MILTON COHN, BETSY COHN, D. EMIL KLEIN, ABRAHAM LEWENGOOD, Executors. BERNHEIM & LOEWENTHAL, Attorneys for Executors, 35 Nassau Street, Borough of Manhattan, City of New York.

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