

THE HEBREW STANDARD

America's Leading Jewish Family Paper

MAGAZINE SECTION

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JEWS IN THE ATLANTIC COLONIES

Shortly after the settlement of Jews at New Amsterdam many of them were attracted to Rhode Island through the broad-minded tolerance displayed by Roger Williams. He had experienced the sufferings produced by bigots. He was the pioneer of religious liberty in America and the true and original type of an American Freeman. Roger Williams stated his principles of personal and religious liberty in these words: "I desire not the liberty to myself which I would not freely and impartially weigh out to all the consciences of the world beside." And his colony of Rhode Island passed a law in 1652 providing that "all men of whatever nation they may be, that shall be received as inhabitants of any of the towns of these plantations, shall have the same privileges as Englishmen, any law to the contrary notwithstanding."

Upon such a foundation it is no wonder that the future state of Rhode Island and Providence Plantations, its legal name, became from the outset a haven of refuge for all men everywhere, along the Atlantic coast of America, who sought to realize the joys of complete liberty, equality and fraternity. And the colony grew and flourished exceedingly, and for many years prior to the Revolutionary War Newport was an important commercial city and seaport of the English colonies in America. In these respects it ranked with Boston and Philadelphia and far outstripped New York. In fact, he who at that time declared that New York would ever surpass Newport in these particulars was stared at because of his apparently irresponsible delusions.

After Roger Williams had extended the hand of welcome to the first Jews who settled in Rhode Island others of their co-religionists joined them there. These later arrivals came from Holland and Jamaica, together with other habitations of Jews in those days, and were of course exclusively of Spanish and Portuguese origin. In the year 1658 fifteen Jewish families came to Newport, and as to their doings there an irrepressible tradition persists. This is no other than that among these fifteen families were several members of the fraternity of Freemasons, who then and there introduced the royal art into America and exemplified the first three

degrees of the craft. As early as this year, too, Jewish religious services were held at Newport. The connection of the

At all events in the later history of the place many Jews rose to high eminence because of their success and im-



Haym Salomon "Loans" His Personal Fortune to Robert Morris, Superintendent of Banks, for Prosecuting the Revolutionary War.

Newport Jews with Freemasonry had something to do with their periodic fore-gathering for divine worship. portance as merchants. In those days, the period stretching from forty years in advance of the Revolution to the begin-

ning of that struggle itself, Lopez, Hart, Rivera and Pollock represented names to conjure with in the mercantile domain. Their chartered vessels sailed the seven seas with commodities from every land and clime. At one time Lopez alone owned or held a superior interest in thirty ships. And Rivera, like Lopez, a native of Portugal, is said to have introduced the process of producing spermaceti in this country.

The Newport synagogue dates from 1763, when the edifice was completed. Of course the congregation itself was much older. By this date the town harbored some seventy Jewish families, all members of the organization, at the head of which was the rabbi, Isaac Touro. He hailed from the island of Jamaica, and lives in Jewish history as the father of the great American Jewish philanthropist, Judah Touro. Isaac Touro was not, strictly speaking, a rabbi, for he exercised only ministerial or precentorial functions. Yet in the Newport synagogue the first Jewish sermon ever delivered in America was preached. He who spoke this was Rabbi Hayyim Isaac Karigal, born at Hebron in Palestine. It was couched in the Spanish language and spoken on May 28, 1773. After the Revolution the Jews of Newport presented an address to George Washington, first President of the United States. It was offered its distinguished recipient in the synagogue in August, 1790, when he was visiting the city. The bearer of this address on behalf of the Jews of Newport, was Moses Seixas prominent in the affairs of the town and himself the then head of the synagogue congregation.

The Revolutionary War played havoc with the fortunes of the Jews of Newport and compelled many of them to flee the place. In fact it ended the unique commercial and maritime supremacy of the town which never recovered its lost importance. The Newport Jewish community ceased to flourish after the Revolutionary War.

Jews settled in Pennsylvania at a very early date. The first Jew of Philadelphia of whom a record survives was one Jonas Aaron who came there as remotely as 1703. Not for many years was he joined by others of his co-religionists, and not until 1747 did they succeed in establishing a Jewish congregation.

Among the worshippers here were some German and Polish Jews. This congregation eked out a rather sorry existence until, in the course of the Revolution, the New York Jews came to Philadelphia under the leadership of Gershom Mendes Seixas, their patriotic minister, and established it upon a permanent basis after a thorough reorganization.

But it should not be supposed that all the early Jewish residents in Pennsylvania clustered in and about Philadelphia. From the beginning of the settlement they penetrated into the interior. In consequence we find Jews already settled around Lancaster at a very early period, and these hardy pioneers were almost all Jews of German origin. They included many men of substance and importance. Already in 1740 Joseph Simon, the great Indian trader, was the largest holder of real estate in Lancaster. Myer Hart, one of Simon's companions, was a founder of the settlement of Easton, while Aaron Levy, a settler of the period of 1760, owned extensive holdings of land in Northumberland County, Pennsylvania, and in 1786 proposed to lay out and establish the village or town of Aaronsburg therein.

"On July 7, 1733, a party of forty Jews sailed up the Savannah River on a vessel direct from London. These were befriended by Governor Oglethorpe, who was engaged in apportioning out land to the colonists, and they in return for his patronage began to labor with industry and intelligence to assist him in carrying out his plans." These new settlers accomplished much for the then infant colony of Georgia, and included Nunes, a doctor of medicine, and Abraham de Lyon. The latter was what is now known as a cultivator of plants, and introduced with success quite a few foreign varieties into the colony. The first white child born in Georgia was one Isaac Minis, a Jew, whose parents were among this group. The small and struggling Jewish community maintained itself in Savannah, and in course of time its descendants were found throughout the surrounding country.

The Jewish community of Charleston, S. C., started at an early date after the establishment of this colony and by 1750 a flourishing congregation was already in existence there. Later on, during the War of the Revolution, the Jews of Charleston distinguished themselves on the patriotic side and an entire militia company of men drawn from King Street in that city was composed of Jews.

While Virginia was settled by Jews as early as 1658, no Jewish congregation was founded in this State before the end of the eighteenth century. In fact, the Richmond congregation, "Beth Shalom," was not established until 1791, by which date a considerable number of Jews resided in that city.

When the Constitution of the United States had been adopted and the first national administration, headed by President George Washington, successfully set up, the Jews of the United States living at that time and enjoying the prized possession of complete liberty in a free country, thought fit to embody their sentiments of loyalty and devotion to the new Republic in interesting letters which have come down to posterity. The five Jewish congregations then in existence, all of which followed the Portuguese traditions, were represented in this correspondence, and President Washington made a fitting response in each case. New York, Newport, Philadelphia, Charleston and Savannah thus participated in these expressions, and the whole correspondence serves to show how the Jews of those days realized their obligations as American citizens and the high opinion of their worth entertained by the immortal Washington.

As Rabbi Joseph Krauskopf, of Philadelphia, has well said: "The patriotism of the Jew is his greatest virtue. In this he stands peerless in the mighty tomes of history. To be a patriot to a country that degrades, to love a people that despises, is divine. Of such a divine nature was, and still is, the patriotism of the Jews. The Jew loves the country in which are clustered the proudest reminiscences of the history of his race, but more, much more, the country where his home is, where his dear ones live or lie buried. Where his home is, there his heart is, and where his heart is, there his love is, and where his heart and home and love are, there is his patriotism."

Thus the Jews shine by virtue of their great qualities. As Disraeli said in an immortal sentence, they constitute one of the superior races of mankind, and we learn here to understand why the Jews of America are the peers of all the other Jews throughout the world.

AMERICA AND THE JEWS.

By RABBI H. G. ENELow, D.D.
(Temple Emanu-El, N. Y.)

America has often been described as the land of opportunity and of unlimited possibilities. This is one reason why since our entry into the war, the eyes of the whole

world have been fixed upon us. It is certainly true that to no group of people has America proved more truly a land of opportunity than to the Jews. A mere survey of the American period of Jewish history is sufficient to convince us of this, and such a survey is especially appropriate at present when the history of the world is being recast and remade, and the future destiny of both America and the Jew is a subject of frequent discussion.

In no other country do we find the strands of Jewish history so intimately and continually interwoven with the general fabric as here in America. This is due partly to the newness of the country and the early arrival of Jewish settlers. Even in the study of Palestine, we find that there was a time when it contained no Jewish inhabitants, and various strata of civilization already had disappeared when the Jews took possession. As for America, however, the Jew's activity is co-extensive with the history of her civilization.

I shall not dwell here on the well-known fact that Jews were associated with Columbus in his voyage of discovery, that Jews supported his enterprise financially and scientifically, and that a Marrano Jew is said to have been the first member of Columbus's crew to step on the soil of the New World. But it is certain that from the very first days of the discovery, Jews became frequent on the American continent, first in South and Central America, and later on in North America.

The finding of the New World offered timely compensation for the expulsion from Spain, and Israel lost no time in transferring his genius for enterprise and continuity, both material and spiritual, to the new field so providentially opened.

By the middle of the seventeenth century, we see the beginnings of Jewish migration to North America, owing primarily to vicissitudes of war in South America, and as that was the time when English civilization began to establish itself here, the form of civilization destined to remain permanent, we can see with what right we may speak of the continuity of Jewish history in our Republic.

It is true that the number of Jews at first was small, but before long their influence and service transcended their proportions. During the Revolution, there were only about two thousand Jews in the Colonies; yet, some of them had become so prominent, that their help was not inconsiderable, and in several instances of conspicuous and unforgettable merit. We know, for example, that Washington had an aide who was a Jew, Isaac Franks, that one of the earliest officers of our Navy was a Jew, Uriah Levy, and that a Jew, Haym Salomon, an immigrant from Poland, helped the Revolution financially, aside from what similar help he extended to some of the heroes of the Revolution individually, thus rendering it easier for them to do their share of the common task. Aside from what these instances may mean in themselves, they are important for the light they throw on the rapidity with which Jewish settlers made their way in this country, on the completeness of their civil and political assimilation, and on their public prominence in the early days of American history.

What progress the Jew has made in America since those days, he who runs may read. On the material side, she certainly has become a land of promise to millions of Jews. Gradually the Jewish population has grown to its present dimensions. During the nineteenth century the original immigration from mainly Sephardic sources, with an admixture from Poland, was supplemented by a wave of migration from German provinces. In the latter part of the nineteenth century, finally, the intense persecutions in Eastern Europe poured enormous waves of migration onto these shores. As a result of these successive movements of people, unprecedented in some respects in human history, millions of Jews have settled in our Republic, and, on the material side at least, it has become to them a veritable land of promise.

In all departments of life the Jew has prospered. It may be questioned whether ever in the past he has been blessed with such success. While it is erroneous to assume, as some people do, that all Jews are rich, or that the richest men are Jews (assumptions which are contradicted by facts), it is true that nowhere else have the Jewish people been given such unhampered opportunity for advancement and such an unrestricted field of work and usefulness.

As a result, Jews are found in every sphere of work, in every honorable and useful occupation. In commerce, in the liberal and practical professions, in all the various forms of industry, the American Jew is found, and many have achieved eminent success. No longer can it be said, as they were wont to say of old, that the Jew is nothing but a usurer or a trader. In America hundreds of thousands of Jews work with their hands, there are numerous trade unions entirely composed of Jews, and nothing is more significant in this regard than that the President of the American Federation of Labor for years has been a Jew (at least, a man born a Jew).

It used to be said that the Jew will not be a farmer. Even if elsewhere the Jew had not disproved this assertion, he has done so on American soil, where numerous Jewish families have settled on farms and demonstrated their fitness to succeed even under adverse conditions.

What America has done for the material progress of millions of Jews is one of the marvels of history—a marvel augmented by the moral transformation which has accompanied the process. Men, who for generations had been hounded

and haunted by persecution, who had been engrafted with all the moral evils of persecution, who had been humiliated and all but crushed—millions of such men by the liberty and humanity of America have been freed from the old chains, purged of the old stains, turned into free, strong, courageous, self-reliant, and self-respecting human beings. For this transformation we can never be sufficiently thankful, as it must ever continue to excite the admiration and the wonder of the world.

But the spiritual achievements of the Jew in America have been no less significant.

Now and then on this score we hear laments. Material progress, we are told, has occurred in American Israel at the expense of his spiritual life, and lurid pictures are drawn of our spiritual estate. It is even maintained that there is no hope for us spiritually in America, and that for this purpose we must turn our eyes to other parts.

Let us not forget, however, that spiritual pessimism is nothing new, whether among Jews or non-Jews. There have always been men who have thought their own time and place to be the worst-off spiritually in history. The student of history and literature finds many such resemblances through the centuries, and there is nothing said about our present-day spiritual and moral degeneration that might not be paralleled in the literature of previous generations, to which we sometimes look back as the very embodiment of virtue and spirituality.

But pessimism apart—nor is self-criticism altogether undesirable—we may say that spiritually also the Jew in America has achieved no mean things. The very fact that we have succeeded in transplanting Judaism to this country, so different from the Old World, is an achievement of importance. And the transplanting has been rapid. There have been losses, quite naturally, but there have been gains, too, and, whatever is said to the contrary, there is an intense and manifold Jewish activity in this country to-day unsurpassed anywhere else, though perhaps only the historian of the future will acknowledge it, just as our historians today laud the glories of the past.

When we think of our educational institutions, of our Rabbinical colleges, of our historical associations, of our synagogues, of such an achievement as the Jewish Encyclopedia and its counterpart in the Hebrew language, and many other enterprises, we cannot help but wonder that in so short a time the Jews of America should have done as they have in the spiritual sphere, particularly when we recall that the last half-century was a period of scepticism and materialism, which put all religion on the defensive, and which made the course of Judaism in this country, and the process of readjustment, so much more difficult than it might have been.

It is this spiritual and material advance of the American Jew that has made it possible for him time and again to come to the rescue of his fellow-Jews in other countries. It would take us too far afield to go into detail. But no survey of the connection of America with the Jew is adequate without at least a reminder of how America championed the rights of her Jewish citizens in Switzerland and Russia, and of how she intervened in behalf of persecuted Jews in Damascus and in Morocco, in Rumania and in Russia.

When the history of the emancipation of the Jews is written, a place of honor surely will be accorded to the help rendered by America, through some of her foremost and most humane statesmen, from Theodore Fay to John Hay, and through the energy and self-sacrifice of her Jewish citizens.

Nor would our survey be sufficient without a reference to the patriotism of the American Jew. If the patriotism of the Jew has been proved in every country, nowhere has it been more ardent and ready than here. We know the early story of Asser Levy, who insisted on his right to stand guard like every other citizen of New Amsterdam, rather than be exempted and taxed. He is the patriotic prototype of the American Jew in every age and crisis, in peace and in war. Whoever doubts the patriotism of the American Jew, does not know him. And never was the Jew of America more ready than today to do his patriotic duty, to make all the sacrifices demanded by the hour, to stand guard for the Republic and for democracy.

A word about the future. Now and then questions are asked about the future of the Jew in America. Will he live on? Will he continue in his present fortunate condition? We hear murmurs about a nascent anti-Semitism, and what not. To all these questions there is but one answer: It depends upon ourselves! Let us think of the noble words of George Washington in his reply to the address presented to him by the Jewish community of Newport in the year 1790: "It is no more," he said, "that toleration is spoken of, as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support."

The Jew has nothing to fear from anti-Semitism in America. It amounts to nothing, except in so far as we help create it. What counts is our own life and what we do for the maintenance of democracy in America and elsewhere. As long as we do our duty, as long as we remain true to the best moral and spiritual traditions of the Jew, as long as we stand for the noblest ideals of citizenship, and as long as America remains what her founders designed and dreamed her to be—the home and the hope of democracy—so long the Jew will be safe for America and America will be safe for the Jew!

JEW IN THE WAR OF 1812

By LEON HUHNER, A. M., LL. B.

Our second war with England did not strike a responsive chord in the hearts of the American people. A very large part of the nation opposed it, and aside from naval successes, such as Perry's victory, there is little to arouse enthusiasm. The engagements on land were for the most part a series of disasters.

This lack of enthusiasm may possibly account for the fact that there is comparatively little material available in this connection. While hundreds of works have been written concerning the American revolution, and while a great many of the States have published lists of their soldiers and officers in other wars, few of the States have as yet published such lists concerning the War of 1812. The number of men engaged in the latter was a very small one, and the government found few volunteers. In fact, it was only by a system of extravagant bounties that a substantial force was brought together at all.

He was educated in New York City and later removed to Richmond, Va., where he became a merchant. While there, he served in a military company under Colonel, afterward Chief Justice, Marshall. Returning to New York he served in an artillery company under the command of Captain John Swarthwort; and later, commissioned an officer of infantry, he studied military tactics for two years. When war was threatened he was active in raising volunteer companies, and in March, 1812, was commissioned a captain in the 13th United States Infantry and ordered to report to Colonel Peter B. Schuyler.

His service at Sacketts Harbor is perhaps best described by Mr. Lossing, from whose "Field Book of the War of 1812" I quote the following:

The flotilla was scattered in every direction, and the gloomy dawn revealed a sad spectacle. The shore of the islands and the main were strewn with wrecks of vessels and property. Fifteen large

retreat and the Montreal expedition was abandoned.

At the battle of Chrysler's Farm, Captain Myers was among those who were severely wounded. The wounded were placed in barns and loghouses, and the Chrysler Mansion was made a hospital. Lossing tells us that

a bullet passed through Captain Myers' arm near his shoulder, while at the head of his men in assailing the British behind a stone wall. The desperateness of the encounter may be conceived, when the fact is stated that of eighty-nine men he lost twenty-three. He shared General Boyd's quarters at French Mills. Dr. Man, a noted physician, took him to his house ten miles distant, where he remained four months. He there became acquainted with the daughter of Judge William Bailey, of Plattsburg, and in March following they were married in that town.

The New York Public Library possesses quite a collection of letters written by prominent people to Captain Myers; among these I found one written in 1814 by James Kent, subsequently the famous chancellor, mentioning the fact that Miss Bailey had called on him, and promising to do all he could in regard to his request for promotion in the army. Lossing says:

During the remainder of the war Myers performed laborious and gallant service under several commands in the Northern Department and in 1815 the disability produced by his wound caused him to be disbanded and placed in the pension roll for the half pay of captain. This ended his military career.

Later he became Mayor of Schenectady and also represented New York City in the State Legislature for about six years. The collection of letters referred to shows that he was on intimate terms with men of prominence, such as Van Buren and Horatio Seymour.

After his marriage, Myers became estranged from the Jewish community. His family were reared as Christians and added their mother's name. His son was the late Theodorus Bailey-Myers, and the Bailey-Myers family is still socially prominent in New York.

Following the gloomy occurrences referred to came the news of Perry's victory on Lake Erie, and it may be of interest to mention that Commodore Perry subsequently acquired and lived in the old Levy homestead at Newport, a house which had also belonged to one of the Seixas family, and which is still one of the landmarks of that city.

Among New York Jews who figure in the military annals of the War of 1812 are the following.

Aaron Levy, a son of Hayman Levy and son-in-law of Isaac Moses. Levy's father is remembered as a prominent merchant during the Revolution, while his father-in-law was a patriot who had assisted the American cause financially. Aaron Levy became paymaster in the 6th Regiment of Infantry as early as 1800, and was first lieutenant of the 1st Brigade, Artillery, 2d Regiment, in 1810. He became captain and paymaster in 1812, and garrisoned the northern battery in New York. In 1815 he appears as second major in the 3d Regiment, Artillery, and later in the same year as first major in the 9th Regiment, Artillery. In May, 1816, he was lieutenant-colonel of that regiment.

Barnard Hart, the father of the late Emanuel B. Hart, was division quartermaster during the war. He was the grandfather of Francis Bret Harte, the distinguished novelist.

The records of the Council of Appointment show the following Jewish officers: Hayman Solomon, captain of the 10th Brigade, 115th Regiment; Captain Abraham Seixas, who became second major of the 10th Brigade Infantry, 4th Regiment, in 1815; Captain Moses B. Seixas, and Captain Solomon Seixas of the 5th Regiment, 2d Brigade Infantry, who became second major of the 51st Infantry in 1816. Mention is also made of the Seixas company of Colonel Van Hook's Regiment in 1814.

Haym M. Salomon, son of the



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Leon Huhner

Despite the paucity of published material, however, the writer has been able to find the names of quite a number of Jews who participated, and to their honor be it said, practically all of these had volunteered almost at the start.

At the time when war was declared, there were probably less than three thousand Jews in all the States put together, yet in proportion to their number, they were well represented in the army. The North was of course most affected, the South being comparatively unmolested until the last year of the struggle.

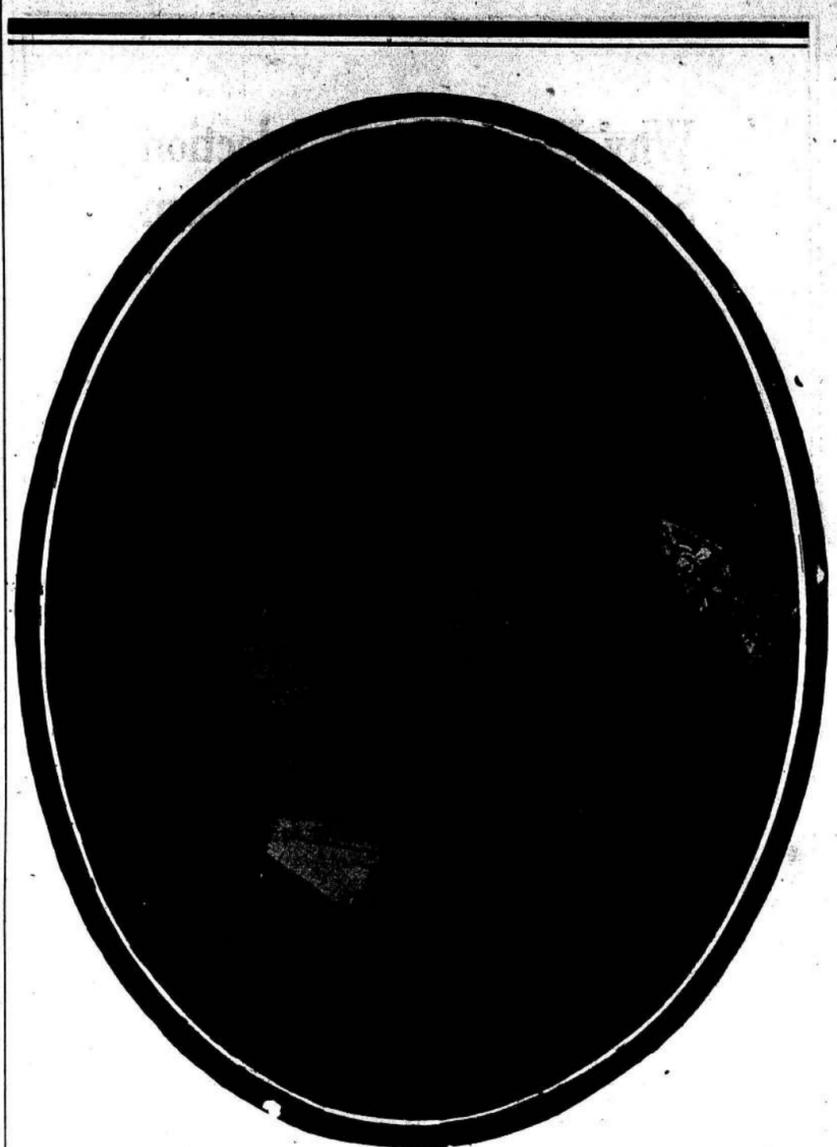
After the first few disasters General Dearborn was superseded by General Wilkinson as commander-in-chief, and the latter on October 17, 1813, ordered the troops to embark at Sacketts Harbor. Before morning, however, a furious gale came on and fifteen boats were lost. It was in this connection and in the events which followed, that an American Jew, Captain Mordecai Myers, particularly distinguished himself.

Myers was born at Newport, R. I., in 1776. His father was a Hungarian, his mother an Austrian.

boats were totally lost and many more too severely damaged to be safe. For thirty-six hours the wind blew fiercely, but on the 20th, there having been a comparative calm for more than a day, a large proportion of the troops with the sound boats arrived at Grenadier Island.

Captain Mordecai Myers was very active in saving lives and property during this boisterous weather. It was resolved to send back to Sacketts Harbor all who could not endure active service in the campaign. Nearly two hundred of these were put on board two schooners with hospital stores. The vessels were wrecked and Captain Myers at his own solicitation was sent by General Boyd with two large boats for the rescue of the passengers and crew. He found the schooners lying on their sides, the sails flapping and the sea breaking over them. Many had perished and the most of those alive, having drunk freely of the liquors among the hospital stores, were nearly all intoxicated. The hatches were open and the vessels were half filled with water. By great exertion and personal risk, Captain Myers succeeded in taking to the shore nearly all of the two hundred persons who had embarked on the schooners; forty or fifty were dead.

The next move of the Americans under General Brown was an attempt to attack Montreal. The English marched from Kingston to Prescott and then forward to meet the American invader. A severe engagement took place November 11, 1813, at Chrysler's Farm a few miles below Williamsburg. The Americans were beaten, forced to



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well-known Haym Salomon of the Revolution, is mentioned in 1812, successively as lieutenant and captain of the 1st Brigade, Infantry.

Members of the family of Jonas Phillips, a soldier in the Revolutionary War, figure in these records also. Thus Dr. Manuel Phillips served as assistant surgeon in the war, and under date of September 27, 1812, is found a letter from Governor Tompkins, of New York, recommending Naphtali Phillips for the position of paymaster. The letter written to the Paymaster-General of the United States reads:

As Mr. Naphtale. Phillips has been recommended to me for paymaster for the militia in service at New York, and as I know him to be worthy and competent, should you think proper upon his giving such security as General Armstrong may approve to make remittance to him, I have no doubt he will discharge the duty with fidelity and ability and therefore recommend him for the situation.

Both Captains Seixas and Levy figure in Governor Tompkins' Correspondence of the period.

In the records of the Council of Appointment may also be found the name of Sampson Simson, subsequently one of the founders of Mt. Sinai Hospital in New York. He is mentioned as ensign in Captain Davis' company in 1802, as lieutenant in the company of his kinsman Joseph Simson in 1803, and upon the latter's resignation he became captain of the same company, which position he retained throughout the war.

Samuel Noah, a cousin of Major Mordecai M. Noah, was graduated at West Point in 1807, and became an ensign. Later, while on duty at the Florida frontier, he became intimate with Captain Winfield Scott and Wade Hampton. Promoted to first lieutenant, he resigned in 1811 but volunteered after war was declared. Not being recommissioned, he served as a private in Captain Dunning's company for the defense of Brooklyn, then being fortified to repel the anticipated descent of the British on Long Island, and continued in service to the end of the war. General George W. Cullum in his sketch of Noah's career says:

His services were most zealous and untiring, his military education, practical knowledge and quick intelligence proving powerful auxiliaries to his patriotic devotion to duty.

Besides those mentioned, the book of Hon. Simon Wolf also includes Jacob and Benjamin Hays and Colonel Nathan Myers as soldiers during the same period.

Quite a number of Jewish volunteers came from Pennsylvania; among these were Benjamin Gratz, a son of Michael Gratz, a revolutionary patriot of Philadelphia, who enlisted in 1813 at the age of twenty-one under General Thomas Cadwalader, and served as second lieutenant in Captain John Swift's company of Pennsylvania volunteers; his kinsman, Joseph Gratz, served in the 1st Regiment, Philadelphia Cavalry, and Simon Gratz in the 25th Regiment, Pennsylvania Militia. Joseph Phillips, a son of Jonas Phillips, a Revolutionary soldier, served throughout, and later became secretary of the Illinois Territory. Abraham Mitchell and David G. Seixas, a son of Rev. Gershom Seixas, the patriot Jewish minister of the American Revolution, likewise figure as soldiers during the war.

Isaac De Young, a native of Rotterdam in Holland, came to this country when a child, and at the age of sixteen enlisted in the 3d New Jersey Heavy Regulars. He took part in the battles of Sacketts Harbor, Queenstown, Frenchtown, Fort George, Stony Creek, Lake Champlain, Georgetown, Oswego, Chippewa and Lundys Lane. In the battle last mentioned he was severely wounded, but served to the end of the war, during which he became a friend of Winfield Scott, subsequently the well known general. De Young died in 1868 and is buried in the Jewish

Cemetery of Philadelphia. Other Jewish soldiers were Abraham Solomon and Samuel S. Solomon, who served in the 24th Regiment, Pennsylvania Militia; Daniel Levi, who served as sergeant; Louis Levy, Lewis Levi, of Lancaster; Samuel Israel, Abraham Nones, who served in the State Fencibles, and Abraham B. Nones in the 1st Pennsylvania Volunteer Infantry.

In addition to the foregoing, the following are mentioned as Jewish soldiers from Pennsylvania in the work of Hon. Simon Wolf, though I do not know his authority for including them: Jacob Appel, who served in Captain Samuel Borden's company, 4th Detachment; Jacob and Samuel Bachman, Sergeant Samuel Goodman, who served in Captain George Zieber's company, 1st Regiment, 2d Brigade; Corporal Abraham Gunsinhouse, of Captain Jacob Wentz's company, 52d Regiment; Private Jacob Haas, of Captain George Dincey's company, 18th Section of Riflemen; Ezekiel Jacobs, of Captain Cotter's company, 1st Detachment, 1st Brigade; Henry Loeb, of Captain Jacob Ashey's company, 1st Regiment; First Lieutenant Isaac Mertz, of Captain Middleswarth's company, Battalion of Riflemen; Lieutenant David Metzler, Corporal Daniel Metzler, of Captain Beckwith's company; Private Joseph Metzgar, of Captain Diller's company, 2d Brigade; Ensign Samuel Meyer, of Captain Hess' company of Riflemen from Northampton County; Private Jacob Miller, 101st Regiment; Myer Mordecai, Pennsylvania Volunteers; Isaac Moses, 2d Regiment; Jacob Moser, Adjutant Isaac Myers, 1st Regiment; Private Samuel Phillips, 1st Detachment of 1st Brigade; Jacob Rosensteel, of Williamson's company, 2d Brigade, Pennsylvania Militia; Abraham Shatz, of Zieber's company, 1st Regiment, 2d Brigade; Siegfried Solomon, Captain Dincey's company, 18th Section of Riflemen; Samuel Wamser and Michael Wolf, of Zieber's company, 1st Regiment, 2d Brigade; Corporal Samuel Weiss, 2d Brigade; Privates Jacob Wolf, of Captain Wilson's company from Bucks county, Pennsylvania, and Abraham Yuxsheimer, of Captain Dorr's company, 101st Regiment.

Toward the close of 1813, all New England, suffering commercially from the effects of the war, united in opposition to its continuance and to the administration. The Boston Daily Advertiser even broached the idea that it would be best for New England to conclude a separate peace with Great Britain or, at least, assume a position of neutrality, leaving it to the other States to fight out the war. This produced considerable anxiety at Washington, and also led to the famous Hartford convention. Webster, in his first speech at this time, declared that the difficulty of raising troops grew out of the unpopularity of the war, which is evidenced by the fact that it was only at a cost of about \$2,000,000 in bounties, that 14,000 recruits were obtained, of whom New England furnished more than all the other States put together.

Among the papers served by the Spanish and Portuguese Congregation of New York, is a MS. sermon delivered about this time by its minister, Rev. Gershom Mendez Seixas, in which he pleaded for funds for the relief of the sufferers of the Northwest Territory who had been the victims of both British and Indian warfare. In this sermon, the patriot minister implored his parishoners to stand by the flag of their country, and to support the President of the United States in the present state of public disaffection.

He then continued with sentiments which might well be repeated at the present day. To quote:

Support the country in its position at all hazards, because Congress knowing all the facts, is the better judge of what is necessary than the private citizen.

To the citizens at large, it is sufficient for us to know that our rulers are chosen to be judges on all affairs concerning the welfare of their constituents. They have declared war, and it is our bounden duty to act as true and faithful citizens, to support and preserve the honor, dignity and the independence of the United States of America, that they may bear equal rank among the nations of the earth.

Prior to this time the Americans had been on the offensive, but they were now compelled to change to defensive warfare. The entire coast was menaced by British squadrons, and at New York, Baltimore, Norfolk, Charleston and Savannah, all of which were exposed to attack, the people were kept busy casting up fortifications for defense. In this connection a number of Jews took an active part.

In January, 1814, President Madison nominated John Quincy Adams, Bayard and Henry Clay as Peace Commissioners; Joseph B. Nones, a midshipman in the navy, and at the time secretary to Clay, accompanied the commission to Ghent. Nones was a son of Major Nones of the Revolutionary War, and was later assigned to the Guerriere, commanded by Decatur. He continued on Decatur's staff for two years and took part in the Algerine War, retiring in 1822.

After the burning of Washington, the British under General Ross approached Baltimore, and on September 12, 1814, attacked North Point, where General Ross was killed. They found the city so well fortified, however, that they retired, but on the following day (September 13, 1814), the British fleet bombarded Fort McHenry. The defense was carried on by the citizen soldiers of Baltimore, and a list of these is one of the few lists of names published concerning the war.

It is entitled "Muster Roll of Citizen Soldiers at North Point and Fort McHenry, September 12 and 13, 1814." The Jews on this list are the following:

Fifth Regiment of Maryland Cavalry Militia:

Maryland Chasseurs—Jacob Myers, lieutenant; Andrew Levy, private.

First Regiment, Franklin Artillery—Joseph Myers, captain.

Baltimore Fencibles—Philip I. Cohen, private; Mendus Cohen, private; Samuel Etting, private.

Philip and Mendes Cohen were nephews of Jacob I. Cohen, a Jewish soldier in the Revolution, and Philip subsequently became postmaster of Norfolk, Va.

American Artillerists—Samuel Cohen, Jr., second sergeant; Jacob Hess, private; Jesse Hess, private; Jacob Jonas, private.

Washington Artillery—Samuel Konig, Eagle Artillerists—Salomon Myers. United Maryland Artillery—Levi Callmus.

First Rifle Battalion of Maryland Militia: Union Yagers—Martin Hirsch, first corporal; Jacob Moses, private.

Captain George Stille's Corps of Marine Artillery:

Marine Artillery—N. Myers, private.

New York Volunteers attached to the 5th Maryland Volunteer Infantry—Jacob Barnitz, Jr., first lieutenant; David Kaufman, private; Jacob Lehman, private.

Maryland Cavalry—Jacob Baer, captain.

Fifth Regiment of Infantry of Maryland Militia.

First Baltimore Light Infantry—Michael Wolf, private.

Mechanical Volunteers—Thomas Levy, private; Jacob Meyer, private.

Baltimore United Volunteers—David Warfield, captain; Isaac Phillips, Jr., private.

Independent Blues—Samuel Myers, sergeant.

Sixth Independent Regiment, Maryland Militia—Henry Wolf, private; G. C. Leoni, private.

Twenty-seventh Independent Regiment—Isaac Wolf, private; Benjamin Jacobs, private; Vincent Levy, private; Benjamin F. Pollock, third sergeant; Aaron Mark, private.

Thirty-ninth Independent Regiment—L. Noah, private; Jacob Wolf, Jr., fourth sergeant; Daniel Kaufman, private; Bernard Myers, Samuel Wolf, first lieutenant; William Samuels, fourth corporal.

Fifty-first Independent Regiment—Samuel Solomon, and Isaac Phillips, designated as "one of the patriotic citizens under whom volunteers organize."

In addition to the foregoing mention may be made of Manuel Joseph and Solomon Etting, a distinguished

Jewish citizen of Baltimore, who was elected to the Committee on Vigilance and served on other important committees in connection with the defense of the city.

Though the South escaped attack at first, its cities along the seacoast were very uneasy. In Savannah, for instance, from the very beginning of 1812,

meetings were held by citizens in the interests of the war question and to discuss proper means of protecting the city. The young men met in the courthouse for the purpose of uniting their interests in the formation of a volunteer company.

Abraham Sheftall, of the distinguished Revolutionary family, was secretary of this organization.

Another Jew, Captain Chapman Levy, was likewise active in Charleston. To quote Judge O'Neill:

This gentleman was a Hebrew by birth and a native of the ancient town of Camden, born July 4, 1787. He became a lawyer of prominence and in 1814 volunteered for active service with a fine rifle company of which he was captain, in the regiment of drafted militia commanded by Colonel Adam W. Wille, and served at Haddrells Point, near Charleston, until March, 1815. He was subsequently a member of the South Carolina Legislature.

Another writer tells us that Chapman contributed to the volunteer regiment of Lancaster the fine rifle company of Captain Chapman Levy.

Myer Moses, likewise of revolutionary ancestry, is mentioned as captain of militia at this time. He, too, subsequently became a member of the South Carolina Legislature.

Isaac Minis, a son of Philip and Judith Minis, served as a private in Captain Bullock's company of artillery, 1st Regiment of Georgia Militia. His father, too, had been a soldier in the Revolutionary War, while his mother was so staunch a patriot that the British ordered her confined to her house for a time to prevent her giving assistance to the American cause.

Dr. Jacob De La Motta, of Savannah, served as a surgeon in the regular army to the end of the war. He was later appointed by President Harrison receiver-general for his district. Dr. De La Motta was a devout Hebrew and instrumental in organizing anew the congregation at Savannah. For a number of years he officiated as minister both at Charleston and Savannah, without compensation. His father, Emanuel De La Motta, a Revolutionary soldier, is said likewise to have served in the War of 1812.

Hyman Cohen, of South Carolina, commissioned second lieutenant of rifles in 1812, was promoted to first lieutenant in 1814. Jacob Cohen, of Savannah, served as a private in Captain William F. Bullett's company of Georgia Militia. David Lewis, of Strassburg, came to America at an early age and is said to have fought in the Revolution as well as in the War of 1812. Major M. G. Waage, Philip Minis and Abraham De Leon are likewise mentioned, the latter as surgeon's mate.

In 1813, the government invited subscriptions for a \$16,000,000 loan, but only \$4,000,000 were subscribed, and government bonds were sold at 15 per cent discount. In a work entitled "Old Merchants of New York," special praise is given to a few patriotic merchants who subscribed at this time at a deliberate sacrifice. Among those thus mentioned is Harmon Hendricks, who was a subscriber for 40,000.

In January, 1815, our government found itself without money, the regular military force decreasing, a victorious British army threatening the northern frontier, Cockburn in possession of Cumberland Island off the coast of Georgia, and a formidable British armament preparing to invade the gulf region.

In connection with preventing the invasion of the South at this crisis, we find the name of another Jewish officer, Major Abraham A.

Massias, whose achievement is prominently detailed in practically every history of the war.

The family of Major Massias seems to have come from Barbados, and had probably settled at Charleston, for a Benjamin Massias of Barbados is mentioned as a trustee in the deed to the Cuming Street Cemetery of that city. Abraham Massias was born in 1772 and is mentioned at Newport, R. I., in 1800. He was appointed ensign in 1802 and lieutenant in the New York Militia in 1804. Though residing in New York at the time, he appeared also as a member of the Congregation Beth Elohim of Charleston. He became captain of the 1st Regiment of Light Infantry of New York, in 1807, but resigned in 1809 and entered the service of the United States, at first as captain, and in 1814 as major in the regular army.

The British made several attempts to enter Georgia from the sea. They landed at Cumberland Island and made an effort to hold it, but were so vigorously attacked by a small force under Captain Massias that they were compelled to retreat to their boats. Another writer detailing this achievement, states:

that the enemy attacked Point Petre on the St. Marys, sending 1,500 men in boats up the river for that purpose; but the fortifications were good, and the garrison under Major Massias made so brave a show that the English concluded that the post was too strong to be carried, and withdrew.

A very full account of the bravery and daring of Major Massias and his sixty riflemen, and of the heavy loss which they inflicted upon the British, is given in Williams' "History of the War of 1812," and also in White's "Historical Collections of Georgia," where this achievement is detailed at some length. I have also found Major Massias' reports of the affair at Point Petre, made to General Boyd, and published in Brannan's "Official Letters of the Military and Naval Officers of the United States," in 1823. In 1818 when Colonel Brackenridge made his famous plea for the removal of Jewish disabilities in Maryland, he made special reference to the valuable services of this Jewish officer.

Major Massias became paymaster in the United States Army in 1820. He was a devout Hebrew and a trustee of the De Costa burial ground in Charleston, in which city he died in 1848. His remains are interred near the remains of the famous Salvador family, and his tombstone records his twenty years' service in the field, his rank in the army and the fact that he was a benefactor of the Jewish Congregation of Charleston.

Among the prisoners at Dartmoor Prison were Morris Russell, of Savannah; William Wolf, of Savannah, and Manuel Joseph.

In the United States Navy there were quite a few Jews also. Abraham De Leon, a member of the well known Georgia family, appeared as midshipman in 1812, as did Joseph B. Nones, already referred to.

Levi Myers Harby, a brother of Isaac Harby, the well known journalist of the period, was born at Georgetown, S. C., in 1793. He became a midshipman in the United States Navy in 1812, was captured during the war and confined in Dartmoor Prison for nearly two years, but finally made his escape. Later he had command of a vessel in the expedition against the pirates of Tripoli, and also took part in the Seminole and Mexican wars. He rose to the rank of captain, but, after fifty-two years of service under the United States flag, resigned at the outbreak of the Civil War to enter the Confederate service. He was in command of the Confederate fleet at Sabine Pass, and distinguished himself in the defense of Galveston.

More prominent still was Commodore Uriah P. Levy, who received his commission as sailing master in 1812. He was an officer on the brig-of-war Argus which ran the blockade to France, having on Board Mr. Crawford, the American Minister to that country. He was captured by the British in the contest with the Pelican in the British Channel, and confined for a time at Dartmoor. He became captain in the service and by courtesy was entitled to be styled commodore, though strictly speaking, such an office did not exist at the time. It is said that Levy, for his patriotic services, received the freedom of the city of New York from the Common Council. At the time of his death, he is said to have been the highest ranking naval officer in the United States, and his tombstone states that he was the father of the law for the abolition of flogging in the navy.

Besides the foregoing, mention is made of Mears Levy as a master between May, 1812, and June, 1813; Abram Phillips, a midshipman, who was drowned in 1813; Manuel Phillips, assistant surgeon; Gratz Etting, Henry Etting and Ezekiel Solomon, pursers in the navy, and midshipman Israel Israel.

Aside from the army and the regular navy, however, there was a third element of great importance, which assisted the young republic during our second war with England. This was the signal success of American privateers in destroying not only British commerce, but vessels of war as well. Such enterprises were then considered not only legitimate, but even patriotic, and Paul Jones and Decatur at one time figured prominently in this connection.

One of the most successful and daring of these privateers during the War of 1812, was a French Jew, Captain John Ordronaux of New York. He was born at Nantes in 1778, and educated at Bordeaux. So important was his career to the American cause, that Edgar Stanton Maclay, one of the historians of the American navy, devotes to his achievements an entire chapter in his work. Maclay informs us that Captain Ordronaux was a seaman of extraordinary ability. At the outbreak of the war he commanded the French privateer Marengo, and on June 23, 1812, while at New London, narrowly escaped the British. Shortly afterward, August 10, 1812, he took the British ship Lady Sherlock and brought her to New York.

Thereafter his career was one of practically uninterrupted success, reaching its climax in 1814 when commanding the Prince de Neufchatel. In March of that year he took nine valuable prizes in the British Channel. This was followed by similar successes near Havre in June, and in the Irish Channel in August and September. According to Maclay, the Prince de Neufchatel during that year was chased by seventeen men-of-war, but always managed to escape; while the goods captured by her from the enemy and brought safely into port, sold for nearly three million dollars, besides which a large amount of specie was secured.

Ordronaux's crowning success with this ship came in October, 1814, when he captured the British frigate Endymion, and the writer can perhaps do no better than quote from Maclay in this connection.

One of the most remarkable actions of the war was between the British forty-gun frigate Endymion and the armed ship Prince de Neufchatel of New York. The extraordinary feature of this affair lies in the fact that a vessel fitted out at private expense, actually frustrated the utmost endeavors of an English frigate of vastly superior force in guns and men. As the commander of the Endymion said, he lost as many men in his efforts to seize the Prince de Neufchatel, as he would have done, had his ship engaged a man-of-war of equal force, and he generously acknowledged



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that the people in the privateer conducted their defense in the most heroic and skillful manner.

In her attack, the *Endymion* had forty-nine killed, thirty-seven wounded and thirty of her crew were made prisoners. . . . This notable action occurred off Nantucket on the night of October 11, 1814. . . . The privateer mounted seventeen guns as against the Englishman's fifty, to say nothing of the latter's immensely larger caliber.

On that night Ordronaux made one of the most heroic defenses in history. His ship had a prize when the British frigate was discovered. Ordronaux tried hard to escape, but was unable to do so. Night came on, and the British frigate began the attack, coming alongside the privateer and surrounding her with small boats.

This was the beginning of a desperate and bloody struggle, in which men fought like wild beasts.

Captain Ordronaux himself fired some eighty shots at the enemy. Springing up the sides of the vessel, the British would endeavor to gain her deck, but every attempt was met by deadly blows by the sturdy defenders. It was well understood that Captain Ordronaux had avowed his determination of never being taken alive, and that he would blow up his ship with all hands before striking his colors. At one period of the fight, when the British had gained the deck and were gradually driving the Americans back, Ordronaux seized a lighted match, ran to the companionway directly over the magazine, and called to his men that he would blow the ship up if they retreated further. The threat had the desired effect. . . . Such a sanguinary fight could not be of long duration, and at the end of twenty minutes the English cried out for quarter, upon which the Americans ceased firing.

"So determined and effective a resistance," says an English naval historian, "did great credit to the American captain and his crew." Ordronaux compelled his prisoners to bind themselves not to serve against the United States in this war, until duly exchanged, and then put them ashore at Nantucket, in charge of the United States Marshal. On gaining port, he retired from his command.

Ordronaux is described in a contemporary work quoted by Maclay in the following words:

He was a Jew by persuasion, a Frenchman by birth, an American for convenience, and so diminutive in stature as to make it appear ridiculous in the eyes of others even for him to enforce authority among a hardy, weather-beaten crew should they do aught against his will.

Captain Ordronaux married a Gentile in New York, and later went to South America, where he died in 1841. The ship which was to bring back his body encountered a storm on its return, and the superstitious sailors are said to have thrown the body overboard.

The Treaty of Ghent was agreed upon in December, 1814, but, as the telegraph and cable had not yet been invented, the news did not reach America for some weeks, during which hostilities continued as before.

On January 1, 1815, Jackson made his brave defense of New Orleans. Prominent among the defenders of the city on that day was one of the noblest men America has ever produced, the well known philanthropist, Judah Touro. In this connection, the writer can perhaps do no better than by quoting from James Parton's "Life of Jackson," which gives a detailed account of Touro's patriotism on that occasion.

Judah Touro, the far famed and far beloved philanthropist of New Orleans, on this day served his country in a capacity much more dangerous than that of combatant.

When the State was invaded, Mr. Touro was attached to a regiment of Louisiana militia. . . . After performing severe labors as a common soldier in the ranks, Mr. Touro on the 1st of January volunteered his services to aid in carrying shot and shell from the magazine to Humphrey's Battery. In this humble but perilous duty he was seen actively engaged during the terrible cannonade with which the British opened the day, regardless of the cloud of iron missiles which flew around him, and which made many of the stoutest hearted cling closely to the embankment or seek some shelter. But in the discharge of duty this good man knew no fear and perceived no danger. It was while thus engaged that he was struck in the thigh by a twelve-pound shot which produced a ghastly and dangerous wound.

Here follows a long description of how he was left for dead upon the field, but was carried off, and nursed back to life by his friend Rezin M. Shepherd. Parton then continues:

The same patriotism which prompted him to expose his life, on the plains of Chalmette, dictated that handsome donation for the completion of the Bunker Hill Monument, and has characterized a thousand other deeds of like liberality which were no less commended for their generosity than their entire freedom from sectarian feeling or selfish aim.

This last reference alludes to the fact that it was Touro who, with Amos Lawrence, supplied the funds for completing the famous memorial at Boston, and in historic Faneuil Hall both men were eulogized at the time in the following verse:

Amos and Judah, venerated names,
Patriarch and prophet press their equal claims
Christian and Jew, they carry out one plan,
For though of different faith, each is in heart a man.

and it was certainly a noteworthy tribute that John Quincy Adams, Daniel Webster, Joseph Story and Edward Everett were appointed a committee to prepare an inscription for a tablet to be placed in the monument, to record the liberality of Lawrence and Touro.

RELIGIOUS UNITY.

In a letter from a gentleman connected with the welfare work for the army, I find this statement: "I have seen an amazing thing happen here.

"On September 5 the President issued his letter requesting that the seven agencies engaged in war work unite their campaigns in the week of November 11. On the very night that his letter was received five representatives of each agency—the Y. M. C. A., Y. W. Council, Jewish Welfare Board, American Library Association, War Camp Community Service, and the Salvation Army—met in Dr. Mott's office. Dr. Mott was nominated for director general by Mr. John G. Agar, representing the Catholics, and his nomination was seconded by Mr. Mortimer L. Schiff, representing the Jews.

"In this week I have seen these agencies, which before have regarded themselves somewhat as competitors in good work, absolutely opening up to each other and putting aside all personal considerations in the promotion of the united idea.

"I believe, if the country can catch that spirit of enthusiasm, that this united drive is going to do more for the union of the religious people of all creeds in this country than the last hundred years of discussion has done."

This indicates one of the most significant developments in the religious life of America, and one of the most hopeful evolutions of the twentieth century.

In some way the scattered and contending organizations through which the religious life of the nineteenth century expressed itself must come together. Moral conviction and the instinct of helpfulness are not the property of any one denomination. They are the common heritage of humanity.

They express themselves in service, not in opinion. In service there is no rivalry. In service and love is the only field of permanent unity.

Out of the scourge of war not the least helpful by-product that is appearing is this drawing together of all sects, this realization on the part of religious organizations that the surest way to win the approval of Him who rules and judges us all, no matter by what name He be called or with what rites He be worshipped, is to do our full duty toward "one of the least of these, my brethren."

Only by the vision of this truth shall we come into "the unity of the Spirit which is the bond of peace," and escape from the will-o'-the-wisp of unity of opinion which can be but the bond of contention.—N. Y. *Globe*.

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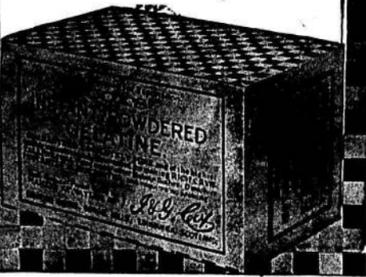
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The Reaction of the War

By Hon. VICTOR ROSEWATER

OMAHA, NEBRASKA.*

For all of us this war has already changed the entire program of our daily doings; has completely recast our thought and mental attitude; has turned our outlook upon the future into new or different channels. After this war the map of the world will never again be what it was before, but the changes in the map will be as nothing compared with the transformation which will have been worked in our social and industrial relations by the leaven of liberty that is permeating further and further the masses and classes of the people, both in and out of the war arena.

In the terrible war just concluded the Jew participated not as a race or a nation, but as a citizen or subject of every country that is in it. The Jew was fighting in every army and under every flag, accepting the obligations and penalties that have followed him for centuries since the tribes of Israel were scattered to the four corners of the earth. In every warring country he rendered unto Cæsar that which is Cæsar's—his property, his brawn, his brain, his life—with the same willingness, the same faithfulness, the same patriot-

Jewish people in these Western States have repeatedly manifested their devotion to America. Many of these are of German birth or the children of German immigrants, and yet I am aware of no instance of a German Jew in the region most familiar to me who has not warmly supported the American cause. They have not only given generously to the Red Cross and to funds for French and Belgian relief, quite independently of their efforts in behalf of people of their own race in other countries, but they have rendered most important aid in all other branches of war activities."

The reactions of the war may be viewed from many angles. Under the classification I have adopted we may ask how is the war helping the Jew to know better himself and his fellow Jews, how is it making him know other people better, how is it letting other people know more of the Jew?

First, then, what is the world war doing to bring the Jew to a fuller realization of himself? It is obviously making us all appreciate the magnitude of powers previously latent and resources undreamed of.

cent is going to cost the man who made it not less than \$8,000 to \$9,000, and he will be glad to pay up.

"In the bright lexicon of youth," the Cardinal Richelieu is made to say, "there is no such word as fail," and in the arithmetic of the Jews of America when thoroughly aroused in a righteous cause and organized behind leaders who are competent and possess confidence, no sum is beyond reach. Let no one hereafter fear that any project or enterprise that carries the sympathetic appeal of help for the oppressed and unfortunate is too large to be put across.

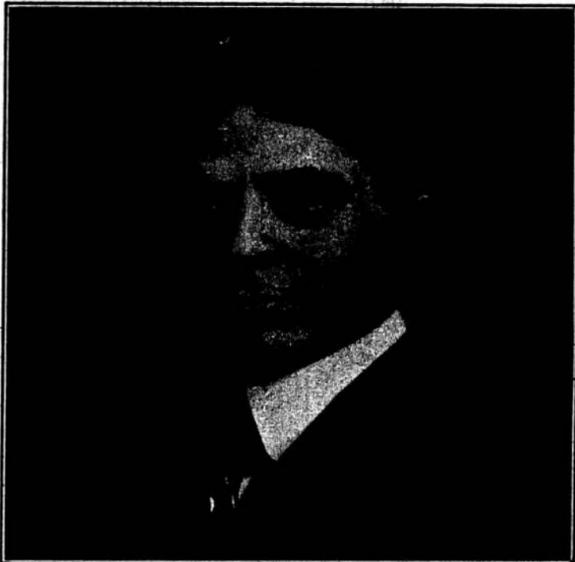
What has been done in this country may well start us to pondering on the possibilities when the Jews of the old countries come into their own freed from the bondage that has kept them back. What can they not do for themselves and for the world after a generation or two of education, self-development and expansion?

Again, the war is making the Jew learn the ways of other people. To my mind, one of the greatest and most lasting benefits in counterbalance of the hardships of our army conscription plan is coming in the broadened experience of the boys who don the khaki and the women who go into war work. The soldier who is sent to training camps at points distant from his home, rubbed up against his fellow soldiers in most intimate contact, then transported overseas to scenes and life far different from what he was previously accustomed to, who sees something of the world and of how other folks live, cannot fail to lose part of his provincialism. Over in Europe they have broken down and forever destroyed the pale, but each of us is circumscribed by a pale of larger or smaller circumstances out of which we seldom emerge, but every time we do get out we have our wits sharpened and our vision widened. The military service is taking our American boys as well as their European compatriots out of

the pale of narrowness and smallness, and cannot fail to return them to us bigger and broader, more tolerant and more self-reliant. The same thing is true in a lesser degree of the women who are filling the ranks of war workers at home.

As a further reaction of the war, we may be sure other folks, the strangers, are coming in touch with the Jew and are learning to know

him as he is rather than as he has been commonly caricatured and maligned. In a word, the Gentiles are having their eyes opened to the true character and real worth of the Jew as a fellow man. They are seeing him bear his full share of the burden of a war waged not specially for his benefit but for humanity as a whole; they are seeing that the Jewish soldier is made of the same kind



Copyright Harris and Ewing

VICTOR ROSEWATER.

ism as is displayed by any other summoned to the sacrifice. What more can be done? What more can be asked? What is to be the recompense to the Jew specifically and in common with the rest of the great army which fought for the unhampered progress of civilization?

It is gratifying to know that the loyalty of the Jew in this country is not unnoticed. I find in the copy of Meredith Nicholson's book, "The Valley of Democracy," just off the presses, which the author has sent me, this handsome tribute from a source which is surely not biased but aiming only to be fair:

"In contrast with the equivocal loyalty of Germans who have sought to perpetuate and accentuate the hyphen, it is a pleasure to testify to the admirable spirit with which the

I will not dwell on the ready acceptance of the draft for the army which has fallen uniformly upon all elements of our population, nor on the exceptional response to the campaigns for Liberty Bonds, for Red Cross and welfare work to back up the boys in the trenches. The more exacting test is in the outright donation to war relief funds. Who five years ago would have thought it possible for the Jews in this country to raise \$5,000,000 within a year for relief of unfortunate and oppressed co-religionists in desolated European countries? Had anyone doubled the figure and suggested that \$10,000,000 be collected as such a free will offering the answer would have been "impossible." Yet we have gone over that top and today are setting the figure at \$15,000,000, and the doubters are nowhere to be found.

In the comparatively small city of Omaha where I reside, to use it only as an example with which I happen to be familiar, we last year raised nearly \$60,000 for the Jewish war relief. One philanthropic man of means offered to add ten per cent to whatever sum should be contributed. He told me he thought he might be called on to pay \$2,500 to \$3,000 at most. He finally paid \$5,000. This year the campaign in Omaha has not yet closed, but it had already gone over the \$73,000 mark and the renewed offer of an added ten per

*Extracts of an address at Chicago, Ill., at B'nai B'rith Golden Jubilee Banquet.

Victor Rosewater, noted journalist and proprietor of the Omaha Bee, was born in Omaha, February 13, 1871. He received his earlier education in the schools of his native city and later attended Columbia University, New York, receiving the degrees of Ph.B. 1891, M.A. 1892 and Ph.D. 1893. He began his newspaper work on the Bee in 1893, was made managing editor in 1895, and has been editor since 1906. In 1907 he was appointed a regent of the Nebraska State University, has been a member of the Republican National Committee since 1908 and was its chairman in 1912. Mr. Rosewater is a member of the American Jewish Committee, of the advisory council of the National Civic Federation, lecturer on "Municipal Finance" at the University of Nebraska and University of Wisconsin. He is the author of many works on municipal and political economy and has contributed articles of note to many of our leading magazines. In 1904 Mr. Rosewater married Miss Katie Katz, of Baltimore, Md.

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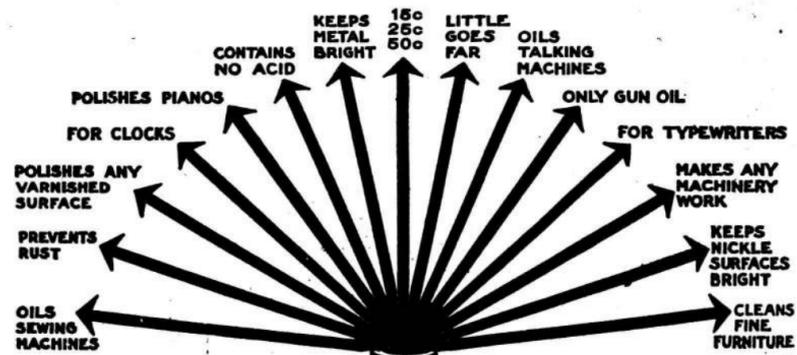
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of stuff as his fellows, is just as brave, just as faithful, just as patient in suffering, just as considerate if not more so, claiming no credit unless earned; that he is just as human though he adheres to the religion of Abraham and Moses; that being a Jew in no way discredits him as a man. Is not the inevitable tendency of this discovery to mitigate the inherited prejudice against the Jew? Is it not sure in the long run to put a brake on the forces of discrimination and persecution? I do not overlook the counter current set in motion by the very widening of the Jew's activity and the recognition of his exceptional service when opportunity is offered. Envy and rivalry is engendered whenever a Jew occupies a conspicuous place, wherever a Jew gets in front of someone who thinks he is thus held back and stirring up prejudice is still the handy weapon of reprisal, but I have a firm faith that merit will command recognition and win out in the long run.

We may safely affirm, then, that no gigantic struggle like the present carried on for the avowed purpose of saving the liberties of the people from autocratic domination can go on without weakening the power of tradition and superstition rooted in ignorance and malevolence, which

we know are at the base of the big problems with which we have been confronted as Jews.

Only a few years ago I went down to Washington along with some of you, to emphasize in person the protest we were making against the flagrant disregard of our treaty rights in Russia by denial of passports presented by American citizens suspected to be of Jewish faith. We finally prevailed upon our own government to give notice of abrogation of the treaty and withdrawal of the reciprocal privileges of trade and travel until American citizenship and not religious affiliation should be the sole test. I take it that as one of the reactions of the war the Russian passport question is sure to be settled, and settled as we insisted it should be. True, we have no treaty with Russia, but the ban has been removed by the irresistible sequence of events, as I believe, never again to be raised, whatever government may eventually prevail in Russia.

New light is being thrown also on our immigration problem, although by no means so simple nor as near its solution. In fifteen years up to the outbreak of the world war, we admitted to this country 13,377,087 immigrants or nearly 1,000,000 a year, of which approximately one-tenth or 100,000 a year were listed as

Jewish immigrants. I do not need to discuss the perplexing difficulties this situation presented.

With the stoppage of regular ocean traffic in 1914, the flow of immigration was completely cut off. When will it be resumed? Will it ever again reach the former magnitude? We may merely speculate on the answer. We hear much talk of the principle of self-determination, which is understood to mean that the smaller nationalities of Europe shall be permitted to decide for themselves what sort of government they want or at least have fair consideration given to their national aspirations. But will the principle of self-determination be applied to the movement of the individual within the country and as between one country and another? Will the Jew living in Europe be accorded the right to locate freely in any town or in any rural district in his native country? Or will he be held to the spot where he was born, not to remove except by special favor? Will he have a right of self determination that will let him emigrate to the United States or to any other land of his choice? Or will Europe, after peace is restored, insist on retaining all their man power in order to recuperate faster their diminished populations, rebuild their industries and help pay the bills incurred in the work of destruction? Will labor conditions abroad be such as to make work over here attractive by comparison? Will Europe liberalize her institutions and government so that our long-established freedom and popular form of government become less luring than of old? Above all, will race prejudice, social ostracism and religious persecution gradually subside or break out anew? If emigration is permitted, will it be more stringently controlled and directed to colonial possessions or to particular countries whose resources it is desired to exploit? So far as our own government is concerned, we have a new restriction policy embodied in our most recent legislation setting up tests of fitness for admission certain to bar large classes which we used to welcome to our shores but who are now warned to keep out. On the factors indicated by these questions will our future immigration problem turn, but it will be a new problem far different from the old one.

Let me dwell a moment upon one other related reaction which may be expected from the war. I refer to what we call social welfare work in a small way already begun before the war. What we are doing for the health, comfort, education, wholesome amusement of our soldiers in training camp and overseas opens a vista into what must be done for our army of industrial workers, and more especially for the young folks from which the industrial army is constantly recruited. What we are doing in the way of civilian relief to protect the dependent families of soldiers from want and hardship marks a field that will have to be better covered for the unfortunate victims of the march of civilization in times of peace. The human wreckage of the war must be taken care of not as a charity but as a duty gratefully performed, and so also must be cared for and set in the path of contentment, and if possible self support and usefulness the helpless and unfortunate, the widows and the orphans, the temporarily sick, and permanently disabled, the aged and infirm, all those who need a helping hand.

"Among the theocratic nations of the ancient East, the Hebrews seem to us as sober men in a world of intoxicated beings. Antiquity, however, held them to be the dreamers among waking folk."
H. Lotze, 1864.

The Jew and Self-Determination

By Rabbi EDWARD N. CALISH, Ph. D.

RICHMOND, VA.

Among the phrases that this world war has brought to the surface of consciousness is "self determination." Whatever fine discriminations different definitions may bring forth, it may be broadly defined as the right of every group of people to work out their own destiny unhindered by objective compulsion and unrestrained by any stronger power outside of themselves, as long as their development does not infringe upon the rights or liberties of any other people. A survey of history will disclose that the recognition of this principle is a very new thing. The whole trend of human activities hitherto has been in opposition thereto. From the very dawn of time, when the primitive savage emerged from his prehistoric cave to encounter his fellow savage, the ambition of men has been for power, for dominion over their fellow men. Through the ages the struggle of men for universal sway has filled the pages of history with war and bloodshed. Groups of people grew from family to clan, from clan to tribe, from tribe to nation, from nation to empire, from empire to race, and with each stage of this growth there grew also the desire for world power.

The earliest conflicts and conquests were limited in scope. But each succeeding imperial attempt took on wider proportions and influence. Babylon was succeeded by Egypt, and Egypt by Assyria, and Assyria by Persia and Persia by Greece. Greece in her turn gave way to the mightiest civic movement of ancient history, the Roman republic and its immediate successor, the Roman empire. Here first was fully evident the budding of the flower of self-conscious world dominion. Almost all the habited world paid tribute to Rome. Seated on its seven hills, spanning the tawny Tiber, the eternal city was the controlling center of the circle of ancient life, whose circumference rounded from the Pillars of Hercules to the white cliffs of Albion, and from India's tropic sands to the present incarnadined fields of Picardy and Flanders. The roadways of Rome ran, almost literally, from Bagdad to Berlin and from Africa to England. But this dominion was not destined to be permanent. Pricked by the swords of savage tribes from the north, by the spear points of Hun and Goth, the bubble of Roman splendor burst. But not with it the iridescent dream for world dominion.

Within the following centuries there were other attempts. A Mohammed, a Charlemagne, an Otho, a Charles Martel, a Barbarossa, are the figures that loom large on the canvas of that mediaeval history. But over them spread the shadow of a greater threat. The church sought to secure dominion over both spiritual and temporal worlds. The Holy Roman Empire, which, as has been well said, was neither Holy nor Roman nor an empire, was the great effort that secured a fairly successful result. It, too, was doomed to failure. The Protestant Reformation gathered head in the sixteenth century and shook the European world into discordant and warring fragments. When the pangs of that titanic birth were done an impulse for universalism in brotherhood sprang up. It grew till at the close of the eighteenth century a wave of humanism swept over the continent, affecting its whole life. Politically it culminated in the French revolution, whose cry for Liberte, Egalite et Fraternite, was the tocsin of a noble ambition, but which degene-

rated into a tumult of tyranny, of wild excess and fearful fratricide. In literature a school of humanists gave expression to the regnant passion. As Rousseau in France with his ideals of a republican utopia, so Lessing in Germany voiced the sentiment, "I am not a citizen of Germany, but of the world. National patriotism is a false creed. There is no fatherland but the whole earth." Napoleon sought to build on the crest of this humanistic wave the fabric of a continent-embracing empire, like that of the Roman empire that had twice fallen, first politically under the onslaughts of vandal savages, and then religiously, beneath the lightnings of that storm that gathered head in Luther's cell at Wittenberg.

With his defeat the pendulum swung backward. There followed a reaction along nationalistic lines, a deepening of national consciousness. Here in America this was evidenced by the Civil War, whose immediate cause was the slavery question, it is true, but whose real cause was the developing national consciousness, the conviction expressed by Lincoln, that a nation could not be divided against itself. To continue, it had to be one, not only in political form, but in thought and ideals as well. On the fierce anvil of war, under the sledge hammer blows of mighty battles, North and South were welded into one. The federation of States had become a nation. Five years later the founding of the German empire, and the unification of the several Italian States into one Italy, gave evidence that across the sea the national consciousness was thoroughly awakened and developing into strength.

But the last decade of the nineteenth century saw the beginnings of another phase of the desire for dominion. There arose an impulse for mastery on the basis of racial sympathy, and ethnic unity. In this movement Russia sought to take the lead. Much of its cruel activities, the persecutions of Poles, Jews, Stundists, etc., and the so-called protectorate over the eastern Balkan States must be viewed in the light of its Pan-Slavic program. Pan-Slavism was a lever that Russia hoped to use as the motive power for larger dominion. Thus, too, Germany laid stress upon the beauty and advantage to the world of Teutonic supremacy, with the spiritual hegemony of Prussian kultur. And Japan sought, through China and Korea, to make Eastern Asia a basis for wider Nipponese conquest. We cannot deny that England and America had dreams of an Anglo-Saxon culture that would lead and guide the world, though we did not seek to impose that culture by force upon any people but rather to spread it by the influence of example.

It was with the great powers of the world thus divided and thus aligned that the second decade of the Twentieth Century was to witness the curtain rung up on the greatest tragedy that has ever blotted the pages of history with the tale of its terrors and atrocities, or dewed them with the tears of its agony and its sorrow. Back of the lines of this ethnic ambition there throbbled the impulse for economic mastery, for a new dominion over the material resources and riches of the earth. There might have continued, if not a generous rivalry between the nations, at least a peaceful struggle for this economic dominion, had not one nation conceived that it could secure it by force of arms, by the power of sheer brutal might. Germany has

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written the latest chapter in the history of the struggle for the mastery of might. Whether it shall be the last chapter time alone can tell. But what we can state is that for this generation at least, and doubtless for several generations to come, humanity has realized the truth of the prophetic utterance, "not by power, nor by might, but by my spirit, saith the God of hosts."

With everything in her favor, at the beginning and for the first four years of the war, that thorough preparedness, painstaking foresight, and studious ingenuity could give her of military and material advantage; with everything in her favor that unscrupulous use of great power, heartless indifference to human suffering or the loss of human life, sheer brutality, perfidious treachery and defiant disregard of all laws of honor or truth or decency could give her against opponents who restrained themselves by scrupulous regard for law and honor and decency and justice, yet has Germany come to the edge of the abyss of utter failure, and the shadow of the doom of her damnation by God and man draws ever nearer and nearer. Within our own day and before our own eyes is it being conclusively demonstrated that it is not by power nor by might, but by the spirit of Jehovah that the problems of humanity shall be solved and the perfected destinies of the nations achieved.

In what manner has this aught to do with Israel, or with the self-determination of the Jew, or what part has been played in this world drama? Simply that it is his hope and his loyalty that are now being vindicated, for it is his law and his doctrine that are now being rescued out of the ruins of our present civilization. It has been the unique place that he has occupied in history, the patient and persistent presentation of his God-conception and his world philosophy that has earned for him a spiritual leadership, though as yet unrecognized and perhaps himself unconscious of it. His is in miniature the universal experience. He had been family, he had been clan, he had been tribe, he had been nation, but these are all closed chapters in his history. He has become the world-citizen, the universal cosmopolite. Bound by no political bonds, held within no territorial boundaries, or national limitations, scattered over the earth, child of every clime, citizen or subject of every government, he is yet united by the power of the spirit. He shows a solidarity of spiritual cohesiveness, a unity of hopes and ideals that are token of a genuine human brotherhood. His family is that of humanity. His kingdom is that of priestly service. His empire is the empire of faith, whose ruler is the one king of all kings. What modern Balaam is there that can stand upon the peak of the present, and looking down o'er valley of the buried centuries upon the record of the house of Israel, but that like Balaam ben Peor of old, he must perforce bless where he desired to curse, praise where he would like to blame, and again cry out, "How goodly are thy tents, Oh, Jacob, thy habitations, Oh, Israel."

As the bud holds within the narrow compass of its convoluted folds the potency of the full-blown flower, so within the narrow compass of Israel's limited numbers is the promise of the full-blown flower of humanity's happiest achievement. Consider the cosmopolitanism of the Jew, the democracy of his spirit, his universality of sympathy born out of the travail of his sorrows; consider his intellectual hospitality, his mental acumen and adaptiveness, his readiness to seek all truths, to serve art and science, knowledge, literature, statecraft, drama. Consider his intensiveness

in the application of his faculties, his self-surrender to the cause he serves or the goal he seeks. As Emma Lazarus has phrased it, if there be conjugations among men, as in grammar, then the Jew is the Piel of humanity, the incisive, the vivid, the intensive worker in the fields of human effort. Consider his faith, unshaken by a thousand martyrdoms, unweakened by a myriad of persecutions, undeterred by endless antagonism and opposition, unyielding in the face of the fiercest sufferings. Consider his loyalty, unwavering and undiminishing, not only among the generous nations in the lands of freedom, but even in the step-fatherlands of persecution and discrimination. Then finally consider, what is the goal he seeks with all these qualities of mind and heart, what is his ambition, his ideal of accomplishment, not as an individual, but as a people. It is not to rule, but to serve, not to dictate, but to bear witness, not to swing the sceptre of material dominion, but to justify the ways of God to man and to vindicate the guiding pillars of providence upon the highways of history.

No matter what his interpretation of the doctrine of Judaism, no matter what the manner of the expression of the faith that is in him, whether Orthodox or Reform, Zionist or anti-Zionist, as long as there is faith in his heart, and his lips are framed to utter Sh'ma Yisroel, he who seeks admission is welcomed and given part and place in the purpose of Israel. This insistence on faith was no idle whim. Centuries of experience have taught that only the ages of faith have been the ages of constructive achievement, that only those movements were pregnant with the power and permanency of truth that were inspired from the one great source of all truth. By the facts of life has the utterance of the psalmist been justified that it is "the fool who saith in his heart that there is no God." The records of every people are evidence. Perhaps the most vivid illustration is that of the French people during the period of the revolution. The tremendous material prosperity of the preceding centuries had turned the heads of rulers and people alike. "Yeshurun had grown fat and wicked." The conduct of the kings and courtiers, their intrigues, their dissoluteness and debaucheries had poisoned the whole nation with the virus of moral degradation. The revolution came. It was in itself a moral madness, an ethical insanity unparalleled in history save in the Bolshevism of Russia of today. The leaders of the revolution, drunk with power, set up a denial of God. They threw the priests out of Notre Dame. They set up a painted harlot within its walls and amidst indescribably shocking rites acclaimed her as the Goddess of Reason. They turned the churches into stables, made it a crime for priests to officiate. But the end was bound to come. The people grew sick of blood and rapine. They saw that their fair capital city had become a charnel house, its courts a law of mere shambles, their national honor trailed in the dust, themselves a reproach and a by-word. The folly passed. Blinded eyes were opened. Obdurate hearts were melted. Belief crept back. Faith reascended her throne. One morning Paris awoke to find its walls placarded, "The nation believes in God," and France was saved.

To a less degree and in similar manner the world of yesterday was repeating the folly of France of the eighteenth century. In America and in Europe there was a turmoil on the surface of society that told of the seething unrest that was be-

low. Nihilism and anarchy, godless creeds and cults and theories, the arrogance of wealth, the violence of labor, were all indices that all was not well within the body politic. Drama and literature lent their aid to portray and interpret the sensual lasciviousness and the moral laxity that resulted from a weakening of the restraints of religion. There was an exaltation and a magnification of man and his achievements, a minimizing of God and His power. Though in a way men supported and attended church and synagogue, it was more through the inertia of tradition than by the impulse of conviction. The God that men worshipped was an idol of their own creation.

To her other sins can leadership in this be ascribed to Germany. In spite of the apparently blasphemous utterances of the Kaiser about divine aid, his hypocritical protestations of reliance upon God, we realize that it was the leaders of German thought who crystallized and voiced the unfaith of the age. It was Schopenhauer who laid the foundations of religious pessimism by declaring that only negative ethics are possible, and that this is not the best, but the worst possible of all worlds. It was Haeckel who furthered this pessimism by basing the structure of ethics upon the foundation of the theory of evolution and the anthropoidal descent of man. It was Nietzsche who went a step further, and said, "Die Koetter sind tod. Es lebe der Uebermensch." The gods are dead, only the superman survives. It was Treitschke who glorified the superstate, the arrogant aggregation of supermen. And it was the unholy ambition of this superstate, this arrogant aggregation of supermen, who, seeking to place the yoke of their sovereignty upon the neck of the world, brought about the recent world catastrophe.

But in this very world cataclysm we see how God moves in a mysterious way His wonders to perform. The crash of cannon has pierced the religious deafness of the age. It has awakened the moral sense. It has cleared the eyes of the mists of folly. It has pounded the purposes of God into the dullest intellect. A sense of genuine religious sentiment has filled the breasts of men. In the trenches, in the billets, in the barracks, in the cantonments, on the battlefields, in the hospitals, men have come to know God, to realize His nearness, to learn of the divine Schekinah whose ever present presence should find an ark in every human heart, an abiding place in every soul. And those back home are learning it, too. With far less sacrifice, but none the less with sacrifice, men and women are seeking the altar of God. Frivolity and levity, looseness of living and laxity in morals, wanton waste and useless extravagance are all being unlearned. Nearer and nearer to the shrine of their faith the masses of people are wending their way. There is a new and solemn seriousness of purpose. There is a keener consciousness of moral responsibilities. There is a newly awakening knowledge of God. Faith is reascending her throne. Nations are coming to know that there is no permanence in physical power, no majesty in material right. There are truth and freedom and justice and right only in the spirit of Jehovah. The walls of the world are being placarded, "The nations believe in God," and thereby shall the nations be saved.

What of the Jew in this mighty moral transformation? To him there must be a sense of wonderful satisfaction. What a magnificent vindication it is of what he has contended for, suffered for, hoped and prayed and waited for. How marvelous a justification of the

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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.

claims he has clung to through the long centuries of inconceivable martyrdoms. Truly he has been the champion of faith, the very Swiss-guard of monotheism; through a hundred revolutions and the downfall of a dozen dynasties. Upon the battlefields of the Armageddon of the nations he has been the banner-bearer of Jehovah. He may wear upon his breast the decoration of distinguished services in the cause of humanity, symbolized not by cross, nor crescent, nor star, nor shield, but by the emblem of the scrolls of law, the Torah, the token of divine law, the heritage of the house of Jacob, and the hope of all humankind.

Herein is the destiny of the Jew. Along these lines must be the impulse of his self-determination. Do we Jews today realize the wonderful opportunity of leadership afforded us? We say we are men and women of faith, but of how deep and earnest a faith is it? Is it a genuine passion of the soul or a mere perfunctory profession of the lips? Do we accept allegiance to the synagogue as a birthmark grafted upon our physical bodies, or as a birthright of exceeding beauty and richness? Are we truly God-conscious? Truly knowing God in our hearts, do we accept Him merely as a convention of polite society, or as an actual, vital, personal experience? For the Jew who is not lost to all sense of honor or gratitude or affection, there can be but one answer. God is my Redeemer, the Rock of my refuge, my Father and King and "even though He slay me still do I put my trust in Him."

And finally we have the duty of loyalty taught us as the duty next and intimate to our trust in God. I have said that the Jew has shown his love and loyalty in every land and to every government. The message of the prophet Jeremiah has not been forgotten by him. But of all the lands and governments wherein the Jew has found place and protection in the years of his wanderings, what one that so commands his love, his loyalty, his profoundest patriotism as this loved land of liberty. What flag so commands his allegiance, his unflinching support, as the heaven-hued and heaven-blessed Stars and Stripes. And on what nobler occasion could they be called for than this war into which America entered, so slowly and so reluctantly, but when once entered, with what power and resolution and unselfish purpose. It may be trite to say that the ideals of America are identical with the doctrines of Judaism, trite but true, and that America is now fighting the cause of the Jew in battling for the cause of humanity, and that therefore the Jew has a double duty in its support. But I put this to one side. We answer the call of our country as Americans, side by side with our fellow Americans of other creeds. Our allegiance is undiluted, undivided and unhyphenated. But we do have the added duty to bring honor to the Jewish name by our bearing as Americans. We are doing so. We are giving in all directions more than our quota, as measured by our proportion of population. Our wealth, our energy, our talents, whatever they may be, are poured freely upon the altar of our common cause. Our boys are going with their brothers and with them meeting the great adventure and making the supreme sacrifice. I know not into what Jewish homes the angel of death may enter or what Jewish homes may be spared. But I do know that there should not be a Jewish home or a Jewish heart that shall falter or hold back, nor a Jewish man or woman that should for a moment think to seek to further his selfish interests or personal gain at the expense of his country. Much has

been said of the infamy of profiteering. But of all who may do so none is so despicable, so culpable or so treacherous as the Jewish profiteer. He is a threefold traitor, to his country, to his God and to the people of his faith. I wish it could be said that there are none such. But to our sorrow and shame there have been. We have had to suffer the disgrace of fellowship with the seditious soapbox orator and the greedy and thieving millionaire. It has filled my heart with horror to think that there have been Jewish merchants and manufacturers who have tried to glut their already swollen purses at the expense of the needs of their country, nay more, to coin the very blood of our boys into the dollars of their dishonor. When one considers the sacrifices those boys are making, the hardships and dangers they are meeting with so consummate a courage, and then be told that there are men heartless and conscienceless enough to furnish them with garments and goods that fall to pieces with the first storm they encounter, then it is time that we disown such men who may lay claim Jewish descent or affiliation. There is no anathema too severe for them. Let the government do what it will with the others, but if it lay in my power I would put every Jewish malefactor, who is proven guilty, against a wall before a firing squad. Even that punishment would be too light for them. Forever should the mark of their treason be branded upon their brows and the condemnation of the whole house of Israel forever fastened upon their names.

What avail is the full and free-hearted sacrifice of ten thousand Jews if one so-called Jewish criminal place the blot of treason upon the Jewish name. To our efforts must be added the determination to discover and denounce every faithless and disloyal Jew. He is disloyal as a citizen because he is faithless as a Jew. Herein is our double loyalty to serve our country and to safeguard our Judaism.

Oh, what Jew is there that does not know the thrill of this double impulse, that will not heed the cry of this double call of duty? What Jew is there who, in this supreme hour in the history of humanity, who does not feel his heart answer to the heart throb of world-Israel, whose blood has been poured upon the altars of the ages, or who is not conscious of his glorious heritage from on high? And what American Jew can there possibly be who cannot hear within himself the voice of his country calling, as that of God to Abraham before Moriah's heights, and who will not answer, "hineni, hineni." "Oh, my country, I come, I come, with all my strength, with all my energy, with all my wealth, aye, with my dearest possession, the child of my loins, my sons and my dear ones—unhesitatingly and unreservedly and unafraid, to thee, in proud privilege. Oh, my country, I come, I come."

THE BIBLE AND DEMOCRACY.

"Throughout the history of the western world the Scriptures have been the great instigators of revolt against the worst forms of clerical and political despotism. The Bible has been the Magna Charta of the poor and of the oppressed; down to modern times no State has had a constitution in which the interests of the people are so largely taken into account, in which the duties so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and in Leviticus; nowhere is the fundamental truth that the welfare of the State, in the long run, depends on the uprightness of the citizen so strongly laid down."

T. H. Huxley.

AN UNUSUAL CHRISTIAN.

Christian contributions to Jewish institutions are not numerous—but an unusual case of interest is one in Leavenworth, Kan., that deserves notice and appreciation.

Mr. A. H. Rogers, of Webb City, Mo., president of the Southwest Missouri Railroad Company, of his own accord, and without solicitation, sent a generous check to Rabbi J. I. Meyerovitz for the benefit of the new synagogue in Leavenworth.

Mr. Rogers in his letter gives three reasons for his action, and they should be mentioned. In his letter he says:

My recollections of the older Jews in Leavenworth are still quite vivid. Among them I can hardly remember one family of wealth; they were just in moderate circumstances, but lived comfortably and happily on modest incomes.

As I remember those elder Jews, they had three leading motives. The first was the education of their children. The public schools of Leavenworth have always been warmly supported by her Jewish population; they took a pride in the schools and frequently visited them, an example which non-Jewish parents failed to follow in my day at school.

The second was devotion to their religion. Your present edifice is an expression of their steadfastness in their faith and their continued loyalty to the tradition of their ancestors.

The third was the doing of charity. The old-time Jews of Leavenworth, and please remember they were not rich, never allowed any one of any religion or color to remain unclothed or hungry; their resources and sympathies went out freely to those in want or distress.

That a non-Jew should give occasionally to Jewish charity or relief is kindly—though sometimes it may be from business or social influence. When, however, a man gives not to a charity, but to a synagogue, and that without being

asked, it is proof positive of a broad mind, a magnanimous heart and a generous hand.

The reward of such actions is the possession of such a disposition and inclusive human sympathy.

It must be a pleasure to live with such people wherever they are.

Congregations should, as a rule, be self-sustaining. A gift so freely and so kindly tendered could hardly be refused.

It should be accepted, but with the consciousness that the gift preaches a text more eloquent than that of any minister or rabbi's words.

It evinces kinship, fellowship, humanity and brotherhood, as words alone can never do.—*The Modern View.*

JEWISH CHAPLAIN CONDUCTED SERVICE ON TRANSPORT FOR CATHOLIC AND COLORED SOLDIERS.

That a rabbi preached to Catholic soldiers and conducted services for colored troops on a transport bound for France has been announced by the Jewish Welfare Board upon receipt of a letter from Private Chaplain Harry S. Richmond, of Trinidad, Colo., who recently arrived in France. Chaplain Richmond spent six months as a private in the regular army. On shipboard he conducted services on Friday night and Saturday morning for Jewish soldiers.

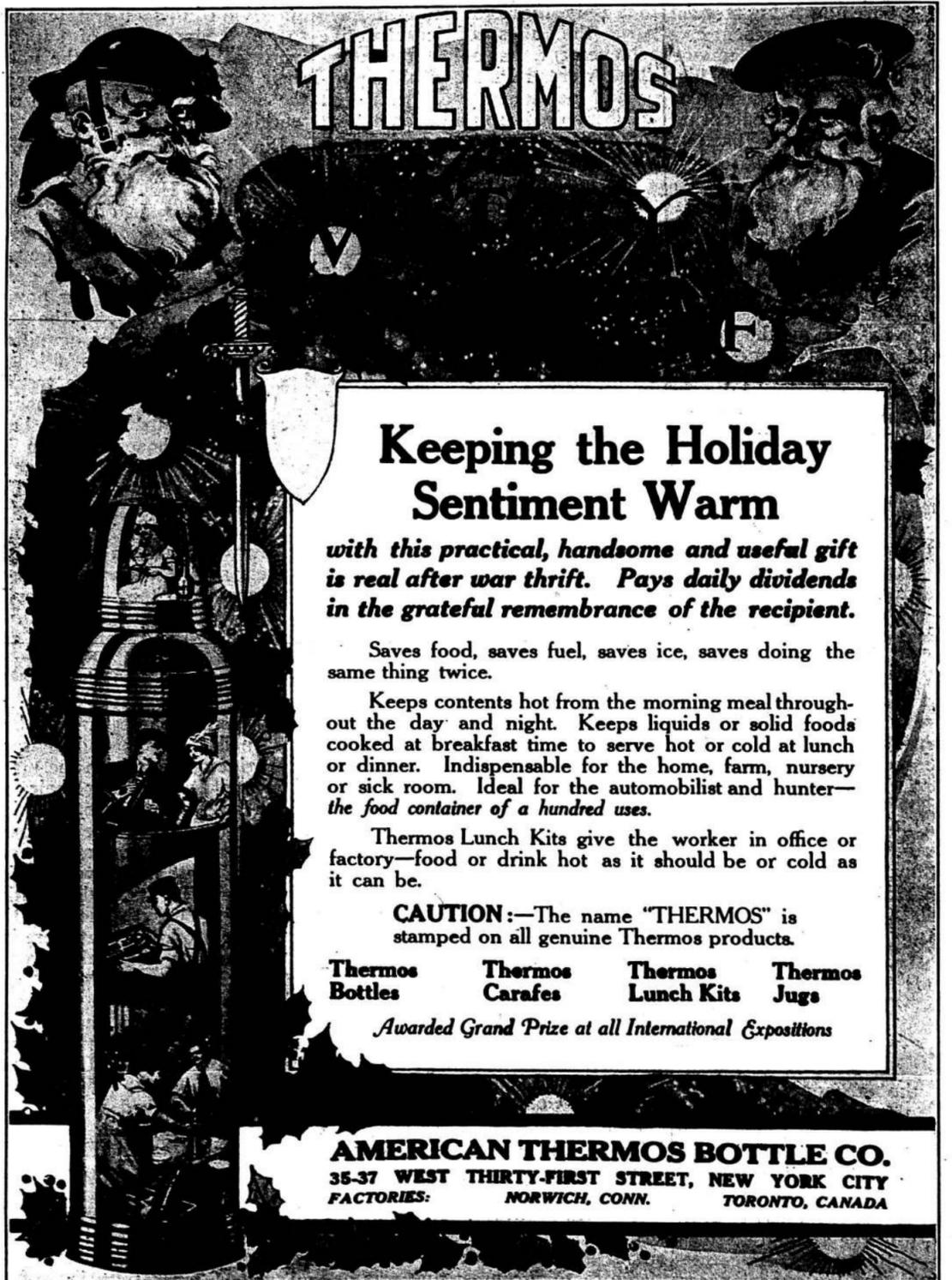
"I addressed them on both occasions," he wrote, "and found them happy of the opportunity to be to-

gether for services on the steamer—something they had never expected. On Sunday morning at 8 o'clock I conducted a service with the aid of the Y worker for the Catholic boys, and addressed them on "Self Pride." About 200 attended at 10 o'clock, and another service was held for the colored troops on deck. About 700 were present. I addressed them on "Keep Up the Fighting Spirit." Two o'clock in the afternoon I conducted another service for all the white people on deck, addressing them on "The Meaning of Democracy."

THE HEBREW LANGUAGE.

"A quiver full of steel arrows, a cable with strong coils, a trumpet of brass crashing through the air with two or three sharp notes—such is the Hebrew language. The letters of its books are not to be many, but they are to be letters of fire. A language of this sort is not destined to say much, but what it does is beaten out upon an anvil. It is to pour floods of anger and utter cries of rage against the abuses of the world, calling the four winds of heaven to the assault of the citadels of evil. Like the jubilee horn of the sanctuary, it will be put to no profane use; but it will sound the notes of the holy war against injustice and the call of the great assemblies; it will have accents of rejoicing, and accents of terror; it will become the trumpet of judgment."

E. Renan.



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ISRAEL'S PRESERVATION.

"The destruction of the Holy City, the ruin of the House of God, the dispersion of the chosen people into all the kingdoms of the earth, and their continued existence as a nation, notwithstanding every attempt to exterminate them or to compel them to forsake those ordinances which distinguish them to this very day from all other nations, is emphatically one of the strongest evidences we can have of the truth of the Bible. Jerusalem was indeed once a great city, and the Temple magnificent; but the Jews themselves were greater than either; hence, while the two former have been given over to spoliation, the latter have been wonderfully, miraculously preserved. The annals of the world do not contain anything so remarkable in human experience, so greatly surpassing human power and human prescience. Exiled and dispersed, reviled and persecuted, oppressed and suffering, often denied the commonest rights of humanity, and still more often made the victim of ruthless fanaticism and bigoted prejudice, the Jews are divinely preserved for a purpose worthy of a God!"

St. Jerome, 4th century.

An Interpretation of Americanization

By PHILIP L. SEMAN

Superintendent of the Chicago Hebrew Institute.

The word Americanization may be interpreted as an "attachment to the United States," and the dictionary defines attachment as "adherence, fidelity, affection, regard or any passion that binds a person." Accordingly, the problem of Americanization, which is now receiving such widespread attention is nothing less than that of instilling a love for America, and fidelity to America's institutions into the heart and soul of the several million immigrants, who have given little or no indication that they are attached to America—or even comprehend the significance of Americanism. This, we must not overlook, is not all together their fault. A great deal of that may be charged to us—more or less intelligent Americans.

Psychologically, we cannot expect the child to be attached to the family, have affection, fidelity, regard for the family—have a passion that would bind him to the family, if the family is indifferent, if the family is not interested in his ills, in his pangs, in his needs—physical, moral, intellectual—if he is merely considered as a something that has to be because he is.

Not until Americanism or Americanization is understood and felt clearly in the spirit of its more advanced interpreters (and among them let me suggest Webster, the lexicographer, of whom because of his dealing with the very inanimate it is not expected that he have the human touch, but who gives us the clearest, sanest and most humane interpretation of the word), can it be imparted to others. Americans must Americanize!

Of the 3,000,000 non-English speaking foreigners born in the United States, there are in our own city 200,000 who cannot speak, read or write the English language. I am not of the opinion—and will not lay the blame at the door of the poor, ignorant, well meaning, however, immigrant, from Southern or Eastern Europe, who many Americans charge as having come to this country mainly to take advantage of the superior economic conditions—and after realizing his hopes is not further interested in and does not seek for the higher privileges which American has to offer him. There is a very poor analysis of human understanding in an argument of this sort—no knowledge of sociological conditions—if our whole system was not wrong—if we understood our business a great deal better than we do—if we practiced what some have been preaching to us as the proper methods of Americanization. If America, and by America I mean the government and its officials, knew what and how to do in order to make its newly adopted family, the immigrant, at home, happy and anxious in the shortest possible time to be looked upon not as a step-child, not as a new comer or an immigrant, but as part and parcel of the whole network of the American conscience and of the American spirit, there would be no such thing as the immigrant's reluctance to seek for the higher privileges which America has to offer.

The average ignorant immigrant—and do not misunderstand me when I use the word "ignorant," for I do not mean to belittle the immigrant who is ignorant—for ignorance is not one's own fault, but the result of conditions due to environment—is not blind to kindness, consideration, decency, interest, a warm, honest, almost actual, not verbal embrace. But let us be hon-

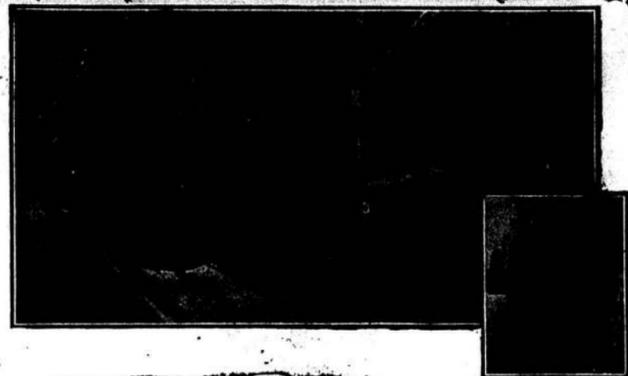
est with ourselves. What has been actually his experience? Forced to this country from his homeland because of religious persecution, desire for economic independence, anxiety to get away from tyranny, autocracy and everything that tended to enslave him and keep him in a state of ignorance, so that he may not have the slightest awakening as to his rights as a man and as a citizen.

He gathers together his worldly belongings, leaves all of his ties behind—the ties of his childhood, of his past social environment—and embarks for America; for America the "Golden," America the Free, America that has spelled "charm" and was almost a talisman to the pre-American immigrant. He reaches Ellis Island, or any other port of entry. He is bewildered in the hustle and bustle, the noise, the questions asked him through an interpreter, who is not very kindly disposed in his manner—has questions thrown at him at a rapid rate, only again to be bewildered and not know what to answer. The manifest sheet, which must be made out for official records for statistical purposes for the Department of Commerce and Labor, are most necessary; but whoever has witnessed the Ellis Island reception to the immigrant cannot but agree that definite reforms must be introduced, so that the very poor impression that is created in the mind of the newcomer on his very entry to the country may be eliminated.

Prior to 1914, the millions of immigrants who came to this country were forced to live under physical conditions not conducive to the best morals, health or proper citizenship. The Italian was thrown into Little Italy in New York, Chicago, Philadelphia, Boston, Baltimore, or into any other large centers in the country. The same was true of the Slav, Bohemian, Russian, Pole, etc.

In these congested sections where the immigrant lived, the streets were dirty, the housing conditions poor, the alleys used for a thousand and one things other than the original purpose. Around him, wherever he looked, he felt the atmosphere of his homeland. Not that part of the atmosphere which was beautiful; not the green hills, nor the blue skies; not the quiet and the peaceful; but the language and his country men. He continued his old customs, never realizing that there was any need for learning English, for he had his newspaper—the storekeepers in his neighborhood conversed in his language, and it never occurred to him that there might be a time when a knowledge of English spoken and written would be of service to him.

Male members of the family, if they were strong, were utilized by the large factories in the industrial sections of our big cities. There, too, they were "gobbl'd" up in gangs, placed in charge of a foreman who spoke mostly their language with probably a little English. He started his day early in the morning, facing difficulties. In the winter there was no water, because of the pipes having been frozen over night. The dingy, congested tenement house expelled its disagreeable odors for the lack of ventilation and as the result of the improper sanitary facilities. Into the big factory or plant, putting in a hard day's work, earning wages, which were not large enough to compete with the constantly increased cost in living—



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10 miles per hr.	9.2 ft.
15 " " "	20.8 " "
20 " " "	37 " "
25 " " "	58 " "
30 " " "	83.3 " "
35 " " "	104 " "
40 " " "	148 " "
50 " " "	231 " "

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returning home in the evening to a condition not altogether pleasant and habitable, too tired, worn out and disillusioned of America (the Golden Land, the Land of Opportunity, the Land of Hope), to be convinced that two hours spent in the classroom studying English with a room full of other immigrants like himself—is to be preferred to remaining at home and going to sleep at an early hour, so that he may again be ready for his long day's work the next day.

Unfortunately, we have permitted commercialized recreation to take such a hold of the major portion of our immigrant population that it became difficult for the educational agencies to meet the competition. The poorly ventilated and unhomelike home was discarded by the average member of the family, for the public dance hall, the public moving picture show, poolroom and other means of commercialized recreation that the keen mind of the promoters along these lines saw fit to establish. Many were taken advantage of by the cheap ward politicians in the instance of their getting into innocent troubles; and many of these "wise" politicians learned that it was an advantage to utilize the immigrant for his own interest, with the result that he would encourage his becoming a citizen in the easiest possible way, with one intention in mind—and that to be of service to him (the politician)—to use him for his own personal gain. We permitted this, and we permit it even today. We allow these very antisocial agencies to draw down the new comer—we allow all these cheap politicians to get hold of him and abuse his mind. We permit our municipalities to ignore these congested sections to the extent that they are bound to flourish in crime and in immorality.

Only those who know the real interpretation of Americanization and have fostered the movement and pushed causes to place the most beautiful public schools with the best facilities, well equipped playgrounds—public baths, libraries and other municipal agencies, which have a tendency to bring out the best that there is in the population—only those—who fought with the City Councils, demanding cleaner streets, better housing, introducing compulsory sanitation laws—know how difficult it was to convince these city authorities to establish such agencies and make improvements—and to be satisfied if their plea, based upon the soundest reasoning, resulted in some consideration. And yet we blame the immigrant for not becoming Americanized.

Many of us think we have done our "job" merely by opening up our public schools at night, offering instruction in English—reading, writing and speaking—and feel discouraged that the immigrant does not clamor at the door of the school the first night it opens. If they are not taken advantage of, there is, no doubt, good reasons, and analyses are therefore in place.

When the moving picture promoter thinks that there are sufficient number of people in a certain district to place a theatre, he unconsciously and without previous educational training plans out a program consistent with the demands according to his ideas of the neighborhood. I am speaking now very largely of the great enterprising promoters, not of the original cheap nickelodeons, of which there are still some in the congested sections of our large cities. These promoters spend hundreds of thousands of dollars to put up beautiful structures, fine approaches, large accessible entrances—well lighted, attractive in architecture, roomy and homelike, most appealing bulletin boards, offering pictures to

draw the "crowd." When we pass these commercial institutions and see the lines at the ticket box, anxiously waiting for their chance to purchase the ticket which will admit them into the theatre, we see at once, that unless the public school begins to compete in the same manner for its own end, we will not reach the desired goal.

We must democratize and socialize our school system. Our politics, the City Council, must be made up of a group of men and women of intelligence, having the necessary educational qualifications, having the necessary training in city planning, in city government along the most advanced lines in the interest of the entire people. Our councilmen, aldermen, law makers, must be men of the type who understand thoroughly the meaning of Americanization in terms that are so comprehensive that they will affect the citizenry of our community at large, and not only our newly adopted neighbors. In other words, we must not only create conditions which are conducive to the high development of citizenship in the special groups, but such which will affect all alike.

To be sure, the idea of helping immigrants who are in need is not new, for ever since the early days of our immigration, organizations for that purpose have been in existence. At the time when the West was yet unconquered, when millions of acres of fertile land were still to be had for the asking, America had no need to "worry" over the average immigrant, except perhaps to extend to him a helping hand when he first landed. But these conditions have changed. The American continent is conquered; the frontier has disappeared, and the army of aliens within the portals of the United States, a population within the American nation, but not of it, has become a potential, if not a real, danger to the country. And let us be frank at this point and admit that if we may not be wholly charged with the negligence of the responsibility of this condition, that we are at least to be blamed to a considerable degree.

When many of the more intelligent citizens of our country recognized the danger, and further recognized the responsibility that they owed to the new comer—the Americanization movement was the result. This movement is based upon two or more plans: First, from the humanitarian standpoint that every honest immigrant who has rendered a service in turn for

his living is entitled to protection from exploitation, and public aid in acquiring the knowledge necessary for complete absorption into the native population; and, second, from the standpoint of enlightenment, a democracy like ours cannot endure if a large proportion of the population is unable to participate in the national life. Hence the immigrant must be offered opportunities to learn the language of the country, and understand the laws in order to appreciate America's institutions and ideals.

As long as immigration was caused largely by political discontent in the countries from which the immigrant came, there was probably only a little danger, of the lack of application on their part of the privileges of our American self-government. The recent economic immigration has made Americans therefore appreciate the necessity of instilling into the minds of their new neighbors the desire for participation in the national life of their adopted country. If it is realized that the alien element unconscious of the purpose and ideals of America is not merely a danger, but may be the possible cause of collapse for the whole experiment in our American self-government, then will the Americanization movement grow. And let it be hoped that when this ideal is implanted into the minds of America's citizenry, that we may be able to boast of a city, State, of a national government, wholly representative, absolutely democratic, and in the interest of and for the people.

In conclusion, I take this occasion to summarize for your information, a few points, which may be serviceable to any of you who may desire to do active work along Americanization lines during this coming season. They are—that the object of Americanization is the union of many people of the country into one nation—the use of the American language throughout the length and the breadth of the country—the instilling of American standards of living into the entire community—the common interpretation of American citizenship—the recognition of the foreign born men, women and children in the human, social and civic, as well as in the industrial, aspects of our American community life.

The Americanization expert must inject into the native born mind the necessity for the abolition of race prejudice, and better understanding of the immigrant—and the application of the American spirit; the recognition of the fact

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that American citizenship means equal opportunities and privileges as well as equal responsibilities.

The foreign born will be much more easily approached on the basis of the opportunities and obligations—that he is to learn and use the language of his newly adopted country—America—of his becoming an efficient citizen and a loyal supporter of the best ideals and traditions of America in recognition of and gratitude for the rights and privileges America bestows upon and guarantees all residents of her country—if there is an honest attempt on the part of the American to mean and to do the things that some only talk about—others write about, but until now, only very few acted in accordance with the things talked and written about in the interest of the foreign born, tending toward healthy Americanization.

Among some of the more practical things that are to be encouraged are, first, to have limitless opportunities for the non-English speaking immigrant of the communities to learn how to speak, write and read English in our free public night schools—which should be open twelve months of the year; second, classes for women, who may desire to give up part of their time to the study of English during the day when their children are at school; third, to conduct special classes for men and women that cannot regularly attend night school, utilizing the foreign language newspapers, moving pictures and any other means to permit the teaching of English for immigrants who live in places not close to public schools; fourth, by establishing classes in civics in every center, public and private, in their communities, conducted by properly trained teachers; fifth, by maintaining standardized courses of studies in all educational centers that prepare for citizenship by making direct connection between such facilities and the naturalization course.

We must attach great ceremony and give dignity to the taking of the oath of allegiance. We must not only emphasize to the foreign born the necessity of continued loyalty to America, but bring home to the native born the common interests and responsibilities of all American citizens. In other words, apply equally the principles of Americanization to the new American and the old American.

We must carry American standards of living throughout the immigrant sections, among all nationalities of linguistic groups of the city. To Americanize the foreign born, we must make the immigrant's home, in all possible respects, the American home. We must recommend to the State, county and city departments of our government—industrial and business establishments, as well as social agencies—methods of carrying into the immigrant home the American ideals and standards of cleanliness, ventilation, hygiene and sanitation.

We must fully co-operate with the Health Department and other departments, making it impossible for ignorance of American customs, climate and conditions which tend to lower the standards of public health, housing and morality. Above all, we must make the American population of our city realize that the immigrants cannot observe standards of living which they do not know, and which have never been properly demonstrated or interpreted to them.

We must remind ourselves that whatever the immigrant is and will be depends largely upon how much the older American will do for him, and will act as his good example.

We must safeguard the labor supply of our industries and not

only improve the relationship between the employer and the immigrant workman, but thoroughly Americanize and humanize the employer or his direct representative, who unfortunately only too often has taken advantage of the so-called "hunkie."

We must point out to these men that their actions have been the force that retarded Americanization. We must lecture them equally as often and as intelligently as we lecture the immigrant—namely, with sane and helpful recommendations for their improvement.

We must draw to the attention of our business men and heads of financial institutions the fact, that when immigrant workmen are property holders and have investments in America, they at once become a more staple, social, industrial and economic asset; and therefore there must be provided adequate safeguards for permanent home ties in America, as part of our duty and contribution to our national conservation policy.

Thus by intelligent understanding of Americanization, and by a wise and honest interpretation of it to our foreign population, both by word and deed, may we hope for a united America—an America of the people, by the people, and for the people; an America that will never perish from the earth, and that will be an example of true democracy for future democracies to pattern after.

UNFAIR ATTACK ON BRANDEIS AND THE JEWS BY A LOWELL PAPER.

The Lowell *Courier-Citizen* gives off the following miasma concerning the reported selection by the President of Mr. Justice Louis D. Brandeis to be a peace delegate:

"Mr. Brandeis will most of all the list arouse protest. It was confidently to be expected that he would be mentioned—and very probably selected. The present administration has had a Semitic flavor so very pervasive that it has escaped no one, either at home or abroad. For some reason or other, Mr. Wilson has chosen to be surrounded especially by Jews. Washington is notoriously full of gentlemen of this gifted race. Every department is plethoric with them. Mr. Brandeis is one of the most eminent leaders in Jewry. He is a member of the Supreme Court. But with all his eminence he would not be acceptable to something like half the American public, for the reason that his type of mind is understood to be pacifist and altogether too tolerant to sentimental tenderness toward the down-and-out. This, which in other circumstances would be virtue indeed, may be sadly out of place in the coming Peace Council.

The American government during the past three or four years has been more conspicuously Jewish in personnel than any since the Pharaonic Oppression. The fact that Mr. Brandeis is one of the most eminent of Zionists and one of the most conspicuous adornments of his race now in any official position will be certain to figure in the question, whether one may relish it or not. Criticism of the President and his cabinet for their passion to be surrounded by Hebraic assistants is confined to no party. The fact is that it has "got the country's goat" to an extent which it is high time for the President and those with him to realize.

Our fellow citizens want to remember that this is the utterance of a responsible newspaper in a large city in the Commonwealth of Massachusetts in the year 1918. They want to remember that it was not published in Russia during the dark days of Czarism nor in Turkey during the Armenian massacres, nor in the dark ages when the Jews were persecuted because they were helpless and made

good sport. We want to remember that this utterance from a responsible newspaper in America occurs right after the great war in Europe to establish the rights of helpless peoples and the equality of all races without reference to any consideration except their virtues. That a newspaper, in the same breath that it admits Mr. Justice Brandeis' sympathy for the down-trodden, should raise a protest against his selection to a task for which none dare to deny his fitness is a fair example of the

incredible brutality of the minds of the reactionary group among our citizens.

This newspaper, in the same editorial, urges the appointment of Elihu Root in place of Mr. Brandeis. This is quite consistent. A newspaper which opposes a man whose qualifications are admitted because he happens to be a Jew, and because he is "sympathetic with the down-trodden," is just the newspaper that ought to advocate the selection of Elihu Root, who began his political

career as the paid agent of Boss Tweed of Tammany and who was loyal to his hire until Boss Tweed was driven out of New York and out of the country—a fugitive from justice. Root's career since has been notorious as the agent of the corporations in their anti-social, anti-democratic undertakings. If the President should "rake the country with a fine tooth comb" he would not find a man more unfit to represent American ideals than Elihu Root.—Editorial in Boston *American*.

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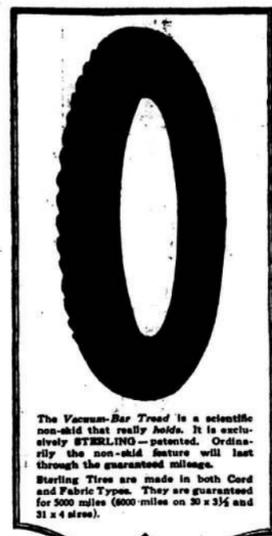
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The Principle of Jewish Education in the Rabbinical Era

By Rabbi ABRAM SIMON

WASHINGTON, D. C.

It is not difficult to co-ordinate the conception and the practice of biblical with rabbinical education. It is not my purpose, however, to give a history of education during the Talmudic and Middle Ages, but to show that the course of the educational idea in Israel follows a continuous, consistent and constructive line of development. This vast stretch of centuries, so far as education in Israel is concerned, is marked by five phenomena:

(a) The Growth of Individualism.

The growth of individualism was coincident with the loss of nationality. Mosaism and Prophetism planned for the training of a people, a nation; their methods revolved about a social and a national ideal. The Exile gave birth to the first announcement of the dignity and responsibility of the individual in the messages of Jeremiah and Ezekiel; but it was not until the synagogue democratized religion that the individual came to his own. The destruction of the Temple found the synagogue prepared to bridge the yawning chasm. Education was the bridge thus utilized. The Temple was in ruins; the pendulum swung to the individual, and Pharisaism catching the inspiration from the synagogue, clothed each individual with all the dignity and dower of the priest. It is queer how Christian scholars have persistently exaggerated the opposition between the priest and the prophet, and have minimized the people's battle between Saduceism and Pharisaism. Pharisaism made each one a priest, and thus numerous ceremonies calling for the individual's sacrifice and loyalty, surrounding his whole day with the mantle and responsibility of priestliness, became the means and the measure of the educational ideal. *The old educational ideal had not changed; it only received a new emphasis on the individual side. It was the training of the individual, not for citizenship in a nation, but in a Kingdom of God, in a Kingdom of Priests.*

As a result, tradition and history, everything secular and educational became religious. A knowledge of the oral and the written Laws became absolutely essential to the definition of holiness and to the minutest qualifications of the new citizenship. The study of the Law became the individual's highest obligation. "It was superior to all" (Mishna Pea I, 1.) Thus law and worship became almost synonymous terms. Torah came to mean not Law but Learning; not learning alone but life. "The study of the Law is important because it leads to good conduct" (Kid. 40b.) "He whose good acts exceed his wisdom will see his wisdom endure." (Pirke Abot, III, 12.) Here, then, we find that the educational ideal of the knowledge of God for the consecration of life had not lost its virility. The Temple was gone; and the Jew began his historic mission of salvation by education.

(b) The Hallowing of the Home. The home was the first to feel the responsibility of the loss of the Temple and the requirements of the new education. The home was the first to feel the reaction of the newly emphasized priest-individual; every parent should be one, and every home has the sanctity of an altar. The parent caught the full drift of the sentence, "He who teaches the Law to his children is as meritorious

as if he himself had received it on Mount Horeb." (Kid 30.)

(c) The Growth of Extra-Domestic Schools.

The school was the logical outcome of conditions prevalent during the closing decades of the Biblical era. In the century between Simeon ben Shetach and Joshua ben Gamla the elementary school for children became a powerful instrument for education. The elementary school was not meant to supplant but to supplement the home, "in order that the fatherless children might be educated." (Baba Bathra 21a.)

Higher schools like the Academy, and extension courses like the "Kalla," supplied the craving for deeper research and wider knowledge. Jabne, Sura, Pombaditha and Nehardea were full of thousands of earnest men studying the law in all its ramifications, nor did they fail to wander in other and secular fields of Greek language and philosophy. (Jerushalmi Megilla, 1, 8.) It is, therefore, easy to understand how learning in Israel during the Renaissance was burning with a healthy flame.

(d) The Educational Task of the Rabbi.

During all these centuries from the close of the Biblical era, the main impartor of knowledge was the rabbi. He was the legitimate successor of priest and prophet, scribe and sage. As champion of tradition, his was no less the appeal to the moral law. Taking his stand on the preserved written and oral law, his was also the teaching of the discipline of life. He inherited all their methods and applied them. Yet he was the creator of a new method of interpretation and application. The rabbi taught by the direct appeal of the prophet and sage, but his appeal was largely to the intellect. His was the disputational method. It was what we now call, seeking a truth by analysis, antithesis and synthesis. The result of centuries of such training of thousands of rabbis in dozens of academies produced a sharpening of the intellect whose edge has not been dulled in Israel of today. It was intellectual, but it was also religious. It was saturated with God and with life's consecration.

The gaon was the mental successor of the rabbi, and evidences the contact of the Jew and Moor. On his vast intellectual activity and of his subsequent influence on Jewish and scientific development in Spain and later on in Italy, it is unnecessary to expatiate further.

(e) The Increase of Text-Books and the Catechism.

The Bible ceased to be the only book; its energies created the Mishna and Talmud, its legal and poetic sides, vast homiletic literature and codes, all displaying a wealth and unsurpassed variety of literary achievement. Of the educational greatness of the Talmud in all the past centuries it is impossible to speak in measured words. It is enough to acknowledge its grip on the Jewish mind for many centuries and its saturation and fashioning of the habit, thought and aspiration of the Jew for eighteen centuries.

The catechism in our sense was a late product in the educational system of the Jew.* All the mass of literature referred to furnished enough text books to engage the en-

*See excellent bibliography at end of B. Strassburger's "Geschichte der Erziehungetc."

ergies of men. But new occasions teach new duties. All along, then, catechisms were unnecessary because abstract education had not until the fourteenth century any Jewish need or justification. Education from the day of Moses to that of Maimonides was decidedly concrete. Yet the catechism came as a call of the times. Like the thirteen articles of faith by Maimonides, it was born because of pressure from without. The Jewish genius from the days of Moses was able to Judaize whatever it cared to adopt from its environment. It was always able to present a bold front toward the allurements from without on the educational plane, because it was always reinforced from within, from the home. The catechisms of the "Hinuch" by Aaron Halevi of Barcelona (1302) and of the "Lekah Tob" by Abraham Jagel (1595) were imitations of the Catholic and of the Protestant educational methods. If this had been merely done in a spirit of self-de-

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fense and self-preservation there could have been no reason for lamentation. But it, unfortunately, must have received its initial impulse from the slackening duty of the home and of its time-honored obligation "to learn and to teach." The manuals were necessitated by the lack of time given by the parents to religious training, and by the secular pressure from without.

Summing up with a hasty glance at these five important characteristics, one feels that Israel has remained progressively true to its educational instinct and ideal. It stands for religious culture, into which parents, priests, prophets, scribes, sages, rabbis, gaonin and teachers have poured their talent, their faith, their energy, their enthusiasm and their undying loyalty. The educational life of thirty-odd centuries is God-grounded and life-centered.

The Sabbath School, as we now understand it, is like the catechism, an adapted institution. It has become in the past fifty years so thoroughly domesticated as to be considered native-born. Its particular form in this country is due to the democratic spirit to the separation of Church and State and to the pressure of secular forces on our domestic integrity and virility. The Sabbath School with the assured appreciation, if not always active co-

operation of home, has become entirely congregationalized. Our religious task, then, is to harmonize the Mosaic-Prophetic national standpoint with the rabbinic individualism. The Jew is a religious entity, and, also, a citizen. His religious culture must look to the preservation of his Jewish integrity, while his religious integrity must be an inspiration to his national citizenship in America.

ISRAEL AND THE NATIONS.

"The Jew has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. The Egyptian, the Babylonian, and the Persian rose filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind."

Mark Twain, 1898.

THE JEWISH PRAYER BOOK.

"When we come to view the half dozen or so great Liturgies of the world purely as religious documents and to weigh their value as devotional classics, the incomparable superiority of the Jewish convincingly appears. And chiefly so, because Judaism is a broad, human, commonsense faith, insisting upon three or four simple, verifiable, primary doctrines only, of which the conscience approves, and which the heart takes home to its comfort. The Jewish liturgy occupies its pages with the One Eternal Lord; holds ever true, confident, and direct speech with him; exhausts the resources of language in songs of praise, in utterances of loving gratitude, in rejoicing at his nearness, in natural outpourings of grief for sin; never so much as a dream of intercessors or of hidings from his blessed punishments; and, withal, such a sweet sense of the divine accessibility every moment of each sinful, suffering child of earth.

"Where shall one find a hymn of universal faith like the Adon Olam, of mystical beauty like the Hymn of Glory; or services so solemn, touching, and tender as those appointed for Yom Kippur?"

"Certainly the Jew has cause to thank God, and the fathers before him, for the noblest Liturgy the annals of faith can show."

G. E. Biddle, 1906.

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"Deronda gave himself up to that strongest effect of chanted liturgies which is independent of detailed verbal meaning. The most powerful movement of feeling with a liturgy is the prayer which seeks for nothing special, but is a yearning to escape from the limitations of our own weakness and an invocation of all Good to enter and abide with us; or else a self-oblivious lifting up of gladness, a Gloria in excelsis that such Good exists; both the yearning and the exultation gathering their utmost force from the sense of communion in a form which has expressed them both for long generations of struggling fellowmen. The Hebrew liturgy, like others, has its transitions of litany, lyric proclamation, dry statement, and blessing; but this evening all were one for Deronda; the chant of the Chazan's or Reader's grand wide-ranging voice with its passage from monotony to sudden cries, the outburst of sweet boys' voices from the little choir, the devotional swaying of men's bodies backwards and forwards, the very commonness of the building and shabbiness of the scene where a national faith, which had penetrated the thinking of half the world, had moulded the splendid forms of that world's religion, was finding a remote, obscure echo—all were blent for him as one expression of a binding history, tragic, and yet glorious."

George Eliot, 1876.

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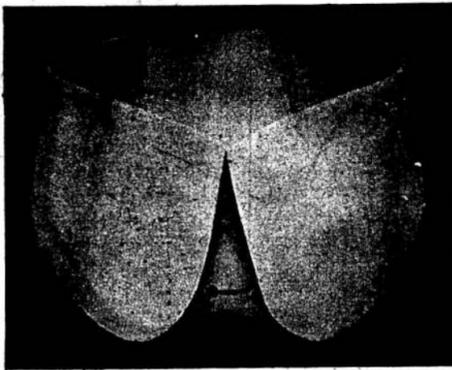
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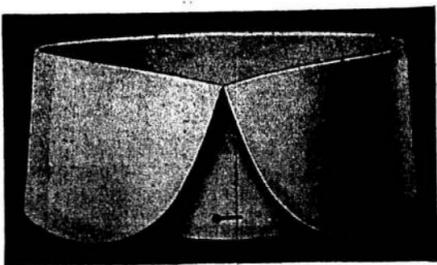


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"The only things which matter in war," John Mansfield says, "are courage and the love of your comrades." They win battles, they save beleaguered battalions. Courage in emergencies is heroism, and for extraordinary heroism the Distinguished Service Cross is awarded by our government. A humble recipient of it, as announced in an order by General Pershing, is Abraham Krotoshinsky, of 811 Ritter place, the Bronx, a private in Company K, 307th Infantry. He volunteered for a service which seemed certain death, for other men had fallen wounded, or had been killed, or were accounted "missing," in attempting the duty which the youngster from New York sprang to perform with no illusions about its perils.

The place was the Argonne Forest, where death became very familiar to the American soldier. It was full of "Bloody Angles." The organization to which Krotoshinsky belonged was the "Lost Battalion." Surrounded by the enemy and cut off from the rest of the American Army, it had decided to die rather than surrender. Everybody knows the story now, a deathless story. Runner after runner was sent out—they were all volunteers—to get through the enemy's lines and bring relief. Every man was a target as soon as he went "over the top." It was the valor of cold blood that made him run the risk. He would probably be the victim of a sniper if a shell did not do the work. Death by an ordinary wound is bad enough, but it has no such terrors as extinction by a shell, the shattering of the human frame into indistinguishable pieces, which accounts for so many of the "missing." No man had got through, for there was no cheering of relieving troops, no signal of aid coming, when the call for a volunteer was made again. Krotoshinsky spoke first, stepped up to the ordeal, went over in full view of the enemy, and was off to save the "Lost Battalion."

General Pershing's citation says that "patrols and runners had been repeatedly shot down." There seemed little hope, a ghost of a chance, for the private from the Bronx. What a sight it must have been, the race against death! At Port Hudson the Confederates cheered the Massachusetts hero, Colonel William Francis Bartlett, jumping the tree roots of their abatis on a white horse, as he led his men to the charge far in advance of them—he went down at last, once more grievously wounded. One cannot imagine the Germans cheering the private from the Bronx as he faced the hell of their fire, now stumbling, now up again, always going forward undaunted to save the battalion, but if ever a fighting man deserved to be cheered by a generous enemy it was this courier who was captain of his soul and dared all for love of his comrades, Colonel Roosevelt extolled two of his Rough Riders, one of whom survived, for making a run through the fire of the Spaniards in Cuba, but what a sprinkling of bullets it was compared with the inferno of crater-making shells and machine gun volleys in the great war!

The private from the Bronx is now numbered among the bravest of the brave. "Guess what my best staff officer was before the war," said a British general to John Mansfield, who gave it up. The "best staff officer" had been a "barber's assistant," and the general's second best staff officer had been a "milkman's assistant," carrying cans on the early route. The general's "bravest" staff officer used to sell ribbons over a counter before the war. Abraham Krotoshinsky, it is said, was a barber.

So you never know what your neighbor off for the war is going to do. And about the stock and names of the heroes to be you can never tell, especially when fifty nationalities leap from the melting pot at the call to arms. If the great war has proved anything, it is that men of all races and from all climes are brave to a fault, and that heroes may wear unfamiliar names; the name of Abraham Krotoshinsky, for instance.—N. Y. Times.

FOR THE EMANCIPATION OF THE JEWS.

"In the infancy of civilization, when our island was as savage as New Guinea, when letters and arts were still unknown to Athens, when scarcely a thatched hut stood on what was afterwards the site of Rome, this contemned people had their fenced cities and cedar palaces, their splendid Temple, their fleets of merchant ships, their schools of sacred learning, their great statesmen and soldiers, their natural philosophers, their historians and their poets. What nation ever contended more manfully against overwhelming odds, for its independence and religion? What nation ever, in its last agonies, gave such signal proofs of what may be accomplished by a brave despair? And if, in the course of many centuries, the oppressed descendants of warriors and sages have degenerated from the qualities of their fathers . . . shall we consider this as a matter of reproach to them? shall we not rather consider it as matter of shame and remorse to ourselves? Let us do justice to them. Let us open to them the door of the House of Commons. Let us open to them every career in which ability and energy can be displayed. Till we have done this, let us not presume to say that there is no genius among the countrymen of Isaiah, no heroism among the descendants of the Maccabees."

Lord Macauley, 1833.

LIGHT IN DARKNESS.

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

"Persecution came to the Jewish nation in its most horrible forms, yet surrounded by every circumstance of petty annoyance that could destroy its grandeur, and it continued for centuries their abiding portion. But above all this the genius of that wonderful people rose supreme. While those around them were groveling in the darkness of besotted ignorance; while juggling miracles and lying relics were the themes on which almost all Europe was expatiating; while the intellect of Christendom, enthralled by countless superstitions, had sunk into a deadly torpor, in which all love of inquiry and all search for truth were abandoned, the Jews were still pursuing the path of knowledge, amassing learning, and stimulating progress with the same unflinching constancy that they manifested in their faith. They were the most skillful physicians, the ablest financiers, and among the most profound philosophers." W. E. H. Lecky, 1865.

SOLDIER - CONGRESSMAN LAUDS BRAVERY OF JEWISH SOLDIERS.

"I can all fight. My experience led me to the conclusion that it makes no difference what part of the country these Americans come from. They are all ready and anxious to fight and they fight equally well."

This was the statement made by Representative Royal C. Johnson of South Dakota, first lieutenant in the 313th Regiment of the National Army, 79th Division, which was trained at Camp Meade. He has just returned from France, wounded, and minus a large fraction of his right shoulder, which a German shell tore away in the fighting in the Verdun region. Two months in a hospital, however, have left him in good condition, and he is in fine health, with his constitution unimpaired.

"Some of the keenest fighters in my company were New York Jews. One little Jewish boy from New York I remember especially. He couldn't be held back when we went 'over the top.' A Spaniard in the company, an Americanized one, was the same way. All he wanted was a knife, a foot or two long, and he was ready to try it out with any German.

"The war has given me a better appreciation of the wonderful military capacity of this nation and the soldierly qualities of its young men. I am might glad I went over, and I am mighty glad to get back. The man who went through fighting over there and got away with a wound no more than mine, which is now almost well, was lucky."

THE TORCH OF JEWISH LEARNING.

"Learning was for two thousand years the sole claim to distinction recognized by Israel. 'The scholar,' says the Talmud, 'takes precedence over the king.' Israel remained faithful to this precept throughout all her humiliations. Whenever, in Christian or Moslem lands, a hostile hand closed her schools, the rabbis crossed the seas to reopen their academies in a distant country. Like the legendary Wandering Jew, the flickering torch of Jewish science, thus passed from East to West, from North to South, changing every two or three hundred years from one country to another. Whenever a royal edict commanded them to leave, within three months, the country in which their fathers had been buried and their sons had been born, the treasure which the Jews were most anxious to carry away with them was their books. Among all the autos-da-fe which the daughter of Zion has had to witness, none has cost her such bitter tears as those flames which, during the Middle Ages, greedily consumed the scrolls of the Talmud."

Anatole Leroy Beaulieu, 1893.

THE JEW AS A CITIZEN.

"I am glad to be able to say that while the Jews of the United States have remained loyal to their faith and their race traditions, they are engaged in generous rivalry with their fellow-citizens of other denominations in advancing the interests of our common country. This is true, not only of the descendants of the early settlers and those of American birth, but of a great and constantly increasing proportion of those who have come to our shores within the last twenty-five years as refugees reduced to the direst straits of penury and misery. In a few years, men and women hitherto utterly unaccustomed to any of the privileges of citizenship have moved mightily upward toward the standard of loyal, self-respecting American citizenship; of this citizenship which not merely insists upon its rights, but also eagerly recognizes its duty to do its full share in the material, social and moral advancement of the nation."

Theodore Roosevelt (on the 250th anniversary of the Settlement of the Jews in the United States, November, 1905).

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THE PROPHECY

By E. A. H. ENDRES

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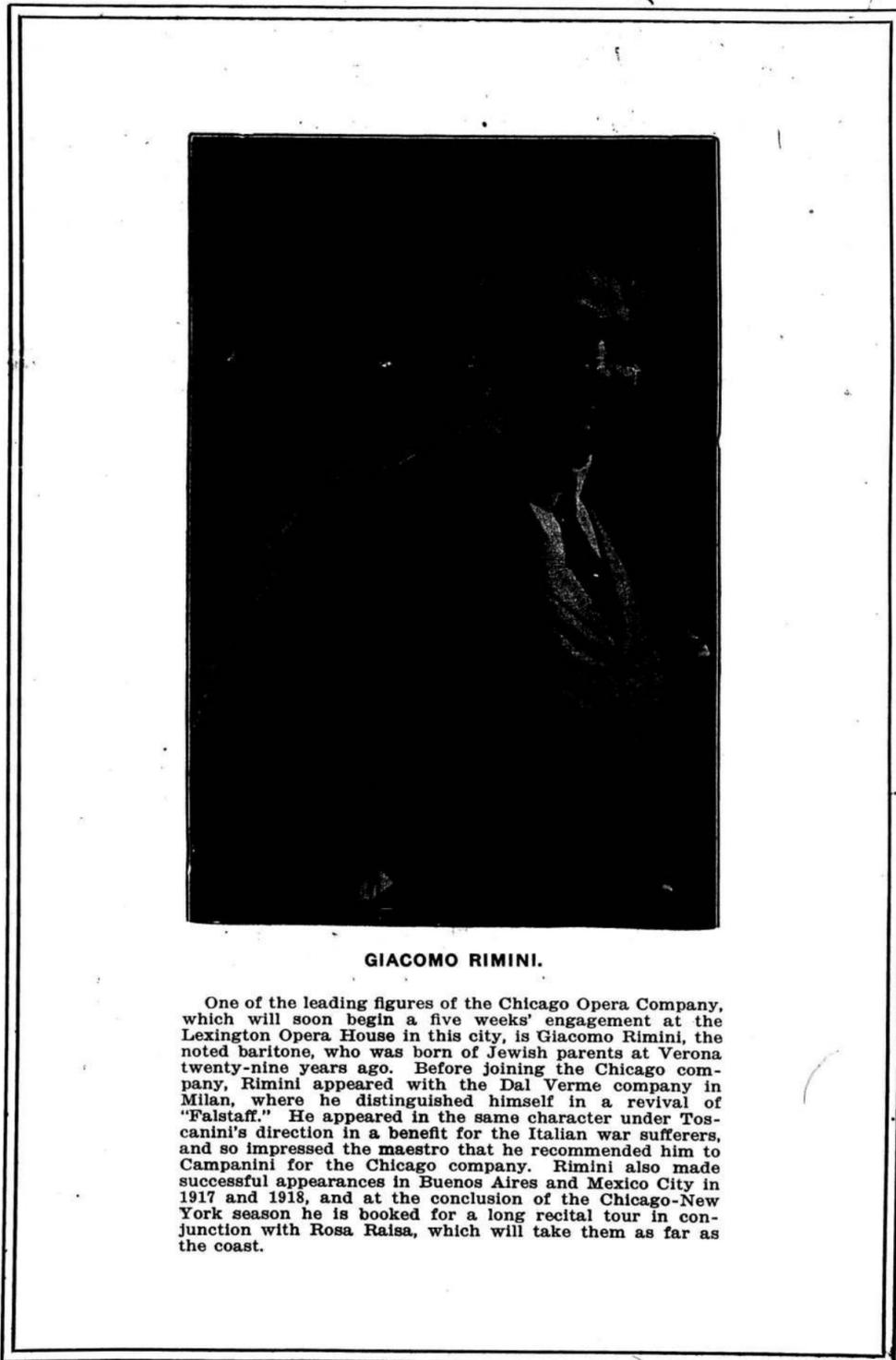


Nachman Stern, hungered and thirsted for more money, not that he was poor, far from it. His business, that of candy manufacturer, had made him wealthy. This wealth had enabled Nachman to take several trips to Europe. There he saw how pleasant the material side of life could be made for the man with money—much money. Most of Nachman's time on these business trips, as he called them, was spent in London and Paris. Somehow the influence of these two cities was not good for his morals. He always had a pretext why he did not take his wife Miriam and his son Benjamin along. His relatives spitefully said Nachman probably passed himself off while traveling as a gentile and was ashamed of the typical Jewish looks of Benjamin and Miriam.

Also Miriam's relatives, poor but pious, honest, orthodox Jews often bitterly complained that Nachman utterly lacked in reverence for things Jewish. He had played cards all day on the previous Yom-Kippur. "He will come to a bad end yet!" they would exclaim and they spoke true. How this bad end of Nachman's came about my plodding pen will shortly show; also its inky labors will not be unprofitable if Nachman's nemesis makes momentous impress on one or two of Nachman's type—a type all too prevalent.

Let us step rearward a pace and go back to Wednesday, June 9, 1915. It was 5 o'clock in the afternoon. Nachman, red of face, fat and pompous, was complaisantly riding home from business in his own four thousand dollar automobile; reading how Bryan had resigned from the President's cabinet. Arriving at his stylish apartment on Central Park West, Nachman carefully reread Bryan's remarks and the editorial comments of the various New York newspapers thereon. During the sumptuous evening meal Nachman surprised his wife by saying suddenly: "Miriam this country is going into the European war and I'm going to make a lot of money out of it."

"How you talk! Do you think Wilson is so foolish as to get into that bloody, senseless, European mess when George Washington emphatically warned this country in his farewell address against getting entangled in the politics of foreign nations? Even if Wilson



GIACOMO RIMINI.

One of the leading figures of the Chicago Opera Company, which will soon begin a five weeks' engagement at the Lexington Opera House in this city, is Giacomo Rimini, the noted baritone, who was born of Jewish parents at Verona twenty-nine years ago. Before joining the Chicago company, Rimini appeared with the Dal Verme company in Milan, where he distinguished himself in a revival of "Falstaff." He appeared in the same character under Toscanini's direction in a benefit for the Italian war sufferers, and so impressed the maestro that he recommended him to Campanini for the Chicago company. Rimini also made successful appearances in Buenos Aires and Mexico City in 1917 and 1918, and at the conclusion of the Chicago-New York season he is booked for a long recital tour in conjunction with Rosa Raisa, which will take them as far as the coast.

"Congress!" Nachman repeated with nameless contempt, "Haven't I read Senator La Follette's autobiography? That tells what Congress is! Why Miriam most of those fellows are loading up to the gunwales this minute with industrial stocks that will rise sky high the moment war is declared. Why? Because war will mean government contracts by the billion. I've half a mind to wire my broker right now to buy 'Bethlehem' and 'U. S. Steel' on margin for me. I can smell money a mile away," he added boastfully.

Nachman was as good as his word. Despite his wife's earnest remonstrances he began to speculate. Just two months after Ambassador Bernstorff's party, on their way back to Berlin, were deprived of their rubber heels by the English, Nachman had made \$80,000 on Wall Street. The affair worked around among his card-playing friends and helped Nachman vastly to a heightened opinion of himself.

However, to Nachman's amazement Miriam did not share his glee. She remonstrated; said such money wouldn't bring luck. Finally, Nachman, putting on a dark frown, told her to mind her own business. "I've always made money haven't I?" he demanded angrily. Then, concluding some sarcastic remarks about Miriam's poor relatives, who were both poor and pious, Nachman ended boastfully by saying, "And I'm going to keep on making money, see?"

Miriam did see, more than Nachman imagined. She saw that if he continued speculating, he was destined to lose and keep losing. Her instinctive glimpse of the future was not pleasant.

She coughed timidly and made a suggestion. Would Nachman grant her one favor? Would he purchase an annuity for her the following day from a certain well-known insurance concern? "What's that for?" he inquired surprised and suspicious. Not having much imagination beyond money getting he could not discern a fond mother's monetary method of wisely safeguarding some of his wealth for her son's education. After much pleading, explaining and flattery Miriam cleverly wound up her argument with, "Should you meet misfortune, lose your money and die suddenly my people would sneeringly say you hadn't brains

with his well known partiality for England should want war with Germany, Congress would remember Washington's warning and not permit such a step." Here Miriam took Webster's dictionary from the book shelf and was for reading Washington's farewell address out loud.

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enough to provide for your widow although you constantly boasted of your business ability." That settled it. His inordinate vanity capitulated at once and Miriam, the forethoughtful, got her annuity. "This will keep the wolf from howling." She thought as she tucked it away in her safety deposit box.

Months passed, the candy business became very poor. People found the cost of living too high to indulge freely in candy. Nachman grew dissatisfied and urged his partner to buy him out. After much haggling the partner did so. Of course Miriam was full of misgivings. She suspected Nachman wanted the money for speculating. Nachman admitted it, said he knew what he was about and didn't need a woman to find fault with him. "Money is the true north star," he said, "he who steers by it will voyage safely, finding neither rock nor reef." His assurance only deepened Miriam's alarms for she, with woman's intuition, saw anything but a safe voyage ahead.

As hinted at previously, Nachman's leisure, was devoted to card playing. Thus it chanced that every Sabbath evening found him amid a merry, noisy, drinking, gambling group of likeminded Jews. Generally Nachman spent these nights away from home. But sometimes the merry men would gather in Nachman's home and prolong their noisy stay until far past midnight.

One Sabbath (it was just before Yom Kippur) Miriam's oldest brother, an orthodox rabbi, coming from St. Louis on a visit to his aged parents, unexpectedly calling on his sister surprised Nachman at the card table. The two men not having formerly met took a sudden and deep dislike to each other. No wonder! Their natures and aspirations were the poles apart. The rabbi full of devotional zeal, and not the most tactful of men, could not refrain from making a few sarcastic remarks, anent card playing taking precedence over Scripture study and Synagogue.

Nachman, never noted for mildness of temper, quickly grew indignant and heatedly argued the point. He said religion was invented by the ancient priest-caste, who worked on the ignorance and superstitions of men. Anyway, most rabbis, priests and preachers were hypocrites and Nachman would do as he pleased in his own home.

It was only for the sake of Nachman's son, who was an eager listener, that the rabbi condescended to reply to these insulting taunts. Therefore, he pointed out that without religious sentiment this would be a far more difficult place to live in than at present: that most men's hearts required the true vision of an Omnipotent Creator for their inspiration and guidance. "You can laugh at and ridicule my words," said the rabbi earnestly, "but unless you repent and return to the pious ways of your forefathers you will not receive God's blessing in this life; neither will you stand with the righteous at the coming 'Yom Hadin.'"

Nachman sneered in derision as he lit a fresh cigar before replying. "What do you prating rabbis know about the Judgment Day? Nothing. Absolutely nothing. Of course it's your business to look wise and talk with assurance about Heaven and Holiness, but rather than go to hear you fellows preaching about a future life and its rewards and other nonsense, I'd as

soon think of spending my time and effort in fishing in my bath tub." This last was followed by a loud burst of approving laughs from Nachman's card playing companions.

Thus encouraged Nachman continued: "In Germany, among orthodox Jews, each pious fool brings a wax candle to the synagogue on the Day of Atonement as big as my arm; so it can burn for 24 hours. Now what's the good of such humbug? Just think of those pious idiots sitting around with a bunch of candles listening to some ignorant chazan!" This last to his admiring grinning companions in unbelief.

The rabbi, not wishing to argue, turned to go. But as a parting shot, and not without a malicious tinge, asked Nachman if he intended to go to a synagogue for the approaching Yom Kippur services.

"Ah rats! Your Yom Kippur be damned! Also you and your Torah," viciously retorted Nachman with a savage look of hatred. It was now evident to the rabbi that Nachman had been drinking. For a moment the man of God was too astonished to reply. Never had he heard such talk from a Jew. Never had he dreamed that a Jew could be so sacrilegious. The vehemence of Nachman's manner appalled him. Was the man quite sane, or was some evil spirit in control? During the ominous silence that followed Nachman's outburst no one moved. Suddenly the atmosphere seemed surcharged with intense excitement.

The rabbi grew deathly pale. His eyes flashed fire; and to the others he seemed to grow momentarily taller and his voice quivered with emotion as with uplifted arm and pointing an accusing finger at Nachman, he retorted: "As sure as the Creator is just and punishes the sinner you will live to deeply repent your insult to God's Torah! You have damned God's sacred law in the presence of your son—the law that Jewish martyrs suffered, bled and died for. Your son shall live to see your pride humbled and your ignorance exposed. He shall live to see you beggared, sick, helpless, miserable and despondent. Then you will have the law, that you now despise, read to you; and all men who look upon you then will fear the Lord's anger. Do you think your Maker will overlook your silly mockeries? Do you think because, through God's mercy, you have prospered you can continue to do so and yet insult His holy law with impunity? God's anger has been kindled at your mockeries, therefore He will make an example of you. Like Job in his afflictions, you will cry out that your soul is weary of life." After this prophecy the rabbi vanished through the door leaving the assemblage in consternation.

All this made a deep impression on Miriam. The next night as the wind was howling and the rain fiercely beating upon the windows of her luxurious apartment she, being alone, sorrowfully gave herself up to retrospection. Gloomily she dwelt on the fact that she had married Nachman not from sentiment, but for the assurance of a comfortable home. And what a home it was! Not the slightest indication anywhere in it that it was the abode of a Jew. No mezzuzah; no Sabbath candles; no Kiddush cup; no taleth; no Erev Pesach; no Seder Table; no matzoth; no Torah; no shool for her son; no,

not even a Bar Mitzvah. How hollow, empty, shallow and unsatisfactory her home really was! No high ideals animated Nachman; money was his God. His one aim and ambition for his son was to see him a success in business. For several years Nachman had refused to go to a synagogue on Yom Kippur even. Miriam's head sank low upon her breast; a deep sigh escaped her. "What the merciful doeth is for good," she murmured, her lips quivering and tears coming to her eyes.

As for Nachman, after his surprise wore off, he paid no further attention to the rabbi's doleful prediction. Had not the famous oracle of Apollo at Delphi prophesied wrongly concerning the Lydian King Croesus? "No rabbi can scare me with his nonsense," boastfully exclaimed Nachman when Miriam had begged him to go to Yom Kippur services and ask God's forgiveness for his hastily uttered words of folly.

For a time Dame Fortune kept smiling upon Nachman. His Wall Street winnings kept increasing. Nachman was greatly pleased. He said it only showed how ridiculously wrong the rabbi's prediction was.

But one day Nachman did a foolish thing. Or was it predestination? He put all of his money into a ship building scheme. Certain astute financiers had glibly pointed out to Nachman that a noted Senator was in on the deal and would, through his influence, land a big government contract, whereby Nachman could make \$100,000 as his share of the profits. When Nachman, hard to convince, still doubted they showed him the minority report of the finance committee of the U. S. In this report he found a long list of business and transportation concerns with the war profits for 1916 earned by each. He read how the American Zinc and Smelting Company earnings were 1,500 P. C. above the normal profits of the three preceding years. He read how the profits of all trusts had waxed exceeding fat. Beef, leather, sugar, flour, wool, steel, coal, all were wallowing in knee-deep riches filched from the duped and betrayed people.

But Nachman lost his entire fortune. The ship building gentlemen swindled him thoroughly. Nachman should have been warned by the experiences of one of our present-day steel kings and his experience with a Ship Trust.

For a time Nachman tried to borrow money so as to go back to his old methods of gambling on Wall Street. However, none of his friends had sufficient confidence in his ability to risk a single dollar. Next Nachman sought to start in business, but that plan failed. Then he endeavored to secure an executive position, but not obtaining that was willing to take any job as travelling salesman. But at 55 it is difficult for a man to secure employment in New York City. There a man over 40 years is foolishly considered too old to be efficient. It took Nachman several months to find this out.

Only those who have been out of employment during many weary months of discouragement know what deep humiliation and bitterness of heart accompany such an unsuccessful quest. For Nachman, whose father had been well off, this experience was bitter indeed. No wonder his hair grew gray. At last, through the pious relatives of his wife, (whom he had formerly ridiculed), Nachman obtained work as night watchman at a salary of \$15 per week, working seven days. Thus, he who had formerly failed to honor the Sabbath, now had no "Day of Rest."

After that Nachman's decline was rapid. Long ago he had

moved his family to a modest flat in Harlem. Of course Miriam, thanks to her annuity, paid the rent and met other current expenses for Nachman's slim salary hardly bought their food. One day Nachman was discharged for sleeping on duty and failing to check his time as per instructions. Then despair seized him, also typhoid fever. But he recovered and again looked for work. Miriam did the best she could to support the family, but with the prevailing high prices they were forced down the social ladder until Nachman found himself in a dark, damp, two-room flat on Grand Street. In vain was Nachman's search for work.

Finally to add to Nachman's sorrows, he was attacked by paralysis agitans. He felt that this disease was sent by God. The rabbi's prediction was coming true. Unfortunately, Nachman, never having been attracted to religion, could not heal his painful mental wounds through the consolatory spiritual medicine of Scripture. He was completely overwhelmed by his tragic fate. Too late he realized that the material world is not the only world. Too late he discerned that gold has a million limitations and is not a safe compass to steer by.

Somehow, the Jews all over the neighborhood knew of Nachman's former wealth and how he had been dramatically singled out by the Almighty to serve as a warning to others. His singular case was probably discussed, at one time or another, by every orthodox Jew within a radius of half a mile. Some overzealous mothers, in Israel when passing Nachman seated at his window, which was on a level with the street, even went so far as to point an accusatory finger at him, as they explained to their staring children, that he was a man accursed of God and undergoing punishment for insulting the Torah.

Who knows what deep and pious impressions this sorrowful man's doom was destined to make upon those crowds of people constantly passing his window? Who knows what firm resolves were indelibly imprinted upon those sympathetic hearts that ached in contemplation of his sufferings? Who will dispute that this man, sick and poor and helpless, was far more potent as a force in the real progress of humanity than his former rich self, full of pride, scepticism, health and selfishness. Also, through Nachman's misfortune, his son was saved to Judaism. So deep was the fear of God aroused in the boy that Miriam, surrendering to his earnest pleadings, had permitted him to study for the orthodox rabbinate. Thus good grew out of evil.

Slowly, with feet of lead, several years crept by the poor paralytic as he sat sorrowfully by his window gazing wistfully out upon the busy street. Occasionally some kindly old Jew came and read from the Pentateuch aloud to Nachman, and what a pitiful picture he was as he sat there listening to the word of Jehovah! Nachman's arms and legs constantly jerked to and fro while his gray head, in the remorseless clutch of the dread disease, shook negatively or nodded violently and unceasingly.

After Miriam buried him she wrote to her brother, the rabbi, stating the last painful and horri-

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ble details of Nachman's death. Also, she denounced her brother as a monster of cruelty, to have brought such suffering to her husband. The reply was as prompt as it was truthful. The rabbi deeply regretted the matter, but said he could not be held responsible as the words of prophecy uttered by his mouth had been pronounced against his will. Some higher power had seized hold of his faculties and compelled him to utter Nachman's doom.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

British Zionism and the Peace Congress—Movement to Paris—Jews and the British General Election—Wider Participation than Usual—Interesting Words From a Jesuit Father on the New Palestine.

London, Nov. 29, 1918.

I understand that the leaders of the Zionist movement have been given official assurance that the question of the future of Palestine, when it comes up for discussion at the Peace Congress, will be held to admit of their having an opportunity of submitting the Jewish claims to the country.

M. Sokolow is leaving for Paris this week, and, with the approval of the British and French Governments, he will open there a Zionist Bureau for the purpose of keeping the various peace delegates informed about the aims and demands of the Zionist organization. Dr. Weizmann will be leaving for Paris a little later.

It is intended very shortly to hold a Zionist Congress in London, which will be attended by delegates from all the Allied and neutral countries. Amongst the subjects to be discussed at this Congress besides the settlement of Palestine will be the question of Jewish national rights in certain East European countries, such as Poland. The Zionist leaders from Russia and America are expected here in a week or two.

Jewish participation in the important Parliamentary election which is now just ahead of us is already shaping considerably. A rough count shows about thirty Jewish candidates standing in the various interests—Coalition, Liberal, Unionist, Labor and Independent. As usual, therefore, it will be seen that the Jewish candidates all stand first and foremost as British citizen candidates. Even in connection with what might be termed specifically Jewish questions, such as Palestine and resettlement of Eastern Europe, Jews have no more a monopoly of their discussion than have the other candidates. From Coalition to Labor one finds here and there pronounced and friendly references to these things, although, of course, this is by no means universal. One thing, however, is quite obvious, and that is that there is nothing of an anti-Semitic tone in any of the election manifestos, unless this can be read into some of the adverse references to enemy aliens. There the feeling is anti-German rather than anti-Jewish, even where German Jews are concerned. Some candidates are putting the absolute exclusion of Germans from this country for a number of years as a *sine qua non*, and coupling with this the prompt repatriation of all Germans at present living in this country. This latter point, however, would not apply to naturalized Germans, except with certain extreme candidates, who would even include them. Sidelines of this kind, however, can be ignored.

One provincial constituency in which Jews form a very important part of the population is Gorbals, a part of Glasgow, the famous shipbuilding and engineering city on the Clyde, Scotland. The only two candidates who matter here are George Barnes, who is a Labor member of the British War Cabinet in receipt of a salary of \$25,000 per annum, and John Maclean, a Labor agitator who is at present in prison serving a term of penal servitude for repeated offenses against the defense of the realm act. These two men represent the extremes of the British labor movement. Barnes is the old trade union official type, who, despite the withdrawal of the official Labor party, since the dissolution of Parliament, from all participation in the government, has preferred himself to remain in the government and so severed his connection with the official Labor party. John Maclean represents what may be called the insurrectionary extremist (sometimes the word Bolshevik is used) type of labor agitator, as might almost be expected from his present place of residence.

Gorbals is an exceedingly poor, working-class neighborhood, and a very large number of working-class Jews live there, many of Russian descent. The Chief Rabbi, during one of his provincial tours some time ago, visited Gorbals and got an extremely fine reception there.

A very interesting series of articles by a Jesuit father on the new Palestine have been appearing in the Manchester Guardian lately. The Rev. Father Waggett has been in Palestine for several months attached to the British armies,

and has been studying the administration of the occupied territory. He asserts that agriculture is the key to its future prosperity, and continues:

In Palestine Voltaire's generally mis-applied sentence is markedly true. A man may have a garden there, but *il faut cultiver son jardin*. No river on a large scale every moment brings fertile soil in suspension. But there is the Jordan; there are excellent streams, and there are plentiful springs in well-known courses. Only these springs and rivers may easily run to waste, and a short neglect will sometimes choke their sources. Isaac had to "dig again," under the difficulties we know of, the wells his father had dugged. There are great reserves of water out of sight, but faith or science must discover them, and labor and machinery bring them into use. There is no margin of natural wealth to indent upon by extravagance or sloth or ignorant experiment. That provision must be made against the lean years no prophet is needed to foretell—against the locust that sweeps clean, the frost that kills the lambs, against storm and summer drought and winter floods.

The needs and capacities of Western Palestine—the country east of Jordan presents separate problems—might link two good purposes together. On the one hand Palestine calls for development, and on the other a home must be found for Israel—a national center for a race which will continue to do its share in many lands all the better for having a central home. And if there is to be a home for Israel in Palestine, it must be a home upon the land. Nothing would be gained, and much lost, for Israel and for us all, says Father Waggett, by the addition of numbers to the unproductive population of Jerusalem—and city activities of sale and barter cannot give to the Jewish nation what it needs and what its strongest members covet. Only the land, the country life, the export of production, the magic of property or of secure tenure, perhaps under some form of public ownership, can meet the moral and intellectual needs of the people.

On the other hand, if Western Palestine is to be developed without alms, what race in any way connected with the country's history has the faculties and education for this development except the Jews? What other race—always looking among those related to the country—could find the necessary means? Even if the methods of "benevolence" were permissible and morally hopeful, no alms-fund could supply the capital—very considerable, indeed—which the best experts believe must be soon found and quickly spent. In the presence of energetic enterprise, like the enterprise already successful in the Zionist colonies, poor cultivators acting alone must always be at a disadvantage. Care would be needed to prevent the expropriation, even by overtempting purchase, of the Arab cultivators and small proprietors. Large Moslem proprietors, mostly not living in the country, can take care of themselves, and so can the great religious corporations.

There is plenty of unused land in the country, and if, besides, whoever controls the land hereafter throws the crown lands open to purchase, the Jews would be able, without favor, to secure a share large enough to employ their energies for two generations at least. The country is, for its small extent, well fitted for local diversities. It has the cadres for tribal divisions, and there are diversities enough of country occupations. The Jews' success hitherto has been greatest in fruit growing. They will, no doubt, in time excel also in the wheat-growing, which, they have not neglected. But the Arabs may still hold their place as cattle raisers and herdsmen; so that, without interference with economic forces, their gracious and simple life may not be lost to Western Palestine. For a long time there should be room enough for the increase and greater prosperity of all the races now in Palestine.

The country, if we may be taught by the experts, is quite capable of supporting a good population in health, but it is a land which must be incessantly watched, worked, and even fought with. Failure and feebleness can produce here, as anywhere else, a feeble race, small in numbers, ill-nourished, ill-taught and equipped for fresh failures. But no race can hold on here for long in prosperity without becoming strong and brave and cunning. The rewards of well-guided industry are certainly startling. Men who have not been up this way for twenty years are amazed by the orange groves of Deiran, the lines of cultivation on the hills, the seas of maize of a strange milky green, like the green of jade, like the Dead Sea on a fine day. But all this plenty and beauty comes from thought and knowledge married to the soil and from a bold expenditure of capital in the original winning of water and in the supply of trees. Only a fair and strong social order, with steady education, can secure the spreading of such work from the few small centers over the land. Not only have the plains to be cultivated, but the foothills and the hills themselves have to be rewooded and a soil rebuilt in certain parts of what is now a long range of barren rocks.

Has anything been done in the short time of the military occupation to promote without delay a work of rehabilitation and to trace the lines of future

progress? asks Father Waggett. The answer, on the face of things, is favorable. In the circumstances, and with the means available during the progress of a difficult campaign, the success achieved is very considerable, and ought to be known.

Lovers of the Talmud.

Lovers of the Talmud can now have a rare treat in the valuable commentary on the Talmud Yarusalmi of Rabbi M. S. Sivitz, of Pittsburgh, Pa., which he has called "Mashbiach," although the title was chosen by the author to link the initials of his father's name with his, he could not have named it more appropriately, as "Mashbiach" means "that which improves," and it is many years since we have seen any work that improves the study of the Yerushalmi as does the "Mashbiach."

The Talmud of Jerusalem is well known to possess many passages whose meaning is very obscure, but these very mysterious allusions are replete with gems of the most brilliant luster, and it has remained for the erudite Rabbi Sivitz to cast the searchlight of his great rabbinical knowledge and keen wit upon them and uncover them for the delight of those who love our ancient sages and their sayings.

For thirty years Rabbi Sivitz has not alone filled the illustrious position of rabbi in Pittsburgh, preaching the ancient wisdom in modern and popular language that appeals to the masses as well as the classes, but he has been at the head of every movement for the uplift of Pittsburgh Jewry, and yet this remarkable man has found time to write many volumes of homiletics on the written and oral law, any one of which would be sufficient to preserve his name and fame for generations to come, but his latest work, "Mashbiach," is certainly his chef d'oeuvre. It is a veritable masterpiece in modern rabbinic literature.

To those of our co-religionists who pride themselves on the possession of a fine library of Hebraica, to those who believe that from Zion will come forth the Torah and the word of the Lord from Jerusalem, we cannot too strongly recommend the acquisition of this latest treasure in Talmudic lore. "Mashbiach" brings back to us the beloved sages of our Holy City, Jerusalem; it makes us understand their language and appreciate their wisdom. By the light of this wonderful commentary we again exclaim, "There is no wisdom like the wisdom of the sages of Jerusalem."

Palestine's Enthusiasm for Jewish Legion.

The attitude of the Jewish colonists of Palestine toward the project of organizing a Jewish Legion in that country was the subject of an exceedingly interesting debate at the first constituent assembly of the Jews of the liberated territory, which was held in Jerusalem after the arrival of the Zionist Administrative Committee.

In the minds of some the organizing of a Jewish Legion in Palestine was a dangerous undertaking because it might imperil the lives of the refugees in Galilee. But the opinion prevailed that it was the moral duty of every Jew able to bear arms to enlist. The war, it was insisted, was a holy war, and there could be no misgiving and no doubt as to the Jewish duty in the matter. It was pointed out that the Legion would be a great stimulus for the national ideal and whatever losses might be sustained would be more than compensated for by what would be gained in inspiration for the national ideal.

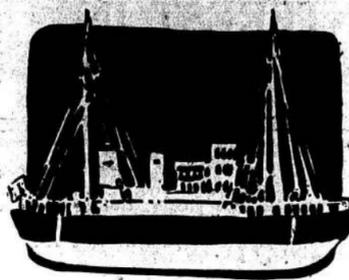
The fear of danger to the refugees in Galilee was brusquely brushed aside by those who contended for the Jewish Legion, on the ground that its organization would bring the Jews nearer to the gaining of their rights and fulfillment of the diplomatic pledges made to them by Great Britain and the Allies. "For this," said the person who made that argument, "it is worth while to risk all and everything that we have here in Judaea and in Galilee."

Another opinion was that if the Jewish Legion was to be organized merely as a demonstration, it was not worth while. But, if the Jews of Palestine, as well as the Jews from other countries, by joining this Legion, could take an active part in the actual campaigning, then and then only would it be worth while.

Before taking a definite stand, it was decided to sound public opinion. The result was overwhelming in favor of enlistment. Of the eight hundred young men who signed up, the majority were from among the agricultural laborers, while the next largest group was made up of students and teachers. Almost all of the teachers of the Tachkemoni, the Mizrahi School, enlisted, remaining at their posts, however, until the order was given to leave for the training camp.

Tel Aviv Names Street for General Allenby.

In his tour of Palestine, General Allenby stopped at Tel Aviv on November 22. There he was received with much rejoicing. The streets of the town were decorated, and the entire population turned out to greet him. There was a procession of school children, followed by a reception tendered him by Major Dienghoff and the Town Council. During the course of the banquet, the Tel Aviv Council announced that as a sign of its deep appreciation to the liberator of Palestine, the road from the commission's office to the sea would be called the Allenby road. In his speech of thanks, General Allenby expressed his admiration of the great things the Jews have accomplished by dint of hard work and genius, and expressed the hope that the future of Palestine would be prosperous.



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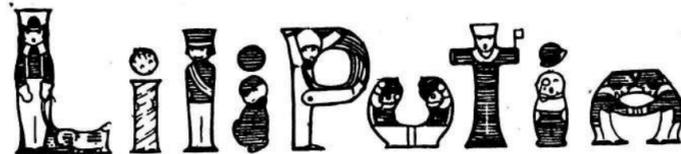
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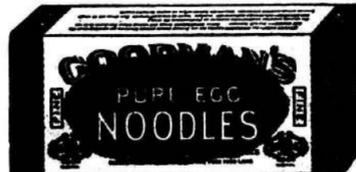
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ITEMS OF INTEREST IN THE JEWISH WORLD

A recent incorporation is the Retail Hebrew Butchers' Association, of Brooklyn.

Har Sinai Congregation, of Baltimore, Md., observed its seventy-fifth anniversary last week with important exercises.

The next triennial meeting of the National Council Jewish Women will be held in 1920 in Denver, Colo.

A charter has been granted to the Hebrew Veterans of the War of the Republic, with headquarters in New York City.

The recent campaign of the Federated Orthodox Jewish Charities, of Chicago, Ill., went "over the top" by raising \$32,000.

Messrs. Jess E. Lubin and H. Davis have been re-elected directors of the Sacramento (Cal.) Chamber of Commerce.

A surprise in the recent British elections was the defeat of Herbert Samuels, heretofore Postmaster General in the Cabinet.

The Zionist Society of Engineers, composed of engineers and scientists, held their first annual conference in this city on the 29th ult.

The Hadassah Medical Unit has decided to open in Jerusalem a school for Jewish nurses, with accommodations for thirty students.

The London Board of Deputies has designated Joseph Prag as its representative to investigate the reported pogroms in Galicia.

Articles of incorporation have been filed with the Secretary of State by the Hebrew Union Benevolent Society of Columbus, Ohio.

Rev. Benjamin Gorovitz, since 1910 rabbi of the local congregation at Attleboro, Mass., has resigned to accept a pulpit at Hyde Park.

A drive is in progress at present to raise \$50,000 for the Associated Young Men's and Young Women's Hebrew Associations of New England.

Baltimore (Md.) Jews have just completed a successful campaign to raise an additional \$50,000 in annual subscriptions for the United Hebrew Charities.

A drive will be inaugurated next week in Philadelphia, Pa., to raise \$750,000 for the local Federated Jewish Charities. The drive will continue for ten days.

At the state dinner given last Friday evening by King George and Queen Mary to President and Mrs. Wilson, Earl Reading and General Sir John Monash were among the guests.

A luncheon was tendered to the visiting American journalists with President Wilson's party in London last Friday. Dr. Stephen S. Wise was one of the speakers of the occasion.

S. Julius Mayer, who passed away at Portland, Ore., last month at the age of seventy-one, was closely concerned with the upbuilding of Portland, having lived there for over fifty years.

At the recent British elections to Parliament Sir Charles Henry Bart (Coalition-Liberal) and Major Lionel de Rothschild, O. B. E. (Coalition-Unionist), were returned unopposed.

Rabbi Dr. Salis Daiches, of Sunderland, has received a unanimous call to the ministry of the Edinburgh (Scotland) congregation rendered vacant by the death of the Rev. J. Furst.

The Daughters of Abraham of Albany, a newly organized society, is considering plans for the founding and maintaining of an orphanage for the Jewish children made homeless through the recent epidemic.

Congregation Anshe Chesed of Cleveland, Ohio, in appreciation of the good work of their leader, Rabbi Louis Wolsey, have elected him indefinitely from the termination of his present contract in 1921.

Assistant City Attorney Milton Marks has been selected to represent the municipality of San Francisco at the next session of the California State Legislature, to be held in Sacramento this month.

The Jewish community of Trenschan has been fined 400,000 kronen by the Hungarian Government. The cause for this is not known. The community is taking steps to have the government rescind the fine.

Mr. Mayer Goldman assumed charge of the agricultural department of the National Farm School on January 1, succeeding the late Professor Bishop. The faculty, which includes three of the school's graduates, is now entirely Jewish.

A reconsideration vote having been taken, it has been decided to hold the forty-sixth annual convention of District Grand Lodge No. 4, Independent Order B'nai B'rith, in San Francisco on February 16, instead of in Los Angeles, as originally scheduled.

Rabbi Joseph Jasin, for the past two years spiritual leader of the College Street Temple, Schenectady, N. Y., has resigned and has accepted a call from the United Jewish Community of Gloversville. Rabbi Jasin entered his new field of activity January 1.

Louis Marshall has been named along with ex-Governor Hughes and Lindley M. Garrison as a commission to determine whether the city or the B. R. T. is to be held responsible for the \$2,000,000 damage claims growing out of the recent tunnel catastrophe in Brooklyn on November 1.

In order to provide necessities for half-starved multitudes in Beirut, Tripoli, Lebanon, Damascus and Aleppo, Jewish women in the industrial work rooms at Jerusalem combined with Moslem and Christian workers, and gave their day's pay on December 24 as a Christmas gift to the unfortunates.

On Sunday, December 29, the members of the Spanish and Portuguese Congregation Shearith Israel, of Montreal, celebrated the 150th anniversary of the founding of this congregation, the oldest Jewish organization of any kind in Canada. Rev. Dr. H. P. Mendes, of this city, was a participant in the exercises.

Julius Rosenwald, whose magnificent gift of \$1,000,000, or 10 per cent. of the total amount raised throughout the country, was the dramatic feature of the 1917 campaign for the Jewish war sufferers, has agreed to give 25 per cent. of the total raised in the city of Chicago up to the sum of \$250,000. This gift will put Chicago over its 1918 quota of \$1,250,000.

Mr. H. Appleman has given his home at Twenty-ninth street and Troost avenue, Kansas City, Mo., valued at \$10,000, to the Jewish community of Kansas City for a home for aged Hebrews and poor wayfarers. The home, which will be named the Ayle Michael Home, is given in memory of Mr. Appleman's son Ayle Michael Appleman, who died of influenza last month at the age of twenty-one.

Dr. Borsky, member of a notable Jewish family of Prague, has been appointed Czech Ambassador to Italy. Formerly Dr. Borsky was a journalist attached to the Austrian Parliament under the old regime. He was selected by the former government to proceed on a mission to The Hague, where he arrived at the beginning of this year. He subsequently joined the Czech leaders in London and Paris in their endeavors to create a new state.

The Jewish Press Bureau at Stockholm states that the head of the Swedish State Church, Dr. Nathan Soederblom, Archbishop of Upsala, has addressed a letter to the Jewish Socialist Labor Confederation, in which he associates himself with their protest against the pogroms in Poland and Western Galicia. These Jewish persecutions, the archbishop declares, have gone on long enough. They are a terrible disgrace to humanity and to Christianity.

The new Turkish Government has sent a formal demand to the German Government to extradite Djemal Pasha, formerly Military Governor of Syria and Palestine. While the reason for this demand has not been made known, it is probably in line with the announced decision of the Turkish Government to punish all officials responsible for atrocities against subject races during the war. Djemal was one of the worst offenders in this respect, especially where the Jews of Palestine were concerned.

All the members of the Executive Council of the Warsaw Kehillah have resigned from that body. A temporary committee has taken over the affairs of the community and is engaged in working out a plan for a democratic election of a new council. The resignations were precipitated by the scandal arising from the conversion of his children by one of the members, Nathanson. The protests against this action were so many and vigorous that the entire council, all of whom, like Nathanson, are assimilationists, had to resign.

J. Mandelbaum, the famous Jewish philanthropist and consul of Bulgaria, has died in Berlin. He was a native of Russia, from which country he came to Germany forty years ago, as a poor boy. He became a cigarette maker and later peddled cigarettes. With these humble beginnings he ultimately became the largest manufacturer of cigarettes in Germany, his being the famous Manoll factory. He also was intensely interested in Jewish communal affairs, as also in German politics. But he was an assimilationist in tendency and was more chauvenistic than Jews born in Germany.

Jewish Military Police for Palestine.
A step which is construed as having the greatest political significance is now being carried out by Great Britain in Palestine. As rapidly as is possible, the policing of that country, and especially the cities like Jerusalem, Jaffa and others with a large Jewish population, as well as the colonies, is being turned over to Jewish soldiers. Not only the members of the Jewish Legion have been assigned to this police duty, but the British War Office is recalling thousands of Jewish soldiers from France, Italy, Belgium, etc. It is reported that these Jewish soldiers are being mobilized for the purpose of policing not only Palestine, but also Syria, Arabia, Wada El Arish and Aleppo.

In selecting the Jewish soldiers for this duty, the British War Office is making it a point to choose those who generally hurried to the colors without waiting for the draft. In addition to the soldiers who volunteered for service, the British War Office has now at its disposal about twenty thousand Jewish Legionnaires who have come not only from Great Britain, but also from America and Argentina.

Pro-Israel, Zionist organ published at Salonica, in its issue of October 18, says: "By order of the government of Great Britain, the protection of the Palestine colonies and cities with a large population will be confined henceforth to Jewish police. This announcement was made at a meeting held at the colony Richenle-Zion by a representative of Professor Weizmann, who stated that this act on the part of the British Government was one of great significance. It has been proposed to establish in Palestine a training school at which the young men can be prepared for this service."

New Year's Dinner at the Y. M. H. A.

The Ninety-second Street Y. M. H. A. entertained 200 soldiers and sailors at dinner on New Year's day. This work was done in co-operation with the New York branch of the Jewish Welfare Board, of which Dr. L. Waters is chairman and Mr. S. Gottschall financial secretary. A committee of ladies, of which Mrs. S. Schulman is chairman, was in direct charge of the work of serving the men.

The Y. M. H. A. canteen now has accommodations for 100 men, who are given bed and breakfast for the nominal sum of 25 cents. It is found that at least 90 per cent. of the men who take advantage of this hospitality are non-Jews, all of whom express the greatest appreciation of the accommodations afforded them by the Welfare Board. In addition to this, special dances are held

every Saturday night for uniformed men, under the supervision of Miss Frances Kahn, directress of the Y. M. H. A. Ladies' Auxiliary.

Yiddish Actors Touring the Camps.
Two units of musicians and actors are touring mobilization camps in the South and East under the auspices of the Jewish Welfare Board. The performers, who include some of the most prominent on the Yiddish stage, are meeting tremendous success.

Touring Camps Upton, Dix, Devens, Meade, Humphreys, Wadsworth and the posts at Newport News and Baltimore are Rachel Rosenfeld, Harry Rosenfeld, Leon Rosenstein, Alexander Tannenholz, Abraham Reizin, B. Kovner, Jean Paurel and Anna Melzer. The other unit is touring Camps Jackson, Wadsworth, Sevier, Gordon, Hancock, McClellan, Sheridan, Beauregard and Chickamauga National Park, and is composed of Miss Zaida Santley, Rose Erlich, Gertrude Wolf and Rose Dreeben.

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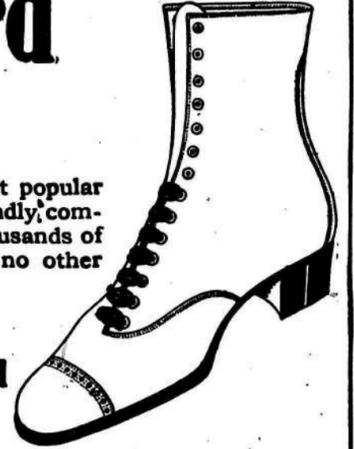
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ENGAGEMENTS.

ABELOWITZ—LEWIS.—Mr. and Mrs. Louis Lewis, of 910 Riverside Drive, announce the engagement of their daughter, Hannah, to Mr. Chester I. Abelowitz.

BATLAN — LEFKOVITZ.—Mr. and Mrs. S. Lefkowitz, of 610 West 150th street, beg to announce the betrothal of their daughter, Kittie, to Mr. Benjamin Batlan.

BAUMGARTEN — COHN.—Mrs. Rachel Cohn, of 115 West 113th street, announces the engagement of her daughter, Martha, to Mr. Edward Baumgarten.

BEEKMAN — STRAUS.—Mrs. Lena Straus, of 1842 Seventh avenue, announces the engagement of her daughter, Mina, to Mr. Sidney Beekman.

BUTLER — GOLDBERG.—Mr. and Mrs. Gustav Goldberg, of 227 East Seventy-second street, announce the engagement of their daughter, Marion, to Mr. Harry Butler. At home Sunday, January 5, 1919.

EICHBERG — LEVY.—Mr. and Mrs. Max Levy, of 49 East Eighty-eighth street, announce the engagement of their daughter, Helen, to Mr. Jacob Elchberg, of Brooklyn.

GOLDHART—DALLIN.—Mr. and Mrs. R. J. Dallin, of 945 East 163d street, announce the betrothal of their daughter, Helen Edythe, to Mr. Jerome P. Goodhart.

HUBRICH — DAVIDSON.—Mr. and Mrs. A. Davidson, of 2662 Bainbridge avenue, announce the engagement of their daughter, Harriet, to Mr. L. H. Hubrich.

KIMLESS — BERNSTEIN.—Mr. and Mrs. I. Bernstein, of 3495 Broadway, announce the betrothal of their daughter, Mabel Jeannette, to Mr. Barney B. Kimless.

LAKEHOMER — KESSLER.—Mrs. Anna Kessler, of 57 West 143d street, announces the engagement of her daughter, Lillian, to Mr. George Lakehomer, of Syracuse, N. Y.

LEHMAN — STEIGERWALD.—Mrs. F. Steigerwald, of 615 West 143d street, announces the engagement of her daughter, Blanche, to Mr. William Lehman.

MEIER—MEYER.—Mrs. Marie Louise Meyer, of 129 West Ninety-sixth street, announces the engagement of her daughter, Madeline, to Mr. Edwin F. Meier.

MYERS — LEVY.—Mrs. Henrietta Levy, of 551 West 170th street, announces the engagement of her daughter, Ruth Vivian, to Mr. Hamilton R. Myers.

MYRES—JANDORF.—Mr. and Mrs. Louis B. Jandorf, of 827 Fox street, Bronx, announce the engagement of their daughter, Hattie B., to Mr. Milton A. Myers. At home, Sunday, January 12, from 3 to 6.

PHILIPS — ABORN.—Mrs. Fanny Aborn, of 640 West 171st street, announces the engagement of her daughter, Pearl, to Mr. Ralph S. Philips.

SCHULZ — TANZER.—Mrs. Malvina Tanzer, of 1270 Amsterdam avenue, announces the betrothal of her daughter, Sidonia, to Mr. Adolf Schulz.

SELIGMAN — MYERSON.—Mr. and Mrs. Hyman Myerson beg to announce the engagement of their daughter, Sadie Miriam, to Mr. Jesse Seligman. Reception Sunday evening, January 5, 1919, at 8 o'clock, Savigny Hall, Lenox avenue and 121st street.

STERN—GOTTLIEB.—Mr. and Mrs. Herman Gottlieb, of 103 East Ninety-second street, beg to announce the betrothal of their daughter, Rose, to Mr. Abraham Stern.

BIRTHS.

KAUFMANN.—Mr. and Mrs. Abraham Kaufmann (nee Jennie Kleblatt) announce the birth of a daughter on Saturday, December 28, 1918.

KOSOVSKY.—Mr. and Mrs. John A. Kosovsky announce the birth of a daughter on Sunday, December 22, 1918, at Lying In Hospital.

BAR MITZVAH.

JOSEPHSON.—Mr. and Mrs. Max D. Josephson, of 615 West 160th street, announce the Bar Mitzvah of their son, Halsey D., at Mount Neboh Temple, 150th street, near Broadway, on Saturday, January 4, 1919. At home Saturday.

SITT.—Mr. and Mrs. Ezra Sitt, of 200 West 113th street, announce the Bar Mitzvah of their son, Ralph, on Saturday, January 4, 1919, at the Spanish and Portuguese Synagogue, Seventieth street and Central Park West.

STRAUSS.—Mr. and Mrs. Joseph Strauss announce the Bar Mitzvah of their son, Edwin Maxwell, on Saturday, January 4, 1919, at West End Synagogue, West Eighty-second street, near Amsterdam avenue. At home, 604 West 112th street, Sunday afternoon, January 5, from 4 to 6 o'clock.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 East 169th St.).—Rabbi Mayer Kopfstein will preach this evening.

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. Subject, "League or Loot?"

BETH ISRAEL BIKUR CHOLIM (Lexington Ave. and 72d St.).—Rev. Dr. David Davidson preaches Sabbath morning on "What Constitutes the True Congregation in Israel?"

B'NAI ISRAEL (Bedford Ave. and Hewes St., Brooklyn).—This evening Rabbi Jacob Dolgen lectures. Questions and discussion follow the lecture.

B'NAI JESHURUN (257 West 88th St.).—Rabbi Israel Goldstein will preach this evening and on Sabbath morning.

MARRIAGES.

ADLER—HAMBURGER.—Viola Adler, daughter of Mr. and Mrs. Jack Friedmann, to Mr. Sidney Hamburger, son of Mr. and Mrs. Max Hamburger, at the Ellsmere, December 24, 1918.

FINK—MORRIS.—Mr. Bert Fink to Miss Celia Morris, Sunday, December 22, 1918.

FALK—JAEGER.—Mr. and Mrs. Frank A. Jaeger, of 500 West 114th street, announce the marriage of their daughter Frances to Arnold Louis Falk, U. S. N., on Wednesday, December 25, 1918, at the home of the officiating minister, Rabbi Aaron Elseman.

FRIEDLANDER — BLUMBERG.—On December 25, 1918, at the Hotel Astor, Miss Claire G. Blumberg to Mr. Arthur Friedlander by Rev. Dr. Adolph Spiegel.

FRANKEL—FEINER.—Mr. and Mrs. Isidor Feiner, of 110 West 114th street, announce the marriage of their daughter

Pauline to Louis Frankel, of Chicago, Ill., on Sunday, December 29, 1918, at the Harlem Palace. Rabbi Aaron Elseman performed the ceremony.

GOLDBERG—TRAGER.—Mr. Morris Goldberg to Miss Dora Trager on Wednesday, December 25, 1918, Rev. S. Seidman officiating.

GOMPERS—GOTTLIEB.—Murray R. Gompers to Miss Helen Gottlieb, December 24, 1918, by the Rev. Dr. M. Krauskopf.

GORDON — GOLDBERG.—Mr. and Mrs. David Goldberg, of 17 East Eighty-seventh street, announce the marriage of their daughter, Esther Grace, to Mr. Oscar Maurice Gordon on Wednesday, December 25, 1918, at the home of the bride's parents. Rev. Sol Baum officiated.

GRINDLINGER — SCHULSTER.—Dr. Paul Grindlinger and Dr. Rose Schulster, on December 22, 1918, by the Rev. Dr. Adolph Spiegel at his residence.

LEWIS—LUDWIG.—Mr. and Mrs. Max Ludwig, of 140 West 104th street, announce the marriage of their daughter, Irene, to Mr. Maurice Lewis, on December 25, 1918, by Dr. Joseph Silverman, at the Liederkranz Club.

MIGATZ—NARDEL.—Mrs. Max Nardel announces the marriage of her daughter, Anna, to Mr. William Migatz on Saturday, December 28, 1918. Rev. S. Seidman performed the ceremony.

RUDOLPH — MAYAFSKY.—Mr. and Mrs. Pincus Mayafsky announce the marriage of their daughter, Sarah, to Mr. Samuel Rudolph on Tuesday, December 24, 1918. Rev. S. Seidman performed the ceremony.

STEIN—GOLDBERGER.—Mr. and Mrs. Gustav Goldberger, of 1539 Minford place, Bronx, announce the marriage of their daughter Rae to Irving Stein, of Brooklyn, on Wednesday, December 25, 1918, at their residence, Rabbi Aaron Elseman officiated.

WALTER—KASTEL.—Mr. Sol Kastel, of 707 St. Nicholas avenue, announces the marriage of his daughter, Rose Rachel, to Mr. Anton Walter on Wednesday, December 25, 1918, at the home of the bride's parents. Rev. Sol Baum performed the ceremony.

TER PAULINE TO LOUIS FRANKEL, OF CHICAGO, ILL., ON SUNDAY, DECEMBER 29, 1918, AT THE HARLEM PALACE.

CENTRAL SYNAGOGUE (55th St. and Lexington Ave.).—Rev. Dr. Nathan Krass preaches on Sabbath morning on the portion of the week. Sunday at 11 a. m. "Intermarriage."

FREE SYNAGOGUE (Bronx Branch, 163d St. and Southern Boulevard).—Rabbi Louis I. Newman will speak this evening on "Are All Bolsheviki Jews and All Jews Bolsheviki?"

GATE OF HOPE OF WASHINGTON HEIGHTS (1409 St. Nicholas Ave.).—Rabbi H. L. Martin preaches this evening and on Sabbath morning.

HEBREW TABERNACLE (218 West 130th St.).—Rev. Dr. Edward Lissman preaches this evening and Sabbath morning.

INSTITUTIONAL SYNAGOGUE (112 West 116th St.).—Friday evening Mr. Israel Sorrin will speak on "Science and Religion." Sabbath morning Rabbi Herbert S. Goldstein preaches. Sunday at 10.45 a. m. at the Mt. Morris Theatre, Fifth avenue and 116th street, Rabbi Goldstein will speak on "The World's Greatest Need."

JEWISH THEOLOGICAL SEMINARY (531 W. 123d St.).—Services will be held this evening at 4.30. Sabbath morning at 9. Address by one of the students.

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

MT. SINAI ANSHE EMETH (600 W. 181st St.).—Rabbi L. Zinsler preaches Sabbath morning on "Knowledge and Recognition."

MT. ZION (39 West 119th St.).—Rabbi B. A. Tintner preaches this evening and on Sabbath morning.

OHAB ZEDEK (18 West 116th St.).—Rev. Dr. Bernard Drachman will preach Sabbath morning on "The True and the False Orthodox."

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

PENI-EL (525 West 147th St.).—Mr. Emanuel Hertz will occupy the pulpit this evening. Sabbath morning Rabbi Aaron Elseman preaches on "The Faith That Is Asked of Us."

PETACH TIKVAH (Rochester Ave. and Lincoln, Brooklyn).—This evening Rabbi B. H. Levinthal preaches on "My Mother and I." Sabbath morning on the weekly portion.

SHEARITH ISRAEL (70th St. and Central Park West).—Rev. Dr. H. Pereira Mendes will preach on Sabbath morning.

SINAI (Stebbins Ave. and East 163d St.).—This evening Rabbi Max Reichler preaches on "Immortality." Sabbath morning "The Untaught Teacher."

TEMPLE ISRAEL OF HARLEM (120th St. and Lenox Ave.).—Rev. Dr. M. H. Harris preaches tonight on "The War's Aftermath." Sabbath morning "The 104th Psalm."

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

TIFEREH ISRAEL OF KENSINGTON (West St., opposite Ditmas Ave., Brooklyn).—Rabbi Jacob Katz preaches this evening on "Democracy vs. Socialism." Sabbath morning on the weekly portion.

WEST END SYNAGOGUE (156 West 82d St.).—Rev. Dr. F. de Sola Mendes preaches this evening on "A League of Nations." Sabbath morning Rabbi Nathan Stern on "The Fig Tree Shall Not Blossom."

YOUNG ISRAEL (Educational Alliance, 197 East Broadway).—Services on Friday evenings, Saturdays and Jewish holidays. Address in English on Sabbath morning.

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.

SOCIAL NOTES.

The holiday week served to bring many New Yorkers to the Breakers, Atlantic City, N. J. Among them were: Mrs. J. Hayman, Mr. and Mrs. Henry A. Jacobs, Mr. and Mrs. M. Kronberg, Mr. and Mrs. V. Mannheimer, Mrs. F. F. Hershfield, Mr. and Mrs. M. Shalita, Mr. and Mrs. H. Burken, Mr. and Mrs. Charles Rosenthal, Adolph Hirsch, Mr. and Mrs. J. Eichenberg, Mr. and Mrs. F. E. Biederman, Mr. and Mrs. Sol Cedar, Mr. and Mrs. Louis Hammer, Mr. and Mrs. Jerome Bloch, Mrs. Willard Schwartz, Mr. Herbert W. Rosenthal, Mr. and Mrs. Alvin S. Harte, Mr. and Mrs. Alexander Weil, Mr. and Mrs. L. J. Schloss, Mr. Emanuel Greenwald, Mr. Samuel Greenwald, Mrs. Leo Schlesinger, Mr. Joseph Hecht, Mr. and Mrs. David H. Phillips and Mr. and Mrs. A. S. Krieger.

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Dr. Krass Inaugurates Sunday Lecture Series.

A series of Sunday morning lectures has been instituted at the Central Synagogue, Lexington avenue at Fifty-fifth street, by Dr. Nathan Krass. These lectures begin at 11 a. m. and at their conclusion Dr. Krass answers all questions submitted in writing to him. There is no ritual used in the exercises, which consist of selected readings and musical numbers.

The initial lecture of the course was delivered last Sunday morning and an audience of large size gathered to hear Dr. Krass, who lectured on "The New America." This lecture will be reprinted in an early issue of the Hebrew Standard.

Sunday, January 5, Dr. Krass will speak on "Intermarriage."

Orthodox Rabbis Hold Conference.

A three-day conference of the Jewish Ministers' Association was held in this city last week. Officers elected for the ensuing year are: Rabbi Aaron Yudelowitz, of Boston, president; Rabbi Bernard Drachman, first vice-president; Rabbi Moses Hyamson, second vice-president; Rabbi Samuel Buchler, chairman Executive Committee; Rabbi Ben Zion Pearl, treasurer, and Rabbi Samuel Abeles, financial secretary, all of New York City.

At the conclusion of the business sessions a banquet was held at the Broadway Central Hotel on Thursday evening, at which the speakers were: Rev. Dr. Bernard Drachman, Rabbi Jacob Katz, visiting chaplain to Sing Sing Prison; Rabbi B. Z. Pearl and Assistant District Attorney Samuel Markowitz.

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Roumanian Commissions Unnecessary.
 Editor HEBREW STANDARD:

Allow me to call the attention of your readers to a resolution introduced at the Jewish Congress by Harry Elser, of Brooklyn, and the writer, at the request of a number of prominent Roumanian Jews of Philadelphia and New York. The resolution, adopted by an overwhelming vote, is as follows:

Whereas, The purpose, idea and ideal of this Congress is to represent and act in behalf of all the Jews in this country, and to merge all the national activities of the American Jews and in behalf of all its constituent organizations; and

Whereas, It has been brought to the attention of this Congress that two organizations which are affiliated with and represented in this Congress—American Union of Roumanian Jews and the Federation of the Roumanian Jews of America—propose, and are arranging to, send abroad respective commissions for the purpose of doing independent work in obtaining civil, political and national rights for the Roumanian Jews, and reconstructing conditions brought about by the war; and

Whereas, Such independent work will result only in misunderstanding and confusion, and obstruct the efforts of this Congress to secure political, civil and national rights for all the Jews in lands needing such improvements, including Roumania; therefore be it

Resolved, That this Congress call upon the American Union of Roumanian Jews and upon the Federation of Roumanian Jews of America, to refrain from sending any such commission or commissions abroad, and to do their work in that respect, on behalf of the Roumanian Jews, only through the executive agencies of this Congress.

I understand that, despite the action of the Congress, the two organizations are continuing their preparations for independent conventions, to take place in the near future. The chief project of these gatherings will be to raise funds to defray the expense of sending separate commissions to Roumania, and even to the peace conference. Such a step, while conferring some doubtful honor upon certain persons, will undoubtedly bring scandal and ridicule upon all Jewry, and cannot but be prejudicial to the interest of the Roumanian Jews.

I fear that in the great mass of important work done by the Congress, this resolution may be lost sight of by a number of Jews, and, therefore, I take this means of bringing it to the attention of the public, so that those attending these conventions, or called upon to contribute to the "worthy" cause, may act intelligently. Very truly yours,
JOSEPH GROSS.

Philadelphia, Pa., Dec. 28.

A Plea for Jewish Nationalism.

Editor Hebrew Standard:
 I beg to register a strong protest against the reported wording of the resolution as adopted recently by the first Jewish American Congress, at Philadelphia, Pa.

The resolution is indefinite, does not express the main aim of the Jewish people in the matter of Palestine, and is very likely to be misunderstood by both enemy and friend.

I think that the above-mentioned resolution should be changed so as to make it clear, without a shadow of a doubt, that the "Goula" the Jews are waiting for must consist in nothing less than full sovereignty over the Holy Land.

It seems to me that England does not even care to have jurisdiction over Palestine, and I do not doubt for a single minute but that the English statesmen were fully sincere in the declaration of November 2, 1917, in the matter of a Jewish homeland and that the said declaration, if it means anything at all, means the transfer of the Holy Land to the Jewish people as its rightful owners, without any permanent strings attached thereto.

Bulgaria was freed from the Turks in

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1877-1878. The self-ruler of Russia who made Bulgaria free did not annex the said country. Why and how could or should democratic England wish to hold Palestine under similar conditions?

I beg to suggest that the declaration of the Jewish American Congress should be made to contain the following points:

1. The Jewish claim to Palestine is based on the deed given to the Jewish people by the Almighty, as recorded in the Bible, and on the fact that since the destruction of Jerusalem by the Romans some eighteen and one-half centuries ago the Jews never stopped praying to the Almighty three times every day for the restoration of the Holy Land to the Jewish people.

2. What the Jews want and expect in Palestine is absolute sovereignty, except for a short time, as per paragraph 3.

3. In consideration of the great sacrifices England made in freeing the Holy Land from the Turks, and also in consideration for future services, as per paragraph 4, the Jewish republic-to-be will for a period of twenty-five years, beginning November 2, 1917, and ending November 2, 1942, not make any foreign treaties without the approval of England.

4. The English government to assist the Jewish republic-to-be in preparing Palestine for an efficient defense on all its border lines-to-be and in the establishment of an efficient volunteer Jewish militia there.

ISRAEL N. PRENOVICH.

Another Appreciation.

Editor Hebrew Standard:
 I wish to acknowledge receipt of the last two issues of the Hebrew Standard, and wish to compliment you upon the splendid typographical and literary aspect of the papers.

I have been away from New York several months and your papers act as a sort of connecting link between little old New York and Washington.

The camps in this vicinity are demobilizing very fast now, and it won't be long before the trappings of war will disappear, and then I will also.

With cordial greetings, I am,
 WM. MITCHELL.
 Washington, D. C., Dec. 25, 1918.

Heroes and Martyrs of the Jewish Legion.

The Zionist Publicity Department has received from Palestine complete honor and casualty lists of the Jewish Legion

(38th and 39th Battalions, Royal British Fusiliers), composed of Jewish young men from America and other countries who volunteered for active service on the Palestine front.

The casualties, including forty-two dead and three wounded, are:

38TH BATTALION.
 Killed in Action.—Captain A. W. Julian, M. C.; Private R. Marx, Sergeant B. Levenson, Private B. Greyman, Private S. Mildner.

Wounded.—Private H. B. Cross, Private A. J. Robinson, Private P. Lefkovich.
 Died at Alexandria.—Private J. Shaft. Killed Accidentally.—Lieutenant B. Wolfe.

Missing, Believed Killed.—Sergeant C. Levy, Sergeant B. Levy.

Died in Hospital.—Private C. Seremner, Private D. Redlich, Private S. Hart, Private L. Black, Private I. Goldrich, Lance Corporal A. Lloyd, Private J. Malkin, Private B. Sebevinsky, Private S. Abrahamson, G. S. M. P. Tenans, Private S. Rosenberg, Private M. Dietz, Private W. Weinberg, Private J. Berman, Private M. Freeman, Private H. Canter, Private J. Levy, Private M. Alick, Private M. Beinstock, Lance Corporal H. Strong, Private S. Bloomenthal, Private L. Allenowitz, Private M. Feiner, Private M. Galinsky.

39TH BATTALION.
 Killed Accidentally.—Sergeant Edward Lasfitt.

Died of Bomb Wound (Accidentally).—Lance Corporal J. Klugman.

Died of Malaria and Pneumonia.—Private Daniel Barnett.

Died of Malaria.—Private J. Breslauer, Lance Corporal Mendel Trautenberg, Private Maurice Immerman, Private Simon Bernstein, Private Federick Rosenberg, Private Louis Hartman.

HONORS.
 Military Medal.—Private A. J. Robinson, Private C. Gordon, Private R. Speichville, Lance Corporal M. Elfman, Private M. Broom, Private J. Angel.

Military Cross.—Captain T. B. Brown, Second Lieutenant T. H. Fligelstone, Second Lieutenant A. E. Bullock, Second Lieutenant J. Cammeron.

A Berlin telegram states that placards have been distributed in Berlin charging the Jews with having shirked military service, strongly attacking the Jewish Ministers Herren Haase, Bernstein, Cohn and Kurt Eisner, and exhorting the people to a pogrom.



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Noted Baltimorean Dies at Age of Ninety.

One of the most widely known merchants in Baltimore has gone, in the death of Henry S. Hartogensis, who died on December 25. Death was due to the infirmities of age. He was ninety years old.

Mr. Hartogensis was a unique figure in the life of Baltimore. He was prominent in Jewish religious circles; he was known as a merchant for nearly seventy years; was prominent in fraternal circles and was a man of pronounced views on the subjects of the day.

Born in Hertogenbosch, Holland, in 1829, Mr. Hartogensis came to Baltimore in 1848. This was shortly after the collapse of his father's banking business.

Mr. Hartogensis was a widely known member of the Knights of Pythias and the Independent Order of Mechanics. He acted as cantor of the Lloyd St. Synagogue, and when the synagogue moved up town he established a place of worship at Eden and Baltimore streets, in the name of a deceased son, A. Jacob Hartogensis, which he maintained for a number of years.

Prominent in the work of the Hebrew Educational Society, he was an officer for forty years. He was a faithful member of the Hebrew Free Burial Society, and was vice-president for more than fifty years of the United Hebrew Beneficial Society.

Dr. Solomon's Installation.
Arrangements have been completed for the formal installation of Rev. Dr. Elias L. Solomon as rabbi of the Congregation Kehilath Jeshurun. The ceremonies will take place in the synagogue on Sunday afternoon, January 5, at 3 p. m., and the officers extend an invitation to all residents of the neighborhood to attend. A number of notable speakers will be present and deliver addresses.

In the evening a banquet will be tendered to Dr. Solomon at the Central Jewish Institute.

Friday Evening Forum.
"Jewish Relief and Reconstruction" is the title of the address to be given by Dr. Frank Rosenblatt at the Friday evening forum of the downtown branch of the League of the Jewish Youth, at the Educational Alliance, on January 3, 1919. The meeting will be held at 8 p. m. in rooms 20 and 21 of the Educational Alliance, 197 East Broadway. Dr. Rosenblatt's address will be followed by a discussion.

Agudath Jeshorim Elects New Rabbi.
Rabbi G. Lipkind, for the past few years in charge of the Congregation Agudath Jeshorim, 119 East Eighty-sixth street, has resigned, and will be succeeded by Rabbi G. Schulman, at present in charge of a congregation at Yonkers, N. Y.

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Edited by J. P. Solomon, 1882-1909.
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Friday, January 3rd, 1919 : : Shebat 2nd, 5679

Sabbath begins 4.41 P. M.

שבת

The poor man pleasantly dreams of giving away thousands; the rich man avoids such horrid nightmares.

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Judaism does not seek the mere endorsement of its teachings. It requires live practice and execution of its principles.

Reason is not opposed to faith. The latter supplements the former and begins where the former ends.

Do Jews themselves need vindication for their own faith that they must hear from others how proud they should be to be Jews?

The dignity which some rabbis assume in the presence of poor people is no less remarkable than the servility with which they greet the rich.

One quality of the general Parliamentary election in Great Britain, which has just concluded, is of much interest. This time, as often as in the recent past, many Jews were candidates for political honors and a few of them, now as before, had their ambitions crowned by success. But the olden Parliamentary Jew, or Jewish M. P., like the late Sir Francis Goldsmid and Sir John Simon, is far to seek among them. The modern Jewish representatives at Westminster seem to be composed of a different sort of clay. At all events, not one of them, not even Herbert L. Samuel, is such a contender for his brethren as was the late member from Dewsbury.

We have ere this paid our tribute of sorrow over the death of little Sadie Dellon, the slip of a girl who took her own life because of the untoward result of her desire to display the Zionist flag at the "block party" on West 125th street last October. This neighborhood, we may remark in passing for the benefit of the *Jewish World*, happens not to be one largely dominated by our co-religionists. Consequently, the rhapsody of the *Jewish World* over this fell excrement of the anti-Zionists is somewhat wide of the mark. Deplorable as the death of little Sadie Dellon was, her going hence moved the *Jewish World* to apostrophise her as a true martyr for her people. In other words, the *Jewish World* is about to make a Jewish or really a Zionist "Little St. Hugh of Lincoln" of the female sex of the child, whose death "was sanctified by the spirit of love for her people and pride for its name." In the name of Zionism, what "piffle" and "balderdash" have we here!

We think the Zionists at the American Jewish Congress and their fellows in Great Britain under the lead of Dr. Chaim Weizmann reached a wise and statesmanlike decision when they simultaneously determined to labor for the erection of Palestine into an autonomous State under the trusteeship of Great Britain for the present. They will remit the creation of an independent Jewish Palestine to a period in the future when the Jewish inhabitants of the land form a preponderating majority of its population. At the present moment the Jews in *Eretz Yisrael* make up but a very slight minority of all its people, the bulk of the inhabitants being non-Jews. With such conditions obtaining it were chimerical to insist on the creation of a free Jewish land; and a free Arab land (since the Arabs make up the vast bulk of the people of Palestine for the moment) is naturally not to be thought of. Palestine must and will be regained completely for the Jewish people, and the opportunity to achieve this result patiently and satisfactorily, in the manner indicated, lies to hand. The Zionists have impressed us most favorably by the wisdom and statesmanship thus displayed by their leaders.

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.

"ZIONIST PUBLICITY"

WE were very pleased to give prominent space in our issue of last week to the communication of A. H. Fromenson, director of publicity of the Zionist Organization of America, in response to our previous remarks on this subject. Let us now say frankly that we were averse to single out either Mr. Fromenson or his department of the Zionist Organization as the object of our criticism; as will be apparent from our present observations, our views rest upon other and older considerations.

To deal with Mr. Fromenson's latest effusion, however, requires us to state that, in our opinion, he makes out an extremely weak case for his department. When Secretary Daniels departed from his prepared manuscript we think it was the duty of the department of publicity of the Zionists to withhold or to recall the skeleton theretofore received by them for distribution, or to call appropriate attention to the circumstance that a change in several particulars had therein occurred. Their action in the premises may, perhaps, have amounted to this, but a scrupulous regard for journalistic ethics should have moved them to conform quite closely to these suggestions. With regard to the department of publicity not giving any space to "matter that has already appeared in the public prints," we are free to say we cannot account for such a view. Did not the department issue several sheafs of opinions of various American newspapers on the Zionist question? Did not all of these comprise matter that had appeared in the public prints? And what has the department to say concerning the Weizmann cable at the recent Congress?

Here we are content to leave Mr. Fromenson, the more especially as an important feature of Zionist publicity was contained in the interesting commentary with which the late Rev. Joseph Friedlander provided the financial report of the organization some time since. To the questions so effectively propounded by Mr. Friedlander the Zionist Organization attempted an answer through Jacob de Haas at the time. Mr. Friedlander returned to his charge upon the appearance of Mr. de Haas' reasoned but wholly unsatisfactory defense, and candor impels us to add that we have never to this instant beheld a replication which rescues the credit of the Zionist Organization from this transaction. We hope we have sufficiently elaborated our misgivings about the functioning of the Zionist Organization, and that our representations, advanced in a spirit of helpfulness, will work needed amendment of defective practices.

Some time since we cited the action of the Jewish ministry of Great Britain in preaching a couple of sermons as a response to the encyclical of the Chief Rabbi on the danger of the mixed marriage in Jewry, as an apt illustration of what constitutes an anti-climax. We are pleased to find the *Jewish Chronicle* priding itself on the sundry letters which it published from all sorts of correspondents on this momentous problem and apparently flattering itself with the delusion that these constituted a valuable contribution toward its solution. Were we unkind we might let this correspondence serve to illustrate our conception of an intensified anti-climax.

In view of the recent anti-Jewish outbreaks which have disgraced the Poles and Ruthenians in their newly-born freedom, it is entirely right and proper for Jewish publicists all over the world to demand that the Peace Conference withhold autonomy and self-government from the Poles and Ruthenians until such time as they will have fully demonstrated their will to accord justice to all the people residing among them. This justice must be based on the widest conception of the term and must embrace every one regardless of his race, creed or previous condition of servitude. No half-way measures on this head should be countenanced by the Peace Conference, which has the lesson of Roumania and the Congress of Berlin of 1878 to serve it as an example. If Poland and Ruthenia be not compelled (our use of this world is advised) to treat their Jews fairly and equitably by a vis major like the concert of the nations, the civilized world will be furnished every now and then with such spectacles as distressed us only a few days since when Jews, for no other reason than that they were Jews, were murdered in cold blood and recrudescant pogroms came into being to afflict us.

The comprehensive program of the department of education of the Zionist Organization of America, which is published in the December issue of the *Maccabean*, presumably is largely the result of the devoted work of Henrietta Szold, the secretary for education of the Zionists of this country. Possessing a rich knowledge of Jewish educational equipment and ideals, she is able to plan work of this kind with expert zeal. We observe that the department stresses the Hebrew side of its work, and have much pleasure in extending our best wishes for the complete success of the undertaking. Where Hebrew learning receives attention, the matter of our religion cannot be one of complete indifference. In this respect, surely, the department of education of the Zionist Organization of America offers a departure from the commonly accepted Zionist attitude. Our readers need not be surprised at these encomia which we rightly pay to this Zionist activity. We honor patient and solid work whenever and wherever this is carried on, and are especially pleased to earmark in this manner a division of Zionist endeavor. The fact that we can but infrequently commend our Zionist friends heightens our present satisfaction with them.

MAGIC AND MORALS

ייעשו גם הם חרמטי מצרים כלהמתם כן

"Now the magicians of Egypt, they also d'd in like manner with their enchantments." (Ex. vii. 11)

ON the plane of magic performance Pharaoh did not, could not, see any difference between Moses and Aaron on the one hand and his own court-jugglers on the other. Aaron cast his rod before him turning it into a wriggling serpent; so did the sorcerers of Egypt. Aaron's rod indeed swallowed up their rods; still that was no proof, so Pharaoh thought, of any special mission from God—an unknown God—only perhaps of a slightly superior skill in doing conjurer's tricks. He remained unimpressed: it was like carrying coals to Newcastle, or (not to commit an anachronism) as the Rabbis say: "carrying fish to Akko," this business of the rods and the serpents—even the school-children of Egypt, the Rabbis say, could excel in it. And so far Pharaoh was right. To use popular language he could see "nothing in it." That behind what to him appeared mere black art there was an undying moral purpose he could not perceive. That these Hebrew sages addressed themselves to him in the only way he could understand, using the wisdom of Egypt as a means of conveying the wisdom of God, he did not suspect. That the real superiority of Moses and Aaron was found not on the plane of magic but on the plane of morals he had no gift to comprehend. His own education was in Magic not in Morals.

A world-conception based on magic must be starkly opposed to a world-conception based on morals, and the contrast must show in action as well as in theory. Let us add, too, that the progress of humanity is closely bound up with the progress from magic to morals. It makes a world of difference whether we believe that the universe can be manipulated by arbitrary gestures and formulas, or that the universe must obey fixed laws of eternal righteousness that cannot be juggled out of life by a turn of a finger or the lift of a wand. In the first case the effort will always be to use the forces of heaven and earth for selfish purposes and the attainment of unlimited power; in the second, to surrender all selfish aims to the unbending rule of right. On which side are you: on the side of magic or the side of morals? The question is here put because, while the special magic means of those olden days have been relegated to the lumberroom of outworn superstitions, the spirit behind them has by no means died out. This is the most stupendous superstition still extant that the laws of God may be cheated, juggled away, somehow or other; that we live in a world of whim and chance and not in a world of wisdom and choice; in a world of loop-holes and not in a world of laws; where action may be arbitrary and where superior cunning combined with a modicum of good luck may win the day. Thus we see that the antithetical ideas governing, respectively, magic and morals, still continue to this very day their death-grapple, and the victory is not yet.

As we study the story of liberation from Egypt, we observe that Moses and Aaron always make their plea to Pharaoh in the name of the eternal God, and in protest against the indignities perpetrated by him upon the children of Israel. Actuated as they are by a sense of right, and by a desire for freedom, they constantly contrast service of God to servitude to Pharaoh. Their one claim is that the two are incompatible, since the body must be unshackled before the soul can know itself to be free. Service of God spells the highest freedom, while serfdom to Pharaoh means degrading bondage. These are the thoughts they try to convey to him. Their mission to Pharaoh is primarily moral. It is only when with characteristic obtundity Pharaoh fails to understand the moral plea: when he says, "Who is the Lord that I should obey his voice to let the children of Israel go? I know not the Lord!"—it is only then that Moses and Aaron take recourse to the only means that such an one as Pharaoh is likely to grasp in its full import, namely, some visible sign that may startle him out of his conceit. All these lightings and thunderings do not really, do not essentially, belong to the moral scheme which Moses was about to make the foundation for the most enlightened faith revealed to man; they belong to, they absolutely constitute the scheme of living which Moses has come to deal a deathblow to, which Moses was destined and divinely chosen to destroy.

It is queer how behind every iniquity, particularly if manifested in the form of cruel tyranny, there is always some form of egregious stupidity, of mental obtuseness. Pharaoh's scheme of living was no different from the beliefs and practices of any other tyrant. Pharaoh was part of a drama playing before his very eyes, yet he did not realize that he was chief actor in it. He did not know, what his very servants seemed to know, that two ideas, or as we say today: two cultures, were struggling for mastery in the person of Moses and himself. He did not perceive that in this wrestle between two souls, Moses' and his, a Vast Soul, a Life, was endeavoring to win the ascendancy. He did not understand—and how many understand this today?—that whenever and wherever an Oppressor appears this Vast Soul places opposite him a Liberator; that oppression by its own fierce pressure creates the circumstances which favor, nay, compel, the rise of freedom. He did not understand that whenever the cause of Humanity is to be advanced by a few forward steps, God always stages a little battle between tyrant and liberator, and the respective forces behind these, until His divine ends are reached. Pharaoh did not know all this, because these ideas belong to the plane of morals and not to the plane of magic.

In the hand of God the Pharaohs of all ages become tools in their self-destruction. It is out of the conflict between the forces of light and the forces of darkness that the final triumph of righteousness is won. All we have to believe is that behind the progress of man stands not an impersonal force which by its own mechanical momentum sends the race forward, but the personal life of God, unfolding itself through human development. God marching through history is the only sure warrant of human freedom.

JOEL BLAU.

RELIGION'S PLACE IN THE WORLD'S PEACE.

By REV. JOSEPH KRAUSKOPF, Philadelphia, Pa.

The Jew, who has taken a large part in the recent world war, who has furnished proportionately a larger number of men to the army, and of war workers at home, than any other people, will take a large part in the inauguration of that new era of justice to all.

With every shackle removed, the Jew may be able to achieve things such as has been impossible heretofore. The war has revealed the need of a religion and a form of government that will make impossible a recurrence of cruelties, horrors, outrages and hatreds as have been witnessed during and before the recent war.

If there is to be no recurrence of such a world catastrophe there must be instituted the much needed government that was advocated by the prophets of Israel of old, the government that shall stand for the true democracy, for the rule of the people and for the people, that shall regard the rights of other people as inviolable as those of its own, that

shall recognize the right of every people, and be it the smallest, to self-government, or self-determination, the right of each to choose and to follow, unmolested, whatever religion it pleases, that shall regard it as criminal for one group of nations to form a secret alliance against another group with a view of furthering its own advantage at the cost of the other.

And may it not be a part of the divine plan of this new religion and new government shall be inaugurated in the land where the thoughts on which they are to be founded were first enunciated by the prophets of Israel, in the land of Palestine? Is it not strange that the first real fruitage of the war is the offer of Palestine as a homeland to such of the descendants of the people who inhabited it in ancient days who may want to settle there? May we not be on the eve of witnessing the fulfillment of Isaiah's prophecy: "Out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."

In spite of the great handicap caused by the influenza epidemic, the end of the year finds a number of important campaigns for the Jewish war sufferers conducted by the American Jewish Relief Committee meeting with magnificent success. Following the splendid results already achieved in the States of North Carolina, Mississippi, West Virginia and North Dakota, campaigns have just been completed with great success in Alabama and in Georgia. The State of Alabama has gone over its quota of \$100,000 and incomplete returns credit Georgia with \$170,000, not including the important cities of Augusta and Savannah, which have postponed their drives to January. Last year Alabama raised \$27,809.56 and Georgia raised \$40,236.74. The city of Atlanta subscribed \$90,000, as against \$11,325.23 in 1917. Many of the small cities in Georgia did remarkably well. One of the most splendid campaigns ever held for the Jewish war sufferers was that of Athens, Ga., a town of 14,000 people, which almost tripled its quota of \$5,000. Leo K. Steiner was chairman of the Alabama committee and Leopold Strauss, vice-chairman. Arthur N. Herman acted as executive secretary. V. H. Kriegshaber, of Atlanta, was the Georgia State chairman and Harold Hirsch was chairman of the Atlanta Executive Committee. The success achieved in Athens was due in large part to the leadership of Max Michael and M. G. Michael.

Successful Campaigns for War Relief.

Another splendid success is that of Nashville, Tenn., where three committees, the Fatherless Children of France, the Armenian and Syrian Committee and American Jewish Relief Committee, combined to raise \$100,000. Of this sum, the American Jewish Relief Committee received \$40,000. Lee J. Loventhal was the Nashville chairman. Last year Nashville raised \$12,008.35.

A splendid campaign has just been completed in San Francisco, Cal., where \$325,000 was contributed, as contrasted with \$206,895.10 in 1917.

A number of other important drives are now in progress. A consolidation of the American Jewish Relief Committee and the Armenian and Syrian Committee has been arranged in the States of Iowa, Kansas and Florida. The minimum quota for the Jewish war sufferers in Iowa is \$300,000; in Kansas, \$150,000, and in Florida, \$50,000. Last year these States raised, respectively, \$52,654.26; \$9,275.24, and \$8,660.26. The State of Louisiana, which subscribed \$89,277.67 in 1917, will also run a campaign early in January, its minimum goal being \$250,000.

Simultaneously with these campaigns, Chicago will hold its drive for \$1,250,000, and Washington, D. C., for \$60,000. It is expected that this final windup will put the country over the \$15,000,000 mark, which is the goal of the American Jewish Relief Committee in 1918.

The outstanding feature of these drives is the magnificent co-operation of non-Jews, who have been eager not only to give generously, but to serve as chairmen and members of executive committees, as captain and as team workers.

United Synagogue Activities.

The Council of the United Synagogue at its December meeting, held in New York, admitted the following congregations into the organization: Beth Abraham, of Zanesville, Ohio; Beth El, of Dorchester, Mass.; Congregation Emanuel, of Youngstown, Ohio; Adas Israel, of Cincinnati, Ohio, and Sons of Israel, of Worcester, Mass.

The Mid-West conference, which will take place on January 12, at Cleveland, Ohio, promises to be very highly successful. Twenty-two cities, including Pittsburgh, Pa.; Buffalo, N. Y.; Detroit, Mich.; St. Louis, Mo.; Louisville, Ky.; Chicago, Ill.; Indianapolis, Ind.; Cleveland, Cincinnati, Youngstown, Akron and Columbus, Ohio, will send representatives to the conference. The Congregation B'nai Jeshurun is acting as host to the conference. There will be two sessions. In the morning and afternoon there will be short addresses on the more important problems which American Jewry faces at this time. The addresses, which will be given by prominent Jewish leaders, will be followed by general discussions and recommendations made to the Executive Council of the United Synagogue for action. In the evening the Congregation B'nai Jeshurun of Cleveland, Ohio, will tender a banquet to the delegates and guests of the conference.

The peace banquet of the United Synagogue, given at the Jewish Theological Seminary on December 22, was largely attended. Among those present were: Mr. Louis Marshall, Mr. Sol M. Strock, Dr. and Mrs. Cyrus Adler, Mr. Sol Rosenbloom, of Pittsburgh; Mr. Simon Swig, of Boston; Mr. D. W. Simons, of Detroit; the professors of the Jewish Theological

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Seminary, Dr. Charles H. Kauvar, of Denver; Dr. and Mrs. H. P. Mendes, Rabbi Jacob Bosniak, of Dallas, Texas; Rabbi C. David Matt, of Minneapolis; Rabbi Israel Lebediger of Youngstown, Ohio.

Dr. Elias L. Solomon presided and addresses were delivered by Mr. Sol M. Strock, Dr. Cyrus Adler, Mr. Louis Marshall, Dr. H. P. Mendes, Dr. A. A. Neuman and Prof. Israel Friedlander.

The Women's League of the United Synagogue is now working for the establishment of a college clubhouse at the University of Pennsylvania, similar to the one that it has established in New York City. Mrs. Cyrus Adler is chairman of the Philadelphia committee and reports that much progress has already been made, and that such a house will

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The Trustees of this institution have declared interest (by the rules entitled thereto) at the rate of FOUR PER CENT per annum on all sums not exceeding \$500 and THREE AND ONE-HALF PER CENT per annum on the excess of \$500, and not exceeding \$3,000 remaining on deposit during the three or six months ending on the 31st inst., payable on and after January 20th, 1919.

Deposits made on or before January 10th, 1919, will draw interest from January 1st, 1919. Open Mondays from 10 A. M. to 6.30 P. M. Society accounts accepted.

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Of the many changes which will take place as results of the world war one is likely to be that the United States will become the world's financial, commercial and industrial center; the other, that Palestine will again become the spiritual center of the world. I believe that it is part of the divine plan that numbers of the House of Israel shall, like the Babylonian exiles of old, betake themselves back to their ancient homeland, there to take up anew, as did their fathers of yore, the cultivation of the soil and of the spirit. I believe that the Orient will, in the future, play a far greater part in the affairs of the world, than the Occident. The latter will prove itself exhausted; the former full of energy and capacity by reason of its long rest. The course of empire that has long swung its course westward will, like the sun, complete the circle by returning again to the East.

And I believe that it is the decree of God, and the solution of the Jewish riddle, that the new era shall take its rise in Palestine, under the inspiration of the Jew. Palestine lies at the meeting point of three continents. The Mediterranean, that bathes its shores, and whose waters mingle with those of all the seas, may again be called upon to serve as the culture spreader, as it served in the days of yore. No one is so well fitted for grappling with the new spiritual problems, no one is so well trained for serving as connecting link between the old and the new, between the East and the West, as the Jew. In him dwells the soul of the Orient and the mind of the Occident. Speaking the language of both and being permeated with the spirit of both, he knows how to get closest to the heart and mind of both. Having lived under all the governments of the earth, knowing the good and bad points of each, knowing what may safely be accepted, and advantageously rejected, this knowledge will stand him in good stead, when he will take up anew the work of civilization which he commenced thousands of years ago, and which cruel hands prevented him from completing.

I believe that it was not mere accident that, fifty years before the Balfour declaration, Jews began to drift back to Palestine, where they have labored hard ever since in restoring the long neg-

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January 14 will witness the first of a series of three Tuesday evening chamber music concerts by the Berkshire String Quartet in Aeolian Hall.

A new Russian soprano, Mme. Genia Fonariova, makes her appearance in a recital in Aeolian Hall on Thursday afternoon, January 16.

Sunday afternoon, January 19, Emilio de Gogorza, the eminent baritone, gives his first New York recital of the season in Aeolian Hall.

Mme. Alma Gluck, most beloved of America's sopranos, will open her concert season with a recital in Carnegie Hall on Saturday afternoon, January 18. The event will be made doubly interesting by the appearance of the singer's husband, Eftrem Zimbalist, in the capacity of accompanist.

The "venerable virtuoso," Prof. Leopold Auer, comes forward with the interesting news that he will give an evening of Beethoven sonatas, assisted by Mme. Stein, in Aeolian Hall on Tuesday evening, January 28.

This (Friday) afternoon, at Carnegie Hall, the New York Philharmonic Society resumes its public concert activities. Conductor Stransky has chosen his soloists from the talent which the orchestra itself offers, Alfred Megerlin, concertmaster, and Josef Kovarik, solo viola, playing Mozart's double concerto for violin and viola with orchestra. Strube's "Variations on an Original Theme" will be given for the first time in New York. Conductor Stransky also offers the Rimsky Korsakoff symphonic suite, "Scherzade," and Gluck's overture to "Iphigenie in Aulis," with the Wagner ending. At the Philharmonic concert in Carnegie Hall on Sunday afternoon, January 5, Raoul Vidas is the soloist. He will play the Mendelssohn concerto in E minor for violin with orchestra. Schubert's "Unfinished" symphony in B minor is Mr. Stransky's chief orchestra offering. The remainder of the program consists of the "Genoveva" overture of Schumann, Ippolitow-Ivanow's "Caucasian Sketches," the Debussy prelude, "Afternoon of a Faun," and two Slavic dances by Dvorak.

Mme. Sara Sokolsky-Freid will give a unique recital at Aeolian Hall the evening of January 17. The first half of her program will be given at the piano and will consist of selections from Beethoven, Schubert, Chopin and Richard P. Hammond. The second half will find Mme. Sokolsky-Freid at the organ for the compositions of Bach, Liszt, Widor and others.

And now, at this timely period, smilingly enters "Miss Springtime" to fill the Bronx Opera House with vernal freshness and charm for an engagement of one week, beginning January 6. "Miss Springtime" has been pronounced the supreme achievement of Klaw & Erlanger, whose musical comedy productions attain a standard of quality quite distinctive. The score, by Emmerich Kalman, whose "Sari" was a delight, is full of haunting melodies already hummed, whistled and danced to all over America, despite the fact that many cities are yet to hear the full orchestration. Guy Bolton contributed the book and P. G. Wodehouse the lyrics. The stage direction is that of the master expert, Julian Mitchell. The scenery is by Urban, a creative painter of daring, originality and poetic imagination, whose fame is international.

The popular singing star, Fisk O'Hara, in "Marry in Haste," will be the next attraction at the B. O. H., for week of January 13.

Sunday afternoon at Carnegie Hall the Philharmonic Society of New York gives its fifth Sunday afternoon concert in Manhattan. Raoul Vidas is the soloist, playing the Mendelssohn Concerto in E minor for violin and orchestra. Schubert's "Unfinished" Symphony in B minor is Conductor Stransky's principal orchestral offering. The remaining numbers of the program are the "Genoveva" Overture of Schumann, "Caucasian Sketches" by Ippolitow-Ivanow, Debussy's "The Afternoon of a Faun," and Dvorak's Two Slavic Dances.

At the second Saturday evening concert of the Philharmonic in Carnegie Hall on January 11, Mischa Levitzki is the soloist of the occasion. He will play Beethoven's Concerto No. 3 in C minor, for piano and orchestra. The first part of the program will be classical and the second half will contain Tchaikovsky's Fourth Symphony.

The fifth Thursday afternoon subscription concert of the Symphony Society of New York, Walter Damrosch, conductor, in Carnegie Hall on January 9, will have as soloist Josef Hofmann, who will play Liszt's E flat Concerto. The orchestra will be heard in Weber's "Euranthe" Overture, Tchaikovsky's Symphony No. 5, and three selections from Ravel's "Mother Goose" Suite. A feature of the Symphony Society's concert in Aeolian Hall on Sunday afternoon, January 12, will be the appearance as soloist of the distinguished Russian composer and pianist, Sergei Rachmaninoff, who will play his own piano concerto with Walter Damrosch's Orchestra. This will be Rachmaninoff's first appearance in New York with orchestra since his recent arrival in America, which he has not visited since 1909. The symphony of the afternoon will be Schubert's C major, and the program closes with the Symphonic Poem, "Phaeton," by Saint-Saens. The concert on Sunday afternoon, January 12, marks the opening of the

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second series of eight Sunday afternoon concerts to be given by the Symphony Society of New York, Walter Damrosch, conductor. Besides Rachmaninoff, among the soloists announced to appear are Hulda Lashanska, soprano; Raoul Vidas, violinist; Harold Bauer, pianist, and Emilio de Gogorza, baritone. The books of the Symphony Society are now in the office, room 1202, Aeolian Building, for renewal of subscriptions for the first eight Sunday concerts, or for new subscriptions for the second series of eight.

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MUSIC NOTES.

Mme. Yolanda Mero's all-Chopin piano recital is announced for Monday afternoon, January 13, in Aeolian Hall. Immediately after this concert Mme. Mero leaves for Cuba, where she will give a series of recitals.

Eftrem Zimbalist, the distinguished Russian violinist, returns to the concert platform for the first time this season on Sunday afternoon, January 12, in Carnegie Hall. His offerings include Carl Goldmark's concerto and "La Folia of Corolli," arranged by David.

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BROOKLYN NOTES.

Temple Petach Tikvah.
 Temple Petach Tikvah has suffered a
 great loss in the death of one of its
 most beloved and most active workers,
 Moses W. Saxe, who died late Friday
 night. The funeral took place at the
 temple on Sunday afternoon and was at-
 tended by more than a thousand mem-
 bers and friends of the deceased. Rabbi
 Levinthal delivered the eulogy and con-
 ducted the services, assisted by the can-
 tor, A. Jassen.

The theatre party of the Sisterhood of
 the temple, which was held Monday, De-
 cember 23, at the Shubert, was a tre-
 mendous success, about \$500 being real-
 ized and a most enjoyable time was spent
 by all present.

The annual meeting of the temple will
 take place Tuesday evening, January 7,
 and will take the form of a social gather-
 ing. The officers will be installed by
 Rabbi Levinthal, and after the reports are
 presented a dance will take place.

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JERSKI, JOSEPH—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 Joseph Jerski, 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 her attorney's office, Grossman & Vorhaus, No. 115 Broadway, in the City of New York, on or before the 27th day of June next.

REBECCA JERSKI, Administratrix.
HOUSSE, GROSSMAN & VORHAUS, Attorneys for Administratrix, 115 Broadway, New York City.

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.

JOSEPH STEINBERG, Administrator.
LOUIS H. LEVIN, Attorney for Administrator, 320 Broadway, Manhattan, City of New York.

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.

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

MENDELBOHN, 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. 27 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of May next.

JACOB MENDELSON, Administrator.
MAX ARENS, Attorney for Administrator, 27 Broadway, Manhattan, New York City.

SPIEGELBERG, 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. Spiegelberg, late of the County of New York, now 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.

FUERTH, ANNIE I.—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 Annie I. Fuerth, 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 her attorney, William H. Chorosh, No. 51 Chambers street, in the City of New York, on or before the 1st day of May next.

LENA FRIEDLANDER, Administratrix.
WILLIAM H. CHOROSH, Attorney for Administratrix, 51 Chambers Street, 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.
BISMAN, LEE, CORN & LEWINE, Attorneys for Executors, No. 135 Broadway, New York City.

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.

EDITH ROSEN, Administrator.
COHEN, GUTMAN & RICHTER, Attorneys for Administrator, 111 Broadway, New York City.

CHILDREN'S PAGE

THE MANNA.

Dear Children:

Faith in the Providence of the Almighty was the great lesson that Israel had yet to learn, and, therefore, they were brought into the wilderness where nature provided nothing for their maintenance to prove to them that the All-powerful One, who had abased the proud and lifted up the lowly; who had crushed the oppressor and freed the oppressed; also, provides for every living creature through the ordinary workings of nature, or bread from the Earth, or in a supernatural manner, or bread from heaven, as it seems best in His eyes. When Israel went forth from Egypt it pleased the Almighty to demonstrate to them that His watchful eye is constantly upon them, that His hand is open to satisfy every living creature. And Moses and Aaron said unto the children of Israel "At evening then shall ye know that it is the Lord who hath brought you out from the land of Egypt." Rashi says, "Moses and Aaron rebuked Israel by saying 'ye have brought us forth into this wilderness' ye shall know that it is not we who have brought you forth, but it is the Lord who hath brought you out from the land of Egypt when He will cause the quails to fly in your camp. And in the morning then shall ye see the glory of the Lord. This does not refer to the glory of the Lord which appeared in the cloud as it is stated in the 10th paragraph, but this is what He said to them: "At evening then shall ye know that He has the power to satisfy your desires by giving you meat, but He will not give it to you with a radiant countenance, because you did not ask for it in the proper manner, as at the time your stomachs were filled, but the bread for which you asked when you really needed it. He will give you in the morning when you will see the glory of His radiant countenance, by causing it (the manna) to fall from heaven, in a loving manner, in the morning when there is time to prepare it with a layer of dew above and below it, as though it were laid in a box. And what are we, that ye should murmur against us? "Thalnu," says Rashi, "should not be translated 'to murmur,' but 'to cause to murmur.'" Of what importance are we that ye cause your sons, your wives, your daughters, and the mixed multitude to murmur against us? And Moses said, "When the Lord giveth you in the evening *flesh to eat, and bread in the morning to the full.*" Here the Torah teaches us etiquette—that meat should not be eaten to the full. And why did He see fit to cause the Bread to fall for them in the morning and the quails in the evening? Because it was proper for them to ask for bread, as it is impossible for one to exist without bread. But it was not proper for them to ask for meat, because they had sufficient cattle. Besides, it was possible for them to get along without meat, therefore, he gave it to them in the evening at a time when they were tired, in an inappropriate manner. "Not against us are your murmurings that ye cause those who hear you to murmur, but against the Lord. And Moses said unto Aaron, "Say unto all the congregation of the children of Israel, come near before the Lord" (to the place where the cloud descended). And it came to pass that at evening the quails came up and covered the camp. And in the morning there was a layer of dew round about the camp. That layer of dew was upon the manna. And elsewhere it is said, "And when the

dew fell upon the camp in the night, the manna fell upon it" (Numbers 11). The reason for it is this: the dew fell on the ground and the manna fell upon it. Then the dew fell upon the manna, and it was as though it was placed in a box. And when the layer of dew was gone up, when the sun shone, the dew that was on the manna went up toward the sun, as it is usual for dew to rise toward the sun. For if you fill the shell of an egg with dew and will close it up and place it in the sun, the dew will evaporate of itself in the air. And the Rabbin expound it, as meaning that the dew rose from the ground in the air, and when the layer of dew was gone up the manna was revealed, and behold there was upon the face of the wilderness something fine in grains, small as the hoarfrost on the ground, between the two layers of dew. And when the children of Israel saw it they said one to another, "Man hu." "It is manna"—a preparation of food, for they knew not what it was. To call it by its proper name, Moses said unto them, "This is the bread which the Lord hath given you to eat." This is the thing which the Lord hath commanded. Gather of it every man according to his eating, an omer for every head, according to the number of your persons that every man hath in his tent shall ye take. And the children of Israel did so, and they gathered some much, some little. And when they measured it with an omer, he that had gathered much had nothing over, and he that had gathered little had no lack. Every man, according to his eating, had they gathered. When they brought the manna home they measured it, and found that no matter how much or how little they had gathered there was an omer for for every one in the family, and that was a great miracle that was displayed in the manna.

נו אהרן

On the Death of My Sister.

In Memoriam of Essie Harlib (nee Samuelson), who passed away November 13, 1918. She laid so quiet and serene, Her face was peaceful and so fair To me she seemed to be a queen Without the worldly wear and care.

I closed my eyes and saw her pass Into a world that's free from care; The angels all about did mass As she rose into the air.

Rays of light from heaven were sent (With music that did calm and soothe) To light her way to heaven bent, As into the air her spirit moved.

Death, the most beautiful thing in the world, Where the spirit breaks out from its worn-out shell, And the labors of love that a life long we've toiled Are finished at last when God rings the bell.

—BERTHA LOGIN.

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 Hymes, No. 6 Liberty street, in the City of New York, on or before the 23d day of April next.

EDWARD HYMES, MICHAEL SCHAAP, Executors.
EDWARD HYMES, Attorney for Executors, 55 Liberty Street, Manhattan, New York City.

FLORANCE, EMILY HANNAH—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 Emily Hannah Florance, 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 Albert L. Cohn, their attorney, No. 7 Pine Street, in the Borough of Manhattan, City of New York, on or before the 10th day of July next.

BEATRICE H. PHILLIPS, Columbia Trust Company, Executors.
ALBERT L. COHN, Attorney for Executors, 7 Pine Street, Manhattan Borough, New York City.

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PEIM, ADOLPH IDEL—The People of the State of New York, by the Grace of God, Free and Independent, to Dorothea Elly Peim, Ruth Bessy Peim, Ingberg Fredericka Peim, the heirs and next of kin of Adolph Idel Peim, deceased, send greeting.

Whereas, Dorothea Elly Peim, who resides at 26-28 Post Avenue, Borough of Manhattan, City of New York, and Samuel I. Posen, who resides at 1618 Union Street, Borough of Brooklyn, the City of New York, have lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, dated November 18, 1918, relating to both real and personal property, duly proved as the last will and testament of Adolph Idel Peim, who was at the time of his death a resident of No. 26-28 Post Avenue, City of New York, in the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York at the Hall of Records, in the County of New York, on the 3rd day of February, one thousand nine hundred and nineteen, 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 Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 26th day of December, in the year of our Lord one thousand nine hundred and eighteen.

DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.
M. and B. JAFFE, Attorneys for Petitioners, 299 Broadway, New York, N. Y.

SALOMON, LOUIS—The People of the State of New York, by the Grace of God, Free and Independent, to Ida Salomon, Julius Salomon, Paul Lowenstein and Emma Lowenstein, the only heirs and next of kin of Louis Salomon, deceased, send greeting:

Whereas, Rose Salomon, who resides at No. 410 East Fifty-first Street, Borough of Manhattan, City and County of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, bearing date the 25th day of June, 1913, relating to both real and personal property, duly proved as the last will and testament of said Louis Salomon, who was at the time of his death a resident of No. 410 East Fifty-first Street, Borough of Manhattan, the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 31st day of January, one thousand nine hundred and nineteen, 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 Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 26th day of December, in the year of our Lord one thousand nine hundred and eighteen.

DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

HESS, 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 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, 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.

Dated New York, the 20th day of July, 1918.
JULIUS HESS, EDWIN H. NORDLINGER, Executors.
COHEN, GUTMAN & RICHTER, Esqs., Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

BLUM, JOSEPH A.—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 Joseph A. Blum, 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, Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of June, next.

Dated, New York, the 19th day of December, 1918.
ALBERT BLUM, FLORA BLUM, Executors.
ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

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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.

THE Y. M. H. A.: A COMMUNITY OPPORTUNITY.

SAMUEL A. GOLDSMITH, General Secretary, Council of Y. M. H. and Kindred Associations.
Over 16,000 members of the Young Men's Hebrew Associations have been in the service of the United States Army and Navy.

Most of the Y. M. H. A.s, Y. W. H. A.s and the kindred organizations have, during the war, been used as centers for the recreation of soldiers and sailors, for the organization of Liberty bonds, war savings stamps, Red Cross, food conservation and other campaigns.

It has been and is the hope of many socially-minded persons that the efforts of the memberships of community institutions and of communities at large in the great period of the struggle for justice shall culminate in a period of re-adjustment wherein there shall be not only justice between individuals and between nations, but wherein also there shall be unexampled equal opportunity for all—even greater equal opportunity through a readjustment, than has obtained.

There is no doubt that out of a world-wide furnace of strife there is being forged a finer perception of constructive influences and a higher perception of social will and social effort among mankind. It is scarcely to be doubted that such social will and effort will lead more and more to an assumption on the part of the state of the maladjustments in the state's community—poverty, delinquency, vice.

Many of the institutions which have engaged the fine capabilities of our philanthropically minded Jews will find themselves without the need for so much effort. More and more not only the state, but businesslike as well as socially trained managers will take over the management and the finances of our charities, our hospitals, our orphanages and our other institutions for the mal-adjusted.

Through the war, too, there have been developed numbers upon numbers of individuals—volunteers from the general community—who are capable through their experience in the administration of war relief and war welfare, of being of permanent good in the problems of the general community. Their efforts and sensibilities for the construction of better community effort should be utilized permanently.

The next few years, with the great growth of a state social consciousness, will mean that the abilities and resources of this large number of persons, developed through war work, can be and should be turned to the constructive agencies in the community. The opportunity exists now, as it never existed before, for the professional and for the lay leaders of the community to turn this great wealth of trained effort to building a finer construction of community effort. The plea that one would make with our philanthropists is not that they turn away entirely from the 10 per cent. of the community that is maladjusted to the 90 per cent. that would engage their efforts, but that there be a larger emphasis on the religious, educational, recreational and adjustment activities of this 90 per cent.

Through the country, as a result of efforts on the part of the Y. M. H. A. movement, there have grown up Jewish community centers. One can find in these centers activities which engage children, young men and young women, as well as the adult members of the community. These activities are mainly in the way of Americanization, of Jewish and secular education and recreation. Their ideal environment is to be found in some of the smaller cities, where the building forms a center, unpretentious yet effective in its plan, virile yet not too aggressive. These centers are great vehicles for the adjustment of the Jewish as well as the general community. In other cities the ideal of the Y. M. H. A. community center has not yet fully flowered, but it has developed at least a center where young men may come together, meet the Jewish young women of the community, have their recreational and educational activities, and where, in fine, they can adjust themselves or be adjusted to the large life of the Jewish community and to the still larger life of the general community.

There are 338 centers of one type or another throughout the United States. What a fertile field they offer to this new social consciousness and this new trained social effort developed through the war! Perhaps the finest thing that these centers have yet done culminated in the spontaneous outgrowth of Y. M. H. A.s in France. Without any impetus from the offices of the national or State organizations, merely by their voluntary thought and effort, Y. M. H. A.s were formed by groups from Louisville, New England, New Jersey—the strongest centers of the Y. M. H. A. movement. One of these groups held a Passover Seder in a dugout, using hardtack for matsoth, tin cans for cups and soured French wine as the wine. These young men found that no other name could express for them the longing for things Jewish that the Y. M. H. A. name expressed. These young men found it compatible to carry their Americanism

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and their Judaism and not to stoop under the burden. These young men, among others, form a nucleus, out of the 16,000 that went into service, for the development of virile American Jewish manhood.

All people have in the Y. M. H. A. an opportunity for permanent application of the lessons in social adjustment learned through the war. No one, of course, will be so arrogant as to say that the Y. M. H. A. offers the only opportunity for the carrying over of the fine things that the war has developed among the Jewish community of the United States.

But we have developed, we are developing, we shall continue to develop these Jewish community centers, beginning with organizations of young men and young women. We find in them one of the most potent influences for working with the 90 per cent. of the Jewish community and for adjusting the Jewish community to the community at large, and we hope that the thousands of Jewish men and women who have served our government in the cause of human liberty through the past twenty months will find in these associations a vehicle for the continuity of their splendid efforts.

The Y. M. H. A. is a community opportunity.

"Washington" Should Be Placed on the Agenda of the Jewish Congress.

By JOSEPH L. TEPPER, Our Special Washington Correspondent.

No matter what kind of peace the world will get—whether the democratic peace the liberals are fighting and hoping for or a reactionary peace for which the vested interests are maneuvering—this much is certain, that Washington will play a leading and an important, if not the most important, part in the affairs of the world for a long time to come. Its voice will be heard at all the European chancelleries and its opinions respected by all peoples.

During the duration of the war, Jewish leadership has not taken advantage of its possibilities to make propaganda in behalf of Jewish rights and Jewish claims as have the leaders of other inferior and more obscure nationalities. While that omission must be placed in the category of irreparable errors, if Jewish rights and interests are to be represented and protected in the world's most influential capital during the uncertain and puzzling days of reconstruction it is imperative that steps be forthwith taken to create a responsible, efficient and democratic representation at Washington to be ever on guard for the protection and promotion of Jewish rights and claims here and abroad.

This suggestion may shock some and frighten others, particularly those who maintain that we are an indivisible and, for that matter, indistinguishable (except for religion) part of the American people. They will argue that it would be a most dangerous manifestation of the separatist tendencies that we ourselves would create, and thus furnish an excuse for separate treatment of the Jews in America.

In the above sentence I think I have summed up the strongest and most valid argument against the proposition under consideration. But, after all, a theory is never so strong and invincible as when it can show a successful, practicable demonstration. After that it ceases to be a theory and becomes a fact.

Our fatal shortcoming is that we are good theorists but poor practitioners. We everlastingly expound theories of all sorts on all kinds of problems, but seldom show many creditable demonstrations. How long have we talked and orated about a Jewish Congress. We have discussed every conceivable phase of the functions for nearly four years, and here it will assemble without practically any preparation for its manifold tasks.

See, on the other hand, the most powerful and most perfectly organized religion in the world, the Catholic hierarchy, and you see a marvel of efficiency and success. One would think that this internationally powerful organization has no excuse for separate and distinct agencies in Washington because it is represented in every branch of the government. But let us see.

Its foremost institution of learning in the United States is the Catholic University of America right here at the capital. It is the most pretentious of its kind in the United States and represents an investment of many millions, and yet it has comparatively few students—a dozen or more imposing buildings on a tremendously large tract of

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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 thereon, 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 STRABOURGER, Executor. MAX L. SCHALLER, Attorney for Executor, Office and P. O. Address, 74 Broadway.

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SYNAGOGUE IN VERDUN STANDS UNDAMAGED.

Despite the fact that Verdun was practically ruined by shell fire from the enemy's guns, there still stands in that city the synagogue of the Jacobins undamaged. How this came to pass is graphically told in the following letter, dated November 1, received by Rev. Dr. Phineas Israel, of Boston, Mass., from Captain Bernard L. Gorfinkle, president of the Y. M. H. A. of France:

"My Dear Rabbi:
"Although I have frequently inquired from my folks as to your health, my thoughts especially were of you because of my visit to the celebrated city of Verdun. Since the beginning of the war, this has been the gateway to the unconquered section of France, but it has been defended too bravely and costly to permit the Germans to enter. Consequently it is a city of ruins; no house stands intact, and even to this day the terrible Huns pour in their destructive shells.

"In the communal center of this city, where formerly stood the Hotel de Ville (City Hall), Cour de Justice (Court-house) and other prominent buildings, there is off to the right a short street with a sign post, 'Impasse des Jacobins,' or private way or blind alley 'of the Jacobins.' Facing the entrance to this short way, so that it clearly demonstrates the war motto of this city, 'Ils ne passeront pas' (They—the Germans—shall not pass), stands a building practically intact, the synagogue of the Jacobins of Verdun, France.

"The building is easily recognized as a house of worship of our people for over the door is seen the large 'Shield of David' and on the very top stands the Tablets of Stone, with the Commandments thereon. Strangely the only damage to the tablets is a nick which partly obliterates the Hebrew letters for the Commandment, 'Thou shalt not kill.'

"On either side of the street the buildings are complete ruins, so that its surroundings seem to accentuate the condition of the temple. Except for the damage to the tablets and the broken windows due to concussion, the front of the edifice is perfect, though huge jagged pieces of shell and shrapnel lay all about the approach.

"On entering the door to the main auditorium, one's first impression is, that this synagogue is ready for immediate use. The pews with the names thereon are still in place; the Ark of the Torah, of beautiful marble, is in excellent condition, with doors open as if ready to receive the sacred Scrolls, probably very hastily removed. However, on closer inspection, with a trip to the balcony, there is seen on the side facing the north, a large hole made by a shell which did not enter, and several other holes in the roof. A large proportion of the roof, which was of beautiful glass, is as it was before the war.

"The Hebrew letters of carved wood placed on the wall about the 'Bima' are still there, although an occasional one may be broken off. Leaning against the wall of the Ark are two sets of Menorah candelabra, while near it I picked up a section of the Perpetual Light, which though temporarily extinguished by the hand of a foe, brought to my memory that in the interim—

"The sun and moon forever shine—by day
And night they mark the Eternal's high design.
Changeless and tireless, speeding on their way,
The sun and moon forever shine.

"Symbols are they of Israel's chosen line
A nation still, though countless foes combine.
Smitten by God, and healed by God are they,
They shall not fear, safe 'neath the Rock divine,
Nor cease to be, until men cease to say,
The sun and moon forever shine.'

"In pleasant weather with a few hours' cleaning this auditorium is ready for use.

"In the rabbi's study immediately off the platform, among the debris, I found the enclosed pages from prayer books, and it is the one with the frontispiece of Tefillus Adath Jeshurun that made me think of you at that time.

"From the moment one leaves the synagogue proper, on either side and even in the rabbi's home adjoining, all that is found are ruins, with rock and dust remaining to mark the former location of a house.

"During my stay in the building I could hear the buzz and bursting of shells approaching the city, but strange to say that unconscious bending of the head on hearing these sounds was lacking and I felt perfectly safe.

"The entire building is not tall enough to have been seen to be a house of worship from the enemy's line, observation points or balloons, and thus was not intentionally permitted to remain standing. So that the visit not only proved most interesting but gave me grounds for much serious thought.

"At this time it looks as if the war will soon be over, but the shells are still breaking around my dugout, and I hope that He will still be with me so that I may safely return to my home and friends.

"I sincerely hope that you and your family are well and happy.
"BERNARD L. GORFINKLE,
"Captain, Judge Advocate, 26th Division,
"American E. F."

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True content, a life of divine delight, cannot be attained through a sense of superiority secured by thrusting others down; but only through one secured by lifting ourselves up, by communing with the great principles of morality, contemplating the conditions of universal good, above all laying hold of the will of God.
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JEWISH CALENDAR.
Rosh Chodesh Adar... Saturday, Feb. 1.
Rosh Chodesh Ve Adar... Monday, March 2.
Purim... Sunday, March 15.
Rosh Chodesh Nissan... Tuesday, April 15.
1st day Pessach... Tuesday, April 15.
7th day Pessach... Monday, April 21.
Rosh Chodesh Iyar... Thursday, May 1.
Lag b'Omer... Sunday, May 18.
Rosh Chodesh Sivan... Friday, May 30.
1st day Shabuoth... Wednesday, June 4.
Rosh Chodesh Tam-muz... Sunday, June 29.
Fast of Tammunz... Tuesday, July 16.
Rosh Chodesh Ab... Monday, July 23.
Fast of Ab... Tuesday, Aug. 5.
Rosh Chodesh Ellul... Wednesday, Aug. 27.
*Also observed the day previous as Rosh Chodesh.

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 her place of transacting business, at the office of Felner & Maass, No. 100 Broadway, in the City of New York, on or before the 23rd day of February, 1919.

LOWENSTEIN, 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.

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 Hyman, 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 Bandler & Haas, No. 2 Rector Street, in the City of New York, on or before the tenth day of March, next.

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 offices of Wise & Seligsberg, their attorneys, No. 15 William Street, in the City of New York, on or before the 30th day of June, 1919.

ST. GOAR, FREDERICK.—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 Frederick St. Goar, 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 Wise & Seligsberg, their attorneys, No. 15 William Street, in the City of New York, on or before the 30th day of June, 1919.

HEIDENHEIM, JOSEPH.—The People of the State of New York, by the Grace of God, Free and Independent.—To American Surety Company, Herbert Cracauer, Johanna Rosen, Thal, Heinrich Heidenheim, Solomon Isaak, Morris Isaak, Katie Gutman, Jennie Weiss, Herman Fried, Selma Gutman and A. Mitchell Palmer, as Alien Property Custodian of the United States of America. Upon the petition of William Benedict, who resides at Sound View Park, Rye, New York.

LEWISOHN, JESSE.—The People of the State of New York, by the Grace of God, Free and Independent, to Edna R. Lewisoohn, Walter Lewisoohn, Alice Lewisoohn, Irene Lewisoohn, Lily L. Voge, Julia Henry, Martin Vogel, Rosalie V. Henry, Leonore G. Henry, the heirs and next of kin of Jesse Lewisoohn, deceased. Send Greeting:

LEWISOHN, JESSE.—The People of the State of New York, by the Grace of God, Free and Independent, to Edna R. Lewisoohn, Walter Lewisoohn, Alice Lewisoohn, Irene Lewisoohn, Lily L. Voge, Julia Henry, Martin Vogel, Rosalie V. Henry, Leonore G. Henry, the heirs and next of kin of Jesse Lewisoohn, deceased. Send Greeting:

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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 attorneys, Solon B. Lillienstern, C. of New York, on or before the 20th day of February, next.

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.

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.

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, No. 95 William Street, in the City of New York, on or before the 9th day of May next.

GAREN, 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 Garen, 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, Abraham Cohen, No. 111 Broadway, in the City of New York, on or before the 30th day of January, next.

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 2nd day of May next.

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, 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.

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

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

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.

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.

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, No. 223 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.

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, Executors, at the office of their 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, 1919, next.

HANE, 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 Hane, 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. 51 Chambers Street, in the City of New York, on or before the 1st day of April, next.

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 his place of transacting business, 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.

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.

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, 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.

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 Neuberger, 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.

GOLDBERG, 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.

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.

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 2d day of June next.

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 2d day of June next.

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.

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.

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, No. 298 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March, 1919.

MUSLINER, ISAAC.—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 Isaac Musliner, 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, Charles L. Hoffman and Henry A. Friedman, No. 81 Nassau Street, in the City of New York, on or before the 17th day of March, next.

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 his place of transacting business, at the office of their attorney, William P. Maloney, No. 115 Broadway, in the City of New York, on or before the 20th day of January, next.

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.

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, No. 160 Broadway, in the City of New York, Manhattan, on or before the first day of April next.

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.

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.

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 his place of transacting business, at the office of their attorney, Abraham H. Sarason, No. 309 Broadway, in the City of New York, on or before the 10th day of June next.

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 his place of transacting business, at the office of their attorney, Abraham H. Sarason, No. 309 Broadway, in the City of New York, on or before the 10th day of June next.



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FRED L. REIS, EMIL LOEB, Executors. WOLF & KOHN, 233 Broadway, New York City, and ALEXANDER, COHN & SON, HEIM, 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.

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, next.

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.

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.

Dated New York, the 8th day of October, 1918. ABRAHAM L. LOWENSTEIN, LEON LOWENSTEIN, JULIUS BENDHEIM, Executors. MYERS & GOLDSMITH, Attorneys for Executors, 100 Broadway, New York City.

GOLDE, ISADOR.—Also known as Isadore William Golde, also known as Isidore W. Golde. 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 Isadore W. Golde, 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 her attorney, M. J. Sneidera, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of June next.

Dated New York, the 9th day of December, 1918. ALICE IRENE GOLDE, Administratrix. M. J. SNEIDERA, Attorney for Administratrix, 309 Broadway, New York City.

RUBENSTEIN, BETSEY.—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 Betsey Rubenstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of their attorney, Abraham H. Sarason, No. 309 Broadway, in the City of New York, on or before the 10th day of June next.

Dated, New York, the 9th day of December, 1918. JACOB RUBENSTEIN, Executor. ABRAHAM H. SARASON, Attorney for Executor, 309 Broadway, New York City.

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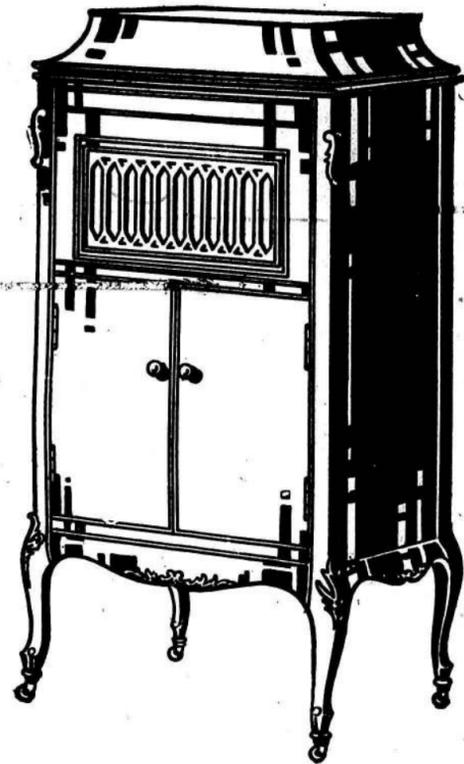
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