

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

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THE JEWS IN EARLY NEW YORK

Brazil was the first country in this half of the world to give a home to the European Jew. It had been discovered the second time in 1500 by Pedro Alvarez de Cabral, who had the assistance of a Jewish mariner, Gaspar by name, warmly commended for his skill and daring by Amerigo Vespucci himself. At once crowds of Jews came flocking to Brazil, Portugal alone sending two shiploads a year for some years. These Portuguese Jews introduced the sugar-cane into Brazil. The exodus of the Jews to Brazil was so great that in 1557 an edict was promulgated forbidding Marranos from leaving Portugal; at the same time the Spanish colonies were prohibited by law from permitting Jews to settle in them.

The Portuguese Jews who came to Brazil were followed by some Dutch co-religionists, and both helped the Dutch West India Company to secure a permanent foothold there. In 1612 a group of six hundred additional Jews from Amsterdam arrived in Brazil. At their head were Haham Isaac Aboab, the first rabbi to expound the law in the Western Hemisphere, and Ephraim Sueiro, a relative of the great Manasseh ben Israel. Previous to 1654 more than five thousand Jews resided in Brazil, enjoying equal rights with all fellow-citizens and rendering valuable services in civil and military capacities. In that year, however, the Portuguese conquest of the Dutch in Brazil led to the breaking up of the Jewish colony. The colonists were scattered, and some twenty-three of the fugitives, who



Columbus at the Workshop of Zacuto of Salamanca, the Maker of Astronomical Tables and Nautical Charts.

wished to continue to live under the benignant Dutch rule, made their way north to the Dutch colony of New Amsterdam, afterward New York. There on a strip of land—the Manhattan Island of later days—they formed the nucleus of the first permanent Jewish community on the continent of North America.

The then governor of New Amsterdam was Peter Stuyvesant, a stern, unbending and narrow-minded bigot, whose blind Calvinism made the followers of all other faiths, but especially the Jews, insufferable to him. No sooner had the Jews arrived at New Amsterdam than he characteristically made preparations to banish them from the colony. Stuyvesant petitioned his employers, the Dutch West India Company, to be permitted to expel the Jews beyond the borders of New Netherlands, but the directors of the company were more tolerant than their representative. They answered him, saying that his request was not consistent with reason and justice. They supported their reply with a resolution permitting the Jews freely to reside and trade in New Netherlands, stipulating only that the latter would care for their own poor. To this condition, the Jews gladly acceded.

In 1655 the Jewish community at New Amsterdam was augmented by arrivals from Holland and elsewhere. Consequently, in a short time a goodly number of Jews lived among the Dutch settlers of the later New York City. Stuyvesant did not rejoice at this growth in the number of Jews at New Amster-

dam, but he was powerless to prevent it or, indeed, to molest the Jews. He had been again instructed by the Dutch West India Company to secure "that the Jews enjoy all the civil and political rights in New Netherlands which would be accorded to them in Holland." The result of this positive direction was that the Jews were left to pursue their way in peace and follow such trades and business as to them seemed best.

As we have seen, most of the early colonists of New Amsterdam among the Jews were of Spanish and Portuguese origin. A few, however, hailed from England and were followed closely after by a large number of German and Polish Jews. All these individuals did not remain at New Amsterdam, but scattered over the neighboring settlements in the later States of New York, Pennsylvania, Maryland, Virginia and South Carolina.

Among the first to arrive in New Amsterdam were men who, by their actions, gave the Jews a firm hold on the affections and respect of those among whom they dwelt. Thus, the very earliest arrivals on November 9, 1654, in the vessel *Pear Tree*, were Jacob Aboaf and Jacob Barsimson. They planned for the reception of the twenty-three from Brazil who followed in their wake. These Brazilian fugitives had difficulties about the payment of their passage. As a result, they were proceeded against by the master of the vessel in which they were transported, and two of their number, David Israel and Moses Ambrosius, held as hostages for the complete fulfillment of their obligations.

One of the prominent among the early Jews of New Amsterdam was Asser Levy, perhaps the first Jew that ever owned real estate in America. For Levy owned a parcel of land on which the present capitol of the State of New York, at Albany, stands. Much credit must be given Levy for the indomitable spirit he displayed in demanding and securing justice for his fellow-Jews. Step by step he fought every grievance and disability under which they labored, until in the end he finally triumphed by obtaining for them full and equal rights with their neighbors of alien faiths. Levy himself was refused permission to become a soldier and stand guard like the other burghers of New Amsterdam; he made such a strong and unanswerable plea to the home authorities that the permission was granted, and in this manner every other privilege enjoyed by the non-Jewish colonists was secured for the Jews eventually.

Another hardy pioneer was Abraham de Lucena. He, too, fought ably for the Jews. The latter had again and again been refused land for a burial-ground. Lucena fought this matter and agitated so vigorously that in the end he was successful in securing a suitable plot of land for this hallowed purpose. While Asser Levy had for himself secured the right to buy and own real estate, this privilege was strenuously denied by Stuyvesant to D'Andrade and other Jews. Stuyvesant and those who thought as he did fancied that thereby they could prevent the Jews from securing a permanent foothold in New Amsterdam. Besides, the governor would not let them trade as far as Fort Orange, the Albany of later days, on the North or the South River, now known as the Delaware, in the other and opposite direction.

New Amsterdam soon passed out of the control of the Dutch into the hands of the English. Its name was changed to New York, after the Duke of York, the notorious James II. of English history. In the early days of the English sway the Jews of New York continued along the even tenor of their way. Their numbers in this period did not markedly increase, but they enjoyed a satisfactory and care-free position. That their lot was a happy one may be judged by the fact that they possessed the full freedom to worship God according to the dictates of their own consciences. In 1682 they rented a wooden building in Mill street, New York, to serve them as a synagogue for the public exercise of their religion. Not until 1729, however, did the Jews of New York come to own their first synagogue.

In 1749 a riot broke out in New York, which, according to Governor Clinton's report to London, was directed "against a Jew and his wife." These unfortunates, by the governor's testimony, had but recently arrived from Holland. There they lived in fine style, "even to keeping their coach," but had been reduced by misfortune. The leaders of the assault on this couple, "with their faces blackened and otherwise disguised, smashed all the windows, broke open the doors, and tore everything to pieces." The result of the encounter was that the local attorneys profited thereby. The Jew obtained no satisfactory redress. The governor reported that "the Jew was advised to go to Mr. Murray, the attorney, for his opinion, who took a fee, and advised him not to take up the case, as the persons concerned were related to the principal people of the town. Mr. Chambers (another lawyer) advised the like, and told him he would be ruined if he proceeded against them. Mr. Smith (a third attorney) advised the same."

Between this rather disgraceful episode and the beginning of the Revolutionary War there was but little increase in the Jewish population of New York, and no incidents to mar its peace. During the period when the colonists successfully waged their war for freedom from the mother country, the Jews of New York were divided in their opinions. The majority of them, however, favored the cause of the patriots. Among this number was Gershom Mendes Seixas, the patriot minister of the Spanish and Portuguese Synagogue. He, as soon as the British captured the city, stripped the holy building of its furnishings and utensils for worship, and repaired to neighboring parts, where patriots still controlled. In course of time he and his faithful followers came to Philadelphia, where he was successful in ministering to another infant and struggling Portuguese congregation. This was the famous Mickve Israel Synagogue.

Even before the Revolution commenced, the Jews of New York had grown affluent. Their wealthy men secured positions of prominence and influence in the general community. Hayman Levy had become a notable merchant; in fact, he was the merchant-prince of his day. He carried on an extensive business in furs, and traded in valuable pelts with the Indians. Because of the colonial policy pursued by the British government, however, as a consequence of which almost all mercantile operations were rigidly circumscribed, Levy failed in business in 1768. His estate was sufficient, nevertheless, to pay all his creditors in full. He resumed business, but in 1776 the great fire of that year destroyed all his property. He did not despair, however, and resumed his trading where he had left off, and continued this to 1790, the year of his death, without further interruption or disaster.

John Jacob Astor, the German emigrant, who founded the family of that name, so prominent in the social and real estate annals of New York, was in Levy's employ when he gained his first experiences of the American fur trade. His wages from Levy for beating skins were one dollar a day. Another employee of Levy's was Nicholas Low, founder of the family which later on gave a president to Columbia College and a mayor to the cities of Brooklyn and New York.

Another important Jewish merchant of the time was Sampson Simson, who was a large ship owner, as well. He was noted for his strict integrity and boundless liberality, and was an aggressive upholder of the patriot cause before and during the Revolution.

Upon the conclusion of the Revolutionary War many of the Jews of New York, who had departed from the city during the British occupation, returned and began actively with the rest of their co-religionists to labor in the building up of the fortunes of the new nation. Ephraim Hart was one of twenty-two who, on May 17, 1792, founded the New York Stock Exchange. He was State Senator in 1810, and at his death a partner of John Jacob Astor. Bernard Hart, his connection, worked

unintermittently during the yellow fever epidemic of 1795 among the sick and dying. Like him, there were many other Jewish merchants at this date in New York who were famed for their deeds of charitable benevolence.

Under the Dutch, a law existed whereby Jews were prohibited from going into retail trade. This remained in theoretical force for a long time under the English, but was gradually dropped. By the time the eighteenth century began, we find Jews in New York engaged in retail trade in numerous instances. Yet, up to the time of the American Revolution, the Jews in New York were not on a footing of political equality with Christians. On September 23, 1737, the General Assembly of the colony resolved that Jews could neither vote for representatives in that body nor be admitted as witnesses in relation thereto. This vote was taken in the course of the contest over the seat of the representative from the county of Westchester. By the first constitution of the new State, however, the one adopted in 1777, the Jews were made absolutely equal with all other citizens before the law. Thus, New York was one of the first American States to accord and guarantee its Jewish inhabitants full and complete political liberty and religious freedom.

HOW JEWS AND CATHOLICS CO-OPERATE IN FRANCE.

Paris.—That the auxiliary organizations of the American Expeditionary Force are co-operating in every possible way to promote the comfort and welfare of American soldiers and sailors in France and that the Knights of Columbus slogan: "Everybody Welcome," means exactly what it says is emphasized by a letter received recently by Edward L. Hearn, Knights of Columbus overseas commissioner, from Corporal J. P. Hirtenstein, assistant chaplain of an engineer unit stationed in a French city in the supply of service area.

The corporal, a representative of the Young Men's Hebrew Association, expresses the appreciation of that organization for co-operation by the Knights of Columbus in providing a place of worship for Jewish soldiers of his unit during the Jewish holy days. Corporal Hirtenstein's letter follows:

"It affords me great pleasure to enclose a copy of a letter which I wrote to the Jewish Welfare Board regarding the treatment of my people by your representative. The letter is self-explanatory and goes to prove the truth of the legend that you are using in France, Everybody Welcome'.

There are hundreds of us who are indebted to the Knights of Columbus for their kindness in allowing us to worship our God at a time when there was absolutely no other place available. We shall never forget it. You may count upon the families of those Jewish soldiers who were present, as well as their friends, to boost the K. of C. by word as well as financial assistance.

In a letter to the Jewish Welfare Board, Corporal Hirtenstein, said:

Gentlemen:—

Through your board I wish to call the attention of our co-religionists to an act of kindness on the part of two chaplains and a Knights of Columbus secretary, who made it possible for us boys of the —th engineers to observe the holy days.

Lieutenant Albert E. Legg and H. G. Markley, the chaplains of our regiment, called upon the adjutant on behalf of the boys who wanted to leave camp and were extended every courtesy by his office. Private Bernard Friedman of — company, at one time president of the Young Men's Hebrew Association for the State of Pennsylvania, who, in connection with the chaplain's office, acts as English instructor to boys of foreign extraction unable to read and write, was told to secure the services of one who could conduct the rituals. During the interim the chaplains conferred with John J. Baker of Leonia, N. J., secretary of Knights of Columbus in the city, who gladly offered the use of the largest room of the K. of C. club. A truckload of chairs were brought in for the worshippers. Chaplain Legg was present, and before the services commenced gave the boys a very interesting talk.

Truly such an act is noble. The outstretched hands of our Gentile brothers to their Jewish compatriots is a striking contrast to Cain's guilty cry, "Am I my brother's keeper?"

I am certain the folks back home will feel good to know that their boys were able to observe in a fitting manner that which is sacred and holy to every son of Israel. With this thought in mind I ask that you send to the friends of every Jewish soldier a letter of thanks in behalf of the folks back home, the citizens of the city who joined us in the services and those grateful soldiers of the —th engineers who were the direct recipients of their kindly interests.

The Principle of Jewish Education in the Past

By RABBI ABRAM SIMON
Washington, D. C.
"THE BIBLICAL ERA"

The phrases "Biblical Era" and "Methods Applicable Today" set two proper limits to the length and scope of this essay. I shall construe the Biblical Era as the fifteen hundred years between the Patriarchal and the Maccabean epochs, and I shall consider only such methods and principles which seem to point a moral and adorn a tale in the volume of modern education. This essay divides itself naturally into six parts, forming answers to these questions:

- I. What is the general trend and purpose of Education?
- II. What is the specific purpose of Education in the Bible?
- III. What was the standard of general culture in the Biblical Era?
- IV. How and by whom was such education or culture imparted?
- V. What are the methods and principles of such education, applicable today in our religious schools?



Rabbi Abram Simon

VI. What is the message which the biblical educational ideal holds for this age?

I.

A Philosophy of Education is still in the making. The mass of information as to man's spiritual nature has not yet been formulated into so exact a scheme as to enable us to say that there is a complete Science of Education. If there is a science of education, it is descriptive rather than formative. The depth of the spiritual nature of man is now being plumbed. Yet it must be admitted gladly that despite the foam of speedily vanishing frothy theories and deductions, divers have been privileged to bring to light and leading much of the content and method of spiritual phenomena. The art of education is waiting patiently on the science of education. What we have not as yet, but ought to have is what J. S. Mill called, a treatise which would embody the "laws of the formation of character."

Fortunately, the human instinct insists on self-expression and self-reproduction, and formulates its moods, passions, ideas and dreams

into moving traditions and fluid institutions according to its needs, ability and courage. Fortunately, the home performed its divine task before Sociology saw the light of scientific day. Parents did not wait for the coming of psychology and pedagogy to impress themselves and their ideals upon their children. The race has educated itself without worrying over finalities. It gripped the eternal verities of life; the ages have slowly clothed them in flesh and bone. The real heart of the educational ideal has never ceased beating since the dawn of human life.

Our modern educational ideal is a synthesis of all the past ideals as modified by the growth of nationality, democracy, science and industrial development. It revolves about the right of each child to its own fullest development, the duty of the State to train its children to the highest efficiency of citizenship, and to the right and duty of the

home to be the productive and practical unit of society for the care of childhood. While the first and second ideas have received but scant philosophical recognition in the past, the third idea, the dower and duty of home, has never failed to be appreciated as the dynamic force and possibility of all education. The home contains the first and best of all schools, all teachers, all pedagogues, and I much doubt if society will ever develop a sublimer institution for the production, conservation and enhancement of its accumulating treasures. Nor should it be forgotten that the education in the home was connected and saturated with the rites and rules of religion. Education seeded and sprouted in the home, but it has been fertilized by faith. If the progress of society has thrown the burden of education upon the state, it may well pause in considering in how far it can afford to dispense with the intimacy and the warmth of domestic instruction and the glow of religion in the training of its citizenship for life. "Education, then, in its widest sense is the means which a nation (in which State, church and home are organic

units) takes deliberately for the training of its citizens in the traditions and principles of national character and for the promotion of the welfare of the whole as an organized ethical community."*

Out of this has grown our modern educational ideal. Babylonia and Egypt had general learning but it was exclusively the privilege and the possession of the priests; they have not left us their ideal so as to have it succinctly embodied. From Greece comes the ideal of culture, embodied in philosopher and athlete. Rome found her ideal of efficiency in the training of the orator. The Middle Ages busied themselves in producing the monk in the cloister and the knight in the castle. The masses in their ignorance watched the development side by side of these ideals of monkish piety and knightly chivalry. The renaissance broadened the mind, and brought back Greek and Roman ideals. The reformation clarified the heart and brought back the Bible ideals. The one gave learning more breadth and depth; the other gave religion more purity and more scope. A new educational ideal was born when the fertile brain of Rousseau gave "Emile" to the world in 1762. The ideal of nature, of a nature as it can only exist in the imagination of men to whom civilization is a curse and a cross, thrilled Europe. Young Emile is to be trained in the lap and arms of nature. No restraint, no rules, no books, no obedience, no God—only a full reliance on, and devotion to, nature and the child-instincts of human nature. Learn nature's secrets! Nature must be the Bible; experiment and observation are the Law and the Prophets. Let him grow strong, learn to swim, use his hands, and at fifteen introduce him to history, literature and society. This idea went home to the masses. Amid much rubbish, it contains a principle which has been transforming all modern education, and finding its enhanced expression and formulation in Pestalozzi, Froebel, Spencer, Bain and a host of noble workers who are bringing us at last to the heart of the child. Thus, education has become a movement of the people, for the people and by the people, and for the completest and most harmonious inter-action of the individual and of society for each other's life and progress. To this happy consummation, modernity is contributing the ideal of service.

The question is, Is the modern educational ideal wholly a synthesis of the Greek, the Roman, the Middle Age and the modern democratic struggle? What do modern educators mean when they speak of heart-culture, character-building, spiritual training, or the preparation of the individual for life? Do these not hark back to the Bible, to the fundamental concepts and principles therein contained? Can we escape the conclusion that the stress and sweep of modern education are intrinsically about the heart of Israel, about the old Biblical ideal of religious culture?

Is not religious culture, then, not only the contribution of Israel to the treasure-house of education, but also the principle which evolves all other gifts; or, changing the figure, is it not the conviction which is forming and transforming all theories to a necessity for the cultivation of character and life?

II.

It is not difficult to understand the purpose of education in the Bible. The Bible is the world's oldest textbook on racial and individual training. The people who wrote the Bible are the classic pedagogues of civilization. The Hebrew was the only one who ever built up an educational program on religion. Its theory called for a levelling-up



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process of the people to the standing, dignity, piety and learning of priests. While learning was not the possession of all, theoretically it was the privilege of all. Israel's ideal of a kingdom of priests called for the educational art which could give reality to such an ideal. Floating before the minds of all Hebrew educators was this inspiring message. "Surely, this great nation is a wise and understanding people." (Deut. IV, 6). There is nowhere a statement that education is an exclusive prerogative.

In how far culture in ancient Israel was general it is impossible to say with any degree of definiteness. It is a fact, however, that Israel in Egypt, in Canaan and in Babylonia, was in the midst of a nation of superior intellectual and political culture. The genius of the Hebrew (and later on of the Jew) lay in his masterful absorbing function by which he transformed and transfigured the products thereof in the alembic of his soul. Whatever served this instinct was utilized and sublimated. He "Israelized" the Osiris of Egypt, the Baalim of Canaan and the Ormuzd-Ahriman of Persia. He ethicized their gods, their myths, their institutions and their ceremonies. He religionized everything finally into an ethical monotheism and preserved it immortally in a book and, with his pedagogical instinct, made his holy God the world's educator. Thus, the Hebrew, his God, his religion and his book stand together as the Biblical contribution to the learning and the pedagogy of the human race.

The method adopted for the perpetuation of his first fruits is inherently the best. God, home and the Torah are the three classic and organic units. Education in the Bible begins with obedience to parents, centers in reverence for God and ends in the discipline and consecration of life. Israel laid his greatest burden on the home as the educator of the race, and sanctioned the fifth commandment as its divine guarantee of perpetuity. From early morning until nightfall the day brought its lessons and warnings, its prayers and its sacrifices. Daily and insistently the instruction revolved about the love of God and His choice and training of Israel for his divinely set and priestly-characterized mission. "Out of heaven He made thee to hear His voice that He might instruct thee. Upon earth he showed thee His great fire and thou hearest His words out of the midst of the fire. And because He loved thy fathers, therefore He chose their seed after them and brought thee out in His sight with His mighty power out of Egypt. Know, therefore, this day and consider it in thy heart that the Lord is God in the Heaven above and upon the earth beneath. There is none else. Thou shalt keep, therefore, His statutes and His commandments which I command thee this day that it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth which the Lord, thy God, giveth thee forever." (Deut. IV, 36-40). Love God and do His commandments, for this is the whole duty of man. Religious training, then, is for personal and social righteousness. *To know God is to do right. To do right is to be pious. Piety is learning. The knowledge of God is for the consecration of life. "Know God in order to live godly."* this is the purpose of education in the Bible. Know God, not for the intellectual satisfaction involved but in order to love Him! Love Him, not for the mere discharge of emotional energy but that you may live! Live, not for a mere satisfaction of the instinct for existence but in order that you may consecrate it! In other words, *religious*

culture is the educational ideal of the Bible.

III.

What do we know of the level of culture in the biblical era? What subjects were taught the children in the home or the adults in the professional schools or in the synagogues? A curriculum is out of the question. Something besides religion must have been taught in a history of fifteen hundred years. Josephus is proud to say that Jewish education was so superior to the Greek or Roman, in that it was both theoretical and practical. I can understand that the "theoretical" would include a knowledge of religion, of the parts of the history as it developed, a training in ethical duty, in the holidays and in reading Hebrew. But the "practical" must have been more than a participation in the sacrificial system. Ecclesiastes said "Whatever thy hand findeth to do, do it with all thy might"; we would be using a cheap homiletics to make this bolster a plea for industrial education. However, there was training in war. All over twenty years must have served some apprenticeship and profited by its physical training.

II Sam. 1:8, has the training of the men of Judah in the use of the bow.

Strong as are the words against sloth and idleness, yet the Greek conception finds no clear enunciation until the beginning of the Maccabean era.

Music was certainly taught to the upper classes. The traveling prophets in Samuel's day no less than the priests in connection with the temple of Solomon and of those who returned under Ezra were teachers of music, though their music was essentially for worship. (I Chr. XXV 8b; II Chr. XVII, 1; Prov. XXV, 5).

Nor know we of the sciences which were taught. The Hebrew displayed no aptitude in the gathering and collating of scientific data. Some priests may have known something of medicine, hygiene, astronomy, but we do not know of science as subjects of education. Toy, in his notes on "The Book of Proverbs," p. 531 suspects that the words, Chapter XXX, 18 and 19, "Three things are beyond my ken And four I do not understand The way of the vulture in the air. The way of a serpent over a rock. The way of a ship on the high sea And the way of a man with a woman,"

are lessons in natural history and physics. So the words, wisdom, intelligence, knowledge, doctrine, counsel, understanding, guidance, Torah, teaching, sagacity, discretion, the way, often finely drawn in the Bible, may represent crude divisions of general cultures.

Was writing taught? We touch debatable ground. We may not be far from wrong in allowing a fairly common accomplishment in this direction before the exile. Words and scenes about writing occur in every page of the Scripture. In Genesis XXXVIII, 18, Juda's signet ring must have been lettered. Judges VIII, 14 reveals a young man putting down in the writing the names of the princes of Succoth. In Judges V, 14 we find the words *שכת ספר* "the tribe of the book." The administrative system of judges and elders under Moses and for many years later implies the supposition that they could keep record of names, dates and facts. Deut. XX speaks of *ספריים* sub-military officers, who kept the register of those who served in the army. I Chr. II speaks of Jabez—the home of writing. Deut. XXIV treats of writing a bill of divorce, while the Mezuza calls for writing. "Thou shalt write them upon the door-posts." "Upon

the tablets of thy heart," "the two tablets of stone" call for a familiarity with the art of writing. In II Sam. VIII, 7; II Sam. XX, 5; I Chr. XVIII, 16; I Chr. XXIV, I Kings IV, 3, and II Kings XIX, 22, occur the names of Sheva, Shebua, Shaphan, Sh'maya, Savya, Elisaref and Ahii as scribes under David and Solomon. Psalm CIX and Proverbs XXX 11-31 are alphabetic acrostics. How comes it that Amos and Micah two of the greatest prophets who came from the masses spoke such classical Hebrew, and that Amos, the dresser of sycamores was the first to put his sermons to writing? The Bible itself is incontestable proof that the people had the literary instinct and passion for self-expression in stately language.

Jeremiah XXXVI, 18 uses the word ink. From II Kings XX, 20 and later referred to in II Chr. XXXII, 30 we learn of the great conduit built in the days of Hezekiah, and its inscription now deciphered, is living testimony to the knowledge of writing in the eighth century, B. C.

Yet the Bible is only a remnant of a great literature which the writers must have had for reference. Out of the Bible we draw the proof of the one-time existence of smaller tracts, codes, histories, epics and dirges. There existed "The Book of Yashar" (II Sam. I, 18); "The Wars of Jehovah" (Num. XXI, 24).

"The Book of the Covenant" (Ex. XX, 20-23).

"The Little Book of the Covenant" (Ex. XXXIV).

"The Holiness Code" (Levit. XVII-XXVI).

"Collections of Dirges" (Amos V, 2; Jer. XLVIII, 36; II Chr. XXXV, 25).

"Collections of Genealogies by the prophets Shemaiah and Iddo." (II Chr. XII, 15; XIII, 22).

Were these tracts and booklets written for circulation? Were they text-books on religion and history?

Does not Numbers V, 11-23 indicate a separate tract on "The Law of Jealousy?"

May Exodus XXXIV not have been a catechism in religion? The existence of so much writing before the Exile compels us to the belief that writing was not the exclusive possession of the priests and levites.

Whether the arts of natural history, music, writing, were only taught in the upper classes will never be definitely known. One thing is certain; after the return from the Exile and for a century thereafter so general was education that Ecclesiastes could say in sarcasm, and with truth, "Of the making of books there is no end." (Eccl. XII, 12). When we consider this question in connection with the further query "How or where was instruction imparted?" the probability of a wide and general culture becomes a certainty in post-exilic days. Ancient Israel had no schools in our sense of the word. The phrase "schools of prophets" means rather a guild than a fixed place of instruction. Instruction was mostly oral and given in the home. The Levites, scattered throughout the length and breadth of the land, came into close contact with the people and, doubtless, served as the pioneer missionaries. The prophets in their peripatetic wanderings made every spot a platform, a temporary school for public instruction. The porch of the temple was often used; and here and there, we infer that the wide open places (Prov. I, 20) and cross-roads furnished favorable meeting grounds for the sages and their pupils.

But the birth of the synagogue was the greatest educational factor in Jewish history since the prophets' voice was hushed. The word "Midrash" appearing twice in II Chron.

XII, 22 and XXIV, 27 cannot mean school but commentary. "The institution known as the "be rab" or "bet rabban" (house of the teacher) or as the "be safra" or "bet sefer" (house of the book) is supposed to have been originated by Ezra and his Great Assembly, which provided a public school in Jerusalem to secure the education of fatherless boys of the age of sixteen years and upward." (Jewish Ency. Vol. XII, p. 37). The growth of the synagogue was so rapid that by the second century B. C. there was scarcely a town which had not at least one synagogue. There was no conflict between the temple and the synagogue. They flourished side by side, performing complementary functions. The temple was for sacrifice and worship; the latter for instruction. The former had a certain aloofness; the essential nature of the latter was democratic. It was the "People's Institute." The synagogue was the public high school where the law was read and expounded, where prayer and praises were offered. In the latter the services were conducted by the elders and the priests, while the instruction was in the hands of the laity, the sages. In addition to the popularizing of knowledge in the synagogues, the private homes were also turned into wells of instruction so that Jose ben Joezer of Zeredak could say truly, "Let thy house be a meeting-place for the wise: sit amidst the dust of their feet and drink their words with thirst." Everywhere, little bands of men grouped themselves together for instruction in the law and in higher studies, forming the original chautauqua circles. By the Maccabean era, elementary education was accessible to all, so that we can appreciate the conclusion of Wellhausen. "Whoever could not read was no true Jew." (Isr. u. Jud. Gesch. 159). With the Maccabean era, the synagogue felt the impress of Greek philosophy. When the Jew met Greek, it was a clash of Jewish against Greek pedagogy, religious versus secular culture. Both ideals are dominant in the modern educational ideals. The problem of the future is the task of harmonizing them.

IV.

By whom was this exalted ideal of religious culture developed? The teachers in the Bible are (a) the parents, (b) the levites, priests, psalmists, (c) the prophets, (d) the scribes, (e) the sages.

(a) The parents are the first teachers (Ps. CXXVII, 3, CXXVIII, 3). They follow a curriculum born out of a rich fund of domestic experience, tradition and love. We can follow the babe as it is washed in water, salted and swaddled (Ezek. XVI, 4); how, if wealthy, it was turned over to nurses (Gen. XXIV, 59); how, if a boy, it entered into the covenant of Israel on its eighth day and was named. The fortieth day called for an offering in his name, while the girl's was brought on her eighteenth day. Then the babe was weaned at a family feast (Gen. XXI, 8, and I Sam. I, 24), during all of which time the full stamp of the loving parental soul was being impressed upon it.

What can express the duty and method of parental education so clearly as these words, "Thou shalt teach them diligently unto thy children and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up?" And what can express the absolute duty of the child so succinctly as the classic fifth commandment and its law of reward? Surely the entire Sh'ma, the great ten words, the holidays, the forms and meanings of sacrifices, the choice of Israel, God's love, protection and promises to him are the most essential elements in

the earliest education of the child. Doubtless, too, the children were deeply impressed by their visit to the temple to hearing the reading of Deuteronomy by the King (Deut. XXXVI, 10-12).

The strongest religious influence was the personality of the parents and the atmosphere of the home. The instinct of imitation fashions the sights, sounds and hourly experience into habits and items of conduct. If to the parent, the command "Ye shall be perfect as the Lord your God is perfect" is the "Imitatio Dei," to the child his hourly home-life brings the law of "Imitatio Parentis" (Gen. XIII, 1 and Deut. II, 26).

No days furnished more favorable occasions for parental instruction than did the holidays. Here the parent had his opportunity. Home-ceremonies would arouse the curiosity of children and win from them numerous questions. And the parent is to welcome such interest and inquiry and never say "Wait until you are older before I can explain to you the exodus from Egypt or the giving of the law." Your welcoming the inquiry calls for your exercise of pedagogical common-sense. Fit your answers to the needs and mental capacities of your children. Exodus XII, 26 presents such a recitation-hour during the Passover service. "And it shall come to pass, when your children shall say unto you, what mean ye by this service, then shall ye say 'It is the sacrifice of the Lord's passover.'" So in XIII, 8 "And thou shalt show thy son in that day, saying 'This is done because of that which the Lord did unto me when I came forth from Egypt.'" So in verse 14 and Deut. VI, 20 shall the children be thus trained to consider themselves as part of this people and to feel the responsibility thereof.

The parents must seize the symbols as valuable pedagogic pegs. For the Passover (Ex. XIII, 9 and 16) "Shall be for a sign unto thee upon thy hand and for memorial between thine eyes." So the Sh'ma adds the lesson "Thou shalt bind them as a sign upon thy hand and they shall be as frontlets between thy eyes." The frequent recurrence of these phrases indicates their use and their function in the home-curriculum.

These symbols taught by the avenue of the eye; yet it was the heart "whence flowed the issues of life" (Prov. IV, 23) and upon which was lavished all the wealth of care. The law is to be "loved with all your heart and soul." The child must recognize the equal authority of father and mother and its very highest obligation of obedience. "My son, keep thy father's commandment, and forsake not the law of thy mother." (Prov. VI, 20). But this duty ought to be a heart-duty and an unforgettable duty. "Bind them continually upon thy heart and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest it shall keep thee. When thou wakest, it shall talk with thee." (Prov. VI, 21). Surely, the influence of the mother must have been immeasurably great. In addition to the religious training, she taught her girls weaving and spinning (Ex. XXXV, 25) and the domestic rounds of accomplishment of those days. A mother's instruction is still preserved for us in Prov. XXXI, "the words of King Lemuel, the prophesy which his mother taught him," and the description of the ideal woman is a tribute to his own mother and to Jewish womanhood in general. Doubtless, she taught them prayers, Deut. XXVI preserves two prayers for us. Isaiah says "What availeth me the multitude of your prayers?" What those prayers were we know not. The word "Amen" abounds so very fre-

quently and must have been the usual close of prayers in the early days. We find "Amen" used in Num. V, 22; Deut. V, 15; XXVII, a dozen times; Neh. VIII, 6; Ps. CVI; Chr. XVI, 3; Ps. XLI, 14; LXXXIX, 53, as liturgical formula; and it presupposes the existence of short prayers with the amen as its conclusion. Its ironical use in Jer. XXVIII, 6, and recurrence in Kings I, 36 and Neh. V, 13 as an emphatic expression of assent only argues the widespread use of the word "Amen."

The instruction was oral, and if attention and good behavior were not secured, the rod was brought into frequent usage. The boys and girls of the Bible days were not mollycoddled. Absolute obedience was the prime essential duty of childhood. If the child cursed his father or mother. (Deut. XXVII, 16; Ex. XXI, 15; Lev. XX, 9) death was pronounced upon it. Death is the penalty for smiting a parent (Ex. XXI, 15), while "he that setteth light by his father or his mother" is pronounced accursed." (Deut. XXVII, 16). If the child was incorrigible a "ben sorer umorer," and had refused persistently to obey his parents, he is to be brought by his parents and publicly arraigned before the elders of the city and stoned to death. (Deut. XX, 18-21). This is the real origin of the Juvenile Court, but with an unmitigated severity. Yet it must be remembered that the parent had not, as in Rome, the power of life and death over his son. When insubordination became intolerable, he could not take the law into his own hands; he must appeal to the decision of an impartial tribunal. That this punishment of the incorrigible could not have been of frequent occurrence even in the Bible era is clear from Prov. XXX, 17, where disobedience to parents is cited as a thing which brings a man to a bad end, not as a thing punished by death.

When the parents could afford it, they would entrust the further and higher education of their children to priests, levites (Deut. XXXI, 9; Joshua IX, 34) or tutors (II Kings X, 1), which, during and after the exile, was a very common practice.

(b) Our knowledge of the educational function of the levite, priest and psalmist leaves very much to be desired, and yet they must have been strong factors in moulding the religious life of ancient Israel. It is a pity that we cannot know in how close a contact they came with the home, the parent, the child. I am inclined to say that their educational work must have been less direct upon the child and the home but more direct upon the community as a community. I shall omit all consideration of biblical criticism on the indefiniteness of the position and relation of levite to priest, and of the exaggerated opposition between priest and prophet. I feel that an institution like the priesthood whose function became the acknowledged missionary ideal of a people must have wielded a tremendous force for good and for learning. Aside from the purely ecclesiastical labors of the levite and priest, such as carrying the ark of the covenant, presiding over sacrifices and worship, acting as doorkeepers and pronouncing the benedictions, they were administrators, guardians and teachers of the law.

"They show Jacob Thy Judgements And Israel Thy Law."—(Deut. XXXIII, 8).

In Jeremiah VIII, 8, theirs is the power to decide in accordance with the principles of "the law of which they are the guardians." In II Kings XVII, 27, the priest is the educator. In Jeremiah XVIII we read "The law shall not perish from the priest nor counsel from the wise." Chagai II is told by God to consult the priests. Supervision

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of leprosy is in their hands (Deut. XXIV, 8); they are to address the hosts as they go forth to battle (Deut. XX, 26); they are to be consulted in difficult law-suits (Deut. XVII, 8) and see as to the preservation of the laws (Deut. XVII, 18 and V, 26). In the reform work under Jehosaphat the leaders are priests (II Chr. XVIII). In Leviticus X, 10 we read "they teach the law of leprosy." And in Micah III, 11 the priests are scolded for "teaching for hire," "while the prophets divine for money." Nehemiah VIII recognizes the priests and levites as the actual and practical expounders of the law. That two great prophets, Jeremiah the preacher of individualism and Ezekiel the exponent of solidarity were also priests adds immeasurably to the stature of the ideal priesthood. This ideal priesthood is stated exquisitely in Malachi II who, after rebuking "the priests who despise my name," says:

"The law of truth was in his mouth, And iniquity was not found on his lips,

He walked with me in peace and equity.

And did turn many away from sin. For the priests' lips should keep knowledge,

And they should seek the law at his mouth,

For he is the messenger of the Lord of hosts."

We are most anxious to know how the priests exercised these educational functions so that they could turn many from sin, and how many sought wisdom from their lips. At any rate, enough proof has been brought forth to show that by the period of the exile the priests represented the purely ritual and intellectual phases of worship and religion. Naturally, then, they were the conservators of the status and dignity of the religious life; and their main appeal was to tradition, sentiment and the inviolable sanctities of the godlike institutions.

But is this all that can be said of them? Were they only sticklers for the cold majesty of the law, ceremonial or judicial? Had they nothing to do with the Psalms, those sweet intimate dialogues of the soul with God? Prophetic teachings abound in the Psalms; can it be that the priests were unaffected by them, failed to appreciate and appropriate them? The Psalms are full of reference to worship, ritual, prayer, feast, sacrifice, sin and temple, all of which represent priestly activity, so that much of the composition may be attributed to priests or guilds of priests. Nor should it be forgotten that the last Psalms were completed when the voice of the prophet could no longer be heard in the land.

For a thorough appreciation of the "priestly element in the Old Testament" I refer you to Harper's. The Psalter is a book of prayer, a book of praise and a manual of personal communion with God. The late Professor Harper puts these questions with reference to the composition and nature of the Psalter, "could a priestly system including as its climax a hymnal breathing a devotion so rich, be wholly formal and mechanical, devoid of life and of spiritual power? Could such a hymnal have owed its origin to a body of priests who were strangers to the spiritual and altogether slaves of the formal?" Can we, now, answer these questions, "What was the educational function of the priest in his many-sided capacity? What feelings and ideas were stirred in the people as they saw the white-robed priest officiating in bloody sacrifice? Did the worshipper construe the sacrifices symbolically? Was there a deepening of his sense of sin, a sincere craving for pardon, a closer drawing to the heart of God? Were the people educated through the priestly performances?

Did the constantly repeated ceremonies have any ethical effect? In what sense was the temple a laboratory for developing character and for purifying the communion of the individual with God? Was the meaning of life heightened by the knowledge of the law? Did the habitual doing of the ceremony or its constant sight have a pedagogic value? Did the reading of the Psalm familiarize them with the Psalm of Life? Was the appeal altogether to the nation and not to the individual? Was worship not a powerful tie—a union and a communion of mutual interests, a strengthening of the ideal of the people? Was not the home thereby influenced when for sacrifice it had a Psalter where religion was more inward? And thus construed, did the many-sided, educating priest not keep alive the missionary idea of Israel as a kingdom of priests and a holy people?

The priest, for this is my conclusion on this subject, was (1) the teacher of the majesty and the holiness of God and of the means in sacrifice and in prayer whereby man might draw near God. (2) He was the teacher of God's specific law whereby man is to learn to lead the holy and priestly life. (3) He taught not by the hortatory, objective method of the prophet or the sage. His influence was subjective according as each worshipper interpreted the symbol, the ceremony and the psalm. (4) He taught by emphasis upon the necessity and integrity of tradition. His appeal was not so much to the conscience as to the feelings, not to the imagination as to the emotions. He stood as the exponent of tradition, the life-blood of continuity and of the spiritual experience called faith.

(c) The prophets as educators ought to form a series of monographs, and I can only give a few cursory sentiments as to their power and function in the educational life. The school of the prophets, in the technical sense, took its rise in the days of Samuel.

These prophets were wandering revivalists, enthusiasts and singers, and they did but scant credit to the great masters who followed them. They formed schools and guilds and located themselves in Ramah (I S XIX, 18), Gilgal (II K IV, 38), Bethel (II K II 3), Jericho (II K II 5) and in Gibeah and Mt. Ephraim. They traveled from place to place, creating what might be called "Circuit Preaching." They taught music (II Chr. XXIII, 13), studied the history of early days and composed songs for special occasions (I S X 5, 6, 10, XIII 23, XIX 18, I Chr. XXV, 8). We cannot speak with much definiteness about their labors; yet their value lay in the fact that they made possible the emergence of the majestic figures of Samuel, Nathan, Gad, Elijah and Elisha, to be followed by Isaiah, Jeremiah and Ezekiel and the minor prophets, the lordliest band of teachers which any age has yet produced.

Prophecy was an educational movement which Israel called out of his own heart for his own direction, instruction, purification and enlargement. Like no other force, it has stirred the conscience with its direct, though blunt appeal. It stripped off all pretense and precedent. Prophecy was the force that always said, "Thou art the man!" Prophecy was the force of opposition for progress' sake, the force of protest for purity's sake. It read out of the book of universal experience the laws for particular situations. It had vision, grasp, enthusiasm, faith, power, holiness.

The prophets graduated from no school but took their credentials from God. Wherever men were, there was their message. Where unrighteousness lurked, there was

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They are eloquent exponents of religious culture. They believe in the training of the mind; but the highest knowledge is of the existence of God, of His relation to humanity, of men's duties to one another. They admire nature, but nature is but God's theatre of daily revelation. They know history, but the comings and goings of nations and of kingdoms are but the means whereby God educates the race. Theirs, too, is an appreciation of beauty, but beauty of form, of style, or image is but incidental to the beauty of holiness. Nor do they look askance at strength, but they do insist, "Let not the wise glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches, but let him who will boast, boast of this, that he understandeth and knoweth Me," etc. (Jeremiah IX, 23 and 24). Their philosophy is the philosophy of life; yet they say to you and to me:

"What does the Lord ask of you?" No platform or book stands between them and their listeners. They carry their school with them wherever they go. They aim to touch the conscience. They are not guided so much by what is, as by what ought to be. They protest and scold in order to purify and make religion more inward, more personal, more righteous. The dignity of the individual conscience is as powerful an ideal to them as the majesty of God. They know of the filthiness of sin but they would have their pupils realize this truth in all its implications. They know the necessity of ceremony but they would have man go direct to God for forgiveness. They educate by appeals to the history of the past, by present circumstances and by the future, sure to follow. They know the law of progress, and the inevitable result of immorality, idolatry, hypocrisy and injustice. They represent the ideal of the orator. They speak not for rhetoric's sake, but as the spokesman of God. They speak because they must, nor do they hesitate to create a literary vehicle to present adequately their message. Who will ever be able to estimate justly the educational power of the Hebrew prophets from Moses to Malachi?

The prophets built upon the foundation laid by Moses, the first and the greatest of prophets. Man is made in the image of God; but Judaism bears the stamp of Moses. Moses's education work covers the whole field of personal, domestic, social and national life. He is the pedagogue par excellence. But his greatest educational asset is his own matchless personality. He taught by the power of tremendous and impressive example. Moses was an educator, by the grace of God, large in vision and deep in sympathy, of

inexhaustible patience and unexampled resourcefulness. Moses was an educator, idealist of the highest order but the sanest, soundest practical teacher the world has known. Moses was an educator who fed his people according to their needs and mental capacities. He was an educator who knew his people intimately, understood their frailties no less than their strength and led them slowly but securely as the great distant purpose flooded his mind. Moses was an educator of the highest moral integrity, yet never self-righteous; of the widest culture, yet never self-opinionated; conscious of his mission and leadership, yet never consumed by the lust for power and profit. Moses was an educator who, familiar with Egyptian lore, passes by the Osiris and the gods of Egypt, and posits as the source of all knowledge, the ground of all being, the fountain of all life and the inspiration of all morality, the one, only and alone Jehovah, holy, loving, compassionate, righteous, wise, the father and teacher of the race. He was an educator who saw the necessity of such holy ideal for the training of a people and the absolute necessity of religion for the development of its life and destiny. He taught, then, that the national ideal must be a patterning after the God-ideal, unmarred by intermediary and selfish idols. He taught that the best place for the cultivation and perpetuity of that doctrine was the home—and that the best teachers were father and mother, and that the best law thereof was the child's happy and implicit obedience. He made the entire machinery of education, administration, philanthropy, worship, agriculture, revolve as spokes in the hub of religious education for the moral and spiritual life of the nation.

Moses was an educator who saw God face to face; he met his people and truth face to face for forty years. He fashioned a nation; and dying on Mt. Nebo, the mountain of prophecy, his name became a household inspiration, passing down in enhanced affection from mother to son unto the thousand generations.

(d) The work of the psalmists and the prophets might have been lost to the world were it not for another class of educators, called the scribes. We hear of the scribes long before the Sixth century B. C., but mostly serving as secretaries or chroniclers. Ezra the prince of scribes (Ezra VII, 6) gave them their new function. They formed guilds (I Chr. II, 55; I Chr. XXV, 86). Nehemiah called them "M'binim," and they certainly were the literati of the period. They were a class by themselves, and were largely recruited from the priests and levites. They were the best trained and educated men in their day. The times gave birth to their new energies. The prophet's voice was growing weaker, while the dawn of the "church" was at hand. The work of Nehemiah, the reformer, paved the way for Ezra, the ecclesiastic. Ezra tells us, VI, 10, "For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." The eighth to tenth chapters of the book of Nehemiah present to our view the great educational feature of that epoch, the promulgation and formal adoption of a new guide. This formal adoption of the law took place at a public assembly of all the people and it was in the same method of procedure that the Deuteronomic Code was accepted. The law was read aloud in the hearing of all. Thirteen levites explained the text. The people understood it all and wept. A deep sense of sin brought the people to their knees. A solemn covenant was entered into by all to observe the law, and it was signed by the people's representative.

A people had willingly, publicly adopted a new Magna Charta.

Educationally, what did this mean? Ezra, standing on the raised platform, had the largest Sabbath school in our history. All Israel sat at his feet. Henceforth, the new teacher had a great text-book. The multiplication of this book, thus preserving in unity the history, the prophets and the Psalms (current up to that day) was made possible by the scribes. Thus it happened that copies of the law and of the nation's hymn-book came into more general use; and thus families obtained possession of them.

The birth of the synagogue added immeasurably to the popularization of knowledge. The exile proved that the temple and its sacrificial altar were not wholly indispensable. Psalm LXXIV proves the existence of many synagogues during the exile; yet if this Psalm happens to be post-exilic the constant references to bodies of men coming to Ezekiel, VIII, 1; XIV, XXXIII for instruction carries the belief that the people were not homeless during the exile. At any rate, the return of the people back to Jerusalem found the temple again the center of the sacrificial system but along side of it flourished the synagogue. Whenever a few Jews settled who wished to study the law a synagogue was organized. They also supplied the religious needs of the many Jews scattered in many lands who were unable to make frequent visits to Jerusalem. The synagogue was a place for communal prayer and for study, more democratic and closer to the heart of the people than the temple. It was in the synagogue that the people's religious consciousness and unity could be expressed and maintained apart from the temple. I have not the time to enter into the new prayer book which grew out of the synagogue in course of time but its tremendous significance can be seen from the saying of

Simon the Just (300 B. C.) "Our fathers have taught us three things, to be cautious in judging, to train many scholars and to set a fence about the law."

The educational significance of the synagogue, then, in connection with the scribe becomes apparent. It was through Ezra and the scribes that the Jew became in the words of Mohammed, "The People of the

Book." The growth of the synagogues compelled an ever increasing multiplication of copies of the law; and the reaction of this upon the homes can be seen at a glance. As the scriptures became more popular, the demand for teachers was more insistent. "The community as a whole became more unselfishly interested in it than in the official hierarchy: the people began to raise apt

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teachers out of its own ranks." (Montefiore HIB. Lectures p. 395). The Rabbis, Schools of Pharisees and the Talmudic Era are children of this pregnant educational era.

The Psalm-book, the Prayer-book, the Lawbook became domesticated and were a more satisfying means of religious aspiration than sacrifice and Temple. The synagogue democratized religion. It individualized religion; and the latter gained in depth, inwardness and clarity. The synagogue was alive. There was no sterility there, and it religion expressed itself in many ways. This same age saw the last of the Psalmist, and the books of Ruth and Jonah came into the canon. The scribe as an educator is the preserver and multiplier of the literary means of education. He was a purely literary man. Most of the Bible in its final touches shows his marks. He collated, revised, interpolated, copied, edited and used the editorial blue pencil. He was the arbiter of literary taste.

(c) Now let us consider for a moment a tiny class of men, to whom the word "teacher" in its specific modern meaning would apply with more justice than to any preceding groups. The time was ripe for teachers. The phrase "teacher as the scholar" occurs on 1 Chr. XXV, 8b. These men are called the scholars "Chachammim," the wise men, the sages, and their ideas, principles and literary productions were framed in the Books of Proverbs, Job, Ecclesiastes, and Ben Sirach (though the last named is not used in the Bible). The varied group of educators whom we have reviewed made their appeal to tradition, emotion, conscience; but the sages were the first to ask for the recognition of common sense and the approval of the intellect. They represented beauty of culture, per se, yet in no wise depreciating the necessity and the prior claim of religious culture. It may truthfully be said that they came closest to the hearts of the parents and the children.

That calm of philosophy requires a state of political tranquility for its successful development. Such an age intervened between the post-Nehemiah age and the time when the danger to seductive Hellenism hove in sight. This was the time for reflection and cold moralism. It was the fittest time for systematic instruction, not for the spasmodic teaching of prophet and psalmist. The sage knew the message of the home, the priest, the psalmist, the prophet and the scribe. He was a product of a these forces. Thus, he found his material in their messages. He was the popularizer in homely and sententious words of the religion of the day. He came to the level of the masses and brought learning direct to their doorsteps. It was the task of the sage to bring the minds of the people into sympathy with the prophetic teaching. Much of their teaching is utilitarian and prudential wisdom. Not held down to any one book they could rely upon their native tact and talent. They were not burdened by a calling from on high; they did not need to scold and oppose. They were familiar with history and literature; and they could find ready illustrations lying in daily experiences. They were familiar with the floating wisdom, proverbs, gnomes, and built upon them more stately philosophy. They were moralists, but never degenerated into sophists. They invariably threw their maxims into parallelistic forms so as to have been easier fixed in popular memory. Ben Sirach XXXVIII, 24. XXXIX, assumes the existence of systematic instruction, in which the study of literature played an important part. So in Proverbs XII, 17-21, V. 13, we divine something of a school organ-

ization. Ben Sirach teaches in his epilogue, "Draw near to me, ye unlearned, And lodge in the house of instruction."

What they did teach in these houses of instruction or in the broad open spaces or private homes? It should be observed that they followed all their predecessors in taking a healthy and sane view of life. Life is a gift from God and yet life is a discipline.

Family life comes in for special consideration. "Their ideal of family life is high; monogamy is assumed, parents are the responsible guides of their children and entitled to their obedience and respect. Woman is spoken of as wife, mother and housewife. She is a power in the house, capable of making home happy or miserable. She has not only housekeeping capacity but also broad wisdom. Her position is as high as any accorded her in ancient life." (Toy's Proverbs, Int. Crit. Com. XII). Parents are the first teachers (Prov. I, 8; IV, 1-4; VI, 20). They advise parents to study their children carefully, watch their play and activities so as to be able to shape their character. (Prov. XX, 2). The child's nature should be studied (Prov. XX, 6), nor need the correcting rod be withheld (Prov. XIII, 1, 8, 24; XIX, 18). After the parents have done their duty it is well to send their children to professional teachers (Prov. V, 13) whose words are a fountain of life (Prov. XIII, 14), and whose greatest joy is the pupil's progress.

In general and specific terms the sages counsel the need of chastity, diligence, sobriety, prudence, honesty, justice, loyalty to the poor, generosity to enemies, capacity for friendship, the systematic avoidance of anger, sloth, malice, folly, perjury and theft, and in all things to follow the law of God, which is Wisdom, the essence of Religion. This law was the Will of God. The law was alive. It was a personal possession, a personal joy, a loving link between God and man. It had become spiritualized into a Passion called Wisdom. Blessed were its teachers and its profession. So exalted had this teachership risen that it expressed itself in the warmth and glow of Daniel's phrase, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But, thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro and knowledge shall be increased." (Daniel XII, 3 and 4).

The only seemingly discordant note in the Wisdom Literature to the joyous optimism of the sage is struck by Ecclesiastes and Job. These two are lonely, solitary figures, yet never despondents. Proverbs and Ben Sirach contain disconnected and practical reflections and observations. Job and Ecclesiastes are philosophers. The former two consider the general question as to what is good and right in life and practice. The two latter inquire as to the Chief Good. Yet all four build their message on, and reach their conclusions in, God as the source and guarantee of all life, religion and happiness. Ecclesiastes and Job may suffer momentary doubt, but never do they lodge in agnosticism or despair.

God-consciousness is the underlying dynamic and inspiring phrase which combines the wisdom of the sage with the righteousness of the prophet, the culture of the scribe with the faith of the priest and the love of the parent. Each age grasped a new method, placed a new stress, emphasized a new principle of the fundamental God-consciousness in and for the nation. Yet this is the

link which binds home and Torah, temple and synagogue and floods them all with divine light. It is the interpretative principle in our history. Each age grasped an aspect of this progressive truth. But the God-consciousness was not an end in itself. Its aim was the pursuit and promise and pledge of a godly and consecrated life. To achieve this great end is the purpose of religious culture. To attain it parents, priests, prophets, scribes and sages have given themselves to the formation of its curriculum in 1500 years. It is our educational ideal. The testimony of the Bible is that this is the diploma of the Jews' teachership in the world.

What are the principles and methods of education in our Bible which admit of modern application? Here we must be on our guard. Well-defined and scientific principles do not exist in the Bible. It is stupid to attempt to translate psychological words like spirit, soul, mind, flesh and heart from our Bible into modern technical terminology. It is foolish to inject William James into Jeremiah. What we can do is, by following the course of historical development of religious culture in the Biblical era, to frame a few propositions wherein all agree.

Were I, then, asked, "What is the moral of fifteen hundred years of biblical education?" I should embody them in these truths:

(a) Every child is educable and has an inherent right to the knowledge and love of God.

(b) Every child is entitled to the rich heritage of his fathers as it has been progressively harvested.

(c) The knowledge of God as it has been enunciated, amplified and lived out in history is for the enlightenment and consecration of life.

(d) Knowledge of God and consecration of the life are not two separate but two complementary aspects of one truth.

(e) The attainment of this truth as religious culture is the educational ideal of scriptures.

(f) Such religious culture is essentially domestic.

(g) In this culture, roughly speaking, parents, priests, prophets, scribes and sages have emphasized the ingredients of obedience, emotion, conscience, art and intellect.

(h) Religious culture does not mean the rejection but the assimilation of other cultures.

Accepting these fundamental propositions, there follow these principles and methods as answers to the question, "How can we best attain the fullness of Religious Culture?"

(1) Religious Culture is primarily home-made and home-grown. Its most natural soil is the soul of domesticity. All are agreed that the home is the best place, and the parent the best teacher of life's ideal. There is no need to dilate on this self-evident fact. Whatever other nations and races may have said and done, the biblical era has its unanimous verdict on the beauty, utility and duty of domestic training. Here the child gathers its first impressions of religion. Here imagination is stirred, emotion aroused, conscience pricked and habit formed. Here the living and daily examples to be imitated, and here God comes into child-consciousness. The home, doing its full duty, leaves no room for a sabbath school, save as it is included in other necessary and professional schools for extra-domestic instruction. The Sabbath School is a modern growth, and is simply a confession of parental inefficiency in this matter. Religious training in the Sabbath School suffers instinctively from theorizing, while in the public school its justification is missionary. Be it said, however, that were the biblical teachers conscious of local conditions in this century of

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transition, they would advise additional and supplementary schools, not to compete with, but to complete the natural functions of parental teacher-ship.

(2) In the home and in the sabbath school we need the emphasis upon faith and loyalty. The parent was helped by the priest. Childhood needs the blossom of faith and the bloom of loyalty. Childhood believes, and faith, aided by fertile imagination, is its working intellect. Its faith fills its little universe with personalities; they exist for the child and have reality for it. Teachers must appeal to its strong faith, give it content and stability, and fill it with the moving presence of God. The child has a reservoir of emotion. When the priests came, they filled the home with tangible objects about which their faith could be entwined. Prayer, ceremonial, holiday, sacrifice, temple, these were their food. Children to-day need this same food, properly administered.

But the real purpose of this faith and feeling is for the strengthening of tradition. Only the stupid will sneer at tradition. The student knows that tradition is the life-blood of institutions and families. A traditionless home is anemic. Tradition is the possibility of progress, the conservation of faith and feeling, of memories and heroisms and tragedies of the past. Israel glories in his traditions. Loyalty to, and pride in them, is the lesson of biblical education. Not too early can we begin to teach this to our children.

This is the keynote of Jewish consciousness. One great conviction ties him forever to the Abraham who heard God's voice thirty-seven centuries ago.

Incidentally, this explains why we Jews do not require the specific training in religion in the public schools. A religious training that is not spun on the loom of tradition is already threadbare. Tradition is weak in Christian homes, Christian Sunday Schools, and in our public schools. Therefore, I am urgent that this idea of tradition, woven in faith and emotion, shall be steadily insisted upon in the home, in the Sabbath School and in the pulpit. The Bible and our whole history and our religious institutionalism offer splendid and inspiring characters and incidents to give content and direction to it. That reason, and that alone, justifies the retention of Hebrew in our curricula and in our synagogal worship.

(3) An excessive harping on this string may produce an ethical discord. The officialism of the priest is sure to meet the rebuke of the courageous prophet. Emotion unchained and undirected, faith degenerating into blind credulity, tradition losing itself in a blatant chauvinism or a stereotyped Kaddish-loyalty are to be deplored. Thus, home and religious school should be especially concerned that religious culture should work conscience into the life of faith. Ceremonialism does not argue sincerity; nor does religiousness mean character. "Wash ye, make yourselves clean," is the moral bill of health. We must teach religion as a part of life. We must show that a child no less than a man cannot be morally bad and religiously good at the same time. We must make religion stand for personal purity, and put conviction into our traditions. We must be Jews; but we must know why we sponsor these teachings. We must acquire the courage to do right, to condemn wrong; and, at the same time, to put out faith into our deed. Our religion must point our duties to our fellow men and make God more real to us. The Bible and our subsequent history present magnificent examples of the prophetic ideal. The heroism of the prophet matches the heroism of the priest. Religious culture

which is bereft of a strong sense of duty and of courage to be righteous is back-boneless.

(4) Oral instruction is not sufficient in itself in completely fulfilling the demands of love, faith and conscience. The scribe preserved psalmody and prophecy in a Torah, and since then the teacher had a text-book. The learning of the ages must be crystallized and preserved. This can become an authoritative guide, if it bear the impress of divine contact. When the Torah came, education by text-book was Jewishly justified. Home and Sabbath School are fortunate in possessing the preserved treasures of Israel's heroic past. They can have no better manual for the cultivation of the religious spirit than by a ceaseless love for it, an abiding loyalty to it, a hearty compliance with its laws and a systematic reading of its pages. If the home and the Sabbath School hold to this task the reading of the Bible in the public school need not be our request. Its literary value, its moral emphasis, its spiritual message can be ours at mother's knee. We, alas, do not handle our Bible, and much of our loving obedience, faith and conscience lack the ballast of consistency, courage and conviction because of this failure of reenforcement in the home and school. The spirit of the scribe is dormant in us. And if the complaint is true that Jews are not devouring Jewish literature, the reason thereof croucheth at our doors. The art of literature was once a strong Jewish passion.

(5) Religious culture will not suffer if it receives breath. It ought to include intellectual stimulus and the joys of wider outlooks and higher mental reaches. The sage saw real life, and its lessons were not lost on him. His intellectual grasp of the situation and his wider reading did not land him in doubt or agnosticism. Our religious culture need not fear, then, the warm breath of other cultures.

If home and Sabbath School bring to children and pupils the seriousness, yet the joy of life, the discipline with its rewards, if they encourage clear thinking on the problems of sorrow, suffering and death, with sane and healthy appreciation of others' problems, religious culture will profit thereby. The lesson of the sage is worthy of our most mature consideration.

The methods receiving the recommendations of the Bible educators for this training of obedience, traditions, character, study and intellect, are:

(1) Imitation: A child is a born mimic. Most of his mental development is what has become habituated by imitation. Set the child the best examples in your personalities as teachers or parents, and in the splendid literature at your command! History is the best guide.

(2) Interest: A child will quickest absorb what interests him most. This principle of Bain has the testimony of centuries behind him. Arouse the child's interest in holidays and institutions so that it will instinctively ask questions. The asking of a question is a chord upon which a wise teacher will at once play. Constantly the question is put by the child: "What means this service?"

(3) Study the child's nature. Every wise parent knows the difference in temperaments, endowments and natures of children. "Train up a child according to its nature, and when it is old it will not depart therefrom." "Even a child makes himself known by his deeds (play) whether he will be good or bad," are familiar sayings of the sages.

(4) Feed the child according to its ability to digest. It cannot appreciate the message of the sage unless it has first felt the throb of the

prophet, nor will it understand the prophet unless the priestly fount of faith has first been opened.

(5) Repetition is recommended. It makes memory possible. It forms habit. The Hebrew says, "Thou shalt teach them diligently." The Hebrew word כשה means to teach by repetition through constant digging. Parallelism was used to fix an idea in the mind; acrostics had a similar saving grace. A people which has no text-book and feeds on tradition must rely on memory, sharpened through ages of repetition.

(6) Text-book education is less direct than oral. The power thereof depends mostly on the ability of the teacher. Teach rather through concrete objects than through theories and abstractions.

(7) Make the child recognize your authority. Teach by kindness, though the power of severity is not to be slighted. Ideas must be drilled in by repetition and often sink in by rebuke. Under all circumstances, obedience is the sine qua non of the educative process.

(8) Above all else, your own personality as a living and concrete illustration of your abiding faith, your spotless integrity, your literary honesty, your sympathetic philosophy will be the finest example of the power of God in you for the cultivation of the religious spirit in others.

VI.

I can now sum up, hastily, the message which this Educational Ideal has for our age. Religion is a natural need of the soul and demands cultivation. The time has past for apologizing for the birth, growth and flowering of the spirit that thirsteth for the living God and His righteousness. Religion is the glow of God in childhood, the consecration and guarantee of national perpetuity.

While religious culture may find its final flowering elsewhere, its true, natural and best garden is in the home. A religionless home is a misfortune. A religionless nation is bloodless. A religionless education is one-sided. The State must see that the educational agency of the home is not superseded. The State is made up of families and there the affections and sentiments of individuals receive their hearty support. There life receives its dower and its consecration, and there the State renews itself.

Truth, beauty and goodness are the ideals of science, art and ethics. Religion posits God as the Source of truth, beauty and goodness. It harmonizes, it sanctifies them all to human endeavors. It says to these ideals, "Blessed be ye in the name of God. We bless you from the house of God."

"THEY ARE OUR ELDERS."

"Next to the selection that has been in operation for centuries, it is, in my opinion, the antiquity and the continuity of their civilization that throws some light upon the Jews as well as upon the place they occupy in our midst. They were here before us; they are our elders. Their children were taught to read from the scrolls of the Torah before our Latin alphabet had reached its final form, long before Cyrillus and Methodius had given writing to the Slavs, and before the Runic characters were known to the Germans of the North. As compared with the Jews, we are young, we are newcomers; in the matter of civilization they are far ahead of us. It was in vain that we locked them up several hundred years behind the walls of the Ghetto. No sooner were their prison gates unbarred than they easily caught up with us, even on those paths which we had opened up without their aid." Anatole Leroy Beaulieu, 1893.

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WHAT THE HEBREW STANDARD NATIONAL MONTHLY MAGAZINE PURPORTS TO ACCOMPLISH.

IT IS the especial aim of this monthly magazine to break down the barriers of prejudice by educating the one hundred million people of America to the real status of the Jew.

The Jew asks for no special favors but for his rights only. He is not an interloper and the history of the United States is closely woven around him. It was his enthusiasm and money which made possible the expedition of Columbus, and the campaign for independence in 1776, our government publicly acknowledging its indebtedness of over \$600,000 to Haym Salomon—a fabulous sum for those days. In the Civil and Spanish-American wars Jews were the first to volunteer and furnished more than their pro rata quota to all branches of the service, and today the Jew is foremost in our citizenship and in every movement for good government.

Jewish Heroes of the War

By LEWIS I. NEWMAN,

Rabbi Bronx Free Synagogue, New York

All the world loves a hero. We are all instinctive hero-worshippers. "The dazzling and glorious concentration of courage" which Henri-Frederic Amiel asserts is heroism, appeals to us whatever its form. Heroes may in the main be divided into two classes—heroes of arms and heroes of ideas. The hall of fame opens wide its portals to men of military valor, whether victors like Wellington and Foch, or vanquished like Winkelried or Stonewall Jackson. Before the European war, the heroes of peace had begun to challenge the prestige of the warrior. The winners of the Carnegie medal were popularly acclaimed; the heroes of the intellect and the spirit, Pasteur and Tolstoi, had won the plaudits of the multitude. Since August, 1914, however, the hero of the battlefield has come once more into his own.

In this renaissance of praise for the "ish milchamah," the man of war, we Jews have shared. It has been said that as a people we have laid little stress on the possession of military virtues. In truth, our heroes have been our prophets, our sages, and Rabbins. Our martyrs of Treves, Toledo and Kishineff crowned the piety of their lives with the heroism of death at the stake or in pogrom. In modern times we have borne heroes of ideas, Heine, Boerne, Hartmann, Saphir, Jacoby, Karl Marx, Lasker and Bamberger, both stimulated and participated in the German and Austrian revolutions of 1848 and the battle for political liberalism thereafter. For the last four years Jewish heroes of the mind and soul have bearded the Teutonic tyrant in his very lair: Liebknecht, Haase, Ledebour, Harden, Rosa Luxemburg, Cohn and a host of unnamed Jews in the Central Empires have struggled unceasingly for the triumph of democratic ideals. In 1848 and 1918, Jews have been the heroic forerunners of progress; they have not hesitated to brook persecution, and if need be, death on the revolutionary barricades.

Because of our emphasis upon heroism of ideals, we have been charged with a lack of military prowess. In vain have our champions pointed to the exploits of Judas Maccabee and Barcoelha, to the Jewish regiments of Spanish and Polish rulers and lovers of liberty. Despite the long array of Jewish officers and winners of military medals in European armies of the nineteenth and twentieth centuries; despite the records of American Jewish soldiers compiled by Simon Wolf, even in America we have been stigmatized as a race of weaklings. Only a year and a half ago, when the United States first entered the world war, we were branded outright as "slackers." Many of us have sought to repel the accusation with facts and figures, but subtly and gradually, some of us have fallen victims to a belief in its accuracy; for the curse of anti-Jewish propaganda is that many thin-spirited Jews by degrees come to feel themselves members of an inferior people. An article in a well-known American monthly last spring entitled, "The Jew Is Not a Slacker," stated very laudably at its beginning: Of course, the Jew is not a shirker; so many Jews are in the army and navy, so many are serving the government, etc. But the author then went on to say: But if the Jew is a slacker, the reasons can be found in the fact of Russian oppression,

the lack of correct Americanization and other causes. "He who excuses, accuses."

Eighteen months of war, however, have given the lie to the sinister charge of Jewish timidity. For America and the world have perceived that no people owns a monopoly on heroism. The teachings of the unholy and happily humiliated triumvirate, Treitschke, Bernhardi and Nietzsche to the effect that the masses were adherents of a "slave morality" and that courage belonged only to the blue-blooded aristocrat and the warrior fit for Valhalla, had impregnated the Germans with a lofty sense of their own physical superiority. But the citizen armies of Britain and the allied countries made up of youth who had leaped from behind the desk, the plow, and the counter, hurled back the crack Prussian troops at the Marne; our own American boys, who a few months before were performing the routine tasks of peaceful occupations, turned the tide at Chateau-Thierry and marked the beginning of the end for Kaiserism. We have seen shattered before our eyes the delusion of an aristocracy of courage; fortitude in peril is the possession of the humblest of men without distinction of color or training. Because men are men, they are brave.

A barometer of our new-found democracy of heroism lies in a recognition of the valor of the Jewish soldier. Soon after the outbreak of the European war, no less than 700,000 Jews were under arms for every embattled flag. The American Jewish Year Book contains on page after page the names of Jewish officers, of promotions and decorations for Jewish privates. The international Jew has fought on every battlefield of the war. Victor Chapman, in his diary, tells of the Jews in the Foreign Legion, recruited from Morocco, Algeria, Siberia, France and America. The far-flung armies and navies of Britain contain countless references to Jewish soldiers and sailors who come to public attention only when mention of their decoration is noted. Jacobs wins the military medal in Mesopotamia; Hirsch in German Southwest Africa; another Jacobs at Salonika. An American boy, Ed Benedict, writes home of an episode in France: he heard three French poilus in front of him singing, "Gott in sein Mishpot is Gerecht." He hastened to them, addressed them in Yiddish. They responded, and in the ensuing conversation, told him they were returning to the trenches after leave to say Kaddish for their dear ones. Incidentally, they told the American Jewish lad that out of one hundred who had enlisted from their village, they alone were left. Under every heaven, speaking every language, our fifty-seven varieties of Jews are fighting, each different from the other, yet united by the common ties of Jewish brotherhood. The war has meant new migrations for the wandering Jew.

Jewish mothers have not stinted in the sacrifice of their beloved sons. The number of Jewish parents who have sent two or three sons into service is legion; four Kowalskis, Aloes, and Schnitzers have joined the American forces. Mrs. Rosenberg sat by the side of Mrs. Quinn in a special automobile during the Liberty Loan parade last spring, because she had given six sons to the cause of her country. In England, the Annenberg family has contributed one daughter, who

is a staff nurse at a hospital near the front, and twelve sons, nearly all of whom have been wounded, and four of whom have been killed on behalf of Britain. The Magen David over their graves is a perpetual memento not only to their courage, but to the strength of the Jewish mother who bore and reared them, and suffered her loss like Beruria of old. For hand in hand with the Jewish heroes must stand the Jewish heroines of the war:

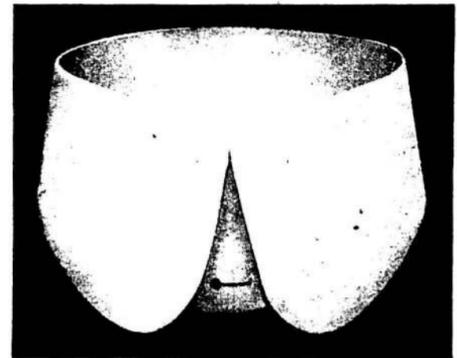
We find our Jewish men of valor in every branch of the service, not less, but more in the most perilous work. The Bureau of Jewish Statistics has file after file of as yet unsorted material on the story of Jewish participation in the war, particularly in its American phase. There are over 185,000 American Jews under arms; some estimates have placed the figure even higher. We learn of Jewish boys on submarine chasers; one is decorated for rescuing nine comrades from a torpedoed hospital ship. In the tank service, Lieutenant Wolf receives honor for maintaining his position in a disabled landship in the face of the enemy fire; although he was for twenty-six hours in action, and his crew completely exhausted, he broke up a hostile attack, and saved a critical situation. An English Jew at an anti-aircraft station kept important docks from destruction by enemy overhead fire. Jews have distinguished themselves in the ambulance and hospital service on the French, Italian and Eastern fronts: Mrs. Marsden, a matron at Beech-House, receives a war cross; Captain Baer is decorated for being at the front forty-five consecutive days, sixteen hours in a front-line trench, and ten hours tending the wounded, up to the number of 200; Julia Heineman is decorated by King Albert of Belgium for work among the French wounded and blinded. In the Aviation Service, there is a whole galaxy of Jewish names: Lieutenant Jacques Swaab, to mention one of a long list of brave deeds by Jewish airmen, accounts for three aeroplanes, one a Fokker, another sent down in flames, another placed out of control. Jewish chaplains have performed notable service and have rendered their lives for the cause: Rabbi Schwarz of Brussels; Rabbi Witser, of St. Etienne, struck by a shell in Champagne and killed, and Rabbi Bloch, of Lyons, the story of whose death while administering the last rites to a mortally wounded Catholic, is one of the most touching of the whole war.

Many interesting and romantic episodes have been associated with Jewish soldiers. "Bunt" Cohea, of San Francisco, one of the first American captives to escape from a German prison, had dropped his pick and shovel as an engineer for participation in checking the German assaults last spring. He was taken prisoner, placed in solitary confinement, but escaped soon after, swam the River Oise, and shouting "have a heart" to the riflemen on the other bank, reached safety. The American army has a fifteen-year old Jewish corporal; several Jewish veterans of the Spanish-American War, among them Lieutenant-Colonel Liebmann, killed in Flanders on August 3, have gone to their death in the front-line trenches. Many Jews who were with Pershing in Mexico have followed him in France. Jews were members of the Model Battalion which toured Canada. Aaron Levy, during an American offensive in full sight of German snipers, continued to make coffee for American wounded, though his rolling kitchen was dented and peppered by machine fire. News of the death of Solomon Rubel leading a charge was received by his parents and

friends at the moment they were drinking a toast to his health. Salitzky, a Kishineff survivor, perished for the country which gave him refuge and freedom; his mother, though frantic with grief, hid the news of his death from her two remaining sons in khaki. A letter received by Rabbi Coffee of Chicago told that a Jew, notorious for his connection with a "million dollar burglar trust" but later re-deemed, had gone to his death "over the top" as became a true soldier of the republic. A certain Samuel Goldberg, who might have avoided service, when he learned of the death of his namesake, registered with the same draft board who had enlisted without notifying them, demanded immediate induction into service that he might carry on the name of his friend to yet greater honor. That Jewish boys can bear suffering with grit is shown by the letter of Abe Fleischer who wrote after a hand-to-hand conflict with a German raiding party: "I lost my right arm and my left eye, but I am getting along O. K. just the same. Break the news gently to Mother." Private Fells, according to the bare and insufficient language of the dispatch, was decorated because he held a position with a wounded comrade for thirty-six hours after

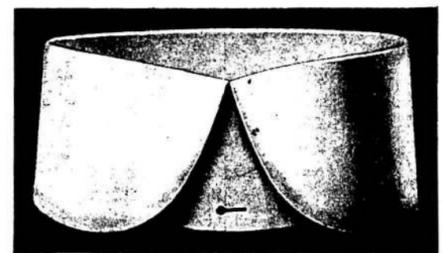
his officer had been killed. He carried his comrade through the German lines for two and a half miles to safety. Lieutenant Rothfeld, during a bombardment, walked on the top of the trenches, organizing his men until he fell wounded, directing the operations until he fainted from loss of blood. Jewish privates are mentioned for having been the first to dash into a village held by the enemy; for having penetrated into the foe's trenches; for having delivered important messages to commanders cut off from all communication; for gallantry in an engagement along a sunken road; for maintaining the integrity of the American lines in the victories at the Marne and the St. Mihiel salients. Saul Hirsch, on the President Lincoln when it was torpedoed last spring, tells in a letter that the worst moment occurred when the U-boat pointed its guns at the small boats in which the American soldiers were escaping. The Chaplain asked the men to pray, and as Hirsch says: "I prayed in ninety different languages." His prayers were answered, for the Germans soon after took the shells from their guns. One of the most striking incidents of Jewish heroism is that of Leopold Strauss who permitted himself to be inoculated with trench

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fever germs in order that physicians might study the course of the disease, and thus gain information which might save the lives of untold sufferers.

The annals of Jewish bravery in this war would be incomplete without a mention of the Zionist Battalion. Zionism has been a potent stimulus to American Jewish boys in the ranks. Private Weisgal won a corporalship for having vindicated the right of salute to the Jewish flag; an immigrant Jew writing to Mr. Billikopf, remarks: "I am heart and soul a Zionist, and that's why I am happy to be a soldier." Patterson's book: "With the Zionists at Gallipoli," recounts the dramatic story of the Zionist Mule Corps, organized by Jabotinsky and other kindred spirits, in the early days of the war. The Palestinian Legion has captured the imagination not merely of the Jewish, but the Christian world as well. Major Mitchel, a British recruiting officer, has said: "I have

served with Jewish boys in France; I have helped to bury many of them. It was my duty to blow the whistle that sent them 'over the top,' and they went like men." An enlistment poster in Palestine, similar to the thousands which have roused American Jewish youth over the country to a passionate response, reads: "The blood of our heroic ancestors of 2,000 years ago, and the blood of the British who have fought here for us today is calling to us from this soil: 'Enlist! Enlist!'" Major Brooman-White, entrusted with the task of securing recruits in America for the Legion, has told laughable anecdotes of Jewish boys who have resorted to every conceivable device in order to gain admittance into its ranks. What a thrill ran over the entire Jewish world, which seemed almost to pulsate and throb from one end to the other, when the dispatches from Palestine in Allenby's recent, offensive announced that among the soldiers of the Allies who had conquered and pursued the Turks, Jewish troops had fought. If ever we have believed that the new covenant by which the rejuvenated Jewish people shall regain their ancient homeland must needs be cemented by the blood of Jewish youth, fulfillment has come in the knowledge that Jewish Legionaries have helped redeem the soil of the Fathers.

The climax to the tale of Jewish heroes meets us in the account of the "Yiddish Battalion" of the American Expeditionary Forces. Edwin L. James, correspondent of the New York Times, has often written of the "New York Melting Pot Division" in which rich and poor, high and low, Jew and Gentile, men from Manhattan, Bronx, Long Island, and Westchester county have fought side by side and met their tasks bravely and calmly. Rabbi Martin A. Meyer has written me of East Side boys wounded unto death who have said with their last breath: "We're glad we had a chance to do it for America." Letters have come to our notice that regiments, composed almost entirely of Jewish boys, would have gone to Paris for special decoration, had they not been urgently needed on the firing line. In the Times of October 31, Charles H. Grasty writes, "New Yorkers Won Glory in Big Drive. Upton Division has record of Action on Vesle and in Argonne for 63 days."

"All these things emphasize the spirit and fighting qualities of this New York Division. Men from the East Side, from Fifth avenue and Central Park West are working shoulder to shoulder with dauntless courage and never failing cheerfulness.

"One mustn't leave out mention of a little pants cutter from the East Side who has made a wonderful record as a runner, laughing shells and bullets to scorn and seeming to bear a charmed life. He is to get the D. S. O."

The Upton, or Yaphank Division, has experienced perhaps the most thrilling episode of the war. The 77th, called "The Lost Battalion," was caught in the Argonne Forest, and surrounded by the foe. They were promised lenient treatment, but they refused absolutely to surrender. Two Jews and an Irishman were sent for aid; for four days and nights, the battalion waited for relief; the bullets of the enemy's guns shaved the ground about them; many a lad fell to rise no more; they had no water; oak leaves were their only food. But still they remained firm in the faith that their messengers would pass through the gauntlet of machine-gun fire unhurt. In the end, their hardihood was rewarded, and they were rescued by their brothers-in-arms. The news was flashed

across the wires to America. How correspondents and readers buzzed when it was learned that the 77th, "The Lost Battalion," was in reality, a "Yiddish Battalion" from the heart of New York Jewry. An editor of the New York Globe was moved to comment:

"If it had been said a year ago that the rather undersized tailors, factory workers and pushcart men, clerks, etc., crowding the East Side streets would be capable of such a feat, smiles of incredulity would have spread over many countenances. Yiddishers fight like wildcats? Nonsense. It was not in them. But they did. Belittlers will please pass out by all exits. Democracy is not interested in developing power men, but in creating power within them. In less than a generation the Russian Jew has got out of his soul the scars of centuries of tyranny and oppression. He went into the melting pot with many fears clouding his spirit, but he emerges a full-grown man who looks with level, unlowered eyes at the arrogant Prussian."

One of the most glowing tributes to this exploit was paid by Howard V. Sutherland in the New York Herald, whose poem entitled "To Hester Street," says in part:

"Once, let the truth be uttered, nobody loved the Jew;
Said he was all for money; I did and so did you;
Watched him pushing his barrow, thought he was out of place
Here in a Christian country; his was the 'outcast race.'"

Well, we were wrong, let's own it. It isn't your race or creed
That makes a man a hero in a nation's hour of need;
There's something else to manhood; or yellow, or black, or white,
Your man in the hour of peril will go to the front and fight.

The Jews, as you see, have proved it. Their children were free at birth. And now, in return, they are fighting for the freedom of the earth; Giving their lives if need be that the children of later years Shall be glad and shall live forever in the freedom that is theirs."

"Heroes as great have died and yet shall fall," warns Homer. But for us these heroic events have a special poignancy and appeal. It is not that we would single out our own Jewish boys for special praise, but because it is "fair play" that a misprized people should not be disregarded or wrongly judged. Not all the heroes of this war have died abroad or in our camps. I am reminded of my friend, Morris Wessel, who died in governmental service from overwork, with the words on his lips: "Pershing needs men and I'm quitting." I think, too, of "Butts" Meyers, a Free Synagogue boy, whom the plague struck down in a Southern cantonment; as he passed away he raised his hand to his brow in feeble salute, saying: "General Pershing, I'm here." Not all the heroes have died on the battlefield; I think of Major Karpas, the physician, whom disease claimed in the prime of his powers. Many a hero has fought and won glory never to be known or sung. The brief notices herein contained represent an infinitesimal fraction culled from a vast amount of evidence; the number of tales which will remain untold of valorous conduct shown in silence and with modest self-abnegation can never be counted or recorded.

New heroes will rise. Jews will help build the League of Nations, Jews will guard and preserve the fruits of victory in the war. But in the days to come we will look back to the men who have made triumph possible, with praise and affectionate esteem. When the conquering heroes come home we will sound the trumpet and beat the drums; we will rejoice that in the world's greatest task Jewish boys have played a valiant role; we will delight that not only the Smiths have helped make the world safe, but the Cohens as well. We will thank the God of Israel for our Jewish heroes, and sing aloud with the poet of democracy:

"Hail Columbia, happy land,
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The Jewish Soldier's Religion

By Rev. VIVIAN G. SIMMONS

Chaplain British Expeditionary Forces

Of late the national thought has been turned to the maze of problems which must confront us when the war is over. A great deal of speculation is going on, and no little anxiety is being felt in regard to the vital question of religion after the war. You read day by day of what is going on at the front, but it is hopeless, it is impossible for any descriptions to reflect for you the life and the thought and the atmosphere, without seeing it with one's own eyes. Speculation and forecasts as to the future of religion after the war, by those who have not seen it or lived the soldiers' lives, cannot seriously be worth much. And so I shall tell you something of what my experiences have taught me as to the religious needs of the men who are fighting, and something of what I conceive to be the duty of those at home; so that those needs may be understood, and the changes in our religious life which they require may be fearlessly and sympathetically made. There are great difficulties to be overcome; there are prejudices centuries old to be laid aside. Let me put it negatively and tell you that it is my firm conviction that if you expect Jewish fighters to carry the discipline of war into their religion afterwards, to toe the old line, to fall into the ranks as the majority were more or less content to do before the war began, you are profoundly mistaken. If any section of Jewry believes this, it will find that it has more deserters than adherents. If any of you imagine that in their religion the men will return and be able to find new enthusiasm in peace for the things which they have cast off in war, you will have a rude shock, for you will assuredly see a drifting away on all sides, and the many thousands of young men who are going to make the Judaism of the future lost to us beyond power of recall. Please do not mistake my meaning. I say that many thousands of young men who are going to make the Judaism of the future will be lost beyond power of recall. They will not drift away from Judaism, but they will secede, and leave us behind. The men will have the religion they need; for when men have faced death, not once or twice, but have lived continually in the shadow of death, they will not hesitate to show their courage and determination at home as well. Religion at the front is reduced to fundamentals, and though obviously a great deal more is needed in normal life, the men who have felt the inspiration of the few great things will assuredly have no trappings that are meaningless. Rather no outward religion at all than a mere conventional one. This is not a phrase but a fact, and I live among men who have awakened to this fact.

There are four distinct ways in which I believe the religious attitude of the Jewish soldier is becoming revolutionized today; on these four lines it behooves you at home to prepare for the deepening of the conscious religious life which will come, must come, when the world is at rest again. In the first place the ethical teaching of Judaism must take a far more prominent position in Jewish education than it has ever occupied before. Hitherto for the most part, ritual and ceremonial have been considered as vital a part of Jewish teaching as the ethical side. It is useless to argue that the two have always gone hand in hand. Knowledge of

Jewish law and ritual is worse than useless to our young men and women if they cannot be taught to see God. At the front there are only two sides to religious experience; the realization of what the Presence of God means, and the fulfilment of the plain, simple, duty of the moment. The forms and ceremonies are not forgotten, but they have sunk so far into the background that very many of them have no longer an inspired meaning at all. And even some of the greater things bear an entirely new proportion out here. At a field service I held on the Day of Atonement, several soldiers who had walked many miles with full pack to attend and who had fasted until the afternoon asked me whether I thought they might break their fast before returning to their lines. Need I tell you how I answered them? I told them that it would be an insult to the lives they led out here for Atonement by fasting to be required of them. Do you suppose that a man who was accustomed to lay tephillin before the war and has come out and found himself a truer Jew and a more faithful servant of God, in spite of having to give up laying them, will be able to return home and lay them again?

At the front we find an increasing universalism in religion. By this I mean the wonderful and hitherto unprecedented way in which the common universal elements of Judaism and the various forms of Christianity are emphasized and gloried in. Jews and Christians are learning to know one another as they never did before. It is not merely that toleration is shown of one by the other, but that a sense of brotherhood, mutual understanding, and, best of all, mutual admiration, is shown by the Christian for the Jew and by the Jew for the Christian. As a result of this, men and women of all denominations are going to intermingle in their work and their play immeasurably more than they have hitherto done. And this is the problem you have to solve: How can this be encouraged by us on our side without increasing the tendency to assimilation? I believe that this can be done, and this fact is certain: That after mil-

lions of non-Jewish officers and men have been brought into contact with Jews, and the discovery made that they are no worse, if no better, than their neighbors, that they are not mean, and shifty, and grasping, as the Jew has been portrayed for the most part in modern literature, the unnatural separation between them cannot possibly continue. A Christian padre and I were standing together behind the trenches the other day performing the last rites, each of us, for a soldier of our respective faiths. The shells were flying overhead, and bursting unpleasantly near us, and we both felt the brotherhood of our common danger. We shook hands afterward, and went our separate ways. Do you think it possible that we can ever regard each other, if we meet again, as strangers or aliens one to the other, because we worship God in different ways? Do you know that on many occasions a Christian officer, and often not a chaplain, has taken the Jewish Prayerbook from the pocket of a fallen comrade, and has read the Jewish burial service? At a hospital, which is a Trappist monastery, where one of my colleagues was stationed about a year ago, the Church of England chaplain was away; and so it came about that the colonel conducted the service, and my colleague read the lessons and preached a sermon on brotherhood. Just think of it! A Church of England service, in a Roman Catholic chapel, most of the worshippers Nonconformists, and the sermon preached by a Jew! At another hospital, at one of the bases, it was left to a young Jewish nurse to discover that the mortuary was neglected. Thereupon she obtained from England a crucifix and an altar cloth, and makes it her daily duty to see that the place is kept clean, and gathers flowers with her own hands to beautify this Christian chapel. Are not such things eloquent of what the war is doing for religion today? Can the Jew remain for the future the despised or unknown quantity that he used to be to the vast majority of Christians before war turned the hearts of men toward one another? The days of distinct and separate communal life are over. In religion, nothing but the few great things matter at the front, and these Orthodox and Reform Jews, Protestants and Roman Catholics, all share in common. It is for you to determine what are to be the results of this community of feeling and danger, of hopes and prayers.

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"Justice to the Jews"

(Being the preface to that well known work.)

BY THE LATE DR. MADISON C. PETERS.

Though the author has written much and spoken more in behalf of the Jew, he is not a Jew, but on the contrary is descended from an ancestry inimical to Israel, a people who carried down with them through the years the senseless prejudice and foolish hatred of their forefathers. His ancestors came to America from Germany one hundred and fifty years ago, and it would be false for him to assert that Germany has ever shown any love to the children of Abraham; he has to admit that she has ever been in the vanguard of their persecutors. Only within the last few decades of the nineteenth century did Jews get an opportunity to prove their worth in Germany. Therefore, as a boy among the Pennsylvania Germans, the author of this book drank in the absurd prejudice and blind bigotry displayed toward the Jew, but as he grew to manhood and studied the histories of men and the accomplishments of the children of men, his views in regard to the Jews underwent a radical change. His personal contact and observation strengthened and confirmed what he had read. Hence he resolved that he would do his part to dispel the clouds of ignorance, misconception and bigotry which obscured the Jew and placed him in such a sinister light. He would endeavor to the best of his ability to put the Jew on his proper pedestal, so that the world could view him as he was and is, not as represented by maligners, traducers and calumniators; especially it was his desire to speak a word for justice to the Jew in free America, the land that has never closed her doors in the face of the persecuted, the oppressed, the downtrodden, no matter at what altar they bent the knee to adore their God.

The Jews were rapidly becoming a part of the national and social life of the country, and the time was ripe for all to know them. The author had delivered some popular (rather unpopular) addresses on the world's indebtedness to the Jews which were widely published and translated into many European languages, and the spoken words, impassioned and sometimes impetuous, formed the nucleus of the book which became more enlarged than at first intended. The reception extended to the work both by Jews and Christians was cordial, but the author was fully conscious of its defects. He had the plates destroyed after the first two years and began writing a series of books along similar lines, and although these were well received, the old title of "Justice to the Jew" more forcibly appealed to the people; therefore, to satisfy the public demand the author undertook to rewrite the book.

Words and allusions obscure to the general reader have been explained in the text, and there are many facts given for the first time which, no doubt, will be strange to the majority of Jews as well as to the Gentiles.

We speak of non-Jews as Gentiles (in Hebrew phraseology Gentiles were all the nations of peoples besides the Jews) because their treatment of the Jews makes Christian a misnomer. Indeed

the word "Christian" in many places in this work must be understood generically, and not taken in the sense of one who possesses the spirit and follows the teachings of Him who gave the word its origin.

Various are the names by which Jews are known. The Bible calls them "the people of God." Mordecai said: "For he had told him that he was a Jew." From the time of Babylon and the Great Dispersion the descendants of the patriarchs have been called Jews (Jehudim) or descendants of Judah. Jonah said: "I am a Hebrew." Hebrew is derived from Ibrî, meaning the other side of the Euphrates, or from Eber, the great-grandson of Shem. Elijah said: "Israel shall thy name be." Israel (prince or prevailer with God) in commemoration of Jacob's conflict of faith with the heavenly messenger at Peniel.

If what is written in this book will essentially modify the views which the Gentile world holds with regard to the position of the Jew, and will lead Christians to grant to him the possession of the mental, moral and spiritual qualities which history affirms, and if every Jew can be made to feel as Lord Beaconsfield felt, then Benjamin Disraeli, when taunted in the House of Commons for his Jewish extraction and when he hurled back, "I can well afford to be called a Jew," the author shall feel he is well repaid for the labor involved in this refined study of history.

WHAT IS A JEW?

"What is a Jew? This question is not at all so odd, as it seems. Let us see what kind of peculiar creature the Jew is, which all the rulers and all nations have together and separately abused and molested, oppressed and persecuted, trampled and butchered, burned and hanged—and in spite of all this is yet alive! What is a Jew, who has never allowed himself to be led astray by all the earthly possessions which his oppressors and persecutors constantly offered him in order that he should change his faith and forsake his own Jewish religion?"

"The Jew is that sacred being who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring, and fountain out of which all the rest of the peoples have drawn their beliefs and their religions."

"The Jew is the pioneer of liberty. Even in those olden days, when the people were divided into but two distinct classes, slaves and masters—even so long ago had the law of Moses prohibited the practice of keeping a person in bondage for more than six years."

"The Jew is the pioneer of civilization. Ignorance was condemned in olden Palestine more even than it is today in civilized Europe. Moreover, in those wild and barbarous days, when neither life nor the death of anyone counted for anything at all, Rabbi Akiba did not refrain from expressing himself openly against capital punishment, a practice which is recognized today as a highly civilized way of punishment."

"The Jew is the emblem of civil and religious toleration. 'Love the stranger and the sojourner,' Moses commands, 'because you have been

strangers in the land of Egypt.' And this was said in those remote and savage times when the principal ambition of the races and nations consisted in crushing and enslaving one another. As concerns a religious toleration, the Jewish faith is not only far from the missionary spirit of converting people of other denominations, but, on the contrary, the Talmud commands the rabbis to inform and explain to

every one who willingly comes to accept the Jewish religion all the difficulties involved in its acceptance, and to point out to the would-be proselyte that the righteous of all nations have a share in immortality. Of such a lofty and ideal religious toleration not even the moralists of our present day can boast.

"The Jew is the emblem of eternity. He whom neither slaughter

nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off from the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world—such a nation cannot be destroyed. He is everlasting as is eternity itself."

Leo Tolstoy.

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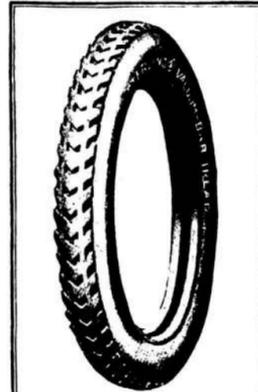
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All Human Laws Founded on Ten Commandments

By FRANK H. SHORT
President California Bar Association

A brief resume of the origin and history of law, including a consideration of religions out of which the same has grown and developed, will aid us in adjusting our minds to the modern problems of government and of law. Therefore, without further apology or explanation, I will proceed with this somewhat heroic task.

Generally speaking, our own ideas of right and wrong, and of justice and injustice, and of what should be and what should not be the law, are even at this time derived from the Ten Commandments and the accompanying moral code constituting what is called the Mosaic law, and which have come down to us through the Jewish civilization.

I realize there is a divergency of opinion about Moses. The most orthodox believe in the personality of Moses and in the promulgation of the Ten Commandments and the law exactly as described in the Bible. Other people, accepting the Commandments as the law, are inclined, nevertheless, to believe that they originated out of a general development of ideas of right and wrong and religious beliefs of the Jewish people, and that Moses is more or less of a figure in history and not the definite individual described in the Bible. Others reject the same en masse, and wholly deny the idea of divinity, the actual existence of Moses, or the verity or importance of the Commandments or the Mosaic law. Regardless, however, of any discussion of the divinity of the Commandments or the Mosaic law, the most thoroughgoing infidel in the world receives almost equally with the most devout believer, his ideas of right and wrong and of morality and law, from this same source.

Whether we believe in its divinity or its authenticity, or not, in all the teachings and procedure of all of the countries and civilizations to which the Commandments and law have gone, the ideas of right and wrong that have permeated the masses of mankind, that have been the basis of the literature of all those civilizations, have been primarily and fundamentally derived from the Ten Commandments and the law accompanying the same.

We devote, in legal education, years to study of the common law, and in a large sense it is a useful and desirable thing. And in truth, the common law has probably developed into the most satisfactory and workable scheme of laws in the world. And yet, in the branches of it that we study, there are trivial things arising out of the rights of kings and dukes and barons and commoners and citizens and serfs. Except for the general course and development of the existing scheme of the common and statutory law, many of the things we must understand and be able to repeat of the common law are as unessential to an understanding of the fundamental questions of right and wrong as anything could possibly be. Upon the other hand, apparently out of the very nature of the human mind and in the formative struggle toward the light and the right, we find in the Ten Commandments and in the Mosaic law the basic growth and development illustrating the natural tendency of human-kind, and in all of this growth we find elements of solidarity, perpetuity and truth that have never been changed.

Therefore, while an adequate knowledge of the common law is necessary to procedure and practice, and in some respects to an understanding of right and wrong, it is congenitally, fundamentally and from the standpoint of the desired conception of the tendencies of the human mind and the fundamentals of right and wrong, derivative, trivial and unimportant in comparison with the Commandments and the Mosaic law.

In fact, while the stream has been affected and colored in a degree by the philosophy of the Greeks and the laws of the Romans as codified by Justinian, and in other ways and from other sources, it is a matter undeniable that the general course and flow of these ideals and principles have been comparatively clear from the beginning, and are as applicable and as much in force today, and perhaps even more so, than they were at the time of their promulgation at the foot of Mount Sinai. Other religions have arisen, other moral standards have been promulgated, but one and all they have either vanished or become ossified in some decaying civilization. Some of these have wholly vanished into the desert of time; some are stationary and gradually disappearing like a dead sea. The one stream of definite source that seems to forever flow and never to fail—that has many tributaries but one defined and unfailing source—is the stream of Sinai. Legally the light that must ultimately direct our course is the light of experience. Why, then, should we confine our legal studies to tributary and unimportant channels, and even avoid a study of the one main and obvious source of our laws?

It is true that ideas of guilt and innocence, and of adequate punishment, have changed, not only in connection with the Ten Commandments and the law, but it is almost equally true that there has been an almost equal change from the earlier history of the common law. I am prepared to defend the assertion that the rules established in the Ten Commandments, not as to mere questions of title and procedure, but as to the fundamentals of right and wrong and of morality, are more nearly the laws in California today than the rules of the common law.

Obviously, therefore, it would be very interesting to know, if we could, whether or not it is true, as orthodox people believe, that the Ten Commandments were traced by the finger of God himself on Mount Sinai and given to Moses as divine law.

Consistent, however, with my previous statement, I am not going to enlighten you on that subject. I am not going to pause even to state my beliefs thereon. However, I am going to take the liberty of reminding you that if we, in our infirm, human way, were trying to illustrate divine things as compared with human things, we could, I think, find no illustration to equal the history of the Ten Commandments. Those Commandments were promulgated for or by a primitive and recently enslaved people, comparatively few in numbers, out of touch with orderly government, strangers, pilgrims and wanderers in the waste and desert places of that far eastern country. Since they were promulgated, throughout the long centuries of history, nations and civilizations have risen

to power, changed laws and changed customs have come and have decayed and passed away. Other religions, other doctrines, other philosophies, have had their day and have either largely passed away, or do not much affect, in our time, the course of human history or of human events. There were long periods, following the commandments, of contending, rising and falling, civilizations and powers. There was another long, dark period when civilization and law seemed to react, and when the courses of civilization and history seemed backward, not forward. And since then, there has come what we believe is a Renaissance toward a higher civilization and a better understanding of the law.

When the Commandments were written, and for long centuries thereafter, civilization, so-called, was a very different thing from what exists in our day and time. Since the Commandments were

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communicated, the life and conduct of human kind has almost entirely changed in methods of living, in habits of living, and in means of communication. And especially within more recent years we have seen almost an entire new course of human life—we have seen the invention of steam and its application to industry and travel; we have seen the amazing and varied development of electric power; we have seen the coming of the telegraph, the telephone, the wireless telegraph, and the flying machine, as well as the moving picture and the phonograph, and to an indefinite extent and number the development of the arts and sciences.

Through all these varied and amazing changes, the Commandments have traveled unchanged and unchanging. They were just and sufficient for the primitive and pastoral people, by and for whom they were promulgated. They have continued and survived through the rise and fall of civilizations and of nations. And in our own generation, when industry, manufacturing, travel, communication and all of the varied interests of life have

been wholly revolutionized and changed, it would be hard to suggest any existing law that could not be clearly traced, either in principle or in general application, to the Commandments. And if all the laws in all the world were repealed today, and the Ten Commandments and the Law of Moses were reenacted in spirit and effect, there would be little law repealed and little that is new enacted. We travel by express trains instead of riding on donkeys. We have multiplied energy and the applied capacity of mankind a hundred-fold. We go around the world in an incredibly short space of time. We communicate, practically instantly, with all parts of the world. And with the development of the moving picture and the phonograph, though a man should die and be dead a thousand years, yet does he live and move and speak again, the very resurrection and the life.

It follows, I think, that if in our human infirmity we were asked to give some illustration of divinity, we would be quite unable to do so from our own consciousness, yet nevertheless, we might illustrate

the divine conception of things as compared with the human conception of things by the Ten Commandments and their history, better than in any other way.

I shall not dwell, of course, upon the history of the people who adopted and were or should have been guided by the Ten Commandments, but shall indulge only in a few brief references, illustrating the tendency of human-kind to enact laws, to sometimes be guided by and sometimes to violate laws.

We are frequently deluded into the belief that some very ancient things are entirely novel and modern. For instance, I have heard many of my friends boast of the initiative, referendum and recall as modern inventions. It is, therefore, interesting and curious to observe that, after Moses had announced the Ten Commandments, and while they were being engrossed, so to speak, on Mount Sinai, that by a popular uprising a referendum was instituted by popular will and of popular right. And on account of the delay in the return of Moses and the promulgation of the Commandments, it was moved by initiative that the Golden Calf should be substituted for the Ten Commandments, and illustrating that the majority is always right, the Golden Calf at the referendum defeated the Ten Commandments by at least the ratio of sixteen to one. We also observe that Aaron, the spokesman of Moses, and his brother, upon this occasion, approached nearly to the highest stage of modern statesmanship and political wisdom, in that he immediately glued his ear to the ground, abandoned the Commandments, and, like a true patriot, joined the popular majority and assisted in the manufacture of the Golden Calf. I can almost hear the arguments that were uttered as to the length, complexity, difficulty and undesirability of the Commandments, and the simplicity and beauty of the Golden Calf, as a standard of law and the standard of right. Few people could understand the Ten Commandments, but it would be a simple citizen, indeed, who could not understand and appreciate the Golden Calf. Correspondingly, it followed that the calf was enthroned and the Ten Commandments were broken. It also followed, as it has frequently happened since, that after a brief period of rejoicing, the Golden Calf was dethroned, never to be re-established in that connection again, and the Ten Commandments were reenacted frequently to be violated but never again repealed.

Somewhat later in the history of the Jewish people when they were dwelling under a perfectly good judicial form of government, of which the Prophet Samuel was the chief justice, a movement was established and carried out, whereby the judiciary were deposed, and Saul, tall and shapely, but of no great intellectual weight, was crowned king over Israel, to the end and to the purpose that Israel might be as other nations and might be led to war and trouble and hoped-for conquest, as the other nations were.

I am constrained to refer to one other historic incident that, while it illustrates little directly of the law, is about the best cameo of modern politics that I have been able to discover in ancient history, and that is the occasion when David was dethroned as king temporarily by the uprising of his son, Absalom, and his followers and was driven into the desert and temporarily out of power.

It appears that when David was old and stricken in years, trouble arose among his sons, and Absalom killed one of his brothers and was banished to Hebron, but, being a very handsome as well as a very



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ambitious young man, Absolom persuaded his affectionate and yielding father to allow him to return to Jerusalem. And upon his arrival there, the political intrigue commenced. As stated, Absolom was the handsomest man of his time, and by some is believed to have been the handsomest man of all time, which was a bad omen to begin with. Absolom selected some of the handsomest horses obtainable from the neighboring Arabians, and in full regalia and in a chariot rode frequently through the city and was naturally much admired and built up a large following and obtained for himself a great deal of support. He adopted the practice of going to and standing by the gate, called the Gate of Justice, and when a wayfaring Israelite came his way, Absolom would inquire, "Art thou of the tribes of Israel?" to which would come the reply, "I am, my lord." And then Absolom would say, "And thou comest here to be judged, and there is none to judge thee. Oh, that I were a judge in Israel, that all might receive justice." Illustrating that condemnation of the law's inadequacy and delay is not all of modern origin. And it is observed in Holy Writ that in this way "Absolom stole the hearts of the men of Israel."

As designed and intended, following these intrigues an insurrection was organized, and David, most illustrious and greatest king of Israel, was driven into the desert and out of power, and was followed only by some of his old captains and legions. And Absolom gathered about him a great host, and they pursued David and his followers into the desert. But David, though old, "was a mighty man of valor," and his captains and his legions were gathered together, and, notwithstanding the great superiority in numbers and enthusiasm, and in youth, of Absolom and of his followers, it is recorded that on the day of the battle 40,000 of the followers of Absolom bit the dust, and Absolom himself was slain.

Immediately following this, the same people that had pursued their illustrious king into the desert gathered about him, re-enthroned him, carried him across the Jordan, and he took a seat upon his throne, where he finished his days in peace and died full of years and honors.

It was through David that the Kingdom of Israel and Judea became a real force in the world, and, while few would suggest it, it is my idea that he is almost the immortal of immortals. He was the one great military leader of his people. His Psalms and his beautiful writings are the freshest literature in the world compared to their age. Through all the intervening time, and apparently throughout all the years to come, he will cause people to remember that: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still water. He restoreth my soul." And, although born in poverty and reared in simplicity, he was a great soldier, a great statesman, a great teacher and a great prophet. And when we recall that he was reviled and dethroned by the very people whom he had made great and immortal, and that he was later restored and carried back to power and to place, we are reminded of how frequently it has been true in history that—

The hooting mob in silent awe returns
To gather up its victim's ashes
For history's golden urn.

Following the power and the development of Israel by David, his son, Solomon, built the temple, and as a result of the building of that historic edifice, the Ten Commandments were perpetuated and con-

tinued and finally became a part, and a most vitally important part, of the civilization of the greatest countries of the world, and a factor in all future human history.

While never as potent as the Commandments and the law originating in divine revelation, there is no question but what the teachings of the Greek philosophers, especially Socrates, Plato, and Aristotle, have contributed and will continue to contribute to the learning and to the morals, and therefore to the laws, of mankind through indefinite history. Of all philosophers, it is probably true that Aristotle has contributed most to the applied thought and the standards of law, of any of the world's philosophers. Religion is faith in divine inspiration. Philosophy is the development of the highest thought and of the greatest capacity of the human mind to understand truth, justice and right.

CHINESE JEWS HAVE BEEN LOYAL GUARDIANS OF THE FAITH.

A great many people are acquainted with the fact, in a vague way, that there has been a Jewish colony in China for many centuries. That this colony was founded about two thousand years ago, and that the Chinese Jews possessed scrolls of the Law and the Bible is perhaps new to all save a few who have taken a special interest in our Oriental co-religionists. It was not until the close of the sixteenth century that European Jews knew of the existence of a colony of their co-religionists in China, and Chinese Jews were equally unaware of their European brethren.

Inscriptions on a stone tablet found in the synagogue at Kaifengfu indicate that Jews first entered China during the Han dynasty, from B. C. 200 to A. D. 226. From letters of the Jesuits it is gathered that they came during the reign of Mingti (A. D. 58 to 75) from "the western regions," which is taken to mean Persia.

The Persian words in the language and literature of the Chinese Jews indicate that this is true, but there is no tangible evidence to warrant the belief of some writers that these Jews descended from the ten lost tribes. The earliest record regarding them in Chinese annals is found in a work of the Sung dynasty, called "Tung King Ke," in which mention is made of a "heaven spirit monastery" in Kaifengfu. This work was written in the third or fourth century.

From 878 on, there is an abundance of material about the Chinese Jews. An Arabian writer of that period mentions them as one of the sects that perished in a general massacre at Khanfu, but in 956 and 958 there are records of the district officials of Kaifengfu conferring honors on Jews, and in 1163 the erection of a synagogue was begun in that town. Chinese records of 1329-54 show, too, that Jews were invited to Peking to join the imperial army.

In 1445 Kaifengfu, the headquarters of the Chinese Jews, was a great city of about 1,000,000 people and of great wealth. There are records to show that in the fifteenth century there were many communities of Jews in China, reference being found to establishments in Ningpo, Hangchow and Peking.

About the end of the Ming dynasty the decline of the Jewish colony was rapid. Letters sent there in 1777 and 1779 were unanswered, and letters from London Jews sent in 1815, although undoubtedly received, were without result.

In 1850, Dr. Smith, bishop of Hong Kong, sent two native mes-

sengers from Shanghai to obtain all possible details regarding the colony. After a journey of twenty-five days they reached their destination and found the ancient temple in ruins. A number of small apartments in the temple precincts were inhabited by Jews, who allowed the messengers to examine what was left of the sacred buildings. The inscriptions on tablets confirmed all that was already known of the colony.

In July, 1851, after another trip to Kaifengfu, Bishop Smith's messengers brought back with them many rolls of the law, which it took two weeks of argument to induce the Chinese Jews to part with. Each of the rolls contained a complete copy of the Books of Moses. They were beautifully written on white sheepskin, cut and sewed together, about twenty or thirty yards long and rolled on sticks.

In addition the messengers brought back a number of smaller manuscripts, written on thick yellow paper. Among them were several containing the services of the Day of Atonement. One had at the end of it the names of the Jewish months and days of the week. All of this shows pretty conclusively that the Chinese Jews of Kaifengfu have been loyal guardians of the law.

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"Where Shall We Go on Xmas?"

BEING THE STORY OF A QUEST FOR JEWISH ATMOSPHERE

By BERNARD G. RICHARDS



"Like many another well known East Side Jew," said my friend, "I live in a suburb far from the city limits. After a number of years of hoping, striving and the reading of real estate advertisements we finally freed ourselves from within the close confinement of brick and mortar which constitute a Bronx apartment. At last we were to have real outdoors around us and to see a real sky over our heads. But what was best of all, the children were no longer to be restricted to a crowded and dangerous sidewalk for play, would have a yard of their own with open fields near by the house and all the benefits of the open country.

"We secured a mortgage and there was a real nice little house and fine garden attached thereto. Here it was at last—the 'Little House on the Hill' of our early dreams. No more noise and congestion, no more numerous and unassorted neighbors within the same dwelling place, no more subterranean Nickelman in the guise of a janitor to lord it over us. I was a janitor myself. And the newly acquired mechanical skill in running the hot water plant was a source of pride if not of new self-importance. Of course, there were some drawbacks, and the most serious one of all was that the railroad company in arranging the schedule of trains did not consider the opening and closing time of meetings that are held on the East Side. But there were enough compensations to make up for these, and on the whole I rejoiced in having joined the large and imposing ranks of the commuters.

"For a Jew who was born in Russia, was partly Germanized on his way to America, had become a good American patriot and still claimed spiritual allegiance to Judea, it was but meet that I should settle in Sherwin Park, which is almost Yonkers and pretty near Mount Vernon, and yet is not part of either of these cities. It is a sort of Alsace-Lorraine of Westchester county. Yonkers claims our taxes and Mount Vernon asks for our trade; we know all about Mount Vernon politics, but have to vote in Yonkers. In short, we live on the outskirts of one city, near the edge of another, and the little historic Bronx River runs right through our suburban existence and cuts us up in two.

"But I suppose we cannot have everything. While we reveled in fresh air, while we were much better off physically, we were not so

"The Jewish meetings and entertainments and social circles on the East Side were too far away, and of course they were beyond the

us, and the lack of Jewish influence for the children began to be felt as a serious problem. This lack we felt all the more keenly at the time

Christmas expectations and observances. More boisterous and aggressive than elsewhere and freed from the Goyishe Golus of living among Jews in the city, the non-Jewish children flouted their Christmas gifts and games and stories with greater intensity. We had always found that the best way of counteracting the religious influences of Christmas was to properly observe Chanukah and to make it the means of furnishing the children with all that they crave in the way of cheerful spirit and enjoyment. But here, so far away from New York, we could not take them to the Chanukah entertainments nor supply them the mental stimulus that was lacking.

"It was our first winter in the country. Christmas was approaching and every day the children came to us repeating suggestions and remarks pertaining to the gift-giving festival which they had heard from their Gentile playmates. Every day we observed the effect of alien religious influences. As in former times, we did everything to strengthen their own beliefs by Jewish instruction, by stories of the old and anticipations of the new in Israel. But the tide of alien influences now seemed stronger than ever. We knew that if the children were hearing so much about it prior to the holiday, they would on the day proper have so much of the festivity and observance brought to their attention as to arouse feelings akin to envy. Chanukah was on, but there was no public celebration here to fill the gap and to fire the imaginations of the little exiles from the Bronx. On the other hand, they had been asked to attend a public Christmas celebration. After cogitating the matter, we decided that we would not spend our Christmas day at our new home in the country and that we would go to seek other surroundings at least for the day.

"Where shall we go on Christmas?" That was the question of the hour. Soon the answer was found. After some discussion, a meeting of the family unanimously voted that we go on a visit to our cousins on the East Side of New York, the Arkins on Eldridge street. We began to make preparations for the journey and Esther and Solomon and Joel became quite excited about the prospect of meeting and playing again with

well looked after spiritually. We had plenty of fresh air, Goyishe fresh air, but no Jewish atmosphere.

reach of the children. In those early days we had not yet discovered nor established relations with the nearby cities which surrounded

of the Christian holidays when for a number of weeks the children would hear so much from their non-Jewish children flouted their



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THE OLD AND THE NEW (?) SECRETARY OF THE TREASURY.

Bernard M. Baruch, now chairman of the War Industries Board, up to the time of our going to press, had been mentioned in newspaper dispatches as the most likely successor to William G. McAdoo as Secretary of the Treasury. Our illustration shows Secretary McAdoo on the left. The tall gentleman in the centre is Mr. Baruch and the gentleman on the extreme right is Secretary Franklin K. Lane.

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Florence, Milton and Charles, the trio of young Arkins. The pilgrimage in quest Chanukah atmosphere was to be made on Sunday, which has been called the second Sabbath of the American Jewish calendar. Being a day of freedom from labor, the opening of the historic Jewish festival would, especially on the East Side, be observed with all due importance. The Arkin children would surely be going to some public celebration and our youngsters would go with them and then there would be other games and festivities appropriate to the day.

"After the long journey from Hilltop avenue, Sherwin Park, to Eldridge street, near Rivington, we arrived at our cousin's home at 10.30 o'clock in the morning. The folks were delighted to see us and we were greeted with a warmth and effusiveness of a reunion after many years. We were, however, disappointed to find on inquiry that the Arkin children had already gone out. They had gone to some entertainment at the Universal Settlement. The Arkins did not know exactly the character of the entertainment nor what society was arranging it. Mr. Arkin was always wrapped up in his business, consisting of a little dry goods store, and Mrs. Arkin, kindly, congenial and devoted to a fault, had so many and varied household cares that she could not always follow up the pursuit for the education and entertainment of her offspring. All of the children of the neighborhood went to the Settlement with more or less frequency, and there were so many clubs having their headquarters in the Settlement and so many activities going on there that it was hard to keep track of them for persons even less preoccupied than were the Arkins.

"Being deprived of the company of their longed-for playmates, our children plainly showed their dissatisfaction and soon became restless and fidgety. With the aid of tempting refreshments offered by our host, we amused them as best we could, and soon several hours passed away.

"At one o'clock we heard the approach of the troop of Arkin children. The hurried steps and the scuffling on the stairs would have indicated that there were many more than three youngsters approaching.

"Mother! burst in Charles, the youngest. Mother, you should have seen what a tree.

"Look! shouted Florence, displaying a little toy and a small box of candy.

"We had a grand time," testified Milton.

"Mother Arkin looked on half puzzled, half surprised. Father Arkin jumped up to make inquiries, but his helpmate got ahead of him.

"What tree? What entertainment?" she asked, angrily.

"Why, a Christmas tree," answered Florence. Then Charles and Milton fearsome and hesitatingly gave further particulars.

"Upon cross-examination by Mr. Arkin the full story came out of the Christmas entertainment, with Christmas songs, stories and speeches given by the New York Kindergarten Association at the Settlement for the benefit of 'benighted Jew children.' Naturally the Arkins felt embarrassed and aggrieved, but we expressed full sympathy with them in their difficulties and perplexities and the confusion prevailing in New York Jewish life from which a few can

extricate themselves. We spent the few remaining hours in explaining things to the children and discussing the problem of securing proper Jewish instruction and guidance for the coming generation.

"But," concluded my friend, 'despite the public demand for happy endings, this story cannot end happily, for at least, on this occasion, our quest for Chanukah atmosphere ended disastrously.'

WHAT THE JEWS DID TO WIN THE WAR.

By JOSEPH L. TEPPER.

Washington, D. C., Nov. 14.—Even if our traducers had not maligned us in respect to our war activities it would be eminently proper to direct the country's attention to the conspicuous share the Jews in America had in the great international conflict that has decided the fates of nations and hastened the march of democracy by at least a half century. The chapter that American Jewry has written in this bloodiest of all bloody struggles will be its Magna Charta for national independence and equal treatment among the nations.

I use the phrase "direct the country's attention" merely advisedly. It would be absurd for me to attempt even as much as a survey of the achievements of the Jew in this war for the lack both of space and reliable material. That important work is now in the course of compilation by the American Jewish Committee. And it may be said parenthetically that if that great and useful organization had never undertaken anything else in the interest of American Jewry than its present task it would justify its existence and be entitled to all the credit it claims for itself. It is fortunate, also, that it put at the head of this department of its activities one of the most constructive and finest minds we have in the United States, the well-known publicist, Julian Leavitt.

Proportionately we would have done our share equally with the most vociferous super-patriot who filled the air with his pretensions if we had but contributed 3 per cent. of man power and funds required. The preliminary report, if it can be styled such, issued on behalf of the American Jewish Committee by Mr. Leavitt, indicates that we have by far exceeded that percentage. Although it is best to reserve judgment on this score until the work is completed and definite figures are issued, yet it is entirely safe to make the assertion from the material at hand that we have at least furnished our quota.

But when we turn to the branch of the war's directing powers, of the brains that made it possible for a non-military nation of 100,000,000 to convert itself into one of the greatest war machines ever conceived, we deal even now with a known equation, and can put forth the claim, without fear of contradiction, that Jewish contributions and Jewish achievement in this field are stupendous. Jewish genius has written one of the most brilliant chapters in the annals of any nation in the brief period of this country's participation in this war.

It will not be seriously contradicted that rarely is a Jew given a position of great importance unless the demand for his talent for the particular position is urgent. Is it not marvelous, therefore, when we reflect that out of 100,000,000 the task of marshaling the immense resources of a great empire during a critical period had to be entrusted to the Jew, Bernard Baruch? The eyes of America—indeed, of the world—were focused upon a hitherto inconspicuous New York Jewish broker, upon whose shoulders was thrust the terrible burden of organizing the industrial world for war and, incidentally, of vindicating Jewish ability and integrity. And how nobly and brilliantly he carried that burden! It is exceedingly gratifying that his consciousness of being a Jew contributed much to his success; for, as he expressed himself, the fact of his being a Jew was a double incentive to succeed, in order that his brethren may get the credit for his work.

The great Napoleon said that three elements were essential to the success of every war, and these are money, and money, and again money. When the United States faced the task of garnering its financial resources to raise fabulous fortunes to meet the voracious appetite of Moloch, whom did they turn to but to Paul Warburg, the Jewish banker? Even when he completed his task, earning for himself the admiration and gratitude of the President and the people, he was succeeded in his office by another great Jewish financial genius, Albert Strauss.

In the Council of National Defense, a body of almost unlimited powers, Julius Rosenwald, the merchant prince and one of America's greatest philanthropists, is one of its guiding stars. He is still in France discharging important duties for our government.

But the industrial and financial branches of our government are not the only ones to call for Jewish ability.

When the ticklish and difficult task of settling disputes between capital and labor arose and their irreconcilable differences had to be reconciled, the President again turned to Jewish tact and diplomacy and requisitioned Felix Frankfurter. Since his appointment and taking charge of the War Policies Board little was heard of strikes or lockouts or other clashes between the two extremes of our industrial system—capital and labor. Nor was there any very serious criticism from either side, indicating the large measure of success which Mr. Frankfurter's handling of his duties had achieved.

When the President wanted a revolutionary pension system, he picked Judge Julian W. Mack, now president of the Zionist Organization of America, to frame the legislation and pilot it through an unwilling Congress. That measure, which created the War Risk Insurance Bureau, was strenuously opposed by the great life insurance companies of America, inasmuch as it clearly encroached on their domain and set up a dangerous precedent in the successful operation of life insurance business by the government. Yet, notwithstanding all obstacles and even a personal attack on Judge Mack while he was in the gallery of the Senate, the measure is one of the most successful on the war program.

The department of our government that was most intimately connected with the war—the War Department—also called in Jewish brain and talent to assist it in the execution of its tremendous task. Walter Lipmann and Major Samuel Rosenson rendered and are still discharging very important duties as assistants to the head of the department, Secretary Baker.

This cursory review of the leading figures in Jewish life who have freely given of the best in themselves to their country in its hour of peril would not be complete without referring to the excellent record established for himself by Capt. Julius I. Peysner, of this city, in the administration of the housing division of the War Department. When the war broke in upon our city, with a normal population of about 360,000, was not more prepared for the gigantic task than the nation at large, or perhaps less. It could comfortably accommodate several thousand new incomers, but not 40,000 or 50,000 new war workers and clerks. New homes could not be built in time, and, besides, the times were not propitious for building operations owing to scarcity and high cost of labor. In the meantime, as was to be expected, rents jumped up like sky rockets. The abuse of the opportunities by some landlords resulted in drastic legislation by Congress which tied the hands of landlords and real estate owners. Captain Peysner was instrumental in framing that legislation, and later was in charge of enforcing it. That office called for the highest integrity and fearlessness. For a banker and lawyer, as Captain Peysner is, to oppose the landlord and real estate interests, which, with the banking interests, are the backbone of the city's industrial life, is very much the same as if a big newspaper were to antagonize its best advertisers. But that did not deter Captain Peysner. So unflinchingly and rigidly did he enforce the law that he incurred the enmity of the entire real estate fraternity. It will surprise no one if Captain Peysner will find it expedient to leave the city after his work for the government is concluded.

This is but a brief and incomplete reference to some of the more distinguished Jews who sacrificed all of their personal interests that the nation's glory may be sustained. When the full chapter of Jewish contribution and sacrifices to the winning of the war shall be written it will not only vindicate us and silence our detractors as well, but it will form an episode in our national life of which our posterity will justly be proud.

Viscount Bryce Greets the New Zion.

Viscount Bryce, who was recently quoted as disparaging the possibilities of successfully establishing a national Jewish homeland in Palestine, was one of the speakers at a dinner in London welcoming Dr. Weizmann and the other members of the Zionist Commission on their return from Palestine. In his speech the distinguished statesman expressed his keen pleasure over the efforts that are being made to establish pleasant relations with the Arab neighbors of Jewish Palestine. Of Jewish Palestine he said:

"We look to you when you begin your permanent home in Palestine to give a stimulus to its success under the influence of those traditions which you have exerted over thirty or forty centuries to give us a new intellectual life, a new intellectual stimulus, new types of creation in the field of art, philosophy, of science and of literature."

Mr. Herbert Samuel, who presided at the dinner, said that it was exceedingly fortunate that the commission found, as the head of the government in Palestine, that great soldier and statesman, General Allenby, a man of wise and sound judgment, inspiring confidence in all who met him. The commission was fortunate, too, in having as its political adviser Major Ormesby Gore, but was most fortunate of all in having had as its chief Dr. Weizmann.

Speaking for the Zionists, Mr. Samuel said that they congratulated the Arabs on the military victories which were going to enable them to establish an autonomous state, with Damascus as one of the chief centres, enabling that remarkable people to give full scope to their great qualities that had for so long been suppressed. Another event that symbolized the work of the commission in Palestine was the laying of the foundation stone of the Hebrew University. That act struck the proper key-

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note. It demonstrated to all the world that the ultimate aim of Zionism is not material, but spiritual. The question of Palestine would, of course, be established at the peace conference. This was a problem to be dealt with, not by the Zionists alone, who asked only for Palestine that it should not in any case be under the joint administration of several powers and there should be no division of Palestine. The natural boundaries of the country should be respected; the ideas and views of the people on the spot should be treated with consideration and respect; Palestine should not be subject to the financial exploitation of outside concessionaires. Also, as a matter of course, the Zionists expect the non-Jewish population already settled in Palestine to be treated with scrupulous fairness.

Dr. Weizmann said that those who knew the destinies of Israel ought to remember that they were still on the threshold of its difficulties. "There is ample room," he contended, "for the Jews to colonize without encroaching in the least on the rightful property of the resident Arabs." The commission, he stated, was preparing to submit to the British Government a comprehensive scheme for the colonization of the Jews in Palestine.

Young Israel Synagogue.

Young Israel Synagogue held special services on Thanksgiving Day, November 28, in rooms 20-21 of the Educational Alliance, 197 East Broadway. Rev. Dr. H. Pereira Mendes delivered an inspiring sermon. A thrilling and vivid description of gruesome experiences on the battlefields of France was recounted by Moishe Krumbin, one of the synagogue members who recently returned wounded and shell shocked from "Over There."

Young Israel Synagogue conducted unique services for men in uniform at the Seward Park canteen, East Broadway and Essex streets, on Thursday, November 28, in conjunction with the Jewish Welfare Board. The lighting of the Chanukah candles was performed by Joseph Goldfarb, the synagogue's cantor, assisted by the choral class. Young Israel Synagogue has volunteered to work jointly with the Jewish Welfare Board in providing suitable religious services at proper occasions for the uniformed men visiting the canteen. The Sisterhood of Young Israel Synagogue has responded wonderfully to the call for volunteer canteen workers.

The Chanukah celebration and festival tendered by Young Israel Synagogue at the Central Jewish Institute on Saturday, November 30, 1918, proved to be a tremendous success. A dramatic playlet entitled "A Wartime Chanukah," was produced by a talented cast selected from among the members. The program also consisted of several instrumental and vocal selections. The vocal numbers were principally by the synagogue's choral class. The proceeds of this affair went toward the building fund of Young Israel Synagogue, whose intention is to have a center of their own from which things Jewish can radiate.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

The Future of Palestine—Dr. Weizmann Entertained by London Zionists—Lord Reading in Versailles—Anniversary of Declaration Proclaiming National Freedom of Jewish People—Honor for Solomon J. Solomon—Movement Towards Closer Organization of Jewish Women—Herbert Samuel Plots Measure for Permitting Women to Sit in Parliament.

London, Nov. 1, 1918.

The future of Palestine still remains a matter of constant and urgent discussion here, and especially among the Jewish community. One of the most important recent functions was held in London this week. Dr. Weizmann and other members of the Zionist Commission who have recently visited Palestine were entertained at dinner by the English Zionist Federation at the palatial Holborn restaurant on Monday last.

Herbert Samuel, the well-known Jewish member of Parliament, was in the chair, and, besides leading members of the community, there were present many non-Jewish sympathizers in the Zionist movement, such as Lord Bryce, Sir Marks Sykes, M. P., and Commander Wedgwood, M. P.

Lord Robert Cecil, who is assistant foreign secretary and was formerly Minister of Blockade—a brilliant and independent Parliamentarian—wrote a letter regretting that he was unable to be present, and added: The progress which has been made by the Zionist movement through the world during the past year has been truly wonderful, and tells in eloquent fashion of the zeal and enthusiasm with which you and your colleagues have worked for the realization of your great ideals. In Palestine itself the pioneer work which has been accomplished under the able leadership of Dr. Weizmann has laid the foundation on which will be built the old solid fabric of the Jewish national home.

Herbert Samuel said that two important things had been done in Palestine. The commission got in touch with the leaders of the Arabs, with whom it was of the greatest importance that the movement should be in the closest and most friendly relations. Dr. Weizmann was able to assure the Arabs of the wholly friendly feeling with which the Zionist movement regarded the new Arab state. They congratulated the Arabs on the prospects of the establishment of an autonomous state, with Damascus for one of its great centers, which would give full scope to the great qualities of a remarkable people. The laying of the foundation stone of the University of Jerusalem was a symbol, a flag, and it was a great thing that while the guns were still booming in the north they should have planted their banner on Zion.

The question of the sovereignty of Palestine was a matter to be decided by the peace conference. All they should ask was that Palestine should not be subjected to the joint administration of several powers, said Mr. Samuel. That would spell disaster for the future of the land. The ancient, historic and natural boundaries of the land should be respected. In the settlement of the country the wishes of the Jewish agricultural colonies should be respected. Palestine should not be subjected to the financial exploitation of outside concessionaires. The non-Jewish population must be treated with scrupulous fairness. If these conditions were observed the ancient greatness of the country would revive.

Dr. Weizmann, who followed, said that he agreed that the Jewish population should be the first to be consulted in schemes of development. It was to their existence that they owed the possibility of any development. The introduction of Hebrew as the spoken language and its use in the schools would abolish the Tower of Babel and create a unified system of education and thought for the Jews. He contended that the new Jewish University would also be a powerful factor in the regeneration of the country in connection with roads, railways and general industries. With good will on both sides a working arrangement could be arrived at with the Arab population.

There was plenty of room, he continued, in Palestine for both races to live and develop, and the Arabs would certainly gain from the presence of the Jews there. The commission would be able to submit to the government a comprehensive scheme for the colonization of the Jews in the country. "If our national home is going to be built it has got to be built on the land."

Sir Marks Sykes observed that he saw in Zionism alone any true solution of the Eastern question. Only if Zionism realized its ideal would we be able to clear away the wreckage and ruin caused by the Turkish Government. It would be for Zionism in the future to see that the Turkish tyranny was not reimposed in Palestine in a more subtle form by the use of the concession hunger upon the Arab and the Armenian, who might be an easy prey for the monopolist.

Turning to current politics the presence in Paris, or, rather, Versailles, of that great Jewish statesman, Lord Reading, has been widely commented upon, especially in the non-Jewish press. He does not seem to have any particular mission there, but it is assumed that his intellect, judgment and experience will be useful in the momentous deliberations which are taking place there and which are fraught with such a load of responsibility. In some quarters there is a disposition to regret that Lord Reading is not at Washington, where it is held that he might be of even greater value.

By the time that these lines appear in print it will have been twelve months since the issue of the famous declaration which proclaimed the national freedom of the Jewish people. The anniversary is to be commemorated in London by the holding of a great demonstration at the London Opera House. Since the declaration the whole of Palestine has been liberated and a great deal more has happened. History has been made with a rapidity seldom equaled before. The meeting will be thoroughly representative, and, besides being open to the public, will also be attended by delegates of synagogues, charitable societies, friendly and literary organizations and all the other associations in the community.

Solomon J. Solomon, the famous Jewish painter, was elected president of the Royal Society of British Artists last week. This is a great honor for any artist and a special tribute to the transcendent merits of one whom we are all delighted to honor and to see honored. Solomon has been president of the Maccabees on several occasions and is also the author of "The Practice of Oil Painting."

Co-ordination and reconstruction are topics that still continue to be well discussed in the community. The Union of Jewish Women called a convention of delegates from societies dealing with women and children last week and at this meeting a scheme was considered whereby societies having kindred aims should be grouped, with a view to insuring unity of purpose and method and the avoidance of overlapping. Altogether forty-four societies of the character indicated above sent delegates to the number of sixty. After a considerably diversified discussion the following resolutions were considered:

(1) "That the Union of Jewish Women be reconstructed, so that its scope may be enlarged by the inclusion of all societies working for the benefit and in the interests of women and children of our community."

(2) "That the scheme read this afternoon be accepted in principle, but receive final confirmation at a meeting to be held at a later date."

This meeting, by the way, is to be held early in December. Some of the delegates took a rather sectarian and narrow view, but one very wide opinion was expressed by a delegate, who appealed to the meeting to take the broad view and to prepare for a League of Jewish Women on the lines of the League of Nations. This union, she said, must be made thoroughly representative and democratic to deal with essentially Jewish questions, and she mentioned that these would be questions untouched by the National Union of Women Workers. This reference to an outside organization of women arose as a result of another delegate declaring that she saw no need for any special Jewish organization, as all the needs could be equally well served by the National Union of Women Workers. I notice that the delegates of the Union of Hebrew and Religious Classes look very sympathetically upon the Jewish Women's Union's new movement.

Finally, whilst upon this woman's question I should like to record here, in case the matter gets overlooked from other sources, that it was Herbert Samuel, a Jewish member of Parliament, who moved the resolution in the House of Commons last week expressing the desirability of the immediate promotion of a bill making women eligible for members of Parliament. This resolution was passed by an overwhelming majority in the House of Commons and marks the absolute finish of the anti-suffrage movement in this country. Women have already secured the vote, and to the number of over 6,000,000 they will use this Parliamentary franchise at the next general election, which is due shortly, we understand. It is, however, necessary to pass another bill to allow them to sit in Parliament. Herbert Samuel took charge of the proposal, and it is understood that he will pilot the measure through the House of Commons. It should be law within the next fortnight.

THE PRIZE OF VICTORY.

By DR. DAVID DAVIDSON.
Congregation Beth Israel Bikur Cholim,
New York.

This year especially our hearts should throb with joyous gratitude, for—I use the words of the President's proclamation—"God has in his good pleasure given us peace . . . it has come to us as a great triumph of right. Complete victory has brought us not peace alone, but the confident promise of a new day as well in which justice shall replace force."

Let us then as citizens of the United States, in a spirit of true patriotism learn the meaning of our Thanksgiving Day in general and the day of our peace celebration in particular.

Our sentiments of gratitude will be intensified when we contemplate the origin, the growth, the development of the United States and the achievements and the exalted position of this our great nation among all the peoples on earth.

What a marvelous revelation of God's providence in the very origin and history of this country!

When thick darkness covered the earth; when through centuries humanity was wading in oceans of blood through the crusades; when finally the nations were groaning under the tortures of the Inquisition; then the long night of terrors called the Dark Ages was pierced through the first rays of a new light, destined to transform the entire aspect of the world. This light manifests itself in different forms, in love for science in general and for natural science in particular. This led to phenomenal inventions and discoveries; it upset all the old theories about heaven and earth, and it gave to thinking and searching minds new visions and aspirations, and it led one of those God-chosen dreamers—Christopher Columbus—to the discovery of what he thought was but the shores of Asia, "the East of India," to the discovery of a new world, the continent of America.

In the year 1620, on the 16th of September, a little band of men, women and children, wishing to worship God according to their light, was permitted to start from Plymouth in Devonshire for the New World. It numbered but one hundred souls. English merchants had furnished them the means for the departure under hard terms. Their petition for a charter was refused by King James. They landed on the spot, now marked as Plymouth, on the 21st of December of the same year. More than half their number died that winter, and now, after a lapse of not quite three hundred years the U. S. A. stands "as an ensign among the peoples of the earth and as a light unto the nations."

Indeed, the oldest and proudest of the world powers in Europe must and do acknowledge that our country was their saving agency, averting their threatening disaster and insuring their victory over the most formidable adversary.

What prize may we now ask for our country's sacrifices—for the thousands of our sons who have fallen on European battlefields, and for the many more maimed for life? What prize may we ask for the crowning victory achieved by America's heroic participation in the life and death struggle that is now ended—as our President stated it—"for the liberation of oppressed nations and for the progress of a world democracy?" Shall it be the prize of the ancient Roman emperor, celebrating his triumph by exhibiting to the populace the defeated and chained generals and princes? Or shall it be the conquest of vast territories? The answer to these questions we find in the words of our President's proclamation: "Our gallant armies have participated in a triumph which is not marred or stained by any purpose of selfish aggression. In a righteous cause they have won immortal glory and have nobly served their nation in serving mankind."

Nevertheless, ours shall be a prize of victory, the highest prize attainable by man. It is the conquest of self. The profoundest of all knowledge is self-knowledge, to know our failings, to know our strength, to know our possibilities, to realize our duties.

America—in the full panoply of her victory for a noble cause—shall more and more feel the incentive to remedy what may still be defective in our national life, and strive more and more for that moral perfection whereby she should be indeed entitled to be called a light and lawgiver of the nations.

And with that conquest of self our joy on this day will be purified and sanctified. It will be free from the joy of the vindictive conqueror. For our cup of joy has also its drops of bitterness. We think of our dead and our wounded. We think of our widows and orphans; and we even think of the dead and the wounded, of the fatherless and the sorrowing of the defeated enemy. For we cherish the words in our sacred book: "Rejoice not when thy enemy falleth, and let not thine heart be glad when he is overthrown." (Prov. 24, 17.)

Let me say it with all the earnestness and emphasis at my command that the Thanksgiving Day has a special significance for us the children of Israel. The mere fact that all the citizens of this great and glorious country, irrespective of race or religion, are today united, as it were, as one family, united in the worship of God, united in Thanksgiving and in patriotic joy over the triumph of our nation, this fact alone presages the possible realization of the loftiest ideal of our ancient seers, that God's kingdom of truth and justice and righteousness will be established on earth and the house of God will be called the house of prayer for all the nations.



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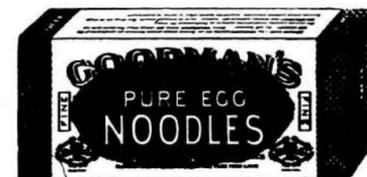
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ITEMS OF INTEREST IN THE JEWISH WORLD

The Hungarian Cabinet has expressed its sympathy with the aims and aspirations of the Zionist movement.

The Netherlands Government has made friendly representations to the Polish leaders appealing to them to suppress the anti-Jewish pogroms.

The Boston (Mass.) Y. M. H. A. presented a loving cup to Major-General Edwards, who has just returned from France. The presentation was made by Max Mitchell.

The authorities of the Cracow Gymnasium have prohibited the Jewish students from continuing their Hebrew and Bible study circle, threatening the offenders with exclusion from the institution.

The annual report of the Hebrew Orphan Asylum of New York city shows there are at present 1,189 children in the institution—707 boys and 482 girls. Last year's expenditures were \$380,000.

A message from Copenhagen states that the Jews have formed at Vienna a National Council with the object of claiming the right of self-determination, similar to the recently organized Jewish National Council in Poland.

The semi-official Vienna paper, *Fremdenblatt*, of October 19, reports that all Jewish meetings and demonstrations throughout Galicia at which the rights of the Jewish people are demanded, have been prohibited by the authorities.

The decorations, Croix de Guerre (French) with Palm; Grand Officer of the Crown, and the Croix de Guerre (Belgian), have been conferred on Lieut.-Gen. Sir John Monash, K. C. B., commanding the Australian Expeditionary Forces in France.

Thirty-six Jewish Welfare Board workers, both men and women, will be overseas within a month. One hundred men and 100 women will be sent over in a short time to carry out an intensive educational and recreational program during the period of demobilization.

The Czecho-Slovak Government has issued an executive order requiring all Galician Jews to leave Bohemia. The great majority of the Jews affected were war refugees who had fled from their homes during the Russian invasions and had been placed in concentration camps.

The Dictator of the Don Territory, General Krasnoff, issued a decree prohibiting Jews to reside in any part of the provinces under his rule with the exception of the two cities Rostov and Taganrog. It was impossible for him to expel already large Jewish communities from these cities.

Dr. Stephen S. Wise has been appointed one of a committee of seven to go to the near East and prepare for relief work the United States is to do in that part of the world in connection with the \$30,000,000 which the Armenian and Syrian Relief Committee propose raising in January.

German Jewish communal leaders have received from the well-known millionaire, Rathenau, a fund of 20,000,000 marks for Jewish community uses. Rathenau is a director of the General Electric Company of Germany. It is believed that in making this gift Rathenau has disposed of practically his entire fortune.

The extension of the work of the Hebrew Free Loan Society of Boston, Mass., through the establishment of branches in East Boston, Chelsea, Charlestown, Cambridge, Somerville and Malden was unanimously decided upon by the Board of Directors at a special meeting held last week.

The Jewish National Council of Vienna charges that the Polish commandant of Przemysl, Lieutenant-Colonel Tokarewski, has demanded from the Jewish population payment of 3,000,000 kronen, and threatens that unless this money is forthcoming shortly he will order his troops to ransack all the Jewish homes of the town and take the money by force.

Many schemes are being considered by the Union of the Russo-Jewish Communities in connection with the return of the Jewish refugees to their homes and the necessary assistance to be granted to the Jewish prisoners of war released from enemy countries to re-settle in civil life. Of a more complicated character appears to be the problem of compensation to the Jewish sufferers by the war whose homes lie in ruins.

A group of prominent liberal Roumanian statesmen have agreed to introduce and press to passage a bill for the complete emancipation of all Jews born in Roumania. The treaty of Bucharest with the Central Powers, which was abrogated by the terms of the armistice of November 11, provided for the emancipation of Jews born in Roumania of parents born in Roumania. This would have excluded thousands of Jews.

Two thousand Russian Jews have been expelled from Malmo, Sweden, and deported to Russia.

An attempt to introduce Saturday sessions in the public schools of Lake Charles, La., has been abandoned owing to the protests of Jews and Seventh-day Adventists.

The acquisition of a commodious and centrally located school house by Congregation Mishkan Teffla, Roxbury, Mass., was fittingly celebrated Sunday, December 1.

David A. Lourie was successful in the recent primaries for nomination for the mayoralty of Chelsea, Mass. Mr. Lourie is the first Jewish nominee for such a position in Massachusetts.

On October 29 the cornerstone for the new Synagogue Ohel Rachel, at Shanghai, China, was laid. The synagogue was endowed by Sir Jacob Sassoon, Bart., of Bombay, India, in memory of his wife.

Charitably inclined Jews of Hartford, Conn., are contemplating opening in the near future a foster home and Hebrew ladies' day nursery. A committee has been chosen to frame the plans and make reports.

The synagogue at Ann Arbor University, maintained under the auspices of the Union of American Hebrew Congregations, resumed for the season of November 24. As in previous years the Department of Synagogue and School Extension will co-operate in providing speakers for the various services.

The new synagogue erected by the members of Congregation Beth-El, at Springfield, Mass., was dedicated with appropriate ceremonies last Sabbath. Many prominent civic officials participated in the exercises. Congregation Beth-El is affiliated with the United Synagogue of America.

At the session of the Alabama South Methodist conference at Mobile on Thanksgiving Day a resolution was adopted in which President Wilson was memorialized to call an international conference to investigate conditions of the Jews in the several nations and to take steps to stop persecutions of the race in Christian countries.

Last week officials of the Independent Order B'nai B'rith presented to President Wilson at Washington, D. C., the gold medal awarded him by the order last October as the man who had rendered the most distinguished service to humanity during the past year. The delegation included Adolph Krause, A. B. Seelenfreund, Simon Wolf and Henry Morgenthau.

The Zionist Organization of America is informed by the Copenhagen Zionist Bureau that, notwithstanding the warning of the British Government, pogroms still continue in Galicia and in Poland. It has received reports from eye-witnesses describing the terrible situation that obtains in Warsaw. Many hundreds of Jews have been assaulted and ten have been killed, while all the shops in the town have been plundered. The Jews of Poland feel that their only hope is intervention by foreign governments.

Governor Capper has issued an official proclamation declaring the period beginning December 10 and ending December 14 as Jewish Relief Days in Kansas. The governor calls upon the people of all cities, towns and rural communities to organize their forces and get behind this campaign with true Kansas spirit. He urges the newspapers to give widest publicity to the campaign, and appeals to the mayors and municipalities to lend their wholehearted support in making the undertaking a success.

Dr. Alfred Stern, president of the Jewish Community of Vienna, has resigned his office in favor of the Zionists. Dr. Stern stated in his letter of resignation that the Zionists and Jewish nationalists compose the majority of the Vienna community, and they are therefore entitled to have control of the community administration. This is necessary, he says, in order that unity shall prevail in the community, a thing possible only if the representatives of the majority are placed at the head of Jewish affairs.

Rev. Jacob Furst, Emeritus Minister of the Edinburgh (Scotland) Hebrew Congregation, died at his residence last week. The deceased, who was in his seventy-fourth year, was born at Polange, Courland (Russia), and occupied positions as minister successively at London, Hull and Middlesbrough. He came to Edinburgh in 1879, and had occupied the pulpit there continuously since. He was for a long number of years chief Jewish chaplain under the Scottish Prison Commissioners, and was for a period of about thirty years chaplain to the Naval and Military Royal Arch Chapter of Scotland.

On the plea that the Jews raised the prices of manufactured goods, the Finnish Government has handed over the monopoly of the sale of manufactured articles to a company into which Jews are not admitted. In taking this step the government has deprived our co-religionists of practically the most important means of earning a living, as the laws of the country prohibit Jews from pursuing other occupations. The Jews held several conferences on the matter, and made representations to the government, which, however, declined to reconsider its action.

The leaders of Zionism in England are approaching the British Government in order to have energetic steps taken to stop the pogroms that are raging in Poland and Western Galicia. This information has been cabled to the Zionist Organization of America by Dr. Chaim Weizmann, as president of the British Zionist Federation, and Mr. Nahum Sokolow, of the International Actions Committee, both of whom join in the statement that they have obtained absolute confirmation of the outrages that are of daily occurrence in the two countries named.

Mr. Julius Jones, of "The Shrubbery," Lyttelton road, Edgbaston, Warwick, England, who died on June 21 last, has left an estate of the value of £110,659 0s. 7d., the net personalty being £110,291 12s. 6d. The testator gives £50 to the Birmingham Hebrew Congregation, Singers Hill; and subject to certain life interests, the sum of £10,000 is to go to the Birmingham and Midland Hospital for Nervous Diseases, the Queen's Hospital, Birmingham, and the Blind Institution, Birmingham. The residue of the property is to be divided between the General Hospital, Queen's Hospital, the Blind Institution, the Eye Hospital, the Ear and Throat Hospital, the Skin and Lock Hospital, the Women's Hospital, the Children's Hospital, the Birmingham and Midland Hospital for Nervous Diseases, the Homeopathic Hospital, the Orthopaedic and Spinal Hospital, the General Orphanage, Wolverhampton, the Walsall District Hospital, the General Hospital, Wolverhampton, and the St. Dunstan's Hostel for the Blind, London. He desired to be buried in the Jewish Cemetery at Birmingham, and that a stone at a cost of about £200 should be erected over his grave.

Jewish Organizations Join in Demand for Pogrom Investigation.

Julian W. Mack, president of the Zionist Organization of America, and Louis Marshall, president of the American Jewish Committee, joined in a reply to the statement that appeared in the press last week issued by the Polish National Committee and the Polish National Department, denying the authenticity of the reports that have come to this country recently concerning pogroms against the Jews in Poland, and demanding the appointment of an inter-allied and American commission to investigate these reports and set at rest the allegations that pogroms have occurred.

The reply of Messrs. Mack and Marshall is as follows: The American representatives of the Polish National Committee and of the Polish National Department have issued a statement in which they insinuate that the Jews are inimical to Polish independence and that groundless charges have been circulated by them to the effect that Jewish massacres are occurring in Poland. These organizations state that a joint demand has been made by them "for the appointment of an inter-allied and American commission to be sent into Poland to investigate existing conditions, and thus set at rest the allegations that Jewish pogroms have been carried out there."

The American Jewish Committee and the Zionist Organization of America welcome the appointment of such a commission most heartily and stand ready to co-operate with the Polish organizations in bringing about the immediate designation of such a commission. They take this opportunity to deny that the Jews are in any way unfriendly to Polish independence. Their sole desire has been to secure for the Jews of Poland equal civil, political and religious rights and to safeguard the rights of all minorities.

They have received from authoritative and unprejudiced sources in Copenhagen, Amsterdam, London and The Hague, explicit cablegrams showing that pogroms are taking place in Galicia and various parts of Poland and Rumania. Unfortunately, there is reason for crediting these reports, particularly in regard to Poland, since a most virulent economic boycott has been waged there against the Jews continuously since 1912. Mr. Dmowski, the president of the Polish National Committee, whose representative in the United States at this time is Mr. John F. Smulski, has publicly admitted his responsibility for the boycott, and he and his party associates have thus far declined to take any action looking to its termination. He and Mr. Paderewski, although informed of the alarming reports that have come to us from Poland, when requested to protest against these reported outrages, likewise declined to do so.

In these circumstances the immediate appointment and functioning of such a commission as has been suggested is undoubtedly desirable, so that the world may know all the facts.

LOUIS MARSHALL,
President American Jewish Committee.
JULIAN W. MACK,
President Zionist Organization of America.

Welfare Workers Going Overseas.
Leo Mielziner, artist, has gone abroad

as a Jewish Welfare Board worker. He is now in Paris, where he has joined the other representatives of the board, and is doing welfare work among the members of the American expeditionary forces in camps, hospitals and rest billets in France.

Mr. Mielziner is the son of the late Professor M. Mielziner, of the Hebrew Union College. He is a resident of New York and is well known in artistic and civic circles. He was at one time acting president of the American Art Association in Paris, and also a member of the Board of Governors of the American Club in Paris. In this city he was chairman of the Entertainment Committee of Salmagundi Club and secretary-treasurer of the Painters and Gravers' Club of America. Several months ago Mr. Mielziner was commissioned by the United States Government to paint a portrait of Gen. John J. Pershing, from whom he received high praise for his work.

Another Jewish Welfare Board worker who has arrived overseas is Rabbi Jacob Goldstein, of this city. Rabbi Goldstein was Jewish Welfare Board religious worker at Camp Devens and also at Wis-sachischon barracks, Camp May, N. J. He was chaplain in the New York prisons from 1908 to 1915.

The Jewish Welfare Board will shortly send a large contingent of men and women overseas. A score of women are now being trained at Barnard College and a large class of men are taking the Y. M. C. A. course at Columbia.

Four new buildings to house the activities of the Jewish Welfare Board have just been completed at Camp Logan, Texas; Camp Bowie, Texas; Camp Merritt, N. J., and Pelham Bay Naval Training Station. Pelham is the first Naval Training Station to have a Jewish Welfare Board hut. The four new huts will be used for educational and recreational activities of the Jewish Welfare Board during the period of demobilization.

The League of British Jews in Accord with the American Jewish Committee on Palestine.

According to a letter just received from its president, Major Lionel de Rothschild, the League of British Jews is in accord with the views of the American Jewish Committee on the subject of the resettlement of Palestine by Jews.

It will be recalled that at a special meeting on April 28 last the American Jewish Committee defined its attitude toward the Balfour declaration in a resolution in which the committee declared that it would welcome the opportunity to aid in the realization of the British declaration by co-operating with "those who, attracted by religious or historic associations, shall seek to establish in Palestine a centre for Judaism." Shortly thereafter the committee received a communication from the League of British Jews through its president, Major Lionel de Rothschild. The latter, while expressing the league's agreement with the committee's statement and its readiness to co-operate in giving effect to it, desired to have certain passages in it elucidated.

After further correspondence the following letter from Major de Rothschild, dated October 22 and addressed to Mr. Louis Marshall, the president of the American Jewish Committee, has been received:

"We have just held the first meeting of our council since we had the pleasure of receiving your full and courteous reply dated July 12 to our letter dated June 19.

"Now that the position has been made clear and the exact nature of the considerable differences between us has been formulated, I am empowered to assure you, in the terms of our cable, of our readiness to co-operate with you."

"We are rejoiced to find ourselves in such general agreement that we can associate ourselves with you in your program for the solution of the Palestine question."

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ENGAGEMENTS.

BERGER-GREEN.—Mr. and Mrs. J. Green, of 871 Hunts Point avenue, Bronx, announce the engagement of their daughter, Pearl, to Bernard Berger.

GLAZIER-GOLDMAN.—Mr. and Mrs. I. Goldman, of 1058 Southern boulevard, Bronx, announce the betrothal of their daughter, Helen, to Mr. Michael Glazier, of Yonkers, N. Y.

HELLER-MORRIS.—Mr. Moe Morris, of 964 Simpson street, announces the engagement of his daughter, Margaret, to Private William Heller, on Sunday, November 24, 1918.

HERBST.—Mr. and Mrs. G. Herbst announce the betrothal of their daughter, Lillian, to Mr. Jos. J. Jacobson. Reception Sunday, December 8, 1918, from 3 to 6 o'clock, at the Hotel Bon Ray.

LEVY-ABRAMS.—Mr. and Mrs. Gustave Abrams, of 522 West 157th street, announce the engagement of their daughter, Cora, to Mr. Charles Levy.

SEMON-LIPPA.—Mr. and Mrs. William Lipka, of 671 West 161st street, announce the engagement of their daughter, Beatrice, to Mr. Joseph Semon. At home December 8, 3 to 6.

SPITZER-KAPLAN.—Mrs. B. David Kaplan, of 40 East Eighty-third street, announces the engagement of her daughter Leola to Mr. Rudolph Spitzer.

MARRIAGES.

ARION MORGENSTERN.—Miss Dorothy Morgenstern to Mr. Philip F. Arion, by Rev. Dr. Adolph Spiegel at his residence, on November 16, 1918.

COHEN-BUSH.—Mr. and Mrs. David Bush announce the marriage of their daughter, Henrietta, to Max Cohen, Thursday, November 28, at their home, 521 West 159th street.

EHRENREICH-LAZAROE.—Miss Beatha Lazaroe to Mr. Irving Ehrenreich, at 609 West 115th street, by Rev. Sol Baum.

GORDON-SHUBOVITZ.—Miss Rose Shubovitz, of 921 Home street, Bronx, was married to Mr. Louis Gordon on November 28, 1918, Rev. Sol Baum officiating.

GRAFF-SCHAAF.—On Thursday afternoon, December 5, 1918, at the home of the bride, 601 West 180th street, Miss Sophie SchAAF to Mr. Jacob Graff. Rabbi Aaron Eisenman performed the ceremony.

MYERS-FRANK.—Mr. Joseph Frank announces the marriage of his daughter Jennie to Mr. John P. Myers, at 276 Fox street, Bronx, on November 28, 1918, Rev. Sol Baum performed the ceremony.

POMPAN-GOLDSTEIN.—On November 26, 1918, Miss Fay Goldstein to Mr. David Mordecai Pompan, at the residence of the officiating minister, Rev. Dr. Adolph Spiegel.

SILVERMAN-GOLDREYER.—Mr. and Mrs. S. Goldreyer, of 875 Kelly street, announce the marriage of their daughter, Ruth Claudie, to Mr. Bennett F. Silverman, on Thursday, November 28, 1918.

BIRTHS.

GOODMAN.—Mr. and Mrs. Solomon Goodman, of 600 West 113th street, announce the birth of a son on Thursday, November 28, 1918.

SCHATTMAN.—Mr. and Mrs. Beverly Schattman (nee Beatrice Friend), of 555 West 173d street, announce the arrival of a baby girl, Carol Lillian, on November 27, 1918.

SOCIAL NOTES.

The eleventh annual entertainment, reception and ball, given in aid of the Beth David Hospital, 113th street and Lexington avenue, will take place at Palm Garden, Fifty-eighth street, near Lexington avenue, on Sunday evening, December 29.

Mr. and Mrs. Moe Lenkowsky, of No. 68 Lenox avenue, gave a dinner at the Ellsmere Saturday night, November 23, in honor of the Bar Mitzvah of their son Herbert, which took place earlier in the day. There was a large gathering of relatives and friends, and all had an enjoyable time.

Mrs. J. Bieber and family, heretofore residing at No. 255 West Ninety-eighth street, are now making their home at No. 1040 Hollywood avenue, Far Rockaway, N. Y.

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A dance and entertainment arranged by the League of the Jewish Youth of America, will be given at the Central Jewish Institute, 125 East Eighty-fifth street, on Sunday afternoon, December 8, at 2.30 o'clock.

A reception was tendered Mr. Felix Mr. Warburg last night by the leaders of orthodox Jewry in this city. The reception was held at the Savoy Hotel, and Capt. N. Taylor Phillips, U. S. A., was chairman of the Reception Committee.

The Men's Club of Temple Anshe Chesed tendered a testimonial dinner to Rabbi Jacob Kohn, Wednesday evening, December 4, in the vestry rooms of the temple. There was a large audience present.

Mr. David Levine has announced the betrothal of his daughter Goldie to Rabbi Samuel M. Cohen. Rabbi Cohen is the executive director of the United Synagogue of America.

On Thanksgiving Day Mr. and Mrs. Harry Feschel gave a dinner to the 204 inmates of the Home of the Daughters of Jacob. An enjoyable time was had by the old folks, who were loud in their praise of their patrons.

IN THE SYNAGOGUES.

ANSCHÉ CHESÉD (114th St. and Seventh Ave.).—Rabbi Jacob Kohn preaches Sabbath morning on the weekly portion.

BETH-EL (Fifth Ave. and 76th St.).—Services Sabbath morning at 10.15. Dr. Schulman will preach. Services Sunday morning at 11 o'clock. Dr. Schulman will speak on "A Just State."

BETH ISRAEL BIKUR CHOLIM (Lexington Ave. and 72d St.).—Rev. Dr. David Davidson preaches Sabbath morning on "Laying Up Provisions for the Famished Nations."

BETH ISRAEL (Bedford Ave. and Hewes St., Brooklyn).—This evening Rabbi Jacob Dolgenas lectures. Questions and discussions follow the lecture.

BETH ISRAEL (Bedford Ave. and Hewes St., Brooklyn).—This evening Rabbi Jacob Dolgenas lectures. Questions and discussions follow the lecture.

BETH ISRAEL (5257 West 88th St.).—This evening Hon. Abram I. Elkus will speak on "Incidents in the Life of an American Ambassador in War Times." Rabbi Israel Goldstein will preach Sabbath morning.

CENTRAL SYNAGOGUE (55th St. and Lexington Ave.).—Rev. Dr. Nathan Weiss preaches on Sabbath morning.

EIGHTY-SIXTH STREET TEMPLE (119 East 86th St.).—Rabbi G. Lipkind preaches Sabbath morning on the weekly portion.

GATE OF HOPE OF WASHINGTON HEIGHTS (109 St. Nicholas avenue).—Rabbi H. L. Martin preaches this evening and on Sabbath morning.

HEBREW TABERNACLE (218 West 140th St.).—Rev. Dr. Edward Lissman preaches this evening and Sabbath morning.

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

M. SINAI ANSHE EMETH (600 W. 181st St.).—Rabbi L. Zinsler preaches Sabbath morning.

M. ZION (39 West 119th St.).—Rabbi E. A. Timmer preaches this evening and on Sabbath morning.

ORACH CHAIM (1469 Lexington Ave.).—Rev. Dr. Moses Hyamson preaches Sabbath morning.

PENI-EL (525 West 147th St.).—Rabbi Aaron Eisenman preaches this evening on "All Is Not Gold That Glitters." Sabbath morning on "The Brother in the Pit."

PETACH TIKVAH (Rochester Ave. and Lincoln Pl., Brooklyn).—Rabbi Israel H. Levintal preaches this evening and on Sabbath morning.

SINAI (Stebbins Ave. and East 163d St.).—This Friday evening Mr. L. J. Simmonds will deliver an address on "Institutional Education." On Saturday morning Rabbi Max Reichler will speak on "The Characteristics of a Parvenue."

TEMPLE ISRAEL OF WASHINGTON HEIGHTS (St. Nicholas Ave. and 181st St.).—Rabbi Maxwell L. Sachs lectures this evening and on Sabbath morning.

TIPERETH ISRAEL OF KENSINGTON (West St., opposite Ditmas Ave., Brooklyn).—Rabbi Jacob Katz preaches this evening and on Sabbath morning.

YOUNG ISRAEL (Educational Alliance, 197 East Broadway).—Saturday morning Rabbi Herbert S. Goldstein, of the Institutional Synagogue, will deliver the sermon.

Y. W. H. A. (31 West 110th St.).—Sabbath services held every Friday night at 5 and 8.30 o'clock. At the late services addresses are delivered on vital Jewish subjects. Sabbath morning services at 8.30. Mortimer J. Cohen, religious director, speaks.

Chanukah at the Council.

The New York section, Council Jewish Women, celebrated Chanukah in all its branches. At 418 East Fiftyfifth street, Mrs. Joseph Mayor Asher acted as hostess, and was assisted by Mrs. Wolf Freudenthal, Mrs. J. J. Dukas and Mrs. May V. Fisher. Mr. Joseph Andrews kindled the Chanukah lights.

At 71 St. Marks place over 100 young people attended to witness the lighting of the Chanukah candles, the entertainment and to partake of the refreshments.

At Blackwell's Island the Jewish inmates received souvenirs and much cheer from a large committee, of which Mrs. William Colin is chairman.

At "The Mansion," the children of the religious schools, of which Mrs. Julius Levy is the chairman, had a delightful celebration. Over 100 children attended with their friends and relatives. A Chanukah play, arranged by Miss Axelrod, was given by the children. Short addresses were made by Mrs. Julius Levy, Mrs. Annie Moses, Mrs. N. Taylor Phillips and Mrs. Charles E. Seligman. Among those present were Mrs. Max Schwarz, Mrs. Maurice Eisenberg, Mrs. Max Hollender, Miss Marie Drucker, Miss Sara X. Schottenfels and Mr. Julius Levy.

Thanksgiving Festivities at the Y. M. H. A.

Thanksgiving was made a gala occasion at the Ninety-second Street Y. M. H. A., the festivities lasting the entire day. The celebration was under the joint auspices of the Y. M. H. A. and the New York Jewish Welfare Board, the arrangements being made by Rabbi A. G. Robison, executive director of the association, and Mrs. Samuel Schulman, chairman of the Y. M. H. A. Canteen Committee.

A specially prepared Thanksgiving service was enjoyed by a congregation of more than 400. It consisted of responsive readings of a number of Psalms, musical selections by the Y. M. H. A. Choral Society and hymns in which the entire congregation joined. Most inspiring addresses were delivered by Mr. J. H. Schiff and Hon. Abraham I. Elkus, Ambassador to Turkey.

Immediately following the service, a dinner was served to 300 soldiers and sailors, tables being placed in the library and in the lobby of the association. Miss Annette Kohn read an original Thanksgiving poem and made a few appropriate remarks, as did Rev. Dr. Schulman. In the afternoon an athletic carnival was held in the gymnasium of the association for the entertainment of the uniformed guests.

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Sabbath Morning—Services begin at 10.15
Dr. Schulman will preach
Sunday Morning—Services begin at 11 o'clock.

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Unity Dinner of Pincus Elijah.

Gratifying beyond expectations were the results of the unity dinner of Congregation Pincus Elijah, held last Sunday evening in the West Side Community House, 128 West Ninety-fifth street. The congregation, the Sisterhood and the West Side Community House have combined to make the gathering a pleasant memory in the history of Congregation Pincus Elijah. As the name implies, "unity" was the prevailing mood of the occasion. The Hazan, Mr. Pres, intoned impressively the Chanukah melodies, and appealing patriotic notes were struck by the toastmaster, Mr. M. Arnstein, and by Mr. A. U. Zinke, who made "America" the subject of an eloquent toast. Mrs. I. H. Simpson gave the toast of the Sisterhood and made an impressive appeal to the ladies to uphold by their zeal, energy and co-operation the work of the Sisterhood. Mr. M. J. Finkelstein spoke on behalf of the West Side Community House and Mr. M. Elias and Mr. I. H. Simpson spoke touchingly of the work of the congregation.

The Chanukah Festival of the children of Pincus Torah Pincus Elijah will be held Sunday afternoon, December 8, at the Young Men's Hebrew Association, at 3 o'clock, consisting of a play and recitations.

Jewish Farmers to Meet.

The tenth annual convention of the Federation of Jewish Farmers of America will take place from December 7 to December 10, inclusive, at the Educational Alliance Building, 197 East Broadway, New York City. The opening public session will be held on Saturday evening, December 7, at 8 p. m. Hon. Samuel Greenbaum will preside, and an interesting program has been arranged.

The demand made on our country to send food abroad will undoubtedly for a time be a problem for the farmers of this country to work out. The Jewish farmers who have responded splendidly to the call of the President during the war will continue to do their share, and at this convention plans will be formulated how the Jewish farmers can best serve toward this end.

At the business sessions of the convention reports will be made on the activities of the federation by the various delegates representing co-operative organizations organized by the federation.

Mr. Teller to Speak on the War.

Chester J. Teller, executive director of the Jewish Welfare Board, will speak on "The Jew and the War" Sunday evening, December 8, 1918, in the Auditorium of the Hebrew Sheltering and Immigrant Aid Society of America. Mr. B. Shevlin, chairman of the Committee on Education, will preside, and Mr. John L. Bernstein, president of the society, will also speak.

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Temple Peni-El Activities.

A very elaborate Peace and Victory Thanksgiving service was held on Thanksgiving Day. The temple was crowded to capacity. The children of the school, the Red Cross workers, the Boy Scouts and all the workers of the various war campaigns participated.

A musicale for the benefit of the Temple Peni-El Soldiers and Sailors' Clubhouse will be held on Saturday evening at 8.15 in the temple. A very elaborate program, made up of artists well known in the musical world, has been arranged by Mrs. Alfred Nathan, who is chairman of the musicale.

League of the Jewish Youth.

"Why I Am a Jew" will be the topic of discussion at the Friday evening forum of the downtown branch of the League of the Jewish Youth on December 6, at 8 o'clock, in rooms 20-21, of the Educational Alliance, 197 East Broadway. Mr. L. B. Berkson will be the speaker.

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CORRESPONDENCE.

What the Boundaries of Palestine Should Be.

Editor HEBREW STANDARD:

The trip of President Wilson to Europe in the interest of peace, and the desire of all nations to hasten the peace negotiations, give us a right to hope that the said negotiations will not last very long, so that the world may soon be at peace again.

The fifteen or twenty million Jews of the world, who have suffered from the war relatively much more than any other people did, even more than the Belgians and the Serbians, have a right also to expect that Palestine will soon be turned over to them as a free Jewish republic, in accordance with the English declaration, approved by the United States and the other countries of the Entente.

All these fifteen or twenty million Jews will not go to Palestine. Many Jews will and they will thus continue to be part remain in the countries of their adoption, and parcel of the respective nations they are connected with by strong ties of citizenship. The probability seems to be that some six to seven million Jews will be settled in Palestine during the first ten years after the said country will become a free Jewish republic, and this number will, evidently, be enough to be regarded as the nucleus and at the same time as the representatives of the Jewish people.

We do not know at present the border lines or the exact area in square miles of our future Eretz Israel. When, in the time of King Solomon, the northeastern border lines of Palestine were made by the Euphrates, the said country was about the size of Germany. We will probably not get as much territory at present, although the territory in the eastern part of the above-mentioned Palestine consists mostly of desert land, although it would have surely been to the interest of Great Britain and to the interest of a permanent future peace to make the Euphrates the northeastern border line of the Jewish republic to be.

I wish to assume that the Palestine which the Powers will restore to us Jews, as the ancient and rightful owners of the land, will include the Sinai Peninsula and all the water front on the Mediterranean Sea from the border lines of Egypt to somewhere above Tripoli, and that the other border lines will be made in such a way that the country could support a future population of some 30,000,000 people, and that it could be conveniently protected by land against a possible enemy.

The present Jewish and non-Jewish population of Palestine is very small—so small, indeed, that the assumption can reasonably and correctly be made that the country at present is not populated at all.

The Holy Land will at the proper time be accepted legally and formally from the British by representatives of the Jewish people from all over the world, and the members of the Jewish legion at present with the British armies in Palestine will have now the great opportunity to remain in the Holy Land after the evacuation of the home by the British and assist in keeping order in the country and in protecting the same against attack from the various bedouin tribes of the desert during the arrival of the expected large masses of Jewish immigrants there and during their establishment in the country.

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



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Welfare Board to Look Out for Future of Men Released.

Editor HEBREW STANDARD:

The Jewish Welfare Board of the United States is preparing to meet the demands of the men about to be mustered out from the United States Army and Navy in the following manner:

Pursuant to proper arrangements made, the Jewish Welfare Board is now in contact with the leading industries of every city in the United States for the purpose of bringing in touch the man who is unskilled, without a definite trade or occupation and unprepared to begin the battle of life in the city, and for that purpose the Jewish Welfare Board will make every effort to place him in relation with an employer, in order that he might learn a trade or handicraft whereby he will be able to earn a decent salary. Arrangements will be made with the industries to pay the man a decent salary while he is learning his trade. It is a known fact that approximately 88 per cent. of the men classified as bum, hobo and vagrant now found in the various workhouses, institutions and reformatories are men who have no definite trade or occupation.

The United States, in view of this authentic information, may well focus its light upon the returning army and navy from France, and segregate the man who has no skill, no definite trade or occupation, and before demobilization, the United States Government could profitably detain in the navy and army cantonments and establish schools wherein such men might be taught a trade.

If this policy be pursued the United States Government would be in a position to handle the impending industrial crisis and help to readjust the economic condition and the supply and demand of labor.

It is earnestly hoped that the government will harness its forces and prepare for the return of the legions of men. The man now in service made a patriotic risk of his life. On his return, if he is unprepared to meet economic conditions, he should be given this opportunity, which ordinarily comes but once in a lifetime.

Should this important obligation be fulfilled on the part of the government, our jails, prisons and reformatories will be comparatively empty.

JULIUS HOCHFELDER,

Field Representative in Charge.

Pelham Bay, N. Y., November 29.

Senator Lodge for a Jewish Palestine.

In an authorized interview on peace terms, which was published in the New York World on Sunday, November 24, Senator Henry Cabot Lodge, ranking Republican member of the Senate Committee on Foreign Affairs, made the following statement:

"The oppressed people of Asia Minor, Armenia and Syria must be protected, and Palestine must never again return to Turkish rule, but, by general accord with the announced British policy, must be turned over to the Jewish people, to protect the holy places of both the Jewish and Christian religion."

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Mr. Warburg Tells Why a \$5,000,000 Campaign Is Necessary in New York.

Felix M. Warburg, chairman of the Joint Distribution Committee of the American Funds for Jewish War Sufferers, in view of the many questions that have been asked, has made known the needs and the reasons for the big \$5,000,000 Jewish War Relief campaign in New York city that is to be undertaken next week.

Mr. Warburg made the following statement:

"This 1918 New York city Jewish War Relief campaign is unlike any other that has preceded it. Never before in the history of the Jewish people, not even during the four years of conflict, have our brethren in Europe and in Palestine, in all the countries—Russia, Poland, Lithuania, Galicia, Serbia, Rumania and elsewhere—which have been visited by the ravages of the war, faced so critical a time. Never before has the opportunity to come to their relief been so great.

"Through the funds collected by the American, Central and the People's Relief Committee, and disbursed through the Joint Distribution Committee, it has been possible to save many lives for this day, when peace has been restored. But the millions of our brethren throughout the world now face a future without hope—face death deferred—if we do not continue and increase our assistance, giving to them not only the bread and raiment needed for their sustenance at the moment, but also such further relief as shall ultimately enable them to become self-supporting again.

"With the opportunity presented since the armistice was signed to send much larger sums of money abroad than previously, the funds remaining in the hands of the Joint Distribution Committee will very soon be exhausted. It is necessary that they be replenished—that there be no discontinuance of the flow of money and of aid. And it is therefore necessary that New York city give not less generously during this year than have the other communities throughout the country.

"It is necessary, also, to care for the very urgent needs of our own federation, and for this reason \$500,000 of the sum to be obtained during the campaign will be allotted to federation.

"I wish to express my utmost confidence that, with all doing their full duty, we will achieve and will exceed the very reasonable goal we have fixed for ourselves. Let us enter the campaign with the will and purpose to secure more than \$5,000,000 for this, the most worthy and urgent cause to which the Jewry of New York has ever been called upon to respond."

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Friday, December 6th, 1918 : : Tebeth 3rd, 5679

Sabbath begins 4.32 P. M.

קכט

It is a curious fact that in the recent Congressional elections from this city the most prominent Socialist candidates, all race Jews, were defeated by other Jews, standard-bearers of the older political parties. One of the latter had been beaten heretofore by his adversary of this year and thus, by his present success, wipes out the sting of the earlier discomfiture. It is unnecessary, however, to attempt to extract any lesson from these facts, for the reason that both the lesson and the facts belong to the domain of practical politics.

"Charlie" Chaplin has always denied the rumors that he is a Jew or of Jewish descent. But the wife whom he has latterly espoused belongs indubitably to the house of Israel. The statement, however, that Mr. and Mrs. Chaplin were united in wedlock by a rabbi lacks confirmation; indeed, we have seen a report to the effect that the union was consummated by a spiritual guide of the dominant faith. However this may be, both the great "movie" star and his wife will continue to delight thousands of "fans" all over the globe to whom they are well-loved and familiar figures in "real" life.

Mr. C. M. Goethe, of Sacramento, Cal., has for a number of years now maintained a useful playground at Ballighata, near Calcutta, in India. The value of this institution, aside from its recreational features, lies mainly in its being an obliterator of caste. Hence for India, where caste reigns so despotically and so crushingly, this playground has positive importance as a factor making for democracy. Mr. Goethe appears to believe that his idea may be successfully transplanted to the Zionist Palestine, and no reason in the world exists why it should not. But, if he thinks that the democratization of Palestine will be aided by the innovation, he is greatly mistaken. Palestine, if it become a Jewish state, will be, because it must be, a democratic one. Jews are by nature democratic. Even if they were not, it is a curious turn of mind which expects them to be won over to democracy through the medium of a playground. Mr. Goethe's excellent work in India, where conditions *sui generis*, not to be found elsewhere, obtain, has scarcely equipped him with the power and vision to extend his usefulness toward Zion.

We cannot understand the underlying motives for Commissioner John H. Finley's expression of opinion as to what shall be the form of the future government of Palestine. Dr. Finley has but recently returned from the Holy Land and his statement, to which we refer, is even more recent. He would apply the principle of self-determination to an extreme in this instance. There are various races represented in the population of Palestine, but the Jews form the majority among them. To deny to the majority race the right and power to determine their form of government for themselves looks very much as if the ubiquitous Commissioner of Education of the State aimed to please all parties in the new body politic and the professors of the principal religions throughout the world. Were his suggestions to be considered seriously and followed even for an appreciable instant of time, the outcome would be that thereby none will be pleased. Dr. Finley can scarcely or fairly be charged with a lurking anti-Jewish prejudice. Yet his thought that, after so many centuries of oppression, the Jews should not be suffered to come into their own at the present, greatest and most opportune moment might very well have been harbored by the worst anti-Semite "made in Germany."

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 noon, Tuesday. Correspondents will please take note that matter received after that time will be too late for insertion in the current number.

JOINT DISTRIBUTION WEEK

NEXT Sunday ushers in the week to be devoted by the Jews of New York to the task of raising five million dollars from among their number for the noble and humanitarian purposes of the Joint Distribution Committee of the American funds for the relief of Jews suffering from the war. We sincerely trust and confidently believe that in this quest our community will go "over the top" brilliantly.

At this time it is unnecessary to explain to the members of this community the tremendous problems with which the Joint Distribution Committee is now confronted, its aims with respect to their solution, and the methods the organization has adopted to realize all its objects in fullest measure. The Joint Distribution Committee deserves abundantly well of Jewry throughout the world, let alone the Jewries of the United States and especially that of New York. Now this organization is appealing specifically to the members of its home community for some slight manifestation of aid. For the Jews of New York, the largest and richest community in the Jewish world today, five million dollars is, indeed, a mere bagatelle.

Nor need we enlarge on the admirably conceived statement of Felix M. Warburg, chairman of the Joint Distribution Committee, in which the claims of the organization to communal support are clearly and succinctly set forth. We have heretofore on occasion pointed out to our readers what service is rendered efficiently and in complete harmony with the best Jewish spiritual requirements by this organization.

The conclusion of the war, alas, does not spell the conclusion of the work of the Joint Distribution Committee. Now its work takes on in enhanced importance, for henceforth the aim thereof is to rehabilitate and reconstruct Jewish life in the former war zones.

Therefore, we ask our readers in the week to come often and generously to think of their duty as American Jews, and of the favorable situation in which, through the grace of Providence, they find themselves at this time. With such thoughts in mind they cannot refrain from contributing largely and graciously in response to the appeal just gone forth. The community has the money for the work of rehabilitating Jews abroad suffering through the war. The Joint Distribution Committee has the facilities for efficiently accomplishing this great and broadly human task. Let the one be brought together with the other, united to work well for Jewry.

It is amusing to find *The Jewish World* letting no opportunity slip by unutilized of paying its "respects" to Louis Marshall's "long" letters. Mr. Marshall's statements on communal affairs arouse the ire of our English contemporary because they are so "verbose." Of course, if Louis Marshall were a good Zionist his letters would be much "shorter."

The passing of *Jewish Comment* has not extinguished the roll of existing Jewish publications which are blessed with a many-headed editorial board of rabbis. Our late Baltimore contemporary rejoiced in the possession of an active and actual board of some eight or nine rabbi editors. In far-off San Francisco *Emanu-El* continues on the even tenor of its way with no less than eight rabbis in the capacity of contributing editors to its columns. Whatever distinction may exist between an editor and a contributing editor, the fact remains that *Emanu-El* maintains in a manner of speaking the more or less active connection of some of our pulpit-teachers with weekly Jewish journalism.

In these days of reconstruction and rehabilitation perhaps the greatest problem which affects Jewry is that arising from the situation of our co-religionists in Poland. Poland in its present ethnographical limitations, and as it promises to stand politically and geographically, contains a vast section of the Jews of the world. These are subjected to cruel and degrading persecutions. The oppression of which the Jews of Poland are victims is peculiarly harassing and differs in kind and effect from that devised by the former Russian suzerains of that land. An economic boycott, such as that of which the Jews of Poland now feel the effects, is a diabolic instrument of torture. In discussions of the condition of the Jews of Poland, however, we must bear in mind that valuable suggestions for the improvement of this can best proceed from those students alone who have investigated the situation on the spot. We are unable to determine the position of our Polish co-religionists satisfactorily unless and until we know what those persons who have seen them at home and lived with them there have to report.

The Anglo-Jewish press has at last perceived the need of defending its degrading and unjustifiable use of Jew as an adjective. With considerable detail and at great length this plea in confession and avoidance is put forth. We regret to have to add that the representations of our London contemporary have not convinced us of the propriety of its use of the expression, "Jew soldiers." In spite of the wealth of illustration with which this weak case is bolstered up, we still think that the word Jew is used as an adjective only by anti-Semitic people. The remark that English soldiers of the Jewish faith are only English, never Jewish soldiers, is a mere quibble which proceeds strangely from a Zionist mind and which is about as correct and logical as the statement would be that the soldiers of the Grand Turk are never Mohammedan, but only Turkish warriors. In this instance the Anglo-Jewish press has been driven to the point of desperation to justify a most regrettable lapse and, as desperate diseases demand desperate remedies for their prophylaxis, has adopted superficial arguments in extenuation. An operation, a prompt and total discontinuance of the practice condemned, would have been far more gracious and acceptable.

THE ROMANCE OF HUMAN GREATNESS

הנמצה כזה איש אשר רוח אלקים בו:

"And Pharaoh said unto his servants, Can we find such an one as this is, a man in whom the spirit of God is?"—(Gen. xxxi, 88.)

HUMAN greatness has its romance more thrilling than any fictitious tale, because it reflects the adventure of great souls. The story of Joseph, the hated Hebrew slave, who becomes the ruler of a mighty kingdom, is part of this romance. What are the common uses of this uncommon romance?

Pharaoh and his minions are astonished at the meteoric appearance of Joseph. I say, therefore, that the first use of human greatness is that it fills us with a sense of its own strangeness. To help us realize the strangeness of things, to make the world appear less stale, less humdrum,—can any greater service be rendered to mankind? The sense of wonder is the gateway to all knowledge. The moment men cease to wonder they cease to know. Our pupils contract in the light, they dilate in the dark. But this is true only in a physical way. In our mental and spiritual life the contrary holds true: the more light the wider the vision; the less light the narrower the view. The man who has ceased to wonder suffers from a habitual contraction of his mental pupils in a world of wonder and vision.

Pharaoh, scarcely recovered from his wonderment, seeks an explanation for this mysterious human phenomenon hauled out of the prison. And he finds it when he exclaims: "a man in whom the Spirit of God dwells." I say, therefore, that the next use of human greatness is that it directs our thoughts to God. There can be no more direct evidence of the greatness of God than the greatness of man: for human greatness is of divine origin. A great man is as a statue of a King placed in a public square. Only in the case of an earthly king, artist and subject are not identical, while in the case of the King of kings, God is both artist and subject, both King and Sculptor. God excels in the art of self-portraiture; and the great man is the self-portrait of God. God publishes Himself through a great man as through no other medium. God's strength is upon the waters. God's beauty is upon faces and cloudshapes. God's goodness hangs like a fruit on every branch and stem. But God's mind and God's Love, and the incomparable fulness of God's self-revelation, speak out of the soul of a great man. For ours is a silent God; but comes a great man and he loosens the tongue of eternity; at last God has found a Voice!

When this Voice speaks all other voices become dumb. Pharaoh practically relinquishes his royal prerogative in the presence of Joseph, so that, when the people, frenzied with famine, turn to him for counsel and aid, he tells them: "Go to Joseph!" I say therefore that the third use of human greatness is that it forms an antidote to self-seeking pride and vanity. It is not easy to determine and live by right values. There is a tendency everywhere to judge men and matters by false artificial standards. Nothing is as wrong as dividing men after these wrong standards; nothing is as right as dividing men after the right standards. Divine right of kings, purple make-belief, and the fictitious distinctions of birth and station, have occasioned more disasters than tongue can tell. To see things in their right proportions, not to overbalance on the side of imaginary worth, but to realize the gravitation of this whole system of suns and stars toward the greatness of the soul; this is the effect of the appearance of men like Joseph. Pharaoh's sceptre, symbol of false majesty and arrogant usurpation, falls into dust before this youth who is lifted out of the pit into the palace.

I say therefore that the fourth use of human greatness is that it emphasizes the intrinsic worth of the human soul. Birth, breeding, lineage, the chance and circumstance of living, play no deciding part in the unfolding of a great soul. Joseph in prison is a prince by divine grace. Joseph in the palace does not gain—nor lose—an inch from his original stature. Environment does not create a soul but every great soul creates its own environment and breathes its own fragrant atmosphere. Did Joseph in the dungeon have favorable circumstances to develop in? Did Joseph in the palace not have the inducements for sloth and enervating indulgence? Have you not seen white water-lilies rise out of a murky pond: its roots in ooze and slime, its petals spread to the light? Not otherwise does a great soul rise out of darkness into day.

Reading the romance of human greatness, one wonders if this is not the law of the soul's uncommon growth: that its roots must be bound and wound in ooze and hidden darkness in order that it may flower forth all the more brilliantly under the sun? At any rate the most thrilling part of this romance is that its hero usually appears in unexpected places. Joseph is hauled out of gaol. Napoleon comes from Corsica. Lincoln is born in the log-cabin. And the story of the Maccabaeans is but the repetition of the story of Joseph. When Jerusalem needs a savior, he comes not from the ruling classes, but from the little village of Modin. Many centuries before that, David was taken from the pasture. Take care, then, of the men who live in terrible obscurity, for God dwells there where men hide in dark misery. Take care of those who crouch lowly, for God is their companion, sharing their silence and their midnight watch. Soon the day will break, soon the glory of the heavens will stream along the eastern sky, soon in the new light a Man will rise to greatness proclaiming Him who humbles the proud but lifts up the humble. And that will be a terrible day for those who crush great souls under their brutal heel—a wonderful day for Humanity: a day of vengeance and vision.

For the romance of human greatness is bound to have a happy ending. Because it is inherently a tale of victory, because its hero is the Soul, because its author is God!

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RIVERSIDE CEMETERY

Revival in Beth Israel Bikur Cholim.
A new era seems to be dawning for Congregation Beth Israel Bikur Cholim, Lexington avenue and Seventy-second street. This congregation is one of the oldest in New York, and is remembered by the older generation as the Chrystie Street Congregation. Of late years the membership has gradually declined, due partly to topographical conditions, as New Yorkers are a migrating people. The great expansion of the city to the west and north has greatly altered the class of residents in the central part of the metropolis. Another, perhaps weightier, reason for the congregation's decline may be found in the tendency to what some people call "reform."

Dr. David Davidson assumed the pulpit of the congregation in September last and during the brief space of time of his ministrations he has aroused the dormant spirit of the congregation. The Board of Trustees, awakened to a new sense of duty and responsibility, is working with true Maccabean spirit and enthusiasm for the material and spiritual upbuilding of Congregation Beth Israel Bikur Cholim.

unwell, and walked about the building to assist every one. Mrs. De Clerq, who was 93 when she died, had been in the home five years. Her husband is still there. This elderly Belgian couple were most orthodox, although Mr. De Clerq became a Jew upon his marriage. He was a good scholar, and a most earnest and sincere Jew. Mrs. Hannah Scholkafsky, who was 98 when she died, had been two and a half years at the home. Although she had been ailing for a very long time, she would not be regarded as an invalid, and, until a few days before her death, insisted on assisting in the workroom (she was an expert needlewoman) and in doing her share of washing up cups and saucers.

Mr. Mason Returns to the Far East.
Mr. Samuel Mason, managing director of the Hebrew Sheltering and Immigrant Aid Society of America, has left New York on his way to Japan and Siberia to continue his work in the interest of the thousands of war refugees stranded there.

Mr. Mason takes with him credentials from the State Department, Labor Department, Professor Masaryk, president of the new Czechoslovak republic; the Japanese Embassy, the Russian Embassy, the French high consul, and from men of prominence in this country.

"Mr. Mason's work in the Far East," said Mr. John L. Bernstein, president of the society, "would be to re-establish communications between American citizens and their relatives over there through the bureaus that had been established in Yokohama, Vladivostok and Harbin during Mr. Mason's first trip. Mr. Mason will also endeavor to make connections with other parts of Russia."

Chanukah Services for Sing Sing Prisoners.

On the first evening of Chanukah Rev. Jacob Katz, visiting chaplain, accompanied by Rev. Nathan Cantor, of Temple Emanu-El, of Borough Park, held Chanukah services for the Jewish inmates of Sing Sing prison. The Maariv service was read, the lights kindled and a short address given to the congregation, numbering 100, who were greatly impressed with the solemnity of the occasion.

Ohab Zedek Sisterhood.

A meeting of the Ohab Zedek Sisterhood was held on Wednesday evening, December 4, in the vestry rooms of the Ohab Zedek Synagogue, 18 West 116th street. The meeting took on the nature of a celebration, and many donations of cigars, cigarettes, candies, etc., were received and forwarded to the Jewish Welfare Board for distribution. Election of officers followed the social session.

MUSIC NOTES.

On the afternoon of December 8, at Carnegie Hall, Raoul Vidas will be heard in a second recital. Walter Golde will accompany the violinist in a program that includes the Bruch G minor concerto.

Edward Morris, pianist, will give an interesting program for his recital at Aeolian Hall the afternoon of December 9, including works of Rameau, Scarlatti, Schumann, a group of Chopin, and some others.

Ralph Lawton, pianist, playing at Aeolian Hall the evening of December 9, will give the Beethoven sonata known as "Les Adieux," besides works of Chopin, Ravel and Liszt.

Jascha Heifetz will give another violin recital in Carnegie Hall on New Year's afternoon.

Mr. Reinald Werrenrath will return to Aeolian Hall for another all-English song recital on the afternoon of New Year's day.

Sophie Braslau gives her annual song recital in Carnegie Hall on Sunday afternoon, December 29. Included in her program is a group of four songs by Gabriel Sibella, which will be accompanied by the composer.

At the Bronx Opera House for the week beginning Monday night, December 9, Richard Walton Tully will present Guy Bates Post in his greatest success, "The Masquerader." His present engagement at the B. O. H. will afford the last opportunity for patrons of that theatre to see Mr. Post in this play. Already there is a tremendous demand for seats, and those who wish to see the performance had better secure seats as soon as possible. Mr. Tully is sending with his star an exceptional company of players, including Alice John, Lionel Belmore, Adele Ritchie, Clarence Handyside, Ruby Gordon, Reginald Carrington, Milano Tilden and others. The production will be as perfect in every detail as the one that was presented during the prior engagement.

Tchaikovsky "Pathetique" will be given on Thursday evening, December 12, and Friday afternoon, December 13, by the Philharmonic Society at Carnegie Hall, in commemoration of the twenty-fifth anniversary of the death of the composer. Delius' "Life Dance" will be the novelty, while Cornelius' overture, "The Barber of Bagdad," and Brahms' variations on a theme of Haydn constitute the remainder of the program. On Sunday, December 15, Beethoven's "Pastoral Symphony" is the chief orchestral number at the Philharmonic Society's third Sunday subscription concert in Carnegie Hall. Max Rosen, violinist, assisting artist, plays the Wieniawski concerto. The other orchestra numbers are

Zionist Committee to Europe.

The Zionist Organization of America has decided to send adequate representation to Europe to deal with the many questions concerning the movement that are arising at this time. The National Executive Committee has selected as the first group Dr. Stephen S. Wise as chairman; Mr. Joseph Fels, of New York; Mr. Louis Robinson, of New York; Dr. Shmarya Levin, member of the Inner Actions Committee, and Bernard Flexner, of Chicago, legal consultant.

The immediate destination of this commission is London, where it will advise with the Zionist Political Committee and with other representatives of the Zionist Organization.

If in the judgment of this commission there is need for a larger representation to deal with such Zionist affairs as the early convening of an International Zionist Congress or matters of general Jewish interest, additional representatives of the Zionist Organization of America will proceed to Europe.

Examples of Jewish Longevity.

There have recently died at the London (England) Home for Aged Jews three old ladies. Mrs. Fradel Hyman was admitted in 1913, and was then 96 years of age. Until a year ago she delighted in looking after those inmates who were

Chanukah at Montefiore Congregation.
In honor of the threefold holiday of Chanukah, Thanksgiving and the victory peace a very appropriate celebration was held at the Montefiore Temple, Hewitt and Macy places, last Thursday evening. County Judge Louis D. Gibbs compared the indomitable courage displayed by the allies in the recent struggle with that of the Maccabees. He also sounded a call to true Americans to tolerate no flag save that of the United States. The judge was preceded by Rabbi Basel, who also very effectively drew an analogy between modern heroism and the deeds of old. Cantor Woolf and his choir rendered a very inspiring musical program, while the Junior Montefiore Congregation contributed its share by presenting a brief sketch, entitled "Hannah and Her Seven Sons."

Under the auspices of the Montefiore Congregation the Young Judaean clubs affiliated with it presented a very enjoyable Chanukah program at the Prospect Theatre last Sunday morning for their members and the pupils of the Montefiore Hebrew School.

The Montefiore Sisterhood will hold its regular meeting on Wednesday evening at 8 o'clock in the vestry rooms of the Temple. Election of officers will take place.

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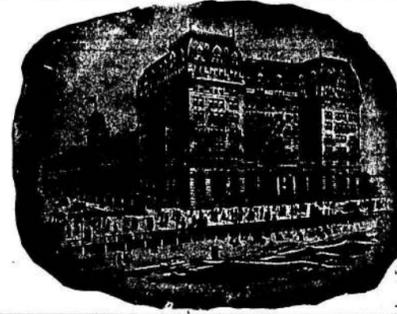
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Leo Ornstein, having fully recovered from his recent indisposition, will give his postponed recital tomorrow (Saturday) afternoon at Aeolian Hall, for which

he has prepared the following program:
Sonata, Opus 51.....Ornstein
Deux Arabesques.....Debussy
Le gibet, from "Gaspard de la Nuit".....Ravel
Le barque sur l'océan, from "Le Miroir".....Ravel
Rhapsodie No. 13.....Liszt
Sonata, Opus 57 (Appassionata).....Beethoven
Etude, D flat major.....Liszt
Rigoletto Fantaisie.....Verdi-Liszt

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2d, 1908...	1,422	17%	18,963	64%
3d, 1909...	1,609	13%	16,979	4%
4th, 1910...	2,079	29%	25,290	48%
5th, 1911...	2,436	12%	29,222	16%
6th, 1912...	3,414	40%	33,998	16%
7th, 1913...	4,032	18%	40,463	20%
8th, 1914...	4,505	12%	45,833	13%
9th, 1915...	6,612	47%	58,143	16%
10th, 1916...	8,472	28%	61,284	5%
11th, 1917...	10,682	26%	117,628	44%

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STEINBERG, HARRY.—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 Harry Steinberg, 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. 320 Broadway, in the Borough of Manhattan, City of New York, on or before the 6th day of June, next.
 Dated, New York, the 25th day of November, 1918.
JOSEPH STEINBERG, Administrator.
LOUIS H. LEVIN, Attorney for Administrator.
 320 Broadway, Manhattan, City of New York.

VELLEMAN, ABRAHAM.—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 Abraham Velleman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, 74 Broadway, Manhattan, in the City of New York, on or before the 19th day of May next.
 Dated New York, the 30th day of October, 1918.
SAMUEL STRASBOURGER, Executor.
MAX L. SCHALLEK, Attorney for Executor.
 Office and P. O. Address, 74 Broadway.

CAHEN, JULIUS P.—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 Julius P. Cahen, 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, Cohen, Gutman & Richter, No. 111 Broadway, Borough of Manhattan, City of New York, on or before the 9th day of May next.
 Dated New York, the first day of November, 1918.
HAROLD CAHEN, Executor; EDITH ROSALIE CAHEN, Executrix.
COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, New York City.

To William Hohenzollern.
 Friend:
 Thou hast read well thy Bible, and dost no doubt recall the words of verse 12 in Chapter I of Ecclesiastes: "I was king over Israel in Jerusalem." Aye, my eye dropped a tear when I heard of the seeming end to thy career, and yet my heart took courage for thee as I learned from correspondents that thou didst not look distressed when in Holland thou didst find a rest—Holland, that country where my ancestors, fleeing from persecution in the Iberian peninsula, receive a welcome—a veritable city of refuge, where justice was cherished, but where prejudice and premature judgment were met by calm and cool deliberation.
 Thou hast reached Holland; for the sake of humanity as well as for thy sake am I glad that there is one spot where the sword, whether thine or that of thy foes, has not reached, and it matters not, is irrelevant, whether they inclined more to thee or to those who feared thy overweening ambition—thou art safe from untoward violence.
 And what was thy offense Thou perhaps knowest that better than I.
 In the case of Solomon, traveling under the name of Kohelet (tr. Ecclesiastes), who found occasion to revert to the fact that he "was king over Israel in Jerusalem," the sages said that by reason of his boasting of his great intellect he was in some miraculous fashion driven out of his empire. Finally, when he realized the meaning of "Let not a wise man boast of his wisdom," he was reinstated in his kingdom.
 Read thou also what is related in Daniel concerning Nebuchadnezzar of Babylon, who built those hanging gardens for his wife, used all her life to mountain scenery. His wealth enabled him to build a "greater Babylon," eclipsing "the greater Nineve" mentioned by Jonah—his fate was enforced seclusion away from those estates and grand structures—verily, a return to the simple life. And yet his repentance brought them back when he admitted the truth of "Let not a rich man boast of his wealth."

And now of thyself—thou seest indeed that I reprove not in anger, nor am I of those who would jeer at a dead lion. There are those about me who know of my desire when thy daughter came of age to suggest to thee that thou follow not the custom of kings to decide whom their daughters shall marry, my thought being that like the daughters of Zoloph had she would become the wife of him who "was good in her eyes."
 I have mourned at night as I read of thy utterances—a great man, a great mind gone wrong, even as the contemporaries of Aaron Burr could not help commiserating the man who, otherwise motivated than he was, might have been an exemplar to all succeeding generation. Thou didst wish to be a mighty man. And wherefore? Didst thou not know, "Better a patient man, slow to anger, than a mighty warrior?" Didst thou not learn from Jewish proverbs (for many there are in thy kingdom) that the sages of the Mishna did not consider a sword an ornament, and hence included it among those things that may not be carried or worn on Sabbath?
 And yet thou mayest wonder "What hath this Jew living in the City of Brotherly Love, born in the midst of a nation that has frustrated my aims, to say to me, why doth he concern himself about me?"

Thou must realize that the world cannot entirely forget its past. History is full of kings, in such wise that it was not an unusual thing for a book to begin, "It was in the days of X, that is King X, who reigned." There were times when a king, without any sense of arrogance on his part or any sense of humiliation on the part of his countrymen, could say, "I am the State." And yet in the majority of cases we have no doubt that where these kings were of the same stock as those whose rulers and representatives they acclaimed, they had their subjects' good at heart. But, thou didst wish to be a "gibbor," and didst wish thy people to be a nation of gibborim—that was indeed thy theory; thereby thou didst wish to illustrate thy teachings (I shall not say from whom thou didst derive them) of supermen and efficiency. What grieved me most, as I wrote to friends at the time, was thy avowal. Alexander, Caesar and Napoleon are those whom I take as my models. Didst thou not realize that Napoleon though mighty, succumbed at last? And yet as I did suggest to my friends, "If he did take a king as model, he might have found one through study of whom he might have been a blessing to his country directly, to all the world directly and indirectly." Thou knowest whom I mean: Alfred. Thou hast studied English history, so of this I need say no more. And yet I feel with thee—can any man whose aims in life have not been realized not sympathize with one beside whom he considers himself a pigmy, when that man has been compelled to give up a position for which all agreed he was in many ways qualified to fill, but he had to learn, "Let not the mighty man boast of his might."

And yet hast thou in thy Netherland retreat, thou of whom I have read the words, "He did not look distressed." Hast thou then repented of thy error, the foundational error? How far, now, will my analogy go? Solomon (Ecclesiastes) returned to his palace, and Asmodeus, all that time personating him,

called out "This is your king, O people of Israel." Similarly, as thou dost know, was it with Nebuchadnezzar.
 But for thee, the exponent of force, of autocracy, what can I say? Another kingdom must be thine—thou must coordinate the faculties given thee by Heaven. These shall be thy kingdom. Thou canst even now become a blessing realizing what is true wisdom, true wealth, true heroism; so that the verdict shall be not "every inch a king" but "every inch a man," for there is but one king—the creator of Heaven and earth.
 Sincerely thine,
 ARTHUR A. DEMBITZ.
 Philadelphia, Nov. 11, 1918.

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 casion was delivered by Judge Julian W.
 Mack.
 At the late service on Friday evening,
 Mr. Ben Avi addressed a huge audience
 which filled the temple.
 On Saturday evening a Chanukah vic-
 tory entertainment and dance was given
 for the young folks of the community.
 Miss Palmer, Private Rose and Mr. Wol-
 odner helped in the entertainment. Mr.
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 greatly in the arrangements.
 On Sunday afternoon a Chanukah cele-
 bration was held for the children of the
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LOWENSTEIN, MORRIS.—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 Morris Lowenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 100 Broadway, in the City of New York, on or before the 18th day of April next.

ABRAM L. LOWENSTEIN, LEON LOWENSTEIN, JULIUS BENDHEIM, EXECUTORS. **MYERS & GOLDSMITH**, Attorneys for Executors, 100 Broadway, New York City.

DOOB, LEO.—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 Leo Doob, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, Room 705, No. 141 Broadway, in the City of New York, on or before the 18th day of April, 1919.

LOWENTHAL AND HIRSCH, Attorneys for Executors, No. 141 Broadway, New York City.

GOLDBERG, RACHAEL.—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 Rachael Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 135 Broadway, in the City of New York, on or before the 15th day of April next.

BENNETT GOLDBERG, LEO KAUFMAN and SAMUEL A. JACOBSON, Executors. **HEISMAN, LEE, CORN & LEWINE**, Attorneys for Executors, No. 135 Broadway, New York City.

SPINGELBERG, SIDNEY L.—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 Sidney L. Spingelberg, 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 George Edwin Joseph, his attorney, No. 165 Broadway, in the City of New York, on or before the 25th day of April next.

HARRY M. LEWY, Executor. **GEORGE EDWIN JOSEPH**, Attorney for Executor, 165 Broadway, New York City.

EPSTEIN, ROSALIE.—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 Rosalie Epstein, 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 her attorneys, Cohen, Gutman & Richter, No. 111 Broadway, Borough of Manhattan, City of New York, on or before the 9th day of May next.

ROSE SELIG, Executrix. **COHEN, GUTMAN & RICHTER**, Attorneys for Executrix, No. 111 Broadway, New York.

JACOBS, ESTELLE.—The people of the State of New York, by the grace of God, free and independent, to Julian T. Mayer, Edwin W. Jacobs, Rebecca Mayer, Minnie Rosenberger, Jesse Lewisohn, Julia Henry, Lillie L. Vogel, Walter Lewisohn, Frederick Lewisohn, Alice Lewisohn, Irene Lewisohn, Edna Alexander, Dorothy J. Colby, Clifford Aaron, Harry Aaron, Violet R. Henry, Leonard G. Henry, the executor, heirs and next of kin of Estelle Jacobs, deceased, send Greeting:

WHEREAS Florence J. Mayer, who resides at No. 93 Riverside Drive, Borough of Manhattan, in the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Estelle Jacobs, who was at the time of her death a resident of the County of New York, deceased. Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records in the County of New York, on the 10th day of December, 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 real and personal property.

In Testimony Whereof we have caused the seal of the Surrogate's Court of the said County of New York, to be hereunto annexed. Witness the Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 1st day of October, in the year of our Lord one thousand nine hundred and eighteen.

DANIEL J. DOWNEY, Clerk of the Surrogate's Court.

MEDELSON, ABRAHAM.—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 Abraham Mendelsohn, 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, Max Arens, No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of May next.

JACOB MENDELSON, Administrator. **MAX ARENS**, Attorney for Administrator, 271 Broadway, Manhattan, New York City.

CHILDREN'S PAGE

THE SONG AT THE RED SEA.

Dear Children:

At last, after centuries of oppression, when the bloody hand of the tyrant was upon the throat of a weak and downtrodden race, and no other sound could be heard than the ferocious cry of the cruel oppressor, and the weak and pitiful groaning of his victims, one voice was heard, the voice of the Great Avenger; and that voice restored harmony to the world, and that harmony burst forth into song—the song of Moses and Israel at the Red Sea! "And the Lord said unto Moses, stretch out thy hand over the sea, and the waters shall return over the Egyptians, over their chariots, and over their horsemen." "And the waters shall return," "because," says Rashi, "the waters stood erect as a wall, therefore they were now to return and cover the Egyptians." "And Moses stretched forth his hand over the sea and the sea returned, when the morning appeared, to its original strength; while the Egyptians were fleeing against it, they were dazed and bereft of their senses, so instead of fleeing from it they were fleeing right into the sea. And the Lord overthrew the Egyptians in the midst of the sea," like one who overturns a pot and that which was on the bottom comes up on the top, so were the Egyptians rising and falling and being broken up in the sea, whilst the Holy One, blessed be He, gave them life to bear their tortures. "And the waters returned, and covered the chariots, and the horsemen with all the hosts of Pharaoh that came after them into the sea; there remained of them not even one." "And Israel saw the Egyptians dead upon the shore of the sea, for the sea cast them out upon the shore in order that Israel shall not say 'just as we emerged from this side so will they emerge from some other side and pursue us.'" "And Israel saw that great power which the Lord had shown on the Egyptians; and the people feared the Lord, and in Moses, his servant."

"Oz Yoshir Moscheh." "Then sang Moses," the literal meaning of the Hebrew words is, "Then Moses will sing," but it signifies that "Oz" "then," when he beheld the miracle, the thought entered his mind "Yashir" that he should "sing a song." The rabbins of blessed memory tell us that the Torah here gives us a promise of the resurrection of the dead; signifying that when Moses and Israel will be restored to life they will again sing the great song of triumph. Then sang Moses and the children of Israel this song unto the Lord, and thus did they say, I will sing unto the Lord "Ki goho goha," for He hath triumphed gloriously, as Onkelos translates it "He triumphed in his pride against the proud ones" (the Egyptians). Another meaning of it is this—the word pride is here repeated to tell us that He has done something that no human being could do; when a man fights against his adversary, he may overcome him and throw him from his horse, but here, "the horse and his rider hath He thrown into the

sea." Another meaning of the phrase, "Ki goho goha" is this; "No matter how I will glorify and extol Him, I will still not be able to do Him justice, not as a human being whom we praise, and he does not come up to the measure of our praise"—"the horse and his rider" both were attached together, and although they rose upon the crest of the waves and sank to the bottom of the sea, still they were not separated. "Ramah," which is used here, signifies "thrown" and "yarah," which is used later, also means the same, but "ramah" indicates "height" and "yarah" signifies "depth." This teaches us that they rose upon the height of the waves and sank in the depths of the sea. "My strength and song is the Lord," this is the way Onkelos translates it, but Rashi translates "vezimrath" not "my song," but "my avenging power," as the same root indicates "cutting down," that means that the vengeance of the Lord "is become my salvation." The Eternal appeared to them in His glory and they were pointing to Him and saying, "There he is, my Lord!" A handmaid saw at the Red Sea what even the prophets could not see! "Veanvehu" Onkelos translates it as of the root "noveh," dwelling, "I will build a dwelling place, the Holy Temple, for the Lord of my fathers, and will worship Him there." Another meaning, says Rashi, is "I will declare His beauty (from the root 'noi') to all the world," as it is said in the Songs of Songs. The nations say to Israel, "what is thy friend more than another's friend, O thou fairest of women?" And Israel answers, "My friend (the Eternal) is white and ruddy," and the rest of the description, as it is rendered in the fifth chapter of Solomon's Song, "the Lord of my father, and I will exalt him," not from me does the holiness originate, but the holiness of His divinity is sustained by me and originates from the days of my forefathers."

When Will Justice Reign?
Justice itself for Israel sues anew
For justice, in the world where we were true.
And not because our boys war's burdens bore—
Ah, would no human hand were stained in gore!
Shall all our love, our pain and nobleness
For ages, than our soldiery count less?
Nor should the Holyland be given as prize
For what is homicide to Heaven most wise,
Though war as yet, the nations legalize.
No murderous majesty is God's Love's throne
Is founded on love as white as light alone—
We only ask the world that wronged us so,
And made us immortal but in scorn and woe,
To understand us, since it tasted too
The cups of wormwood and ennobled crew;
We ask but rights which all save we enjoy.
We ask for Justice's gold without alloy
Of hate; redress for wrongs repeated aye.
O build for righteousness a world-wide way,
For joy a highway to the hearts of all.
So that like Lucifer no more shall fall
The earth, but look for love above all gain,
And never give and never suffer pain.
Who made of Holyland a world-wide shrine,
Should be allowed to make it now divine.
Till Hatred's Baals are banished from each strand,
And every heart is honor's Holyland,
Republic of righteousness where light and peace,
Are life's true glories, making joy increase.
O world wipe out the wrongs against the Jew
By building holylands with him, for you,
For him, for all, and wake one melody,
One dream in man, God's Holy Family.
ALTER ABELSON.

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"Oh, no, I bought two hats instead of one!"
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Bachelor uncle—If I'm! Naturally, the light-headed ones go first!

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DAVIS, MARK.—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 Mark Davis, 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 Blumenstiel & Blumenstiel, their attorneys, No. 165 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of May next.

GAHREN, CHAS.—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 Gahren, 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, Abraham Cohen, No. 111 Broadway, in the City of New York, on or before the 30th day of January next.

HESS, RACHEL.—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 Rachel Hess, 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, Cohen, Gutman & Richter, No. 111 Broadway, in the City of New York, on or before the 5th day of February, 1919.

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To the Public
The following Mohelim, having been instructed and examined theoretically and practically by a Board of Surgeons in the hygienic performance of Ritual Circumcision, after being passed by a Board of Orthodox Rabbis, the Milah Board of the Kehillah of New York announces that they have granted Certificates of Proficiency and earnestly commends them to the Jewish Community:
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JEWES AND PACIFISM.

By LEO WOLSCH.

Some time ago a Yankee lawyer serving as an associate member of the legal advisory attached to the draft board of which I am chairman, after listening to some exemption claims which we were hearing, remarked to me: "You know, I do not blame these boys for trying to keep out of the army. The Jews have never been a fighting people. They are kind of pacifistic, aren't they?" The statement and query was made in a rather friendly and sympathetic way.

Surprised, I asked the lawyer how he came to make such a statement, and if he really meant it. "You see," he replied, "almost everybody thinks so. It is a well-known fact. Mind you, I do not say that Jews are not patriotic or that they are slackers. I only say that they are not fighters; that they have an aversion for military service, and very many are trying everything possible to keep out of it."

I asked him how much he knew about Jews and their history; if he had ever heard of the Maccabees and of the many acts of valor and heroism performed by Jews in various wars, and at present on the battlefields of France. I also asked him if he knew anything about the hundreds of thousands of Jewish soldiers now serving in the various armies in Europe and in the American army.

Yes, he replied, he knew all that and much more; that he had much respect for the Jews and much sympathy for all they have gone through. Nevertheless there was a prevailing idea in Gentile circles that the Jews have no love for things military in general, and that they try to keep out of the army.

I shall not go on to relate the discussion we continued on the subject. I think, however, that our position ought to be made known so that our good Gentile friends may not labor under a misunderstanding of the facts.

I assert positively that the Jews are fighters, and good fighters, particularly in a good cause. I further assert that in the countries where Jews have equal rights and citizenship the army as an institution of the country is as dear to them as to any other group of citizens. I even assert that in countries where they are denied elementary human rights, they are loyal to the army while they were serving in it.

To appreciate, however, the state of mind of the Jews with reference to things military, it is necessary to know where they came from and the conditions of life in the countries from where they have emigrated.

The greater part of the Jews in America have immigrated from the eastern part of Europe—Russia, Rumania, Austria, Turkey, etc. The life they were compelled to lead there is more or less known; it was one of continual suffering and persecution. In Russia and Rumania the Jews were deprived of every vestige of human rights and liberties. They were denied civil and political rights. They were subjected to special laws. Pogroms, massacres and iniquities were matters of almost daily occurrence. In other countries, where ostensibly Jews enjoyed certain legal and political rights, anti-Semitism of the most vitriolic kind was preached and practiced, and contributed to make their life miserable and often insufferable. In those countries and under such conditions of life Jewish boys were taken forcibly into the army to serve for periods ranging from three to five years—the very same army which often turned its bayonets upon the Jewish population when it pleased the powers that be to make a pogrom upon the Jews. What love could the Jews have for such armies, and can they be blamed for the hatred which they justly bore them? Take the Jewish boy serving in these armies, what was his lot? Indignities, brutalities, personal abuse from lowest non-commissioned officer to the highest general. Often he was persecuted by the ordinary soldier merely because the other was a Christian. What feelings of appreciation for the army could the Jewish boy have when he was asked to give everything and received nothing in return? What enthusiasm could he have for an institution in which the best service could receive no recognition nor reward, as Jews are not permitted to become officers?

Let it not be forgotten, nay, let us remind our Gentile friends that we are human beings, and as such, with all the intensity of our hearts, we did hate everything military in Russia, Rumania, etc. Militarism in those countries took away from us our beloved ones, mistreated them and maltreated them, all for no cause and to no purpose, and gave us nothing in return. We would not be human if we did not, and I do not think we need offer any apology for it either. With all the bitterness and resentment against the armies in those countries while we were in them and serving, we were loyal and true, and in the histories of their wars many gallant and heroic deeds are recorded as done and performed by Jewish soldiers.

The old generation of Jews who have had their European experiences and army service, it must be expected their views and sentiments about the meaning of "army" were not of the very kindest. This is not due, however, to the existence or of the absence of a fighting spirit. It was due to their bitter experiences with the word and institution. To them, the army was a part of their lives, spent in sufferings. The young Jewish generation of American-born boys, or those who came over here when young, they who knew not what it meant to be a Russian or

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Rumanian soldier, to them the work and institution of army meant exactly the same thing as to an American Gentile boy, who received the same education and training.

Whatever views, however, or lack of views about army and army life both the old and young generations of American Jews had, they all gave way when the war became our own, and when our country began to organize an army of our own. American liberty and freedom had long ago made the Jews to feel a perfect sympathy with America's aims and ideals, and this time also we were with our country from the very beginning.

It was not perhaps easy to adjust ourselves to the military requirements because of our experiences and sad remembrances of what it has meant in other countries, but knowing our own country, we had no hesitation in giving our boys and in offering our services. True, we had some misgivings, but in the same degree our fellow citizens had them, as army life in its newest sense was something we did not have before and knew not what was in store for us. No sooner, however, did we find out the marvelous training system, the camps and their wonderful life, the democracy of our military life, then every possible prejudice gave way. Freely, voluntarily our boys enlisted. Some fathers took their children to recruiting stations and cheerfully gave them to the country. Our draft boards have sent many, and now many, many thousands are serving in the ranks and as officers.

We have every reason to be proud of the share we have contributed to our country's army, to the services we have rendered to our country's cause, in its fight for human liberty and to make the world safe for democracy.

The Story of Jewish Education During the Last Ten Years.

Ten years ago the Talmud Torahs and Hebrew schools of New York were not attractive to American Jewish children. The atmosphere of the schools was dismal and cheerless, and most of the pupils came to Hebrew school without interest and against their will. Each school worked by itself, without the cooperation of any other school. The principals were not united; neither were the trustees nor the teachers. The parents were willing enough to make sacrifices for the Jewish education of their children, but knew very little of what their children did in the Hebrew schools. As for the great number of children who received no instruction, nobody cared; or, if any one did care, nobody was willing to undertake the task of reaching these thousands of boys and girls. The Jews were completely at a loss for means of attracting the young men and women during the impressionable period of adolescence between the age of fourteen and twenty-one.

But during the last ten years, great changes have occurred. Beginning with the building of the Uptown Talmud Torah about ten years ago (1909), a number of fine schoolhouses were erected, among them the Downtown Talmud Torah (1909), the Salanter Talmud Torah (1910), the Hebrew Free School (1912), the Machzike Talmud Torah of Borough Park (1912), the Tifereth Israel Talmud Torah (1913), and finally, the beautiful structure of the Central Jewish Institute (1915). Even the older schoolhouses, such as that of the Machzike Talmud Torah on East Broadway, the oldest Talmud Torah in this country, were renovated and made more attractive places for study.

A new hope arose for the education of Jewish children. Stimulated by the Bureau of Jewish Education, the principals of the large Talmud Torahs came together for the first time to consider their common problems, and to work out a common curriculum and uniform methods of teaching. From this coming together, resulted the Hebrew Principals' Association. American young men and young women were attracted to the Jewish teaching profession. A training school for teachers was opened, the Teachers' Institute of the Jewish Theological Seminary, for the purpose of equipping these young men and women for their tasks as teachers in the Jewish schools. Jewish High School Classes were organized for the graduates of Talmud Torahs and Hebrew schools who wished to prepare themselves for Jewish teaching and for leadership in the Jewish community. The parents were made to realize that it would not be sufficient for them simply to send their children to school. They must continue to be interested in the work that their children do in these schools. Parents' associations were therefore organized in the larger Talmud Torahs, and these were united into one Central Parents' Association of New York. After several efforts, an important step forward was taken through the organization of the Board of Jewish School Aid in 1917. Due to the efforts of this board, the Federation for the Support of Jewish Philanthropic Societies agreed to aid in the support of

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Donor of Hebrew University Site Declares Majority of Russian Jews Are Zionists.

Valuable evidence of the pro-ally attitude of Russian Jewry was given by Isaac Goldberg, the donor of the Hebrew University, at a reception recently tendered him and Mr. I. Rosoff by the London Zionist Organization, before they departed for Palestine to join the Zionist Administrative Commission.

Russian Jewry, he said, was under a great obligation to the British Government for the declaration, and regarded England as the lodestar of the Jewish people, and despite the difficult present conditions the Russian Zionists were actively displaying their love and appreciation for Great Britain. He was able to say without hesitation that Russian Zionists, who now comprised the majority of Russian Jewry, were in complete accord with the policy of the London leaders. Reference having been made to the university site presented by him, Mr. Goldberg said that he did not desire any gratitude. A Hebrew university appeared to him to be essential to the new Jewry because no nation could be sustained without culture. He looked forward to the time when the Hebrew university would re-establish the old prophecy that "the law shall go forth from Zion and the word of the Lord from Jerusalem."

Mr. I. Rosoff said that it was great joy to find himself once more in the company of Zionists in England after having been cut off from them for such a long time. He marveled at the progress of the Zionist movement in England. He emphasized the fact that the leaders in this country enjoyed the complete confidence of Russian Zionists, whose gratitude to the British Government was boundless. He gave some details of the work done by the Zionist Organization in all parts of Russia. When he spoke about the Jews in Russia he meant undivided Russia, including the Ukraine and the other new "states." For it must be emphasized that Russian Jewry did not accept the Brest peace treaty. They knew of only the Russian Jewry. He could not at the moment tell them as much as he would like—he was too much moved—but he could assure them that, notwithstanding the terrible obstacles, Russian Zionists were actually engaged in organizing great undertakings in Palestine, Zionism had increased by leaps and bounds in Russia, and was the most active and fruitful force in the Jewish life of that country.

Mr. Jacobus Kann, of The Hague, briefly responding to the welcome given to him, endorsed the remarks of his two Russian colleagues, and stated that the London leaders could rely on the untainted support of the Zionists of Holland. He added his tribute of praise to them for the great progress which the movement had made under their guidance.

Again a Nation.

News from Palestine that nationalistic activity is taking shape is full of meaning and historic value. After centuries of persistent clinging to an ideal the Jews are again about to set up a capital of thought and action that will be to the race a fountain head of inspiration. It is an inspiration itself that everything changes but still remains. The Jewish people have survived, flourished and maintained an ever-increasing integrity in spite of centuries of opposition. Other peoples have disappeared in the vortex of assimilation, even though they were bulwarked by strong nationalism. Yet the Jews, deprived of national institutions, the right of community legislation and the privilege of marching on as a commonwealth, have preserved such a rigid individualism that their religion, thought and ideals have stayed on.

We may well remark the purity of a tradition which guides its children down through the centuries without the more immediate guardianship of the state. What a state that would be, founded on a tradition so just that it endures unsupported, and maintained by those who made it their chiefest guide.

Herein lies the lesson for Americans. And let us not confound tradition with fogeyism. One may serve God as perfectly in a skyscraper as on the Mount of Olives; the difference is in manner and not in kind. Wisdom and courage and temperance do not change, and these are the enduring virtues of nation and citizen. Let us know ourselves and forego the specious idea of establishing new gods. Standards will always be the same; only conditions change.

Let us absorb and know the history of America far back to the thoughts and deeds that gave the inspiration for America, and know it so well that we shall be guided by pure tradition and not the current flights of political ecstasy.—Chicago Tribune.

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JEWISH CALENDAR.

Fast of Tebeth..... Fri. Dec. 13. Rosh Chodesh Shebat...Thursday, Jan. 2. Rosh Chodesh Adar...Saturday, Feb. 1. Rosh Chodesh Ve Adar Monday, March 3. Purim.....Sunday, March 16. Rosh Chodesh Nisan...Tuesday, April 1. 1st day Pessach.....Tuesday, April 15. 7th day Pessach.....Monday, April 21. Rosh Chodesh Iyar...Thursday, May 1. Lag B'Omer.....Sunday, May 28. Rosh Chodesh Sivan...Friday, May 30. 1st day Shabuoth.....Wednesday, June 4. 1st day Chodesh Tam-muz.....Sunday, June 29. Fast of Tammuz.....Tuesday, July 15. Rosh Chodesh Ab.....Monday, July 28. Fast of Ab.....Tuesday, Aug. 5. Rosh Chodesh Elul...Wednesday, Aug. 27.

*Also observed the day previous as Rosh Chodesh.

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WEILLER, DANIEL.—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 Daniel Weiller, 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 Feiner & Maass, No. 100 Broadway, in the City of New York, on or before the 27th day of February, 1919.

Dated New York the 8th day of August, 1918. MINNIE C. WEILLER, Executrix. FEINER & MAASS, Attorneys for Executrix, 100 Broadway, New York City.

LOWENSTEN, 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 Lowenstein, 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. 60 Wall Street, in the City of New York, on or before the 10th day of March next.

Dated, New York, the 22d day of August, 1918. LOUIS A. VALENTE, Executor. WENTWORTH, LOWENSTEN & STERN, Attorneys for Executor, 60 Wall Street, New York City.

HYMAN, AUSTIN ASCHER SIMONS.—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 Austin Ascher Simons, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of Bandler & Haas, Esqs., No. 2 Rector Street, in the City of New York, on or before the tenth day of March, next.

Dated, New York, the 30th day of August, 1918. SIMON RUSSEK, Executor. BANDLER & HAAS, Attorneys for Executor, Borough of Manhattan, New York City.

ASHER, MARTHA.—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 Martha Asher, 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 Jacobs, No. 25 Broad Street, Manhattan, in the City of New York, on or before the 2nd day of June, next.

Dated, New York, the 25th day of November, 1918. LILLIE ASHER, ABRAHAM A. ASHER, Executors. EDWARD JACOBS, Attorney for Executors, 25 Broad Street, Manhattan, New York City.

HELLER, BERTHA.—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 Bertha Heller, also known as Betty Heller, 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, William Weiss, No. 320 Broadway, in the City of New York, on or before the 3d day of June, next.

Dated, New York, the 15th day of November, 1918. ARTHUR A. LANDSMAN, Executor. WILLIAM WEISS, Attorney for Executor, 320 Broadway, New York City.

NEUBURGER, MAYER.—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 Mayer Neuburger, 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 Klein, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of June, next.

Dated, New York, the 20th day of November, 1918. RALPH M. NEUBURGER, HELEN HARTOGSINS, Executors.

SALAVEN, ASHER.—The People of the State of New York, by the grace of God, free and independent, to Jewish Hospital, in the City of Grodno, Russia, and to all persons interested as creditors, legatees, next of kin or otherwise, in the estate of Asher Salaven, deceased, who at the time of his death resided at No. 1230 Park Avenue, in the County of New York, State of New York, send greeting:

Upon the petition of Nathan Roggen and Charles Garbel, residing respectively at 1223 Park Avenue and No. 22 East 90th Street, in the Borough of Manhattan, City of New York, you and each of you are hereby cited to show cause before the Surrogate's Court of New York County, hold at the Hall of Records, in the County of New York, on the 31st day of November, 1918, at half-past ten o'clock in the forenoon of that day, why the account of Nathan Roggen and Charles Garbel, as executors of the last will and testament of said deceased, should not be judicially settled.

In testimony whereof, We have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Honorable John P. Cohalan, a Surrogate of our said County, at the City of New York, on the 21st day of November, in the year of our Lord, one thousand nine hundred and eighteen.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

ROUSE, CALLMAN.—The People of the State of New York, by the Grace of God, free and independent, to A. Mitchell Palmer, Allen Property Custodian, Flora Rouse, William L. Rouse, Gustav G. Rouse, Mortimer Rouse, Sarah Cohen, Beatrice Juliet Cohen, Selma Maybel Cohen, Julian Louis Cohen, Bella Rouse Levy, Lillian R. Klein, Robert Malcolm Klein, Marion Judith Klein, Leo M. Klein, Ruth Marcuse, Herman Manheim, Marcuse, Alice Marcuse, Julia Manheim, Harold Julius Manheim, Ralph Manheim, Louis Manheim, Montefiore Home of the City of New York, Hebrew Orphan Asylum of the City of New York, Beth Israel Hospital, Jewish Hospital in the City of Denver, Colorado, Klein & Jackson, and to all persons interested as creditors, legatees, next of kin or otherwise, in the Estate of Callman Rouse, deceased, who at the time of his death resided at No. 1207 Park Avenue, Borough of Manhattan, New York City, New York, send Greeting:

Upon the petition of Harry G. Rouse and Mortimer Rouse, residing respectively at No. 18 West 69th Street, Borough of Manhattan, New York City, and at No. 175 Saratoga Avenue, Yonkers, New York, you and each of you are hereby cited to show cause before the Surrogate's Court of New York County, hold at the Hall of Records, in the County of New York, on the 20th day of December, 1918, at half-past ten o'clock in the forenoon of that day, why the account of Harry G. Rouse and Mortimer Rouse, as Executors of the Last Will and Testament of said deceased should not be judicially settled. In testimony whereof, we have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

[L. S.] Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County, at the City of New York, on the 24th day of November, in the year of our Lord one thousand nine hundred and eighteen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

AUFSES, BENJAMIN.—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 Benjamin Aufses, 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, Solon B. Lillenstern, No. 115 Broadway, Borough of Manhattan, City of New York, on or before the 20th day of February next.

Dated New York, the 10th day of August, 1918. SAMUEL AUFSES, MOSES AUFSES, Executors. SOLOMON B. LILLENSTERN, Attorney for Executors, 115 Broadway, Manhattan, New York City.

RESHER, MAURICE.—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 Maurice Resher, 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 Clarence J. Housman, at No. 20 Broad Street in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1919, next.

Dated, New York, the 19th day of July, 1918. Clarence J. Housman, Leo M. Kahn, Executors. Feiner & Maass, 100 Broadway, New York City; Stroock & Stroock, 141 Broadway, New York City, Attorneys for Executors.

SCHORSCH, ISAAC E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac E. Schorsch, 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 & Frank, attorneys, No. 25 Broad Street, in the City of New York, on or before the 15th day of May next.

Dated New York, the 1st day of October, 1918. DAVID SCHORSCH, ISAAC SCHORSCH, SOPHIE SCHORSCH, Executors. KURZMAN & FRANK, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

MANCHESTER, LOUISE.—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 Louise Manchester, 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 Maurice Block, his attorney, at No. 55 William Street, in the City of New York, on or before the 9th day of May next.

Dated, New York, October 21, 1918. FREDERICK E. WATERMEYER, Executor. MAURICE BLOCK, Attorney for Executor, 55 William Street, New York City.

HAMMERSLOUGH, ISIDORE.—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 Isidore Hammerslough, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, the office of Edward Hynes, No. 55 Liberty Street, in the City of New York, on or before the 23d day of April next.

Dated, New York, the 14th day of October, 1918. EDWARD HYNES, MICHAEL SCHAAP, Executors. EDWARD HYNES, Attorney for Executors, 55 Liberty Street, Manhattan, New York City.

PLONSKY, GUSTAVE.—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 Gustave Plonsky, 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 Jacob M. Kornfeld, No. 206 Broadway, in the City of New York, on or before the 20th day of May next.

Dated, New York, the 6th day of November, 1918. FLORENCE PLONSKY, MORRIS ROSENWASSER, MORTIMER M. MENKEN, Executors. JACOB M. KORNFEID, Attorney for Executors, 206 Broadway, New York City.

GLASSBERG, JACOB.—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 Jacob Glassberg, 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 her attorney, Henry Goldstein, No. 37-39 Liberty Street, in the City of New York, on or before the 25th day of April next.

Dated, New York, the 15th day of October, 1918. LILLIE GLASSBERG, Administratrix. HENRY GOLDSTEIN, Attorney for Administratrix, 37-39 Liberty Street, Manhattan.

ROSENTHAL, 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 Rosenthal, 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, Arnstein & Latham, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May next.

Dated, New York, the 4th day of November, 1918. SAMUEL ROSENTHAL, LENA ROSENTHAL, Executors. ARNSTEIN & LATHAM, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

OBLER, MAX.—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 Max Obler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Messrs. Price Brothers, attorneys, No. 271 Broadway, in the City of New York, on or before the 1st day of May, next.

Dated, New York, the 17th day of October, 1918. ANNA COHN, Administratrix. PRICE BROTHERS, Esqs., 271 Broadway, Borough of Manhattan, City of New York.

SALOMON, 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 Salomon, 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. Kurzman & Frank, attorneys, at No. 25 Broad Street, in the City of New York, on or before the 1st day of May next.

Dated, New York, the 10th day of October, 1918. ELIA SALOMON, GUSTAV SALOMON, ADOLPH H. SALOMON, Executors. KURZMAN & FRANK, Attorneys for Executors, Office and P. O. address, No. 25 Broad Street, Manhattan, New York City.

FRANK, IVAN.—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 Ivan Frank, 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 William H. Freedman, their attorney, at No. 233 Broadway (Woolworth Building), in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of January, 1919, next.

Dated, New York, the 2d day of July, 1918. HILDA FRANK, HENRY OLLESHEIMER, Executors. WILLIAM H. FREEDMAN, Attorney for Executors, office and P. O. address, Woolworth Building, 233 Broadway, Borough of Manhattan, New York City.

MYERS, THEODORE W.—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 Theodore W. Myers, 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 8th day of February next.

Dated New York, the 25th day of July, 1918. ROSE E. MYERS, The Farmers' Loan and Trust Company, Executors. GELLER, ROLSTON & HORAN, Attorneys for Executors, 22 Exchange Place, New York, N. Y.

MARKOWITZ, HERMAN.—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 Herman Markowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business as executrix, at the office of her attorney, Mr. Max Altmayer, No. 290 Broadway, in the City of New York, on or before the 31st day of December next.

Dated New York, the 20th day of June, 1918. RACHEL MARKOWITZ, Executrix. MAX ALTMAYER, Attorney for Executrix, No. 290 Broadway, Manhattan, New York City.

HANF, LOUISE.—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 Louise Hanf, 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. 5 Chambers Street, in the City of New York, on or before the 1st day of April next.

Dated New York, the 24th day of September, 1918. MYER NUSSBAUM, Executor. ISRAEL H. ZINOVY, Attorney for Executor, 51 Chambers Street, New York City.

LEIBOWITZ, BENJAMIN.—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 Benjamin Leibowitz, 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 her attorney, Jacob Shapiro, No. 261 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of December, next.

Dated, New York, the 7th day of June, 1918. IDA LEIBOWITZ, Administratrix. JACOB SHAPIRO, Attorney for Administratrix, 261 Broadway, Manhattan, New York City.

SIEGEL, HARRIS.—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 Harris Siegel, 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 her attorney, Oscar Englander, No. 302 Broadway, in the City of New York, on or before the 1st day of May next.

Dated New York, the 27th day of September, 1918. FANNIE SIEGEL, Executrix. OSCAR ENGLANDER, Attorney for Executrix, 302 Broadway, New York.

ARONSON, 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 Aronson, 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, Louis Salant, No. 34 Pine Street, Borough of Manhattan, in the City of New York, on or before the 9th day of May next.

Dated, New York, the 22d day of October, 1918. DAVID A. ARONSON, MOSES I. ARONSON, JENNIE ARONSON, Executors. LOUIS SALANT, Attorney for Executors, 34 Pine Street, Manhattan, New York City.

GOLDBURG, EMANUEL.—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 Emanuel Goldberg, 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 Joseph Rubin, their attorney, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May next.

Dated, New York, the 29th day of October, 1918. MINNIE L. GOLDBURG, HENRY GOLDBURG, Executors. JOSEPH RUBIN, Attorney for Executors, 309 Broadway, Manhattan, New York City.

STARLIGHT, WILLIAM.—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 William Starlight, 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 offices of Kendall & Herzog, their attorneys, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May next.

Dated, New York, the 1st day of November, 1918. ABRAHAM STARLIGHT, BENJAMIN H. STARLIGHT, Administrators. KENDALL & HERZOG, Attorneys for Administrators, 120 Broadway, Manhattan, New York City.

ROTHSCHILD, MONROE R.—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 Monroe R. Rothschild, 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, Crawford & Tuska, No. 20 Nassau Street, in the City of New York, on or before the 1st day of June next.

Dated, New York, the 19th day of October, 1918. LUCIUS W. MAYER, EDNA M. ROTHSCHILD, VICTOR REFALVY, Executors. CRAWFORD & TUSKA, Attorneys for Executors, 20 Nassau Street, Borough of Manhattan, New York City.

DARLINGTON, MAYME M.—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 Mayme M. Darlington, 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 Goldsmith, Cohen & Weiss, No. 61 Broadway, Borough of Manhattan, City of New York, on or before the second day of January, 1919.

Dated, New York, June 3, 1918. MARCO FLEISHMAN, Executor. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executor, No. 61 Broadway, Borough of Manhattan, New York City, N. Y.

ABRAHAM, ABRAHAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, one of the Surrogates of the County of New York, notice is hereby given to all persons having claims against Abraham Abraham, 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 attorneys, Messrs. Lind & Pfeiffer, at No. 46 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 1st day of February next.

Dated New York, July 18, 1918. SAMUEL FERNBACHER, IRVING ABRAHAM, Executors. LIND & PFEIFFER, Attorneys for Executors, 46 Cedar Street, Borough of Manhattan, New York City.

GRABOWSKI, LENA.—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 Lena Grabowski, 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 William P. Maloney, No. 43 Exchange Place, in the City of New York, on or before the 23d day of March next.

Dated New York, the 12th day of September, 1918. SELIG GRABOWSKI, Administrator. WILLIAM P. MALONEY, Attorney for Administrator, No. 43 Exchange Place, Borough of Manhattan, New York City.

MICHAELSON, RACHEL.—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 Rachel Michaelson, 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, Isidor Cohn, at No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March, 1919.

Dated New York, the 30th day of August, 1918. HENRY H. MICHAELSON, IRVING T. MICHAELSON, Executors. ISIDOR COHN, Attorney for Executors, 299 Broadway, New York City.

MUSLINER, ISAAC.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, dated August 15, 1918, notice is hereby given to all persons having claims against Isaac Musliner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at place of transacting business, at the office of their attorneys, Charles L. Hoffman and Henry A. Friedman, No. 31 Nassau Street, in the City of New York, on or before the 17th day of March, next.

Dated, New York, the 23rd day of August, 1918. ROSA MUSLINER, SILAS MUSLINER, LOUIS I. MUSLINER, DAVID RONSHHEIM, Executors. CHARLES L. HOFFMAN and HENRY A. FRIEDMAN, Attorneys for Executors, 31 Nassau Street, Borough of Manhattan, City of New York.

COHEN, BENJAMIN.—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 Benjamin Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 115 Broadway, in the City of New York, on or before the 20th day of January, next.

Dated, New York, the 13th day of July, 1918. ROSE COHEN, Executrix. ROBERT H. ELDER, Attorney for Executrix.

FINE, ISAAC.—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 Isaac Fine, 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 Maurice L. Rippe, No. 170 Broadway, in the City of New York, on or before the 6th day of February next.

Dated New York the 25th day of July, 1918. PAULINE ELIAS, Administratrix. MAURICE L. RIPPE, Attorney for Administratrix, 170 Broadway, Borough of Manhattan, New York City.

LEHMAN, MEYER H.—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 Meyer H. Lehman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, the office of their attorneys, Hirsch, Sherman & Limburg, in the City of New York, Manhattan, on or before the first day of April next.

Dated, New York, the sixth day of September, 1918. HENRY L. WEIL, ARTHUR LEHMAN, PHILIP LEHMAN, Executors. HIRSCH, SHERMAN & LIMBURG, Executors' Attorneys, 160 Broadway, New York City, Manhattan.

BLUMENTHAL, SOLOMON.—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 Solomon Blumenthal, 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, Adam Wiener, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 21st day of March next.

Dated, New York, the 6th day of September, 1918. ROSE H. BLUMENTHAL, MYRON S. BLUMENTHAL, HELEN BLUMENTHAL, Executors. ADAM WIENER, Attorney for Executors, No. 51 Chambers Street, Borough of Manhattan, New York City.

COHEN FREDERICKA.—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 Fredericka Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 131 Varick Street, in the City of New York, on or before the 1st day of January, next.

Dated, New York, the 5th day of July, 1918. WILLIAM W. COHEN, CLARENCE M. COHEN, Executors. MAYER KRONACHER, Attorney for Executors, 131 Varick Street, Manhattan, New York City.

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LOEB, 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 Loeb, 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 Alexander Cohn & Sondheim, attorneys, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, on or before the 7th day of March, 1919, next.

Dated, New York, the 27th day of August, 1918. FRED L. REIS, EMIL LOEB, Executors. WOLF & KOHN, 233 Broadway, New York City; ALEXANDER COHN & SONDEHEIM, Attorneys for Executors, office and postoffice address, 51 Chambers Street, Borough of Manhattan, New York City.

MILLER, JULIUS.—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 Julius Miller, 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 I. Gainsburg, 258 Broadway, in the City of New York, or at the office of Max D. Josephson, No. 233 Broadway, in the City of New York, on or before the 10th day of January next.

Dated New York the 28th day of June, 1918. LOUIS ADLER, MAX WACHMAN, CELIA MILLER LEVINE, Executors. I. GAINSBURG, Attorney for Louis Adler and Max Wachman, 258 Broadway, New York, N. Y.

MAX D. JOSEPHSON, Attorney for Celia Miller Levine, 233 Broadway, New York, N. Y.

GANS, MAX.—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 Max Gans, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, George Frankenthaler, No. 35 Nassau Street, in the City of New York, on or before the 5th day of February, 1919.

Dated New York, the 23d day of July, 1918. FANNIE GANS, ROBERT GANS, JONAS M. GANS, Executors. GEORGE FRANKENTHALER, Attorney for Executors, 35 Nassau Street, Manhattan, New York City.

OPPENHEIM, SAMUEL.—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 Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their offices of transacting business, the office of Buchler & Levy, No. 50 Broad Street, in the City of New York, on or before the 26th day of December, 1918.

Dated New York, the 12th day of June, 1918. ALICE OPPEHEIM, Executrix. BUCHLER & LEVY, Attorneys for the Executrix, No. 50 Broad Street, Borough of Manhattan, City of New York.

GRAFF, SOLOMON.—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 Solomon Graff, 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 Arnstein & Levy, No. 128 Broadway, in the City of New York, on or before the 15th day of December next.

Dated, New York, the 7th day of June, 1918. HILDA GRAFF, Executrix. ARNSTEIN & LEVY, Attorneys for Executrix, 128 Broadway, New York City.

ROTHFELD, BETTIE.—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 Bettie Rothfeld, 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 & Frank, attorneys, at No. 25 Broad Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1919, next.

Dated New York, the 20th day of June, 1918. BETTIE ROTHFELD, Executrix. LAURENCE ROTHFELD, ROBERT R. ROTHFELD, SEYMOUR P. KURZMAN, MILTON F. STEINDLER, Attorneys.

KURZMAN & FRANK, Attorneys for Executors, Office and P. O. Address, 25 Broad Street, Borough of Manhattan, City of New York.

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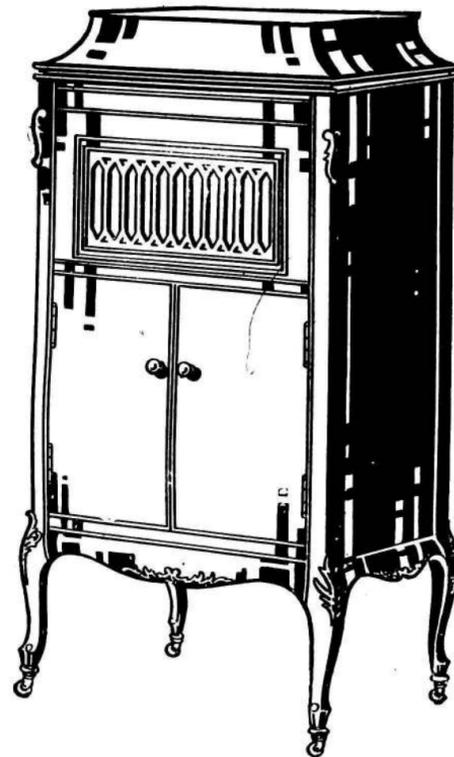
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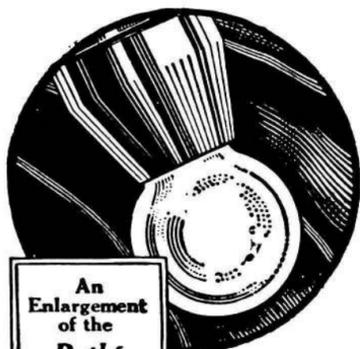
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September, 1917, to March, 1918..... 37,298.24
Average per month \$6,216.37
Daily average 207.81

THIRD SIX-MONTH PERIOD

March, 1918, to September, 1918..... 72,082.29
Average per month \$12,113.38
Daily average 403.14

The Board of Directors ordered a distribution of Stock, amounting to 12%, to be distributed as follows:

4% August 1st, 1918,
8% Nov. 1st, 1918,
8% Feb. 1st, 1919.

It is expected that an additional stock distribution will be made.

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OKEH—Woodrow Wilson.

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OK—A humorous or ignorant spelling of what should be OkeH (Choctaw). OkeH, an "article pronoun," a kind of adjunct, meaning "it is so"—a use that may be compared with that of the Hebrew and European amen—all right; correct.

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(George M. Cohen Sterling Trio) |
| | | Hearts of the World (Costello-Casey),
Charles Hart |
| 1074 | } | Oh! How I Hate to Get Up in the Morning
(Irving Berlin), Irving Kaufman |
| | | Good Morning, Mr. Zip, Zip, Zip (Lloyd),
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