

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

MAGAZINE SECTION

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## The Jews in the Wars of the United States

### *The Revolutionary War.*

There were not many Jews in the United States at the time of the Revolutionary War, but the vast majority of them threw themselves enthusiastically into the struggle for independence. Indeed, long before hostilities commenced between Great Britain and her American colonies many Jews had espoused the cause of freedom. Moreover, the first decisive step leading to the Revolutionary War was the Philadelphia Non-Importation Resolution of 1765, among the signers of which were the following nine Jews: Benjamin and Samson Levy, Hyman Levy, Jr., Joseph Jacobs, David Franks, Bernard and Michael Gratz, Mathias Bush and Moses Mordecai.

Haym Salomon, by origin a Polish Jew, furnished a large proportion, \$300,000, of the money necessary to finance the Continental side of the war. As a coworker of Robert Morris, secretary of finance of the Continental Congress, Salomon ably aided the efforts of the former, and it is estimated that he gave in all some \$600,000 to our government.

The names of forty-six Jews who actually participated in the fighting of this war have come down to us; many of them won high rank in the service. Among these patriots may be mentioned:

Isaac Franks, lieutenant-colonel, Pennsylvania militia.

Solomon Bush, major, Pennsylvania militia.

Louis Bush, major, Pennsylvania militia.

David Salisbury Franks, lieutenant-colonel, on the staff of Benedict Arnold, but entirely blameless of the latter's acts of conspiracy.

Benjamin Nones, major in Pulaski's regiment.

Jacob Cohen, captain, Pennsylvania cavalry.

David Sarzedas, lieutenant, Georgia militia.

Jacob De Leon, captain, on the staff of General Baron de Kalb.

Jacob De La Motta, captain, on Pulaski's staff.

Philip Moses Russell, of Pennsylvania, surgeon's mate.

Abraham Seixas, lieutenant, Georgia brigade.

Mordecai Sheftall, deputy commissary-general of issues to Continental troops in Georgia, and commissary-general of purchase and issues to the militia.

Solomon Pinto, ensign.

David Nunez Cardozo, subaltern, South Carolina militia.

Marks Lazarus, sergeant.

Sheftall Sheftall.

Manuel Mordecai Noah.

Benjamin Mendes Seixas.

George Bush, major.

Jacob I. Cohen, captain.

Finally, we note that in Captain Richard Lushington's company of South Carolina militia, from Charleston, were enrolled a large number of Jews, some of whom have been mentioned in the foregoing list.

### *The War of 1812.*

In our second war with Great Britain, which was neither so protracted nor so important as the Revolution, probably only about forty-four Jews took an active part. Many more, however, like Judah Tonro, the philanthropist, of New Orleans, were to be found enrolling and serving in the informal forces raised in various places, such as Baltimore, in accordance with the exigencies of the contest.

A list of some of the Jewish officers engaged follows:

Mordecai Myers, captain.

Aaron Levy, major and later lieutenant-colonel.

Bernard Hart, division quartermaster.

Hayman Solomon, captain.

Abraham Seixas, captain and later major.

Moses B. Seixas, captain.

Solomon Seixas, captain and later major.

Haym M. Salomon, son of the Revolutionary patriot, lieutenant and later captain.

Sampson Simson, founder of the Mount Sinai Hospital of New York, ensign and later captain.

Nathan Myers, colonel.

Benjamin Gratz, lieutenant.

Jacob Myers, lieutenant.

Joseph Myers, lieutenant.

Chapman Levy, captain.

Myer Moses, captain.

Hyman Cohen, lieutenant.

Abraham A. Massias, major.

In this struggle the American Navy greatly distinguished itself. In this branch of the service a few Jews served throughout the war, and two of them won great prominence later in life. One was Uriah Phillips Levy, subsequently captain and, at the time of his death in 1862, the ranking officer in the United States Navy; the other was Levi Myers Harby, who became a captain in the Confederate Navy. Some other Jews who saw service with the navy during the War of 1812 were: Joseph B. Nones, Abraham de Leon, Mears Levy, Abram and Manuel Phillips, Gratz and Henry Etting and Ezekiel Solomon.

### *The Mexican War.*

Approximately fifty-eight Jews took part in our war with Mexico. On this struggle the published data are comparatively meagre; as additional sources of information are disclosed the names of other Jews who bore a share in this war will be revealed. Among those known to have participated therein were:

David De Leon, twice substituting for commanding officers killed in action or disabled by wounds.

Moses Albert Levy, surgeon-general.

Leon Dyer, colonel, quartermaster under General Winfield Scott.

Henry Seeligson, lieutenant, complimented by General Zachary Taylor for his conspicuous bravery at Monterey.

Alfred Mordecai, major of engineers.

Jacob Davis, sergeant.

Samuel Henry, sergeant.

Jacob Hirschborn, corporal.

David S. Kaufmann.

Adolphus Sterne.

### *The Civil War.*

At the outset of this terrible turmoil, in 1861, the Jewish population of this country was estimated at about 200,000. Some eight thousand Jews are believed to have served in both the Union and Confederate armies.

Of Jewish staff officers in the Union forces we mention:

Myer Asch, assistant adjutant-general.

Morris J. Asch, doctor of medicine.

Neumann Borchardt, major.

Isidor Bush, captain.

Max Cohnheim, captain.

—— Dessauer, captain.

Jacob Frankel, minister, chaplain of hospitals by appointment of President Lincoln.

Edward Jonas, captain.

M. Lulley, major.

Isaac May, captain.

Louis H. Mayer, sergeant.

Nathan D. Menken, captain.

Isaac Moses.

Julius Spring, captain.

Joseph Franklin Tobias, major.

The Congressional medal of honor for conspicuous bravery displayed was awarded to: Leopold Karpeles, Benjamin B. Levy, Henry Heller, Corporal Isaac Gans, Sergeant-Major and Adjutant Abraham Cohn, David Obranski and Abraham Grunwald.

Prominent Jewish officers in the Union army included:

Edward S. Solomon, brigadier-general, subsequently Governor of Washington Territory by appointment by President Grant.

Marcus M. Spiegel, colonel.

Joseph B. Greenhut, captain.

Leopold C. Newman, lieutenant-colonel.

William Mayer, general.

Frederick Knefler, major-general by brevet.

Leopold Blumenberg, brigadier-general by brevet.

Albert Luria Moses, lieutenant.

Henry Seeligson, lieutenant.

Of the Jews in the Confederate service the name of Judah P. Benjamin, Attorney-General, Secretary of War and finally Secretary of State in Jefferson Davis' Cabinet, demands first place. Others served as staff officers in the Confederate Army. The names of some of these follow:

Simon Baruch, doctor of medicine, assistant surgeon-general.

David De Leon, surgeon-general.

J. Randolph Mordecai, assistant adjutant-general.

A. J. Moses, captain.

Alfred T. Moses, major.

Altamont Moses.

Raphael J. Moses, colonel.

A. C. Myers, general.

In the Confederate Navy, besides Captain Levi Myers Harby, previously mentioned, were: Lieutenant Perry D. Leon, Louis P. Levy, Midshipman Randolph Lyons, Lazarus and Simon Weil, Isaac Moise, Paymaster I. C. Moses and Z. P. Moses.

#### The Spanish-American War.

On February 15, 1898, the United States battleship Maine was destroyed, as the result of an explosion, while at anchor in the harbor of Havana, Cuba, with a loss of 266 lives. This led to the war between Spain and this country. In this conflict about 2,500 Jews took part with the American forces, the majority of whom were privates in the ranks. Adolph Marix, Commander and later Rear-Admiral in the United States Navy, was judge-advocate of the naval court of inquiry into the Maine disaster.

#### The European War.

Again our country took up arms in the cause of liberty and democracy, and again called upon her sons to aid in making the world safe for these precious jewels of human beings. As in all previous national emergencies, America's sons of all races and creeds responded loyally to her call.

It is manifestly impossible accurately to estimate the number of Jews in the service; yet it may be said without conscious exaggeration that (September, 1918) some 60,000 Jews were enlisted in the army and more than 3,000 in the navy of the United States.

## Jewish Rights in Eastern Europe

BY LOUIS MARSHALL, ESQ.\*

It is a source of great satisfaction to me to be permitted to present to you some facts which all of us should understand fully before we are qualified to act at this Congress with respect to the most important—and I speak advisedly—the most important of the subject on which we shall be called upon to deliberate. The question of Palestine is no longer a mooted question. It has become a settled question. The action of the British Government, indorsed as it has been by that of France, Italy, Serbia, Greece and other of the allied nations, approved as it has been by the President of the United States, will undoubtedly receive at the Peace Conference which is about to assemble at Versailles, the sanction of all the nations of the world.

It is not for us to say how the problem shall be worked out. Your president, in his address this afternoon, most admirably indicated the various plans which will be presented for consideration by the nations whose guarantee is essential in order to make effective the British declaration with the several clauses which constitute a component part of it. We here in America sympathize with every Jewish aspiration. Many of us who have in the past been disconnected with the Zionist organization, many of us have felt that it would be a privilege to assist in the rehabilitation in the land of our fathers.

This is not on my part an eleventh hour recantation or acceptance of principles. There are some of us who have in the past been classed as anti-Zionist, which we never were, who have gladly participated in work in the Holy Land for the purpose of developing it agriculturally and educationally. Personally I was connected with the Jewish Agricultural Experiment Station at Haifa from its beginning. I was also one of the short-lived members of the Board of Trustees of the Technicum, and as such had the honor of participating in the first war against Germany growing out of the unfortunate, as it appeared then, experience of the Technicum, but which proved a blessing in disguise.

I pass, therefore, from the subject of Palestine to that which should give us all the greatest concern—the welfare, the protection, the emancipation of the Jews of Eastern Europe. This is the time, if the time shall ever come in our sad history, when light can be made to break upon it. This is the accepted time and hour when the united will of the Jewish people must be heard at the peace table, to the end that real liberty may come and that we shall not again be fed upon false promises as we were in 1878.

Russia is now in a turmoil. She has been split into several, yes, into many States. Conditions which now prevail in that vast area it is difficult at this time suitably to weigh. I am confident that if the conservative elements of Russia shall once more come into power, I refer to such elements as those led by Prince Lvoff, Milyukov and Kerensky, men honored throughout the world as representatives of justice and liberty—the men whose first act when they came into power was to abolish all of the hateful and oppressive laws against the Jews and to wipe them from the statute book—I say that if these men shall come into power again, then it is certain that the rights of the Jews of Russia will be fully protected, and they will then enjoy absolute equality in a nation founded upon the principles of constitutional law.

Today, however, Russia is divided into many territories, each with its own problem. It is not for us, a people seeking rights for itself, to take sides in the bitter controversies that have arisen. Our interest is in the preservation of law and

order and the disappearance of the tyranny and despotism of monarchies and anarchies alike. It must be our purpose to protect the rights of our own people. That is our specific problem—a task sufficiently large to occupy our thoughts exclusively. We are not sitting around the peace table. It is not for us to say where the boundaries of any of the nations of the world shall be fixed or located. I say this most earnestly by way of caution, lest we should here undertake to do that which is entirely beyond our jurisdiction, and which, if attempted, would prove to be the height of unreason and of supreme danger. Such an unwarranted effort would inevitably lead to the usual consequence of multiplying our enemies and of grinding us into dust between the upper and lower millstone. We have had enemies enough in the past. We desire no enemies. We want friends and equal rights for all men in all lands.

Then there is Jugo-Slavia, Czecho-Slovakia, new states desiring recognition at the peace congress, states which present for solution their own problems, in which the Jews of those regions will be concerned to the same extent as all other people residing within the boundaries, whatever they may be, that shall eventually be assigned to these new states. It is not for us to give expression to views on the political issues arising out of the aspirations of the inhabitants of those areas.

Then there is the question of Roumania—not merely that of the old Roumania consisting of Wallachia and Moldavia—but of the new Roumania that has been projected, which seeks to add to the present boundaries Bessarabia, Transylvania and Bucovina. There are now between 250,000 and 300,000 Jews in the old Roumania. Should the new Roumania be organized with this additional territory, the population of Roumania would probably include 750,000 Jews. Hence the Roumanian problem as affecting our people, serious and tragic as it has been, becomes even more serious, because it affects the rights and liberties not only of those to whom they have been hitherto denied, but also of those who have for some years at least enjoyed a certain degree of human rights. The amelioration of the fate of the Jews of Roumania now assumes, therefore, for us a task of huge dimensions.

But the greatest, the most important, the most difficult of our complications, are those which revolve around the new state of Poland which is sought to be created. As projected, that will include Russian Poland—I do not express any opinion as to what the boundaries should be—but as projected, that would include Russian Poland, Galicia, a part of Silesia, a part of Prussian Poland, with a window upon the Baltic Sea at Danzig. A Poland thus constituted would have a Jewish population of practically four million. It is the future of these, our brethren, that we should take to heart tonight, and so long as this Congress shall remain in session, and every moment that shall elapse from now on until the peace congress shall have pronounced the verdict.

We know, to our great sorrow, of the sufferings of the Jews in all these countries. We know how in Roumania they were cheated out of the heritage of liberty intended to be conferred upon them, by a crime which has no parallel in history. Not only were they cheated, but the Great Powers that sought to protect them were also cheated. They demanded that Roumania should give to the Jews equal rights, and Roumania promised that it would do so. And then, by a dishonorable and dishonoring trick, Roumania declared that the rights which it had pledged itself to accord to all of its citizens were to be withheld from the Jews because it was arbitrarily insisted that they were not citizens, but aliens, in spite of the fact that they had for centuries lived in Roumania and had no other home on earth. Rights of citizenship, it was insisted, could only be acquired by such Jews as would become naturalized by special acts of the Roumanian Parliament. But these acts of grace have been studiously withheld, so that only 300 Jews have been naturalized by means of such legislation during the past forty years. Added to this iniquity is the terrible fact that, since 1878, as many as 220 restrictive laws have been passed by the Parliament of Roumania aimed against the Jews, which have literally taken from them the few remnants, not of rights, but of privileges which had been grudgingly vouchsafed to them. It is really impossible for us who have by Divine Providence been enabled to breathe the free air of America, to grasp the significance and the enormity of this exhibition of man's inhumanity to man.

Reverting once more to Poland, I shall not deal with what may in these swift years be termed ancient history. Professor Friedlander, in his admirable work on Poland, portrays the sufferings of the Polish Jews. We are all familiar with them. We all know of the patriotism of the Jews of Poland and their devotion to the land of their birth. We all know of their participation in the various revolutions by which it was sought to regain Polish freedom. We also know that even during the Polish revolution of 1862, in which so many Jews took a leading part, among them the late Dr. Marcus Jastrow of this city, when it was proposed to grant the Jews equal rights, it was done in connection with a law which stated that in consideration of securing the rights to which they were unquestionably entitled in common with all other Poles, the Jews would be required to submit to the indignity of foregoing the use of the Yiddish and Hebrew languages in speech and in their commercial dealings. We also know, alas! that ever since 1912 there has been in active progress in Poland that horrible economic boycott which has threatened the absolute annihilation and extermination of our brethren in Poland. It is said that the boycott has recently ended. If it has ended, it has only been very recently. We know further, that that boycott has been in operation for practically six years. We know how it has poisoned the very roots of government, how it has incessantly worked into the consciousness of the entire population. We know further, what a tremendous burden of sorrow and destitution it has imposed upon the Jews of Poland.

We have also heard during the past weeks, by means of cablegrams received from Copenhagen, Amsterdam, Rotterdam, The Hague, Paris and other parts of Europe, that pogroms and massacres have been taking place in Poland, Galicia and Roumania, accompanied not only by loss of life, but by looting and the destruction of property.

It is denied by some of the Polish leaders that such pogroms have actually occurred. It is admitted that lives have been lost and there have been outbreaks, but it is alleged that they have been the concomitants of civil war, and that in the natural course of such warfare Jews have been injured and killed. In the course of these outbreaks it is said that the Ruthenians and the Poles have fought, that the Jews have taken part on both sides, and consequently they have sustained loss of life and injury. That is the statement made on behalf of the Poles. This information does not correspond with that which has come to us from other sources, reputable and trustworthy. At all events, such conditions unquestionably prevail.

Some of us have given careful study to the Polish situation, as we have to that of Roumania and other lands, in anticipation of the termination of the war and with full appreciation of the fact that at the peace table the fate of Poland as well as that of its Jews and those of other lands in which they live, will of necessity be determined. It has been our purpose to secure guaranties that if new governments are created or new and enlarged states are formed, it must be upon compliance with conditions precedent which will in law and in fact secure to the Jews the equal rights for which they have so long striven and to which they are entitled. We shall not accept any false promises or any transparent shams. We will not content ourselves with anything less than such guaranties as shall be enforceable by the power that shall insist upon the giving of such guaranties. We do not propose to repeat the unfortunate Roumanian experiences. Our eyes have been opened to the necessity of precise definition and self-executing grants, and if we fail in the fruition of our purpose it will not be because of lack of effort on our part.

Since last April a number of us, including Mr. Schiff, Mr. Rosenwald, Judge Mack, Oscar S. Straus, Dr. Wise and Mr. de Haas, have been in conference with the leaders of the Polish party in this country, including Mr. Paderewski, the representative in America of the National Polish Committee, of which Mr. Dmowski is the chairman; Mr. John F. Smulski and others. We received sweet words of promise from them eight months ago, but we were not given the assurances of an immediate termination of the boycott, which we demanded as a sine qua non. We were informed that a favorable recommendation would be made to the Polish National Committee of Paris, but we heard nothing from them, although we had been promised an early answer, until the latter part of September. Then, after repeated efforts to obtain action, we received a communication to the effect that the Paris committee had adopted a resolution which, in substance, stated that all citizens in Poland would be assured equal civil, religious and political rights. Here, again, the word "citizen" was used; we were again regaled with practically the same form of expression found in the Berlin treaty of 1878, and which proved a Dead Sea apple. Of course, we were not satisfied. Then followed a series of conferences with Mr. Dmowski, with Mr. Paderewski, and with both of them together, who finally decided that they would take up the subject with their Paris committee and inform us of their conclusion through their American representatives. Then came the new turn of the political kaleidoscope of Poland, and General Pilsudski appeared as the head of political and military affairs in Poland, with an army at his command.

Of course, nobody can say how many more twists there will be to that kaleidoscope which marks the shifting scene of Eastern European agitation. That does not concern us. If there is to be a new and independent and enlarged Poland, it matters not whether Dmowski, or Paderewski, or Pilsudski, or their respective followers, shall be at the head. Whatever it may be, justice must be done to the Jews. All these different conferences, and they were many in number and long and wearisome, and all of them followed by correspondence, culminated during the past week in a series of meetings with the representatives of the National Polish Department, that being the American branch of the National Polish Committee of Paris, of which Messrs. Dmowski and Paderewski are the leaders, who are represented in this country by Mr. John F. Smulski, and the Polish National Defense Committee, which is the representative here of the Pilsudski party, consisting of radical, Socialists and Poles liberal in their tendencies—the popular element of Poland—as distinguished from the aristocratic element. These organizations apparently have come together, recognizing the necessity of union in order that they may secure for Poland the rights for which they will ask the peace conference. Hence they have recognized that at this time they cannot ignore, but must count with the Jews. They are sufficiently impressed with the fact that they cannot ignore the Jews, and that mere promises will not now prove sufficient. They no longer doubt that there will be those who will seek to convince the world that no people whoever they may be are entitled to national existence and to national rights until they are prepared to respect and give full recognition to the rights of minorities. In this spirit they have come to us. They have sought to convince us that there have been no pogroms. They admitted, as their leaders had admitted, the existence of a destructive anti-Jewish boycott. Some of them have ventured the thought that even that has been exaggerated. But in view of the fact that their leader, Mr. Dmowski, not only conceded its extent as well as its continued existence, and had boasted that he was its inventor and was even pleased to hear it characterized as monstrous because he liked that word, they finally came to the point of saying that although there had been this boycott, it was no longer in force but had spent itself.

\*An address before the American Jewish Congress, Philadelphia, Pa., December 15, 1918.

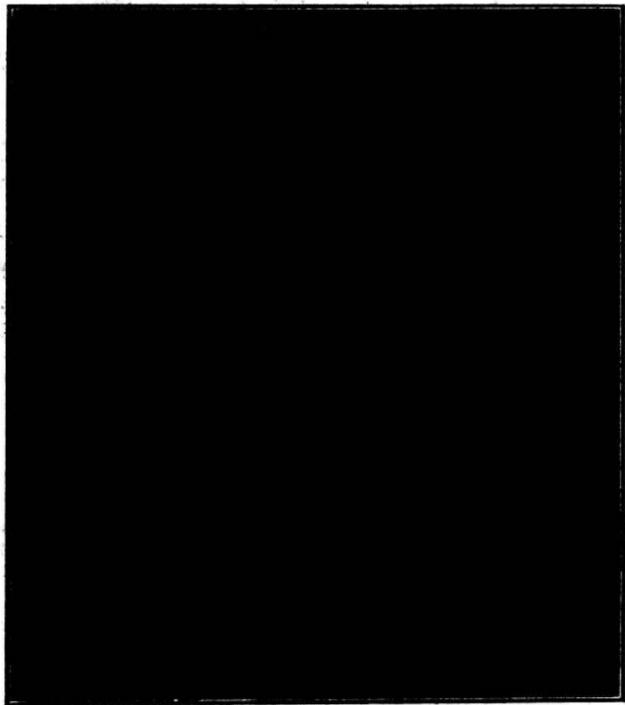
I do not care to what extent they may be permitted to save their faces, provided we can accomplish what it is so essential to accomplish—the emancipation of our brethren in Poland. We have no feelings of animosity against any people in the world, even though we have for ages been grievously wronged. We Jews know too well what hatred and animosity mean. We know that for these twenty centuries we have been the victims of senseless hate and passion. We further are ready to show by our example that, knowing what national hatreds are, we seek their extirpation. We are prepared to forgive the past. We only ask that our future may be secure. In Palestine the Jews have pledged themselves to recognize the rights of every people and every creed. The Jews of America know what it means to live in harmony and unity with their fellow citizens whatever their nationality or origin may be. The Jews of Poland would only be too happy were great and

consistent with the character of the Polish people, nor do they believe that any industrial boycott is now in force in Poland.  
 "Speaking as representatives, and in the name of the four and a half million Poles in the United States and Canada, they declare that they are unalterably opposed to pogroms and boycott under any circumstance whatsoever.  
 "They firmly assert their belief in and declare their readiness to support the principle that the Jews in Poland are entitled to the same rights and protection as any other part of the people of Poland.  
 "They stand for a united and independent Poland, grounded upon the same principles and religious, political and industrial freedom as are guaranteed by the Constitution of the United States.  
 "They deplore the reports now in circulation, especially since they consider them to be conducive to differences such as are sought to be avoided.  
 "They have therefore proposed to

written into the Magna Charta of 1919, and not as they were in 1878 into the treaty of Berlin, as the expression of a mere desire, of a pious wish, or an academic aspiration, but written in such a form and in such burning words that they will of necessity become the conditions precedent without compliance with which the organization of the new government will become futile. The adoption and incorporation into the constitutions of these new states and clauses which will effectuate the wil of the Peace Conference must precede and not follow the going into operation of the chartered rights of the new states, this and this only will confer on the Jews of these lands the rights which they demand, and to which, according to the enlightened conscience of mankind and especially of the protagonists of liberty, they are entitled.  
 Of course, we must look upon this as a practical question. We cannot change humanity over night. A Peace Conference cannot make men different from what they are. Those who have the writing of the treaty in charge must see to it that the pact which is made, that the contract that is entered into, shall be self-perpetuating, can be enforced by its signatories, and shall have behind it the sanction to make it at all times an effective instrument which cannot be repudiated. We cannot as Jews afford to invite animosities, to embark upon controversies, to say that this or that shall not be done, or that this or that state shall not be formed, or that the boundaries of the respective states shall be here or there. We are not seated at the peace table. It is not within our power or within our desire to determine these political issues. Various new nations are about to be organized. The Jews constitute but a fraction of each of them. Their lot is with the people among whom they are to live. They can only insist, and I wish to repeat it over and over again, that if these nations, however few or numerous they may be, and however weak or powerful, are formed, then our rights must be the rights in every way equal to those of any other inhabitant of the state in which we dwell. That is the fundamental principle of justice and righteousness for which we must contend until time shall be no more.

JEWISH NATIONALISM.

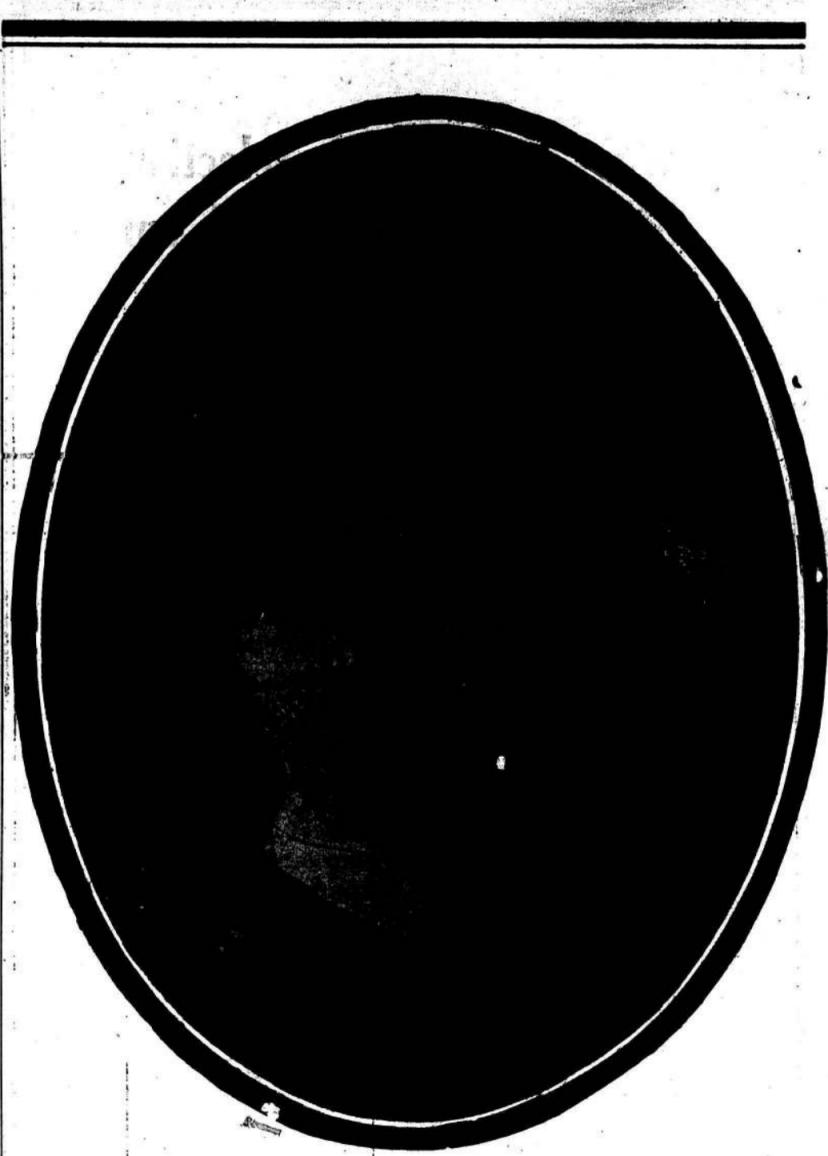
"When it is rational to say, 'I know not my father or my mother, let my children be aliens to me that no prayer of mine may touch them,' then it will be rational for the Jew to say, 'I will seek to know no difference between me and the Gentile, I will not cherish the prophetic consciousness of our nationality—let the Hebrew cease to be, and let all his memorials be antiquarian trifles, dead as the wall-paintings of a conjectured race; let him hold the monuments of his law which carried within its frame the breath of social justice, of charity, and of household sanctities—let him hold the energy of the prophets, the patient care of the Masters, the fortitude of martyred generations, as mere stuff for a professorship!'  
 "The divine principle of our race is action, choice resolved memory. Let us contradict the blasphemy, and help to will our own better future and the better future of the world—not renounce our higher gift and say, 'Let us be as if we were not among the populations'; but choose our full heritage, claim the brotherhood of our nation, and carry into it a new brotherhood with the nations of the Gentiles. The vision is there; it will be fulfilled."  
 George Eliot, 1876.



Hon. LOUIS MARSHALL

powerful Poland established in which they may have a voice and part, and to whose development they may contribute an equal share of love, loyalty and devotion. We, therefore, are not opposed to any Poland that the Peace Conference may be prepared to organize—provided only that the Poland so created, whatever its territory may be, shall recognize the fundamental rights of liberty for all of its inhabitants, and shall confer them with proper guaranties upon every man, woman and child within its boundaries, however humble they may be.  
 After much discussion, we received from the Polish conferees a document signed by the representatives of those two important Polish organizations, which claim a constituency of four and one-half million non-Jewish Poles in America. It is addressed to the American Jewish Committee and the Zionist Organization of America, and reads as follows  
 "Gentlemen — Communications emanating from various sources have been in circulation in this country during the last few weeks, to the effect that pogroms have been conducted in Poland and Galicia, resulting in the massacre of Jews and in the destruction of their property.  
 "The Polish National Department of the Polish National Defense Committee do not admit the truth of these reports, believing as they do, that such practices are contrary to the traditions and in-

the Jews of America that a commission be constituted, composed of two Jews and two Poles of the United States, and of two representative Americans who are neither Jews nor Poles, for the purpose of investigating the actual conditions in Poland affecting the Jews and of making a public report of their findings.  
 "(Signed)  
 "John F. Smulski,  
 "President National Polish Department.  
 "T. M. Helenski,  
 "Member National Polish Department.  
 "Alexander H. Debski,  
 "Bronislaw D. Kulakowski,  
 "For Polish National Defense Committee."  
 This is at least a frank statement on several points First, that they hold in abhorrence and detestation pogroms and boycotts under any circumstances whatsoever; secondly, that they recognize the principle that the Jews must have full and equal rights of citizenship in Poland; thirdly, that those rights are to be protected and are to be as complete as those that are guaranteed by the Constitution of the United States to the citizens of our glorious and beloved country. That is probably all that can be expected from any Peace Conference, provided that it shall write these conditions into the treaty by which its deliberations are to culminate and which is to constitute the character of the new government to be created. These conditions are to be



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THE WORLD'S WATCH OVER TIME

## INTERMARRIAGE

By Rev. Dr. David De Sola Pool \*

From one point of view the gravest problem which Jewry is facing today is that of intermarriage between Jews and Christians.

This problem is not a new one in Jewish history, but it is more general and, therefore, more urgent today than it has ever been before. We Jews have always been a small minority in the world, and because of this we have had to struggle consciously and sternly for our survival. From the very beginning of our history it was realized that marrying outside of the Jewish fold carried with it a menace to our Jewish survival. Already at the dim dawn of Jewish history Abraham, the founder of the Jewish people, had to decide between his two sons, Ishmael, the son of a strange wife, and Isaac, the son of a Hebrew wife. To insure that the tradition which he was founding should be transmitted in its purity to the next generation, Abraham sent away Ishmael and chose Isaac as his true son, physically and spiritually. Isaac in his turn was faced with the same necessity of choice between his two sons, Esau and Jacob. After Esau had married a Hittite wife and thereby had put himself outside of the direct line of Jewish tradition, Jacob became the natural and inevitable heir of Jewish life and thought.

Later, when the Hebrew descendants of these patriarchs had become a people their integrity as a people was threatened by the mixed multitude of Egyptians who seized the opportunity of escaping from Egyptian bondage with them. This mixed multitude was the cause of considerable trouble to the newly born Jewish people on its weary pilgrimage to the promised land, Palestine. Throughout the whole of Biblical history there is repeated testimony to the troubles which came to the Jewish people and its individual leaders through disregard of the prohibition of intermarriage. This prohibition is expressed most explicitly in the following words: "When the Lord, thy God, shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee \* \* \* thou shalt make no covenant with them \* \* \* neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For he will turn away thy son from following Me that they may serve other gods; so will the anger of the Lord be kindled against thee and He will destroy thee quickly." (Deuteronomy, vii, 1-4.)

How great a menace the disregard of this prohibition became is made as clear in the latest parts of the Bible as it is in the earliest Biblical history. Ezra saw that the "people of Israel \* \* \* have not separated themselves from the peoples of the land \* \* \* for they have taken of their daughters for themselves and for their sons \* \* \*" (Ezra ix, 1, 2). This disregard of the fundamental law of Jewish self-preservation had become so serious that Ezra and Nehemiah, the leaders of the people, induced them to take the drastic measure of divorce from their non-Jewish wives. So far was the mixture of blood progressing that these far-seeing leaders saw that no steps less thorough than this could succeed in preserving the integrity of the Jewish people. Later, the rabbis, from bitter experience, set their faces sternly against mixed marriages, and all the years of subsequent Jewish history have borne wit-

ness to the practical wisdom of their policy.

Since the nineteenth century when emancipation brought about a free mixing of Jews and non-Jews, the opportunity for intermarriage has grown. One of the first results of emancipation of the Jews was an enormous increase in the number of intermarriages; and since those first days of tolerance all over the world there has been a striking and most ominous increase in intermarriage between Jew and Gentile.

Why in these days should Judaism still continue to oppose intermarriage? It is argued that the strength of the power of love is such that no consideration of expediency can withstand it. If this were true, and men married when they fell in love without allowing their heads in some measure to control their hearts, marriage would by now have become a thoroughly discredited human institution. The experience of the human race has decreed that between falling in love and getting married, there shall be no appreciable interval for reflection. This experience is summed up in the proverbial saying, "Marry in haste, repent at leisure." Every marriage is virtually an irrevocable act, and a mismatch can

and in their own individuality. It is these fundamental differences between Jew and non-Jew which lurk beneath the surface, watching and working for the opportunity which friction brings to break through and aggravate any discord which may arise in a home based on the union of Jew and Gentile.

It is a demonstrable fact that this deep-lying incompatibility of nature in the parties joined in a mixed marriage works strongly toward bringing domestic division and disruption into that home. Happiness in the home is an atmosphere created by sympathetic feelings on the part of husband and of wife. Among the strongest and deepest of these feelings are the race feelings just mentioned and religious feeling. One can argue ill with feelings. A feeling is its own justification, and it seldom yields to logic. The feeling which the Jew has toward Judaism and his Jewish people is something which he can often hardly explain to himself. His brain may tell him that he is not an observant Jew, that he rarely attends a house of worship, that his beliefs are few, that he is far from living up to the religion as he was taught it as a child, and that perchance he has few Jewish connections. Yet, suffusing his whole being is a strong feeling of warm sympathy with and pride in his religion and people.

Let any one but insult Judaism or the Jews in his hearing, and it will at once be seen how strong and how real is his almost undreamed-of feeling for his religion and his people.

Rev. Dr. DAVID De SOLA POOL

be rectified only by the costly, tedious and painful processes of the divorce court. The Jewish man who has fallen in love with some fair non-Jewish maiden would therefore do well not to overlook some of the practical considerations involved in his taking the final step of marriage with its lifelong obligations.

Deeply rooted in the nature of all of us are profound race memories which centuries of race tradition have woven into the very fiber of our natures. So enlightened and liberal a non-Jewish writer as George Eliot recognized these inner essential differences between Jew and Gentile. She describes one of the Jewish characters in her novel, "Daniel Deronda," as not of "a nature that would bear dividing against itself; and even if love won her consent to marry a man who was not of her race and religion, she would never be happy in acting against that strong native bias which would still reign in her conscience as remorse." There is at bottom an ineradicable race feeling which in our own days is stirring the Czechoslovaks, the Arabs of the Hejaz, the Poles, the Jews and all other distinctive racial groups, to assert themselves in their own right

This latent feeling will co-exist in the Jewish husband for Judaism and in the Christian wife for Christianity, though perhaps neither will suspect its existence. So long as the skies are fair and no clouds cast a shadow over love's young dream, these feelings will remain below the surface. But at the first threat of trouble within the home these feelings will struggle for expression. The incompatibility of his feeling for Judaism and of hers for Christianity will inevitably serve to add fuel to the smoldering fires of domestic discord.

A striking and irrefutable proof of this is furnished by the practical test of the figures of divorce in mixed marriages, as compared with those in marriages which are not mixed. Thus, in Berlin, "during the ten years 1892 to 1902, to each 1,000 marriages there were divorces as follows: Jews, 3; Christians, 3.91; Jews married to Christian women, 10.09; Christians married to Jewesses, 11.16. Mixed marriages are thus three to four times more likely to be dissolved than pure marriages." (Fischberg.) Such figures, which can be paralleled from other sources, constitute a clear proof that a mixed

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marriage is far more likely to turn out unhappily than a normal marriage between a couple of similar race and religion.

Another aspect of the mixed marriages which should make a man pause before he enters into it at the call of his heart without the control of his head, is the thought of the division which the mixed marriage brings between his new home and his parents and the parents of his wife. Though both husband and wife may be unobstant in their religious practice, his parents and her parents are likely to have stronger religious feelings. Both the Jewish and the Christian parents will be apt to look with disfavor upon the mate chosen by their child. No man worthy of the name will without further thought, enter into a union which he knows will mean a lifelong sorrow to his parents, and which may result in a complete break between him and the father and mother who have given him life. This is the ancient tragedy of Isaac and Rebecca to whom the Hittite wife of their son Esau was "a bitterness of spirit." "And Rebecca said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good shall my life do to me?" (Genesis xxvi, 34, 35; xxvii, 46.) It is the tragedy of the parents of Samson, who said to him when he announced his intention of marrying a philistine wife: "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the Philistines?" (Judges xiv, 3.) The parents' heart too often breaks at the knowledge that the son on whom so many of their hopes have been bestowed, is contemplating a marriage that must mean a complete break with the Jewish tradition for which they and the whole Jewish people have struggled and suffered for centuries.

Such a marriage usually forebodes a farewell to Judaism and the Jewish people. The Jewish husband, married to a Christian wife, will be unable to keep firmly to his Jewish moorings. Even if he stands firm in his general feelings toward his people and his religion, he is likely to lead an increasingly less Jewish life. He will hardly develop in the same Jewish spirit as if he had married a daughter of his own people, who could strengthen his Jewish feeling and care for the Jewishness of his home.

If the Jewish integrity of a man who enters into a mixed marriage is threatened, it may be fairly said that the fate of the children of a mixed marriage is practically settled in advance. The Jewish law prohibiting mixed marriages explicitly gives as its reason the prospect that the non-Jewish wife "will turn away thy son from following God. . . . and He will destroy thee quickly." (Deuteronomy vii, 3, 4.) In the days of Nehemiah, this forecast was vividly verified. For Nehemiah observed that the children of mixed marriages were speaking the foreign tongue of their non-Jewish mothers. They were not growing up to speak the language of the Jews, i.e., to think, talk and act as Jews. (Nehemiah xiii, 23-27.) This result is almost inevitable. For the children will take the course of least resistance. The religion of the mother, Christianity, is the dominant religion of the land, and therefore comparatively easy to follow; the religion of the father is the religion of a small minority, set about with difficulties of observance in a non-Jewish land. To be a Jew means to set on oneself religious restrictions and social limitations. What chances are there that the children of a mixed marriage will make any serious attempt to keep the difficult Jewish seventh day Sab-

bath instead of the easy Christian first day Sunday? What prospect is there that the children of a mixed marriage will care for Passover as much as they care for Easter? What probability is there that the children of a mixed marriage will celebrate Chanuka, an obscure Jewish festival, instead of giving themselves up to the Christmas which all the world will be celebrating? The religion of the minority struggles every moment against absorption in the religion of the majority. If the child's parentage gives him an equal choice, he will almost inevitably choose the easy religion of the majority, and the fuller social opportunity that is before the non-Jew.

The facts themselves prove this. "All statistical evidence on the subject shows that about 75 per cent. of all the children born to Jews married to Christians are baptized immediately at birth, and only 25 per cent. are raised as Jews." (Fischberg.) In Hungary, of the 4,069 mixed marriages contracted during the ten years, 1895 to 1904, 85.13 per cent. declared that they desired to bring up their children as Christians, and only 14.87 per cent. decided in favor of the Jewish religion. Similarly of the Jewish religion. Similarly in New South Wales, where the husband was Jewish, only 25.99 per cent. of the children were raised as Jews. In Copenhagen, out of 370 families of Jews married to Christians, 61 raised their children as Jews, 288 as Christians. In Prussia, in the year 1905, only 22.67 per cent. of the children of mixed marriages were raised as Jews. These figures tend to become more and more extreme as the years go on.

Even in those cases where the children of a mixed marriage are brought up as Jews, "this does not represent the entire loss sustained by Judaism through intermarriage. A person who has one parent of Christian origin, even if raised as a Jew, is more likely to marry a Christian than a Jew, because socially he comes into intimate contact with his Christian relatives and their friends. It is also not so difficult for him to be baptized, because he considers himself as much of Christian as of Jewish origin. It is Ruppin's opinion that hardly 10 per cent. of the children resulting from mixed marriages remain Jews for any considerable length of time. Of these it is doubtful whether any Jews are left after two or three generations." (Fischberg.)

In the face of this disastrous effect of mixed marriages on Jewish life, and more especially in the face of their increasing frequency, it may be asked what is the modern Jewish attitude toward these facts. The Jewish attitude towards mixed marriage is the same as the historical attitude of the church. Many of the church councils issued edicts prohibiting Christians to marry Jewish wives. Every religious group is zealous for its own integrity. But we Jews have an added reason for zealously struggling to maintain ourselves as Jews. For we constitute something more than a religious group. We are also an historically distinctive people. We came into existence and have been preserved as a separate people by our religion Judaism. It is the Jewish religion, with its unwavering emphasis on the Jewish seventh day Sabbath, its distinctive Jewish holy days and festivals, its wealth of ceremonial observances, and its sublime religious literature, which has created the Jewish people with its strongly marked identity. If, then, every people has the right to exist, and every religion has the right to exist, we Jews possess the right to existence in double measure. For we have both the material claims for survival of the race and the spiritual claims for survival of the religion.

The Jew who marries "out," therefore, is actually marrying himself outside of his people, and is marrying himself outside of his religion. He is committing a double desertion, and is contributing to the weakening both of his people and of his religion by his personal defection.

There is no difference of opinion between orthodox Jews and reform Jews in their attitude toward the mixed marriage. It goes without saying that orthodox Jews, with its hope of a Jewish restoration in Palestine, regards intermarriage as treason to the Jewish people and to Judaism. But reform Jewry is no less emphatic in its condemnation of intermarriage. One of the early leaders of reform Judaism in America has said that every mixed marriage is a nail in the coffin of Judaism. In less figurative style, the reform Rabbis of the United States, meeting in conference in New York City, in 1909, passed a resolution declaring "that mixed marriages are contrary to the tradition of the Jewish religion and should therefore be discouraged by the American Rabbinate." No Rabbi, even the most liberal, will officiate at a mixed marriage unless the non-Jewish bride or bridegroom has previously accepted Judaism.

Yet what does this conversion usually mean? If experience had shown that mixed marriages usually followed a convinced acceptance of Judaism on the part of the non-Jewish element in the marriage, Jewish feeling would no more oppose intermarriage than Roman Catholic feeling opposes it when the promise is given that the children will be brought up in the Catholic Church. But almost uniformly, experience shows that a mixed marriage is contracted more or less hurriedly; and when the non-Jewish element in the union does undertake conversion to Judaism, this conversion is in nine cases out of ten little more than a superficial form. It is usually undertaken to please the Jewish husband or wife, or to satisfy the Jewish parents-in-law. Jewish tradition demands that a proselyte, in order to be received into the fold of Judaism, shall accept Judaism for its own sake, and not for the sake of a love affair. The acceptance of Judaism must be an acceptance of Jewish teachings after a prolonged and intensive study of Judaism, and a sincere adoption of Jewish life and Jewish observances for all time to come. Of how many converts who have accepted Judaism for the sake of a mixed marriage can it be said that Judaism means anything at all to them in their daily life? Of not more than the fewest of a small number can it be said that their constitute a real accession to the Jewish people. Judaism and the Jewish people do not seek converts. Fighting to maintain themselves at all, they are not strong enough to take into themselves any blood from the outside, unless this blood will unite with and strengthen their own Jewish life blood, instead of diluting it still further and making their chances of Jewish life still weaker.

It is this consideration which makes it apparent that for a Jew to marry an unreligious Christian woman, or an agnostic or unbeliever, is no less detrimental to Judaism than for him to marry an observant Christian. For the chances of her strengthening the Jewish atmosphere in the home are just as small as in the case of the believing Christian. The children are perhaps even less likely to be brought up as Jews when neither parent cares for religious life than when both or one of the parties values the restraints, safeguards and inspiration of religious training. The Jew has therefore set his face consistently against a marriage which is not solemnized under religious auspices. He regards mar-

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riage as the foundation of stable society which it helps build up, should be entered into under the most solemn conditions, and not merely as a civil legal contract. While the Jew, always a respecter of the law of the land, regards civil marriage as binding, he does not look upon it with favor unless it is supplemented by a religious consecration. Centuries ago, the Rabbis declared that marriages are made in heaven, and in this spirit the Jew holds that they should be solemnized by the invocation of the heavenly blessing. A mixed marriage cannot be blessed sincerely by priest, clergyman or rabbi, and the augury for married life is ill when the nuptial day cannot be made a day of religious consecration.

When the universal conscience of Jewry is so firmly set against intermarriage, it is not because the Jew feels himself to be in any sense superior to the non-Jew, any more than he feels himself to be inferior to the non-Jew. It is no feeling of narrow separatism, racial pride or unreasoning exclusiveness, that makes the Jew oppose the mixed marriage. The reason for his attitude is to be found in the fundamental instinctive desire for Jewish survival—the instinctive protest against Jewish extinction. Deep down, inextricably interwoven into the very fibre of our being, is this instinct for self-preservation, both in our own persons as members of the Jewish people, and in our children whom we would see grow up in the same people as has been ours, our parents' and our ancestors' for thousands of years. This is a natural and glorious pride of race, which disputes no one else's claim to a similar pride in his own race, but which rather justifies each man in such pride in his own race and traditions. The man who will destroy the line of this tradition in his own family; the man who will heedlessly bring division between himself and his own parents and act in a way that brings reproach upon them, be they living or dead; the man who will enter into an alliance which will probably involve his children's growing up alien from him in spirit and perchance despising him as a Jew; the man who will enter into what should be the most enduring, most intimate and most sacred human union, knowing that that union is threatened at the outset by deeplying and deeply founded differences; the man who will be untrue to his people and its ideals and will desert it in its hour of need, is one whom the conscience of Jewry rightly excludes from fellowship, equality and honor. He is one who is denying his parents and all the past which has made him what he is; he is sacrificing the happiness of years for momentary happiness, and he is cutting off from himself his own natural future and accepting a future bound up with a faith that is not his own.

No reason need be given why the Jewish people and the Jewish religion demand their own future. Their existence to-day is their justification. But especially in these days of the rights of minor races and of freedom of conscience, there is no question of the right of a people, however small, to maintain itself as a people, any more than there can be a question as to the right of any group of men who worship God as their conscience dictates.

Yet, in apparent conflict with this right of the people as a whole, there stands the right of the individual who is contemplating marriage outside of the fold. Into the large question of how far the individual is justified in seeking his own ends at the expense of the welfare of his people we cannot enter here at length. But the Jew, struggling for survival in a world which is not Jewish, has lived as a martyr people for centuries. This struggle for survival is and must be one which calls

for sacrifice from each individual Jew. An ideal which is not strong enough to call forth sacrifice is an unworthy ideal. The man who will not undergo hardship and face difficulties and even persecution for the sake of his religion is an unworthy adherent of that religion. The man who will not undergo hardship for the welfare and integrity of his people is unworthy of his people.

But we Americans have given our own answer. We have willingly limited out individual right to eat as we wished in accepting the national limitations of voluntary food control. We have given up our right to unlimited freedom of speech and freedom of the press in our voluntary acceptance of a censorship on speech and on the press for the national good. We have willingly placed our businesses under Governmental control, allowing the Government to determine prices, the right of shipment and many other of our individual rights. We have regarded ourselves as at the service of the state, and have been ready to devote our all, even our lives, for our nation. Surely then, we cannot argue against the right of a people to control in some measure the acts of the individuals constituting that people, when those acts are opposed to the welfare of the people as a whole. The Jewish people and Judaism, at all times fighting for survival, have the right to claim the loyalty and the self-sacrifice of every individual Jew.

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T. H. Huxley.

GENTILE SOLDIER'S TRIBUTE TO BRAVERY OF JEWS.

Private A. Searle, Oxford and Bucks Regiment (writing to Alderman Myer Fredman of Devonport), gives his experiences of Jews in the British army as combatants. He says:

"When I joined this regiment it was just before the battle of Bagdad. I found a few Jewish 'boys' there, and I went through the whole of the fighting with them. Talk about fighting, they do so like demons. I hope after this war I shall never hear anybody say that the Jewish boys are cowards. If any do, they will have me on to them. I have fought among a few hundred of them, and I defy any one to say they are not brave. I have not come across one shirker in the battle line; all are always eager and willing to get at the Turks. I was transferred to the Palestine front and fought with your 'boys' who were in my regiment. The Jewish people all along this front have been very good to us, and welcomed the British troops with open arms."

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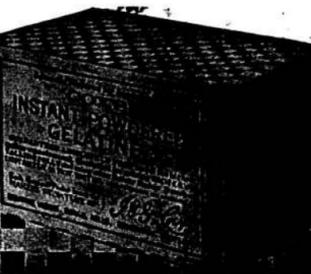
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## Blaustein Tells How He Won War Cross

Last April, in the first citations for heroism, the name of Sergeant Abraham Blaustein of the 165th (old 69th) Regiment was among those mentioned as having received the Croix de Guerre for heroism on the battlefields of France.

Sergeant Blaustein was immortalized in a poem, "Blaustein of the Irish," by John O'Keefe, which appeared in The Hebrew Standard of April 19, 1918. His brother, Harry, with the 165th, was wounded four times. Now a top sergeant, Blaustein has written a description of his army career to his father, Mr. Joseph Blaustein, of 432 Fifteenth street, Brooklyn, from the Army Candidate School, La Vallonne, France, where he was in training to become an officer before the armistice was declared:

"The censorship has been lifted to a certain extent, and now we are permitted to give an account of our experiences while in the A. E. F. My experiences are so numerous that in order to cover most of them I will have to be brief and give only a short account of each.

"We arrived at Brest November 12, 1917, after a twelve-day voyage across the Atlantic. We encountered a few submarines but always managed to get away. We remained at Brest four days and then entered cattle cars for Neves Bleau. On the second day in the town I received orders to report to the 1st Corps School at Gondrecourt. While at school I studied the engineering course and then after five week of strenuous work I reported back to my company at Longeau, on December 29. From this date on and until we left for the line, I instructed my platoon in pioneer work, etc. On February 17, 1918, we hiked to Langres. Here we entered trains and after two days' travel we arrived at Luneville. We took shelter in the Duke of Lorraine's palace. Here we remained a few days.

"On February 27 we left Luneville and arrived at the Forest of Purroy, which was situated in the Luneville sector. As we entered the lines the Boche observed us from his airplane and within a few moments our whole front line was under a heavy minewerfer barrage of large caliber. The enemy used his guns with such accuracy that the men in four of our dugouts were buried alive; others were killed instantly. Many were buried under twenty feet of dirt and were yelling for help. The morale of the men was shot to pieces for the entire time.

"While this barrage was raging I was looking over the system of trenches. When I came upon the disastrous scenes, no one volunteered to rescue the men buried alive, all stood dumbfounded. I lost no time but slid down twenty feet through a large hole made by a delayed action minewerfer shell. Here I came upon dead men and men smothered, yelling for help. After laying on my back for eight long consecutive hours I succeeded in rescuing quite a few men with the aid of a shovel and small pick.

"The shells were coming thick and fast, and as the morning began to set in I was deserted and left alone. I could dig no longer. My strength was sapped away and I collapsed around 2 p. m., while men were still yelling for help. In the morning I was brought to by a French captain and our major, who were looking over the system to see the extent of damage done.

"Within a few days I was back on my feet again. On March 18 I

was ordered to report to Croismare. Received citation and was decorated in real French style by a French general. He pinned the Croix de Guerre on my coat and kissed me on both cheeks. I could hardly refrain from laughing. The movie man took our pictures from all directions. After the ceremony ended I was congratulated and returned to the lines.

"A few days later the Boche shelled us with plenty of gas, gassing about 200 of our men. We left Rouge Boquet March 21 for Croismare. Here we remained two days. We cleaned up and on the 23d we left for Baccarat, remaining in reserve for a few weeks.

"Enjoyed the stay at Baccarat very much. Remained just one month. On April 23 we departed for Reborroy, hiking all night in the rain. We left for the trenches on the 24th. One of my comrades became sick and fell behind. Orders were given that under no conditions will a man fall out. I grabbed his pack. He was too weak to continue with the pack on his back. With two packs and two rifles and with him clutching me we forced our way forward. The company drew far from us. We were lost for the time, but by mere luck we made a turn and were fortunate enough to get on their track. The next morning we arrived at Ancerville and took shelter in a partially demolished shack.

"For the next three days we worked for fifteen hours a day getting things ready for our defense. The French artillery closed in on all sides. On May 2, zero hour, our boys and the French commenced the long prepared barrage. We poured at an average of thirty-five to one of the Boche. The next day our men went over the top to repair wires. We had no sooner got out about twenty feet when a Boche sniper opened fire and shot one of our men through the thigh. We dragged him back to a dressing station, where he was evacuated. Received commendation from General Pershing on May 8.

"Left Ancerville for Reborroy. Here we remained ten days and were then relieved. Our next destination was Baccarat. Here we rested and drilled for a few weeks, placing much stress on assault maneuvers. On June 1 we left Baccarat for the rendezvous of the French Chasseurs, which was situated in the forest near Badenville. During the stay we built a large dugout. Left June 14 and hiked twenty-seven kilometers back to Baccarat.

"On the 17th our whole division left this sector and took train at Chattel, passed Nancy, Toul, Neufchateau, Gondrecourt and arrived at Chalons. This city is on the Marne, 173 kilometers east of Paris—32,000 population. One of the most ancient cities of France, dated as far back as the Romans. It is situated on the plains of Champagne, which has been a battlefield throughout history, beginning with one of the most decisive battles of the war between the Gauls and the Romans, where General Actuis defeated Attila in 451 A. D.

"The Boche held this city for a short time in 1914 and was driven out during the battle of the Marne. We hiked forty-five kilometers to our camp. Then rested for a few days and were off to stem the German drive. General Gourard picked our division to co-operate with the French. We were placed far in advance of Jonchery, a town situated on the Suippe River. Then

we prepared for the big defense. A few days later we sent out reconnaissance patrols for information. Our boys captured a few Boches who presented some good information. They related that the Hun had concentrated eighty divisions opposite us and were coming over to occupy Chalons at 12 p. m., July 14, figuring that the French would be celebrating the fall of the Bastille and would not be on the alert. The news reached the high command. We were ordered to be ready and give the Boche a warm welcome.

"One-half hour before their expected drive our airplanes observed Germans in thousands massing near their own front line. As quick as a flash a signal was flashed to our artillery. In eleven seconds we started mowing Boches down by the thousands. The French gave us good support and within a short time the Allies reached the turning point of the war. The Boche was so surprised that they could hardly believe that they were stopped. Our boys, with the aid of the Alabama troops, gave a good account of themselves, and after a fierce hand-to-hand battle we subdued the Boches' best. Five times they counter-attacked and each time we forced them back, concentrating a heavy barrage just in front of them. The French later claimed that our barrage was heavier and steadier than the one at Verdun.

"Immediately after the news of our great work spread the morale of the Allies rose to a high pitch. The news spread like fire and all our boys were full of fight. The next day the French and Americans at Chateau-Thierry launched a successful attack over a forty-five kilometer front, driving the Dutchmen back fifteen kilometers and capturing 10,000 prisoners. This was the beginning of the end. To the left our cavalry, followed by tanks and infantry, pushed the Boche back ten kilometers.

"Our intelligence officer the next day, while observing from an airplane, counted 130 large Hun camions leaving their front line for the rear. Having stopped the offensive we left on the following night, arriving at Vadehay July 21. We remained just two days in this town, long enough to clean up and get a good wash. July 25 found us off again to do battle in another

sector. We entered camions and after a long ride, passing Chateau-Thierry, which only a day or two ago was a battlefield, we arrived near the Ourcq River.

"Just as the train stopped, a battle between our boys and the Boche aviators started. The Dutch, having a convoy of twenty planes, swamped about our observation balloon and soon had it in flames.

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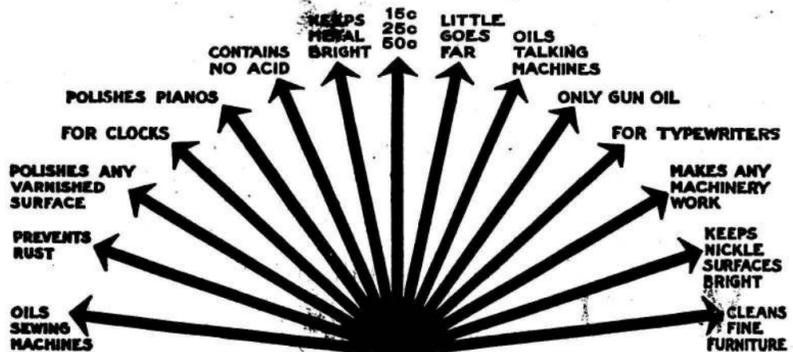
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The observers fought hard and were finally forced to descend. They jumped from the basket and with the aid of a parachute landed safely. On our march to Villes Sur Fere, we were held up by the Boche. His artillery worked havoc and killed many of our men and horses while on the road.

"From the time we got to the vicinity of this town until onslaught stopped on August 4, we were nearer to heaven than ever before. What our men went through during this week God only knew. The boys went over in broad daylight straight across the Ourcq and right through machine gun fire and shrapnel. Time and again our lines were thinned out, filled up, and sent forward again.

"Harry (his brother), leading his platoon up Hill 212, rushed straight into direct machine gun fire and was struck four times in the arms. The sergeants on his right and left were killed. The news of his being injured reached me quickly. I found Harry lying on a stretcher in a temporary field hospital. He had no use of his arms and was very hungry. I relayed to our kitchen and brought him some sandwiches and coffee. I stayed with him for four hours until the

ambulance arrived. I put him on and bade him goodbye.

"Then I returned to my work. We met plenty of resistance and only through mere pluck, grit and determination we forced the Boche to his heels. The Hun retired to the rear, burning towns as he went back. We buried many of our comrades. With a detail of six men I buried over fifty. Our boys were hot on the heels of the Boche. We chased them so fast and far that the division which relieved us came in contact with the rear guard of the enemy at a distance of fifteen miles from us. We remained in the woods near Villes Sur Fere and recuperated. On August 4 we left the woods and proceeded to Viocourt. Here we stayed nearly a week, and on September 4 we left and arrived at Bolligny. We continued the next day and hiked to Foug. Visited a church which was erected in 1703.

"While in Viocourt I was given a pass to Gay Paree. Paid the Brooklyn Eagle a visit and then registered. On the main street of Paris I ran into a few friends of mine from Brooklyn. Had a good time. Returned after a two-day stay and was well satisfied. On September 11, 1918, our division

left in camions for the St. Mihiel sector. We arrived in the woods at zero hour on the 12th. We launched a heavy barrage on the Boche. Our boys shot, shot and shot over every shell available, large or small. All through the morning and until late the next day our shells were focused on Fritz. At dawn our lads went over, following closely in the rear of the tanks. Town after town we took. The resistance of the Boche was slight. We located plenty of machine gun obstacles.

"We captured Pannes, which was in the German possession for four years. The French civilians were overjoyed at our entrance into the town. On September 13 we left Pannes, captured important coal fields and a railroad center. We entered St. Benoit on September 14, established our front line and after three days' stay left for La Marche. "I was promoted to first sergeant on September 19 by order of Capt. Walsh.

"On September 25, zero hour, the whole Allied army began its great offensive from Rheims to Verdun. We were very successful with victories on every front, capturing thousands of prisoners, stores and guns. On September 30, the 89th Division relieved us. We left La Marche on October 1, hiked to Viocourt, where we entered camions for Mondre-court. Every time camions were in our midst we knew our destination. On October 4 we hiked to Jubecourt. We received a good reception from some of the old 12th New York regiment boys. Here we remained only one day. On October 5 we hiked ten long consecutive hours to Bois de Montfaucon, in the Argonne sector. We were placed in support for a few days. On October 10, after a long hike, we found ourselves in Excamont, a Hun deserted town.

"The town was in bad shape, with plenty of Dutch dead all over the streets and in the buildings. Beyond this town the Prussian Guards had their strong points and were ordered to hold on for dear life. Our units attacked Somerance. We were held up slightly, the Dutch having command of all the hills and ridges had much to his advantage. These towns were down in the valley and capturing them was only a matter of time.

"We were boxed in time and again by heavy enemy barrages. Even then we wouldn't yield. Yard by yard we advanced, always pushing forward. On October 18 the Boche was forced to retreat.

"Orders reached me to proceed to La Valbonne immediately to attend the Army Candidate School. Left Excamont on October 19, while our regiment moved forward. I hiked to Eppremont, then to Les Islettes. Here I was given traveling orders to school. I changed trains at Dijon. Met some of the old 14th Regiment boys who were doing M. P. work. One of the men directed me to Col. Howlett's quarters. The colonel was glad to see me. We had a real heart to heart talk over old times. He exhibited a letter that contained some sad news. Poor Peterson and Ostberg were killed. Peterson met his death in a bayonet fight with a Boche officer. Last seen they were interlocked, each having his bayonet in the other. Poor Ostberg died bravely. He was struck with shrapnel in the jaw. He died telling his men to leave him and go forward.

"I enjoyed my stay at Dijon and left for La Vallone, arriving there on October 21. The morale of the men at school broke immediately after the armistice was signed on November 11. I visited Lyons on November 15. Had a fine time. We received orders that the school will close in the near future. The newspapers published an article announcing that all excess officers other than those in the regular army will be mustered out of the service. No more commissions will be granted."

## The War Record of American Jews

By JULIAN LEAVITT

Director Office of War Records, American Jewish Committee

From the day that the United States first entered the World War the Jews of America perceived the wisdom of establishing an authentic, contemporary record of Jewish service in the common cause—a record that would serve the vital needs of the present no less than the obvious—historical—needs of the future.

To this end the American Jewish Committee, at its annual meeting in November, 1917—the first since our entrance into the war—assigned to its Bureau of Statistics, as a major function, the task of collecting and collating all data bearing upon the war service of American Jews.

Within the year this work has proceeded vigorously and systematically in the face of many serious obstacles. In the first place no official records are available; for the Federal Government, although it recognizes the propriety, even the desirability, of unofficial ventures like ours, itself refrains, for wise and obvious reasons, from noting the racial or religious affiliations of its gallant fighters. In the second place, Jewish quotas, coming as they do from widely scattered parts of the country, contain thousands of men who have naturally drifted away from Jewish affiliations, other thousands who have, in the process of Americanization, changed their names, and some who, for reasons of their own, even seek to conceal their racial or religious identity. The problem of combing out the service records of all our Jewish soldiers and sailors became, therefore, a work of arduous research, to be prosecuted through whatever instrumentalities, and in whatever directions, the limitations of the undertaking would permit.

Under these circumstances the progress achieved in this first year has well exceeded all expectations. The time has not yet come to cast up the account, for the information is still pouring in—every mail brings packages of cards from the agents of the Jewish Welfare Board in the camps; scores of individual registration cards sent in by the soldiers and sailors from camps, ships and trenches, or by their relatives and friends at home; honor rolls from synagogues and temples throughout the country; service rolls of fraternal, national and labor organizations, etc., etc.—nevertheless it may be possible to summarize, without danger of serious misinterpretation, certain outstanding facts that have already been developed in the course of the inquiry.

First, our collection already comprises over 100,000\* records of Jews in the military and naval forces of the United States. These are individual records, free of all duplications, and furnishing, in the majority of cases, all service details,—such as date of enlistment or induction, branch of service, rank, casualties or citations, etc.—and, in addition, certain details as to age, nativity, occupation, etc., of the greatest possible demographic value.

Second, of the 100,000 records at hand, about 80,000 have been tabulated and classified in three great files, a ranged (a) alphabetically (b) by branches of service and (c) by cities of origin.

Of these 80,000 records about 69,000 are in the Army; about 8,800 in the Navy; and about 1,700 in the

\*These and all following figures are as of December 10, 1918. Fuller details and analyses may be found in the First Report of the Office of Jewish War Records, copies of which may be had on application to the American Jewish Committee, 31 Union Square West, New York.

Marine Corps. Of the 69,000 in the Army about 35,000 are classified in the Infantry, 6,500 in the Artillery, 9,300 in the Medical Corps, 3,964 in the Signal and Aviation Corps, 1,895 in the Engineer Corps, 1,213 in the Cavalry, 1,019 in the Ordnance, 3,521 in the Quartermasters' Corps, and about 8,814 in other branches (including men in training).

As to rank, there are 5,021 Jewish commissioned officers in the Army, of whom 30 are Colonels or Lieutenant Colonels, 202 Majors, 782 Captains and 4,007 Lieutenants. In the Navy there are 205 commissioned officers, including one Rear Admiral, and in the Marine Corps 25 commissioned officers, including one Brigadier-General.

As to States and cities of origin—the largest centers of Jewish population have, of course, supplied the greatest number of Jews in the service. New York, State and city, have supplied nearly one-half—the total for the state being about 35,000, of which about 30,000 belong to New York City. Pennsylvania follows with about 10,000, of which 7,100 are from Philadelphia. Illinois is credited with 3,500, of which 2,700 are from Chicago; and Massachusetts with 3,400, of which 830 are from Boston. Other States and cities will be found to be pro-rated accordingly.

Mere numbers, however, signify almost nothing—in the present instance. The actual significance of the figures quoted above may be grasped only in their relation to certain questions that are, of necessity, uppermost in the mind of any one who is at all interested in this subject. It may be well, therefore, to present our data directly in the form of questions and answers—it being understood, however, that as these figures are not final any deductions drawn from them must also lack finality.

1. What is the total number, and percentage, of the Jews in the army and navy of the United States?

The best available evidence indicates that there are from 150,000 to 200,000 Jews in the service. This estimate is based upon two independent calculations which tend strongly to confirm one another. One is a study of the casualty lists. The total number of casualties in the American Expeditionary Forces published to November 1, 1918, was 64,157. The total number of Jewish casualties noted to that date was 2,502—or about 3.9 per cent. of the total. If the Jewish casualties are not excessive—and there is no reason to assume that they are (at least not for the earlier period of the war, the later fighting in the Argonne Forest, in which the 77th, Camp Upton, Division, was engaged, will probably raise the proportions)—this would indicate that the Jews constitute about 4 per cent. of the Army and Marine Corps. As these two armies of the service numbered, at the close of the war, about 3,700,000 men, this would make the total of Jewish soldiers and marines about 145,000. And as the same ratio probably applies to the navy, its personnel of 500,000 would furnish approximately 20,000 Jews. The total for all branches of the service would therefore, according to this method of calculation, approximate 165,000.

The other possible method of estimating our total is more complex, being based upon certain comparative tests made in searching official and non-official records, the



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details of which would not be of interest at this point. It is sufficient to say that this method strongly confirms the results arrived at by the first method.

2. How does the percentage of Jews in the service compare with the Jewish population in the United States?

The entire Jewish population of the country, according to the latest estimates, is about 3 per cent. of the total population. The Jews in the military and naval forces of the United States, however, constitute from 4 to 5 per cent. of the total personnel.

On the face of these figures it would seem that the Jews of America have contributed at least one-third more than their share to the armed strength of the United States.

There is reason to believe, however, that the final figures, when made available, will demonstrate that the Jewish contribution has been even greater than this. It is well known that selective service system has operated more effectively in the North and East than in the South and West, and in the urban than in the rural districts—that is, in the larger centers of population, which happen to be also the centers of Jewish population. Moreover, the number of industrial exemptions has been greatest in agriculture, mining and the metal industries, where the Jews are least extensively employed. It has therefore developed, as an unavoidable and incidental feature of the draft system, that the Jewish elements of the population have perhaps been drawn upon more heavily, in proportion to their numbers, than any other elements.

But the principal reason for the high percentage of Jews in the service rests elsewhere. It is to be found in the remarkable number of Jewish volunteers. The evidence as to this is definite and conclusive. A considerable number of the records in our file state the exact ages of the men reported. By actual count it has been ascertained that of all the men whose ages were known fully 10 per cent. were well outside the draft ages at the time that the count was made—before the registration of September 12. If, in addition to this number there be added the 10,000 sailors and marines, who are all volunteers, the total of such volunteers at present recorded rises to more than 20 per

ent. of the total in our files. Should this ratio represent fairly the proportion of the Jewish volunteers in all the arms of the service—and at present there is no reason to believe otherwise—this would indicate that there are from 30,000 to 40,000 Jewish volunteers in the service today. In other words, the normal Jewish quota of 3 per cent. seems to have been contributed through the draft, and the excess to have been supplied by volunteers.

3. How are the Jewish soldiers distributed among the combatant and non-combatant branches of the service?

Although distinctions of this nature have become, in the organization of modern warfare, almost meaningless, and are therefore not to be overemphasized, certain comparisons that have been noted in this connection are so striking as to compel instant attention.

According to the latest official figures available as to the strength of the army as a whole and of each of its component branches, the total strength was, in November, 1918, about 3,665,000, of which the infantry, artillery, cavalry and signal-aviation branches constituted 60 per cent., and the other branches, such as ordnance, quartermaster, etc., constituted 40 per cent. But among the 70,000 Jewish records in our possession he distribution among the first named branches is fully 72 per cent., or 12 per cent. greater than in the entire United States Army.

The infantry branch constitutes 26.6 per cent. of the United States Army, while of the Jewish total it constitutes 51.7 per cent., or practically double the army ratio.

In artillery the proportion is 14 per cent. for the army as a whole, and 10 per cent. for the Jewish total. In cavalry the rate for the entire army is 2 per cent., for the Jews only 1 per cent.

The engineer corps constitutes 11 per cent. of the army strength, and but 3 per cent. among the Jews.

The Signal and Aviation Corps represent 6.9 per cent. of the United States total, and 6 per cent. of the Jewish total.

The Medical Corps is 8.1 per cent. of the Jewish total.

The Quartermaster Corps is 6.2 per cent. of the army total, 5.1 per cent. of the Jewish total.

Ordnance is 1.7 per cent. of the

army total, 1.5 per cent. of the Jewish total.

If, therefore, such distinctions are still held valid it may be said truthfully that the relative proportion of Jews in the combatant branches is far greater than in the non-combatant branches.

Additional evidence as to this point may be found in a comparative study of two branches of the service differing so widely in their functions, as the Quartermaster Corps and the Marine Corps.

In view of the fact that the Quartermaster's Corps is essentially the business organization of the army, and that the Jewish recruits, as a class, undoubtedly possess greater business training and greater capacity for organization than their non-Jewish comrades, it may reasonably have been expected that this branch of the service would possess a far higher percentage of Jews than all other branches. The evidence at hand, however, points definitely to the contrary. While the personnel in the Q. M. C. constitutes 6.2 per cent. of the army as a whole it constitutes only 4.9 per cent. of the Jewish total.

The Marine Corps, on the other hand, is essentially a fighting organization. Every man in this corps is a volunteer, enlisted with the full knowledge that he would be sent wherever the fighting is thickest. Now of the 60,000 Marine Corps records examined to date about 1,700, or 3 per cent., proved to be Jewish, while probably another 10 per cent. were Jewish, but not definitely traceable by our methods. And of these 1,700 Jewish marines fully 30 per cent. joined immediately after June 5, the day when it was published to the world that the marines had turned the tide at Chateau-Thierry—in other words, when they knew definitely that the marines had become the "shock troops" of the A. E. F.

4. What is the total number, and percentage, of Jewish casualties?

At this writing the official casualty lists are still far from complete and it is therefore impossible to state accurately the total of Jewish casualties. A reasonably conservative estimate, however, would place the total deaths from all causes at about 2,500 (of which about 1,500 were killed in action or died of wounds) and the total Jewish casualties at about 10,000.

This estimate is based on a careful check of all casualties reported to November 1, 1918. The total number of casualties with the A. E. F. reported at that time amounted to 64,157 of which at least 2,502 were Jewish.

Of these 451 were killed in action, 142 died of wounds, 96 died from disease, 73 died from accident and other causes. The total number of deaths is 882, or 4.1 per cent. of the total in the American Expeditionary Forces. The total wounded is 1,597, or 3.8 per cent. of the American forces.

5. Honors and citations.

The reports of citations for gallantry in action, and of other honors and decorations, are too belated to provide sufficient data for the purpose of the present report. It is known, however, that the number of Jewish soldiers who have received American and French decorations is considerable. It was the 77th (Upton) Division that was in the thick of the fighting at Argonne Forest, and it was a Jewish battalion belonging to the famous 308th—that won deathless glory for itself and for the honor of the Jewish name in the Argonne.

The list of all citations will,

(Continued on page 10)

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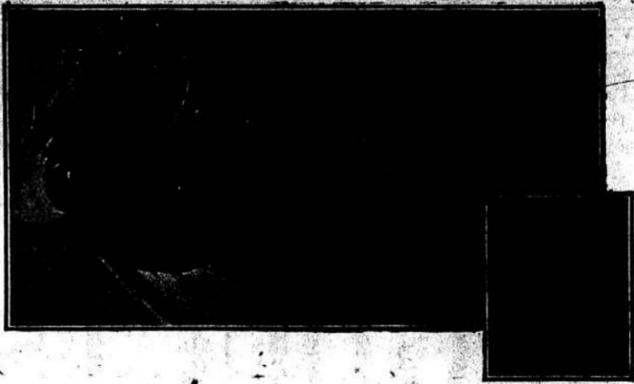
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### HOW GOLDSTEIN FED THE YANKS IN FRANCE.

The well-known journalist, Isaac F. Marcossou, pays a remarkable tribute to Major O. H. Goldstein in the course of an article in a recent number of the Saturday Evening Post, under the caption "Feeding the Yankees in France." Major Goldstein, who landed here as an immigrant boy of sixteen, is the son of a rabbi, and how he developed the commissary department to a remarkable state of efficiency is told in part by Mr. Marcossou as follows:

"Back in 1897 an immigrant boy of sixteen, Otto H. Goldstein by name, arrived in Chicago from his home in Bohemia, where his father was a rabbi. When the war with Spain broke out he joined as a private in the Second Cavalry, served in Cuba and the Philippines, and rose to be a top sergeant, which was as high as he could go. In 1905 he quit the army, entered the grocery department of one of the great mail-order houses which have helped to make Chicago famous and developed such executive ability that he became a manager. A few years later he went into the wholesale grocery business on his own account and had built up a considerable trade when we declared war on Germany. As a sidelight on his subsequent career let me add that he mixed considerably in politics and served a term in the Illinois Legislature. He at once offered his services to his country, was made a reserve officer with the rank of captain—he is now a major—and began a whole new army career that was to be as dramatic as it was useful.

"Major Goldstein is the type of person who makes things happen. He was sent as a student to a commissary school at a cantonment; in a week he was instructor. As soon as he arrived in France he was ordered to straighten out a tangle at a big supply depot in the intermediate section where there was difficulty in

feeding fifteen thousand men. In a month he was supplying one hundred and fifty thousand.

"His first great opportunity now developed. Coffee is among the fundamental daily-ration army requirements. General Rogers wisely decided that to save tonnage and likewise meet any market emergency we must have our own army coffee industry. This is how Uncle Sam began his career as manufacturer for the army on a large scale abroad.

"The problem was to find a man to run our coffee business. General Rogers had known of Major Goldstein in his old regular army day. The major had dealt in coffee as a wholesaler in Chicago, so the roasting and grinding job was put up to him. It was easier said than done. No coffee machinery was available in France, so Goldstein designed roasters that were sanitary and efficient. He then set about to establish a factory at a little town not far from Paris, where he could have both water and railway transport. It was impossible to find a suitable structure, so this indomitable one-time sergeant said, 'I'll build a factory.' He leased an abandoned brickyard, hired several hundred disabled French soldiers, who made bricks stamped U. S. A., and with them constructed a model electrically driven roasting and grinding coffee plant. When I saw it one Sunday last September it was using 90,000 pounds a day. The whole process is mechanical from the moment the green bean is emptied from the original sack until it emerges brown, fragrant and powdery into the fifty-pound receptacle in which it goes to storage or kitchen. Near by was a warehouse that contained 11,000 tons of the green coffee.

"With the addition of the ounce of chocolate as a daily ration component Major Goldstein launched his second venture.

"In France the manufacture of chocolate is greatly curtailed during the war. This meant that acres of chocolate-making machinery—most of it controlled by a small group of manufacturers—were idle. It took tact and diplomacy, however, to rent this machinery, but Goldstein acquired it.

"To-day in nearly a dozen factories we are producing more than 5,000,000 packages of chocolate a month. Of this 4,000,000 pounds is the ration, made up in ounce bars, while the rest is bonbons.

"By these strokes Goldstein came to be regarded as a sort of Lloyd George of army production. 'Let Goldstein do it' became the maxim. General Rogers now wanted to produce hard bread. Our unexpected participation in the Paris drive last July made this field commodity necessary. Major Goldstein was given a third chance to register his resourcefulness, and he did not fail.

"One further Goldstein achievement remains to be chronicled. When macaroni was adopted as a ration substitute and as tonnage saver it was put up to this former Chicago wholesale grocer to deliver the goods, and he began to deliver them forty-eight hours after he got the order. By a mechanical process that rivals the coffee-roasting agency for simplicity and cleanliness he is turning out a million and a half pounds of macaroni a month. He is the macaroni man!"

"The greater the intellectual progress of the ages, the more fully will it be possible to employ the Bible not only as the foundation, but as the instrument, of education." J. W. Goethe.

"The Bible thoroughly known is a literature in itself—the rarest and the richest in all departments of thought or imagination which exists." J. A. Froude.

(Continued from page 9)  
therefore, be made public as soon as it is completed and revised.  
\* \* \*

In conclusion, it has become apparent, from the information at hand, that the record of Jewish war service, when fully developed, will demonstrate incontestably that the Jews of America have contributed their full quota to the winning of the war, and a generous margin beyond their quota; that they enlisted cheerfully, fought gallantly and died bravely for the United States.

Those who knew the quality of Jewish courage and loyalty needed no proof of this. They knew that the qualities which had enabled the Jew to survive through the centuries—his capacity to endure, without breaking, prolonged and intense nerve strain; his initiative, his elasticity of mind, his faculty for organization, and above all, his idealism—would enable him to fit himself successfully into a democratic army fighting for world democracy.

In this they have not been disappointed. But to communicate this knowledge to the outside world it becomes necessary to establish the known facts on the soundest possible foundations. This the present record promises to accomplish beyond all possible question.

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**IGNORANCE OF JUDAISM.**

“ He had been roused to the consciousness of knowing hardly anything about modern Judaism or the inner Jewish history. The Chosen People have been commonly treated as a people chosen for the sake of somebody else, and their thinking as something (no matter exactly what) that ought to have been entirely otherwise, and Deronda, like his neighbors, had regarded Judaism as a sort of eccentric fossilized form which an accomplished man might dispense with studying, and leave to specialists. But there had flashed on him the hitherto neglected reality that Judaism was something still throbbing in human lives, still making for them the only conceivable vesture of the world. ”

George Eliot, 1876, in “Daniel Deronda.”

**JEWISH MUSIC**

By **RABBI JACOB SINGER**

LINCOLN, NEB.

The record of a people is deciphered in divers ways. The ingenious archaeologist endows the forgotten script with a new voice and enables the past to speak again in a tongue the living may understand. It is through such discoveries that we are enabled to formulate our hypotheses concerning the origins of civilized life. Compared with other fields, musical archaeology is a sincere but unrequited labor of love, and our most searching inquiry of this sphinx yields nothing save a perplexing silence. Indeed, no phonographic record is likely to appear above the sands of Mesopotamia, nor will the buried treasure houses along the Nile yield specimens of a forgotten song.

Fortunately, our aim is not solely antiquarian; hence our goal is more within the province of attainment. Jewish music is not alone of yesterday; but it is more essentially of today. No one who knows it can doubt its distinctness and individuality. In searching for the origins of those tone-records we will find, with Moritz Steinschneider, that this inquiry belongs “to one of the most obscure parts of Jewish literature and culture.” Nevertheless, the large bulk of traditional music belongs to forms and elements known to European or Oriental music. The strange medley of song heard in the synagogue today contains phrases which belong to the musical idiom of the past, derived from various epochs and peoples. Older elements are often obscured by later accretions; but these musical strata, by closer examination, reveal a sequential order and historical continuity.

The earliest references to music in the Bible coincide with its many-sided function in the social life of the ancients. Survivals of the early practice of music appear in savage life today where it is still used in connection with love, war, the ritual, mantic arts and sympathetic magic. The Biblical references to music of pre-exilic times must be taken in a similar signification. In musical history we are still uncertain as to the priority of melody or rhythm, nor can we accept with any degree of certainty any of the plausible hypotheses concerning the origin of music. We are certain, however, that the notion of music as an independent art was unknown to the ancients. The history of religion furnishes ample data concerning the prominent part assigned to music in the ritual, and more particularly in the various manifestations of religious ecstasy. W. Robertson Smith has dwelt at length upon the function of music in the prophetic guilds, and these facts are further confirmed by the investigations of recent students of religious psychology. That religious revivals invariably are paralleled by an outburst of song points to an inherent kinship and a close relation between religion and music. The same conclusion is attained by a philological study of the terms applied to music, prophecy and the like.

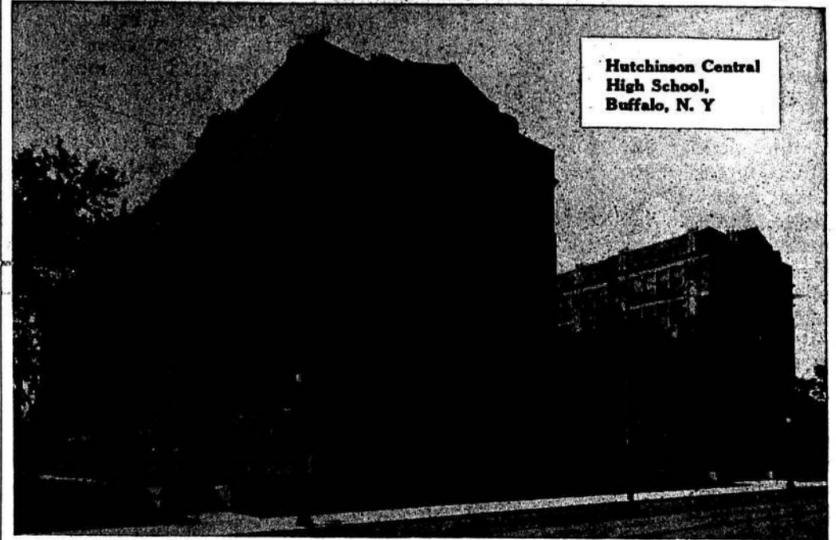
In the post exilic period music takes a higher rank in the ritual, and gradually assumes a function which may be described as more esthetic in character. Both male and female singers are mentioned, and the instrumental part was relegated to an orchestra composed of stringed and percussive instruments. From our literary sources we are justified in the belief that the musical gifts of ancient Israel were of a high order, and that their proficiency in this realm was generally recognized by their neighbors. There are traces of the ancient musical theory which point to a theoretical as well as a

practical interest in this art. The Talmud (Er. 11:6, Hul., 24a and elsewhere) dwells at length upon the musical aspect of the ancient ritual. That the headings of the Psalms have a musical denotation is ceded by scholars, and from comparative sources we may assume that certain “modes” are indicated by such terms as “Gathite” (Ps. 8, 81), “Eolian of the East” (Ps. 27), “Susian” (Ps. 45), “Elamite” (Ps. 9), “Ionian” (Jawnit) (Ps. 56). The names of certain provinces were used in the ancient musical nomenclature; e. g., “Ionian,” “Phrygian” and “Dorian,” among the Greeks; “Ispahan,” “Hidschaf” (the mode of Arabia Petra), “Rohawi” (the Mesopotamian), among the Arabs. In the same manner must we interpret such headings as “Shoshanim”—“To the tune of the Lilies,” “To the tune of the Winepress,” “To teach the sons of Judah with the bow” (2 Sam. 1:18). The latter probably refer to the opening strains of secular songs, a practice met with the church and synagogue. We are further told that the levitical choirs were carefully trained, and that some provision was made for congregational participation in the responsive chanting of the Psalms.

From our literary sources we must now turn to the music itself, and there we shall find the musical phraseology of the middle ages, although a substratum of ancient music is plainly evident. That so little was preserved of so highly cherished an art is plain, in the light of historical conditions which repeatedly overwhelmed the Jew, and which consequently annihilated all impetus for song. Added to these external causes are the legalistic restrictions which banned instrumental music from Jewish worship, and thereby hastened the destruction of the songs of Zion. All attempts, therefore, to restore the ancient song are purely conjectural. Analogies drawn from modern Oriental music are instructive in showing the practice of a musical system radically different from the European art. Oriental music resembles the ancient art in that it is “horizontal,” or melodic, in contrast with the “vertical” system of Europe today, which is contrapuntal and harmonic in structure. From an analogy of modern Arab music we may assume that the ancients did have a rudimentary harmony, and more particularly a kind of “rhythmic harmony.” We must remember that the ancients thought of music in relation with poetry and the dance, and that the musical side of such a performance was supplied by the human voice, to which were added stringed instruments and the time-marking drums, cymbals, bells and the like.

If survival for those melodies which needed instrumental support became impossible, unaccompanied songs fared better in the struggle for existence. The ancients used a “declamatory song,” a type of which still obtains among some savage tribes today. That some rudimentary “speech song” or “declamatory song” underlies our musical rendering of the Scriptures known as the “cantillation” is more than likely. In this “declamatory song” we have the ancient conception of music as an auxiliary art, and the notation signs (neginoth, t’omim) serve a dual purpose. As “accents” they indicate the grammatical or syntactical relation of words in the sentence; as musical signs, they point to the rise and fall of pitch in the non-mensural song approximating the rise and fall of the voice in declamatory speech. Cantillation differs from declamation

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in that the former has a definite underlying scale or "mode," the intervals of which have an unvarying relation. For the modern man who thinks of music in terms of the major and minor scales, this system of many scales is somewhat perplexing. And still, some conception of these ancient "modes" is indispensable for a clear understanding of our traditional canonicisms. We sometimes speak superficially of the "major" as the cheerful scale, and the "minor" as the gloomy one, forgetting that other factors enter into the emotional coloring of a musical composition, such as the tempo, rhythm, melodic and harmonic or polyphonic elements. The ancients were keenly alive to the emotional potencies of musical expression, but their musical resources were extremely limited. Hence do we find that they employed their more meager supply with better discrimination and with more subtle effect. Instead of using only two scales, they employed not less than nine. The character of a scale is determined by the position of the semitones in a series of seven consecutive intervals. In the major key we find a semitone between the third and fourth degrees of the scale, while the minor scale shows the interval of a semitone between the second and third degrees instead. By similar variation in the position of the semitones, the system of ancient

"modes" is derived. Avoiding a technical discussion, we may now consider the significance of these "modes."

The modes of old were regarded as expressive of definite emotional states, and ancient musicians used them with a well-defined aim. They seem to have anticipated in a measure the ideals of "program music," fully articulated in modern times by Berlioz and Liszt. The formal or abstract beauties of a Bach or a Beethoven would have been unintelligible to them, not only because of their puzzling harmony, but even because of the artistic aim of "pure" or "absolute music." Plato's comment on the "modes" is particularly illuminating. He says of the two modes known as "Dorian" (E F G A B C D E), and the "Phrygian" (D E F G A B C D): "Leave me these two harmonies (i. e., 'modes'), the one violent, the other tranquil, such as shall best imitate the tones of men in adversity and in prosperity, in a temperate and in a courageous mood." Plato regards some "modes" as undesirable, because they are either "plaintive" or "effeminate." Another "mode" is recommended because it expresses "feelings of one engaged in a peaceful occupation," or in "addressing a prayer to a god, or instruction and advice to a man." (Republic Bk. III.) The church not only retained

some of these Greek "modes," but likewise ascribed to each a definite emotional quality. Guido of Arezzo (12th century) described the "atmosphere" of each "mode" and the scheme seems to have been in vogue among the Church musicians of the middle ages. That such ascribed emotional qualities were more uniformly observed in sacred than in secular music is in accord with the arbitrariness and conservatism of the ecclesiastical regime.

The "modes" of our cantillations are chosen deliberately for emotional and esthetic reasons. Each type of scriptural reading is expressive of a distinct "atmosphere." Even a layman knows that the "Niggun" or melody of the Pentateuchal portions differs from that of the prophetic portions, the book of Esther or Lamentations. The reason for the choice in each case is often revealed by a study of the church modes; not that the two systems reveal mutual borrowings, but because both are parallel renderings of the same ancient musical idiom. We find, for instance, that the pentateuchal sections for the Sabbath are intoned in the "Dorian mode," and that similar selections read during the penitential season are rendered in the "Aeolian mode." No explanation can possibly be given on the basis of modern musical conceptions. If we consult the medieval descriptions of the "atmosphere" of these "modes," we shall find that the first is characterized as "festive and majestic," while the second is considered as "grave and mournful." The same "grave and mournful" mode appears again in the cantillation of the book of Lamentations. Similarities between church and synagogue "modes" are frequent, but their dissimilarities are equally instructive, since they indicate the points of departure of the two institutions.

In the cantillations of the Sefardim (i. e., the South European communities), we find unmistakable evidence of Perso-Arab influence. Salvador-Daniel has shown that the Arabs have retained the chromatic system of the Greeks, in addition to some of the diatonic modes. This was not generally recognized, owing to the peculiar method of vocalization employed by the Arabs, known as the "gloss." This practice was introduced into ancient Greece by a Jewish musician named Timothy of Miletus, but it received little encouragement from the restrained and discerning Greeks. The Sefardic cantillations show traces of the modes found in the "Makamat" of the Perso-Arab system. We shall see later how one of these scales became popular with the Jews.

The accents of the poetical books (i. e., Job, Proverbs and Psalms) have retained their grammatical function alone. It is a question whether the "declamatory song" ever existed for these books. The writer, at any rate, is inclined to believe that this was not the case. The reason appears when we remember that neither Job nor Proverbs was used for scriptural readings in the synagogue, and that the Psalms belong to the more elaborate type of musical compositions which could not be rendered adequately without the accompaniment of musical instruments. Even the Psalms of our liturgy are meant for private devotion rather than for public reading. (See Elbogen: Die jued. Gottesdienst, s. 81 et seq.) We note a fine discrimination in the use of "modes" in musical rendering of Esther (Esther 11:5), which reads: "There was a certain Jew in Shushan . . . who had been carried away from Jerusalem with the captives, . . . whom Nebuchadnezzar, the king of Babylon, had carried away." At once we perceive the "leit-motif" of the "Eicho," the Book of Lamentations. Even a Richard Wagner would have appre-

ciated such a happy anticipation of representative music, despite its Jewish origin. A similar change in "mode" appears in the concluding benedictions of the "Haftarah" or prophetic portions.

A richer field for the musical investigator is furnished by a large number of chants and prayer-motives preserved by the Ashkenazi, the Sefardi and the Oriental traditions. Here the songs are largely in the nature of improvisations, but the refrains are determined by traditional rendering. The "modal" character of each is scrupulously observed almost to the same extent as in the case of the cantillation. This method was developed by the medieval Hazzanim (precentors), and it served as an emotional outlet for the Jew in a ritual composed largely of stereotyped prayers. Occasionally one may detect melodic phrases taken directly from the Biblical cantillations. Again, some tunes were so beautiful in form and profound in appeal that they retained their cherished place for centuries. Of these we need mention but the most familiar, such as the Kol Nidrei, the Abodah, the Shma of the high holidays, etc. Owing to the exclusion of instrumental music from Jewish worship, this song soon grew luxuriantly ornamental and profusely lyrical. Under these conditions polyphony and harmony were at once precluded. The four-part song came into use in the synagogue after the political emancipation a century ago.

Josef Singer, in his "Die Tonarten d. Synagogalen Gesang," was the first writer to subject the traditional chant to a theoretical analysis. He found that our liturgical songs are based on three distinctive modes, which he called (1) "Adonoi Moloch," (2) "Mogen Awos," and (3) "Yischtabach," respectively. The first two are admittedly similar to the "Aeolian" (the 9th mode), and the "Ionian" (the 13th mode) of the church modes. The "atmosphere" for the first is described as "joyous and festive," and the second as "jubilant and spirited." The third mode (C, D, E, F, G, A, B, C), or the "Yischtabach," affords no parallel in the ecclesiastical modes; hence the writer concludes that this must be a unique Jewish "mode" or scale. Likewise, the learned investigator, the Rev. Francis L. Cohen, assures us that "we must consider it a mode of original and independent source." (Anglo-Jew. Exh. Papers, London, 1887, p. 111.) Cantor Friedmann eulogizes the discovery in the following words: "Der verehrte Autor (Josef Singer) zeigt mit seinem kritischen Scharfsinn und historischen Blick, getragen von Liebe und Begeisterung für die heilige Sache, dass diese Weise ausschliesslich auf dem Boden des Judenthums entstanden, und daher spezifisch juedisch sei." (Syn. Gesang, s. 27.)

Against the assumption of such originality we must first urge the strange absence of the "original mode" in the Biblical cantillation, admittedly the oldest part of our liturgy. Neither the Sefardi nor the Ashkenazi traditions know it, and the only instance of such a mode is found in the cantillation of Bagdad, where it must be regarded as a later "gloss" due to the tonalities of that locality. This "mode" is used extensively in the "Selihot" (penitential prayers) and in the "Piyyutim" (liturgical poems) written during the crusades. It is true that this "mode" occurs neither in the modes of the Western church nor in folk-songs of Europe, but if we compare this "Jewish mode" with the Arabian mode known as the "Ispahan," we shall find them to be identical. That Arab music should influence the Jews at this period is not surprising when we recall the close cultural contact existing between the two peoples between the ninth and the fourteenth centuries. That a scale which emanated from Bagdad under

the Caliphs should become popular in Spain is further confirmed by the close connection between the music of Bagdad and Mohammedan Spain. We are told that Serjab, the pupil of Ibrahim, the celebrated musician of Bagdad, founded schools of music at Cordova and elsewhere in Spain in which the Arabian system, as well as the Greek, and the harmony of Hucbald were taught. The schools of Seville, Granada, Valencia and Toledo were made famous by a number of musical celebrities, such as Farabio Mahomet, Alfarabi, Mousali, etc. The Arabian influence on European music can be traced through Provence, the home of the Troubadours. (See Rowbotham: "Hist. of Music to the Troubadours.")

We must conclude that the so-called "Yischtabach" mode is none other than the "Ispahan" mode of the Arabs. This assertion in no way detracts from the distinctive character of Jewish music based upon this mode. The character of a song does not lie in its tonality or "mode" alone. There are certain rhythmic and melodic features which give to folk music its unmistakable individuality. Most European nations use the same diatonic scale. Still they manifest their national soul despite their common tonality. A modern Jewish folk song, either in the major or minor key, will contain occasionally a phrase or a "cadence" based upon this "Ispahan" mode which differentiates it from other folk songs. We do not detract from the originality of Jewish melodies by showing the original quarry whence the rough stones were drawn. The finished statue is more than stone. It is the imperishable witness to an everlasting vision and a deathless dream. Similarly with the songs spontaneously called forth by the soul of the Jew in phrases used by non-Jewish peoples. We must commend the Jewish musicians for choosing so touching a "mode" in which to intone the sad lines in the tale of Jewish martyrdom.

The synagogue has fallen heir to three distinct traditions, viz., the Ashkenazi, the Sefardi and the Oriental, respectively. Melodically, the three are quite dissimilar, but often these variants agree in having common modes. The Ashkenazi tradition is richer in original material and bears the stamp of greater antiquity. Some have explained this phenomenon historically on the ground that the Ashkenazim retained the older song because of greater cultural isolation, while the more favored Sefardim lost their peculiar heritage because of their contact with their neighbors. Even if we cannot establish the priority of the one tradition over the other, it must be ceded that the Ashkenazim have a more distinctive tradition, and their comparative isolation would account for their greater originality.

The hymn tunes are the latest type of synagogal music and these are for the most part secular melodies derived from the folk songs of Europe. To this group belong the Hanukah hymn, the Adir Hu (Passover), the Eli Zion, the L'David Baruch and the like. At least one Jewish hymn found its way into the church, viz., the Yigdal "Leoni."

According to Zunz, Hazzanim became the leaders of the Jewish worship toward the end of the Roman period. The Talmud (Ta'anith 16a) mentions certain qualifications requisite for the leader in public worship, of which musical attainments are by no means insignificant. Of the old school we might regard Kalir (9th cent.) and Mahari, 16th cent.) as exemplars for each period. In them we have the combined gifts of the religious bard and troubadour who sang of a love not of earth. The marked decline in synagogal music runs parallel to the cultural deterioration which reaches its nadir in the eighteenth century. Without good models to guide them, the Hazzanim



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of this period fell an easy prey to the prevailing decadent musical "Zopf" style, which consisted of excessive ornamentation and sentimental melodiousness. This often evoked the sharp rebuke of Jewish leaders, but to no purpose. Hazzanuth at last became a musical "pilpul" or casuistry. This grotesque song defied all canons of art and wended its aimless way without form or content. Many of the older, simpler melodies were hopelessly discarded and genuine song treasures were completely obliterated by this vocal virtuosity. With the gravitation of Jewish settlements into Slavic lands, this music further declined. The persecutions of Chmelnicki in 1648 drove large numbers of Jews westward, with the result that Polish Hazzanuth gained the ascendancy in Europe.

The reform movement in Judaism is intimately connected with a renaissance of synagogal music. It is significant that Meyerbeer composed the music for the first reform service held in Berlin (Graetz: "History of the Jews," Eng. 5:573). The new era of the synagogue was ushered in by Sulzer no less than by Mannheimer. It was largely through the efforts of Sulzer, Lewandowsky, Naumbourg and Deutsch that four-part singing was introduced into Jewish worship. The work of the reformers deserves grateful recog-

niton; still one need not accept their products without qualification. In their desire to introduce a new song they have often shown more haste than discrimination in their treatment of traditional material. Like the Measim and the Maskilim, their efforts were linked to a cultural or pedagogical ideal, and their chief shortcoming lay in their underrating of historical values.

Jewish music not of the synagogue is of a comparatively recent origin. The Ghetto folk songs reflect the song of the neighboring peoples, although here and there a phrase or a chromatic interval recalls types of traditional Jewish music. These songs occupy the same position as does the Yiddish in Jewish literature. Both are recent, though both are undeniably the product of the Jewish spirit. In the Ghetto songs we have a strange blending of Jewish and Slavic musical elements. The songs heard in the Yiddish Theatre present a curious medley of all grades of musical values, with frequent borrowings from non-Jewish sources, some of which remain unacknowledged by the compilers. Many of them are lachrymose ("neuropathic," as some one has phrased it) and as such remain faithful portrayals of the prevailing moods of the dismal Ghetto dwellers of Eastern Europe and its derivatives. It remained for the

Hassidim to dispel this gloom somewhat by their cheerful religious enthusiasm and by their animated and gleeful songs and dances. Some of these deserve a high rank in folk art. For the most part the rhythmic qualities reflect the musical characteristics of the Slavs. As an example we might take the opening strain of the "March Slav" of Tchaikovsky, which, slightly altered, has been converted into a wedding song (Chosan Kaleh Masel Tov). Some of the meditative Hassadic melodies and lullabies are exceedingly beautiful and are notable for their lyrical expression and emotional tenderness. Occasionally Jewish composers have shown traces of these Jewish tonal characteristics, notably in the case of Rubinstein, Goldmark and even Mendelssohn. With the growth of self-consciousness amongst us these qualities will become increasingly evident in the Jewish composers of the future. A people so richly endowed, who clung tenaciously to a few cherished fragments of what was once a noble art and who used their meagre resources to voice what was deepest in their consciousness—such a people are amply fitted to make notable contributions to the world's store of inspiring song. The contributions of Jewish composers have been out of all proportion to our numerical strength, and with democracy triumphant in all lands the Jew is destined to render even greater service in the future, in music as well as in the higher enterprises of the human spirit.

IS THIS MASONIC?

It is with considerable regret we find a decidedly clannish narrowness existing in many of our Masonic lodges. It is absolutely un-Masonic and serves to thwart the very purposes of the Order, whose aim and spirit is the teaching and practice of the great Gospel of Brotherhood.

The foundation upon which we have built our Moral Temple is so broad that we accept as "Living Stones" in the building all those who believe in the Fatherhood of God and the Brotherhood of Man.

Tried by this great square, men of every faith are gathered together, forgetting the narrowness of petty creeds and bigoted prejudices, that have done so much in the past to hamper and impede the work and progress of all religions, and, here, with broader view and more liberal conception of the real meaning of their own individual faiths, and blotting out the old religious feuds—the enmities of narrow denominational prejudice of the Dark Ages—they rise to a higher and broader vista of what really constitutes service to God and to their fellow men.

This is what the Bible teaches; this is the very core of the doctrine taught by Him "Who spake as never man spake";—this is True Masonry!

Its foundation is so broad that Jew and Christian alike are builded into the living wall and bound together by the cement of brother love.

Any Mason who takes a narrower view of the great purpose and mission of our Order has yet to learn its first lesson of fundamental truth, Brotherhood and Unity.

Masonry claims as its illustrious founder, Solomon, King of Israel, a Jew. Masonry's sainted martyr and mortal type of truth was Hiram, the widow's son, of the tribe of Naphthali, the son of a Jewish mother! We dedicate our lodges to the Sts. John, both of them Jews! The very Savior whom all Christian Masons worship and adore as the Son of God was Himself a Jew!

Could these great and noble ones, whom we have enshrined as niched saints, return to this earth, not one of them could be admitted through the doors of many of our so-called Masonic lodges, because,—forsooth! they were Jews! Think it over, you anti-Jewish Masonic brother.

—Illinois Freemason.



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### WASHINGTON EDITOR URGES CHRISTIANS TO HELP JEWISH WAR DRIVE.

(An Editorial from the Washington, D.C., Times.)

This city is engaged in raising a fund for the relief of Jewish war sufferers in Europe.

Having contributed to all the other funds, having waited until they had all finished their collecting—Y. M. C. A., Salvation Army, Red Cross, and all the others—the Jews of the

city now proceed to make a special collection from their co-religionists, who, more than any others, have been made victims of the war in Europe.

The Jews having contributed to every Gentile fund, and contributed generously, it would be becoming, only common gratitude, if the Jewish fund were increased by generous gifts from non-Jewish sources.

The eighteenth chapter of Genesis, eighteenth verse, read and be-

lieved by Jews and Gentiles alike, says: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."

This is not a prophecy or some far-off day, but one fulfilled in this day.

The Jews are about to regain possession and control of the Holy Land and the city of Jerusalem. But, however great may be the work to be done there, it cannot equal the work that the Jews are doing and

will continue to do all over the earth.

To find a backward, unsuccessful failure among the nations, simply look for the nation that ill-treats or persecutes Jews:

And wherever you find the most liberal treatment of Jews—in America, England, France, Italy—you will find the higher civilization and prosperity.

For the Jews pay back ten for one and a hundred for one all that other races do for them. They promote, carry on and develop commerce. They take the business risks that give employment to workers and carry business forward.

yours—but the face of a neglected Christian.

The Jews know that the best possible answer to stupid race, religious and business prejudice or envy is the answer that every Jew can truly make, "I take care of my own, and I help take care of yours, with money from my pocket and taxes that I pay.

"You may lie about me as much as you choose; I cannot prevent that, and I don't care to."

"Tell the truth, and you will say that the Jew who has gives to him that has not, and does not ask what his religion is."

New York City has just raised a fund of five millions for Jewish sufferers in Europe, and this follows upon the raising of another national fund of ten millions, and upon all the contributions, generous to the last degree, that the Jews have made to all the war funds of all denominations.

This city, in proportion, will do its full duty.

"Deeds, not words," is the best motto for charity. And the generous deed in this charity drive will answer many foolish words of prejudice, jealousy and stupid religious and race hatreds.

The Editor of this newspaper subscribes one thousand dollars to the Washington fund for war sufferers.

A composite service for Jew, Protestant and Catholic was preached over the graves of men in division cemeteries in France, according to a letter which has just been received by the Jewish Welfare Board from Chaplain Lee J. Levinger, of the 27th Division. "Not knowing the religion of each individual," Chaplain Levinger wrote, "we arranged our service for the entire group buried there, whether Jew or Christian. A short Jewish, Protestant and Catholic service was read, with the bugle sounding 'taps' at the end."

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## The Fighting Jew.

This poem appeared originally in the New York Herald under the title "To Hester Street"; the author, Mr. Sutherland, is a member of the National Security League:

Here's honor to Abe Kowalski and honor to Jakey Stein  
And all his Hebrew brethren who stand in the firing line—  
Friedmann, Mayer and Gruenbaum, Eliass, Eisman and  
Cohen—

Daily we read about them as able to hold their own.

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

Few of us deemed him human or figured a heart might beat  
Under the ragged garments of the peddler of the street.  
Dreams? Well, perhaps of money; never of aught so high  
As what Old Glory waves for. You thought so, and so did I.

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

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

Hirsch and Pollack and Feingold, Radski, Finkel and Pelz,  
Epstein, Jacobs and Mandel, Weinstein, Baruch and Seltz,  
Feiner, Horowitz, Isaacs, Bashwitz, Levy and Franks,  
Sachs and Mirsky and Lehner—all of them in the ranks!

Then honor to Joseph Schnitzer and honor to Heyman Behr,  
And all the Hebrew brethren in khaki over there.  
Put prejudice in your pocket. They fought in the days of yore,  
And now when the world is threatened, they are fighting. Men  
can no more.

HOWARD V. SUTHERLAND.

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

Adar 7th, 5679

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10 CENTS PER COPY.



## The Unchangeable Leopard

By E. C. EHRLICH



Soldier authors have written and civilian readers have read yards of printed material describing the emotions of the man in the ranks the first time he faces the enemy's guns. But not a word do we hear of the agony of doubt and timidity which assails the army chaplain during those first hard days when he doesn't know his boys and is also "under fire." He may be more or less heroic than the man he hopes to serve and guide; but one thing is certain: like the soldier, he never tells just how frightened he is—at least, until it's all over. Then you may get a story out of him—just as I did when one of our Jewish chaplains came back from the other side.

Chaplain Meyer Abramson, U. S. A., was no exception to the rule. He was so hopelessly new in his job of ministering to men; in fact, he had been in the rabbinate only two years and had not yet learned to address even a Sisterhood meeting without blushing. And now he was over in France, not so many miles from the front, wearing a lieutenant's uniform and striving with all his boyish might to keep up his dignity. Which wasn't the easiest task in the world when you consider that the majority of the men in his "outfit" were his own age, or older, and nearly all of them more sophisticated.

It had been easy enough going over; on the great steamer there had been little to do but chess and yarning with his fellow officers. To be sure, on Sunday he had been invited to read the Scriptural portion for the ship's service—tactfully chosen from the Old Testament. There had been no real work with the boys, either Jewish or Gentile; they, too, were enjoying a good long loaf before the grim business of war began.

But once assigned to his unit, all was changed. To visit this lad at the hospital, to act as advocate for a Jewish culprit in court or gather

a *minyán* that a boy might say *Kaddish* were all in the day's work. Meyer, in the midst of a dozen duties, found leisure to feel disturbed. The fellows seemed to like him well enough, but he seemed somehow that as their religious leader he came dangerously

half wistful smile if the young chaplain tried to thank him. The idol of his men, a favorite with his fellow officers, every inch of his six-foot-three radiating a breezy self-confidence, Captain Kohn was a striking contrast to the man he was always ready to befriend.

plant the corn you're ready to eat the popcorn balls."

"But I do want to see results and I don't believe the boys take me seriously or get any good out of my talks when they do come to services," complained the rabbi, ignoring the other's pleasantry.

wasting ammunition—that's what hurts."

Meyer hesitated a moment. Then "You've been so darn good to me," he blurted out as awkwardly as a school boy might have done, "that I can't help thinking you're a little interested in religious things. Yet you've never come to services—not even to *Rosh hashonah* after you took so much trouble to get me a stand and have a bugler detailed that we could have the *shofar*. Afraid you couldn't stand my preaching?"

Alfred Kohn gave a short laugh. "I'm not a hypocrite, that's all," he returned almost sharply.

"I don't get you."

"Didn't think you would and that's why I never tried to explain before. I don't mind going to the non-denominational services at the 'Y' building—I can go as a Unitarian or a Methodist or out-and-out heathen. But I refuse to label myself a Jew—a religious one, I mean—though I wouldn't be low enough to deny that my father was one, even if I could get away with 'Kohn' and a face to match."

"But the example," murmured Meyer, rather helplessly. "If the Jewish boys here felt you were a 'good' Jew—you know what I mean—it would do so much for them."

"There's something in the Bible," mused Captain Kohn, "I'm not sure where, about the leopard changing its spots. It can't be done, kid, and that's all there is to it. I'm just a sample of your blessed 'American Jews'—confirmed to please my grandparents—a mother who goes to Temple on *Rosh Hashonah* and *Yom Kippur*—and maybe will go oftener to say *Kaddish* if I get in bad over here. I grew up without any religion, even if I have a Jewish name and a face that might keep me out of an exclusive summer hotel back home. Some of the boys who grew up like me have turned; the war's changed 'em. Looking death in the face they just seem to feel different

near to becoming an utter failure. In his nervous, hypersensitive state, he decided that they tolerated him and nothing more.

In those first trying days it was Arnold Kohn who helped him over the steep places, smoothing his way whenever he could, responding lightly with his half cynical,

"You're all right," Kohn used to tell him, when the boy was more discouraged than usual. "The trouble with you is that you expect too much of yourself. And you're in too much of a hurry; as an old farmer who used to sell us eggs when we spent our summers in the country used to say, 'Before you

"You've been in the rest area only about two weeks. And sometimes you don't see what you call 'results' for a long time; sometimes you never see 'em," answered the other with unusual earnestness. "So just keep on pounding away at the fellows at your services and get it out of your head that you're



Sergeant Abraham Blaustein.

When the first citations for bravery in the United States Expeditionary Forces were announced our co-religionists were delighted to find one of their own among those honored. He was Sergeant Abraham Blaustein, of Brooklyn, and in another part of this issue, he details the thrilling events which led up to his being decorated.

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about what comes afterwards, and all the rest of it—all the things you Rabbis teach, you know. But I'm like the fool leopard—I can't change. It's not in me to 'get religion'—even with hell just across the street."

"I wish they'd have sent a regular fellow over here for chaplain instead of me," lamented Meyer. "Now, there's Nadelmann, the valedictorian of our class. If you ever heard him preach you'd know there was something in it. But me—"

Kohn interrupted him with a good-natured laugh. "I prefer you to Nadelmann, whoever he is," he assured Meyer. "Now don't worry about me, and stop fussing about yourself. I don't give a hang for this soul-saving business myself; but I wager you're doing better work with our boys this minute than you'll ever appreciate. And," with an embarrassed little laugh, "I don't know why I'm talking like a fool, but it may be a long while before we have another good chat together. So I'm going to tell you for the good of your soul to go on with your work, because it's good work and you know how to do it."

"I wish I could be sure of it," mourned Meyer. "But, then, I've never been sure of myself. I'm afraid I'm pretty much of a coward."

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Now and then in meager newspaper accounts we read simple recitals of physicians and chaplains, soldiers of peace, who "go over the top" with their men, unmindful of personal danger as they minister to the wounded and dying. Young Meyer had always scorned himself for his lack of courage, moral and physical; but the day of the great charge he met his test—and was satisfied. Afterwards, when he was



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decorated for bravery under fire for carrying the broken body of Captain Kohn from the battlefield, he wondered vaguely at the strange courage which had steered him to face the enemy's guns; but at that moment there was no thought of self, only the man he half dragged, half carried back to safety.

"I'm done for," Kohn had breathed heavily. "You'll write home for me?"

"Of course."  
"And say," the old cynical smile, "say, I hate to acknowledge it, but I have changed a little. There must be something in religion or a man with your sense wouldn't preach it. You needn't worry about your preaching now; if you've converted a hard nut like me, you ought to convert a regiment."

Captain Kohn died on his way to the hospital. And Chaplain Abramson, rather a bitter look about his boyish mouth, wrote to the dead man's parents: "He spoke of you at the end and I know you will be glad he died such a good Jew." "It's going to comfort his mother, even though she doesn't deserve it," he reflected. "But I wonder whether he was fooling as usual or just lying in order to encourage me."

**A DAY WITH THE MOTHERS IN BROWNSVILLE.**

"Do you think I could really learn any English?" she asked the Council of Jewish Women organizer eagerly. "Tzorus had made her look 50, but she was probably younger. 'I don't know anything,' she explained with a sudden outburst of confidence. 'My parents were poor, and in Europe the family scrapes only to teach the boys. I worked at 12, I worked when I came to America. In those days people weren't so smart; they worked until 9 or 10 o'clock and couldn't go to night school. Then I married. Nu-mehr tzorus. But now, I'm afraid I'll never learn anything.' The organizer was trying to edge in a few arguments about the necessity of English to old and young, even in so Yiddish a community as Brownsville.

"O!—you don't have to tell me. Don't I know? A few years ago, nit af eich gedacht, I had to go to the hospital with my Goldie. I was so ashamed for the nurses and doctors." The humiliating memory made her pause. "Well," she exclaimed as it flashed upon her that the proposed opportunity to learn English was too good a thing to miss, "I'd like to try. You know, if I learn some English in that class I'll put 5 cents in the pushkeh every day!"

Next door the Council organizer came upon an old woman. The organizer stated, a little perfunctorily because the woman seemed too old, that her mission was to organize a class in the immediate neighborhood, where the women could learn English; that the children under school age would be taken care of; that the class met at a convenient time, since the school children would then be in school and the mothers would return in time to put the supper on the fire, the meat having been kasher'd earlier. Mrs. Palminsky's hair was gray, her face looked resigned, but there was a gleam of ambition in her eye. She looked at the organizer rather sadly and said, "O! kinderlach, vos hut ihr sich yetzt oisgeeschlofen." (Why did you just wake up.) "Mein kopf is schein zu schwach." But five or ten years earlier how she would have jumped at this opportunity.

A rather humorous example of how disconcerting a woman found her ignorance of English was told by Mrs. Cohen. She was in the country about a year and had not learned more than such words as "Go ahead." One day the man from the gas company came in and said something. Mrs. Cohen didn't want to appear a "Beheimah," so she saucily met his appearance at the door with, "Go ahead." When it grew dark and she went to light the gas, she found herself in the dark. She wept as much out of

chagrin as because she could not warm the supper.

The younger mothers find the greatest need for English in connection with their school children. The children come home with their report cards and find that "Mame" not only doesn't understand the triumph of an A B A report, but can't even sign her name to it. "Look, mommer," said a boy of eight to his mother. "I'm a little boy and I know more than you!" Mrs. Kupnick smiled when she told the story, but she confided how it had cut her to the quick when he first said it and she realized that gradually the child was beginning to feel superior.

The tragedy comes when the child requires help in his lessons. A mother cried bitterly before the organizer when she told how she wanted to help her little boy but could not. The child had stayed out of school on account of illness and now is in mortal dread of being left back. He cries and worries his mother. "Why can't you help me with my geography?" The mother cannot even go to the teacher to find out what his progress is because her knowledge of English is limited to "Come in" and "All right." When the organizer offered to visit the school and see the teacher, the woman was pathetically grateful. She said the school was on Watkins street, "gleich do," but the investigator did not find the boy's class in either of the schools in the neighborhood. So unacquainted are these foreign women, foreign although in this country perhaps twenty years, with their community that they do not even know the location of the school.

There are hundreds of young married women in the section of Brownsville alone who do not read or write or even speak English, and whose younger children do not understand English. The women cannot go to night school because of their young children or because their husbands work until late in the evening. They're too busy, some sceptical people say, to excuse their own lack of effort to decrease this foreignness and illiteracy. Of course the women are busy, every minute of the day. But as a mother of seven children said to the canvasser, "I must steal the time." It is the business of the Americanizing agency to make this sacrifice of time on the part of the women not too great. This implies arranging the time for the classes to suit the women, placing the center close to their homes, or even in tenements, teaching the things that are vital to the women and providing care and entertainment for the children while their mothers are in the class room. It's a great attraction to have the center near the home. The women are not obliged to dress up. They come without their hats. And above all, they waste no time getting back to their homes and duties.

The classes meet usually from 1.30 to 3, because that is a convenient time. But unless the children under school age are taken care of, the great majority of mothers cannot come. "If I can take Surale with me, why couldn't I come?" The children, therefore, are an important factor in the endeavor. This is true not only because the mothers cannot attend unless they have the assurance that their children will be taken care of, but also because the children give the best opportunity for constructive Americanization instruction. How much can be done to raise the tone of the home and to make it more American through the instruction and fun that the children will be getting while their mothers are struggling with the language in an adjoining room! It is important that the friend in charge of the children should approach her work in that spirit.

Mrs. Edward M. Evarts, the chairman of Americanization of the Brooklyn section, began last fall to organize these afternoon classes for women, with the help of the Department of Immigrant Aid of the Council of Jewish Women, whose headquarters are at 146 Henry street, New York. The epidemic interrupted the work, but not even the "flu" can down a good piece of work. Recently organizing was begun in another section of Brooklyn. A third section is now being canvassed. In a few months, the Brooklyn section, with the help of the department, has been able to organize and keep in robust attendance four groups, all taught by qualified Jewish teachers appointed by the Board of Education. This, as well as the little incidents above narrated, are proof of the interest and enthusiasm among the foreign Jewish women who attend the classes under the greatest difficulty because of their household cares.

These groups are to be "mothered" by council members. They are a challenge to each one of you, to your spirit of neighborliness toward the women, and of loyalty to America. Are you busier than the women who have large families and households without any convenience? Will you put your shoulder to the wheel? The groups need leaders to be the connecting link between pupils and teachers. The groups need women who will make themselves responsible for the care of the children. The groups need other things. Do you know the picture on the cover of one of the Jewish weeklies, in which the Ghetto-harrowed woman is devotedly sewing stars on an American flag? This Yiddish Betsy Ross reminds the teacher that the class rooms have not yet been provided with an American flag. The children need toys. What is your answer?

The significance of the effort which the Brooklyn section of the Council of Jewish Women is successfully conducting is not alone that an increasingly large number of foreign women are given the opportunity to learn English. It also gives the American women the chance to know their foreign neighbors, and through this friendly, helpful contact to establish that give-and-take,

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which is true Americanism. The cooperation which the Board of Education offers gives the effort a civic significance.

**Murat Mansion of Paris.**  
The mansion of Prince Murat, in the Rue de Monceau, in Paris, which was placed at the disposal of President Wilson during his stay in Paris, possesses some Jewish interests. The magnificent place was originally built, about sixty years ago, for Mme. Furtado, a fervent Jewess, wife of a member of the Central Consistoire and a sister of M. Achille Fould, Finance Minister under the Second Empire. At her death it passed to her only daughter, Mme. Charles Heine, and through her to the Princess Murat.

**Israel's Morning Star.**  
O Zion, City of Halevi's yearning,  
O Eretz Yisroel, my fathers' land!  
Where priests and prophets, with a passion burning,  
First showed in History Almighty's Hand;  
Where right was given first divine expression  
And justice first conceived as God's prime mode;  
Where that which is today our joyous possession,  
Humanity, found birth and first abode.

O land for which our tears flowed in profusion,  
Is not our dream of thee a vain illusion?  
For centuries and many generations  
Have they withheld from me my human right;  
I've been the wanderer among the nations,  
From pillar chased to post—an outcast's plight!  
But lo! the dawn—Am I awake or dreaming?  
Is it my star there o'er the Eastern glen?  
Is it the craved-for Messianic gleaming,  
Or but Morgana duping me again?

O no! It is a fact and not a vision;  
For there my morning star is truly risen!  
So shine my star and bring about the morning,  
That soon the sun of freedom shine on me!  
Pass out my age-long night, my ghetto mourning,  
And be fulfilled Isaiah's prophecy—  
That God and Zion will re-wed each other  
With such a tie as none will separate—  
With God the Father and with Zion mother  
And with their children back of their estate.

O ye, who have the power, Dove and Lion,  
Be one: first just, then strong and then—free Zion!  
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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Eleven Jewish Members of Parliament Elected in the Late British General Election—A Decline of Five as Compared With the Previous House of Commons—Something About the Successful Candidates—Men With Records of Communal Activity Almost Entirely Lacking—Paderewski, Poland and Pogroms—Further Details of the Palestine University.**

London, Jan. 4, 1919.

Twenty-two Jews went to the poll in connection with the recent general election. Eleven of these were elected and eleven were unsuccessful. The result is that, whereas the last House of Commons contained sixteen Jews, the present will contain eleven only. One very distinguished Jewish politician, the Rt. Hon. Herbert Samuel, is among those who were defeated. Of the eleven unsuccessful Jewish candidates, five failed to secure one-eighth of the total votes cast in their constituencies, and therefore forfeit the deposit of \$750, which has to be lodged by every candidate prior to nomination.

All of the successful Jews were Coalitionists, seven being Unionists, or Conservatives, and the remaining four Liberals, but all alike acknowledging the Lloyd George Government and receiving the Coalition coupon, as it is called in the end here. The elected members in alphabetical order are as follows:

Major J. B. Brunel Cohen, sitting for the Fairfield division of Liverpool, was a territorial officer and went out to France. In July last he was so badly wounded while leading his company to the attack on Ypres that it was necessary to amputate both his legs. He has been mentioned in dispatches. Major Cohen is married to a daughter of Sir Stuart and Lady Samuel.

Sir Charles Henry, elected unopposed for the Wrekin, Shropshire, is an old Liberal member who now subscribes to the Coalition. He is a son of the late J. S. Henry, of Adelaide, Australia.

Sir Philip Magnus I dealt with last week.

The Rt. Hon. Sir Alfred Mond, sitting as Coalition Liberal for Swansea, South Wales, held a government post as First Commissioner of Works in the late Parliament. He is a son of the late Dr. Ludwig Mond. Born in 1868, he was called to the bar in 1894, but did not practice, preferring industrial and political work. He has been in Parliament for the last twelve years. He is managing director of Brunner, Mond & Co., the great chemical business, and chairman of the Mond Nickel Company. Formerly he was one of the proprietors of the well known London evening newspaper, the Evening Standard.

Rt. Hon. Edwin Samuel Montagu, elected as Coalition Liberal for Cambridge. He is the son of the late Lord Swaythling and is a man of great financial ability. He has held important offices under previous governments, including the Financial Secretaryship to the Treasury, the Ministry of Munitions and Secretary for India. He is forty years old and first entered Parliament in 1906. He came back from India last year after a very painstaking visit and has issued an important report.

Major Lionel Nathan de Rothschild, who was elected unopposed for the Aylesbury division of Buckinghamshire, has been a member of this constituency since 1910. He is the eldest son of Leopold de Rothschild and has served in the Buckingham Imperial Yeomanry. He is president of the United Synagogue and warden of the Great Synagogue, besides being vice-president of the Anglo-Jewish Association and president of the League of British Jews.

Arthur Michael Samuel, elected as Coalition Unionist for Farnham, Surrey. He was Lord Mayor of Norwich in 1912-13 and presented the George Borrow (Lavengro) Museum to that city. He has twice before unsuccessfully fought for a seat in the House of Commons. He is the author of "Life of Piranesi."

Rt. Hon. Sir Henry Simon Samuel, elected as Coalition Unionist for the Norwood division of Lambeth, London. He has been a Conservative or Unionist M. P. since 1910 and was one of the chairmen of the Private Bills Committee of the late House of Commons. At the outbreak of the war he was appointed to the executive of the Parliamentary Recruiting Committee and was chairman of the National Unionist (Conservative) Association and is therefore one of the big men of the political machine.

Samuel Samuel, elected as Coalition Unionist for the Putney division of Wandsworth, London. He was born in 1855 and is senior partner in the firm of Marcus Samuel & Co., the well known bankers and merchants. Besides, he is director of the Shell Transport and Trading Company, the Capital and Counties' Bank and many other companies. Furthermore, he holds the honorary and ornamental position of lieutenant of the city of London and has sat in Parliament since 1913.

Major Philip Albert Gustave David Sassoon elected as Coalition Unionist for Hythe Kent. He was born in 1888 and has been a member of this borough since 1912, taking up the seat when his father, Sir Edward Sassoon, died. On the outbreak of hostilities he was mobilized with the Royal East Kent Yeomanry, in which he was a second lieutenant, and toward the end of 1914 he went out to France. In 1915 he was appointed to Sir Douglas Haig's staff and acted as private secretary to the field marshal for nearly three and one-half years. He has been mentioned in dispatches and has been honored by the French Government and the King of the Belgians.

E. A. Strauss, elected as Coalition Liberal from Southwark, London. He is a hop factor and also holds the ornamental distinction of a freeman and liveryman of the city of London.

Although there are several well known Jews in the above list, not many have identified themselves with the calls of the community as active workers, and only one of them—Sir Alfred Mond—has made himself conspicuous as a friend of the Jewish nationalist cause.

The arrival of Paderewski at Posen has been the signal for fierce fighting, for drum-fire against the synagogue and a general pogrom. Wherever the spirit of M. Dmowski walks among Poles massacres of Jews accompany it; and this is the man whom the Allies are said to have selected as the representative of Poland, and whom some of them are trying to impose upon Poland, whether the Poles want him or not. The fighting is due to the desire of the most bellicose Poles not to await the judgment of the Peace Conference, but to create a situation by violence and face the conference with it. This way of going to work has many advantages. It involves bloodshed, of which the world has surely had enough; it makes future harmony and good-will infinitely more difficult between the national majorities and minorities, who will have to live together; and, of course, it is an affront as well as a burden to the Peace Conference, whose decision it aims at forcing. Whatever is just in the Polish claims is assured of the most sympathetic hearing, and the violence now being essayed at Posen serves to cast doubt upon the justice of Polish pretensions.

Further particulars about the Hebrew University in Jerusalem and its scope have now reached me and some of them are probably interesting enough to bear repetition. As we all know, the Hebrew University will be a university in which Hebrew will be the normal language of instruction. The stress laid on the use of Hebrew is not only due to sentiment and past associations; there are real difficulties in finding any other language convenient for use in a central Jewish university. The revival of Hebrew speaking, which is so insistent a phenomenon of the new Palestine, was not entirely due to sentimental reasons. The Jews in the colonies of the New Settlement spoke about twelve different languages—Yiddish, Ladino, Arabic, Russian, French, English, Bulgarian, Gruszin (a Caucasian language), Buchar (an Afghanistan language), Greek, Polish and Rumansch. This confusion of tongues gave an opportunity for the revival of spoken Hebrew.

In a Hebrew university, drawing students from all parts of the world, an equal need and equal opportunity for a common language will arise. Hebrew, apart from its appeal to Jewish sentiment, has, moreover, the advantage of being a language which has lost all political importance; a language which, therefore, would antagonize no Jews by compromising the Jews of the world-wide dispersion in their allegiance to the various lands of their birth.

The university will help to provide "the scientific and technical knowledge that is required to assure the success of the Jewish colonization of Palestine." The Palestine of the near future will need doctors, engineers, architects, biologists, chemists, botanists and geologists. The university will supply men belonging to all these professions, and, in addition, will be a center from which will radiate the light of independent Jewish culture. A restored Israel may hope for a new era of creative power.

The university will reinterpret the ideas of the Hebrew prophets in terms adapted to the modern world. It will further all movements, material and spiritual, which make for a greater justice and wider opportunities for all. It will neglect neither the improvement of the material machinery of life nor the cultivation of those inner feelings without which all democratic machinery or economic advances can be made fruitless and delusive.

The scheme for the building of a university had been carefully considered

before the outbreak of the war. The late Professor Ehrlich was a member of the committee considering the scheme, as were also Baron Edmond de Dithschild, of Paris, the father of Jewish colonization in Palestine, and Nathan Straus, the American philanthropist. The first meeting of the committee, over which James de Rothschild, Baron Edmond's son, was to have presided, was to have taken place in Switzerland on August 12, 1914; but the outbreak of the war prevented this. It may with confidence be expected that Jewish pride and enthusiasm will see to it that an institution shall arise on the foundations now laid which will be worthy of the long hopes for a national regathering which have led the Jews safely through the wilderness of exile.

Without doubt the money required for the establishment and endowment of a university worthy of a Jewish Palestine and of world-wide Jewry will be available. Encouraged by the approval of the British authorities, it is certain that the idea of the university will be realized and once again the dreams of Utopians will be found to have been more real than the cautious wisdom of the unimaginative.

### Anti-Jewish Pogroms in Moravia.

By I. J. P. B., Inc.—The details of a pogrom in the Jewish quarter of the city of Holleschau, Moravia, a part of the new Czecho-Slovak Republic, are given in an issue of the Brunner Tagesbote. According to this report, the outrages were perpetrated by a gang of Czecho-Slovak soldiers who, in an intoxicated condition, invaded the Jewish quarter, disarmed a number of watchmen and completely plundered every store and place of business. They devoted the whole night to this work, in the course of which they murdered a Jewish merchant who had but recently returned from the army as an invalid. In the morning the rioters went to another part of the city; where they continued to sack and pillage until troops arrived from a neighboring city. The latter, however, soon joined the original pogromists. It is estimated that the material damage exceeds three million kronen. Almost every Jew in Holleschau was robbed. Many of them fled to Vienna and other cities. The fugitives report that the rioters cut the telephone and telegraph wires and forced the commandant of the garrison at the point of the revolver to show them the houses of well-to-do Jews. A number of them entered Police Headquarters and disarmed the gendarme. As they went through the streets they shouted, "Anyone who shows himself at a window will be shot!" It was only until the second day that troops from Frenzier were able to restore some semblance of order. These troops were soon reinforced by others from Brunn with a machine gun.

### Jewish Representatives Confer With President Masaryk.

London (By I. J. P. B., Inc.)—A deputation of the National Jewish Council of the Czecho-Slav Republic has been received by the President, Professor Thomas Masaryk, who fully and freely discussed with them questions involving the welfare of the Jews of the new State.

The President declared that he would remain true to the pledges which he made to the Jewish leaders in America before his departure. He emphasized the urgent need for the creation in Czecho-Slovakia of a Jewish trade association, a society for the encouragement of agriculture among Jews and a co-operative Jewish union. Discussion was also had on the problem of Jewish and secular education for Jews and on the question of an adequate representation of the Jews in the legislative body of the new republic. Throughout the entire conference President Masaryk exhibited a most lively and sympathetic interest in Jewish matters.

### Noted English Communal Worker Arrives.

Abraham S. Hyman, who has just arrived in New York, is a well-known communal worker in London. He holds many prominent positions in the Jewish community, including the following: Financial representative of the New West End Synagogue, one of the most important West End Synagogues; treasurer of the Bread, Meat and Coal Society; he is a member of the Jewish Religious Education Board; a correspondent of the Peter St. Religion Classes. Mr. Hyman also takes a keen interest in the welfare of Jewish boys, and is a prominent manager of the Hayes Industrial School, and also connected with the Notting Hill Boys' Club. His late brother, Austin Hyman, who met with a fatal accident here in the summer, was also identified with these institutions. Mr. Hyman is over on business connected with his late brother, but he intends during his stay in the States to study some of the conditions and the charities of the great communities here.

### The Western Galician Pogroms.

The Jewish Press Bureau in Stockholm reports: Reports on Jewish pogroms in the following localities have been given to the Jewish National Council in Cracow: Trzebinia, Dobra, near Nimanowa; Wolbuszowa, Rozwadow, Majdan, Kolb, Pogorzycze, Alwernia, Skawina and environs, as well as in the environs of Saborow, Dembica, Wieliczka, Brezeska, Erzozow, Gorek Niepolomice, Czernichow, near Cracow; Zati and Gdow.

With this, however, the list of places of misfortune is by no means exhausted; every day new Job's tidings come from new places.

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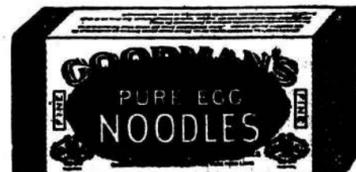
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## ITEMS OF INTEREST IN THE JEWISH WORLD

The 1919 meeting of the National Conference of Jewish Charities will be held at Atlantic City from May 27 to June 1.

Governor Coolidge and Mayor Breatt were among the speakers at the dedication of the new home of the Chelsea (Mass.) Y. M. H. A. last week.

The members of the Springfield (Mass.) Y. M. and Y. W. H. A. have appointed a committee to select a location for a new home for the organization.

Rabbi David Ben Abram, of Westfield, has accepted a call from the Congregation Agudath Achim, of Attleboro, Mass., to succeed Rabbi Benjamin Gorowitz.

A synagogue will soon be erected on Hampshire street, near Park avenue, Lawrence, Mass., to accommodate the few hundred Jewish families in the locality.

Herman Bernstein, who has just returned from a trip to Siberia on behalf of the New York Herald, announces the severance of his connection as editor of the American Hebrew.

Through the efforts of President Morris Schaffner, the debt of \$5,200 existing on the building of the Anshe Chesed Synagogue, of Erie, Pa., has been wiped out and a sinking fund created.

Prof. E. R. L. Seligman of Columbia University has been called in an advisory capacity as a tax expert by the New York State legislative committee in charge of remedial tax legislation.

The forty-fifth annual convention of District Grand Lodge No. 5, I. O. E. B., was held last week at Charleston, S. C. Sol. Herzog, of Washington, D. C., was elected grand president of the district.

Reports received from Copenhagen in this country give news of the arrest of Rabbi Maze of Moscow by the Bolsheviki government. It is also reported that other prominent Jewish leaders have been arrested.

Leon Tatarsky, the Bolsheviki Secretary of War has issued a public statement in which he expresses sorrow that Jews in many lands are suffering persecution and insult because of his Bolsheviki leadership.

The Commission on International Legislation on Labor of the Peace Conference unanimously elected Samuel Gompers, president of the American Federation of Labor, as president at a meeting last Saturday morning.

New pogroms are reported to have taken place in four Hungarian cities. All were accompanied by the usual wholesale pillage of the stores and homes, and in at least one of the cities several Jews were killed.

Through the efforts of Zionist leaders in Ukraine, the Ukrainian Government has granted permission for the opening of a Department of Jewish History and Jewish Literature at the State University in Kamenetz-Podolsk.

The next annual convention of the Grand Lodge of the Independent Order Brith Abraham will be held at Atlantic City, N. J., early in May. A three-day session is scheduled at the Garden Pier. The order now has over 75,000 members.

The first step toward co-operation between the various delegations of Jews, representing the numerous international organizations at the Peace Conference has been taken at Paris. Central headquarters have been established at which the delegations have their offices.

At a banquet held in Ford Hall, Boston, Mass., last week, under the auspices of the Beth Israel Hospital Association, pledges to the amount of \$91,000 were recorded for the erection of a new hospital building. One hundred and fifty thousand dollars will be required for the project.

The composition of the delegation of the international Zionist organization, which is to attend the Peace Conference, has finally been definitely decided. It is to consist of six persons, namely, Dr. Chaim Weizman, Nahum Sokolow, David Yellin, Diesengoff, Eisenberg and Wilkowsky.

Dr. Cyrus Adler announces that he has received a letter from Arthur Lehman, treasurer of the Joint Distribution Committee, informing him that on December 12, 1918, and January 6, 1919, the Philadelphia War Chest had sent to the Joint Distribution Committee checks for \$85,714.28, a total of \$171,428.56.

The president of the Swiss Federation has received a deputation from the Zionist Organization of Switzerland, to whom he expressed his sympathy with the Zionist movement. He assured them of the support of his government in the re-establishment in Palestine of a National homeland for the Jewish people.

The Jewish Orphan Home Society, St. Louis, Mo., has just purchased the beautiful residence at 3117 Lafayette avenue for the purpose of an Orthodox Jewish Orphan Home. The building contains sixteen rooms and has beautiful surroundings. The lot is 100 by 267 feet.

The Zionist Federation of Persia has recently requested the Central Zionist Committee of Petrograd to send a number of speakers to that country for propaganda purposes. Zionism has made remarkable progress. The Zionist Federation of Persia has its headquarters at Teheran and has branches in almost every community.

Dr. Abram Simon, rabbi of the Eighth Street Temple, the only Reform and foremost congregation in Washington, returned from France, where he was a volunteer Red Cross worker. Dr. Simon was on the fighting front and rendered very valuable aid to the soldiers, especially to Jewish boys, to communicate with their relatives.

The Intercollegiate Zionist Association of America, which was forced to curtail its activities during wartime, owing to the fact that practically all students were enrolled in the Students' Army Training Corps, is now resuming its activities. Two new societies have been formed as branches of the Intercollegiate Zionist Association—one at Wesleyan College, the other at Yale.

Mr. Bernard A. Rosenblatt, member of the National Executive Committee of the Zionist Organization of America, has left for London to attend the inter-allied Zionist Conference to be held there on February 11. Mr. Rosenblatt will submit to the conference a memorandum on land taxation in Palestine and will make preparatory arrangements for establishing branches of the Zion commonwealth in other countries.

The Zionist Organization of Russia has received an anonymous donation of 1,000,000 roubles for the construction of a sanitarium in Palestine. While the name of the donor has not been made public by the Russian Zionist Organization, it is known here that he has been prominently connected with the Zionist movement for a number of years. The reason for this secrecy is probably due to the internal conditions of the country.

The complete equality of the Hebrew language with Russian and Polish has been recognized and proclaimed by the Government of Ukraine. Hebrew is to have the same official standing as Polish and Russian, the two languages most popularly spoken. A promulgation of this proclamation was immediately followed by the issuance of an official document in Hebrew, recognizing the individual and national rights of the Jews in the republic.

In making disposition of her property, which is valued at \$26,500, the will of Rose Rice, who died on December 30 at Philadelphia, Pa., the testatrix devises all of her estate in trust for the benefit of two sisters, after which it is to be distributed among worthy Jewish charities, preferably the Home for Incurables or the Home for the Aged and Infirm, under the auspices of the Federation of Jewish Charities, as a memorial to Amelia Rice, a sister, "whose whole life has been one of sacrifice and devotion."

Washington is preparing to honor the President and the soldiers returning with him next month with a reception and parade. Every element of the community will be represented on the basis of one hundred marchers of each national or international organization. The Reception Committee in charge of the affair has invited Jos. L. Tepper, the Washington representative of the International Jewish Press Bureau, to represent the Jewish community and plans are under way to have a special Zionist unit to parade with the American and Zionist flags.

John O. Siegel, of Milwaukee, a boatswain's mate in the navy, was recommended for a medal of honor and a gratuity of \$100 for the rescue of two of the crew of a schooner, which was burned at Norfolk, Va., on November 1, 1918. After taking two men from the burning schooner in safety, Siegel went back a third time, but this time was himself trapped by a steam pipe barring his exit. When rescued by other shipmates, he was in a dangerous condition and for hours physicians despaired of his life. His rescuers were also recommended for bravery.

Requests of \$76,000 to charities are made in the will of Benjamin Blumenthal, retired manufacturer, who died in this city on January 21, at the age of seventy-three years. The charities named are: Mt. Sinai, \$15,000; Lebanon Hospital, \$5,000; Hebrew Orphan Asylum, United Hebrew Charities, Home for Aged and Infirm Hebrews and Hebrew Infant Asylum, \$10,000 each; St. Vincent's and Presbyterian hospitals, Sanitarium for Hebrew Children and American Female Guardian Society, \$2,500 each; Tuskegee Institute, \$5,000, and Home for the Aged of the Little Sisters of the Poor, \$1,000.

### Polish Commission of Liquidation in Cracow and Jewish Self-Defense.

The Jewish Press Bureau in Stockholm reports: A Jewish National Council has been founded in Cracow, which has been constituted of the only legitimate representation of the Jewish state. Representatives of the middle class—Zionist, Poale Zion and Social Democratic parties—belong to the Jewish National Council. In a proclamation to the Jewish population, the Jewish National Council declared its platform and emphasized especially the demands of national self-government for the Jews.

The Jewish National Council sent a deputation to the board of management of the Polish commission of liquidation in Cracow to inform them of its existence and to advance the demands of the Jewish people. The co-presidents of the Polish liquidation commission, Dr. Terpil and Dr. Pas, took note of the explanations of the Jewish National Council and pointed out that the most important hindrance in the way of the realization of the Jewish national demands consisted of the former representatives of the Jews, Loewenstein and Kallscher (assimilationists). Both presidents underlined the fact that the solution of the axiomatic demands of the Jewish people must be entirely reserved for the future Polish Parliament, but declared that the Polish Commission of Liquidation in present circumstances was ready to remain in contact with the Jewish National Council. Later the Jewish National Council was informed that it had become recognized by the Polish Commission for Liquidation as the real representatives of the Jews. On the pressing demand of the Jewish National Council, the Polish Liquidation Commission has, because of the great number of pogroms which have taken place in Western

Galicia and because of the great danger of further pogroms given the Jewish Military Committee in Cracow full power to organize a self-defense corps out of Jewish officers and soldiers for the defense of Jewish life and property in Cracow and the province.

A proclamation issued conjointly by the Jewish Military Committee, the Jewish National Council and the Polish Liquidation Commission invites Jewish soldiers to enlist in the self-defense corps.

### Roumanian Government Appoints Committee to Pass on Jewish Naturalization.

Advices from Zurich to the Zionist Organization of America contain the news that the Roumanian Government has appointed a Naturalization Commission whose object it is to decide upon applications for naturalization by Jewish residents in that country to whom citizenship has hitherto been denied. The commission is made up of a justice of the Supreme Court and representatives of the Ministers of the Interior and of Foreign Affairs. The General Attorney, however, it is further reported, has the power either to accept or reject the application for citizenship. These unprecedented proceedings on the part of the Roumanian Government are looked upon by the Jews of that country with suspicion as indicating an unwillingness on the part of the Roumanian Government to settle the Jewish question in an effective manner. The "Union des Juifs Roumains" has pointed out the defects of such a policy in a memorandum submitted to the government. It is emphatically stated in the memorandum that the Jewish question in Rumania will be considered solved only when all Jews will have been given equal civil, political and religious rights.

### Ladies' Malbish Arumim Society.

The Ladies' Malbish Arumim Society of the Uptown Talmud Torah will have an open meeting on Monday afternoon, February 10, at two o'clock in the Uptown Talmud Torah, 142 East 111th street. Prominent speakers will address the meeting and all members and their friends are invited. The society will hold a benefit theatre performance at Loew's Seventh Avenue Theatre, Seventh avenue and 124th street, on Tuesday evening, February 11, 1919. The proceeds of the affair will be used to provide a summer home for poor, sick and orphaned children who attend Talmud Torahs. Mrs. Joseph Cohen is president of the society.

### How About Your Matzoth Supply?

With the approach of Passover, the careful Jewish housewife is already thinking of her supply of Matzoth and her mind naturally associates itself with the name "Manischewitz," which is a synonym for all that is good in Matzoth, both as to quality, etc. The Manischewitz Matzoth are made in Cincinnati, and no human hand touches them in their manufacture, electrical machinery being used from the time the carefully selected flour reaches the establishment until it leaves in the sealed paper carton. Manischewitz Matzoth have many virtues, and best of all they are thin and palatable, and inasmuch as they are guaranteed to be strictly Kosher by such authorities as Rev. M. S. Margolies and Rev. Dr. Philip Klein, the most exacting Orthodox Jew can use them without any qualms. As the supply is limited it would be well for the housewife to place her order as early as possible. Manischewitz Matzoth may be obtained at all grocers, delicatessen dealers or department stores.

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**ENGAGEMENTS.**

**BERKNER-GREENBLATT.**—Mr. and Mrs. William Greenblatt, of 600 West 141st street, announce the engagement of their daughter, Jeanette, to Isidor S. Berkner, of 655 West 160th street. Reception to be held at Chalif's, 163 West Fifty-seventh street, Sunday, February 9, from 3 to 6 p. m. No cards.

**BERNSTEIN-COHEN.**—Mrs. E. Cohen, of 130 West 116th street, announces the engagement of her daughter, Rose, to Mr. Albert Bernstein, of Utica, N. Y.

**EISENOFF-TISCHLER.**—Mr. and Mrs. Max Tischler announce the engagement of their daughter, Beth, to Dr. Henry M. Eisenoff.

**FINKENBERG-JONAS.**—Mr. and Mrs. Leo M. Jonas, of 745 Riverside Drive, announce the engagement of their daughter, Fannie L., to Mr. Edward Finkenberg. Reception February 16, at Chalif's, from three to six.

**GOODKIND-SUEHY.**—Mr. and Mrs. Richard Suehy, of 618 West 142d street, announce the engagement of their daughter, Caroline, to Mr. Samuel Goodkind, of Brooklyn, N. Y.

**ISRAELSON-SOROKER.**—Mr. and Mrs. J. Soroker, announce the engagement of their daughter, Elizabeth, to Mr. Sol Israelson.

**KATZENSTEIN-KATZENSTEIN.**—Mr. and Mrs. Samuel Katzenstein, of 315 West Ninety-eighth street, announce the engagement of their daughter, Gladys, to Mr. Carl Katzenstein, of Mount Vernon. At home Sunday, March 9, three to six o'clock.

**OPPENHEIMER-BOUTON.**—Mrs. Rose Bouton, of 790 Riverside Drive, announces the engagement of her daughter, Beatrice, to Mr. Eugene Oppenheimer.

**RICHARD-DANZIGER.**—Mr. and Mrs. Danziger, of 560 West 144th street, announce the betrothal of their daughter, Minna Marie, to Mr. Leon Richard, of Omaha, Neb.

**ROSENFELD-LEOPOLD.**—Mr. and Mrs. Samuel Leopold, of 106 East Eighty-first street, announce the engagement of their daughter, Rita B., to Mr. Alfred Rosenfeld. Reception Tuesday evening, February 11, eight o'clock, at Hotel Majestic.

**MARRIAGES.**

**COHN-HOFFMAN.**—Mr. and Mrs. Louis L. Hoffman, of No. 320 West 138th street, announce the marriage of their daughter, Terese Blanche Hoffman, to Mr. Michael Cohn, of Rochester, N. Y., on Thursday, January 30, 1919, at the Ritz-Carlton, Rev. Dr. Joseph Silverman officiating.

**GOLDSTEIN-HYMES.**—Mr. and Mrs. Isaac Hymes, of 370 Manhattan avenue, announce the marriage of their daughter, Ethel, to Mr. Herman Goldstein, on Tuesday, January 28, 1919.

**HELLER-WHITMORE.**—Mr. and Mrs. Joseph Whitmore, of 66 West 113th street, announce the marriage of their daughter, Stella, to Mr. Eli Heller, son of Mr. and Mrs. Sol Heller, of Wilkes-Barre, on Wednesday, January 29, 1919, by Rev. Dr. Bernard Drachman.

**BIRTHS.**

**GREENE.**—To Mr. and Mrs. Isadore Greene (nee Helen Kaye), a son, Saturday, February 1, 1919, at 977 Simpson street, Bronx.

**LEHMAN.**—To Mr. and Mrs. Ben Lehman, born Marion Hays, a son, on Friday, January 31, 1919.

**ROSE.**—Mr. and Mrs. Julian Rose, of 53 Hamilton terrace, February 1, 1919, announce the birth of a daughter.

**STRAUSS.**—Mr. and Mrs. Simon Strauss, of 2310 Valentine avenue, announce the birth of a daughter January 31, 1919.

**SOCIAL NOTES.**

Mr. and Mrs. H. Bloom, of 114 West 114th street, announce the betrothal of their daughter, Tessie D., to Mr. Leonard H. Herskovitz of the Hotel Bonta, New York.

Arthur D. Katcher, of 575 West End avenue, New York City, left for Palm Beach, where he will spend four weeks.

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The first social of the proposed Young People's Society of Cong. Kehilath Jeshurun will be held this Sunday evening, February 9, in the social rooms of the Central Jewish Institute. All young people of the neighborhood are welcome.

A large number of New Yorkers were registered at the Hotel Breakers, Atlantic City, N. J., last week. Among them were: Mr. and Mrs. J. S. Burger, Mrs. S. Holzman, Mrs. M. Singer, Mr. and Mrs. S. Cutfreund, Mrs. M. Liebeskind, David Simon, Herman Semler, Mr. and Mrs. Al. A. Uitting, Mr. and Mrs. Nathaniel Marcus, Mr. and Mrs. Max Neuer, Mr. and Mrs. Jos. E. Simon, Milton Rosenfeld, Mr. and Mrs. Leopold Jacobs, Mrs. I. Mendelson, Dr. Jacob Kramer, Dr. I. A. Lehman, Mrs. Samuel Marx, Mrs. Maurice Blog, Mr. and Mrs. Charles Frankel, Mrs. William Freeman, Mrs. J. Coleman, Mr. and Mrs. Simon Meyer, Mr. and Mrs. Henry A. Schwartz, Mr. and Mrs. M. S. Greenwald, David B. Harris, Mr. and Mrs. Bert S. Satz, Mr. and Mrs. I. Eisler and Mrs. Louis A. Silk.

**IN THE SYNAGOGUES.**

**ADATH ISRAEL** (561 East 169th St.).—Rabbi Meyer Kopfshtein will preach this evening.

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

**BETH ISRAEL BIKUR CHOLIM** (Lexington Ave. and 72d St.).—Rev. Dr. David Davidson preaches Sabbath morning on "The Ideal Home."

**BETH-EL** (Fifth Ave. and 76th St.).—Rev. Dr. Samuel Schulman preaches Sabbath morning. Sunday morning at 11 Dr. Schulman preaches on "Historic Judaism and Adler's Ethical Philosophy."

**B'NAI ISRAEL** (Bedford Ave. and Hewes St., Brooklyn).—This evening Rabbi Jacob Dolgenas lectures on "The Jewish Dietary Laws." Sabbath morning, "The Restoration of Palestine."

**B'NAI JESHURUN** (257 West 88th St.).—Dr. I. Edwin Goldwasser speaks tonight on "The Problems and Possibilities of a Federation of Charities." Rabbi Israel Goldstein will preach on Sabbath morning.

**CENTRAL SYNAGOGUE** (55th St. and Lexington Ave.).—Sabbath morning Rev. Dr. Nathan Krass will preach. Sunday at 11 a. m., Rabbi Krass preaches on "Lessons from the Life of a Great American."

**FREE SYNAGOGUE** (Bronx Branch, 163d St. and Southern Boulevard).—Rabbi Louis I. Newman speaks this evening on "If We Had a Second Chance at Life."

**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 on Sabbath morning.

**INSTITUTIONAL SYNAGOGUE** (112 West 116th St.).—This evening Rev. Dr. Bernard Drachman will speak on "The Sabbath." Sabbath morning Rabbi Herbert S. Goldstein will preach. Sunday morning, at the Mt. Morris Theatre, 116th St., corner Fifth Ave., at 10:45 a. m., a special "Roosevelt Memorial Service" will be held.

**JEWISH THEOLOGICAL SEMINARY** (531 West 123d St.).—Services will be held this evening at 5 and Sabbath morning at 9:30.

**KEHILATH JESHURUN** (117 East 85th St.).—Rabbi Elias L. Solomon preaches Sabbath morning on "The Sanctuary—Then and Now."

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

**MT. SINAI ANSHE EMETH** (600 West 181st St.).—Rabbi L. Zinsler preaches Sabbath morning.

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

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

**PETACH TIKVAH** (Rochester Ave. and Lincoln place, Brooklyn).—Rabbi I. H. Levinthal preaches this evening and on Sabbath morning.

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

**SINAI** (Mt. Vernon, N. Y.).—Rabbi Joseph I. Gorfinkle speaks this evening and on Sabbath morning.

**SINAI** (Stebbins Ave. and East 163d St.).—Rabbi Joseph I. Gorfinkle speaks this evening and on Sabbath morning.

**Temple Beth-El** 5th Avenue and 76th Street  
Sabbath Morning—Services begin at 10:15  
Rabbi Marcus A. Bannon, of Paterson, N. J., will preach  
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St.).—This evening Rabbi Max Reichler preaches on "Theodore Roosevelt, the American." Sabbath morning, "The Man of Vision."

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

**TEMPLE ISRAEL (Jamaica).**—Rabbi G. Lipkind will preach this evening on "The Evils of Big Cities."

**TIFERETH ISRAEL OF KENSINGTON** (West St., opposite Ditmas Ave., Brooklyn).—This evening Prof. Morris Kirschstein will speak on "The Jew in Science." Rabbi Jacob Katz will preach on Sabbath morning.

**WEST END** (West 82d St.).—Hon. Frederick C. Tanner speaks this evening on "Theodore Roosevelt." Sabbath morning Rev. Dr. F. de Sola Mendes preaches on "Joseph and His Brethren."

**WYONA ST. TEMPLE** (Wyona St., Brooklyn).—Rabbi J. L. Goetz preaches Friday evening and Sabbath morning.

**YOUNG ISRAEL** (Educational Alliance, 197 East Broadway).—Services on Friday evenings, Saturdays and Jewish holidays.

**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 Mr. Mortimer J. Cohen will speak. Sabbath morning services at 8:30. Mr. Mortimer J. Cohen speaks.

**ZICHRON EPHRAIM** (163 East 67th St.).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Prohibition from the Jewish Standpoint."

**Welfare Workers Sail for France.**

The largest single contingent of welfare workers as yet sent overseas by the Jewish Welfare Board—twenty men and women—left Wednesday for France aboard the liner Cretic. This unit represents the first of the one hundred and fifty workers that the board plans to add to its representatives already in the camps of the army of occupation, aboard every transport, and in all cantonments and hospitals in this country.

A few of the workers will, upon their arrival at Paris headquarters, go to the new Jewish Welfare Board center now established in Le Mans and at St. Nazaire. The greater number, however, will proceed to the American camps in France and Germany to supply entertainment, cheer, material comfort and religious inspiration for our "doughboys" who no longer have the smell of powder to interest them.

The unit which left was made up as follows: Leo M. Sorrin, New York City; Paul Goldman, New York City; Maud H. Drucker, New York City; William S. Sinder, New York City; Lenora Liman, New York City; Abraham L. Weinstein, Philadelphia; Lillian L. Jacoby, Pensacola, Fla.; Sara Landman, Cincinnati, Ohio; Julia Rosenberg, Rochester, N. Y.; former Chaplain Louis J. Rothstein, Cincinnati, Ohio; Rebecca Serber Fox, New York City; Rena F. Schloss, Terre Haute, Ind.; Samuel Z. Kaplan, Scranton, Pa.; Harry Rosenberg, Rochester, N. Y.; Wolf Adler, Indianapolis, Ind.; Lawrence J. Michaels, New York City; Sophie Berman, New York City; David M. Satz, New York City; Edith Odes, New York City, and Adele W. Winston, New York City.

**Associate Rabbi for the Institutional Synagogue.**

By reason of the increased activities of the Institutional Synagogue, brought about especially by the influx of young men from the camps to the synagogue, it was found imperative to engage the services of an associate to Rabbi Herbert S. Goldstein, the founder and leader of the Institutional Synagogue. Mr. Isidore Goodman of the Rabbinical College of America has been called to fill that position and he entered upon his duties on Sabbath morning, February 1. Congressman Isaac Siegel, president of the Institutional Synagogue, ably presented the minority report of the Immigration Committee of the House of Representatives last Wednesday. He maintained that the closing of the doors of our country to immigrants of promise was not in accord with the best spirit of our American institutions.

This Sunday morning, the Institutional Synagogue will hold a special memorial meeting in memory of the late ex-President Theodore Roosevelt at the Mt. Morris Theatre, 116th street, corner Fifth avenue, at 10:45.

**Congregation B'nai Jeshurun Sisterhood.**

In the last few weeks the Sisterhood of Congregation B'nai Jeshurun has gained an increase in membership, and is now looking forward to a very active and serviceable season.

The Sisterhood meets for sewing every Monday from ten a. m. to five p. m. Now that the Red Cross work has been stopped, the sewing will be done for the United Hebrew Charities of this city. In addition, a special fund has been created for the purpose of supplying the soldiers in the base hospitals with comforts and luxuries, such as cigarettes, cakes and candies. The last batch of these goodies was taken to the Gun Hill Road Hospital by the committee, consisting of Mrs. Hyman Cohen, Mrs. Louis Levy and Miss Frances Lillenthal. Rabbi B. A. Tintner, who accepted the contribution, was very thankful in behalf of the boys.

On Monday afternoon, February 10, the Sisterhood will hold a social, which will be marked by vocal and musical numbers, a talk by Mrs. Silverman and a tea party.

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**Rabbis Needed for Overseas Service.**

Rabbis are badly needed for service among Jewish boys overseas, according to a cable which has just been received by the Jewish Welfare Board from Dr. David S. Blondheim, executive secretary of the overseas work of the organization. Dr. Blondheim wired as follows: "Imperative need of ten rabbis. Send them as soon as possible." Efforts are being made to recruit this number of rabbis-chaplains, and all rabbis who can go overseas at once are urged to communicate with Dr. Cyrus Adler, chairman of the Jewish Welfare Board's Committee on Chaplains, Dropsie College, Philadelphia.

**Sisterhood of the Eighty-sixth Street Temple.**

The Eighty-sixth Street Temple has engaged the entire house of the New York Hippodrome for a benefit performance, to be held on Sunday evening, March 23, 1919.

Meetings will be held in the vestry rooms on Tuesday, February 11, 1919, at two p. m. sharp, and on Tuesday, February 25, 1919, at two p. m. The next charity whist will be held on Wednesday, February 19, 1919, at two p. m. sharp. Mrs. A. Tobias will be chairlady.

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### CORRESPONDENCE.

The Young People and the Synagogue.  
Editor Hebrew Standard:

Regarding the article, "The Young People and the Synagogue," by Dr. I. H. Levinthal, which appeared in last week's Hebrew Standard, I wish to say what Dr. Levinthal had written may be all too true, but one thing he has forgotten, and that is to reckon with the trend of modern times and why the American Jewish boy is not satisfied to sit today at the feet of the Jewish rabbis and drink from the same fountain of traditional lore as the boy of the sixteenth or seventeenth century had done. The American boy, whether Jew or Gentile, Catholic or Protestant, has been blessed with the spirit of the great pioneers and is as much an exploiter in the fields of religion as that of science, or that of art or adventure. Has any one since time immemorial been able to curb the mighty spirit of evolution? Do we not read in some part of Joshua, "Teach the people that they go forward." Think of the mighty pioneering spirit of Joshua, who understood how to command the moon and the stars to stand still until the battle was fought and won.

"Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you," we read time and time again in different parts of the Bible, not in the same words, but the same thoughts clothed in different meanings, and this

"For God has not given man the spirit of fear, but of power, and of love, and that of a sound mind."

Can the Jewish youth be held responsible and be held accountable because the Jewish rabbi and the Jewish teachers and their leaders have failed to connect themselves with the trend of this spirit of progression and failed to go forward, failed to appreciate the fact that in the laws of mind or spirit there is no recognition of isms, or creeds, or sex, or theories, or dogmas, that these newer thought teachers that the rabbi complains about, have stolen a march on Judaism, have taken out of our sacred books and hidden treasures of kabbalistic lore, all the fire, all the imagery, all the beauty and the life and transformed same into a great and mighty and powerful cult?

Some one told me the other day that statistics had it that there were seven million adherents to the new religions that are springing up everywhere.

Why did Tennyson write in Locksley Hall but what Jeremiah said, "And the time shall come when no man shall have to teach his neighbor, but the spirit of the Lord shall fall on all the people."

"Men, my brothers, Men, the workers, Ever reaping something new, That which they have done but earnest,

For I dip into the future, far as human eye could see,

Saw the vision of the world And all the wonder that would be. Saw the heavens fill with commerce, Argosies of magic sales,

Pilots of the purple twilight, dropping down with costly bales,

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Till the war drum throbbed no longer  
And the battle flags were furled  
In the Parliament of man, the Federation of the World."

If God did not want the Jew as well as the Gentile to go forward, would he have sent President Wilson before all those kings, and as yet untamed nations, with the most wonderful message ever brought out by man? Would He have given him the wisdom to get up those fourteen points?

Why Dr. Schechter's theories will have to die a natural death is because he had forgotten to appreciate that the American boy and the man in the street is sick and tired of the mysteries of worn out words gotten up by priests and kings who had written for the priests and kings of those times.

As the priests and kings of Europe are gradually dying a natural death, so will their words fade away into oblivion, and if the Jew won't do some hard thinking and stop bowing to personalities, his religion will soon be a thing of the past.

MRS. NETTIE SAMUELSON.  
15 West 123d street, New York City,  
Jan. 23, 1919.

### A Zionist From Far Off.

Editor Hebrew Standard

Dear Sir—On the 24th instant, the following cablegram by Reuter was published in the local press:

"Philadelphia, Dec. 18.  
"The American Jewish Congress, representing three million Jews in the United States, enthusiastically passed a resolution in favor of the establishment of a Jewish commonwealth in Palestine under the trusteeship of Great Britain, acting on behalf of the League of Nations, and declaring that civic and religious rights of the non-Jewish population of Palestine should be maintained."

This announcement, coming as it does on the eve of the Peace Conference in Europe, has created a most profound impression everywhere. That at this fateful moment in our history we can be united indissolubly together for our common cause, after many years of fruitless wranglings and bickerings, is indeed to be thankful for. Indeed, Zion has triumphed and vanquished all her foes! From now on we must march onward and forward in laying the fabric of our commonwealth and carving out the future destiny of our people in our historic home. We are a nation once more; a proud and happy nation we shall ever be! The dignity of our people is rising everywhere and the anxiety on the part of weak-kneed Jews to hide their identity is no more manifest. "We are proud to be Jewish nationals; Jews we are and Jews we shall ever remain," is the slogan of even those who had not deeply manifested their Jewishness in the past.

The stars in their courses fought for us in our long, weary and dreary nights of our exile; never against us. Our preservation today as a nation, despite the efforts of our would-be friends to eradicate our nationalism root and branch, is a striking indication of Israel's invincibility. It is a manifestation of the Divine Will to preserve Israel for Zion, so that the Law may once more go forth from Jerusalem. We are now able, happily and gratefully, to lift up our head and say, as Macaulay was able to say of the Romans of old:

"Then none was for a party,  
Then all were for the State;  
Then the great man helped the poor,  
And the poor man loved the great;  
Then lands were fairly portioned;  
Then spoils were fairly sold;  
The (Jews) were like brothers  
In the brave days of old."  
N. E. B. EZRA.  
Shanghai, China, Dec. 27, 1918.

### Two Letters.

The following correspondence between the editor of this publication and the editor of the Interborough Bulletin, a publication in the interests of the employees of the Interborough Rapid Transit Company, explains itself.

Established by J. P. Solomon 1882.  
The Hebrew Standard,  
America's Leading Jewish Family Paper,  
No. 87 Nassau Street,  
New York, January 2, 1919.

Editor The Interborough Bulletin, No. 165 Broadway, New York City.

Dear Sir: Several Jewish employees of the Interborough have called our attention to the cartoon, "Colonel Biff Digs Deep," on page 40 of the December issue of your publication.

In view of the fact that the Jews of

New York city were among the most ardent workers on behalf of the Red Cross and contributed their quota and much more, your employees feel that this anti-Semitic cartoon is entirely unwarranted, and certainly would not be sanctioned by the Red Cross—an institution which is supposedly without creed and representative of Americans of all sections.

I would be glad to have your opinion on the matter. Very truly yours,  
WM. J. SOLOMON, Editor.

Interborough Rapid Transit Company,  
165 Broadway,  
Theodore P. Shonts, President and  
Chairman of Executive Committee.  
New York, January 4, 1919.

William J. Solomon, Esq., New York City.  
My Dear Mr. Solomon: Nothing was further from my thought or that of the artist to hold up the Jewish race to ridicule, as some seem to think was occasioned by the cartoon to which you refer that appeared in the December issue of the Interborough Bulletin. The character to which your friends evidently took exception was intended to represent the Bolshevik, and not the Jews.

I am well aware of the splendid, humane and patriotic work done by Jews, and none are deserving of more praise, and I am glad to say that some of my best and most prized friends are Jews.

I am extremely sorry that any one took exception to the cartoon, and hope this letter will be used in any way you desire to explain away the misconception.

Yours very truly,  
HENRY PROCTOR WAUGH, Editor.  
Zion Center of Harlem.  
Mr. Lee Honer of the Bureau of Education will be the speaker tonight at the regular Friday evening lecture given by the Zion Center of Harlem, 226 Lenox avenue. Mr. Honer's subject will be "The Zionist Ideal in Jewish History."

### Peace.

Peace on earth at last,  
Peace between man and nation.  
Peace and a much needed rest,  
For Humanity and Creation.

Peace—the topic of the day.  
Peace and a friendly relation  
Have come here to stay  
For a long, enduring generation.

Peace 'tween capital and labor,  
All leading a quiet life.  
Peace with next door neighbor,  
Disappeared forever has strife.

Discarded will be the gun,  
Museum walls it will adorn.  
Broken is the power of the Hun,  
We'll know no more Hohenzollern.

Cannon will go into scrap heap,  
Battle ships will carry food.  
Submarines in the ocean deep  
Will cruise only for good.

Militarism is of the past,  
The Kaiser's ideas have died.  
Rid is the world at last  
Of him who so blasphemously lied.

Wilson's spirit will now rule  
Amongst all classes of society.  
And in the factory and school  
Will be the spirit of the Almighty.

To account we'll call the Turk,  
The Hun we'll make behave.  
No more shall the sword lurk  
To kill our young and brave.

Standing armies! What for?  
A League of Nations will act  
Against any future war,  
And brotherhood'll be a fact.

We have sacrificed our blood  
On battlefields of France.  
For Democracy, Freedom and God,  
All creeds took the same chance.

Economical excommunication  
By the league in force  
Will bind each and every nation  
To a rightful course.

There is now a new understanding  
That all men are one band,  
Equal born—and of same standing,  
Upholding the honor of their land.

Religion has now clasped hands  
Regardless of creed or race.  
Mankind cemented by friendship's bands  
Regardless of distance or space.  
HARRY KOVNER.  
New York, Jan. 1919.



## Dobbs & Co Hatters

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Dobbs & Co. offer the variety of hats necessary to properly complete a gentleman's wardrobe.

GERMAN ANTI-SEMITES MAKE JEWS SCAPEGOATS.

Immer die Juden—and they must be burnt! Once again they are being paraded as the cause of all Germany's trouble.

THE END OF MILITARISM—THE BEGINNING OF JEW DOMINATION!

For fifty months we have been at the front; we have now returned home, hoping, in view of the latest events, to find a free Germany with a democratic government at its head.

A JEW GOVERNMENT!

The part taken by the Jews in the fighting at the front was equivalent to nil. Their share in the government is at present 80 per cent.

OPEN YOUR EYES!

Comrades, you know the bloodsuckers. Comrades, who have gone voluntarily to the front?

Who have borne the brunt of the hardships and fighting out there? We.

Who have forced their way into the war companies at home? The Jews.

Who have had easy jobs in the canteens and offices? The Jews.

Which doctors have saved their colleagues from going out to the trenches?

Who have always declared us fit for service even though we were nearly shot to pieces?

These, then, are the people who rule us. Are they to determine our future?

Men like Haase, Dr. Kurt Eisner, Hirsch, James Simon, Bernstein, Dr. Rosenfeld, Schlesinger, Emanuel Wurm, Cohn, Dr. Bresin, Katzenstein, Dr. Weyl, Landsberg, etc., etc., have seized the reins of government.

Also in the Soldiers' Councils it is the Jews who do all the talking, and it is the Jews who rule.

For four long years these people have shirked going to the front. On the 9th of November they had the courage, musket in hand, to tear off the cockades, shoulderstraps and war medals of the soldiers from the front.

Comrades, we desire, as a free people, to be masters in our own house, and to be governed by men of our own nation.

GERMANY FOR THE GERMANS!

Note: "the part taken by the Jews in the fighting at the front was equivalent to nil." Maybe that is true! Seeing that all Germany's fighting for all the good it has done her was something very much less than nil—was indeed minus—the Jews according to this leaflet have done better than the average German citizens.

Here is the second of these screeds:

TO THE GERMAN SOLDIERS! TO THE GERMAN PEOPLE!

A Jew named Oskar Cohn, calling himself a Commissary of the People, is circulating among our soldiers thousands of leaflets for the purpose of inflaming their minds. He writes:

UP TO BATTLE! IS THE WATCHWORD.

THE JEW OSKAR COHN USES GERMAN SOLDIERS TO FIGHT AGAINST GERMANS!

He is deceiving you He is filling your minds with lies!

This Jewish incendiary—one among many—calls himself a Commissary of the People! He may be a commissary of the Jew people! He is a lawyer, this Mr. Oskar Cohn; he is rich, he lives in a large flat of eight rooms. But he doesn't mention this.

Soldiers, you are being incited to rebellion!

The German people are to rend each other to pieces, so that the Jews may be able to grab for themselves the remainder of Germany's national wealth.

The international Jews impelled the nations into the great war in order that they themselves might make milliards of money on war supplies.

The Jews have then undermined the strength and bravery of our glorious army by systematic agitation; they have egged the German people on to revolution so that they might be able in the general chaos to get hold of some more millions of Germany's national wealth.

DON'T BELIEVE THE JEWS!

The Jews do not wish to make you free and happy; they only desire to exploit you.

The Jews hate and despise all non-Jews.

The Jews call the Socialists "The Jews' Defense Force."

SOLDIERS, YOU MUST NOT ALSO BECOME A DEFENSE FORCE FOR THE JEWS!

Who are the war profiteers? The Jews.

Who write almost all the newspapers, including Vorwarts? The Jews.

Who let your wives, daughters and sisters work for starvation wages in their drapery establishments? The Jews.

Who own the big warehouses? The Jews.

Who own the shoe factories, the drapery stores, the restaurants? The Jews.

Who live in the big flats and villas in Berlin W.? The Jews.

Who are goading on the workmen and soldiers instead of letting them enjoy peace and quiet? The Jews.

Among the farm laborers and those engaged in heavy work—masons and carpenters, slaters and smiths, sailors and watermen, postmen and railwaymen—there are no Jews.

There are no Jewish car drivers, gamekeepers, street sweepers, tram conductors, etc., etc.

The Jews do not want to work themselves; they let the Germans do it for them.

The Jews keep their hands fine and smooth; they only wish to amass gold, to trade and barter in it.

The Jews are fooling you with their big talk.

But it does not suffice the Jews that they do not work, they want to exploit the German people, and for this purpose they are not alone hurling German Michel into the abyss of revolution, but they also want to rule the German people.

The Jews want to rule the German people so as to be able to plunder them still more!

The German Republic is being fettered by Jews!

IT IS NO GERMAN REPUBLIC, BUT A JEW REPUBLIC!

A Jew Republic, in which the Germans are graciously permitted to work for the Jews.

Hirsch, Ledebour, Eisner, Haase, Bernstein, Landsberg, Cohn, Nathan, and whatever the other leaders of the republic are called, are all Jews!

SEVENTY MILLION GERMANS are allowing themselves to be governed by the Jews.

Germany, how deep is your degradation! German Michel, wake up!

German soldiers and citizens, beware! Do not let yourselves be inflamed by Jew agitators! Be on your guard! Do not allow Jews to rule you! Elect German men to lead the German people!

GERMAN SOLDIERS!

Save the German Fatherland, save the German people from its worst and most pitiless enemies, save it from the Jews!

Pass on this leaflet quickly from hand to hand, from letter to letter; post it on every wall, and let its message sink deeply into your minds.

Reprint requested. Reprint requested.

What a wonderful people we Jews must be to be sure! At this moment, according to the anti-Semites, we hold the revolution in Russia and in Germany, and thus the people of Europe and the well-being of the world in the hollow of our hand. Strange that such power should reside with a mere handful of Europe's population! Rather too "thick" to believe we are thinking! We are sorry we cannot spare the space to reproduce the big type "display" in which these remarkable leaflets are issued.

We fear we have given more than they inherently deserve, as it is, to these curiosities in wicked perversity, but they show the trend of affairs in Germany and the extent of its defeat and degradation. They are thus of value to our readers.

The terms of these wretched leaflets, however, will show our readers—in exaggerated form, perhaps, but still in their virtually identical terms—that the anti-Semite here is really leagued to German militarism and junkerism, from which anti-Semitism, in its modern form, sprang, but which it was the purpose of the Allies in carrying on the war to defeat; not merely materially—that would not have been effectual—but in spirit. Junkerism and militarism, with anti-Semitism, their favorite child, are no more welcome under another national guise than they are under that of defeated and discredited Germany.—London Jewish World.

An Engineer's Way of Looking at Zionism.

The problem which faces the Zionist Organization at this time, according to E. N. Mohl, president of the Zionist Society of Engineers and Agriculturists, is not so much political as it is technical.

It is of the problem of preparing the machinery for building up the country. He assumes the political problem to be solved and that the practical question of rehabilitating the land ought to be the chief concern of the Zionist Organization.

"The Zionists of the world," he says, "are facing a concrete problem, namely—resetting Palestine with Jews. This means preparing the people for the land and the land for the people. It means also preparing the tools and instruments for developing the soil, and other natural resources and bringing about the condition out of which the inhabitants will eventually develop into a self-sustaining commonwealth. It means preparing the individual Jew to be able to assume his right position, his right occupation, at the right time in the right place. It means determining the proper methods for developing the land as far as agriculture is concerned, providing the proper agricultural instruments, and the proper machinery for food production. It means the development of industries based upon the natural resources, arranging the proper connections with the industrial centers of the world where the desirable machinery is produced. All this means the eventual commercial development of the country, then the proper control of production and distribution.

"All this must be planned and done in a systematic way. Concrete plans and budgets must be made up in order to avoid confusion. The starting point must be well defined and links arranged in their proper sequence in order to form the one chain.

"The American Jews, who are intimately interwoven with the wonderful achievements of this great nation, will have to take a prominent part in the organization of the necessary agricultural and industrial enterprises in Palestine, utilizing all their knowledge of American methods and experiences."

The Zionist Society of Engineers and Agriculturists, in consequence of its recent conference, has become an integral part of the Zionist Organization of

America. The society contemplates immediate work in Palestine in line with its special interests and abilities.

Funeral of Otto Irving Wise.

Funeral services for the late Otto Irving Wise, who died in San Francisco, Cal., last month, were held last Sunday morning at Temple Rodeph Sholom, Lexington avenue and Sixty-third street, where the deceased's father had ministered for over a quarter of a century until his death in 1897.

Cantor Nathan G. Meltzoff chanted a Psalm, after which Rev. Dr. Martin A. Meyer of Temple Emanu-El of San Francisco, of which congregation Mr. Wise had been a trustee, pronounced a eulogy. Rabbi Meyer sketched the successful career of Mr. Wise during his residence in San Francisco and spoke of his many civic and communal activities.

Rev. Dr. Rudolph Grossman delivered a brief address and the services closed with the recital of "Yosef Besayser Elyon" by Canto Meltzoff. Interment was at Union Fields Cemetery.

Federation of Sisterhoods.

The January meeting of the Federation of Sisterhoods, Mrs. Samuel Elkeles president, was held last week at the Beth El Sisterhood Building, 329 East Sixty-second Street. Mrs. Lazarus Kohns was hostess and Mrs. M. L. Levenson presided. Mrs. Leopold Bache addressed the members, and a large number of the representatives of the constituent organizations was present.

The delegates of the Daughters of the Covenant, Mrs. A. L. Bretzfelder president, were welcomed as new acquisitions to the organization, having been accepted at a previous meeting.

Mrs. Samuel Elkeles, Mrs. M. L. Levenson and Mrs. David E. Goldfarb were elected delegates and Mrs. J. Lederer, Mrs. Samuel Levin and Mrs. John Bergman alternates to the New York City Federation of Women's Clubs' convention.

Young Israel Sisterhood.

The Sisterhood of Young Israel Synagogue, Miss Anna Sarnoff, president, has embarked upon a program of extensive social work and is undertaking additional worth-while activities. A class in sewing for the Red Cross has been formed under the direction of Miss Diana Goldstein. The Sisterhood maintains a charity fund, which is used to alleviate the sufferings of the poor and destitute. It is co-operating with the Jewish Welfare Board in supplying them with volunteer workers for service at the Seward Park canteen, and is also affiliated with the Jewish Big Sister movement.

The Sisterhood will give a reception and dance on March 23 at the Central Opera House.

Baptist Ministers Tells How Rabbi Held Crucifix for Dying Catholic.

The Rev. Dr. Frederic E. Taylor, of Indianapolis, last week told the midwinter session of the Pittsburgh Baptist Association in the Shady Avenue Baptist Church that the returning soldiers will need faith, and the church must give it to them. Dr. Taylor was in charge of Y. M. C. A. work in Western camps, and spoke in twenty-five cantonnments. He said he often saw soldiers reading Bibles while surrounded with merry-makers in huts.

Speaking of what he considered to be true religion, he related an experience of a rabbi on the Western front who, while assisting a wounded soldier on the field of battle, noticed that the soldier kept clutching inside his tunic. The rabbi opened it for him and the soldier took out a crucifix. Placing the emblem to the Catholic's lips, the rabbi held it there till the soldier breathed his last.

Brussels Rothschild Dead.

Paris, Jan. 31.—Baron Lambert Rothschild, a leading Brussels banker who aided in the formation of the Belgian Relief Commission, died in Paris yesterday.

When the Germans occupied Belgium in 1914 and a famine was threatening Brussels because food was unobtainable Baron Rothschild went to London with Hugh S. Gibson, secretary of the American Legation in Brussels, and guaranteed to pay for 38,000 tons of foodstuffs. The food was purchased through Herbert C. Hoover, now the director general of relief. It was the first purchase made by the organization which afterward became the Commission for Relief in Belgium.

Later when General von Bissing, the German governor general, levied a fine of \$10,000,000 on the city of Brussels, the coffers of which were empty, Baron Rothschild came to the rescue and assumed responsibility for part of the tribute demanded by the Germans.

Jews in Roumania Are Suffering.

The American Union of Roumanian Jews has received from its European representatives the following cable:

"The new emancipation decree issued by Premier Bratiano is unacceptable and impracticable. It obliges the Jew to make application for naturalization and offer proof of birth, and to prove that they are not subjects of any other foreign state. This law is worse than the Marghilonan law, which was enacted pursuant to the Bucharest treaty, which has since been repealed. The only solution possible is through appropriate action by the Peace Congress.

"According to news received, the position of the Jewish people in Roumania is terrible. In Bucharest and Braila pillaging of Jewish stores has taken place. Anti-Semitic indictments have never been so furious. Jews have never been persecuted more fiendishly, very many beaten and imprisoned. Intervention necessary and urgent."

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St. James Bakery & Restaurant, Inc. 618 WEST 181st ST. 1587 Broadway, near 48th Street OPEN DAY AND NIGHT Phone Bryant 6890

HOTEL BRUNSWICK Madison Avenue and Eighty-ninth Street UNDER NEW MANAGEMENT First-Class Family Apartment Hotel. Excellent Cuisine. Good Service. Banquet Hall for Receptions, Weddings and all other social functions. R. B. BRAUN, Prop.

ANNOUNCEMENT MRS. E. M. DALKOWITZ takes pleasure in informing her many friends, patrons and the Jewish public in general, that for the coming summer season she will open The HOTEL ESTHER DICKERSON AVE. EDGEMERE, L. I. located directly on the beach and equipped with all the latest improvements. Cuisine in strict accordance with the Jewish dietary regulations. Homelike surroundings and ideal service. Write for rates. MRS. E. M. DALKOWITZ, 804 West 180th Street. Phone St. Nicholas 9895.

Passover Products.

The housewife who has used Manischewitz Matzoth knows what that name means, and now when she learns that in addition many Passover household products are ready for her this season, all bearing the famous Manischewitz seal and guarantee, her cup of joy will be overflowing.

The M. Manischewitz Company, Inc., announce that their products are prepared and packed under the supervision of Rabbi M. S. Margolies and Rev. Dr. Philip Klein—sufficient attestation as to their genuine Kashruth. Among their products which are now on sale may be mentioned tea, coffee, sugar (lump and granulated), pure bee honey (in both bottles and bulk), dried fruits, such as fancy apricots, cherries and raisins, and spices, including white ground pepper and ground ginger. These products may be obtained from all grocers, delicatessen and department stores, and if your dealer does not have them on sale write to the M. Manischewitz Company, 1 Union Square, New York.

If you want to purchase high class silverware or jewelry, it would pay you to visit the establishment of Mr. John Daley at Thirty-eighth street and Sixth avenue. Mr. Daley is a pioneer in his line, and his selection of diamonds and other precious stones is large and of the highest quality. Mr. Daley makes a specialty of paying cash for old jewels, and if you have any jewelry that has seemingly gone out of fashion, old silver

or gold, etc., Mr. Daley will pay you the highest price. Out-of-town buyers are invited to inspect Mr. Daley's stock, and even if they do not buy they will be treated with the utmost courtesy.

Aid Us Build These figures indicate our growth for the past eleven years. HOSPITAL FOR DEFORMITIES AND JOINT DISEASES. Year. New cases. Gain. Treatments. Gain. 1st, 1907...1,312... 3,471... 2d, 1908...1,422... 15,983... 3d, 1909...1,609... 16,979... 4th, 1910...2,079... 25,299... 5th, 1911...2,486... 29,222... 6th, 1912...3,414... 33,993... 7th, 1913...4,032... 40,889... 8th, 1914...4,505... 45,493... 9th, 1915...4,812... 51,145... 10th, 1916...5,473... 57,145... 11th, 1917...10,623... 117,423... Make checks payable to Louis F. Rothschild, Treasurer, 1919 Madison Avenue, New York City.

The PRINCETON INN MRS. G. DAVIS, Prop. 124 S. Maryland Ave., Near the Beach ATLANTIC CITY, N. J. Open all Year. Jewish dietary laws strictly observed. Home comforts, reasonable rates.

ROYAL PALACE HOTEL and COTTAGES ON THE BEACH ATLANTIC CITY, N. J. EVERY CONVENIENCE FOR COMFORT AND PLEASURE. NEAR ALL PIERS AND AMUSEMENTS. DIET KITCHEN. SPECIAL WINTER RATES. CAPACITY 600. OPEN ALL YEAR. SAMUEL HANSTEIN, Prop.

GROSSMAN'S HOTEL New Jersey Ave., Near Beach, Atlantic City, N. J. STRICTLY KOSHER! NOW OPEN WITH COMPLETE MODERN EQUIPMENT. OPEN SURROUNDINGS. COURTEOUS SERVICE. SEA WATER IN ALL BATHROOMS. ALWAYS OPEN. FOR TERMS OR OTHER INQUIRIES COMMUNICATE WITH JOSEF GROSSMAN.

The Breakers ATLANTIC CITY'S NEWEST FIRE-PROOF HOTEL Ocean Front. Unusually Attractive During All Seasons of the Year. AMERICAN AND EUROPEAN PLANS Luxurious lobbies, spacious verandas and sun parlors overlooking the ocean. Charming afternoon musicales and evening concerts. A palatial residence for those seeking rest and recreation. Sea water baths. Fireproof garage. Illustrated booklet sent on request.



Edited by J. F. Solomon, 1882-1908.  
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"Declare ye among the nations, publish and set up a standard."

SUBSCRIPTION \$2.00 PER YEAR, INVARIABLY PAYABLE IN ADVANCE.  
Issued Every Friday at 87 NASSAU STREET, NEW YORK.  
By WILLIAM J. SOLOMON.  
Telephone 890 Cortlandt.

Entered as second-class matter September 25, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

Friday, February 7th, 1919 : : Adar 7th, 5679

Sabbath begins 5.23 P. M.  
חרומה

A Christian is not a Jew. Neither is a Mohammedan a Jew. But a Christian is not a Mohammedan. Both, however, from the standpoint of Jewry are Gentiles. But, then, in a Mormon state a Jew is a Gentile, too. So, a safe and sane method of nomenclature where one wishes to mark off and separate Jews from those who are not Jews is to dub the latter non-Jews. The proper use of the word "non-Jew" in this connection is, therefore, to our mind proved.

What does it mean when one says that politically a Jew is of this or that country while ethnically he is a Jew? On the surface we thereby refer to the racial tie which is so strong a bond between one Jew and another. In these days of nationalism, however, if the one making the reference be a Jewish Nationalist, the situation has Zionist bearings which must not be lost sight of. In this guise the contemporary is an attempt to square one's national patriotism with the demands of Jewish Nationalism. This is a different matter.

The granddaughter of a protagonist for securing Jewish rights in England is about to unite herself in wedlock with a Christian. Thus she nullifies by her own act the force of her grandfather's example. If the latter labored on behalf of his co-religionists only to have his direct descendants marry out of the faith of Israel, his well-directed effort was spent in vain so far as his immediate family was concerned. The granddaughter's act spells a method of solving the difficulties which the grandfather had to overcome.

The Jewish Welfare Board requires workers for overseas and the transport service of the returning troops. Its needs have been made known far and wide to the community; it remains for the community to give an adequate response thereto. The work for which these men are sought is of a very high order of usefulness; as useful, in fact, as any other activity on which the board has engaged. The boys in France as well as the returning troops are much in need of sympathy, entertainment and recreation. The board is laboring with and for the Jews in the army and navy in many ways. The present opportunity for further service should be seized by all members of the community in a position to respond.

Was not Lucien Wolf wholly correct in applying the analogy of the Jews in Poland to the position of the Arabs in Palestine vis-a-vis of Zionist purposes with respect to the Holy Land? For, if the Arabs are to be got rid of in Palestine because they impede the progress of Jewish Palestine, the Jews may as well be removed from Poland for the reason that they interfere with the orderly development of the national idea of Poland for the Poles there. The situation in both instances is absolutely identical and the two faces thereof dovetail into each other. Jews in Poland are on trial by what happens to Jews in Palestine; Jews in Palestine will be happy as those left in Poland remain in that blissful state.

Congressman Burnett, of Alabama, the father of the existing statute restricting the immigration of aliens into this country, is pressing to passage his bill to exclude all immigrants from our portals for a period of four years after the promulgation of the terms of peace. This measure has received but scant public attention, but this is no reason why the mischief lurking therein should not be thoroughly discussed. The problem of problems in the present era of reconstruction in this and other countries is involved in the labor question. We need immigrants to solve our labor problems and questions, and we shall not have them if Mr. Burnett's bill is enacted into law. While President Wilson is the firm and consistent friend of liberal immigration laws and policies, as testified to by his two splendid vetoes of earlier enactments along these lines, the temper of both houses of Congress is favorable to Mr. Burnett's views. The majority in Congress, therefore, should be made to see the danger which underlies projected legislation of this kind. Practical considerations appeal most strongly to these Solons. Hence our discussion of this matter leaves out of consideration the political and sentimental foundations of our opinion. These, we may add, are by no means inconsiderable.

ZIONISM AND WORLD PEACE

A S peace of the just and lasting variety is the greatest desideratum and problem for the world at this juncture, so adversaries of Zionism, both Jewish and Gentile, look upon the aims of the Zionists for a Jewish Palestine as the most formidable menace to a just and lasting peace for the Jewish people of the world in the immediate future. They base their argument upon the evident dissatisfaction, which a consummation of the Zionist plan is bound to inspire in the breasts of the Arab population of the Holy Land and couple with this the difficulty a separatist, nationalist and theocratic Jewish state in Palestine is bound to breed for the Jews there and elsewhere throughout the globe. Admitting as we do the force which underlies these contentions, we feel bound to point out that the situation is extremely complicated and likely to produce trouble, no matter what its outcome.

For the Jews of Eastern Europe the erection of a Jewish state in Palestine offers an admirable solution of the questions affecting them. Residing in countries in which the notion of nationalism has obtained free scope and full force, the establishment of a national home of their own, whither they could repair, would rid them at a moment of their unenviable and intolerable position. For the Jews of Western Europe and America, in fact, wherever freedom reigns throughout the world, the establishment of a Jewish state in Palestine may be fraught with grave dangers in the Zionist scheme in its original form is consummated. For the non-Jewish inhabitants of Asia Minor, especially of Palestine, the Zionist aims constitute a standing call to opposition and even hatred.

We have here presented to us two horns of a dilemma on either of which Jewry well may be impaled. Carrying out the Zionist plans as conceived will produce much trouble for the Jews of Asia Minor and tribulations for those in Occidental lands. Smashing ruthlessly Zionist aspirations will leave the Jews of Eastern Europe in much their present awkward position, if not worse. A compromise appears to be necessary, if not inevitable. Such a way out can and must be found, and as our Jewish leaders aid the statesmen of the universe in attacking and solving this problem, the peace of Jewry, if not that of the world itself, will be more amply secured.

Last week the Judæans of this city tendered a formal reception to Theodor Reinach, the great French classical scholar, who is now on an official mission to this country. M. Reinach is the compiler of a volume of Greek and Latin texts relating to Judaism, through which he has become best and most favorable known to Jewish scholars throughout the world. He belongs, of course, to the brilliant family which includes Salomon Reinach and Joseph Reinach, besides other members of lesser distinction. Salomon Reinach is well known as a student of the history of religions. He is active in the great international French-Jewish organizations, such as the Alliance Israelite Universelle and the ICA. He has, to speak truthfully, some curious notions regarding our religious heritage. Joseph Reinach is a valued French political commentator and the historian of the Dreyfus case. All in all, the visiting French Jew, who was deservedly signalled out for honor by the Jewish intelligenzia of our city, is an interesting figure.

The Anglo-Jewish press is dissatisfied with the results of the recent general election for members of Parliament in Great Britain so far as the matter of the return of Jews to Westminster is concerned. The new law-making body contains eleven Jews, of whom only four have earned the right to stand out as properly-accredited representatives of Jewry because of their active participation in communal affairs. The remainder, unless we exclude Sir Alfred Mond, who stands somewhat in a class by himself, have held themselves rather aloof from their brethren-in-faith and are conspicuous by their lack of interest and inactivity in matters of Jewish concern. Sir Alfred Mond takes a positive interest in an aspect of Zionism, but has curious conceptions of the present duty resting upon Jewish parents. For, he brought up his daughter in the established faith and then married her to a Jew, the heir of the Earl of Reading, also a member of the community, in a registry office. So that Sir Alfred's affiliations with his fellow-Jews are far to seek. But, then, Sir Alfred Mond is a member of the government, as is the Rt. Hon. Edwin S. Montagu, a younger son of that redoubtable pillar of orthodoxy, the late Lord Swaythling. Mr. Montagu takes practically no interest in Jewish affairs, and is married to a non-Jewess, who adopted her husband's religion out of deference to the latter's wishes or out of deference to the memory of the latter's father. Mr. Montagu is the other Jewish member of the government. Indeed, among the defeated candidates for Parliament were some who took and maintain an abiding interest in communal matters; to name only one, Herbert L. Samuel, sometime Home Secretary.

Is Reform Judaism dead? Inasmuch as "mourners" seem to be its only followers at services during the year, perhaps it is.

A mere acknowledgment of the existence of God cannot be said to constitute Judaism, though you may call yourself a Jew by virtue of that confession.

If some people would only spend in worthy endeavor the time they waste in idle complaints, they would surprise themselves at the measure of their capacities.

LIFE'S LEVY

ויקחו לי תרומה מאת כל איש אשר ירכנו לנו תקחו את תרומתי.  
"Speak unto the children of Israel that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them: gold, silver and brass. And let them make me a sanctuary, that I may dwell among them." (Ex. xxv., 2, 3, 8.)

A LEVY is an imposition by force, or by some form of compulsion, of a tax, an exaction of a contribution. The contribution asked for in the case mentioned in the text, for the purpose of building the sanctuary, was of this nature. It was a levy, in the sense that no one was to shirk his duty of giving. The call went out to all the children of Israel. The sanctuary was to represent an achievement participated in and contributed to by the whole people. It was to be a symbol of unity, integrity and totality. No one could, no one would, withdraw himself from such a work. So far, the obligation was clear—it was of the most compelling kind. Yet—yet, the call went out to those who "gave willingly with their hearts." But *who* would not give willingly in such a case? Whose heart would not respond generously to such a cause? The story of the erection of the tabernacle tells of the popular enthusiasm aroused to such a pitch that the flow of contributions could scarcely be stemmed.

Compulsion yet Freedom. It is the old paradox of moral obligation. There is nothing so hindering as duty, so compelling, leaving us apparently no choice except an ignominious one—and who would take that?—still, in fulfilling our duties we do act as from a sense of glorious freedom. In fact, there is no other kind of human freedom than the one provided for by the compulsion of duty. Our freedom is to be bound. Or, if the converse statement is more pleasing to some, we are bound in order to be free. Our bondage is our freedom: our freedom is our bondage. The old controversy about the freedom of the human will has absolutely no meaning from this point of view, for it is in the territory of Will alone, in the realm of Good and Evil, that we enjoy the only kind of freedom possible for us—the freedom to clank the chains about our feet and enjoy the music. In all other territories of human living, in our physical wants and enjoyments, in our thinking and in the employment of nature's forces for our purposes, we are simply bond-slaves of the abject kind, though we appear masters. In morality, the opposite holds true:—we appear slaves, yet we are masters gloriously free.

Thus, the levying of contributions to the olden sanctuary is a true symbol of another, more vital and more stupendous kind of levy:—*Life's Levy*. The Levy Life lays upon each one of us, for contributions toward the building of the Sanctuary it is rearing thro' the ages. It is across the business of living that the tremendous play of Freedom and Compulsion is having its way with us. In the mart of life we are all placed on the block, but who is the buyer and who is the seller, and who receives the price of our slavery? The real price of our slavery is Freedom, and this price goes to us, to the slaves that we are!

Well, let us never for a moment forget that Life in its silent voiceless way issues to us an imperious command to make our contribution to the Sanctuary of its rearing. "And this is the offering: the gold of the heart, the silver of the mind, the brass of the brawny body." Is there a choice? Yes, to some extent at least: the choice of the materials according to individual tasks and talents. There is hardly a choice as to amount: you must give as much as you can, which is as much as you have, which is *all*. Are you rich in the gold of the heart? Are you a mine-owner of affection, of sympathy, of imagination? Dig up all your treasures: Life is waiting for your contribution! Are you blessed with the silver coinage of thought, do you in the mint of your mind produce clear-ringing currency of the intellect, true in composition and in value, free from all alloy of conceit and falsehood? Pour out your mintage into general life, let others live by it, or exchange for it their own thought. Keep up the market of mental values, and remember, Life is waiting for your contribution! Or are you endowed with physical power, your place is here too, for the foundations of the building and its walls and its roof—the material outlines—depend on the exertion of your muscle; and bear in mind, Life is waiting for your contribution!

Life is waiting, yes, waiting for your good ready will, but—Remember that if you do not give, life will take anyway! This is the only difference between the Levy Moses took for his visible Sanctuary, and the Levy Life exacts for its own invisible, spiritual Sanctuary. Life says, Give, and give willingly, but if you do not give, I will take! Life has a way of levying contribution *unbeknown to ourselves*. It takes from us in our sleep or in our unconcerned day-dreams. We do not feel the Hand the reaches down into the treasury of our being and takes from us whatever it wills without impoverishing us and enriching the general store withal. We do not always know what it takes from us, in what way it uses us. Life has its own method with us; and its most curious trick is to convert even the worst values into the best uses, taking not only gold, silver and brass, but lead and alloy, and the very dregs and dross of our nature, in order to build them into the glorious edifice it has been planning from the beginning of time!

Are we then victims of Life's greed? No! Life takes from us, in order to make us still greater returns. Are we slaves of life? Yes, if we resist the compelling command of its levy. "Taxation without representation" spells slavery here too. But we need not be unrepresented. We can gain our freedom by falling in readily with the beneficent plan of Life, by making our most earnest study to find out Life's desire in our behalf. We can promote of our own accord the building of Life's Sanctuary, and as inch is added unto inch, ourselves grow in stature to Godlike measure.

JOEL BLAU.

**The Question of the Jews in Roumania.**

The solution of the Jewish question in Roumania is complicated by serious difficulties.

Before the war, the Jews in Roumania fell into two (2) distinct classes:

1. The native-born Jews, who, although not under the protection of any foreign state or power, were considered and treated as aliens.

2. The real foreign Jews—that is, Jews who were citizens and subjects of foreign states or powers and resided in Roumania.

Since the war, and particularly since the Treaty of Bucharest, made between Roumania and the Central Powers, the status of some of the native-born Jews has somewhat been changed by the new alien naturalization law which was adopted pursuant to said treaty.

The questions to be considered are: (1) The status of the native-born Jews; (2) that of the foreign-born Jews; (3) the status of those who served in the army during the Balkan War and the last war, and, finally (4), the methods of procedure and means to be used in order to obtain for the Jews in Roumania complete emancipation, including full civil, political, economic, religious and national rights.

There is abundant historical proof to the effect that the Jews have inhabited the principalities of Moldavia and Wallachia, now constituting Roumania, before the principalities and Roumania existed as such.

There are records to show that, as early as 379 A. D., a Roman emperor had granted protection to the Jews in those parts. In Moldavia Jews are found from the very earliest times, and in Wallachia from the time of its very existence, 1290. The lot of the Jews has, however, at all times, been a very unhappy one, and changed according to the nature and disposition, cruelty and cupidity of each reigning prince.

The Jewish question in Roumania affects the very existence of about 250,000 souls. There has always been a Jewish question there, and there will continue to be one until it is finally solved in accordance with the demands of justice and equity.

The solution of the Jewish question in Roumania, fully and completely, will never be brought about by Roumania herself. It seems that Roumania and her government do not want to solve it honestly, although they make loud protestations to the contrary. Many efforts have been made for the emancipation of the Jews—in fact, there has ever been present a continuous agitation to that effect in Roumania and outside, but all efforts have, however, been fruitless.

Roumania has often promised the emancipation of her Jews, but she has never kept these promises. During the revolution of 1848, the emancipation of the Jews was promised by the leading statesmen of the two principalities and they failed to keep it. At the time of the union of the two principalities and the formation of Roumania, the reigning Prince Alexander Ivan Cuza solemnly declared himself for the emancipation of the Jews, and that promise was not kept. At the beginning of the reign of King Carl I the question of giving rights to the Jews was again seriously agitated and nothing came of it. At all times, however, the conditions of life of the Jews in Roumania were bad and they are becoming more and more impossible.

The matter was finally brought up for consideration at the Berlin Congress in 1878.

It the Berlin Treaty the European powers, fully cognizant of the conditions in Roumania, in a genuine attempt to force the solution of the Jewish question, made due provisions to that effect in Articles 43 and 44 of the treaty. It should be noticed that even at that time it was realized that Roumania would have to be forced to emancipate her Jews, and that the question was not one which could be left to her own solution.

Articles 43 and 44 of the Berlin Treaty read as follows:

"XLIII. The high contracting parties recognize the independence of Roumania, subject to the conditions set forth in the following articles:

"XLIV. In Roumania the difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights, admission to public employments, functions and honors, or the exercise of the various professions and industries in any locality whatsoever. The freedom and outward exercise of all forms of worship shall be assured to all persons belonging to the Roumanian state, as well as to foreigners; and no hindrance shall be offered either to the hierarchical organization of the different communions or to their relations with their spiritual chiefs. The subjects and citizens of all the powers, traders or others, shall be treated in Roumania without distinction of creed on a footing of perfect equality."

Roumania, through her representatives, signed and accepted the terms of the Berlin Treaty, gained her independence thereby and solemnly undertook before the world to carry out its provisions and once more promised the complete emancipation of her Jews. It is a well-known fact—known in every chancellery in Europe—that Roumania flagrantly violated the provisions of the Berlin Treaty, and that she has failed to keep her solemn promises and of Moldavia and Wallachia, now constituting Roumania's attempt to carry out the terms of the Treaty of Berlin, completely changed the status of the Jews and made their condition immeasurably worse. The Roumanian Jews, who up to that time (1878) were considered at least Roumanian subjects, and as such enjoyed certain rights and privileges under charters granted to

them before, and also to some extent enjoyed the protection of the country—whatever that was worth—found themselves all of a sudden, by an amendment to the Roumanian constitution, total strangers. The Roumanian Jews became "foreigners, not subject to any alien protection." No where and at no time can one find a parallel to such a unique and cruel status. The quarter of a million Jews in Roumania are not considered as Roumanians, nor as Roumanian subjects, and at the same time they are not the subjects of any other power. They have no protection, are perfectly helpless and the prey of every Roumanian administration. It is true that Roumania has at all times claimed that she has complied with the terms of the Treaty of Berlin, and that pursuant to the requirements of the same had passed a naturalization act, and that she made it possible for the Jews to become naturalized citizens, but the absurdity and effrontery of the claim can be best realized by the fact that since 1878 only 364 Jews have become naturalized Roumanian citizens under that law.

The Jews in Roumania suffer not only by reason of the fact that they are aliens—aliens not subject to any alien protection—but because of a policy which each Roumanian government adopted towards them. The policy is either to exterminate them or to drive them out of the country. There has always been in Roumania laws discriminating against Jews, but since 1878 each government tried to and did outdo the other in the enactment of legislation which was oppressive and restrictive beyond imagination. Curiously enough, the word "Jew" will never be found in these various laws, and yet the laws were conceived and designed in a malignant spirit to oppress and persecute the Jew. The laws speak as affecting foreigners residing in Roumania; they are applied, however, and at times very harshly and rigorously, only to Jews.

It is impossible to set forth here all of these laws. Some of them may be mentioned, however.

Jews cannot become citizens except by special act of Parliament. They cannot hold any state or municipal offices. They are not permitted to reside in rural districts, nor live on, own or work farms. They are prohibited from owning, operating or managing pharmacies, distilleries and several other kinds of business. They are prohibited from practicing law as a profession, and even from acting as assistants or secretaries to attorneys. They are compelled to serve in the army, but cannot attain any rank or office, nor hold any commission. Jewish workmen cannot become members of the trade guilds and unions, and Jewish merchants are not accepted as members in the various districts of the chamber of commerce. Jewish children are not accepted in any of the schools except when there is room, and only upon the payment of an annual tax, which was recently increased beyond the means of more than one-half of the Jewish population, and the same rule applies to trade schools, high schools, colleges and universities. Public works cannot be awarded to Jewish contractors except when there are no Roumanian contractors bidding for the job, and if the Roumanian contractor's bid is even 5 per cent. higher than that of the Jew the job must be awarded to the Roumanian. Directors, auditors and other officials of national banks must be Roumanians. Jews are forbidden to act as brokers on the exchanges or custom houses. Jews cannot engage in the cigar, tobacco or matches business. Jews cannot become teachers in any of the schools, and even in the Jewish schools, maintained with Jewish money, a percentage of the teachers must be Roumanians. Jewish physicians cannot be employed at the hospitals, and Jewish patients are not accepted at hospitals except where the bed is not needed for a Roumanian. The majority of directors in all corporations must be Roumanians. The most diabolical law is the so-called public safety law, through which it is possible for the Minister of the Interior, at his discretion, and without stating or giving any reason, without any trial, hearing or legal procedure, may expel and send out of the country within twenty-four hours any Jew, giving him only the choice of naming the point or the frontier by which he will leave. It was under this law that the well-known Haham of the Spanish and Portuguese Congregation of London, Dr. Moses Gaster, and the late Dr. Elias Schwartzfeld, of the Alliance Israelite, and a large number of other prominent Jews, were expelled from Roumania when they protested against Roumanian atrocities perpetrated against Jews.

These laws are in force today and they are daily enforced against the Jews. It is under such almost impossible conditions that the Jews are compelled to live—nay, merely exist or carry on some form of existence. That such conditions have knowingly been permitted to exist and continue is and should be one of the shames of our civilization.

During the Balkan War of 1912-13 the Roumanian Jews were once more promised by the Roumanian Government that the Jewish question would be taken up and finally solved. The leaders of all political parties, leading statesmen, the press, and, in fact, all of the powers of Roumania practically pledged themselves to naturalize all Jewish soldiers, and that later on they would naturalize all the Jews. The Jews once more relied upon the promises and furnished about 20,000 soldiers to the Roumanian army, and those who were not fit for military service helped and contributed in other ways liberally and generously. The result, however, was nil. Roumania not only failed to keep the pledge and did not emancipate the soldiers, but by every conceivable means the military authorities oppressed and persecuted the Jews,

and, as was reported in the press, in order to rid herself of as many Jews as possible, placed the Jews in the front lines and thousands perished by treachery.

From the foregoing it can be seen that before Roumania's entry into the world war the position of the Jews was well nigh hopeless. No reliance could be placed on her promises and on her own initiative it seemed that Roumania would never honestly solve the Jewish question. The position was much more serious and critical because the Jewish elements interested in the question could not see their way clear to deal with it and how to interest the governments of Europe and America in their cause, although the attention of the various governments had been repeatedly called to the situation, and although all of them had in various ways and at various times expressed their sympathy and interest in the same. None of them, however, saw their way clear to do anything, nor were the circumstances favorable for any action. For a long time after the world war began Roumania was neutral, and either for the purpose of keeping her neutral or for the purpose of gaining her for the side of the allies, it was everywhere considered advisable to keep quiet, do nothing and wait for further developments.

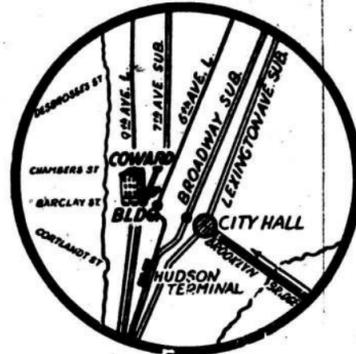
In 1916 Roumania finally entered the war on the side of the allies. Pretending to understand the meaning of the war and the aims of the allies, and realizing, perhaps, that at the termination of the war the emancipation of the Jews would be demanded of her, the Roumanian king, the government and, later on, the coalition government, and all of her leading statesmen, each in turn, came out with statements, all of them loudly protesting their love and interest in the Jews, paying tribute to Jewish patriotism and service, and again promising and pledging their full and complete emancipation. It is to be noticed that although the Roumanian Government has it always in its power to actually emancipate the Jews, and although the Roumanian Parliament was in session throughout the war and could have at any time passed a naturalization act so as to completely solve the question, the government, true to its policy, contented itself merely with making new promises, giving new pledges, but did nothing concrete. Under one pretext or another, giving one excuse after another, yet continually reiterating mere empty promises, it refused to do anything substantial in the matter. Roumania's Jews were continued to be drafted into the service, and while in service were treated in the well-known thorough Roumanian fashion. During the war, very often the news reached us that Jewish soldiers were being persecuted and placed in the front lines, that the Jews were being discriminated against in the allotment of provisions and clothing and that Jewish oppression was going on as usual. In the last war there were about 30,000 Roumanian Jews in the army."

During these dark days of the war the only hope of the friends of the Jews in Roumania was that at the Peace Conference the question would be taken up and solved, and that Roumania, as one of the belligerents sitting at the peace table, would be compelled to do so. Then came the Russian revolution and Roumania's forced withdrawal from the war and the peace treaty of Bucharest which the central allies imposed upon her.

Whatever may be the reason ascribed to the central powers, they saw fit to take cognizance of the question of the Jews in Roumania and considered it their duty to solve it. Providence seemed to have played into the hands of Rou-

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mania. The language of the treaty of Bucharest seemed to have served their purposes admirably; once more they found a loophole to get out of their generous promises, and once more they have an opportunity to proclaim loudly that they have solved the Jewish question.

The text of the treaty of Bucharest with reference to the Jewish question begins with a repetition of Article 44 of the treaty of Berlin, wherein it is stated that his religion shall not be an obstacle to any person who desires to obtain citizen's rights, and then continues:

"In order to fulfill this requirement, the Roumanian government undertakes, before ratifying this treaty, to pass a law according to which all stateless persons, i. e., including all the native-born Jews who have been hitherto treated as aliens, shall be granted equality of civil and political rights.

"All Jews who (1) have been born in Roumania are resident there, are children of native-born parents; (2) who have taken part in the war, whether by active service in the army or by national service (Service auxillaire) in a civilian capacity, shall immediately receive equality of rights.

"Women and children shall also receive equality of rights."

to escape the enactment of a naturalization law. In an effort to appear to have complied with the terms of the Bucharest treaty, as above set forth, Roumania has enacted what is known as the aliens' naturalization act, containing the foregoing provisions.

The new aliens' naturalization act is not satisfactory to the Roumanian Jews and in the opinion of their leaders must

(Continued on Page 10)

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be opposed energetically, and an effort must be made to have the same repealed and if that be not possible to have the same amended in several respects.

I quote from a memorandum of a Roumanian Jewish leader, an expert on this subject: "It (the act) creates ipso facto two classes of Roumanian Jews: (1) those who were mobilized for war purposes; (2) those who will bring documentary evidence to prove that they and their parents were born in Roumania. Jews falling in either class will have to appear before special commissions—to be nominated for each district—and will have to bring documentary evidence. (Those in class 1 will have to produce their military papers, so that the commissions can decide each case separately.) A naturalization act of this kind abounds with many serious difficulties and disadvantages. . . . I wish to make it clear that such a solution excludes many thousands of Jews from naturalization. This will certainly be the case now, as not even 20 per cent. of the Jews can bring documentary evidence that they and their parents were born in Roumania. Even in the case where personal evidence would be accepted as proof, which is not sure to happen, the commissions would certainly be permeated with violent anti-Semitic feelings and would have the power to reject such proof. Moreover, the Jews who were exempt from military service through medical rejection or any other cause will be excluded from naturalization. This will also include the cases with all Jews over 47 years of age, none of whom were called for military service. The number of exempt and non-mobilized is certainly very considerable, because after the Roumanian armies were forced to retreat into Moldavia the remaining male population could not be mustered and called up."

From the foregoing it can be seen that this new naturalization act will not serve the cause of the Jews, but is merely another attempt on the part of Roumania to evade the question by the enactment of a law which is unsatisfactory in every way and which cannot possibly be accepted as solving the question. Roumania's statesmen claim that this law does solve the question. Jewish leaders claim that the law does not solve the question, and by this time we surely know whose word may be taken in connection with this matter. I take the words of the Jewish leaders. It is an unquestionable fact that it will be most difficult for the Jews in Roumania to produce the required documentary proof or to compel the government to furnish such proof if it does not want to do so. The new naturalization act places the entire question within the power of the Roumanian Government through district commissions to deal with it, and Roumania's sense of equity and justice is by this time too well known to require extended comment.

It seems to me and from the foregoing it ought to be evident that the solution of the Jewish question cannot be left to Roumania, and that means must be found to force her to do it, and, furthermore, to actually enforce such solution. Unless this is done, and the utmost care is taken that the emancipation of the Jews is actually carried out, Roumania may succeed once more in frustrating the hopes of the Jews and all our efforts will once more have been in vain. The following position may be taken and seriously urged:

Roumania is not satisfied with the terms of the treaty of Bucharest. The allies have steadfastly refused to recognize the treaty. Under the circumstances, it would seem that all acts of Roumania, done under the compulsion of the treaty of Bucharest ought to be declared null and void; that is, to the peace table, Roumania should come as though the treaty of Bucharest had never been entered into. By force of this position the alien naturalization law which Roumania enacted, pursuant to the terms of the treaty of Bucharest, should be declared null and void, and Roumania should be compelled to repeal them, and the Jewish question should be considered without the complications arising out of the new law.

Roumania ought not to be permitted to solve the Jewish question pursuant to the terms of the treaty of Bucharest when all other terms of the treaty are to be abrogated. It is inconceivable that the allies will give recognition to the alien naturalization act enacted under the terms of the Bucharest treaty when they refuse to recognize the treaty itself.

The situation is further complicated by Roumania's acquisition of Bessarabia with a large number of Jewish residents. It will be still further complicated if Bukovina, Transylvania, Maramuresch, Banat and Crisban will be ceded to Roumania as she desires, in which provinces there reside a large number of Jews. These new conditions create new situations and the whole Jewish question should, under the circumstances, be taken up anew and solved, and, what is more necessary, to see to it that adequate guarantees are obtained that such solution will actually be carried out.

The position of the allied governments on the Jewish question in Roumania has been made clear, definite and certain. Mr. Arthur James Balfour, Foreign Secretary of Great Britain; Mr. S. Pichon, Minister of Foreign Affairs of France, and Baron Sonnino, Minister of Foreign Affairs of Italy, have made statements in behalf of their governments in which they declare themselves in favor of the solving of the question at the coming Peace Conference.

President Wilson has also expressed his interest in the question. Recently, in a reply to a letter addressed to him by the American Union of Roumanian Jews through Mr. Reuben Fink, its

Washington representative, on November 16, 1918, the President wrote as follows:

"I appreciate the gravity of the questions to which you allude in your letter of November 16 (my note—the question of the Jews in Roumania) and beg you to believe that I shall have this question very much in mind in the work which lies before us in the making of peace." The matter should and ought to be brought up for consideration at the coming Peace Conference on the old basis, entirely disregarding the new naturalization act, and the powers should demand its solution in its simplest form and see to it that the demand is complied with by obtaining adequate guarantees to that effect.

I make no specific recommendations because it is difficult to formulate a detailed program which will leave no loopholes.

It is known what we want and it can be stated in the simplest possible form. We want the full and complete emancipation of the Jews in Roumania and her acquired territories, and the granting to them civil, political, economic, religious and national rights.

**THE CHIEF RABBI OF SERBIA.**  
By JUDITH SOLIS-COHEN.

"It was on a Sunday," said the Chief Rabbi of Serbia, "that the Minister of the Interior sent me word it was the end, and that I should leave the country. But my wife, she did not want to go at once. You see, the laundry had not come."

"How human!" broke in my youngest brother.

"My dear," I said to my wife, "the word has come and we should go. It may be unsafe to delay."

"But we cannot go without the laundry," she persisted.

"You see, she was not herself; we were expecting a baby. So I said we would wait until Wednesday. We took the train for Saloniki. Just after we crossed the river came thunder. Later we learned it was the bridge. It was shelled. Ours was the last train out for Saloniki."

"And the others went to Albania?" asked my sister.

"Yes," he sadly breathed.

"And perished?"

He grew white.

"The greater part of them, yes. Albania is more barren than the deserts of Africa. Most of the refugees fell starving as they fled. And their loved ones, in self-preservation, had to leave them behind and press on."

"And the laundry?" eagerly questioned my youngest brother.

There was a flash of white teeth between coal-black moustache and beard.

"We could not take it, after all. It was wet. It had been raining a long time. It would not dry."

"And the baby?" asked my father.

"Three months later, at Athens, she was born, our little Naomi. We could get only a bare room. Somehow we managed to obtain just a bed. Think of a woman having her first baby under such conditions!"

"Please? No, I haven't the baby's picture with me. I am sorry. It is at the hotel in the pocket of my other coat. They are in Switzerland now, my wife and child."

The Chief Rabbi was speaking in English.

"It is hard to realize that six weeks ago you did not know a word of English," I commented. "You are a wonderful linguist."

"Oh, no," he deprecated. "I do not know so many languages. There is Serbian; it is my native tongue. There is Hebrew; it is my holy tongue. There is Spanish; it is my ancestral tongue. There is German; it is my university tongue. There is French; it is my continental tongue. There are Ladino and Yiddish; they are the jargons of my people. And now that I am in America, there is a little, a very little, English. That is all."

Dr. Isaac Alcalay, Chief Rabbi of Serbia, was dining informally in May of 1918 at my father's home in Philadelphia. The Chief Rabbi was in the United States on a mission for his government and to enlist the help of American Jews for their Serbian co-religionists.

Dr. Alcalay is a descendant of the Jews that were expelled from Spain during the reign of Ferdinand and Isabella. Tall, broad-shouldered, erect, with a graceful carriage and a distinguished bearing, the intimate of ministers and of kings, deeply versed in modern culture, yet adhering to the ancient traditions of his race, the Chief Rabbi is one of the most notable Jews in public life today.

"Before the war, what was the condition of the Jews in Serbia?" inquired my father.

"Very good. Exceedingly nice. It is sometimes thought because my country has the same religion as Russia, the Greek Orthodox Church, that the Jews in Serbia undergo persecution. Such is not so!"

The dark eyes glowed.

"I will relate to you an incident that it is the pride of my life to recall. It was after our troops had mobilized and before they went away to the front. They were to take the oath of allegiance to their country and their king."

Animatedly the Chief Rabbi leaned forward in his chair. "It was extremely impressive." He drew a deep breath.

"Imagine the army formed into one great hollow square. Thousands of soldiers were on each side of this huge square. In the hollow place in the center, at one end, stood the Imperial Band. Opposite stood the King, the Court and the Ministers. In the center stood the priest before a table on which were the symbols of his faith. In my land the taking of an oath is a religious cere-

mony. Separately it is performed for the Christian and the Jew.

"The Imperial Band played stirring, martial music, and the priest administered to the army the oath of allegiance."

"Then the priest withdrew. The Chief Rabbi took his place. On the table were put the symbols of the Jewish religion. The one hundred Jewish soldiers in the army came forward. For these one hundred Jewish soldiers the Imperial Band played as it had played for the thousands of Christian soldiers. For these one hundred Jewish soldiers the King, the Court and the Ministers stood as they had stood for the thousands of Christian soldiers."

"And then I spoke to the Jewish soldiers. I told them of the Third Commandment and that they should not take the name of God in vain. I assured them that they could affirm their allegiance to their country and their King with all sanctity."

"I gave them an address. It was very . . ." The broad chest expanded, the handsome head reared, the musical voice became sonorous. "It was very patriotic! Afterwards the King, himself, came up and congratulated me. I do all that I can to bring honor to the Holy Name. For this I have my—." His left hand lightly brushed the breast of his coat.

"Your decorations," supplemented my father.

"My decorations," finished the Chief Rabbi.

"Later there was a banquet at the Palace. My place was there!" Down upon the mahogany thumped two tapering finger tips of an exquisitely modeled hand. "Next the head of the table, close to the King, sat the Chief Rabbi. And special food was placed before me, so that I could eat without violating the dietary laws of my religion."

Such is the courtesy of kings!—The Jewish Exponent.

**Why Dr. Emil G. Hirsch Opposes the Nationalist Movement.**

Rev. Dr. Emil G. Hirsch of Sinai Temple, Chicago, Ill., is at present in Los Angeles, Cal., recuperating from the illness which seized him last summer. Dr. Hirsch was recently interviewed by a reporter of the B'nai B'rith Messenger, to whom he expressed his views on Zionism in the following terms:

"I am not a Zionist," said he. "I never was and am not now."

"I do not expect to go to Palestine except on a visit. I do expect to pay that visit as soon as practicable and when I get there I think I will be able to take care of myself quite as well as some of the Zionists, who are making a great deal of noise shouting for Zion and yet cannot read a word of Hebrew. I can speak Hebrew fairly well and think I should feel at home in the land of my fathers."

"The United States is my government, America my country. Zionism would make a separate nation of the Jews, with Palestine as the homeland of us all."

"Judaism, to me, is a religion, not a political adventure. George Adam Smith, the eminent English student and traveler, than whom there is no one more qualified to speak on Palestine subjects, says that the Zionist plan is impossible and chimerical. 'What will we do,' he pertinently asks, 'with the people who are there now?' Will they be willing to leave and give up their places to the Jews?"

"Think you that Christianity will sit quietly by and turn over the holy places of the world, for it must be remembered that the holy places of Jewry are also the holy places of Christianity. When the land was wrested from the Turks, what was the cry? That the land had been conquered for Jewry? No. The joyous news heralded to the world by the conquerors was that at last the Holy Land had been wrested from the Turks for Christianity, and once again the cross surmounts the holy places."

"There is no occasion for hysterical outbursts of joy over the apparent willingness of England to form a Jewish homeland. While the Turks held the Holy Land it was a bitter dose for Christianity. Christianity does not love the Jew any better than the Turks and its anxiety for the return of the Jews to Palestine is very simply explained by the fact that the Christians believe that the return of the Jews to Jerusalem presages the second coming of Christ."

"I have a nation. I am certainly not willing to exchange this glorious heritage, this national relationship to America for myself and my children, for such a relationship with a Jewish nation."

"I am opposed to the Zionist movement for many reasons. Those who know Palestine best believe it will be difficult to establish a Jewish government without arousing great hostility on the part of those now in possession of the land, and I don't think it worth a struggle. It has no industrial or manufacturing future, and in the establishment of a nation many dangers would beset the Jews."

"Our race is not free from fanatics more than others. There would be hot blood and hot heads in the days of organization, and for the mistakes of the few, Jews the world over would suffer. Should a Christian pilgrim some time be murdered by some Jewish fanatic, or through some civic mishap, the Christian world would rise to avenge the wrong, and Jews everywhere would suffer for the acts of this so-called Jewish government, although having nothing whatsoever to do with its workings and no sympathy with its plans."

"Palestine, I again aver, as a nation is chimerical and impracticable. Palestine as a place of refuge for down-trodden refugees from Central Europe is another story and under certain circumstances might work for good."

**Jewish Claims to Palestine.**

ISRAEL N. PRENOVICH.

Jewish and English enemies have been trying recently to twist around our President's high ideals about the rights of small nations to self-determination in order to make the said ideas appear as against a Jewish Palestine.

With the above object in view the Jewish and English enemies have been trying their best to dig up in the mountains of Palestine and in the deserts of Arabia some alleged remnants of the ancient Canaanites, Syrians, etc., in order to put up a majority claim for them in the Holy Land.

The Jewish and English enemies are all wrong, and they cannot, and therefore will not, succeed.

The Jewish claims to Palestine are Biblical: "On the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." (Genesis xi, 18.)

The Bible also says: "And I will establish my covenant between Me and thee, and between thy seed after thee in their generations, for an everlasting covenant," etc. (Genesis XVII, 7.)

Above two quotations of the Bible establish the Jewish permanent rights to the Holy Land, and it seems to me that Jews, Christians and Mohammedans must all bend their heads to the expressed order of the Lord. The first of the above referred to quotations of the Bible also fixes the boundary lines of the Jewish Palestine. The Suez Canal being evidently the waterway meant by the Lord to divide Egypt from Palestine, the Peninsula of Sinai must become a part of the Jewish country, and Palestine would thus be bordered: By the Suez Canal, by the Mediterranean Sea, up to a point a few miles south of Aleppo, from there by the shortest line to the Euphrates, by the Euphrates down to the Gulf of Persia, from there by a straight line to Mukna, on the Red Sea, and the coast line of the Peninsula of Sinai.

The area contained between the described border lines is more than 200,000 square miles and consists mostly of desert land. There are at present very few inhabitants in the said vast territory, so that the country can be assumed as not inhabited at all.

The 48 flourishing Jewish colonies at present in Palestine show to the world what the Jews can accomplish in the land of their ancestors, and the Jewish people are certainly the only people capable of reclaiming the devastated and deserted Palestine and make the same inhabitable for human beings.

What the Jews want in Palestine is, of course, full sovereignty and nothing less than this. For a certain number of years, not to exceed 45, from November 2, 1917,\* the Jews will be, however, very satisfied to settle in Palestine under the trusteeship of the English, who have spent so much treasure and blood in freeing the Holy Land from the Turk.

\*See Daniel xii, 11 and 12.

**Zangwill as a Writer of Fiction.**

Mr. Zangwill has a simple plan for disposing of the Arabs who form five-sixths of the inhabitants of Palestine. It is to buy them out and kick them out. Of course, even if the Arabs were willing to sell, this would take several millions of shekels or whatever the popular coin of Jewish Palestine is to be, and a pretty big foot, attached to a particularly strong leg; but little difficulties of this kind never interfered with the carrying out of plans originated by a clever writer of fiction.—The American Israelite.

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### United Jewry Asked to Support Victory Liberty Loan.

Announcement that a call for a Victory Liberty Loan will be issued in the near future will not disconcert the Jews of America. The part played by rich and poor of our race in the four previous loans is inscribed on a page which is one of the proudest in the history of Judaism in the United States. From merchant prince to humblest immigrant, all have been proud of the opportunities offered by these loans to testify to their loyalty, their gratitude and their pride in free America.

While we have lent, our sons have fought, bringing new lustre to their race, exciting admiration and compelling added respect. Some had given their lives for that liberty that is prized by all Jews. Others remain in Europe to assist in bringing the blessings of added liberty to those of their race abroad.

To do less than our utmost for this Victory Loan would be to slur our record of the past and to show forgetfulness of those who still remain abroad.

"Finish the Job" is the slogan of the Victory Liberty Loan, and that is precisely the sentiment of every Jew in America who has done his part for his country up to this time. It shall never be said that we faltered when the last effort was required.

There will be some shouting and flag waving in some sections, but wherever there are Jews there must be real hard work on behalf of this final Liberty Loan.

The campaign of education among those of foreign birth who may not fully understand why they are asked to lend once more and he started immediately. Organization, which has done so much to produce the wonderful results of the past, should be perfected at once. The advantages of the investment, as

well as the patriotic purpose, should be fully explained.

What the Jews of America have done before, they can do again. What they can do again, they will do again.

### New Jersey League of Sabbath Associations.

The League of Sabbath Associations for the State of New Jersey, in furtherance of its campaign for a better observance of the Jewish Sabbath, has been quite active lately and with good results. A meeting was held in the Beth Abraham Synagogue, Bayonne, N. J., on Saturday afternoon, January 26, at which addresses were delivered by Rev. B. Margolin, rabbi of the congregation, and Mr. William Grossman, of Passaic, secretary of the Sabbath League. Appeals were made for a better observance of the Jewish Sabbath and Mr. Grossman entered a vehement protest against those who keep their places of business open for seven days in each week, claiming that it was an offense against the State, religion and mankind. Many members of the congregation asked to be enrolled into membership and arrangements are now under way for a big mass meeting to be held shortly under the direction of Mr. William Levy.

An address was delivered on Saturday, February 1, at the Goodwin Street Synagogue, Paterson, N. J., after which many recruits were gained for the cause.

On Sunday, February 2, a monster meeting was held at the Ohav Shalom Synagogue, when the speakers were Rabbis Bernard Drachman and Elias L. Solomon of New York, Rabbi Julius Silberfeld and Mr. Nathan Kussy of Newark. Rabbi Charles I. Hoffman was chairman. A memorial service will be chanted for those who died in the recent war by Rabbi Moses Glaser. The meeting will be opened with prayer by Rabbi B. Halperin and closed with a benediction by Rabbi H. Kahn.

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### Central Jewish Institute Has Active Year.

At the annual meeting of members and directors of the Central Jewish Institute, 125 East Eighty-fifth street, Messrs. B. K. Marcus and Max Herskowitz were elected to the Board of Directors. Messrs. J. de Benjunes, Harry Fischel, I. L. Butler, Henry B. Rosen and Ben Selz were re-elected.

Mr. Jacob H. Rubin reported on the growth of the activities of the institution. There are 530 children receiving an intensive religious training in the school; some 600 additional children are provided with extension activities; about 600 young men and women are afforded opportunities for social, educational and recreational activities in the evening, and several hundred adults conduct educational and social activities in the building. The influence of the Central Jewish Institute extends to over 1,200 families in the Yorkville district.

The budget of the institution for 1918 was \$32,000. For 1919, it is estimated at over \$36,000. The institution is affiliated with the Federation for the Support of Philanthropic Societies, and is a member of the Board of Jewish School Aid.

### Jewish Soldiers at Lakewood Entertained.

Mr. Herman Frank, of 2 West 120th street, this city, who is the chairman of the Talmud Torah of the Ohav Zedek Congregation, spent the week-end with his family, who are guests at the Elisberg Hotel, Lakewood, N. J. During his stay, Mr. Frank arranged with the guests and proprietor of the Elisberg Hotel and Mr. Rosenfeld, the Jewish Welfare Board representative in Lakewood, to invite thirty Jewish soldiers boys for supper on Friday, January 31, in order that as many Jewish boys as possible might spend their Friday evenings in a Jewish environment, and that they might participate in a Jewish meal, which the boys professed to enjoy immensely. After supper the young folks of the hotel entertained the boys for the rest of the evening.

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SINSHEIMER, LEONTINE.—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 Leontine Sinsheimer, late of the County of New York, deceased, to present the same, with the vouchers thereof, to the subscribers, at their place of transacting business, at the office of Engelhard, Pollak, Fitcher & Stern, their attorneys, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 18th day of August next.

HATTIE HARBURGER, ALEXANDER I. SINSHEIMER, Executors.
ENGELHARD, POLLAK, FITCHER & STERN, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

HAMMERSLOUGH, SAMUEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Hammerslough, late of the County of New York, deceased, to present the same, with the vouchers thereof, to the subscriber, at her place of transacting business, at the office of Steinhardt & Goldman, her attorneys, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 18th day of August next.

EMILIA HAMMERSLOUGH, Executrix.
STEINHARDT & GOLDMAN, Attorneys for Executrix, 111 Broadway, Manhattan, New York City.

LIPSHÉZ, MARTIN.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin LipshéZ, 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 Louis B. Brodsky, her attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of August next.

Dated, New York, the 4th day of February, 1919.
NETTIE LIPSHÉZ, Administratrix.
LOUIS B. BRODSKY, Attorney for Administratrix, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

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BROOKLYN NOTES.

Young Israel of Brooklyn.
At its last regular meeting, Young Israel of Brooklyn celebrated its first anniversary, the organization having been formed January 22, 1918.

The president briefly outlined the work and progress of the year. The most significant element of this is the increase in membership from 15 to 140 young men and women—an indication of both the necessity of and demand for the Young Israel movement in Brooklyn. The activities of the organization, too, increased in number and in scope. The synagogue, which began with the attendance of about a minyan, has now increased to a regular attendance of 100 to 150. The series of lectures conducted at the South Fifth Street Synagogue regularly on Friday evenings has attracted wide attention, the number present at the lectures ranging from 500 to 800. The educational work of the organization is now in full swing, a Hebrew class, a Bible class and a choral class meeting regularly each week. These classes are well attended and additional ones are being planned. Young Israel, Jr., consisting of the young boys and girls, is doing active work, and its membership also has increased from a very small group at the beginning to about fifty.

A service flag containing fourteen stars was dedicated and a short musical and literary program followed. The meeting was concluded with dancing and refreshments.

B'nai Israel Religious School.

The religious school of the B'nai Israel Congregation, Bedford avenue and Hewes street, announces that new pupils for the spring term may be registered any Sunday during the month of February.

Rabbi Jacob A. Dolgenas is continuing his late Sabbath evening lectures, in addition to which he preaches every Sabbath morning.

MUSIC AND DRAMA.

This (Friday) afternoon at Carnegie Hall, Beethoven's "Eroica" Symphony will be the chief orchestral offering at the Philharmonic concert. The second part of the program will be devoted entirely to the compositions of Tchaikovsky. Yolando Mero will be the soloist and will play the rarely heard Tchaikovsky Concerto No. 2, new to Philharmonic audiences. Chabrier's "España" completes the program.

The Brazilian pianist, Guiomar Novaes, will be the soloist at the third Saturday evening subscription concert on February 8, and will play the Chopin Concerto No. 2 in F minor, Rachmaninoff's "Isle of the Dead" and Rimsky-Korsakoff's "Scheherazade" will be the chief orchestral numbers.

At the regular Thursday-Friday Philharmonic performances in Carnegie Hall on February 13 and 14, Louise Homer will be the soloist and will sing selections from Cesar Franck, Tchaikovsky and Debussy. The orchestral feature of this program will be Respighi's "The Fountains of Rome." The program opens with the "Tragic Overture" of Brahms and closes with Kalinnikoff's First Symphony in G minor.

The Philharmonic's annual Tchaikovsky-Wagner concert takes place as usual at a special matinee on Saturday, February 15. Tchaikovsky's Fourth Symphony in F minor makes up the first half of the program. The second part will be devoted to four Wagner selections from "Tristan," "Lohengrin," "The Mastersingers" and "Parsifal," and Tchaikovsky's "Marche Slav." On Sunday afternoon, February 16, at Carnegie Hall, an All-American program will be presented by the Philharmonic Orchestra. John Powell, the American pianist, will be the soloist, and will play one of his own compositions, "Rhapsody Negre."

Charles Dillingham has the distinction of presenting the most popular attraction in New York, since his pageant of cheerfulness and grandeur, "Everything," has just entered upon its seventh successful month at the New York Hippodrome with the unchallenged record of playing to a larger public week after week than any other theatrical offering in town. An average of over 53,000 patrons weekly attended the big playhouse during the month of January, and the Hippodrome has never before enjoyed a post-holiday period of prosperity equal to the present. The reason for this extraordinary success is to be found in the super-spectacle itself, which is not only one of colossal magnitude but is of unsurpassing variety and exceptional quality as well. The cast of principals is the most distinguished ever seen at the Hippodrome, and since "Poodles" Hanneford arrived on the "Hip" scene the huge production presents more genuine laughter than any previous spectacle on this great stage.

As Sunday, February 9, is "Roosevelt Memorial Day," Walter Damrosch has arranged the first part of the Symphony Society's concert in Aeolian Hall on that day as a musical tribute to his memory. The first number on the program, which will have its first hearing upon this occasion, is a symphonic poem by George W. Chadwick, entitled "The Angel of Death." Beethoven's Fifth Symphony, a flute solo by Daniel Marquar, and Cesar Franck's Prelude, Chorale and Fugue, arranged by Gabriel Pierne, are the other numbers. On Thursday afternoon, February 13, in Carnegie Hall, the Symphony Society

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As soon as Abe Potash and Mawruss Perlmutter begin to hire a vampire in "Business Before Pleasure," the celebrated Eltinge Theatre comedy drama which A. H. Woods will present at the Bronx Opera House on February 10, the audience settles itself to three hours of continuous and side-splitting laughter. For "Business Before Pleasure," as a whole nation of theatregoers knows, introduces or rather reintroduces our familiar friends, Abe Potash and Mawruss Perlmutter, in an entirely new business—that of moving picture producers. As such, their sayings and doings, their quarreling and misunderstandings were never funnier. Those who remember them as cloak and suit partners in "Potash and Perlmutter Society" will find a new fund of laughter in the experience of their old friends in the movie world.

Demands of Lithuanian Jews.

London.—The independence of Lithuania, its complete severance from the control of Poland, an indemnity for Jewish property destroyed during the war, the complete freedom of the Jews to purchase land, are among the demands which will be of the Peace Conference by the delegates representing the Jews in Lithuania. They will also voice vigorous opposition to Bolshevism. They will strongly emphasize their objections to Polish domination of any parts of Lithuanian territory. The ownership of land they regard of great importance because of the strong tendency of the Lithuanian Jews toward agricultural activity.

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# Want Column

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**HEBREW ORPHANS' HOME OF HUDSON COUNTY, N. J.**, wants intelligent women to take charge of orphan girls at our Home. Must be all around qualified to give best of service in the bringing up of these children and whose recommendation must be the very best. Write who and what you are, as to your experience and salary required and address to the president of the Home. **JOS. E. BERNSTEIN, President.**

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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 her place of transacting business, the office of her attorneys, House, Grossman & Vorhaus, No. 315 Broadway in the City of New York, on or before the 27th day of June next. Dated New York, the 13th day of December, 1918.

**HERBERT JERSKI, Administratrix.**

**HOUSE, GROSSMAN & VORHAUS, Attorneys for Administratrix, 315 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. Dated, New York, the 25th day of November, 1918.

**JOSEPH STEINBERG, Administrator.**

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

**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. Dated, New York, the 10th day of October, 1918.

**HARRY M. LEWY, Executor.**

**GEORGE EDWIN JOSEPH, Attorney for Executor, 165 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. Dated New York, the first day of November, 1918.

**HAROLD CAHEN, Executor; EDITH ROSSALIE CAHEN, Executrix.**

**COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, New York City.**

**WELTY, GEORGE M.**—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George M. Welty, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Max D. Josephson, their attorney, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July next. Dated New York, the 6th day of January, 1919.

**ELLEN W. SIBLEY, ALBERT J. SIMMONS, GEORGE C. TYLER, Administrators.**

**MAX D. JOSEPHSON, Attorney for Administrators, 233 Broadway, Borough of Manhattan, New York City.**

**PHILLIPS, SAMUEL**.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Phillips, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, Lind & Pfeiffer, No. 46 Cedar Street, Borough of Manhattan, in the City of New York, on or before the 9th day of August next. Dated, New York, the 25th day of January, 1919.

**MAY PHILLIPS, Executrix.**

**LIND & PFEIFFER, Attorneys for Executrix, 46 Cedar Street, Borough of Manhattan, New York City.**

**JACOBS, PHILIP**.—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 Philip Jacobs, 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 Bandler & Haas, attorneys, No. 2 Rector Street, in the City of New York, on or before the 3rd day of August, 1919.

**DAVID P. JACOBS, STANLEY P. JACOBS, JOSEPH E. GILBERT, Executors.**

**BANDLER & HAAS, Attorneys for Executors, 2 Rector Street, Borough of Manhattan, New York City.**

# CHILDREN'S PAGE

## SINCERITY.

Dear Children:

As a rule the Jewish people, far from encouraging any one professing another religion to become a convert to Judaism, have considered their conversion a calamity, because they doubted their sincerity, especially when the motive was the marriage of a non-Jewish man or woman to one of the Jewish race; but if a non-Jew entered the Jewish fold from sincere conviction that the Jewish religion was the true religion, their love for him knew no bounds; they called him "a proselyte of righteousness" and treated him with the greatest respect and consideration. Such a proselyte was Jithro, and what he said to Moses and Israel convinced them that he accepted their faith with the utmost sincerity, convinced of its absolute truthfulness. "And Jithro said, "Blessed be the Lord, who hath delivered you out of the hands of the Egyptians and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians." Rashi says Jithro was impressed by the greatness of the miracle that the Lord had performed by delivering them from the hand of the Egyptians—a nation so powerful; out of the hand of Pharaoh, such a powerful king; from under the hand of the Egyptians, from their most oppressive domination! "Now I know that the Eternal is great above all gods. I know of His greatness in the past, but now I know it more than ever." Rashi says that we may infer from his remark that he knew that the Eternal is great above all gods, that Jithro had an intimate knowledge of all the idolatry in the world, for there was not an idol that he had not worshipped. "For by the very thing wherein they sinned presumptuously," said Jithro, "was punishment brought upon them." As Onkelos translates it, the punishment they sought to inflict upon Israel—to drown them—was inflicted upon themselves—for they were drowned. "Asher zadu," which is translated "wherein they sinned presumptuously," is translated by the Rabbins "wherein they cooked," as that is also the meaning of the word "Zadu," and they expound it thus: "The Egyptians were cooked in their own pot. And Jithro, the father-in-law of Moses, offered a burnt offering and sacrifices unto the Eternal. And Aaron came, with all the elders of Israel, to eat bread with the father-in-law of Moses before the Eternal." And where did Moses go? Was it not he who went to meet him and the cause of all the honor that was accorded to him? But the reason his name is not mentioned among those who came to eat with Jithro is because he stood and served them—"they ate before the Eternal." Hence, we infer that one who eats at a banquet where the disciples of the Sages are present is considered as though he enjoyed of the radiance of the "Schechina" or Divine presence. "And it came to pass on the morrow that Moses sat to judge the people, and the people stood around Moses from the morning unto the evening." We learn in the Sifri that "the morrow" here referred to is the day after Atonement Day. "It cannot be otherwise," says Rashi, "because it must have been after the Torah was given to Israel, otherwise Moses would not have said, 'And I make them know the statutes.'" (Exodus 18, par 15.) And from

the time the Torah was given until the Day of Atonement Moses did not sit down to judge the people, for on the Seventeenth of Tamuz he went down from Mount Sinai and, learning that the people had worshipped the golden calf, broke the Tables of the Law, and early on the following day he went upon the mountain again, remained there eighty days and went down on the Day of Atonement. The events related here are not written down in the order in which they occurred. And Moses sat as a king whilst the people stood, and when Jithro saw that he thought that he slighted the honor of the Israelite and rebuked him for it, saying: "Why sittest thou thyself alone and all the people standeth around thee—from morning until evening?" Is it possible that Moses sat and judged the people all day? This is merely to teach us that any judge who renders true judgment, even for one hour, is accounted by the Torah as if he studied the Torah all day, and that he is thereby made an associate of the Holy One—blessed be He!—in the creation of the world, of which it is said: "And it was evening and it was morning, because (as the Sifse Chachorium remarks) the world can only exist when justice is done; as the flood came upon the world because there was no justice amongst them and they were robbing each other and doing violence, as it is written, 'And the earth was filled with violence.' (Genesis 2.) Consequently, one who renders true judgment causes the world to maintain its existence and is thereby accounted as an associate to the Holy One—blessed be He!—in the creation of the world." And Moses said unto his father-in-law, "Because the people come unto me to inquire of the Eternal," as Onkelos translates it, "to seek the teaching of the Almighty, when they have a matter of dispute they come unto me, and I judge between one and the other and I make them know the statutes of the Eternal and His laws."

נו אהרן

To One People the Torah; to All People, Peace.

In Midrash—whether Agadic or Halachic—an exegetic principle is accepted, that where one expression is twice used in the same sentence, the connotation is different in one case from that in the other. The Mechilta to the chapters on the Revelation at Sinai affords a good illustration: The thunder is heard in their places by all the kings of the earth. In great alarm they gather in Balaam's house to question him as to its significance. He (Balaam) disabuses them of their fears, assures them that there is to be neither a flood of water nor a "flood of fire," but that God is giving the Torah to Israel, in fulfillment of "The Lord will give Strength to His people" (Ps. xxix). Thereupon they all chime in with the latter half of the verse, "the Lord will bless His people with peace," and feeling assured that this means peace for them and their subjects, go back to their countries. Thus may it be now: Israel rejoicing in and observing His Torah, which is Strength, and mankind at large enjoying the blessings of Peace.

ARTHUR A. DEMBITZ.

January 19, 1919.

**CONHAIM, ALBERT**.—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 Albert Conhaim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 70 1/2 Pine Street, in the City of New York, on or before the 10th day of August next. Dated, New York, the 29th day of January, 1919.

**ISAAC TUMPOWSKY, MORRIS CONHAIM, Administrators.**

**BRAUDE, SIMON**.—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 Simon Braude, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 70 1/2 Pine Street, in the City of New York, on or before the 10th day of August next. Dated, New York, the 29th day of January, 1919.

MOE TUMPOWSKY, Executor.

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**STIEFEL, MATILDA**.—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 Matilda Stiefel, 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, Wise & Seligberg, No. 15 William Street, Borough of Manhattan, City of New York, on or before the 20th day of July next. Dated New York, the 9th day of January, 1919.

**SAMUEL STIEFEL, MORTIMER STIEFEL, ABRHAM STIEFEL, Executors.**

**WISE & SELIGSBERG, Attorneys for Executors, 15 William Street, Borough of Manhattan, New York City.**

**ADLER, CAROLINE**.—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 Caroline Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Charles Harrison Meyer, their attorney, No. 27 William Street, in the City of New York, on or before the 12th day of July next. Dated, New York, the 8th day of January, 1919.

**JULIUS S. OPPENHEIMER, EDWARD A. ADLER, Executors.**

**CHARLES HARRISON MEYER, Attorney for Executors, 27 William Street, Borough of Manhattan, New York City.**

**VELLEMAN, ABRAHAM**.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Velleman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, 74 Broadway, Manhattan, in the City of New York, on or before the 19th day of May next. Dated New York, the 30th day of October, 1918.

**SAMUEL STRASBOURGER, Executor.**

**MAX L. SCHALLEK, Attorney for Executor, Office and P. O. Address, 74 Broadway.**

**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. 65 Liberty Street, in the City of New York, on or before the 23d day of April next. Dated, New York, the 14th day of October, 1918.

**EDWARD HYMES, MICHAEL SCHAAP, Executors.**

**EDWARD HYMES, Attorney for Executors, 65 Liberty Street, Manhattan, New York City, New York.**

**MEDELSON, ABRAHAM**.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Medelsohn, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Max Arens, No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of May next. Dated, New York, the 28th day of October, 1918.

**JACOB MEDELSON, Administrator.**

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

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Principal, Public Schools, New York City  
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**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 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. Dated, New York, the 24th day of October, 1918.

**LENA FRIEDLANDER, Administratrix.**

**WILLIAM H. CHOROSH, Attorney for Administratrix, 51 Chambers Street, New York City.**

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You ask me the reason why? I can hardly answer. I have tried with all my heart, soul and might to accumulate riches and gain wealth, but bad luck continually frustrated my wishes.

Of course I get all the honors and distinctions extended at the synagogue during divine services and religious functions, both on Sabbaths and festivals, my removal of my beard and side locks notwithstanding.

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and deliver an English sermon every Saturday, to the delight and satisfaction of all present, merely because my sermon bristles with Scriptural verses, savors of Talmudic phrases and Mid-rashic reflections, relating, in addition, of the glories and the grandeur of the Wonder-Rabbi, out of my recollections from my early youth, as, finishing touches. The audience figuratively applauds me heartily, wondering at my marvelous memory which stands by me all this long time.

Observing my well wishers, I behold Reb Moshe transformed into Maurice, a Jew as opulent as the Biblical Korah of ancient infamy, residing on Riverside Drive, driving an automobile and doing business in stocks, exchange and banking operations amounting to millions of dollars.

Of what avail is my so-called high hat when my pockets are quite empty? And when the compliments and congratulations are showered upon me thick and fast, I say in a low voice, you had better give me your money and keep your compliments.

Do I really enjoy these gastronomic delicacies? Why, yes. I have never missed Gefilte fish on Sabbath, chicken following as a matter of course, and the best Hungarian brandy to add zest to the meal.

At times these scoffers, the multi-millionaires, would call on me to taste the Gefilte fish. My wife proving an expert in this particular brand, there and then they would think that I was really prosperous and lucky, because of my generosity and courtesy extended to them.

Possessing that precious article of luck, one may penetrate the fortifications of Wall street, sharing the immense profits of the financial magnates. The latter may almost fear your subtlety and cleverness, thinking that you employ secret agents to get inside information pertaining to market prices.

The fact is obvious. I took pains and strove continuously to reserve luck and keep company with dame fortune forever, caution and scruple always making my guiding stars and my constant companions on the exchange.

Now, one Wednesday, while coming home, I was confronted by my brother-in-law, who conveyed to me good luck because her daughter, my wife, had given birth to a baby girl. All right, good luck and Masol Tov to all of us, as

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There was an uproar in Wall street. Financiers admired my shrewdness, while my broker pleaded with me for the revelation of the secret that guided my destiny and made my undertakings successful.

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Mike Callahan Selects a Cantor

By Joe, The waiter, Per Israel J. Zevin.
Did I get many New Year cards? Well, I got a few, and there was one from Frances, the bookkeeper of Sokol's laundry, across the way, who is soon going to marry a wealthy widower. Wasn't it nice of her to remember me? She sent me a beautiful card with the words "To dear old Joe" written in her own handwriting. Wasn't it lovely of her? Well, you ought to see what I sent her. I went to Drucker, the bookseller, on Canal street, and I bought a big fancy New Year's card made out of celluloid. It was in the form of a ship, the passengers in prayer shawls and the captain blowing the shofar. Underneath I wrote a little composition of my own: Happy New Year, mazel and broche To you and the whole Mishpocha. May you and your intended forever Be happy, and regret never. Well, how do you like it? Why do you laugh? It is just as good as any of the poems that Dalifen or even Katzenellenbogen writes.

Noodles in milk? All right, sir. Yesterday being Sunday, I spent my half day off at the Golden Gate Cemetery. There was a big crowd out there. People still observe the good old custom to visit the graves of their kin and friends in this time of the year. It does one's heart good to go to the cemetery once in a while. I sometimes envy the women that they can cry. And you know whom I met there? Guess! It was Mike Callahan, for he is a large shareholder in the cemetery stock. I saw him standing there, among the gravestones, in his Prince Albert and high hat. Some strangers, from up-town I guess, mistook him for a rabbi and they asked him to recite the "Molay" for their dead.

Cemeteries are considered a good investment on the east side. Not that more people are dying here than in other parts of the city, but it is the constant speculation that makes the business big. Prices of shares are going up all the time, for, as Weiss, the undertaker, says, "the population of New York is going to be 20,000,000 in the near future. And where will they all go at the end? Whatever a man pays for a cemetery plot, it costs him cheaper than rent. Here he pays once and stays forever."

Now I am going to tell you how Mike Callahan, our district leader, settled a synagogue affair. It was this way:—The Congregation Knights of Jeshurun were a little late in getting a cantor for the coming holidays. Of the many that applied for the position none was suited. So it was decided to advertise in the papers, "Cantor Wanted," and hold a special examination some evening at the synagogue. The most prominent members of the congregation were invited to come and hear the cantors sing and pass judgment upon their talents. Mike Callahan was invited, too, as a special guest.

There were just thirty-six applicants when the examination began. Mister Zimeson, the president, was presiding, and Mister Callahan was sitting at his right to assist him. For Mike Callahan, you must know, is a good judge of Hebrew melodies. And if you'd hear him whistle "Kol Nidray" you'd be surprised. Not the Germanized reformed "Kol Nidray," but the real orthodox one, the old fashioned Skarbove tune that grips you by your heart and makes you feel like a little boy again.

The voice testing began. One by one the cantors were called upon to sing something. The first one sang something from "Aida," the second sang the treader's song from "Carmen," the third sang from a German opera. That was too much for Mister Callahan. He raised his hand and said:—"Please, stop that. You are not going to sing that in our synagogue on Rosh Hashono. Give us 'Kol Nidray.'" "He is right, Mister Callahan is right," the president and the trustees seconded the motion.

The cantor began to sing "Kol Nidray." "That's the stuff!" yelled Callahan. "Now all the cantors join in. Every body. Everybody sing 'Kol Nidray.'" The cantors were glad to obey his order, seeing that he was no ordinary guy. It was very impressive to hear thirty-six trained voices sing "Kol Nidray" in chorus. Every minute, or half a minute, Mister Callahan would point his finger at one of the singers and motion him to sit down and stop his singing. "Only those who sing 'Kol Nidray' in the good old fashion will have any support, that is if the honorable president will allow me to voice my opinion in this matter. We don't want reformers down here." That's what he said—Mister Callahan.

Twelve cantors—most of them young men—were dropped from the list on the district leader's motion. They left the synagogue in single file. There were still twenty-four candidates left and it was quite a problem to choose one from so many.

JEWISH CALENDAR.

Rosh Chodesh Ve Adar Monday, March 3.
Purim Tuesday, March 16.
Rosh Chodesh Nissan Tuesday, April 1.
1st day Pessach Tuesday, April 15.
7th day Pessach Monday, April 21.
Rosh Chodesh Iyar Thursday, May 1.
Lag b'Omer Sunday, May 18.
Rosh Chodesh Sivan Friday, May 20.
1st day Shavuoth Wednesday, June 4.
Rosh Chodesh Tam-muz Sunday, June 29.
Fast of Tammuz Tuesday, July 15.
Rosh Chodesh Ab Monday, July 28.
Fast of Ab Tuesday, Aug. 5.
Rosh Chodesh Ellul Wednesday, Aug. 27.
\*Also observed the day previous as Rosh Chodesh.

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"Even if we should hold the meeting till morning we shall be unable to come to a decision," President Zimeson said. "We must find a way how to select one of the candidates and not be bound to examine them all." "Leave it to me, Zim," said Callahan in his familiar way. "If you will let me manage the affair I'll settle it in no time." And before Mr. Zimeson could say "yes" or "no," the district leader called everybody to order and then called out:—"All the cantors stand up." The cantors stood up.

"All the republicans among you stand to the left, all the democrats to the right; all those who are not citizens of the United States should please leave the synagogue." Nine left. Eleven took their position on the left side, four on the right. "Eleven republicans, four democrats. That's good. Now will the republicans kindly leave the synagogue." The republicans left. There was no chance for them in Big Mike's district. Then turning to the president and the trustees Mister Callahan said:—"Now you have only four to deal with. It is easy work. You don't need me here any more. So I bid you good night, gentlemen." And, really, it was an easy matter after Mike Callahan had settled it. I tell you we are all proud of our district leader.—Jewish Gazette.

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WELLER, 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 Weller, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of Feiner & Maass, No. 100 Broadway, in the City of New York, on or before the 27th day of February, 1919.

Dated New York the 8th day of August, 1918.

MINNIE C. WHILLER, Executrix. FEINER & MAASS, Attorneys for Executrix, 100 Broadway, New York City.

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.

Dated, New York, the 22d day of August, 1918.

LOUIS A. VALENTE, Executor. WENTWORTH, LOWENSTEIN & STERN, Attorneys for Executor, 60 Wall Street, New York City.

HYMAN, AUSTIN ASCHER SIMONS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Austin Ascher Simons 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, Esqs., No. 2 Rector Street, in the City of New York, on or before the tenth day of March, next.

Dated, New York, the 30th day of August, 1918.

SIMON RUSSEK, Executor. BANDLER & HAAS, Attorneys for Executor, Borough of Manhattan, New York City.

KAHN, EUGENE.—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 Eugene Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Fisher & Diemel, No. 38 Park Row, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next.

Dated, New York, the 16th day of January, 1919.

NATHAN GRABENHEIMER, Executor. FISHER & DIEMEL, Attorneys for Executors, 38 Park Row, Borough of Manhattan, New York City.

STERN, 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 Stern, 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, Messrs. Stroock & Stroock, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next.

Dated, New York, the 20th day of January, 1919.

HATTIE STERN, DAVID I. STERN, CHARLES H. STERN, Executors. STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Manhattan, New York City.

OPPENHEIMER, EDWARD.—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 Edward Oppenheimer, 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, Wolf & Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of August, next.

Dated, New York, the 20th day of January, 1919.

DAVID E. OPPENHEIMER, HENRY E. OPPENHEIMER, MILTON E. OPPENHEIMER, EDWARD HIRSH, Executors. WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, New York City.

KORN, DAVID.—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 David Korn, 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, Wolf & Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of August, next.

Dated, New York, the 20th day of January, 1919.

ROSA KORN, DANIEL KORN, WILLIAM KORN, RALPH H. KORN, Executors. WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, New York City.

OLENDORFF, 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 Olenдорff, 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, Filkus, Vogel, Gleason & Proskauer, No. 111 Broadway, in the City of New York, on or before the 25th day of July, next.

Dated, New York, the 20th day of January, 1919.

PAUL L. LOWENWARTER, ARTHUR WOLFF, Executors. ELKUS, VOGEL, GLEASON & PROSKAUER, Attorneys for Executors, 111 Broadway, New York City.

WEINSTOCK, MOSES.—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 Moses Weinstock, 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, Messrs. Altman, Price Brothers, at No. 271 Broadway, in the City of New York, on or before the 15th day of July, next.

Dated, New York, the 15th day of January, 1919.

SIMON WEINSTOCK, SAMUEL WEINSTOCK, Executors. MOSES ALTMAN, Attorney for Executors, Office and P. O. Address, 233 Broadway, Borough of Manhattan, New York City.

KUENSTLINGER, MORRIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Kuenstlinger, 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, Cornelius Huth, No. 34 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 18th day of July, next.

Dated New York, the 4th day of January, 1919.

MAMIE ISAACSON, JOSEPH F. SAPHIR, temporary administrators. CORNELIUS HUTH, Attorney for Temporary Administrators, 34 Nassau Street, New York City.

AUFSES, BENJAMIN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Aufses, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of their attorney, Solon B. Lillienstern, No. 115 Broadway, Borough of Manhattan, City of New York, on or before the 30th day of February next.

Dated New York, the 10th day of August, 1918.

SAMUEL AUFSSES, MOSES AUFSSES, Executors. SOLON B. LILLENSTERN, Attorney for Executors, 115 Broadway, Manhattan, New York City.

DAVIS, MARK.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mark Davis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Blumenstiel & Blumenstiel, their attorneys, No. 165 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of May next.

Dated, New York, the 15th day of October, 1918.

SAMUEL DAVIS, LOUIS DAVIS, ANNA P. DAVIS, Executors. BLUMENSTIEL & BLUMENSTIEL, Attorneys for Executors, 165 Broadway, Borough of Manhattan, New York City.

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 office of their attorneys, Cohen, Gutman & Richter, No. 15 William Street, in the City of New York, on or before the 30th day of June, 1919.

Dated, New York, the 23d day of December, 1918.

LEONORA ST. GOAR and OTTO S. LOEB, Executors. WISE & SELIGSBURG, Attorneys for Executors, 15 William Street, New York City.

EPSTEIN, ROSALIE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Epstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at her place of transacting business, at the office of her attorneys, Cohen, Gutman & Richter, No. 15 William Street, Borough of Manhattan, City of New York, on or before the 9th day of May next.

Dated New York, the first day of November, 1918.

ROSE SELIG, Executrix. COHEN, GUTMAN & RICHTER, Attorneys for Executrix, No. 15 William Street, New York.

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 subscribers, at their 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.

Dated, New York, October 31, 1918.

FREDERICK E. WATERMEYER, Executor. MATRICE BLOCK, Attorney for Executor, 95 William Street, New York City.

PLONSKY, GUSTAVE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave Plonsky, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob M. Kornfeld, No. 206 Broadway, in the City of New York, on or before the 15th day of May next.

Dated, New York, the 6th day of November, 1918.

FLORENCE PLONSKY, MORRIS ROSENWASSER, MORTIMER M. MENKEN, Executors. JACOB M. KORNFIELD, Attorney for Executors, 206 Broadway, New York City.

GLASSBERG, JACOB.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Glassberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, the office of her attorney, Henry Goldstein, No. 37-39 Liberty Street, in the City of New York, on or before the 25th day of April next.

Dated, New York, the 15th day of October, 1918.

LILLIE GLASSBERG, Administratrix. HENRY GOLDSTEIN, Attorney for Administratrix, 37-39 Liberty Street, Manhattan.

ROSENTHAL, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business at the office of their attorneys, Arnstein & Levy, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May next.

Dated, New York, the 4th day of November, 1918.

SAMUEL ROSENTHAL, LENA ROSENTHAL, Executors. ARNSTEIN & LEVY, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

OBLER, MAX.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Obler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Messrs. Price Brothers, attorneys, No. 271 Broadway, in the City of New York, on or before the 1st day of May, next.

Dated, New York, the 17th day of October, 1918.

ANNA COHN, Administratrix. PRICE BROTHERS, Esqs., 271 Broadway, Borough of Manhattan; City of New York.

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.

Dated, New York, the 20th day of November, 1918.

RALPH M. NEUBURGER, HELEN HARTOGENSIS, Executors.

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 their place of transacting business, at the office of her attorney, Oscar Englander, No. 302 Broadway, in the City of New York, on or before the 1st day of May next.

Dated New York, the 27th day of September, 1918.

FANNIE SIEGEL, Executrix. OSCAR ENGLANDER, Attorney for Executrix, 302 Broadway, New York.

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. 35 Broad Street, Manhattan, in the City of New York, on or before the 2nd day of May next.

Dated, New York, the 25th day of November, 1918.

LILLIE ASHER, ABRAHAM A. ASHER, Executors. EDWARD JACOBS, Attorney for Executors, 35 Broad Street, Manhattan, New York City.

SALOMON, CHARLES.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Salomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kurzman & Frank, attorneys, at No. 25 Broad Street, in the City of New York, on or before the 1st day of May next.

Dated, New York, the 10th day of October, 1918.

ELLA SALOMON, GUSTAV SALOMON, ADELE SALOMON, Executors. KURZMAN & FRANK, Attorneys for Executors, Office and P. O. Address, No. 25 Broad Street, Manhattan, New York City.

GOLDBURG, EMANUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Joseph Rubin, their attorney, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May next.

Dated, New York, the 29th day of October, 1918.

MINNIE L. GOLDBURG, HENRY GOLDBURG, Executors. JOSEPH RUBIN, Attorney for Executors, 309 Broadway, Manhattan, New York City.

STARLIGHT, WILLIAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Starlight, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the offices of Kendall & Herzog, their attorneys, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May next.

Dated, New York, the 1st day of November, 1918.

ABRAHAM STARLIGHT, BENJAMIN N. STARLIGHT, Administrators. KENDALL & HERZOG, Attorneys for Administrators, 120 Broadway, Manhattan, New York City.

DOOB, LEO.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leo Doob, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, Room 705, No. 141 Broadway, in the City of New York, on or before the 15th day of April, 1919.

Dated, New York, the 30th day of September, 1918.

Mollie Doob, Irving Doob, Hugo Doob, executors. LEWENTHAL AND HIRSCH, Attorneys for Executors, No. 141 Broadway, New York City.

FLORENCE, 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 Florence, 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, No. 320 Broadway, in the City of New York, on or before the 3d day of June, next.

Dated, New York, the 15th day of November, 1918.

ARTHUR A. LANDSMAN, Executor. WILLIAM WEISS, Attorney for Executor, 320 Broadway, New York City.

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, at the office of their attorneys, Sherman & Limburg, No. 160 Broadway, in the City of New York, Manhattan, on or before the 1st day of April next.

Dated New York, the 6th day of September, 1918.

HENRY L. WEIL, ARTHUR LEHMAN, PHILIP LEHMAN, Executors. SHERMAN & LIMBURG, Attorneys for Executors, 160 Broadway, New York City, Manhattan.

BLUMENTHAL, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Adam Wiener, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 21st day of March next.

Dated, New York, the 6th day of September, 1918.

ROSE H. BLUMENTHAL, MYRON S. BLUMENTHAL, HELEN BLUMENTHAL, Executors. ADAM WIENER, Attorney for Executors, No. 51 Chambers Street, Borough of Manhattan, New York City.

RUSSAK, FRANK.—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 Frank Russak, late of Paris, France, but domiciled at 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 Strauss, Reich & Boyer, their attorneys, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of July next.

Dated New York, the 9th day of January, 1919.

CENTRAL UNION TRUST COMPANY OF NEW YORK, Executor. STRAUSS, REICH & BOYER, Attorneys for Executor, 141 Broadway, New York City, Manhattan.

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.

ROBERT BLUM, FLORA BLUM, Executors. ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

ARONSON, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Aronson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Louis Salant, No. 34 Pine Street, Borough of Manhattan, in the City of New York, on or before the 9th day of May next.

Dated, New York, the 22d day of October, 1918.

DAVID A. ARONSON, MOSES I. ARONSON, JENNIE ARONSON, Executors. LOUIS SALANT, Attorney for Executors, 34 Pine Street, Manhattan, New York City.

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 place of transacting business, at the office of Kurzman & Frank, attorneys, No. 25 Broad Street, in the City of New York, on or before the 15th day of May next.

Dated New York, the 1st day of October, 1918.

DAVID SCHORSCH, ISAAC SCHORSCH, SOPHIE SCHORSCH, Executors. KURZMAN & FRANK, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

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. 48 Exchange Place, in the City of New York, on or before the 22d day of March next.

Dated, New York, the 15th day of September, 1918.

SELIG GRABOWSKI, Administrator. WILLIAM P. MALONEY, Attorney for Administrator, No. 48 Exchange Place, Borough of Manhattan, New York City.

MICHAELSON, RACHEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Michaelson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of their attorney, Isidor Cohn, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March, 1919.

Dated New York, the 30th day of August, 1918.

HENRY H. MICHAELSON, IRVING T. MICHAELSON, Executors. ISIDOR COHN, Attorney for Executors, 299 Broadway, New York City.

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

Dated, New York, the 23rd day of August, 1918.

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

EISENBERG, 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 Eisenberg, 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 her attorney, Louis B. Davidson, No. 49 Wall Street, in the City of New York, on or before the 18th day of July next.

Dated, New York, the 7th day of January, 1919.

IDA EISENBERG, Administratrix. LOUIS B. DAVIDSON, Attorney for Administratrix, 49 Wall Street, New York City.

HELLER, BERTHA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Heller, also known as Betty Heller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, William Wells, No. 320 Broadway, in the City of New York, on or before the 3d day of June, next.

Dated, New York, the 15th day of November, 1918.

ARTHUR A. LANDSMAN, Executor. WILLIAM WEISS, Attorney for Executor, 320 Broadway, New York City.

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, at the office of their attorneys, Sherman & Limburg, No. 160 Broadway, in the City of New York, Manhattan, on or before the 1st day of April next.

Dated New York, the 6th day of September, 1918.

HENRY L. WEIL, ARTHUR LEHMAN, PHILIP LEHMAN, Executors. SHERMAN & LIMBURG, Attorneys for Executors, 160 Broadway, New York City, Manhattan.

BLUMENTHAL, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Adam Wiener, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 21st day of March next.

Dated, New York, the 6th day of September, 1918.

ROSE H. BLUMENTHAL, MYRON S. BLUMENTHAL, HELEN BLUMENTHAL, Executors. ADAM WIENER, Attorney for Executors, No. 51 Chambers Street, Borough of Manhattan, New York City.

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 subscribers, at their place of transacting business, at the office of their attorneys, Crawford & Tusk, No. 20 Nassau Street, in the City of New York, on or before the 2d day of June next.

Dated, New York, the 15th day of October, 1918.

COBE RUBENSTEIN, Executor. ABRAHAM H. SARASOHN, Attorney for Executor, 209 Broadway, New York City.

ROTHSCHILD, MONROE R.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Monroe R. Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Crawford & Tusk, No. 20 Nassau Street, in the City of New York, on or before the 2d day of June next.

Dated, New York, the 15th day of October, 1918.

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Dated, New York, the 27th day of August, 1918.

FRED L. REIS, EMIL LOEB, Executors. WOLF & KOHN, 233 Broadway, New York City, and ALEXANDER, COHN & SONDEHEIM, Attorneys for Executors, office and postoffice address, 51 Chambers Street, Borough of Manhattan, New York City.

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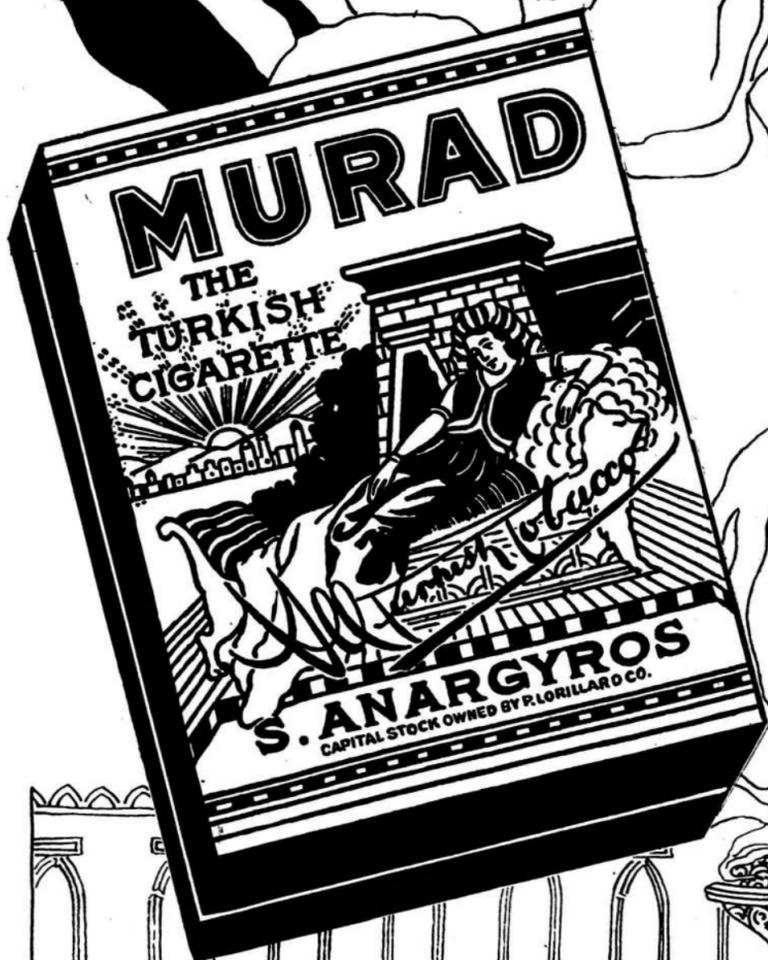
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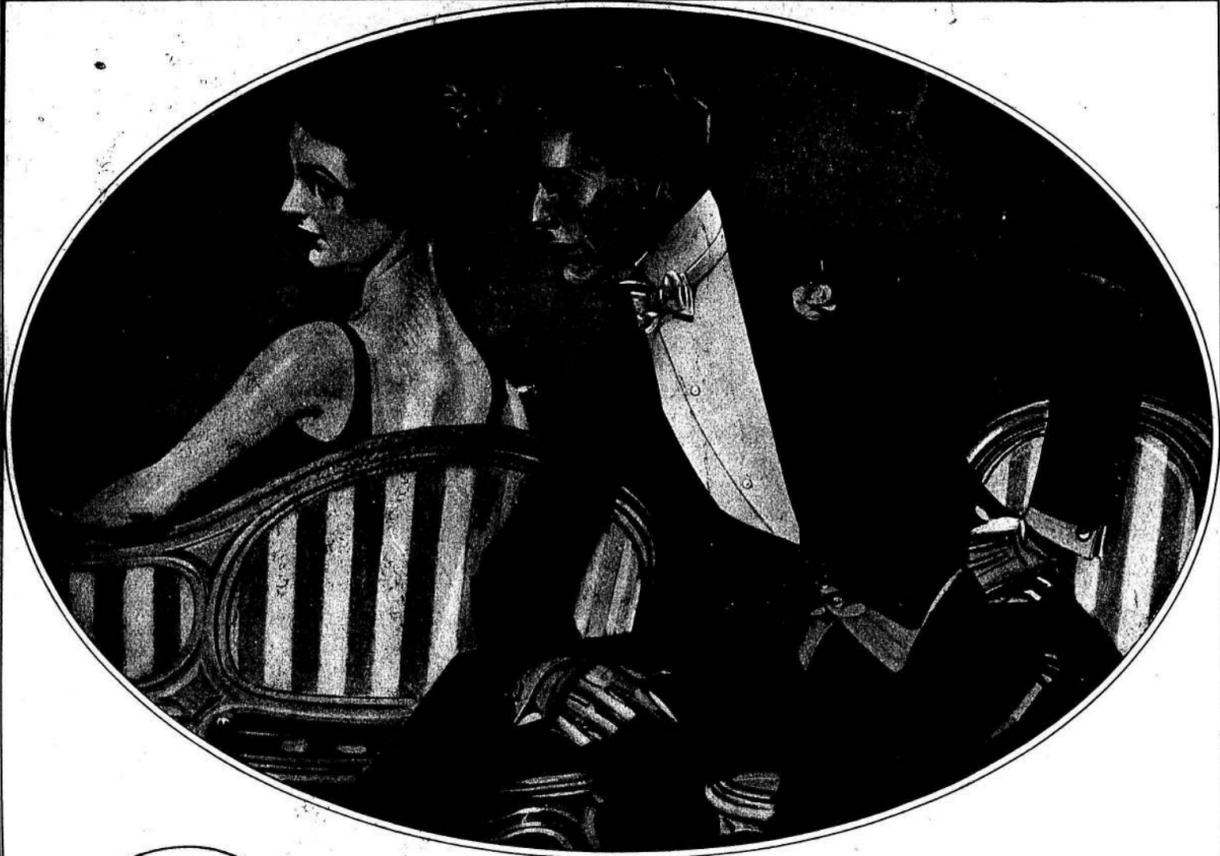


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